

(Heavenly Gems)
**Sunnee
Bahishtee
Zewar**

Muftee Muhammad Khaleel
Khaan Qaadiree

(Heavenly Gems)

Sunnee

Bahishtee Zewar

“Falao-laa Nafara Min Kulli Firqatim Minhum
Taaa-ifatul Li-yatafaqqahoo Fid-Deen” – The Glorious Qur-aan.
(Then why did not it happen that out of every big party of
them, should emerge a small party to gain sound
understanding of the religion).

(Heavenly Gems)

Sunnnee

Bahishtee Zewar

(Complete) Vol: I to IX.

**Code for women to fashion their lives
according to the injunctions of Islam.**

**(The women desirous of leading most
successful life must read this book).**

By:

**Khaleel-e-Millat Allaamah Muftee Muhammad Khaleel
Khaan Qaadiree Barakaatee Nooree Abul Qaasmee
(May Allah be merciful to him)**

Rendered into English by:

Muhammad Waseem

(M.A. English)

Published by:

Zia-ul-Quran Publications

Lahore-Karachi Pakistan

ALL RIGHTS RESERVED.

Title: (Heavenly Gems)
Sunnee Bahishtee Zewar

Author: Khaleel-e-Millat 'Allaamah
Muftee Muhammad Khaleel Khaan Qaadiree
Barakaatee Nooree Abul Qaasmee.

Translator: Muhammad Waseem alias Afzaal.
(M.A. English).

Publisher: Zia-ul-Quran Publications Lahore.

Publication: English Version May, 2012.

Price:

Distributors

Zia-ul-Quran Publications

Data Darbar Road Lahore. Ph: +92-42-37221953
9-Al-Karim Market, Urdu Bazar, Lahore.
Ph:+92-42-37225085-37247350 Fax:-37238010
14-Anfal Centre Urdu Bazar, Karachi.
Ph:- +92-21-32630411-32212011
E-mail:- info@zia-ul-quran.com
Visit us:- www.zia-ul-quran.com

ABOUT THE AUTHOR.

By

Ma-Haamid-ul 'Ulamaa Muftee Ahmed Mian Barakaatee,
Raees, Daarul Ifta, Daarul 'Uloom Ahsanul Barakaat,
Hyderabad, Sindh.

**Name: Muhammad Khaleel Khaan s/o 'Abdul Jaleel Khaan
s/o Ismaa'eel Khaan s/o Sardaar Khaan s/o Faiz-ul Laah
Khaan Lodhee.**

Early life: He was born in July, 1920 in a middle class family in Moza' Kheree adjacent to Daadoon, a famous state of 'Alee Garh district (India). His father passed away when he was only of six days. He was taken up by his paternal grandfather but he also departed from this life soon. Therefore, his mother took him to her father's family in Maarehrah Shareef where his mother also breathed her last before he could reach the age of discretion. So his paternal uncle took the responsibility of his upbringing. Maarehrah Shareef is a well-known town of Aeth district where the spiritual beneficence of saintly guides of the mystic fraternity of Qaadiree order is continuing for centuries. The Muftee Sahib stayed in a locality of Maarehrah Shareef known as Kamboh on Afghaan road. According to the prevalent custom there, he also got English education and in early 1934, he passed English middle class with distinction. In the meantime, he spent 1 ½ years with his paternal uncle in Hyderabad (Sindh) too. He could not go out of the town in pursuit of knowledge owing to scarce resources but Divine liked something else for him. That is why, he learnt "Gulistaan Boostaan" for six months in a seminary of Mendo state, Madresah Yousufiyah 'Arabiyah thereafter his destiny drew him again to Daadoon.

His maternal grandfather Karam Khaan was real brother of late Moulaanaa 'Abdul Rehmaan Khaan and the

late Moulaanaa was counted as one of the brilliant students of Moulaanaa Lutf-ul Laah Alee Gharhee (may Allah have mercy on him). So to say he acquired Islamic knowledge through the agency of this savant.

He was admitted to Arabic class-I in Madresah Haafziyah Sa'eediyah on March 9, 1935 (Zilhij 1353 H) which was established by Nawaab Abu Bakr Khaan. He stood first in examination in his class and kept up this position in the subsequent examinations. (*) Hadrat Sadrush Shari'ah Moulaana Shaah Muhammad Amjad 'Alee (may Allah be merciful to him) consented to supervise the educational affairs of the seminary (Madresah) within two years and it was, indeed, the golden period of the seminary. He obtained "Darjah-e-Moulvee" (Diploma in Islamic theology) in 1359 H. and "Sanad-e-'Alim" (Degree in Islamic theology) in 1361 H. from this seminary. He was one of the talented students of the seminary. In Sha'baan 1363 H. he completed, "Dourah-e-Hadees" (study of prophetic sayings, practices and guidance) and convocation for awarding degrees to the students was held in the same year. Hadrat Muftee-e-A'zam (Chief Muslim Jurist) India conferred the degree on him.

(*)On one occasion, Sadr-ul Shari'ah gave him a few books to teach in his studentship due to shortage of teachers.

Oath of allegiance to saint and spiritual successor-ship.

In his student life he had an idea to take an oath of allegiance to Hadrat Hujjatul Islaam Moulaanaa Ash-Shaah Haamid Razaa Khaan (may Allah have mercy on him) but he saw in dreams on three different occasions that he was offering prayer in Jaama' Masjid (principal mosque) Barakaat of Maarchrah Shareef under the leadership of Hadrat Taaj-ul 'Ulamaa Waaris-ul Akaabir Al-Asyaad Bil-Istehqaaq wal-Infiraad Moulaanaa Ash-Shaah Muhammad

Mian. Hence, he went to Maahreah Shareef in the studentship and enrolled himself in the disciples of Barakaat. Successor to the great saint, Hadrat Saieyid Shaah Hasan Mian invested the Muftee Sahib with "Khilaafat" (accredited successor to make his disciples) at the instance of the great saint after his passing away. Later, the son of 'Alaa Hazrat, Chief Muslim Jurist of India Hadrat Moulaanaa Ash-Shaah Mustafaa Razaa Qaadiree Barakaatee Nooree granted him permission of the Holy Qur-aan, Ahaadees (sayings, practices and guidance of the kind Prophet, may Allah's choicest blessings & peace be upon him) and all other remembrances and glorification of Allah, daily round of Nafil (supererogatory) prayers and other Islamic engagement and occupations and "Al-Noor wal-Bahaa" along-with the conferment of "Khilaafat" of all saintly lines in general and of Qaadriyah Rizviyah in particular. The Muftee Sahib was one of the ablest students of Hadrat Sadr-ul Shari'ah even he himself has mentioned about the Muftee Sahib in his renowned book, "Bahaar-e-Shari'at" (the spring of Islamic Law).

Arrival in Pakistan.

After graduation from the Seminary, he stayed in Maarehrah Shareef. After the partition of India riots broke out and he migrated to the newly created Muslim country, Pakistan on Sha'baan 23, 1371 H. He stayed in Mirpurkhas for sometime and then lived in Karachi for one year. Later, he shifted to Hyderabad on the advice of Haajee Muhammad 'Umar Barakaatee where the Haajee Sahib had acquired a house for him. In July 1952, Daarul 'Uloom Ahsanul Barakaat was founded under the patronage of Saieyid Ja'far Husain Shaah Sahib. The Daarul 'Uloom stands out prominently in Sindh this time. About 93 students have completed "Darjah-e-Hadees" at the hands of Muftee Sahib till now.

Muftee Sahib has conferred Sanad-e-Hadees on thousands of students. Muftee Muhammad Khaleel Khaan Sahib breathed his last on Ramadaan 28, 1405 H. (June 18, 1985) at the time of Iftaar (breaking fast at the prescribed time) in Hyderabad. Approximately twenty thousands people attended his funeral prayer. He is buried in the compound of mausoleum of Allah's saint and one of the descendents of Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him), Hadrat Sakhee 'Abdul Wah-haab Shaah Jeelaanee (may Allah have mercy on him). His tomb is a spiritual resort for all and sundry where Quranic chapters, verses are recited, Allah is remembered and glorified and Allah's blessings and peace are invoked on the Holy Prophet to convey the reward of all this to him. Thus, this jurist of the saintly line of Qaadriyah joined the Qaadirees in the Qaadiree mausoleum.

Muftee Sahib was known as Muftee-e-A'zam Sindh and Balochistan. Religious scholars, friends and votaries accorded him the title of Khaleel-e-Millat (friend of Muslim community) and the spiritual abodes of Barakaatiyah and of Rizviyah conferred on him the title of Khaleel-ul 'Ulamaa (friend of religious scholars). Muftee Sahib had entirely devoted himself to the service of the glorious religion and kept serving it till his demise. Muftee Sahib issued nearly five thousand edicts (Fatawaa) which comprise twelve volumes. He authored, compiled and translated about sixty books. He wrote the exegesis of seventeen parts of the Holy Qur-aan entitled "Khulaasa-tul Tafseer". His one book, "Hamaraa Islaam" has gained global fame and is included in syllabus of many schools in Pakistan and abroad. Thousands of editions of this book have been published by inland and foreign publishers, organizations and institutions and even distributed gratis a number of times. This book has also been translated into Sindhi, English, Dutch and other languages. His some other noted books are, including this book – "Sunnee Bahishte Zewar", 'Aqaa-idul Islaam.

translation of Saba' Sanaabil, Noorun 'Alaa Noor (translation of Siraajul 'Awaarif), As-Salaat, Chaadar Aur Chaar Deewaaree, Sharah Feslah Haft Masalah, Hikayaat-e-Rizviyah, Hamaaree Namaaz, Roshnee Kee Tarf. His last book, "Maut Kaa Safar" is also nice one that contains the etiquettes about preparation for death.

Muftee Sahib was a man of wit and wisdom. The word he once spoke was final and he had never to swallow his words. The inhabitants of Hyderabad will always remain obliged to him for his forthright expression of truth for their edification. He had great devotion to Imaam Ahle Sunnat A'laa Hazrat Faazil-e-Bareilvee (may Allah have mercy on him). Therefore, the freshness and spirit of Rizviyat (euphemism for A'laa Hazrat's enormous love and reverence for the Holy Prophet) reflects in his writings at places.

Muftee Sahib was a true Na'at (encomium of the Holy Prophet)-poet. His one collection of Na'ats (Deewaan) was lost while migrating to Pakistan and his other collection of Na'ats is extant whose many Na'ats different magazines have published.

Muftee Ahmed Mian Barakaatee,
Raees, Daarul 'Uloom Ahsanul Barakaat,
Hyderabad, Sindh.

ABOUT THE TRANSLATOR.

Born in a Sunnee family in 1958 (Hyderabad Sindh), Mr. Muhammad Waseem alias Afzaal has a religious bent of mind and is, ipso facto, imbued with esteem and love for the glorious and beloved Prophet of Allah, Saieyidinaa Muhammad Mustafaa (may Allah shower His bounteous and choicest blessings & peace on him), his devout and devoted companions, his revered family members & posterity, saints and right-guided religious scholars. His father, Shafeeq-uddin and paternal grandfather, Shaikh Naseer-uddin were the devotees of Saieyidinaa Ghous-e-A'zam [may Allah be pleased with him]. (Shaikh is an epithet used for the Muslims whose ancestors converted to Islaam after Allah's saints came to the Indian subcontinent and preached Islaam there). And his maternal grandfather, 'Abdul 'Azeez Khan Yousufzai was a saintly man of Chishtee mystic order. His forefathers migrated to Pakistan from Akbarabad popularly known as Agra after partition of India in 1947 and settled in Hyderabad city.

He is a disciple (Mureed) of Shaikh-ul Islaam Allaamah Muftee Muhammad Akhtar Razaa Khan Qaadiree Barakaatee Nooree Al-Azharee (may Allah grant him longevity and further enhance his honour), a grandson of A'laa Hazrat Imaam Ahmed Razaa Khan Bareilvee (may Allah shower his infinite mercy on him by dint of His beloved Prophet), the defender of the honour and impeccability of and revivalist of love of the Holy Prophet. Thus, he is Qaadiree.

Mr. Waseem has done B.Com, LL.B, M.A.(Economics), and M.A.(English) from the University of Sindh in addition to training courses in "Mass Communication" and "Script Writing" conducted by the World Bank Consultants on agriculture.

He has been associated with teaching and English journalism. He owes his grooming in English to Mr. Azizullah Malik, a distinguished journalist and scholar of English. At present, he is a civil servant.

Mr. Waseem has compiled & translated a book entitled, Fragrance of Prophet's love (a bouquet of the Holy Prophet's traits and excellences of Salawaat (Duroods Shareef). Besides, he has rendered a number of Islamic books into English, which includes Islaam: The Glorious Religion, Path to goodness, Death to grave, Mode of offering prayer and Excellences of Durood Shareef.

Muhammad Hassaan Razaa Khaan Nooree
Member, Managing Committee,
Barakaatiyah Model School, Hyd.

Heavenly Gems

(Sunnee Beliefs)

CONTENTS.

VOLUME-I.

1.	Person & Attributes of Allah.	33
2.	Of the Prophet-hood.	36
3.	Splendours of 'leader of all Prophets'.	40
4.	Divine books.	43
5.	Of the Angels.	46
6.	Of the Genie.	48
7.	Of predestination.	49
8.	Of death & grave.	51
9.	Portents of the Doomsday.	54
10.	Advent of Imaam Mehdee.	56
11.	Appearance of Dajjaal.	57
12.	Descent of Prophet Jesus from the heavens.	58
13.	Appearance of Gog and Magog.	60
14.	Creation of smoke.	61
15.	Rising of the Sun in the West.	61
16.	Appearance of "Daabba-tul-Ard".	62
17.	Establishment of the Doomsday.	63
18.	Doom and Resurrection.	64
19.	Some glimpses of the Doomsday and Intercession.	66
20.	Dossier of actions.	70
21.	"Meezaan" (Balance).	70

22.	Reckoning.	71
23.	“Siraat”.	72
24.	“Haud-e-Kauser”.	73
25.	Allah’s Vision.	74
26.	The Paradise.	75
27.	The Hell.	77
28.	Of A’raaf.	79
29.	Of slaughter of death.	79
30.	Islamic faith & infidelity.	80
31.	Mind it please!	84
32.	Hypocrisy (Nifaaq).	85
33.	Misguided sects.	87
34.	Qaadi-yaanee.	89
35.	Baabee.	91
36.	Chakraalvee.	93
37.	Nechree.	94
38.	Raafzees.	95
39.	Khaarjees.	97
40.	Good & bad innovations.	104
41.	A necessary warning.	106
42.	Major & minor sins.	109
43.	Minor sins.	109
44.	Major sins.	109
45.	Muslim men & women should keep in mind.	110
46.	Great companions.	112
47.	Ahle Bait.	116
48.	Of Allah’s saints.	118
49.	Mystic guides.	123
50.	Worse are the pseudo-spiritual guides.	126
51.	Ethics for disciples.	127
<u>VOLUME-II.</u>		
52.	Tahaarah (purification).	130

53.	Terminology of some essential commands.	131
54.	Of ablution (Wudoo).	133
55.	Some prophetic sayings.	133
56.	Islamic injunctions (Faqihee Ahkaam).	134
57.	Assorted regulations.	137
58.	Sunnat acts of ablution.	138
59.	Desirable acts (Mustahabaat) of ablution.	139
60.	Accepted mode of performing ablution.	140
61.	Undesirable acts of Wudoo.	142
62.	Things which render Wudoo void.	143
63.	Cases in which Wudoo does not go void.	144
64.	Assorted regulations of Wudoo.	145
65.	Imperative points.	147
66.	Supplications of Wudoo.	148
67.	Assorted regulations.	150
68.	Ghusl (bath).	152
69.	Some prophetic sayings.	153
70.	Islamic injunctions (Faqihee Ahkaam).	154
71.	Care regarding Ghusl.	155
72.	Sunan (prophetic sayings) of bath.	157
73.	Things which make Ghusl obligatory.	158
74.	Assorted regulations.	160
75.	With which water is performance of Wudoo & Ghusl lawful & unlawful?	162
76.	Of well.	164
77.	Some other relevant regulations.	169
78.	Leftover of man & animal.	171
79.	Assorted regulations.	172
80.	Ta-yammum (dry ablution).	173
81.	Some prophetic sayings.	173
82.	Islamic injunctions (Faqihee Ahkaam).	174
83.	Assorted regulations.	176

84.	Accepted mode of Ta-yammum.	177
85.	Some more regulations.	178
86.	Of "Masah" on socks.	180
87.	Some prophetic sayings reg: Masah.	182
88.	Sayings of religious scholars.	183
89.	Necessary regulations.	185
90.	Of Masah on parts of the body.	189
91.	Of menstruation.	190
92.	Regulations reg: menstruation.	191
93.	Nifaas (post-delivery bleeding).	196
94.	Injunctions reg: Haiz & Nifaas.	199
95.	An imperative point.	206
96.	Injunctions reg: Istihaazah.	206
97.	Impurity (Nijaasat) & injunctions thereof.	209
98.	Assorted regulations.	212
99.	Method to purify impure things.	214
100.	Some regulations reg: Istinjaa.	217
101.	Timings of prayer.	218
102.	Assorted regulations.	220
103.	Of Azaan & Iqaamah.	222
104.	An imperatively essential point.	226
105.	Some Islamic regulations reg: Azaan & Iqaamah.	229
106.	A precious benefit!	234
107.	Conditions of prayer.	236
108.	Mode of offering prayer.	241
109.	Obligatory acts of prayer.	245
110.	Waajibaat (essential acts) of prayer.	251
111.	Sunnat acts of prayer.	252
112.	Desirable acts of prayer.	254
113.	Jamaa'at & Imaamat.	254
114.	Excuses to forgo Jamaa'at.	256

115.	Who should be designated Imaam?	257
116.	An important warning.	259
117.	Muslims ought not to designate one having dubious credentials as Imaam.	260
118.	Zikr & Du'aa to be done after prayer.	261
119.	Things which vitiate prayer.	262
120.	Some of the things which are Makrooh Tehreemee in prayer.	264
121.	Some of the things which are Makrooh Tanzeehee in prayer.	265
122.	“Witr” prayer.	266
123.	Sunnat & Nafil prayer.	267
124.	Of missed, omitted prayer.	269
125.	Some Quranic verses & prophetic sayings reg: Purdah.	272
126.	Some injunctions reg: Purdah.	275
127.	Rights of husband.	278
128.	Rights of wife.	282
129.	Forty prophetic sayings.	285
130.	Upbringing of children.	290

VOLUME-III.

131.	Nafil prayers.	294
132.	Tahi-yatul Wudoo.	294
133.	Salaatul Ishraaq.	295
134.	Salaatul Chaasht.	295
135.	Salaatul Awwaabeen.	295
136.	Tahajjud prayer.	296
137.	Istikhaarah prayer.	297
138.	Salaatut Tasbeeh.	299
139.	Salaatul Haajat.	300
140.	Sajdatus Sahv.	302

141.	Prayer of the sick.	306
142.	Of Sajdatut Tilaawah.	309
143.	Occasions of Sajdatush Shukr.	313
144.	Prayer of traveller.	313
145.	Some nicely beneficial points.	316
146.	Of Jumu'ah.	318
147.	Some facts.	320
148.	Some excellences.	322
149.	Some necessary regulations.	325
150.	Some assorted regulations.	328
151.	Excellences of death on or in the night of Friday.	332
152.	Of 'Eids.	333
153.	Some prophetic sayings.	335
154.	Islamic regulations.	336
155.	Mode of 'Eid prayer.	338
156.	Warning!	339
157.	Sighting of the Moon.	340
158.	Allied regulations.	342
159.	An essential warning!	346
160.	Of sickness.	347
161.	Inquiring after the sick.	349
162.	Cure of diseases.	351
163.	Of death.	353
164.	Washing & shrouding the dead.	357
165.	An important regulation.	364
166.	Regulations concerning funeral prayer, grave & burial.	366
167.	An important warning!	367
168.	Some 'Ulamaa allowed women to visit graves.	369
169.	A true narrative.	370

170.	An imperative warning!	373
171.	Of condolence.	373
172.	Bereavement & lamentation.	376
173.	Martyrdom.	379
174.	Conveying reward of virtuous deeds to the dead.	381
175.	Wrong methods of Eisaal-e-Sawaab.	388
176.	Halvaa of Shab-e-Baraa-at.	
177.	Rajab Shareef.	389
178.	Faateha-e-Muharram.	390
179.	Nazar-e- Ghous-e-A'zam.	391
180.	Food's reward to blessed souls.	391
181.	Rights of parents after death.	394
182.	Poor-due (Zakaat).	397
183.	Regulations reg: Zakaat.	400
184.	Sadqatul Fitr.	404
185.	Of fasts.	404
186.	Some regulations.	407
187.	Qadaa of fast.	409
188.	The cases in which fast is not spoilt.	412
189.	Sahree & Iftaar.	414
190.	Leave to forgo fast.	414
191.	Atonement for breaking fast before time.	418
192.	Nafil fasts.	418
193.	'Ashoora fast.	419
194.	An exquisite point.	419
195.	Excellences of 'Ashoora day.	420
196.	Fasts of 15 th Sha'baan.	423
197.	Six fasts of 'Eid.	424
198.	Significance of fasting on 27 th Rajab.	425
199.	Fasts of Aieyaam-e-Beed.	425
200.	Fasting on Monday & Thursday.	425

201.	Fasting on some other days.	426
202.	Fast of silence.	427
203.	Breaking of Nafil fast before time.	427
204.	Fasts of Mannat (vow).	428
205.	Haraam fasts.	429
206.	Of E'tikaaf.	430
207.	Some regulations concerning E'tikaaf.	433
208.	Significance of & deeds to be done on Laielatul Qadr.	438
209.	Religious scholars say:	
210.	Preparation for & keeping awake in Laielatul Qadr.	443
211.	Meaning of keeping awake.	444
212.	Of Hajj (Holy Pilgrimage).	445
213.	Essential regulations.	447
214.	Mahram should accompany woman.	447
215.	Hajj on behalf of someone else.	449
216.	Some specific regulations for women during Hajj.	451
217.	A necessary admonition!	454
218.	Journey to sacred Madinah.	456
219.	Warning!	458
220.	An imperative admonition!	460
221.	Advice.	460
<u>VOLUME-IV.</u>		
222.	Marriage contract (Nikaah).	461
223.	Nikaah in Islaam.	461
224.	Woman's plight before Islaam.	465
225.	Proposal & consent.	467
226.	Proposal & consent in presence of witnesses.	469
227.	Women with whom marriage is unlawful.	471

228.	Nasab (relation by birth).	471
229.	In-laws.	472
230.	Necessary regulations regarding in-laws.	473
231.	Of two women genetically related in one man's Nikaah.	475
232.	Marriage with non-Muslim women.	476
233.	Woman in other's Nikaah or 'Eddat.	477
234.	Foster relationship.	479
235.	Guardianship & Attorney-ship in Nikaah.	481
236.	Islamic regulations.	482
237.	Kafoo (match, peer).	486
238.	Woman's right to Maihr.	489
239.	Kind's of Maihr.	492
240.	Some Misc: injunctions.	493
241.	Of divorce.	496
242.	One of the lawful things which Allah hates most.	497
243.	Prudent ways to improve women.	498
244.	Apology.	502
245.	Warning.	502
246.	Some Islamic regulations.	503
247.	Raj'ee, Baa-in & Mughallazah divorce.	505
248.	After three divorces.	506
249.	Accepted way of remarrying one's divorced wife (Raj'at).	508
250.	Mode of Halaalah.	509
251.	Of Eilaa & Zehaar.	510
252.	Islamic regulations.	512
253.	Divorce on wife's initiative (Khula').	516
254.	Of Le'aan (oath of condemnation).	518
255.	Missing husband.	521
256.	Of 'Eddat.	522

257.	An imperative point.	525
258.	Upbringing of child.	528
259.	Of maintenance allowance.	531
260.	Woman's Nafqah.	532
261.	Immature children's Nafqah.	535
262.	Parents' Nafqah.	536
263.	Of blessed meetings.	537
264.	Celebration of Holy Prophet's blessed birth.	537
265.	Pious Caliphs' death anniversaries.	540
266.	Kerbalaa event's narration.	540
267.	Some regulations concerning 'Aqeeqah & circumcision.	541
268.	Maintaining a plait & other absurdities.	544
269.	Of adornment.	546
270.	Adornment for husband.	546
271.	Small bells-fitted jewellery.	548
272.	Tight dress.	548
273.	Nails paring.	549
274.	Woman's hair-trimming.	550
275.	Elders' pictures.	551
276.	Holy Prophet's blessed sandal's pattern.	552
277.	Playing with dolls.	552
278.	Reformation of customs.	553
279.	An Islamic rule.	554
280.	Tidying up the bridegroom & bride's Maa-i-yoon.	555
281.	Playing games.	556
282.	Procrastination in marriage.	557
283.	Curse of debt.	558
284.	Singing & drumbeating.	559
285.	Dance & music.	560
286.	And alas.	562

287.	Songs on loudspeakers.	563
288.	Fireworks.	563
289.	Votive lamp.	564
<u>VOLUME-V.</u>		
290.	Excellences & regulations of invoking Allah's blessings on the Holy Prophet.	566
291.	Some regulations.	569
292.	Excellences & etiquette of reciting Glorious Qur-aan.	570
293.	Etiquette of reciting the Qur-aan & regulations regarding Qiraa-at.	572
294.	An essential regulation.	577
295.	Du'aa and its excellences & etiquette.	578
296.	Timings of acceptance of Du'aa.	581
297.	Glad tidings.	581
298.	An extremely beneficial point.	582
299.	Of oath & its atonement.	583
300.	A beneficial point.	588
301.	Of Offence & Islamic punishment.	589
302.	A beneficial point to be memorised!	589
303.	Islamic regulations concerning adultery.	592
304.	Punishment for slander.	593
305.	Ta'zeer (punishment for minor offence).	595
306.	An exquisitely beneficial point.	597
307.	Islamic punishment for drinking.	597
308.	Some relevant injunctions.	599
309.	Admonition!	600
310.	Of apostasy.	601
311.	An essential admonition!	603
312.	Some regulations concerning apostasy.	603
313.	An important advice!	605
314.	Clarification of some misunderstandings.	606

315.	Subterfuge No.1.	606
316.	Subterfuge No.2.	607
317.	Subterfuge No.3.	609
318.	Subterfuge No.4.	611
319.	Another advice!	613
320.	Some blasphemous words.	615
321.	Of Luqtah (the thing found).	621
322.	Some more regulations relating to Luqtah.	623
323.	A beneficial point.	625
324.	Of missing person.	626
325.	Of trade.	627
326.	An essential point.	628
327.	An exquisite supplication.	628
328.	Virtue of legitimate earning.	629
329.	Allied regulations.	629
330.	Option to annul or uphold deal on seeing the thing.	632
331.	Returning the purchased thing on finding defect.	633
332.	Cancelled deal & defective deal.	636
333.	Some cases of defective & cancelled deals.	638
334.	An exquisitely beneficial point.	639
335.	Undesirable trade.	643
336.	Allied regulations.	644
337.	Miscellaneous regulations regarding buying & sale.	646
338.	Of loan.	647
339.	A necessary advice.	649
340.	Miscellaneous things.	653
341.	Tying a knot as reminder.	655
342.	Tying thread round the big toes.	655
343.	Wearing talisman.	655

344.	Strap of cloth for food that carries writing.	657
345.	Breach of promise.	658
346.	Protection against evil eye.	658
347.	Used-pots of non-Muslims.	659
348.	Of tales.	659
349.	Arabic language.	660
350.	A kind of dowry.	661
351.	Terrible things.	661
352.	Shared property.	662
353.	Children's gifts.	663
354.	Immature boy & girl.	663
355.	Lie & backbiting are filth.	663
356.	Use of one another's things.	664
357.	Slander.	664
358.	Kissing religious guide's hands.	665
359.	Eating clay etc.	665
360.	Smearing mud on the face.	666
361.	Swallowing other's property.	666
362.	Permission of backbiting.	666
363.	A few kinds of backbiting.	668
364.	Locust, louse, ant etc.	668
365.	Leftover water.	669
366.	A form of bribe.	669
367.	Eunuchs, clowns etc.	670
368.	Calling parents by name.	670
369.	Calling husband by name.	670
370.	Wishing for death.	670
371.	At the time of earthquake.	670
372.	Fleeing the bubonic plague.	671
373.	Prayer for infidel's forgiveness!	671
374.	Birds' nests.	672
375.	Speech during cohabitation.	672

376.	Before & after 'Ishaa prayer.	672
377.	Astrologers' fabrications.	673
378.	Apology to the oppressed.	673
379.	Safar month or inauspicious day.	673
380.	Month shorn of blessings.	675
381.	Some more regulations concerning daily life.	675
382.	Use of copper-pots.	675
383.	Taking food with shoes on.	675
384.	Cutting bread in four pieces.	676
385.	Use of tobacco in betel-leaf.	676
386.	Cigarette, hubble-bubble.	677
387.	Breeding of pigeons.	677
388.	Purdah from the blind.	678
389.	Use of spoons & forks.	678
390.	A wrong custom during food.	679
391.	Refusing to give fire & water.	680
392.	Islamic way of drinking water.	681
393.	Silver pen etc. on child's Bismil Laah.	681
394.	Ten years' boy & girl.	681
395.	Entering the vacant house.	682
396.	Incorrect response to Salaam.	682
397.	Sneeze is not bad omen.	682
398.	Getting on rooftop.	683
399.	Usurper to die as leprosy-afflicted.	683
400.	Borrowed thing is a trust.	683
401.	Taking back gift.	684
402.	Use of other's pots.	684
403.	Stretching legs towards pole-star.	684
404.	Picking teeth with straw.	684
405.	Imaam Zaamin's coin.	685
406.	Protection against a wicked fiend.	685

407.	Swinging rope.	685
408.	Embroidered shoes.	686
409.	Avoidance to take food after 'Asr prayer.	686
410.	Gold, silver-pots.	686
411.	Adornment & decoration.	687
412.	Gold, silver-buttons.	687
413.	Black & red cloths.	687
414.	Tight-fitting trousers.	688
415.	Talking without Salaam!	688
416.	Etiquettes of sneeze.	688
417.	Some samples of Islamic civilisation.	688
418.	Etiquettes of eating & drinking.	690
419.	Etiquettes of walking.	696
420.	Etiquettes of gathering.	698
421.	Etiquettes of conversation & meeting.	700
422.	Etiquettes of sleep.	702
423.	Etiquettes of pleasure & sorrow.	703
424.	Etiquettes of neighbourhood.	704
425.	Assorted regulations.	707
426.	Yawn & sneeze.	707
427.	Laughter.	708
428.	Spitting in the direction of Qiblah.	708
429.	Interpretation of dream.	709
430.	Permission for entering into other's house.	709
431.	Malediction.	710
432.	Showing kindness.	710
433.	Elder brother & paternal uncle.	711
434.	Dirty cloths.	711
435.	Self-respect.	711
436.	Regularity in goodness.	711
437.	Causes of poverty.	712
438.	No cure for self-inflicted injury.	721

439.	Causes of riches & prosperity.	725
440.	Supplication.	724
<u>VOLUME-VI.</u>		729
441.	Of Muraabaha & Tauliyah.	729
442.	Possession of property & price.	731
443.	Some Islamic regulations.	732
444.	Of usury.	734
445.	Sin of usury.	737
446.	Some Islamic regulations.	738
447.	Of Bai' Salam.	741
448.	Injunctions reg: Bai' Salam.	744
449.	Of Artisanah (Istisnaa').	744
450.	Assorted regulations of Bai'.	745
451.	Of Bai' Sarf.	749
452.	Bai' 'Einah, Bai' Talji-ah & Bai' Al-Wafa.	752
453.	Of Surety.	756
454.	Some Islamic injunctions.	757
455.	A beneficial point.	759
456.	Of Hawaalah.	759
457.	Some Islamic regulations.	760
458.	Of evidence.	762
459.	Sin of false evidence.	764
460.	Of attorneyship.	767
461.	Islamic regulations.	768
462.	Necessary regulations concerning oath of claim.	771
463.	Decision on the basis of possession.	775
464.	Of partnership (Mudaarabat).	777
465.	Islamic regulations.	778
466.	Of trust (Wadee'at).	780
467.	Islamic regulations.	782

468.	Of lending ('Aari-yat).	785
469.	Relevant regulations.	786
470.	Of gift (Hibah).	788
471.	Excellences of gift:	789
	Some prophetic sayings.	789
472.	Relevant regulations.	790
473.	Revocation of gift.	796
474.	Some more necessary regulations.	799
475.	Of hiring out (Ijaarah).	802
476.	Islamic regulations reg: Ijaarah.	803
477.	Profession of preaching.	810
478.	Of Ikraah (coercion).	814
479.	Some Islamic injunctions.	814
480.	Of Hajr (Nullifying words).	818
481.	Some relevant regulations.	820
482.	Of maturity.	824
483.	Of usurpation.	826
484.	Some Islamic regulations.	829
485.	Right of preemption (Shufa'ah).	832
486.	Some basic regulations concerning Shufa'ah.	833
487.	Of apportionment of property.	836
488.	Some relevant regulations.	836
489.	Of crop-sharing contract.	840
490.	Some necessary regulations.	841
	<u>VOLUME-VII.</u>	844
491.	Of slaughtering animal.	844
492.	Islamic regulations.	846
493.	Brief discussion about "Maaa O-hilla Li- ghaieril Laahi Bihee".	850
494.	Of lawful & unlawful animals.	857
495.	Two great benefits.	861

496.	Some Islamic injunctions.	863
497.	Of hunting.	866
498.	Quranic guidance.	868
499.	An exquisite point.	869
500.	Injunctions extracted from Quranic verses & prophetic sayings.	871
501.	Some more Islamic injunctions.	873
502.	Some related regulations.	877
503.	Of sacrifice (Udheeyah).	879
504.	A Quranic verse, a prophetic saying.	884
505.	Some prophetic sayings.	887
506.	Summary of Islamic regulations concerning sacrifice.	889
507.	Cluster of regulations concerning financial matters.	899
508.	Of eatables & drinks.	902
509.	Of mortgage.	905
510.	Of Qisaas and Jinaayaat.	908
511.	Bear it in mind that:	911
512.	In brief, the Quranic verses & prophetic sayings tell that:	912
513.	Qatl Shibb-e-'Amad.	914
514.	Qatl-e-Khataa.	814
515.	Qaa-im Maqaam Khataa.	814
516.	Qatl Bis-Sabab.	814
517.	Admonition!	817
<u>VOLUME-VIII.</u>		918
518.	Of mortal disease & will.	918
519.	Some relevant regulations.	920
520.	Bear in mind that:	923
521.	Obligatory things & regulations of inheritance.	925
522.	Hanafee scholars say that:	926

523.	Brief explanation of some Quranic verses.	929
524.	Heirs & their determined shares.	933
525.	Of Zawil Furood.	934
526.	Father's bequest.	934
527.	Paternal grandfather's bequest.	935
528.	Akhyaafee brother's bequest.	935
529.	Husband's bequest.	936
530.	Wife's bequest.	937
531.	An exquisite point.	937
532.	Mother's bequest.	938
533.	Daughter's bequest.	939
534.	Paternal granddaughter's bequest.	940
535.	Real sister's bequest.	941
536.	'Allaatee sister's bequest.	942
537.	Akhyaafee sister's bequest.	944
538.	Paternal grandmother's and maternal grandmother's bequest.	945
539.	An exquisite benefit.	948
540.	Of 'Asbaat-e-Nasabee.	952
541.	'Asbah bi-Ghaierihee.	953
542.	'Asbah Ma'a Ghaierihee.	653
543.	Maternal relatives' bequest.	956
	<u>VOLUME-IX.</u>	958
544.	Islamic teachings regarding rights & obligations.	958
545.	Rights of parents.	962
546.	Another decree of Allah Almighty.	964
547.	Prophetic sayings & parents' rights.	968
548.	Sin of disobedience to parents.	970
549.	True narratives.	973
550.	Summary of the whole discussion.	976
551.	In sum, the parents' right is not so light.	977

552.	An important admonition.	978
553.	Another useful counsel.	979
554.	Rights of children.	980
555.	A brief list of children's rights.	984
556.	Daughter-specific rights.	991
557.	Rights of relatives & kindness.	995
558.	Human rights & mutual ties.	998
559.	Forty prophetic sayings.	1001
560.	Miscellaneous.	1008
561.	Baie'at and Iraadat.	1020
562.	And worse than "Faasiq Mo'lin" are:	1025
563.	Holy Prophet's birth celebration.	1026
564.	Some proved antidotes.	1036
565.	Mode of "Khatm-e-Qaadri-yah".	1036
566.	Mode of "Khatm-e-Khawaajgaan".	1037
567.	For subsistence expansion.	1038
568.	For all difficulties.	1039
569.	Cure of diseases.	1039
570.	For having the Holy Prophet's vision.	1040
571.	For remaining under Allah's protection.	1041
572.	Essential directives.	1042
573.	Keep endeavouring, O' my friends!	1042
574.	The end of the book.	1047

Vol:1.

*Allah, in the Name of,
the Most Affectionate, the Most Merciful.*

*All praises to Allah, the Creator, Sustainer and Nourisher
of all the worlds and His choicest and bounteous blessings
& peace be on (His Glorious Prophet) our kind master
(Hadrat) Muhammad and on his devout posterity and
devoted companions.*

1. PERSON AND ATTRIBUTES OF ALLAH.

1. **Belief:** Allah is one. He has no partner, neither in His Transcendent Person nor in His actions. And neither in His commands nor in His Gorgeously Beautiful Names. He is the True God and worthy of being worshipped. He is eternal in the beginning and eternal in the end. Likewise, His Attributes are also eternal. All other things excepting His Person and Attributes are "Haadis" (created things) meaning they did not exist before but He brought them into existence. Whoever considers anything eternal or doubts its creation, is an infidel and out of Islamic fold.

2. **Belief:** He is "Haie-ye" (Eternally Immortal and Living). He is the Owner of the lives of all His creatures without any exception. He sustains His creation, gives life and causes death of His Own free will.

3. **Belief:** He did not beget anyone nor is He begotten nor has a wife. Whoever says Him father or son of someone or proves a wife for Him is infidel and in case he considers such things probable for Him then he is disbeliever and misguided. We all are His servants ('Abd pl. 'Ibaad) and He is far more kind to us than our parents.

4. **Belief:** He is all free and independent and has no want whatsoever but instead all the worlds depend on Him.

5. **Belief:** He is "Qadeer" (All Powerful, Omnipotent). He has absolute dominion over everything. Nothing is

beyond His Power and dominion. He does what He wills. Nobody can object to. He is the Owner of all men and matter. There is none to dominate or influence Him.

6. **Belief:** He is Samee' (All Hearing). He hears the sound and call of every caller even the sound of the creeping of an ant and of the movement of wings of a mosquito.

7. **Belief:** He is "Baseer" (All Seeing). He sees each and every thing whether it is in light or in dark, is near or at distant place, is big or small and even sees too small an object to be seen by the most sophisticated microscope.

8. **Belief:** He is 'Aleem (All Knowing, Omniscient). He has eternal knowledge of each and every thing i.e. what is happening, what has happened and what will happen. He knows our words, deeds, intentions and what is hidden in our breasts. His knowledge is eternal in the beginning and eternal in the end. Things undergo changes but His knowledge is unsusceptible to changes. He knows even the lurking fears and evil whispering, tempting in the hearts of His creatures. In brief, His knowledge is eternally infinite.

9. **Belief:** All matters of His creation and worlds wholly depend on His "Mashi-yat" (of His own free will). Each and every thing happens according to His will and nothing takes place against His will. None of His creatures can do anything without His "Mashi-yat" even no bird can fly and no particle of dust can move without His command. None of His creatures can dominate Him nor can dissuade Him from His free will.

10. **Belief:** He is the Creator of all things i.e. the sky, earth, moon, sun, stars, mankind, animals, mountains, rivers and seas. In sum, He alone is the Creator of all fauna and flora, minerals (inorganic matter) and universes irrespective of big and small and of what we do. None but Allah alone is the Creator and Owner of all living and lifeless things. If He wills to create a thing He simply says "Kun" (be) and that comes into being.

11. **Belief:** He alone is Provider of subsistence (Razzaaq). He is "Rabbul 'Alaameen" (Sustainer and Nourisher of all the worlds) and provides subsistence, livelihood and all necessary things to His creatures regardless of big and small to sustain them. Our parents, rulers and kings and even Angels are mere a means (Waseelah) in the divine scheme of things.

12. **Belief:** He is "Mutakallim" meaning He also speaks but His "Kalaam" (Speech) is subtly free of sound just as He does not need tongue to speak. Likewise, His seeing and hearing are also free of the organs of sight and hearing. His Kalaam is as much unique and eternal as are His other attributes. All revealed books (Sahifah pl. "Suhuf" [little books]) including the Holy Qur-aan are "Kalaam Allah" (Speech, Words of Allah). All our learning, writing and speech are "Haadis" (created things) but what we learnt, wrote, listened to and committed to memory (from the Glorious Qur-aan) are eternal. His attributes are also as much sublime and subtle as is He Himself.

13. **Belief:** He is the epitome of each and every perfection and excellence and is purely free of each and every blemish and imperfection meaning He does not embody any sort of imperfection, even such things that carry neither goodness nor badness. For example, lie, deception, breach of trust, oppression, ignorance, gullibility and shamelessness, such defects are absolutely impossible to His Glorified Person to possess.

14. **Belief:** Neither sleep nor drowsiness can overtake Him. He looks after, maintains and sustains all the worlds sans any fatigue and sleepiness. His mercy solaces and succours the disappointed ones. His promises and warnings are unchangeable. He has promised to forgive each and every sin, big or small, of His Own will except for infidelity. He is Most Forgiving and all praise and glory are due to Him. But His clutches are also very tough. No one can escape His clutches except with His leave. What He does or will do is based on justice and equity. He is subtly

and uniquely free from every sort of injustice. Every advantage and disadvantage of His creation emanates from Him. He helps out the oppressed and punishes the oppressor. Nothing can happen sans His will, but the virtuous deeds please Him and evil deeds displease Him.

15. Belief: His every action carries numerous wisdom, reasons (Hikmah) whether we understand them or not. His actions neither need "Gharaz-o-Ghaayat" (purpose and motive) nor need "Illat-o-Sabab" (cause and reason).

The nitty-gritty of all His actions and works is that what is accessible to human comprehension is not God, for, God is so Great and Glorious that human attainment, reason has no access to Him.

16. Belief: "Deedaar" (Splendid Sight, Vision) of Allah. Every Muslim will surely have His "Deedaar" in the next world. However, it is inexplicable as to how they will see Him or as to how He will manifest Himself to the Muslims.

2.) OF PROPHET-HOOD.

Believing in Prophet-hood is as much essential for Muslims as knowledge, acceptance and belief in Allah's Divinity and His Attributes are the first and foremost duty of theirs. It is must for Muslims to know that who can be a Prophet, what is possible for a Prophet, what is "Waajib" (essential quality) in him and what is "Mohaal" (absurd thing) for him so that the believer may not in his ignorance deny the "Waajib" and accept the "Mohaal" in him and thus he may indulge in infidelity. Accepting something opposed to the beliefs or uttering a word against the beliefs is tantamount to ruination as the Prophet-hood is a great, exalted and prominent station.

17. Belief: The Prophets are those innocent servants of Allah whom He chose in His special grace and favour to convey His message to His creatures for their guidance. They (Prophets) are a link between Allah and His creatures and invite them to the path of Allah.

18. **Belief:** The Prophets and Messengers are chosen and impeccable servants of Allah. They possess dignity and comeliness being taught, brought up and looked after by Allah Himself. They are free from every minor and major sin.

They are descendants of the noblest races and families and enjoy prominence in mankind. They are the epitome of handsomeness, best and beautiful manners, characters, nature and piety sans any blemish, impudence and shamelessness. They are endowed with perfect and formidable intellect and wisdom – so much so that no intellectual, scholar, philosopher and scientist however genius and erudite he may be, can compete with even the 100,000th part of their (Prophets, Messengers) intellect and wisdom.

19. **Belief:** The Prophets of Allah are the most distinguished and best of all His creatures. Even no Angel can attain to their status. No saint of Allah can be equal to them however prominent he may be.

20. **Belief:** To respect and revere the Prophets is the first and foremost duty of Muslims. Whoever utters such a word for any Prophet that smacks of disrespect or insolence cannot be a Muslim but is an infidel even though he claims to be believer in Islamic faith.

21. **Belief:** The Prophet-hood is a highly exalted rank that nobody can attain by worship. It is an exclusive divine gift, which Allah in His infinite grace, confers on the servants whom He chooses and grooms (in the world here-before) for it.

22. **Belief:** The Prophets have the knowledge of the unseen and also communicate it to others. The communication of reckoning, paradise, hell, reward of virtuous deeds and punishment for evil deeds, doom, resurrection and Angels that are beyond human agency and reason are “Ilm-e-Ghaib” (knowledge of the unseen). Are not these? They tell such things, news that the human attainment cannot comprehend. This knowledge of the

unseen, Allah Almighty has granted to them. Thus their knowledge of the unseen is Divine-gifted whereas Allah's knowledge of the unseen is His Own.

23. Belief: Allah Almighty has created them innocent and pure and free from every sort of imperfection and diseases like leucoderma and leprosy that are repugnant to human nature.

24. Belief: It is impermissible to fix or determine a specific total number of the Prophets. We believe, in detail, in those Prophets about whom Allah and His Messenger (Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) have told us by their names and there is also their mention in the Holy Qur-aan and "Ahaadees" (Prophetic sayings) and we believe in all the remaining Prophets in brief. We accept and believe in all the Prophets of Allah.

As for "Raam" and "Kirshan" whom Hindus recognize, we have no proof whether they were really some persons. The Hindus' books that have their mention, also speak of their sinfulness and bad character. Such dissolute and licentious ones cannot be Prophet at all.

25. Belief: Every Prophet of Allah is living. Death touched them for a moment just to prove the Quranic promise of death. Thereafter, they are endowed with the real life (which we cannot fathom).

26. Belief: The Prophets communicated all Divine commands and injunctions which Allah Almighty revealed / sent to them, to His servants with scrupulous honesty and sincerity. Whoever maintains or says that any Prophet has been remiss in fulfilling his duty or hid any command from His servants for fear of somebody or for "Taqi-yah" (expediency, permissible subterfuge under certain condition/circumstances) is an infidel.

27. Belief: Prophet Adam was the first Prophet who was sent into the world. There existed no human being on the earth before him. The mankind is his progeny. That's why they are called "Banee Aadam" (progeny of Prophet

Adam) and Prophet Adam is called "Abul Bashar" (the progenitor of humankind). Allah Almighty, first of all, created Prophet Adam without parents, made him His vicegerent and commanded the Angels to prostrate him.

28. Belief: All Apostles, Messengers and Prophets have their respective ranks in the sight of Allah. Some excel others in position. Our lord and master Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) is the best, highest and most distinguished of all. Therefore, he is called "Saie-yidul Anmbi-yaa" (the leader, chief of all Apostles, Messengers and Prophets).

29. Belief: The institution of Prophet-hood attained its highest glory in the Holy Prophet (Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him). He is the Last Prophet and no Prophet will succeed him in whatsoever way. Whoever denies or differs with this belief is infidel and renegade, indeed. He is the leader and chief of all the Prophets and the Prophet-hood culminated in him.

30. Belief: Prophets are only in mankind and that too males only. No genie, angel and female has been granted this exalted rank.

31. Belief: One of the proofs of true Prophet-hood is that its claimant proclaims his Prophet-hood taking up the responsibility of carrying out unusual, wonderful and impossible works and challenges the deniers to do or bring a like of any of them. Allah Almighty makes the impossible thing happen as per his claim stupefying and rendering the deniers helpless. This is called "Mu'jezah" (miracle). For example, Prophet Moses' staff turned into snake and Prophet Jesus resurrected the dead ones and cured the congenital blind and leprosy-affected ones. The miracle which emanated from our lord and master Saie-yidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) are umpteen. Voluminous books are replete with them, for instance, the moon split into two when he made a sign with his (blessed) finger, the

descended sun rose again on his command, pebbles and stones recited "Kalimah" on his command, trees rushed to his presence (removing roots from beneath the ground) on his call, the water gushed forth from his (blessed) fingers, one night he, in a very short span of time i.e. within moments, visited "Baitul Muqaddas" (Jerusalem) from holy Makkah where he led the prayer of all the Apostles, Messengers and Prophets, wherefrom he ascended the heaven and empyrean where he enjoyed the nearness and Splendid Sight, Vision (Deedaar) of Allah and came back to the sacred Makkah and etc.

32. Belief: The phony claimant of Prophet-hood cannot do an impossible thing according to his claim i.e. he cannot perform a miracle corresponding to his claim, otherwise there will be no distinction between the truth and falsehood. Some shaky people are not satisfied unless they see the "impossible" emanate from the claimant of Prophet-hood like some sick who cannot take bitter medicine and the kind and seasoned doctor gives them sugar coated pills to satisfy and cure them. Likewise, the Creator of all the worlds (Allah Almighty) makes the "impossible " happen at the hands of His Prophet to satisfy such people. Thus the true Prophet is distinguished by his miracles which the false prophet cannot perform at all.

3). SPLENDOURS OF THE "LEADER OF ALL PROPHETS".

Our kind Prophet (Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) possesses two kinds of traits i.e. those excellences, which the other Prophets also share with him like Islamic faith, beliefs, Messenger-ship and Prophet-hood and the traits, which no other Prophet can share with him but he (the Holy Prophet) enjoys exclusively. The exclusive excellences are called "Khasaa-is".

Some of "Khasaa-is" of the Holy Prophet are summed up here:

1. He was the first to be honoured with Prophet-hood.
2. He will be the first to rise from his (blessed) grave on the Doomsday.
3. He will be the first to be granted the permission of "Shafaa'at" (intercession).
4. He will be the first to cross "Siraat" (narrow pathway over hell) leading his Ummah (Muslim community).
5. Allah Almighty will grant him "Maqaam-e-Mahmood" (the station of praise-worthy primacy). Seeing this all mankind of the past and future (i.e. who came before or after his Prophet-hood) will praise and glorify him.
6. He will be gifted with a flag, banner that is called "Liva-ul Hamd" (the banner of praise) under which all believers right from the time of Prophet Adam to the end of time (Doomsday) will gather.
7. For him the whole earth was declared pure, purifier and mosque meaning his Ummah can worship anywhere.
8. "Maal-e-Ghanimat" (spoils) was declared "Halaal" (lawful) for him.
9. He is the chief, leader of all the Apostles, Messengers and Prophets and is the Last Prophet of Allah.
10. The mankind will follow him on the Doomsday meaning he will lead all human beings.
11. Other Prophets were sent to one nation, community but the Holy Prophet was sent for all the worlds, creatures and time.
12. He attained "Me'raaj" (ascension to the heavens) with the body and enjoyed so much "Qurb-e-Ilaahee" (nearness to Allah) that no human or angel (however prominent he may be) could have nor can have. He saw "Jamaal-e-Ilaahee" (the Splendid Sight, Vision of Allah) with the faculty of his sight and listened to His (Allah's)

“Kalaam” (Speech, Word) direct without any intermediary and visited each and every thing in the heavens and on earth.

13. Allah Almighty took covenant from all Prophets that if he (the Holy Prophet) came in their time they would believe in him and help him.

14. Allah Almighty honoured him with “Mahboobi-yat-e-Kubraa” (Darling Elect) and conferred on him the title of “Habeeb Allah” (the beloved of Allah). All the worlds seek Allah’s pleasure but Allah seeks the pleasure of His Darling Elect.

15. Obedience to the Holy Prophet is, indeed, the obedience to Allah. Obedience to Allah without obeying and revering the Holy Prophet is impossible.

16. The Holy Prophet has been provided with executing authority of the commands of the Shari’ah. He can declare anything “Halaal” (lawful) for anyone and can grant concession even in obligatory acts.

17. He is the absolute vicegerent of Allah Almighty. All the worlds are under his domination and subservient to him. He is free to do at his own sweet will. Nobody can interfere or obstruct the implementation of his orders.

18. He is “Rahmatal-lil ‘Alaameen” (mercy for all the universes). Divine bounties, favours, subsistence etc. are distributed through his agency.

19. The Holy Prophet is also supreme in knowledge as he enjoys supremacy over all the Apostles, Messengers and Prophets in respect of his traits and miracles. Allah Almighty has endowed him with every branch of knowledge, graced him with the knowledge of the unseen and enlightened him as to the all affairs. He is, ipso facto, well aware of what has happened and what will happen. He is in the know of the plight of his Ummah, their intentions, motives and the lurking fears, apprehensions in their hearts.

20. Allah Almighty has made the Holy Prophet “Mazhar-o-Aienah” (manifestation and reflection) of His Own-self and then illumined all the worlds with his “Noor”

- (light, effulgence). Each and every thing contains his "Noor". Thus the Holy Prophet is present everywhere and beholds everything. But the benighted savages cannot understand this point of nicety! As the poet said:

"Gar Nah Beenad Baroz Shiprah Chashm!
Chashmah-e-Aaftaab Raa Cheh Gunah"

(If a bat-like blind sees no light,
how can the Sun be blamed for it).

"Aankh Waalaa Teray Jalvah Kaa Nazaarah Dekhey
Deedah-e-Kor ko keyaa Aa-ey Nazar keyaa Dekhey"

(Only the sighted can have your splendid sight,
the sightless can not see the effulgence).

4). DIVINE BOOKS.

1. **Belief:** The books or "Suhuf" (little books) that Allah Almighty revealed to His Prophets for the guidance of His creation (particularly humankind) are "Kalaam Allah" (Speech, Word of Allah) and the truth. Whatever these books contain is the truth. Believing in all of them is must. Of all the books, four are the most prominent:
 - a). "**Torah**" (Old Testament): Prophet Moses was gifted with.
 - b). "**Zabur**" (the Original Psalms): Prophet David was endowed with.
 - c). **Bible** (New Testament): Prophet Jesus was honoured with.
 - d). The **Glorious Qur-aan** which is the highest and best of all the Divine Books was revealed to the most distinguished and glorious Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him).

Torah and Zabur were sent down in Hebrew languages, Bible in Syriac and the Holy Qur-aan in the great language, Arabic.

2. **Belief:** The responsibility of the protection of the past books was entrusted to the followers of the books but they could not well acquit with the responsibility, resultant the Divine books could not retain their original texts. Mischievous elements in the communities of the past Prophets omitted and interpolated the texts of the books at their own sweet will to gain their nefarious ends.

3. **Belief:** Since the Islamic faith (Deen-e-Islaam) is the ever-lasting religion, therefore Allah Almighty Himself has taken up the responsibility to protect the Holy Qur-aan thereby making it safe from omission and interpolation even though all human beings, genies and other creatures may strive jointly to do mischief to it. Besides, Allah Almighty has provided it protection by other ways also: The Holy Qur-aan is a thorough miracle and safe from the inclusion of human word(s). It is formidably peerless and unparalleled that its like even a single verse cannot be produced. It is immune from extinction, for, all creatures have been emasculated to challenge its glory particularly infidels who cannot notwithstanding their bitter enmity towards it, annihilate it. Whoever maintains or says that some of its parts or chapters or verses even a letter has been tampered with or omitted or interpolated is an absolute infidel, indeed.

4. **Belief:** Only the Prophets concerned had the past books in their memories (not their communities) but the miracle of the Holy Qur-aan is that even children (of Muslims) can commit it to their memory in whole.

5. **Belief:** The Messenger-ship, Prophet-hood of all the Prophets who came into the world before the Holy Prophet (Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) was for a particular nation or time. That's why the divine commands, laws and directives sent

through them to their nations, communities carried the potentials of reformation for the particular community or time. If it is accepted that these books are still extant in original form even then they cannot be a complete code of life for the mankind – such a pragmatic and practical code of life that could guide the human beings right in every sector of life and stage of development and prosperity. This is the Holy Qur-aan only that is all embracing divine book. Therefore, it is the belief of the Muslims that the Qur-aan has rescinded most of the commands, injunctions of the past books.

6. **Belief:** Annulment of any injunction means that certain injunctions are for certain periods as per divine wisdom but it is kept secret from the people of the book. After the said period is over, the injunction is sent down which apparently annuls the previous injunctions but, in fact, the new injunction speaks of the end of the period. Some people take “Mansookh” (annulled, rescinded injunctions) for “Baatil” (false). Uttering such words is extremely derogatory. All Divine commands, injunctions are the truth. There is no room whatsoever for “Baatil” (falsehood, untruthfulness).

7. **Belief:** The verses of the Holy Qur-aan were sent down during the span of 23 years either singly or in batches as the need arose. If the verses of one chapter descended at one time the verses of the other chapter descended the other time and then the verses of the former descended. At each time Hadrat Gibreil would tell the Holy Prophet about the chapter to which the verses pertained and also their place in the chapter. The Holy Prophet recited the so arranged verses, chapters in and out of prayer which his great companions memorized accordingly.

In brief, the verses and chapters of the Glorious Qur-aan were arranged in the present form by the command of Allah, revealed to the Holy Prophet by the Arch-Angel Gibreil as it was preserved in “Lauhay Mahfooz” (protected tablet) during the lifetime of the Holy Prophet. The same

arrangement, serial order of the verses, chapters is still prevalent and will continue till the Doomsday.

8. **Belief:** The little books or leaves sent down by Allah Almighty prior to the descent of the Holy Qur-aan for the guidance and good of mankind are called "Suhuf". These contained good, useful and reformative points and precepts. There is mention of "Suhufe Ibraaheema wa Musaa" in the Holy Qur-aan. All Divine "Suhuf" are the truth and believers are required to believe in all of them.

5). OF THE ANGELS.

1. **Belief:** "Malaa-ikah" (Angels) are "Nooree" (ethereal, luminous) meaning they have been created from "Noor" (light). They are neither male nor female. The Angels are the honest, worshipping, scrupulously obedient, honourable, chosen and innocent servants of Allah. They do not disobey Allah but do what they are commanded to. Being free from every sort of sins they do not do anything, intentionally or unintentionally or by mistake, against the will of Allah. They neither eat nor drink but subsist on worship and remembrance of Allah.

2. **Belief:** Allah Almighty has empowered the Angels to adopt any figure. Sometimes they appear in human-figure and sometimes in other figures. Adoption of different figures for them is like that of our putting on cloths. Yes, it is proved from the Holy Qur-aan that they possess wings. Allah Almighty has endowed them with tremendous strength. Therefore, they can carry out such stupendous works that cannot be done by even millions of people jointly.

3. **Belief:** All Angels are busy in their respective assigned jobs by the command of Allah. Some communicate "Vahce" (revelation) to the Prophets. Some are detailed for rain, air and provision, subsistence. Some Angels develop and shape foetus in mother's womb. Some evolve and develop human body. Some Angels look for and

attend those meetings, gatherings where Allah is remembered, glorified and the Holy Prophet praised. Some Angels convey believers' "Salaat-o-Salaam" (invocation of Allah's blessings and peace on the Holy Prophet) to the Holy Prophet by name. Some record good and bad actions of human beings who are called "Kiraaman Kaatebeen". They note down what a human being speaks or does. This record will be produced on the Day of Reckoning as "Naamah-e-A'maal" (dossier, sheet of actions). Some Angels are detailed to warn against and protect Allah's servants from sins and disobedience. They also motivate them to do virtuous deeds. Some Angels question the dead in graves who are called "Munkar Nakeer" or "Nakeeraien". They have very horrible figures. Apart from these assignments, Angels do other works too. Every Angel has his separate job that he carries out sans any omission or commission.

4. **Belief:** The Angels are innumerable. Their exact number is known to Allah or His Beloved Prophet whom He has gifted such knowledge. However, the Prophetic sayings (Ahaadees) reveal that the Angels' creation is a continuous process. Angels are created in large number daily. Allah's saints say that the virtuous deeds and good words of believers transform into angels and take off to the heavens.

5. **Belief:** The Angels are possessed of ranks corresponding to their prominence. Of all the Angels, four are the most distinguished:

a). Hadrat Gibreil who transmitted "Vahee" (revelation) to Apostles, Messengers and Prophets.

b). Hadrat Michael who is detailed to cause rain and provide subsistence to creation.

c). Hadrat Israfeil who will sound the trumpet (Soor) on the Doomsday.

d). Hadrat Izraeel who is tasked to take soul of human beings. Plenty of Angels work under his supervision to carry out the job.

6. **Belief:** We cannot observe Angels but those ones can see whom Allah wills to like Prophets. They not only witness the Angels but also speak to. However, at the time of death Muslims may observe the Angels of mercy and infidels see the Angels of torment.

7. **Belief:** Insolence, however small it may be, to any Angel is infidelity. Some ignoramuses, seeing their enemy etc. say Lo! The Angel of death or Izrael has come. Such utterances are almost infidelity.

8. **Belief:** Denial of the existence of Angels or to say that "will power of doing virtue" is angel otherwise there exists no angel is infidelity.

6). OF THE GENIE.

1. **Belief:** Genie is one of the creations which was produced from fire. They have soul, body and intellect like mankind. They also reproduce themselves like human beings. They eat, drink, live and die. They are noted for their longevity.

2. **Belief:** Some genies have been empowered to adopt any figure like that of the Angels. It is proved from "Ahaadees" (Prophetic sayings) that some of them possess wings and fly in the air. Some wander in the figure of snakes and dogs and some live like mankind. They mostly inhabit deserts, desolate buildings, forests and mountains.

3. **Belief:** There are Muslims and infidels in genies, but infidels in them are in overwhelming majority unlike mankind. The Muslim folk in them comprises pious as well as sinful and "Sunnee" (those having correct beliefs) as well as those ones having incorrect beliefs, but sinful and wicked ones outnumber the pious Muslims compared to human beings. Mischievous genies are called "Satan". Their leader, chief is "Iblees" (Satan) who had refused to prostrate before Prophet Adam due to haughtiness and disobeyed the command of Allah. Hence, he was driven out

from heaven and cursed forever. He has been granted freedom, reprieve till the Doomsday, not as a token of respect, but for his hostility and for increase of sins in his account yielding more and more torment for him in the next world. The death span of Satan is forty years from "Nafakha-e-Ulaa" (first blowing of trumpet) to "Nafakha-e-Saani-yah" (second blowing of trumpet).

4. **Belief:** Satan's posterity is also accursed like him. They all are devils and their only job is to lead human beings astray. They employ different sorts of stratagem and subterfuge to dissuade mankind from virtuous deeds and induce them to indulge in evils. The pious servants of Allah do not fall prey to their sinister tricks but instead they busy themselves in virtues reciting "Laa-haul" i.e. "Laa Haula wa-Laa Quwwata Illaa Billaa-hil 'Alee-yil 'Azeem" (there is no power, no might but in Allah to save [us] from sins and enable [us] to do good, Who is the Most High, the Most Great). But the ones who do not guard themselves against the devils and fall in their snare, at last go astray. May Allah Almighty keep us in His protection and protect us from their cunning and being hostage to them- Aameen.

5. **Belief:** Denial of the existence of Genie and Satan or to say that "power of doing evil", which is an innate phenomenon of every humankind, is genie or devil otherwise there exists no Genie or Satan, all such notions are infidelity and are repugnant to Islamic faith.

7). OF PREDESTINATION.

1. **Belief:** What good or bad works Allah's servants (creation) do, all are in His knowledge from eternity and occurs accordingly meaning what had to happen or what one had to do, Allah Almighty knew all that with His eternal knowledge and wrote that. So what is in His knowledge and written with Him is called "Taqdeer" (predestination).

2. **Belief:** It is an extreme insolence and misfortune to say that we are constrained to do what has been predestined for us. But, in fact, Allah knew of what we are to do with His Own eternal knowledge and wrote that. Therefore, He wrote badness for someone because he was to do evil. Were he to do good He would have written goodness for him. So His knowledge and what He has written for the creation have compelled none.

3. **Belief:** Man is neither self-created nor has he created his ears, hands, feet and tongue etc. and similarly nor has he created his power, strength, will and option. All these things are the creation and endowment of Allah Almighty which made him "Saahib-e-Iraadah" and "Saahib-e-Ikhteyaar" (possessor of a particular free will and one having option) thereby enabling him to do or not to do this work or that one. Thus, humankind is not mere a helpless and powerless being.

This may be understood in the perspective that Allah has not created the mankind like stone and other lifeless objects but instead He has granted him a partial will and also graced him with the brain faculty to differentiate between good and bad and between gain and loss. Besides, He has provided him with all necessary paraphernalia and means that he needs for actions. Hence, he will be called to account and he will have to give an account of his doings. It is misguidance to consider oneself either totally helpless or all independent.

4. **Belief:** "Tadbeer" (making efforts or adoption of means to get the requisite thing) is not against "Taqdeer" (predestination) but is in consonance with the divine destiny.

Wholly depending on "Tadbeer" (struggle) forgetting "Taqdeer" (predestination) reflects the nature of infidels and considering "struggle" of no avail or an absurd thing is also a veritable misguidance and sheer lunacy.

5. **Belief:** Attributing one's evil work to "Taqdeer" or to the will of Allah is very sad and highly derogatory act.

The injunction to this effect is that one should attribute his virtuous deed(s) to the blessing and grace of Allah Almighty and evil, if committed, to his own self.

6. **Belief:** It is beyond human attainment to understand the affairs of "Qadaa-o-Qadr" (Divine decree, fate). Therefore, pondering over these affairs more than needed or their discussion everywhere freely may cause misfortune and ruination.

Hadrat Siddique Akbar and Hadrat Faarooque A'zam (may Allah be pleased with them) were forbidden to discuss the predestined affairs. So we are nothing to discuss such delicate matters.

The sum and substance of the belief of Ahle Sunnat in this respect is that a man is neither too helpless to do of his own will like a stone nor is so independent like a camel without nose-string (unbridled camel) that he does what he wishes to without being called to account. Thus, "Taqdeer" is a state between the two.

8). OF DEATH & GRAVE.

1. **Belief:** Everyone has a particular term of life that is neither shortened nor extended.

On completion of the predestined term, the Angel of death (Hadrat Izrael) visits him and takes the soul out of his body. This is called death.

2. **Belief:** The soul maintains a link with the body even after death and feels what the body experiences (in grave) just as it used to feel during lifetime, nay, more than it. The soul has separate means of comfort and discomfort that gladden or sadden it.

3. **Belief:** Places for keeping the souls are set. The souls of the pious are kept separate from those of the wicked ones. But they necessarily maintain link with their bodies. The dead sees and recognizes the one who visits his grave and even listens to his words, speech. However, the Muslim dead is granted leave to go where he wishes to. The

like of it, as expounded in a Prophetic saying (Hadees) is that “a bird which was encaged, has now been freed” but the souls of infidels are not allowed to go anywhere as they are imprisoned.

4. **Belief:** To believe or consider that the soul can enter into the body of any other being whether it is of human or animal, that is called reincarnation, is against Islamic faith. Hindus believe in such absurdities that are false and infidelity.

5. **Belief:** Death means separation of the soul from the body. It does not mean that the soul dies. Whoever believes in annihilation of the soul is a disbeliever and misguided.

6. **Belief:** After burial of the dead, grave squeezes it. The squeezing of a believer by the grave is like that of a mother who hugs her child with affection and it squeezes an infidel so harshly that his ribs of the one side are intertwined with the other side.

7. **Belief:** The dead hears the sound of the steps of those who leave graveyard after having buried him and then two Angels enter the grave cleaving through the earth with their big teeth. They have dreadful figure, cauldron-like eyes that are black and blue and dark-black and shaggy body. In brief, the dead experiences the horrendous ordeal. They ask him in stern rebuke to sit and put him three questions harshly:

a). Who is your “Rabb” (Creator, Sovereign Lord)?

b). What is your faith? And

c). Pointing towards the Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah’s choicest blessings & peace be upon him) they ask him: What do you say about him?

If the dead is Muslim, he will say: (a). My “Rabb” is Allah, (b). My faith is Islaam and (c). He is my lord and master, Muhammadur Rasoolul Laah (may Allah’s choicest blessings & peace be upon him).

Hearing the answers, the Angels will say: We knew that you would say so. Then his grave will be enlarged to the

extent of sight-range. He will keep enjoying fragrance of paradise. Heavenly bed will be spread for him and he will be clothed with the heavenly garment. The Angels will say him to have rest now like a bridegroom.

If the dead is infidel or hypocrite, he will not be able to answer the questions but will say: I know nothing. I used to say what I heard people say. Then a caller will proclaim from the heavens that he is a liar. Let the bed of hell-fire be spread for him, cloth him with the garment of fire and a door be opened to the hell to chastise him. He will face the heat and flames of hell and two Angels who will be blind and deaf, will be detailed to beat him with the long iron maces. Besides, snakes, scorpions etc. will keep tormenting him and his evil deeds will take the form of dogs, wolves and other brutal beasts to torment him.

As against this, the virtues of the pious men will adopt elegant and graceful forms to comfort and please him.

8. **Belief:** Some sinful Muslims will also face torment in grave corresponding to their sins and disobedience. "Sadqah" (propitiatory gift to placate Allah's anger) alms, charity, "Du'aa-e-Maghfirat" (supplication for the forgiveness of dead) and "Eisaal-e-Sawaab" (conveying the reward of virtuous deeds to the dead) help diminish the torment faced by the sinful believers in graves. Likewise, they will also be absolved in graves by the intercession of their spiritual guides or Imaam of the Ahle Sunnat creed or Allah's saints or by mere grace of Allah when He will please.

9. **Belief:** The virtuous deeds of the living benefit the Muslim dead. The reward of the recitation from the Holy Qur-aan", "Durood Shareef" (invocation of Allah's blessings on the Holy Prophet) and "Kalima-e-Taie-yib" (the Holy Code) etc. should be conveyed to the dead. This is called "Eisaal-e-Sawaab". Its permissibility, utility and usefulness to the dead are proved from Hadees.

10. **Belief:** The dead who was not buried would be questioned where it was thrown or left unburied at the place

he died and would also receive reward or torment as the case may be. Even if a lion ate one up, he would be questioned in the lion's belly and would also receive the reward (of the good deeds) if conveyed to him by the believers, in the beast's belly.

11. Belief: Though the body (including flesh and bones) may decompose, turn into dust and its components, elements may be scattered away, yet its basic constituents will remain intact till the Doomsday. These basic constituents are subjected to torment and reward and the body will be reassembled, reconstructed on the very constituents on the Doomsday. The souls will re-enter their (original) reassembled bodies not the new ones. This is called "Hashr" (Doom and resurrection).

"Azaab-e-Qabr" (torment in grave) and "Tan'eem-e-Qabr" (Divine blessing in grave) are the truth which no one but a 'misguided' will deny.

9). PORTENTS OF THE DOOMSDAY.

Belief: The whole universe has also a particular term of life as per the knowledge and wisdom of Allah Almighty like other things in the universe that die, perish when their fixed term expires. So after completion of the fixed term of the universe there will come a time when the whole universe, the earth, sky, rivers, mountains, minerals, plants, animals etc. will perish. This is called "Qeyaamat" (the Doomsday). However, there will appear some signs as to coming about of the Doomsday just like a man when he nears death his condition (if sick) aggravates and there appear certain signs of the agony of death and last gasps on his person, which are called "Alaamaat-e-Qeyaamat" (portents of the Doomsday). Some of them are:

1). There will be three "Khasf" meaning men will sink in the earth, one in the east, the other in the west and the third one in Arabian Peninsula.

- 2). Right-guided scholars ('Ulamaa) will be lifted up meaning there will be dearth of true 'Ulamaa. People will make ignoramus their leader (Imaam) and guide in place of right-guided scholars.
- 3). Drinking, moral turpitude, immorality and fornication will be rampant.
- 4). Men will be much less than women even to such an extent that one man will look after fifty women.
- 5). Apart from the chief Dajjaal (veritable deceiver that will appear towards the end of the world), thirty Dajjaals (blatant liars) will also appear who all will claim to be Prophet notwithstanding the fact the Prophet-hood has come to an end. Some of them have already appeared and the remaining one will definitely appear.
- 6). There will be galore of wealth. The earth will push out its hidden treasures.
- 7). Remaining steadfast to Islamic faith will be as difficult and painful as to hold a live coal in the fist.
- 8). Time will carry no blessing meaning it will run out at a gallop.
- 9). People will be reluctant to pay "Zakaat" (poor-due) and consider it a ransom.
- 10). Women will adopt masculine cut and men will like feminine appearance.
- 11). Songs and music will be all around and modesty and decency will vanish.
- 12). On seeing, meeting one another, people will abuse instead of saying "Salaam" (Islamic greeting).
- 13). People will acquire Islamic education, knowledge but for worldly gains not to serve the religion.
- 14). People will vociferate and freely indulge in worldly talks in mosques.
- 15). People will offer prayer ignoring "conditions" and "essential acts" of the prayer to such an extent that even one prayer out of fifty will not be accepted.
- 16). People will curse their forefathers and elders and will speak ill of them.

17). Mean and sordid people who had no cloth to cover the body and sandals to wear on, will take pride in their large palaces and magnificent mansions.

These signs of the Doomsday are called "Alaamaat-e-Sughraa" (minor portents). Some of them have already happened and the remaining ones will continue to occur till the advent of Hadrat Imaam Mehdee (may Allah be pleased with him).

The second type of signs are those which will take place from the day of Imaam Mehdee's passing away to the day the trumpet will be blown. These signs of the Doomsday will occur in so succession as the beads of a broken rosary fall down. The Doomsday will come about after all these signs will have happened. These indications, signs are called "Alaamaat-e-Kubraa" (major portents) such as:

10). ADVENT OF IMAAM MEHDEE.

Hadrat Imaam Mehdee (may Allah be pleased with him) is the last Imaam in "Aaiemah Isna 'Ashar" (twelve great leaders of Ahle Bait) and vicegerent of Allah (Khalifa-tul Laah) on the earth. His name will be "Muhammad", father's name 'Abdul Laah and mother's name Aminah. He will be "Saiey-yid", "Hasanee" and one of the descendents of Hadrat Faatema-tuz-Zohra (may Allah be pleased with her). He will appear at the age of forty years. His caliphate will last for about eight years and then he will pass away. Prophet Jesus (Hadrat 'Isaa, peace be upon him) will lead his funeral prayer.

The brief account of his advent is that when all minor portents of the Doomsday will have happened, Christians will hold sway and infidelity will reign all over the world except for "Harmain Shareefaien" (holy Makkah and sacred Madinah). All "Abdaal" (great saints) nay, all

saints will migrate from every nook and cranny of the world to "Harmain Shareefaien" as only these two holy places will be the bastion of Islaam then and the remaining whole world will become "Kufristaan" (the state of infidels & unbelievers).

It will be the month of Ramadaan, "Abdaal" will be busy in performing circumambulation (Tawaaf) of the "House of Allah" (Khaana-e-Ka'bah) and Hadrat Imaam Mehdee (may Allah be pleased with him) will also be there. The saints will recognize him and implore for allegiance to him, but he will refuse. All of a sudden, there will be a proclamation from the heavens. "Haazaa Khalifa-tul Laahil Mahdi Fasma'oo Lahoo wa Ati'oo" (He is vicegerent of Allah, Mehdee. Listen to him and obey him).

Now, all saints and believers will swear allegiance to him and then he will lead all believers to Syria. Hearing the news of the march of Muslim army to Syria the Christian leaders will also rush there with a big and strong army to fight against them. There will be a fierce battle between the two armies and Muslims will gain glorious victory over Christians on fourth day of the battle. Constantinople (now Istanbul) will also be conquered. Suddenly, Satan, the outcast, will cry that "Dajjaal" has reached your (Muslims') homes. The believers will turn up. Dajjaal will appear in 7th year after this great battle when Muslim army will return from Constantinople to Syria.

11). APPEARANCE OF DAJJAAL.

Dajjaal is a male subject of Jewish community who is now incarcerated by the command of Allah Almighty. After his release, he will appear from in between Syria and Iraq leading a vast crowd to create disturbance and anarchy in the world. He will be one-eyed having no trace of other eye even eye-brow at all. That's why he is called "Masih". Jewish armed forces will accompany him. Arabic letters "Kaf", "Fa", "Ra" meaning "Kafir" (infidel, unbeliever)

will be inscribed on his forehead which every believer will see clearly and also read but these letters will not be visible to infidels. His mischief will be very disastrous. He will visit the entire world save "Harmain Shareefaien" within forty days galloping from one city to another like a cloud driven by the wind. He will carry with him a garden and fire naming those "Paradise" and "hell", which will, in fact, be the reverse of his claim that his garden will be fire and his fire will be the abode of peace. He will claim to be god and put those in his paradise who will believe in him and put those in his hell who will oppose and reject him. On his order, clouds will begin to rain and earth to produce vegetation, crops. When he will pass through deserts, the hidden treasures of the earth will come out and accompany, follow him like bees.

In short, he will demonstrate a number of such sleights and wonders which all will be magic shows having no truth. Therefore, after his departure from the place where he will display his magical wonders, people will have nothing with them meaning all will disappear. In this dreadful ordeal "Tasbih-o-Tahleel" (glorification of Allah and declaration of Allah's oneness) will serve as food and water for the believers meaning Muslims will busy themselves in "Zikr" (remembrance of Allah, repetition of Beautiful Names of Allah) which will rid them of hunger and thirst. When he (Dajjaal) will reach Syria having visited the whole world, Hadrat 'Isaa (peace be upon him) will descend there from the heavens.

12). DESCENT OF PROPHET JESUS FROM THE HEAVENS.

When the mischief of Dajjaal will be on peak, he, the accursed, will reach Syria and besiege the Muslims. In the meanwhile the besieged believers will hear a proclamation from the heavens: "do not worry, your helper has come." At the very time, Hadrat Isaa (peace be upon

him) with effulgent face will descend from the heavens clad in yellow cloths escorted by two Angels on the eastern minaret of the main mosque of Damascus. He will follow the religion of Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) and lead the Muslim Ummah (Community of the Holy Prophet) as just ruler, leader and "Mujaddid" (reviver of Islamic commands, injunctions). It will be dawn, "Iqaamah" (call for the commencement of prayer) for "Fajr" prayer will have been uttered. He will ask Imaam Mehdee, who will be in "Jama'at" (congregational prayer) then to lead the prayer. Imaam Mehdee will do so. After the completion of the prayer, he will get the gate of the city opened. Dajjaal will be there with seventy thousand armed Jews. The believers will swoop on them and a fierce battle will ensue. When the accursed Dajjaal will see Hadrat 'Isaa (peace be upon him), he will begin to dissolve like salt in the water and flee the scene. Hadrat 'Isaa (peace be upon him) will chase and locate him near Jerusalem at the gate of "Lud" and pierce a lance in his back. He will die. Hadrat 'Isaa will show the blood of Dajjaal on his lance to the believers.

After the end of the diabolical mischief of Dajjaal, Hadrat 'Isaa (peace be upon him) will busy himself in reforms, wage "Jehaad" (holy crusade) against infidels and defer "Jiziyah" (poll-tax imposed on non-Muslims in Islamic states) meaning nothing short of embracing Islaam will be accepted. Christian emblem "Cross" will be broken and pigs exterminated.

All people of the Divine books (Ahle Kitaab), who will be spared life, will believe in him i.e. will embrace Islaam. Only one religion Islaam and one "Mazhab" (School of thought) - "Ahle Sunnat" will reign supreme in the whole world. There will be galore of wealth in his time. The world will be replete with justice - so much so that a goat will rest beside a wolf sans any fear, children will play with snakes and lion and goat will graze together.

Hadrat 'Isaa (peace be upon him) will lead believers and rule the world justly for forty years. He will also marry and children will be born to him too. He will visit the hallowed grave of the Holy Prophet to say "Salaam" (Islamic greeting). He will receive response from inside the illumined grave.

After all these events will have occurred, he will pass away. The believers will perform his funeral rites, offer funeral prayer and bury him beside the Holy Prophet in his sacred tomb.

13). APPEARANCE OF GOG AND MAGOG.

After elimination of Dajjaal, the outcast, Hadrat 'Isaa (peace be upon him) will be commanded to take Muslims to Mount Sinai (Toor) because some so brute people will be let loose that no community can cope with them. So, after the believers' proceeding to Mount Sinai "Yaajooj-o-Maajooj" (Gog and Magog) will come out. They will be in so a large number that when first group of theirs will pass through Tiber (which will be ten miles long) will drink its water dry and when second group will reach there would think as if there had never been any water. In brief, they will spread out all around like ants and locusts and wreak havoc. Feeling replete with their rampageous activities on the earth they will say "we have killed all on the earth now let us kill the inmates of the heavens." They will shoot their arrows towards the sky. Strange are the ways of Nature! Their arrows will come back stained with blood.

While the Gog and Magog will be busy in their pillage and killing revelry, Hadrat 'Isaa (peace be upon him) who will be then confined with his companions, pray to Allah Almighty. His prayer will be answered. Allah will create a sort of germs in the necks of Yaajooj-o-Maajooj" who all will die in a night. After their killing, Hadrat 'Isaa (peace be upon him) and his companions will come down

from the mount and see that the whole earth is littered with their corpses and stench. He will again supplicate Allah with his companions. Allah Almighty will send a torrential wind and birds of a particular breed that will sweep away and remove the corpses to the place where Allah will wish them to take to. The believers will use their arrows, bows and quivers that will be in plenty, for seven years as firewood.

Thereafter, there will be rain that will level the earth. The earth will be commanded to produce its fruits and sky to shower its blessings and bounties. Resultant, a pomegranate will satiate a party of people and its skin, if spread overhead, will shelter a group of people and milk will also carry blessing – so much so that the milk of a she-camel will suffice a party of people, a cow's will suffice a clan and a goat's will be enough for a family.

14). CREATION OF SMOKE.

After passing away of Hadrat 'Isaa (peace be upon him) the rites and ceremonies of infidelity and ignorance will gradually surface. In the meanwhile one house will sink into the earth in the west and the other in the east that will be populated by the deniers of predestination (Taqdeer). Then (a peculiar type of) smoke will appear from the sky darkening the entire world from the sky down to the earth that will last for forty days. It will cause cold to Muslims and plunge infidels and hypocrite into unconsciousness. Some will regain consciousness after a day, some after two days and some after three days. Then the Sun will rise in the west.

15). RISING OF THE SUN IN THE WEST.

The sun seeks permission daily to rise prostrating in the Most Exalted Court of Allah Almighty and rises only after the permission is granted. In the time towards the end

of the world it will seek permission as usual to rise but it will be denied and commanded to retreat. It will comply. With the result the night will be so long that children will start crying, travellers will get weary and cattle will be anxious to graze in fields. In short, people will wail and weep in perturbation and beg forgiveness of Allah. At last, the sun will rise in the west like lunar eclipse after protraction of the night for about three or four nights' time. It will throw little light and retreat after having moved up to middle of the sky and then set in the west. Thereafter, the sun will use to rise in the east as usual.

After the appearance of this portent of the Doomsday, the doors of repentance and forgiveness will be shut. Henceforth, renunciation of infidelity by infidels and repentance of sins by sinners will not be accepted and even embracing of Islaam will not be acceptable.

16). APPEARANCE OF "DAABBA-TUL-ARD".

The unusual phenomenon of the sun's rise in the west will still be the talk of the world on second day of the incident, "Safaa" hill (adjacent to holy Ka'bah) will be cleaved by earthquake and "Daabbatul Ard" will come out. It will be an odd type of animal that will carry the staff of Prophet Moses in one hand and the ring of Prophet Solomon in the other. It will draw a bright line on the forehead of every believer with the staff and stamp the forehead of every infidel with the ring. Resultant, the face of Muslim will shine up and the face of infidel will become nasty. This sign will never change. Infidels will never embrace Islaam and the believers will remain adhered to Islaam. Thus all the believers and infidels will then be open.

This animal, coming out from Safaa hill, will visit all parts/cities of the world with lightning speed that no one would escape it if tried to run.

“Daabbatul Ard” will first appear in Yemen and then in Najad and vanish. And third time it will appear in holy Makkah.

17). ESTABLISHMENT OF THE DOOMSDAY.

After a long time of passing away of Prophet Jesus (Hadrat ‘Isaa, peace be upon him) when there will be left only forty years in the establishment of the Doomsday, a fragrant breeze will pass under the armpits of people resulting in death of all believers and there will be left only infidels. Then a period of forty years will elapse in such state that nobody will have any issue meaning there will be no one under forty. The world will be replete with infidels and there will be no believer to remember Allah. They all will be busy in their respective chores and works as usual then all of a sudden Hadrat Israfeil (Angel Israfeil) will be commanded to blow the trumpet. At the outset its sound will be very faint which will gradually grow loud. People will listen to it attentively and will, falling unconscious, die and those who had died but Allah Almighty brought them back to life soon after their death like Prophets and martyrs will feel as if they are drowsy but the other dead in their graves will not feel it.

Then the whole earth and sky will be in utter tumult. The earth will push out its weights and treasures. Mountains will be battered to pieces by trembling and will float like carded cotton or wool-flakes. All the stars will fall hitting against one another and perish. In brief, every being and everything even the trumpet and Angel Israfeil will be annihilated. Nothing will then exist but the True One (Allah, the Most Transcendent). He will say: “Limanil Mulkul Yaum” (whose is the kingdom today?) Where are those proud and mighty? Receiving no reply He Himself will say: “Lil Laahil Waahidil Qah-haar” (today is the kingdom of Allah, the One, the Subduer/Vanquisher).

Belief: The Doomsday will be definitely established. Its denier is infidel. The one who believes in the Doomsday but infers a new meaning of it, which is opposed to what is common among Muslims at large, is, indeed, denier of the Doomsday and is, ipso facto, infidel.

18). DOOM AND RESURRECTION.

When Allah Almighty will please after annihilation of the universe, resurrect Hadrat Israfeil and recreate "Soor" (trumpet). He will command him to blow the trumpet. As soon as the trumpet will be sounded all angels, human beings, genies and animals right from the beginning of the world to the end will come back to life. Then it will rain which will resurrect all dead with their souls and bodies like verdure. First of all Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings and peace be upon him) will come out from his illumined grave holding the hand of Hadrat Siddique Akbar (may Allah be pleased with him) in his right hand and of Hadrat Faarooque A'zam (may Allah be pleased with him) in his left hand and then he will go, taking all believers buried in the graveyards of holy Madinah, to the field of "Hashr" (Doom).

- 1). **Belief:** Both the soul and body will face "Hashr" (Doom) not the soul alone. Whoever maintains or says that only souls will be resurrected sans bodies, is infidel. The souls will be entered into the bodies they were concerned with in the mortal world not into new bodies and then made to face "Hashr".
- 2). **Belief:** Though the constituents of the body may have scattered or eaten up by animals after death or dispersed, having turned into particles, by the wind yet Allah Almighty will collect those and will, bringing them to the original form, reassemble the body on the preserved basic constituents of the body and then raise them on the Doomsday.

3). **Belief:** The vital constituents of the body which are called "Ujbuz Zanb" (the atom) preserved in the back-bone are so tiny that they can neither be seen by any microscope nor fire or the earth can burn and decompose them totally. These very constituents are the seed, genesis of the body. The souls will be made to enter into the same bodies not the new ones. Increase or decrease in the constituents of the body does not change the body. For instance, a little child gradually grows young or a healthy man falls sick and is emaciated by sickness but again recuperates his previous health. Such ups and downs do change the physical condition of man but do not replace him with new one. So is the case with the resurrection of man on the Doomsday. The same flesh and bones will be reassembled in the previous form and the soul made to enter into it and then will be raised (on the Doomsday).

4). **Belief:** Common man will rise from their graves naked, bare-footed and without circumcision on the Doomsday. They will be flabbergasted by the strange and peculiar scene of the Doomsday and will look all around in astonishment. Nobody will care even for the blood relation. Heavenly conveyances will be made available to the believers at their graves by the grace of Allah Almighty. Some conveyances will carry a single believer, some will carry two, some three, some four and some will carry ten believers according to the ranks and status they achieved by their steadfastness to Islamic faith and virtuous deeds whereas infidels will walk prone to the field of "Hashr" (Doom). Some infidels will be dragged by the Angels and some collected and herded by fire.

This field of "Hashr" will be set up on the soil of Syria. The earth will be leveled up – so much so that if a mustard-seed fell on the one end of the earth would be visible from the other end. The earth will be turned into copper and the sun will descend very near the earth i.e. to the height of one mile. The brains will boil inside the heads by the excessive heat and men will perspire so profusely

that the earth will absorb their sweat seventy yards inside and then it will rise up to the ankles of some (of them), to the knees of some, to the waists of some, to the chests of some, to the throats of some and up to the faces of infidels griping them tightly like bridle in which they will drown. The tongues will go dry for thirst and the hearts will jump to the throats. The fear and terror of the Doomsday will deplete all strength of men.

In spite of these horrible sufferings, nobody will help the other. All will be brought to book and their "sheets of actions" will be before them. The Prophets and other witnesses will be present there and dispensation of justice will begin. Everyone will be requited with just return of his deeds sans any excess.

After this process is over, everybody will go to his permanent abode where some will enjoy unheard and undreamt of bliss and felicity that is called "Jannah" (paradise, heaven) or some will undergo unending pain and sufferings that is called "Jahannam" (hell).

19). SOME GLIMPSES OF THE DOOMSDAY AND INTERCESSION.

In the field of Doom everybody will be overtaken by misery. Brothers, wife, children even parents will evade and ditch their children in affliction and distress on the Doomsday which will be of fifty thousand years. After the passage of about half day (of the Doomsday) it will naturally get into the hearts of all believers (of the past and future) that Allah's Prophets were their benefactors and helpers in the world and today too they will help them out. All will discuss it and decide to approach Prophet Adam. They will, anyhow, come to Prophet Adam and after speaking of his excellences will beseech him to intercede with Allah for their deliverance from the trials and tribulations of the Doomsday. He will say "I am worried about myself" and will advise them to go to Prophet Noah.

He will send them to Prophet Abraham who will refer them to Prophet Moses. He will ask them to go to Prophet Jesus who will advise them to approach the Holy Prophet saying "you go to that Prophet who has no fear today, who is the leader, chief of all mankind, who is the Last Prophet. He will definitely intercede with Allah Almighty for you today".

On his advice, all human beings will come to the Holy Prophet crying and wailing. They will praise him profusely and then supplicate him for "Shafaa'at" (intercession). The Holy Prophet will respond thus: "really, I am for this work. I will do it. I am the very person whom you have located everywhere."

Thereafter, the Holy Prophet will go to the throne (of Allah Almighty) and prostrate. Seeing the Holy Prophet in prostration, Allah Almighty will say: "O' Muhammad! Raise your head and speak, you will be listened to. What you will ask for, will be granted to you and intercede, your "Shafaa'at" (intercession) will be accepted. Thus the process of "Shafaa'at" will begin.

The "Shafaa'at" of the Holy Prophet is of different kinds:

(1). "Shafaa'at-e-Kubraa" meaning the intercession of the Holy Prophet with Allah Almighty for all creatures regardless of believers and infidels, obedient and disobedient, proponents and opponents and friends and foes. By this Shafaa'at, he will get the process of "settlement of accounts" initiated that will relieve all of the dreadful ordeal of waiting for reckoning as all mankind will wish that day would that they had been thrown into hell so that they would have saved from the ghastliness of the Doomsday. All the past and future nations, believers, infidels, protagonists and antagonists will, in turn, praise the Holy Prophet that is called "Maqaam-e-Mahmood" (the dignified station of praise). This station of "Shafaa'at-e-Kubraa" (the grand intercession) is one of the exclusive traits (Khasaa-is) of the Holy Prophet.

(2). He will get a great multitude of believers admitted into heaven without reckoning.

(3). He will save a large number of believers who will have been destined to be consigned to hell, from being cast into hell.

(4). He will intercede for those believers who will have been thrown into hell and will take them out of it.

(5). He will get the degrees of some believers upgraded.

(6). He will get the chastisement of certain believers diminished.

(7). He will get those believers admitted into heaven whose virtues and evils will weigh equal.

(8). He will intercede for even those ones who will have as little Islamic faith (Eimaan) as, nay less than, a mustard-seed and take them out of hell.

(9). He will take out even those ones from hell who embraced Islaam with their all hearts in spite of having no virtue in their account.

1). **Belief:** Every kind of "Shafaa'at" by the Holy Prophet is proved from numerous Quranic verses and Prophetic sayings. Only a disbelieving and misguided one will deny any kind of intercession by the Holy Prophet. The intercession which has been refuted by the Holy Qur-aan is of idols and infidels, for, the right of intercession is granted to the "loved ones" not to "Maghdoobeen" (those ones who incur[ed] Allah's wrath). How can they help others when they themselves are overtaken by (Allah's) wrath? Applying those commands of Allah which are meant for infidels and idols, to His loved ones and chosen servants and saying that nobody can intercede for or advocate anybody amount to calumniating Allah and His Messenger and inventing new "Shari'ah" (Islamic law).

2). **Belief:** The sum and substance of the belief of "Shafaa'at" is that Allah Almighty is the real Sole Creator,

Master and King. He has no avarice and no fear. Likewise, He is neither under duress nor He stands for anyone's bullying. He has, in His infinite power and perfect wisdom, chosen His 'beloved ones' from among His servants and made the Holy Prophet (Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) leader, chief of all His chosen and beloved servants. He pleases His beloved ones and entertains their "say" out of His infinite grace and mercy. He endowed them with the right of intercession and made them Shafee' (intercessor) for His sinful servants to show their greatness and dignified status of being the beloved of Allah. He (Allah) will, in His infinite grace, accept the intercession of His Prophets, saints, religious scholars, martyrs and "Ahle Shafaa'at" (the ones who have been granted the right of intercession).

It should always be kept in mind that "Shafaa'at" means somebody's intercession with his elder, superior for his younger, subordinate. Acceding to something under threat or duress is no Shafaa'at. Similarly, intercession is neither accepted by reason of fear nor under duress.

3). **Belief:** All the Apostles, Messengers and Prophets will intercede with Allah Almighty for their respective communities, nations. The saints of Allah, "Huffaaz" (those who learnt the Holy Qur-aan by heart), "Hujjaaj" (those who performed seasonal pilgrimage to the House of Allah in holy Makkah) and every that believer who was granted a religious rank in the world will intercede for their followers, disciples. Even the children who died in minor age will intercede for their parents and even those believers who were delivered from hell would pray to Allah Almighty for the freedom of their brothers (in-faith) who were still in hell and on the grant of permission they would take out a large number of Muslims from hell. After the enlargement of the scope of "Shafaa'at, some people will approach 'Ulamaa (religious scholars) and remind them that they had fetched them water for ablution (Wudu) on

such and such day, time or they had given them (a) clod(s) for "Istinjaa" (abstersion) and only on this mention the 'Ulamaa will intercede for them.

Glory to Allah! This is the height of Allah's mercy and favour to His beloved ones.

20). DOSSIER OF ACTIONS.

Belief: "A'maal Naamah" (dossier, sheet of actions) is a complete record of our good deeds and misdeeds. Everybody will be handed his record of doings on the Doomsday. Righteous servants of Allah will be given in their right hand and sinners in their left hand whereas infidels, disbelievers will be given from their behind after tearing their chests to pass their left hand through their backs to see for themselves that it is neither under-recorded nor over recorded. Everyone will then believe that even the tiniest virtue and tiniest evil is recorded therein. Seeing their record of misdoings the sinners will get panicky and will expect severe punishment and infidels will tremble with extreme fear. Then their good deeds and bad deeds will be weighed on "Meezaan" (Balance, a pair of scales).

21). BALANCE (MEEZAAN).

Belief: A pair of scales or balance is called "Meezaan". The brief description of Meezaan that will be installed on the Doomsday, as elucidated by the Shari'ah is that it will carry scales and pivot. Its each scale will be as vast as is the space between the east and the west. To be inquisitive about more details like of what type will it be or what will be the method of weighing deeds on it, is of no use because such things are beyond our comprehension. Only Allah and His Prophet know better.

The belief we should have in this regard is that "Meezaan" is the truth (Haq) and that deeds (irrespective of good and bad) of all mankind will be weighed. Successful

will be those whose scale of doings will be weightier and losers will be those whose deeds will be light. The scale of balance carrying weighty deeds will rise higher (than the other scale carrying light deeds) unlike the world where the weighty descends and the light ascends.

22). RECKONING.

Notwithstanding the difference of religions all prominent intellectuals and scholars of the world are agreed with the fact that another life is to follow this life. The matter does not come to an end with death. Our good fortune and misfortune in the world hereafter depend on our doings in this world and specific day is fixed for the reward of virtuous deeds and for the punishment of evil deeds. This very day is called "the Day of Reckoning" and "Doomsday". All human beings will be called to account this day for their actions.

1). **Belief:** "Hisaab" (Reckoning, settlement of account) is "Haq" (truth). Everybody is going to be called to account. The denier of the reckoning, settlement of account is infidel.

2). **Belief:** Reckoning will be in different ways for instance, somebody will be asked secretly that he did such and such thing, work who will admit that and expect chastisement, but Allah, the Most Relenting, the Most Merciful, will say: "I hid your failings in the world and now I forgive you." Someone will be questioned reminding of Divine favours to him "did you ever think of meeting Me". He will reply in the negative and then will be tormented. Some infidels, unbelievers will, on being reminded of Allah's favours to them, mention their good deeds like belief (in Allah), prayer, fasts, propitiatory gifts and charity. On this the limbs of their bodies will, by the command of Allah, witness against them and speak of their evil deeds and then they will be consigned to hell.

There will be such a man in Muslim community whose record will be full of sins. He will be neither in a position to refute any of them nor will he have any excuse for that. Then a piece of paper containing “Kalimah Shahaadat” (the code of Islamic Evidence) will be given to him and asked to get that weighed. All his sins and wrong doings will be put in one scale of the balance and the piece of paper containing Kalimah Shahaadat in the other. By the grace of Allah Almighty the piece of paper will outweigh all his sins and wrong doings and then he will enter into paradise joyously. True it is that His (Allah’s) mercy is infinite. If He wills a little goodness may erase the sins of millions of years, nay change them into virtues. But all such Divine blessings and favours hinge on the loyalty and slavery to the “Leader of all Prophets” (Saieyidinaa Muhammad Mustafaa, may Allah’s choicest blessings & peace be upon him).

And someone will be called to account for each and every action strictly and thus he will ruin.

By the grace of Allah Almighty, innumerable (billions of) bond-slaves (Ummatees) of the Holy Prophet will be admitted into heaven without any reckoning like the ones who regularly offer “Tahajjud” (late mid-night supererogatory prayer). There will be 120 rows of mankind on the Doomsday as reported in a Hadees. Of which forty will be of the past Prophets’ communities and eighty of this blessed Ummah (the community of the Holy Prophet).

After the process of reckoning is over, all will be commanded to cross “Siraat” (the bridge over hell leading to paradise).

23). “SIRAAT”.

1). **Belief:** “Siraat” is the truth (Haq). It is a bridge that will be placed on the back of hell. It will be subtler than a hair and sharper than the edge of a sword. It will be the only pathway to paradise and all human beings will have to

cross over it. All will experience different plights (good or miserable) while crossing it according to their ranks. Some righteous people will cross it like lightning, some like gust of wind, some like a bird's flight, some will cross it like a galloping horse, some like racing, some will crawl and trudge and even some will move like an ant. In short, all the believers will cross it safely and soundly in accordance with their ranks but infidels, unbelievers will be overwhelmed with grief as they will not be able to cross it and will fall into hell.

2). **Belief:** The "Siraat" (the bridge straddling the hell) will have big iron pegs, hooks on its both sides that will catch those about whom they will be divinely commanded to. Some will only be hurt and some will be thrown into the hell and will ruin.

3). **Belief:** The Holy Prophet will be the first (chosen servant of Allah) to cross over "Siraat" followed by other Apostles, Messengers and Prophets and then the community of the Holy Prophet will cross it followed by the communities of other Prophets.

24). "HAUD-E-KAUSER".

1). **Belief:** In the grievous distress of Doomsday, "Haud-e-Kauser" (an exclusive heavenly body of water) is a great boon and favour of Allah Almighty which He has gifted to our kind Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him). "Haud-e-Kauser" is the truth (Haq). Its length is equal to the journey of one month. It has pearls and jewels-studded domes on its sides. Its earth is fragrant and of musk. Its water is whiter than the milk, sweeter than the honey and purer than the musk. The pots (to be used for drinking the water) placed there are greater in number than the stars in the sky. The one who drank its water only once would never feel thirst. The Holy Prophet will quench the thirst of his "Ummah" (community) with its unique water.

May Allah also bless us with its water by the blessed hands of His beloved Prophet – Aameen.

25). ALLAH'S VISION.

Belief: The supreme and greatest favour to be granted to the believers in heaven is “Deedaar-e-Ilaahee” (the splendid sight, vision of Allah Almighty). The one who once had Allah’s vision would never forget it and remain absorbed in the ecstasy of “Deedaar-e-Ilaahee” forever. First of all the Holy Prophet will be graced with Allah’s splendid sight, vision followed by other Apostles, Messengers and Prophets according to their respective ranks and then all believers of the past and future will be favoured with it. May Allah also grace us with this supreme favour – Aameen.

Belief: The vision of Allah is sure which the believers will see. But it is inexplicable as to how will they have the vision of Allah, for the world hereafter is totally different from that of this world. Hence, no conjecture about it. It is must for the thing which is to be seen that it has a material existence, is situated somewhere and occupies space, but the “Waajibul Wujood” (the Self-existent) is absolutely pure and free from such things.

The gist of the matter is that it cannot be determined as to how and why and that with what grandeur and magnificence Allah Almighty will manifest Himself. In brief, it is proved from the Holy Qur-aan, Prophetic sayings and consensus of the right-guided scholars (Ijmaa-e-Ummat) that the best favour of Allah Almighty to His creation in the world hereafter will be His manifestation (Deedaar) even though there may be no set mode or way of it. However, it is impossible for the sight to comprehend the splendid sight, vision of Allah when manifested. “Raafzees” (followers of Shi’ite sect) are despondent about

“Deedar-e-Ilaahee” and they will remain despaired of it, indeed.

Belief: The Doomsday and resurrection, reward and chastisement, paradise and hell and Angels and genies or devils mean what is commonly understood and known by the Muslims. The one who regard them “Haq” (certain thing, truth) but concoct or invent new meanings of them, for instance, he says the paradise is the name of great comfort and felicity or says the hell is the name of feeling pain and distress by the soul or says “Sawaab” (reward of virtuous deeds) means to be jubilant seeing one’s own virtues or says “Azaab” (chastisement, torment) means to be dismal seeing one’s own misdeeds or says only the souls will face resurrection and doom, is undoubtedly a denier of them. Such person is totally out of Islamic-fold and Muslim community even though he recites “Kalimah” (the Holy Code) and affirms his Islamic faith.

Likewise, it is also infidelity (Kufr) to deny the existence of Angels or to name the power of evil as genie or devil. In sum, what beliefs about these affairs are common among Muslims and what these affairs are taken to mean by the Muslim community (Ahle Islaam) at large are in consonance with what has been elucidated by the Holy Qur-aan, prophetic sayings and narratives transmitted to us uninterruptedly to these effects. So the one who accepts these words, terms but infers their meanings different to those of the common ones, is the denier of the essentials of Islamic faith and is totally out from the circle of Islaam and in case he recites Kalimah (the Holy Code) then he is “Murtad” (renegade).

26). THE PARADISE.

Belief: To reward and grace the believers with His favours, Allah Almighty has created an abode that has such paraphernalia of physical and spiritual bliss and felicity that

cannot be imagined even by the wealthiest, the king and emperor. This is called "Jannat" (Paradise, heaven).

Allah Almighty has collected assorted blessings and delicacies for the believers that are unseen, unheard of and unimagined. In brief, the description of their quality and significance is not easy to delineate. We will know their importance when we will enjoy and relish them by the grace of Allah Almighty. What description or like of the blessing and delicacies is explained is just to make the believers understand otherwise no thing of the world however great or sumptuous it may be, can match any of them.

The paradise is composed of one hundred classes and each class is so spacious and vast that there will be enough room left if the whole world is placed therein.

It has beautiful mansions and palaces built of diverse gems and pearls and are so transparent that the inside is seen from the outside and the outside is seen from the inside. The walls of heaven are made of gold and silver bricks. The sticking substance used to set them firm is of musk. The land is of saffron and pearls and rubies are littered there in lieu of gravel.

There are four rivers in paradise. One is of water, the other of milk, the third one is of honey and the fourth one is of pure wine (lawful wine unlike the world). Every house in heaven has channels flowing from these rivers. The paradise-dwellers will enjoy sumptuous delicacies and what they will desire to will come before them immediately.

The people of the paradise will face no filth and impurity like fesses, urine, spit even the earwax and grime of the body. They will have a fragrant and refreshing belch and their body will emit pleasant sweat that will digest their food. Their tongues will be immersed in glorifying and praising Allah intentionally and unintentionally like breathing, when they will like to see one another their thrones will automatically go to the desired person.

At least 10,000 servants will wait on each paradise-dweller at the head of his bed. Their heavenly dresses will never wear out nor will fade their youthfulness. If one wished to have a child, it would come into existence in no time of full age i.e. 30 years. The inhabitants of heaven will not face sleep as it is a sort of death and there is no death in paradise.

Every believer will get rank in paradise according to his virtuous deeds. However, there is no limit of His (Allah's) grace. They will be graced with Allah's vision (Deedaar) after one week's length of time of this world. Allah Almighty will manifest Himself in one of the gardens of paradise. His "Deedaar" (to the believers) will be as clear as the sun and full moon are visible to everyone sans any difficulty and hindrance. Honourable and chosen ones in the sight of Allah are those who will be favoured with His splendid sight, vision every morning and evening.

27). THE HELL.

To chastise and punish the sinners, disobedient and insurgents, Allah Almighty has created a dreadful place that is called "Jahannam" (hell). It is a house that reflects the majesty, anger and wrath of the Wrathful and the Mightiest (Allah). There is no extent of Allah's anger and wrath. What pain and distress can be perceived by human reason are an infinitesimal part of His infinite anger, wrath just as His infinite mercy, graces and favours. What human attainment imagines in this respect is an infinitesimal perception of them. In short, there are varied torments and tortures in the hell which daze and make one's hairs stand on end.

Some of the torments elucidated by the Holy Qur-aan and Prophetic sayings are:

1). The flames of the hell-fire rage high unabatedly. Its fuel is human beings and stones. The heat of fire of this

world is 70th part of the hell-fire that implores Allah Almighty that it may not be taken back to the hell.

2). The lightest torment in the hell is slippers of fire. Whoever will be made to put on a pair of fire-slippers will find his brain boiling like the water boils in a saucepan of copper. He will think that he is undergoing the severest torment though it will be the lightest one. Allah Almighty will ask the one who will be meted out the lightest torment "if the whole world becomes your property, will you give that as "Fidyah" (ransom, payment to offset sins) to secure freedom from the torment." He will say, "yes I will", then Allah will say "when you were in the loins of (Prophet) Adam I had commanded you for an easy thing that is not to commit infidelity, unbelief but you did not accept that."

3). The fire of hell was fuelled for one thousand years – so much so that it turned red, then it was fuelled for another thousand years – so much so that it turned white and then it was fuelled for yet another thousand years – so much so that it turned black. Now it is simply black having no trace of light. Allah alone knows the depth of hell. However, there is in a Hadees (Prophetic saying) that if a rock is pushed into hell from its one end, it will not reach the bottom even after seventy years. In brief, infidels, disbelievers will be consigned to it.

4). There will be different sorts of torment in hell to chastise infidels. They will be beaten with heavy iron maces and scorpions to the size of camel's neck and huge snakes will be thrust on them.

5). The faces of the inmates of hell will be so nasty and repulsive that if one of them is brought into the world, all will die by his disgusting ugliness and stench. Their bodies will be enlarged – so much so that it will take three days for a fast traveller to cover the distance from one shoulder to the other.

In the end, the infidels, disbelievers will be locked in life-sized boxes of fire that will be encased in other fireboxes. These fireboxes will be further encased in other

boxes of fire that will be placed in yet other fireboxes and locked. They will think that it is only they who are in torment and all others have been freed. This torment is permanent one and they will keep suffering torment upon torment. May Allah Almighty protect us – Aameen.

28). OF A'RAAF.

There is a veiled wall between the paradise and hell that prevents divine favours in paradise from reaching the hell and torments of hell from reaching the paradise. The place on the top of this veiled or transparent wall is called "A'raaf" (heights).

Some saints and savants have narrated that those people will be put in A'raaf whose virtues and sins will be equal. When they will see the inhabitants of heaven will say them "Salaam" (Islamic greetings) as a token of felicitation and when they will see the inmates of hell will pray "O' Allah! You may not include us in the cruel people." They will yearn for paradise and at long last they will be admitted into heaven. It may be possible that the people of every rank may be accommodated in A'raaf under Divine wisdom; for instance, to show their prominence and high rank to the paradise-dwellers and inmates of hell and they (people of the A'raaf) also see the plight of the inhabitants of heaven and hell.

29). OF SLAUGHTER OF DEATH.

After admittance of all believers into heaven leaving only those in hell who will be destined to live there permanently, the death will be brought in the shape of a ram and stood between the paradise and hell. A proclaimer will call the paradise-dwellers who will peep through fearing that they might be commanded to leave heaven and then the proclaimer will call the inmates of hell who will peep through hoping that they might be freed from hell and

ask them about the ram saying “do you recognize it”? They will say: “yes it is death”, then it will be slaughtered by Prophet John (Hadrat Yahyaa, peace be upon him) and it will be proclaimed “O’ the people of paradise! Now the life is permanent. The death is no more there and “O’ the inmates of hell! Live in hell permanently. There is no death any more (to obviate your torment).” At this juncture, the joy of the paradise-dwellers will know no bounds. They will keep enjoying pleasures upon pleasures whereas the inmates of hell will be stricken by profound grief and sorrow. They will keep suffering shocks upon shocks.

1). **Belief:** The paradise and hell are “Haq” (the truth, reality). The denier of them is an infidel.

2). **Belief:** The paradise and hell were created millions of years back and are extant. It is not so that they are non-existent and will be created on the Doomsday.

30). ISLAMIC FAITH & INFIDELITY.

Believing in the basics and essentials of Islaam with all heart is called “Eimaan” (Islamic faith) or believing in and accepting whatever command and news the Holy Prophet brought us from Allah Almighty as “Haq” (the truth) sans any tinge of doubt, is called “Eimaan” and denial of any of them is infidelity even though the denier accepts and testifies all the remaining basics of Islaam. The basics of Islaam are those “Masaa-il-e-Deen” (the basic things of Islamic faith) which all and sundry know like belief in Oneness of Allah, Prophet-hood, existence of paradise and hell and occurrence of Doom and resurrection etc. for instance, belief in the finality of the Prophet-hood of Saicyidinaa Muhammad Mustafaa (may Allah’s choicest blessings and peace be upon him). The institution of Prophet-hood culminated in him (the Holy Prophet) and no new prophet can succeed him in whatsoever way.

For being Muslim, it is must for Muslims who, living in villages, in forests and on mountains cannot recite

“Kalimah” (the Holy Code) correctly, not to deny any of the basics of Islaam and believe that what Islaam contains is the truth (Haq). In other words, they believe in brief, in the fact that Islaam is the true religion and that its every command, word, news and its all injunctions are true.

All believers irrespective of men and women and old and young, should keep in mind that absolution, forgiveness depends on it that each and every belief of “Ahle Sunnat wal-Jamaa’at” must be so firm and sound that they do not waver in their beliefs come hell or high water. This is the very “Deenee Tasallub” (prime standard of Islamic faith) which is praise-worthy, indeed. With the firm beliefs, the believers must also fear Allah. The religious scholars say that the one who has no fear of “Sulb-e-Eimaan” (divesting of Islamic faith) will be divested of his “Eimaan” at the time of death. Every believer must have fear of Allah at least in his heart in health and be hopeful of His mercy at the time of death. Allah Almighty is the Most Relenting and Most Merciful He will forgive His servants in His infinite mercy.

1). **Belief:** To be Muslim it is also a condition that one does not deny any of the essentials of Islaam despite having belief in all the remaining essentials even he ought not to say that “I deny such and such essential of Islaam just with the tongue otherwise I have firm faith at heart.” However, under duress (valid excuse) like if one is threatened to be killed or threatened that any limb of his body will be amputated and he is sure of the materialization of the threat then it is permissible to (God forbid!) blaspheme the Islaam with the definite condition that one is as firm in faith at his heart as he was before (blaspheming the Islaam), but the best thing is to sacrifice one’s life for Islaam rather than blaspheming it.

All this reveals that no Muslim can dare blaspheme Islaam without Shar’ee duress except the wretched one who does not value Islaam.

“Eimaan” is the name of testifying Islaam from the core of heart and having unshakable belief in it. There is absolutely no room for swearwords in it.

2). **Belief:** So long as the affirmation of all fundamentals, essentials of Islamic faith is embedded in the heart and belief in its truthfulness (Haqqaani-yat) is firm, the believer indulged even in major sins will remain Muslim and will ultimately be entered into heaven after having been absolved either by mere grace of Allah Almighty or by the intercession (Shafaa’at) of the Holy Prophet or after having served the term of punishment and then he will never be expelled from there or it may be said that commission of major sin(s) even by intention does not render a Muslim infidel. He remains within the fold of Islaam.

3). **Belief:** “Shirk” means to regard or consider anyone or anything as “Waajibul Wujood” (eternal, self-existent) or worthy of worship meaning associating parter(s) with Allah Almighty in His Person or Attributes. This is the worst kind of “Kufr” (infidelity). Nothing other than this, however severe infidelity may be, is “Shirk” (polytheism, paganism). That’s why the Shari’ah (the teaching of the Holy Qur-aan and Holy Prophet) has explained the injunctions for polytheists (Mushrik pl. Mushrekeen) separate from those of Jews and Christians, for instance, the animal slaughtered by the people of Divine books (Ahle Kitaab) is lawful (Halaal) but slaughtered by the “Mushrik” is unlawful. Similarly, marriage can be solemnized with the Ahle Kitaab woman but not with the Mushrik woman. Sometimes “Shirk” is taken to mean total infidelity, unbelief. The mention of it in the Holy Qur-aan that “Shirk” will never be absolved means no kind of infidelity will indeed be forgiven. The forgiveness of the remaining sins irrespective of their nature and kind depends on Allah’s will. If He wills, may forgive all sins.

The commission of such acts, sins that are entirely opposed to Islamic faith and beliefs like prostrating before

an idol or the moon, the sun or to blaspheme or badmouth about the Glorious Qur-aan, the sacred House of Allah (the Holy Ka'bah) or any of the Prophets or to denigrate him, is sure infidelity. Whoever dares commit any of such acts/sins will be treated as "Kaaafir" (infidel). Likewise, some acts are indicative of infidelity such as practicing "Zannaar" (a sacred thread worn by Hindus round the body cross-wise), "Qashqah" (painting a particular mark on the forehead by Hindus) and "plait of hair" kept by male Hindus on the head. Whoever (God forbid!) commits such diabolical thing(s) will be enjoined to reaffirm his "Eimaan" reciting Kalimah (Holy Code of Islaam) and also renew his "Nikaah" (marriage contract, wed-lock) if married meaning he ought to supplicate forgiveness of Allah renouncing the diabolical act(s), thing(s) he committed, recite Kalimah – "Laa Ilaaha Illal Laahu Muhammadur Rasoolul Laah [Sallal Laahu 'Alaiehi wa-Sallam]" (No one is worthy of worship but Allah alone [and Saieyidinaa] Muhammad is the [true] Messenger of Allah) and also renew his "Nikaah".

4). **Belief:** There is no consistency between Islamic faith and infidelity meaning one will be either Muslim or infidel (non-Muslim). There is nothing between the two that one may be neither Muslim nor infidel. But it is possible that we may not call one Muslim or infidel due to doubt or uncertainty like Yazeed, the wicked.

5). **Belief:** It is one of the fundamentals of Islaam to regard a Muslim as Muslim and infidel as infidel though it cannot be said about one with certainty whether he died in the state of Islamic faith or (God forbid!) in infidelity unless his state of death is proved from Shar'ee argument but it does not mean that one may doubt an open infidelity committed by anybody, for, to be doubtful about the infidelity of an infidel renders the doubter himself infidel. Whether one met the good end or bad end would be decided on the Day of Judgment but the injunctions of Shari'ah apply to apparent state of man. So, it is obligatory

upon Muslims to consider the one infidel who openly commits infidelity leaving the decision of his death's state to the knowledge of Allah, as is incumbent on us to regard one who is apparently Muslim and has committed no such an act or spoken such a word which is against Islamic faith, as Muslim even though we are not aware of his death's state.

In this age, some people object to calling infidel as infidel and say "remember Allah instead of wasting your time in calling anybody infidel, for, remembering Allah is a rewarding act". The answer to this objection is that we do not say that one should repeat "infidel, infidel" but the pith of the argument is that the infidelity of the one who has committed open infidelity should not be hidden or shielded in the name of peace or by expediency. He should be regarded as infidel and on enquiry be called infidel.

Mind it please!

No sort of infidelity, disbelief will indeed be forgiven as is evident from the Holy Qur-aan. So whoever prays for the forgiveness of an infidel after his death or uses the word(s) of "Jannatee" (worthy of paradise), "Marhoom" (the one who has had divine mercy) or "forgiven" or "Rehmatul Laah 'Alaieh" (may Allah have mercy on him) or "Nawwar Al-Laah Marqadahu" (may Allah illumine his grave) or the like for any dead renegade meaning who was Muslim but blasphemed against Islaam or calls a dead Hindu who openly opposed Islaam and remained clung to Hinduism as "forgiven" is himself infidel in that he defies the Quranic and Divine injunctions.

The Holy Qur-aan explicitly says that the boon of absolution and forgiveness is for those fortunate ones who remained stuck fast to the Islamic faith till their death. So the doors of forgiveness are shut on the unfortunate ones who remained indulged in infidelity and polytheism (Kufr-o-Shirk) all through their lives and died in the same state.

And worse are those unfortunate ones who recite "Kalimah" but die as infidel. They do not tire of speaking of Islaam but help thrive disbeliefs and infidelity in the garb of Muslim. Such wretched do not deserve Divine mercy. Offering funeral prayer of such accursed ones is an un-Islamic act and a grave sin as per the injunctions of the Holy Qur-aan and Holy Prophet, for, what is recited in funeral prayer are "Du'aa-e-Maghfirat" (supplication for forgiveness) and intercession (Shafaa'at) of the believers for him who is unworthy of these things. Likewise, it is also an un-Islamic, unlawful act and a grave sin to visit the grave as a token of respect or to attend the funeral rites and burial ceremony of the one who is "Mabghood-o-Mardood" (the one who himself incurred God's wrath and is accursed) and is in the grip of Allah's curse. He does not deserve the divine grace and respect.

It is incumbent on all male and female believers not to let such hypocrites flourish in their ranks and not to do such work that encourages them and causes their inclusion in the Muslim community so that their perversity, disbelief and infidelity are not taken as Islaam by the non-Muslim nations.

May Allah, the Most Compassionate, protect the believers from the mischief of the mischief-makers – Aameen.

31). HYPOCRISY (NIFAAQ).

The Glorious Qur-aan mentions about three kinds of people i.e. (1). Mu'min (believers): who respect and obey the divine commands, (2). Kaafir (infidels): who defy the divine commands and deny and openly oppose Islaam and (3). Munaafiq (hypocrite): who are also rebel, denier of Islaam and infidel but disguise as Muslim to hide their denial of Islamic faith and infidelity meaning such wretched ones claim to be Muslim but maintain infidelity at heart and pose themselves to be well-wishers of and

adherents to Islaam but have mischief and insidious animosity against it. They acknowledge "Haqqaani-yat" (truthfulness) of Islaam for worldly gains but conspire against it remaining in the ranks of Muslims covertly. Some people having such sordid demeanour and habits had gained notoriety of being hypocrite during the lifetime of the Holy Prophet after migration, in holy Madinah. They were no less an infidel than the open infidels in their opposition to Islaam and envy the Holy Prophet. They were under the illusion that their ostensible acceptance, acknowledgement of Islaam would benefit them but their hypocrisy was debunked and the Holy Qur-aan delivered a categorical decision on their hidden infidelity. Besides, the Holy Prophet recognized each and every "Munaafiq" (hypocrite) with his extensive knowledge and declared that such and such one is Munaafiq. He expelled all the hypocrites from the mosque calling them one after another by name.

Since the process of revelation (Wahee) has come to an end (after the apparent passing away of the Holy Prophet) and the doors of revealed knowledge are now shut to ascertain one's intention and what is concealed in one's heart with certainty, therefore, it is difficult to say that such and such person is Munaafiq for sure. We shall consider, accept and call the one Muslim who claims to be Muslim unless he utters or commits such an act that is repugnant to Islamic faith and runs counter to his claim of Islaam.

However, a branch of it is found in the present age that some disbelievers claim to be Muslim but they deny one or the other fundamental of Islaam. The worst of all the disbelievers, infidels for Muslims are the hypocrites. Keeping company with them is worse and more pernicious than the company of thousands of infidels (Kaaferen), for, they undermine Islaam disguising as Muslim and the believers fall prey to their cunning stratagems due to their Muslim-like appearance and manners.

Beware! O' Muslims and keep this Quranic injunction in view: "Innal Lazeena Farraqoo Deenahum wa-Kaanoo Shi-ya'al Lasta Minhum Fee Shaie"-[Al-Anaam: 159]. (Those who have created separate ways in their religion and divided into groups upon groups, O' beloved! You have no concern with them at all).

The aim of the Quranic injunction is that Allah and His True Messenger (Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) have no concern whatsoever with those who, discarding the words, commands of the Holy Prophet and sublime principles of Islaam and following their low desires and selfishness, adopted the ways and practices of infidelity and polytheism or heresy and innovation and divided into groups causing the creation of scores of beliefs and sects which ultimately destroyed the religious unity and cohesion. The individual or party or group and sect that has no concern with Allah Almighty and the Holy Prophet has also no concern with Islaam and the true believers. The founders of the curse of creating groups and sects in the Muslim community (Ummah) cannot deserve mercy and compassion of Allah and His Messenger. The divine grace cannot come to those who ignite the fire of difference and mischief among the obedient servants of Allah and foment evil and sinfulness. Therefore, salvation lies in keeping oneself away from all such sordid groups, parties and "Baatil" (false) sects. This is the command of Allah Almighty and saying of the Holy Prophet as well.

32). MISGUIDED SECTS.

There is in "Saheeh Hadees Shareef" (authentic saying of the Holy Prophet) that the Jews were divided into 71 sects. Of which only one sect was "Naajee" (deserving paradise) and the remaining all sects were "Naaree" (deserving hell) and Christians were split into 72 sects. Only one of which was "Naajee" and all the remaining ones

were “Naaree” and my “Ummah” (Muslim community) will be divided into 73 sects. Of which only one sect will be “Naajee” (worthy of heaven) and the remaining all sects will be cast into hell. The companions of the Holy Prophet asked as to which sect is worthy of paradise. He said: the one which follows my way and the way of my companions (meaning the followers of Sunnah). As per another “Hadees” (Prophetic saying) he said: the vast party of the believers following Sunnah i.e. “Sawaad-e-A’zam” and said whoever parted with it has actually strayed for hell. That’s why this “Naajee” sect is called “Ahle Sunnat wal-Jamaa’at”. So those who parted from “Sawaad-e-A’zam” Ahle Sunnat wal-Jamaa’at” and invented a new idea or made a separate way exaggerating any of saints and divines for respect or harbouring malice towards any of them, are indeed one of those 72 sects which are, according to the Prophetic saying, worthy of hell (Naaree, Jahannamee). For such accursed it has been emphatically said: They are the worst of all creation. Allah Almighty does not accept their prayer, fast, poor-due (Zakaat), holy pilgrimage to the House of Allah (Hajj), ‘Umrah (off season pilgrimage to the House of Allah) nor obligatory and optional acts (Fard [Farz]) and Nafil) of such disbeliever are accepted. He goes out of the fold of Islaam as if a hair is thrown out from the flour.-[Beheequee].

The believers have been exhorted not to have food and drink with such wretched ones, not to offer their funeral prayer nor offer prayer with them.-[Ibne Habbaan].

There is in “Muslim Shareef” that the Holy Prophet said: “Eiyaakum wa-Eiyaahum Laa Yudilloonakum wa-Laa Yaftinoonakum.” (Keep yourselves away from them and hold them aloof from yourselves lest they should misguide you and put you in a mischief).

O’ believers! Some of these misguided sects appear to be devoted Muslims offering prayer regularly, observing fasts, performing Hajj and paying Zakaat, quoting the Holy Qur-aan and Prophetic sayings in their conversations and

even look prominent in some things than the other believers. But beware! Do not let yourself to be hoodwinked by their tricks. The Holy Prophet with his extensive knowledge recognized them and told some of their signs to us to facilitate their identification.

There is in "Bukhaaree and Muslim Shareef" that one day the Holy Prophet was distributing the spoils of war, a man, called Zul Khuwesarah blurted out: O' Messenger of Allah! Do justice. The Holy Prophet said: woe to you! If I am not doing justice then who one else will do? Hadrat 'Umar Faarooque (may Allah be pleased with him) sought permission to put the hypocrite to sword but the Holy Prophet refused him permission saying: He has his accomplices too (meaning generation after generation will keep coming out of his progeny) that you will consider your prayer and fast inferior to those of them. They will recite the Holy Qur-aan but it will not go beyond their throats (meaning their breasts, hearts and minds will be bereft of the graces and boons of the truthfulness of the Glorious Qur-aan). They will be as deviated from Islamic faith as an arrow gone astray from its prey.

In brief, what is to stress here is that many a sect of the misguided ones have come into existence up till now and also died down but opened the doors of evil and mischief in the Muslim community. Some misguided sects not only still exist in Indo-Pak subcontinent but have also crossed over the frontiers owing to the galore of travel and communication facilities. The deniers of Islaam who apparently recite "Kalimah" (the holy code of Islamic faith) and claim to be Muslim, intrigue against Islaam and create mischief. Such sinister sects are also included in the 72 misguided ones.

1). QAADI-YAANEE.

This sect is the follower of Mirzaa Ghulaam Ahmed Qaadi-yaanee who claimed false prophet-hood and

described his speech, words as divine speech, word and openly blasphemed against the Prophets of Allah particularly Hadrat 'Eisaa (Prophet Jesus)[peace be upon him] and his revered mother Hadrat Mar-yam (Mary) [may Allah be pleased with her]. He used so insulting and derogatory language against her that the faith of a believer is shaken by the very thought of that and he cannot dare to delineate the abuses.

His phony claim of Prophet-hood was enough for his permanent consignment to hell because the denial of finality of the Prophet-hood of (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) is in fact the negation of the Holy Qur-aan. But he did not rest content with it and went on even to contradict and insult all the Prophets of Allah which is an act of multifarious infidelity, for, contradiction of all the Prophets is a sure and permanent infidelity.

He brazen-facedly attempted to contradict the Prophets - so much so that he claimed to be more excellent than a Prophet of Allah. No believer can doubt the infidelity of such accursed person and his followers. Whoever doubts the infidelity of such cursed one after becoming aware of his blasphemous words, is himself an infidel. Whether they are the cronies of those who (God forbid!) accept Qaadi-yaanee as Messenger possessing permanent "Shari'at" (divine law) or are minions of Mirzaa Mehmood Qaadi-yaanee who regard Qaadi-yaanee as prophet-apparent and "Ummatee Nabee" (a prophet following the Shari'ah of the Holy Prophet) being "Fanaa Fir-Rasool" (lost in love of the Holy Prophet) or are the followers of those who consider Qaadi-yaanee as "Mujaddid" (revivalist of Islaam), Messiah and Imaam Mehdee even knowing his blasphemies or are disciples of the one, so-called truthful and pious man, who also regards Qaadi-yaanee as prophet and messenger and even considers himself prophet and messenger for Qaadi-yaanees, "Chun Bisvishor Otaar" (a Hindu deity) for Hindus, Imaam

Mehdee for Muslims and the promised Messiah for Christians – May Allah protect us.

Strangely the simpletons consider, if are not following, such mischief-makers and vermin as Muslim who have been dubbed as “accursed” (Mala’oon) and “Dajjaal” (veritable deceiver, evil-maker) by Prophetic sayings (Ahaadees). All the more surprising is the fact that pseudo-intellectuals who, knowing well his blasphemies and profanities, are intentionally making themselves the fuel of the fire of hell with him by calling him reformer and such and such. Can any Muslim dare to doubt the unbelief of such an open renegade and infidel? By God, whoever doubts his infidelity and torment (which he incurred) being aware of his wickedness and blasphemies is himself an infidel.

2). BAABEE.

This sect does not lag behind Qaadi-yaanees in its blasphemous beliefs and profanities. The founder of this diabolical sect is ‘Alee Muhammad Sheeraazee who claimed to be Imaam Mehdee and even claimed to be Messiah, Prophet and Messenger. He also claimed that he was “Baabul Wasool Ilal Laah” (the door leading to Allah). Therefore, he was called “Baab” (the abbreviation of “Baabul Wasool”). His disciples, followers are called “Baabee” who are spread in all parts of the Indo-Pak sub-continent.

The claimant of “Baabiyat” ‘Alee Muhammad Sheeraazee authored a book – “Al Bayaan” for his Baabiyah community claiming it to be a divine book and even described it more excellent than all the divine books including the Glorious Qur-aan. His book is a pack of blasphemies.

‘Alee Muhammad Baab was born in Sheeraaz on 20th Oct. 1819.. On 20th May 1844, he claimed to be “Eiliyaa” and the promised Mehdee. He kept preaching his

blasphemies and profanities for six years continuously from 1844 to 1850 and was murdered at the age of 31 in 1850.

Another accursed, Mirzaa Husain 'Alee, who was born in Tehran on 12th Nov. 1817 associated himself with "Baab" in 1844. After some years of the murder of his spiritual guide – Sheeraaz, he claimed in 1863 that he is "Zahoor-e-A'zam" (advent of the great one) the tidings about which were given by all the Prophets and then named "Bahaa Ullah" himself. Whoever of the "Baabees" became disciple of Bahaaullah was called "Bihaa-ee". The Bihaa-ees are also spread at places in Indo-Pak subcontinent and are busy in their satanic activities.

Bahaaullah extended invitation of unity to the followers of all religions and wrote three books for his community titled: (1). "Al-Aqdas", (2). "Mubeen" and (3). "Al-Eiqaan". The adherents of Bihaa-ee sect regard the Holy Qur-aan as (God forbid!) "annulled" and consider the book "Al-Aqdas" as a book descended on Bahaa Ullah in place of the Glorious Qur-aan. The basics, essentials, principles and injunctions of Islamic religion have been badly interpolated in this book and Islamic beliefs and commands distorted employing varied cunning stratagems and slyness thereby founding a new and false religion. He inveigled his followers to be independent of Islamic laws and dictates of the Shari'ah and declared the fourteen hundred years' Islamic traditions and norms of decency (God forbid!) totally wrong and false. Thus, by the command of Shari'ah he enlisted himself in infidels, renegades and permanent denizens of hell.

Included in the cohorts of Qaadiyaaness, Baabees and Bihaa-ees are those ones who call themselves the followers of any other beliefs than those of Islamic religion or invent their own Kalimah (the holy code of Islaam) or regard their spiritual guide as incarnation of God or worship him in one way or the other or interpolate the Quranic verses and deny or refute any of the basic rules of the Shari'ah and sayings of the Holy Prophet which are

proved from an uninterrupted, unbroken chain of recognized authorities and have been enjoying consensus of the right-guided religious scholars since the lifetime of the Holy Prophet up till now. Such wretched ones are, indeed, infidel and renegade as per the command of the Shari'ah.

3). CHAKRAALVEE.

This sect was founded by 'Abdul Laah Chakraalvee. The accursed sect denies even following the Sunnah (Prophetic sayings, practices and guidance) of the Holy Prophet let alone "Aaimmah Mujtahideen" (religious scholars who exercise their independent opinion) and "Fuqaha-e-Karaam" (Muslim jurists) and describes all Prophetic sayings, practices and guidance (Ahaadees) as false and impracticable and claims to be the follower of the Holy Qur-aan only. The mischief-makers of this sect have also invented their own prayer comprising only two Rak'ahs (one set of standing, bowing and two prostrations) which they offer every time unlike the Muslims' prayer. The profane books of this devilish sect contain that acting upon the Holy Qur-aan alone according to one's own understanding is enough for one's guidance and salvation and all Ahaadees are (God forbid!) wrong and false and deserve to be consigned to dustbin.

Utterance of such words is veritable infidelity and those who have such beliefs are stark renegade and infidel and are out of the fold of Islaam.

Every believer knows well that it is obligatory upon every Muslim to follow the Holy Prophet, nay, reverence of and obedience to the Holy Prophet is, indeed, obedience to Allah Almighty. So, whoever calls it (obedience to the Holy Prophet) infidelity or polytheism, paganism renders him culpable for the torment of hell.

This accursed sect was called "Ahle Qur-aan" (follower of the Qur-aan) earlier and then its followers called themselves as "Ahluz Zikr" (those who extensively

remember Allah) and now they have adopted the epithet of “Ummat-e-Muslimah” (the Muslim community) to deceive the believers.

Those who have such blasphemous beliefs and their followers are renegade and infidel. They will abide in hell permanently if die without repentance and begging forgiveness of Allah. May Allah protect us!

4). NECHREE.

This accursed band denies the fundamentals of Islaam, clandestinely distorts, tempers with and interpolates even the emphasized and explicit commands of the Holy Qur-aan with ulterior motives and denies the existence of the Angels, genies and devils, Dooms and resurrection, paradise and hell and the great miracles of the Prophets of Allah by distorting the commonly accepted and manifest meaning and explanation of the Quranic verses. It describes all the divine books as a collection of human ideas and “Vahee” (divine revelation) as figment of an insane imagination.

This sordid band calls “Tawaaf-e-Ka’bah” (circumambulation of the holy Ka’bah) which is a worship of Allah like prayer, as an uncivilized prayer invented by savage nations. “Ehraam” (seamless clothing) as a dress of the wild nation and pilgrims (Haajees) which include even the Prophets and Messengers of Allah, as a two-footed animal. It regards the boons and favours of paradise as mere a spiritual felicity and distresses and torment of hell as spiritual discomfort and even ridicules the paradise by calling it a den of vices.

The sum and substance of the beliefs of Nechrees is that all those things which are opposed to the nature should be left out of all religions and all those affairs and things which are considered controversial even by one religion should also be put aside depriving the religions of miracles (of the Prophets), wondrous portents of Divinity and nor

such a thing that is unacceptable to human mind be included in religion. What common things of all religions are left after casting off the "Best" is religion of Nechrees that is real Islaam to them.

In brief, this devilish sect is far ahead of the enemies of Islaam in undermining the Islamic teachings and in harming the Muslims and Islaam. May Allah protect us!

5). RAAFZEES.

This sect is also a denier of Islamic teachings, accepted beliefs of Islamic faith and fundamentals of Islaam. Raafzees (Shi'ite) irrespective of scholar and illiterate and man and woman do commit two blasphemous beliefs in addition to other blasphemies and profanities: (1). They regard Hadrat Moulaa 'Alee (may Allah be pleased with him) superior to all the Prophets of Allah. Whoever considers a non-prophet superior to any Prophet is an infidel and (2). They accuse some of the great companions of the Holy Prophet of (God forbid!) divesting the Holy Qur-aan of some parts or chapters or verses or they believe that the Holy Qur-aan has been interpolated in one way or the other. Whoever thinks so about a word or letter or "Nuqtaa" (a diacritical point, dot) of the Qur-aan is an infidel in that it amounts to denial of the Glorious Qur-aan. Allah Himself has taken up the responsibility of its safety and protection.

The Raafzees who have the belief that the Holy Qur-aan is (God forbid!) defective or mutilated cannot escape the stigma of two sure blasphemies i.e. either they may say that (God forbid!) Allah Almighty has made sham promise to protect the Holy Qur-aan and He also exercised "Taqi-yah" (expediency, subterfuge) like "Ahle Bait" (the revered family members of the Holy Prophet) for fear of "Sunnees" (the Muslims following the great companions of the Holy Prophet) or He did protect it but (God forbid!)

could not save His Glorious Kalaam (the Holy Qur-aan) from the manoeuvres of the Prophet's companions. (May Allah protect us).

In brief, whoever being aware of such squalid beliefs of the Raafzees doubt their infidelity or abstains oneself from calling them renegade and infidel is, by the command of the Shari'ah, himself an infidel, renegade and out of Islamic fold.

This sect is extremely insolent to the pious companions of the Holy Prophet. "Tabarraa" (hurling insults and abuses on the Holy Prophet's companions) is their general habit and even describe them barring a few companions as (God forbid!) infidel and hypocrite.

They term the Caliphate (Khilaafat) of Saieyidinaa Abu Bakr Siddique, Saieyidinaa 'Umar Faarooque A'zam and Saieyidinaa 'Usmaan Ghanee (may Allah be pleased with them) which is "Khilaafat-e-Raashedah" (the true Caliphate of the great companions of the Holy Prophet) and is in the footsteps of the Holy Prophet, as "Khilaafat-e-Ghaasibah" (rule of the usurpers). Their false beliefs have blinded them – so much so that they have the temerity to take Hadrat Moulaa 'Alee's (may Allah be pleased with him) recognition of their Caliphate and holding them in high esteem as "Taqi-yah" (subterfuge, expediency) and cowardice.

Is it becoming of the "Lion of Allah" (Hadrat 'Alee, may Allah be pleased with him) to swear allegiance to (God forbid!) hypocrites and infidels, to advise them in the affairs of governance to enforce their orders and to praise them? The great companions in question were those ones who have been addressed in the Holy Qur-aan with the titles of honour, whose pious daughters were married to the Holy Prophet and the revered daughters of the Holy Prophet were married to them. Can the sordid words be held reasonable for them even for a moment? By God, cannot be at all. May Allah protect us from such mischief – Aameen.

6). KHAARJEES.

This band of misguided people went astray when it revoked its allegiance and support to Hadrat Moulaa 'Alee (may Allah be pleased with him) and rebelled against him after the battle of "Siffeen". Thus, the wicked band was expelled from the party of righteous servants of Allah and was, ipso facto, called "Khaarjee" or Kharijite (the ones expelled from Islamic fold). This accursed sect termed thousands of companions (of the Holy Prophet) as "expelled from Islamic fold", infidel and polytheists. This is the very sect that was declared "the worst of creation" by Hadrat 'Abdul Laah bin 'Abbaas (may Allah be pleased with him), for, it applied, attributed the Quranic verses that were meant to condemn infidels and polytheists, to the believers. This is the very sect whom Hadrat 'Abdul Laah bin 'Abbaas (may Allah be pleased with him) admonished seeking permission from "Ameer-ul Mu'meneen" (the Commander, leader of the faithful) Hadrat 'Alee (may Allah be pleased with him) and asked them as to what thing had prompted them to oppose the Ameer-ul Mu'meneen? They said: Abu Musaa was made arbiter to settle the dispute of Siffeen which was "Shirk" (associating partner with Allah) as Allah Almighty says in the Holy Qur-aan: "Inil Hukmu Illaa Lil-Laah" (the right of arbitration lies with none but Allah). Hadrat Ibne 'Abbaas said: This verse is also in the same Glorious Qur-aan which reads: "Fab'asoo Hakamam Min Ahlihee wa-Hakamam Min Ahlihaa" ([If there is a dispute between two parties] then appoint an arbiter from one party and an arbiter from the other party [if the two desire reconciliation, Allah will help them reconcile]).

The apt reply silenced them. Five thousands of them repented and begged forgiveness but the residual five thousands remained clung to their diabolical obstinacy forcing the Ameer-ul Mu'meneen to order their

elimination. Hadrat Imaam Hasan and Imaam Husain and other companions of the Holy Prophet (may Allah be pleased with them) were reluctant to draw sword against them because of their offering "Tahajjud" (late night supererogatory prayer) all night and extensive recitation of the Holy Qur-aan the whole day. But the 'Aalim-e-Maakaana wa-Maa-yakoon (the knower of what has happened and what will happen), the Holy Prophet had already informed the Ameerul Mu'meneen that they (the evil sect) will enthusiastically offer prayer and observe fasts but will be as deviated from Islamic faith as an arrow gone astray from its prey. They will recite the Holy Qur-aan but it will not go beyond their throats meaning its recitation will have no effect on them.

In short, the Muslim army had no option but to carry out the order of the Ameerul Mu'meneen (Commander of the faithful). When the army was about to lay hands on them, the news poured in about their fleeing and crossing over the river. Hearing this, the Ameerul Mu'meneen remarked "by God! They cannot, even ten of them, cross the river and all will be killed. Hence, all of them were put to sword.

To dispel the impression about their apparent piousness and devotion to offering "Tahaajud" prayer and reciting the Holy Qur-aan, the Ameerul Mu'meneen said: Go and scavenge through the corpses for a "Zul-Sadyah" (the one who has a breast-like hand). If you find that then surely you have killed the worst people on the earth. The believers searched the bodies and at last found a corpse whose one hand resembled a woman's breast. The Ameerul Mu'meneen uttered "Takbeer" i.e. Al-Laahu Akbar (Allah is the Most Great) and praised Allah Almighty. The prophecy of the Ameerul Mu'meneen and its proving correct dispelled the doubt of the believers.

Somebody said: Praise be to Him Who rid the earth of their scourges. The Ameerul Mu'meneen said: What do you think. Have they (the evil people) finished? No, they

have not at all. Some of them are still in the wombs of their mothers and some in the loins of their fathers. When one group of theirs will be eliminated the other band will surface generation after generation until the last group of them will join "Dajjaal".

This is the very cursed sect that has been appearing in every age with new face and name and it still exists. The founder of this sect was that hypocrite who once came to the Holy Prophet and having a look at the blessed assembly from a distance soliloquized that "none of these is like me" and went back.

It was the height of self-conceit and pride of the fart! He was proud of his prayer, fasts and outward piousness ignoring the fact altogether that the acceptance of prayer, fast and virtuous deeds hinges to slavery and obedience to the Holy Prophet.

In brief, what is to be stressed here is that the progeny of this wicked and evil-minded man is spreading evil in the world. Some of them, who are called "Khateebul 'Asr" (Orator of the time) by their coterie, try to denigrate the excellence of "Ahle Bait" (the revered family members of the Holy Prophet) by their glib lectures and eulogize the accursed Yazeed and his goons and even regard his forced and despotic rule as caliphate. Unfortunately, some gullible Muslims, being impressed by their verbosity, attend their programmes, gatherings that jeopardize their Islamic faith and beliefs.

The virtual progeny of the "Khaarjees" are those foul-mouthed, malicious and dissolute ones who mention the blessed name of the Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) showing no respect like an elder who just speaks the name of his younger. One of these lunatics wrote in his book, "Taqvi-yatul Eimaan" that "he whose name is Muhammad or 'Alee has no authority in any affair."

This expression totally negates the authority of the Holy Prophet which is contrary to not only many a Quranic verse but also scores of prophetic sayings that are replete with the mention of powers and authority conferred on the Holy Prophet, for instance, he has been provided with the keys of divine treasures, the keys of the earth, the keys of the universe, the keys of heaven and hell and of all things. The one who is endowed with the keys of treasure is also authorized to use and distribute that at will.

The same vicious man wrote in his book, "Taqviyatul Eimaan" that "every creature irrespective of high and low is meaner than a "Chamaar" (a low caste Hindu) before Allah's Magnificence". In the same book, he wrote: "All Prophets are a worthless thing even less than that before Him (Allah) meaning more contemptible than a sweeper and low caste Hindu (Choohraa and Chamaar) because they are after all human beings. Alas! The insolent could not realize that holding the Prophets in esteem is in fact the glorification of Allah. Can a Muslim dare to use such "accursed words" for the Prophets and saints of Allah?"

In Short, the cornerstone of the contemptuous creed of the insolent (to the Prophets particularly the Holy Prophet) is to denigrate Allah Almighty and to disgrace the chosen servants of Allah. They always attempt to find such an aspect in every affair that leads to insolence and disgrace and adopt that impudently. Another basic belief of this condemned sect is that he who does not follow their creed is infidel and polytheist. That's why they issue the fiats of infidelity and polytheism against Muslims on one pretext or the other unnecessarily and regard all human beings except themselves as polytheist (Mushrik). A Prophetic saying (Hadees) has been reported in the same book, "Taqviyatul Eimaan" (a few excerpts from it have already been reproduced above) which reads thus: Allah Almighty will send a breeze towards the end of the world that will cause death to all believers. After reporting this Hadees the author clearly wrote that "so it has occurred according to the

saying of the Messenger of God" meaning the breeze has blown and resultant no believer is alive now on the earth. What a paradox! He conveniently forgot that his presumption has made him too an infidel.

This sect distorts and interpolates even the clear-cut "Ahaadees" and terms their deliberate distortion as the intended objective of the Hadees. With all this nasty business to their credit they have the cheek to claim to be the followers of "Khaierul Bari-yah" meaning the Holy Qur-aan and "Qaul-e-Khaierul Bari-yah" meaning Prophetic sayings.

These people are indeed the remnant of and monument to the old Khaarjees. They have the same problems, the same claims, the same style and the same manners as the Khaarjees (Kharijite) had. The Khaarjees used to pose themselves in such a style that gave the impression of their being the real followers of the Shari'ah and paradoxically also used to quote from the Holy Qur-aan every time and on every occasion. But the creed they cherished was "we alone are Muslim and the remaining all are polytheists (Mushrik)". The same ways and manners are of these people. They claim to be "Moah-hid" (believer in Oneness of Allah) but the remaining all are, for them, polytheists. They are the followers of the Shari'ah but the remaining all are disbelievers. Of them, who call themselves "Muhammadee" (followers of the Holy Prophet), consider all the remaining Muslims who do not conform to their ways and manners, polytheists (Mushrik) whereas the believers are, by the grace of Allah Almighty, safe from polytheism. The True Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) has already given glad tidings to the believers that "Muslim Ummah will never indulge in "Shirk" (polytheism, paganism) and will also not worship a non-god.

Therefore, when the Doomsday will be about to happen and the time of the "reign of total polytheism" will come, a particular breeze will blow killing all the believers.

Every believer even they themselves know that the teeming Muslims in all the Muslim states are sick of this new sect and abhor their sordid activities.

There is also another group of the same posterity of Khaarjees that poses itself to be Sunnee- Hanafee, Shaafa'ee, Maalikee and Hanblee and tries to deceive Muslims in the garb of Qaadree, Chishtee, Naqshbandee and Suharwardee. A prominent scholar of theirs has accepted the knowledge of the unseen for every mad man and quadruped in his book, "Hifzul Eimaan" and clearly wrote therein that the sort of knowledge which the Holy Prophet possessed every lunatic and animal also has. To the same devilish sect, the Satan is more knowledgeable than the Holy Prophet, nay; it has far greater knowledge than the Holy Prophet.

Another spiritual leader of theirs has proved the knowledge of Satan from a categorical injunction and termed the extent of knowledge of the Holy Prophet as "Baatil" (unfounded, false) and proof-less in his book "Baraaheen-e-Qaati'ah". He has described the extent of knowledge of the Holy Prophet as mere polytheism, paganism but accepted that Satan has a share in the infinite knowledge of Allah.

Yet another callous leader of the same wretched group has denied the culmination of Prophet-hood in Holy Prophet, Saieyidinaa Muhammad M. tafaa (may Allah's choicest blessings & peace be upon him) in his book, "Tahzeerun Naas". He has distorted the meaning of "Khaataman Nabee-yeen" (the Last Prophet) and said that taking "Khaataman Nabee-yeen" as the Last Prophet is an idea of the illiterate people.

Please consult and study the books of "Hussaamul Haramaien" and of our scholars i.e. Ahle Sunnat wal-Jamaa'at to know of the injunctions of Shari'ah against the

writings and words of the so-called religious scholars so that the real faces of these "learned scholars" are exposed.

This pack of goofs has also a penchant for issuing the edicts (Fataavay) of polytheism, paganism and innovation (Shirk-o-Bid'at) against the works and things which are not forbidden by Allah and His Prophet, but instead are proved from the Holy Qur-aan and "Ahaadees" (Prophetic sayings, practices and guidance) and which the important and ordinary members of the Muslim Ummah and "Qaat'aan-e-Bid'at" (the cutters-off, rejecters of innovation in Islaam) have been doing for centuries and have also been projecting and emphasizing on their followers to do so like celebration of "Meelaad Shareef" (the birth of the Holy Prophet), recitation of "Salaat-o-Salaam" (invocation of Allah's blessings, graces and peace on the Holy Prophet in standing posture), "Faateha Soyam and Chehlum" (conveying the reward of virtuous deeds to the dead on 3rd day and 40th day of death), seeking help from the blessed souls of Allah's Prophets and saints, invoking the Prophets and saints of Allah in distress etc.

A zealot of this insolent sect has described the celebration of birth of the Holy Prophet (Meelaad Shareef) in his book, "Baraaheen Qaati'ah" thus: So repeating the celebration of birth of the Holy Prophet every day is like commemoration of the birth of "Kanhay-yaa" (a Hindu deity) by Hindus every year or like Shi'as who observe the martyrdom of Ahle Bait (Imaam Husain, his family members and his companions) every year. God forbid! The celebration of the Holy Prophet's birth is likened to the birth of a Hindu deity. This sordid dare is itself an abominable act, unlawful and opposed to Islamic tenets. This wretched group is really meaner than the Hindus who commemorate their religious events only on particular days but they bad-mouth when they wish to.

All this reflects that to them the celebration of birth of the Holy Prophet is like commemorating Kanhay-yaa's birth and is unlawful and un-Islamic and those who observe

it are, to these malevolent ones, worse than the Hindu nation.

O' believers! Do you also regard "Meelaad Shareef" as the Hindu deity's birth and consider the right-guided religious scholars and divines who had been and are in practice of celebrating "Meelaad Shareef" perverted like Hindus? May Allah protect us!

This is the briefest description of the "Khaarjees" and their surrogates. How surprising it is that even knowing all this tommyrot the exponents of western civilization and of peace and rapprochement continue to regard the insolent ones as religious guide and leader and continue to support them in opposition to Allah and His Beloved Prophet.

Blaspheming Allah's chosen servants is a triviality for the snooty people but when they are taken to task on this count, they term that as "hurling abuses" on them. The lunacy and snobbery of the insolent have no bounds! O' Allah, the Most Merciful! Bless us to speak the truth, to accept the truth and to follow the path of righteousness by means of Your Darling Elect, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him).

33). GOOD & BAD INNOVATIONS.

The progeny and minions of these "Khaarjees", they may be either non-conformists (Ghair Muqallid) or claimants of "Taqleed-e-Aaimmah" (conformation to the creeds of the four Imaams) particularly Imaam-e-A'zam Abu Hancefah (may Allah be pleased with him) have a common disease that they superfluously call the believers, Ahle Sunnat wal-Jamaa'at innovators (Bid'atee), Jahannamee (denizens of hell), polytheists, grave-worshippers and opponents of Qur-aan-o-Hadees. Describing the Ahle Sunnat wal-Jamaa'at as innovator and misguided is itself misguidance and innovation (Bid'at) as the vast majority of the believers which has been regarded

as "Naajee" (emancipated ones, worthy of paradise) in a Prophetic saying has collected in the four creeds, i.e. Hanafee, Maalikee, Shaafa'ee and Hanblee. Whoever is out of the fold of Ahle Sunnat wal-Jamaa'at is indeed, out of Muslim community and is a disbeliever.

In sum, the disbelieving people talk of "Bid'at" (innovation) all the time. They term each and every thing as innovation and misguidance to hoodwink the believers. O' Muslims! Keep in mind that Bid'at is the thing, deed that was not done during the lifetime of the Holy Prophet and invented later but gained popularity and adopted by the Muslims. There are two kinds of Bid'at (innovation):

1). BAD, EVIL INNOVATION.

Bid'at-e-Dalaalat (bad, evil innovation) is also called "Bid'at-e-Saie-yah". This thing is the innovation which is inimical to the Holy Qur-aan, Prophetic sayings, practices and guidance and "Ijmaa-e-Ummat" (consensus of right-guided religious scholars) or the thing which belongs to such a thing that is unlawful under the Shari'ah. Bid'at-e-Saie-yah is of two types i.e. "Makrooh" (undesirable, odious) and "Haraam" (un-Islamic) like shaving the beard or adopting a new cut of beard opposed to the Shari'ah and decorating, adorning the mosques just for name and fame.

2). GOOD, VIRTUOUS INNOVATION.

Bid'at-e-Hasanah (good, virtuous innovation) is also called "Bid'at-e-Mahmoodah". This Bid'at is the innovation which is not repugnant to the Holy Qur-aan and Prophetic sayings, practices, guidance and Ijmaa-e-Ummat or is that thing which belongs to such a thing whose goodness, desirability is proved from the Shari'ah. Sometimes, this Bid'at is "Mubah" (neither forbidden nor permitted) like having delectable meal and wearing

sumptuous cloths. Sometimes, it is “Sunnat” as Hadrat Ameerul Mu’meneen Faarooque A’zam (may Allah be pleased with him) said about “Taraawih” (special night prayers offered in the holy month of Ramadaan): “Ne’matil Bid’atu Haazehi” (this is a good innovation), though the Taraawih is Sunnat-e-Muakkadah (the practice emphasized by the Holy Prophet). And sometimes, it is “Waajib” (essential), for example, authoring or compiling books to rebut the misguided and disbelieving sects and publishing such books to warn and save the believers from their mischief and evils or learning “Ilm-e-Sarf-o-Nahav” (mode and syntax and grammar of Arabic language to understand the Holy Qur-aan and Prophetic sayings, practices and guidance thereby facilitating the comprehension of the commands and injunctions of the Shari’ah). The Muslims should bear in mind that the thing, work which originates from or whose source is proved from “Qur-aan-o-Hadees” is not an evil innovation at all. The works of the deniers like establishment of seminaries, holding of preaching gatherings, convocations for conferring degrees on students, compilation and publication of books and other similar works should also be “Bid’at” in their respective form. But alas! The creed of the deniers is that whatever is done in honour of the loved ones of Allah is innovation and un-Islamic and whatever they do for their vested interests is “Halaal” and “Sunnat” (consistent with Islamic laws). – “wa-laa Haula walaa Quwwata Illaa Billaa-hil ‘Ali-yil ‘Azem”. (There is no power, might but in Allah to save from sins and enable to do goodness, Who is the Most High, the Most Great).

A NECESSARY WARNING!

The people belonging to Najdee persuasion hide the tommyrot the books like “Taqvi-yatul Eimaan” are replete with, from the believers (Ahle Sunnat wal-Jamaa’at) and touch upon “Furoo’ee Masaa-il” (subsidiary, minor matters,

issues) like "Meelaad Shareef", "Qayaam" (invocation of Allah's blessings & peace on the Holy Prophet in standing posture), "Ge-yaarh-veen Shareef" (conveying reward of virtuous deeds to Saieyidinaa Ghous-e-A'zam Shaikh 'Abdul Qaadir Jeelaanee (may Allah be pleased with him), "Faateha" (reward of the recitation from the Holy Qur-aan), "Soyam/Teejah", "Daswaan", "Chaalees-wan", "Urs" (conveying the reward of virtuous deeds to the dead on 3rd, 10th, 40th day of death and death anniversary), saying "Yaa Rasoolal Laah", "Yaa 'Alee", "Yaa Ghous", placing floral wreath or sheet on the graves of Allah's saints and illumination on the days, nights of religious importance and "Ghair-Muqallid" (non-conformists) of them dispute the non-recitation of Surah Faateha (the opening chapter of the Holy Qur-aan) by "Muqtadee" (the one who follows the prayer-leader in prayer), non-utterance of "Aameen" aloud, non-observance of "Rafa' Yaden" (lifting of hands in prayer before observing "Rukoo" [bowing], prostrations etc.) offering three "Rak'ahs" in "Witr", twenty "Rak'ahs" in "Taraawih" and others of that ilk. Unfortunately, the gullible Muslims fall prey to their chicaneries and begin to argue about the matters.

O' my brothers, sisters, mothers and daughters! The people who are blaspheming against Allah and His Prophet, Saieyidinaa Muhammad Mustafaa, (may Allah's choicest blessings & peace be upon him) got no right to argue about subsidiary, minor matters, issues (Furoo'ee Masaa-il). Only one point suffices to silence them that is O' the insolent! First you correct your beliefs about Allah Almighty and His Messenger then talk of other matters.

If they do not abstain from arguing even then and say that such and such work like recitation of "Durood-o-Salaam" (invocation of Allah's blessings & peace on the Holy Prophet) before proclamation of "Azaan" (call to prayer) in soft voice or recitation of "Ayat-e-Salaat-o-Salaam" (Quranic verse regarding invocation of Allah's blessings & peace on the Holy Prophet) after "Du'aa"

(supplication) are “Bid’at” and not proved from the earlier Muslims; prove it from the Shari’ah. The answer to this objection is that “you are blind to the realities and cynic. If not then you prove that these works are either bad, obstruct the religion and oppose any Sunnat or the Shari’ah has forbidden the believers to do them. When these works are neither forbidden under Shari’ah nor inimical to any Sunnat nor they carry any mischief then they are permissible as per the Prophetic saying, nay; lawful as per the Quranic injunction, for, the Holy Qur-aan was sent down for the guidance of mankind and the Islamic faith has been perfected and no new command will come now. The works, things that have been neither forbidden nor permitted by the Shari’ah are forgiven according to the Prophetic saying (Hadees) that will not be reversed at all. Whoever objects to it, does object to the “forgiveness” granted by Allah Almighty and thus he is “accursed”.

The works, things which have been neither forbidden by Allah and His Prophet nor declared impermissible by the Prophet’s companions and successors to the companions then why do you take exception to and create hurdles in the way? The verdict to this effect is what has been reported in “Sunan Abu Daa-ood” on the authority of Hadrat ‘Abdul Laah bin ‘Abbaas (may Allah be pleased with him): whatever thing has been declared “Halaal” (lawful) by Allah and His Messenger is lawful for the believers, whatever thing has been declared “Haraam” (unlawful, un-Islamic) is unlawful and the thing about which there is no mention is forgiven. It reveals that the thing which is neither permissible nor impermissible is, in fact, neither necessary nor sinful but is forgiven. This “forgiveness” opens up new vistas for the Muslims to do more and more virtuous deeds in honour of the loved ones of Allah.

“Gar Bartoo Haraam Ast Haraamat Baadah”

(If you consider it unlawful then it is unlawful for you indeed).

34). MAJOR & MINOR SINS.

Defying the commands of Allah and His Messenger meaning not to follow the commands of the Shari'ah is sin and disobedience. The more the temerity, insistence in committing sin the graver the sin. Therefore, sins are of two types:

1). MINOR SINS.

Minor sin is the one about which there is no "Wa'eed" (warning of dire consequences) meaning no whip of torment and no specific punishment has been defined by the Shari'ah. Minor sins of a believer are forgiven by the blessings of his worship, alms giving, obedience to parents etc. as has been reported in a Hadees that Allah Almighty forgives the past and future sins of the believer who performs perfect ablution (Wudu).

In brief, the minor sins are pardoned by the grace of Allah Almighty even without seeking forgiveness provided that the delinquent believer does not insist on them. Insistence on a minor sin turns it into a major sin that is not forgiven unless forgiveness is begged.

2). MAJOR SINS.

This sin is the one about which the Shari'ah has defined some penalty or there is a "Wa'eed" (warning of dire consequences) or whip of torment is proved. This is the very sin the believers have been repeatedly and emphatically warned against like adultery, drinking and theft etc.

The religious scholars say that commission of a sin impairs the pure and impeccable nature of human being,

who, if does not refrain, becomes intimate with sins gradually. There is in a "Hadees" that the Holy Prophet said: when humankind commits sin, a black spot develops on his heart and when he desists and repents and begs Allah's pardon, his heart is brushed clean; but if he commits sin again, the spot goes on enlarging so that his whole heart becomes black. Whoever persists in disobedience and in committing sins, finishes up doom. Man is not cleared of his major sins until he sincerely repents and supplicates forgiveness of Allah.

Some of major sins that have been elucidated by the Holy Qur-aan and Prophetic sayings are: unjust killing, robbery, usurpation of orphans' property, teasing parents, indulgence in interest, drinking wine, adultery, giving false evidence, non-observance of prayer and obligatory fasts, non-performance of "Hajj" despite health and wealth, non-payment of poor-due (Zakaat) in spite of being "Saahib-e-Nisaab" (owner of a certain amount of money, commodities and stock on which Zakaat is due under the Shari'ah), swearing false oath, under-weighing and under-measuring, unjust fighting with the believers and creating mischief and bad-blood among Muslims and if these things are in the name of Islaam then it is very bad, sneaking against believers before rulers, back-biting against believers, forgetting the Holy Qur-aan after having committed it to memory, disgracing the religious scholars, despondency about Allah's mercy (forgiveness), fearlessness of Allah's wrath, extravagance, wasting money and time in frivolities, committing suicide, shaving the beard, fire-works, shameless singing and dancing on the eve of marriage and other occasions of rejoicing and indulgence in other unethical activities disregarding the injunctions of the Shari'ah and slandering the chest women and pious men etc.

Muslim men and women should keep in mind that there are two kinds of sin: Firstly, commission of such a sin that

purely concerns his own self and his Creator (Allah), for instance, he missed any time's obligatory prayer or missed any day's obligatory fast or he did such a work that does not concern human beings but is in direct contravention to the commands of Allah. For the absolution of such sins the delinquent believer has to make "Taubatun Nasooaha" meaning he should sincerely repent, seek Allah's forgiveness and resolve to improve himself and not to repeat the sins. He should also do his best to make up for them i.e. observe "Qadaa, Qazaa" (observance of missed, omitted duty) of prayer and fast and also pay Zakaat if did not pay earlier. Secondly, the sins which pertain to the affairs among mankind, i.e. one hurts anybody's faith, self-respect, life, property and even only heart without lawful permission of the Shari'ah, for example, one owed price of the thing he bought, wage to labourer, payment of "Mehr" (the money settled to be paid by husband to his wife) etc. which he procrastinates unnecessarily or he minimized the right of somebody's property or took money or property in bribe, in interest or in gambling or embezzled and such other things which fall within the parameters of "Huqooq-ul 'Ibaad" (human rights). Violation of such rights will not be pardoned until the aggrieved forgives the violator, usurper.

Though Allah Almighty is the Owner of our life, property and rights and can forgive the one who has usurped or violated our rights of His Own yet Our Creator, the Most Merciful has given us authority in respect of our rights so that no oppressed could say: O' my Lord! I could not get justice from Your Divine Court.

Begging pardon from the aggrieved, oppressed is easy in this world, for, on the Doomsday everybody will be in ordeal and will be solicitous for virtues and sick of evil deeds. Every one will yearn would that he could get goodnesses from anywhere for salvation. Therefore, there is in a "Hadees" that "Muflis" (the poor, deprived) in my "Ummah" is he who comes with prayer, fasts and Zakaat

on the Doomsday but to his discredit he also has the record of abusing somebody, calumniating someone for adultery, usurping somebody's property, killing someone and hurting somebody. His good deeds will be snatched from him and given to the aggrieved, oppressed. In case, the virtues of the oppressor are less compared to the violation of rights, he will be loaded with the bad deeds of the oppressed and then cast into hell. May Allah protect us! The settlement of human rights here is therefore emphasized to facilitate the settlement of account of the believers in the world hereafter.

35). THE GREAT COMPANIONS.

The believer who saw the Holy Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) in his lifetime and remained steadfast to Islamic faith and beliefs and also passed away as believer is called "Sahaabee" or "Sahaabah" or "As-haab-e-Rasool" (the great companions of the Holy Prophet) or it may be said that every that Muslim is "Sahaabee" who had the honour of witnessing the effulgent face of the Holy Prophet in the state of Islamic faith and died in the state of Islaam.

The pious companions are of two kinds, "Muhaajereen" and "Ansaar".

Muhaajereen (emigrants) are those great companions who left their hearths and homes, property and belongings in holy Makkah and migrated to sacred Madinah in love of the Holy Prophet and "Ansaar" (friends, helpers) are those great companions who welcomed and helped the Muhaajereen whole-heartedly in love of the Holy Prophet and remained loyal to the Holy Prophet through thick and thin.

1). **Belief:** All the companions of the Holy Prophet are pious, devout, just and well-wisher. The believers ought to

speak well of them with all due respect when they talk of them.

2). **Belief:** All the companions irrespective of high and low (no one of them is low) are "Jannatees" (worthy of paradise). Allah Almighty has promised to do them good. They are immune from hell and the dreads of the Doomsday. The Angels will welcome them in heaven saying this is the day you were promised for. Allah Almighty has expounded the greatness of the pious companions in the Holy Qur-aan and the books of "Ahaadees" (Prophetic sayings) are replete with their excellences. Their station is known well to only those believers who know the primacy of the "Leader of all Prophets" (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him). That's why the Holy Prophet once said: Fear Allah, fear Allah in respect of my companions. Do not jeer at them after me. Whoever harbours malice towards them, he does so in my enmity. Whoever hurts them, in fact he hurts me and whoever hurts me, hurts Allah indeed and whoever hurts Allah, will be overtaken by His wrath soon.

3). **Belief:** Whoever speaks ill of the great companions or considers them (God forbid!) misguided or "Jahannamees" (denizens of hell) is, in fact, malevolent to the Holy Prophet. Such wretched will be counted in "Raafzees" even though he claims to be a follower of any of the four Imaams and claims to be Sunnee.

4). **Belief:** The believers ought not to argue about the differences developed among the pious companions keeping in view that they were devoted servants and lovers of the Holy Prophet. We got no right to be a judge over them. Indulgence in such things is "Haraam" (unlawful & un-Islamic act).

5). **Belief:** The companions were neither Prophets nor impeccable nor Angels to be free from lapses. Some of them erred but unintentionally and because of some misunderstanding and sans any prejudice. Therefore,

criticizing them for any lapse is against the commands of Allah and the Holy Prophet as He has promised them paradise and other divine favours without any reckoning. Given the facts, whoever ridicules them, renders him culpable for hell, indeed.

Hadrat Saieyidinaa Ameer Mu'aawiyah (may Allah be pleased with him) was "Mujtahid" (the Muslim scholar authorized to exercise his independent opinion). His difference with Ameerul Mu'meneen Saieyidinaa 'Ali-yul Murtadaa (may Allah be pleased with him) was based on "Ijtehaad" (independent opinion). The Mujtahid is not taken to task for his decision under the Shari'ah and all the more the Holy Prophet had himself given verdict about the incident during his lifetime by issuing the decree in favour of Hadrat Moulaa 'Alee announcing forgiveness for Ameer Mu'aawiyah. Some nincompoops say that when the name of Hadrat Ameer Mu'aawiyah is mentioned with that of Hadrat 'Alee, "Radi-yal Laahu Ta'aalaa 'Anhoo" (may Allah be pleased with him) should not be added to Ameer Mu'aawiyah's name. This notion is absurd and unfounded. The Holy Qur-aan stresses the use of "Radi-yal Laahu Ta'aalaa 'Anhum" (Allah is pleased with them all) for all the great companions and commands to necessarily say "Radi-yal Laahu Ta'aalaa 'Anhoo" for all the right-guided religious scholars. Excluding Ameer Mu'aawiyah from the explicit command is nothing but inventing a new Shari'ah.

6). **Belief:** No "Walee (saint of Allah) however high ranking he may be, can match a "Sahaabee" (the Holy Prophet's companion) of low rank (no companion is of low rank. It is just for distinction).

7). **Belief:** After the Holy Prophet, Hadrat Saieyidinaa Abu Bakr Siddique, Hadrat Saieyidinaa 'Umar Faarooque A'zam, Hadrat Saieyidinaa 'Usmaan-e-Ghaanee and Hadrat Saieyidinaa Moulaa 'Alee (may Allah be pleased with them all) were the true "Khaleefah" (Caliph) in descending order and after them Hadrat Imaam Hasan Mujtabaa (may Allah be pleased with him) became true Caliph for six months.

These glorious personalities are called "Khulfaa-e-Raashedeen" (the true Caliphs) and their aggregate period of Caliphate is called "Khilaafat-e-Raashedah" (the true Caliphate) as they acquitted well with the heavy responsibility of being the vicegerent of the Holy Prophet.

8). **Belief:** After the four true Caliphs, the remaining six great personages of "Ashrah Mubash-sharah" (the ten great companions who were given glad tidings of paradise during their lifetime and thus were called the inhabitants of heaven) are Hadrat Talahaa, Hadrat Zuber, Hadrat 'Abdul Rehmaan bin 'Auf, Hadrat Sa'ad bin Abee Waqaas, Hadrat Sa'eed bin Zed and Hadrat Abu 'Obeidah bin Jarrah (may Allah be pleased with them all). All these pious companions and Hadrat Imaam Hasan, Hadrat Imaam Husain, "As-haab-e-Badr" (the companions who participated in the battle of Badr) and "As-haab-e-Baie'at-e-Ridwaan" (the companions who reaffirmed their allegiance to [the blessed hands of] the Holy Prophet at a place named "Ridwaan" to fight against infidels and polytheists) are superior to all faithful and are certain inmates of paradise.

9). **Belief:** Hadrat Ameer Mu'aawiyah (may Allah be pleased with him) is one of the revered companions of the Holy Prophet. He is the first king in the history of Islamic empire that has been referred to in Taurah (Pentateuch) that the Last Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) will arrive in holy Makkah, migrate to holy Madinah and his kingdom will be in Syria. The kingdom of Ameer Mu'aawiyah is in fact of the Holy Prophet. Hadrat Saieyidinaa Imaam Hasan Mujtabaa (may Allah be pleased with him) had voluntarily surrendered to Ameer Mu'aawiyah in the battlefield along with his big army, handed him over the reins of Caliphate and sworn allegiance to him as predicted by the Holy Prophet. The Holy Prophet had appreciated the predicted patch-up between them. Whoever taunts Hadrat Ameer Mu'aawiyah (may Allah be pleased with him) with "Fisq"

(impiety, disobedience and sinfulness) actually ridicules Hadrat Imaam Hasan Mujtabaa (may Allah be pleased with him), nay; the Holy Prophet but Allah Almighty, indeed. Such wretched is in fact Raafzee.

36). "AHLE BAIT".

"Ahle Bait" (the glorious family of the Glorious Prophet) comprises the posterity and near relatives of the Holy Prophet for whom "Sadqah" (propitiatory gift, alms) is unlawful. The "Ahle Bait" embraces "Azwaaj-e-Mutah-haraat" (the pious wives of the Holy Prophet and revered mothers of the believers), the lady of paradise, Saieyidah Faatehma-tuz-Zohraa, Hadrat Moulaa 'Alee, Hadrat Imaam Hasan and Hadrat Imaam Husain (may Allah be pleased with them all). But the pious wives of the Holy Prophet are superior to all women and they will get multiple rewards of their virtues. No woman can match them in whatsoever way. If a woman gets ten fold reward of her good deed, they will get the reward twenty-fold because their good deeds are geared to submitting to and worshipping Allah as well as pleasing, serving and obeying the Holy Prophet.

- 1). **Belief:** The "Ahle Bait" are "Muqtadaa" (leader, chief) of "Ahle Sunnat" (the followers of Sunnah). Whoever does not respect and love them is "Khaarjee", the reprobate and accursed. He has no concern with "Ahle Sunnat wal-Jamaa'at".
- 2). **Belief:** Ummul Mu'meneen Hadrat Khudeja-tul-Kubraa and Hadrat 'Aaiesha Siddiqah and Saieyidah Faatehma-tuz-Zohraa (may Allah be pleased with them) are certain inhabitants of paradise. These glorious wives and beloved daughter of the Holy Prophet and his other daughters (Hadrat Zenub, Hadrat Ruqaieyah and Hadrat Umme Kulsoom (may Allah be pleased with them) and the remaining pious wives of the Holy Prophet are superior to all "Sahaabi-yaat" (the female believers who saw the Holy

Prophet in his lifetime and remained steadfast to Islaam till death).

The Holy Qur-aan speaks of their purity, piety and chastity.

3). **Belief:** Ummul Mu'meneen Hadrat 'Aaieshah Siddiqah (may Allah be pleased with her) is certainly worthy of heaven and darling wife of the Holy Prophet in the world hereafter too. Whoever hurts her actually hurts the Holy Prophet. If such unfortunate dies without repentance and seeking forgiveness of Allah, he will be consigned to hell-fire. The one who calumniates her for (God forbid!) "Ifk" (vicious slander) is sure infidel and renegade and out of Islamic fold even though he claims to be Muslim and recites "Kalimah" (Holy Code of Islamic faith) and if he taunts her in any other way then he is "Raafzee", unbeliever and denizen of hell (Jahannamee) even though he claims to be Sunnee.

4). **Belief:** The glorious grand sons of the Holy Prophet, Hadrat Imaam Hasan and Hadrat Imaam Husain (may Allah be pleased with them) are eminent personages and one of the great martyrs. Whoever denies the great martyrdom of any of the two, is misguided, disbeliever and loser.

5). **Belief:** Yazeed, the fart, was transgressor and sinner (Faasiq-o-Faajir) who committed deadly sins. He has no equation with the sweetheart of the Holy Prophet, Saieyidinaa Imaam Husain (may Allah be pleased with him) at all. Some misguided nowadays say that we got no right to speak about the dispute between Imaam Husain and Yazeed as the both were princes. Such people are accursed, "Khaarjees" and deserve hell.

Yazeed, the rejected, descended from "Banee Umaie-yah" family. His hands are stained with the blood of "Ahle Bait" (Hadrat Imaam Husain, his family members and companions). The heinous crime he committed will continue to be denounced by the Muslim world and his name mentioned with disdain and scorn till the end of time.

He was born to Hadrat Ameer Mu'aawiyah (may Allah be pleased with him). He was extremely fatty, awkward, ill-tempered, drunkard, dissolute, tyrant and impudent. His mischief and immorality may cause even the big rascal to feel ashamed. He reintroduced usury openly and got the holy Makkah and sacred Madinah desecrated. However, in spite of all these perverted activities he may not be called "Kaaafir" (infidel) and cursed by name. The creed of Imaam-e-A'zam Abu Hanifah (may Allah be pleased with him) to this effect is "Sukoot" (silence) meaning he should neither be called infidel nor believer but "Faasiq-o-Faajir" (transgressor and sinner). But we emphatically say that whoever objects to Hadrat Saieyidinaa Imaam Husain (may Allah be pleased with him) in support of Yazeed, the wretch, is not Muslim and Sunnee at all.

The perseverance and steadfastness of Imaam Husain and his companions in the face of certain death for the glory of Islaam might have astonished even "Aalam-e-Malaa-ikah" (the celestial world). May Allah Almighty grace us with the blessings of "Ahle Bait" – Aameen.

37). OF ALLAH'S SAINTS.

"Wilaayat" (sainthood) is an especial divine blessing that Allah Almighty confers on his righteous and devout servants out of His bounteous graces and favours. Those who are installed in the sainthood are called "Auli-yaa Allah" (the saints of Allah). In brief, it may be said that "Auli-yaa Allah" are those believers who suppress their carnal and temporal desires in the love of Allah and His Messenger and dedicate themselves to obeying and following the commands of Allah and sublime practices of His Beloved Prophet. They do not care a fig for materialism and materialists. The world runs after them but they get rid of it.

"Wilaayat" is such an exceptional divine gift that cannot be attained only through mystic exercises and

extensive worships. However, the virtuous deeds of the believer may be a means to attaining the sainthood. Some are graced with the "Wilaayat" at the outset, but they may also undergo mystic exercises and devoted worships later. This precious divine gift is not granted to an unknowledgeable believer. The knowledge of the Shari'ah is must for sainthood whether he acquires it or he is divinely endowed with it before the attainment to "Wilaayat". Hence, the likes of such saints are there who were ostensibly unknowledgeable but the knowledge of "Irfaan-o-Ma'arifat" (mystical experience and intimate knowledge of Divinity) and "Shari'at-o-Tareeqat" (observance of Islamic law and mystic way of life) flowed from them.

1). **Belief:** The "Auli-yaa" of the community of the Holy Prophet are superior to the "Auli-yaa" (saints) of all the Prophets and the most favourite (of Allah Almighty) of all the saints of the Holy Prophet's community are the four true Caliphs. Of them, the most prominent and favourite is Saieyidinaa Siddique Akbar (may Allah be pleased with him) and next to him are Sieyidinaa Faarooque A'zam, Saieyidinaa 'Usmaan-e-Ghanee (called "Zulnoorain [the possessor of two lights, a reference to the two daughters of the Holy Prophet who were married to him]) and Saieyidinaa Moulaa 'Alee (may Allah be pleased with them) respectively.

2). **Belief:** "Tareeqat" (mystic way of life) is a specified code of life of the "Auli-yaa Allah" which is neither opposed to the Shari'ah nor any part or stage or goal of the mystic journey runs counter to the Shari'ah. "Tareeqat" is an intrinsic part of the Shari'at. The Shari'at is a name of the collection of all branches of knowledge and commands encompassing the whole gamut of human life and worldly and spiritual needs of the human beings and "Tareeqat" is a part of it. It is folly to name the collection of only obligatory and essential prayers and lawful and unlawful things as Shari'at. If the affairs and

facts of the Tareeqat are consistent with the Shari'at then they are "Haq-o-Maqbool" (the truth and popular with the Shari'ah) otherwise rejected. Some illiterates, in the garb of "Soofee" (mystic leader) are heard saying that Tareeqat and Shari'at are two different things and say sarcastically that these "Mullaas" and "Moulvees" (Muslim religious leaders) are bereft of Tareeqat. Such notion is a mere satanic deception. Considering oneself to be immune from the Shari'at under the deception is the manifest misguidance and infidelity. No saint, however high rank he possesses is free from the Shari'ah. However, the injunctions of the Shari'ah are not applicable to the "Majzoob" (the one who has lost himself in the love of Allah) like unconsciousness. But it should be borne in mind that such believer will never do such a thing that is inimical to the Shari'ah nor will he order his followers against the commands of the Shari'ah.

3). **Belief:** Denial of "Karaamat-e-Auliyyaa" (the wonderful work demonstrated by Allah's saint which no other man can do or mini-miracle emanated from Allah's saint) is misguidance. The saints of Allah are the true vicegerents of the Holy Prophet. Being heir to and vicegerent of the Holy Prophet they enjoy great powers and are empowered to do what they like to. The knowledge of the unseen ('Ilm-e-Ghaib) is revealed to them and the affairs of the past and future are visible to them and even some of them have the honour of witnessing the "Lauh-e-Mehfooz" (the protected tablet) by the grace of Allah Almighty and the mercy of His Choicest Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him). No non-prophet, however great he may be, can know the affairs of the unseen (Ghaib) without the blessings of the Holy Prophet. Allah Almighty has granted them immense power. Resultant they performed such great "Karaamaat" (mini-miracles) that stupefied the mankind. Allah Almighty meets the needs of His creation by their means and their "Adiyah"

(supplications, prayers) benefit the masses. Respecting and loving them is an honour for the believers that earn them Allah's pleasure. Visiting their shrines is an act of honour and blessing and remembering or calling them like "Yaa Ghous-e-A'zam" (may Allah be pleased with him) or "Yaa Khawaajah Ghareeb Nawaaz" (may Allah have mercy on him) or raising slogans in their favour has been the practice of our saints, savants and sages and the lovers of Allah's Prophets and saints.

1). Regulation: The saints of Allah can perform marvels like resurrecting the dead, curing the congenital blind and leprosy-afflicted ones, covering the gigantic distance between the east and west in a single step and other supernatural things except the miracles which are forbidden for others, for example, bringing or producing a like of the Quranic chapter, verse or having Allah's "Deedaar" (Splendid Sight, Vision) in the waking or having the honour of "Kalaam-e-Ilaahee" (conversing with Allah). Whoever claims that his "Walee" (spiritual guide) enjoys such things, is infidel (Kaafir). Phony "Soofees" (mystic leaders) sometimes boast of such things. The believers should keep themselves away from them, for, such Soofees are, according to a popular dictum, 'friendship of a fool is a nuisance.'

2). Regulation: "Istimdaad" and "Ista'anaat" meaning seeking help from Allah's saints in distress has been the practice of savants and lovers of Allah's saints. They help the needy people who ask them for help in whatever permissible words. As for considering them "Faa'il-e-Mustaqil" (the one who enjoys omnipotence at his own [God forbid!] without Allah's grace), it is a vicious propaganda of "Wahaabiyah" (followers of 'Abdul Wahhaab Najdee who blasphemed against the Holy Prophet) to defame the Sunnees. No Muslim can think so. Likening the deeds of Muslims to the vile rites and ceremonies (of non-Muslims) and that too of idol-worshippers is certainly the modus operandi of the same Khaarjees.

3). Regulation: "Eisaal-e-Sawaab" (conveying the reward of virtuous deeds to the dead) for "Auliya Allah" is a commendable act and earns blessings which is generally called "Nazar-o-Neyaaaz". This "Nazar" is not a Shar'ee vow but a gift from the believers to the saints of Allah that is commonly known as "Nazar" like presenting gifts to the kings, rulers. "Faatehah" of Saieyidinaa Ghous-e-A'zam Jeelaanee Baghdaadee (may Allah be pleased with him) that is called "Geyarween Shareef" is of great blessing. Every believer irrespective of poor and rich even "Saieyid" (the descendent of the Holy Prophet) can eat the food arranged for "Neyaaaz" or "Faatehah" of any saint. Shah 'Abdul 'Azeez (may Allah be merciful to him) wrote: the food of "Neyaaaz" becomes "Tabarruk" (a blessed gift) [for the believers].

4). Regulation: Arranging "Urs" (death anniversary) of the saints of Allah on which occasion people gather at the shrine of the saint to recite from the Holy Qur-aan, to recite "Na'at" (Islamic encomium to praise the Holy Prophet), to listen the religious lectures delivered by the religious scholars and to distribute "Sheernee" (sweet items) or food for the "Eisaal-e-Sawaab" (conveying reward of virtuous deeds) of the saints, is lawful and earns the believers benedictions and blessings. As for acts opposed to the Shari'ah like singing, dance, "Qawwaalee" (choral singing stressing the words with light music) shouting slogans of "Hoo" and "Haq" for show and feigning to be in ecstasy are impermissible and condemnable acts in all conditions and circumstances and near the saints' shrines are even more unlawful. It is impermissible for women to visit graves. There is in a tradition that "curse be on the women who visit graves". No doubt, the visitors to the shrines are guests of the inmate of the shrine (Saahib-e-Mazaar) but women are illiterate and forcible guests. The Shari'ah emphasizes upon their stay in-doors rather than their mixing up with men that is usually seen on such occasions. Un-Islamic acts committed about the saints' shrines on the

eve of their "Urs" hurt them. With the result their attention to their visitors and benedictions emanating from their shrines are no more as profuse as used to be in the past.

The prudence in determining the days of their "Urs" is that the blessed souls of the saints have an especial inclination to their graves on the day of their passing away. Therefore, the day and the particular time of their passing away are more appropriate to gain benedictions. Doing so is neither forbidden by the Shari'ah nor is essential.

38). MYSTIC GUIDES.

Most of Muslims generally love and respect Allah's saints and mystic guides. They know that attaching oneself sincerely to the saintly line of Allah's saints (Auliya Allah) and mystic guides (Mashaa-ikh-e-'Uzzaam) and enrolling oneself in the list of 'slaves' to the 'loved ones' of Allah is a great honour and will, by the grace of Allah Almighty, ensure spiritual and temporal success in this world and salvation in the world hereafter. They believe in the fact that the 'beloved servants' of Allah are the divine signs of mercy and blessings. They endear and bless their devotees and votaries. If any of their "Mureed" (disciple, follower) happens to indulge in sinfulness, he is protected against ills and enabled to seek forgiveness of Allah before death.

It is, therefore, essential for the Muslims particularly women who are susceptible to imposters, to keep in their minds the following points before becoming "Mureed" of any "Murshid" (mystic leader, spiritual guide). If they fell prey to an imposter particularly the one who has incorrect beliefs, their "Eimaan" (Islamic faith) would be in jeopardy what to talk of gaining worldly and spiritual benefits and salvation in the next world. Such one will be accursed rather than being accepted in the Exalted Court of Allah Almighty.

“Ay Basaa Iblees Aadam Ru-ay Hast
Pas Bahr Dastay Nah Baa-yad Daad Dast”

(Lucifer is roaming about in the garb of human being.
So, don't entrust your hand for initiation to every one).

There are four conditions for a “Murshid”. Before “Baie'at” (taking an oath of allegiance to a spiritual guide or becoming “Mureed”), one should ensure:

- 1). That the Murshid who is also called “Peer” and “Shaikh” to whom one is going to make oath of allegiance has an unquestionable link up to the “Mercy for all the worlds” (the Holy Prophet) through an uninterrupted saintly chain. A Murshid disconnected (who has lost spiritual contact with the Holy Prophet due to breach of saintly chain) cannot connect his disciples, followers (Mureed) with the Holy Prophet through his saintly chain. Becoming Mureed of such a Murshid is tantamount to expecting figs from a sterile banyan tree. Some people take the seat of “Sajjaadah” (succession to spiritual guide) of their father or grandfather without “Baie'at” under the fallacy that they are heir to such and such saint or if had taken oath of allegiance to the spiritual guide, were not granted “Khilaafat” (authorized by the Murshid to make Mureed). Allegiance to such a Murshid is also of no avail.
- 2). “Shaikh” should be Sunnee-yul-‘Aqeedah” i.e. he should be the follower of the creed of Ahle Sunnat wal-Jamaa'at” and “Muqallid” (conformist to) of any of the four “Mazhab pl. Mazaahib” (schools of thought) i.e. Hanafee, Shaafa'ee, Hanblee and Maalikee. The ones who have erroneous beliefs like “Wahaabee” have no link up to the Holy Prophet but to Satan.
- 3). Nowadays, the followers of incorrect beliefs, nay; unbelievers even “Wahaabees” who oppose and deny the reality of “Auliyaa Allah” have laid a snare of “Peeree Mureedee” (posing as spiritual guides and making their Mureed) just to hoodwink and misguide the believers and

for dissoluteness. Beware, O' Muslims! Guard yourselves against the imposters.

4). The "Shaikh" (spiritual guide) should be knowledgeable meaning he should possess at least such knowledge of "Fiqah" (Islamic law, Islamic jurisprudence) that he could find solutions to the problems that generally face the Muslims, from the books of Fiqah and he ought to be fully familiar with the beliefs of "Ahle Sunnat wal-Jamaa'at". He should also be able to differentiate between infidelity and Islaam and between guidance and misguidance otherwise he is prone to be entrapped in disbelief or in erroneous beliefs. It is impossible for a layman to grasp the niceties and subtleties of the Islamic Law (Fiqah). There are hundreds of letters, words and gestures which, if mispronounced or misinterpreted, cause infidelity, resultant, the believer loses his "Eimaan" (Islamic faith). The unknowledgeable commits infidelity in his ignorance and remains indulged in it. If pointed out he may repent and seek forgiveness of Allah but the self-styled and haughty "Murshid" who is obsessed with self-aggrandizement will be reluctant to accept the sin. With the result he will keep wandering in the darkness of infidelity without "Taubah" (repentance, begging Allah's forgiveness). Such misguided and disconnected ones ruin the others too with themselves. Therefore, the "Shaikh" is required to be well versed in the beliefs of Ahle Sunnat wal-Jamaa'at.

5). He should not be "Faasiq Mu'alim" meaning he should neither commit any major sin openly nor insist on a minor sin after knowledge and warning. The one who has committed major sin or minor sin or repeated a minor sin or misses or delays the worship which are required to be fulfilled at a particular time like obligatory prayer and obligatory fasts or misses "Jamaa'at" (congregational prayer) without any valid reason (for slackness) or commits mean or such acts that are repugnant to decency like to pass water besides a passage, street or road, to roam about eating or drinking in markets or to pass through public places

wearing only "Pyjama" (loose trouser tied round the waist) or "Tehband" (sheet used as garment for the lower part of the body) without shirt or sheet on the upper part of the body or to sit stretching out his leg unnecessarily before people, is also not worthy of "Baie'at" (being made "Murshid").

Worse are the pseudo-spiritual guides: Worse are the so-called spiritual guides (Peers or Shaikh) who do not approach "Ulaama" (Muslim scholars) despite lacking the knowledge of Islamic Law and do what they like to. Worse than these, is he who, in spite of being unknowledgeable, poses to be knowledgeable and learned and pokes his nose into the injunctions issued by the right-guided religious scholars or defends any false custom (rife in his community or society) in the face of Shar'ee injunction and continues to regard the false custom as "Haq" (the truth, genuine one) notwithstanding being told that the custom is unfounded and disapproved by the Shari'ah. Even worse than such type of "Peers" are the satanic clowns who make mockery of the right-guided religious scholars and term their decrees as "absurd". Of the same species are those phony claimants of "Faqr" (piety) who say that religious scholars (Ulaama) and "Faqeer" (pious believer) have always been cross with each other or say that "Shari'at" is a pathway (to the set destination) whereas we have reached the destination (i.e. attained the goal). Hence, no need of the Shari'at and even of prayer and fasts (God forbid!).

Worse are those dissolute pseudo-spiritual guides who do not hail from those having erroneous beliefs like Wahaabee, Deobandee, Raafzee themselves and keep away from them and even sometimes express their unconcern with the non-senses of the foul-mouthed people but even then regard them as "devout and practicing spiritual leader and mystic guide". When they are told about their blasphemous writings and works, they say: "we got no right

to bad-mouth about anybody. Such matters belong to "Ulaama" which should remain among them, etc.

All such things and thinking are nothing but devilish subterfuges. The "Peer" (spiritual guide) of all such people is Satan even though they claim to be "Mureed" (disciple, follower) of any "Peer" or pose themselves to be spiritual guide or saint (Walee Allah) or "Qutub" (a high rank in spirituality). The Holy Qur-aan says to this effect thus: "Satan has, encircling them, made them forget Allah. They belong to the band of devil. Beware! Losers are the coterie of devil, indeed". Given the facts, whoever takes an oath of allegiance to such a putrid man will be cut off from the path of the Holy Prophet and will plunge himself into an abyss of disbelief. As a maxim expresses:

"Har Keh Pas-e- Kor Shud
Dar cha-ho Dar Gor Shud"

(The thing, which is behind the eyes
leads one to grave or well).

39). ETHICS FOR DISCIPLES.

The Muslim irrespective of man and woman who takes the oath of allegiance to (meaning becomes "Mureed" of) a right-guided religious scholar (meaning whose words and deeds are not inimical to the commands of the Shari'ah i.e. he is not "Faasiq Mu'alim" [the one who commits sins openly]) but is worthy of "Baie'at" [administering an oath of allegiance to] under the Shari'ah with the pure intention of benediction not for temporal ends, is required to:

1). Surrender himself to his "Shaikh" (spiritual guide) who is the true vicegerent of the "loved ones" of Allah, nay; of Allah's beloved, the Holy Prophet.

- 2). Consider the Shaikh his master, owner and "Mutasarrif" (the one who has the discretion of using the services of his younger or subordinate at his own sweet will).
- 3). Follow the path of "Sulook" (mystic initiation) as the Shaikh guides, leads with all sincerity and do nothing in the line without his permission.
- 4). If any of the orders of the Shaikh or any of his own actions carried out by the order of the Shaikh appear him unreasonable, consider those works like that of Prophet Khidr's [Khizr] (peace be upon him) which carry immense wisdom but he cannot fathom them. He should not demur at any order or work of his Shaikh even in the heart otherwise he will not attain welfare and success.
- 5). Put whatever problem he confronts, to his Shaikh for solution.
- 6). Take no step without his permission.
- 7). Heed and follow the orders of the Shaikh in every condition regardless of comfort and discomfort and happiness and sadness.
- 8). Be sure that the Shaikh has a cogent argument for the act that seems unreasonable to him.
- 9). Not even raise his voice before the Shaikh let alone altercation, quarrel and fight in the presence of the Shaikh because respecting and honouring the right-guided religious scholars and spiritual guides are in fact the reverence of the Holy Prophet.
- 10). Not commit such an act that hurts the feelings and inner man of the Shaikh.

In brief, the "Mureed" should totally surrender himself to his Shaikh like a cadaver in the hands of the living. This is the real oath of allegiance (Baie'at) of a "Saalik" (devotee, initiate) to his spiritual guide (Shaikh) and this is the very "Maqsood" (patent aim) of the Murshid (mystic guide). It takes man to his Creator and makes him "Waasil ba-Haq" (union with Allah).

“Az Khudaa Khuwaa-hcem Taufeeq-e-Adab
Bay Adab Mchroom Maand Az Fazle-e-Rabb”
(We seek Allah’s help for being respectful,
for, insolent remains deprived of Allah’s grace).

*Allah, in the name of,
the Most Affectionate, the Most Merciful.*

*All praises to Allah, Who is the One and All Independent.
He did not beget nor was He begotten. None is equal to
Him in whatsoever way. Infinite peace and blessings be on
His beloved and our lord and master (Hadrat) Muhammad
who has been endowed with exclusive excellences and on
his devout family members, devoted companions, on all his
followers with Allah's grace and on us by his means. We
hope for Your grace and favours, O' the Merciful, O' the
Beneficent.*

“TAHAARAH” (PURIFICATION).

“Tahaarah” (cleanliness, purification) is must for prayer. Without “Tahaarah” prayer is void. The religious scholars describe the prayer offered without Tahaarah as infidelity (Kufr). The Holy Prophet says that prayer is the key to paradise and Tahaarah is the key to prayer.-[Imaam Ahmed].

One day the Holy Prophet was reciting “Surah Al-Rum” in “Fajr” (dawn prayer) he met with “Mutashaabeh” (skipping from one place to another during recitation of the Glorious Qur-aan due to similarity of verses). After the prayer was over, he said: what is the state of those who offer prayer with us and do not take care of Tahaarah. Resultant, the Imaam (prayer leader) faces “Mutashaabeh”.-[Nisaa-ee Shareef].

This is the outcome of not doing Tahaarah well then what to speak of the evil influence of the prayer offered without Tahaarah. Doing so is nothing but an open

disregard and insult to the worship and one can understand its outcome himself. May Allah Almighty bless every Muslim with good end (death in the state of Islamic faith) by means of His Darling Elect (Muhammad Mustafaa, may Allah shower His choicest blessings & peace on him) – Aameen.

The Tahaarah is of two kinds:

- 1). "Tahaarat-e-Sughraa" (minor purification).
- 2). "Tahaarat-e-Kubraa" (major purification).

Tahaarat-e-Sughraa means ablution (Wudoo) and Tahaarat-e-Kubraa means bath (Ghusl).

The things that necessitate only "Wudoo" are called "Hadas-e-Asghar" and the things that necessitate "Ghusl" are called "Hadas-e-Akbar".

TERMINOLOGY OF SOME ESSENTIAL COMMANDS.

1). "FARD, FARZ" (OBLIGATORY ACT).

The thing, which is so obligatory that one is not relieved of the obligation until he fulfils it, is called "Fard, Farz". If this thing is a part of any worship, the worship will be void without it. Leaving it out is a major sin.

2). "WAAJIB" (ESSENTIAL ACT).

This is not obligatory like that of "Fard" but its essentiality has been emphasized upon by the Shari'ah (Islamic Law). One may be relieved of the obligation without observing it but if its observance in any worship is essential, the worship will be defective without it. Leaving out any Waajib intentionally once is a minor sin and more than once (repeating it a few times) is major sin.

3). "SUNNAT-E-MUAKKADAH" (EMPHASISED SUNNAH).

The work, which the Holy Prophet Muhammad (may Allah's choicest blessings & peace be upon him) regularly did himself but also missed sometimes or he stressed its observance. Observance of Sunnat-e-Muakkadah (emphasized Sunnah) is a rewarding act and its abandonment deserves immense condemnation – so much so that if one develops an habit of ignoring it, will render himself culpable for torment.

4). "SUNNAT-E-GHAIR MUAKKADAH" (NON-EMPHASISED SUNNAH).

It is such a desirable thing that the Shari'ah does not subscribe to its abandonment. Observance of "Sunnat-e-Ghair Muakkadah" (non-emphasized Sunnah) is a rewarding act but its non-observance does not invite Divine anger even though one is habitual of doing so.

5). "MUSTAHAB" (COMMENDABLE, DESIRABLE ACT).

"Mustahab" is the work which is appreciated by the Shari'ah if done but there is no undesirability if not carried out. Observance of Mustahab is a rewarding act but no offence at all if not observed.

6). "HARAAM-E-QAT'AE (TOTALLY UN-ISLAMIC).

Haraam-e-Qat'ae is the opposite of "Fard" (obligatory act). Its intentional commission even only once amounts to major sin and transgression. Refraining from it is obligatory and a rewarding act.

7). "MAKROOH TAHREEMEE" (ODIOUS TO THE POINT OF BEING FORBIDDEN).

Commission of Makrooh Tahreemee renders worship defective and the one who commits it, is a sinner. Repeating it a few times is a major sin.

8). "MAKROOH TANZEEHEE" (UNDESIRABLE ACT).

Makrooh Tanzeehee is the work which the Shari'ah does not like but not to the extent that its commission earns Divine anger.

OF ABLUTION (WUDOO).

"Yaaa Aieyu-hal Lazeena Aamanooo Izaa Qumtum Ila Salaati Faghsiloo Wujoohakum wa Aiedi-yakum Ila Maraafiqi Wamsahoo bi-Ru-oosikum wa Arjulakum Ila Ka'baien". (O' believers! When you intend to offer prayer, wash your faces and hands up to the elbows and pass your wet hands over your heads and wash your feet up to the ankles).

SOME PROPHETIC SAYINGS.

The Holy Prophet said:

1). On the Doomsday, my Ummah (Muslim community) will be summoned in such state that their faces and hands will be shining by the traces of Wudoo. So enhance the brightness as much as one could. –[Bukhaaree & Muslim].*

2). During the process of ablution when a believer rinses his mouth, the sins of the mouth fall. When he sniffs up water into nostrils to clean the nose, the sins of the nose get remitted. When he washes his face, the sins of the face even of the eyelashes are forgiven. When he washes his hands his sins of the hands, even to the extent of the fingernails, fall. When he does "Masah" (passing wet hands over head) of his head, the sins of the head even of the ears are pardoned and when he washes his feet, the sins of the feet even of the toe-nails get remitted. And the reward of going to mosque and offering prayer there is in addition to the great reward earned during the process of Wudoo. – [Maalik & Nisaa-ee].

3). It is obligatory upon a believer to wash all the requisite parts of his body once during ablution and washing them twice earns double reward and washing them thrice is the way of mine (the practice of the Holy Prophet) and of the past Prophets. –[Imaam Ahmed].

4). The one who performs perfect Wudoo during chilling cold earns double reward. –[Tibraanee].

5). The one who performs ablution upon ablution earns ten virtues. –[Tirmizee].

ISLAMIC INJUNCTIONS (FAQIHEE AHKAAM).

Four things are “Fard” (obligatory acts) in ablution as is evident from the afore-mentioned Quranic verse:-

- 1). Washing the face.
- 2). Washing both the hands up to, inclusive of, elbows.
- 3). “Masah” of the head (passing wet fingers of both the hands over the head).
- 4). Washing both the feet up to, inclusive of, ankles.

IMPORTANT POINTS.

A). Washing any part of the body means that at least two drops of water should flow over the whole part. It is no washing if the part simply gets wet or the water is anointed on the part like oil or one or half a drop of water flows on the part. In such state, neither Wudoo (ablution) nor Ghusl (bath) will be in order. Unfortunately, most of people do not heed to such important points with the result their prayers go void. Shapes of some parts and limbs of the body are such typical that the water does not reach and flow on them until special care is taken. The detail to follow in the account of every part of the body.

B). Passing wet hands on or reaching wetness to any part of the body is called "Masah". –[Durr-e-Mukhtaar etc.].

1). WASHING THE FACE.

It is obligatory that the water should flow on whole of the face from the forelock down to the lower portion of the chin in length and from the lobe of one ear to the lobe of the other in width once. –[Raddul Muhtaar].

Regulation: Washing the portion of the lips which remain visible after the usual close of the mouth and similarly washing the portion between the cheeks and ears which is called temple is also obligatory.

Regulation: If the hole in nose meant for "Nath" (large nose-ring) is not close then causing the water to flow inside it is obligatory and if the "Nath" is tight in the hole then move it otherwise not necessary. –[Durr-e-Mukhtaar, Raddul Muhtaar].

2). WASHING THE HANDS.

Included in this injunction are also the elbows. Ablution will not be in order if any spot from the elbows to the fingernails remains dry (meaning escapes washing).

Regulation: If an ornament, floral bands, rings, bracelets, glass bangles, silk-skeins etc. (irrespective of permissible and impermissible) are so tight that the water does not flow underneath them then washing the hands taking them off is obligatory. And in case, the water can flow beneath them by moving them then it is necessary to move them to ensure that the water flows underneath them and on every spot of the hands. If they are so loose that the water can flow beneath them without moving them then there is no need to move them. –[Raddul Muhtaar].

Regulation: It is must that the water should flow on all angles, space between the fingers, on the sides of all the fingers, on the space beneath the projected nails of the fingers and thumbs and on all the hairs of the wrists from the point down to the root. If any spot remains dry or the water reached the roots of hairs but did not flow on the point of only one hair, the Wudoo would not be in order. However, the dirt accumulated inside the fingernails is immune from this injunction. –[Durr-e-Mukhtaar].

Regulation: Some women love to wear tight bangles that should be moved and removed during ablution to let the water flow on every spot of the hands. –[Fataawaa-e-Rizviyah].

3). "MASAH" OF THE HEAD.

Doing "Masah" (passing wet fingers of both the hands over the head) of one-fourth of the scalp, if one is bald otherwise one-fourth of the hair of the head is obligatory. [Raddul Mukhtaar]. "Masah" of only the flowing hairs will not be adequate.

Regulation: The hands must be wet for "Masah" whether the wetness in hands was left by washing any part of the body or it was particularly wet with fresh water. However, the wetness left in the hands by doing "Masah" of any limb of the body can not be used for the "Masah" of other part of the body. –(Raddul Muhtaar).

Regulation: "Masah" on "Dupattah" (stole) will not suffice at all. But if the stole is so thin and the wetness is so much on the hands that it infiltrates through the stole into one-fourth of the hair of the head then the "Masah" will be in order. –[Bahr etc.].

4). WASHING THE FEET.

Included in this injunction are also ankle-joints. Washing angles, space between the toes, sides of the toes, soles, heels and tendons, is obligatory. –[‘Aammah Kutub].

Regulation: Injunction in regard to large ring (Chhallaa) and every kind of floral band and ornaments worn round the ankle-joints (may be above or below the ankle-joints) is the same as expounded above. –[Fataawaa-e-Rizvi-yah].

ASSORTED REGULATIONS.

1). The eyeballs and the insides of the eyelids are not required to be washed. Washing them is rather harmful.

2). Flowing of water is a prerequisite for the parts of the body which are required (Fard) to be washed even though it may be without intention. For example, it is raining and the water at least two drops flowed over each part of the body which are required to be washed during ablution. Or it is showering which wet one-fourth of the head. In such situations, the parts of the body which had the rain- water flowed over them would be deemed to have been washed and the head wetting by the shower will be deemed to have relieved one of the obligations of “Masah” of the head. – [Durr-e-Mukhtaar etc.].

3). If a thing that human being generally needs and taking care of which is not easy, remains stuck inside or outside the fingernails or anywhere on the body, will not obstruct the performance of Wudoo. Though it may be a layer-like and water does not infiltrate inside or is soft matter that sticks to woman like dough during kneading and baking breads and for women, henna and antimony and lamp-black in the eye-lashes and similarly dirt of the body, earth, dust and droppings of fly and mosquito.-[Durr-e-Mukhtaar].

4). If a woman performed "Wudoo" or "Ghusl" with the paste of henna sticking to her hand(s) or feet due to inattention, the ablution and bath would be in order. When she comes to know of it, remove it and make the water flow over the hand(s) or feet as the case may be. Likewise, it is no matter if antimony or lamp-black remained stuck in the corner of the eye or to the eyelashes unknowingly. (Fataawaa-c-Rizvi-yah).

5). If one who had tinsel bedecked on her forehead let the water flow over it or if one who had nail polish on her hands or feet, performed "Wudoo" then it would not be in order because these things are neither the need of human beings nor taking care of them is difficult. Therefore,, one is required to remove the tinsel and nail polish before the performance of Wudoo and Ghusl.

SUNNAT ACTS OF ABLUTION.

- 1). To form, express "Niyat" (intention) of Wudoo.
- 2). To begin with "Bismil Laahir Rahmaa-nir Raheem" (Allah in the name of, the Most Affectionate, the Most Merciful).
- 3). To wash the hands up to the wrists thrice.
- 4). To apply "Miswaak" (soft tooth stick) to the teeth. (This is the "Sunnah" [practice] of "Ummul Mu'meneen" [the revered mother of faithful] Hadrat 'Aaieshaah Siddeeqah, may Allah be pleased with her, for women). It is no matter if they do not use "Miswaak". Use of "Missec" (red lead used as tooth powder by women) is enough for them, for, they have weak teeth and grinders compared to those of men). --[Al-Malfooz].

- 5). To rinse the mouth thrice with three "Chullo" (palm contracted to serve as bowl).
- 6). To sniff up water into nostrils three times with three "Chullo".
- 7). To clean the nose with the left hand.
- 8). To do "Khilaal" of the fingers and toes i.e. to pass wet fingers of the right hand through the left and the left's through right hand and pass the small finger of the left hand between the toes at the point of the feet.
- 9). To wash all the requisite parts of the body thrice.
- 10). To do "Masah" of the whole head once.
- 11). Similarly to do "Masah" of both the ears with the same wet hands.
- 12). To keep up sequence of the ablution i.e. to wash the face first and then the hands. Thereafter to do "Masah" of the head and then wash the feet.
- 13). To wash the requisite parts of the body in so succession that the first one does not go dry on washing the next. -['Aammah Kutub].

DESIRABLE ACTS (MUSTAHABAAT) OF WUDOO.

- 1). To perform ablution at an elevated place facing (the direction of) the "Qiblah".
- 2). To let water fall at a clean, pure place during ablution.
- 3). To rub the wet hands on every part of the body while letting the water flow thereon.

- 4). To take the water by oneself.
- 5). Not to take other's help in Wudoo unless needed.
- 6). To perform ablution before time.
- 7). To move the ring, if tight then moving it is essential.
- 8). To do Wudoo with calm and peace (showing no haste).
- 9). To wash the face with both hands.
- 10). To keep the "Niyat" (intention) of ablution in mind during the washing of every part.
- 11). To recite "Bis-mil Laah", "Durood Shareef" and other supplications during Wudoo.
- 12). To do "Masah" of nape of the neck.
- 13). To recite "Kalimah-e-Shahaadat" and "Surah Qadr" (Inna Anzalnaa) in standing posture facing the heavens soon after completion of the ablution.
- 14). To drink a little from the rest of the Wudoo water.
- 15). Not to dry the washed parts of the body with a piece of cloth completely unless needed.

ACCEPTED (MASNOON) MODE OF PERFORMING ABLUTION.

One should, forming "Niyat" of Wudoo, sit at an elevated place facing (the direction of) the Qiblah. Before beginning with the process of ablution, recite: "Bis-mil Laahil 'Azceeni wal-Hamdu Lil-Laahi 'Alaa Deenil Islaam"

and let the water of the Wudoo fall at a clean, pure place. Wash both his hands up to the wrists thrice ensuring that the water flows on the spaces between and sides of the fingers otherwise, the ablution will not be in order. Then apply "Miswaak" to the teeth three times; rinse the mouth thoroughly thrice ensuring that the water reaches and flows on every part of the mouth including all spaces between the teeth and molars and also gargle if not observing fast. Use the right hand to put water into the mouth for the rinse and gargle. Then clean the nose inserting the little finger of the left hand into it. And sniff up water into nostrils with three "'chulloo'" (the palm contracted to serve as bowl to take water in) using the right hand three times ensuring that the water reaches and flows on the soft portion of the nose every time. If not observing fast then sniff the water up to the root of the nose. Then wash the face putting water on it with both the hands thrice in such a way that the water spreads over it washing some portion above the forehead and the cheeks too. The face should be washed, from the forelock down to the lower portion of the chin in length and from the lobe of one ear to the lobe of the other in width. Then wash the right hand and then the left one up to, inclusive of, the elbows three times ensuring that the water flows well from the fingernails up to the elbows and that no spot even a small hair remains dry. If the water flowed wetting the root of a hair but its top remained dry then the ablution would not be in order. Then do "Masah" of whole of the head. Method: Join three fingers (excluding the forefingers and thumbs) of both the hands and pass them over the head, from the forelock up to nape of the neck (keeping the palms aloof from the head) and then bring the hands back to the forehead with the palms rubbing the head. Wipe the inner sides of the ears with the tips of forefingers and wipe the outsides of the ears with the insides of the thumbs. The neck be wiped with the back of both the hands' fingers. Do not touch (meaning do not do "Masah" of) the throat as it is "Bid'at" (innovation).

Then wash the right foot and then the left one above the ankle-joints, up to half of the calves thrice letting the water flow from the toe-nails up to above the ankle-joints which is a Sunnat act. Do "Khilaal" (passing the little finger between the toes at the point of the feet) of the toes of the feet with the little finger of the left hand. After completing the ablution, sprinkle a little of water on "Miyaanee" (gusset between the legs of pair of trouser) which wards off evil-temptings. Then drink a little from the rest of water standing which gives "Shifaa" (healing, restoring health) and recite "Kalimah-e-Shahaadat" and "Surah Qadr" (Innaa Anzalnaa) facing the heavens. -[‘Aammah Kutub].

UNDESIRABLE ACTS (MAKROOHAAT) OF WUDOO.

- 1). To sit at an unclean place for ablution or to let the water of the Wudoo fall on an impure, unclean place.
- 2). To let the drops fall into spouted- jug or water-pot during ablution.
- 3). To perform ablution in the precincts of a mosque.
- 4). To spit or blow the nose into water whether it is a river or pond.
- 5). To spit or throw out water from the mouth towards (the direction of) the Qiblah.
- 6). To indulge in worldly talks unnecessarily.
- 7). To use more water than needed.
- 8). To use the water in so little quantity that the Sunnat of the Holy Prophet is not acted upon.

- 9). To splash water on the face.
- 10). To wash the face with one hand only. Such is the style of Hindus (polytheists, infidels).
- 11). To do "Masah" of the throat.
- 12). To use the left hand for washing the mouth or sniffing up water into the nose.
- 13). To clean the nose with right hand.
- 14). To do "Masah" of the head three times using fresh water each time.
- 15). To use the sun-heated water for Wudoo which causes leucoderma.
- 16). To close the lips or eyes tightly.
- 17). To leave out any Sunnat act.

THINGS WHICH RENDER "WUDOO" VOID.

There are some things which the Shari'ah has declared as "Nawaaqid-e-Wudoo" (the things, acts which vitiate ablution) meaning if any of them is found, the ablution will go void. Some of them are:

- 1). Passing of urine, faeces etc. or any other filth or worm or stone or gas from the private parts (of man and woman).
- 2). Emission of blood, pus or yellowish liquid from any part of the body that flows and reaches the spot which is required (Fard) to be washed under the Shari'ah.

3). Tears or liquid matter produced from the infected eye(s), ear(s), navel, breast and nipple etc. render Wudoo void. So is the case with the tears, which come from the inflamed eye(s), for, the water so secreted is itself impure.

4). Mouthful vomit of food or water or bile vitiates Wudoo. Likewise, the mouthful vomit of congealed blood and of the flowing blood, if not overwhelmed by spittle, also nullifies the ablution.

5). Fainting, falling unconscious, madness and so much intoxication that one trembles in walking, renders Wudoo void.

6). Laughter by a mature (meaning one laughs so loudly that people near him hears that) in the waking and that too in the prayer of "Rukoo" (bowing with the hands grasping the knees) and prostration, vitiates the ablution.

7). Sleep also renders Wudoo void. For example, one was lying and fell asleep or was leaning against something and fell asleep, if it were not there he would have fallen, the Wudoo would be vitiated. If one fell asleep in prayer in sitting posture or consciously slept in prostration then the ablution as well as the prayer would go void.

8). The blood oozes from the gums (mouth) nullifies Wudoo provided that the blood overwhelms the spit. – [‘Aammah Kutub, Bahaar-e-Shari’at].

THE CASES IN WHICH "WUDOO" DOES NOT GO VOID.

1). Blood or pus or yellowish liquid oozed but did not flow as the blood surfaces by the prick of a needle or the point of a knife.

- 2). Or touched one's own or other's private part(s).
- 3). Or did "Khilaal" or applied "Miswaak" or cleaned the teeth with the finger (using dentifrice) or bit anything (with the teeth) and found a trace of blood on it or inserted finger into the nose and found blood stain thereon but was not flowing.
- 4). Or cleaned the nose and congealed blood came out of it.
- 5). Poured oil into the ear and it oozed out either from the ear or the nose after a day.
- 6). Lice, bed-bug, mosquito or flea sucked the blood.
- 7). Vomit of phlegm irrespective of quantity.
- 8). Felt drowsy in sitting position.
- 9). If one burst into laughter in prayer while drowsy or in funeral prayer or in "Sajdatut Tilaawah" (to prostrate on reading the verse of prostration), the Wudoo would not go void but in the last case (Sajdatut Tilawaah), the prayer or prostration (Sajdah) as the case may be, would be vitiated. – ['Aammah Kutub].

AN IMPORTANT POINT.

It carries no rhyme or reason that viewing one's own or other's private part(s) vitiates Wudoo as is a common notion among people. However, the exposure of body by a woman whether it is her head or wrist or arm, to others is "Haraam" (un-Islamic, unlawful act).

ASSORTED REGULATIONS OF "WUDOO".

- 1). Flowing of water on the requisite parts of the body by itself is must. If one poured water on the hands or feet but it

did not reach, flowing on, up to the elbows and ankle-joints and he used his hand to wet the part up to the requisite point (as some people generally do), then the ablution would not be in order, for, the water did not flow on the part but he anointed it.

2). It is desirable (Mustahab) to moisten the parts of the body with wet hands before performing Wudoo particularly in winter when the body faces dryness, to facilitate the flow of water on them and given the wet, a little quantity of water will suffice for the ablution. It is observed that the flowing stream of water skips spot(s) of the parts of the body during ablution. Therefore, wetting the requisite parts of the body before Wudoo will greatly help in performing perfect ablution and will also avert the excess use of water.

3). Some people put a handful of water on the nose or eyes or eye-brows and then rub the wet hands on whole of the face and think that the face is washed. In such way, neither the face is washed nor the ablution is in order. Likewise, pouring a handful of water on the wrist does not serve the purpose.

4). Washing the parts that are required to be washed thrice for "Tahaarat" (purification) is "Sunnat-e-Muakkadah" (emphasized Sunnah). Therefore, each time the parts be washed so well that no spot remains dry otherwise "Sunnat" (Prophetic practice) will not be fulfilled. Doing so does not need a particular number of "Chulloo" (the palm contracted to serve as bowl to take water in) but instead requires the thorough wash of the requisite parts three times irrespective of how many "Chulloo" are required.

5). Sometimes people tie thread or wrap a strip of cloth round the big toe so tightly for any injury or problem that the water fails even to wet the inside of the thread or strip let alone it flowing on the toe. One is required to avoid it.

6). Be economical with the water and eschew extravagance. Some people take so much water in their "Chullo" that it brims over and goes waste. One should assess as to how much water he needs before taking the water in hand (Chullo), for example, half a "Chullo" of water is enough for sniffing up into the nose.

7). Some people think that just taking a little quantity of water into mouth and then throwing that out speedily three times in succession (without moving it well inside) or sniffing water in the nose superficially (without sniffing it up to the soft portion) fulfils Sunnat. This notion is wrong. Being habitual of doing so is a sin. If one does so in "Ghusl" his bath will not be in order for leaving out the obligatory act (Fard).

8). What (quantity of) water is left in pot, spouted-jug after "Istinjaa" (abstersion) is pure, clean. Performing Wudoo with this water is permissible. Throwing away the leftover water is unlawful and sinful. Likewise, the water left in spouted-jug after doing Wudoo can be used again for ablution or any other work. Generally people throw it away which is nothing but wastage of the boon, -[Durr-e-Mukhtaar, Raddul Muhtaar, Fataawaa-e-Rizvi-yah, Bahaar-e-Shari'at].

IMPERATIVE POINTS.

What water falls from the parts of the body during ablution or bath is clean provided that no filth is sticking to the body but its re-use for Wudoo or Ghusl is impermissible.

Similarly the water in which somebody who had no Wudoo dipped his hand or finger or tip of finger or nail or any of the parts (of the body) which is washed in ablution. Or the one who was required to take bath doused any

unwashed part of his body or touched it, would become "Musta'mal" (already used water). Such water can not be used for Wudoo or Ghusl. Drinking it or kneading flour with it is "Makrooh" (odious, undesirable act). However, it can be used to wash cloths etc.

Particularly women should heed to this issue who usually dip their little finger or finger-joint into the water to test whether it is hot or not being oblivious of the fact that doing so renders the water unfit for ablution and bath. However, there is no undesirability in doing so if the hand is washed before.

Likewise, if one dipped his already washed hand in the water with the pure intention of washing it again for any good work like taking food or doing Wudoo, the water would become "Musta'mal" i.e. it is no more fit for ablution, bath and even drinking. –[Noorul Absaar, Fataawaa-e-Rizvi-yah etc].

The "Musta'mal" water can be made fit for Wudoo and Ghusl by adding relatively more clean water to it. – [Durr-e-Mukhtaar, Raddul Muhtaar etc].

SUPPLICATIONS OF "WUDOO".

1). While rinsing the mouth:

"Al-Laahumma A'inee 'Alaa Tilaawatil Qur-aani wa-Zikreka wa-Shukreka wa-Husne 'Ebadatik". (O, Allah! Help me in reciting the Glorious Qur-aan, remembering and glorifying You, being grateful to You and in worshipping You well).

2). While sniffing up water into the nose:

"Al-Laahumma Arhnee Raa-i-hatal Jannati wa-Laa Turehnee Raa-i-hatan Naar". (O' Allah! Bless me with the fragrance of heaven and protect me from the stench of hell).

3). While washing the face:

“Al-Laahumma Baic-yid Waj-hee Yauma Tab-yaddu Wujoofoon wa-Taswaddoo Wujoooh”. (O’ Allah! Brighten my face on the day [i.e. Doomsday] when some faces will be bright and some black).

4). While washing the right hand:

“Al-Laahumma A’tinee Kitaabee Bi-yameenee wa-Haasibnee Hisaabaien Yaseeraa”. (O’ Allah! Give me my “sheet of actions” in my right hand and call me to account compassionately).

5). While washing the left hand:

“Al-Laahumma La Tu’tinee Kitaabee Bi-Shimaalee wa-Laa Mioon wa-Raaa-i-Zahree”. (O’ Allah! Give me my “sheet of actions” neither in my left hand nor from my back).

6). While doing “Masah” of the head:

“Al-Laahumma Azillinee Tahta ‘Arshika Yauma Laa-zilla Illaa-zilla ‘Arshik”. (O’ Allah! Put me under the shade of Your ‘Arsh [empyrean, throne] on the day [i.e. Doomsday] when there will be no shade except for Your throne’s).

7). While doing “Masah” of the ears:

“Al-Laahummaj’alnee Minal Lazeena Yastame’oonal Qaula Fa-yattabe’oonah Ahsana”. (O’ Allah! Put me among those who listen to the good point and act upon that).

8). While doing “Masah” of the neck:

“Al-Laahumma A’tiq Raqbatee Minan Naar”. (O’ Allah! Free my neck from hell-fire).

9). While washing the right foot:

“Al-Laahumma Sabbit Qadamee ‘Alas-Siraati Yauma Tazillul Aqdaam”. (O’ Allah! Grace me with perseverance on “Pul Siraat” [the bridge straddling the hell] on the day [i.e. Doomsday] when steps [of mankind] will falter on it).

10). While washing the left foot:

“Al-Laahummaj'al Zambee Maghfooraon wa-Sa'-Yim Mashkoooraon wa-Tijaaratee Lan Taboor”. (O' Allah! Forgive me sins and crown my endeavour with success and my business may not ruin).

11). Soon after finishing “Wudoo”:

“Al-Laahummaj'alnee Minat Tawwaabeena waj-'Alnee Minal Muta-Tah-hereen”. (O' Allah! Put me among repentant and those who are purified).

12). Then recite this Du'aa (supplication) in standing position facing the heavens:

“Sub-haana Kallaahumma wa-Bi Hamdika Ash-hadu Al-Laaa Ilaaha Illaaa Anta Astaghfiruka wa-Atoobu Ilaiek”. (Glory to You, O' Allah! I praise You and I bear witness that there is no god but You alone. I beg Your forgiveness and repent [of my sins]).

ASSORTED REGULATIONS:

1). The matter that comes out from the body and does not vitiate ablution is not impure (Najis), for example, the blood that oozes too little to flow or vomit in a little quantity, not mouthful, is pure.

2). The sticking matter, not blood and puss, that comes out from pimples or scabies does not render cloth impure however portion of the cloth is stained with it by frequent touch.

3). What saliva comes out from mouth during sleep even though it comes out from stomach and has unpleasant smell is clean, pure.

4). The tear that comes from inflamed eye is impure and vitiates Wudoo. It is generally observed that people wipe such tears with the sleeve of their shirt taking them for general tears. Doing so renders the cloth impure. Care should be taken to this effect to avert the wrong.

5). If an infant puked milk mouthful, it is impure. Whichever thing it sticks to more than the size of a "Dirham" (a small silver coin) that will become impure. And in case the puked milk had not reached the stomach but up to breast only and then came out, it is clean, pure.

6). If during the performance of ablution any such thing occurred that rendered the Wudoo void then do Wudoo afresh. The parts washed earlier are now unwashed.

7). If one whose teeth or gums bled reddening the spit, took water into his mouth from a bowl or spouted-jug or any other pot to rinse the mouth, the pot concerned and the whole water as well would become impure. In such condition, one should rinse his mouth using the hand for water and then wash the hand for rinsing the mouth again.

8). If one encountered a "doubt" about washing of any of the requisite parts of the body during the process of ablution and it is for the first time in his life then he should re-wash the part. But in case he generally faces such "doubts" then he need not heed it. Likewise, if any doubt strikes him after the completion of Wudoo, he should ignore it.

9). If one who has Wudoo doubts whether his ablution is still in order or has gone void, is not required to do fresh Wudoo. But it is better he performs Wudoo again. And in case, the doubt is not mere a doubt but is "'Waswasah" (evil tempting) which one generally encounters then he should not accept it at all. Performing ablution afresh in

such state as a pre-emptive measure is no prudence but amounts to following in the footsteps of Satan, the outcast.

10). If one found wetness on “Mi-yaanee” (gusset between the legs of pair of trouser). But one could not judge whether the water moistened it or it is urine then he should wash it and do Wudoo afresh provided that it occurred for the first time in his life. Otherwise (if he generally faces such doubts) he need not heed it for it is an evil tempting (Shaitaance Waswasah).

IMPORTANT POINT:

There is a Satan namely “Walhaan” who causes evil prompting during the performance of Wudoo (ablution). The best way to save oneself from its onslaught is to recite: “A’oozu bil-Laahi Minash-Shaietaanir Rajcem” (I seek refuge with Allah from the accursed devil). Or “Laa Haula wa-Laa Quwwata Illaa Billa-hil ‘Alee-yil ‘Azeem” (there is no power, no might but in Allah to save [us] from sins and enable [s] to do good, Who is the Most High, the Most Great) or “Qul A’oozu bi-Rabbin Naas” (Surah Al-Naas). Ignoring the evil prompting (Waswasah) and doing against it repels “Waswasah”.

-[Durr-e-Mukhtaar, Raddul Muhtaar, Bahaar-e-Shari’at].

“GHUSL” (BATH).

Allah Almighty says in the Holy Qur-aan: “Wa-Inkuntum Junuban Fattah-haroo” (If you are seminally polluted, purify yourself well meaning take bath).

And He further says: “Hattaa Yat-hum” ([O’ men! Do not approach women] unless they are free from menstruation).

SOME PROPHETIC SAYINGS:

The Messenger of Allah (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) said that:

1). There is "Janaabat" (seminal pollution) under every hair. So wash the hair and clean the skin. -(Abu Daa-ood & Tirmizee).

2). The fire will deal with the one who leaves a spot even to the size of the thinness of a hair dry in "Ghusl-e-Janaabat" (post-coition bath, seminal pollution) in such and such way meaning he will be tormented. -(Abu Daa-ood).

3). Ummul Mu'meneen Umme Salmah (may Allah be pleased with her) has reported Umme Saleem (may Allah be pleased with her) as saying: O' Messenger of Allah! Allah Almighty is candid in narrating the truth (Haq), so if a woman has nocturnal pollution (Ehtilaam) then should she take bath. He said yes, if she finds sperm. Hearing the conversation, Ummul Mu'meneen Umme Salmah (may Allah be pleased with her) blushed and covered her face in shame and said: O' Messenger of Allah! Does a woman have nocturnal pollution? He said yes, had it not been so why would a child (generally) resemble his/her mother. -(Bukhaaree & Muslim).

IMPORTANT POINT.

All the glorious wives of the Glorious Prophet of Allah, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) and revered mothers of the believers were immune from nocturnal pollution, wet dream even before their marriage to the Holy Prophet. "Ehtilaam" (nocturnal pollution) comes from the tempting of Satan whereas the Holy Prophet's wives are purified and safe from satanic temptation. Therefore,

Hadrat Umme Salmah was astonished to hear about it. – [Bahaar-e-Shari'at).

4). The Angels do not visit the house which has a picture or dog or “Junub” (seminally polluted person) therein. –(Abu Daa-ood).

5). The menstruating woman and seminally polluted person should not read the Holy Qur-aan [seeing the text]. –[Tirmizee].

6). Turn the houses [having passage through the precinct of a mosque] from the mosque which have menstruating woman and “Junub” (seminally polluted person) as I do not allow menstruating woman and seminally polluted person to enter into mosque. –[Abu Daa-ood].

Ummul Mu'meneen Hadrat 'Aieshah Siddeeqah (may Allah be pleased with her) has narrated that the Holy Prophet would not perform Wudoo after Ghusl. –[Tirmizee Shareef etc].

ISLAMIC INJUNCTIONS (FAQIHEE AHKAAM).

There are three obligatory acts (Fard, Farz) in “Ghusl” (bath):

1). RINSING THE MOUTH: One is required to let the water reach and flow on every part of the mouth from the lips up to the root of the throat. Nowadays some ignorant people rinse the mouth superficially with a little quantity of water. With the result the water does not reach inside the tongue and up to the root of the throat but even then they think that they have fulfilled the obligation. The Ghusl so done is not in order and one can not offer prayer with such Ghusl. It is obligatory to let the water reach and flow inside, on the root and through the spaces between the teeth and molars, on every spot beneath the tongue and on every spot of the throat up to the end. –[Durr-e-Mukhtaar etc].

Regulation: Removal of such a thing sticking to the roots of the teeth or blocking the spaces between the teeth, molars like pieces of betel-nut and pieces, fibers of flesh that hinder the flow of water thereon and through the spaces, is must provided that their removal does not hurt. If there is an apprehension of hurt or pain in doing so, for example, the lime sticks firmly to the roots of teeth and molars of those who chew betel-leaf and it is not easy to remove. Or flakes of "Misse" (red lead used as tooth powder by women) stick to the teeth and scaling them off may hurt then it is condoned. -[Raddul Muhtaar etc].

2). SNIFFING UP WATER INTO THE NOSE: One is required to sniff up water into both nostrils up to the last point of the soft portion of the nose (meaning up to the point where the bone starts) ensuring that no spot even a single hair remain dry. Otherwise Ghusl will not be in order. One should sniff up water by smelling. Snot, if is there, should also be removed and washed. The water should be let to flow through the hole in the nose or hole in the septum-bone of the nose (of woman) meant for wearing ornament if not closed. In case, the nose-ring or the ornament is tight then it should be moved to facilitate the water to flow through the hole otherwise not. -[Raddul Muhtaar, Durr-e-Mukhtaar etc].

3). WASHING THE WHOLE BODY: The whole body from the hair of the head down to the soles of the feet should be washed thoroughly ensuring that water flows on every spot even the small hairs of the body, otherwise, Ghusl (bath) will not be in order at all. -['Aammah Kutub, Bahaar-e-Shari'at].

CARE REGARDING "GHUSL".

Two types of carelessness are generally done during bath (Ghusl) that renders the whole process of Ghusl ineffective. Resultant, the prayers offered with such bath go waste.

FIRST: Some people anoint the water on some parts of the body or rub wet hands on them. Such acts are “Masah” not Ghusl. In bath, one is required to let the water flow on the body.

SECOND: Most of people even some well-educated pour water on the head and then rub their wet hands on the whole body for Ghusl. Having done so, they think that the Ghusl has been performed ignoring the fact that some parts of and spots in the body are so typical that those are not washed and bath will not be in order unless special care is taken of them.

Therefore, the important points are explained here in detail which should be borne in mind, for, Ghusl will not be in order unless each and every part and spot even the small hair on the body is washed and the water is let to flow on them well.

The spots which need specific attention in addition to the parts of and spots in the body which are taken care of during bath are:

1). It is must to let the water flow on every hair from the root to the point if the hairs are not plaited. In case, the hairs are plaited then the women are required to wash, wet the roots of the hair only. She need not ruffle her plaited hair. However, if the hair are so tightly plaited that the roots of the hair will not be washed, wet without ruffling them then untie the plait.

2). Injunction for ear-ring and for the holes meant to wear jewellery is the same as has been explained in the chapter of Wudoo (ablution) regarding the hole in the nose to wear “Nath” (large nose-ring) which may be consulted again.

3). Water should be let to flow on every spot of the ear, on mouth of the ear-hole and on backs (outsides) of the ears removing the hair therefrom.

4). The joint of the chin and throat should be washed raising the face.

5). Armpits will not be washed unless the hands are up.

6). Every side of the arms and every spot of the back.

7). The belly should be washed lifting the folds, if are there, and navel be washed inserting a finger therein.

8). The hip joints and knee-joints.

9). The parting of the buttocks.

10). Roundness of the thighs and sides of the calves.

11). The drooped breasts should be washed by raising them.

12). The place beneath the breasts where they join the body.

13). Every contour and side of the sex-organ should be washed heeding well. However, it is not necessary but desirable (Mustahab) for women to wash their sex-organ inserting a finger therein. Likewise, if a woman takes bath after "Haiz-o-Nifaas" (menstruation and post-delivery bleeding) is over then it is "Mustahab" (desirable act) not necessary to wash her sex-organ from inside with a piece of old cloth to remove the traces of blood.

14). Similarly, removal of tinsel, if bedecked on the forehead and removal of gum, if smeared on the hair (of the head) in so much quantity that the hair will not be thoroughly saturated with water without removing that, is necessary otherwise the Ghusl will not be in order. –[Durr-e-Mukhtaar, Raddul Muhtaar, Fataawaa-e-Rizviyah and Bahaar-e-Shari'at].

"SUNAN" (PROPHETIC PRACTICES) OF BATH:

1). Forming "Niyat" (intention) of bath (Ghusl), wash the hands up to wrists thrice.

2). Then wash the private parts regardless of filth or impurity is sticking to them or not.

- 3). Then remove and wash impurity or filth if sticking to any other part of the body.
- 4). Then perform Wudoo as is done for prayer without washing the feet. However, feet can be washed if one is sitting on a low-wooden seat or plank or stone or cemented floor.
- 5). Then anoint the water all over the body like oil particularly during winter.
- 6). Then put water on the right shoulder thrice letting it flow (from shoulder down to the foot).
- 7). Then put water on the left shoulder similarly three times.
- 8). Then pour water on the head and on the whole body thrice and move aside. Wash the feet now if not washed while doing Wudoo.
- 9). Do not face (the direction of) Qiblah while taking bath.
- 10). Pass and rub the hand over the entire body.
- 11). Take bath at such a place that is off the public view. Women should take particular care to this effect.
- 12). Do not speak to anybody nor recite any Du'aa (supplication).
- 13). Take bath sitting and put on cloths immediately after the Ghusl is over.
- 14). Do not ignor "Sunan" and "Mustahabaat" (desirable acts) of ablution in bath too. –[Durr-e-Mukhtaar, Raddul Muhtaar etc].

THINGS WHICH MAKE "GHUSL" OBLIGATORY.

There are five things that necessitate bath. Even one of them is found, "Ghusl" will become "Fard" (obligatory).

- 1). The emission of sperm from the sex-organ with lust. If the sperm does not come out by lust but emits due to lifting a weight or falling from a higher place or with urine

or dribbles without lust then bath will not be obligatory. However, ablution will go void in such conditions.

2). **“Ehtilaam” (wet dream):** If one finds wetness on his body or in cloth after getting up, Ghusl will become “Waajib” (essential act) even though the dream which caused the discharge of sperm is not in his mind now. But in case, one is sure that it is neither sperm nor “Mazee” (minor involuntary seminal discharge) but is urine or sweat or something else then Ghusl will not be “Waajib” even though he still remembers the incident of ejaculation and has a trace of the lust in his mind. –(Raddul Muhtaar).

REGULATION: If one is certain that it is not sperm but doubts that it may be “Mazee” then he is not required to take bath provided that he does not remember the discharge in dream now but if he has in the memory then Ghusl is obligatory. –(Raddul Muhtaar).

REGULATION: If man and woman slept in a single bed together and on getting up they found traces of sperm in the bed but both of them deny the discharge then the both are required to take bath. –[Raddul Muhtaar].

IMPORTANT POINT.

What white fluid emits from the sex-organ at the outset of lust is called “Mazee” (minor involuntary seminal discharge). This discharge does not diminish the desire for sex but instead further intensifies the lust. And when the carnal bliss touches the peak during sex then a thick fluid rushes out through the sex-organ, which is called “Manee” (sperm). This discharge cools down the enthusiasm and ends the lust. The emission of sperm makes Ghusl obligatory whereas the discharge of “Mazee” does not necessitate bath. –[Hidaa-yah, Fat-hul Qadeer etc].

3). **“Hashfah” (head of male organ):** Introduction of “Hashfah” (head of penis) into the sex-organ of woman

whether it is done with lust and desire or not and either party ejaculates or not, will make Ghusl obligatory on both the man and woman. And in case, one is mature and the other is immature then Ghusl will be obligatory on the mature and the immature will also be ordered to take bath though the Ghusl is not obligatory on him.

[‘Aammah Kutub].

4). **Freeing from menstruation.**

5). **End of post-delivery bleeding.** The detail of the last two points to follow.

ASSORTED REGULATIONS.

1). If one owes some Ghusl (baths) he may take only one bath with the intention of all Ghusl. He will earn the reward of all the baths due to making “Niyat” (intent) of them. –[Fataawaa-e-Rizvi-yah, Bahaar-e-Shari’at].

2). If a woman owed Ghusl but in the meanwhile she has menstruation, it is up to her she may take bath now or after the period is over. [‘Alamgeeree etc].

3). The one who owes Ghusl should not delay the bath unnecessarily, for, there is in a “Hadees” (Prophetic saying) that the Angels of mercy do not enter the house which has a “Junub” (the one on whom Ghusl is obligatory). If he delays Ghusl so long that the time of prayer runs out then he is required to take bath immediately (thereby to offer prayer in time). Further delay will render him sinful.

4). If a “Junub” wants to take food or make love with his wife then it is better to perform Wudoo (ablution) or at least wash his hands and face and rinse the mouth well. It is no sin if he takes food in the state of impurity but doing so causes indigence. Likewise, making love with wife without Ghusl or Wudoo is also not sinful. –[Raddul Muhtar].

5). If one felt the need of Ghusl in the night during the holy month of Ramadaan, it is better for him to take bath

before dawn so that his whole body is cleansed of impurity. And if he did not do so, his fast would not be affected but he should at least rinse his mouth well and sniff up the water into the nose before the time of "Fajr" (dawn prayer) begins because he cannot do these works in fast. It is sinful that one delays the Ghusl so long that the sun rises and prayer is missed even in normal days and doing so in Ramadaan is even more sinful. -[Alamgeeree etc].

6). It is "Haraam" (un-Islamic, unlawful act) for one who owes Ghusl to enter into mosque or touch the Holy Qur-aan or to read the Holy Qur-aan (seeing the text) without touching it or to recite it without seeing the text. Or to touch an amulet (Ta'veez) that has Quranic verse engraved on it. -[Raddul Muhtaar].

7). It is not impermissible for a "Junub" to touch the Holy Qur-aan wrapped in a cover or with a handkerchief or with such a piece of cloth which is neither a part of one's own cloth nor of the Qur-aan's cover. However, it is Haraam (un-Islamic act) to touch or hold it with the sleeve of one's shirt or with an end of stole or an end of the sheet one is wrapped in. -[Durr-e-Mukhtaar, Raddul Muhtaar].

8). It is no matter if one recites "Durood Shareef" (invocation of Allah's blessings on the Holy Prophet) or "Adiyah" (supplications), but it is better to perform Wudoo or at least rinse the mouth well.

9). They all can respond "Azaan" (call to prayer).

[Raddul Muhtaar].

10). It is no matter if one recites a Quranic verse with the intention of Du'aa (supplication) such as: "Al-Hamdu Lil Laahi Rabbil 'Aalameen" on the eve of gratitude or "Innaa Lil Laahe wa-Innaa Ilaiehi Raaje-'oon" on hearing a bad news. -[Raddul Muhtaar].

11). It is un-Islamic (Haraam) even for the one who has no ablution to touch the Holy Qur-aan or its any verse. However, it is permissible for him to read, recite it seeing or without seeing the text but he should not touch it.

[Durr-e-Mukhtaar].

WITH WHICH WATER IS PERFORMANCE OF “WUDOO” & “GHUSL” LAWFUL & UNLAWFUL?

1). Regulation: Wudoo (ablution) and Ghusl (bath) are lawful with the water of rain, canal, pond, stream, sea, river, well, ice and hails. –[‘Aammah Kutub].

2). Regulation: Wudoo and Ghusl are not lawful with the water in which something has been mingled and that is no more considered water in common parlance. For example, syrup or the water in which something has been mixed and cooked not for cleaning the dirt of cloths etc like curry or tea or roses or essence. –[Noorul Edaah etc].

3). Regulation: The water boiled with some thing like soap or leaves of “Berry” (a buck thorn family tree) therein to clean the dirt is lawful for Wudoo provided that it has not gone thick; if has gone thick then ablution and bath are not lawful with it. –[Durr-e-Mukhtaar etc]. And in case a pure thing like sand or lime or some saffron enough to dye a cloth is mixed in water which renders it discoloured, foul tasty and smelly but the thinness remains unaffected, Wudoo and Ghusl will not be lawful with this water. So is the case with other colours (mixed in water to dye cloths etc). - [Qudooree, Durr-e-Mukhtaar etc].

4). Regulation: Flowing water, if a straw put in it is swept away, is pure and purifier. It will not go impure if filth falls in it provided that it does not become discoloured or smelly or foul tasty. If it is so then this water will be pure only when the filth settles in the bed and its colour or smell or taste, as the case may be, improves. –[Raddul Muhtaar etc].

5). Regulation: The water streams from “Parnaalah” (an outlet to drain water from roof) during rain, is pure, though filth is lying on the roof at places, till such time that it does not become discoloured or foul tasty or smelly. And the

stagnant water on the roof after the rain stops is now impure even if it dribbles through the roof.

[‘Alamgeeree etc].

6). Regulation: The water of those ponds which are usually made in mosques or the pools or ponds formed by rains in forests whose total measurement in length and width is one hundred arms, falls within the category of flowing water. Falling of filth in it will not render its water impure until the water becomes discoloured or smelly or foul tasty.

[‘Aammah Kutub].

7). Regulation: Ablution and bath are unlawful with the water squeezed out from any tree or fruit like banana, grapes, pomegranate and watermelon and the juice of sugarcane. [‘Alamgeeree etc.].

8). Regulation: The water in a pot of any metal other than the gold and silver which became hot by sunlight in a hot country in summer should not be used until it cools down. If a cloth got soaked in it, avoid wearing it until the cloth gets cool because the use of such water may cause leucoderma (white spots on skin). However, Wudoo or Ghusl if performed with this water, would be in order.

[Bahaar-e-Shari’at].

9). Regulation: What water falls during Wudoo or Ghusl is pure but its reuse for the same purpose is unlawful. Drops fall in spouted jug or earthen water pot during ablution or bath, if the pure water in the pot is much more than those of the drops fell in it then it can be used for doing Wudoo and Ghusl otherwise not. –[‘Aammah Kutub].

10) Regulation: The water fetched by an immature is his property under Islamic law. Drinking it or using it for Wudoo or Ghusl or for any other purpose is not lawful for anybody even though he allows its use except for his

parents or his master if he is a servant. If one performed Wudoo or Ghusl with such water, his Wudoo or Ghusl as the case may be, would be in order but he would incur sin. This injunction should serve as an eye opener to those male and female teachers (of seminaries) who usually get the water fetched by their immature students from a public tap or well for their own use. Likewise, using the water fetched by a mature one without his permission is "Haraam" (un-Islamic, unlawful act).

11). Regulation: The water in which a child dipped his hand would not go impure provided that no filth was sticking to his hand. It can be used but it is better to do Wudoo with other water. If filth was sticking to the hand then the whole water would become impure.

[Fataawaa-e-Rizvi-yah, Bahaar-e-Shari'at]

OF WELL.

Allah Almighty says in the Glorious Qur-aan: "wa-Anzalnaa Minas-Samaaa-i Maaa-an Tahooraa" and further says "wa-Yunazzilu 'Alaikum Minas Samaaa-i Maaa-al Liyu-tah-hirakum". Meaning the descent of water from the sky is a great favour of Allah Almighty to His creation, for, we fulfill all our needs of ablution, bath and cleaning filth with this pure water. In brief, the necessities of life of human beings mainly hinge on the water. There are two places where water is found or there are reservoirs of water:

- 1). Natural sources such as canal, stream, river, sea and big ponds, pools and wells.
- 2). Water-skin, large earthen jars, water tanks, basins, troughs and other things of that ilk.

The natural reservoirs of water are so vital to human life that if an absolute injunction of impurity is issued in

case of falling a filth in any of them then the mankind will definitely face such tremendous strain that will be beyond their strength to bear, if do not face annihilation. It is an accepted fact that the streams, rivers, canals and big ponds can neither be covered nor saved from being polluted by animals and beasts and by falling of any sort of filth in them as can be the earthen pots and water tanks. Therefore, the Shari'ah has issued an injunction to this effect that the falling of any filth in natural reservoirs of water or animals and beasts take bath or pass excrement or urine there, the filth will not overwhelm the innate purity and purifying nature (Tahaarat) of the water and it will remain pure as before.

As against this, the Shari'ah has issued an injunction regarding large earthen jars, basins, troughs etc. which can be easily washed and purified if become impure that they should be washed and purified by the accepted mode of purification. The same injunction applies to the water-tanks constructed on the ground or underground or over-head which are common nowadays, if become impure they should be washed thrice and be cleaned dry with a piece of cloth after every washing.

As for wells, an absolute injunction of purity can not be issued for them if become impure, for they neither fall within the category of big ponds and pools nor of flowing water. Besides, they are also excluded from such things whose washing and purification is beyond human strength though is not so easy as of daily use pots.

A). Whole of water will be drained out from well if:

1). Urine of man or animal or blood that flows or a drop of wine irrespective of its kind or polluted piece of wood or of cloth or any other impure thing falls in well.

2). Or urine or excrement of the quadrupeds whose flesh is unlawful for food or droppings of hen or duck falls in it.

3). Or a man or goat or dog or any other animal of the same size or larger which has flowing blood falls in well and dies. Or an aborted child or a child who was born dead or a living child falls in it and dies though the dead child was given bath before falling.

4). Or cock or hen or cat or rat or lizard or any other animal which has flowing blood dies falling in well and swells or decomposes or two cats die falling in it or pig falls in it though does not die or a bone of pig falls in it.

5). Or a dead infidel (Kaafir) though he was given bath even a hundred times, falls in well or his finger or finger-nail or toe-nail touches the water.

6). Or six rats fall in well and die or an amputated tail of lizard or rat falls in it even though does not decompose.

7). Likewise, a shoe or ball falls in well when one is sure that it was polluted.

8). Similarly, an animal whose left-over water is either impure or dubious, falls in well and comes out alive, in such situation whole water of the well will have to be drained out.

B). Forty to sixty bucketful of water will be drained out from well if:

1). A pigeon or cat or hen falls in well and dies.

2). Or three or four or five rats fall in well and die.

3). Or a hen, which roams about, falls in well and comes out alive.

C). Twenty to thirty bucketful of water will be drained out from well if:

1). A rat or mole or sparrow or lizard or chameleon or any other animal of the same size or larger which has flowing blood falls in well and dies but does not

decompose. Or two rats fall in it and die or a rat falls in it prone and its mouth touches the water.

D). Draining out twenty bucketful of water from well is "Mustahab" (commendable/desirable act) just to satisfy the heart if:

1). A shoe or ball or "Ghillee" (a wooden playing thing) falls in well if one is sure that it was not impure.

2). Any animal other than pig falls in well and comes out alive provided that neither it carried filth on its body nor its mouth touches the water.

3). Similarly, an animal whose leftover water is pure like goat falls in well and comes out alive.

4). The small mattress of a child that carried no filth falls in well.

5). Likewise, one who has no ablution or "Junub" (one who owes bath) carrying no filth on his person goes in well sans any need.

E). The injunction of impurity of the well will not be issued in the following cases:

1). If an aquatic animal which is born in water, dies in well or falls in it after death even though it has decomposed. But if the components of its body have mixed up in the water than the well water is unlawful (Haraam) to drink.

2). Or those animals which do not have flowing blood like mosquito, fly etc. die in well or fall in it after death.

3). Or large earthen jar or bucket or small bucket etc. which are placed on the ground, is put into well or fall into it. Likewise, if the spouted jug that is used for "Istinjaa" (abstersion) but placed aloof from the Istinjaa place (latrine) falls into well, will not pollute the well until it carries filth.

4). Or if Hindus (idol-worshippers) put their spouted jugs into well and fetch water or take bath or wash their cloths beside it and the water sprinkles in the well. The injunction of the impurity of well can not be issued unless one is sure that their pots, persons and cloths, as the case may be, carry filth. Otherwise the things like sweets, milk, ghee etc. prepared and sold by them will also be taken as impure and unlawful. This is constraint and constraint is forgiven by the explicit Quranic verses and authentic prophetic sayings.

What is better is that the well should be saved from their use particularly that one, which is meant for mosque. But in case, the well has been dug for general public and it is impossible to save it from infidels and rustics who draw water from it or take bath or wash cloths there and also there exists no other well or any other option then the believers are compelled to use it. If the believers have other option, they should leave the impure well for the impure people (infidels).

5). The droppings of goat, sheep and camel and dung though are impure, fall in well in a little quantity irrespective of dry and wet or whole and broken/smashed and whether it is located in a village or city carrying its lid/cover or not. The little quantity is that one which is generally considered to be little by everybody. But in case of large quantity, the well will be declared impure and its whole water will have to be drained out.

6). Or the droppings of the birds whose flesh is lawful for food like pigeon and sparrow or of the birds of prey like kite, falcon and hawk etc. or the urine of rat or bat fall in well.

7). Or a tiny drop of urine like the point of a needle and impure dust falls in well, the well will not become impure and injunction for draining out water from the well will not be issued. -[Durr-e-Mukhtaar, Raddul Muhtaar, 'Alamgeeree, Fataawaa-e-Rizvi-yah].

SOME OTHER RELEVANT REGULATIONS.

- 1). If a drop of water of the impure well falls in a pure well the pure well will also become impure and the injunctions of the impure well will now be equally applicable to it too. Likewise, if the bucket, rope, large earthen jar etc. which were rendered impure by the water of the impure well, are put in pure well will also become impure.
- 2). The child born alive is within the ambit of the injunction meant for a man and a kid of goat is within parameters of the injunction meant for a goat. And the animal which is smaller than a pigeon is within the injunction of a rat and the one which is smaller than a goat is within the injunction of a hen.
- 3). If one performed ablution or bath with the water of the well in which an animal whose leftover (food or water) is pure or "Makrooh" (undersirable) fell before some of its water was drained out, the ablution or bath as the case may be, would be in order.
- 4). The animal which is not born in water like duck if dies in well, the water will become impure.
- 5). If a well was polluted and the requisite quantity of water was also drained out to purify it then there is no need to wash the small bucket (tied to the well to draw water from) and walls of the well as they have become pure after draining out the requisite quantity of water from it.
- 6). The injunction that such and such quantity of water is required to be drained out from well to purify it stands to mean that first the impure thing which fell in well should be taken out and then the requisite quantity of water be drained out to purify the well. Otherwise, it will not become pure however much quantity of water is drained out with the impure thing still lying in the well. However, in case the impure thing decomposed or decayed and was also mixed up with the earth of the well or the impure thing was not impure itself but was polluted with the touch of

any impure thing like polluted cloth and taking it out from the well is also difficult then only draining of the requisite quantity of water from the well would purify it.

7). The same small bucket which is placed on well and is used to draw the water irrespective of its size will be used for draining out the water from the well to purify it. And if there is no small bucket permanently placed on the well then a can of such a size that could carry one "Saa'a" (about 4 ½ kilograms) of water should be used to drain out the water.

8). If an animal fell in a well and died and people knew as to when it fell and died in well but even then they used its water for ablution or bath and even offered prayers. In such case, neither their ablution and bath would be deemed to have been performed nor their prayers would be deemed to have been offered and the prayers so offered are required to be repeated. The pots and cloths that had the touch of the impure water would also become impure. And in case, nobody knows as to when the animal fell and died then water of the well would be considered impure from the time it was seen/ found even though the animal has decomposed and decayed. Prior to seeing/ finding the carrion, the water would be considered pure and therefore it did not matter if the ablution or bath was performed or cloths were washed with the water of this well before. "Teseer" (ease, facilitation) meaning the Muslim community may not undergo unnecessary trouble and the Muslims practise the same.

9). For the purification of polluted well, the requisite quantity of water can be drained out either in one go or piecemeal. The water of the polluted well will become pure only after the requisite quantity of water is drained out.

10) If a fresh egg of hen that still carries filth falls in a well, the water will not go impure.

11). If a child even of Muslim or an infidel dips his hand in water, the water will not become impure unless the hand carries filth. However, it is better to perform Wudoo

(ablution) with other water. -[Durr-e-Mukhtaar, Raddul Muhtaar, 'Alamgeeree etc.].

LEFTOVER OF MAN & ANIMAL.

1). Regulation: The leftover (from the water drunk by) of the animals irrespective of quadrupeds and birds whose flesh is lawful for Muslim consumption is pure like cow, ox, buffalo, pigeon, partridge etc. Similarly, the leftover of horse is pure.

2). Regulation: The leftover of the hen that is free and feeds on filth is Makrooh (odious) and if is caged then its leftover is pure. Likewise, the leftover of some of the cows that feed on filth, is Makrooh. And in case, it just now ate filth and then dipped its mouth in water or an ox, bull, he-goat smelt its female's urine by habit polluting its mouth and then dipped it in water, the water would become impure in such cases.

3). Regulation: The leftover of pig, dog, leopard, wolf, elephant, and jackal and of other beasts is impure.

4). Regulation: The leftover of aquatic animals is pure whether they are born in water or not.

5). Regulation: The leftover of the birds of prey like hawk, falcon, kite etc. is Makrooh (odious) and the same injunction applies to crow. Likewise, the leftover of the domestic animals like cat, rat, lizard is Makrooh.

6). Regulation: The leftover of an ass and mule is odious meaning the leftover water of them is fit or unfit for ablution is doubtful. Therefore, Wudoo and Ghusl can not be performed with this water. -['Aammah Kutub].

ASSORTED REGULATIONS.

1). If a dog touches a pot with its mouth like glazed pot or metallic or polished earthen pot or a pot which is used daily but has become oily then it will be washed thrice to purify. Otherwise pot will be washed three times and each time it will be let to dry up. Likewise, a chipped or cracked glazed pot or other pot that has a crack will be washed thrice with each time letting it to dry up. Mere wash will not purify the pot.

2). God forbid! If one drinks wine and immediately after that he drinks water, the water will become impure. Similarly, if the drunkard has large moustache that touched the wine during drink, it would go impure. Drinking water without washing the moustache will not only pollute the water but will also pollute the pot containing the water.

3). If a cat touches a pot immediately after eating up rat, the pot will be polluted and in case it touches a pot after licking the mouth with its tongue well leaving no trace of blood thereon then the pot will not become impure.

4). The leftover water which is pure, can be used for Wudoo and Ghusl but if "Junub" (polluted person) drinks water without rinsing his mouth then his leftover (used water) can not be used for ablution as it has become "Musta'mal" (used thing that can not be reused for purification).

5). Ablution or bath done with Makrooh (odious) water despite the availability of pure water, will be Makrooh and if pure water is not available then there is no undesirability in using the Makrooh water.

6). It is impermissible to perform Wudoo or Ghusl with dubious water in spite of the availability of pure water and in case, pure water is not available then one can use the dubious water for ablution and bath. But in such situation, he should also perform "Ta-yammum" (dry ablution) otherwise prayer will not be in order.

- 7). If dubious water mixes up in pure water and the pure water is considerably more than the dubious water then ablution can be done with it otherwise not.
- 8). If a dog licks the outer wall of large earthen jar, the water of the jar will not become impure.
- 9). Dubious leftover thing should not be eaten and drunk.
- 10). Sweat and spittle of the animal whose leftover is impure, are also impure and sweat and spittle of the animal whose leftover is pure, are also pure and sweat and spittle of the animal whose leftover is Makrooh (undesirable, odious) are also Makrooh.
- 10). If sweat of an ass or mule sticks to cloth(s) irrespective of however much it is, the cloth(s) will not become impure.
[Durr-e-Mukhtaar, Raddul Muhtaar etc].

“TA-YAMMUM” (DRY ABLUTION).

Allah Almighty says in the Holy Qur-aan: “Wa- In Kuntum Mardaaa Ao ‘Alaa Safarin Ao Jaaa-a Ahadum Minkum Minal Ghaaa-iti Ao-laamastomun Nisaaa-a Falan Tajidoo Maaa-an Fata-yammamoo Sa’eedan Taieban Famsahoo bi-Wujoohikum wa-Aiedeekum”. (And if you are sick or on journey or any of you comes out from privy or enjoyed woman and you do not find water then take some clean earth and wipe your faces and your hands with that).

SOME PROPHETIC SAYINGS.

The Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah’s choicest blessings & peace be upon him) said:

- 1). These three points are from among those things about which we have been granted excellence over other nations:
 - a). Our formation of rows has been likened to that of the Angels, (b). The whole earth has been made

“Masjid” for us meaning the whole earth has been purified for Muslims to offer prayer thereon anywhere and (c). If we do not find water, the dust (of the earth) has been made purifier for us. -[Muslim Shareef].

2). The clean earth is ablution of Muslim though he does not find water even for ten years and when he finds water, he should perform ablution and bath with it, for, it is better for him. -[Abu Daa-ood, Tirmizee].

3). Hadrat Abu Sa’eed Khudree (may Allah be pleased with him) has reported that two men set out. During journey, prayer time arrived but they did not find water for ablution. Under the constraint, they performed dry-ablution (Ta-yammum) and offered the prayer. Later, they found water before the stipulated time of the prayer had run out. One of them, performed ablution (Wudoo) with the water and repeated his prayer but the other did not.

When they came to the edifying assembly of the Holy Prophet, they narrated the event to him who, addressing the one who had not repeated his prayer, said: You have fulfilled Sunnat and your prayer is in order. And addressing the other, who had performed Wudoo with the water and repeated his prayer said: You have earned double reward. -[Abu Daa-ood].

ISLAMIC INJUNCTIONS (FAQIHEE AHKAAM).

The one who needs Wudoo or Ghusl, but can not use or attain to the water, can perform “Ta-yammum” (dry ablution) in lieu of ablution and bath. Some of the conditions in which one is helpless to use or attain to the water are:

1). One is sure that use of water will either aggravate his sickness or will prolong the recovery which he has either experienced himself or a reliable doctor, who is not

“Faasiq” (sinner, transgressor) has advised him to avoid the use of water. Mere one’s apprehension or advice of an infidel or sinful doctor or of an ordinary doctor for preventing the water is not reliable. In the given conditions, it is unlawful for one to do Ta-yammum.

- 2). Water is not available within the radius of one mile (1.6 kilometer).
- 3). Cold is so chilling that one is sure of either death or of falling sick if takes bath and neither a quilt or blanket is available to wrap oneself up in after taking bath nor is there fire to warm oneself up.
- 4). One is in forest and there is no can and rope to draw water from well.
- 5). Fear of being attacked by enemy or killed by any animal or beast.
- 6). One has water but fears that he himself or his fellow(s) will face thirst if the water is used for ablution or bath and that water is not available in the area he is travelling.
- 7). Water is available but at exorbitant price (meaning double of the actual price).
- 8). Fear of missing caravan or train if one tries to search for the water.
- 9). One is afraid of missing ‘Eid prayer if he performs Wudoo or Ghusl.
- 10). One except for guardian of the dead is afraid of missing funeral prayer (i.e. all four Takbeers) if he performs Wudoo or Ghusl. –[‘Aammah Kutub, Bahaar-e-Shari’at].

ASSORTED REGULATIONS.

1). If cold water harms due to any disease but hot water does not then one should use hot water for ablution and bath. Ta-yummum (dry ablution) is not permissible in this condition. However, if one is at such a place where hot water is not available then he can do Ta-yummum.

[‘Alamgeeree]

2). If water harms the head then one should take bath from the throat downwards and do “Masah” of the head.

[Fataawaa-e-Rizvi-yah].

3). If one is in possession of “Zam-zam” (water of the sacred well adjacent to the holy Ka’bah) in such quantity that Wudoo can be performed with it then Ta-yummum is not permissible for him. -[Durr-e-Mukhtaar etc].

4). If filth is sticking to one’s cloth in such quantity that prayer can not be offered in this state and the water available with him is in such quantity that he can either perform ablution with it or wash the polluted portion of the cloth. In such situation, one is required to wash, purify the polluted cloth first and then perform Ta-yammum.

[Raddul Muhtaar].

5). If the time is so short (meaning the prescribed time of prayer is running out) that if one performs Wudoo or Ghusl as the case may be, the prayer will be missed (Qadaa, Qazaa) then he should say prayer doing Ta-yummum and thereafter perform Wudoo or Ghusl and then repeat the prayer.

[Fataawaa-e-Rizvi-yah, Bahaar-e-Shari’at].

6). The woman, who is now free from “Haiz” (menstruation) or “Nifaas” (bleeding after childbirth) but

can not attain to water, should do Ta-yummum. -[Raddul Muhtar].

7). If one is at such a place where neither water is available nor clean clod of earth with which he could perform Ta-yummum, he should behave like a prayer-offering person at the time of prayer without the intention of prayer.

8). Ta-yammum of both the ablution and bath is done in the same way. - [‘Aammah Kutub].

9). Prayer will be in order only with that Ta-yammum which is performed with the intention of purifying oneself or for such worship that can not be observed without purification (Tahaarah). So if one performs Ta-yammum for entering into mosque or touching the Holy Qur-aan or visiting grave or burying the dead, prayer will not be in order if offered with such Ta-yammum. In brief, no other worship than the one for which Ta-yammum was done is lawful with it.

10). If one who owes Ghusl performs Ta-yammum for reciting the Holy Qur-aan due to non-availability of water, can offer prayer with this Ta-yammum. However, prayer can not be said with the Ta-yammum done with the intention of observing “Sajdatush Shukr” (prostration in gratitude). -[Maraaqil Falaah].

The one who owes Ghusl is not required to perform Ta-yammum for Wudoo and Ghusl separately. Performance of one Ta-yammum with the intention of ablution and bath will suffice for both the Wudoo and Ghusl. -[Raddul Muhtar etc].

ACCPETED MODE OF “TA-YAMMUM”.

Regulation: There are three obligatory acts (Faraa-id) in Ta-yammum:

1). **Intention:** If one strikes his hands on clean earth and rub them on his face and hands without intention (Niyah), his Ta-yammum will not be in order.

2). **Passing hands on whole of the face:** Hands should be passed on the face in such way that no spot even to the size of a hair remains untouched, otherwise Ta-yammum will not be in order.

3). **“Masah” of both the hands inclusive of elbows:** Hands should be passed on both the hands in such way that no spot even the tiny one remains untouched, otherwise Ta-yammum will not be in order. -[‘Aammah Kutub].

The accepted mode of Ta-yammum (dry ablution) is that one should, reciting “Bis-mil Laahir Rahmaa-nir Raheem” (Allah, in whose name I begin, the Most Affectionate, the Most Merciful), strike his both hands with the fingers open, lightly on the ground or earth or such a thing that has earth or dust thereon. And then strike the hands against each other i.e. striking the ball of one thumb against the ball of the other thumb not in such way that it sounds like clapping and then pass both the hands on the face. And then strike the hands on the earthen object again and do “Masah” of the right hand first and then of the left hand i.e. he should run four fingers (excepting thumb) of his left hand on the outer side of the right hand from the tips of the fingers up to the elbow and then rub the palm on the inner side of the right hand from the elbow down to the wrist-joint and then do Masah of the thumb i.e. pass the inner side of the left thumb on the upper side of the right thumb. Similarly, do Masah of the left hand with the right hand. - [‘Aammah Kutub].

SOME MORE REGULATIONS.

1). If a woman wearing flower(s) in her nose (as a part of makeup), she should remove that before doing Ta-

yammum, otherwise, the spot covered by the flower will remain untouched. And if wearing "Nath" (large nose ring), she should see to it also that the spot beneath the "Nath" does not remain untouched.

2). If one wearing ring(s), remove them as it is obligatory to pass hand on every spot of the hand. Women are required to heed to it that if they are wearing bracelets, glass bangles and whatever ornament, remove them to ensure running of hand on every spot of the hand's skin. It needs more care than ablution.

3). There is no "Masah" of the head and feet in Ta-yammum.

4). If one strikes his hands on the earth once and passes them on the face as well as on the hands or does "Masah" with one or two fingers, though runs them on the whole limb, the Ta-yammum will not be in order.

5). Ta-yammum is lawful only with that thing which is of the genre of the earth. It neither burns to ashes nor melts and nor softens like sand, lime, arsenic, red ochre etc.

6). Ta-yammum is lawful with grain like wheat, barley etc. and wood, glass etc. provided that they have so much dust thereon that it sticks to the hands when one strikes on them, otherwise not. Doing Ta-yammum with the cemented wall that carries dust is also lawful.

7). The earth or anything that carries dust thereon if used by one for Ta-yammum, can also be used by the other. It is a wrong notion that doing Ta-yammum with the wall or ground of a mosque is unlawful or undesirable act (Makrooh).

- 8). What acts, things vitiate Wudoo or make Ghusl essential (Waajib) also render Ta-yammum void. Besides, if one attains to or can use water, his Tayammum will be vitiated.
- 9). The conditions in which Ta-yammum is unlawful if are found after the performance of Ta-yammum, it will go void. For example, one passes through a place where the water is available within the radius of one mile (1.6 kilometer), his Ta-yammum will be vitiated even though he does not reach the very spot where the water is available.
- 10). If a sick performed Ta-yammum for Ghusl but now he is so recovered that water would not harm, his Ta-yammum would go void.
- 11). If one passes by the water but forgets that he is in the state of Ta-yammum, even then his Ta-yammum will be vitiated. –[‘Alamgeeree, Raddul Muhtaar, Bahaar-e-Shari’at].

OF “MASAH” ON SOCKS.

The ablution (Wudoo) entirely depends on washing the visible parts of the body and doing “Masah” (passing wet hands on the head) of the head which get dirty owing to endeavours in daily life and letting the water flow on them refreshes and reinvigorates man. As for the matter of the feet, it carries a different wisdom. The winter particularly the chilling cold of deserts and snow-clad valleys has its own peculiarity. The winds of nipping and numbing cold force man to stay indoors and the water bites it but even then he gives in to washing his face and hands willy-nilly. Despite washing the face and hands he vacillates to wash his feet enjoying warmth being covered in thick socks particularly when one is on journey in forest or desert or in any unpopulated area far away from his homeland. If he

finds water or has with himself in such desolate areas even then washing the feet is not so easy there by taking off the socks as is in towns and populated areas what to talk of continuing the process for five times a day. Therefore, the Shari'ah (Islamic Law) has with-held the washing of the feet by every man and woman with the socks on living in towns, deserts, mountains and valleys with some conditions and limitations. Likewise, this leave to washing the feet is also applicable in summer and winter even in every season. Setting certain conditions and limitations for the leave aims at preventing the believers from being unbridled and given to eases in observing the requisite worship. That's why the Shari'ah has made "Masah" on socks conditional with three points:

1). Duration of "Masah" for traveler is different from that of resident (Muqem) as a resident enjoys many facilities compared to a traveler.

2). Socks should be put on in the state of "Tahaarah" (purification) so that the concept of purification remains embedded in the heart.

3). "Masah" (passing wet hands) should be done on socks in order that one keeps in his mind the washing of the feet and that one does not indulge in exercising his own will in religious matters, for, guesses and suppositions without the knowledge of "Fiqah" (Islamic jurisprudence) deviate one from knowledge and facts and expose general masses to misguidance and evil. Therefore, Hadrat Moulaa 'Alee (may Allah be pleased with him) once said: Had there been any room for one's exercising his own opinion in religious matters then the sole of socks would be a better place for "Masah" than surface of the socks (the portion of insteps).

[Abu Daawood].

SOME PROPHETIC SAYINGS REGARDING "MASAH".

- 1). Imaam Ahmed and Abu Daawood have narrated a tradition on the authority of Hadrat Mugheerah (may Allah be pleased with him) that he (Mugheerah) saw the Holy Prophet doing "Masah" on his socks and said: O' the Messenger of Allah! Probably you have forgotten (to wash your feet). The Holy Prophet told him. No, you have forgotten. My Rabb (Sovereign Lord) has commanded me to do it.
- 2). Daar Qutnee has reported Saieyidinaa Abu Bukr Siddique (may Allah be pleased with him) as saying that the Holy Prophet has allowed "Masah" (passing wet hands) on socks to a traveler of three consecutive days and three nights and a day and night's to a resident.
- 3). Tirmizee and Nisaa-ee have delineated a tradition on the authority of Safwaan bin 'Assaal (may Allah be pleased with him) that if we were on journey the Holy Prophet would order us "not to take off your socks for three consecutive days and three nights except for Janaabat (seminal pollution) nor for relieving oneself and after sleep".
- 4). Abu Daawood and Tirmizee have reported Mugheerah bin Shu'bah (may Allah be pleased with him) as saying that he himself saw the Holy Prophet performing "Masah" on his socks.
- 5). Abu Daa-ood has narrated that Hadrat 'Alee (may Allah be pleased with him) used to say: If the mind had any say in the affairs of Islamic religion then doing "Masah" on the sole of socks would be better than performing on the upper part of the socks (since the soles of socks are susceptible to getting dirty during walk).

SAYINGS OF RELIGIOUS SCHOLARS.

There are scores of "Ahaadees" (Prophetic sayings) having an uninterrupted chain of chroniclers in argument for "Masah" on socks. Therefore, Imaam Karkhee (may Allah have mercy on him) said: the one who does not regard it as lawful might go infidel.

Imaam Shaikhul Islaam said: "He who considers it impermissible is "misguided".

When Imaam-e-A'zam Abu Haneefah (may Allah be pleased with him) was asked about the emblem of "Ahle Sunnat wal-Jamaa'at" (the followers of the Holy Prophet and of his great companions) said: Tafdeelush Shaiekhaieni wa-Hubbul Khatnaieni wa-Mas-hul Khuffaien". Meaning (1) To esteem Ameerul Mu'meneen Abu Bakr Siddique and Ameerul Mu'meneen Faarooque A'zam (may Allah be pleased with them) the highest of all companions of the Holy Prophet, (2). To love Ameerul Mu'meneen 'Usmaan-e-Ghanees and Ameerul Mu'meneen 'Alee Murtudaa (may Allah be pleased with them) and (3). to do "Masah" on socks.

Imaam A'zam (may Allah be pleased with him) has particularized these three points of the signs of Ahle Sunnat wal-Jamaa'at because he was then settled in Kufah, a city of Iraq, where "Raafdees, Raafzees" (Shi'ite sect) were in majority. Therefore, he specifically pointed out those emblems that refute the Raafzees so that "Sunnees" (those following Prophetic sayings, practices and guidance) who are the true Muslim as per the commands of the Holy Qur-aan and Holy Prophet, could become pronounced in their faith and beliefs and do not go unmindful of their faith and beliefs.

However, it does not mean that only these three qualities are enough for being Sunnee.

It may be recalled here that a sign owes to the thing and not vice versa. Therefore, it is not necessary that if there is a sign then the thing also exists and if there is no sign then there exists no thing. For example, the identity of "Wahaabees" has been told in an authentic Hadees thus: "Seemaa-humut Tahleeq" (their emblem is shaving their heads) and further described: "Mushammiril Uzur" (those who wear their trousers much above their ankles). One can observe as to how "Wahaabees" exaggerate in wearing their trousers much above the ankles. But it does not mean that if one is wearing his trouser much above the ankles, is necessarily a Wahaabee. It is said that the founder of "Wahaabiyah" sect, Ibne 'Abdul Wah-haab Najadee was so neurotic about shaving the head that if any woman entered into the fold of his defiled faith, he would get her head shaved too contending that it were the hair of infidelity time. Later, he abandoned this practice but only when a woman taunted him saying, "why do not you get the beard of men shaved off who embrace your religion? Those hair are also of infidelity time".

In brief, the Hadees does not mean that he who gets his head shaved is necessarily a Wahaabee but instead it stressed on the fact that Wahaabees are very finical about shaving the head as the Raafzees wildly deny the distinguished characteristics that have been described as the emblem of "Ahle Sunnat wal-Jamaa'at". The maxim, "Kalaamul Imaam, Imaamul Kalaam" (the great man also speaks great) is true indeed.

Imaam Ahmed bin Hanbal (may Allah be merciful to him) said: I do not doubt the eminence of "Masah" on socks, for, traditions to this effect have reached me through forty companions of the Holy Prophet.

In sum, it is lawful if one wearing socks, performs Wudoo (ablution) and does "Masah" on the socks instead of washing the feet. But it is better to wash the feet provided one regards "Masah" lawful.

NECESSARY REGULATIONS.

1). The one who owes bath (Ghusl) can not do "Masah" on socks.

2). Women can also perform Masah.

3). There are some conditions for Masah:

a). Socks should be so long as to cover the ankles. If can not even then are fit but should not be so short that the heel remains open.

b). Socks should be well stuck to the feet so that one could walk easily.

c). Socks should be made of leather or only soles of those be of leather and the remaining of any other thick stuff like canvas etc. So Masah on the socks of cotton or wool that are generally worn, is not permissible. One should wash his feet taking them off.

d). One should wear socks after having either performed ablution or only having washed the feet and then do Wudoo.

e). Socks be worn neither in the state of seminal pollution (Janaabat) nor should become seminally polluted (Junub) after having worn them.

f). Masah should be done within the prescribed duration i.e. of three consecutive days and three nights for a traveler and of a day and night for a resident.

g). No sock should be torn to the size of three small toes meaning three toes should not become visible from the torn part during walk. And if the sock is torn to the size of

three toes but the foot is visible less than the size of three toes then Masah is lawful.

4). The time of Masah done on socks will be counted from the first "Hadas" (vitiating of ablution). For instance, one puts on socks in the morning and his ablution gets vitiated first time at the time of "Zuhr" (after-noon prayer) he, if is a resident, will do Masah next day up to Zuhr time. And in case of a traveler the time will last up to Zuhr of the fourth day.

5). If both socks are torn less than the size of three toes separately and the total torn parts of the socks are less than three toes or even more, Masah will be permissible. And in case, seams of the socks get opened, the same injunction will apply to it i.e. the unstitched part of each sock should be less than the size of three toes. Otherwise, Masah will not be lawful.

6). If a sock got torn or its seam opened and the foot is not visible to the size of three toes but during walk three toes appear then Masah is not lawful. Or it got torn or its seam opened at such portion that three toes are visible at their own irrespective of small and large, in this condition also, Masah is not lawful.

7). If a sock is torn to the size that a pack-needle can pass through it, at different places and the total torn portions of the sock come to the size less than three toes then Masah is lawful otherwise not. It is no matter if the sock is torn, however much it may be, above the ankle.

8). Masah carries two "Fard" (obligatory acts) therein: (1). Masah should be at least to the size of three fingers (of a hand) on each sock, (2). Masah should be on the surface of socks (on the portion of insteps). So if one performs Masah to the size of two fingers on one sock and four fingers on

the other sock then it will not be lawful. Likewise, if Masah is done on the sole of sock or sides or ankle or shin or heel of sock, Masah will not be lawful.

9). It is Sunnat (Prophetic practice) to perform Masah with the inner surfaces of three fingers drawing them up to shin with the fingers apart.

10). If one does Masah with the surface (back side) of the fingers or draws fingers from the shin-side to the toes or does Masah on sock width-wise or keeps the fingers joined while doing Masah or does with palm. In all such conditions, Masah will be deemed to have been performed but is opposed to the Sunnat.

11). If one performed Masah with only one finger wetting the finger each time with fresh water at three places on a sock it will be deemed to have been done but is against the Sunnat. And in case, he did Masah on the same place of sock every time or did not wet the finger with fresh water each time then Masah will not be lawful.

12). If one performed Masah with the tips of fingers provided that they carried so water that kept dribbling to the size of three fingers, the Masah will be lawful otherwise not.

13). "Ni-yat" (forming intention) of Masah is not essential nor doing Masah three times is Sunnat. Doing once suffices.

14). Wetting fingers for Masah is must. If one does Masah with the wetness left on the fingers after washing the hand, Masah will be deemed to have been performed. But if one performed Masah on socks with the wetness left on the fingers after performing Masah of the head then Masah would not be lawful, for such wetness is not enough. He is

required to wet his hand with fresh water for the purpose. It is no matter if some portion of palm (of the hand) gets wet in doing so.

15). If one wore cloth-shoes or cover over his socks and did Masah on them, Masah would be right if the wetness reached the socks otherwise not. Masah will not go void if the cloth-shoes or cover is removed after the wetness has reached the socks.

16). If one walked on dew after having worn socks or water fell on them or they received shower and the socks got wet to the size of three fingers at the places where Masah is done, Masah would be deemed to have been performed. Now there is no need to pass hand on the socks.

17). Doing Masah on English boots which soldiers generally wear and some people also wear for fun is right even though they cover the ankles. However, doing Masah on 'Amaamah (Islamic turban), Burqa (gowned veil), mask and gloves is not lawful.

18). The method of performing Masah is that one should put his three fingers of the right hand on the ends of the right toes and three fingers of the left hand on the ends of the left toes and draw them upwards at least to the length of three fingers. Drawing the fingers, up to the shins is Sunnat.

19). What things vitiate Wudoo also render Masah void. Besides, Masah is vitiated in the following cases too:

(1). On completion of the prescribed duration. In this condition only washing the feet will suffice with no need to perform full ablution. However, it is better to do full Wudoo. And in case, the prescribed duration of one's Masah is over but one is sure that his feet will be numbed

by cold if he takes them off. In such condition, he may not remove the socks and do Masah on them up to ankles covering all sides even heels in Masah well so that no spot remains dry and untouched. (2). If one took off one or the both socks. (3). One foot came out of the sock more than half the portion stretching from toes to the ankles not the shin portion. (4). One wearing socks walked in water and portion, more than half, of one sock got drenched or water got into a sock and foot, more than half, got drenched, the Masah would go void.

20). If sock is loose and heel comes out during walk, Masah will not be vitiated but if one took out his heel from sock with the intention of removing the socks then Masah would go void. –[‘Aammah Kutub].

OF “MASAH” ON PARTS OF THE BODY.

1). If parts of the body which are required (Fard) to be washed in ablution, have chilblains, boils, pustule or any other disease that the water harms or intensifies the pain then pass wet hands on them. This Masah will substitute for washing the parts of the body. If it also harms then put a piece of cloth on the affected part and do Masah thereon and even it is also harmful then there is pardon for it. If one has put ointment or medicated powder in the wound, there is no need to remove that. Letting the water flow on it will serve the purpose.

2). Masah can be done on bandaged wound or pustule if the water harms the wound or unwinding of bondage harms or there is none to unwind it. In case, the water does not harm then washing the affected part is must or if Masah can be done on the wound then doing Masah on the bandage is not lawful. If flowing the water about the wound does not harm then wash the wound otherwise do Masah and if it also can not be done due to fear of harm then do Masah on the

- bandage. It is better to do Masah on the whole bandage otherwise it must be done on most of the bandage. And if even this can not be done, leave the affected part as it is. Thereafter, as the wound heals gradually one should also move gradually to the real injunction meaning first to do Masah on the bandage then on the affected part (removing the bandage) and then wash that.

3). The same injunction applies to any fractured bone of the body that has been plastered or strapped with bamboo splints.

4). No fresh Masah is needed if plaster or bamboo splints or bandage is unfastened provided that it is fastened again. In case of removal of plaster or bamboo splints or bandage as the case may be, the wound should be either washed or Masah be done on it as the need be.

OF MENSTRUATION.

Allah Almighty says in the Holy Qur-aan:

“Yas-aloonaka ‘Anil Maheed. Qul Huwa Azan Fa’tazelum Nisaaa-a Fil Maheedi wala Taqraboohunna Hatta Yat-hurn. Fa-izaa Tatah-harna Fa-toohunna Min Haieso Amarakumul Laah. Innal Laaha Yuhibbut Tawwaabeena wa Yuhibbul Mutatah-hireen.”

(They question you (O’ beloved!) about menstruation. Say you that is pollution. So keep away from women during menstruation and do not approach them until they are clean. And when they are clean, go unto them whence Allah has commanded you to. No doubt Allah loves those who repent and those who care about purification).

Wisdom in menstruation: The body of a mature woman produces more blood naturally than needed so that it turns nourishment for foetus during pregnancy and turns feed

during breast-feeding the baby. Were it not so, the woman would face severe malnutrition endangering her life for the development of foetus and breast-feeding the baby. Therefore, woman does not have menses during pregnancy and in early period of breast-feeding the baby and if, when she is neither pregnant nor breast-feeding the baby, does not menstruate, she will face many complications resulting in different diseases.

REGULATIONS REGARDING MENSTRUATION.

1). Regulation: The natural discharge of blood from the uterus of a mature woman sans any disease or childbirth, is called "Haiz, Haid" (menstruation) and if the blood discharges from the uterus due to any disease, it is called "Istihaazah, Istihaadah" (leucorrhoea). And in case, the blood discharges because of childbirth then it is called "Nifaas" (discharge of blood after childbirth). –[‘Aammah Kutub].

2). Regulation: The minimum duration of menstruation is three days and three nights meaning full 72 hours. It is no "Haiz" (menstruation) if its duration is less even one minute than the minimum period. And its maximum period is ten days and ten nights.

3). Regulation: If menstruation began at the first sunbeam and ceased at the first sunbeam having completed three days and three nights, it is Haiz. But if the span of these three days and three nights is not full 72 hours then it is not Haiz. However, from sunrise to (the next day) sunrise and from sunset to (the next day) sunset is essentially a day and night.

4). Regulation: If menstruation begins at any other time than the sunrise and sunset then the same day and night of 24 hours will be counted into the period. For example, if

menstruation begins at 9.00 a.m. today then one day and night will complete next day exactly at 9.00 a.m. – [Fataawaa-c-Rizvi-yah, Bahaar-e-Shari'at).

5). Regulation: Woman had menstruation of more than ten days and ten nights, if it were first time then the ten days would be of Haiz (menses) and the remaining days of Istihaazah (leucorrhoea). And if she has had earlier too and had the menstruation period of less than ten days by habit then the days more than the habit would be counted towards Istihaazah. It may be understood in this way that she had the regular habit of five days menstruation but now she has ten days menses, it is all menstruation and it will be taken as her habit has now changed. But in case, she has the menstruation of eleven or twelve days then the first five days will, as per her habit, be taken as Haiz and the remaining six or seven days, as the case may be, will be counted towards Istihaazah. And if she had irregular menses i.e. one month she had menstruation period of four days and the other month of five days and so on. In such situation, the same number of days of the last menstruation will be of Haiz this time too and the remaining ones of Istihaazah. –[Raddul Muhtar, Muraaqil Falaah etc.].

6). Regulation: Regular discharge of blood from uterus during Haiz is no precondition. Whether the blood flows constantly or intermittently during the period, is after all Haiz.

7). Regulation: The minimum age for menstruation is nine years and maximum age is 55 years. The advanced age woman is called "Aaiesah" and this age is called "Sinn-e-Ayaas". So what blood discharges from the uterus of a girl before the age of nine is Istihaazah and what blood flows from the uterus of an advanced woman after the age of 55 is also Istihaazah. But in the latter case, if she has menstruation discharging pure blood like that of the colour

of what she had during the regular period then it is Haiz.
[Raddul Muhtar].

8). Regulation: What blood flowed from the uterus of a pregnant woman is Istihaazah. Likewise what blood discharged with childbirth provided that the baby had not yet emerged more than half from her/his mother's body, is Istihaazah. -[Raddul Muhtar etc.].

9). Regulation: A gap of at least full 15 days is must between two periods of menstruation. Similarly, the same 15 days stretch between Haiz (menses) and Nifaas (blood discharge after childbirth) is must. So if the blood flowed from the uterus before completion of 15 days after the Nifaas was over then it is Istihaazah. -[Raddul Muhtar].

10). Regulation: Haiz will be counted only when the blood flows out of the sex-organ. If a woman placed a piece of cloth inside her organ stopping the discharge of blood out of it, she would not be considered to be one having Haiz (menses) until the cloth is removed. In such condition, she is required to offer prayer and observe fast(s) if it is the holy month of Ramadaan. -[Raddul Muhtar etc].

11). Regulation: The Haiz is of six colours that are black, red, green, yellow, turbid and dust-coloured. The white fluid that discharges from the uterus is no Haiz. So if the fluid has turbidity or is dust-coloured within ten days, it is Haiz. If the turbidity or dusty colour persists in the fluid after ten days then the days of regular habit (of the menses) will be considered to be Haiz and the remaining ones will be counted as Istihaazah. And in case, she has no regular habit then ten days and ten nights will be of Haiz and the remaining ones of Istihaazah.

12). Regulation: The pad which was put on the sex-organ to absorb blood or fluid during menstruation, had yellowish

or turbid or dusty colour fluid on it when it was wet but after drying up it had whitish traces then during the regular period it is Haiz. And in case it was whitish when seen but after drying up it became yellow, it is no Haiz. –[Raddul Muhtar].

13). Regulation: A woman had menses first time which continued for months or for years without any break of even 15 days. In such situation, she should consider the first ten days as Haiz and the remaining 20 days as Istihaazah and keep counting the days similarly till the discharge of blood ceases. And in case she had menses before it then she should count as many days (out of every 30 days) towards Haiz as she had in the earlier menses and the remaining ones towards Istihaazah.

14). Regulation: If a woman had no menstruation all through her life or had once and that too of less than three days, she would remain clean and once she had the menses of full three days and three nights and thereafter she never had it. In such condition she would be in Haiz for only three days and three nights and for the rest of her life she would be clean. –[Raddul Muhtar].

15). Regulation: If a woman had menstruation for ten days and thereafter she remained clean throughout the year and then the blood kept flowing from her uterus. In such condition, she should take ten days of every month as Haiz and the remaining 20 days as Istihaazah. During the Istihaazah period she is required to offer prayer and observe fast(s) if it is the holy month of Ramadaan. – [Raddul Muhtar].

16) Regulation: If a woman who had neither the days nor dates of her first menstruation in mind, had menses for three or more days and she had it again before the completion of 15 days after Tahaarah (purification,

cleanliness) and the blood kept discharging constantly. In such situation, the injunction regarding the one who had menstruation first time in her life and then the blood kept flowing constantly will be applicable to this case i.e. she should count ten days of every month towards Haiz and the remaining 20 days towards purification (Tahaarah). [Raddul Muhtar].

17). Regulation: If a woman who had no regular habit of menses, for example, one time she had it for six days and the other time for seven days, had menstruation but now the blood does not cease. In such case, the minimum period of Haiz i.e. six days would be counted for the purpose of prayer and fast. She should take bath on seventh day and offer prayer and observe fast(s) (if it is Ramadaan). But the injunction to this effect is that she should take Ghusl (bath) after completion of full seven days. She should repeat the observance of fast if she has observed the obligatory fast on the seventh day. As for ending the menstruation period and having privacy with the husband, the maximum period of seven days will be countable meaning intercourse with the husband on seventh day is not permissible. –[Badaa'e].

18). Regulation: If a woman had menstruation for one or two days and then the discharge of blood stopped and thereafter, the blood again began to flow before the completion of ten days which continued till the tenth day. Meaning the discharge of blood stopped on the tenth day (from the day of first blood discharge onwards). In such situation, these ten days would be counted as Haiz and in case the discharge of blood continued beyond the tenth day then there are two cases for such blood discharge: (1). If she knows her regular habit of menses then the days of the habit will be of Haiz and the remaining ones of Istihaazah and (2). If she does not know her regular habit of menses then the first ten days will be of Haiz and the remaining ones of Istihaazah. –[Badaa'e].

19). Regulation: If one had the habit of menses on such and such date but now the blood discharged one day before the regular habit and then ceased and thereafter it again discharged on the eleventh day. In such situation, she should count the days of her regular habit out of these ten days and in case the monthly date of her menses was fixed but days were not fixed then all the ten days during which the blood remained cease will be counted as Haiz.

[Raddul Muhtar].

20). Regulation: If the blood discharged from uterus and then stopped before the completion of three days and it again began to discharge before the completion of 15 days, the blood discharge from the first day is Haiz. Now she should count the days of her regular habit of menses, if she has, out of these days. Otherwise, the first ten days (from the day of first blood discharge onwards) are of Haiz and the remaining ones of Istihaazah. –[Raddul Muhtar etc].

21). Regulation: If a woman had menses for full three days and three nights and then the blood ceased to flow but she had the regular habit (of menses) of more than three days and thereafter white fluid kept flowing during the period of her regular habit. In such situation, only the three days and three nights of menses will be counted as Haiz and it will be considered that her habit has changed now.

22). Regulation: If one had menses for less than three days and nights and then she remained clean for 15 days and thereafter she again had menses for less than three days and nights. In this case, neither the first blood discharge was Haiz nor the second one but instead the both are Istihaazah.

[Bahaar-e-Shari'at].

“NIFAAS” (POST-DELIVERY BLEEDING).

We have already explained that what blood discharges from uterus after childbirth is called “Nifaas”. Now regulations to this effect are expounded hereunder:

1). Regulation: There is no minimum period fixed for Nifaas. If the blood discharges even for a moment after the emergence of more than half baby from the body of her/his mother, it is Nifaas and its maximum span is of forty days and forty nights. The period of Nifaas will be counted from the time the baby emerges more than half. Wherever the word "childbirth" is used in this chapter, it should be taken as emergence of the baby more than half from the body of her/his mother. –[‘Aammah Kutub].

2). Regulation: A woman who had her first baby or did not know as to how many days she had bled after the birth of her earlier baby, had post-delivery bleeding for more than forty days then forty days would be counted as Nifaas and the remaining ones as Istihaazah (leucorrhoea). And in case, she knew her regular habit of post-childbirth bleeding then the days of her regular habit would be counted as Nifaas and the residual days as Istihaazah. For example, she had the habit of thirty days and now she has bleeding for 45 days. In such situation, 30 days will be taken for Nifaas and 15 days for Istihaazah. –[Durr-e-Mukhtaar, Raddul Muhtaar].

3). Regulation: What blood discharged before the birth of a baby is Istihaazah not Nifaas even though the baby has emerged half. –[Durr-e-Mukhtaar].

4). Regulation: If a woman who suffered a miscarriage after the blood in the womb had developed some form such as hand or foot or finger, bled then it is Nifaas. But if the blood continued to flow for three days and nights and before this bleeding she had remained clean for 15 days too then it is Haiz. And in case, the blood ceased to flow before three days or she had not remained clean for full 15 days before this bleeding then it is Istihaazah. –[Raddul Muhtaar].

5). Regulation: If baby is delivered through incision in the belly then the bleeding (from the uterus) after the baby is taken out more than half, is Nifaas. –[Durr-e-Mukhtaar etc].

6). Regulation: If a woman bled before and after miscarriage, the blood discharged before is Istihaazah and after is Nifaas provided that the blood in the womb had developed any limb otherwise, if the blood discharge before miscarriage can be Haiz then it is Haiz otherwise it is Istihaazah as has been elucidated above. –[Durr-e-Mukhtaar, Raddul Muhtaar].

7). Regulation: If a woman suffered a miscarriage without knowing as to whether the blood in her womb had developed any limb or not. And also she is unaware of how many days' pregnancy she had, for the knowledge of exact days of pregnancy helps lead to determine about the development of any limb in the womb. (Four months' [120 days] pregnancy is considered to have developed any limb in the womb). And she bled continuously then it is within the injunction of Haiz. She should take bath after the passage of the days of her regular habit of menses and offer prayer as usual. And in case she had no regular habit then she should take bath after ten days. –[Raddul Muhtaar].

8). Regulation: If a woman delivered twins meaning the gap between the delivery of both the babies is less than six months' then the blood discharge after the birth of the first baby is Nifaas. And thereafter the second baby was delivered within forty days (of the delivery of the first baby) and she bled then the bleeding from the first delivery up to fortieth day is Nifaas and the remaining days are Istihaazah. And in case, the second baby was delivered after forty days then the bleeding after second delivery would be Istihaazah not Nifaas. But she is required to take bath after second delivery too. –[Durr-e-Mukhtaar].

9). Regulation: If there is a gap of six months between two deliveries then the bleeding after second delivery is also Nifaas.-[Durr-e-Mukhtaar].

10). Regulation: If a woman bled intermittently for 40 days after delivery then it is Nifaas even though the blood stopped for 15 days and then began to flow.-[Durr-e-Mukhtaar].

INJUNCTIONS REGARDING "HAIZ" & "NIFAAS".

1). It is Haraam (un-Islamic, unlawful) for a woman suffering from Haiz (menstruation) or Nifaas (post-delivery bleeding) to read, recite the Holy Qur-aan seeing or without seeing the text or to touch it irrespective of its body or paper or marginal note. Or the tip of her finger or any part of her body touches with it or she touches it with the edge of her skirt or with the corner of her stole or touches it with the cloth she is wearing or is wrapped-up in. All such acts are unlawful. However, there is no harm in touching the cover of the case it is wrapped-up in or placed in.

[‘Aammah Kutub].

2). Touching a piece of paper that contains a Quranic chapter (Surah) or verse is also unlawful. The same injunction applies to touching and reading the translation of the Qur-aan regardless of Persian, Urdu and any other language if it is with the original text. -[Durr-e-Mukhtaar, ‘Alamgeerce etc.].

3). The female teacher (of the Qur-aan) who is in the state of Haiz or Nifaas should teach the Holy Qur-aan breaking her breath on each word and there is no harm in teaching it by spelling out the words. -[Raddul Muhtaar].

4). Other remembrances (Zikr pl. Azkaar) than the Holy Qur-aan like Kalimah Shareef (the Holy Code of Islaam),

Durood Shareef (invocation of Allah's blessings & peace on the Holy Prophet), Istighfaar (begging forgiveness of Allah) can be done without any undesirability nay; doing so is Mustahab (desirable act). Doing Azkaar after performing ablution or at least rinsing the mouth is better. There is no harm in doing Azkaar without ablution or rinsing the mouth and even in touching the text of such Azkaar. –[Durr-e-Mukhtaar, Raddul Muhtaar].

5). She should spend her prayer time in remembering Allah, reciting Durood Shareef and other "Wazaa-if" (some particular remembrances) like "Shajarah" (the list of one's saintly line) and supplications (Du'aa pl. Adiyah) at the time of every prayer after performing Wudoo (ablution) so that she remains in constant touch with her habit of prayer and worship. –[‘Alamgeeree].

6). It is permissible for such woman to respond to Azaan (call to prayer). –[‘Aammah Kutub].

7). It is Haraam (unlawful) for such woman to enter into mosque or into the premises of the Holy Ka'bah (the sacred House of Allah in Makkah) or to take its circuit (Tawaaf) even though she circumambulates it from outside the premises. Likewise, passing through a mosque or to observe Sajdatush Shukr (prostration as a mark of gratitude to Allah Almighty) or to observe Sajdatut Tilaawah (to prostrate on the verse of prostration) in such state is unlawful (Haraam). Hearing of the verse of prostration (Ayatus Sijdah) will not require her to observe Sajdah. – [Durr-e-Mukhtaar, Raddul Muhtaar]. However, it is permissible for her to enter into Eid Gah (a ground or a big place earmarked for annual prayers of Eidul Fitr and Eidul Adhaa) or to collect something from a mosque stretching her hand inside the premises. –[Raddul Muhtaar].

8). Offering prayer and keeping fast(s) are Haraam in such state nay; prayers are forgiven and no Qazaa, Qadaa (to observe the missed, omitted worship later) of them is due. However, the Qadaa of fast(s) is due and she is required to observe the missed, omitted fast(s) in other days. –[Durr-e-Mukhtaar, 'Alamgeeree].

9). She had not yet offered prayer though the prayer time was going to be over and in the meanwhile she had menses or delivery, the prayer is forgiven provided that the time had almost run out leaving no room for her to offer the prayer. –['Alamgeeree].

10). If she had menstruation or delivery while offering prayer, the prayer is forgiven. However, if it was Nafil (optional prayer) then she is required to observe its Qadaa.
[‘Alamgeeree]

11). If a menstruating woman's bleeding stopped before completing three days, she should observe fast(s) and offer prayer performing Wudoo. She needs not take Ghusl (bath) and if the blood discharges again within 15 days then she should take Ghusl after the bleeding is over and should observe Qadaa prayer and fast(s) of the days other than the days of regular habit of her menses. And in case, she has no regular habit then she should curtail 10 days from the days of bleeding and observe Qadaa of the remaining days. And if she had taken Ghusl after the days of regular habit or the woman who had no regular habit had taken Ghusl after ten days and then offered prayers as usual, their prayers are in order. They need not observe Qadaa. She should keep fasts of the days prior to her regular habit of menses and the fasts observed after the days of regular habit are definitely in order.

12). If Haiz stopped after three days and nights before the completion of the days of regular habit or Nifaas stopped

before the completion of regular habit, she should take Ghusl soon after the stoppage of the bleeding in both the cases and begin to offer prayers without waiting for completion of the days of regular habit.

13). If bleeding continued more than the days of regular habit, she should wait for 10 days in Haiz and 40 days in Nifaas. If the blood ceases to flow after the set days then she should perform Ghusl and offer prayers as usual. And in case, it continues beyond the set days, she should take bath but observe Qadaa of the prayers and fasts of the days beyond the regular habit.

14). If bleeding stopped in Haiz or Nifaas before the completion of the days of regular habit, she should wait till the last Mustahab (commendable act) time of prayer and offer the prayer taking both. And in case, the days of regular habit have completed then she need not wait. – [‘Alamgeeree, Raddul Muhtar etc].

15). If Haiz completed after full ten days and Nifaas after full 40 days and the time left for prayer is so short that one can say only “Al-Laahu Akbar” then the prayer of that time will become obligatory on her. She should offer Qadaa of the prayer performing Ghusl and in case there is enough time left that she can take bath, change her cloths and say “Al-Laahu Akbar” once quickly then the prayer will be Fard (obligatory act). She should offer Qadaa thereof and if the time left was not enough then no Qadaa is due. – [Raddul Muhtar].

16). If a woman became clean (from Haiz) after full ten days and the time of the night left is so short that she can not say “Al-Laahu Akbar” then observance of fast is Waajib (essential act). And in case, there is enough time left that she can perform Ghusl, change her cloths and say “Al-Laahu Akbar” before dawn then the observance of fast

is Fard (obligatory act). She should better take bath. If can not, she should form Ni-yat (intention) of the fast and take bath in the morning but before Fajr prayer. And if the time left was not enough then the observance of fast is not obligatory. However, she is required to behave like a fasting person in the day. Committing such acts that are opposed to the sanctity of fast like eating, drinking etc. is Haraam (un-Islamic, unlawful act). –[Durr-e-Mukhtaar, Raddul Muhtaar].

17). If a woman faces Haiz or Nifaas in the state of fast, her fast will be vitiated. She should observe Qadaa thereof. Qadaa of obligatory fast is Fard and of optional fast (Nafil) is Waajib (essential act). –[‘Alamgeeree etc].

18). It is optional for a woman suffering from Haiz or Nifaas to eat and drink openly or secretly. She is not required to behave like a fasting person. –[Joharah]. But it is better particularly for the menstruating woman to eat and drink secretly. –[Bahaar-e-Shari’at].

19). If a woman suffering from Haiz or Nifaas became clean and there is still some time to complete the day, she should behave like a fasting person in the remaining part of the day. Observance of Qadaa of this fast is Waajib.

[Durr-e-Mukhtaar].

20). If a woman when went to bed was clean but had the traces of Haiz (menses) rising in the morning. In such case, the injunction of Haiz will be issued from the very time of menstruation. So, if she had not offered ‘Ishaa prayer (night prayer) before going to bed, she will have to observe Qadaa thereof after becoming clean.

21). A menstruating woman rose in the morning if found no traces of Haiz on the pad but on her sex-organ then she is clean from the night onwards. She should observe Qadaa of

'Ishaa prayer taking bath. –[Durr-e-Mukhtaar, Raddul Muhtaar etc].

22). Having sex with woman in the state of Haiz or Nifaas is Haraam (un-Islamic, unlawful act) considering it permissible is infidelity (Kufr). And doing so considering it Haraam is very sinful act. Begging forgiveness of Allah is Fard (obligatory act). It is Mustahab (commendable act) to give one Dinaar (the monetary unit in some Arabic states) as charity if one has committed it in the early stage of Haiz or Nifaas and half Dinaar if committed in the later stage.

[Durr-e-Mukhtaar, Raddul Muhtaar].

23). Touching and enjoying a woman in this state from her navel down to the knees with any limb of the body by a man with lust or without lust is also impermissible if she has no cloth on her body. It is no matter if she is wrapped-up in cloths or sheet so thick that the man does not feel the warmth of her body. –[Durr-e-Mukhtaar etc].

24). There is no harm in enjoying a woman in this state touching her body above the navel and below the knees and similarly caressing and kissing her are permissible. –[Durr-e-Mukhtaar].

25). Woman suffering from Haiz or Nifaas can take food with her husband and can even sleep with him. Avoidance to sleep in a single bed by either party due to it is Makrooh (undesirable act). –[Durr-e-Mukhtaar, Raddul Muhtaar]. However, one can avoid sleeping together if he fears to be overcome by the lust and in case, one is sure that he can not resist the sexual urges then sleeping together is a sinful act.

[Bahaar-e-Shari'at]

26). It is permissible to have sex soon after the Haiz is over completing full ten days even though she has not yet performed Ghusl. But to make love with her after she has

taken bath is Mustahab. And in case, she became clean before ten days then intercourse with her is not permissible until she performs Ghusl or the prayer time (during which her menses stopped) goes by. And if the time was too short to say Al-Laahu Akbar after taking bath and changing the cloths then having sex with her is permissible only when the time after that passes away or she takes bath otherwise not. [‘Alamgeeree etc].

27). If menses stopped before the days of regular habit, sexual intercourse with her is not permissible even though she has taken bath until the days of her regular habit are complete. For instance, a woman has her period of six days but this time she bled for five days. The injunction in such case is that she should perform Ghusl and begin to offer prayers but for sex, it is Waajib to wait for a day to complete the days of her regular habit. –[‘Alamgeeree etc].

28). If a woman became clean (from Haiz) and performed “Ta-yammum” (dry ablution) being unable to attain to the water. In such state, having sex with her is not permissible until she offers prayer with this Ta-yammum. After prayer, sexual intercourse with her is permissible even though now she has water to take bath with but does not. –[Durr-e-Mukhtaar, Raddul Muhtaar].

29). It is as much impermissible for a woman to hide her Haiz from her hubby that he may have sex with her unknowingly as is posing oneself to be in Haiz in spite of having no menses. –[Muraqee Al-Falaah].

30). The same injunctions of Haiz apply to Nifaas in the above points.

31). If during delivery the baby emerged only half and the prayer time was running out and she was sure that the prayer time would be out before the baby came out more

than half then she should offer the prayer in whatever way she can. She should offer it with gestures if can not observe Qayaam, Rukoo' and Sujood (standing upright, bowing and prostrations) and perform Ta-yammum if can not do Wudoo. She would be sinner if did not offer. She should repent and seek forgiveness of Allah and also observe Qadaa thereof after purification (Tahaarah). –[Bahaar-e-Shari'at, Fataawaa-e-Rizvi-yah].

AN IMPERATIVE POINT.

Woman can go out of maternity home in the state of Nifaas (post-delivery bleeding). There is no harm in having food with her or in eating her leftover. In some areas and in some families pots are earmarked for the use of such women and even the pots in their use are considered as impure or they are disallowed even to touch the pots in general use. All such things, practices are absurd and are the customs of Hindus (idolaters, polytheists). Muslims should shun and discourage such repulsive customs. It is customary with most of women that they neither offer prayer nor consider themselves clean until the forty-day period (Chillah) is complete even though the Nifaas is over. This notion is nothing but ignorance. They should offer prayer performing Ghusl soon after the Nifaas stops. If there is any potent apprehension of sickness due to Ghusl they should perform Ta-yammum (dry ablution) and then offer prayer. –[Fataawaa-e-Rizvi-yah, Bahaar-e-Shari'at].

INJUNCTIONS REGARDING "ISTIHAAZAH".

What blood discharges from the uterus of a woman due to any disease other than menses and post-delivery bleeding is called "Istihaazah" (Leucorrhoea).

1). In Istihaazah neither prayer nor fast(s) are forgiven nor having sex with her is unlawful. –[‘Ammah Kutub].

2). If her illness of Istihaazah is so severe that she does not find herself clean even for one time prayer, she shall be considered Ma'zoor (disable). She should perform Wudoo and offer as many prayers as she wishes to before the stipulated time of the prayer she performed ablution for is over. Bleeding will not affect her Wudoo. –[Durr-e-Mukhtaar, Raddul Muhtaar].

3). If she can stop bleeding by placing pad etc. on her sex-organ for such time that she could perform Wudoo and offer prayer then she shall not be considered Ma'zoor (disable) in this condition. –[Durr-e-Mukhtaar].

4). If a woman suffering from Istihaazah offers Zuhr (post-meridian prayer) in the last part of the stipulated time of prayer performing Ghusl and 'Asr (late afternoon prayer) in the early part of the stipulated time of prayer performing Wudoo and offers Maghrib (post sundown prayer) in the last part performing Ghusl and 'Ishaa (night prayer) in the early part performing Wudoo. And also offers Fajr (dawn prayer) performing Ghusl, it is better for her and she may also recover from her illness (Istihaazah) by the blessing of this respect shown for the prayers as has been explained in a Hadees (Prophetic saying). –Abu Daa-ood, Tirmizee].

5). Whoever suffers from such an illness that vitiates his/her ablution meaning one can not offer obligatory prayer with Wudoo intact, one is Ma'zoor (disable). The same injunction of 'Uzr (disability, valid excuse) applies to him/her. One should perform Wudoo at the time of prayer and offer as many prayers as one wish to till the end of the stipulated time of the prayer with the same ablution. The illness will not affect one's Wudoo. The diseases like diarrhoea, flatulence, tears from infected eye(s), constant flow of pus from a boil, pustule, ear, navel, breast, pimple etc. render Wudoo void. –[Durr-e-Mukhtaar, Raddul Muhtaar etc.].

6). Wudoo vitiates after the time of obligatory prayer for which ablution was done is over. For instance, one performed Wudoo at the time of 'Asr prayer, one's Wudoo will go void immediately after sunset. –[‘Ammah Kutub].

7). If full time passed and disability, valid excuse did not occur because of which she was called Ma'zoor (disable), for example, blood did not discharge then she is not disable now. –[Durr-e-Mukhtaar].

8). Wudoo of disable is not vitiated by the disability for which one is called disable. However, one's ablution will go void by any other vitiating thing if happens. For instance, if one, who is called disable because of bleeding at the nose, breaks wind then one's Wudoo will go void. – [‘Ammah Kutub].

9). If a disable performed fresh Wudoo for any valid excuse and the disability ('Uzr) due to which she is called Ma'zoor (disable) was not there when she performed fresh ablution but after Wudoo it occurred then her Wudoo would be vitiated. For example, a woman suffering from Istihaazah performed fresh Wudoo after relieving herself and there was no bleeding at the time of doing Wudoo but she bled afterwards then her ablution would go void. And in case, the cause of her disability existed at the time of ablution then her Wudoo would not get vitiated. –[Durr-e-Mukhtaar, Raddul Muhtaar].

10). If 'Uzr (disability) can be avoided or minimized by any action or way then adopting that is must (Fard). For instance, a woman bleeds while offering prayer in standing posture but does not in sitting position then she is required to offer prayer sitting. –[‘Alamgeeree].

11). A disable is suffering from such disability ('Uzr) that polluts his/her cloths. If this 'Uzr polluts his/her cloth more

than the size of a "Dirham" (a small silver coin) and he/she knows that there is enough time in which he/she can wash the cloth and then offer prayer. It is Fard (obligatory) on him/her to wash the cloth and then offer the prayer. And in case, one knows that his/her cloth will not remain clean but will be polluted again by the 'Uzr during the process of prayer then one is not required to wash the cloth but should offer prayer in the same state. If the cloth was polluted to the size of Dirham in the first case then washing it is Waajib (essential act). And in case, the pollution (Nijaasat) is less than the size of Dirham then washing it is Sunnat and there is no harm if the cloth is not washed in the second case. –[‘Alamgeeree].

12). Emission of pus, fluid from a wound which does not flow neither renders ablution void nor causes disability nor this pus, fluid is impure. –[‘Ammah Kutub].

IMPURITY (NIJAASAT) & INJUNCTIONS THEREOF.

Impurity (Nijaasat) is of two kinds i.e. Ghaleezah (grave impurity) and Khafeefah (light impurity). There is strict injunction for grave impurity and lenient injunction for light impurity.

Some injunctions to the effect of the two impurities are:

1). If Nijaasat-e-Ghaleezah (grave impurity) sticks to cloth or the body more than the size of a Dirham (a small silver coin), the injunction is that removing and washing it is Fard (obligatory act). Prayer will not be deemed to have been offered if one said in this state and if offered intentionally, one would also incur sin.

And in case, it is to the size of a Dirham then removing and washing it is Waajib (essential act). If one offered prayer without removing and washing the Nijaasat,

the prayer will have to be repeated and if said intentionally then one would also incur sin. And if the Nijaasat-e-Ghaleezah is less than the size of a Dirham then removing and washing it is Sunnat. If one offered prayer without washing it, it will be in order but is opposed to Sunnah. Repeating the prayer is commendable act. –[Durr-e-Mukhtaar etc].

2). The injunction to the effect of Nijaasat-e-Khafeefah (light impurity) is that if it sticks to any part of cloth or any part of the body less than one-fourth then it is forgiven. For instance, if it stuck to the skirt (of garment) then it should be less than one-fourth of the skirt and if stuck to a sleeve then it should be less than one-fourth of the sleeve. And similarly, if it stuck to the hand then it should be less than one-fourth of the hand. Prayer will be in order if offered in this state. But if it spread on cloth or any limb of the body full one-fourth then prayer will not be in order without washing it. [Durr-e-Mukhtaar etc].

3). Assessment of Dirham in case of thick impurity like stool, dung, excrete etc. is that the thick impurity should be equivalent to or less or more, as the case may be, in weight. The weight of a Dirham in Indo-Pak subcontinent is 4 ½ Mashah. (Mashah is equal to 16 grains in weight). And in case, the impurity is in liquid form like urine (of a human being) or wine then Dirham stands to mean radius size which is, according to the Shari'ah, equivalent to the depression of a palm meaning to the size of about a rupee-coin of Pakistan. –[‘Ammah Kutub].

4). What separate injunctions regarding Nijaasat-e-Ghaleezah (grave impurity) and Nijaasat-e-Khafeefah (light impurity) have been elucidated above, are applicable only when they stick to any cloth or the body. And in case, any of the two (grave impurity and light impurity) falls even a drop in any liquid thing like vinegar or water, the whole

quantity will become impure. For instance, if a drop of urine fell in a large earthen pot full of water then the whole quantity would become impure. –[Durr-e-Mukhtaar etc].

5). Faeces, urine, flowing blood, pus, mouthful vomit, blood of Haiz, Nifaas and Istihaazah, sperm, Mazee (minor involuntary seminal discharge), Wadee (sperm drops during play or strenuous activity) water that comes from infected eye(s) or navel or breast, nipple, urine of suckling baby boy and baby girl, puked milk of a suckling baby if it is mouthful.

Likewise, are flowing blood of all animals of the land, flesh and fat of dead animals, excrement and urine of those animals whose flesh is unlawful (Haraam) for food such as dog, lion, fox, cat, rat, mule, elephant, pig etc. And dung of horse and excrement of all those animals whose flesh is lawful (Halaal) for food such as cow, buffalo. And droppings of goat, camel and droppings of those birds that fly low like hen and duck irrespective of small and large.

Similarly, flesh, bone and hair of a pig even though it has been slaughtered, blood of lizard and chameleon, snot that comes from elephant's trunk, spittle of lion, dog, leopard and of other beasts and quadrupeds. And excrete of snake and flesh of those wild snake and frog that have flowing blood. Their skins even though tanned and gall bladder of those animals whose flesh is Haraam for food.

And every variety of wines, intoxicating toddy, date-liquor and milks of those animals whose flesh is Haraam for food. All these things are Nijaasat-e-Ghaleezah (grave impurity). –[Durr-e-Mukhtaar, Raddul Muhtaar, Bahaar-e-Shari'at].

6). Urine of those animals whose flesh is Halaal (lawful) for food, urine of horse, droppings of those birds whose flesh is unlawful for food whether it is bird of prey or not, gall bladder of those animals whose flesh is lawful, all these things are Nijaasat-e-Khafeefah (light impurity).

[‘Ammah Kutub].

7). The same injunction of excrement of animals applies to the cud of every quadruped.

8). If Nijaasat-e-Ghaleezah mixes with Nijaasat-e-Khafeefah the whole quantity will become Ghaleezah (grave impurity) though the Nijaasat-e-Khafeefah is much more than the Nijaasat-e-Ghaleezah. –

[Durr-e-Mukhtaar, Raddul Muhtaar].

9). Blood of fish and of other aquatic animals, blood of mosquito, blood and sweat of mule and ass. And droppings of those birds that fly high such as pigeon, starling, the blood which did not flow from wound, the blood left in flesh, liver and spleen, droppings of silk-worm and its water/fluid. All these things are clean, pure. Cloth or body will not be polluted if any of these things sticks to it.

[Durr-e-Mukhtaar].

10). If flesh, liver, spleen etc. get immersed in flowing blood, will become impure and will remain so until washed. –[Durr-e-Mukhtaar].

ASSORTED REGULATIONS.

1). If tiny sprinkles of urine to the size of the point of a needle fall on the body or cloth, it will not become impure. If such cloth falls in water, the water will also not go impure. –[Durr-e-Mukhtaar etc].

2). If grave impurity (Nijaasat-e-Ghaleezah) stuck to a cloth or the body at some places which is not to the size of Dirham (a small silver coin) at one place but total of the Nijaasat comes to a Dirham then it would be taken as such. And in case, the total comes to more than a Dirham then it will also be considered as such. The same injunction will apply in the case of Nijaasat-e-Khafeefah (light impurity).

[Raddul Muhtaar].

3). If one wrapped a pure, clean cloth into an impure cloth or vice versa with the result the clean, pure cloth became damp. It would not render the cloth impure provided that the colour or stench of the impurity did not appear on the cloth. If appeared, even the dampness will render the clean cloth impure. And in case, the impure cloth wet the clean cloth, it would become impure. And if the impure cloth has the wetness of urine or wine then the clean cloth would become impure even by its dampness. –[‘Alamgeeree].

4). The impure cloth that was dry, was wrapped in a clean cloth which was wet and wetness of the clean cloth saturated the impure cloth, resultant, the impurity shifted to the clean cloth. In such case, the clean cloth would also become impure otherwise not. –[‘Alamgeeree].

5). Cloth(s) or body will not become impure if flies having fed on faeces sit on it. –[‘Alamgeeree].

6). The slime lying in streets is clean unless one comes to know of its impurity. If it stuck to foot or cloth and one offered prayer in this state, prayer would be in order. However, it is better to wash it. –[Bahaar-e-Shari’at].

7). If the water was being sprinkled on road or on the ground and the sprinkles bounced from the ground and fell on cloth, the cloth would not go impure. But it is better to wash it. –[Bahaar-e-Shari’at].

8). If a dog passed one touching his body or cloth, the body and cloth would remain clean, pure though the body of the dog was wet. But in case, the dog carried any impurity on its body or its spittle touched his body or cloth then it would become impure. –[‘Alamgeeree].

9). If one mixed impure earth with pure earth, the pure earth would also become impure. –[‘Alamgeeree].

10). What the water discharges from the sex-organ of a woman is clean. If sticks to a cloth or the body, there is no need to wash it but is better if one washes it. And in case, it carries sperm or Mazee (involuntary seminal discharge) or blood then washing it is must. –[Shaamee].

11). Rotten flesh which carries stench is not impure but eating it is Haraam (un-Islamic, unlawful act).

METHOD TO PURIFY IMPURE THINGS.

The things that are themselves Najis (impure) and called Nijaasat (impurity) like wine or excrement will remain impure until they transform into a pure thing. The wine will remain wine until it turns vinegar. There are different methods of purifying things that are not themselves impure but become impure due to mixing of impurity in them. –[‘Ammah Kutub]. For example, water (though it is Musta’mal (already used water) and every that liquid thing which can wash impurity like vinegar and rose-water. But washing impurity with rose-water or vinegar is unlawful until direly needed, for, it is an extravagance.

[Durr-e-Mukhtaar, Raddul Muhtaar].

1). REGULATION. If the impurity is thick like faeces, excrement, blood etc. then there is no need to wash it necessarily thrice only but instead removal, washing of the impurity is must even though one has to wash it four or five times. And in case, the impurity is removed by washing less than three times then washing it full thrice is commendable act (Mustahab). –[‘Alamgeeree].

2). REGULATION. If impurity was removed by washing but there are traces of its colour or stench left, removing it also is must. But in case, the removal of the traces of impurity’s colour or stench is too difficult then washing it thrice is enough. –[‘Alamgeeree].

3). REGULATION. If impurity is liquid matter, it will be purified by washing and squeezing well thrice. Squeezing well means one squeeze the cloth straining his full strength that no drop of water falls there-from if he squeezes it again. If he did not squeeze it very well for the fear of tearing the cloth then the cloth would not become pure.

[‘Alamgeeree]

4). REGULATION. Hands should be washed after first and second squeezing of the cloth and on third squeezing both the cloth and hands will become pure. And in case, there was left such wetness in the cloth after third squeezing that a drop of water fell therefrom on squeezing it again then both the cloth and hands would remain impure. –[‘Alamgeeree].

5). REGULATION. If the hands were not washed after first and second squeezing and any part of the cloth got saturated with the wetness in impure hands the cloth would become impure. –[Bahaar-e-Shari’at].

6). REGULATION. The injunction in regard to suckling baby boy and baby girl is the same that if his/her urine touched or fell on the body or cloth then it would have to be washed thrice and the cloth would also be squeezed after every wash. –[Raddul Muhtaar etc].

7). REGULATION. The thing that can not be squeezed after wash (like mate, shoe etc) should be hung after wash and when it ceases to drop the water, wash it second and third time similarly. The thing will become pure when the water ceases to drop after third washing. No need to let it dry up after each wash. Likewise, the cloth, which can not be squeezed owing to its delicacy, should be washed in the same way to purify it. –[Raddul Muhtaar].

8). REGULATION. If such a thing that can not absorb impurity like glazed pots or an old earthen pot that is no more rough but is smooth now or metallic objects such as iron, copper, brass etc. became impure then washing it thrice will be enough. It does not need to wait for the water to cease dropping after every wash. The same injunction applies to the body that washing it three times will fulfil the obligation. -[Raddul Muhtaar].

9). REGULATION.

A). It is not necessary that an impure thing should be washed thrice at a time. If it is washed on different times even on different days completing the total of three washing the impure thing will become pure, clean. - {Raddul Muhtaar}.

B). The things made of iron like knife, dagger etc. will be purified by wiping. The same injunction applies to mirror, glass and glazed objects. However, the impressions-containing objects and rusty ones will not be purified by wiping but they will have to be washed too. - ['Alamgeeree].

C). If earth stuck to a cloth and also dried up, the cloth would be purified by dusting and rubbing the earth even though there is a trace of the earth left on it. But in case, the earth is wet then the cloth will not become clean without washing. -['Alamgeeree].

D). If thick impurity like faeces, dung etc. stuck to a shoe or leather socks, it would be purified by scrapping and rubbing. [Raddul Muhtaar].

E). If an impure land dried up and there is also no trace of impurity's colour and stench left then it is clean. Prayer can be offered thereon but performing "Tayammum" (dry ablution) with it is unlawful. -['Ammah Kutub].

SOME REGULATIONS REGARDING "ISTINJAA" (ABSTERSION).

1). It is Mustahab (commendable act) to recite this supplication (Du'aa) before entering the privy: "Bismil Laahi, Al-Laahumma Innee A'oozubika Minal Khubusi wal-Khabaaa-is." (Allah, in the Name of, O' Allah! I seek refuge with You from all male and female devils).

And then put the left foot into it and while coming out of the privy take out the right foot and recite this supplication: "Al-Hamdu Lil-Laahil Lazee Az-haba 'Annil Azaa wa-'Aafaanee." (Praise to Allah, Who has removed distress and pain from me and given me comfort).

2). One should neither face (the direction of) Qiblah (the Holy Ka'bah) nor turn his back towards it while relieving oneself nor do so while washing the orifice after relief. If one sat with his face or back towards the Qiblah for forgetfulness, he should immediately turn himself from it on remembering the mistake. Likewise, he should not turn his face or back towards the Moon and Sun.

3). One should also be careful while making a baby relieve that his, her face or back is not towards the Qiblah otherwise the one will incur sin.

4). It is Makrooh (undesirable act) to enter into privy bare-headed or to carry such a thing that contains the Beautiful Name of Allah or the blessed name of the Holy Prophet or the name of any saint. Likewise, to speak (to somebody) from inside the privy is also Makrooh.

5). Urinating at a place where ablution is performed or bath is taken is Makrooh (odious act), for, it causes ""Waswasa"" (evil tempting) [in the minds of believers].

6). One should not uncover one's body more than needed, should not contemplate any religious matter, issue in privy because it causes misfortune and should not enter privy bareheaded. One should neither look at one's private parts unnecessarily nor touch them with the hand and see the waste matter passed from the body. One should not sit there more than needed, for, it may cause piles. One should neither spit nor billow the nose and neither look hither and thither nor cough unnecessarily. One should not look towards the heavens unnecessarily but instead one should relieve oneself with the eyes downcast with modesty. After relieving oneself, one should first wash the organ and then the orifice so well that there is no smell left in the hand and oiliness is also removed from the orifice.

7). After Tahaarat (washing the private parts) the hand used in the process is clean now but washing both the hands that too rubbing on the earth/ground is Mustahab (commendable act). -[‘Alamgeere etc].

TIMINGS OF PRAYER.

The Holy Qur-aan says: “Innas Salaata Kaanat ‘Alal Mu’meneena Kitaabam Mauqoota.” (Undoubtedly prayer has been made obligatory on the believers at appointed time).

Allah Almighty has told us in the Holy Qur-aan and the Holy Prophet in “Ahaadees” (Prophetic sayings) that “Salaat” (prayer) is obligatory on every sane and mature Muslim man and woman five times a day. Whoever denies its obligatory nature is Kaafir (infidel) and the one who abandons even one time prayer intentionally is Faasiq (transgressor) and very sinful.

The religious scholars say that he who does not offer prayer should be imprisoned until he repents and begins to say prayer regularly.

Hadrat 'Abdul Laah bin Mas'ood (may Allah be pleased with him) said that I prefer to be produced before Allah Almighty in such a state that I owed "Mehr" (monetary gift settled to be paid to wife by her husband) to a woman whom I divorced because of being non-worshipper to living with her. -[Raddul Muhtaar].

Therefore, 'Ulamaa (religious scholars) say that it is better for a man to divorce his wife who does not say prayer.

There is in a "Hadees" that when your child grows seven years, teach him (mode of offering) prayer and when he is of ten years, enjoin him to say prayer. If does not, thrash him. -[Abu Daawood, Tirmizee).

In brief, five times prayer in a day is Fard (obligatory) on every sane and mature Muslim.

Fajr, Zuhr, 'Asr, Maghrib and 'Ishaa.

The appointed time of Fajr prayer begins at dawn and lasts till (ends at) appearance of the first ray of the Sun. In these areas (of Indo-Pak sub-continent) this span of time is of at least one hour and 18 minutes and at most one hour and 35 minutes. It will be neither less nor more than the mentioned span of time. -[Fataawaa-e-Rizvi-yah].

The Zuhr time begins when the sun has passed meridian and lasts till the shadow of everything doubles excepting the real shadow.

The 'Asr time begins at where the shadow of everything doubles excepting the real shadow (i.e. where the Zuhr time ends) and lasts till (before) sunset. This span of time in these areas is of at least one hour and 35 minutes and at most two hours and six minutes.

The Maghrib time begins after the sun has set and lasts till the setting of "Shafaq" (evening twilight). The Shafaq is the whiteness that spreads in the sky in the south north towards the west like the dawn. This span of time in these areas is of at least one hour and 18 minutes and at most one hour and 35 minutes meaning the span of time during which the Fajr and Maghrib prayers are permissible will always be equal daily.

The 'Ishaa time begins after the Maghrib time is out (soon after the Shafaq vanishes) and lasts till (just before) the dawn of Fajr. –[‘Ammah Kutub, Fataawaa-e-Rizvi-yah].

ASSORTED REGULATIONS.

1). It is Mustahab (commendable act) for women to offer Fajr prayer in the early hour and for other prayers they should await till men's Jamaa'at (congregational prayer in mosque) is established. –[Durr-e-Mukhtaar].

2). 'Asr prayer should not be so delayed that the sun turns yellow and one's look does not deflect from the sun when he sees it. It has been observed that the sunlight becomes yellow when there are 20 minutes left in its setting. So delayed time is odious for the prayer. –[Durr-e-Mukhtaar, Fataawaae-Rizvi-yah].

3). The Maghrib prayer should be offered in the initial time. If delayed for such time during which one could say two Rak'at (of a prayer), it is Makrooh Tanzeehee (odious) and if delayed so much that the stars became visible then it is Makrooh Tahreemee (odious to the point of being forbidden). However, it is no matter if delayed due to illness or journey or any pressing need. –[‘Alamgeeree].

4). Sleeping before 'Ishaa prayer and indulging in worldly talks or telling or listening to stories after 'Ishaa are Makrooh (undesirable acts). However, it is no matter if one has some essential conversation or busies oneself in Zikr-o-Azkaar (remembering and glorifying Allah) or in reciting the Holy Qur-aan or in telling or listening to the parables of the pious servants of Allah or talks to one's guest(s). Likewise, everything except remembering and glorifying Allah Almighty is Makrooh in the time from the dawn to the rising of the sun. –[Durr-e-Mukhtaar, Raddul Muhtaar].

5). At the time of sunrise, sunset and meridian no prayer is permitted whether it is obligatory or optional one or prayer of the precise time or missed/omitted (Qazaa, Qadaa) prayer and even Sajdatut Tilaawah" (to prostrate on the verse of prostration) is not permitted. However, if one has missed one's 'Asr prayer of that day, one should immediately offer it even though the sun is setting. But delaying the prayer so much is Haraam (unlawful). Such prayer has been described as "the prayer of a hypocrite" in a Hadees. This point may be kept in mind in the way that offering prayer within 20 minutes after sunrise and in 20 minutes before sunset is impermissible.

[Fataawaa-e-Rizvi-yah]

6). Tilaawat (reciting the Holy Qur-aan) in these hours is not better. One should better remember, glorify Allah and invoke Allah's blessings on the Holy Prophet (Durood Shareef).

7). No Nafil (optional, supererogatory prayer) is permissible from dawn to sunrise except for two Rak'at Sunnat prayer of Fajr. Likewise, no Nafil prayer is permissible after having offered 'Asr prayer till the sunlight becomes yellow.

8). If the time of obligatory prayer (Fard) is running out offering any prayer even the Sunnat prayer of Fajr and Zuhur is Makrooh.

9). The thing which distracts attention in prayer and one can get rid of that like the pressing need of relieving oneself or pressure of flatulence, one should get rid of before saying prayer otherwise the prayer will be Makrooh. And in case, the time is running out then one should offer the prayer but should repeat it later.

10). Offering Qadaa (missed prayer) after Fajr and 'Asr prayers is permissible. -[‘Ammah Kutub].

OF "AZAAN" AND "IQAAMAHAH".

Being regular in attending "Jamaa'at" (congregational prayer) in mosque is fundamental to civilisation and development of Muslim society. It is an undefiled means of knowing one another's problems, inquiring after wellbeing, co-operation, promoting amity and forging unity among the believers. An illiterate can learn a lot from the examples and the models of the religious scholars and a learned can easily preach and teach here the sublime principles of Islaam. A rich Muslim can learn a lesson of equality by standing beside a poor Muslim and an indigent can liven and gladden his soul by the envious justice of this true religion sitting beside an affluent.

Those who abandon prayer or are slack in visiting mosque and attending congregational prayer there regularly, in fact, deprive themselves of the moral excellences attached with the gathering of the believers and congregational prayer. One can imagine oneself as to what will they be who are bereft of such great moral values.

Allah Almighty says in the Glorious Qur-aan: "Innas Salaata Tanhaa 'Anil Fah-shaaa-i wal-Munkar."

(Surely, prayer keeps worshippers away from lewd and forbidden acts.)

And "Zikr" (remembrance & glorification of Allah) carries much more benefits, benedictions, blessings, lights and divine secrets.

In brief, the need of Azaan (call to prayer) was badly felt so that the believers could gather at a set place and offer prayer at an appointed time. Suggestions were sought to this effect. Some advised to light fire at a high place (like Zoroastrians/ fire-worshippers). Some proposed to sound the horn (as was rife among the Jews) and some suggested ringing bells (as the Christian used to do). But the Knower of all, Holy Prophet Muhammad (may Allah Almighty further upgrade his ranks, enhance his greatness and reverence and exalt his renown) did not approve any of them that resembled the Jews, Christians and fire-worshippers.

Next day, Hadrat 'Abdul Laah bin Zed Ansaaree and Hadrat 'Umar Faarooque A'zam (may Allah be pleased with them) came to the Holy Prophet separately and told him that they had heard these words in their dreams. (The words are the same that are uttered in Azaan and Iqaamah). The Holy Prophet testified the words, termed the proclamation of these words as Azaan and described them lawful.

These comprehensive words vindicate the cherished ideals and superb intention of the Holy Prophet in choosing the perfect and all-embracing words for the propagation of Islaam.

The Azaan having its own specific form is also an easy and simple medium of announcement that befits the universal religion – Islaam. This is, indeed, the proclamation and propagation of the sublime principles of the glorious religion. The believers convey the message of Islaam to the inhabitants of every locality through this method and make them known of the path of rectitude and salvation. The Azaan proves that Islaam has not given

preference to conches and metallic objects over human voice and that it is also a means to stamp out idol worshipping and to affirm "Tauheed" (monotheism).

In brief, Ameerul Mu'meneen Faarooque A'zam and Hadrat 'Abdul Laah bin Zed Ansaaree (may Allah be pleased with them) were taught these particular words in their separate dreams. The Holy Prophet regarded the dreams as Haq (truth) and asked Hadrat 'Abdul Laah bin Zed (may Allah be pleased with him) "to teach these words to Hadrat Bilaal (may Allah be pleased with him) so that he may proclaim Azaan, for, he has louder voice than all of you". This Hadees (Prophetic saying) has been reported by Abu Daa-ood, Tirmizee, Ibne Maajah and Daarmee and Ibne Maajah has also reported it on the authority of 'Abdul Rehmaan bin Sa'ad (may Allah be pleased with him) that the Holy Prophet enjoined Hadrat Bilaal (may Allah be pleased with him) to put his fingers into the ears while uttering Azaan because it enhances the pitch of voice.

Great blessings and benedictions of proclaiming Azaan (call to prayer) have been delineated in Ahaadees such as:

1). The necks of Mu-azzin (the one who utters Azaan) will be higher than others on the Doomsday meaning they will be nearer to the mercy of Allah, for, the one who fervently hopes for something, is all attentive to the thing he yearned for. -[Ibne Maajah etc].

2). The proclaimer of Azzan is, in fact, seeker of divine reward (Sawaab). He is like a martyr immersed in blood and when he will die his body will not decay.

[Tibraanee].

3). The locality where Azaan is uttered is saved that day from divine wrath. -[Tibraanee].

4). The one who proclaimed Azaan for seven consecutive years with the sole objective of gaining Sawaab, Allah Almighty will declare him "delivered from hell-fire". -[Ibne Maajah and Haakim].

5). The one who uttered Azaan for full one year without any compensation, will be called on the Doomsday and made to stand at one of the gates of paradise and asked to intercede for whoever he likes to. Meaning his Shafaa'at (intercession) will be accepted by the grace of Allah Almighty. –[Ibne 'Asaakir].

6). Repeat the words when you hear Mu-azzin proclaiming Azaan. –[Ibne Maajah), for, answer to the Azaan carries great reward. And there are also the glad tidings of forgiveness and salvation.

7). Non-response to Azaan by the believer suffices for his misfortune and depriving himself of great reward.

8). The one who repeats the words of Azaan when Mu-azzin utters it and says "Laa-haula wa-Laa Quwwata Illaaa bil-Laah" (there is no power but in Allah to save [us] from sins and enable [us] to do good) on the mention of Haieya 'Alas Salaah" (come to offer prayer) and "Haieya 'Alal Falaah" (come to success) will be entered into heaven. –[Ibne 'Asaakir].

9). When Azaan is proclaimed, the gates of heavens are opened and Du'aa (supplication) is answered and when Iqaamah (announcement that congregation has stood up) is uttered, Du'aa is not turned down. –[Abul Shaikh].

10). O' womenfolk! When you hear Bilaal proclaiming Azaan and uttering Iqaamah, repeat his words. Allah Almighty will grant you 100,000 goodnesses against each word (of Azaan and Iqaamah) and will raise your 1000 degrees (in heavens) and remit from you your 1000 sins, the Holy Prophet told. Women said: O' Messenger of Allah! This reward is for women. What reward is there for men? He said, men would earn double reward.

Subhaan Al-Laah (Glory be to Allah)! What an immensely great reward for the believers gratis, without any strenuous worship, in a few moments! This all is by means of "mercy for all the worlds" (Rahmatal-lil 'Aalameen) [may Allah's choicest blessings & peace be

upon him and on all his glorious family members and his devoted companions].

AN IMPERATIVELY ESSENTIAL POINT.

Azaan is the announcement of an especial kind with specified wordings. These words are the same ones, which Saieyidinaa Bilaal-e-Habshee (may Allah be pleased with him) had uttered aloud complying with the command of the Holy Prophet. The same words are proved from the companions of the Holy Prophet and successors to the Prophet's companions (Taaba'een) and have been bequeathed to us. And the same blessed words are common in all the Muslim countries and among the believers whichever part of the world they live in and which are known to even Muslim children. The words are:

Al-Laahu Akbar, Al-Laahu Akbar.

Al-Laahu Akbar, Al-Laahu Akbar.

Ash-hadu Al-Laaa Ilaaha Illal-Laahu.

Ash-hadu Al-Laaa Ilaaha Illal-Laahu.

Ash-hadu Anna Muhammadar Rasoolul Laah.

Ash-hadu Anna Muhammadar Rasoolul Laah.

Haieya 'Alas Salaah.

Haieya 'Alas Salaah.

Haieya 'Alal Falaah.

Haieya 'Alal Falaah.

Al-Laahu Akbar, Al-Laahu Akbar.

Laaa Ilaaha Illal Laah.

(Allah is the Most Great, Allah is the Most Great.

Allah is the Most Great, Allah is the Most Great.

I bear witness that there is no deity save Allah.

I bear witness that there is no deity save Allah.

I bear witness that (Saieyidinaa) Muhammad is the Messenger of Allah.

I bear witness that (Saieyidinaa) Muhammad

is the Messenger of Allah.

Come to offer prayer.

Come to offer prayer.

Come to success.

Come to success.

Allah is the Most Great, Allah is the Most Great.

There is none worthy of worship excepting Allah alone).

In brief, the Azaan is the name of a comprehensively short and concise passage (from the profound teaching of Islaam). But Raafzees (Shi'ite) of this age have added some words to it in defiance to the teachings of their own leaders just to hurt the religious feelings of Sunnees (the followers of the Holy Prophet and his great companions). They have wantonly adopted to call Hadrat 'Alee (may Allah be pleased with him) "Khaleefatur Rasoolil Laahi Bilaa Fasl" (meaning there is no Caliph after the Holy Prophet but he alone).

All Sunnee Muslim men and women should keep in their minds well that these vicious words particularly the accursed and sordid word (Bilaa Fasl) are pure "Tabarraa" (to curse and abuse the first three pious Caliphs). Listening to these words for Sunnees is not just a passing hearing of the abominable words, but is, in fact, intentional hearing of Tabarraa. May Allah Almighty protect us!

This snooty word insinuates nay; clearly refutes the "Khilaafat-e-Raashidah" (true caliphate) of Saieyidinaa Abu Bakr Siddeeqe, Saieyidinaa 'Umar Faarooque A'zam and Saieyidinaa 'Usmaan Ghanee (may Allah be pleased with them).

This refutation is no disqualification for the true caliphs of faithful at all. They were true vicegerents of the Messenger of Allah (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him). The great companions of the Holy Prophet who reposed their full confidence in their able leadership elected them Khaleefah (Caliph). After having been installed in the

office of Caliph they carried out the affairs of the vast Muslim empire so justly, efficiently and successfully and set so excellent personal example for the Muslim generations to come that the like of which is impossible to be seen till the end of time.

These facts are proved from an uninterrupted chain of authentic chroniclers and are much clearer and brighter than the Sun at the zenith. All irrespective of friends and foes and even Jews, Christians, fire-worshippers and idol-worshippers subscribe to them. The grudge and enmity of the Raafzees towards the three loved ones of Allah and devout vicegerent of the Holy Prophet are due chiefly to their ascension to the Caliphate. They (Raafzees) being blinded by their vainglory, self-conceit and bias believe that only Hadrat 'Alee (may Allah be pleased with him) was worthy of Caliphate. On the induction of the three great leaders of the believers in the office of Caliph one after another by the command of Allah, the Raafzees called them usurper. And to buttress and protect their false belief they termed the "Lion of Allah" (Hadrat 'Alee, may Allah be pleased with him) as (may Allah protect us from insolence) impotent, timid, ignorant of truth and the one who submitted to the forces of falsehood taking refuge behind "Taqaie-yah" (subterfuge, hypocrisy). The refutation, which the word – "Bilaa Fasl" (sure denial of the Caliphates of the three glorious Caliphs) carries therein, stands to negate their capability and worthiness of being Caliph of the faithful. Hundreds of thousands of concealed contempt and calumnies against the most prominent worthies of the Ummah (the community of the Holy Prophet) such as oppression, usurpation, rejection of truth, indulgence in falsehood, enmity to the religion, self-seeking, self-indulgence, intransigence etc. are shrouded in this single word which the Raafzees harbour and also bad-mouth against them. This negativism at the part of Raafzees is an open expression of their sickness of and disdain for the true Caliphs. This is "Tabarraa" (cursing and abusing

the first three Orthodox Caliphs), indeed. If not then what else is Tabarraa?

Holding the three pious caliphs (Khulafaa-e-Salaasah) in high esteem, praising and showing them due respect and regard are one of the primal beliefs of ours, Ahle Sunnat. And to us thousands of Quranic verses and Prophetic sayings are replete with their myriad of traits, excellences and appreciation. Why will not uttering such an accursed word against them be an insult to our religion or will it not hurt our religious feelings? –[from Al-Addillatut Taa'edah]. Would that, sense prevails on them so that they eschew disrespecting and deriding the “Sunnee Muslims” which cause rift among Muslims giving way to further division.

SOME ISLAMIC REGULATIONS **REGARDING “AZAAN” & “IQAAMAH”.**

1). Azaan (call to prayer) is Sunnat-e-Muakkadah (regular, emphasised practice) for prayer five times a day which is offered in mosque at the appointed time. The injunction in this respect is like that of Waajib (essential act) that if Azaan is not uttered, all people of the area will incur sin. Hadrat Imaam Muhammad (may Allah have mercy on him) said: If people of a city abandon Azaan, I will fight with them. –[Durr-e-Mukhtaar, Raddul Muhtaar].

2). Azaan should be proclaimed after the Azaan time has arrived. If uttered before due time or one began uttering it before time and in the course of utterance the Azaan time arrived then Azaan will have to be repeated.

[Durr-e-Mukhtaar]

Some hasty ones begin proclaiming Azaan before due time particularly during the holy month of Ramadaan and even some utter Azaan for 'Ishaa prayer before time taking the excuse of Taraawih (special night prayers of 20

Rak'ats offered in Ramadaan). The residents of the area should dissuade the hasty Mu-azzins from proclaiming Azaan before due time thereby to save "Masalah-e-Shari'ah" (religious affair, issue) from being ridiculed and should not subscribe to the act at all which is opposed to the Shari'ah and sinful act.

3). Utterance of Azaan by women is Makrooh Tahreemee (an act odious to the point of forbidden). If a woman does so, she will be sinful and Azaan will have to be repeated. – [‘Alamgeeree, Raddul Muhtaar]. And women may offer prayer of the precise time or missed, omitted one (Qadaa; Qazaa), the same injunction applies that Azaan and Iqaamah are Makrooh for them even though they offer prayer in congregation (Jamaa'at) because their Jamaa'at (saying prayer in congregation) is itself Makrooh (odious act). [Durr-e-Mukhtaar etc].

4). Utterance of Azaan by Faasiq (sinner, transgressor) even though he is a religious scholar, by drug addict, mad, immature boy and seminally polluted person (Junub) is Makrooh and will have to be repeated if any of them proclaimed it.-[Durr-e-Mukhtaar]. The reason of this is that the cardinal objective of Azaan is "E'laam" meaning announcement, proclamation that the time of prayer, Sahri (pre-dawn meal for fast) and Iftaar (to break the fast by taking eatable items) has arrived. This objective is not achieved by their Azaan, for generally people do not trust them. When in the given situation, a sinner, transgressor (Faasiq) can not be truthful (Ameen) then how can his word or announcement be relied upon and how can the Azaan uttered by him be deemed to have been proclaimed as per the conditions set by the Shari'ah? Therefore, the right-guided scholars say that to break fast or to begin offering prayer of the precise time on the Azaan uttered by a Faasiq thinking that the due time has arrived is unlawful.

Mu-azzin (the ones who utter Azaan) who get their beard trimmed or do not keep the beard according to the standard set by the Shari'ah for it are also "Faasiq Mu'lin" (those who advertise their sins or commit sins openly) that they have the cheek to openly defy the commands of Allah and His Messenger (Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him). So the Azaan proclaimed by them will have to be repeated. Such person should not be appointed Mu-azzin at all until he repents and begs Allah's forgiveness heart and soul and also becomes a good Muslim and pious. Leniency shown by the worshippers in this regard makes such Mu-azzins brazen-faced. Resultant, both of them incur sin – the Mu-azzins indulge in sin and worshippers indulge in helping them sin.

5). "Lahn" (singing tone) is un-Islamic, unlawful (Haraam) in the words of Azaan, for example, to recite "Al-Laah" as "Aaal-Laah" meaning to stretch out the sound of Alif (A) in Al-Laah. Or to recite "Akbar" as "Aaakbar" meaning to prolong the sound of Alif (A) in Akbar or to recite Akbar as "Akbaar" meaning to stretch out the sound of "Ba" (B) in Akbar is Haraam. Likewise, uttering the words of Azaan tunefully is also unlawful. –[Durr-e-Mukhtaar, Raddul Muhtaar etc.].

Unfortunately, a new trend has developed nowadays about the proclamation of Azaan that some sing it like songs.

6). Proclaiming Azaan from a high place so that the populace around the mosque could hear it, is Sunnah (Prophetic saying, practice and guidance). If the mosque has minaret for Azaan then its direction (towards the Qiblah) is fixed irrespective of what side of the mosque is situated. Azaan should be uttered from this minaret aloud but straining one's voice to shout for it is undesirable act (Makrooh). –[‘Alamgeeree].

7). The words “Qad Qaamatis Salaah” (the congregation has stood up for prayer) is recited twice after “Haie-ya ‘Alal Falaah” in Iqaamah and one should turn his face towards the right side while reciting Haie-ya ‘Alas Salaah” and towards the left while saying “Haie-ya ‘Alal Falaah “as is done in Azaan. Mu-azzin should utter Iqaamah if present otherwise another person should say it but with the permission of the Mu-azzin. If somebody recited Iqaamah without Mu-azzin’s permission and he minded it then the Iqaamah is Makrooh. –[‘Alamgeeree].

8). Listening to Takbeer (Iqaamah) standing is Makrooh. If one enters the mosque while Iqaamah is being uttered, he should not listen to it standing but should sit and stand up when Mukabbir (the one who calls Takbeer) utters Haie-ya ‘Alas Salaah. The same injunction is for those sitting in the mosque and for Imaam (prayer leader) as well that they should stand up when Mukabbir reaches the words Haie-ya ‘Alal Falaah. –[‘Alamgeeree].

9). All activities - talk, saying Salaam (Islamic greeting) and responding to Salaam and even recitation of the Holy Qur-aan should be suspended when Azaan is proclaimed. One should listen to Azaan attentively and should also respond to it. Likewise, one should do so when Iqaamah is uttered. The one who remains busy in talk at the time of Azaan’s being proclaimed, is feared to (God forbid!) face bad end meaning one may not die in the state of Eimaan (Islamic faith). –[Durr-e-Mukhtaar, Fataawaa-e-Rizvi-yah etc].

If one hears several Azaans then he is required to respond to the first Azaan only but it is better for him to respond to all Azaans if he can.

In brief, as much regard as one can show, should be shown to Azaan without any remiss at his part. The passer-by should stop, the lying one should rise and sit and if one

is bareheaded, he/she should put cap or handkerchief or stole on the head as a token of respect to Azaan.

10). Listener should repeat the words of Mu-azzin but in response to Haie-ya 'Alas Salaah and Haie-ya 'Alal Falaah, he/she should say "Laa-haula wa-Laa Quwwata Illaa bil-Laah". It is better if one repeats both the words and also adds "Maa-Shaaa-al Laahu Kaana wa-Maa Lam Yashaaa Lam Yakun" (what Allah liked, did happen and what Allah did not like, did not happen). –[Durr-e-Mukhtaar].

11). After the Azaan is over, Mu-azzin and listeners should recite Durood Shareef (invocation of Allah's blessings & peace on the Holy Prophet) and then recite this supplication (Du'aa): "Al-Laahumma Rabba Haazehid Da'watit Taaammati was-Salaatil Qaa-imati Aati Saieyidinaa Muhammada nil-Waseelata wal-Fadeelata wad-Darajatar Rafee'ata wab-As-hu Maqaamam Mahmooda nil-Lazee wa 'Attahu Waj'alnaa Fee Shafaa'atehee Yaumal Qi-yaamah. Innaka Laa Tukhliful Mee'aad."

(O'Allah! The Sovereign Lord of this perfect call and the ever-establishing prayer, grant our leader Hadrat Muhammad [peace be upon him] "Al-Waseelah" [the loftiest position of intercession] and "Al-Fadeelah" [the singular excellence] and the highest rank and elevate him to "Maqaam-e-Mahmood" [an exclusively praise-worthy primacy reserved only for the Holy Prophet in the hereafter] and bless us with his intercession on the Doomsday. Undoubtedly, You do not do anything against Your promise.)

12). When Mu-azzin utters "Ash-hadu Anna Muhammadar Rasoolul Laah", the listener should recite Durood Shareef and it is commendable act (Mustahab) that he should also kiss his thumbs and touch them with his eyes saying: Qurratu 'Aienee Beka Yaa Habeebee Yaa Rasoolal Laah. Al-Laahumma Matti'nee Bis-Sam'i wal-Basar".

(O' beloved and Messenger of Allah! You are the delight of my eyes. O, Allah! Bless my hearing and sight faculties).

There is in a tradition that when Saieyidinaa Siddique Akbar (may Allah be pleased with him) heard Mu-azzin uttering "Ash-hadu Anna Muhammadar Rasoolul Laah" recited this Du'aa and kissing his index fingers (from the tip-side) touched with his eyes. Seeing this, the Holy Prophet said whoever does so as my dearest friend did, will deserve my "Shafaa'at" (intercession). – [Fataawaa-e-Rizvi-yah]. This has been in practice of our pious ancestors and right-guided scholars but in this age "Wahaabees" (followers of 'Abdul Wah-haab Najadee) vehemently deny it and try to prevent Muslims from practising the loving action. The Muslims should not heed to them nor argue with them but instead should continue practising the actions that inspire love and esteem.

A PRECIOUS BENEFIT!

Invoking Allah's blessings & peace on the Holy Prophet (recitation of Durood Shareef) before Iqaamah or Azaan as is common nowadays in the mosques of Ahle Sunnat wal-Jamaa'at nay; has become their "Sh'aar" (emblem, sign) is not impermissible. However, an interval between the recitation of Durood Shareef and utterance of Azaan and Iqaamah should be ensured and Durood Shareef should be recited in a low voice and Azaan and Iqaamah uttered loudly as usual to mark the distinction between the two so that the masses may not take Durood Shareef as a part of Azaan and Iqaamah.

As for the objection of Wahaabees that this act is repugnant to the Holy Qur-aan and Prophetic saying and is an innovation (Bid'at), it is nothing but a mischief aimed at driving a wedge among Muslims and is an imputation against the Shari'ah (Islamic Law). Let them prove that the Shari'ah has forbidden it. They cannot disprove it but

instead they will lose their temper and begin abusing the religious scholars of Ahle Sunnat.

The Muslims should bear in their minds the tip that reciting Durood Shareef on this occasion is Mustahab (commendable act) and is also an element of Fard (obligatory act).

There is an absolute and categorical command of Allah Almighty in the Glorious Qur-aan: "Salloo 'Alaiehi wa-Sallimoo Tasleemaa" (Invoke Allah's blessings on him [the Holy Prophet] profusely and salute him in the best way).

This command carries no exception and restriction that Durood Shareef should not be recited before or after Azaan and Iqaamah. So whenever Durood Shareef is recited that will be considered as being done in compliance to the divine command. Therefore, the recitor of Druood Shareef (whether it is brief or lengthy and whether it has vocative or not) earns the reward of fulfilling an obligatory act (Fard) every time he/she recites it, for, recitation of Durood Shareef falls within the ambit of the explicit command irrespective of time and occasion. In the given arguments, the recitation of Durood Shareef as many times as one likes, in standing posture or in sitting position, befitting the occasion appertains to the Fard. And by the grace of Allah Almighty the believers will earn the reward of fulfilling an obligatory act until disproved by the Shari'ah.

The glaring example of this is recitation from the Holy Qur-aan that reciting only one Quranic verse in prayer is obligatory. But if one, by the grace of Allah Almighty, recites the whole Qur-aan in one Rak'at (one set of standing upright, bowing and prostration in prayer), it all will pertain to the Fard and he/she will earn the reward of fulfilling an obligatory act. The Holy Qur-aan says "Faqra-oo Maa Tayassara Minal Qur-aan". (Recite from the Qur-aan the much that you can easily). This injunction is also explicit carrying no exception or restriction that such and

such verse or chapter (of the Holy Qur-aan) should not be recited and should not be recited in so and so prayer.

The Muslims who recite Durood Shareef on this occasion consider it a good and rewarding act and feel delighted and exhilarated by it. And all the right-guided religious scholars, sages and saints support and subscribe to the virtuous deed. It is not mere an act of illiterates which can not be relied upon and when all, ordinary and notable Muslims, are equally involved in it then the recitation of Durood Shareef on this occasion is quite in accordance with a "Hadees" that says: "the thing which "Ahle Islaam" (the followers of Islaam) regard as good is also good with Allah). When the act is, in the given prophetic saying, virtuous then being sanguine, by the grace of Allah, about blessings and reward is in harmony with the divine will.

"Bid'at" (innovation) is the thing which runs counter to any Prophetic saying , practice and guidance. Recitation of Durood Shareef on this occasion does not oppose any Sunnat at all. So terming it an innovation (Bid'at) by Wahaabees is nothing but is an attempt at fomenting discord and acrimony among Muslims.

CONDITIONS OF PRAYER:

There are six conditions for the soundness of prayer without which prayer will not be deemed to have been offered:

1). Tahaarah (purification, cleanliness), (2). "Satr-e-'Aurat" (covering the body from navel to knees), (3). "Istiqbaal-e-Qiblah" (facing the direction of holy Ka'bah), (4). Time: prayer time has arrived, (5). "Ni-yat" (forming intention for prayer) and (6) Takbeer-e-Tehreemah (the first expression of Al-Laahu Akbar in prayer standing).

1). TAHAARAH: Meaning the whole body of the worshipper is free from "Hadas-e-Akbar" (the things which

make bath "Waajib" (essential) and "Hadas-e-Asghar" (the things which vitiate ablution) and also free from grave impurity. Besides, the cloths he is attired in and the place where he is to offer prayer are also free from grave impurity. –[Durr-e-Mukhtaar, 'Alamgeeree etc].

2). SATR-E- 'AURAT: Meaning to cover those parts of the body which are required (Fard) to be covered.

Regulation: The whole body of a free woman (not slave-girl) except for the obverse of the face, the palms of both the hands and soles of the feet is 'Aurat (the parts of the body to be necessarily covered). So she should cover her whole body excepting these five parts for prayer even though she is alone and that too in a dark closet. Likewise, she is also required to hide her entire body except the five parts from strange people "Ghair-Mehram" (those distant relatives from whom women should hide herself) nay; the young woman should not expose even her face to strangers.

[Raddul Muhtaar].

Regulation: Tresses, nape/neck, wrists and ears are also Aurat which are required (Fard) to be hidden. –[Durr-e-Mukhtaar].

Regulation: If a woman offered prayer with so thin a stole on her head that the blackness of her hair reflected through, her prayer would not be in order until she puts such a piece of cloth that hides the colour of the hair. –['Alamgeeree].

Therefore, if one offers prayer wearing shirt, frock or "Saaree" (a particular piece of cloth worn by woman around the body and passing over the head) etc. made of silk or nylon or stitch-work or muslin or is so thin that the body reflects through, her prayer will not be in order. But if there are under-cloths beneath them which hide the colour of the body and blackness of the hair then prayer will be in order.

Unfortunately, most of women are unaware of this issue/regulation, resultant their prayers go void.

Regulation: If any of the parts of the body which are required (Fard) to be covered, gets exposed less than 1/4th in prayer, the prayer will be in order and if it goes uncovered 1/4th but is immediately covered, even then the prayer will be in order. And in case, the part remained exposed for such a while that one could say “Subhaan Al-Laah” thrice or one deliberately exposed it though was immediately covered, the prayer would go void. –[Raddul Muhtar, ‘Alamgeeree].

Regulation: If one begins offering prayer with a part of the body exposed 1/4th meaning if one says “Al-Laahu Akbar” in this state, his/her prayer will not start at all. –[Durr-e-Mukhtar].

3). “ISTIQAAL-E-QIBLAH”.

Facing the (direction of) holy Ka’bah in prayer.

Regulation: If one is helpless to orientate oneself towards the (direction of) Qiblah, for example, a sick who has no strength to move oneself towards the Qiblah and also there is no person who could move him/her towards the Qiblah. In such situation, one should offer his/her prayer in whatever position and direction he/she is. The prayer will be in order. –[Raddul Muhtar].

Regulation: If one is at such a place where there is no sign leading to the direction of the Qiblah, one should do “Taharree” (to utilise the brain faculties to guess the direction of the Qiblah) and with which direction his heart feels satisfied, should offer prayer facing that direction. If he came to know later that the direction in which he said prayer was not right then he need not repeat the prayer. The

direction with which his heart felt satisfied was Qiblah for him for that particular time. And in case, there was someone who could have guided him in this respect but he did not ask him. Or there was a mosque or minaret but he did not trust that. Or the stars were visible and he had the knowledge to ascertain the direction of the Qiblah with their help but he did not do but instead he offered prayer in the direction at his own sweet will. In such case, if his face was really in the right direction, the prayer would be valid otherwise not. –[Raddul Muhtar].

Regulation: If a worshipper turned his chest from the direction of the Qiblah intentionally without any valid reason, his prayer would go void even though he immediately returned. And in case it got turned from the Qiblah unintentionally for so short a while that one could not recite “Tasbeeh” (remembrance of Allah) three times then the prayer would be in order. And if one turned his face from the Qiblah, he should immediately return to it. The prayer will not be vitiated but doing so without a valid reason is undesirable act (Makrooh). –Muniyatul Mussallee, Bahrur Raa-iq].

4). TIMINGS: Regulations to this effect have already been explained above.

5). “NI-YAT”. Every thing depends on intention (Ni-yat) and firm intention at heart to do a work is called “Ni-yat. The lowest degree of intention in prayer is that if one is asked what prayer he/she offered one should immediately tell about it pat. If one thought a while to recollect as to what prayer he/she has said then the prayer would not be in order. –[Durr-e-Mukhtar].

Regulation: Expression of Ni-yat by tongue is Mustahab (commendable act) but if one mis-utters the name of prayer inadvertently then it is no matter. For example, one

intended for Zuhr prayer at heart but inadvertently uttered 'Asr prayer. In such case, Zuhr prayer would be deemed in order. –[Durr-e-Mukhtaar etc].

Regulation: Forming Niyat for obligatory prayer (Fard) is must. One is also required to make Niyat for the particular prayer he/she is going to offer. For example, "I form Niyat to offer obligatory prayer of Zuhr or 'Asr". Likewise, one should intend for "Waajib" (essential prayer) in Waajib, in "Taraawih" (special night prayer offered after 'Ishaa's obligatory prayer during Ramadaan) for Taraawih and in Sunnat prayer for Sunnat. However, in "Nafil" (optional prayer) mere intention of prayer is enough i.e. I form Niyat for prayer. –[Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: Mention of the number of Rak'ahs in prayer is not must but is a preferable act. So if one erred in the mention of Rak'ah's number inadvertently, for instance, one spoke three Rak'ahs of Zuhr or four Rak'ahs of Maghrib while forming Niyat, the prayer would be in order. [Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: If one missed/omitted obligatory (Fard) or essential (Waajib) prayers and one intends to offer them then he/she is required to mention the day as well as the name of the payer i.e. I form Niyat for such and such prayer and of so and so day. –[Durr-e-Mukhtaar].

Regulation: If one intended to break off prayer in the heart but did not utter the word of breaking the prayer then one would continue to be in prayer (meaning the prayer did not break off). –[Durr-e-Mukhtaar]. And in case, he did such an act which vitiates/breaks off prayer then his/her prayer would go void.

6). TAKBEER-E-TEHREEMAH:

Meaning to say "Al-Laahu Akbar" with the tongue.

Regulation: If one spoke such a word which is spoken purely in veneration to Allah Almighty like "Al-Laah 'Ajjallu" or "Al-Laah A'zamu" instead of Al-Laahu Akbar", the prayer would be deemed in order but doing so is Makrooh Tehreemee (odious to the point of forbidden) and sinful act. -['Alamgeeree etc].

Regulation: Saying Takbeer-e-Tehreemah in standing posture is Fard (obligatory) for the prayer in which Qeyaam (standing erect) is Fard. So if one uttered Al-Laahu Akbar sitting and then stood upright, the prayer would not be deemed to have begun. -[Durr-e-Mukhtaar].

MODE OF OFFERING PRAYER.

A woman should, after having performed ablution, stand upright facing the direction of the Qiblah with her feet four toes apart and form Niyat for prayer (that I formed Niyat for so many Rak'ahs of such and such prayer for the sake of Allah Almighty with my face towards the Qiblah) and raise her hands up to the shoulder without taking them out of her wide stole or the sheet of cloth she is wrapped-up in. She should neither join her fingers with one another nor separate them but instead let them remain in their normal condition. Bring them down saying Al-Laahu Akbar with the palms facing the direction of the Qiblah. She should not lower her head while saying Takbeer and fold the hands immediately after Takbeer placing the palm of her left hand on the chest below the breast and the palm of the right on the back of the left. Then recite Sanaa (glorification of Allah): "Sub-haana Kal Laahumma wa-Bihamdeka wa-Tabaara-kasmuka wa-Ta'aalaa Jadduka wa-Laaa Ilaaha Ghaieruk" (O' Allah! All glory is due to You. I praise You. Your Name is the Most Blessed. Your Majesty is Highly Exalted and there is none worthy of worship save You alone).

Then recite Ta'awuz i.e. "A'oozu Bil-Laahi Minash Shaietaanir Rajcem" (I seek refuge with Allah from the accursed devil) and then recite Tasmiyah i.e. "Bismil Laahir Rahmanir Raheem" (Allah, in whose Name I begin, the Most Affectionate, the Most Merciful). Thereafter, recite "Al-Hamd Shareef" (Surah Faatehah) and say "Aameen" at its end in soft voice and then recite any Surah (Quranic chapter) or three Quranic verses or a verse which is equal to three verses in length. And if she recites a Surah (from the beginning) after Al-Hamd Shareef, she should also recite "Bismil Laah" to begin the Surah otherwise not.

She should perform Rukoo' saying Al-Laahu Akbar. She should begin saying Al-Laahu Akbar when begins to bow for Rukoo' and finish it when she is fully in Rukoo'. She should bow down in Rukoo' to only such extent that her hands reach the knees without straightening the back and do not put stress on the knees but simply place the hands on them. She should keep her fingers close together, arms joined with the sides and the legs/knees bent not well straight like that of man. And recite in this posture, "Sub-haana Rabbi-yal A'zeem" (Glory be to my Nourisher, the Most Great) at least thrice. Then stand erect saying "Sami-'Al-Laahu Liman Hamedah" (Allah has listened to him/her who has praised Him) and also recite "Rabbanaa Lakal Hamd" (O' Our Sustainer! All praise is due to You alone) And then perform "Sajdah" saying "Al-Laahu Akbar" in the way that first the knees are placed on the ground then both the hands and thereafter the head is placed between both the hands. The forehead and the bone of the nose should be placed firmly on the ground not that the forehead and tip of the nose simply touch the ground and observe Sajdah in a shrivelled position unlike the men. Meaning she should join her arms to the sides, the belly to the thighs, thighs to the calves and shins to the ground and spread out her wrists/hands on the ground. Similarly, her both the feet and palms (of the hands) should also rest on

the ground with the fingers facing the direction of the Qiblah. In this position, she should recite "Sub-haana Rabbi-yal 'Alaa" (Glory be to my Nourisher, the Most High) at least three or five times and then raise her head saying Al-Laahu Akbar and sit on her left haunch jutting out her feet to the right side. She should put her right hand on the right thigh and left hand on the left thigh with the fingers joined together and ends of the fingers placed near the knees facing the Qiblah. And then do second Sajdah saying Al-Laahu Akbar in the style of the first one.

After having observed both the Sujood (prostrations), she should rise from the second Rak'ah stressing on the tiptoes with the hands placed on the knees and stand upright. Now in this second Rak'ah she should not recite "Sanaa" and "Ta'awuz" but only "Bismil Laah" followed by Al-Hamd Shareef and then should recite any Surah or three verses. Thereafter, she should observe Rukoo' and Sujood as she did in the first Rak'ah. And after having done two prostrations, she should sit jutting out her both the feet to the right side as she sat between the two prostrations in the first Rak'ah and recite "Attaa-hee-yaatu Lil Laahi was-Salawaatu wat-Taie-yi-baat. As-Salaamu 'Alaieka Aieyu-han Nabeeyu wa-Rahmatul Laahi wa-Barakaatu. As-Salaamu 'Alaienaa wa-'Alaa 'Ibaadil Laahis Saaleheen. Ash-hadu Al-Laaa Ilaaha Illal Laahu wa-Ash-hadu Anna Muhammadan 'Abduhu wa-Rasoolu". (O' Allah! You alone deserve all veneration, worship and glory. O' Prophet! Peace be on you and the mercy of Allah and His blessings. Peace be upon us and on virtuous servants of Allah. I bear witness that none is worthy of worship save Allah and I bear witness that Muhammad (blessings & peace be upon him) is His (chosen) servant and His Messenger). She should neither shorten nor lengthen it. This is called "Tashah-hud". On reaching the word "Laa" she should raise her index-finger of the right hand and making circle by joining the middle finger to the thumb with the little and ring fingers bent towards the palm,

without moving it frequently and lower it on uttering the word "Illaa" and then let all the fingers rest straight (like that of the left hand). If she has to offer more Rak'ahs than two, she should stand up placing the hands on the knees not placing on the ground (if there is any disability or valid excuse then there is no harm in placing the hands on the ground for support). If it is obligatory prayer (Fard), she need not recite any Surah after Al-Hamd Shareef in the remaining Rak'ah(s). Al-Hamd Shareef will suffice.

Now in the next Qa'adah, after which her prayer will be over, she should recite this Durood Shareef after Tashah-hud:

"Al-Laahumma Salle 'Alaa Saieyidinaa Muhammadin wa-'Alaaa Aale Saieyidinaa Muhammadin Kamaa Salaieta 'Alaa Saieyidinaa Ibraaheema wa-'Alaa Aale Saieyidinaa Ibraaheema Innaka Hameedum Majeed. Al-Laahumma Baarik 'Alaa Saieyidinaa Muhammadin wa-'Alaaa Aale Saieyidinaa Muhammadin Kamaa Baarakta 'Alaaa Saieyidinaa Ibraaheema wa-'Alaaa Aale Saieyidinaa Ibraaheema Innaka Hameedum Majeed".

(O' Allah! Send blessings on our master (Saieyidinaa) Muhammad and on his progeny as You did send on our master Abraham and on his progeny. You are, indeed, Praised, Glorified. O' Allah! Bless our master (Saieyidinaa) Muhammad and his progeny as You did bless our master Abraham and his progeny. Undoubtedly, You are Praised, Glorified).

Then recite this Du'aa (supplication):

"Al-Laahumma Innee Zalamtu Nafsee Zulman Kaseeran wa-Innahu Laa Yaghfiruz Zunooba Illaa Anta Faghfirlee Maghfiratam Min 'Indika Warhamnee Innaka Antal Ghafoorur Raheem".

(O' Allah! I have oppressed my soul and undoubtedly there is no forgiver of sins but You alone. O' Allah! Forgive me and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful).

If this Du'aa is not committed to her memory, she should recite any other Du'aa which is proved from our pious ancestors or recite the following one:

“Al-Laahumma Rabbanaa Aatinaa Fid-Dun-yaa Hasanah wa-Fil Aakhirate Hasanah wa-Qinaa ‘Azaaban Naar.”

(O' Allah! Our Sovereign Lord grant us good in this world and the world hereafter and protect us from the torment of hell).

And then say “As-Salaamu ‘Alaikum wa-Rahmatul Laah” (peace be on you and the mercy of Allah) turning the face towards right shoulder and then say the same turning the face towards the left shoulder. She should turn her face in “Salaam” to such extent that her cheek looks but not turn the chest. –{Durr-e-Mukhtaar, Raddul Muhtaar, Fataawaa-e-Barhnaah etc}.

The point to note:

The mode of offering prayer expounded above carries therein some obligatory acts (Faraa-id) without which prayer will not be in order. Some are essential acts (Waajeebaat). Leaving out any of them deliberately is sinful act and the prayer will have to be repeated and in case, any Waajib is left out unintentionally then “Sajdatus Sahv” (prostration for forgetfulness, inattention) will have to be observed. Some are “Sunnat-e-Muakkadah” (emphasised, regular practice of the Holy Prophet). It is sinful to be habitual of not observing them. And some are “Mustahabaat” (commendable acts) whose observance earns one reward (Sawaab) and non-observance incurs no sin.

Now all these acts/things are explained under separate headlines, which should be memorised well.

OBLIGATORY ACTS OF PRAYER.

Seven things are obligatory (Fard) in prayer:

(1). Takbeer-e-Tehreemah, (2). Qeyaam, (3). Qiraa-at, (4) Rukoo', (5).Sujood, (6). Qa'ada-e-Aakherah and (7) Khurooj-e-Bi-Sun'ihce.

1). TAKBEER-E-TEHREEMAH. (FIRST UTTERANCE OF "AL-LAAHU AKBAR" IN PRAYER).

It is actually one of the conditions (Sharaa-it) of prayer but since it is closely associated with prayer, therefore, it (Takbeer-e-Tehreemah) is also counted in obligatory acts (Faraa-id) of prayer. So this point may be understood in the way that all the conditions of prayer i.e. Tahaarat, Istiqbaal-e-Qiblah, Satr-e-'Aurat, timing and intention are prerequisite for Takbeer-e-Tehreemah and Takbeer-e-Tehreemah is prerequisite to prayer. Meaning these conditions are necessarily found before the Takbeer is over. If one has said ""Al-Laahu Akbar"" and any of these conditions is not found, the prayer would not begin, indeed.
[Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: If one pronounces the word "Al-Laah" as "Aal-Laah" or "Akbar" as "Akbaar", prayer will not be in order. - [Durr-e-Mukhtaar].

2). QEYAAM (STANDING UPRIGHT).

The minimum posture of Qeyaam is that if one let go of his/her hands, they do not reach the knees. The full Qeyaam is that one stands erect. - [Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: Qeyaam is obligatory duty (Fard) in Fard and Witr prayers and also in Sunnat prayer of Fajr. If one offers any of them sitting without any valid excuse, his/her prayer will not be valid. - [Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: If one is quite fit to stand upright in prayer even then it is permissible for him to offer "Nafil" (optional, supererogatory prayer) sitting. But it is better to offer standing as there is in a Hadees that the prayer offered sitting is half of that offered standing meaning half reward (Sawaab) is granted. -[Bahaar-e-Shari'at reported from Raddul Muhtar].

However, Qeyaam will not be obligatory in case one is unable to stand or prostrate or can stand but one's illness may aggravate or cause delay in recovery or pain may become unbearable. Or one is in boat or plane that is in motion and one is sure of feeling giddy. For such conditions, the injunction is that one should offer prayer sitting.

Regulation: If one can stand taking support of wall etc. even for such a while that he/she could say "Al-Laahu Akbar" then it is obligatory on one to do so and then sit.

A necessary warning: It is generally observed nowadays that people (irrespective of men and women) begin offering prayer sitting for slight fever or pain or fatigue caused by daily chores notwithstanding the fact they waste their precious time on frivolities standing for 10 to 15 minutes nay; more than it. They should learn a lesson from these regulations and repeat all the prayers offered sitting, for, they owe Fard (obligation). May Allah Almighty guide and help us Aameen. - [Bahaar-e-Shari'at].

3) "QIRAA-AT":

(RECITATION FROM THE HOLY QUR-AAN).

Recitation from the Holy Qur-aan means each and every word must be pronounced and uttered clearly and distinctly as per the standard set by the Shari'ah so that the letters are distinguished from one another. -['Alamgeeree].

Regulation: What word(s) or recitation from the Holy Qur-aan have been determined to be uttered or done at a stage in prayer means one should utter/recite them in low pitch but not so low that one could not hear his/her own voice. If one did so and there was no noise around then the prayer would not be in order. –[‘Alamgeeree].

Regulation: Recitation of one Quranic verse (small or large) is obligatory in two Rak’ahs of obligatory prayer (Fard) and in every Rak’ah of Witr, Sunnat and Nafil prayer. However, Qiraa-at even recitation of Surah Faatehah is not permissible in any prayer while one offering prayer under the leadership of Imaam (prayer-leader). –[Durr-e-Mukhtaar, ‘Alamgeeree etc.].

4). RUKOO’ (BOWING).

The minimum posture of Rukoo’ is that the hands should reach the knees when one bends and Sunnat for woman in Rukoo’ is that she should not straighten her back. – [‘Alamgeeree].

Regulation: The one whose back has become bent to the extent of Rukoo’s posture, should observe Rukoo with the gesture of one’s head. –[‘Alamgeeree].

5). SUJOOD (PROSTRATIONS).

Placing the forehead firmly on the ground is the precondition of Sajdah. Besides, the bone of the nose should also touch the ground. If one can not place the forehead on the ground due to some valid excuse then one can observe Sajdah by placing only his/her nose on the ground but it should be placed so firmly that the bone of the nose touches the ground. Simple touch of the nose’s tip with the ground will not be enough. –[‘Alamgeeree].

Regulation: Two prostrations are obligatory in one Rak’ah. So if one forgot to observe second Sajdah, the prayer would

go void. Even "Sajdatus Sahv" (prostration for forgetfulness, inattention) will not rectify the omission. - [Raddul Muhtar].

Regulation: If one prostrated on a soft thing like grass or cotton or carpet or foam or spring mattress and the forehead was pressed to the hilt leaving no room for further pressing then the prostration would be lawful otherwise not. ['Alamgceree].

The seats of the trains are generally furnished with such (foam or spring) mattress. Therefore, one should not offer prayer on them but on the floor of the bogie.

Regulation: If one prostrated at such a place which is twelve fingers higher than the place under one's feet, the prostration would not be in order otherwise will be. - [Durr-e-Mukhtar].

6). QA'ADA-E-AKHEERAH. **(LAST SITTING POSTURE).**

Sitting after completing all Rak'ahs of the prayer for such a time that one could easily recite full "Attah-yaat" (Tashah-hud) up to "wa-Rasoolu" is obligatory (Fard).

Regulation: If one sat after completing four Rak'ahs but stood up thinking that it was third Rak'ah and she/he again sat recalling that she/he has completed four Rak'ahs and then said "Salaam" (turning the face towards the right shoulder and then to the left). In such case, if one sat in the two sittings so long that Tashah-hud could have been recited easily then the "Fard" (obligatory duty) would be deemed to have been fulfilled otherwise not. - [Durr-e-Mukhtar].

Regulation: If one drowsed and remained in this state for the whole time of Qa'ada-e-Akheerah, it is obligatory upon one to sit after waking up in Qa'adah-e-Akheerah for such a time during which Tashah-hud could be recited otherwise prayer will not be valid. Likewise, if one drowsed and

remained in this state for the whole time of Qe-yaam, Qiraa-at, Rukoo' and Sujood, it is obligatory upon one to observe them afresh after waking up otherwise prayer would not be valid even though one observed Sajdatus Sahv. –[Raddul Muhtar].

Most of people are unmindful of it. They indulge in it particularly while offering Taraawih (20 Rakahs prayer offered in Ramadaan after the obligatory prayer of 'Ishaa) particularly in summer. –[Bahaar-e-Shari'at].

Regulation: If one forgot to observe Qa'adah after four Rak'ahs in four Rak'ahs prayer and stood up for fifth Rak'ah, one should sit for Qa'adah on remembering the mistake before the Sajdah of the fifth Rak'ah and complete the prayer observing Sajdatus Sahv. Thus the prayer would be in order. And in case, one observed Sajdah of the fifth Rak'ah or did not sit for Qa'adah after second Rak'ah in Fajr prayer and observed Sajdah of third Rak'ah or did not observe Qa'adah after third Rak'ah in Maghrib prayer and performed Sajdah of fourth Rak'ah. In all such cases, the obligatory prayer would turn Nafil (optional prayer). So if one likes, he/she may add one more Rak'ah to the prayers excepting Maghrib so that extra Rak'ah may not remain isolated, single but becomes a pair. Maghrib prayer does not need addition of one more Rak'ah since it has already become even number. [Durr-e-Mukhtar, Raddul Muhtar].

7). KHUROOJ-E-BI-SUN'ICHEE. **(TO END THE PRAYER WITH INTENT).**

Khurooj-e-Bi-Sun'ihce means to end the prayer with intent saying Salaam after having completed all recitations in Qa'adah-e-Akheerah. If one does any other act than Salaam intentionally, the prayer will have to be repeated.

If one committed such an act in prayer which is opposed to the dignity of prayer though unintentionally, the

prayer would go void and it would be Fard (obligatory) on one to offer the prayer afresh. –[Durr-e-Mukhaar etc].

“WAAJIBAAT” (ESSENTIAL ACTS) OF PRAYER.

Following acts/things are required to be observed in prayers five times a day. These are called “Waajibaat” of prayer:

- 1). To say “Al-Laahu Akbar” in Takbeer-e-Tehreemah.
- 2). To recite Al-Hamd (Surah Faatehah).
- 3). To follow Surah Faatehah with recitation from the Holy Qur-aan meaning to recite one small Surah (Quranic chapter) or one large Quranic verse or three small verses after Surah Faatehah in first two Rak’ahs of Fard prayer and in every Rak’ah of all other prayers.
- 4). To recite Al-Hamd (Surah Faatehah) before any Surah.
- 5). Nothing should be said or done in between the recitation of Al-Hamd and other Surah.
- 6). To observe Rukoo’ immediately after finishing Qiraa-at.
- 7). To stay for such a while that one could say “Subhaan Al-Laah” once with ease in “Ta’deel-e-Arkaan” meaning Rukoo’, Sujood, “Qaumah” (standing upright after having observed Rukoo’) and “Jalsah” (a pause while sitting between two prostrations).
- 8). To observe Qaumah meaning to stand erect after having one Rukoo’.
- 9). To observe Jalsah meaning to sit upright between two prostrations.
- 10). To observe “Qa’ada-e-Ulaa” (first sitting posture).
- 11). To recite complete Tashah-hud in both the Qa’adahs.
- 12). To say As-Salaam-o-Alaiekum wa Rahmatul Laah” twice.
- 13). To recite Du’aa-e-Qunoot in Witr prayer.
- 14). To say Al-Laahu Akbar before reciting Du-aa-e-Qunoot.

- 15). To observe Sajdatus Sahv on any forgetfulness/inattention in prayer.
- 16). Not to remain silent between two obligatory acts or between two essential acts or between an essential and obligatory act so long that one could recite Tasbih (remembrance of Allah) three times.
- 17). To observe every obligatory and essential act at the appointed stage in prayer.
- 18). To recite nothing after Tashah-hud (Attah-yaat) in first sitting posture (Qa'ada-e-Ulaa) of Fard, Witr and Sunnat-e-Muakkadah.

Regulation: If one recited only this "Al-Laahumma Salle 'Alaa Muhammad" or "Al-Laahumma Salle 'Alaa Saieyidinaa" (from Durood Shareef) after Tashah-hud in Qa'adah Ulaa of Fard, Witr and Sunnat-e-Muakkadah by mistake, one should observe Sajdatus Sahv and in case one recited it deliberately then the prayer would have to be repeated. As for Nafil (of four Rak'ahs) and Sunnat-e-Ghair Muakkadah like pre-'Asr and pre-'Ishaa Sunnats, one should recite Durood Shareef in Qa'adah Ulaa too and also recite Sanaa and Ta'awuz in third Rak'ah which is Mustahab (commendable act).

SUNNAT ACTS OF PRAYER.

- 1). To raise the hands for Takbeer-e-Tehreemah.
- 2). To let the fingers (of the hands) remain in their natural condition.
- 3). Not to lower the head while saying Takbeer.
- 4). To raise the hands before uttering Takbeer.
- 5). To fold the hands immediately after Takbeer.
- 6). First to recite Sanaa then Ta'awuz followed by Tasmiyah.
- 7). To say Aameen at the end of Surah Faatehah.
- 8). To place the hands on the knees with the fingers not open.

- 9). To recite Subhaana Rabbi-yal 'Azeem in Rukoo' at least thrice.
- 10). To say Al-Laahu Akbar while going into Rukoo'.
- 11). To bow in Rukoo' to only such extent that the hands reach the knees.
- 12). To recite Sami Al-Laahu Liman Hamedah while rising from Rukoo'.
- 13). To say Al-Laahu Akbar for performing and rising from Sajdah.
- 14). To place the hands on ground in Sajdah.
- 15). To recite Subhaana Rabbi-yal 'Alaa in Sajdah at least thrice.
- 16). First to place both the knees on the ground while observing Sajdah and then both the hands followed by the nose and the forehead and do the opposite while rising from Sajdah i.e. first to raise the forehead and then the nose followed by the hands and knees.
- 17). For women: To do Sajdah in shrivelled position.
- 18). To sit between the two prostrations like Tashah-hud.
- 19). To rise for second Rak'ah stressing on the toes with the hands placed on the knees.
- 20). For women: To sit on the left haunch jutting out the feet towards the right side after having performed the prostrations of the second Rak'ah.
- 21). To put the right hand on the right thigh and left on the left thigh.
- 22). To let the fingers remain in their normal condition with the ends of the fingers placed near the knees.
- 23). To point with the index finger on reciting "Ash-hadu Al-Laa Ilaaha Illal Laahu".
- 24). To recite Durood Shareef after Tashah-hud in Qa'adah Akheerah.
- 25). To make Du'aa (supplication) in Arabic after Durood Shareef particularly those ones which are proved from our pious ancestors, right guided religious scholars.

26). To say "As-Salaam-o-'Alaikum wa-Rahmatul Laah" twice. First turning the face towards the right shoulder and then towards the left's.

27). To offer Sunnat prayer making brief Du'aa after Zuhur, Maghrib and 'Ishaa prayers, otherwise the reward (Sawaab) of Sunnat prayer will be diminished. -[Durr-e-Mukhtaar 'Alamgeeree etc].

DESIRABLE ACTS (MUSTAHABAAT) OF PRAYER.

1). To focus the look on the spot of prostration during Qeyaam, (2). on the insteps of the feet during Rukoo' (3) on the point of the nose during prostration, (4). in the lap during Qa'adah, (5). Towards the right shoulder while saying first Salaam and (6). towards the left shoulder while saying second Salaam. (7). To restrain yawning if one faces, by keeping the mouth close. If it is not controlled, one should press one's lower lip under the upper teeth and in case it is not controlled by this even, then put the back of the right hand over the mouth during Qeyaam and in other conditions use the left hand for the purpose. It is Makrooh (undesirable act) to cover the face with the hand or with a piece of cloth unnecessarily. (8). For women: To keep her hands in the sheet of cloth she is wrapped-up in for Takbeer-e-Tehreemah. (9). To resist the cough to the possible extent and (10). To keep the feet four toes apart during Qeyaam. -['Alamgeeree].

JAMAA'AT AND IMAAMAT.

A brief account of what arrangement of congregational worships of Muslims the Shari'ah exacts and what blessings and benefits these congregational worships carry, already given in the preceding allied chapters suffices for one to assess the significance of congregational prayer (Jamaa'at). Besides, the importance of congregational prayer can be gauged from the fact that

the Shari'ah has made it "Waajib" (essential) for every sane, mature and healthy male believer provided that he is able to reach the mosque to offer prayer with congregation (Jamaa'at). Whoever forgoes Jamaa'at even once without any valid excuse is sinner and deserves to be punished. If one forgoes the congregation for a few times, one is "Faasiq" (disobedient, transgressor) and "Mardoodush Shahaadah" (the one whose evidence is unacceptable). He should be meted out severe punishment and if his neighbours acquiesce in his sin, they will also incur sin.

[Durr-e-Mukhtaar etc.]

And the Holy Prophet said the prayer offered with Jamaa'at carries twenty seven times more reward than the prayer offered individually. –[Bukhaaree, Muslim]. And there is in another Hadees that if he who forgoes Jamaa'at knew the reward of going to mosque for congregational prayer, would drag himself to mosque. –[Tibraanee].

There is in a tradition for those who choose to forgo Jamaa'at in mosque particularly of 'Ishaa and Fajr without any valid excuse despite the given whips of punishment and glad tidings of high reward: "that offering prayer particularly of 'Ishaa and Fajr in mosque with congregation is heavy on hypocrites (Munaafiqeen)". If they knew what great reward the offering prayer with congregation accrues to the believer, would go to mosque even dragging themselves. The Holy Prophet said: "undoubtedly, I intended to order for establishing prayer and then enjoin someone to lead the prayer and I myself go, accompanying some people who carry the bundles of dry wood, to those who do not attend congregational prayers in mosque and set their houses ablaze. –[Bukhaaree and Muslim].

The Holy Prophet particularly emphasised for women that offering prayer by a woman in veranda is better than offering in courtyard of her house and offering prayer in room is better than offering in veranda. –[Abu Daa-ood].

Therefore, the religious scholars say that it is forbidden for a woman to go to mosque for prayer even

nearest her house where pious, righteous and God-fearing believers offer prayer in congregation, even though she is well wrapped -up in a thick large sheet of cloth from head to toe accompanying her husband or blood relation (Mehram) and that she arrives in the mosque at the time of Iqaamah and leaves immediately after the Imaam says Salaam to mark the end of prayer, for, it may cause any mischief.

The Shari'ah not only commands the believers to keep away from mischief, evil but it also blocks the way of mischief permanently thereby frustrating every means and excuse of mischief.

In brief, what the Shari'ah demands of women is that they should offer prayers in their houses. It is impermissible for women, old or young, to attend congregational prayer in mosque irrespective of day or night or Jumu'ah prayer and 'Eid prayer. It is impermissible for a man to lead prayer of only women in house. However, he can lead prayer of his blood-related women like daughter, paternal niece and maternal niece and his wife provided that there are also some men in the congregation. -[Durr-e-Mukhtaar].

EXCUSES TO FORGO JAMAA'AT.

If any of the believers who is required to offer prayer in mosque with congregation (Jamaa'at) under the Shari'ah is unable to attend Jamaa'at due to any valid excuse, can forgo the congregation. He will not, by the grace of Allah Almighty, be called to account in this respect. For example:

(1). The sick who finds it very hard and painful to reach mosque, (2) invalid /cripple, (3) the one whose foot is amputated, (4) paralysed, (5) one is too old to go to mosque, (6) blind, even though there is one to take him to mosque, (7) there is heavy mud, slime in the way all-around, (8) torrential rain, (9) intensely cold, (10) pitch

darkness, (11) hurricane, (12) apprehension of losing valuables or food, (13) fear of creditor when one is penniless, (14) fear of tyrant or an oppressor, (15) intense need to defecate, urinate or break wind, (16) food is ready and one is hungry and is also sure that if he does not take food, hunger will distract him from prayer, (17) one apprehends to miss caravan if he joins Jamaa'at, (18) one is not sick himself but is tending a sick who may suffer and feel nervous if one leaves the sick alone to attend congregation in mosque. In sum, if one forgoes Jamaa'at in mosque on account of valid excuse, he will not incur sin.

[Durr-e-Mukhtaar].

WHO SHOULD BE DESIGNATED IMAAM?

Every Muslim is aware of and if not, must know now that prayer (Salaat, Namaaz) is the foremost of all worships and of the five pillars of Islaam. Its performance warrants circumspection. The prayer is a greatly significant command of the Shari'ah which can be observed only in accordance with the injunctions of the Shari'ah. In the given elucidation, the status of Imaam demands of the believers to ascertain the credentials and beliefs of the one they are going to designate as Imaam. It is not a matter of ordinary importance that every Tom, Dick and Harry is chosen and asked to lead prayer. The Leader of the impeccable Prophets (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) said: If you wish Allah to accept your prayer then the best ones of you should lead your prayer, for, they are your representative between you and your Lord (Allah). When an Imaam (prayer leader) represents the believers before Allah Almighty and the prayers of Muqtadees (Muslims who follow Imaam in prayer) depend on the prayer of Imaam then he should be capable of Imaamat (leading prayer). So, he ought to be:

1). **“Saheeh-ul ‘Aqidah”** meaning true Sunnee having correct beliefs. He should not be one of those having erroneous beliefs like Wahaabee, Deobandee as their own prayer is not valid then how can the prayer offered under their leadership be valid? So offering prayer behind a Raafzee, Wahaabee, Nechree, Qaadi-yaanee, Ghair-Muqallid (non-conformist) of nowadays is quite unlawful and amounts to offering prayer under the leadership of a Hindu (idol-worshipper, polytheist) or Pope.

2). **“Saheeh-ul ‘Amal”** (true practising believer) meaning he should not commit sins openly. He does not indulge in major sin nor insists on a minor sin, for, committing minor sins by habit or insistence on minor sins turn them into major sins. The one who does not keep beard according to the standard set by the Shari’ah is Faasiq-e-Mu’alin (he who commits major sins openly).

3). **“Saheeh-ul Qiraa-at”** meaning he does not recite the Holy Qur-aan incorrectly that its meaning is distorted. If he does so, his own prayer will also not be in order.

4). He must be in the know of the Faraa-id (obligatory acts), Waajibaat (essential acts), Mufsideaat (the things, acts which vitiate prayer) and Makroohaat (undesirable acts) of prayer. If he is unaware of the regulations (Masaa-il) of prayer, he will commit such mistakes in his ignorance that will either vitiate the prayer or impair its validity. Being blind to his mistakes, he will not try to improve himself with the result his own prayers as well as of his Muqtadees (followers in prayer) will go waste. Thus they will be as if they have offered no prayer and will incur sin. If it is done knowingly then the sin is severer on trifling with the injunctions of the Shari’ah.

5). All Muslims must know that ‘Ulamaa-e-Deen (Muslim scholars) who are ‘Ulamaa-e-Ahle Sunnat wal-Jamaa’at

indeed, are heir to the Holy Prophet not the ignoramuses. So, the 'Ulamaa of Ahle Sunnat alone are worthy of Imaamat. They should be designated as Imaam. The believers should offer prayers under their leadership and ones' prayers should be attached to theirs. There is in a narrative in their favour which reads: "Al-'Ulamaaa-o Warasatul Ambi-yaaa" (the religious scholars are heir to the Prophets) and there is in "Hidaayah" that the one who offered prayer behind a devout scholar, actually said prayer behind a Prophet.

6). So the prayer offered under the leadership of a pious, devout and God-fearing Sunnee scholar is, by the grace of Allah Almighty, blessed with acceptance. The Muslims should strive not to let this boon go from their hands. It is not mere an ordinary thing, but is the matter of most important worship about which every Muslim will be questioned on the Doomsday prior to all other deeds.

An important warning.

The Caliphs, emperors, kings, rulers, Governors and Ministers of Muslim states used to lead prayer themselves in the former days and 'Alim-e-Maa Kaana wa-Maa-yakoon" (the knower of what has happened and what will happen), the Holy Prophet was alive to the fact that in the later time the ruling clique will indulge in disobedience, transgression and sinfulness and that the righteous, devout and God-fearing Muslims will not only dislike and abhor them but also will not offer prayer behind them which will open the door of many a mischief and discord.

Therefore, the Holy Prophet said "Salloo Khalifa Kulli Barrion wa-Faasiq" (offer prayer behind any righteous and sinful) to shut the door of mischief and disharmony. This blessed "Qaul" (saying) stands to mean if one gets entrapped in a dilemma having no other option

than choosing one of the two undesirable things, he should adopt the easier one.

The practice of this maxim in every age, time and circumstances runs counter to the word (Qual) of the religious scholars that designating a Faasiq Mu'alin (the one who commits major sins openly) as Imaam is sinful act and Makrooh Tehreemee (odious to the point of forbidden). The sum and substance of the discussion is that prayer can be offered under the leadership of Faasiq (sinner) but offering prayer behind Faasiq Mu'alin is Makrooh Tehreemee and behind Faasiq (not Mu'alin) is Makrooh Tanzihee (odious act). –[Fataawaa-e-Rizvi-yah].

Muslims ought not to designate the one having dubious credentials as Imaam.

- 1). Who does not have correct beliefs. He claims to be Sunnee in Sunnees and to be Wahaabee in Wahaabees. Such person is not only Wahaabee but is also a hypocrite.
- 2). Likewise, the one whose conduct and character is dubious that he claims to be a Sunnee but enjoys the company of disbelievers and those having incorrect beliefs.
- 3). The one who denies "Neyaaaz", "Faatehah" (alms-giving and recitation from the Holy Qur-aan to convey the reward thereof to any saint or a dead Muslim), Salaat-o-Salaam (invocation of Allah's blessings and peace on the Holy Prophet) particularly in standing position and Meelaad Shareef (celebration of the blessed birth of the Holy Prophet).
- 4). Or avoids such blessed things on one pretext or the other. Denial of these blessed things is the emblem of Wahaabees. It is Wahaabees indeed, who openly describe Meelaad Shareef, Salaat-o-Salaam and Neyaaaz and Faatehah as "Bid'at" (innovated things) and unlawful.
- 5). Or the one who does not tell his beliefs even on enquiry. Hiding one's beliefs smacks of something fishy otherwise are the faith and beliefs a thing to be hidden? No prayer

even Taraawih should be offered behind such man, for, there is great apprehension of the prayer's going waste.

6). Likewise the one who shaves, gets his beard shaved.

7). Or keeps stubble meaning close-cropped beard.

8). Or trims, gets his beard trimmed and does not keep as per the standard set by the Shari'ah.

9). Or keeps the hair like that of women flowing beyond the shoulders.

10). Or watches television, movies, dance, theatre etc.

11). Or does not observe fasts of Ramadaan without any valid excuse.

12). Or does not join congregational prayer (Jamaa'at) regularly.

13). Or offers prayer after the due time of the prayer is over.

14). Or is accused of bad habits and people hate him.

15). Or the one who teases or oppresses Muslims without any Shar'ee reason.

16). Or abuses and derides people.

17). Or the one whose family women go out without Purdah (covering from head to toe) and he in spite of being aware of the wrong does not enjoin or use his influence to dissuade them from doing it.

18). Or wears English coat and pantaloons.

19). Or is given to fashion.

20). Or eats and drinks openly in markets, bazaar.

21). In brief, the one who has no regard and respect for the injunctions of the Shari'ah is not worthy of leading prayer (Imaamat) at all.

ZIKR & DU'AA TO BE DONE AFTER PRAYER.

1). Do "Istighfaar" thrice, recite "Ayatul Kursi" and three "Quls" (Surah Ikhlaas, Surah Falaq and Surah Naas) once respectively after every prayer.

2). Placing one's hand on the front portion of the head recite: "Bismil Laahil Lazee Laaa Ilaaha Illaa Huwar Rahmaanu Raheem". Al-Laahummaz-hab 'Annih Hamma wal-Huzn" and then bring the hand down to the forehead.

3). Recite "Subhaan Al-Laah" 33 times, "Al-Hamdu Lil-Laah" 33 times and "Al-Laahu Akbar" 34 times. There is in a Hadees that the one who recites these blessed words after prayer is not disappointed.

THE THINGS WHICH VITIATE PRAYER.

1). Regulation: Talking to somebody intentionally or unintentionally, in forgetfulness or under compulsion even though it may be a single word vitiates prayer. -[Durr-e-Mukhtaar].

2). Regulation: Saying "Salaam" or responding Salaam by tongue or saying "Yarhamu Kallah" or "Al-Hamdu Lil Laah" to respond somebody's sneeze or saying "Al-Hamdu Lil Laah" (by way of response) hearing a good news or saying "Innaa Lil Laahi wa-Innaa Ilaiehi Raaje-'oon" hearing a bad news, or saying "Jallaa Jalaa-luhoo" hearing the Beautiful Name of Allah, or reciting "Durood Shareef" hearing the blessed name of the Holy Prophet or responding to "Azaan", or cursing Satan hearing its accursed name, or thinking worldly affairs during prayer and reciting "Laahaul" to ward off evil tempting (Waswasah) vitiates the prayer. -['Alamgeeree, Durr-e-Mukhtaar etc].

3). Regulation: If one exclaimed "Aah", "Oh", "Uf", "Tuf" because of pain or any trouble or wept which produced words or coughed unnecessarily which produced two words, the prayer would be vitiated.

- 4). Regulation:** If a sick exclaimed, "Aah", "Oh" involuntarily, the prayer would not be vitiated. Likewise, what words are produced from the mouth involuntarily due to sneeze, light cough, yawning or belch, are forgiven.
- 5). Regulation:** Drinking and eating during prayer vitiates the prayer whether it is done intentionally or by forgetfulness, less or more, even if a sesame-seed is swallowed without mastication or a drop of water fell into the mouth and was swallowed, the prayer would go void.
- 6). Regulation:** If something smaller than a gram remained sticking between the teeth of one and one swallowed it, the prayer would not be vitiated and in case, it was to the size of a gram then the prayer would go void. –[‘Alamgceree].
- 7). Regulation:** If one’s teeth bled and one swallowed the blood, the prayer would be vitiated if the taste of the blood was felt in the throat otherwise not. –[Durr-e-Mukhtaar].
- 8). Regulation:** If a baby sucked the breast of his/her mother while offering prayer, the prayer would go void if the milk came out. –[Durr-e-Mukhtaar].
- 9). Regulation:** If man kissed or touched with lust the woman offering prayer, her prayer would be vitiated and if woman did so with the man offering prayer, his prayer would not go void until he felt stimulated. –[Raddul Muhtaar].
- 10). Regulation:** Scratching the body thrice in one "Rukn" (a set of standing, bowing and prostrations) in prayer vitiates the prayer. Scratching thrice means to scratch any part of the body and then remove the hand from the spot of scratching and scratch again and then remove the hand and so on. If one scratches a few times at the same spot without

removing the hand from there then it will be counted as one scratching only. –[‘Alamgeeree].

11). Regulation: If one stripped off three hairs in succession or killed three lice or killed a louse thrice, the prayer would go void, but if the action was not in succession then the prayer would not be vitiated but would be Makrooh. –[‘Alamgeeree].

12). Regulation: If one stretched out the sound of “A” in “Al-Laah” and uttered as “Aal-Laah” or stretched out the sound of “B” in “Akbar” and uttered as “Akbaar”, the prayer would go void. And if it was done in Takbeer-e-Tehreemah then the prayer would not commence at all. – [Durr-e-Mukhtaar etc].

SOME OF THE THINGS WHICH ARE “MAKROOH TEHREEMEE” IN PRAYER.

We have already explained what is Makrooh Tehreemec (odious to the point of forbidden). Now the things, acts which render prayer Makrooh Tehreemee are expounded. Such prayer has to be repeated otherwise the sin of offering vitiated prayer will stand.

(1). To trifle with cloth or the body, (2) to wrap up cloths from front or behind while (for example) observing Sajdah so that the dust does not stick to them, (3) to let the cloth flow, for example, to place a cloth on the head or on the shoulders in such a way that its ends hang, (4) to have any of sleeves rolled up above half the wrist, (5) intense pressure to relieve oneself, (6) to snap the fingers or to interlock, intertwine the fingers of one hand with the fingers of the other’s, (7) to place the hands on the back, (8) to look hither and thither moving the face, (9) to look towards the heavens, (10) to cover the nose and mouth, (11) to cough unnecessarily, (12) to yawn intentionally, (13) to

offer prayer wearing the cloths which carry picture of the living (14) to offer prayer at such place where a picture of the living is hung before one or on one's right or left or over one's head or is fixed in roof or there is a picture of the living at the spot of prostration or is hung even on one's backside, (15) to recite from the Holy Qur-aan in non-serial order, (16) to abandon any Waajib, for example, to observe Sajdah in haste without standing erect in Qaumah and sitting erect in Jalsah, (17) to recite the Holy Qur-aan in any posture other than Qeyaam, (18) to finish Qiraa-at in Rukoo' meaning to observe Rukoo' without finishing Qiraa-at in Qeyaam, (19) to offer prayer in cloth(s) worn or sheet wrapped-up in with the inside up. –[Durr-e-Mukhtaar, Raddul Muhtaar, 'Alamgeeree, Bahaar-e-Shari'at].

SOME OF THE THINGS WHICH ARE "MAKROOH TANZEEHEE" IN PRAYER.

Makrooh Tanzeehee is the thing, act which is undesirable under the Shari'ah. Therefore, one should try his level best to avoid it so that the reward (Sawaab) of worship is not curtailed.

(1). To recite Tasbeeh in Sajdah or Rukoo less than three times unnecessarily. This act has been described as "striking beak (against the ground) by a cock". However, it is no matter if the time is running out or one fears to miss the train, (2) to offer prayer in dirty and untidy cloths meant for menial work, (3) to count Quranic verses on the fingers during prayer, (4) to respond to somebody's Salaam gesturing the head or the hand, (5) to squat without any valid reason/excuse, (6) to fan oneself with one's skirt (of garment) or sleeve, if it is done one or two times and in case one used the hand-fan, the prayer would go void, (7) to yawn and cough unnecessarily, (8) to spit during the course of prayer, (9) to repeat only one Quranic chapter or verse in a Rak'at of obligatory prayer again and again. It is

no matter if one did so due to some valid excuse, for example, forgetfulness, (10) to place the hands on the ground before the knees while observing Sajdah and similarly to raise the knees before the hands while rising from Sajdah. If it is done without valid excuse then it is Makrooh. (11) to recite A'oozu bil-Laah, Bismil Laah, Sub-haana-kal Laahumma and Aameen loudly, (12) to lean against wall or staff without valid excuse, (13) to prostrate spreading one's sleeve(s) on the ground so that dust does not stick to the face. However, it is no matter if done to avoid heat in case the ground is hot. (14) to swing right and left, (15) to lift or move the foot/feet to and fro while rising (from Sajdah), (16) to offer prayer with something like a coin in the mouth. If there is such a thing in the mouth that disables one to do Qiraa-at then the prayer will be vitiated. (17) to keep the eyes shut. However, it is no matter nay; better if done for the sole purpose of concentrating one's attention and putting heart in prayer, (18) to offer prayer on the rooftop of mosque, (19) to offer prayer at such place where one's attention gets distracted, (20) burning fire is in front of the worshipper, (21) filth like stool etc. is before worshipper.

[Durr-e-Mukhtaar, Raddul Muhtaar, 'Alamgeeree].

“WITR” PRAYER.

Witr prayer is Waajib (essential act) and its status is almost like that of Fard (obligatory prayer). If one missed, omitted Witr prayer, one is required to observe its Qadaa, Qazaa (to fulfil the obligation later) in which Du'aa-e-Qunoot should be recited. One may recite whatever Du'aa (supplication) one likes to. However, one should not lift the hands in the Qadaa Witr so that his/her Taqseer (shortcoming, sin) is not disclosed. –[‘Alamgeecree, Raddul Muhtaar].

1). Regulation: Witr prayer if offered sitting without valid excuse would not be in order. –[Durr-e-Mukhtaar].

2). Regulation: Witr prayer is composed of three Rak'ats and reciting Al-Hamd (Surah Faatehah) followed by another Surah in it is essential.

3). Regulation: One should stand up after having recited Attah-yaat in Qa'adah Ulaa (first sitting posture) of Witr without the recitation of Durood Shareef and Salaam like that of the obligatory prayer of Maghrib. –[Durr-e-Mukhtaar].

4). Regulation: After having done Qiraa-at in third Rak'at one should lift the hands before going into Rukoo', up to the shoulders, saying Al-Laahu Akbar as is done in Takbeer-e-Tehreemah and then fold them below the navel and recite Du'aa-e-Qunoot. Recitation of any particular Du'aa in it is not necessary. –[Raddul Muhtaar].

The one who has not yet committed the Du'aa-e-Qunoot to memory, should learn it by heart, for, recitation of Du'aa-e-Qunoot in Witr prayer is Sunnah (Prophetic practice). One should recite "Al-Laahumma Rabbanaaa Aatena wa-Fid-Duniyaa Hasanata-oon wa-Fil-Aakherati Hasanata-oon wa-Qinaa 'Azaaban Naar" until one memorises Du'aa-e-Qunoot. If this Du'aa too is not committed to one's memory, one should recite "Al-Laahummagh Firlee" thrice. If one cannot recite even this then one should say "Yaa Rabbu" three times, which will fulfil the obligation of Waajib. Likewise, recitation of Qul-hu-wal Laah (Surah Ikhlaas) will also fulfil the Waajib.

[Fataawaa-e-Rizvi-yah].

UNNAT & NAFIL PRAYER.

The Holy Prophet Muhammad (may Allah's choicest blessings & peace be upon him) said Allah

Almighty will build a house for the believer who offers 12 Rak'ats daily in addition to obligatory (Fard) prayers i.e. four Rak'ats before Zuhr and two after Zuhr, two after Maghrib, two after 'Ishaa and two before Fajr prayer.

[Muslim Shareef etc].

1). Regulation: The Sunnat which consists of four Rak'ats, for instance, of Zuhr will be offered with one Salaam meaning one should say Salaam to end the prayer after having offered all four Rak'ats otherwise Sunnat will not be deemed to have been offered. Likewise, if one made "Mannat" (vow) to offer four Rak'ats and after the fulfilment of Mannat offered the prayer in pairs, the Mannat would not be honoured. All the four Rak'ats are required to be offered with one Salaam. –[Durr-e-Mukhtaar etc].

2). Regulation: One should recite only Attahyaat in Qa'adah 'Ulaa of four Rak'ats Sunnate-e-Muakkadah. If recited Durood Shareef by forgetfulness, should observe Sajdatus Sahv (prostration for forgetfulness, inattention). And when stands up for third Rak'at in these Sunnats, one should not recite Subhaana Kal-Laahumma" and A'ooz but in other four Rak'ats' Sunnat-e-Ghair Muakkadah or Nafil (optional, supererogatory prayer) should recite Durood Shareef in Qa'adah 'Ulaa and Subhaana Kal-Laahumma and A'ooz in third Rak'at. Doing so is Mustahab (desirable act). –[Durr-e-Mukhtaar etc].

3). Regulation: If one wants to offer Nafil prayer sitting, should sit like that of the sitting in Tashah-hud and woman should fold and place her hands over her breast as is done in Qeyaam. But offering Nafil standing is better as there is in a Hadees that the reward of the prayer offered sitting is half of that offered standing. The same injunction applies to the Nafil which are offered after Witr. –[Durr-e-Mukhtaar].

4). Regulation: "Taraawih" is, by consensus, an emphasised, regular Sunnah (Sunnat-e-Muakkadah). It is impermissible to abandon it. The twenty Rak'ats of Taraawih should be offered with ten Salaams meaning this prayer should be offered in twos (Salaam should be said after every two Rak'ats). -[Raddul Muhtar].

5). Regulation: Offering Taraawih sitting without valid excuse is Makrooh (odious act) and some religious scholars maintain that the Taraawih offered sitting without valid excuse would not be deemed to have been offered. -[Durr-e-Mukhtar].

6). Regulation: Woman should offer Taraawih reciting Surahs (instead of reciting the whole Qur-aan). The method of it is that the last ten chapters (Surahs) from "Alam Tara Kaief" (Surah Feil) to the last one (Surah Naas) should be recited twice in twenty Rak'ats. This method is easy to follow and also averts the counting of Rak'ats which might distract the attention. It is also permissible, if only "Qul-hu-yal Laah" (Surah Ikhlaas) is recited after Surah Faatehah in every Rak'at. -[Raddul Muhtar].

OF MISSED, OMITTED PRAYER.

7). Regulation: Observance of Qadaa, Qazaa (offering prayer after the prescribed time of the prayer is over) of the prayer one missed, omitted due to over sleep or forgetfulness is obligatory (Fard). After waking up or remembering the omission, one should immediately offer the missed, omitted prayer if it is not Makrooh time (odious time). Further delay in it is Makrooh and sinful act. One should not keep awake late night until warranted by the 'ari'ah (without valid excuse) if one apprehends to miss the Fajr prayer. -[Raddul Muhtar].

2). Regulation: If one is asleep or forgot to offer prayer, it is Waajib (essential) for the other who is in the know of it, to awaken or remind the one as the case may be. –[Raddul Muhtaar].

3). Regulation: Qadaa of the prayer missed, omitted during journey or at normal place of one's residence will be offered as were they missed. For example, the four Rak'ats prayer of journey will be offered two only even though the journey is over now and four Rak'ats prayer of normal place of one's residence will be offered four necessarily even though one offers its Qadaa during journey.

[‘Alamgeeree].

4). Regulation: Observance of serial order in all Qadaa obligatory prayers and in Fard and Witr is must that one should first offer Fajr then Zuhr, ‘Asr, Maghrib and ‘Ishaa and then Witr. For instance, one's Zuhr prayer was missed, one is required to offer first it then offer ‘Asr prayer or Witr was missed, one should first offer it then say Fajr prayer. It is not permissible to offer ‘Asr or Fajr prayer knowingly in the given situation. –[‘Alamgeeree].

5). Regulation: In case of more Qadaa obligatory prayers than five, it is optional for one to offer whichever prayer one wants to irrespective of serial order even there is no need to observe serial order in Qadaa and due time prayers.

[Raddul Muhtaar]

6). Regulation: If one forgot Qadaa prayer and offered due time prayer, the prayer would be in order if one remembered after the due time prayer was over and in case one recalled during the course of prayer then the prayer would not be in order. –[‘Alamgeeree].

7). Regulation: If one fears to miss the due time prayer in case one offers Qadaa prayer (due to short time), one should first offer the due time prayer and then the Qadaa.
[Hidaayah etc].

8). Regulation: If a woman missed, omitted one time's prayer and then she had menstruation, she should, after having cleansed of menses, first offer Qadaa prayer and then the due time prayer. If she offered the due time prayer first knowingly, it would not be in order if time was there for offering the Qadaa prayer. –[‘Alamgeeree].

9). Regulation: Qadaa prayers are important than Nafil prayers. Therefore, one should offer Qadaa prayers, if owed, in lieu of Nafil prayers so that one is relieved of the obligation. But Sunnat-e-Muakkadah should not be left out.
[Raddul Muhtar].

10). Regulation: One should make “Niyat” (intention) of Qadaa prayer thus: I intended for the first missed prayer of Fajr (or Zuhr or ‘Asr). If one owed so many Qadaa prayers that one does not know the total number of them, can offer in concessionary way thus: First, recite Subhaana Rabbi-yal ‘Azeem and Subhaana Rabbi-yal A’laa in Rukoo’ and Sujood respectively only once instead of thrice but it should be recited fully well, second, recite only Subhaan Al-Laah thrice instead of Al Hamd Shareef in third and fourth Rak’ats of obligatory prayer and then observe Rukoo’ as usual and third, recite Al-Laahumma Salle ‘Alaa Muhammadi-oon wa-Aalehee instead of Durood Shareef and Du’aa after Attahyaat in Qa’ada-e-Akheerah and then say Salaam as usual. In Witr, one may recite only Rabbigh-rirlee instead of Du’aa-e-Qunoot in third Rak’at after saying Al-Laahu Akbar. –[Fataawaa-e-Rizvi-yah].

SOME QURANIC VERSES AND PROPHETIC SAYINGS REGARDING PURDAH.

Allah Almighty says: "Qul Lil-Mu-meneena Ya-ghuddoo Min Absaarehim up to La'allakum Tuflehoon" (Al-Noor: 30 & 31).

The following injunctions came from the aforementioned Quranic verses:

1). The believers (male and female) should keep their look downcast so that men refrain from looking at women and women keep from men's view.

2). Men and women should guard their private parts. All unlawful methods and ways of satisfying carnal desires, debauchery and viewing (woman or adolescent) with lust, besides adultery fall within the ambit of this injunction. Amorous stories, dramas, porno scenes in theatres and cinemas and pictures that cause sexual excitement and corrupt the minds also come under it.

3). Women should hide their beauty/make-up irrespective of the body or of the related things of the body, from the view of strangers. Under this injunction comes every thing that attracts strangers. For example, comely face, beautiful gait, dress, scent, perfumed powder etc. Such things fascinate people that are opposed to the decency of fair sex. Keeping the face unveiled also comes under it. Unveiled face creates many a mischief.

4). Women should not expose their beauty and shapes of the body to strangers and keep their bosoms covered with stole/wrapper well. The religious scholars say that the beauty of a woman generally consists in the head and breast and covering them especially with thick stole/wrapper helps nip many mischiefs in the bud. Under this beauty,

every natural or artificial thing comes that attracts strangers towards woman.

5). Women should not stamp their feet to avert the exposure of what they hide of their adornment. It reveals that every sound that fascinates is forbidden. Ringing ornaments like anklet or anklet with small bells (Jhanjann) particularly stamping feet with any ringing ornament worn round the ankles come under this injunction. Therefore, women should desist from wearing anklet with small bells. There is in a Hadees that Allah Almighty does not accept supplication (Du'aa) of the nation/community whose women wear anklets with small bells. The disastrous results of the voice of a woman (being heard by strangers) and exposure of her body and beauty can be well imagined in the light of the fact that the sound of her anklet causes the rejection of Du'aa.

At another place in the Holy Qur-aan Allah Almighty says "Yaaa Aie-yu-han Nabi-yu Qul Li-Azwaajika wa-Banaatika wa-Nisaaa-il Mu'meneena Yud-neena 'Alaiehinna Min Jalaabeebihin". (O' the Communicator of unseen news! Tell your wives and your daughters and Muslim women that they should put wrapper/veil over themselves).

Evident from this Quranic verse is that when ladies go out of their house under some necessity, should cover themselves with wrapper or "Burqa" (gowned veil) from head to toe. The pith of all such injunctions is that a woman should look a respectable lady by her manners; style and dress because even hooligans and rascals can not dare to tease a woman of sobriety and gentle manners. Curse the fashion that makes women immodest and nude like the dark ages.

PROPHETIC SAYINGS.

There are numerous Ahaadees in this context but for brevity few of them are quoted here briefly:

- 1). Women have no share (with men) in going out of house except under duress. –[Tibraanee].
- 2). Woman is a woman meaning a thing to be hidden from the sight of strangers. When she steps out of her house Satan peeps at her meaning seeing her is the work of devil.
- 3). There is curse of Allah on the onlooker and the one who catches the look meaning when a man intentionally looks at woman without any valid excuse and she shows herself up.
[Bahiqee]
- 4). When a man and woman are in solitude the third one between them is devil. –[Tirmizee].
- 5). Keep yourselves from approaching women. A man said O' Messenger of Allah! What injunction is there for "Dewar" (husband's younger brother)? The Holy Prophet said husband's younger brother is death (for his brother's wife) meaning to come freely before husband's younger brother without purdah is like facing death as there lies hot chances of mischief in it.
- 6). A man should not see the private parts of other man nor a woman should see the private parts of other woman.
[Muslim].
- 7). It should not be so that a woman enjoys the company of another woman and thereafter the former explains the latter's manners and style before her husband as if he is seeing the latter. –[Bukhaaree].
- 8). Offering prayer by a woman inside her house is better than offering in courtyard and offering prayer in closet or cellar is better than offering inside the house. –[Abu Daaood].

9). One day the Holy Prophet asked his companions, included in which was also Hadrat Moulaa 'Alee (may Allah be pleased with him), to tell him what thing was better for women? No companion could answer it. Returning home, Hadrat 'Alee (may Allah be pleased with him) asked the question of Hadrat Faatemah (may Allah be pleased with her). She said "neither they (women) should see strange men nor strange men should see them. Hadrat 'Alee communicated the answer to the Holy Prophet. (He was so gladdened by the answer that) he said (why should it not be correct) she is after all my darling daughter.

[Daar Qutnee]

10). Hadrat Umme Salmah and Hadrat Memoonah (may Allah be pleased with them), who were among the pious wives of the Holy Prophet, were in the presence of the Holy Prophet. In the meanwhile Hadrat 'Abdul Laah bin Umme Maktoom (may Allah be pleased with him) came to the Holy Prophet and sought permission to enter into the house. The Holy Prophet asked both the wives to observe veil from him. On this, Hadrat Umme Salmah (may Allah be pleased with her) said O' Messenger of Allah! He is blind. He cannot see us. The Holy Prophet said "Are you also blind, cannot you see him? -[Abu Daa-ood].

11). Drive out feminine ones of your houses.

[Ibne Maajah].

12). She is not of us who adopts masculine cut and nor is he who has the feminine style of life. -[Imaam Ahmed].

SOME INJUNCTIONS REGARDING PURDAH.

1). Infidel women come under the injunction of strange men. Infidel women often visit Muslim families in one way or the other and Muslim ladies come before them without purdah even without covering their head and bosom. They

should refrain from it. Most of nurses and mid-wives who assist in childbirth are infidel; women should get their babies delivered by Muslim nurses, mid-wives if available as exposing private parts to infidel women is impermissible. -[‘Alamgeeree].

2). A good and pious lady should protect herself from the view of a loose woman even she be a Muslim. She should not remove her stole/wrapper before the immodest because she (the loose woman) shall tell people about her features that might lead to mischief. Such dissolute women should not be allowed to let in and see the ladies of pious families. -[‘Alamgeeree].

3). Women should not touch the body of strange man, if one of the two is young, though they are sure that the touch will not stimulate them sexually. -[‘Alamgeeree].

Some women massage the hands and feet of their spiritual guide (Peer, Murshid) and often one or both of them are driven by sex. Doing so is unlawful and renders them sinner. -[Bahaar-e-Shari’at].

4). Some women put on very thin cloths that reflect the hair of the head or blackness of the hair or neck or ear or belly or back or complexion of the body particularly when the strangers happen to see them. Wearing such cloths is also unlawful. -[‘Alamgeeree].

5). If a woman has to talk to a strange man under dire need from behind veil, she should be simple and terse avoiding sweetness of the voice as it befits the respectable and pious women. -[Qur-aan].

My goodness! On the one hand there are the aforementioned dictates of the Shari’ah and on the other is free and immodest movement of women and their visits to recreational places, parks, mix gatherings and public meetings. The Shari’ah urges women to use light perfume

in that the strong perfume will unnecessarily attract strangers to them. Against this is the immodesty and self-exhibition of women - half of the heads, wrists and calves are exposed and low-neck garments exposing breasts; if there is stole, it lies below the shoulders, attired in silk, nylon, muslin and thin shirt, trouser and frock that reflect the complexion of the body, are roaming on roads, in markets and shopping malls before strangers. It is impermissible and unlawful for women to go to mosque for prayer even though it is situated a few paces away from her residence but contrary to this they frequent amusement places, musical programmes and convivial parties full of indecency and obscenity.

A prophetic saying not only dissuades women from visiting the houses of strangers but also stresses that women should not be accommodated in the upper story even of their own houses so that neither the strangers could see them nor they could see the strangers. But in contrast to it, obscenity, nudity and vulgarity are rampant in cinema houses, theatres, pop festivals, parks and clubs etc. The poet has depicted the repulsive scenario thus:

“Kheyaalee roshnee, roshan kheyaalee aajkal kee hay

Dilon say salb us nay kar liyaa hay Noor-e-Eimaanee”

(Today’s enlightenment is nothing but an imaginary light,

It has stripped the hearts of the light of Islamic faith.)

Listen another Hadees in this context and keep it in mind for good.

Hadrat Abu Hurerah (may Allah be pleased with him) has reported the Holy Prophet as saying “the denizens of hell are divided in two groups and one of them is of

those women who (apparently) wear cloths but are (really) nude. Meaning they put on so thin dresses and wear them so carelessly that their bodies reflect through and if one part of the body is covered the other is uncovered. They attract strange men towards themselves (meaning they make up and adorn and remove stole from their heads so that the strangers look to them) and walk with dalliance and mincingly (to captivate and attract strangers). These women will never enter into paradise even they can not smell the fragrance of paradise though the scent of the paradise can be smelt from too far distance as it spreads far and wide.

[Mishkaat]

RIGHTS OF HUSBAND.

Allah Almighty says “Wa-Min Aayaatiheee An Khalaqa Lakum Min Anfusikum Azwaajal Li-taskunooo Ilaiehaa wa-Ja’ala Baienakum Mawaddata-aon wa-Rahmah”.

This Quranic verse expatiates three important points that have been described as foundation stone and genesis of married life, family system. Husband and wife have to regard the rights of each other equally:

- 1). The men-folk is told that their wives are also human species and have been created like them. They also have wishes, feelings and sentiments like them. They are not mere a lifeless creature and an inorganic object.
- 2). Another purpose of their creation is that they are a source of comfort, repose and happiness for you (men). They are equanimity of your hearts and solace to your distress and grief. They have been created for you as helpmates so that you might find rest and bliss in them.

3). Your bonds of relationship with them (women) should base on mutual love, sincerity, confidence and sympathy. It is an established fact that every human being seeks companionship of his/her own species as per the "nature" placed in mankind by Almighty God. Therefore, Allah Almighty has described the sincerity and love between wife and husband as one of His Signs.

The reality of the relationship of a wife with her husband has been revealed by the Holy Qur-aan in a single word, "rest". The whole philosophy of the ties between wife and husband consists in it. Her closet should be a peaceful and blissful refuge for her hubby from the stresses and distresses of the world. And their mutual relationship should be full of peace and happiness so that the purpose of the creation of woman i.e. sincerity and love, attachment and confidence, and peace and ease is served. If a couple fails to achieve these objectives then one of them or the both are at fault.

To sustain this mutual and reciprocal affinity, the wife is required to be sincere and loyal to her husband and the husband to console and please her.

Though the wife and husband are equal in terms of their rights yet the command of the Shari'ah in respect of a father and his son, who are equal in rights, is that the father should act like an officer and his son as his subordinate, the father should order and the son should obey. Likewise, a man enjoys superiority over woman in the family, administrative set up of Muslim family.

The Glorious Qur-aan says "Ar-Rijaalu Qawwaamoona 'Alan Nisaaa-i Bimaa Faddalal Laahu Ba'dahum 'Alaa Ba'dioon wa-Bimaaa Anfaqoo Min Amwaalihim Fas-Saalihaatu Qaanitaatun Haafizaatul Lil-ghaiebi Bimaa Hafizal Laah."

The exegesis of this Quranic verse is thus that men are in charge of women. They support and protect them and issue them orders in worldly matters. Women are

subordinate to men in administrative and family affairs because men enjoy ascendancy over women in respect of physical strength and intelligence. Besides, women are dependent on men economically and men meet their due needs and demands. So, good women are those who guard the honour and property of their husbands in their absence and are always all-out to guard their own chastity and the honour and property of their husbands as well. Allah Almighty has made them "safe" by inculcating in them the sense of protecting their self-respect and chastity and the spirit of being sincere and loyal to their husbands.

In sum, the Holy Qur-aan has imposed three duties on women:

- 1). They should be obedient and loyal to their husbands.
- 2). They should be discreet (good housekeepers) to conserve property and wealth of their husbands.
- 3). They should be chaste and virtuous and do not let their own chastity and the honour of their husbands be tarnished. The educated modern girls should analyse their manners in the light of the explanation of this Quranic verse to their good.

Now listen to some prophetic sayings in this respect. The Holy Prophet said:

- 1). The greatest right over a woman is of her husband and over a man is of his mother. –[Haakim].
- 2). Had I commanded a person to prostrate before a creature, would have commanded woman to prostrate her husband, for, Allah Almighty has assigned the rights of men to women. By Him in whose Divine Authority the soul of Muhammad (blessings & peace be upon him) is, woman can not fulfill her duty towards her Creator until she fulfils the rights of her husband. –[Abu Daa-ood, Haakim].

- 3). Woman can not attain the best of Eimaan (Islamic faith) until she fulfils her husband's rights. –[Tibraanee].
- 4). The right of a husband over his wife is that she does not leave his bed (except with permission), proves his oath (Qasam) right, does not step out of his house without his permission and does not let a person whom her husband dislikes in the house. –[Tibraanee].
- 5). The woman who offers prayers five times a day regularly, observes fasts of Ramadaan, guards her chastity and honour and obeys her husband, will be allowed to enter into paradise by whichever gate she likes to. [Abu Naeem].
- 6). The woman who obeyed the commands of Allah, fulfilled the rights of her husband, reminded him of virtuous deeds and guarded her chastity and did not misappropriate his wealth/property, would be accommodated in paradise one class lower than those of the martyrs. And then if her husband is a believer and good person she shall be his wife in paradise otherwise any of the martyrs will be her husband. –[Tibraanee].
- 7). Prayers of the woman whose husband is angry with her are not accepted and her virtues do not rise [up to the heavens]. –(Baheeqee).
- 8). If a husband invited his wife (to his bed) and she refused and her husband spent the night in anger, the Angels would continue cursing her till dawn. There is in another tradition that Allah Almighty remains displeased with her until her husband is pleased with her.
- 9). When a woman hurts her husband, the houries curse her saying, "may Allah kill you. He is a guest to you. He will leave you soon and come to us". –[Tirmizee].

10). O' women! Be afraid of Allah in respect of (the rights of) your husband and seek his pleasure. If you knew the importance of the right of your husband, you would remain standing before him while he kept eating with you.

[Abu Na'eem]

11). Next to "Taqva" (piety) is nothing better than a pious wife who obeys her husband, pleases him when he sees her and fulfils his oath when he swears her something.

[Ibne Maajah]

RIGHTS OF WIFE.

Allah Almighty says, "Wa-Lahumma Mislul Lazee 'Alaiehinna Bil-Ma'roofi Wa-Lir-Rijaali 'Alaiehinna Darajah".

The explanation of this Quranic verse is that women have also rights over men similar to those of what they have over women. In brief, it is publicised and clarified that not only men have rights over women and husbands over their wives but also women have rights over men and wives over their husbands. Women are not mere goods and chattels of men. Husband should not indulge in wishful thinking that they have rights over their wives without duties and responsibilities. They are also under obligation like their wives. Likewise, wives should also not indulge in modernism that "service to husbands" is not their responsibility but instead husbands should serve them.

But the explanation and guidelines of these rights should be obtained from the injunctions of the Shari'ah rather than self desires and man-made laws particularly the one which is generally projected as code of women's rights.

The husbands should keep this point in their minds well that they are not masters of women and their wives are not their slave-girls. In respect of rights the both are equal

but in terms of physique and intellect men transcend women.

The Holy Qur-aan says, "Wa-'Aashiroohunna Bil-Ma'roofi Fa-in Kareh-tumoohunna Fa'asaaa An-Takrahoo Shaie-aon Yaj'alal Laahu Feehi Khaieran Kaseeraa".

The sum and substance of this Quranic verse is that men should live with women with kindness and treat them well whether they are married or widows. The Quranic verse has shut the doors of slander, faultfinding, suspicion, backbiting and calumny permanently.

Sometimes, a man when displeased with his wife (on any thing) begins enumerating her faults and considers it his right. The Holy Qur-aan said that the woman who is associated with you might have some shortcomings and be careless but together with it she is also endowed with some qualities. If she is idle and remiss, she is also, for instance, obedient and chaste. Therefore, men are emphasised upon not to ignore their qualities in anger.

"Hunna Libaasul Lakum wa-Antum Libaasul Lahun". (They [women] are your raiment and you are their garment).

Men and Women are enjoined to be sincere and loyal to each other nay; be intimate companions. They should guard secrets of each other, be a means of honour, pride and perfection for each other and be all-helpful to each other economically and socially.

If a woman is obstinate and impertinent, man should not counter that with harshness and strictness.

The Holy Prophet said:

1). [O' men!] Treat women well, for, they have been created from a curve rib. She shall never straighten for you. If you want to use her, you can as she is. If you try to

straighten her, you will have her broken and breaking her is “divorcing” her. –[Muslim].

2). Muslim should harbour no malice towards his Muslim wife. If he dislikes one habit of her, he (definitely) likes her others. –[Muslim]. It means that her all habits are not bad. She also has some good habits. Therefore, a man should not see her shortcomings only. He should overlook her bad habits and see her good habits.

Glory to Allah! What a beautiful method of being happy, content and conciliated with wives, the supreme teacher of wisdom has taught to men.

3). Good men of you are those who treat women well. – [Tirmizee]. This identification for a man to be a good, well behaved and righteous expounded by the Hadees is, in fact, a mirror in which everyone can see his face. The one, who is malevolent and unjust to his own family members, can not be expected of being benevolent and just to others since charity begins at home.

The Holy Prophet said in his famous sermon of Hajjatul Widaa’:

4). O’ people! I exhort you to do women good and favour. You accept (and act upon) my exhortation. Undoubtedly, women have a right over you. You be kind in clothing and feeding them. –[Ibne Maajah].

5). On one occasion a person asked the Holy Prophet: O’ Messenger of Allah! What right does have a wife over her husband? He said, “when he himself eats, should feed her too and when and what he himself wears, should also clothe her. He should neither slap her face nor bad-mouth her, nor separate her from himself as a punishment but within his home. –[Ibne Maajah].

In brief, wife and husband in a Muslim family should be well wisher, sympathiser and coverer of the faults and weaknesses of each other. They should be cordially and mutually accommodative and tolerant, for, they are sine qua non for each other. She is garment and bedding for him and he is garment and bedding for her. The excellence of their manners lies in covering up the failings of each other as the dress covers up the defects of the body and enhances its beauty and should show restraint. They should keep in their views the goodnesses of each other and endeavour to maintain and demonstrate their mutual ties in the best possible way.

FORTY PROPHETIC SAYINGS.

Saieyidinaa Muhammad (may Allah Almighty shower His choicest blessings & peace on him in profusion), the light personified said:

1). The food over which "Bismil Laah" is not recited is a disease and does not carry blessing. Its "Kaffaarah" (atonement) is that if the dishes have not been removed yet, one should recite it now and then take a little of the food and in case the dishes have been removed then one should recite "Bismil Laah" and lick one's fingers (of the right hand). –[Ibne 'Asaakir].

2). Nobody should use one's left hand for taking food and drink as Satan eats and drinks with his left hand. –[Muslim].

3). No one should drink water standing at all. If one did so by forgetfulness, one should vomit it. –[Muslim].

4). The one who believes in Allah and the Doomsday should respect one's guest. The one who believes in Allah and the Doomsday should not hurt one's neighbour. The one who believes in Allah and the Doomsday should speak

well or remain silent. And the one who believes in Allah and the Doomsday should continue maintaining relationship with one's relatives even though they sever.

[Bukhaaree]

5). When a girl is grown up (attains maturity), no part of her body should be visible except for the face and palms (of the hands). –[Abu Daa-ood].

6). The one who puts on cloths for fame, Allah Almighty will clothe him the dress of disgrace on the Doomsday. – [Ibne Maajah]. The 'cloth of fame' means one wears sumptuous cloths to look proud. Women are generally infected with this habit. They should guard against it.

7). Curse be on the women who adopt masculine cut and curse be on the men who adopt feminine style.

[Abu Daa-ood]

8). Do not leave the fire burning in your homes when going to sleep. -(Bukhaaree) meaning put the fire out before going to bed.

9). If the senses of the one who sleeps after 'Asr prayer get impaired or lost, one should condemn oneself only.

[Abu Ya'laa].

10). When you step in your houses say "Salaam" (Islamic greetings) to your family members. It will earn you and your family members benediction. –[Tirmizee].

11). If one says "Al-Hamdu Lil Laah" on sneeze, the Angels say "Rabbil 'Aalameen" and in case one also says "Rabbil 'Aalameen" then the Angels say "Yar-hamukal Laah" (may Allah be merciful to you). –[Tibraanee].

12). The hearts also become rusty as iron is rusted by the action of water. O' Messenger of Allah! How are they cleaned? Asked the companions. He said by frequent remembrance of death and profuse recitation of the Qur-aan. –[Baheeqee].

13). Ill omen (Bad Faalee) is nothing but omen (Faal) is a good thing. What is omen? People asked the Holy Prophet. He said good word. –[Muslim] meaning if someone speaks a good word at the time of one's setting out for journey or one's intending to start a work, is "Faal-e-Hasan" (good omen).

14). Two voices are accursed in this world and the world hereafter i.e. the sound of music with song and the sound of crying at the time of affliction. –[Bazaar].

15). Song grows mischief, evil in the heart as the water irrigates agricultural field. –[Baheeqee].

16). It is a big fraud, perfidy that your brother takes your word as true but you speak lie to him. –[Abu Daa-ood].

17). All parts of the body speak to the tongue submissively every morning saying, "fear God that we are associated with you. If you behave well, we will be right and if you go crooked, we all will also go crooked. –[Tirmizee].

18). One of the qualities of one's religion (Islaam) is that one abandons useless things meaning one does not indulge in frivolities. –[Imaam Maalik].

19). In whatever thing immodesty is there, it will spoil the thing and in whatever thing modesty is there it will enhance its beauty. –[Ibne Maajah].

20). Pious servants of Allah are those ones whose very sight causes the remembrance of Allah and bad servants of Allah are those who backbite/tell tale, drive a wedge between friends and seek to distress the person who is acquitted of crime. –[Baheequee].

21). Do not backbite, tell tale against Muslims and do not inquire into their secrets. –[Ahmed].

22). Jealousy eats up virtues as the fire consumes firewood and alms, charity expiates the wrong, sin as the water extinguishes fire. –[Ibne Maajah].

23). The worst soul on the Doomsday will be the one who ruined one's hereafter for other's worldly gains.

[Ibne Maajah]

24). It is unlawful for a Muslim to remain angry with his brother for more than three days. If one did so and died in this state, one would be cast into hell. –[Imaam Ahmed].

25). The one who likes it that one's age is blessed, subsistence, living is enhanced and is protected against bad death should keep fearing Allah and behave well with one's relatives. –[Haakim].

26). He is not of us who is unkind to his younger and disrespectful to his elders. And does not enjoin virtue and does not forbid evil.

27). Allah Almighty will cover the failings of the one on the Doomsday who covers the failings of a Muslim (brother). [Bukhaaree].

28). Faith and modesty are inter-linked. If one is lifted up the other is also lifted up (meaning taken away from the believer). –[Baheequee].

29). Keep your courtyard (and house) clean unlike the Jews. - [Tirmizee].

30). Allah Almighty does not see your faces and property but He sees your hearts and deeds (meaning intention).
[Muslim].

31). The Angels of mercy do not enter the house where there is a dog or picture (of the living). - [Mishkaat].

32). Alms-giving does not decrease the property and if one forgives the fault of somebody, Allah will enhance his grace. - [Bukhaaree].

33). Pay poor-due (Zakaat) of your property because it is a purifier and it will purify you. Treat your relatives well and acknowledge the right of indigent, of your neighbour and of the needy (and help them). - [Imaam Ahmed].

34). Two women came to the Holy Prophet wearing golden bracelets. Do you pay Zakaat of them, asked the Holy Prophet? They replied in the negative. The Holy Prophet said, "do you like it that Allah Almighty make you wear the bracelets of fire". They said no. The Holy Prophet said, "then pay Zakaat of them". - [Tirmizee].

35). Guard yourself against oppression since oppression is a darkness on the Doomsday and avoid "Bukhl" (miserliness, stinginess), for, miserliness ruined the past peoples. The same miserliness instigated them to shed blood and to declare the unlawful as lawful. - [Muslim].

36). The Muslim who clothed his Muslim brother would remain under Allah's protection till such time even a patch of the cloth remains on the body of the one he clothed.
[Tirmizee]

37). The one who is endowed with four things, has actually found good of this world and the next world.: (1). The “heart” which is thankful to Allah, (2) the “tongue” which remains busy in remembering, glorifying Allah, (3) the “body” which, if afflicted, suffers with patience and (4) the “wife” who does not seek evil in her “self” and the property of her husband. –[Tirmizee].

38). When the man whose manners and faith you like, sends proposal of marriage, marry off (your daughter or sister as the case may be) to him. If you do not do so, mischief and corruption will occur. –[Tibraanee].

39). The fragrance of paradise is “Haraam” (forbidden, unlawful) for the woman who demands her husband to divorce her without any valid reason. –[Imaam Ahmed].

40). He is not of us who, on somebody’s death or on affliction, slaps his face, tears his garment and mourns loudly. –[Bukhaaree].

UPBRINGING OF CHILDREN.

The objective of marriage and maintenance of a family is not mere a consummation of conjugal life and gratification of physical urges but to Islaam it is a social, moral and sacred duty aimed at preserving the human race. The achievement of this objective is possible only when a woman not only bears children but also brings them up properly. Therefore, the Holy Qur-aan has used the word “Hars” for woman meaning an agricultural field because a crop is harvested from the field after it has gone through a particular process. Likewise, mankind should also pass out from the lap of the fair sex fully equipped. Therefore, the parents have been exhorted to pay special heed to the upbringing and education of their children and groom them

in such way that they become respectable and responsible members of the society.

Hadrat Imaam Ghazaalee (may Allah shower His mercy on him) has compiled a code of ethics for the moral training of children. The nitty-gritty of which is:

Since the basic schooling of a child begins at home in childhood, therefore, he should be paid due attention from the very age. A child first inclines to food. He should be taught to recite, "Bis-mil Laah" before eating, take from the dish placed before and near him, gaze neither at the food nor at those taking the food, not to gulp and masticate the morsel well, not to spoil his cloths and hands with the food and not to take much food. He should be taught to be content with simple meal and should also invite the others to partake.

He should be motivated to wear white cloths and made to understand that coloured, silky, tawdry and flamboyant cloths are not meant for men but for women. He should be kept from the company of those boys who put on such garments. He should also be made to dislike leisure and idleness. If he does a good work, he should be encouraged and awarded some prize. And in case, he commits an undesirable act, it should be ignored so that he is not emboldened to repeat the wrong particularly when he himself tries to hide his failing. If he repeats the wrong, he should be politely advised in privacy and driven home with wisdom to realise that what he has done is against the norms of decency. But the wrong should not be condemned repeatedly because doing so loses the effect of the advice and the child also becomes gradually habitual of rebuke.

He should be strictly asked not to do any thing in secrecy, for, a child does only that work secretly which he considers bad. Keeping him from doing a work in secrecy will protect him from many ills.

He should be dissuaded from spitting, yawning and stretching the limbs in meeting, gathering and sitting with

his back towards people, one leg placed on the other and the chin placed on the palm (of the hand).

He should not be allowed to swear at all even though the oath (Qasam) is correct. He should not start talk at his own but should respond to what is asked of him. He should listen attentively to the one who speaks to him. After leave from seminary/school, he should be allowed to play for sometime, since the incessant education (with no recess for play) disenchant, disheartens and blunts the fine mind of the child.

The revivalist of Islamic teachings and Ummah, A'laa Hazrat Faazil-e-Bareilvee (may Allah be merciful to him) said, "as soon as a child begins to prattle, he should be taught to utter "Al-Laah" (Allah) then "Laaa Ilaaha Illal Laah" and then full "Kalima-e-Taieyib" (Laaa Ilaaha Illal Laahu Muhammadur Rasoolul Laah). When he is able to distinguish (good and bad), get him taught the Holy Qur-aan by an elderly, pious and God-fearing teacher having correct beliefs. Get a baby girl taught the Holy Qur-aan by a chaste and virtuous woman. After the child has learnt the Holy Qur-aan, he should be stressed to recite it daily. He should be enlightened with correct beliefs and Sunan (Prophetic sayings, practices & guidance) as at this fresh and delicate age a child is naturally more responsive and receptive to the truth and what he learns at this stage of his life, gets imprinted on his mind.

The love and reverence of the Holy Prophet Muhammad (may Allah Almighty send His choicest blessings & peace on him in profusion) ought to be inculcated in his heart because it is the essence of nay; true faith. The love and esteem of the glorious family members, posterity of the Holy Prophet, his devoted companions and saints should also be taught to him which are the essence of Sunnat, beauty of the faith and the potent source of safeguarding one's Islamic faith. When he is grown seven, be exhorted to offer prayer. Islamic knowledge should be imparted to him particularly of "Masaa-il" (regulations)

regarding ablution, bath, prayer, fasts, and the virtues of trust in Allah, content, piety, honesty, sincerity, humility, integrity, trustworthiness, justice, modesty, manners, safeguarding the heart and tongue (against evils) etc. And be taught about the evil and ominous-ness of avarice, greed, love of the world and penchant for attaining high status, conceit, pride, haughtiness, breach of trust, lie, oppression, obscenity, backbiting, telling tale, jealousy, malice etc. He should be taught in an affectionate and soft way with occasional reprimand for failing but should not be cursed which might further aggravate the situation rather than bringing about improvement. His activities should be checked particularly having company with bad boys. He should not be allowed even to see amorous and erotic books and poetry at all as the tender mind is prone to the vice if left unchecked. When he is grown ten, beat him if does not offer prayer. As for girl, parents and family members should not show unhappiness on the birth of a baby girl but instead they should welcome the new-born as a boon from Divinity. She should be taught and trained in threading, stitching, sewing, spinning, cooking and other allied chores besides manners. The daughters, who are frail and sensitive by nature, should be treated at par with the sons nay; with greater affection, love, and kindness.

Do not let them go to dance and music concert even though your own real brother has organised it in his house let alone the stranger's house, for, music and songs are a terrible magic – pernicious to the delicate and fragile little souls. Your house should be a rampart for them against every evil. –[Mash'ala-tul Irshaad].

*Allah, in the name of,
the Most Affectionate, the Most Merciful*

“NAFIL” PRAYERS.

Nafil (optional, supererogatory) prayers are umpteen, which one can offer any time except for odious timings and as many as one likes to. Some of them are explained here. But it is deemed necessary to remind that the one (irrespective of man and woman) who owes Qadaa (missed, omitted) prayers should offer them as early as possible. What time one finds after earning grub for and looking after the family, should spend in offering missed, omitted prayers until all Qadaa prayers are offered. Offering Qadaa prayers is more important than saying Nafil to relieve oneself of the obligation – [Raddaul Muhtaar] hoping that Allah Almighty would grant him reward of the Nafil prayer too with His specific grace in whose timings the Qadaa prayers one offered. “Wal-Laahu Zul Fadlil ‘Azeem”.

“Tahi-yatul Wudoo”

(Prayer for the dignity of ablution).

It is Mustahab (commendable act) to offer two Rak’ats prayer after having performed ablution (if it is not odious time) before the washed parts of the body dry up. The Holy Prophet said, the one who performs Wudoo well and then offers two Rak’ats with full attention becomes worthy of paradise –[Muslim Shareef].

Regulation: Offering two Rak’ats prayer after performing Ghusl (bath) is also Mustahab. Offering obligatory prayer after Wudoo before the washed parts of the body dry up, will serve as substitute for “Tahi-yatul Wudoo”

[Raddul Muhtaar]

Salaatul Ishraq: This prayer is offered two or four Rak'ats (as the time permits) at least twenty minutes after the Sunrise. There is in a Hadees that the one (if is a man) who kept remembering/glorying Allah after having offered Fajr prayer with congregation (Jamaa'at) till the Sun rose (twenty minutes after the Sunrise) and then offered two Rak'ats, would earn the reward of Hajj (seasonal pilgrimage to holy Ka'bah) and 'Umrah (off-seasonal pilgrimage) -[Tirmizee].

Salaatul Chaasht: The time of offering Chaasht prayer is when the Sun is high in the morning particularly when the sunlight is pungent. At least two Rak'ats and at most twelve Rak'ats are offered at this time. Offering 12 Rak'ats is commendable act. The Prophetic sayings speak of its excellences. There is in a tradition that Allah Almighty will build a castle in paradise for the one who offers 12 Rak'ats of Chaasht -[Tirmizee].

Regulation: The time of Chaasht prayer begins after the Sun is well high and ends at meridian. This prayer should be offered before meridian and offering it when one-fourth of the day comes off is better.

[‘Alamgeeree, Raddul Muhtaar]

Salaatul Awwaabeen: Offering six Rak'ats after obligatory prayer of Maghrib is Mustahab (commendable act). This prayer is called "Salaatul Awwaabeen". It may be offered with one "Salaam" or two or three Salaams. But offering with three Salaams is desirable meaning to say Salaam after every two Rak'ats. The first two will be "Sunnat-e-Muakkadah" (emphasised, regular Sunnat) and the rest four will be Nafil -[Durr-e-Mukhtaar, Raddul Muhtaar, Ifaadaat-e-Rizviyah]. There is in a Hadees that the one who offers six Rak'ats after Maghrib prayer speaking no ill word between the two prayers will earn the reward equal to the worship of twelve years. And in

another Hadces it is reported that his sins will be forgiven him even if they are equal to the foam of a sea. – [Tibraanee]

Tahajjud prayer: One should, after having offered ‘Isha (Fard and Sunnats etc) prayer, go to bed and have sleep and then whenever one wakes up in the night should offer Nafil prayer. This Nafil prayer is called “Tahajjud” prayer. After performing ablution, one should offer at least two Rak’at but Sunnat is eight Rak’ats. However, saints, spiritual guides are in practice of offering twelve Rak’ats. It is optional for one to recite which Surah or verses one likes to from the Holy Qur-aan after Al-Hamd (Surah Faatehah). In case, the Holy Qur-aan is not committed to one's memory one should recite Surah Ikhlaas thrice in every Rak’at which will earn the one reward of (equal to) recitation of the whole Qur-aan in each Rak’at – [Raddul Muhtar]. The Holy Prophet (Muhammad Mustafaa, may Allah shower His choicest blessings & peace on him in profusion) said, Allah Almighty specifically manifests Himself to the lowest heaven in the last watch of the night every night and says, “Is there any supplicant whose Du’aa (supplication) I may accept? Is there any beggar whom I may grant (what he/she besceches for)? Is there any seeker of forgiveness whom I may forgive? – [Bukhaaree, Muslim].

Regulation: Keeping awake in the nights of ‘Eids (‘Eidul Fitr and ‘Eidul Adha), 15th Sha’baan and last ten nights of Ramadaan and the first ten nights of Zil-Hajj is a commendable act (Mustahab). To be awake in the larger part of the night is also keeping awake. Offering Nafil prayer, recitation from the Holy Qur-aan, reading and listening to Ahaadees, invoking Allah’s blessings & peace on the Holy Prophet (Durood Shareef) and remaining busy in other remembrances and glorification of Allah serve the purpose of keeping awake in the blessed nights. Keeping awake without remembrances and worship is of no use –

[Raddul Muhtar etc]. Sleep is better than spending the blessed nights in frivolous and indecent things.

“ISTIKHAARAH” PRAYER.

Sometimes one hesitates and vacillates in taking a definite decision about an important task that one intends to embark upon. For example, one wants to undertake a journey or accept a proposal of marriage or hold marriage ceremony etc. but vacillates due to different ideas and apprehensions in the mind. For such cases, there is “Istikhaarah” prayer in the Shari’ah. The one (man or woman) who offers this prayer, indeed seeks the advice and good from Allah Almighty. Sanguine, that the believer will not be disappointed.

The glorious companions of the Holy Prophet said that the Holy Prophet Muhammad (may Allah’s choicest blessings & peace be upon him) had advised them Istikhaarah for every work as he taught them the Quranic chapters –[Tirmizee].

Regulation: One should continue doing Istikhaarah untill one is fully satisfied with the opinion developed in one’s mind by the Istikhaarah.

The mode of doing Istikhaarah is that when one intends to undertake an important task, should first offer two Rak’ats Nafil prayer with full concentration and then make this Du’aa (supplication) heart and soul:

“Al-Laahumma Innee As-takheeruka bi-‘Ilmika Wa-taqdiruka bi-Qudratika wa-As-aluka Min Fadlikal Azeem. Fa-innaka Taqdiru wa-Laaa Aqdiru wa-Ta’lamu wa-Laaa A’lamu wa-Anta ‘Allaamul Ghuyub. Al-Laahumma In Kunta Ta’lamu Inna Haazal Amra Khaierul-Lee Fee Deenee wa-Ma’aashee wa-‘Aaqibati Amree wa-Aajeli Amree wa-Aajelihee Faqdirhu Lee wa-Yassirhu Lee Summa Baarik Lee Feehi wa-Inkunta Ta’lamu Anna Haazal Amra Sharrul Lee Fee Deenee wa-Ma’aashee wa-

‘Aaqibati Amree wa-‘Aajeli Amree wa-Aajelihee Fas-rifhu
‘Anee Waqdirli-yal Khaiera Haiesu Kaana Summar-dinee
Bihee.”-[Ghuniyah].

(O’ Allah! I entreat the good of You with Your knowledge and supplicate to have power through Your power and beseech You for Your bounteous grace because You have all power and I do not have and You are Omniscient and I do not know and You know best the invisible. O’ Allah! If you know that this work (which I intend to do) is good for my faith, for my livelihood and for the ultimate consequences now and on, ordain it for me and make it easy and make it a blessing for me. And if You know that work is not good for my faith, for my livelihood and for the ultimate consequences now and on, turn it away from me and turn me away from it and ordain good for me wherever it may be and make me pleased with it).

One should keep one’s need in the mind particularly when one utters the need by the tongue. It is desirable (Mustahab) to precede and follow this Du’aa with “Al-Hamdu Lil-Laah” and Durood Shareef. In first Rak’at “Surah Kaafiroon” and in second Rak’at “Surah Ikhlaas” should be recited. –[Raddul Muhtaar]. And after having made the afore-mentioned Du’aa one should go to sleep in the state of purification (Tahaarat), lying right sideways facing the (direction of) Qiblah. If one sees whiteness or greenness in dream, the work one intends to do is good for him/her. One should go ahead with the plan. And in case, one sees blackness or redness in dream then one should think that the work one intends to do is bad for him/her. One should avoid doing the work –[Raddul Muhtaar]. Or do with what thing one’s heart feels satisfied.

Regulation: The one doing Istikhaarah should better do it seven times to know what transpires in the subsequent dreams and then act on what one’s heart is satisfied with. This will, by the grace of Allah, be good for him/her.

[Durr-e-Mukhtaar]

“SALAATUT TASBEEH”

Salaatut Tasbeeh is a highly rewarding prayer. The religious scholars say that none but the lethargic in faith will miss this prayer on knowing its significance and excellences. In a tradition the Holy Prophet has been quoted as saying that Allah Almighty will forgive sins of the past and present, old and new, committed intentionally or unintentionally, small and big and open and secret, of the one who offers this prayer. And then he taught the mode of offering Salaatut Tasbeeh. Thereafter the Holy Prophet stressed the importance of the prayer saying, offer this prayer daily if you could, if not then once a week, if not then once a month, if not then once a year and if it is not possible even, then offer it at least once in whole life –

[‘Aammah Kutub]

To us (Ahle Sunnat wal-Jamaa’at) the mode of offering this prayer is the one reported in “Tirmizee Shareef” on the authority of ‘Abdul Laah bin Mubaarak (may Allah be pleased with him) that one should, having said “Al-Laahu Akbar” recite “Subhaana Kal-Laahumma wa-Bi-Hamdeka wa-Tabaarakas-muka wa-Ta’aala Jadduka wa-Laaa Ilaaha Ghaieruk”. And then recite this Tasbeeh, “Subhaanal Laahi wal-Hamdu Lil Laahi wa-Laaa Ilaaha Illal Laahu wal-Laahu Akbar” (Glory to Allah, praise to Allah. There is no god but Allah alone. Allah is the Most Great) fifteen times, then recite “A’oozu bil-Laah”, “Bismil Laah” and then having recited Al-Hamd Shareef and other Surah, recite the same Tasbeeh ten times. Then observe Rukoo’ and recite the Tasbeeh ten times in it. Then raise the head from the Rukoo’ and having recited “Sami ‘Al-Laahu-Liman Hamedah” recite the Tasbeeh ten times. And then perform Sajdah and recite the Tasbeeh ten times in it and then raise the head from Sajdah and recite the Tasbeeh ten times and then observe Sajdah and recite the Tasbeeh ten times in it. And then complete the remaining three Rak’ats similarly. Thus, the Tasbeeh is recited 75

(seventy five) times in each Rak'at and 300 (three hundred) times in four Rak'ats. In Rukoo', Tasbeeh should be recited after Subhaana Rabbi-yaal 'Azeem and in Sajdah after Subhaana Rabbi-yaal 'Alaa.

Regulation: If "Sajdatus Sahv" becomes Waajib (essential) in this prayer due to mistake, one should observe Sajdah without reciting the Tasbeeh. If one recites the Tasbeeh in less number at any stage in the prayer due to forgetfulness, one should complete the number, adding the missed number to the requisite number at next stage. If one forgets in Rukoo', one should complete the number of the Tasbeeh in Sajdah not in "Quamah" because the stay in Quamah is very brief and in case one forgets in first Sajdah, one should complete the number in second Sajdah not in "Jalsah" –[Raddul Muhtar]. Standing upright after having observed Rukoo' is called Quamah and sitting erect between two prostrations is called Jalsah.

Regulation: The Tasbeeh should not be counted on (fragments of) the fingers. One should enumerate in the heart if possible otherwise count pressing the fingers.

Regulation: This prayer can be offered any time except for odious time. Offering it before Zuhr prayer is better – [‘Alamgeeree, Raddul Muhtar] meaning between the pre-Zuhr Sunnat and the obligatory (Fard) prayer of Zuhr as is in practice of pious people.

“SALAATUL HAAJAT”

(PRAYER FOR FULFILLMENT OF NEEDS).

If one has a need and wants its fulfillment, one should offer two or four Rak'ats prayer. There is in a Hadees that offering Salaatul Haajat with the recitation of "Aayatul Kurse" (Throne verse) thrice after "Surah Faatehah" in first Rak'at, "Surah Ikhlaas" (Qul-hu wal-Laahu Ahad), "Surah Falaq" (Qul A'oozu bi-Rabbil Falaq)

and 'Surah Naas' (Qul A'oozu bi-Rabbin Naas) after Surah Faatehah in second, third and fourth Rak'at respectively is tantamount to offering four Rak'ats in "Shab-e-Qadr" (the night in which the revelation of the Holy Qur-aan began). The saints and religious scholars say that they offered this prayer and their needs were met. After prayer, one should make Du'aa preceded and followed with Durood Shareef.

2). There is another effective prayer for the fulfillment of need i.e. Salaatul Asraar (meaning Salaatul Ghousiyah) which has been in practice of the religious scholars. Mulla 'Alee Qaaree and Shaikh Muhaqqiq 'Abdul Haq Muhaddis Dehlvee (may Allah be merciful to them) and other religious scholars have reported this prayer from Hadrat Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him). The mode of offering Salaatul Asraar (Salaatul Ghousiyah) is that one should, after having said Sunnats of Maghrib, offer two Rak'ats Nafil prayer in which one should better recite Surah Ikhlaas (Qul-hu Wal-Laahu Ahad) eleven times after Surah Faatehah in every Rak'at and after saying Salaam completing the prayer, one should praise and glorify Allah Almighty and recite Durood-o-Salaam (invocation of Allah's blessings & peace on the Holy Prophet) eleven times and also say "Yaa Rasoolal Laahi, Yaa Nabi-yal Laahi Aghisnee Wamdudnee Fee Qadaaa-i Haajatee. Yaa Qaadi-yal Haajaat (O' Messenger of Allah! O, Prophet of Allah! Come to my succour and help me in fulfilling my need. O' the fulfiller of all needs) eleven times. And then walk eleven steps towards (the direction of) Iraq saying "Yaa Ghousas Saqalaieni wa-yaa Kareemat Tarafaieni Aghisnee wamdudnee Fee Qadaaa-i Haajatee. Yaa Qaadi-yal Haajaat. Thereafter, one should pray (make Du'aa) to Allah Almighty through the means of Hadrat Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him). One's wish will, by the grace of Allah, be fulfilled soon.

A prominent religious leader Abul Hasan Nooruddin has reported Hadrat Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him) in his famous book, "Behjatul Asraar" as saying. "Whoever calls me for help in distress, his/her suffering will be removed, whoever calls me for help in problem, his/her problem will be solved and whoever prays to Allah Almighty through me for the fulfilment of his/her need, his/her need will be met.

May Allah Almighty bless us with his benedictions in abundance. – Aameen.

"SAJDATUS SAHV"

Sajdatus Savh (prostration for forgetfulness/inattention) is observed to rectify any shortcoming caused in prayer by leaving out any of Waajibaat (essential acts in prayer) by mistake. The mode of observing Sajdatus Savh is that one should, after having recited "Attahi-yaat", say Salaam turning the face towards the right side and then do two prostrations and thereafter complete the prayer reciting "Attahi-yaat" etc. and saying Salaam. – [‘Aammah Kutub].

Regulation: If one left out a Waajib (essential act) intentionally or unintentionally and also did not observe Sajdatus Savh, the prayer would have to be repeated in both the cases. – [Durr-e-Mukhtar etc].

Regulation: If one left out any of the obligatory acts (Faraa-id) of prayer, Sajdatus Savh would not right the prayer. The prayer would have to be offered afresh.

[Raddul Muhtar]

Regulation: The injunction equally applies to "Fard" and Nafil prayers meaning if any Waajib even in Nafil prayer is left out, Sajdatus Savh will have to be observed.

[‘Alamgeeree]

Regulation: If a few essential acts are left out in a prayer, the same two prostrations (one Sajdatus Sahv) will be enough to correct the prayer. –[Raddul Muhtar].

Regulation: The essential acts and obligatory acts of prayer must always be especially kept in mind, for, displacing any "Rukn" (obligatory act) in prayer makes Sajdatus Sahv essential. For example, one recited a Rukn before instead of after or after instead of before or recited twice instead of once or omitted serial order in the performance of obligatory acts, which are observed two times in prayer. Likewise, one displaced the performance of essential acts and omitted serial order of them. In all such cases, Sajdatus Sahv is required to be observed.

[‘Aammah Kutub]

Regulation: If even a verse of Al-Hamd (Surah Faatehah) is left out in first two Rak'ats of obligatory prayer and in any Rak'at of Nafil, Sunnat and Witr or one recited Al-Hamd twice before other Surah or one first recited a Surah and then recited Al-Hamd in all these cases Sajdatus Sahv would become Waajib (essential). And in case, one recited Al-Hamd and then other Surah and then again recited Al-Hamd or recited Al-Hamd twice in third or fourth Rak'at of obligatory prayer, the Sajdatus Sahv would not become Waajib. Likewise, if one recited a Surah after Al-Hamd in third or fourth Rak'at of obligatory prayer, the Sajdatus Sahv would not be Waajib. –[‘Alamgeeree].

Regulation: If one forgot "Ta'deel-e-Arkaan" (meaning to raise in Rukoo', Sujood, Qaumah and Jalsah for such time that one could say Subhaan Al-Laah once), the Sajdatus Sahv would become Waajib. –[‘Alamgeeree].

Regulation: If one forgot to observe first Qa'adah in "Fard" (obligatory prayer) one should return for the Qa'adah if not stood upright. The Sajdatus Sahv would not

be Waajib. And in case, one has stood upright then should not come back and observe Sajdatus Sahv at the end of the prayer. And if one returned after having stood fully erect even then one should stand up and observe Sajdatus Sahv in the end. –[Durr-e-Mukhtaar, Ghuni-yah].

Regulation: If one forgot to observe Qa'ada-e-Akheerah and stood up for next Rak'at, one should come back if has not performed Sajdah of this Rak'at and observe Sajdatus Sahv in the end. And in case, one has observed Sajdah of this Rak'at, the Fard prayer is turned into Nafil as soon as one raised the head from the Sajdah. So if one likes, may add one more Rak'at to the prayer excepting Maghrib prayer even though it may be Fajr or 'Asr prayer, so that the Rak'at does not remain single but becomes a pair. One should not add one more Rak'at to Maghrib prayer because four Rak'ats are complete. –[Durr-e-Mukhtaar].

Regulation: Every Qa'adah of Nafil prayer is Qa'ada-e-Akheerah meaning it is obligatory. If one forgot to observe Qa'adah and stood up, one should return if has not observed Sajdah of this Rak'at and then observe Sajdatus Sahv in the end. And Waajib prayer comes under the injunction of Fard. So if one forgets Qa'ada Ulaa of Witr, the same injunction will be applicable which applies to forgetting the Qa'ada Ulaa of Fard prayer.

[Durr-e-Mukhtaar]

Regulation: If one sat in Qa'ada-e-Akheerah for such time in which one could recite Attahi-yat and then stood up, one should return before the performance of Sajdah of this Rak'at and then say Salaam after observing Sajdatus Sahv. In this case, one should not recite Attahi-yaat before the observance of Sajdatus Sahv. –[Durr-e-Mukhtaar].

Regulation: If one recited even Al-Laahumma Salle 'Alaa Muhammad" after Attahi-yaat in Qa'ada Ulaa, the Sajdatus

Sahv would become Waajib not because of reciting Durood Shareef but due to delay in observance of Qeyaam of third Rak'at. So if one had remained silent to the extent of the said span, even then the Sajdatus Sahv would have become Waajib, as the recitation from the Quraan in Qa'adah, Rukoo' and Sujood makes Sajdatus Sahv, Waajib though it is Kalaam-e-Ilahahee (word, speech of Allah).

[Durr-e-Mukhtaar, Raddul Muhtaar etc].

Regulation: If one forgot to recite Du'aa-e-Qunoot or Takbeer which is recited for Du'aa-e-Qunoot, the Sajdatus Sahv would become Waajib. -[Alamgeeree].

Regulation: If one who owed Sajdatus Sahv forgot to observe it and said Salaam. In such state one is not out of prayer yet provided that one has not committed such an act that renders the prayer void, one should observe Sajdatus Sahv now and complete the prayer. [Durr-e-Mukhtaar etc.]

Regulation: If one doubted the number of Rak'at, for example, one doubted whether one has completed three Rak'ats or four. In such situation, if one faced the doubt for the first time after attaining maturity then one should break off the prayer and offer it afresh. And in case, it is not for the first time but a general occurrence then one should do what one's heart strongly presumes to this effect. If the heart remains vacillated then one should adopt the lesser number. For instance, one doubts whether it is third Rak'at or fourth, one should take the third and if one doubts whether it is second Rak'at or third then adopt the second. One should observe Qa'adah in both the third and fourth Rak'ats, for, there is likelihood that the third Rak'at may not be third one but be the fourth and in the fourth Rak'at, one should observe Sajdatus Sahv after Qa'adah and say Salaam as usual. And in case, one has strong presumption then one is not required to do Sajdatus Sahv but if one thought for to the extent of one Rukn (meaning thought for

such a while that an obligatory act can be observed in this span), the Sajdatus Sahv would be Waajib. [Hidaa-yah etc.]

Regulation: If one faced doubt in Witr prayer whether the Rak'at one is offering, is second or third then one should recite Du'aa-e-Qunoot in last Rak'at and after observing Qa'adah offer another Rak'at in which too one should recite Du'aa-e-Qunoot and observe Sajdatus Sahv.

[‘Alamgeeree]

Regulation: If one faced a doubt after the prayer is over, it is unworthy of attention. But in case, one is sure that any of the obligatory acts of the prayer was left out but one doubts which one then it is obligatory upon one to offer the prayer afresh. –[Raddul Muhtaar].

Regulation: If one doubted as to whether one has offered prayer of the precise time or not. In such instance, one should offer the prayer if time is there otherwise not.

[‘Alamgeeree]

PRAYER OF THE SICK.

The one who is unable to offer prayer in standing posture owing to sickness meaning standing in prayer will harm the sick or there is potent apprehension that standing will further aggravate the condition or delay the recovery or one feels giddy or undergoes severe pain which becomes unbearable. In all such cases, the Shari'ah has permitted the afflicted one to offer prayer sitting. The sick is not required to sit in any specified posture but to his/her convenience. – [Durr-e-Mukhtaar, ‘Alamgeeree].

Regulation: If one can not offer prayer without support, one can lean against pillow or wall etc. If one can not do this even, then one should offer prayer lying observing Rukoo' and Sujood with gesture. –[‘Alamgeeree etc.].

Regulation: It is optional for the one who offers prayer lying to either lie right sideways or left sideways facing the (direction of) Qiblah or lie oneself flat with the legs (feet) facing the Qiblah. However, in this condition legs should not be spread towards the Qiblah, for, doing so is an odious and impermissible act. The legs should be bent inside with the knees standing erect. The head should be raised with the support of a pillow etc. to keep the face towards the Qiblah. Offering prayer in this way by the sick is much better. –[Durr-e-Mukhtaar].

Regulation: In the case of saying prayer with gestures, the gesture for Sajdah (meaning bowing of the head) should be lower than that of Rukoo'. But it does not mean that one should necessarily lower his/her head so much that it comes near the ground. It is "Makrooh Tehreemee" (odious to the extent of forbidden) and sinful to draw or lift a pillow or any other thing during prayer for placing the head on it for Sjdah even though the pillow etc. is placed by other person for the purpose. –[Durr-e-Mukhtaar].

Regulation: The sick who can bend his/her back for Rukoo' and can also prostrate on a solid thing if placed on the ground, is required (it is Fard) to perform Sajdah in this way not with gesture. But the solid thing, which is placed for Sajdah, should not be higher than twelve (12) fingers (horizontal-wise). For example, one offers prayer on bed or wooden bed, the thing placed on it should not be higher than 12 fingers from the bed or wooden bed.

[Raddul Muhtaar]

Regulation: If the forehead is wounded and one can not touch it with the ground for Sajdah then one should observe Sajdah on the nose. If one did not do so but made gesture for Sajdah, the prayer would not be valid. –[‘Alamgeeree].

Regulation: If the sick is so serious that he/she can not gesture even with the head, the prayer is forgiven for the time being. If the precarious condition persists for such time that six obligatory prayers are missed then Qadaa even Fidyah (payment to offset sin, ransom) of the prayers are not due. But in case, the sick recovers or even regains so little strength that he/she can gesture with the head then Qadaa of the missed prayers is due. The sick should offer them in whatever way he/she can. –[Durr-e-Mukhtaar etc].

Regulation: If one is so ill that one forgets the number of Rukoo' and Sujood during prayer then one is not required to offer prayer of the time for the time being.

[Durr-e-Mukhtaar]

Regulation: If the sick is too ill to turn his/her face towards the Qiblah and nor the other can (due to precarious condition), the sick should offer prayer in the condition as he/she is. The sick is not required to repeat the prayer(s) after recovery. And in case, other person who was also present there could turn the face of the sick towards the Qiblah but the sick did not ask him/her for it then the prayer would not be valid. The prayers offered with gestures are not required to be repeated after recovery. Likewise, if one lost his/her vocal power and offered prayers like dumb, the one is not required to repeat the prayers after regaining the faculty of speech.

[Raddul Muhtaar]

Regulation: If one is so weak that if one observes fast, can not offer prayer(s) standing and if does not fast then can offer prayer standing. For such condition, the injunction is that one should observe fasts and offer prayers sitting.

[‘Alamgeeree]

Regulation: If one missed /omitted prayers during illness, after recovery one should offer them as are offered in

healthiness. If one offers sitting or with gestures, the prayers will not be valid. And in case, the one who missed prayers during healthiness and in illness the one wants to offer them, he/she can offer them in whatever manner is convenient to him/her. One is not required to offer them as a healthy man/woman. -['Alamgeeree].

Regulation: If one who got his/her eye operated upon and an experienced ophthalmologist who knows the injunctions of the Shari'ah and also regards them, advised rest lying, can and the Shari'ah has also permitted to offer prayer in lying posture with gestures. -[Durr-e-Mukhtaar etc.].

Necessary warning!

Prayer is forgiven in no condition whatsoever under the Shari'ah barring a few rarest cases but instead the Shari'ah stresses its followers to offer prayer in whatever way is possible for them. Unfortunately, it is observed nowadays that people give up prayer(s) when they have a slightly high fever or a slightly severe pain even for headache and flu. Such men and women deserve the chastisements and punishments which the Shari'ah has prescribed for non-worshippers. May Allah protect us - Aameen.

OF "SAJDATUT TILAAWAH".

The Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) said, "when the son of Adam (Ibne Adam) recites the verse of prostration (Aayatus Sijdah) and then prostrates, Satan takes aside and says weeping, "Oh, my ruination! The son of Adam was commanded to prostrate. He did obey and thus paradise is for him. And I was commanded to prostrate but I spurned and now the hell is my eternal abode". -[Muslim Shareef].

Regulation: There are fourteen (14) Ayatus Sijdah (verses of prostrations) in the Glorious Qur-aan. Recitation of or hearing any of them makes Sajdah essential (Waajib) provided that it is recited so aloud that the recitor himself hears it if there is no handicap or obstacle. So if one recited Ayatus Sijdah (even recited the word which carried the letters of Sajdah therein adding to it either the prefix word or the suffix one of the same verse) so loudly that one could have heard one's own voice but could not due to din and noise or being deaf, the Sajdah would become Waajib. And in case, one only moved one's lips without sound then Sajdah would not be Waajib. But mind it! Such recitation (from the Holy Qur-aan) is no recitation at all.

[‘Alamgeeree]

Regulation: For Sajdah's being Waajib, it is not necessary for one that one hears Ayatus Sijdah with intention and purpose. Unintentional hearing also makes Sajdah essential.

[Raddul Muhtar].

Regulation: Spelling out the Ayatus Sijdah or making someone spell it out or hearing it being spelt out does not make Sajdah essential. Likewise, neither writing the Ayatus Sijdah nor looking at it makes Sajdah essential.

[‘Alamgeeree]

Regulation: The conditions of “Sajdatut Tilaawah” are the same as that of the prayer except for Takbeer-e-Tehreemah and that all those things, acts which nullify the prayer also render Sajdah void, for instance, to talk to somebody or to say Salaam etc. --[‘Alamgeeree, Durr-e-Mukhtar etc].

Regulation: The accepted (Masnoon) method of Sajdatut Tilaawah is that one should stand upright with the intention of Sajdatut Tilaawah and then go into prostration saying, “Al-Laahu Akbar” in which “Subhaana Rabbi-yal ‘Alaa” should be recited at least thrice and then stand up saying

“Al-Laahu Akbar”. If one observes Sajdah without standing erect at the outset, even then the Sajdah will be in order. But Takbeer in the beginning of the Sajdah and at the end should not be left out.

Regulation: Neither the hands are to be raised in Sajdatut Tilaawah at the time of Takbeer (Al-Laahu Akbar) nor “Tashah-hud” recited nor Salaam said.

[Tanveerul Absaar]

Regulation: If one recited Ayatus Sijdah out of prayer, one is not required to observe Sajdatut Tilaawah the very time. But doing the Sajdah immediately is better. Delaying it in spite of being in the state of ablution is odious (Makrooh Tanzeehee). And in case, the recitor and listener can not do the Sajdah at the precise time due to any excuse, they should say, “Same’naa wa-Ata’naa Ghufraanaka Rabbanaa wa-Ilaikal Maseer” which is a commendable act.

[Raddul Muhtaar]

Regulation: If one recited or heard an Ayatus Sijdah repeatedly in one sitting/gathering, only one Sajdah would be Waajib. But in case, different verses of prostration (Ayatus Sijdah) are recited in one sitting/gathering then the recitor and listener are required to observe Sajdahs as many times as the verses of prostration are recited or heard. One Sajdah will not suffice to fulfill the Waajib.

[Durr-e-Mukhtaar etc.]

Regulation: What things render the prayer void also nullify Sajdah. –[Durr-e-Mukhtaar etc.].

Regulation: Ayatus Sijdah becomes Waajib on the recitor only when he/she is worthy of the obligation of prayer meaning the injunction of fulfilling the duties of the Shari’ah applies to him/her. Therefore, if an immature boy or girl or a woman suffering from “Haiz-o-Nifaas”

(menstruation and bleeding after childbirth) recited Ayatus Sijdah, Sajdah would not be Waajib on them. Though it is Haraam (unlawful) for a woman faced with Haiz-o-Nifaas to recite the holy Qur-aan seeing or without seeing the text. But if a sane and mature Muslim (on whom prayer is obligatory) heard them reciting, Sajdah would be Waajib for him/her. If a "Junub" (seminally polluted person) or the one who is not in the state of ablution recited or heard Ayatus Sijdah, he/she is required to observe Sajdah.

If an intoxicated woman recited or heard the Ayatus Sijdah, Sajdah would become Waajib.

Likewise, if an intoxicated man or the listener recited the Ayatus Sijdah, Sajdah would be Waajib on the listener. –[‘Alamgeeree, Durr-e-Mukhtaar].

Regulation: If a woman recited Ayatus Sijdah in prayer and she had not yet observed the Sajdah, she had menstruation. In this instance, the prayer is forgiven and Sajdah too. –[‘Alamgeeree].

Regulation: If one recited Ayatus Sijdah but could not hear it because of being busy in work, the Sajdah would not be Waajib. However, some of the religious scholars are of the opinion that the Sajdah would become Waajib even though one did not hear it. –[Durr-e-Mukhtaar etc.]. Therefore, Sajdah should be observed because remaining busy in work during recitation from the holy Qur-aan is the fault of the recitor.

Regulation: It is Makrooh Tehreemee (odious to the point of forbidden) and sinful to recite whole of the Surah dropping Ayatus Sijdah. There is no undesirability in reciting only Ayatus Sijdah but one should better add one or two preceding or following verses to it.

[Durr-e-Mukhtaar]

AN IMPORTANT POINT.

If one recites all the Ayatus Sijdah (verses of prostration) and also observes all the Sujood (prostrations) in one sitting for any need and then makes Du'aa heart and soul, Allah Almighty will fulfill one's need. It is optional for one to either recite each Ayatus Sijdah repeatedly observing its Sajdah the very time or recite all the verses of prostration in succession and then observe all the (fourteen) Sujood in the end. —[Durr-e-Mukhtaar etc].

Some occasions of "Sajdatush Shukr" (prostration in gratitude).

Observance of Sajdatush Shukr on attaining a divine favour or worldly benefit, for example, a child is borne to somebody or someone gets wealth by fair means or found lost thing or a sick recovered or a traveller reached his/her home safe and sound is commendable (Mustahab) and rewarding act. The method of doing Sajdatush Shukr is the same as that of the Sajdatut Tilaawah. —[‘Alamgeeree].

PRAYER OF TRAVELLER.

A man or woman who leaves his/her city or normal place of residence for a distant place to do any religious or worldly work is called "traveller" in common parlance. The one who travels to a distance of ten or twenty miles (about 16 to 32 kilometers) is not considered to be a traveller under the Shari'ah (Islamic Law) meaning the injunctions of journey are not applicable to the one. He/she is required to carry out all the commands, for example, prayer, fast(s) etc. as he/she does in his/her country, city and the place of residence under the Shari'ah. The traveller is the one who leaves one's place of residence, town for a distance of three days (three Manzil pl. Manaazil) continuous journey. On land a "Manzil" is equal to 19 miles & 1 furlong and three

Manaazil are equivalent to 57 3/8 miles or 57 miles & 3 furlongs (approx: 90 kilometers).

[Durr-e-Mukhtaar, Fataawaa-e-Rizviyah]

Regulation: The one who covers the distance of three days continuous journey (three Manaazil) by the fast mode of journey, for instance, motorcycle or train or plane in two days or one day or in few hours, will remain traveller and the injunctions of journey will apply to him/her.

[Raddul Muhtaar]

Regulation: The one who leaves one's place of residence, town with the intention of the requisite distance of journey will become traveller reaching the station, bus stand or railway station or airport as the case may be, if situated out of the populated area. -[Bahaar-e-Shari'at].

Regulation: For being a traveller, it is also necessary that the conditions of journey are found meaning that the destination one intends to travel to is at a distance of three days continuous journey (about 57 1/2 miles) from the place one sets out. If one set out for a distance of two days journey and reaching the destination one again intended for another place which is also at a distance of less than three days journey. Or one intended that reaching the distance of two days journey one will do some work there and then travel to the distance of one days' journey, this intention is no intention of the journey for a distance of three days' travel. In the given conditions one is not a traveller under the Shari'ah. -[Durr-e-Mukhtaar etc].

Regulation: It is essential (Waajib) for traveller to observe "Qasr" (curtailment of prayer during journey) in prayer meaning one should offer only two (Rak'ats) of four Rak'ats' obligatory prayer during journey. The two Rak'ats of "Fard" prayer are complete prayer for traveller. If one offered four Rak'ats intentionally observing Qa'adah after

two Rak'ats then the Fard was fulfilled (on the first two Rak'ats) and the remaining two turned Nafil. But he/she incurred sin for omitting the Waajib deliberately. So he/she should beg forgiveness of Allah for the sin. And in case, one did not observe Qa'adah after two Rak'ats then the "Fard" was not fulfilled and the prayer turned Nafil. Therefore, it is obligatory on one to offer "Fard" prayer again. -['Alamgeeree etc.].

Regulation: There is no Qasr in Sunnat prayer. They must be offered full. However, in case of any fear or hurry, the Sunnats can be dropped (but have to be offered in peace). The traveller must offer Sunnats of Fajr prayer anyhow which carries great reward. -['Alamgeeree].

Regulation: Fajr, Maghrib and Witr prayers can not be curtailed during journey but will be offered full as usual.
['Alamgeeree]

Regulation: A traveller will remain traveller until he/she comes back to his/her place of residence/town or he/she intends to stay for full fifteen days at the place (travelled to) away from his/her city, place of residence having covered the distance of three days journey. He/she is no traveller if intends to return before three Manaazil (about 90 kms)-['Alamgeeree].

Regulation: If one has firm intention to stay in any populated area or town for full fifteen days, the intention must be for one place only not for staying at two separate places. For example, one intended to stay ten days at one place and five days at another place, the intention is not reliable and one would remain traveller. -['Alamgeeree].

Regulation: For the purpose of offering Qasr or full prayer, the last time is reliable provided that one has not yet offered prayer. Suppose, one has not yet offered prayer and

the time left is so short that one can say only "Al-Laahu Akbar" and now one became traveller meaning one has left one's place of residence, town with the intention of three Manaazils' (three days) journey then one should offer Qasr prayer. And in case, one was traveller and now he/she intended to stay then one should offer full prayer.

[Durr-e-Mukhtaar]

Regulation: The place of residence, town of parents of the woman who, after marriage, went to her in-laws house, is no more her original hometown meaning if she came to her parents' home from her in-laws house which is situated at a distance of three Manaazil (three days journey) and did not intend to stay for fifteen days, she should offer Qasr prayer. And in case, she has not yet given up living with her parents and her stay with the in-laws is temporary (as is generally observed in the early days of marriage that woman goes to her husband's home and then returns and again begins living with her parents), her journey is over as soon as she comes back to her parents' home. The woman is Muqem (resident), she should offer full prayer.

[Bahaar-e-Shari'at]

Some nicely beneficial points:

1). When one sets out for journey should recite "Ayatul Kurse" and from "Qul Yaaa Aieyu-hal Kaaferoon" to "Qul A'oozu bi-Rabbin Naas" excepting "Tabbat" five Surahs reciting "Bismil Laah" with every Surah and then recite "Bismil Laah" in the end once to have ease and peace during journey. Besides, one should also recite this, "Innal Lazee Farada 'Alaikal Qur-aana La-Raaadduka Ilaa Ma'aad" (undoubtedly, He Who has made the Qur-aan binding on you, will bring you back soon where you desire to return) once. One will return one's home safe and sound.

2). Where one lands should recite this Du'aa, one will remain safe from every kind of loss, "Al-Laahumma Anzilnee Munzalam Mubaarakan wa-Anta Khaierul Munzeleen" (O' Allah! Cause us to land at a blessed landing-place and You are, indeed, Best of All Who brings to land). One should better offer two Rak'ats prayer there.

3). When one sees off somebody should recite this Du'aa, "Istaodi'ul Laaha Deenaka wa-Amaanataka wa-Khawaateemu 'Amalik" (I entrust your faith, your trust and the end of your deed to Allah Almighty).

An important warning!

It is unlawful for a woman to travel to a distance of three or more days journey even one day's without "Mahram" (husband or close relation whom woman can not be married to). She can not travel even with an immature boy. Any "Mahram" or her husband must accompany her.

[Alamgeeree]

The Mahram who accompanies her for journey should be God-fearing, for, the one who has no fear of Allah and His Messenger and regard for the commands of the Shari'ah is unreliable to accompany the woman. However, it is permissible for a woman to go on less than three days' journey with a God-fearing and pious man or a child. -[Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: Without husband or Mahram, a woman (young or old) can not undertake even the blessed journey of Hajj which earns the traveller goodnesses on every step and carries the boons of forgiveness and salvation if the holy Makkah is situated at a distance of three or more days' journey from her place of residence, hometown. It is a prerequisite of Hajj's journey that woman must accompany her husband or Mahram. Mahram means the man to whom her marriage is "Haraam" (un-Islamic, unlawful) for ever

whether it is unlawful through the bonds of family connection or connection through breast-feeding (by a woman of other family) or connection through marriage i.e. in-laws. –[Joharah, ‘Alamgeeree, Durr-e-Mukhtaar etc]. However much is a woman driven by the yearning for Hajj, if she sets out for journey without her husband or Mahram, will be extremely sinful incurring sins on every step though she will be relieved of the obligation (of Hajj) if she owed.
[Fataawaa-e-Rizviyah, Joharah]

OF “JUMU’AH” (FRIDAY PRAYER).

The Holy Qur-aan says, “Yaaa Aieyuhal Lazeena Aamanoo Izaa Nudi-ya Lis-Salaati Mein Yaumil Jumu’ati Fas’ao Ilaa Zikril Laahi wa-Zarul Baie’. Zaalekum Khaierul Lakum In Kuntum Ta’lamoon” (O’ believers! When the call is made for the prayer on Friday, hasten to remembering, glorifying Allah and leave trading. This is better for you if you know).

Following points in regard to the Quranic verse should be borne in mind:-

- 1). “Nudi-ya Lis –Salaah” means announcement of the prayer i.e. the first Azaan (call to prayer) of the Jumu’ah. It does not mean second Azaan, which is close to the sermon. Though the first Azaan was introduced during the Caliphate of Saieyidinaa ‘Usmaan-e-Ghane (may Allah be pleased with him) yet essentiality of the prayer and refraining from shopping and sale concern it.
- 2). “Sa’ee” means to run, race, but here against its literal meaning, the Sa’ee means the believers should hasten to make preparations for the Jumu’ah prayer putting aside all chores to reach the mosque.

3). "Zikril Laah" means sermon (Khutbah) of the Jumu'ah prayer and this is the very conviction of the majority of religious scholars.

4). Zarul Baie' means to leave or suspend shopping and sale. It reveals that soon after Azaan of the Jumu'ah, shopping and sale become Haraam (unlawful act). This mention of shopping and sale is just for laying further emphasis otherwise there is no distinction of business and business transaction only in the injunction but all the activities and occupation which keep the believers from Allah's remembrance and glorification come under this. After Azaan all activities, works and occupation must be left, suspended to offer the prayer.

In brief, as soon as the Mu-azzin (the one who proclaims Azaan) utters "Al-Laahu Akbar", the believers on whom the Jumu'ah prayer is Waajib (essential) should leave all their works and getting ready rush to the mosque. So it is in a way a weekly parade of Muslims that having heard the sound of Azaan every Muslim must find himself obliged to attend the congregational prayer of the Jumu'ah.

The Islamic jurists and scholars have also written here that the real objective of the injunction is the arrival of time of the prayer (not mere Azaan). So when the time of Jumu'ah prayer arrives, the believers on whom Jumu'ah prayer is Waajib are required to get ready and reach the mosque whether the sound of the Azaan reaches their ears or not.

The obligatory nature of the Jumu'ah prayer, unlawfulness of business, business transaction and other activities and requirement of making preparations for the prayer after the first Azaan of the Jumu'ah prayer are vindicated by this Quranic verse. And the sermon of the Jumu'ah prayer is also proved from this verse, for, "Zikril

Laah” encompasses Jumu’ah prayer and the sermon as well.

5). “Zaalekum Khaierul Lakum” means this (giving up sale & purchase after Azaan) is better for you and far more useful and beneficial than all other activities.

Obedience to this command carries therein an aspect of personal and individual good as well as community and collective welfare – the Jumu’ah prayer is a best way of mobilizing and organizing the Ummah. And as for afterlife and spiritual gains, the benefit of the next world is much better than the benefit of this world which is mortal.

SOME FACTS.

1). Before the advent of Islaam meaning during the days of ignorance the Friday (Jumu’ah) was called “Yaum-e-‘Aroobah” when this day was declared as “Muslims’ gathering day” then it was named “Yaum-e-Jumu’ah” (Friday), for, it is “Jaame’ Jamaa’aat” (the day of especial congregational prayer). This day congregational prayers are held and Muslims offer Jumu’ah prayer en masse. Even in this time of waywardness when unfortunately Muslims lack religious fervour in offering prayers, the attendance in every mosque where Jumu’ah congregation is held, is seen much more than witnessed in the congregational prayers offered five times a day which presents a beautiful spectacle of Friday’s being “Jaame’ Jamaa’aat”.

It is said that it was Ka’ab bin Loe or Qusa-ee bin Kalaab who had first used this name (Yaum-e-Jumu’ah) for Friday because they used to assemble people of the Quresh clan and deliver sermon to them this day but even then its ancient name, Yaum-e-‘Aroobah continued to be used by the ordinary Arabs in their daily life. The real change of the

name took place and gained fame only when it was named Yaum-e-Jumu'ah in Islaam.

Carrying out any collective worship by Muslims even by four or six souls was impossible under the prevailing unfavourable circumstances in holy Makkah and the first condition for Jumu'ah prayer is congregation. Therefore, it may be said that the injunction about the obligation of Jumu'ah prayer had not descended. But another tradition revealed that the injunction regarding obligation of Jumu'ah prayer was sent down to the Holy Prophet some time before his migration to holy Madinah but action on it was held up. Therefore, no congregational prayer of Jumu'ah was held in the early days of Islaam in holy Makkah since obeying the injunction there was not possible.

Before his own migration to the sacred Madinah the Holy Prophet Muhammad (may Allah send His bounteous blessings & peace on him) had sent Hadrat Mus'ab bin 'Umair (may Allah be pleased with him) there for preaching Islaam and scores of people had embraced Islaam by his efforts. Therefore, the Holy Prophet had written him to hold Jumu'ah prayer in Holy Madinah. Hadrat Mus'ab bin 'Umair who was the leader of Muhaajreen (early Muslims who migrated to Madinah to escape infidels' persecution in Makkah) led the first Jumu'ah prayer of twelve believers in holy Madinah. Whereas another tradition reveals that Ansaar (permanent residents of Madinah who converted to Islaam) had decided of their own volition to observe congregational worship once in a week for which they chose Jumu'ah (Friday) leaving out Saturday (the day of Jews' worship) and Sunday (of Christians). The first Jumu'ah prayer attended by forty believers was held in the ward of "Banee Biyaadah" led by Hadrat As'ad bin Zuraarah who also delivered sermon prior to the prayer. In short, the first Jumu'ah prayer was offered in sacred Madinah before the migration of the Holy Prophet there whether the Ansaar decided in this respect at their own or the order of the Holy

Prophet reached the Muhaajreen there for the Jumu'ah prayer.

All this reflects on the religious acumen and sagacity of the believers, which led them to two things. First, a day of the week should be set for congregational prayer, supplication (Du'aa), remembrance of and expression of gratitude to Allah Almighty. And second, the day to be chosen for the purpose should be necessarily apart from Saturday and Sunday so that the emblem and individuality of Islaam and of the Muslim community are quite distinct from that of Jews and Christians. It was, indeed, the marvel of the religious instinct of the Holy Prophet's companions that sometimes their enthusiasm would tell them in advance about the descent of divine command that the soul of Islaam needed such and such thing for its accomplishment. In sum, Allah Almighty testified to the consensus (Ijtehaad) of the companions and since then the Yaum-e-Jumu'ah gained credence and great fame.

When the Kind Prophet (Saieyidinaa Muhammad Mustafaa, may Allah shower His choicest blessings & peace on him) migrated to holy Madinah (from sacred Makkah) reached there on 12th Rabi-ul Awwal, 01 Hegira (Monday) at mid-morning and stayed at Qubaa, a populated area adjacent to holy Madinah. He laid the foundation of a mosque and stayed there from Monday to Thursday. He determined Friday for proceeding on from here with a specific intent. When he reached the ward of "Banee Saalim", the time of Friday prayer arrived. The Holy Prophet stayed there for the prayer. He delivered sermon and led Jumu'ah prayer. It was the first Jumu'ah prayer the Holy Prophet organised and led.

SOME EXCELLENCES.

Of all days, the Friday (Jumu'ah) is the most prominent one. Perusal of its excellences as reported in Ahaadees reveals:

- 1). Firday is the best of all days on which the Sun rose.
- 2). On this very day (Friday), Prophet Adam (peace be upon him) was born. On this very day he was entered into paradise, on this very day, he was commanded to leave the paradise and go down to the earth, on this very day he passed away and on this very day his repentance was accepted.
- 3). Sa'qah (first blowing of trumpet) and "Nafkhah" (second blowing of trumpet) will take place this day meaning the Doomsday will be held on Friday. The night of Friday is bright and its day is full of shine.
- 4). The Friday has such a moment in it that if the believer finds that and makes good supplication to Allah Almighty at the precise moment, He will answer his supplication and grant him what he supplicated until he asks for an unlawful thing.
- 5). Friday is the blessed day, about which the Holy Prophet said, "invoke Allah's blessings & peace on me extensively on Friday, for, your "Durood" is presented to me". How will our Durood be presented to you, O' Messenger of Allah! When you will have passed away? Asked the companions. He said Allah Almighty has forbidden the earth to harm the bodies of the Prophets. The Prophets of Allah are living in their graves and provided subsistence.
- 6). About this blessed day, the Holy Prophet said, "the believer who dies on Friday will be safe from the trial and torment of grave. He will come on the Doomsday in such state that he will carry the testimonial of martyrdom and the reward of a martyr will be entered into his sheet of action. He will be produced before Allah Almighty in such state that he will carry no misdeed to be accounted for.
- 7). Tirmizce has reported on the authority of Hadrat Ibne 'Abbaas (may Allah be pleased with him) that he (Ibne 'Abbaas) recited this Quranic verse, "Al-Yauma Akmaltu Lakum Deenakum wa-Atmamtu 'Alaikum Ne'matee wa-Radeetu Lakumul Islaama Deenaa". (I have, this day, perfected your religion for you and completed my favour

on you and have chosen Islaam as religion for you). A Jew present there said, "had this Quranic verse been sent down for us, we would have celebrated that day as 'Eid (religious festival)" (and would have created a scene of 'Eid rejoicing). Hadrat Ibne 'Abbaas (may Allah be pleased with him) told him that it were two 'Eids on the day the verse descended i.e. Jumu'ah and 'Arafah meaning we need not to celebrate 'Eid on that day because two 'Eids were combined on the day Allah Almighty sent down the verse. Jumu'ah and 'Arafah (9th of Zilhajj) are the days of 'Eid for the believers.

In brief, the Friday is an auspicious, blessed and illumined day which dawns bringing with it blessings, graces and light. All these auspiciousness, benedictions, favours, light and purity are by means of the Holy Prophet, the refulgent, and reserved for his Ummah. Therefore, doing virtuous deeds particularly offering Jumu'ah prayer this day opens up the vistas of good fortune and blessings and ignoring it lands the negligent in misfortune.

The Chief of Allah's creation (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) said, "the one who performed ablution well and then went to mosque for Jumu'ah prayer and listened to sermon without speaking to anybody, his sins committed between two Fridays (out-gone Friday to this one) would be forgiven him even of three more days as Allah Almighty says, "there are ten goodnnesses for the one who does one goodness". -[Muslim & Tibraanee etc].

There is in Tirmizee Shareef that the feet which gathered dust in way of Allah are "Haraam" for fire (meaning hellfire can not harm them). This saying of the Holy Prophet is in respect of going to mosque for offering prayer five times a day in general and Friday in particular. The glad tidings of goodnnesses, blessings, forgiveness and

emancipation from hellfire on every pace speak of the fact that the one who shirks and neglects Jumu'ah prayer himself makes arrangement for his misfortune and deprives himself of the divine bounties.

The Holy Prophet said the believer who abandoned three consecutive Jumu'ah prayers owing to lethargy; Allah Almighty would brand his heart (meaning he will lose the religious spirit to value and to be attentive to the virtue). And there is in the tradition reported by Ibne Khuzemah that the one who left three consecutive Jumu'ah prayers without valid excuse is hypocrite (Munaafiq). The tradition narrated by Razeen says, "Allah has no concern with him" and there is in Tibraanee's narrative that "his name is entered in the list of hypocrites". Hadrat Ibne Mas'ood (may Allah be pleased with him) as reported in Muslim Shareef said that on one occasion the Holy Prophet intended to command someone to lead prayer and he himself go out and put the houses of those who shirked offering Jumu'ah prayer to torch. If one is alive to realities can easily understand the causes of distrust, misgivings and malice brewing in families nowadays!

Some necessary regulations:

There are six conditions for offering Jumu'ah prayer. If even one of the conditions is not found, met Jumu'ah prayer will not be accomplished at all:-

1). The place where Jumu'ah prayer is established/offered must be "Misr" or "Fanaa-e-Misr". Misr is, according to the Shari'ah, city or town which has streets and markets. It should be either district or sub-division having a representative of the government to do justice to the oppressed and punish the oppressor. And adjoining places of the city or town like graveyard, horse-race ground, cantonment, courts and bus and railway stations if situated

outside the city or town are called "Fanaa-e-Misr" and holding Jumu'ah prayer there is lawful. The Jumu'ah prayer should be established/ offered either in city or town or in their adjoining areas. Holding Jumu'ah prayer in village is not lawful. –[Ghuniyah etc]. If believers offer Jumu'ah prayer in village, they will incur sin and Zuhr prayer will remain outstanding against them. However, if ignorant masses offer it, they should not be dissuaded from it and let them worship and remember Allah and His Messenger in the rustic way they do. –[Fataawaa-e-Rizviyah]. Meaning stopping them will hurt their self-respect and will disenchant them. Resultant they will give up even this worship and remembrance of Allah and His Messenger.

2). The ruler of Muslim state or his vicegerent who has been ordered to establish Jumu'ah prayer. Considering the Jumu'ah prayer as daily prayers, establishing it wherever people like to and designating anybody as Imaam (prayer-leader) are nothing but lack of Shar'ee knowledge and are impermissible and sinful acts. Such Jumu'ah is not proved from the Shari'ah.

3). Timing of Zuhr meaning Jumu'ah prayer should be completed within the Zuhr time as stipulated by the Shari'ah.

4). Sermon of Jumu'ah. The condition for it is that it should be delivered within the time, prior to prayer and before such gathering which is essential for Jumu'ah prayer meaning there must be at least three men besides the Imaam. Khutbah (sermon) should be delivered so loudly as to be heard by at least those sitting before the Imaam.

5). Congregation (Jamaa'at): Apart from the Imaam, there ought to be at least three men even though they are travellers or sick or dumb or illiterate. If they are women or

children only then Jumu'ah will not be accomplished at all even if held.

6). General permission meaning the main gate of the mosque should be opened for all and sundry sans any exception. –[‘Ammah Kutub]. However, preventing women from Masjid-e-Jaama’ (principal mosque of the locality) is not against general permission, for, there is an apprehension of mischief in their arrival.[Raddul Muhtar]

There are eleven conditions for Jumu'ah's being "Waajib". Absence of even a single condition will obviate the obligation. However, prayer will be accomplished if offered, nay; it is commendable for a sane and mature man to offer the Jumu'ah prayer. Women should better offer prayer at home. However, if a woman's house is just adjacent to the mosque and she can follow the Imaam remaining in her house then it is commendable for her to offer the Jumu'ah prayer. –[Durr-e-Mukhtar etc]:-

(1). To be staying in city or town, (2) healthy meaning Jumu'ah is not obligatory on the sick. The sick means the man who can not go to mosque where Jumu'ah prayer is held or his condition further worsens or he is sure that it will delay the recovery. "Shaikh-e-Faanee" (the one emaciated by old age) also comes under the injunction of the sick. –[Durr-e-Mukhtar etc]. (3). To be independent, free. Jumu'ah is not obligatory on slave, (4) male, (5) sane, (6) mature. These two conditions i.e. to be sane and mature are not required specifically for Jumu'ah but for every worship. (7). To be sighted. Jumu'ah is not obligatory on the blind who can not go to mosque by himself. However, Jumu'ah prayer is obligatory on the blind who freely moves on roads and in mSarkets and can go to mosque without seeking other's help. –[Raddul Muhtar], (8) the one able to walk. Jumu'ah is not obligatory on the handicapped. If the one who had his one foot amputated or paralyzed, can go to mosque then he is required to offer Jumu'ah prayer

otherwise not. –[Raddul Muhtaar], (9) not to be prisoner, (10) to be free from the fear of ruler or thief, robber or tyrant. If the poor who is in debt, is afraid of being arrested and imprisoned then Jumu'ah is not obligatory on him. – [Raddul Muhtaar], (11) it is not raining or hailing so heavily or there is no so strong wind and chilling cold that it harms the one going to mosque for the prayer.

Some assorted regulations:

(12). It is Makrooh Tehreemee (odious to the point of forbidden) and sinful for the sick or traveller or prisoner or any other on whom Jumu'ah prayer is not obligatory, to offer Zuhr prayer with Jamaa'at (congregation) in city on Friday whether Jamaa'at is held before or after Jumu'ah prayer. Likewise, those ones who could not find Jumu'ah congregation should offer Zuhr prayer individually without "Azaan" and "Iqaamah". Jamaa'at is forbidden for them too. Therefore, 'Ulamaa (religious scholars) say that the mosques in cities where Jumu'ah prayer is not held should be locked at the time of Zuhr prayer. –[Durr-e-Mukhtaar]. However, in villages the Jamaa'at of Zuhr prayer should be held as usual with Azaan and Iqaamah. –[‘Alamgeeree].

(13). Reaching mosque for Jumu'ah prayer before time, sitting in first row near the Imaam earns the believer a great reward. There is in a Hadees that the believer who performed "Ghusl" well as is done for "Janaabat" (seminal pollution) and reached the mosque for Jumu'ah prayer in first "Saa'at" (watch), he would earn the reward of sacrificing a camel. Who reached in second watch would get the reward of sacrificing a cow. Who reached the mosque in third watch would gain the reward of sacrificing a horned ram (which is a commendable act). Who reached in fourth watch would get the reward of spending (sacrificing) a hen in good work and the one who reached the mosque in fifth watch would earn the reward of

spending an egg in virtuous work. And when the Imaam ascends the pulpit to deliver sermon, the Angels wind up their office to listen to the remembrance of Allah. Thus the late comers deprive themselves of the reward. Likewise, applying Miswaak (tooth-stick, soft-stick) to the teeth (to remove the smell of the mouth), putting on good and white cloths (wearing soiled and dirty cloths is loathsome even in daily life), applying oil to the head and scent to the body (so that the cause of disgust and boredom is removed and an atmosphere of collective congeniality develops in the mosque and sitting in first row (thereby earning the reward of sitting close to the Imaam gratis) are commendable acts (Mustahab). And taking bath is Sunnat (which creates fervour for and helps offer prayer in perfect way).

[‘Alamgeeree etc.]

(14). During the span Imaam ascends the pulpit to the end of the prayer, every kind of prayer, remembrance and talk are forbidden and unlawful. However, “Saahib-e-Tarteeb” (the one who offers prayer five times a day regularly) can offer his Qadaa prayer if he owes to. Similarly, the one who is offering Sunnat or Nafil prayer should complete it as early as possible but taking care of even Sunnat acts of the prayer. - [Durr-e-Mukhtaar].

(15). What things are unlawful during prayer are also unlawful during the course of listening to sermon (Khutbah) such as eating, drinking, greeting (Salaam) and responding to Salaam. When sermon is delivered all listeners are required to listen to it silently and attentively even those sitting at distant place and can not hear the voice of the Imaam are required to keep silence. If one notices somebody doing any wrong thing, should not forbid him with the tongue but with gesture of hand or head.

[Durr-e-Mukhtaar]

It is generally observed that some people bring so little children with them in mosque who have no regard for

mosque and prayer. They run helter-skelter and make noise in the mosque right at the time the sermon's being delivered or prayer's being offered. Resultant, the sanctity of mosque is outraged and the worshippers are badly disturbed. But sillier (than the naughty children) are those who begin rebuking and bad-mouthing them in the same state and thus they indulge in sin.

16). When the blessed name of Holy Prophet Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) is mentioned or Quranic verse, "Innal Laaha wa-Malaaa-ikatahu" (Certainly, Allah and His Angels shower blessings on the Prophet. O' you who believe! Invoke blessings on him profusely and salute him in the best way) is recited in sermon, the believers are required to recite Durood Shareef in the heart not with the tongue. Likewise, "Radi-yal Laahu Ta'aalaa 'Anhum" (may Allah be pleased with them) should not be recited with the tongue on the mention of sacred names of the Holy Prophet's companions. Similarly, when the Gorgeous Name of Allah Almighty is mentioned, the believers should not say "Jalla Jalaaluhoo wa-'Azza-shaanahoo" (the Name of Allah is Glorious and Highly Exalted) with the tongue, for, speaking during the course of listening to Khutbah (sermon) is quite unlawful and keeping silence is must. However, the believers should say in the heart so that the silence is maintained.

17). Delivering sermon in language other than Arabic or to mingle any language with Arabic is against the perennial Sunnat and is odious act (Makrooh). It has been a common practice with the Muslims from ancient times to deliver sermon in Arabic, which must be necessarily followed. During the days of the Holy Prophet's companions thousands of non-Arabic cities were conquered and thousands of non-Arab delegations came to them but there is no report that they ever delivered sermon in any other

language than the Arabic or mixed any language with the Arabic for them.

As for the objection, “we can not understand Arabic”, it carries no rhyme or reason in the backdrop of what the devoted companions of the Holy Prophet did in this respect. The Shari’ah has enjoined the believers to seek knowledge. If people do not learn then they themselves are at fault not the orators (Khateeb). General masses do not understand even the Glorious Qur-aan. Should the Qur-aan be recited in Urdu for them? –[Fataawaa-e-Rizviyah etc]. It is really a paradox that people are crazy about learning English for worldly gains but do not endeavour to learn Arabic –the language of Islaam, of our Prophet and of the Qur-aan, even a little to be able to understand their glorious religion. In brief, they have no concern with the Arabic which is fundamental to understanding the Islamic religion and faith. May Allah guide them – Aameen.

18). There are twelve Rak’ats of Sunnat-e-Muakkadah (emphasised, regular practice of the Holy Prophet) every day except for Friday. On Friday, the one who offers Jumu’ah prayer is required to offer fourteen Rak’ats i.e. two Rak’ats before Obligatory prayer of Fajr, two after Maghrib, two after ‘Ishaa and four before Jumu’ah prayer and four after it. The believer should better offer four Rak’ats Sunnat-e-Muakkadah after Jumu’ah prayer and then two more so that both the prophetic sayings are acted upon. –[Ghuniyah].

19). It is a common practice with people that when Khateeb reaches the words, “Wala-Zikrul Laahi Ta’aalaa A’laa” in last (second) Khutbah, stand up for prayer. Doing so is unlawful (Haraam) as the sermon is not over. Some words are still there to be recited by the orator to conclude the Khutbah. Every action except for attentive listening is unlawful during the course of sermon’s being delivered.

[Fataawaa-e-Rizviyah]

20). General public call the last Friday of the holy month of Ramadaan as Jumu'atul Wadaa' and orators recite farewell words in their sermons. Doing so is neither enjoined by the Shari'ah nor preventing the believers from it, is proved from the Shari'ah. The real Al-wadaa' (bidding the Ramadaan adieu) is that the advent of Ramadaan gladdens the believer and its going away saddens him. If one, conversely, feels its arrival as burden and waits impatiently for its departure then it is a false adieu.

[Fataawaa-e-Rizviyah]

EXCELLENCES OF DEATH ON OR IN THE NIGHT OF FRIDAY.

Holy Prophet Muhammad (may Allah shower His choicest blessings & peace on him in profusion) said:

- 1). Allah Almighty will protect the believer from the trial of grave who dies on or in the night of Friday. –[Tirmizee].
- 2). Allah Almighty will leave no believer on Friday but absolved him. [Tibraanee].
- 3). The reward of martyrdom will be written for the believer who dies on Friday (he will carry the testimonial of martyrdom).
- 4). The believer (male or female) who dies on or in the night of Friday will be saved from the torment and trial of grave and will be produced before Allah Almighty in such state that he/she will have no sin to be accounted for. And witnesses will accompany him/her to evidence in his/her favour. (May Allah, the Compassionate, grace every Sunnee Muslim with His especial favour and protection. - Aameen).

An important point.

Believers should visit graves (of their nearest and dearest) on Friday, for, souls gather this day and fire of hell

is also not fuelled. –[Durr-e-Mukhtaar]. There is in a narrative reported on the authority of Ibne ‘Abbaas (may Allah be pleased with him) that souls (of the dead) come to their houses on ‘Eid day, Friday, ‘Aashuraa day (10th of Muharram) and in “Shab-e-Braa-at” (the night of salvation) and say, “Is there anybody who may remember us, is there anybody who may have pity on us, is there anybody who could know our poverty (meaning have pity on us by giving alms and praying for our forgiveness). “Rabbanagh-firlee Wali-waalidaie-ya wa-Lil-Mu’meneena Yauma Yaqoomul Hisaab.” (O’ Allah! Forgive me and my parents and all Muslims on the Day of Judgement).

OF ‘EIDS (ISLAMIC FESTIVALS).

Islaam is the message of peace that makes the estranged and separated ones to bury the hatchet and fosters fraternity and cohesion. An insight into the injunctions of Islaam will reveal that the purport of Islaam is that the mankind do not remain unconcerned with one another indulging in their own person. But instead the people belonging to different castes and colours become one nation, community uniting in one Kalimah (Holy code of Islaam) so that the believers in one Messenger, one Qur-aan and one Ka’bah look united, at par with and well wishers of one another. And people (belonging to other religions) could not notice an ostensible difference in their real unity. In Islaam, offering prayer five times a day with congregation in mosque is essential for believers to create and sustain love and solidarity in the populace of a locality. And for the promotion of love and relationship among the inhabitants of a city, Islaam made it obligatory on the believers to gather and offer Jumu’ah prayer in the principal mosque (Masjid-e-Jaama’) of the locality. That’s why it was also necessary that some arrangement is made for developing and strengthening acquaintance, love and brotherhood among the population of the city and of its

outskirts as Islaam has, for boosting and further strengthening the religious coordination in the Muslim world and facilitating the believers hailing from different countries to combine into the unity of one religion, made Hajj obligatory on all the believers who have wherewithal and are able to travel to holy Makkah once in lifetime. So to create the same spirit of relationship, love and fraternity between citizens and villagers, two 'Eids' prayers in a year have been declared "Sunan-e-Hudaa" nay; mandatory. On every occasion of the two festivals the villagers come to cities and citizens go to the outer areas where they see one another and worship Allah Almighty jointly.

There is in Abu Daa-ood that when the Holy Prophet came to holy Madinah saw the residents of the Madinah celebrating two festivities (Mehrgaan and Neroz) and asked them, "what are these days, which you celebrate?" They told him that during the days of ignorance they used to rejoice the two days. The Holy Prophet said, "Allah Almighty has given you two better days, 'Eidul Adhaa [Azhaa] and 'Eidul Fitr in lieu of these two days."

So Islaam retained the adornment, joyfulness and ceremonial activities but spurned revelry, fun and sport of the days of ignorance and made the days of celebrations the days of collective worship of Allah, the Most Transcendent, so that the festivities do not deaden the believers to the worship of Allah. On the one hand, Islaam allowed the believers to commemorate and rejoice and on the other hand it opened up the doors of worship for them thwarting the chances or remissness in Allah's worship besides providing the believers an opportunity to see and interact with their Muslim brothers.

In brief, Islamic festivals are also distinct from all other nations, communities under the Sun that they are not only a source of comfort and delight but also a means of unity, solidarity and altruism, apart from collective worship. By the grace of Allah Almighty, the prayer of 'Eid was also established in holy Madinah, not in the year the

Holy Prophet came to Madinah but in 2 Hegira because the celebration of 'Eid depends on Ramadaan and the fasts of Ramadaan were made obligatory on the believers in second year (of the Holy Prophet's migration to Madinah). The joy that recurs is called 'Eid.

SOME PROPHETIC SAYINGS.

The Holy Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) said:

1). The heart of the one who stays in the nights of 'Eids meaning spends the nights in prayers and worships will not go dead on the day the hearts of people will die.

[Ibne Maajah]

2). The Holy Prophet, as reported in Tirmizee, Ibne Maajah etc. would eat something and then went for 'Eidul Fitr prayer and on 'Eidul Adhaa day he would not take any thing until offered the prayer.

3). Imaam Bukhaaree has reported on the authority of Hadrat Anas (may Allah be pleased with him) that the Holy Prophet would not go for prayer on 'Eidul Fitr day until he took a few dates that too in uneven number.

4). Tirmizee and Daarmee have reported on the authority of Hadrat Abu Hurerah (may Allah be pleased with him) that the Holy Prophet would adopt one way (to reach the place of prayer) on 'Eid day and would take the other on way back home.

5). There is in Bukhaaree and Muslim on the authority of Ibne 'Abbaas (may Allah be pleased with him) that the Holy Prophet offered only two Rak'ats of 'Eid prayer and offered no prayer of any kind before it or after it.

ISLAMIC REGULATIONS.

- 1). The prayer of the two 'Eids is "Waajib" (essential) but not for all. It is essential for all those for whom Jumu'ah prayer is Waajib. The 'Eids' prayer carries the same conditions as does the Jumu'ah prayer with the exception of Khutbah (sermon) which is pre-requisite for Jumu'ah but Sunnat in 'Eids' prayer. The sermon of Jumu'ah is delivered before the prayer but of 'Eids' is delivered after the prayer. Besides, there is no Azaan and Iqaamah for 'Eids' prayer. –[‘Alamgeeree etc].
- 2). Forgoing 'Eid prayer without valid excuse is misguidance and innovation (Bid'at) and offering it in village is Makrooh Tehreemee (odious to the point of forbidden). –[‘Alamgeeree etc].
- 3). It is quite odious to offer Nafil prayer before 'Eid prayer whether one offers in 'Eid Gah (ground or place where 'Eid prayer is offered) or at home and whether 'Eid prayer is Waajib (essential) for him or not. Even if a woman wants to offer "Chaasht" prayer at home, should offer after the 'Eid prayer is over. It is also Makrooh to offer Nafil prayer in 'Eid Gah after the 'Eid prayer is over. However, one can offer at home. If general public offer Nafil prayer even before 'Eid prayer and that too in 'Eid Gah, they should not be forbidden. –[Durr-e-Mukhtaar etc].
- 4). These things, acts are commendable (Mustahab) on 'Eid day: To get the hair cut, to pare nails, take bath, brush the teeth with "Miswaak", to put on fine cloths – new outfits if possible otherwise washed ones, to wear ring, apply indigenous perfume, offer Fajr prayer in the mosque of one's neighbourhood, reach 'Eid Gah before the prayer time, pay Sadqatul Fitr (charity prescribed for 'Eidul Fitr) before the prayer, go to 'Eid Gah on foot, return home from other way than the one taken to 'Eid Gah, eat dates in odd

number if available otherwise any other sweet item like "Sheer Khurmah" (a special sweet dish prepared in milk with dry fruits galore) before proceeding for the prayer, to express joy, give more and more Sadqah (propitiatory offerings), walk to 'Eid Gah with calm, grace and the eyes downcast, to greet, felicitate one another, embrace one another as it is also a way to express happiness, to shake hands and embrace one another after the 'Eid prayer is over as is common among Muslims as a token of love and delight. –[Durr-e-Mukhtaar etc].

5). 'Eidul Adhaa (Baqra 'Eid) is the same as that of 'Eidul Fitr in terms of all the injunctions except that one should not eat anything before 'Eidul Adhaa prayer even though one does not sacrifice animal. However, if one eats, there is no undesirability in it. The other point is that one should not recite "Takbeer" loudly on way to 'Eid Gah for 'Eidul Fitr prayer but for 'Eidul Adhaa one utters Takbeer aloud all the way i.e. "Al Laahu Akbar, Al Laahu Akbar, Laaa Ilaaha Illal Laahu wal-Laahu Akbar, Al Laahu Akbar wa-Lil Laahil Hamd".

6). If 'Eid prayer could not be established/offered on 'Eid day due to some valid excuse, reason (for instance, torrential rain or the sky was overcast and the moon could not be sighted and that the witnesses deposed to have seen the moon at such time that the prayer could not have been offered) then it should be offered on second day. And in case the prayer could not be said even on second day, the 'Eidul Fitr prayer can not be offered on third day but the prayer of 'Eidul Adhaa can be deferred till third day (12th of Zil-Hajj) owing to some valid excuse sans any undesirability. After 12th, it can not be offered at all. If 'Eidul Fitr prayer was not offered on first day without any valid excuse, it can not be said on second day and offering 'Eidul Adhaa prayer after 10th (of Zil-hajj) without any valid excuse is Makrooh. –['Alamgeeree].

7). If one joined the congregational prayer (Jamaa'at) of 'Eid after the Imaam has uttered Takbeer, he should recite the three Takbeer immediately. And in case, he found Imaam in Rukoo' or the Imaam went into Rukoo' when he joined the Jamaa'at then he should say Takbeer-e-Tehreemah standing and then observe Rukoo' and recite the three Takbeers in Rukoo' if could not say in standing posture. If one joined the Jamaa'at after the Imaam has observed Rukoo' of the first Rak'at, he should not utter the Takbeers now but should utter when he offers his missed Rak'at. Likewise, if one joined the Jamaa'at in second Rak'at he should recite the Takbeers of the first Rak'at when he offers his missed Rak'at. -[‘Alamgeeree].

MODE OF OFFERING 'EID PRAYER.

The mode of offering 'Eid prayer is that one should first of all form Niyat (intention) saying "I intended to offer two Rak'ats prayer Waajib of 'Eidul Fitr or 'Eidul Adhaa, as the case may be, along with six Takbeers for the sake of Allah facing the (direction of) holy Ka'bah behind this Imaam (prayer-leader); raise his hands up to the ears with the palms facing the (direction of) Qiblah and then fold them below his navel uttering "Al Laahu Akbar"; recite "Sanaa" (Sub-haana kal-Laahumma) then lift the hands with the Imaam up to the ears and let go of them saying "Al Laahu Akbar"; raise the hands again and let them go saying Al Laahu Akbar and then lift the hands again and then fold them below the navel saying Al Laahu Akbar meaning fold the hands on first Takbeer and let go of the hands on second and third Takbeer and fold them on fourth Takbeer. This process may be kept in mind by the point that the hands have to be folded where recitation is done and where no recitation is to be done, the hands should be let free.

Then the Imaam should recite "A'ooz" and "Bismil Laah" in soft voice and then recite Al-Hamd Shareef and other Surah and Muqtadee (followers) should keep mum

whether the voice of the Imaam reaches their ears or not. They should remain standing silent with their hands folded like an obedient servant.

Warning! Don't spoil your prayer and put the worshippers into confusion by using loudspeaker unnecessarily. It often goes out of order (or power fluctuates or breaks down just in the course of prayer), with the result Muqtadees are upset – some are in Qeyaam, some are in Rukoo', some are in Sajdah and some are in Qa'adah. In short, there is pell-mell. If it does not go out of order and works perfectly even then its use does not enhance the reward (Sawaab) of the prayer. Frankly speaking, its every component/accessory is enough to deflect the worshippers from the prayer besides the concern as to whether the prayer has been accomplished by its use or not is also there.

Well, the Imaam should, after having completed Qiraa-at, perform Rukoo' and Sujood and Muqtadees should also observe Rukoo' and Sujood following the Imaam and then stand up for second Rak'ah with the Imaam. Now the Imaam should recite Al-Hamd Shareef and another Surah. The Muqtadees should remain quiet. After Qiraa-at, the Imaam should utter Takbeers three times and Muqtadees should also follow him. Let go of the hands every time without folding them. On fourth Takbeer, Muqtadees should observe Rukoo' with the Imaam without lifting hands. This reveals that the prayer of 'Eids has six more Takbeers – three in first Rak'at which are uttered after Takbeer-e-Tehreemah and before Qiraa-at and three in second Rak'at which are uttered after Qiraa-at and before the Takbeer of Rukoo'. In all the six Takbeers the hands are raised. And then the Muqtadees should perform Rukoo' and Sujood and recite Attah-yaat, Durood Shareef and Du'aa and say Salaam with the Imaam. Thereafter they should remain sitting there with calm and dignity as another injunction of the Shari'ah is still there to follow –

meaning deliverance of two sermons (Khutbahs) by the Imaam. The Muqtadees should listen to the Khutbahs attentively and not let their urge of shaking hands with and embracing (the relatives and friends to greet them) to override the divine command, for, listening the 'Eids' sermon is Waajib whereas shaking hands with and embracing as a token of greeting is Mustahab (desirable act). Therefore, the believers should avoid the greetings until the Imaam has delivered the sermons otherwise they will incur sin on ignoring the Waajib. After the Khutbah is over, collective supplication (Du'aa) should be made for all the believers in general and for one's parents, teachers and spiritual guides (Mashaa-ikh) in particular. Wal Laahul Muwaffiqi Lil-Sawaab. (Allah alone grants guidance).

SIGHTING OF THE MOON.

Allah Almighty says, "Yas-aloonaka 'Anil-a-hillati Qul Hi-ya Mawaaqetu Lin Naasi wal-Hajj" (O' beloved! People ask you about the Moon. Say you, these are the signs of time for mankind and pilgrimage [Hajj]).

At another place, the Holy Qur-aan says, "Waqaddra hoo Manaazila Lita'lamoo 'Adadas Sineena wal-Hisaab" ([It is He Who made the Sun bright and the Moon shining] and set stages [of journey] for it so that you may know the numbering of years and the reckoning).

Holy Prophet Saieyidinaa Muhammad Mustafaa (may Allah grace him with His choicest blessings & peace bounteously) was asked as to what reason and prudence were there in the Moon's wax and wane. Meaning the Moon when it appears is very thin but it gradually increases day by day until it is full and then begins to decrease gradually until it is again thin and at last vanishes.

The Glorious Qur-aan answered the question saying . "Hi-ya Mawaaqetu Lin-Naasi wal-Hajj" meaning the appearance of the Moon, its wane and wax and its

disappearance in the end of the course are the signs of time for the mankind's terrestrial and celestial affairs and reckoning. Thousands of our religious and worldly matters are connected with it – agriculture, business, transaction of cash and time and days for fast, 'Eid, 'Eddat (probationary period for a widow or divorced woman), days of menstruation, periods of breast-feeding a baby boy and baby girl, times of weaning and time of Hajj are determined with the help of the Moon. At the outset, the Moon is thin which leads to believe that these are the early dates of the month; when it is full, it leads to believe that there are middle dates of the month and when it disappears, it leads to believe that the month is nearing completion. Likewise, the daily movement and waxing and waning state of the Moon also guide the mankind in their religious and temporal affairs. Similarly, the months are calculated and arranged in a year.

This divine calendar remains always open in the firmament to guide and help all and sundry to calculate time and date and arrange days in a month and months in a year irrespective of what language they speak and what country or part of the world they belong to.

The religious scholars say that there are twenty-eight (28) stages of journey set for the Moon which are divided into twelve (12) "Burooj" (signs of the Zodiac). Each Zodiacal sign (Burj) comprises $2 \frac{1}{3}$ stages of journey. The Moon stays in one stage of journey every night and hides for two nights otherwise for at least one night if the month is of 30 days.

What the divine intention in connecting "Lita'lamoo 'Adadas Sineena wal-Hisaab" (that you may know the numbering of years and the reckoning) with "Qaddraho" (has set the stages of journey) signifies is that calculation of time and age should base on lunar calendar. Since the Shar'ee (Islamic) affairs depend on lunar calendar,

therefore, its arrangement is "Fard-e-Kifaa-yah" (an obligatory requirement which will be met if done by a few Muslims). It is no matter if one is compelled to run his business matters in accordance with Gregorian calendar but using solar (Gregorian) calendar unnecessarily is against the spirit of Islaam. Gregorian calendar will not be reliable at all for such injunctions of the Shari'ah that depend on sighting of the Moon and lunar calendar. For example, on whatever date of Islamic (Arabic, lunar) month a believer (male or female) became solvent (Saahib-e-Nisaab), the same date and month of next lunar calendar would be Zakaat (poor-due) year for him/her if the believer remained solvent till the completion of the Zakaat year. Depending on Gregorian calendar in the case is Haraam (un-Islamic act).

In brief, Islaam has based the calculation of the year on lunar system and has adopted no any intercalated month to equalize this calculation with the solar (Gregorian) one. Since Islaam is the natural religion therefore it was necessary that the Holy Prophet would like such mode of calculation that conformed to the principles of nature and religious prudence and conveniences. One religious prudence and convenience of them is that the Islamic (lunar) months rotate in all seasons so that the universality of Islaam benefits the Muslims worldwide and that the people of one hemisphere do not have to continue facing the winter and of the other continue enduring the summer.

ALLIED REGULATIONS.

1). Sighting the Moon of the five months is "Waajib-e-Kifaayah" (an essential requirement which will be met if even a few believers in a locality try to see the Moon otherwise all will be sinner). The months are Sha'baan, Ramadaan, Shawwaal, Zee-qa'dh and Zil-hajj.

Sighting the Moon of Sha'baan is essential to determine the first day of Ramadaan meaning if the sky is

overcast on the night the moon of Ramadaan is sighted, the believers may start observing fasts after completing 30 days of Sha'baan; of Ramadaan to observe fasts; of Shawwaal to finish the fasting; of Zee-qa'dh for Zil-hajj and of Zil-hajj is essential for determining the days of 'Eidul Adhaa.

[Fataawaa-e-"Rizviyah]

2). Evidence of a sane and mature Muslim "Mastoor" (believer whose outward conduct conforms to the Shari'ah but his other credentials are not known) or an 'Aadil person (whether they are male and female) will suffice to prove the appearance, sighting of the moon of Ramadaan if there are clouds in the sky or dust in the moors. 'Aadil person means the one who is pious, i.e. he/she shuns major sins, does not insist on minor sins and also avoids such acts that are inimical to the norms of decency and the spirit of Islamic faith, for example, to eat openly in markets or at public places. –[Durr-e-Mukhtaar etc.].

3). Evidence of a "Faasiq" (sinner, transgressor) is not acceptable in respect of sighting of the moon even of Ramadaan moon. But in case, he hopes that his evidence will be accepted then he is required to give the evidence. – [Durr-e-Mukhtaar]. Possibly, some others like him also give evidence and the competent authority before whom the witnesses give their evidence may accept their evidences having "Zann-e-Ghaalib" (strong presumption) that so many people can not speak lie unnecessarily if 'Aadil witnesses are not available and on this basis the competent authority may announce sighting of the moon, particularly of Ramadaan thereby adopting the way of "Teseer" (ease, facilitation for the believers). Wal-Laahu A'lam (Allah knows better).

4). The 'Aadil person who saw the moon of Ramadaan is required to give evidence the same night even a veil-observing woman who saw the moon is required to give her

evidence the same night even without seeking her husband's permission if the proof of Ramadaan moon wholly depends on her evidence otherwise not.-[Durr-e-Mukhtaar]. Though in such condition the woman is not required to seek permission from her husband yet she should not step out of her house without "Mehram" (husband or blood relation) to avert misgivings and calumny by vicious women. She should better seek permission from her husband nay; accompany him to give the evidence. Doing so is a virtuous deed under the Shari'ah. Wal-Laahu Ta'laa A'lam. (Allah Almighty knows better).

5). If the sky is clear, the proof of appearance of the moon must be evidenced by a large number of witnesses. How many witnesses are required for the purpose? It is up to Judge (Qaazee, Qaadee) to collect as many evidences as to satisfy him for the declaration of the moon. But in case, the witness deposes to having seen the moon from outside the city or from a high place, his single evidence will be acceptable for Ramadaan moon provided that he is Mastoor (whose external conduct is consistent with the Shari'ah but his "Baatin" [internal self] is not known). However, such evidence will not be acceptable for the moon of other month than the Ramaadan. -[Durr-e-Mukhtaar].

6). If the sky is not clear then the evidences of two men or one man and two women are required for all other months inclusive of Shawwaal and Zil-hajj than Ramadaan. All the witnesses must be 'Aadil and none of them has ever been penalized for adultery under the Islamic Law even though he has repented. -[Durr-e-Mukhtaar].

7). Every witness is required to say, "I testify" while giving evidence as evidence without it is not valid. However, the witness is not required to say this for the moon of Ramadaan if the sky is overcast or there is dust in the moors. It will be enough to simply say that I saw the

moon of Ramadaan with my own eyes today or yesterday or on such and such day. –[Durr-e-Mukhtaar, 'Alamgeeree].

8). The one before whom the witnesses evidenced is not required to probe the witness as to where did he see the moon from or what side or at what height did the moon appear etc. –['Alamgeeree]. However, the witness can be cross-examined if his statement is dubious particularly in the evidence of 'Eid's moon because some people unnecessarily visualize the moon of 'Eid in the sky in delusion and then claim its sighting.

9). Appearance of the moon at one place is not meant for only that place but is for the whole world. However, its appearance, sighting will be reliable for other place only when the sighting of the moon is vindicated on that day and date by the Shar'ee proof. Meaning eyewitness (the one who himself saw the moon and evidenced the sighting) or eyewitnesses deposed to having seen the moon before the Qaadee who found the witnesses reliable and declared the moon. Or a number of groups of believers came in from other places, towns and told that the moon was sighted there and people observed fast or celebrated 'Eid.

[Durr-e-Mukhtaar]

10). Telegrams and telephonic messages are not reliable for the sighting of the moon under the Shari'ah. Breaking the fast before time on the news of telegram or telephone is unlawful and the breaker is undoubtedly a sinner even though it is proved later that it was 'Eid on the day one broke one's fast before time, for, completion of Ramadaan was not proved from any Shar'ee argument, reason till the one broke one's fast before time whereas the continuance of the holy month of Ramadaan was in fact proved till then. So the breaking was against the Shari'ah and thus was quite a sinful act. As for telegrams and telephonic messages, the telegram is not worth even a letter that carries handwriting

and signature of the writer, and it does not. The religious scholars say that even the letter is not reliable. Therefore, telegram can not be relied upon under the Shari'ah. And in telephone, only voice is heard and the religious scholars emphatically clarify that no injunction of the Shari'ah can be based on the voice heard from behind (with the speaker invisible to the listener) as there is great likelihood of copying and resemblance of somebody's voice on telephone.

What an irony that in courts and offices where evidences are required in connection with worldly or religious matters, the evidence of any witness is not relied upon and accepted on telephone or by telegram but instead under the code of evidence, the witness is required to present himself before the court for evidence so that his personality and credentials could be examined. And when it comes to "Royat-e-Hilaal" (sighting of the moon) on which a number of temporal affairs and religious worships of the Muslims depend, no prudence is shown even as little as is shown in arranging evidences for the court to settle a dispute of paltry sum. "Yaa Laieta Qaume Ya'lamoona." (Would that people may know what they are doing).

An essential warning!

What formulas, maxims and calculations people have invented about appearance of the moon other than the dictates of the Shari'ah are simply incredible, for example, telegram, telephone or letters or newspapers or rumours or hearsay like the moon has been sighted at such and such place, town. Likewise, calendars indicating that Ist of such and such lunar month is on so and so day and presumptions, guesses and conjectures like the moon was large, very bright and stayed long in the sky, therefore, it was of yesterday. Such guesses and conjectures are not worth even the calendars and calculations of the astronomers. There is in a tradition that it is one of the

signs of the time towards the end of the world that the moons would appear swelled meaning would look large. Likewise, the devised formulas and experiences, for example, Ist of Ramadaan will fall on the day on which 4th of Rajab fell or 10th of Zil-hajj will fall on the day on which Ist of Ramadaan fell or Ist of this Ramadaan will fall on the day on which 5th of Ramadaan of the out-gone year fell or there have been four consecutive months of 30 days therefore, fifth one will be definitely of 29 or there have been three consecutive month of 29 days therefore, the fourth one will be definitely of 30 are unreliable due to having no Shar'ee argument, proof. [Fataawaa-e-Rizviyah]

OF SICKNESS.

Sickness is a great boon. It carries innumerable benefits. Although the sick apparently suffers yet actually he/she gets the treasures of ease and comfort. This ostensible illness which man considers as sickness is in fact a tremendous cure of spiritual diseases. Real sickness is spiritual diseases which one should fear and take them as fatal ones.

It is a common thing that however much one is negligent of Allah Almighty and His Messenger but when one falls ill, remembers Allah and His Messenger and begs His forgiveness. High-ranking servants of Allah are those indeed who also welcome discomfort as whole-heartedly as they receive the comfort and delight. The weak like us should at least show patience and calm and not let the "Sawaab" (reward) go waste by bewailing and crying. Everybody knows it that impatience and wailing can not avert suffering. Therefore, one should not lose the great reward beneficial to one in this world and the world hereafter.

Some ignoramuses (male as well as female) speak unbecoming and derogatory words even go to the extent of blasphemy in disease or distress imperiling their faith. Even

some people (may Allah protect us) attribute 'oppression' to Allah Almighty. Such people are like those about whom the Holy Qur-aan says, "Khasirad Dun-yaa wal Aakhirah" (Losers in both the worlds).

The believers should read the following "Ahaadees" of their beloved and glorious Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) carefully and memorize them for action. May Allah Almighty bless us! Aameen.

The Holy Prophet says:

1). Allah Almighty scrapes sins from the sheet of action of the believer by dint of distress, grief, pain and sorrow that face him even a thorn that pierced him.

[Bukhaaree & Muslim]

2). Allah Almighty causes shedding of evils of the believer by means of what affliction, it may be a disease or any other suffering that faces him like a tree that sheds its leaves. –[Bukhaaree & Muslim].

3). Do not say the fever bad, for, it removes failings (sins) of the believer as the furnace removes dross from iron.

[Muslim Shareef]

4). When a believer suffers distress, Allah Almighty commands the Angel to write what he used to do before the distress (meaning his virtuous deeds). So if Allah wishes him recovery, He cleanses him (of the sins) and if wishes him death, He forgives him and shows mercy.

[Sharah-us-Sunnah]

5). If a high rank is set for a believer in the knowledge of Allah but his failings impede the attainment to it, Allah Almighty puts him or his property or his children into distress or calamity and then grants him fortitude to endure

it patiently – so much so that he attains to the rank which was fixed for him in the knowledge of Allah.

[Ahmed & Abu Daa-ood]

Regulation: It is unlawful to desire death to escape grief and distress of this mortal world. O' brother! What goodneses have you accumulated for the next world that you run from here? If you knew the agony of death you would wish that the death may spare you for a few days even in return for facing all calamities and sufferings of the world all alone.

The Holy Prophet said no believer should wish for death due to distress, grief. If he can not help doing so then he should supplicate, "O' Allah! Keep me alive as long as life is better for me and take my life back when death is better for me."

However, supplication (Du'aa) of death for oneself is permissible when there is Fitnah (plethora of differences) in Muslim community and one fears the loss of one's faith. There is in a Hadees that none of you should desire death until he loses confidence, power to do virtue.

[Durr-e-Mukhtaar]

Inquiring after the sick is Sunnat which carries great blessing. Some of the prophetic sayings in this respect are propounded:

1). If a believer goes to inquire after another believer in the morning, 70,000 Angels beg Allah's forgiveness for him till evening and if goes in the evening, 70,000 Angels supplicate for his forgiveness till the morning and he will get a garden in paradise. –[Tirmizee].

2). If you go to inquire after the sick, request him to pray for you as the supplication (Du'aa) of the sick is like that of the Angels. –[Ibne Maajah].

3). The best way of inquiring after the sick is that the visitor stays for a short time with the sick. –[Baheeqee].

4). When you go to inquire after the sick, express hope that he will live long. It will avert nothing but will comfort the sick. –[Tirmizee].

5). When a believer visits the ailing believer should recite this Du'aa seven times. If the sick is not destined to die, he will surely recover. "As-alul Laahal 'Azeema Rabbal 'Arshil 'Azeemi Aein-yashfiyak" (I implore Allah, the Most Great, Who is the Owner of the throne of Glory, to cure you).

Regulation: Visiting the sick to inquire after his well being is Sunnah (prophetic practice). If one is sure that his/her visit will cause inconvenience to the sick then one should abstain from it. But in case, they have strained relation, the one should try to remove the cause of displeasure anyhow as the Holy Prophet is reported to have said that it is unlawful for a believer (male & female) to remain displeased with his Muslim brother for more than three days. If there have been three days, one should visit the angry brother and greet him (say Salaam). If the angry responds the Salaam, the both will get the reward otherwise the angry will incur sin and the one who tried to bury the hatchet is now free from the sin of severing the relation. – [Abu Daa-ood]. But in case, the sick has severed ties with someone due to his any bad act which is also considered an evil under the Shari'ah then the latter should improve himself and beg forgiveness of Allah so that people do not displease with him and Allah and His Messenger are also pleased with him.

Regulation: When one visits the sick and notices the signs of anxiety on his person, one should avoid the expression of seriousness even by a gesture of the head before the sick. One should speak good words to the sick, inquire after his well being and console him. The Holy Prophet used to recite "Laa Ba-sa Tahoorun Inshaaa Al-Laahu Ta'aalaa"

(there is no cause of worry. If Allah wills, this ailment will cleanse you of sins) while visiting the sick.

CURE OF DISEASES.

Regulation: Seeking treatment for any disease is not essential. If a sick did not get himself/ herself treated and died, he/she would not be considered sinful for not getting the disease cured. But it does not mean that the sick should not get treatment. He/she should seek treatment believing that it is Allah Who heals. He (Allah) has placed efficacy, potency in medicine to cure disease. There is in a Hadees that Allah Almighty has created cure for every disease. When the sick takes the medicine, his/her disease is cured by the command of Allah except for old age. ['Alamgeeree]

Regulation: It is Haraam (un-Islamic, unlawful act) to use any of human limbs as medicine. -['Alamgeeree]. It is also unlawful to use Haraam things as medicine, for, there is in a Hadees that Allah Almighty has placed no healing power in Haraam things.- [Durr-e-Mukhtaar, Raddul Muhtaar]. Most of English medicines contain spirit and alcohol; therefore, such medicines should not be used at all.

Regulation: Superficial application of wine/alcohol is also Haraam, for example, one applied it to one's own wound or to animal's wound or used in treating a child. Use of wine, alcohol in all such cases is sinful and sinner is he/she who advised its application.- ['Alamgeeree]. Being compelled by love and affection, some parents give their children brandy during ailment particularly in pneumonia on the advice of doctor thinking that the child is innocent. No doubt, the child is sinless but the parents incur sin by giving brandy to their kid knowingly.

Regulation: Some women give opium to their children with a view to causing them sleep in intoxication so that

they could do all their family chores with ease. Doing so is also sinful because the opium given to the child, though in a very little quantity, stupefies his/her mind.

[Bahaar-e-Shari'at]

Regulation: Dry intoxicants like hemp, opium etc. are not impure (Najis). So it is no matter if its paste is used superficially (smeared on any part of the body or wound). Such application will not cause intoxication and hence no unlawfulness. –[Bahaar-e-Shari'at].

Regulation: Using medicine for abortion or getting the pregnancy aborted by doctor or mid-wife is impermissible whether the pregnancy has developed into foetus or not. However, abortion in genuine cases/valid excuse is permissible. For instance, a woman who is breast-feeding a baby goes pregnant and her husband is not financially sound to engage a midwife to breast-feed the baby or is financially sound but midwife is not available and the pregnancy will dry up milk in her breast threatening life of the baby. Under this compulsion, abortion is permissible provided that the pregnancy has not developed into foetus whose span of development is first 120 days (four months). –[Raddul Muhtar]. So abortion before this is permissible.

Beneficial points.

1). If one sees somebody suffering from such an ailment or adversity which is abhorrent to human nature should recite this Du'aa. One will, by the grace of Allah, be safe from the affliction: "Al-Hamdu Lil Laahil Lazee 'Aafaanee Mimmab-talaaka Bihee wa-Faddalane 'Alaa Kaseerim Mimman Khalaqa Tafdeela" (Thanks to Allah Who protected me from the misfortune you are afflicted with and He preferred me to some in His creation).

2). If one sees something undesirable or finds bad omen should recite this: "Al-Laahumma Laa Ya-tee Bil-hasanaati Illaaa Anta wa-Laa Yadfa'us Saiey-aati Illaaa Anta wa-Laa Haula wa-Laa Quwwata Illaa Bil-Laahil 'Ali-yul 'Azeem" (O' Allah! None but You alone bring [us] goodnesses and none but You alone ward off evils and there is no might but in Allah, the Most High, the Most Great, to save [us] from sins and enable [us] to do virtuous acts).

OF DEATH.

Everyone has a particularly fixed age, which is neither increased nor decreased. When his/her predestined time is over, "Malikul Maut" (Angel of death) meaning Hadrat Izrael (peace be upon him) visits him/her and takes the soul out of his/her body however much he/she endeavours to avert it. This is called death.

At the time of death one undergoes dreadful ordeal. All that which will follow in the world hereafter depends on the end of the dead on Islamic faith or otherwise. Satan is all out to ambush the believers. Successful are those whom Allah Almighty saves from the wiles of devil and blesses with the end on Islamic faith. The Holy Prophet said whose last word was "Laa Ilaaha Illal Laahu" (there is no god but Allah alone) meaning who recited "Kalimah-e-Taiey-yib" i.e. "Laa Ilaaha Illal Laahu Muhammadur Raṣoolul Laah" would be admitted into paradise. Now listen to some regulations to this effect in brief:

When the death of one is nigh and there appear the signs of death i.e. one gasps, legs slacken rendering him/her unable to stand, nose becomes inclined to one side, skin of the face stiffens and both temples sink, he/she should be, according to Sunnah, turned on his/her right side facing the Qiblah. It is also permissible to make him/her lie flat with the feet towards the Qiblah but his/her head may be raised a little (placing some soft thing beneath it). If doing so

troubles the dying person let him/her remain in whatever position he/she is.

Regulation: The dying person should be persuaded meaning Kalimah-e-Taie-yib or Kalimah-e-Shahaadat should be recited aloud before him in a suggestive way so that he may also recite it. But he should not be asked or stressed to recite the Kalimah because he may be in agony and might speak such a word that may jeopardize his/her Eimaan (Islamic faith).

It is better that pious and virtuous men remain beside him at the time of persuasion (Talqeen). Recitation of Surah Yaaseen and placing fragrance there, for example, incense or aloe stick may be burnt, are commendable acts.

[‘Alamgeeree]

And when he has recited both the components of Kalimah-e-Taie-yib give up the suggestion so that he does not become sick of it due to affliction of death. But if he speaks any word after the recitation of Kalimah then repeat the Kalimah so that his last words be “Laa Ilaaha Illal Laahu Muhammadur Rasoolul Laah”. Mind it that Laa Ilaaha Illal Laahu” is not acceptable without “Muhammadur Rasoolul Laah”. –[Hul-yah etc].

Regulation: Woman in “Haiz-o-Nifaas” (menstruation and bleeding after childbirth) can visit dying person. [‘Alamgeeree]. But the woman whose Haiz-o-Nifaas is over but she has not yet taken bath and seminally polluted man (Junub) should not visit the dying person. There should be no picture and dog in the house, as the Angels of mercy do not enter such house. People sitting beside him should keep praying to Allah Almighty for themselves and for the good end of the dying man as well. No foul word should be spoken there for Angels say “Aameen” on whatever is spoken beside a dying person. If there appears agony of death on him, “Surah Yaaseen” and “Surah Ra’ad” should be recited. –[Bahaar-e-Shari’at].

Regulation: After the soul has left the body of the dying person (meaning death is confirmed), the head and chin should be fastened together with a wide strip of cloth to close the mouth, eyes be closed and fingers, hands and legs straightened. This work should be done by one of the family members like father or son who could do it gently. – [Johar-e- Ni-yarraah]. Iron or wet-clay or any weighty thing may be put on his stomach so that it does not bulge out.- [‘Alamgeeree]. But it should not be too weighty that troubles the dead. –[Durr-e-Mukhtaar]. The body should be covered with cloth and protected from wetness of the ground. –[‘Alamgeeree].

Regulation: This Du’aa should be recited while closing the eyes: “Bismil Laahi wa-‘Alaa Millati Rasoolil Laah. Allaa Hummaa Yassir ‘Alaiehi Amrahu wa-Sahhil ‘Alaiehi Maa Ba’dahu wa-As’ad Biliqaa-ika Waj-al Maa Kharaja Ilaiehi Khaieram Mimma Kharaja ‘Anh” (Allah, in the name of, and in accordance with the community [religion] of the Messenger of Allah. O’ Allah! Make his task easy for him and make light for him what follows, grace him with Your Sight and make the hereafter [the place where he has gone] better for him than the world he left).

Regulation: Debt, if the dead owed to, should be repaid immediately as there is in a Hadees that the deceased remains entangled in debt until defrayed. And there is in another tradition that the soul of the dead remains suspended until his debt is cleared. –[Raddul Muhtaar].

Regulation: It is lawful to recite the Holy Qur-aan near the dead provided that the body is fully covered with a piece of cloth and remembrance and glorification of Allah (Tasbih and Zikr) are permissible without any condition.

[Raddul Muhtaar]

Regulation: In case of accidental death, washing and shrouding of the dead should be deferred until the death is confirmed –[‘Alamgeeree], for, he might have fallen into death-swoon.

Regulation: If a woman died and baby in her belly is alive, it should be taken out operating on the left side of the belly. And in case the baby has died inside the belly of a (living) woman threatening her life then the baby can be cut, if need be, to facilitate delivery. But if both the mother and baby are alive, cutting the baby is unlawful however severe pain she (mother) is undergoing.

[Durr-e-Mukhtaar, ‘Alamgeeree]

Regulation: Neighbours, relatives and friends of the deceased should be informed of his death in order that more and more people may participate in funeral prayer and also pray for him, as they owe to offer his funeral prayer, and make Du’aa for his forgiveness. –[‘Alamgeeree etc.].

Regulation: Sitting on ground near the dead is commendable act. However, it is also not forbidden if one sits on four-poster (Charpai), wooden-bed, chair etc.

[Fataawaa-e-Rizviyah]

Regulation: Cooking food in a house where somebody has expired is neither forbidden nor sinful act under the Shari’ah. Since the bereaved family does not prepare food owing to being grief-stricken, therefore, it is a Sunnat to send food for the bereaved family on first day (of the death) and they should be persuaded to have it if they do not take. Food should be sent neither on 2nd day nor for more people (than the family members) nor others should eat from it.

[Fataawaa-e-Rizviyah]

WASHING & SHROUDING OF THE DEAD.

Regulation: Washing the dead is “Fard-e-Kifaayah” meaning if a few believers washed the dead all would be relieved of the obligation. –[‘Alamgeeree].

Regulation: The one who washes the dead can seek payment for the wash provided that other washers are also available there where the death occurred. But doing the job without payment is commendable and rewarding act. And in case, other washers are not available then taking the payment is not lawful. –[‘Alamgeeree].

Regulation: The method of washing the dead is that the wooden-bed or plank on which the body is to be bathed should be fumigated three or five or seven times meaning the pot in which the flagrant substance is burning should be moved round the wooden-bed or plank and then have the dead laid on it. Cover it with a piece of cloth from the navel down to the knees.

Then the washer should wrap his/her hands in cloth and do “Istinjaa” (abstersion) to the dead and then administer Wudoo like the one done for prayer i.e. wash the face, hands up to (inclusive of) elbows, do “Masah” (rubbing of the head with wet hands) of the head and wash the feet leaving out washing of hands up to wrists, gargles and pouring of water into nostrils. Wet cloth or cotton should be passed over the teeth, gums, lips and into the nostrils. Then the washer should wash the head with gilly flowers if not available, with pure soap manufactured by an Islamic soap factory or gram flour or any other cleansing substance if available otherwise the simple water is enough to serve the purpose.

Therefore, he/she should lay the dead left sideways and pour luke-worm water boiled with the leaves of Jujubes’ tree (buck thorn family tree) if available. Otherwise simple boiled water (luke-worm) from the head

down to the feet in such way that the water reaches the wooden-bed or plank and then lay it right sideways and pour the water similarly. Then have the dead seated with support and hand be pressed on its belly slowly downwards. If any impurity comes out, remove and wash it. No need to repeat ablution and bath (as such emission does not affect them). In the end, camphor-water should be poured over the body from the head to the feet and then dry it up gently with a piece of clean cloth.-[‘Ammah Kutub].

Regulation: Pouring water over the whole body once is Fard (obligatory act) and thrice is Sunnat. It is Mustahab (desirable act) to cover the place where the dead is to be washed so that no other one could see it than the washer and those assisting him/her in the process. The body should be placed for bath either in the way as is placed in grave i.e. right sideways with the face towards the Qiblah or have it laid with the feet facing the Qiblah or in the way that is easy for them. –[Alamgeeree].

Regulation: The washer should himself/herself be in the state of purity. It is undesirable if seminally polluted woman or the one who is faced with “Haiz-o-Nifaas” gave bath to the dead. However, bath would be in order. It would not be undesirable if the one who was not in the state of ablution washed the dead. The washing man/woman should wash the dead with all care and if he, she notices something good like the face of the dead got bright or fragrance emanated from the body, should tell the others and if notices something bad, should abstain from disclosing it to the others. –[Alamgeeree].

Regulation: Husband can neither wash his dead wife nor touch her. However, seeing her is not forbidden. –[Durr-e-Mukhtaar]. The common notion that the husband can neither shoulder the bier of his wife nor lower her body into grave nor can see her face is quite silly. What is forbidden

is washing and touching her body only. When strangers shoulder the bier and carry it to graveyard then why cannot her husband do? –[Fataawaa-e-Rizviyah].

Regulation: If a woman seminally polluted or suffering from Haiz-o-Nifaas died, only one bath (Ghusl) would be enough. However many baths one may owe only one Ghusl relieves the polluted person of all the Ghusls.

[Durr-e-Mukhtaar]

Regulation: If the body is in such condition that its skin will peel off by the touch of hand then water should be poured over it only. –[‘Alamgeere].

Regulation: It is no matter if cotton is placed in nose, ears, mouth and other openings of the body but it is better if not done. It is Makrooh Tehreemee (odious to the point of being forbidden) and sinful to comb the hair or pare the nails or shave or trim or pinch out the hair of any part of the body. Injunction to this effect is that the body should be buried as it is. If nails have been pared or hair removed, they should be kept in shroud for burial with the dead.

[‘Alamgeeree, Durr-e-Mukhtaar etc.]

Regulation: Both hands of the dead should be placed on his/her sides not on the chest because placing the hands on the chest is the way of infidels. Some people place the hands near the navel as is done in prayer during Qeyaam (standing upright). This also should not be done.

Regulation: Buying new large earthen jar or spouted jug to wash the dead is not necessary. The pots in use in family can be utilized for the purpose. Some ignorant people discard or break them after use, which amounts to wasting money. Doing so is an unlawful and Haraam (un-Islamic) act. It is also a folly to think that the pots have become Najis (impure) after use. The sprinkles that fall on the pots

while washing the dead do not render them impure just as the sprinkles that fall on the pots while performing Ghusl or Wudoo do not. If the sprinkles of impure water fell on the pot, they may be washed. Washing will make them clean, pure. Some people place the used large earthen jar and spouted jug in mosque. If it is done with the intention that worshippers will use the pots which will benefit the dead then it is good. And if it is done thinking that their retention at home is bad omen then it is a sheer foolishness. Some people also throw away leftover water of the large earthen jar, which is also Haraam. It should be used not wasted away. –[Bahaar-e-Shari'at].

Regulation: Shrouding the dead is “Fard-e-Kifaayah” meaning if only one man provides shroud, all will be relieved of the obligation otherwise all people will incur sin. –[‘Ammah Kutub].

Regulation: Man’s shroud, according to Sunnat, consists of three pieces of cloth i.e. “Lifaafah” (outer covering), “Izaar” (inner covering) and “Qameez” (shirt-like garment without front opening and sleeves). And for woman five pieces of cloth are Sunnat i.e. “Lifaafah” meaning “Chaadar” (outer covering, sheet), “Izaar” meaning “Tehband” (inner covering), “Qameez” meaning “Kafnee” (shirt-like garment without sleeves), “Orhnee” (sheet) and “Seenah Band” (chest covering). –[‘Ammah Kutub]. Placing any other Tehband (inner covering) or kerchief in the shroud than these five pieces of cloth is an innovation (Bid’at) and impermissible.

Regulation: Lifaafah (outer covering, sheet) should be long enough to be tied easily on the head and foot ends and Izaar meaning Tehband (inner covering) should be from the head to the feet meaning smaller than Lifaafah in length i.e. without extra cloth for knots at both ends. And Qameez meaning Kafnee (shirt-like garment) should be from the

neck up to, inclusive of, knees and its front and back should also be equal in length. Some ignoramuses have its back shorter than the front in length, which is wrong. It should also be without front opening and sleeves. Woman's Kafnee should be slit on the chest. Orhnee should be three hands meaning 1 ½ yards in length. "Seenah Band" should be from the chest to navel and better up to the thighs. – [‘Alamgeeree, Raddul Muhtaar etc.]. It is Haraam (unlawful act) to place antimony and comb in the shroud. However, these things can be given to a beggar as charity.

[Fataawaa-e-Rizviyah]

Regulation: The method of shrouding the dead is that after having washed the dead, it should be dried up gently with a piece of clean cloth so that the shroud does not become wet and get the shroud fumigated once or thrice or five or seven times not more than this. Then the shroud should be spread i.e. first the big sheet of cloth then outer-covering (Lifaafah) and on it inner covering (Tehband, Izaar) and then shirt-like garment (Kafnee) thereon. And then the dead should be laid on these cloths and Kafnee be put on it. Perfume should be applied on the whole body and camphor be applied to the forehead, nose, hands, knees and feet. After putting Kafnee on female dead, her hair should be divided into two parts and put them on the breast over the Kafnee (one part on the right side and the other on the left). Orhnee (sheet) should be spread under her upper half of the back and folding its remaining portion from the head-side, put it on the face like veil spreading up to the chest. Its size in length is from under the upper half of the back to the chest and in width from the lobe of one ear to the lobe of the other's. Some women cover the face of female dead as is done during life, it is quite unnecessary and against the Sunnah. And then the left side of the Izaar should be turned on the body and similarly the right side on it and then the Lifaafah should be folded in the same manner so that the right side of the wrapping is on the top. It should be tied on

the head and below the feet to avoid its unfurling. And then “Seenah Band” should be placed on all these pieces of cloth, spreading from the breast up to the thighs and then tied. –[‘Alamgeeree, Durr-e-Mukhtaar etc.].

Regulation: If shroud could not be arranged according to the Sunnah for woman than three pieces of cloth i.e. Lifaafah, Izaar and Orhnee or Lifaafah, Qameez and Orhnee are enough for her. If even these pieces are not available then whatever is available is enough but should be at least a piece of cloth which could cover the whole body. And shrouding a female dead in less than three pieces of cloth unnecessarily is impermissible and odious act.

[‘Alamgeeree]

Regulation: Shroud should be of nice quality cloth meaning should carry the price of what cloths the female dead used to wear on visiting her parents. A prophetic saying (Hadees) stresses, “shroud your dead in good cloth as they see one another and express their happiness on having been shrouded in the cloth of nice quality”. The best shroud is of white cloth, for, the Holy Prophet said, “bury your dead shrouding in white cloth”. –[Raddul Muhtaar etc]. The dead can be shrouded in old cloth too provided it is washed and clean because clean shroud is nice and desirable. –[Joharah].

Regulation: Some poor and needy people can arrange shroud only in such quantity that could cover the whole body but can not arrange according to the Sunnat (due to poor financial position) and request the others to help them arrange the shroud according to the Sunnat. Doing so is impermissible because seeking financial help without any genuine need is not lawful and in the given case there is no need to ask others for help. But in case one can not afford even the requisite shroud then one can request the other(s) for help as per the need but not more than needed.

However, if other Muslim brothers arrange the shroud according to the Sunnat of their free will than they will, by the grace of Allah Almighty, get full reward of the virtue.

[Fataawaa-e-Rizviyah]

Regulation: Saffron or dark-saffron coloured or silk shroud is forbidden for man but lawful for women meaning what cloth (colour and quality-wise) a man can wear in life, can be used for his shroud. And wearing of what cloth by a man is unlawful in life, is also unlawful for his shroud.

[‘Alamgeeree]

Regulation: If a piece of the cloth which one got from other for shroud was left, one should return it to the donor if one knows him otherwise may be used for other needy’s shroud. If not possible then give it to any indigent as charity. –[Durr-e-Mukhtaar].

Regulation: Placing a large inter-woven garland on shroud is not impermissible at all under the Shari’ah. Doing so is a praise-worthy act like placing flowers on grave. Flowers glorify and remember Allah so long as they remain wet that comforts the dead and Allah’s mercy descends. Likewise, placing a little piece of “Gilaaf-e-Ka’bah” (sacred wrapping, cover of the holy Ka’bah) on chest or face of the dead as a relic is undoubtedly lawful. Terming it a practice of Shi’ite (Raafzees) is mere a lie. –[Fataawaa-e-Rizviyah].

Regulation: The immature girl who has reached the attraction age (meaning a man seeing her feels inclined to her. Estimated age of this is nine years) comes under the injunction of a mature. She shall be given full shroud (consisting of five pieces of cloth) as is given to a woman. Younger girl (than nine years) can be shrouded in two pieces of cloth but giving full shroud even to a child of one day is better. –[Raddul Muhtaar].

Regulation: A baby who was born alive by a Muslim woman or by "Ahle Kitaab" (follower of any other divine book than the holy Qur-aan) woman who is married to a Muslim or a baby who died after the large part of his/her body emerged from the body of his/her mother, would be duly washed and shrouded for burial. And his/her funeral prayer would also be offered. Otherwise he/she would be buried after washing and shrouding in only one piece of cloth. His/her Gusl (bath) and Kafan (shroud) would not be according to the standard mode of bath and shroud and his/her funeral prayer would also not be offered. Emergence of baby's large part from the body of his/her mother means emerged up to chest if born headlong and emerged up to the back if born with feet first.

[Raddul Muhtar]

An important regulation: It is a common practice in Pakistan and India that an extra sheet of cloth is put on the standard shroud (consisting of three pieces of cloth for a man and five pieces for a woman) which is later given to an indigent as charity and another extra piece of cloth is used as prayer-carpet i.e. the prayer-leader leads funeral prayer standing on it which is also given to an indigent as alms later. If these two extra sheets were not purchased with the money of the deceased but somebody else gave with the shroud which is a normal practice then it is permissible to give these things as charity. But in case, the extra sheets were bought with the money of the deceased then there are two conditions for it. First, if all heirs to the deceased are mature and have given their consent to buy the sheets then giving the sheets as charity is right. And if they did not permit the purchase then the one who bought the sheets with the money of the dead and later gave as alms would pay the money to be included in the legacy of the deceased. Second, if all or some of the heirs are immature then these sheets can not be purchased with the dead's money even

though the immature heir(s) have given permission because using property of an immature is Haraam (unlawful act).

So is the case with the purchase of large earthen jar and spouted jug for washing the dead despite the availability of pots in house for the purpose.

The same details are for the expenditure of money on arranging "Teejah", "Saatwaan", "Daswaan", "Chaaleeswaan", "Shishmaahee" and "Barsee" (conveying reward of virtuous deeds to the dead on 3rd, 7th, 10th and 40th day after death and after six months and on death anniversary). One may spend what amount of his own money one wishes to for Eisaal-e-Sawaab (conveying reward of virtuous deeds to the dead). Such expenses can be met from the property of the dead only when all heirs are mature and have given unanimous consent to doing so otherwise not. But the mature heir can meet such expenses from his own share of legacy.

Another condition is that if the dead made a will in this respect then his will, will be fulfilled from the 1/3rd of what property is left after paying off his outstanding debt if any. Unfortunately, people are either blind to or ignorant of the regulations. With the result they freely spend from the property of the deceased on such occasions. They neither seek permission from the heirs nor consider the immaturity of the heirs. And what is left in the end after footing all the expenses, is considered "legacy" which is an awful mistake.

One should not infer from the given facts that arranging "Teejaah" etc. is being forbidden here. Teejaah etc. are a mode of Eisaal-e-Sawaab which no believer can forbid except "Wahaabess". What is being forbidden is the expenditure on such occasions in an unlawful manner. It is not impermissible if one expends from one's own pocket or all heirs are mature and allow it without any discord.

[Bahaar-e-Shari'at etc]

Regulation: It is impermissible and forbidden for women to accompany “Janaazah” (bier) to graveyard. If any woman mourning aloud accompanies the bier, she should be strictly forbidden. If she does not abstain, men should not refrain from accompanying the bier because of her unlawful act. They should not give up Sunnah but instead should abhor her act from the core of their heart and accompany the bier. –[Durr-e-Mukhtaar, ‘Alamgeeree].

SOME REGULATIONS CONCERNING FUNERAL PRAYER, GRAVE & BURIAL.

Since the regulations in these chapters mostly concern men, therefore, some regulations are explained here in brief so that women do not remain unaware of these regulations.

Regulation: “Salaatul Janaazah” (funeral prayer) of every Muslim will be held irrespective of however sinful and debauchee he may be, provided that his no word or deed has ever been repugnant to Islaam. However, there are some wretched types of people whose funeral prayer is not offered. For example, those ones who fight unjustly and are killed in it or he who murdered one or both of his parents or a bandit is killed while committing banditry. Neither he will be washed nor his funeral prayer offered. –[‘Alamgeeree].

Regulation: Funeral prayer of the one who committed suicide even with intent would be held notwithstanding the fact that committing suicide is a very great sin.

Regulation: If the dead was buried without funeral prayer, his funeral prayer would be held on his grave until there is no likelihood of decomposing the body. And in case, the dead has been buried but the earth is yet to be spread over its grave then it should be taken out and buried after having

offered funeral prayer. There is no time limit for holding funeral prayer on grave. –[Raddul Muhtar].

Regulation: If funeral prayer was offered of the dead without giving bath to him, the body should be washed and funeral prayer offered afresh. And in case, the dead has been buried but the earth is yet to be spread over its grave then the body should be taken out and washed and funeral prayer offered again. But if the earth has been put on the grave, the body can not be taken out of it now. Funeral prayer should be held now on the grave, for, the prayer offered earlier without wash was not in order and now it will be in order since giving bath to the dead is impossible now. –[Raddul Muhtar].

An important warning!

After Islamic faith and correct beliefs, prayer is the foremost of all rights and duties towards Allah. Whoever omits even one time prayer intentionally will render himself culpable for millions of years' torment in hell until he repents and begs forgiveness of Allah Almighty and also offers omitted (Qadaa, Qazaa) prayers. If believers excommunicate and hate such a non-worshipper in his life time, he is worthy of this treatment but after death, washing, shrouding and offering funeral prayer of every male and female Muslim having correct Sunnee beliefs except for those who are exempt from this injunction under the Shari'ah, is obligatory upon believers i.e. "Fard-e-Kifaayah" meaning if a few Muslims offer funeral prayer all will be relieved of the obligation otherwise all those who are in the know of the death will incur sin on account of ignoring the compulsory duty and will also deserve torment. The non-worshipper who believes in and accepts the obligatory status of prayer and also does not ridicule it but shirks offering prayer under Satanic deception, commits major sin and deserves torment of hell. He is neither an

infidel nor rebel nor bandit but a self-destructive Muslim. Offering funeral prayer of such dead is obligatory upon believers. He ignored the mandatory obligation. Why should they do? However, as a mark of admonition the religious scholars themselves may not offer but ask others to offer the funeral prayer. But in case, other people also do not say the prayer seeing them keeping from it or they themselves forbid others from offering the prayer then they will be culpable for hell-torment nay; more than the ignoramuses. –[Fataawaa-e-Rizviyah]. May Allah Almighty protect us all and make us true worshippers – Aameen.

Regulation: If a pregnant woman died and has been buried and somebody saw in dream that she gave birth to a baby, opening the grave on the basis of mere dream is not lawful. [‘Alamgeeree]

Regulation: If a believer died on Friday, wash, shroud and bury him before Jumu’ah prayer if time is there. Deferring the burial till Jumu’ah prayer thinking that large number of people will join the funeral prayer after Jumu’ah prayer is over, is Makrooh (undesirable act). –[‘Alamgeeree].

Regulation: Burying the dead in the mausoleum/graveyard where pious servants of Allah are buried is beneficial for the dead. --[Durr-e-Mukhtaar].

Regulation: If any heir buried a woman with her jewellery and other heirs were not present then, the other heirs can open the grave. Likewise, if somebody’s valuable thing fell in grave and he recalled it after the earth on the grave has been spread, he can open the grave to collect his valuable. [‘Alamgeeree].

Regulation: There is no harm in arranging shroud for oneself before death. However, keeping a grave prepared

for oneself anywhere is not reasonable because one does not know as to where he will die? –[Durr-e-Mukhtaar].

Regulation: Some ‘Ulamaa (religious scholars) have allowed women to visit graves. The same view has been held in Durr-e-Mukhtaar. But women will cry and weep bitterly if visit the graves of their near and dear ones which is forbidden and will exceed in honouring or behave disrespectfully on visiting the shrines of saints and pious servants of Allah as women lack composure and self-control. Therefore, the good lies in preventing women from visiting graves. –[Fataawaa-e-Rizviyah].

Regulation: The religious scholars who have allowed women to visit graves or to attend such religious or worldly programmes have also emphasized that (1) women should not be open to strangers’ view, (2) the gathering should not comprise sinners, transgressors and the ones who have no fear of Allah, (3) women should not mix up with men, (4) the programme should not be unlawful under the Shari’ah, (5) it should not be dance and musical concert, (6) immodest and unchaste women should not be there, (7) amoral and amorous songs should not be sung in marriage ceremonies, (8) in-laws should not hurl abuses on one another and there should be no singing and drum-beating etc. while keeping awake in the night that precedes the marriage day. Husbands can nay; should forbid their wives from attending such programmes. Parents should not allow their unmarried daughters to attend such programmes at all because they are delicate and fragile like a glass which will smash with a slight blow. –[Fataawaa-e-Rizviyah].

Some noted religious scholars were, perhaps in the given circumstances, questioned about women’s visit to graveyard. They said, “lawfulness and unlawfulness is not asked in such case.” What is asked is how many curses shall she heap on herself by visiting graveyard? Listen! When she intends to go to graveyard, Allah and His Angels

curse her. When she steps out of her house, devils encircle her. When she reaches the grave, the soul of the dead curses her. And when she returns, the curse of Allah accompanies her. –[Taataar Khaaniyah].

A TRUE NARRATIVE!

Hadrat ‘Aatikah (may Allah be pleased with her) was a very devout and pious lady. She was in intense love with the mosque of the Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah shower His choicest blessings & peace on him). She was first married to Ameerul Mu’meneen Faarooque A’zam (may Allah be pleased with him). Before marriage she set a condition that Ameerul Mu’meneen would not forbid her from going to the mosque for prayer. Since it was permissible for women to go to mosque then (but now is forbidden and impermissible), therefore, he agreed to but in fact he would not like her going there. One day, she said to him, “I will not go, if you forbid me.” But he did not forbid her with the tongue owing to his commitment. Later, she was married to Hadrat Zubair (may Allah be pleased with him) and continued going to the mosque. He would forbid her but she did not abstain. One day, at the time of ‘Ishaa prayer he hid himself behind a door in the path to the mosque in dark of the night. As she came out of her house and passed him, he slapped her head from behind and hid again. Hadrat ‘Aatikah recited, “Innaa Lil-Laahi” (to Allah we belong) and immediately returned home murmuring “people have gone mischievous”. Thereafter, she never stepped out of her house and then her body was taken out after passing away. What prudence, the action of Hadrat Zubair (may Allah be pleased with him) carried was to admonish her that however pious a woman might be but the fear of being teased by wanton men was there. So forbidding women from stepping out of their houses without valid excuse is no

incarceration but is actually geared to protecting their chastity from mischievous ones. –[Fataawaa-e-Rizviyah].

Regulation: Taking sugar or any sweet thing or bread or cereal to graveyard with the bier is not reasonable. Alms and charity should be given to indigents and needy at the residence of the deceased as much as the heirs could afford. It has been observed that when grain is distributed in graveyard children and women cry and run on graves to collect the grain desecrating the graves. This is Haraam (un-Islamic act) which greatly troubles the inmates of the graves. And scattering sugar or any other sweet thing in graveyard with the intention that ants will not harm the dead is sheer ignorance. If one does not have such intention even then it is better to distribute the sweet to indigent and pious persons.-[Malfoozaat-e-Rizviyah].

Regulation: It is permissible to detail an “Haafiz” (the believer who has committed the entire Qur-aan to his memory) for recitation from the Holy Qur-aan on grave – [Durr-e-Mukhtaar] provided that he demands no compensation for it. To recite the Qur-aan on payment or to get it recited against payment is unlawful. Both the payer and payee will incur sin. Compensation does mean only this that one sets in advance that he will get such and such payment or he will be paid such and such amount but it is also unlawful that one knows it that he will be paid if he recites though the compensation is not set in advance. However, it is no matter if the one who volunteered to recite the Qur-aan without payment nor was he promised any compensation, is served financially by people of their own will after the job is over. And in case, no such an Haafiz who could recite the Holy Qur-aan gratis is available and one is compelled to get the Qur-aan recited against payment then he should engage an Haafiz for his (domestic or business) work on payment and then get the

Qur-aan recited by him paying him for the punctuality of time. –[Durr-e-Mukhtaar, Bahaar-e-Shari'at].

Regulation: Placing “Shajarah” (the list of saintly line of one’s spiritual guide) or “Ehd Naamah” (an immensely beneficial supplication [Du’aa] transmitted by Saieyidinaa Abu Bakr Siddique, may Allah be pleased with him) in grave is permissible. It may be better kept in a niche to the Qiblah side in front of the face of the dead. Writing “Ehd Naamah” on shroud has been reported permissible in “Durr-e-Mukhtaar” and that absolution of the dead is potently expected. And writing “Bismil Laahir Rahmaanir Raheem” on the chest and forehead of the dead is permissible. A person had willed so. After his death, “Bismil Laahir Rahmaanir Raheem” was written on his chest and forehead. Someone saw him in dream and inquired after his well being there. The dead told him, “when I was placed in grave, the Angels of torment came to me. When they saw “Bismil Laah” written on my forehead, I was saved from torment (by the blessing of Bismil Laah). –[Durr-e-Mukhtaar, Ghunyah, Taataar Khaaniyah]. It may be done in the way that “Bismil Laah” is written on the forehead of the dead and “Kalimah-e-Taieyib” – Laa Ilaaha Illal Laahu Muhammadur Rasoolul Laah (Sallal Laahu ‘Alaiehi wa-Aalehi wa-Sallim) on the chest. But it should be written after having washed the dead and before shrouding it with the forefinger (of the right hand) not with ink. –[Raddul Muhtaar].

Regulation: It has been heard that there are some uncouth people to whom if a dead baby is born, they bury it keeping in a cooking-pot at a place separate from graveyard terming it “Masaan” (an evil spirit or disease). And avoid it like Hindus. If this fable carries any truth then such thinking is nothing but devilish one. The dead-born baby must be buried in graveyard of Muslims and the evil notion and action shunned. –[Fataawaa-e-Rizviyah].

Regulation: Placing or scattering flowers on grave is a good act as they remember Allah so long as they remain wet which will comfort the dead. –[Raddul Muhtaar]. Likewise, there is no harm in placing a large interwoven garland or wreath on bier. –[Bahaar-e-Shari'at]. Fresh/wet grass should not be uprooted from the surface of the grave because its remembrance of Allah causes descent of mercy which comforts the dead. Its removal deprives the dead of its right meaning mercy. –[Raddul Muhtaar]. And sprinkling the rosewater in grave at the time of burial is permissible but sprinkling it over the grave is useless and amounts to wasting money.

Regulation: Aloes wood, frankincense etc. should not be burnt just on grave even though it is placed in a pot. However, burning it near the grave to comfort and please those present there or the visitors is undoubtedly a good and commendable act. The ones who unnecessarily call it an innovation (Bid'at) invent, of course, a new Shari'at.

[Fataawaa-e-Rizviyah]

An imperative warning!

Some women even some ignorant men say that a martyr resides at such and such tree or martyrs live in such and such niche and on every Thursday they visit the tree and niche and they make "Faatehah" on sweets or rice dish etc; put garland, burn incense and ask for boon and favour there. All such things are silly and nonsense. The believers should always abstain from such activities and not indulge in the acts opposed to the Shari'at being inveigled by the ignoramuses.

OF CONDOLENCE.

Visiting a bereaved Muslim brother or sister and speaking such words to him/her that console and comfort him/her and praying for the forgiveness of the departed soul is called condolence. This condolence is a noble

practice of the Holy Prophet and a rewarding act. There is in a Hadees that whoever condoles with his Muslim brother in bereavement, Allah Almighty will grace him with heavenly garment and another Hadees says whoever condoles with the bereaved, he will earn reward like what the bereaved earns -[Ibne Maajah] provided that the bereaved remains patient and thankful to Allah.

Regulation: It is Mustahab (commendable act) to condole with all family members, young and old and man and woman, of the deceased and condole in these words, “may Allah Almighty forgive the departed soul and bless him/her with His mercy, grant you patience and reward on this grief.” –[‘Alamgeeree].

Regulation: It is better if neighbours or distant relatives of the deceased send food for the bereaved family on the day and night of death and persuade them to have it.

[Raddul Muhtaar]

Regulation: There is no harm if close relatives of the dead sit in the house of the deceased to receive condolence. But sitting on doorsteps of the house or main paths/ roads, spreading mats there is not reasonable. –[‘Alamgeeree].

Regulation: It is impermissible for the bereaved family and a bad innovation to invite relations and friends to “Teejah”, “Daswaan”, “Chaaleeswaan” etc. because invitation is extended on the occasion of happiness not in bereavement. So what is done on the eve of rejoicing ill befits such occasions. –[Fat-hul Qadeer].

The religious scholars of Ahle Sunnat wal-Jamaa’at describe such feasts as pomp and show. There is in “Kashful Ghitaa” that generally women gather in the house of the deceased to condole with the bereaved family where they mourn, weep, cry and even beat their breast. They should not be offered food, for, feeding them is tantamount

to helping them in sin. There is in traditions that the companions of the Holy Prophet used to consider gathering of people at the residence of the deceased and preparation of food for them by the bereaved family as "mourning for the dead" –[Ibn Maajah etc]. And in Islaam, "Nohah" (mourning) is an un-Islamic act (Haraam). But if the food is prepared to feed the indigent and poor then there is no harm in it nay; good deed provided that a sane and mature heir or relative of the deceased does it from his own pocket. And if done from the property of the deceased then all heirs must be mature and have agreed to it and are present there. And in case, any of the heirs is orphan or immature or are mature but all of them are not present or are present but consent of all is not sought and food is got prepared or alms, charity is given to the indigent and poor then it is very sinful and Haraam (un-Islamic act) since spending from the property of orphans wilfully and using others' property without their consent is itself an unlawful and Haraam act. And if any of the heirs happens to be an orphan then the calamity, sin is much severer.

Regulation: It is a common practice in most families in Pakistan and India that women (relatives or friends or acquaintances) who visit the bereaved family stay there for a day or three days and some stay even for forty days. The bereaved family has to arrange for their full board and lodging and even "Paan, Ch-haliyaa"(betel leaf & betel nut) which further burden the bereaved family. The religious scholars have opined in this context that the women who gather at the residence of the dead generally commit undesirable acts or those acts which are against the dictates of the Shar'iah. For instance, to cry, weep loudly, beat oneself, fake the covering of the face with hands or stole/sheet etc. All such acts are "mourning" and Haraam. So sending food for them even by relatives and friends of the deceased is unlawful let alone the arrangement by the bereaved family as doing so amounts to facilitating sin and

is quite unlawful and for these forced guests is yet more unlawful. Sometime the bereaved family finds it beyond their means to arrange food and "Paan, Ch-haliyaa" etc. for the crowd and is compelled to borrow money. The Shari'ah does not subscribe such hospitality even for lawful and "Mubaah" (neither permissible nor impermissible) works what to talk of this abominable practice. And if under compulsion, the family borrows money on interest, they will expose themselves to divine curse since paying interest on money without valid excuse is like taking interest that invites divine curse. In brief, this absurd custom is undoubtedly forbidden and unlawful. May Allah Almighty bless the believers to do away with all such customs and practices that harm their religious as well as worldly affairs without caring about taunts and reproaches by the people!

Warning: Sending food to the bereaved family by the relatives and neighbours is "Masnoon" (commendable act) for one day i.e. on first day only. What food is sent should suffice them two times only (not more) and they should be persuaded to have it if hesitate or refuse to take. Sending food only to the bereaved family is Sunnat, not for the crowd, and that too on first day not other days as is explained in Fataawaa-e-'Alamgeeree, Kashful Ghitaa and Fataawaa-e-Rizviyah]. Wal-Laahul Haadee (Allah guides well).

BEREAVEMENT & LOUD LAMENTATION.

Regulation: "Nohah" (lamentation) i.e. to weep loudly speaking of the dead is "Haraam" in the opinion of all religious scholars. Likewise, to lament, tear the breast of one's garment, claw the face, un-ruffle the hair, put dust on the head, beat the breast, bang the hand on the thigh, rub the heels on the ground, in short, doing such nonsensical things to express sorrow are the acts of ignorance and quite unlawful. -['Alamgeeree]. Observance of mourning/sorrow

more than three days is impermissible but a woman on the death of her husband is required to mourn for four months and ten days. –[Hadees].

Regulation: Weeping with sound is forbidden. However, weeping without sound is not impermissible. The Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) had wept on passing away of his dear son, Hadrat Ibraaheem (may Allah be pleased with him) and tears rolled down his blessed cheeks. –[Joharah].

Regulation: The bereavement which is essential (Waajib) for a sane and mature Muslim woman during 'Eddat (probationary period for a widow or divorced woman) on death of her husband or on divorce means the woman should give up adornment. She should not wear any kind of jewellery irrespective of silver, gold and gems and silk cloths of any colour even black nor apply perfume to her body and cloths nor should use any kind of oil though it may be odourless like olive. Likewise, she should not comb her hair, apply black antimony and white fragrant antimony to her eyes and henna nor wear cloths dyed in saffron or dark saffron or red ochre or rose or light-green or champagne-coloured and of the same ilk which contain adornment. Woman is required to shun all such things during 'Eddat. –[Durr-e-Mukhtaar, 'Alamgeeree etc].

Regulation: However, under duress, valid excuse she can use these things without the intent of adornment. For example, she can use oil for headache or she is habitual of oiling her head and giving up the practice will cause ache, she can apply the oil. Likewise, in headache, she can comb her head but using the side of the comb which has thick teeth not the side having thin teeth because this side of the comb is meant to arrange and tidy the hair which is impermissible. She can apply antimony to the eyes if they

ache or can put on silk cloths if she has itch or can wear silky or coloured cloths if she has no others. The permission in this connection is according to the requirement and time but doing so more than needed or untimely is impermissible. For instance, she has an eye problem and needs antimony, she can apply black antimony only when the white antimony does not work and likewise she can not apply antimony in the day if the application serves the purpose in the night only.

[‘Alamgeeree, Raddul Muhtaar etc.]

Regulation: Immature girl is not required to observe “mourning”. But in case, she attains maturity during the days of ‘Eddat then she shall observe mourning in the remaining days. –[Raddul Muhtaar].

Regulation: A woman can observe mourning for three days on the death of her close relative but not beyond it. If she is married, her husband can forbid her from the mourning if he wills. –[Raddul Muhtaar].

Regulation: Woman can sleep on bedstead (Chaarpaai) during ‘Eddat. Doing so is not included in adornment.

[Bahaar-e-Shari’at]

Some of prophetic sayings in regard to loud lamentation (Nohah) are elucidated here so that women read attentively and follow them and also tell other women as most of women are involved in such undesirable acts following the Hindus. The Holy Prophet said:

1). The one who slaps one’s face, tears the breast of one’s garment and cries like ignorant (meaning loudly lament) is not of us. –[Bukhaaree & Muslim].

2). I have no concern with (and sick of) the one who gets one’s head shaved (like Hindus who do so in mourning), laments and tears one’s cloths. –[Bukhaaree & Muslim].

- 3). Allah Almighty does not torment any of His servants on account of tears (of the eyes) and grief at heart (and pointing towards the tongue said) but torments or shows mercy because of this. And the dead faces torment due to weeping of his/her family members. –[Bukhaaree & Muslim]. Meaning if the deceased had willed for weeping or the dead did not but loud lamentation was a common practice in his/her family and he/she knew it but did not forbid. (Allah knows better). Or it means that weeping of the family members troubles the dead as there is in another Hadees, “O’ servants of Allah! Do not distress your dead. When you weep, he/she also weeps”. –[Bahaar-e-Shari’at].
- 4). When one died and his/her relative or friend weeps speaking of him/her, Allah Almighty stations two Angels at his/her grave who prick him/her and say, “were you so?” – [Tirmizee Shareef].
- 5). If the lamenter does not seek forgiveness of Allah before death, he/she will be raised on the Doomsday in such state that he/she will have two shirts on the body one will be of bitumen-like substance and the other of thorny tree. –[Muslim].
- 6). Allah Almighty says, “O’ son of Adam! If you show patience on the first grief and seek reward (Sawaab), I will like no reward for you but paradise”. –[Ibn Maajah].
- 7). The Muslim, male or female, who recited “Innaa Lil-Laahi wa-Innaa Ilaiehi Raaje’oon” on facing a grief, (would get reward on showing patience), if the span of suffering prolonged, Allah Almighty would grant him/her new reward (meaning even more reward) just like the reward he/she got on the day the distress had struck him/her (and he/she had showed patience). –[Baheeqee].

MARTYRDOM.

Being killed in the path of truth or in support of truth is a great fortune, which the immensely fortunate believer attains. But there are some such kinds of death that

earn the believer reward of martyrdom. However, such martyrs are also washed and shrouded. May Allah Almighty bless us with at least such "Shahaadat" (martyrdom) –Aameen.

There is in a Hadees that (1) the believer who died of bubonic plague is Shaheed (martyr), (2) who drowned is martyr, (3) who died of diarrhoea or dropsy is martyr, (4) who died of stomach disease is martyr, (5) who died from burns is martyr, (6) the one on whom wall etc. fell and he/she died from it is martyr, (7) the woman who died during delivery or died unmarried is martyr and (8) who died in journey is martyr. –[Abu Daa-ood, Ibn Maajah etc.]. Some other cases are: (9) the believer who died of "Sill" (hectic fever/pulmonary disease), (10) died falling from conveyance, (11) died of epilepsy, (12) who offers "Chaasht" prayer daily and observes three fasts every month, (13) who practises Sunnat when the overwhelming majority of Muslims indulges in one mischief/evil or the other. Such believer will earn the reward equal to the rewards of one hundred martyrs, (14) the one who recited "Laaa Ilaaha Illaaa Anta Sub-haanaka Innee Kuntu Minaz-Zaalemeen" during illness and died of the same disease. If recovered, his/her sins would be forgiven. (15) who recites "Surah Yaaseen" every night, (16) who slept in the state of purity and ablution and died, (17) who invokes Allah's blessings & peace (Durood Shareef) on the Holy Prophet one hundred times daily, (18) who dies on Friday, (19) who recites "A'oozu Bil-Laahis Samee-'il 'Aleemi Minash Shaietaanir Rajeem" thrice every morning followed by the last three verses of "Surah Hashr" , (2) who recites this, "Al-Laahumma Baarik Lee Fil-Mauti wa-Fee Maa Ba'dal Mauti wal-Laahu Zul-Fadlil 'Azeem" twenty five times daily.

CONVEYING THE REWARD OF VIRTUOUS DEEDS TO THE DEAD.

The Holy Qur-aan says, "Ta'aawanoo 'Alal Birri wat-Taqvaa" (help one another in virtue and piety). And myriad of prophetic sayings in this respect emphasise that the believers are brothers of one another. They should share pain and sufferings and help one another. They should treat one another well and meet one another's need. The Holy Prophet even said, "religion is the name of well-wishing" and repeated it thrice. The companions asked, "for whom well-wishing?" He said, "Well-wishing for Allah, His Messenger, His Book and religious scholars of Islaam and ordinary Muslims". –[Muslim Shareef]. There is in a narrative of Muslim Shareef that the Holy Prophet, the light personified (may Allah shower His choicest blessings & peace on him) said, "whoever of you could benefit his Muslim brother, he should do". But now a question arises here when the soul has left the body, link and concern of the dead with the living has come to an end, a steel wall stands between the dead and living and spiritual and material cooperation and benefiting and well-wishing for the dead seem to have ostensibly finished. Can the virtuous deeds of the living benefit the dead or not? And does the religious and spiritual connection of the dead remain intact with the living or not and do the dead receive the reward of the virtuous deeds of their heirs, relatives and friends even of general Muslims or not?

In our firm opinion, the Shari'ah answers in the affirmative, meaning the goodnesses of the living benefit the dead and "Eisaal-e-Sawaab" (conveying the reward of virtuous deeds to the dead) by the living blesses the dead.

For instance, there is in a Hadees that the one who recites "Surah Ikhlaas" (Qul-hu wal-Laah) eleven times and conveys its reward to the dead, will earn the reward equal to the number of the dead. –[Durr-e-Mukhtaar]. Two horned, blackish-white castrated rams or he-goats were brought to the Holy Prophet as per his order, which he

himself slaughtered and prayed to Allah. O' Allah! This one is on my behalf and the other is on behalf of every one of my Ummah who could not sacrifice (for want of means).

[Abu Daa-ood, Ibn Maajah]

There is in another Hadees that the Holy Prophet himself would sacrifice a she-goat and send its pieces to female-friends of Hadrat Khadeejah (may Allah be pleased with her). –[Bukhaaree Shareef].

Mother of Hadrat Sa'ad (may Allah be pleased with him) passed away. He went to the Holy Prophet and said, "O' Messenger of Allah! Sa'ad's (meaning my) mother has passed away, what Sadaqah (charity) will benefit her the most? The Holy Prophet said, "water". He got dug a well and declared "Haazehee Li-Ummi Sa'ad" (this is for Sa'ad's mother). –[Abu Daa-ood].

In brief, the Eisaal-e-Sawaab definitely benefits the dead. This subject has been expatiated in the books of Islamic jurisprudence and beliefs. Further elucidation is not possible here due to brevity.

A beneficial point!

There has been a band in misguided sects which was known as "Mu'tazilah". Though no trace of this sect is found anywhere now yet some of its beliefs have been adopted by the misguided sects that sprang later. According to the beliefs of Mu'tazilah, Eisaal-e-Sawaab to the dead by the living does not benefit the dead. In this age, the Wahaabee sect holds the same belief and calls the Ahle Sunnat believers as innovators and polytheists (Bid'atee-o-Mushrik) on every occasion. Women and ignoramuses are their easy prey. Therefore, the believers should neither read Wahaabees' books nor listen to their lectures and keep away from them to the possible extent to save their faith and beliefs.

Regulation: Eisaal-e-Sawaab meaning the reward of the recitation from the Holy Qur-aan or recitation of Durood

Shareef or Kalimah-e-Taieyib or prayer (Salaat, Namaaz), fast (Saum, Rozah), Hajj (seasonal pilgrimage to holy Ka'bah), poor-due (Zakaat), in short, the reward of every good deed and worship done by money or by the body irrespective of obligatory (Fard) and supererogatory (Nafil) act can be conveyed to the dead. It will reach all the dead without any diminution in the reward of the conveyor and it is hoped by the grace of Allah Almighty that all will get full reward not that it will be distributed among them. – [Raddul Muhtaar}. It is also hoped that the one who makes Eisaal-e-Sawaab will get reward equal to the aggregate number of the dead. For example, if one did a goodness, which earned him tenfold reward and he conveyed its Sawaab (reward) to 10 dead, each dead would get ten goodnesses and he would get one hundred ten. And if he conveyed the reward to 1000 dead then he would get 10010. –[Fataawaa-e-Rizviyah].

Regulation: If an immature one recited something or did any virtuous deed and conveyed its reward to the dead, it would, by the grace of Allah, reach the dead.

[Fataawaa-e-Rizviyah]

One should not think it that if one conveyed the reward of one's obligatory acts then what is left with one after conveying the reward to the dead. Nothing is diminished from the reward of the conveyor. He is relieved of the obligation and need not re-perform the obligatory acts otherwise of what thing the reward was conveyed. The affairs of the next world can not be perceived in the terrestrial perspective that if one gives somebody a thing here nothing is left with one.

[Fataawaa-e-Rizviyah], Bahaar-e-Shari'at]

Regulation: What reward (Sawaab) of the recitation from the Holy Qur-aan or recitation of Kalimah Shareef or Duurood Shareef and other good deeds with or without food,

cloths is conveyed to the dead, is generally called Faatehah, for, Surah Faatehah is recited in it. And what Eisaal-e-Sawaab is made to the saints of Allah is called "Nazar" and "Neyaaaz" as a token of respect. It is a dictum that what gift is presented to venerable elders or superiors is called "Nazar". Therefore, it is said that the king held his court and his subjects presented him gifts (Nazar).

[Fataawaa-e-Rizviyah]

Regulation: The mode of Eisaal-e-Sawaab is that the believer should first recite Durood Shareef thrice or more times then recite Surah Faatehah, "Aayatul Kurse" and "Surah Ikhlaas (Qul-hu wal-Laah) three or five or seven or eleven times and then recite Durood Shareef. And thereafter pray to Allah Almighty raising the hands (with the palms facing the heavens).

O' Allah! What reward of this recitation (if food and cloths etc are also there, name them) is to be given to me, grant me such reward that befits Your Loftiest Grace and Infinite Mercy not what conforms to my action and get the reward of all this as a gift on my behalf, conveyed to such and such Your saint, for instance, his honour Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him), his parents and ancestors, his spiritual and mystic guides, his children and descendents, his disciples and votaries and my parents and such and such (mention name of the person to whom the reward is to be conveyed) and all the believers who came from the advent of Prophet Adam (peace be upon him) , are present and will come till the Doomsday and then pass both the hands on the face. Or use what method or words you want to, but take care of the point that using the words "getting the reward conveyed to" is quite inconsistent with the greatness of the Holy Prophet and other Prophets and chosen servants of Allah like Saieyidinaa Ghouse-e-A'zam and Hadrat Khawaajah Ghareeb Nawaaz (may Allah be pleased with them).

“Getting the reward presented as a gift to” should be said here. –[Fataawaa-e-Rizviyah].

Regulation: What is written in some books that conveying reward of the recitation from the Holy Qur-aan to the dead raising the hands and placing food before oneself is the way of Hindus, is sheer nonsense nay; a sample of the absurdities and misguidance of Wahaabees as Hindus have no belief in the Doomsday and reward and torment (Sawaab-o-A'zaab). So there is no Eisaal-e-Sawaab in Hindus. And all the more what resemblance between chanting of Hindus scripture and the recitation of the Glorious Qur-aan is there? “Laa-haula wa-Laa Quwwata Illaa bil-Laahil ‘Ali-yil ‘Azeem” (there is no power but in Allah, the Most High, the Most Excellent, to save from sins and enable (human beings) to do goodness).

Haajee Imdaad-ullaah Muhaajir Makkee (may Allah be merciful to him) has written a nice point in his book, “Feslah Haft Masalah” that “it was the practice of our pious ancestors that, for example, they would get food prepared and feed the indigents and then would form the intention of Eisaal-e-Sawaab in the heart. Any of the religious scholars of later age (after first century) thought that praying with the tongue thus, “O’ Allah! Convey the reward of that food to such and such” is better as intention for prayer in the heart is though enough yet conformation of the tongue to the heart is a commendable act for general masses. Then someone thought that placing the food before oneself while praying to Allah for Eisaal-e-Sawaab is better than using the words of “that food”. Thereafter, somebody thought that it is mere a Du’aa (supplication), if the Du’aa is preceded by recitation from the Holy Qur-aan, it will brighten the hope of acceptance of the Du’aa and the reward of the recitation will also reach the dead – which is the combination of two worships.

Then someone started to recite Quranic chapters (Surahs) which are brief in words but carry great reward.

Somebody thought that giving water with the food to be given to indigents is also a commendable act. The water was also started to be placed with food. Thus, the Eisaal-e-Sawaab adopted the form that is prevalent now. The Wahaabees describe the current mode of Faatehah as unlawful, innovation and sinful act and call all the believers innovators (Bid'atee). May Allah protect us!

Regulation: The days determined for Eisaal-e-Sawaab such as "Teejah" or "Daswaan" or "Chaalees-waan" are just ritual and common among Muslims for their own facilitation for centuries. This determination is neither taken as Shar'ee nor is considered that Eisaal-e-Sawaab made only on these days reaches the dead and does not on other days. But, in fact, the process of the recitation of Holy Qur-aan and charity is begun soon after death (in Muslim families) and continued for long in the families whom Allah Almighty has blessed. So the one who says that the believers consider Eisaal-e-Sawaab on other days than the determined ones as unlawful, actually slanders the Muslims and abortively tries to deprive the dead of the reward of virtuous deeds of the living. –[Bahaar-e-Shari'at]. The Holy Prophet used to observe optional fast on every Monday. Would it not be in order if he observed on Sunday or Tuesday? Or was it inferred from the Holy Prophet's action that he (God forbid!) considered observance of fast on Monday as Waajib (essential act)? So is the case with Teejah, Chaaleeswaan etc.

Regulation: Soyam meaning Teejah is observed on second or third day after death in which the Holy Qur-aan and Kalimah-e-Taieyib are recited for Eisaal-e-Sawaab of the dead. Roasted grams or puffed sugar drops (Bataashey) or sweet etc. are distributed among children and the needy and indigents are either fed or food is given to them. Then on Chaaleeswaan (fortieth day after death) indigents are fed or food is distributed to them. Likewise, on every Thursday

food is prepared by the bereaved family as per their financial position and distributed to indigents. Then after six months and on Barsee (death anniversary) Eisaal-e-Sawaab is done. All these things are lawful and rewarding acts and are in fact different kinds of Eisaal-e-Sawaab. – [Fataawaa-e-Rizviyah, Bahaar-e-Shari'at].

Regulation: It is better and beneficial to give one time meal after making Faatehah thereon for the dead to an indigent daily and feeding a few indigents on every Thursday for forty days or a year and if possible be always done so.

Regulation: There is a practice in some ignorant families that a large-earthen jar is filled with water and a sheet of cloth is placed thereon for forty days. Then they prepare some food and make Faatehah on that and call it “departure of the soul from the house”. This is nothing but ignorance, folly and an innovation. However, making Faatehah is a good act. Likewise, boiled rice with sugar scattered thereon is distributed. Distributing this to indigents is a good act but should not be distributed among relatives on the event of death. The same injunction applies to distributing Halvaa (a sweet-dish made of granulated wheat flour, sugar, ghee and dry fruits) and bread among one's community on the night of salvation (Shab-e-Baraa-at). However, giving food, charity to the poor and indigent relatives is better than giving to others. Making Faatehah for the dead separately till Shab-e-Baraa-at or 'Arfah (major Hajj day or the day before religious festival) or to think that there is an injunction for separate Faatehah of the dead till 'Arfah is wrong and an act of ignorance. –[Fataawaa-e-Rizviyah].

Regulation: Whatever is done for Eisaal-e-Sawaab should be done with good intention sans name and fame and pomp and show otherwise it will neither benefit the dead nor the one who makes Eisaal-e-Sawaab. Doing a virtuous deed for

ostentation is unlawful (Haraam) and an extremely sinful act in the opinion of all religious scholars.

Wrong methods of Eisaal-e-Sawaab.

Regulation: Nowadays some people give charity in the name of Eisaal-e-Sawaab (conveying reward of virtuous deeds to the dead) in the way that they throw breads or pieces of breads or biscuits etc. towards people from their rooftops which hundreds of people catch falling upon one another. With the result some get hurt in the melee and breads and biscuits fall on the ground and get trampled upon and even fall in sewage drains. This is sacrilege and wastage of food. So, is the case with syrup that is distributed in earthen mugs. People rush to get the earthen mugs in disorderly manner. Hardly somebody gets it full of syrup otherwise all the syrup falls on the ground and goes waste. This way of charity is neither charity nor Eisaal-e-Sawaab and neither it can please Allah and His Messenger nor earn the reward. All such things are ostentation, which is Haraam besides the sin of desecrating and wasting the food. Would that, the food is distributed in a decent way so that the food is not desecrated and people have it and the distributors also earn the reward. –[Fataawaa-e-Rizviyah etc].

Regulation: Recitation of the Holy Qur-aan on payment also amounts to showing off. Settlement of payment for reciting the Qur-aan defeats the very purpose of the recitation. Now the objective of reciting the Qur-aan is payment not sincerity. The recitor would not recite if not paid for. Such recitation earns no reward. Making Eisaal-e-Sawaab of this to the dead is of no avail. Recitation of the Holy Qur-aan on payment neither benefits the recitor nor the dead but instead both the payer and payee will incur sin.
[Raddul Muhtar]

Regulation: “Halvaa” is prepared on “Shab-e-Baraa-at” and Faatehah offered on it. Both the preparation of Halvaa and offering Faatehah are lawful. This comes under Eisaal-e-Sawaab. –[Bahaar-e-Shari’at]. And since this Halvaa is prepared with the intention to distribute to relatives and friends and is also given to the indigents, therefore, its eating is permissible for all. This Halvaa is sent to relatives, friends and acquaintances specially on Shab-e-Baraa-at as a token of love and sincerity thereby to rid the hearts of the believers of misgivings and ill will if any, for earning the blessings of 15th night of Sha’baan. There is in a Hadees, “present gift to one another as it enhances mutual love.”

Regulation: Rajab Shareef: In some families “Surah Mulk” (Tabaarakal Lazee) is recited forty times in the month of Rajab and then breads or dry-dates are blown over. These breads, dry-dates are distributed and reward thereof is conveyed to the dead. Doing so is also permissible since it comes under Eisaal-e-Sawaab.

A beneficial point: The Holy Prophet would not go to bed until he recited “Alam Tanzeel” and “Tabaarakal Lazee Bi-yadihil Mulk”. –[Tirmizee]. He said there is a Surah (chapter) in the Qur-aan consisting of thirty verses, which will intercede with Allah Almighty for its recitor – so much so that the recitor will be at last forgiven. The Surah is “Tabaarakal Lazee Bi-yadihil Mulk”. –[Tirmizee].

Regulation: In the same month of Rajab “Kheer” (sweet dish made of milk, rice, sugar and dry fruits) and “Pooree” (thin pan-cake) are prepared and placing them in “Koonday” (earthen troughs), Faatehah is offered for the Eisaal-e-Sawaab of Hadrat Jalaal Bukhaaree (may Allah be merciful to him) and at some places for Hadrat Saieyidinaa Imaam Ja’far Saadique (may Allah be pleased with him) and then people are fed on. This is also lawful. But in some families,

people are fed the sweet dish at the same place where it was placed in “Koonday” and can not be taken out from there. Doing so is an absurd thing and an act of ignoramuses. Knowledgeable people do not do so. A book namely “strange stories” is also read out on the eve of Faatehah of Imaam Ja’far Saadique (may Allah be pleased with him) in some families. What this book contains is not proved (from religious scholars). Therefore, it should not be read out and only Faatehah be offered for Eisaal-e-Sawaab –[Bahaar-e-Sharia’at] though the mini-miracles (Karaamaat) of the saints of Allah are “Bar-haq” (proved ones).

Regulation: Faateha-e-Muharram: In first ten days of Muharram particularly on 10th day Eisaal-e-Sawaab is made to Hadrat Saieyidinaa Imaam Husain (may Allah be pleased with him) and other martyrs of Karbalaa. Some people offer Faatehah on “Sheer-e-Bireekh” (a sweet dish prepared in milk, rice, sugar & dry fruits), some on sweets, some on cooked meat and breads, some on “Khichraa’ (cooked mixture of wheat, barley, pulses, salt, meat etc.) and some arrange free wayside stalls (Sabeel) of drinking water and milk syrup. And some offer tea in the winter. All such things are lawful. What good deed one can do and convey its reward to them, must do. These acts can not be termed as impermissible at all.

Regulation: Some ignorant people consider Faatehah for other dead than the martyrs of Karbalaa impermissible in Muharram. This notion of theirs is wrong. Faatehah for all Muslim dead can be offered in Muharram as is done in other days. –[Fataawaa-e-Rizviyah]

Regulation: On 11th of Rabi-‘ul Aakhir nay; on 11th of every Islamic month, Faatehah is offered for Hadrat Saieyidinaa Ghous-e-A’zam (may Allah be pleased with him). This is also a form of Eisaal-e-Sawaab. Whenever and on whatever date, the Faatehah for Saieyidinaa

Ghouse-e-A'zam (may Allah be pleased with him) is held, people call it the Faatehah of "Geyaarh-ween Shareef" as a token of respect. Likewise, on 6th of Rajab nay; on 6th of every Islamic month, Faatehah is offered for Hadrat Khawaajah Ghareeb Nawaaz Mu'een-uddeen Chishtee Ajmeree (may Allah have mercy on him). This also comes under Eisaal-e-Sawaab. –[Bahaar-e-Shari'at].

Regulation: Included in Eisaal-e-Sawaab is "Toshah" (a special sweet dish made of granulated wheat, flour, sugar, ghee, dry fruits etc) of As-haab-e-Kehf" or of Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him) or of Hadrat Shaikh Ahmad 'Abdul Haq Rudulvee (may Allah be merciful to him) which is also lawful.

Regulation: Nazar-e-Ghous-e-A'zam: Some Muslims rear a cow or he-goat or cock with the intention that when it will be grown up, they will sacrifice it and getting its meat cooked will offer Faatehah thereon for the Eisaal-e-Sawaab of such and such saint (for example, Saieyidinaa Ghous-e-A'zam [may Allah be pleased with him]). Doing so is lawful and the animal is also Halaal (lawful). Thinking about any Muslim that he has the intention of adoring and worshipping some one other than Allah, is nothing but obstinacy and crass suspicion. Animals are sacrificed on the occasion of 'Aqeeqah (sacrificing animal(s) for newly born child within seven days), wedding and circumcision and sometimes animals are detailed, designated to be sacrificed on such and such occasion and for such and such work. Doing so is lawful in the former as well as in the latter case because at the time of sacrificing the animal none but Allah alone is invoked. May Allah protect every believer from the idiocy of Wahaabees.

Regulation: Food's reward to blessed souls: The food whose reward is presented as gift to the blessed souls of Prophets (peace be upon them) and saints (may Allah be

merciful to them) and is given to the poor as well as the rich, as "Tabarruk" (gift) carries benediction and is thus lawful and good for all. The thing attributed to the blessed souls becomes itself blessed. Therefore, Muslims regard such food as Tabarruk and esteem it.

[Fataawaa-e-Rizviyah]

Regulation: Placing food before oneself while making Faatehah for Eisaal-e-Sawaab is not essential and covering the food meant for the Faatehah of "lady of paradise", Hadrat Faatemah (may Allah be pleased with her) and imposing restrictions that only the married women whose husbands are alive can eat this food not widows, re-married women and men are nothing but ignorance of women that should be done away with. There is no injunction to cover the food of any Faatehah. This is an unproven thing and mere figment of imagination. –[Fataawaa-e-Rizviyah]. However, it is not impermissible but better the food is covered to protect against flies, mosquitoes etc.

Regulation: In some poor families, women are in practice of taking a little bit or handful of flour from their daily use which they keep storing for thirty days. And when the day of "Geyaarh-ween Shareef" arrives, they prepare bread or Halvaa etc. of the flour and get the Faatehah offered thereon. This method is easy for the poor families and earns them blessings, for, taking a little bit of flour from the daily use does not burden the family and a sufficient quantity of flour is thus collected in a month.

Regulation: Some people take roasted grams of "Soyam" under compulsion and sometimes give those to infidels. Doing so is a sinful act. If the one who takes the grams is indigent then he should himself eat them. Those who do not eat the grams of Soyam should avoid taking them and if one has taken then one should give those to Muslim

indigent. If parents are well off, they should prevent their children from taking the grams. –[Fataawaa-e-Rizviyah].

Regulation: When the day of ‘Eidul Fitr and ‘Eidul Adhaa or Friday or ‘Aashooraa (10th of Muharram) or Shab-e-Baraa-at arrives, the souls of the dead visit their families and standing at the doorstep say, “Is there anybody who may pity us. Is there anyone who may convey us the reward of virtuous deeds?” –[Khazaanatur Rawaayaat].

Regulation: “Meelaad Shareef” is also got recited for Eisaal-e-Sawaab. This is also lawful and is a rewarding act. Its Sawaab (reward) also reaches the dead. In short, whatever virtuous deed or charity is done with good intention and the reward is conveyed to the dead, reaches the dead indeed. Receiving the Sawaab the dead becomes glad just as he used to rejoice receiving gifts from his friends in lifetime. It has been reported in religious books that the Angels carry the Sawaab placing it in the platters of light to the dead and say, “O’ inmate of deep grave, your such and such relative or friend has sent you this Sawaab”.

[Fataawaa-e-Rizviyah]

Regulation: It is a popular notion among people that “Ta’aamul Maieyiti yu-Meetul Qalb” meaning the food (given in the name) of dead blackens the heart (of the one who eats it). The religious scholars define it thus: the people who wish for and remain waiting for food of the dead – anyone may die so that food comes to them, and become dismal if the food is not sent to them. Their hearts go black meaning go dead and they lose interest and alacrity in worshipping and remembering Allah and doing other goodneses because they wait for the death of Muslims just for filling their bellies and relishing the food. And while savouring the food they forget death and grave altogether. Such people have no concern with anyone at all but are given to personal gains. If the mind does not accept

the elucidation, better have personal experience now. What argument can be stronger than personal experience and observation? Some people who are even genuine indigent avoid having food arranged on the eve of Soyam and Chehlum probably due to the given notion. This step of theirs is right. Dragging them in the rites and ceremonies of the community unnecessarily is a mean act.

However, "Nazar-o-Neyaz" (food the reward of which is presented as gift to) of saints of Allah is not food of the dead. This is a Tabarruk (gift) which the poor and rich can have. If done with good intention its benedictions appear in spiritual as well as temporal matters.

[Fataawaa-e-Rizviyah]

RIGHTS OF PARENTS AFTER DEATH.

- 1). The first right of parents after death is to wash, shroud, offer their funeral prayer and bury them in the best possible way taking all care of "Sunan-o-Mustahabaat" (prophetic practices and desirable acts) in these work thereby to help them earn blessings and graces.
- 2). Keep praying for their forgiveness and promotion of ranks without negligence.
- 3). Keep giving alms, charity on their behalf and doing virtuous deeds to convey the reward to them in accordance with one's financial position sans remissness. Whatever goodness one does, one should convey the reward thereof to all the believers too, besides his parents. The Sawaab (reward) will reach the all without any Sawaab being diminished from the one's nay, one may have his positions upgraded.
- 4). Be prompt and try one's level best in repaying debt if they owed to and consider the defraying of their debt from one's own property an honour of both the worlds for oneself. If one is not financially sound, should approach distant relatives and if they are also not in a position to help

one then seek aid from the pious philanthropists to clear the debt.

5). Endeavour to perform oneself or get performed if they missed/omitted any obligatory duty like Hajj, pay off Zakaat (poor-due) or 'Ushr (payment of one-tenth on agriculture produce) if they owed to and pay "Kaffaarah" (atonement) of the prayers or fasts if they missed/omitted. In brief, try one's utmost to clear and atone for what they owed so that there remains no Shar'ee obligation outstanding against them.

6). Try to fulfil their will (if is consistent with the Shari'ah) though it is not obligatory upon children to materialize the will under the Shari'ah, and even burdens them. For instance, they willed to give half of their property to any relative (who is not heir) or even to a stranger. The children should prefer their parents' will to their own desires and fulfil the will though under the Shari'ah will of the dead regarding more than 1/3rd of the total property can not be enforced without the consent of the heirs.

7). To honour their oath (Qasam) even after their death. For example, they swore that their such and such son or daughter will not go to such and such place or will not see such and such person. The children should not think that what is the use of honouring their oath after death but instead they should honour their oath just as they would in their lifetime provided that the oath does not clash with the Shari'ah. Honouring their words is not concerned with oath only but in all good works their will and wish should be respected and followed.

8). Keep treating their relatives well all life.

9). One should not call names of anybody's mother or father because he might retaliate by abusing one's parents.

10). The foremost right of theirs that should be specially heeded is that one should not hurt them by committing sins.

All doings of children are communicated to their parents. Seeing goodneses they become happy and their faces brighten up with delight and when they see the sins of their

children they feel shocked and become gloom. It is unbecoming of the offspring to grieve their parents even in grave. There is in a Hadees that deeds of children done during the week are put up before their parents every Friday. Their virtues gladden them and misdeeds distress them. So, do not pain your forerunners (parents), O' servants of Allah!

11). Respect their friends and continue maintaining ties with them. Son and daughter are equal in fulfilling the rights of their parents. Men are particularly required to visit the graves of their parents every Friday, recite the Holy Qur-aan there so loudly that they could hear the recitation and convey the reward thereof to their souls. Whenever son passes the way where the graveyard, they are buried in, is situated should say, "Salaam" and offer Faatehah. May Allah, the Most Beneficent, the Most Merciful, bless all the believers by means of His Beloved Prophet, the kind, the affectionate (may Allah's choicest blessings & peace be upon him) to do goodnesses and deliver them from sins and grace the graves of our pious ancestors with light and delight as He is Omnipotent and we are helpless, He is All Independent and we are dependent. The rights of parents are not so light that one could ever free oneself from them. They are the cause of his existence. Whatever boons and favours he will get, will by dint of theirs, for, every favour and elevation depend on the 'being' and they are the cause of his being. So, being parents is itself so a great right that no offspring can ever acquit well with it apart from their facing troubles in their upbringing particularly during pregnancy, delivery, breast-feeding etc. Which of their kindnesses can be thanked for?

In brief, parents are a shade and reflection of the Divinity of Allah and mercy of His Messenger (may Allah's choicest blessings & peace be upon him) for their children. Therefore, Allah Almighty has made their mention with His Own right in the Glorious Qur-aan,

“Anish-kurlee wali-waalidaiek” (Be thankful to Me and your parents).

It has been reported in a Hadees that a companion (Sahaabee [may Allah be pleased with him]) came to the Holy Prophet and said, “O’ Messenger of Allah! During journey I carried my mother on my shoulders up to six miles walking on so intensely hot stones that if a piece of flesh were thrown on them that would burn like grilled mince. Am I relieved now of her right? The Holy Prophet replied, “It may be recompense for one of the travails she endured in your birth”. –[Tibraanee]. May Allah Almighty protect us from insolence and disobedience to parents and bless us to fulfill their rights and serve them well. – Aameen. [Ifaadaat-e-Rizviyah].

POOR-DUE (ZAKAAT).

Zakaat (poor-due) was made obligatory on Muslims in 2 Hegira. The Holy Prophet, the kind hearted, was already all-out to sympathize, comfort and help the indigent, poor and distressed people and the Muslims, from the very outset of Islaam, were specifically motivated and urged to help out the indigent and poor. Their sympathy and help was described as “companion of the poor” and being impressed by the pure and excellent teaching of Islaam Muslims used to extend all possible aid to destitute people. However, there were no set rules in this context which could be practised as an institution. So whatever the rich used to do was out of generosity and kindness. Allah Almighty made Zakaat compulsory and declared it third pillar of Islaam (after Kalimah-e-Shahaadat and prayer). Zakaat is, indeed, the name of permanent use of the attribute of sympathy and compassion, which a human-being naturally has for his fellowman. The benefits that payment of Zakaat, accrue to the payer is that it saves him from indulging in undue love of wealth, property and from the scourge of meanness and miserliness. Payment of

Zakaat also makes him to consider the poor and destitute a member, part of his own community. Hence, the accumulation of wealth does not ignite in him conceit and – pride. The other benefit is that the poor and indigents develop a sense of attachment and love for him and wish his wealth, property well as they find a share of theirs in that. So to say that the wealth of an affluent Muslim turns into a company-like body in which the high and low have their shares corresponding to their economic position. The benefit, which it brings to the Muslim nation, community is that the evil of begging is extirpated from the society.

Zakaat is one of the cardinal pillars of Islaam. Mention of Zakaat has been made at places in the Holy Qur-aan with prayer and believers have been invited to this important obligation (Fard) by different ways and explicitly told that they should not think that payment of Zakaat decreases their wealth, property but instead it increases the wealth. Some plants are overgrown with weeds, which obstruct their healthy growth by consuming the fertility of the soil. The fool grower will not remove them under the fallacy that pulling out the weeds will decrease the quantity of his plants but the wise will do because he knows the removal of weeds will help healthy and accelerated growth of the plants otherwise they will wither away.

So is the case with the payment of Zakaat from wealth. After payment of Zakaat from the wealth on which Zakaat was due, the wealth will be safe and will augment. Non-payment of Zakaat brings about ruination as according to the words of Allah and His Messenger, the property on which Zakaat is due but is not paid, will also ruin other property in which it is mixed.

The Holy Prophet (may Allah's choicest blessings & peace be upon him) said, "what merchandise, goods lose on land and in the sea are lost due to non-payment of Zakaat on them".

O' dear sisters and daughters! Look, a rustic sows seeds even borrowing from others if he himself does not

have; apparently, he destroys the seeds with his own hands throwing them in the ploughed land but is sanguine that if Allah wills this 'loss' will turn 'gain'. You do not have sense even equal to the peasant's or you are obsessed with materialism and avoid sowing the seeds of Zakaat to have a tree from every seed trusting Allah who says, "pay Zakaat, your wealth will increase".

If, God forbid, you do not trust the word of Allah, it is an open infidelity and in case you trust it at heart but do not heed due to carelessness and negligence then who else can be more foolish than you who incurs heavy losses and misfortune of this world and the world hereafter leaving the certain spiritual and temporal gains.

There is in a Hadees that two women wearing golden bracelets came to the Holy Prophet. He asked them, "will you pay Zakaat of the bracelets?" They replied in the negative. He said, "did you want Allah to make you wear bracelets of fire?" They said no. The Holy Prophet said, "then pay the Zakaat". -[Tirmizee].

It has been reported in another tradition that a woman wearing silver-rings came to the Holy Prophet. He asked her, "will you pay Zakaat of it?" She wavered. He said, "these are enough for taking you to hell". In sum, nobody can face the chastisement and calamities of non-payment of Zakaat. Who else is sillier than the one who spends his money in charity for pomp and show but does not fulfil the obligation and has the audacity to have oneself burdened with the debt of King, the Wrathful. This is one of the cunning stratagems of Satan to ruin human being in the garb of seeming goodness.

Women get the jewellery, ornaments and costly garments made and sewn with love and delight and wear them longingly but when it comes to payment of Zakaat, they make motley excuses to shirk the payment. Some women even have the cheek to say, "where should we pay from, do we earn money? Our husbands may pay or not!"

However much close a woman and her husband may be materially but in terms of divine injunctions, they are separate entity. If a woman is in possession of jewellery that reaches the standard of "Nisaab" (minimum taxable wealth, valuables for the purpose of Zakaat) then Zakaat is due on that. She is required to pay Zakaat anyhow even selling the jewellery as jewellery is itself an asset or the husband be requested for money to help her pay the Zakaat.

She can not pay Zakaat from the money her hubby gives her for the maintenance of children and family. However, she can pay from what pocket money her husband gives her.

REGULATIONS REGARDING ZAKAAT.

Regulation: Zakaat (poor-due) can not be given one's (man or woman) origin i.e. parents, paternal and maternal parents and posterity i.e. son, daughter and grandson and granddaughter. Likewise, husband and wife can not give Zakaat to each other. Zakaat should be given to close indigent relatives like brother, sister, nephew, niece, maternal uncle and aunt, paternal uncle and aunt. Giving them Zakaat earns the payer double reward and also his "Nafs" (self) does not feel it a burden because giving something to one's real brother and sister or real nephew and niece, one generally considers it his own expenses.

It is not necessary to tell them that what money they are being given is Zakaat. Mere intention of Zakaat at heart is sufficient. Giving them Zakaat as 'Eidee ('Eid gift) or gift for marriage or using any other suitable point or excuse, and making them owner of the money will serve the purpose of Zakaat. –[Fataawaa-e-Rizviyah].

Regulation: Woman can give Zakaat to her daughter-in-law, son-in-law, stepmother, stepfather and posterity of her husband not born by her. Likewise, a man can give Zakaat

to children of her wife not fathered by him. –[Raddul Muhtar].

Regulation: If one bought indigents cloths or cereal, grain from Zakaat money and made them owner thereof, Zakaat would be deemed to have been paid to the extent of real market price of the commodities. Extra expenses on them like labouring or transporting charges or cooking charges if got cooked or tailor charges if got the cloth sewn will not be included in Zakaat. –[Fataawaa-e-Rizviyah]. In case, one got food prepared from Zakaat money and fed the poor and indigents at one's house like a treat, Zakaat would not be deemed to have been paid as making the poor owner of the commodity which is a prerequisite to Zakaat payment is not found in it. –[Durr-e-Mukhtar].

Regulation: The Shari'ah has made Zakaat compulsory on the Nisaab (Zakatable valuables) of gold and silver which is free from "Haajat-e-Asleeyah" .(Meaning the things which are essential for life like a house for one's or family use, cloths for winter and summer seasons, other family accessories, animal for riding or motorbike, motorcar etc.) whether it is cash or gold coins or ornaments or jewelry or vessels irrespective of their use is lawful or unlawful. Zakaat will become due on them when full twelve months will have passed as per the lunar calendar. Meaning on whatever day, date one becomes solvent (Saahib-e-Nisaab), the very day, date and time of next year, full one year will be considered to have completed and Zakaat will become due if one remains solvent till the end of the Zakaat year. One is required to pay Zakaat immediately. If one now delays the payment, one will incur sin. –[‘Ammah Kutub].

Regulation: One kept giving alms, charity round the year and now one intends that what money one has spent as charity is Zakaat. This intention is not reliable and thus

Zakaat is not paid. Intention of Zakaat is must while giving Zakaat or setting aside cash or commodity for Zakaat.

Regulation: Nisaab of gold is 7 ½ Tolas and of silver is 52 ½ Tolas. –[‘Ammah Kutub].

Regulation: If one wants to pay Zakaat in advance meaning before the close of one’s Zakaat year, the holy month of Ramadaan is better for it since the reward of Nafil act enhances to the level of an obligatory act (Fard) and Fard’s reward swells to seventy-fold in this month. One should keep giving Zakaat in installments, parts throughout the year and on the end of the Zakaat year one should calculate it to know as to how much amount has been paid. If all the due Zakaat has been given then okay and in case of under payment, pay the residual amount of money at once. And if over paid then deduct from the payment of next year. –[Fataawaa-e-Rizviyah].

Regulation: It is unlawful (Haraam) for Saieyid to get Zakaat and it is also Haraam to give him Zakaat. If Zakaat is given to a Saieyid, it will not be deemed to have been paid, for, Zakaat is the dross of wealth, property whereas the respected “Saadaat” are purified, immaculate and delicate and hail from the revered family of the Holy Prophet. Giving them such things is beneath their dignity. The believers are essentially required to help out the needy Saadaat which will earn them honour in both the worlds.

[Fataawaa-e-Rizviyah]

Regulation: The jewelry which parents got made for their immature girls with the intention of giving it to them in dowry on their marriage is in possession of parents, the girls are allowed to use it but have not yet been made owner of it. In such case, Zakaat if the jewelry reaches the standard of Nisaab itself or with the inclusion of other assets is due on the parents because of being its owner. In

case the girls have been made owner then Zakaat is due on none. Parents are not required to pay Zakaat as they are not owners of the jewelry and the girls are exempt being immature. The injunctions of Zakaat etc. will apply to them on attaining maturity. –[Fataawaa-e-Rizviyah].

Regulation: Zakaat of the jewellery owned by a woman is not due on her husband at all even though he is affluent nor will he incur any sin on not paying Zakaat of the jewelry. However, he should warn and urge her appropriately that non-payment of Zakaat is a major sin. The same injunction applies to the jewellery the husband has given her with the right of ownership. But in case, he gave her jewellery only for use as is common in some families retaining the ownership with himself then he is required to pay Zakaat thereof if it reaches the standard of Nisaab itself or with the inclusion of other assets and that it should also be free from “Haajat-e-Asleeyah” (meaning is more than the essential needs of life). –[Fataawaa-e-Rizviyah].

Regulation: “Daien” (which is generally known as credit or outstanding money) which is not a return of any asset like “Mahr” (gift money which a husband promises his wife at the time of marriage) which is the return of consummation of marriage however huge it may be will not make the woman “Saahib-e-Nisaab” (solvent) because naturally wife does not demand of her husband to pay nor its Zakaat is due on her even though decades elapse particularly the deferred Mahr which is common in our society having no timeframe of payment. Woman got no right to demand this type of Mahr until death or divorce occurs. But in case, she has received the money of Mahr and full one year has passed on the money equal to Nisaab then she is required to pay Zakaat on it. Likewise, if she has other Nisaab of the same ilk with the Zakaat year continuing on it and in the meanwhile some amount of money from Mahr is received, it will be included in the

assets already in possession and she will have to pay Zakaat on the total assets on the close of Zakaat year.

[Raddul Muhtar, Fataawaa-e-Rizviyah]

“SADQATUL FITR”.

The Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah shower His bounteous blessings & peace on him) said, “the fast of the believer remains suspended between the heavens and earth until he pays Sadqatul Fitr (charity of the fasts of Ramadaan)”.

(Ibne ‘Asaakir)

Regulation: Sadqatul Fitr becomes due on every solvent Muslim (male and female) whose Nisaab is free from essential needs, soon after the dawn on ‘Eid day. It is “Masnoon” (accepted method) to give Sadqatul Fitr to the poor, indigents before the prayer of ‘Eid.

[Durr-e-Mukhtar etc]

Regulation: Being sane and mature is no condition for Sadqatul Fitr. If an immature or insane is solvent then Sadqatul Fitr is “Waajib” (essential) for him. His guardian should pay it from his (immature or insane) asset.

Regulation: Solvent man should pay Sadqatul Fitr on his own behalf and on behalf of his minor children who are insolvent. And mother should pay her own Sadqatul Fitr if is solvent. She is not required to pay Sadqatul Fitr on behalf of her minor children. –[Raddul Muhtar etc].

OF FASTS.

Fast (Rozah, Saum) under the Shari’ah means a believer consciously prevents himself from food, drink and conjugal bliss from dawn to dusk with the sole intention of worship.

The obligation of fast was phased in as other commandments and injunctions of Islaam were enforced gradually. At the outset, the Holy Prophet had enjoined the believers to observe only three fasts every month. But the fasts were not obligatory upon the believers. Later, in 2 Hegira the command regarding the fasts of Ramadaan descended (in the holy Qur-aan) and observance of one month's fasts in a year was declared the fourth pillar of Islaam. But this command carried a concession that if a believer did not want to fast notwithstanding physical fitness, he should feed an indigent in lieu of each fast. The concession was later withdrawn from general Muslims through the other command but was retained for those who can not bear hunger and thirst and will suffer physical distress if fast like very old men and women, pregnant and breast-feeding women.

The chief purpose of Islamic fasts, which the Holy Qur-aan explains, is that fasts further strengthen "fear of God" in human being.

Consider the following examples of "Taqvaa" (fear of God, piety).

In the sweltering heat of summer, a fasting person feels intense thirst. He is alone at home. Pure and cold water is before him in a long necked earthen jar and there is none to prevent him but he does not drink the water!

Fasting person feels intense hunger. He also feels weakness owing to hunger. Sumptuous meal that smells delicious is before him and there is no soul around to see him but he does not eat it!

One's lovely and darling wife is before him. The couple is enamoured of each other. There is none at home to disturb their privacy. The hubby has passion to make love with her. But he being in fasting state avoids it. This is only because the esteem and greatness of the command of Allah has got embedded in his heart – so much so that no other enthusiasm and temptation can overwhelm it and definitely it is fast which has inculcated the fasting person

with respect for the Divine injunction. It is obvious that when an honest person can give up his lawful and pure wishes obeying the command of Allah then he will surely renounce his indecent, unlawful and vile habits and wishes in deference to Divine command and will never dare commit them.

This is the very excellence of morality which the Shari'ah aims to create and strengthen in the fasting person. Therefore, Ahaadees emphatically stress the fasting person to desist from backbiting, abusive and loose talks, evils and every sort of sin. It has been reported in a tradition that the fasting one who does not give up lie, abuses, bad deeds and frivolities, Allah has no concern with him/her, if he/she gives up food and drink.

There is in another Hadees that "fast is a shield until it is torn". By what thing will the fasting person tear it? The Holy Prophet was asked. He said, "by lie and backbiting".

In brief, sin and disobedience of whatever kind or degree they may be, are unlawful (Haraam) for the believers in every age and season and in the holy month of Ramadaan such things are far more unlawful and forbidden acts. Slandering, casting evil eye on women, abusing etc. are unlawful even in normal course of life but are much more unlawful in Ramadaan. The fasting person does spend his day in a great worship meaning he keeps himself from wishes and carnal desires but in a way he spends his night also in worship. So each and every hour of the night and day of whole Ramadaan should be considered a period of spiritual parade of the soldiers of Islaam. Therefore, no negligence even for a moment should be shown.

Besides, the modern as well as ancient sciences of medicine have consensus on this point that fast is the best cure for diseases and regimen to improve, develop and maintain the body well.

The fast gradually incinerates all the internal and external waste material the body produce and that keep injuring the health, by the heat of hunger and thirst thereby

to help the body develop rightly. What good health is gained by fasting can not be attained by any other means.

O' our Creator! Grant us steadfastness in the truthful religion – Aameen.

SOME REGULATIONS.

Regulation: Niyat (intention) is the name of what one intends to do in the heart. Expression by the tongue is a no condition but a desirable act to harmonise the intention of the heart with the tongue. If one makes Niyat of fast in the night, one should say, “I intended for the sake of Allah that I will observe obligatory fast of Ramadaan tomorrow”. And in case of making Niyat in the day before noon, one should say, “I intended for the sake of Allah that I will observe obligatory fast of Ramadaan today”.

Regulation: If one missed, omitted the fasts of Ramadaan and now one intends to observe their Qadaa, Qazaa (performance of obligatory act after the due time has elapsed), one is required to make Niyat of the fast in the night or just in the dawn. If one makes intention in the day, the fast will turn Nafil fast. However, one is required to complete it. If one breaks it before time, its Qadaa will become due. –[Durr-e-Mukhtaar etc.].

Regulation: If fasting one applied oil to the head or antimony to the eyes, the fast would not go void even though the taste of oil or antimony was felt in the throat nay; spittle was tinged by the antimony even then the fast would not be spoilt. –[Raddul Muhtaar].

Regulation: If fasting person (who owes “Ghusl”) remained “Junub, Junbee” (polluted) till dawn even the whole day, his/her fast would not be spoilt. But it is Haraam and sinful not to take bath so long that prayer is missed, omitted. It has been reported in a Hadees that the

Angels of mercy do not enter the house which has a Junub (polluted person). –[Durr-e-Mukhtaar etc].

Regulation: When a child reaches the age of eight years, his/her guardian is required to direct him/her to offer prayer and observe fast and when he/she enters into 11th year, the guardian is required to beat him/her if refuses to say prayer and observe fast. If fast harms him/her then it is another matter. –[Durr-e-Mukhtaar, Fataawaa-e-Rizviyah].

Regulation: It is one of the conditions of fast that woman should be free from Haiz-o-Nifaas (menstruation and post-delivery bleeding). –[‘Ammah Kutub].

Regulation: If a woman suffering from Haiz-o-Nifaas becomes cleansed of it (in Ramadaan) she should spend the remaining part of the day like a fasting person and she is required to observe its Qadaa. –[Durr-e-Mukhtaar].

Regulation: If a woman undergoing Haiz-o-Nifaas becomes free from it after dawn though before noon and made intention of fast, her fast would not be valid.

[Durr-e-Mukhtaar]

Regulation: If a fasting woman was forced to have sex and she did under duress but later she began enjoying the sex, Kaffaarah (atonement) would not be due as the fast was already spoilt at the outset of intercourse.

Regulation: If a fasting woman who had a set date of menses every month, broke her fast before time on the expected date of menstruation supposing that her natural period would begin but it did not, in such case Kaffaarah would not be due. –[Durr-e-Mukhtaar].

“QADAA” OF FAST.

Regulation: Fasting woman was asleep and her husband had sex with her in the sleep. In this case, only Qadaa (observance of fast in lieu of the spoilt fast or the fast broken before time) would be due not Kaffarah.

[Durr-e-Mukhtaar]

Regulation: If one ate or drank something under the impression that it was not yet dawn but later one came to know that it was dawn indeed, then one is required to observe its Qadaa only.

Regulation: If a fasting person ate or drank something by forgetfulness or vomited and then he intentionally ate and drank thinking that his/her fast was spoilt, in this case only Qadaa is due on him/her. –[Durr-e-Mukhtaar].

Regulation: If a fasting one broke his/her fast thinking that the Sun has set but the sun had not actually set, in this case too only Qadaa is due not Kaffarah. –[Durr-e-Mukhtaar].

Regulation: If a fasting woman placed (during Ramadaan or other days) any medication or wet or dry cotton or a piece of cloth or any other thing in her sex organ in such way that it was not visible outside then the fast would be spoilt. And in case, she placed (any medication) wrapping in a piece of cloth in such manner that the end of the cloth remained outside even disappeared in the outer skin-cover of the vagina, the fast would not be spoilt.

[Durr-e-Mukhtaar etc]

Regulation: If a fasting woman placed some dry medication wrapping in a piece of cloth in her sex-organ which passed through the cloth and went inside the organ or the medication was so wet that it filtered through the cloth and went inside the organ or the piece of cloth got inside by

movement and disappeared in the organ, in all such conditions the fast would be spoilt. [Durr-e-Mukhtaar]

Regulation: A tear went into the mouth of fasting person and he/she swallowed it, if it was one or two drops of tear the fast would not be spoilt and in case it were so many tears that their saltiness was felt in the whole mouth, the fast would go void. The same injunction applies to the sweat. –[‘Alamgeeree].

Regulation: If fasting one sniffed up some medication into his/her nostrils or poured oil or oil got into his/her ear by chance, the fast would be spoilt and in case one poured the water or water got into his/her ear by chance, the fast would remain valid. –[‘Alamgeeree].

Regulation: If a fasting person passed a thread on his/her tongue to moisturize it during its twisting once, twice or thrice, the fast would not be spoilt but in case he/she swallowed its moisture left in the mouth, with the spittle, the fast would go void. Likewise, he/she passed a coloured thread on the tongue which dyed the spittle and he/she swallowed it then the fast would be spoilt.

[Joharah, ‘Alamgeeree]

Regulation: If water got beyond the throat while the fasting one was rinsing his/her mouth or water got into brain while sniffing up water into nostrils, her fast would be spoilt. But in case, he/she had forgotten his/her fast during these actions then the fast would not be spoilt even though he/she did so intentionally. –[‘Alamgeeree].

Regulation: If a fasting person had his/her tooth extracted and blood (that oozes out during the process) reached beyond the throat even though it may be during sleep, the fast would be spoilt and its Qadaa would be due.

[Raddul Muhtar]

Regulation: An aloe stick etc. was burning, the fasting one inhaled its smoke by the nose drawing his/her face close to it or he/she took the smoke of whatever thing and by whatever way to the throat intentionally, the fast would be vitiated. –[Durr-e-Mukhtaar].

Regulation: If a fasting woman inserted her dry finger into her sex-organ, the fast would not be spoilt but in case the finger got so moisturized with the matter inside the vagina that it could dampen other thing if touched, she took out her finger and inserted it again in the same condition with the result the dampness of the finger stuck inside of the sex-organ, the fast would be spoilt. Likewise, the finger which was soaked in water or oil or milk or ghee or spittle, she inserted in her sex-organ in the same condition for any reason and the dampness of the finger stuck inside of the sex-organ, her fast would be spoilt. –[Durr-e-Mukhtaar]. Likewise, if she poured even a few drops of water or oil into her sex-organ, the fast would be spoilt. –[‘Alamgeeree].

Regulation: If a fasting person cleaned his/her ear with a wax-stick and the wax stuck to the wax-stick and he/she inserted it into the ear again or did so thrice, the fast would not spoilt because in cleaning the ear with wax-stick, it does not reach the brain. –[Muraaqee Al-Falaah].

Regulation: If a fasting one prolonged “Istinjaa” (washing of the orifice after evacuation) so much so that the water reached inside the anus, up to where enema is inserted, the fast would be spoilt. Prolonging the Istinjaa so much is likely to hazard the health seriously. –[Durr-e-Mukhtaar].

Regulation: If one chewed “Paan” (betel-leaf) and slept with a few pieces of betel-nut sticking to his/her teeth and getting up in the morning he/she made Niyat (intention) of fast, in such case the fact would be in order. And in case the betel-spittle was still in his/her mouth in the morning and

he/she presumed that it might have gone beyond his/her throat with the spittle then the fast would not be valid.

[Fataawaa-e-Rizviyah]

Regulation: If one ate voraciously in “Saharee” (pre-dawn meal for fast) and had belches of indigestion in the day, the fast would not be spoilt. –[Fataawaa-e-Rizviyah].

THE CASES IN WHICH FAST IS NOT SPOILT.

Regulation: The lips of a fasting person were drenched with spittle produced in the mouth during conversation and he/she swallowed it or saliva dropped from his/her mouth but he/she gulped it down before the elongated drop of it was broken or snot dropped from the nose and he/she inhaled it before the elongated drop of it was broken or phlegm jumped up into the mouth by coughing and he/she swallowed it regardless of quantity, the fast would not be spoilt. Since all such things are repugnant to senses and against the norms of decency therefore one should avoid doing so. –[‘Alamgeeree].

Regulation: If a fasting person was taking food by mistake and on remembering his/her fast he/she immediately spewed up the morsel or having food before dawn and in the meanwhile the dawn came off, he/she immediately spat out the morsel, the fast would not be spoilt. And in case, he/she swallowed the morsel, the fast would be vitiated in both the cases –[‘Alamgeeree] and “Kaffarah” would also be due in both the cases.

Regulation: If a fly got into the throat of a fasting one, his/her fast would not be spoilt and in case he/she swallowed it deliberately then the fast would be spoilt.

[‘Alamgeeree]

Regulation: If a fasting person masticated a sesame seed or anything of the same size and swallowed it with spittle, her fast would not be spoiled but in case its taste was felt in the throat then the fast would be spoiled. –[Fat-hul Qadeer].

Regulation: If a fasting one intentionally vomited mouthful being conscious of his/her fast, the fast would be spoiled whether its pieces went back to the throat or not. And in case, it was not mouthful then the fast would not be spoiled. –[Durr-e-Mukhtaar].

Regulation: If he/she had unintentional vomiting but was mouthful and he/she swallowed it even as little as the size of a grain, the fast would be spoiled otherwise not. And in case, it was not mouthful then the fast would not be spoiled whether it got into his/her throat at its own or he/she swallowed it. –[Raddul Muhtaar etc].

Regulation: If phlegm came out with vomit whether it was intentional or unintentional, the fast would not be spoiled even though it was mouthful. –[‘Alamgeeree].

Regulation: It is Makrooh (undesirable act) for fasting person to taste or masticate anything without valid excuse. The valid excuse for tasting something is that, for instance, a woman whose husband is irritable, querulous can taste the curry, soup to ascertain that it is neither under-salted nor over-salted during fasting to avert any unpleasant happening. And the valid excuse for masticating something is that there is too small a child in the family to eat the bread of wheat and there is no soft food available to feed him and there is also no menstruating woman or other unfasting person in the family who could soften the bread of wheat by masticating it to feed the child, the mastication of bread of wheat etc. for such child is not Makrooh.

[Durr-e-Mukhtaar etc]

Regulation: There is no harm in tasting a commodity while purchasing whose tasting is necessary to avoid any loss otherwise is Makrooh. –[Durr-e-Mukhtaar]. Tasting means to place something on one’s tongue just to check its taste and then spit it out without any of its ingredients reaching the throat.

Regulation: **Sahree & Iftaar:** Taking Sehree (pre-dawn meal) and taking it in the later part of the night is “Mustahab” (commendable act) and full of blessing but delaying it so much that one thinks that it is dawn, is Makrooh. –[‘Alamgeeree].

Regulation: Breaking fast as soon as the fast-breaking time arrives sans any delay is Mustahab. But the fasting person should break his/her fast when he/she is sure that the sun has set. If not sure, he/she should not break the fast. One should not hurry in breaking one’s fast if the sky is overcast even though Mu-azzin (the one who makes call to prayer) has uttered Azaan or announcement about Iftaar (breaking the fast on due time) has been made by any medium.

[Raddul Muhtaar]

Regulation: Breaking fast with fresh dates if not available then with dry dates otherwise with the water is “Masnoon” (as practised by the Holy Prophet). –[‘Ammah Kutub].

LEAVE TO FORGO FAST.

Regulation: The Shari’ah has granted leave to forgo fast in some cases. The one who does not fast in one of the genuine cases will incur no sin, for example:

1). The pregnant and woman breast-feeding baby can forgo fasts of the time if she is sure that fasting will risk her life or her baby’s whether the woman breast-feeding the baby is mother of the baby or mid-wife. –[Durr-e-Mukhtaar].

2). Condition of the sick is very likely to aggravate if he/she fasts or a healthy one is very likely to fall ill or servant/maid-servant is very likely to face unbearable weakness if he/she fasts, they may not fast on that day but fast later. –[Joharah, Durr-e-Mukhtaar].

Regulation: A mere doubt or apprehension in the aforementioned cases is no excuse to forgo the fast but “Gumaan-e-Ghaalib” (all likelihood, strong presumption). There are three instances of likelihood, strong presumption:

- a). Symptoms of it are found.
- b). Or one has personally experienced it.
- c). Or an experienced Muslim doctor who is respected by all and sundry for his/her integrity has advised.

If one had neither symptoms nor personal experience nor the reliable doctor advised him/her and he/she forwent fast on the advice of an infidel or unreliable doctor, he/she would incur sin and in case one broke his/her fast before time on the advice of an infidel or unreliable doctor then Kaffaarah (atonement) would also become due.

Nowadays, most of doctors are in habit of advising their patients to forgo fast for just an ordinary disease without taking into consideration that to what disease is fast injurious and to what disease is beneficial? Advice of such doctors is not credible. Don't let yourself be duped by them. –[Raddul Muhtaar etc].

3). If a fasting woman had “Haiz-o-Nifaas” her fast would be spoilt.

Regulation: If a woman became free from Haiz-o-Nifaas after full ten days and nights, she would be required to fast the very next day. And in case she freed from it before ten days and there was so enough time left in appearing dawn that she could take bath and even then there were few moments left, she would be required to observe fast

whether she took bath or not. And if the dawn appeared just when her bath was over then she would not be required to fast. –[‘Alamgeeree].

Regulation: It is optional for the women suffering from Haiz-o-Nifaas to take food openly or secretly. She is not required to behave like a fasting person. –[Joharah]. However, she, particularly menstruating woman, should better eat secretly. –[Bahaar-e-Shari’at].

4). If one is sure that hunger and thirst will put one’s life in peril or one is sure of losing his/her senses, can forgo fast.
[‘Alamgeeree]

5). If one is forced to break his/her fast before time, can break under duress. However, facing the duress with patience will earn the one great reward. –[Raddul Muhtaar].

Regulation: The ones who broke their fasts before time due to the afore-mentioned valid excuses are required to observe “Qadaa” of the broken fasts. The injunction to this effect is that the Qadaa of the broken fasts should be observed as soon as the valid excuse is over and before the advent of next Ramadaan. There is in a Hadees that fasts of current Radadaan of the one who owed Qadaa fasts of out-gone Ramadaan are not accepted. If one could not observe Qadaa of the broken fasts and other Ramadaan arrived then one should observe the fasts of this Ramadaan and observe the Qadaa fasts later. –[Durr-e-Mukhtaar].

6). The old person who is so emaciated by the old age that he/she can not fast and there is also no hope of regaining the lost strength, can forgo fasts. He/she should pay equal to the quantity of “Sadqatul Fitr” (charity of the fasts of Ramadaan) to an indigent for each fast. –[Durr-e-Mukhtaar etc.]. Giving charity to indigents is better because

sometimes one finds it very difficult to arrange meals for them.

Regulation: If an old man or woman can not fast in summer due to heat but can in winter, he/she may forgo fasts in summer but is required to observe fasts in lieu of them in winter. –[Raddul Muhtar].

Regulation: If the sick, weak who paid “Fidyah” (payment or feeding an indigent to relieve oneself of the obligation) recovered later being able to fast, is required to observe Qadaa of the forgone fasts and the Fidyah already paid by him would turn Sadqa-e-Nafil (supererogatory worship).

[‘Alamgeeree]

Regulation: One should necessarily distinguish “real weakness” from that of lack of courage”. Lack of courage is incredible. Sometimes, devil inveigles one into believing that one can not do such and such work. If one attempts to, one will either die or fall sick. But when one undertakes the task seeking Allah’s grace, one comes through with flying colours by the grace of Allah Almighty sans any harm to oneself. Some people are there who observe fasts even at the age of 75 years and there may be some people of 70 who can not fast due to weakness. Therefore, one should thoroughly analyse the condition rejecting the devilish subterfuges, for, there is no room for “lack of courage” nor for evil promptings in the Shari’ah.

The other point to this effect is that some old people can not observe fasts continuously but can intermittently. They are required to observe as many fasts as they can and observe Qadaa of the remaining unobserved fasts in the winter. –[Fataawaa-e-Rizviyah]. These points should be born in mind well.

ATONEMENT FOR BREAKING FAST BEFORE TIME.

Regulation: Kaffaarah (atonement) for breaking a fast before time is to fast for sixty days consecutively. If it is not possible, for example, one is seriously ill and there is no hope of recovery or one is very old then feed sixty poor, indigents (Miskeen pl. Masaakeen) with two meals to their satiation. One is at liberty to feed sixty Masaakeen at a time or in groups or in stages. If one fed sixty poor, indigents at one time and fed another batch of Masaakeen the second time, the Kaffaarah would not be deemed to have been paid. One is required to feed either the first group of sixty Masaakeen with one more meal or the second one to relieve oneself of the obligation.

[Durr-e-Mukhtaar, Raddul Muhtaar]

Regulation: It is also permissible for one to give a commodity equal to Sadqa-e-Fitr i.e. about 2 ¼ kg. of wheat to an indigent or make him/her owner of price of the commodity or feed Masaakeen in the morning and pay them price of the evening, night's meal or feed in the evening, night or give the commodity to thirty Masaakeen for two days. In brief, it is optional for one to complete the total number of sixty indigents in whatever way one likes to. –[Durr-e-Mukhtaar, Raddul Muhtaar].

“NAFIL” FASTS.

The most excellent days for virtuous deeds like fasts are the first ten days of Zilhaj next to Ramadaan. The Holy Prophet said, virtuous deed done in these ten days is dearer to Allah than done on other days. Each fast observed during these days carries the reward equivalent to the reward of one year's fasts and staying in prayer (offering Nafil prayer) in each night carries the reward equivalent to the reward of Qadr night –[Tirmizee, Ibne Maajah],

1). particularly fasting on 'Arafah (9th Zil-hajj, the major Hajj day) which is the most excellent day of the year. According to an authentic tradition the reward of 'Arafah's fast is equivalent to the reward of thousands of fasts and also forgives full two years' sins of the fast-observing person - of the preceding year and of the following year.

[Muslim Shareef]

2). **'Ashoorah fast:** the most rewarding fast next to 'Arafah's is the fast of 'Aashooraa (10th Muharram) which forgives the preceding year's sins of the believer who fasts on 'Aashooraa day. -[Muslim Shareef].

It has been narrated in a tradition that when Messenger of Allah, Saieyidinaa Muhammad Mustafaa (may Allah shower His bounteous blessings & peace on him) migrated to holy Madinah found the Jews fasting on 'Aashooraa day (10th of Muharaam). He asked them about it. They said, "this day is of great importance, for, Allah Almighty had delivered Prophet Moses (peace be upon him) and his community from Pharaoh and drowned Pharaoh and his community this day. Therefore, Prophet Moses fasted this day as a token of gratitude to Allah and we also fast following his practice." Hearing this, the Holy Prophet said, 'we have a greater right over and are nearer to Prophet Moses (peace be upon him) in conforming to him, than you.' So, the Holy Prophet himself observed fast on 'Aashooraa day and also enjoined others to do so.

[Bukhaaree, Muslim)

AN EXQUISITE POINT.

This prophetic saying reveals that commemoration of the day on which Allah Almighty bestowed His especial favour is right and praise-worthy act nay; an act desired by the Shari'ah as it reminds the believers of the Divine blessing who will spontaneously thank Allah. So this

momentous occasion is also a means of expressing gratitude. Allah Almighty Himself says in the Glorious Qur-aan: “Wazkuroo Aie-yaamil Laah” (remember the days [on which Divine favour descended] of Allah). At another place He says: “Wazakkir-hum bi-Aie-yaamil Laah” (remind them of the days of Allah). Meaning the days on which Allah Almighty granted great favours and blessings to the communities of different Prophets, for instance, reins of government, deliverance from enemies and calamities or catastrophes that lashed the communities of the Prophets, for example, drought, famine, plague, their subjugation or ruination etc. In brief, every kind of important historical event comes under “Aie-yaamil Laah” (the days of Allah).

And undoubtedly there is no other better day for the believers to celebrate than the blessed birth day of the Holy Prophet because all blessings, boons, favours and comforts irrespective of overt or covert and spiritual or temporal are by dint of him. One of the prime objectives of celebrating the blessed birth of the Holy Prophet is also to be beholden to Allah Almighty. Wahaabees vehemently object to it and try to misguide the Muslims. May Allah protect us from their mischief!

Regulation: The believers should better precede the ‘Aashooraa’s fast with observing fast on 9th (of Muharram). The Holy Prophet is reported to have said, “fast on ‘Aashooraa day and oppose the Jews by preceding or following the ‘Aashooraa’s fast with fasting on 9th or 11th (of Muharram).” –[Murqaat].

Excellences of the ‘Aashooraa day (10th of Muharram) have been explained in numerous Ahaadees (prophetic sayings). Therefore, the religious scholars and mystic guides have said that the day of ‘Aashooraa is the day on which Allah Almighty graced a group of Prophets with great honour and eminence. This is the very blessed day on which Allah Almighty:

- 1). Chose Prophet Adam (Hadrat Aadam, peace be upon him) from amongst His all creatures as the elect.
- 2). Lifted Prophet Enoch (Hadrat Idrees, peace be upon him) up to the heavens.
- 3). Anchored Noah's (Saieyidinaa Nooh, peace be upon him) ark to the Joodee mountain.
- 4). Graced Prophet Abraham (Saieyidinaa Ibraaheem, peace be upon him) with the appellation of "Khaleel" (friend) and extinguished the pyre raised by Nimrod and changed into a garden for him.
- 5). Forgave Prophet David (Saieyidinaa Daawood, peace be upon him) his lapse.
- 6). Removed calamity from Prophet Job (Saieyidinaa Aiyeoob, peace be upon him).
- 7). Rescued Prophet Jonah (Saieyidinaa Younus, peace be upon him) from the belly of fish.
- 8). Made Prophet Jacob (Saieyidinaa Ya'qoob, peace be upon him) and Prophet Joseph (Saieyidinaa Yousuf, peace be upon him) meet up.
- 9). Created Prophet Jesus (Saieyidinaa 'Eisaa, peace be upon him) and lifted him up to the heavens living.
- 10). Created Prophet Adam and Eve.
- 11). Delivered Prophet Moses (Hadrat Musaa, peace be upon him) and Israelites from the oppression of Pharaoh.

In brief, the 'Aashooraa day is one of the prominent days with Allah Almighty and the day for doing virtuous deeds and the day on which alms and charity are accepted. That's why the spiritual guides have said that:

- 1). Giving alms to an indigent this day amounts to giving alms to all indigents.
- 2). Whoever guides an astray into straight path this day, Allah Almighty will grace his/her heart with the light of Eimaan (Islamic faith).

3). Whoever suppresses his/her anger this day, Allah Almighty will enlist him/her among those with whom He (Allah) is pleased.

4). Whoever respects (and helps) Miskeen (indigent, poor) this day, the Owner and Master (of creation) will bless him/her in grave.

This is the very day about which the merciful Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) said:

1). Whoever spends generously on his family this day, Allah Almighty will grant him in abundance for the whole year. –[Baheeqee]. Hadrat Sufyaan bin 'Oyaienah (may Allah be pleased with him) said, we did it for fifty years and found abundant subsistence every year.

2). Whoever takes bath this day will not suffer from any disease the whole year except for death. And whoever applies antimony to his/her eyes (with good intention), will never have sore eyes meaning will not lose his/her insight, prudence.

3). Whoever spends the night of 'Aashooraa in prayer and worship and fasts in the day, will die peacefully meaning will be safe from the strain and stress of death.

4). Observing fast on 'Aashooraa day (with the sole intention of pleasing Allah) is as if one fasted all year.

5). The believer who gives charity this day, will earn the reward of one year's charity.

6). Whoever strokes the head of an orphan affectionately this day (and consoles and meets his/her need), Allah Almighty will upgrade him in paradise for each hair.

7). The one who shows kindness to one's relatives or resumes severed ties with one's relatives this day will be in paradise with Prophets John and Jesus (and will have the honour to serve them). –[Nuzhatul Majaalis etc].

In short, the day of 'Aashooraa is very auspicious and blessed and the religious books are replete with its

excellences. Fortunate are the believers who respect the month – Muharram which has been described as the ‘month of Allah’ in Hadees, and turn to Allah and His Messenger openly and secretly and engage themselves in virtuous deeds.

O’ brothers! Death keeps no calendar. Nobody knows when he/she will pass away. When one comes to this mortal world brings with oneself subsistence predestined for one but when departs nothing accompanies one but his/her doings. If the deeds are good, one’s grave will light up and the light of virtues will also help one succeed on the Doomsday.

What has been elaborated above is the origin of fasting on ‘Aashooraa day. The Muslims have been following the prophetic practice till this day. But now some voices are being heard from different quarters that fast should not be observed on the day of ‘Aashooraa as the mother of Yazeed (the murderer of Saieyidinaa Imaam Husain [may Allah be pleased with him], his family members and companions) had fasted this day. This one and all other such things are unfounded and ludicrous which Raafzees (Shi’ite) have propagated among the Muslims. The Muslim men and women should not heed the tommyrot to save their goodnesses going waste and also to save themselves from incurring sin.

3). FAST OF 15TH SHA’BAAN.

The highest rewarding fasts next to the fasts of Ramadaan are of Sha’baan. Hadrat ‘Aeishah Siddeeqah (may Allah be pleased with her) said, ‘I did not see the Holy Prophet observing so many fasts in any other month than in Sha’baan particularly of 15th Sha’baan.’ The Holy Prophet has emphasised upon the believers to stay (meaning offer Nafil prayers) in the night of 15th Sha’baan and fast in the day as Allah Almighty especially manifests Himself in the lowest heaven this night after sunset and says (addressing His servants), ‘is there any beggar of

forgiveness, whom I may forgive; 'is there any seeker of subsistence, whom I may grant subsistence; 'is there any afflicted one, whose affliction I may remove; is there any sick and such and this grace continues until the dawn of Fajr.'

4). SIX FASTS OF 'EID.

About the observance of six fasts in Shawwaal which are generally called six fasts of 'Eid, the Holy Prophet said, 'the believer who fasted the whole month of Ramadaan and then observed six fasts in Shawwaal, would be like the one who consecutively fasted all the year.

It has been reported in another Hadees that the one who observed six fasts after 'Eidul Fitr would be as if he/she fasted the entire year, for, one virtue earns the believer ten-fold reward. So, the fasts of Ramadaan are equal to ten months' fasting and the six fasts carry the reward of sixty days' fasting which totals full one year's fasts.

Yet another tradition reveals that the believer who observed all fasts of Ramadaan followed by the six fasts of Shawwaal, would become free from sins as he/she was on the day his/her mother bore him/her.

The foremost gain of observing six fasts of Shawwaal which the believer earns is the reward of fasting round the year with a little labour and the other benefit is that it will by the grace of Allah Almighty offset the shortcomings if inadvertently committed in the fasts of Ramadaan.

Regulation: Consecutive observance of these fasts after 'Eid day is not impermissible but intermittent observance is better meaning one may observe two fasts every week. It is much better if one observes one fast on second day of 'Eid and the remaining five in the whole month.

5). **Significance of fasting on 27th Rajab** has been reported in some traditions. Therefore, it has been narrated on the authority of Hadrat Salmaan Faarsee (may Allah be pleased with him) that 'there is so blessed a day and night in the month of Rajab that if one fasts in the day and spends the night in offering Nafil prayer, will earn the reward of one hundred years' fasts and of keeping awake in the nights of one hundred years. That day and night is of 27th Rajab.

[Baheeqee]

There is in another Hadees that the believer who fasts on 27th Rajab, Allah Almighty will grant him/her the reward of sixty months' fasting.- [Maasabata Bis-Sunnah].

6). **Fasts of Aiyaam-e-Beed:** Observance of three fasts every month particularly on 'Aiyaam-e-Beed' (the brightest nights, days) i.e. 13th, 14th & 15th of the lunar month. The Holy Prophet said in this regard, 'whoever could afford, should observe three fasts every month. Each fast obliterates ten sins and clears the fast-observing person of sins as the water washes a dirty cloth clean.' Another Hadees stresses the believers willing to fast three days in a month, to observe the fasts on 13th, 14th & 15th of the lunar month. On one occasion the Holy Prophet said, 'the fasts of Ramadaan and three fasts every month purify the breast.

[Imaam Ahmed and Tibraanee]

7). **Fasting on Monday and Thursday:** Messenger of Allah, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) said, 'doings of mankind are submitted in the most exalted court of Allah Almighty every Monday and Thursday. So, I like my deeds to be produced in the state of fasting.' -[Tirmizee].

It has been reported in 'Ibn Maajah' that the Holy Prophet used to fast on Monday and Thursday with intent. On enquiry, he said, 'Allah Almighty forgives every Muslim on these two days barring the believers who are at

loggerheads with each other. About them, Allah Almighty asks the Angels to leave them until they reconcile.

There is in 'Saheeh Muslim' that when the Holy Prophet was asked about his fasting on Monday, he said, 'this day I was born and this day the first Vahee (revelation) descended on me.'

8). **Fasting on some other days.** The Holy Prophet said, 'the believer who fasts on Wednesday, Thursday and Friday, Allah Almighty will build a transparent palace for him/her in paradise.' Another tradition says, 'a palace will be built of gems, ruby, topaz and jasper for him and he/she will be delivered from hell-fire.' There is in another narrative that the one who observes fasts on these three days and then gives some charity on Friday, his/her sins will be forgiven him/her and one will become as free from sins as was on the day his/her mother gave birth to him, her. Observing fast particularly on Friday alone is an undesirable act (Makrooh). This fast should be either preceded by fasting on Thursday or followed by fasting on Saturday. –[Bukhaaree & Muslim].

Regulation: If husband of a woman is on journey or sick, she can observe Qadaa (missed, omitted) fasts without his permission even if he forbids her to do so. And in case of Ramadaan fasts she need not seek his permission and observe them even though he forbids her as it is an obligation and debt she owes to Allah. –[Raddul Muhtar].

Regulation: If a woman who is employed somewhere as maid to do domestic chores, wants to observe Nafil (optional) fasts but the fasting will render her unable to carry out the work satisfactorily then she should seek permission from the employer. And in case, she can do the job fully, she needs no permission. –[Raddul Muhtar].

Regulation: Husband can forbid his wife from fasting who owes Kaffarah (atonement) of any Qasam (Oath) and wants to fast to atone for it being financially unsound.

[Joharah]

Regulation: A woman if fasts, will become too weak to offer prayer standing. In this case, she should observe fasts and offer prayer sitting –[Durr-e-Mukhtaar] provided that she is really unable to stand.

Regulation: **Fast of silence:** Observing the ‘fast of silence’ i.e. in some families some women remain silent during fast considering it a rewarding act, is Makrooh. It is no matter if a woman keeps silence without considering it a rewarding act. Keeping quiet to avoid indecent talk is not Makrooh but is a commendable act as the believer is required not to speak foul words. Likewise, speaking unnecessarily is also not good. In short, keeping silence or speaking during fasting depends on intention and Allah Almighty knows well the intention of everybody.

BREAKING OF NAFIL FAST BEFORE TIME.

Regulation: Intentional observance of optional (Nafil) fast makes one bound to complete it. If one breaks it before time, one will have to observe its Qadaa (fulfillment of duty after due time). And in case, one begun the fast thinking one owed any fast but later one came to know that he/she did not. In such case, one can break the fast if likes to, but immediately after the knowledge. If vacillated and delayed the breaking of fast then one can not break. If broke, Qadaa of the fast would become Waajib (essential act). –[Durr-e-Mukhtaar].

Regulation: One did not break the fast before time intentionally but was broken involuntarily, for example, woman had menses even then Qadaa is due.

[Durr-e-Mukhtaar]

Regulation: Breaking Nafil fast before time without valid excuse is impermissible but in case of valid excuse is permissible. For instance, the host who is in the state of fast does not join his/her guest while entertaining him/her to food and the guest will mind it or one is guest of somebody who serves him/her food and if one does not take, the host will feel hurt. In such cases, the fast can be broken before "Dahwaatul Kubraa" (noon) provided that one could observe its Qadaa. Or somebody invited one and one knew it that he/she would be grieved if one did not go to him/her then one can break the fast before Dahwaatul Kubraa (noon). –[Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: Woman should not observe Nafil fast and the fasts of Mannat (vow) and Qasam (oath) without her husband's permission. Her husband can make her break the fast before time if she observes. In case of breaking the fast, Qadaa will become due and for its observance too, she is required to seek her husband's permission.

Regulation: If parents forbid their son or daughter from observing Nafil fast for fear of illness, he/she should obey the parents. –[Raddul Muhtaar].

Regulation: If one observed fast on 'Eidul Fitr day or 'Eidul Adhaa day or 'Aieyaam-e-Tashreeq' (11th, 12th & 13th of Zilhaj), it would not be Waajib for one to complete the fast nor Qadaa would be Waajib on breaking it before time but instead breaking it is Waajib (essential act).

[Raddul Muhtaar]

FASTS OF 'MANNAT' (VOW).

Regulation: If a woman made Mannat (vow) to fast for full one month uninterruptedly, she should observe thirty fasts continuously during the period she is free from menstruation. If she has menses during the course of

observing fasts, she will have to fast afresh for thirty days uninterrupted. But in case, it is normal with her to have menstruation before the completion of month then she should observe the remaining fasts consecutively immediately after the natural period is over as break in observing the fasts of Mannat made for consecutive fasts is not permissible. And in case, one made Mannat for observing ten fasts discontinuously, one can fast for ten days consecutively if likes to. –[Durr-e-Mukhtaar etc].

Regulation: If one made Mannat to observe fasts in the month of, for example, Rajab but one fell ill in the month. In such case, one should observe their Qadaa in other days. It is optional for one to observe the Qadaa fasts continuously or on alternate days or intermittently.

[Durr-e-Mukhtaar]

Regulation: Some women observe fast in the name of “Moulaa ‘Alee Mushkil Kushaa” (the remover of difficulties), an appellation of Saieyidinaa ‘Alee (may Allah be pleased with him), they should mind that fast is observed for Allah alone. It is no matter if they observe the fast for Allah Almighty and convey the reward of it to Moulaa ‘Alee as gift (Nazar). Besides, women prolong this fast up to mid-night meaning they do not break the fast on due time in the evening. After mid-night they open the doors of their houses and make Du’aa and then break the fast. Doing so is an evil practice. –[Fataawaa-e-Rizviyah].

Regulation: Haraam fasts: It is unlawful (Haraam) and sinful to fast on ‘Eiden (‘Eidul Fitr and ‘Eidul Adhaa) and Aieyaam-e-Tashreeq (11th, 12th & 13th of Zilhajj). If one made Mannat to fast in any of these months and Aieyaam-e-Manhee (the five days on which fasting is forbidden) fall in the course of observing fasts, one should not fast on these days but observe their Qadaa on other days. And in case one determined any month for fasting, for instance,

Rajab or Sha'baan then one is required to fast the whole month irrespective of whether the month is of 29 days or of 30, without break. If one omitted any fast, one should observe its Qadaa later. One is not required to fast afresh for full month. –[Durr-e-Mukhtaar etc].

Regulation: If one made Mannat for a fast, one can fast on whatever days one likes to except for forbidden days. Likewise, in case of two or three fasts, one has the same option. However, one is required to fast consecutively if one made Mannat for observing fasts uninterruptedly otherwise it is optional for one to fast one after another or on alternate day or intermittently. It is also permissible if one, who intended to fast alternately or intermittently, observes the fasts consecutively. –[‘Alamgeeree].

Regulation: Making Mannat for half day fast is not right.
[‘Alamgeeree]

OF E'TIKAAF (RETIREMENT TO MOSQUE).

Fast (Saum, Rozah) is the best code for individual believers as well as for the Ummah as a whole to purify the mind, heart and soul and disciplining the body in deference to the Divine command. Therefore, the prophetic sayings emphatically urge the believers to abstain from all sins like back-biting, lewd acts, slanders, abusive language, casting evil eye etc. during fasting.

Committing every type of minor and major sins is unlawful (Haraam) in every time and age and during the holy month of Ramadaan this prohibition becomes even stricter and more stringent. The fast-observing person who spends his/her day in a great worship meaning he/she keeps himself/herself from worldly pleasures even lawful desires and wishes obeying the commandment of Allah, also spends his/her night in a sort of worship. Each and every hour of the night and day of the entire Ramadaan is a

period of spiritual exercise for the soldiers of Islaam. All the old and modern sages are in agreement that the fast is an antidote against diseases and ameliorates the body and improves health. Besides, it boosts morale and reinvigorates the spirit of self-restraint of the Muslim community (Ummah). This annual drill of the whole month is also a best recipe for the individual and collective improvement, welfare, rectitude and peace of the Ummah.

What real objective of Islamic fast, the Holy Qur-aan has explicitly expounded is, "La'allakum Tattaqoon" (so that you may become pious).

Thus, the basic purport of fast is piety, righteousness and development of humility so that each and every member of the Ummah becomes pious and upright. Taqvaa (piety) is the name of a permanent state which keeps the conscience of the pious believer living and his/her heart filled with the fear of God.

As the abstinence from unhygienic food and evil habits helps maintain one's health, develop taste to savour temporal pleasures, stimulate appetite and produce pure blood similarly the adoption of piety and righteousness in this world and shunning all the habits which are pernicious to spirituality and morality help develop taste in human being to relish the pleasures and bliss of the hereafter. This is the very stage where the Islamic fast stands towering above the fasts of all other communities, nations. So, the essence of fast is piety (Taqvaa) and the corollary of Taqvaa is success in the world hereafter i.e. attainment and enjoyment of spiritual elation, unending comforts and immortal divine favours.

Although the whole month of Ramadaan is abundant in blessings, mercy and forgiveness because on the advent of this blessed month the gates of heaven and mercy are opened up, the gates of hell shut down, Satans chained up and Divine mercy calls His servants repeatedly and shows them the path leading to paradise saying, "O' seeker of good! Turn to (Allah) and O' seeker of vice!

Desist from (indecent activities) yet as the nights and days go by the volume of Divine mercy increases. Its first 'Ashrah (ten days) brings the glad tidings of mercy to the believers, the second 'Ashrah proclaims the good news of forgiveness (Maghfirat) and the third one gives the message of freedom from hell. The last 'Ashrah of this blessed month carries special blessings and graces which favours the fasting servants of Allah with even greater bounties and reward by the grace of Allah Almighty. Therefore, there is in a Hadees that when the first night of Ramadaan comes, Allah casts merciful eye on His servants and whom Allah looks with mercy will never torment him/her. Allah frees one million people daily from hell and on 29th night, He frees as many people in this single night as were freed during the entire month. And when the night of 'Eidul Fitr arrives, the Angels rejoice and Allah Almighty specifically manifests His Noor (effulgence, light) and addressing the Angels says, "O' flock of Angels! What should be the return of the labourer who has carried out the assigned work well? The Angels say, he may be fully remunerated. Thereupon, Allah Almighty says, "be you witness that I have forgiven them all."

It was the noble practice of the Messenger of Allah, Saieyidinaa Muhammad Mustafaa (may Allah shower His choicest blessings & peace on him profusely) that he would observe E'tikaaf (retirement to mosque) for full ten days in the last 'Ashrah of the Ramadaan disconnecting himself from the worldly affairs. His unconcern with the temporal affair which was already perfect every time would attain even greater perfection during E'tikaaf. This is the very Masnoon (accepted) E'tikaaf which the religious scholars have described as Sunnat-e-Kifaayah (prophetic practice which will be met if done by a few Muslims otherwise all will incur sin for remissness).

After having enriched oneself with the excellence of faith and spirituality and recharged and refreshed one's mind, heart and soul spiritually, the believer confines

oneself to the mosque for absolute concentration cutting off from every sort of desires and pleasures just when his soul is burnished after incessant worship, remembrance and glorification of Allah and meditation of twenty consecutive nights and days and the angelic nature has awoken, to perfect his worships by supplications (Adiyah) and complete devotion to Allah. This disconnection from the world is called E'tikaaf in the Islamic parlance.

The literal meaning of E'tikaaf is to refrain oneself from something or making something binding on oneself and according to Shar'ee terminology it means staying in mosque for a certain time compulsory on oneself with the pure intention of worship. Or in other words E'tikaaf means to confine oneself to the mosque for mere worship and not to step out of the mosque except for answering the calls of nature and Shar'ee needs. That is why it is incumbent on Mo'takif (E'tikaaf-observing man) to stay in the mosque all time, eat and drink and sleep there and not to step out of the mosque but for natural and Shar'ee needs. Other temporal matters like to talk to somebody or to buy or sell something are permissible in the state of E'tikaaf provided that the sanctity of the mosque is fully maintained and no act inimical to E'tikaaf is done. Likewise, care should be taken that the mosque is not polluted while having food. – [Multaqat]. The Holy Prophet said, “the one who observed E'tikaaf for ten days (in the last 'Ashrah of Ramadaan) is as if one performed two Hajjs and two 'Umrahs (off-seasonal pilgrimage to the holy Ka'bah).”

SOME REGULATIONS CONCERNING E'TIKAAF.

1). Being Muslim, sane and free from seminal pollution (Janaabat) and Haiz-o-Nifaas (menstruation and post-delivery bleeding) are pre-requisites of E'tikaaf (retirement to mosque). Maturity is no condition. If an immature boy who is able to differentiate between good and bad, stays in

mosque with the intention of E'tikaaf, his E'tikaaf will be right.

2). Observance of E'tikaaf by woman in mosque is odious act (Makrooh). She must observe E'tikaaf at her house in the nook or place reserved for prayer and worship which is called "Masjid-e-Bait" (the place reserved for prayer at home). And it is better if this place is higher than the ground like a platform or a wooden-bed is placed there so that male family members could also offer Nafil prayers there, for, offering Nafil prayers at home is a commendable act. And in case, there is no place reserved for prayer at home and she intends to observe E'tikaaf then she should reserve a place in any nook of her house for prayer and worship. Without reserving a place, woman can not observe E'tikaaf.

3). E'tikaaf is of three kinds:

a). Waajib i.e. one made Mannat (vow) of E'tikaaf.

b). Sunnat-e-Muakkadah i.e. one observed E'tikaaf for full ten days in the last 'Ashrah of Ramadaan meaning one entered the mosque on 20th Ramadaan at the time of Sunset with the pure intention of E'tikaaf and stayed there till the end of Ramadaan i.e. left the mosque on 30th after Sunset (Maghrib prayer) or on 29th if the moon was sighted as the case may be. This kind of E'tikaaf is Sunnat-e-Kifaayah i.e. a duty if ignored by all in a locality, all will be held accountable for the remissness and if only one believer observes it in a locality, all will stand relieved of the duty and this observance will be on behalf of all believers of the locality.

c). Mustahab i.e. every E'tikaaf other than the aforementioned two kinds. Observance of fast and determination of a particular time are no condition for E'tikaaf-e-Mustahab.

4). Fasting is a prerequisite for E'tikaaf-e-Sunnat. So, if the sick or a traveler observed E'tikaaf without fasting then Sunnat would not be met but instead it would be Nafil.

5). Fasting is also a prerequisite for Mannat's E'tikaaf. So if one made Mannat (vow) to observe E'tikaaf at night, one's Mannat would not be valid because fast can not be observed in the night. Likewise, if one who was not in the state of fast made Mannat at 'Dahwaatul Kubraa' meaning about forty minutes before meridian, this Mannat would also not be right as one can not intend for fast now.

6). If one observed Nafil fast and also made Mannat to observe E'tikaaf the same day, one's Mannat would not be right as Nafil fast is not sufficient for E'tikaaf-e-Waajib. Nafil fast can not turn Waajib.

7): It is Haraam (unlawful) for Mo'takif (E'tikaaf-observing man) who is observing E'tikaaf-e-Waajib to step out of the mosque without valid excuse. If stepped out, even though forgetfully, his E'tikaaf would be vitiated. Likewise, E'tikaaf-e-Sunnat is also spoilt by stepping out of the mosque without valid excuse. Likewise, the woman who observed E'tikaaf-e-Waajib or 'Masnoon' at Masjid-e-Bait (the place reserved for worship at home), can not step out of the locus without valid excuse. If she did so even though remained within the precinct of her house, her E'tikaaf would be vitiated.

8). There are two kinds of excuse for Mo'takif to step out of the mosque: (a). Natural needs (Zuroorat-e-Tabi'ee) which can not be met in mosque such as relieving oneself, abstersion, ablution and bath if necessitated and (b). Islamic needs (Haajat-e-Shar'ae) such as, for man, to go to other mosque for 'Eid or Jumu'ah prayer and even for congregational prayer (Jamaa'at) if Jamaa'at is not held in the mosque where he is observing E'tikaaf.

9). The Mo'takif went out of the mosque to relieve himself, should return immediately after abstersion (Tahaarat) without any delay. If one has two houses of his own – one

is situated near the mosque and the other at some distance then he should go to the nearby house. If he goes to the distant house, his E'tikaaf, in the opinion of some religious scholars will be spoilt.

10). It is Haraam for Mo'takif to have sex or to kiss or touch or hug a woman. However, E'tikaaf would be vitiated if Mo'takif had sex even though forgetfully. And seminal discharge in other cases than sex will also vitiate E'tikaaf otherwise not.

11). If Mo'takif drank water by mistake in the day, the E'tikaaf would not be spoilt. Likewise, E'tikaaf is not spoilt by abuse and foul language or quarrel but is stripped of Divine light and grace.

12). Mo'takif can marry and can also refer to his wife whom he gave "Raj'ee Talaq" (revocable or conditional divorce). If he goes out of the mosque for the purpose, his E'tikaaf will be vitiated. Referring to wife by having sex with or kissing her etc. is Haraam (unlawful act) though "Raj'at" (referring to or remarrying her) will be accomplished.

13). Mo'takif should eat, drink and sleep in mosque. If he goes out of the mosque for the purpose, his E'tikaaf will be vitiated. He should take all care in eating and drinking that the mosque is not polluted.

14). It is permissible for Mo'takif to buy or sell something necessary for his oneself for his family provided that the commodity is not placed in the mosque or if is placed then it should be in such a small quantity that it does not encroach space in the mosque. And in case, shopping or sale is done for business though the commodity is not placed inside the mosque then it is impermissible.

15). If Mo'takif keeps quiet under the impression that remaining silent is rewarding act, it is Makrooh Tehreemee (odious to the point of being forbidden) and sinful otherwise there is no harm in keeping silence. And in case, he keeps quiet to avoid smutty and indecent talk then it is not "Makrooh" but instead is a highly rewarding act as avoidance of indecent talk is Waajib. As for touchy one who gets angry noticing or hearing anything against his temperament, the religious scholars say that such person should better not observe E'tikaaf, for, sinfulness and hurting others unjustly though by the tongue spoil worship and E'tikaaf as physical impurity (i.e. faeces and urine) vitiates purification (Tahaarat) and prayer. And indulging in such talk that carries neither reward nor sin meaning "Mubaah" is also Makrooh for the Mo'takif until direly needed. Unnecessary indulgence in Mubaah talk in mosque ruins the virtues just like a fire consumes wood.

16). Mo'takif should neither keep silence nor talk, then what should he do? Mo'takif should recite the Holy Qur-aan (and if he also reads its correct translation and exegesis understandingly then it is light upon light) and Ahaadees (prophetic sayings, practices and guidance), extensive invocation of Allah's blessings and peace on the Holy Prophet (Durood Shareef), deliver or listen to Islamic lecture(s), read about the blessed life of the Holy Prophet and the lives of other Prophets, sayings and words of the Holy Prophet's companions, saints and savants, write Islamic books, remember and glorify Allah and repent and beg forgiveness of Allah for his failings and sins.

Indulgence in or browsing through newspapers, magazines, fiction books or other printed material containing indecent and frivolous stuff amounts to wasting time in normal course of life and during E'tikaaf is even worse and more abhorrent act. Is it keeping oneself from ill activities or letting oneself sink into the morass of

degradation and vileness and that too behind the veil of privacy in the house of God?

17). If one abandoned Nafil E'tikaaf, one is not required to observe its Qadaa. E'tikaaf was over where one abandoned it. And in case, Mo'takif abandoned Masnoon E'tikaaf of the last ten days of Ramadaan, he/she would be required to observe Qadaa only of the day on which he/she abandoned it not of full ten days. And if one abandoned the Mannat's E'tikaaf which was due to be observed consecutively then one would be required to observe it afresh otherwise observe Qadaa of the remaining days.

18). Qadaa of E'tikaaf becomes due not only in case of intentional abandonment but also if Mo'takif gives it up for falling ill or woman has Haiz-o-Nifaas (menstruation & post-delivery bleeding). –[Durr-e-Mukhtaar, Raddul Muhtaar, 'Alamgeeree etc]. Allah knows better.

SIGNIFICANCE OF AND DEEDS TO BE DONE ON "LAIELATUL QADR".

We have already explained under the subject of E'tikaaf that the month of Ramadaan is the month of blessings, favours and forgiveness through and through and as its blessed nights and days pass the Divine blessings rain even more profusely. Amid the multifarious bounties and graces, the third 'Ashrah arrives with the glad tidings of forgiveness and salvation. The believers (male and female) disconnect themselves from worldly affairs for E'tikaaf thereby to qualify themselves for the favours, bliss and felicities of the hereafter and to gain more and more boons and blessings by the grace of Allah. In E'tikaaf they burnish their souls and awaken the real nature of mankind by fully dedicating to worship and striving to further strengthen their Eimaan (Islamic faith).

The Divine benevolence and generosity are still on in abundance and the believers are busy in devoting all their energies to worships and spiritual exercises, the "Laielatul Qadr" (the night on which the holy Qur-aan's revelation began) comes along by the grace of Allah Almighty.

In its exquisiteness, purity and resplendence, the "Laielatul Qadr" is peerless night. The Sun and Moon are eclipsed by its brightness and effulgence. This is the very blessed and great night about which the Holy Qur-aan evidences: "Innaaa Anzalnaahu Fee Laielatil Qadr" (undoubtedly, We sent it down in the blessed and significant night).

The holy month of Ramadaan is blessed not only in the terms that the believers are endowed with the virtue of patience and restraint but also in the terms that the most comprehensive, all-embracing and practical guide - Glorious Qur-aan, was sent down in this sacred month, the mankind was led from the abyss of darkness to the sunshine of knowledge and moral rectitude and the first sound of the clarion call of the "Eternal" reached the ear of human being first time to rouse the negligent ones and imbue the attentive ones with the renewed spirit. No coffer, favour and blessing can match this Divine benevolence, "Shahru Ramadaanal Lazee Unzila Feehil Qur-aan" (the month of Ramadaan in which Qur-aan was sent down). Hidden in this sacred month is the blessed night full of brilliance, spiritual fragrance and benedictions which Allah Almighty Himself described as "Laielatul Qadr" (the blessed and significant night).

The descent of the Holy Qur-aan's revelation began in the same blessed night. The same night, this Kalaam (the Qur-aan) was sent from "Lauh-e-Mehfooz" (protected tablet) in empyrean to the heavens. The whole Qur-aan was gradually revealed to the Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) during the span of 22 - 23 years as per

Divine prudence, wisdom. The first Vahee (revelation) was communicated to the Holy Prophet on any of odd number nights of the last 'Ashrah of Ramadaan and this blessed night (Laielatul Qadr) is also one of these odd number nights. In sum, the Quranic verse clearly elucidates that this night is not an ordinary one but is the night in which the revelation of Kalaam-e-Rabbaanee (speech, word of Allah – the Glorious Qur-aan) commenced.

“Wamaaa Adraaka Maa Laielatul Qadr” (and what you know that what the blessed night is?) meaning who knows how eminent and great this night is and what excellences and blessings this night carries?

As per the Arabic oratory particularly the rules of eloquence and transcendental style of the Glorious Qur-aan, a question is put forward to excite inquisitiveness and then the Qur-aan itself answers the question. Reiteration of the word, “Laielatul Qadr” in answer is just to emphasise its exclusive significance.

The answer is, “Laielatul Qadri Khaierum Min Alfi Shahr” (the blessed night is better than a thousand months). Meaning this night is prominent and far better in respect of reward of worship and devotion to Allah than the reward of a thousand months' virtuous deeds and devotion to Allah in which the “Laielatul Qadr” is not included.

There is in a tradition that one day the Holy Prophet told that there was an obedient believer in the past “Ummat” (community) who would worship whole night and would remain busy in “Jehaad” (religious war) all the day. He did so for one thousand months continuously.

Hearing this, the believers were flabbergasted and envied his occupations. Thereupon, this Surah (Quranic chapter) was sent down and the believers were favoured with “Laielatul Qadr” (commonly known as “Shab-e-Qadr”) which is much better in terms of gain and reward than one thousand months' uninterrupted worship and devotion to Allah.

The Divine grants, favours, forgiveness and kindnesses are munificently bounteous. There is rain of His, the Affectionate, Compassionate and Merciful, blessings and graces every moment round the clock. From head to toe – health, peace, safety from calamities, digestive system, blood circulation, strength of the body, eye sight etc. are all His blessings which His servants are receiving without beseeching Him for. He is also magnanimously Forgiving.

His beneficence and favours are even greater for the Ummah of His beloved Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him). The Holy Prophet's bond-slave (Ummatee) who spends only one night of "Laielatul Qadr" in worship and devotion to Allah earns far more reward than that of the reward a member of the past Ummah earned by worshipping for one thousand months.

Already the reward of worship is not scant but when the night of the anniversary of the Holy Qur-aan's revelation arrives, the reward of worship yet enhances nay; multiplies even more than a thousand-fold.

By calculation 1000 months constitute about 83 years. The expression of the word of 'thousand' might not be used in the sense of a determined number but used to suggest 'a great number' as per Arabic locution (this phrase is also common with the people around us). If it means only a great number then it will be presumed that the reward of doing virtuous deeds in this single night is too immense to be imagined.

"Tanazzalul Malaaa-ikatu War-Roohu Feehaa" (the Angels and Gabriel (the Spirit) descend therein).

The word – Angel in the Quranic verse signifies the Angels of mercy and Spirit means the Archangel Gabriel (peace be upon him). The Holy Prophet said, 'when the Laielatul Qadr arrives, (Hadrat) Gabriel descends with a multitude of Angels. The Angels greet every one of the believers who is engaged in worship standing or sitting and

beseech Allah's forgiveness and mercy for him.' It is reported in another tradition that they also shake hand with him. The indication transmitted by mystic guides in this respect is that the worshipper feels as if his hairs have stood on end and experiences ecstasy. (Allah knows better).

“Bi-Izni Rabbehim, Min Kulli Amr” (by the command of their Lord for every affair) meaning the Angels of mercy and Hadrat Gabriel (peace be upon him) do not come down of their own volition but by the command of Allah. They are enjoined to descend and spread in every nook and cranny of the earth, in the Easts and Wests to have glimpse of the bond-slaves (Ummatees) of His (Allah's) beloved Prophet who are busy in worship and remembrance of Allah having high hopes with His mercy; to give them the glad tidings of peace, forgiveness and mercy, shake hand with them and beg His forgiveness for them.

“Salaamun Hiya Hatta Matla-'il Fajr” (that is all peace until the rising of the dawn). Meaning these blessings and benedictions and soul-inspiring state and ecstatic feeling are not attached with a particular part of the night but keep descending throughout the night till dawn and mercy of Allah keeps calling Allah's servants to have the blessings and benedictions as many as they can.

THE RELIGIOUS SCHOLARS SAY that the blessed night (Lailatul Qadr) occurs only once in entire year and according to scores of Ahaadees it comes about in the last ten days (last 'Ashrah) of Ramadaan and that too on any of odd number nights. Most of religious scholars are of the opinion that 27th night of Ramadaan is Lailatul Qadr. The same has also been narrated on the authority of Hadrat Imaam A'zam (may Allah be pleased with him) and Hadrat Abee bin Ka'ab (may Allah be pleased with him) used to swear that the blessed night falls on 27th night of Ramadaan.

One of the wisdoms (Hikmah) in non-determination of the night is that the believers (male and female) may spend at least five odd number nights in worship and devotion to Allah to gain His generous bounties and spend more and more nights in worship in the eagerness of earning blessings and benedictions of the blessed night without depending on a single night.

PREPARATION FOR & KEEPING AWAKE IN 'LAIELATUL QADR'.

Many excellences of this night have been delineated in prophetic sayings (Ahaadees). There is in Bukhaaree and Muslim that whoever worships waking all this night with faith and sincerity, his one year's sins are forgiven him.

It is narrated in "Ibne Maajah" about the blessed night that whoever deprives oneself of (the blessings of) this night is, indeed, deprived of every good and only he who is the most unfortunate will lose its blessings.

Given the motivations and warnings, the believers are required not to be remiss and save themselves from misfortune and deprivation.

Some of the deeds to be done in this great and blessed night transmitted from mystic guides and have, by the grace of Allah, been in practice of the believers are:

1. Four Rak'at Nafil prayer: One should recite chapters (Surahs) Al-Qadr and Al-Ikhlaas after Surah Faatehah five times respectively in every Rak'at.

2. Four Rak'at Nafil prayer: One should recite Surah Al-Baakaasur once and Surah Ikhlaas thrice after Surah Faatehah in every Rak'at.

3. Twelve Rak'at Nafil prayer to be offered in a set of two Rak'ats separately. One should recite Surah Ikhlaas fifty times after Surah Faatehah in every Rak'at.

4. Twelve Rak'at Nafil prayer: One should recite Surah Al-Qadr thrice and Surah Ikhlaas ten times after Surah

Faatehah in every Rak'at and after "Salaam" (completing the prayer) recite "Kalimah-e-Tamjeed" a hundred times. Kalimah-e-Tamjeed is, "Sub-haanal Laahi wal-Hamdu Lillaahi wa-Laaa Ilaaha Illal Laahu wal-Laahu Akbar. Wa Laa Haula wa-Laa Quwwata Illaa bil-Laahil 'Aleeyil 'Azeem".

5). Recite this Du'aa extensively, "Al Laahumma Innaka 'Afoo-wun Tuhibbul 'Afwa Wa'fu 'Annaa. Yaa Ghafooru, Yaa Ghafooru, Yaa Ghafoor."

Etiquette of supplication (Du'aa) should be followed. Du'aa be made through the loved ones of Allah. One should include all believers particularly one's parents, mystic guides and teachers in one's Du'aa so that if one is not worthy oneself of divine blessings (due to sins and failings), one's Du'aa is accepted by means of the pious servant of Allah.

MEANING OF KEEPING AWAKE.

One of the qualities of select servants of Allah which He explained is "Yabeetoonal Li-Rabbihim Sujjadaoon wa-Qeyaamaa" meaning while other people enjoy rest and sleep in night they (Allah's select servants) busy themselves in worship, remembering and glorifying Allah. Neither sleep nor heat of summer and cold of winter prevent them from worship and neither luxuries and desires nor cosy beds deflect them from devotion to Allah. Notwithstanding remaining engaged in prayer and worship in nights together, their hearts are filled with and eyes moistened for fear of Allah that whether their prayers and worships are graced with acceptance or not.

In sum, keeping awake in the night means spending night in worship and devotion to Allah. Allah Almighty grants, by His grace, reward of keeping awake, in night even to those who worship for a little time. Hadrat Ibn 'Abbaas (may Allah be pleased with him) said, "the one

who offered two or more Rak'at Nafil prayer after 'Ishaa prayer would be counted in those who kept awake in night for worship" and the least one is required to do in this respect is, offer 'Ishaa and Fajr prayers with congregation (Jamaa'at) in mosque. It has been reported on the authority of Saieyidinaa 'Usmaan-e-Ghanee (may Allah be pleased with him) that the one who offered 'Ishaa prayer with Jamaa'at would earn the reward of worshipping till midnight and the one who also offered Fajr prayer with Jamaa'at would be like the one who worshipped the whole night.

Mere keeping awake (sans worship) is no keeping awake and spending night particularly blessed nights in frivolities and sins is tantamount to throwing oneself into the chasm of misfortune. May the Kind Creator bless us with the spirit of worship and deliver us from sins – Aameen.

OF HAJJ (HOLY PILGRIMAGE).

Hajj (pilgrimage to holy Ka'bah) is the fifth pillar of Islaam or fourth pillar of Islamic worship or fourth mandatory obligation after prayer, fast and poor-due which is obligatory on every believer irrespective of what part of the world he/she pertains to, once in lifetime provided that the believer has means and strength to undertake the journey. Hajj was made compulsory in 9 Hegira. It is a mandatory obligation. Whoever denies its obligatory status is an infidel.

It should be borne in mind that Islaam also gives the message of success in this world just as it ensures success and salvation in the world hereafter. The comprehensiveness of its good and welfare is evident from its each and every worship.

Ablution, prayer, offering prayer with Jamaa'at, fast, poor-due (Zakaat) abound with temporal, material, physical and economic benefits and prudence besides

purifying and brightening the soul and one's inner most which only those know who are endowed with intelligence and wisdom. The Hajj embraces the same good and gains.

The mammoth gathering of the believers for Hajj hailing from different parts of the world and their travel by land, sea and air are not only a plain worship but also individual as well as collective benefits can be nay; should be derived from it. This huge gathering of the followers and enthusiasts of Islaam possessing different manners and temperament and social positions is not for merry-making, revelry, holding fairs full of lighting and fire-works, telling tales and poetry proudly like ignorant nations and spending time in trivialities, absurdities and negligence but instead the Glorious Qur-aan repeatedly reminds the believers that the gathering is meant for worshipping, remembering and glorifying Allah.

In brief, the Hajj is an international annual gathering of the Muslim world with which religious and worldly interests of the Ummah are concerned. Its prime objective is to demonstrate the eminence and glory of Islaam and also to facilitate the believers in gaining what spiritual and temporal benefits from the titanic journey they can. It further strengthens fraternity and religious coordination in the Muslim world and unites the believers of different colours and races, speaking different languages and hailing from different countries in one religion – Islaam, the Glorious.

Simple and seamless clothing which the father of mankind, Prophet Adam (peace be upon him) wore has been proposed for all pilgrims during Hajj so that the Muslims believing in one God – Allah, one Messenger, one Qur-aan and one Ka'bah (the House of God in holy Makkah) look alike in every respect and there appears no split in their outward religious harmony and cohesion to be noticed by others.

ESSENTIAL REGULATIONS:

Regulation: The mandatory obligation of Hajj equally applies to man and woman. Hajj becomes immediately obligatory meaning the same year on the one who has means and is physically fit to travel; if delays now, will incur sin. The one (male or female) who ignores performing Hajj will render himself/herself culpable for the torment of hell. However, it is Haraam (unlawful) for woman to undertake journey for Hajj without husband or "Mahram" (those relatives to whom she can not be married). This condition is not Hajj-specific only. If she leaves her home for a distance of one day's journey without husband or Mahram, she shall incur sin. After having performed obligatory Hajj she should better avoid undertaking journey repeatedly. The more she is in purdah (veil), the better for her even there is that much in a Hadees that the Holy Prophet after getting Ummahaatul Mu'meneen (the revered mothers of believers) performed Hajj said to them, 'you have performed one Hajj, now mates of the house are for you.' It does not mean that second Hajj is unlawful for women, but it is better for them not to perform second Hajj. –[Fataawaa-e-Rizviyah].

Regulation: Mahram should accompany woman: It is a prerequisite that a Mahram should accompany woman during journey whether she is young or old and is chaste or frail. If she is chaste, others who accompany her may not be surely gentle. And in case, she is frail then she needs other's help to embark and disembark the ship or plane or other conveyance. Mahram means the man with whom her Nikaah (marriage contract) is Haraam (un-Islamic act) for ever whether it is due to the connection through birth such as son, father, brother, real paternal uncle, real maternal uncle etc. or through breast-feeding, fostering like foster-brother, foster-father, foster-son etc. or through in-laws such as father-in-law, step-son etc. –[Durr-e-Mukhtaar etc].

Regulation: It is also a precondition that the Mahram with whom a woman can travel should be sane and mature who could protect her. And it is also must that the Mahram should not be a shameless and sinner. Accompanying such shameless Mahram is Haraam as the fear of insecurity is there which defeats the very purpose of accompanying the Mahram. --[Durr-e-Mukhtaar etc].

Regulation: Going for Hajj aims at earning Sawaab (reward of virtuous deeds). If a woman undertakes journey without Mahram or in company with a shameless Mahram or adopted son or foster-father will incur sin on every step instead of reward. If she went for and performed Hajj without Mahram, her obligation will be deemed to have been fulfilled. --[Fataawaa-e-Rizviyah].

Regulation: If a woman has neither husband nor reliable Mahram, she is not required to marry anybody for going for Hajj. And in case, she has a reliable Mahram then it is incumbent on her to proceed for obligatory Hajj even though her husband does not permit. Yes, in case of Nafil or Sunnat Hajj, her husband can forbid her. --[Joharah].

Regulation: The woman who wants to go for Hajj but has neither husband nor reliable Mahram can do in the way that she may hold Nikaah (marriage contract) with any Kafoo (meaning her peer in religion, community, status and manners not lower than her that her parents and relatives consider him a disgrace to themselves) for accompanying him to Hajj and back home. If she wants to continue the matrimonial bond (Nikaah) after Hajj she can. And in case, she apprehends ties by Nikaah, the way out is that she may say to the Kafoo before witnesses that I gave myself to you in Nikaah with the condition that you would accompany me to Hajj and back home. And as soon as we reached the home back, I would stand divorced (meaning Talaq Baa-in would occur) or if you did not go with me for Hajj this year

I would stand divorced. And man (Kafoo) may accept her with the same condition. Or she may designate her attorney, representative for her Nikaah with the Kafoo on the same condition who may hold her Nikaah with the Kafoo saying, "I, representative of such and such, daughter of so and so, son of such and such give you her in your Nikaah in return for so much Mahr (monetary gift promised by husband to pay his wife) with the condition that, on return from Hajj, as soon as she entered her house, one irrevocable divorce would take place." Man may say, "I accepted her with the same condition." Now on return, reaching home, she shall go out of his matrimonial bond which he can not stop.

The main purpose of this approach is to prevent woman from going for Hajj without Mahram or husband. Discussion on consummation of marriage is irrelevant to the case. Therefore, woman can bind herself in Nikaah with even 70 or 80 years old man for this journey.

[Fataawaa-e-Rizviyah]

HAJJ ON BEHALF OF SOMEONE ELSE.

Regulation: Hajj is a composite of the worship done by the body and worship done by money. If one on whom Hajj had become obligatory died (God forbid!) without fulfilling the obligation is now divested of bodily worship. It is, indeed, the grace of Allah Almighty that He accepts the Hajj done by money only meaning performed on behalf of the dead by someone else if he/she made a will for it before death. Mercy upon mercy is that He accepts the Hajj which any heir, relative of the dead performs without the will of the dead. –[Fataawaa-e-Rizviyah].

Regulation: The main condition for the validity of obligatory Hajj one gets performed by someone else in one's life appointing the other his/her attorney, representative owing to some disability or duress, is that one remains afflicted with the disability or duress till one's

last age. If the disability, duress is ever removed after the representative Hajj and one is able to perform Hajj by oneself then however many Hajjs one got performed on one's behalf would stand cancelled in term of obligation (Fard). One will earn the reward of Nafil Hajjs. One is now required to perform Hajj by oneself. If one showed remissness and delayed it so much that the disability or duress again griped one then one will have to get the Hajj performed anew. But in case, one is suffering from such disability which is not removed generally and one got Hajj performed on one's behalf and then one's disability which was impossible to go like blindness removed by Divine Providence, for example, by the "Karaamat" (mini-miracle) of Allah's saint, one's representative Hajj would stand valid. If one performs Hajj now it is a great fortune for one otherwise the Hajj one got performed on one's behalf has fulfilled one's obligation. And in case, one was not really too disable to go for Hajj by oneself or was unable due to sickness or weakness and later the disability was removed then in both the cases one's representative Hajj was either not enough or would stand cancelled (in term of obligation). One will earn the reward of Nafil only. The obligation is still there. One should perform the Hajj by oneself and in case of genuine disability/ duress, get the Hajj performed by someone else. –[Fataawaa-e-Rizviyah].

Regulation: It is better to send such person for representative Hajj who has already performed his, her own obligatory Hajj and is aware of the mode and rites and ceremonies of the Hajj. And in case, such person is sent who has not performed Hajj before even then the obligation of representative Hajj will be fulfilled. It is Makrooh Tehreemee (odious to the point of being forbidden) to send such person who himself/herself owes obligatory Hajj but has not yet performed. If "Muraahiq" (one nearing maturity not full mature) performs Hajj on behalf of the dead even

then the obligation of Hajj will be accomplished. –[Durr-e-Mukhtaar, ‘Alamgeeree etc].

Regulation: The one who performs Hajj on behalf of the dead should proceed for Hajj from the very city, town where the dead lived so that the purpose of worship done by money is served. Getting the representative Hajj performed by designating someone from holy Makkah is not included in it. –[‘Ammah Kutub].

SOME SPECIFIC INJUNCTIONS FOR WOMEN DURING HAJJ.

Regulation: It is must for woman that she should not be in ‘Iddat (probationary period for widow or divorced woman) during the days of Hajj irrespective of whether the observance of ‘Iddat is after the death of husband or divorce, irrevocable or revocable.

[‘Alamgeeree, Durr-e-Mukhtaar etc]

Regulation: Men and women are equal in respect of the fundamentals of Hajj but in regard to some regulations the injunctions apply differently to women:

1). Men are required to take off their sewn cloths and socks and put on Ehraam (two new or washed sheets of white cloth – one for upper part of the body and other for lower part) before “Meeqaat” (spots, boundary lines outside Makkah city which one can not cross without adopting Ehraam), but women can wear sewn cloths and socks.

2). It is unlawful (Haraam) for man to cover his face or head with cloth in the state of Ehraam but woman can cover her head. It is incumbent on women to hide their heads from strangers (Ghair Mahram) and cover them during prayer.

Warning! Covering the face in the state of Ehraam is also Haraam for woman. The injunction for her to this effect is that she should use fan etc. as cover to hide her face from strangers.

3). Setting the hair with gum etc. in the state of Ehraam is Haraam for man but woman can set her hair with gum or the ilk.

4). It is Makrooh (undesirable act) for man to bind a strip of cloth round the head or on the face or to tie an amulet, talisman round the arm or put round the neck even though it is wrapped up in an un-sewn piece of cloth but for woman is permissible.

5). Likewise, it is Makrooh for man to enter inside "Ghilaaf-e-Ka'bah" (the blessed cover of the House of Allah) in such way that it touches his head or face. But it is permissible for woman to enter inside the "Ghilaaf-e-Ka'bah" in such way that it touches her head but does not touch the face.

6). Wearing gloves and socks that cover the ankle and calf, shin are Makrooh for man but permissible for woman.

7). Man is required to utter "Labbaiek" loudly but woman should say in low voice so that strangers could not hear it. However, it is must for all to recite (Quranic chapters, verses and Labbaiek etc) so audibly that one could hear his, her own voice.

8). There is an injunction for man to observe Idtibaa'/Iztibaa' meaning to place both the ends of the sheet on the left shoulder passing through under the right armpit so that the right shoulder remains bare, before performing Tawaaf (circumambulation of the holy Ka'bah). But this injunction does not apply to woman.

9). Man will observe "Raml" in making circuit of the holy Ka'bah to walk briskly with short steps moving the shoulders as the strong and brave people walk. He is neither to jump nor run in the process. But women are exempt from it.

10). While observing Sa'ee (marching) between Safaa and Marwah man will begin marching quickly from first "Meel" (green spot where green tube lights remain on round the lock) up to second "Meel" neither fastly nor pushing and elbowing, teasing others and will continue the Sa'ee up to Marwah. Then he will march to Safaa similarly and keep marching to and fro till the seventh perambulation ends at Marwah. But woman is not required to march quickly in the process.

11). It is a good fortune and great honour if one could kiss "Hajar-e-Aswad / Sang-e-Aswad" (black-stone embedded in the wall of Ka'bah) because your lord and master, Saieyidinaa Muhammad Mustafaa (may Allah shower His bounteous blessings & peace on him) definitely kissed it and placed his blessed face on it. May your luck help you kiss it but women should not effort through the crowd of men. It is enough for woman to point her hands towards the Hajar-e-Aswad and kiss them. Is it also not fortunate for her that her sight sets on the spot which had the honour of having the blessed face of the Holy Prophet thereon?

12). The same injunction applies to touching "Rukn-e-Yamaanee".

13). It is better for men to get as much close to the holy Ka'bah as they could during Tawaaf. But if women find no such opportunity due to touching their bodies with the strangers then they should better keep apart from the crowd.

14). Likewise, women should not try themselves to take water from Zamzam well.

15). And nor women should look into Zamzam well though it, according to a Hadees, removes "Nifaaq" (malice, hypocrisy). Yes, they can kiss the Hajar-e-Aswad or touch the Rukn-e-Yamaanee or get close to the holy Ka'bah or look into the Zamzam well or take water from the well themselves provided that their bodies do not touch with strangers otherwise isolating themselves from strangers is far better for them.

A necessary admonition!

“Satr-e-Aurat” (meaning to cover the parts of the body which are required to be covered under the Shari’ah) is Sunnat during observance of Sa’ee. Covering the requisite parts of the body is Fard (obligatory act) but in this state it is also Sunnat besides Fard. If “Satr” exposes, it will cause two sins though Kaffarah (atonement) will not be due i.e. one sin on leaving out the Fard and other sin on ignoring the Sunnat. Some women have the temerity to observe Sa’ee with their wrists and necks uncovered though the whole body of a free woman is “Aurat” (a thing ought to be covered) except for face, palms and soles of the feet and even neck and wrists and throat (nape) is included in the neck. It is obligatory on women to cover all these parts of the body. But unfortunately women do not heed that committing sin and disobedience in the sacred Makkah is much worse and far more contemptible than committing at other place, for, one virtue is equal to 100,000 virtues and one sin amounts to committing 100,000 sins here. The holy Makkah is the place where even the intention of sin is called to account.

This culpable negligence at the part of women makes them even more accountable when they behave in the same slipshod way before the holy Ka’bah and even circumambulate it notwithstanding the fact that covering the head for them is, besides being a permanent obligation (Fard), also an essential act (Waajib) during the performance of Tawaaf. Here too they commit two sins – one on ignoring the Fard and other on leaving out the Waajib and that too before the holy Ka’bah during Tawaaf.

Even some women penetrate through the crowd of men during Tawaaf particularly to kiss the Hajar-e-Aswad with the result their bodies touch with men but they do not care. O’ female servants of Allah! Observance of Sa’ee, Tawaaf and kissing the Hajar-e-Aswad and other rites and ceremonies of Hajj are virtuous deeds and are done to gain

“Sawaab” (reward), but unfortunately you blacken your ‘sheet of actions’ with sins instead of earning Sawaab. The pilgrims should pay special attention to these matters and the men accompanying women should emphatically forbid their women from doing such things and they both women and men should fear Allah Almighty and His Messenger, Saieyidinaa Muhammad Mustafaa (may Allah’s choicest blessings & peace be upon him). May Allah bless and guide them - Aameen.

16). Men are required to observe “Halq” meaning to get the head preferably shaved off or trimmed the hair [of the whole head] in sitting posture facing the Qiblah. But it is Haraam (unlawful) for woman to get her whole head shaved off. She should get her hair trimmed equal to the size of only a segment of her finger.

[Fataawaa-e-Rizviyah, Bahaar-e-Shari’at]

Regulation: If women find it difficult to perform obligatory Tawaaf on 10th Zilhajj which is also called “Tawaaf-e-Zeyyarat” due to heavy rush and crowd and men, then should better observe on 11th because “Mataaf” (a circle round the Ka’bah) has a little number of pilgrims thereon this day providing women an opportunity to perform Tawaaf with ease and also kiss the Hajar-e-Aswad on every circuit. If they can not observe Tawaaf on 11th then they should do it on 12th. Delaying it beyond 12th without any valid excuse is sinful act and one will have to sacrifice an animal as penalty. Yes, if a woman has menstruation, she should perform Tawaaf after becoming free from it. But in case, she became free from Haiz-o-Nifaas (menses or post-delivery bleeding) on 12th at such time that after taking bath she could make four circuits of the holy Ka’bah then it was Waajib for her to do. If she did not, she would incur sin. Likewise, she had enough time to perform Tawaaf but did not and now she has Haiz-e-Nifaas, she shall be sinner. –[Raddul Muhtar].

Regulation: The woman who has not yet performed Tawaaf-e-Wadaa ([farewell circumambulation of the holy Ka'bah] which is Waajib for the foreign pilgrims and is performed when one intends to leave for his/her homeland) had menstruation, the Tawaaf would not be due on her in this state. Such woman should see the holy Ka'bah with wistful eyes from outside the gate of the grand mosque and return making Du'aa (supplication). [Fataawaa-e-Rizviyah]

Regulation: If a woman has Haiz-o-Nifaas during the days of Hajj, it does not prevent her from observing any worship. She should perform all rites and ceremonies of the Hajj such as Wuqoof-e-'Arafah (staying in the field of 'Arafaat), Wuqoof-e-Muzdalifah (staying in the vast expanse of Muzdalifah), Ramee-o-Jimaar (throwing pebbles against three stone pillars symbolising Satans) and etc. in the same state except for entering into "Masjid-e-Haraam" (the grand mosque round the Ka'bah) and its circumambulation even though it is done from outside the premises of the Masjid-e-Haraam as it is quite impermissible and unlawful for a woman suffering from Haiz-o-Nifaas to enter a mosque. –[‘Ammah Kutub].

May Allah Almighty bless the believers (pilgrims) with the visit to holy Madinah. – Aameen.

“Haaji-yo Aa-o Shehenshah Kaa Rozah Dekho,

Ka'bah To Dekh Chukay, Ka'bah kaa Ka'bah Dekho”.

(Come on O'pilgrims! To glimpse the illumined tomb of the emperor,

You have seen the House of God, now see the cynosure of the God's House).

JOURNEY TO SACRED MADINAH.

Regulation: Paying the beloved Prophet of Allah and Leader of all creatures, Saieyidinaa Muhammad Mustafaa (may Allah shower His choicest blessings & peace on him in profusion) a visit and having a glimpse of his illumined

tomb is Waajib (essential act) for the believers. Some misguided people try, disguising as friends, to dissuade the believers from visiting the hallowed mausoleum of the Holy Prophet employing different tactics like the way, journey is not safe and secure or one will fall sick there. Beware! Do not heed them at all and save yourself from the stigma of misfortune and disrespect. Every soul has to die one day then why should not one earn the honour of dying in his love. It is proved from experiences that the believers who undertake journey to holy Madinah seeking his help, reach there safe and sound sans any harm to them and are graced with blessings, forgiveness and intercession.

The Holy Prophet said, “whoever visited me after my passing away (from the mortal world) would be like the one who visited me in my lifetime” and “whoever dies in Harmaien (holy Makkah and sacred Madinah) will rise on the Doomsday with those who will be in peace.” – [Bahiqee]. And there is in another tradition that the Holy Prophet said, “the one who performed Hajj but failed to visit me, he/she did injustice to me.” – [Ibn ‘Adee].

Regulation: If Hajj which one is performing is obligatory (Fard), one should visit the holy Madinah after having performed Hajj. Yes, if the Madinah happens to be in one’s way to holy Makkah then one should necessarily pay the Holy Prophet a visit. Proceeding on without visiting the illumined tomb of the Holy Prophet is tantamount to depriving oneself of blessings and graces and is callousness. And one should consider this visit a means of acceptance of Hajj and great honour, good fortune and divine grace in this world and the world hereafter. In case of Nafil (supererogatory, optional) Hajj one may either first perform Hajj and having cleansed oneself of sins attend the exalted court of the beloved Prophet or first pay the glorious Prophet a visit and then proceed on for Hajj. In brief, one is at liberty to adopt either of the two options but

with the sincerity of purpose as reward of deeds depend on intention.

WARNING!

Be sure that the Holy Prophet is as much alive with the body and soul as he was before his apparent passing away. His and of all Prophets' death was for just a moment only to fulfil the Divine promise of death to all God's creation. So, their death is mere a disappearance from public eyes otherwise they are in essence living.

Therefore, the religious scholars and mystic guides say that there is no difference between life and death of the Holy Prophet in terms of his knowledge and observation. He is seeing his Ummat and abreast of their state, actions, intentions and even thoughts and what plans they have in their hearts. All is manifest to him sans any concealment. Even he is aware of your (visitor's) presence, standing and invoking Allah's blessings & peace on him and your state, all actions and the places you arrived from and will leave for. –[Muwaahibul Ladduniyah etc].

In sum, holding Holy Prophet in highest esteem and obeying him are as much imperative now as were during his lifetime. When one is graced with the visit to the Holy Prophet, one should, standing in front of the illumined grave at a distance of four hands with the hands folded like that of standing posture in prayer and with the head and eyes downcast, invoke Allah's blessings & peace (Salaat-o-Salaam) on him heart and soul being engrossed in the glorious person and splendid sight of the beloved Prophet. Do not get very close to the hallowed grave nor look hither and thither. Beware! Never raise your voice otherwise all virtues of your whole life will go waste. What submissiveness and reverence are obligatory on the believers to show here are known to every true believer. Be an embodiment of humility and veneration. Divesting the eyes, ears, tongue, hands, feet and heart of all other thoughts and be raptly attentive to the Holy Prophet having

tears in the eyes. If one can not weep of one's own volition then one should impel one's heart to weep. And turn to the Holy Prophet with fear and hope and repenting one's sins being sanguine about his kindness and mercy. Believer should come to the Holy Prophet from his foot-side meaning the east-side as he is taking rest facing the Qiblah and thus merciful eyes of the Holy Prophet will be towards you. This is, indeed, the great blessing and honour for the believer that will benefit him in this world and the world hereafter. Now, by the grace of Allah Almighty, your face coupled with the heart is also before "Muwaajah-e-'Aaliyah" (the bigger hole in the grille of the tomb indicative of the rest-place of the Holy Prophet) and recite with all respect and obedience in soft voice, "As-Salaamu 'Alaieka Aeyu-han-Nabi-yu wa-Rahmatul Laahi wa-Barakaatuhoo, As-Salaamu 'Alaieka Yaa Rasoolal Laahi, As-Salaamu 'Alaieka Yaa Khaiera Khalqil Laahi, As-Salaamu 'Alaieka wa-'Alaaa Aleka wa-As-haabeka wa-Ummatika Ajma'een."

Invoke Allah's blessings and peace (Salaat-o-Salaam) on him as profusely as one could and seek his Shafaa'at (intercession) for oneself, parents, spiritual guide, teachers, relatives, friends and for all Muslims saying repeatedly, "As-alukash Shafaa'ata Yaa Rasoolal Laah" (O' Messenger of Allah! I beg intercession of you).

And then convey "Salaam" if somebody willed you to, because under the Shari'ah one believer is required to fulfil the fair desire of another believer. This beggar (the author of the book) wills the Muslims who read this book to convey his Salaat-o-Salaam and pray for his forgiveness when they are graced with the visit to the Holy Prophet. May Allah Almighty honour them in both the worlds – Aameen. (The translator of this book also makes the same request please).

AN IMPERATIVE ADMONITION!

What etiquette women have observed during the performance of Tawaaf of the holy Ka'bah and on other places, occasions should also be observed here (holy Madinah). For example, they should not pass through the crowd of men and not let their bodies touch with strangers and also ensure full observance of "Satr-e-Aurat" (covering the parts of the body that are required to be covered under the Shari'ah).

ADVICE:

On being blessed with the journey to Hajj, one may carry the booklet, "Anwaarul Bashaarah" of Imaam Ahle Sunnat A'laa Hadrat Moulaanaa Ash-shah Ahmed Razaa Khaan Qaadree Barakaatee (may Allah shower His mercy on him) with oneself which will guide and help one in performing the rites and ceremonies of Hajj or carry the book, "Bahaar-e-Shari'at" (Part-VI) of the noted religious scholar, Hadrat Moulaanaa Ash-shah Abul 'Alaa Amjad 'Alee Qaadree Barakaatee Rizvee (may Allah be merciful to him) which is relatively easy and in detail.

MARRIAGE CONTRACT (NIKAAH).

What affinity and intimacy develop between a man and woman (as a result of marriage) under Islamic law is not merely to gratify carnal desires nor does marriage contract (Nikaah) mean that they are foisted on each other nor the Shari`ah allows it to make woman an object of sex for man to indulge in.

Nikaah in Islaam.

Nikaah (marriage contract, wedlock) is a religious and sacred act and responsibility and a deep social, moral and cordial association and attachment between man and woman. This is a pure relationship of love and understanding and mutual match of wife and husband. The real objective of Nikaah is to develop a perfect and pleasant life so that human race grows and prospers under supervision of the confines set by Allah Almighty in this respect.

The glorious Qur-aan says, "Nisaaa-okum Harsul Lakum Fa-too Harsakum Annaa Shi-tum". (Your women are tilths for you [to cultivate], so, come to your tilth as you like).

Meaning in terms of sexual intercourse your wives are like an agricultural land for its cultivator and field for its landlord. A piece of land in which seeds are sown for cultivation and harvesting of vegetables, grains, herbs etc. is called a field. Farmer does not attend his field for recreation and whiling away time but he considers it a treasure and keeps it dear to himself. He cultivates it and gains a lot by harvesting the crop.

Likewise, women are a place of cultivation for men. His semen is like seed and acquisition of offspring is like crop. Thus marriage is aimed at sustaining the human race, obtaining children and providing a pure life and pleasant environment not just for the gratification of sexual urges.

This is the very reason due to which Islamic law does not allow men to enjoy conjugal bliss with their wives during menstrual period. In brief, the farmer of human race should also visit his field to harvest the crop of human race.

This Quranic verse further says, "Wa-qaddimoo Li-Anfusikum". (Do some work for your good). Meaning arrange goodneses for your future (life hereafter) and then says, "Wattaqul Laah". (Remain fearing Allah). Meaning one should not forget that one day one has to die and to be produced before Him.

These are comprehensive words, which carry two meanings and the both are equally important. Firstly, try to sustain your progeny to succeed you after your death so that the affairs of the world continue. Secondly, endeavour to equip your offspring which you will leave behind to succeed you with religious spirit, moral values and humanitarianism. This, in a way, stresses that Muslim men and women should not forget their responsibilities even during carnal pleasure and they should regulate their spousal life by the teachings of Islaam rather than devoting themselves entirely to the lust. If you deliberately ignore the fulfillment of these duties and responsibilities remaining indulged in sex then you can not escape accountability in the Most Exalted Court of Allah Almighty.

This subject has been reiterated at different places too in the Holy Qur-aan, for instance, men are told in marriage chapter, "Muhsineena Ghaiera Musaafeheen". Meaning "Nikah" (matrimonial bond) the permission of which is being given to you, men, should aim at remaining

within the parameters of marital life and fulfilling the responsibilities which are imposed on you after marriage. Concupiscence and profligacy should not be its objective.

Women are told, "Muhsanaatin Ghaiera Musaafihaati-oon walaa Muttakhizaati Akhdaan". Meaning the woman who are being united in matrimonial bond with men should carefully mind that they have bound themselves to observe the ethics of marital life. Lust and immorality can not be a marital life anyhow.

The sum and substance of whole the discussion is that the sole purpose of Nikaah should be to lead a life of purity and fidelity not a dissolute life. It warns that fornicator indulges in concupiscence and his action is shorn of real and good objective. Thus he does not have offspring nor protects/ preserves his nobility, race nor saves his self from Haraam (unlawful activities). He does not heed what does the Nikaah stand for and sustains a great religious as well as temporal loss to himself by wasting his semen and wealth.

It is said in Surah Al-Nahl, "Wal Laahu Ja'ala Lakum Min Anfusikum Azwaaja-oon wa-Ja'ala Lakum Min Azwaajikum Baneena wa-Hafadah". (And Allah has made women of your own kind for you and created for you from your wives sons and grand-sons).

Meaning Allah created women from humankind for men so that they have love for and attachment with each other and thus the purpose of the creation of mankind is achieved and then gave them offspring from their cohabitation and children of the children i.e. grandsons and granddaughters thereby to sustain the mankind. So, having sex with wives for good ends is one of the great boons of Allah to His servants and which He counted in His bounties and favours.

It has been said in Surah Al-Furqaan, "Wa-Huwal Lazee Khalaqa Minal Maaa-i Basharan Faja'alahoo Nasaba-oon wa-Sehraa" (And it is He Who created man

from water and then appointed for him kindred by blood and kindred by marriage).

Islaam has founded the human society on family and described the in-laws part and parcel of the family. So, Nikaah is as much important in collective life as is the family. Just think what the afore-stated Quranic verse says. As if the creation of a marvelous thing – human being from a mean-water was not enough, Allah Almighty created two separate models of human beings i.e. man and woman who are similar in humanness but physical and sensual characteristics are very different from each other. This difference does not run counter to each other's nature but instead they are an exact pair. And then He is creating also men and women through coition of these couples maintaining an astonishing equilibrium that involves no human prudence. This process connects different families with one another through marriages – daughters and granddaughters of one family are married to sons and grandsons of another family and vice versa. This connection of families through marriages forms community, country and civilization.

Therefore, the in-laws relation has been described as one of the favours of the Creator and a proof of His Perfect Omnipotence in the Quranic verse that has developed a great and cordial relationship among families either distant or previously unknown to one another from apparently an unimportant thing.

What feelings, sentiments and urges Divine has placed in human nature and strength, powers the mankind has been endowed with are all for his good and useful for him. The human should use these emotions and strength for the works he has been created to harness them by the method Divine has taught him and use them to the extent of what has been permitted under the Divine Law. Of these powers, one is the reproductive organs by which human

beings are reproduced to sustain mankind under the divine scheme of things.

And since the potency is natural and divine-gifted, therefore, its presence in human beings will be one of the proofs of his manly perfection and its achievement is possible only when the potency is utilized for the precise purpose determined by the Divinity. This use of the potency remaining within the limits set by Allah Almighty is called "Nikaah" (marriage contract, matrimonial bond) in the Islamic terminology which is the very basis and essence of leading a pure life.

WOMAN'S PLIGHT BEFORE ISLAAM.

Before the advent of Islaam the rights of women were flagrantly trampled on. Their lives and chastity were not honoured. There was fixed no number of wives. Hence, a man would marry as many women as he wished to any time and in whatever way he liked to and would treat them like animals. "Mahr" (monetary gift promised by husband to his wife at the time of marriage) was considered an absurd thing. All properties of women were taken into possession by their husbands under the law of lawlessness. They were so much callous that they would even inherit their stepmothers from their fathers. It was the 'mercy unto all the worlds', Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) who first established the rights of women and granted them a respectable status in society and declared in the words of the Holy Qur-aan "wa-Lahunna Mislul-Lazee 'Alaiehinna bil-Ma'roof". Meaning women have the same rights over their men as men have over their women. Poor financial condition of women was also one of the factors that added to their ignominy. The Holy Prophet improved and strengthened their financial position and laid down rules for it:

- 1). Granted her the right of inheritance and fixed a share for her in the property, moveable and immovable, of her father, brother, husband, son etc.
- 2). Declared the dowry as her property.
- 3). Granted her right of ownership of her own wealth and property and right to use it.
- 4). Authorized her in respect of her Mahr.

And thus Islaam basically brought woman at par with man and elevated her status by these prudent measures and made her a real companion and life-partner of man in true sense of the word.

In brief since Nikaah is an Islamic relation and religious contact and intimacy between man and woman, therefore, Islaam has defined rules and regulations for Nikaah and rights of husband and wife so that no party could violate the rights of the other. For instance:

- 1). Eijaab-o-Qabool (proposal and consent) is a fundamental part of Nikaah.
- 2). Presence of two witnesses at the time of Nikaah is essential.
- 3). Women have been divided in two categories i.e. (1) with whom solemnizing Nikaah is lawful (Halaal) and (2) with whom Nikaah is un-Islamic, unlawful (Haraam).
- 4). Mature and sane woman is authorized to consent for her Nikaah and in case of immaturity her guardian is competent to do the needful.
- 5). Selection of "Kafoo" (peer) to complete the Nikaah in all respects.
- 6). A particular amount of "Mahr" is determined to be paid to wife by her husband and she is made owner of it.
- 7). The Shari'ah has set the limits after which husband loses the right over his wife.
- 8). Laws have been defined to free women, which are called Talaq (divorce) and Khula' (divorce sought by wife herself).
- 9). Husband is bound to maintain his wife well as per his financial position.

10). Contrary to customs of the days of ignorance, man is enjoined to marry one woman and in case of necessity is allowed to have more than one wife with certain conditions and strict sanctions.

Now listen to some Islamic regulations concerning these affairs and other injunctions too:

1). PROPOSAL AND CONSENT.

Eijaab-o-Qabool meaning, for example, one says, "I gave myself to you in marriage or Nikaah" and the other says, "I accepted", are the fundamentals of Nikaah. What one first says is called Eijaab (proposal) and what the other says in response is called Qabool (acceptance or consent). Eijaab is not necessarily done by woman and Qabool by man. Its vice versa can also occur.

[Durr-e-Mukhtaar, Raddul Muhtaar]

Regulation: If father or attorney of a girl said to a man, "I gave my daughter or client to you in marriage or Nikaah" and he said, "I accepted her" Or father or attorney said "I accepted her for my son or client", the Nikaah would be in order. -['Alamgeeree etc].

Regulation: If a woman said to a man, "I gave myself to you in Nikaah with the condition that I got a right to divorce myself from you whenever I like to". And the man accepted it, the Nikaah would be considered 'solemnized' and woman has got right to divorce herself whenever she likes to.

Regulation: Anybody said to father of a girl, "I have come to request you to marry off your daughter to me". He replied, "I gave my daughter to you in Nikaah", the Nikaah would take place without further Qabool (consent). Now he got no right to reject his own consent.

[Raddul Muhtaar, 'Alamgeeree etc]

Regulation: If someone said to father of a girl, “you gave your daughter to me”. The girl’s father said, “I gave” and he said, “I accepted”. If these proposal and consent are for engagement, the engagement will take place and if are for Nikaah, the Nikaah will occur. –[Raddul Muhtar etc].

Regulation: Proposing somebody’s fiancée is undesirable act (Makrooh). Likewise, backing out of one’s promise (of marriage or engagement one gave to the other) or breaking off engagement without Shar’ee excuse is an abominable and unethical act. However, solemnizing Nikaah to other will be in order and right under the Shari’ah. And in case, the engagement was broken off due to some valid excuse or Shar’ee reason and the girl was married off to other man, it would not be wrong. –[Fataawaa-e-Rizviyah].

Regulation: Woman should marry a religious minded, well mannered, rich and generous man not sinful and rake. No smartness and wealth can transcend good manners, courtesy, fear of God and piety.

Regulation: Masnoon (accepted) mode of Nikaah between minor boy and girl is that their guardians should propose and consent or their attorneys do with the permission of guardians of the minor boy and girl. There is no need to make the minors propose and consent.

[Fataawaa-e-Rizviyah]

Regulation: It is common in Indo-Pak subcontinent that a person, who is called attorney, obtains permission from woman for her marriage and then he says to the one who performs Nikaah that “I am attorney of such and such and permit you to perform her Nikaah”. This method is just an imaginative thing. Instead of this, one who performs Nikaah, should become attorney of either woman or of her guardian. He should seek permission from woman for attorney-ship by himself or the other person obtains

permission for him from woman saying, "you nominated such and such, son of so and so as your attorney to marry you off to such and such, son of so and so and the woman says, "yes". -[Bahaar-e-Shari'at, Fataawaa-e-Rizviyah].

2). PROPOSAL & CONSENT IN PRESENCE OF WITNESSES.

It is one of the prerequisite of Nikaah that proposal and consent are made before at least two witnesses meaning either two men or one man and two women, to preserve and protect mutual rights and powers of the couple.

Regulation: It is essential that the witnesses are sane and mature and the all listen to the words of Nikaah at the same time together. And in case of Nikaah of a Muslim man with a Muslim woman the witnesses must also be Muslim. Therefore, Nikaah of a Muslim man with Muslim woman before non-Muslim witnesses will never be in order. Yes, Nikaah of a Muslim man is solemnized with a woman from the "people of book", such as Christian then in this case Zimmee Kaafir (non-Muslim citizens of an Islamic state) can be witness.

Regulation: The witnesses are foreigners who do not understand the language of the land, if they understand that what is being solemnized is Nikaah and also listen the words of Nikaah which they can speak though do not understand the meaning, the Nikaah will take place.

[‘Alamgeeree etc]

Regulation: Witnesses are not those ones only who are designated in the Nikaah ceremony but all the audience are who hear "Eijaab-o-Qabool" but they should be reliable ones so that their evidences are used if need arose.

[‘Alamgeeree]

Regulation: There is no need of witnesses at the time of seeking permission from woman for her Nikaah meaning witnesses are not present when woman consents but are present when Nikaah is solemnized, the Nikaah will be in order. The presence of witnesses at the time of obtaining consent of woman is necessary as a preemptive measure i.e. if the woman denies her consent, her consent will be proved by the witnesses. –[Raddul Muhtar etc].

Regulation: It is also necessary that the witnesses must know that such and such woman is being married, for example, her name and names of her father and grandfather are mentioned. If her name makes the witnesses aware that such and such woman's Nikaah is being solemnized then there is no need of mentioning the names of her father and grandfather. However, it is better to mention the names of father and grandfather so that woman is determined.

[Raddul Muhtar]

Regulation: Name of would-be husband and names of his father and grandfather should be mentioned before woman while seeking her permission so that she could know her would-be hubby.

Warning! There is in a Hadees (prophetic saying) that the man who marries a woman for her status/ honour, Allah will increase his disgrace and who marries a woman for her wealth, Allah will increase his poverty and who marries a woman for her nobility, Allah will increase his meanness. And the man who marries a woman to save himself from immorality and to attain and lead pure life or to show kindness towards relatives, Allah will place blessings in woman for him and in him for woman. –[Tibraanee].

The pith of the prophetic saying for woman and her family members is that they should marry off her to the man who is neither impressed by their status, honour and

wealth nor enamoured of her beauty. But instead chastity, piety and following the commands of Allah and His Messenger are the real merits of life which beautify the family life and develop true love between wife and husband.

3). WOMEN WITH WHOM MARRIAGE IS UNLAWFUL.

Good society depends on pure family system and the primary constituent of family system is with whom Nikaah is lawful and with whom is unlawful. The Holy Qur-aan has provided us a complete list that pinpoints the women with whom Nikaah is lawful or unlawful.

“Muharramaat” are the women with whom Nikaah (marriage) is Haraam (un-Islamic & unlawful act). These women are of two kinds i.e. (1) with whom Nikaah is Haraam (un-Islamic) and unlawful forever and (2) with whom Nikaah is unlawful in some particular case and for a determined period.

There are some causes of Hurmat (unlawfulness, inviolability), for instance:

1). “NASAB” (RELATION BY BIRTH).

Under Nasab seven women are quite unlawful (Haraam):

1). Mother. Mother means the woman of whose offspring one is directly or indirectly. Therefore, his paternal grandmother, maternal grandmother, great grandmothers even more remote than them are all unlawful as all these women come under the sacred relation of mother. And stepmother is also quite unlawful as she also enjoys the same dignity as the real mother does.

2). Daughter: Daughter means all the women who are his offspring directly or indirectly. Therefore, granddaughter,

great granddaughter, daughter's daughter and granddaughter of daughter are all unlawful.

3). Sisters irrespective of real or step i.e. either born to one father by two separate mothers or born by one mother to two separate fathers all are unlawful.

4 & 5). Paternal and maternal aunts of one's paternal and maternal aunts and father, mother, paternal grandfather and grandmother, maternal grandfather and grandmother etc. irrespective of real and step come under the injunction of one's own paternal and maternal aunts. Likewise, one's maternal aunt, real or step is quite unlawful like mother. However, the sister of stepmother, real or step, does not come under the injunction of mother.

6 & 7). Paternal and maternal nieces meaning offspring of one's brother and sister which also include their paternal and maternal granddaughters, likewise, offspring of paternal and maternal nieces all are unlawful.

Regulation: Illegitimate daughter, paternal granddaughter, sister, paternal and maternal nieces also come under the injunction of "Muharramaat" (women with whom marriage is unlawful). And paternal niece even step is quite unlawful for paternal uncle. -[‘Alamgeeree, Fataawaa-e-Rizviyah].

2). IN-LAWS.

In this connection the following women have been declared unlawful (Haraam):

1). Daughters of the woman with whom one had sex after Nikaah.

2). Mother and paternal and maternal grandmothers of one's wife.

3). Wives of one's father, grandfather etc.

4). Wives of one's sons, grandsons and on.

5). Mother and daughters of the woman with whom one committed adultery for adulterer.

6). The woman whom one raped is unlawful for father, grandfather and sons of the adulterer.

NECESSARY REGULATIONS CONCERNING IN-LAWS.

Regulation: Daughter of the woman whom one married but the couple separated before consummation, is not unlawful (Haraam) for him. Yes, if the couple enjoyed privacy then the woman's daughter would be Haraam for him because "real privacy" also comes under the injunction of cohabitation. And in case, one married the woman's daughter, the woman would become Haraam for him forever immediately after Nikaah sans any condition of copulation as the mother of wife is like one's own mother for husband. She can never be lawful for him even after death of his wife or completing the days of 'Eddat in case of divorce. -[Alamgeeree, Fataawaa-e-Rizviyah].

Regulation: "Hurmat" (unlawfulness, inviolability) of in-laws is also proved from touching with lust, kissing, looking at genitals, hugging, caressing even touching and kissing the hair of the head though a thin cloth or veil hinders the touch or kiss, as is proved from coition.

[Alamgeeree etc]

Regulation: If woman touched man with lust or kissed him or looked at his sex-organ, it would also prove Hurmat of in-laws. -[Durr-e-Mukhtaar].

Regulation: 'Aurat Mushtahaa (the woman who has reached the age of lust) meaning she should not be under 9 years is one of the conditions of in-laws' Hurmat. So, if man touched with lust or kissed a girl less than 9 years, Hurmat would not be proved. -[Durr-e-Mukhtaar].

Regulation: These acts are done intentionally or unintentionally or by mistake or under duress, the Hurmat (unlawfulness, inviolability) will be proved. For example, in the dark night, a man tried to awaken his wife for sex but by mistake his hand landed on his Mushtahaa daughter with lust, her mother would become unlawful for him forever. Likewise, a woman tried to awaken her husband but her hand landed on her son who was "Muraahiq" (reaching the age of lust for boy is 12 years) with lust, the woman would become unlawful for her husband forever.

[Durr-e-Mukhtaar]

Regulation: If one married a woman and his son married her daughter who was born by her to other husband, there would be no harm in it. Likewise, if his son married her (woman's) mother, the same injunction would apply to it.

[Alamgeeree]

Regulation: Since stepmother is not mother of one, marrying her real sister is permissible for one.

Regulation: If one cohabited with or touched with lust the real mother of his wife, his wife would become Haraam (unlawful) for him for ever. Neither he can ever keep her with himself nor remarry her. It is obligatory on him to immediately release her so that she is out of his matrimonial bond (Nikaah). -[Fataawaa-e-Rizviyah].

Regulation: One raped his daughter-in-law (wife of his real son) that he admits and his son also accepts that it occurred. In such case, wife of the son has become unlawful for him forever. Now he can not remarry her employing any excuse whatsoever at all. It is obligatory on him to release her at once, for example, say to her, "I freed you". After it woman should observe 'Eddat and then she can remarry with anyone excepting her father-in-law.

[Fataawaa-e-Rizviyah]

3). OF TWO WOMEN GENETICALLY RELATED IN ONE MAN'S NIKAH.

“Jama`a Benil Mahaarim” meaning having two such women in Nikaah at a time by a man who are Mahram for each other.

Regulation: One can not have two such women in his Nikaah at a time that if one is supposed man the other becomes unlawful (Haraam) for her. For example - two sisters, if one is taken as man, it becomes brother-sister relation or paternal aunt and niece, if the aunt is supposed man, they become paternal uncle and niece of each other and if paternal niece is taken as man, it becomes paternal aunt-nephew relation. Or maternal aunt and niece, if the aunt is supposed man, they become maternal uncle and niece of each other and if maternal niece is taken as man, it becomes maternal nephew-aunt relation. Or it may be understood in this way that, for instance, one has a woman in his Nikaah, it is Haraam for him to marry her sister, paternal aunt, maternal aunt, paternal niece, maternal niece etc. till such time she remains in his Nikaah. He can not marry any of them even though he has divorced his wife even three times until ‘Eddat period is over.

[‘Ammah Kutub]

Regulation: The matter of having two women who are related to each other as stated above, in one’s Nikaah is not specifically concerned with “Nasab” (relation by birth). But it is also Haraam (unlawful) for one to have two women having family connection with each other through breast-feeding, for example, one’s wife and her foster-sister (woman whom the mother of one’s wife breast-fed) or foster-maternal aunt or foster-paternal aunt. [‘Alamgeereeh]

4). MARRIAGE WITH NON-MUSLIM WOMEN.

Regulation: Nikaah (marriage) of a Muslim man if contracted with non-Muslim woman as such Zoroastrian, fire-worshipper, idolatress, sun-worshipper, in short, with any infidel excepting "Ahle Kitaab" (people of the book) meaning Jew and Christian would never be valid, lawful. And Muslim woman's Nikaah can never be lawful, valid with any non-Muslim even "Ahle Kitaab" except for Muslim man. –[‘Alamgeeree].

Regulation: A Muslim can marry Jewish and Christian woman meaning if marriage (Nikaah) contracted, it would be lawful meaning coition with her will neither be adultery nor unlawful and offspring if born will be taken as Muslim. But such marriage should not be contracted as it opens up the door of many evils. –[‘Alamgeeree]. For example, the offspring might adopt Jewish and Christian ways and manners provided that the woman is real follower of Judaism or Christianity. If she is "Nechree" (materialist, atheist) and heathen as nowadays most of Christians have no religion (meaning are pagan), Nikaah will not be valid at all. If one did, the exploitation of the word of Nikaah would not make unlawful act (Haraam) lawful.

Regulation: Nikaah with Qaadiyaanee Mirzaa-ee who denies "Khatm-e-Nabuwat" (belief in the finality of Prophet-hood of Muhammadar Rasoolul Laah, may Allah's choicest blessings & peace be upon him) and Wahaabee, Raafzee (Shi'ite) who deny any of the fundamentals and imperatives of Islaam and have blasphemous beliefs, is absolutely unlawful, invalid and sheer adultery. The religious scholars are even of the opinion that having marriage affairs with the one (belonging to any of these sects) who does not deny any of the basics of Islaam, is not lawful.

Important point! Marrying a woman having profane or incorrect beliefs under the impression that one holds sway over her and her disbelief will not harm him and that he will convert her to Sunnee beliefs, is utter fallacy and nonsense. The marriage develops love, attachment and inclination and in love man goes blind which might change his mind and heart. May Allah protect us! And giving one's daughter to such man in marriage is an act to invite God's wrath and very destructive, for, women are naturally subdued and subservient to men. They dearly love their husbands even more than their parents. They are tender hearted and lack wisdom. As against this, her companion is a disbelieving man who will definitely blaspheme taking advantage of her weakness, which is a life long disgrace and anguish. –[Fataawaa-e-Rizviyah].

5). WOMAN IN OTHER'S NIKAAH OR 'EDDAT.

The Glorious Qur-aan has described Nikaah (marriage contract, matrimonial bond) as "Meesaaqan Ghaleezaa" a firm agreement and strong bond of mutual accommodation and constancy and also declared that the knot of Nikaah is in the hand of husband. Woman remains in her husband's Nikaah until he divorces her even though they do not enjoy privacy. She shall remain in Nikaah even during 'Eddat (waiting period of a widow or divorced woman) be the 'Eddat of divorce or death, until the prescribed waiting period is over.

Regulation: Contracting marriage (Nikaah) during 'Eddat is quite Haraam (un-Islamic, unlawful act) nay; the Holy Qur-aan has declared proposal during 'Eddat as unlawful even making a promise to marry after 'Eddat. It has permitted only to intend in the heart and implicitly express one's intention to marry her after 'Eddat not explicitly at all and that too to the woman observing 'Eddat of death not of divorce. –[Fataawaa-e-Rizviyah].

Regulation: A woman is in Nikaah of a man who has deserted her. He neither gives her maintenance expenses nor visits her nor divorces her. In the given situation, she can not marry with other man until her husband dies or divorces her. Marrying with other man on the pretext of circumstances is even worse. Will not this Nikaah be Haraam? What does this intentional adultery mean to avert lurking fear and apprehension of the future?

[Fataawaa-e-Rizviyah]

Regulation: Nikaah of the woman who is pregnant by adultery can be held. If she got pregnant by the man to whom she is married, he can cohabit with her and in case she is pregnant by other man then coition is not lawful until delivery. And the woman who got pregnant by her real husband can not be married to other man at all.

[‘Alamgeeree]

Regulation: If husband of a woman is missing for years. It is not known as to whether he is alive or dead and now woman wants to contract second marriage (Nikaah), she can not do. She is required to show patience and wait for him – so much so that seventy years (counted from his date of birth) elapse then a decree about his death will be issued. Thereafter, the woman can contract second Nikaah after observing ‘Eddat. The excuse of necessity and being young can not make Haraam (unlawful) lawful. Many maidens become widow in young age and lead the remaining life without remarriage in line with Hindus. What does happen to the excuse of necessity and youth in the given cases. Thousands of husbands are callous who do not take care of their wives but even then they pass their lives anyhow. – [Fataawaa-e-Rizviyah]. The believers who fear Allah and His Messenger and esteem the commands of the Shari’ah entirely rely and depend on Allah and His Messenger for the resolution of their problems. Lawful ways of earning livelihood are there to adopt and fast is also there to tame

the youth. Fast has been described as shield in a prophetic saying (Hadees) meaning fast keeps the young, man or woman, from going astray.

6) FOSTER RELATIONSHIP.

Radaa'at, Razaa'at meaning affinity between babies born by different women and breast-fed by one woman, does not mean that only breast-feeding proves the Radaa'at. If a woman dropped her breast milk into the throat or nose of a baby in little or considerable quantity that surely got inside, it would prove Hurmat (inviolability, dignity). And in case a baby took a woman's nipple in his/her mouth but it is not confirmed whether the baby sucked milk, it would not prove Hurmat. -[Johra-e-Ni-yarrah].

Regulation: A baby has been weaned but some other woman breast-fed him/her. If the baby was under 2 ½ years, it would prove Radaa'at otherwise not.

[‘Alamgeeree]

Regulation: A woman breast-fed a baby (of someone) would become mother of the baby and her husband (by whose coition she became pregnant, delivered baby and milk produced in her breast) would become father of the baby. And all children of the woman born by her to this husband or other whether were born before the breast-feeding of the baby in question or are born after or breast-fed with it, will become brother and sister of the baby. And all brothers and sisters of the woman will become maternal uncle and aunt of the baby. Likewise, offspring of the woman's husband born to him by the same woman or by other will become paternal uncle and aunt of the baby. Likewise, their parents will become paternal and maternal grandfathers and grandmothers of the baby. [‘Alamgeeree]

Regulation: The one who is illegitimate by birth is also illegitimate in terms of Radaa'at. Yes, some men and women are exempt from this general rule. Consult the right-guided religious scholars ('Ulamaa) if need be.

Regulation: If an unmarried girl's breast produced milk by the wonder of Nature and a baby sucked it within the age of Radaa'at or sucked the milk of dead woman, it would also prove Radaa'at. –[Durr-e-Mukhtaar]. In case the baby sucked milk of the girl under nine years then it would not prove Radaa'at. –[Joharah].

Regulation: If a woman breast-fed two babies one boy and the other girl, they would become brother and sister of each other and Nikaah between them would be Haraam (un-Islamic, unlawful act) though they sucked milk of the woman years apart and even at one time she had milk by the cohabitation of one husband and other time by the coition of other husband. –[Durr-e-Mukhtaar].

Regulation: One committed adultery with a woman who became pregnant and delivered the baby. If any baby girl sucked her milk, she (baby girl) would be Haraam for the adulterer meaning he can not marry her.

Regulation: A baby is given water or medicine with a woman's milk mixed therein, if the milk overwhelms or is equal in quantity, it will prove Radaa'at and if the water or medicine overwhelms the milk, it will not prove Radaa'at. Likewise, milk of a goat or of that ilk is given to baby with a woman's milk mixed therein, if the animal's milk overwhelms then it will not prove Radaa'at otherwise will.

Regulation: Woman should not breast-feed babies of other women unnecessarily. If they do, they should not keep it in their own minds only but should also tell the others. It is Makrooh (undesirable act) for a woman to breast-feed

other's baby without the permission of her husband. However, there is no undesirability in breast-feeding a baby who faces the perils of death if is not breast-fed. –[Raddul Muhtaar]. Breast-feeding within the age limit will surely prove Radaa'at.

Regulation: Baby irrespective of boy and girl should be breast-fed for two years only. Breast-feeding more than it is impermissible. The notion, which is common among some people that baby girl is breast-fed for two years and baby boy for 2 ½ years is not right. This injunction is meant for breast-feeding and for Nikaah's being Haraam is 2 ½ years meaning breast-feeding beyond two years is unlawful but if a baby is breast-fed within 2 ½ years, it will prove Hurmat (unlawfulness) of Nikaah. And in case, baby is breast-fed beyond 2 ½ years, it will not prove Hurmat of Nikaah though breast-feeding at such age is not lawful.

Regulation: Breast-feeding after the prescribed period is not permissible even as cure. –[Durr-e-Mukhtaar].

Regulation: Father of the baby can not force baby's mother to wean her/him before two years but can after the prescribed period is over. –[Raddul Muhtaar].

GUARDIANSHIP & ATTORNEY-SHIP IN NIKAAH.

In pre-Islamic age it was customary that somewhere women were used as grain and money and at other place were considered an inanimate object. And even now she is described as devil incarnate in one part of the world and an object of gratifying carnal desires in the other. In brief, in no religion and society the personality, psyche and rights of women were respected. It is Islaam only that extirpated violence and oppression against women and granted her honourable status of daughter, sister and wife and mother and safeguarded her rights in every stratum of life. It

empowered her and encouraged her to use the powers – so much so to take decision about her match (for marital life) provided that she has attained maturity and is wise enough and that she does not commit such an act that brings bad name to her family.

A young girl came to the Holy Prophet and said that her father had contracted her Nikaah, which she did not like. The Holy Prophet granted her discretion to uphold or reject the Nikaah. –[Abu Daa-ood]. And there is in Muslim Shareef that the Holy Prophet said, “Saie-yab” (who is not virgin meaning divorcee or widow) has greater right over her Nafs (own self) than her guardian and Bikr (virgin) should be consulted in respect of her Nikaah and her silence also suggests Izn (consent).

ISLAMIC REGULATIONS.

Regulation: Walee (guardian, patron) means the person whose words are enforced on others meaning others obey him willy-nilly. And Walee by affinity is the person who is not related with one through woman’s side of the family or Walee is he who is most closely related to the family.

[‘Ammah Kutub]

Regulation: Walee is not designated but the Shari’ah has appointed it according to the closeness of relationship. The same prescribed serial order of guardianship (Wilaa-yat) of inheritance applies here. For example, the first Walee is one’s son and then father, grandfather, real brother, step brother, real paternal nephew, step paternal nephew, real paternal uncle, step paternal uncle, son of real paternal uncle, son of step paternal uncle then the closest sane and mature man of the offspring of grandfather, great grandfather is Walee. If there is none of these then one’s Walee is one’s mother, grand paternal mother, grand maternal mother and then others. –[‘Alamgeeree etc].

Regulation: Sanity and maturity are also a precondition for being Walee. It is also prerequisite that a Muslim's Walee ought to be Muslim, for, infidel has no authority over a believer. –[Durr-e-Mukhtaar etc].

Regulation: Nikaah of a mature and sane woman irrespective of unmarried and widow, divorcee can not be solemnized by her father or other without her consent. Likewise, a sane, mature and free man can not be married against his will. –[‘Alamgeeree, Durr-e-Mukhtaar].

Regulation: Walee or attorney or representative of Walee sought consent from an unmarried girl for her Nikaah or Walee contracted her Nikaah without consulting her and then intimated her about it. If she kept silence or laughed or smiled or wept quietly, all these her actions signify consent meaning she permitted in the first case and in the second case she agreed to the Nikaah already solemnized.

[Durr-e-Mukhtaar]

Regulation: At the time of Izn (seeking consent) woman did not respond due to cough or sneez or somebody put his/her hand on her mouth (to bar her from speaking). In these conditions, her silence would not be construed as consent. She can reject it later. And if she laughed to ridicule or wept aloud, it would not be Izn (consent).

[‘Alamgeeree]

Regulation: Consent for Nikaah was sought from woman who remarked, “were I married to some other person, it would be better for me”. It is rejection not consent. And if she was informed after Nikaah and she spoke the same words then it would be considered that she has consented.

[Durr-e-Mukhtaar]

Regulation: At the time of seeking consent it is necessary that name of the man whom she is being married to, is

injunctions and regulations is no excuse. She herself is at fault for not learning and inquiring about Islamic knowledge from the others. Therefore, it is no valid excuse. –[Durr-e-Mukhtar etc]. Women should bear these regulations in their minds well.

Regulation: The minimum maturity age of a girl is nine years and maximum is 15 years. If symptoms of maturity develop between 9-15 years, she shall be taken as mature otherwise on reaching the age of 15 she shall stand mature even though no symptoms of maturity have appeared on her person yet. –[‘Ammah Kutub].

Regulation: Attorney for Nikaah from either side is not necessary and can be appointed from both sides if felt necessary and from either one of the two sides also.

KAFOO’ (PEER, MATCH).

Whichever communities or races of mankind are found on earth are indeed branches of the common genealogical tree – descended from the first couple of human beings. But even then the division of mankind in communities, tribes, clans and families was a natural phenomenon. All human beings under the Sun could not have bound themselves to a single family. With the growth of mankind, innumerable communities, tribes, clans and families were bound to develop. Likewise, they were to be different from one another in colour, features, language and living style due to inhabiting different parts of the world. And those living in contiguous areas had to be close to one another and those living in far flung areas had to be away from them so that the ones living in close vicinity become friends and helpers of one another and that members of one family, one clan, one tribe and one community form and sustain a common society to be well-wishers and sympathizers of one another. This fact is accepted in

marriage affairs and particular care of it is taken while contracting Nikaah between a man and woman to maintain mutual tolerance and reciprocal understanding between clans and families. This very thing is called "Kafoo" in Islamic terminology. The Shari'ah has also taken account of Kafoo to accomplish the Nikaah in all respects.

Kafaa-at (matching, peerage) carries the same spirit that temporal life is founded on such thing that helps the couple and family lead a happy and successful life. Unmatched marriages generally bring about ruination. Such marriages also strip women of their ornament – modesty and bashfulness which is an in-life death for woman.

Regulation: Six things i.e. family, Islaam, profession, freedom, integrity and riches are especially considered in Kafaa-at. The essence of it is that the man with whom a woman wants to marry is not inferior to her in family or religion or conduct or profession that her guardians, family feel it a disgrace to them or the marriage brings them into disrepute nay, her husband becomes a nuisance to herself.

Regulation: Being Kafoo (match, peer) in integrity and religion means that a sinner and transgressor (Faasiq-o-Faajir) whose sinfulness and transgression may cause disgrace to the pious one can not be Kafoo of the pious and God-fearing believer even though daughter of the pious one is not herself a pious. –[Durr-e-Mukhtaar].

Warning! Since Fisq-e-E'tqaadee (having incorrect and blasphemous beliefs) is worse than Fisq-e-'Amalee (indecent activities, sinfulness), therefore, a man having erroneous beliefs not to the extent of infidelity can not be Kafoo of Sunnee woman. And Nikaah of woman, if contracted, with one whose incorrect beliefs have reached the point of infidelity would never occur because he is not Muslim let alone being Kafoo such as Raafzees,

Wahaabees whose blasphemous beliefs and words have disqualified them from Muslim community.

The clear-cut decision given by the Holy Qur-aan in this respect is: “Walaa-tankihul Mushrikaati Hatta Yu-min.....[Al-Baqra: 221]. (And marry not idolatresses until they believe and no doubt, a believing bondwoman is better than an idolatress though she pleases you. And give not your women in marriage to idolaters until they believe and no doubt, a believing slave is better than an idolater though he pleases you. They call towards Hell and Allah calls towards Paradise and forgiveness by His command and expounds His verses (signs) for people so that they may accept admonition).

The prudence, wisdom in forbidding Muslims from marrying idolatresses is that they (idolaters) inveigle Muslims (male or female) into adopting such beliefs and doing such works that lead them to hell. This malady is also as much found in renegades who recite Kalimah (Holy Code of Islaam) but deny any of the fundamentals of Islaam as is found in non-Muslims, infidels and idolaters. So their actions and beliefs are indeed the actions and beliefs of infidels and idolaters.

We have already told you that Nikaah between a man and woman does not mean mere gratification of carnal desires but instead it is a deep social, moral and cordial relation and attachment. The Holy Qur-aan evidences that marriage contract is so great a relation that it positively develops mutual attachment, love and intimacy between the couple. And a prophetic saying (Hadees) bears it out that a woman holds none so dear as she does her husband. –[Ibne Maajah & Hakim]. There is likelihood that marital ties with infidels, renegades and those having incorrect beliefs may not only influence lifestyle, beliefs and actions but also the family and progeny. And it is also apprehended that such martial relation may develop a jumble of beliefs and actions in family, which the non-Muslims may like much but Islaam can not brook them at all. A true believer can

never take a risk that infidelity, apostasy, blasphemy and erroneous beliefs prosper in his family just to satisfy his desires and emotions. If a believer gets caught in it for any reason even then he is obligated to sacrifice his personal desires for his family and posterity, religion and morality and beliefs and actions. Such unmatched marriages not only destroy beliefs and actions, religion and moral values and family and progeny but also incur chastisement in the next world and cause disgrace and humiliation.

Regulation: If a mature man wants to marry by himself, he can with Kafoo woman that Kafaa-at (matching) from woman side is not reliable in the case. Therefore, Hadrat Imaam Husain (may Allah be pleased with him) married Shehr Baano, a paternal granddaughter of Persian King Pervaiz who embraced Islaam during the caliphate of Hadrat 'Umar Faarooq-e-A'zam (may Allah be pleased with him). And in case of immaturity, both parties should be Kafoo of each other. –[Raddul Muhtaar].

Regulation: Kafaa-at (equality, matching) in riches means one has so much money that he is able to pay Maihr-e-Mo'ajjal (Maihr to be paid promptly) and maintain his wife, family. One, who is not in possession of enough money to maintain his wife/ family, can not be a Kafoo of rich woman. Yes, it is not necessary for him to be her peer in wealth. –[Khaaniyah].

Regulation: People whose professions are considered mean can not be Kafoo of those of respectable professions. For example, cobblers, tanners, shepherds etc. can not be Kafoo of cloth merchants, perfumers etc. whose professions are regarded respectable worldly. [Raddul Muhtaqar]

WOMAN'S RIGHT TO "MAIHR".

Islaam has taken best care of the rights of women, which is vindicated by the fact that the Holy Qur-aan has

repeatedly emphasized the payment of Maihr (money promised to be paid to woman by her husband at the time of Nikaah) at different places and in different ways. Man has to certainly spend, little or big amount of money, to gratify his carnal desires whether it is done remaining within the parameters of the Shari'ah i.e. in the form of Nikaah (marriage contract) or disregarding the injunctions of the Shari'ah i.e. adultery. The difference between the two is that Nikaah disciplines and regulates life and in the other case human being behaves like a wild beast.

The determined amount of money which is Waajib (essential act) for husband to pay under the Shari'ah is called Maihr as per Islamic (Shar'ee) terminology. The Shari'ah has so much arranged for the Maihr that if no mention of Maihr is made in Nikaah or its quantity is not fixed or it has been rejected with the concurrence of both man and woman and thus agreed to Nikaah without Maihr even then Maihr will be Waajib.

Regulation: Minimum amount of Maihr is ten Dirham (a small silver coin which is not in vogue now) and maximum has no limit. Hence, whatever amount of Maihr is agreed upon will be binding on husband to pay. Quantity of ten Dirhams in weight is 2 Tolas 7 Mashas 4 Ratti silver (about 31 grams) the rates of which keep fluctuating. If Maihr is fixed in rupees (paper currency of Pakistan), it should be ensured that the amount of money is not less than the price of ten Dirhams of silver. --[Fataawaa-e-Rizviyah etc.].

Regulation: Cohabitation or enjoyment in privacy or death of one of the couple makes it binding on husband to pay full Maihr. Now he can not decrease the amount of money mutually agreed upon. Yes, if wife waives full Maihr or a portion of it then it will stand waived accordingly. And in case, woman was not sent to her husband's home or the couple had not yet enjoyed privacy and in the meanwhile

the husband divorced her then half Maihr would be due (Waajib). –[Durr-e-Mukhtaar etc.].

Regulation: One married off his daughter or sister to other man who married off his daughter or sister to him with the condition that Maihr of each one is the marriage of their respective daughter or sister to each other. Doing so is impermissible and sinful act. Maihr, what is in force in family, will be due on both the men to pay to their respective wife. –[Durr-e-Mukhtaar].

Regulation: There was no mention of Maihr or Maihr was dismissed or Nikaah was contracted without Maihr even then Nikaah would occur. If the couple enjoyed privacy or any of them died, Maihr, which is in force in the family would be due provided that no amount of Maihr was agreed upon between the parties after marriage. If was then the agreed upon amount of Maihr would be due.

[‘Alamgeeree etc.]

Regulation: If father of an immature girl wants to waive Maihr, he can not and if she is mature then waiver of Maihr depends on her consent. –[Raddul Muhtaar].

Regulation: Khilwat-e-Saheeha (privacy with wife in true sense of the word) is that after Nikaah the couple meets in loneliness and there is none, anything to hinder their cohabitation. Khilwat-e-Saheeha also comes under cohabitation (Jimaa’). If the couple met in privacy but there is any Shar’ee hindrance (for example, woman has menses or any of them is in the state of fast of Ramadaan). Or physical hindrance (for instance, man is sick or woman is too emaciated by sickness to have sex) or somebody is there to disturb them, it is not real privacy. The injunctions of Khilwat-e-Saheeha will not apply to any of these conditions.

Regulation: A boy who is too young to have sex remained in privacy with his wife or wife who is too young to have sex remained in privacy with her husband. It is no Khilwat-e-Saheeha in both the cases. –[‘Alamgeeree].

Regulation: The Maihr of one woman is Maihr-e-Misl (Maihr in force in the family) for other woman in the family (who is equal to her in age, beauty, riches, intellect, decency, manners, integrity, piety, knowledge in virginity or married), for example, Maihr of her sister, paternal aunt, daughter of her paternal uncle etc. Her mother’s Maihr if she hails from other family, is not Maihr-e-Misl for her. If her mother belongs to her family meaning she is daughter of her father’s paternal uncle then her mother’s Maihr is Maihr-e-Misl for her. In determining the amount of Maihr, young age and old age of husband and city and time are also taken into consideration. –[Durr-e-Mukhtaar].

Regulation: Maihr-e-Shar’ee (amount of Maihr permitted by the Shari’ah) which people fix considering it smallest amount of Maihr determined by the Shari’ah will be taken as 2 Tolas 7 Mashas 4 Ratti of silver. And those who fix it thinking that it is what was fixed for “Lady of Paradise” (Hadrat Faatemah, may Allah be pleased with her) then the Maihr will be regarded as 150 Tolas of silver. And in case of those who do not understand what is it and simply say Maihr then it will be taken as Maihr-e-Misl (Maihr in force in the family). –[Fataawaa-e-Rizviyah].

KINDS OF MAIHR.

Regulation: There are three kinds of Maihr: Mo’ajjal – if agreed upon to be paid before the bride is sent to the groom’s home, woman got a right to demand and collect before going to her husband’s house. If she has come to her husband’s home even then she got right to demand it anytime. To get Maihr-e-Mo’ajjal, woman can prevent her

husband from enjoying her even though the couple has enjoyed privacy and even sex previously with mutual consent. Meaning woman continues to enjoy this right until she is paid Maihr-e-Mo'ajjal. And the other Mo'ajjal is that for which a time has been set, for example, it will be paid after ten years or twenty years or five years etc. In this case, woman can not demand payment before time but after expiry of the time she can demand any time. And the third one is Mu-akh-khar (deferred) for which no condition of prior payment and no timeframe are set. Likewise, the Maihr, which is ambiguously set, is rife nowadays. In these cases, woman got no right to demand payment of Maihr until divorced or dies. –[Fataawaa-e-Rizviyah]. The notion, which is popular among people that touching wife without paying Maihr is unlawful (Haraam) is quite wrong.

SOME MISCELLANEOUS INJUNCTIONS.

1). Family of boy sent sweets or sugar or dry fruits to the family of his fiancée which they distributed among their relatives for which the sender had given permission but Nikaah of the engaged boy and girl could not be contracted due to any reason. In this case, the sender got no right to take the thing back. –[‘Alamgeeree]. Permission to distribute the gifted thing is explicit or by general rule, for example, such things are usually sent to fiancée’s family for distribution among their relatives not with the idea that they will retain it or eat it all themselves.

[Bahaar-e-Shari’at]

2). Family members of girl got something from bridegroom at the time of Nikaah or sending the girl with the bridegroom meaning they refused Nikaah or girl’s sending with him without payment or something and the bridegroom paid it to obtain Nikaah or his bride. In such case, the bridegroom can take the thing back later or price of the thing if used, spent by them, because it is a bribe. –

[Bahr etc). And the cloths sent to girl as a wedding gift from bridegroom which are usually given to the bride with the right of ownership (Tamleek) can not be taken back. If are given without Tamleek (right of ownership) then can be taken back. –[‘Alamgeeree].

3). Girl had crafted something from the money of her parents for her dowry and her mother died and her father gave the thing to her in dowry. In such case, her brothers got no right to demand an inheritance from the thing given to her. Likewise, the cloths she kept saving for her dowry from the cloths her father used to buy her and her father died, all these cloths belong to the girl. –[‘Alamgeeree].

4). Every city, area, clan and family has its own customs about the things given on the eve of marriage or other functions. Do these things come under the injunction of gift or debt? General observation proves that the things are given as debt (not as gift). Therefore, in marriages a list is compiled in which money, thing is entered with the name of the giver and when marriage ceremony or any other function is held in the family of the giver the receiving-family reciprocates at least the same amount of money, thing it received. If they do not give or do not reciprocate adequately, they have to cut a sorry figure before relatives and even face taunts. If it were not considered debt, it would not be so as is common with the people.

[Bahaar-e-Shari’at]

5). Woman was observing ‘Eddat (probationary period of widow or divorce), one kept giving her money to maintain herself, her family with the hope that she would marry him after ‘Eddat. If they married, he can not take back what he spent on her. And in case, she refused to marry him, he can take back what he gave her as Tamleek (with the right of ownership). And what he gave as Ibaahat (meaning money or thing given for use and meeting needs without the right

of ownership), for example, she kept taking food at his home, he can not take it back. –[Bahaar-e-Shari'at].

6). The man who has two or three or four wives is required to do justice to all of them meaning ought to be equitable in the matters within his reach. He should fulfill their rights without any discrimination meaning give them maintenance allowance and meet their other needs equitably. There is in a Hadees (Prophetic saying) that the one who has two wives does not treat them justly will come on the Doomsday in the state that his half body will be paralyzed. –[Tirmizee]. And the matters that are beyond his reach, he is helpless, for example, he spontaneously loves one wife more than the other(s). Likewise, having sex with them equally is also not necessary. –[Durr-e-Mukhtaar].

7). Man has only one wife and remains busy in prayers and fasts. In such situation, woman can demand her rights and an edict will be issued enjoining him to spend some time with his wife too. It has been emphasized in a Hadees, “Wa-Inna Li-zaojika Alaieka Haqqun” (your wife has a right over you). Observance of fasts daily and keeping awake for prayer, worship every night deprive her of her rights. He must take care of his wife and also spare some time for her. –[Johra-e-Ni-yarrah etc].

8). Husband asks his wife to be tidy and adorned but she does not (meaning she keeps herself dirty and untidy at home) or he invites her to himself (for making love) but she refuses. In such cases, the husband got a right to slightly beat her as a token of punishment. And in case, she does not offer prayer, he can even divorce her. –[‘Alamgeeree].

9). Co-wives (two or three or four wives of a husband) can live under the same roof with their husband if they themselves are agreed to. But husband should not cohabit with one wife before the other. If the wife who he wishes to

[Bahr etc). And the cloths sent to girl as a wedding gift from bridegroom which are usually given to the bride with the right of ownership (Tamleek) can not be taken back. If are given without Tamleek (right of ownership) then can be taken back. –[‘Alamgeeree].

3). Girl had crafted something from the money of her parents for her dowry and her mother died and her father gave the thing to her in dowry. In such case, her brothers got no right to demand an inheritance from the thing given to her. Likewise, the cloths she kept saving for her dowry from the cloths her father used to buy her and her father died, all these cloths belong to the girl. –[‘Alamgeeree].

4). Every city, area, clan and family has its own customs about the things given on the eve of marriage or other functions. Do these things come under the injunction of gift or debt? General observation proves that the things are given as debt (not as gift). Therefore, in marriages a list is compiled in which money, thing is entered with the name of the giver and when marriage ceremony or any other function is held in the family of the giver the receiving-family reciprocates at least the same amount of money, thing it received. If they do not give or do not reciprocate adequately, they have to cut a sorry figure before relatives and even face taunts. If it were not considered debt, it would not be so as is common with the people.

[Bahaar-e-Shari’at]

5). Woman was observing ‘Eddat (probationary period of widow or divorce), one kept giving her money to maintain herself, her family with the hope that she would marry him after ‘Eddat. If they married, he can not take back what he spent on her. And in case, she refused to marry him, he can take back what he gave her as Tamleek (with the right of ownership). And what he gave as Ibaahat (meaning money or thing given for use and meeting needs without the right

of ownership), for example, she kept taking food at his home, he can not take it back. –[Bahaar-e-Shari'at].

6). The man who has two or three or four wives is required to do justice to all of them meaning ought to be equitable in the matters within his reach. He should fulfill their rights without any discrimination meaning give them maintenance allowance and meet their other needs equitably. There is in a Hadees (Prophetic saying) that the one who has two wives does not treat them justly will come on the Doomsday in the state that his half body will be paralyzed. –[Tirmizee]. And the matters that are beyond his reach, he is helpless, for example, he spontaneously loves one wife more than the other(s). Likewise, having sex with them equally is also not necessary. –[Durr-e-Mukhtaar].

7). Man has only one wife and remains busy in prayers and fasts. In such situation, woman can demand her rights and an edict will be issued enjoining him to spend some time with his wife too. It has been emphasized in a Hadees, "Wa-Inna Li-zaojika Alaieka Haqqun" (your wife has a right over you). Observance of fasts daily and keeping awake for prayer, worship every night deprive her of her rights. He must take care of his wife and also spare some time for her. –[Johra-e-Ni-yarrah etc].

8). Husband asks his wife to be tidy and adorned but she does not (meaning she keeps herself dirty and untidy at home) or he invites her to himself (for making love) but she refuses. In such cases, the husband got a right to slightly beat her as a token of punishment. And in case, she does not offer prayer, he can even divorce her. –[‘Alamgeeree].

9). Co-wives (two or three or four wives of a husband) can live under the same roof with their husband if they themselves are agreed to. But husband should not cohabit with one wife before the other. If the wife who he wishes to

enjoy refuses in the given situation, her refusal will not be taken as disobedience. –[‘Alamgeeree].

OF DIVORCE.

The Glorious Qur-aan says, “Wa-Min Aayaatiheee An Khalaqa Lakum Min Anfusekum Azwaajal Litaskonoo Ilaiehaa wa-ja’ala Baienakum Mawaddata-oon wa-Rahmah”. (And of His signs is that He created for you helpmates from yourselves that you may find rest in them and He put love and mercy between you).

This Quranic verse speaks of some points, which are vital to family system and marital life in Islaam:

- 1). Husbands are told that their wives are also human beings like them. They have some desires, feelings and emotions too like them. They should not be considered slave-girls.
- 2). The purpose of the creation of woman is that they be the source of temporal and spiritual ease, peace and tranquility to man.
- 3). Man gratifies his natural desires with woman and woman with man and thus they have repose by associating with each other.
- 4). Relation between man and woman should be so strong that they are true well-wisher, sympathizer and comforter of each other through thick and thin to lead a successful life.
- 5). Man and woman are so starved of each other that they can not have real ease and peace until they develop intimacy.

In brief, the Holy Qur-aan stresses in this chapter that what bond of companionship has come into existence as a result of marriage between wife and husband under the Shari’ah should remain intact and should not be broken off to the possible extent.

But if the couple loses mutual sympathy, comfort, love and sincerity, they are no more a source of ease and peace for each other and marital rights are trampled upon. In brief, there is no other option left for them but separation, for such situation, the Shari'ah has defined a code of conduct which is called "Talaaq" in Islamic terminology.

Talaaq means to cast off, repudiate but under the Shari'ah it is taken as separation between wife and husband. Or it may be said that removal of ties, which Nikaah (marriage contract) imposes on woman, is called Talaaq.

One of the lawful things which Allah hates most.

Under the Shari'ah, Talaaq (divorce) is "Mubaah" (neither sinful nor rewarding act) nay; "Abghadul Mubaahaat" (one of the lawful things which Allah hates most). Therefore, the Shari'ah has imposed some limitations to check and curb blatant use of the permission.

The institution of Talaaq is must to surmount specific difficulties and its use in the given difficulties is like removing a cancer-afflicted part of the body to prevent its spread though the removal of the part of the body is not liked.

The Shari'ah makes one who intends to divorce his wife, understand that the action he is going to take is terrible which Allah Almighty dislikes most and also invites His wrath. Meaning one should not take this extreme step until it is established that divorce is the last option left with one to save his honour and faith.

The Glorious Qur-aan has given some explicit injunctions to this effect. For example, it said:

1). "Fa-in Karih-tomoohunna Fa'asaaa An-takrahoo Shaie-a-oon wa-Yaj'alal Laahu Feehi Khaieran Kaseeraa". (If you dislike them, there is likelihood that you may dislike a

thing wherein Allah has placed much good). Meaning if husband dislikes his wife because of any defect in her even then the husband should not feel disappointed and hurry in leaving her. It is often observed that a woman possesses such qualities that are crucial to married life and family. If she is given a chance to demonstrate them, it will become evident to her husband that she has much more merits than demerits. Therefore, it is undesirable to show haste in dissolving marriage. One should resort to divorce only when all other options have been exhausted.

2). In the same Surah Nisaa, the Holy Qur-aan said, “Inim-ra-atun Khaafat Mim Ba’lihaa Nushoozaa.....” (If a woman fears ill-treatment or neglect from her husband it is no sin for them to reconcile with each other and reconciliation is better) meaning if woman feels that her husband has gone careless and keeps away from her. Or does not give her adequate maintenance allowance or slashes it or beats her or hurls abuses at her, she should better forgo any portion of her rights to please him than seeking separation or divorce. For instance, she may waive a part of her or full Maihr or give her day (the husband has to spend with her) to other wife of her husband or lighten the burden of his expenses he makes on her. And after mutual reconciliation the woman should live the remaining life with the same husband with whom she has spent a part of her life. This is a good recipe for removing acrimony between the couple which the Shari’ah has placed at the disposal of woman.

Prudent ways to improve women.

3). If wives are indecent, disobedient and remiss in fulfilling their duties towards their husbands and confrontation develops between a husband and his wife, wives instead of leading a happy marital life then the Holy

Qur-aan has told men three prudent ways to ameliorate the situation:

a). "Fa'izoohunna" meaning tell them (women) that disobedience to and disregarding the rights of husband are nothing but loss and misfortune of this world and the world hereafter and that incurring divine torment is no wisdom.

Only this mentioning will serve the purpose if woman is of noble soul. And husband, in the given situation, is advised not to take an imprudent step in anger and haste.

b). If the couple does not make peace even now then the second stage of punishment is Wahjuroohunna Fil-Madaaji' meaning husband should stop speaking to his wife for some time, leave her alone in her bedroom and not enjoy privacy with her.

c). If this course of action also does not work and woman continues to be disobedient and hostile as is seen in some mean strata of society then third regimen for her is "Wadriboohun" meaning beat her lightly as an admonition not severely that her body develops the marks of beating. Woman, however impudent she may be, goes right by the slight beating. However, some women are so sordid that no persuasion, admonition and punishment work on them and they transgress the bounds of decency which blocks all the way of reconciliation between the couple. This daily row brings bad name to the family and life becomes a hell. In such situation, the Shari'ah affords yet another chance to the couple to make peace i.e. "Fab'asoo Hakamam Min Ahlihee wa Hakamam Min Ahlehaa". Meaning when the differences between husband and wife become too serious to be resolved by themselves amicably then two arbiters, one from each side should be appointed so that a way out is found to end the quarrel within the family before dissolution of marriage or litigation. The couple should not resort to the extreme step of divorce but instead they should try to reconcile their conflict. Matrimonial bond is a very

important relation between two souls, which should not be severed thoughtlessly. The way to bring about rapprochement between the quarreling couple is that an arbiter from the side of man's family and an arbiter from the side of woman's family should be appointed to find out the causes of the row and persuade them to reconcile with each other. Islaam does not like it that the elders, respectable and influential persons of the family remain silent spectators when a couple in the family is at loggerheads or family is faced with internal differences. Islaam requires them to take it as their own matter and leave no stone unturned to settle the dispute. If the couple does not nominate arbiter from their respective sides of their own, the elders and respectable persons of both the families should intervene themselves to save the honour of the families and decide the conflict in the light of Islamic injunctions. The couple accepts their decision or not, is not their concern. They are only required to fulfill their duty.

If even now, all the efforts prove futile and only woman is at fault, the Shari'ah permits the husband to exercise his right of divorce. In the days of ignorance, a husband was entitled to divorce his wife as many times as he wished to. If a husband got angry with his wife, he would repeatedly divorce and approach her. With the result, neither the poor soul had peaceful life with the capricious husband nor was freed to marry other man. The Holy Qur-aan and prophetic sayings have eliminated this oppression for good and imposed limitations on husbands in the chapter of Talaaq (divorce). And told them that if they are constrained and no other alternative is left with them except for divorce, the correct method of doing it is that the husband should in the first instance, utter the oath of divorce once when his wife is free from menses. If they quarreled during the days of menstruation then the husband should wait till she is free from the period. The condition of waiting is only for deferring the first divorce. If the woman is not remorseful even after the first divorce or husband is

no more willing to tolerate her, the husband can divorce her in second month when she is free from menses second time after the lapse of one month.

The couple has yet another month to make peace. If their anger, distrust and misgivings have subsided during this span and their desires for reconciliation have rekindled, the Shari'ah enjoins the husband to approach, remarry his wife ignoring vain-glory of their own and of their respective families and fear of reproach and taunts from people and resume the life as married couple. Even after the lapse of 'Eddat of first or second divorce, the estranged couple has a chance to renew their Nikaah (marriage contract) with mutual consent. In short, they can avail of the last opportunity by withdrawing the divorce and renewing the marriage contract. However, the Shari'ah exhorts men that if they approach or remarry their wives, it should be with the sincerity of purpose otherwise they should free them in a gentle-like manner. Restoration of marital relationship should aim to make the family prosper not to ruin it.

In brief, if ill-will, misgivings and stubbornness still exist even after two divorces and husband is intransigent to divorce her and on the other hand the woman is purified from her period after the second divorce, now the Shari'ah warns him that the precious bird is going to get out of his hands. If it went, he would regret forever. Therefore, he should think twice about what decision he is going to take. But even then man is bent upon divorcing her, the Shari'ah does not compel him to continue his marriage contract in the given situation. However, after third divorce, the husbands forfeit their right to approaching their wives or renewing their marriage contracts. Now there is no other recourse but "Halaalah" (meaning divorced woman marries other man who after consummation of marriage divorces her and she after observing 'Eddat remarries her first husband).

Apology: While writing this elucidation, this humble servant thought a number of times that what concern does a woman have with all these arguments and debate. But what consoled me was that the wise daughters and sisters of Muslim community can benefit from it and understand that how well the Shari'ah has protected their rights and made their lives meaningful and respectable. Are such pearls with which Islaam has endowed woman found in any sector of modern civilization? "Al-Laahumma Ihdinas-Siraatal Mustaqeem" (O' Allah! Guide us into the straight path).

Warning: Divorcing one's wife is permissible and lawful. But divorcing unnecessarily and without valid excuse is an undesirable and impermissible act. However, if given, it will occur, for, it is only husband who has been invested with the authority of divorcing his wife. Therefore, if a man divorces his wife though it is undesirable and even sinful and unlawful for him to do so in the condition like woman is in menses because it is Haraam (unlawful act) and defiance of the divine command, but even then the divorce will take place and divorcer will incur sin.

And in case of Shar'ee reason (valid excuse) divorce is permissible nay; commendable act, for example, man suspects his wife of infidelity or she is disobedient. In such cases, divorcing one's wife is permissible without any undesirability.

The religious scholars say that if a woman hurts her husband or others or does not offer prayer and it is beyond his reach to pay her Maihr, even then he should divorce her. Hadrat 'Abdul Laah bin Mas'ood (may Allah be pleased with him) said, "I consider it better that I am produced in the Most Exalted Court of Allah Almighty in the state that I owe Maihr to my wife whom I divorced for not offering prayer than living with her". Divorce in some cases is Waajib (essential act), for instance, man is impotent or man's parents order him to divorce his wife. If he does not, it will hurt them or they will get angry with him, in this

case, it is Waajib for him to divorce her even though the woman is not at fault as disobedience to parents is worse than divorcing one's wife. –[Fataawaa-e-Rizviyah etc]

SOME ISLAMIC (FAQIHEE) REGULATIONS.

Regulation: Since an action of every sane and mature person is acceptable under the Shari'ah, therefore, it is a prerequisite for Talaaq (divorce) that husband is sane and mature. An immature and deranged person can neither divorce his wife by himself nor can his Walee (attorney). But if one has lost his senses by the effects of any drug, for example, if one who is intoxicated by wine or hemp or any drug divorced his wife or divorced in anger, the divorce would occur because he comes under the injunction of a sane. Talaaq will take place even if given under the influence of opium (so that nobody could make his anger or intoxication an excuse to disregard the rights of woman). And there is no condition for woman in Talaaq. She is immature or deranged, divorce will occur if given. – ['Alamgeeree etc]. Likewise, if a pregnant is divorced, Talaaq will definitely take place. The popular notion that divorce given to pregnant does not occur is merely unfounded.

Regulation: Divorce given in the state of delirium or frenzy or any ailment that causes the loss of senses or unconsciousness or sleep, will not occur. Likewise, the anger in which one loses his senses, divorce will not take place, if given. –[Durr-e-Mukhtaar etc]. It is seen nowadays that people divorce their wives thoughtlessly and thereafter repent and make different types of excuses mostly the anger. O' dear! Divorce is generally given in anger and it takes place in this state. Loss of senses in anger is not a usual instance but a rare phenomenon. Likewise, divorce is given willingly or under duress, it will occur. O' dear! Nikaah (marriage contract) is like a glass and Talaaq

(divorce) is a stone. One stones the glass willingly or under duress or stone slips out of his hand and falls on glass, the glass will definitely smash in every condition.

Regulation: If somebody forced one to divorce his wife in writing, One did it but neither he had any intention to divorce his wife nor he uttered the word of Talaaq, divorce would not occur. Duress means Shar'ee (valid) duress. If one on being pressed by somebody, divorced his wife in writing thinking "he is my elder, therefore, I can not turn down his word", it is no duress. –[Raddul Muhtaar].

Regulation: There are two kinds of divorce (by utterance) i.e. explicit and implicit. Explicit divorce means the words, which express the sense of divorce and are often used in divorce irrespective of what language they belong to. For example, I left you or freed you. Utterance of these words whether man intends to divorce his wife or not, will cause one divorce. Implicit divorce is the words, which do not directly mean divorce but are also used in other meanings.
[‘Ammah Kutub]

Regulation: If the words which are defined for divorce, are used in divorce it will cause Talaaq Raj'ee (conditional, revocable divorce). And in case, the words that are not defined for divorce but imply divorce are used, it will cause Talaaq Baa-in (immediate divorce) provided that one intends to divorce or circumstances suggest that one meant divorce by these words. For instance, there was the talk about divorce before uttering these words or one uttered in anger. –[‘Ammah Kutub].

Regulation: There are three types of implied words: Some suggest the rejection of question, some suggest abuse and some suggest neither this nor that but are meant for answer. The words, which imply rejection, must necessarily carry the intention of divorce. Without intention divorce will not

take place. And divorce by the words which imply abuse, spoken in happiness or anger, depends on intention and if the words also carried the mention of divorce then there is no need of intention. And in third instance, if it is only answer then intention of divorce is necessary in case of happiness and in anger and heated argument, divorce occurs even without intention.

[Durr-e-Mukhtaar, Bahaar-e-Shari'at]

Regulation: Pregnancy does not hinder occurrence of divorce if given. Divorce during pregnancy is permissible and lawful even though the husband has had sex with her during pregnancy. If the divorce given was Baa-in or Raj'ee and her husband did not approach, reconcile with her verbally or physically till delivery, the woman would go out of his marriage contract (Nikaah) after delivery. Now, she is free to contract marriage with whom she likes. And in case, the divorce given was Raj'ee and her husband approached, reconciled with her before delivery, the woman would continue to be in his Nikaah. She can not marry with any other person. –[Fataawaa-e-Rizviyah].

Regulation: Man spoke the word - divorce thrice before woman. He neither said, "I divorced" nor said, "I divorced you" nor "I divorced this or that woman", but the situation and circumstances in which he spoke the word – divorce, suggests that he divorced his wife or he himself admits that he divorced his wife. In the given case three divorces occurred. Now, he can not remarry her without Halaalah.

[Fataawaa-e-Rizviyah]

Raj'ee, Baa-in & Mughallazah divorce.

Regulation: There are three types of divorce (by injunction and consequence):

1). Raj'ee: The one by which woman does not go out of Nikaah of her husband for the time being. If the husband approaches, reconciles with her within 'Eddat period, she shall remain his wife. If he does not approach, reconcile within 'Eddat then she shall go out of his Nikaah but even then they can renew their Nikaah with mutual consent.

2). Baa-in: By this type, woman immediately goes out of her husband's Nikaah if divorced. However, they can remarry with mutual consent within or after 'Eddat period.

3). Mughallazah: The one by which woman immediately goes out of her husband's Nikaah for ever. They can never remarry without "Halaalah". This type of divorce is the corollary of three divorces whether given at a time or after the gap of year(s), Raj'ee or Baa-in or some Raj'ee and some Baa-in.

There are hundreds of words, which (directly or indirectly) mean divorce. Some of them cause Raj'ee, some Baa-in and some Mughallazah. –[Fataawaa-e-Rizviyah].

Regulation: One has not divorced his wife but tell people that "I have divorced my wife". In such situation, the divorce will occur. Likewise, he gave one divorce but tell people that "I have given three divorces to my wife". In this case, his words of three divorces would be considered reliable even though he says that he lied.

[Fataawaa-e-Rizviyah]

After three divorces.

Regulation: After three divorces woman becomes unlawful for her husband and can not become lawful for him without Halaalah. If his husband cohabits with her despite having given her three divorces, it will be adultery. If he is in the know of the requisite regulation, injunction then he is adulterer and liable to the prescribed punishment under the Shari'ah. Baby, if born, will be illegitimate and will not be entitled to paternal inheritance. –[Fataawaa-e-Rizviyah].

Regulation: One gave three divorces to his wife or gave Baa-in divorce but he refutes now and woman has no witness. In such situation, woman should anyhow get rid of him like waiving Maihr or giving her wealth, property to him. In brief, she should free himself of him in whatever way she can. If he does not liberate her then she is compelled but should strive that he does not succeed in having sex with her. If she tries to get rid of him and protects her chastity with the sincerity of purpose, she is helpless and man is sinner.

[Durr-e-Mukhtaar, Fataawaa-e-Rizviyah]

Regulation: Husband gave his wife three divorces. After completion of 'Eddat she was married to some other person. If her second husband divorces her without consummation even then she can not become lawful (Halaal) for her former husband, for, according to the injunction of the Holy Qur-aan and prophetic saying cohabitation with woman by her second husband is must.

Regulation: One said to the other "you divorced your wife". He softly said, "yes I did". This is admission and divorce would occur. And if he said edgily or in anger or sternly or exclaimed or yelled, "I did". This is denial and divorce would not occur. The words are the same but demeanour and tenor changed "admission" into "denial". Likewise, woman said, "give me divorce". He did not agree. She goaded her, "did you give me". He rebukingly said in stern tone, "I did", in the given situation divorce would not occur otherwise will. -[Fataawaa-e-Rizviyah].

Warning! It reveals that Masaa-il (regulations) of divorce are very delicate and fragile. Even change in tone and tenor let alone increase or decrease of a word or letter, changes injunction. Therefore, a great circumspection is required.

ACCEPTED WAY OF REMARRYING ONE'S DIVORCED WIFE (RAJ'AT).

Regulation: Raj'at means man approaches or renews his Nikaah (marriage contract) with the woman whom he has given Raj'ee Talaah (conditional, revocable divorce) before her 'Eddat is over. Husband can make Raj'at with his wife only if he had sexual intercourse with her after Nikaah. If he enjoyed real privacy with her but did not cohabit, Raj'at can not be made even though he touched her with lust.

[Durr-e-Mukhtaar, Raddul Muhtaar]

Regulation: The accepted (Masnoon) way of Raj'at is that man should make Raj'at by word(s) and make two respectable men witness to it and also communicate to the woman that she should not marry any other person after 'Eddat. And in case, he made Raj'at by word(s) but did not make witnesses to it or also made witnesses but did not communicate it to the woman, it is an undesirable act (Makrooh) and against Sunnat (prophetic saying, guidance), but Raj'at would occur. And if he made Raj'at by action, for example, had sex with her or kissed her with lust, Raj'at would occur but doing so is Makrooh. He is required to speak the words of Raj'at before the witnesses.

[Joharah]

Regulation: The words of Raj'at are, "I make Raj'at with you" or "I take you back in my Nikaah" or "I withhold you in my Nikaah" or "I made Raj'at with my wife". These are plain and express words that accomplish the Raj'at even without intention. And if man said, "You are for me as you were" or "you are my wife", Raj'at will occur if he spoke these words with the intention of Raj'at otherwise not. Raj'at also occurs by the words of Nikaah.

[‘Alamgeeree etc]

Regulation: Consent of woman is not necessary for Rai'at. It will occur even though she refuses. –[Durr-e-Mukhtaar].

Mode of Halaalah.

Regulation: The mode of "Halaalah" is that if woman is "Madkhaolah" (with whom her husband has cohabited). she should, after completing 'Eddat of divorce, marry any other man who should necessarily have sexual intercourse with her. Now after divorce by or death of second husband she can re-marry with her first husband after completing 'Eddat. And in case, she is not Madkhaolah", she can marry any other man immediately after divorce by the first husband because she need not observe 'Eddat.

[‘Ammah Kutub]

Regulation: Contracting Nikaah with the condition that man will divorce woman after having cohabited with her is Makrooh Tehreemee (odious to the point of forbidden). In a prophetic saying such Nikaah has been cursed All the three, first and second husbands and wife will incur sin though the woman will become lawful for her first husband by this Nikaah. Setting condition is wrong and void. In such Nikaah, second husband is not obliged to divorce her. There is no undesirability in having intention of it sans condition in Nikaah nay, one will earn reward if does so with good intention. –[Durr-e-Mukhtaar etc].

Regulation: Husband divorced his wife thrice or gave her Baa-in divorce but later he denies and woman has no witness to the happening. In the given situation, she should get rid of her anyhow. If he does not free her, she should not allow him to enjoy her. Woman is helpless if she guards herself against him and the husband is sure sinner.

[Durr-e-Mukhtaar, Bahaar-e-Shari'at]

OF "EILAA" AND "ZEHAAR".

Another way of separation between married couple in the days of ignorance was that the husbands would, in anger, swear that they would not have sexual intercourse with their wives. This very action is terminologically called "Eilaa". After Eilaa, which was a sort of divorce, the husband would relieve himself of maintenance allowance to his wife and all her rights of his own. Islaam reformed this method of divorce and enforced it as a law. And taking into consideration the human nature realistically observed that relations between husband and wife can not remain congenial forever and differences definitely develop between them. The Shari'at does not like it that they are legally tied in marital bond but live like strangers. For the settlement of such quarrel Allah Almighty has fixed four months period thereby providing them an opportunity to think over their differences cool-mindedly and reconcile. In this instance, the sin of violation of oath (Qasam) will be forgiven him by a little atonement (Kaffaarah) otherwise he should dissolve the marriage so that both the parties are freed of each other to marry the person of their choice. Separation between the couple by mutual consent dissolving the marriage contract in a legal manner is far better than remaining tied in Nikaah apparently but is separated for all practical purposes.

Sometimes it so happened in Arabia that if the married couple quarreled the husband would say in anger, "Anta 'Alaieya Kazahri Ummee" literally meaning "you are like my mother's back to me" but its meaning in real sense is, "having sex with you is like doing with my own mother". During the days of ignorance the Arabs considered it divorce nay; even worse i.e. total severance of ties because these words meant an announcement for them that the husband was not only breaking off marital relation but he was declaring his wife Haraam (unlawful) for himself. Therefore, the Arabs would possibly reconcile

after divorce but after "Zehaar" (declaring one's wife as one's mother or sister or daughter) there was no room for reconciliation. After the advent of Islaam, some such incidents took place and even now some naïve Muslims after quarrel with their wives liken them to their mothers or sisters or daughters which clearly signifies that man no more considers her as his wife but as the women who are Haraam (unlawful) for him. This very action is called "Zehaar".

The Glorious Qur-aan delivered its verdict regarding Zehaar thus, "Maa Hunna Umma-haatom....." meaning if a man said to his wife, "she is like his mother" these words would not make their wives their mothers nor such a thing would develop in them that they are necessarily declared Haraam for them. It is an established fact that mother is mother because she has given birth to man. That's why she enjoys permanent "Hurmat" (inviolable honour and status). Then how can a woman who has not born the man, become his mother by merely saying mother and how can the indisputable "Hurmat" of the mother who gave birth to the man, prove for the former from any argument, reason and law.

The other decision, which the Holy Qur-aan gave, is that on committing this wrong man should be severely punished but it is, indeed, the gracious kindness of Allah Almighty that He not only saved your family life from destruction by abolishing the myopic law concerning Zehaar but also prescribed lightest punishment for the man who commits it. And all the more, the punishment prescribed for the wrongdoing is neither whipping, beating nor imprisonment but is in the form of some worship and virtuous deeds which improves your Nafs (self) and promotes goodnesses in your society. So, if the sin is atoned for, it will be forgiven. It should be understood in this connection that the worships which have been prescribed as Kaffaarah (atonement) for some offences and sins by Islaam are neither sheer punishment being shorn of

the soul of worship nor mere worship having no pain of punishment but instead both the things have been collected in them so that man endures pain together with atoning for the sins by virtuous deeds and worship. In other words, the injunction aims to admonish the believers so that they give up the bad practice of the days of ignorance and no one indulges in the absurd activity. One should observe decencies even in quarrel with wife and divorce to her. It is no wisdom to divorce one's wife declaring her one's mother or sister.

Muslims should consider it how very prudent injunctions have been enforced by Islaam to save Muslim families from destruction and how foolishly men and women ruin their families themselves. O' Allah! Bless us with wisdom and steadfastness to the path of righteousness. –Aameen.

ISLAMIC (FAQIHEE) REGULATIONS.

Regulation: Eilaa means that husband swore that he would not cohabit with his wife or would not cohabit with her for four months. There are two kinds of Eilaa i.e. (1). "Muwaqqat" meaning for four months and (2). "Mu-abbad" which has no limit of four months. In brief, if he had sexual intercourse with his wife within four months, his oath (Qasam) would stand violated and Kaffaarah (atonement) would become due and in case, he did not enjoy his wife and four months elapsed then she would stand divorced.

If it was Eilaa-e-Muwaqqat meaning of four months the oath would lose its value meaning if he renewed Nikaah (marriage contract) with his wife then the oath would bear no effect. And if it was Mu-abbad meaning of forever for instance, he said to his wife, "By God! I will not have sexual intercourse with you", in both the cases, one Baa-in Talaah (revocable divorce) would occur. But even then the oath still stands meaning if he renewed his Nikaah with her, the Eilaa would stand there. If he

cohabited with her within four months, he is required to atone for the oath (Qasam). And in case, he did not cohabit and four months elapsed then one Baa-in Talaq would occur but the oath still stands. If he did so third time meaning renewed his Nikaah third time, the Eilaa would stand there. If he did not enjoy his wife even now, and four months elapsed, third divorce would occur. Now he can not remarry her without Halaalah (marriage of a divorced woman with her first husband after she has been divorced by her second husband). If he remarried with her after Halaalah, now the Eilaa would not be there meaning passage of four months without cohabitation will not cause divorce. But the Qasam (oath) still stands. If he enjoys his wife, he will have to pay Kaffaarah (atonement).

[‘Alamgeeree]

Regulation: Some words of Eilaa are explicit and some implied. Some of the explicit words of Eilaa are (1). “By God! I will not cohabit with you”, (2). “I will not make love with you”, (3). “I will not enjoy you”, (4). “I will not have sexual intercourse with you”, (5). “I will not sleep with you”. In short, all the words that lead the mind to the meaning of cohabitation or mostly used for coition, are explicit Eilaa. Such words do not need intention and are Eilaa even without intention.

Some of the implied words are “I will not touch even your bed”, “I will not lie with you”, “my body will not touch yours”, “I will not live with you” and of the same ilk which also mean otherwise besides cohabitation. Such words are not Eilaa without intention. –[Raddul Muhtaar].

Regulation: There are some conditions of Eilaa. It will not be Eilaa if even one condition is missing, for example:

1). Eilaa is done with wife only or with the woman who has been given Raj’ee divorce.

2). Husband is able to divorce his wife. Divorce given by deranged or immature husband will not be valid.

- 3). Minimum period of Eilaa should not be less than four months and for maximum there is no limit.
- 4). Place should not be determined. If did, it would not be Eilaa.

Consult the right-guided religious scholars for detail, if need be.

Regulation: One said to his wife, “You are Haraam (unlawful) for me”. If he intended Eilaa by these words then it would be Eilaa, if intended Zehaar then it would be Zehaar otherwise it would be Talaaq Baa-in (revocable divorce) and if intended three divorces then it would be three. And in case, woman said to her husband, “I am Haraam for you”, it would be “Yami-yeen” (oath). If her husband cohabited with her forcibly or with her consent then woman would be required to pay Kaffaarah.

[Durr-e-Mukhtaar]

Regulation: Husband said to his wife, “you are like carrion or pork or blood or wine to me”. If he intended mock/lie by these words then it would be mock/lie, if intended unlawfulness (Haraam) then it would be Eilaa and if intended divorce then it would be divorce. –[Joharah].

Regulation: Zehaar means to liken one’s wife or any of the parts of her body which is considered to be whole body, to such woman who is Haraam for him (sacred to him) or to any of the parts of her body which is forbidden (Haraam) for him to see. For example, he said, “you are like my mother to me” or “your head or neck is like my mother’s back to me”.

Regulation: Islamic faith, sanity and maturity are prerequisite for Zehaar. So, if an immature or mad or intoxicated or the one suffering from delirium or fainted or asleep did Zehaar, it would not be Zehaar. And in case, one did Zehaar in joke or in the state of intoxication or was

forced to do or uttered the word(s) of Zehaar by mistake, it would be Zehaar. –[‘Alamgeeree].

Regulation: If a woman utters the word(s) of Zehaar with her husband, it is no Zehaar but nonsense. –[Joharah].

Regulation: Mehram pl Mahaarim means relatives whether they are related by birth or by breast-feeding, fostering or through in-laws relation. So, if one likens his wife to his mother or sister or daughter or foster-mother or foster-sister etc. or to the mother of his wife, it will be Zehaar.

[‘Alamgeeree]

Regulation: If one called his wife as mother or sister or daughter, it would not be Zehaar. But doing so is odious (Makrooh). –[‘Alamgeeree].

Regulation: If one said to his wife, “you are like my mother for me”, he would be asked about his intention. If he spoke these words for her honour then it would be no matter, if spoke for divorce then revocable divorce (Baa-in Talaaq) would occur, if he intended Zehaar then it would be Zehaar. And if he spoke with the intention of Tehreem (unlawfulness) then it would be Eilaa and if he intended nothing by these words then it would be nothing.

[Johar-e-Niyarah]

Regulation: The injunction to the effect of Zehaar is that having sex with wife or kissing her with lust or touching her is unlawful (Haraam) until payment of Kaffaarah. Kissing her lips even without lust is unlawful. If he cohabited, he should beg forgiveness of Allah and beware – repeating it. It is also unlawful for woman to let her husband enjoy her. –[Durr-e-Mukhtaar etc].

Regulation: If the one who has done Zehaar intends to cohabit with his wife, he is required to atone for i.e. free a

slave or slave-girl. If it is beyond his reach then observe two months' fasts consecutively. If he can not do this even, then feed sixty indigent, poor with two meals to their fill. In this case, a commodity equals to the quantity of "Sadqatul Fitr" i.e. 2 ¼ kg of wheat or wheat floor or its price can be given to every indigent, poor with the right of ownership. Only those who are entitled to Sadqatul Fitr" are entitled to it. —[Durr-e-Mukhtaar, Raddul Muhtaar].

Advice: For detail of Zehaar etc. voluminous books or right-guided religious scholars may be consulted.

DIVORCE ON WIFE'S INITIATIVE (KHULA')

The foundation stone of collective and social life in Islaam is good relations between husband and wife. But if differences develop between them and become so serious that they are unable to fulfil their conjugal rights, reconciliation is impossible and that woman is too sick of her husband to live with her any more then one of the ways for the woman to get herself freed and obtain divorce is that she may waive her Maihr in full or any portion of it or to offer some wealth, property of her own to persuade her husband to divorce her.

This way of separation is also lawful and acceptance of wealth, property by the husband is lawful. This specific form of divorce in which the seeker of divorce is wife is called Khula' in Islamic (Shar'ae) terminology.

Detail of the injunctions of Khula' may be seen in voluminous books. However, some regulations in this regard are propounded here to acquaint women with.

Regulation: Dissolving marriage contract (Nikaah) in return for wealth, property is called Khula'. Acceptance by woman is a prerequisite to it. Words of obtaining Khula' are determined. Khula' will not occur by other words than the determined ones. After accomplishment of Khula',

revocable divorce (Talaaq Baa-in) will occur and Nikaah will stand dissolved. And woman shall be required to pay the agreed amount of wealth, property. –[‘Ammah Kutub].

Regulation: Since Khula’ is a divorce sought from husband; therefore, it is a precondition that the husband must be sane and mature. An immature and mad can not consent the Khula’ or otherwise because he is unable to divorce his wife. It is also a prerequisite that woman should be in the state in which she could be divorced. If her husband has given her revocable divorce (Talaaq Baa-in) and she is in ‘Eddat, Khula’ can not be done. However, if she is observing ‘Eddat of Raj’ee divorce then Khula’ can be done. –[Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: Husband said to his wife, “I did Khula’ with you” without making mention of wealth, property. It is no Khula’ but divorce and it does not depend on the acceptance of woman. –[Hidaayah].

Regulation: Father got his daughter Khula’ from her husband. If the girl is mature and her father is guarantor of the amount of wealth, property to be given to her husband in return for Khula’, the Khula’ is valid. And if the girl is immature and Khula’ has been done by paying from her wealth, property then she shall stand divorced but Maihr will not stand cancelled and girl will also not be required to pay him any amount of wealth, property. And in case, the mother of the immature girl got Khula’ paying from her own wealth, property or became guarantor, the Khula’ would be valid. If did from the wealth, property of the girl then divorce would not occur. –[‘Alamgeeree etc].

Regulation: Man said to his wife, “I did Khula’ with you” and woman said, “I accepted it”. If the husband spoke these words with the intention of divorce, revocable divorce (Baa-in Talaaq) would occur and Maihr would not stand

cancelled. If the woman did not accept even then the same injunction would apply. And if the husband says he did not speak the words with the intention of divorce, the divorce would not occur until woman consents to it. And if the husband said, "I did Khula' with you in return for such and such thing", the divorce would not occur until accepted by the woman (for, it is a form of Khula') and after the woman has consented, her husband says that he did not mean divorce by these words, his claim would not be accepted.

[Khaaniyah etc]

OF "LE'AAN" (OATH OF CONDEMNATION).

One is oneself pious or impious, good or bad, can overlook dissoluteness of other man and woman because he can not have four Muslim, sane and mature eye-witnesses to the adultery for production in the Islamic court to prove the case. Therefore, one has no option but to keep his mouth shut and ignore the ugly incident. But if he finds his own wife in an objectionable condition with someone what should he do? If kills her, will render himself culpable for capital punishment. If goes out to find witnesses, the culprit will not stay for people to witness him. If tells the others about it, will be punished for calumny of adultery under Islamic law. If he keeps silence, he will continue smouldering with anger within himself and if tries to have patience, how can he? He can divorce her. But this action brings no corporal or moral punishment to the woman and her paramour that will have a pernicious effect on society. And all the more, if woman got pregnant by her paramour then an illegitimate baby would also be foisted on him.

The way of settling the dispute, which the Shari'ah has prescribed in the given circumstances, is called Le'aan (mutual cursing by a married couple in Islamic court in adultery case) in Islamic terminology. Its injunctions have been briefly explained in the Holy Qur-aan in Surah Noor.

Regulation: Man slandered his wife for adultery. If he had slandered any other woman, he would have been prosecuted for slander of adultery under Islamic law meaning woman is sane, mature, Muslim, chaste and free then Le'aan will be done.

The mode of Le'aan is that first the husband should testify four times under oath before the Judge (Qaazee, Qaadee) meaning say, "I bear witness that I am, by God, true in slandering this woman for adultery". And say fifth time, "curse of Allah be upon him who lied in slandering this woman for adultery" and while speaking the word, "this" should point towards the woman. After completion of this process of oath, the Islamic punishment for man will stand cancelled and Le'aan will be due on woman. If she refuses Le'aan, she shall be imprisoned until observes Le'aan or confesses the allegation of her husband. If she confessed the adultery, she would be meted out Islamic punishment. And if she likes to do Le'aan, she is required to say four times, "I bear witness that by God this man is untrue in slandering me for adultery" and fifth time say, "wrath of Allah be on me, if this man is true in slandering me for adultery". After saying this, the Islamic punishment for woman will stand cancelled. Speaking the word, "Shahaadat" (bearing witness to) in Le'aan is prerequisite. If one spoke, "I swear on oath or I swear by God that I am true in slandering", it would not be Le'aan.

['Ammah Kutub]

Regulation: There are some conditions of Le'aan: (1). Men and woman are tied in lawful Nikaah (marriage contract), (2). They have cohabited with each other, (3). Both are free, sane, mature Muslims, (4). None of them is dumb, (5). None of them has been punished for adultery, (6). Man has not yet produced witnesses to his word, (7). Woman denies adultery and claims to be chaste, (8). Husband has outright slandered her for adultery or disowns the baby born of his

wedlock or says that the child born by her to her former husband is illegitimate, (9). Woman should make plea before the Judge, (10). Husband accepts that he has slandered his wife or it is evidenced by two male witnesses.
[‘Alamgeeree etc]

Regulation: The injunction in connection with Le’aan is that after Le’aan it is Haraam (unlawful) for man to have sexual intercourse with his wife. However, she will not go out of his Nikaah by mere Le’aan. The Muslim ruler (or Judge) will separate them and this separation will be Talaaq Baa-in. And if the couple does not want to separate after Le’aan even then they will be separated from each other.

[Joharah]

Regulation: Man and woman must be able to bear witness and on demand from woman Le’aan becomes due on man. If he refuses to do Le’aan, he will be imprisoned until he observes Le’aan or admits his lie and in this case he will be meted out Islamic punishment for slander.

Regulation: After separation on account of Le’aan, woman will be given maintenance allowance and home to reside during ‘Eddat and if a baby is born during ‘Eddat, he/she will be of her husband (who did Le’aan).

[Durr-e-Mukhtaar, Raddul Muhtaar]

Admonition: Detail of the regulations regarding Le’aan is related in voluminous books. Here we have to simply say this that Muslim men and women should reflect how well the Islaam has arranged to protect the honour and chastity of Muslim men and women that the one who insinuates adultery to or slanders someone for adultery is required to produce eye-witnesses not one, two, three but four witnesses together. Islamic punishment for adultery will not be meted out to woman even if only one witness is short. But he will be liable to punishment for slandering a Muslim

woman for adultery because he unnecessarily uttered such words that injured her chastity and honour. The injunction of Le'aan blocks the way of lie so that one's lie does not become scourge for the other. Therefore, both the man and woman have been bound to swear on oath. One is required to take utmost care in this matter.

MISSING HUSBAND (ZAUJA-E-MAFQOOD).

Regulation: The woman whose husband is missing even for years and she does not know as to whether he has died or is alive, can not remarry with other man. She is required to wait and show patience – so much so that seventy years elapse from the date of his birth. For instance, if her husband disappeared at the age of thirty years, she must wait for forty years. After the passage of this period, the Judge (Qaazee, Qaadee) will issue decree in regard to his death. After the decree, the woman should observe 'Eddat of four months and ten days and thereafter she is free to remarry with whom she likes to. –[Fataawaa-e-Rizviyah].

The excuse of how will she meet her needs of life and how will she pass her youth, is absurd and lame. Haraam (unlawful) can not be declared as lawful on the basis of this pretext. The injunction is meant to regulate life not to fulfil physical desires. Before the issuance of decree by the Muslim Judge, she is married woman having husband. The Glorious Qur-aan has clearly pronounced, "Wal-Muhsanaatu Minan-Nisaaa" (the women having husbands are forbidden for you [men to marry to]).

Husbands of many young girls die and they become widows. They do not seek remarriage and remain widow for life in line with Hindus' practice and lead chaste life. What does happen to the necessity of meeting needs of life and youth in such cases? There are thousands of women whose husbands have abandoned them. How do such women pass their lives? We have personally observed such cases that women bore all this silently and patiently and did

not give anybody a chance to point the finger at them and died protecting their chastity and honour of their parents and family. Contrary to this, if a married woman is inclined to go astray, she indulges in immorality despite caring husband!

If one fears Allah and His Messenger, one does not waver. The notion that after the lapse of four years of husband's missing, his wife gets right to remarriage according to Hadrat Imaam Maalik (may Allah be merciful to him)'s school of thought is nothing but ignorance and lack of Imaam Maalik's creed. If even twenty years pass before filing of lawsuit by the woman in the court of Judge or before the issuance of decree in this respect by the Judge are not reliable in his school of thought. First the woman has to approach the Judge who will get his claim investigated. If proved that her husband is really missing, the woman would be enjoined to wait for four years. After the passage of four years the Judge decrees separation between her and her missing husband. Now the woman can remarry after 'Eddat. If no lawsuit is made in the court of the Judge and no decree is issued by the Judge, there is no separation and no remarriage. –[Fataawaa-e-Rizviyah etc].

OF 'EDDAT.

Not to remarry and wait for a determined period by a woman after divorce or death of her husband is called 'Eddat in Islamic terminology. This wait for a determined span of time by woman carries many a prudence: On the one hand the husband who has divorced his wife gets an opportunity to think cool mindedly over what he has done. They can reunite and resume married life by Raj'at in case of Talaaq Raj'ee and by renewing Nikaah in case of Talaaq Baa-in (which is not Mughallazah). And on the other hand, pregnancy of the woman is also determined saving them from any mental agony in the remaining life. After divorce, the case of the widow is also no less important. No other religion (than Islaam) under the Sun has taken proper case

of a widow. Even in some religions, widow is burnt alive at funeral pyre of her husband. Islaam has granted her right to life nay; married life. However, during 'Eddat she has been bound not to go out of her house and not to adorn herself. After 'Eddat, she is free to lead her life as she likes to remaining within the limits of the Shari'ah. 'Eddat does not mean only to ascertain whether woman is pregnant or not but also is a mourning of husband's death.

Regulation: Regulations in regard to 'Eddat of "Haa-izah" (woman who has menstruation), "Ghair Haa-izah" (she who is minor or has reached the menopause), "Haamlah" (pregnant), "Ghair Haamlah" (non-pregnant), "Sagheerah" (immature girl), "Kabeerah" (mature girl), "Mad-Khauledah" (woman with whom her husband has had sexual intercourse), "Ghair Mad-Khauledah" (woman whom her husband has not yet enjoyed) are different for which voluminous books or Sunnee (right-guided) scholars may be consulted. We explain here only necessary and important regulations:

Regulation: After dissolution of Nikaah, woman is required to observe 'Eddat only if her husband has died or husband has enjoyed real privacy with her. No 'Eddat is for adulteress even though she has got pregnant by the adulterer. She can marry. If she marries other person than the one by whom she has got pregnant, it is unlawful for him to cohabit with her until delivery. And in case, she marries the man by whom she has got pregnant, he can have sex with her. -[Durr-e-Mukhtaar etc].

Regulation: 'Eddat of divorce is purification from full three menses if woman is (1). Mad-Khauledah or (2) With whom her husband has enjoyed real privacy, (3) if she has menstruation and is also not pregnant, in other words she is Haa-izah Mad-Khauledah, Ghair-Haamlah.

Regulation: ‘Eddat of divorce is not binding on “Ghair Haa-izah” even though she is mature.

Regulation: ‘Eddat period for “Ghair Haa-izah” in case of divorce or dissolution of Nikaah, is three months whether she is immature and has no menstruation yet or has reached the menopause. –[Durr-e-Mukhtaar etc].

Regulation: If a woman is divorced on 1st of the lunar month even at the time of ‘Asr (prayer), the ‘Eddat period will be of full three lunar months otherwise every month will be counted of 30 days and total days of ‘Eddat will be 90. –[‘Alamgeeree etc].

Regulation: ‘Eddat of divorce begins from the very time of divorce even though the woman is unaware that her husband has divorced her. If she came to know of it after purification from three menses, her ‘Eddat would be over.

[Johra-e-Niyarrah]

Regulation: Man divorced his wife but denied later. The woman approached the Judge and proved the divorce by witnesses and the Judge decreed separation between them. In this case, the divorce would be effective from the time of divorce not from the time of decree. –[‘Alamgeeree].

Regulation: If a woman is divorced in the state of menses, this menstruation will be counted in ‘Eddat as ‘Eddat of divorce (for Haa-izah) is purification from full three menses. Meaning after divorce, she has fresh menses and then second and third. And after purification from third menses, her ‘Eddat will be over and she shall be free to marry any other man.

[‘Ammah Kutub & Fataawaa-e-Rizviyah]

Regulation: If woman is pregnant, her ‘Eddat will be over after delivery whether the ‘Eddat is of divorce or husband’s

death. There is fixed no particular time for the completion of 'Eddat by delivery. After death of husband or divorce, whatever time baby is born even after one minute, her 'Eddat will be over. –[Johra-e-Niyarrah].

Regulation: Woman had abortion, if foetus had formed limbs then 'Eddat would be over otherwise not. If woman delivered two or three babies with the same pregnancy, the 'Eddat would be over after the birth of last baby.

[Johra-e-Niyarrah]

Regulation: The period of 'Eddat of husband's death is four months and ten days meaning the 10th night of the 10th day is also included in 'Eddat whether the woman is "Sagheerah" or "Kabeerah", "Mad-Khauledah" or "Ghair Mad-Khauledah" or even the husband is minor. But the condition of this 'Eddat is that the woman is not pregnant.

[Johra-e-Niyarrah]

Regulation: If husband died on 1st of the month, days should be counted according to lunar month otherwise, 'Eddat period for a free woman is of 130 days meaning every month will be computed of 30 days as has been explained in the regulation about the 'Eddat of divorce for "Ghair Haa-izah". –[Durr-e-Mukhtaar etc].

An imperative point.

Contracting Nikaah (marriage) during 'Eddat is absolutely unlawful (Haraam) nay; proposal for Nikaah even promise of Nikaah after 'Eddat has been declared unlawful by the Holy Qur-aan. The only permission given to this effect is that one can have an idea of Nikaah in his mind or say implied words that hint the intention of Nikaah after 'Eddat is over. One should not speak explicitly that he wishes to marry her after completion of 'Eddat. How can Nikaah be lawful during 'Eddat when even expression of

Nikaah is unlawful? Implied words can be said only to the widow observing 'Eddat. Saying implied words to divorcee in 'Eddat is unlawful as per the consensus of all religious scholars.

Likewise, the woman whose husband is alive but he neither looks after her nor gives her maintenance allowance nor divorces her though she has demanded of him to free her and also he has married another woman, can not marry another man. Given the case, second Nikaah for her is unlawful and quite unlawful and is adultery and stark adultery.

The apprehension, who will look after and meet her needs of life, for, nobody lends her money nor she has property which she could sell to maintain herself nor she is an artisan in handicraft or needlework that she could earn her living. If she does not remarry, might indulge in immorality are nothing but devilish tempting and unfounded fears. Committing adultery in the name of Nikaah to avert unfounded apprehension of indulging in adultery in future is no religion.

O' dear daughters! Provider of subsistence is Allah not husband. Allah's promise is all true. The one who fears Allah, He facilitates one's works and provides him/her subsistence, provision from unknown quarters. Undoubtedly, Allah is Truthful and His promises are also true and Satan is liar and its temptations and intimidations are also false.

Regulation: 'Eddat is must for woman according to Quranic injunction irrespective of how long ago the couple parted.

Regulation: It is imperative for woman observing 'Eddat of Raj'ee or Baa-in divorce to step out of the house neither in the day nor in night if she is free, sane, mature Muslim even though her husband has permitted her to go out. An immature girl observing 'Eddat of Raj'ee divorce can step

out of the house with her husband's permission not without permission and in case of 'Eddat of Baa-in divorce, an immature girl can go out of the house with and without permission. But if she is near maturity she can not, without permission. –[‘Alamgeeree, Durr-e-Mukhtaar].

Regulation: Husband is responsible to meet his wife's needs of life during the whole period of 'Eddat and she will observe her 'Eddat in her husband's house where she lived before divorce. Due to dissolution of Nikaah, she is required to live like a stranger and keep herself from his view (meaning observe Purdah). –[Fataawaa-e-Rizviyah].

Regulation: If husband does not allow her to reside in and forces her out of his house after divorce, he should arrange other house for her to complete her 'Eddat there. If he hires a house for her, he is required to pay the rent for the entire period of 'Eddat. Woman should immediately shift to the house of her husband or hired house as the case may be, and should not step out of it until 'Eddat is over.

[Raddul Muhtaar etc]

Admonition! These are the samples of the rights of women guaranteed by the Islamic Shari'ah that even after separation the honour of woman is to be maintained. The Shari'ah enjoins to not only provide her shelter to live in but also meet her needs of life during 'Eddat. He should not expel her from his house in wretched condition after divorce.

Regulation: Woman went to her parents with the permission of her husband and after her departure her husband expired. In this case, it is obligatory on woman to immediately come back to the husband's house on receiving the news of his death and stay there until her 'Eddat is over. –[Fataawaa-e-Rizviyah].

Regulation: Paying maintenance allowance to woman during the 'Eddat of death whether she is pregnant or not is not due (Waajib). If heirs of the deceased refuse to pay her maintenance allowance, they can. [Fataawaa-e-Rizviyah etc.]

Regulation: The woman who is in habit of stepping out of the house without her husband's permission, if divorced on this ground, will not be entitled to maintenance allowance. However, if she stays at her husband's house after divorce and gives up her habit then she shall get. –[‘Alamgeeree].

UPBRINGING OF CHILD.

Man is sometimes too overwhelmed by the avarice of riches to spend on his family members even his own posterity. In the days of ignorance, people would kill their children rather than spending on them. The Islamic Shari'ah has extirpated this evil for good and repeatedly stressed the believers that the rich and poor should spare no effort in bringing their children up in the best possible way according to their respective financial position.

Some of the injunctions to this effect are:

Regulation: Upbringing of child is the right of mother whether she is in Nikaah (of the child's father) or has gone out of his Nikaah. If she is immoral then the child will remain in her care till the time it has no sense and as soon as it gains sense and begins to understand things, will be separated from the mother so that it does not adopt her habits. –[‘Alamgeeree etc].

Regulation: If a child's mother married other man, not related to the child, during the upbringing of the child, she would forfeit the right to bringing up the child.

[Raddul Muhtar]

Regulation: If mother refuses to breast-feed her baby and the baby does not suck other woman's breast or other woman does not breast-feed without payment and the baby or its father has no money to pay then the mother will be forced to breast-feed the baby. –[Raddul Muhtaar].

Regulation: If child is in the care of its mother and she is in Nikaah of the child's father or in 'Eddat, she will not be paid compensation otherwise she can claim it and payment of breast-feeding and maintenance allowance of the child even a house if she has no shelter and maid or servant if the child needs. If the child is solvent, all these expenses will be met by the riches, property of the child otherwise by the one who is responsible for the maintenance allowance of the child. –[Durr-e-Mukhtaar].

Regulation: If child's mother is missing or has died or is unable to bring up the child or refuses to or married a stranger, in such cases 32 women are entitled to bring up the child i.e. (in descending order) maternal grandmother, if she is not alive then is mother of the maternal grandmother then paternal grandmother, real sister, maternal sister meaning born by the same woman to other man, step sister, daughters of the real and maternal sisters, real maternal aunt, maternal aunt who is maternal sister of the mother, step maternal aunt, step maternal niece or daughter of step sister, real paternal niece, daughter of maternal brother, daughter of step brother and then paternal aunts in the similar order.

Then are mother's maternal aunt, father's maternal aunt, paternal aunts of the mother, paternal aunts of the father in the same order i.e. first the real then maternally related and then step ones.

If there is no woman to bring up child or is but she has her right forfeited then the responsibility of the upbringing of child devolves on paternally related men ('Asbaat) i.e. the foremost right is of child's father then (in

descending order) paternal grandfather, real brother, step brother, real paternal nephew, step paternal nephew, real paternal uncle, step paternal uncle and then sons of paternal uncle but baby girl should not be given in the care of her paternal male cousin particularly when she is nearing puberty.

And if the child has no paternally related man even, then the right of upbringing goes to maternally related men (Zawil Arhaam). In the presence of paternally related men, maternal grandfather, maternal uncles etc. got no right to the upbringing of the child. And in the presence of any of the 32 women who are entitled to bring up child, father of the child, paternal grandfather, paternal great grandfather, paternal uncles etc. got no right to the upbringing.

[Fataawaa-e-Rizviyah, Raddul Muhtaar etc]

Regulation: Baby boy should be allowed to live, stay with the woman entitled to the child's upbringing till he needs her no more meaning he is able to eat, drink, put on cloths and do Istinjaa (abstersion) by himself. The age of gaining these abilities is seven years. And baby girl will remain in the care of the woman until she reaches the age of puberty, which is nine years. -[Khaaniyah, Bahrur Raa-iq etc].

Regulation: Baby boy has not yet attained maturity but is able to work and if his father wants to get him trained in a skilled job or get him employed or wants him to work for living, the best thing is that he is taught the Holy Qur-aan, the fundamentals and essentials of the faith and injunctions and regulations about prayer, fast, purification (Tahaarat), purchase and sale and other daily affairs so that he does not indulge in the things which are repugnant to the Shari'ah due to ignorance. His success and salvation in this and the next world and the pleasure of Allah and His Messenger lie in it.

Similarly, baby girl having been taught the beliefs of Ahle Sunnat wal-Jamaa'at and necessary injunctions and

regulations, should be got trained in sewing by hand and by machine, embroidery, floral pattern, designing and embellishment of cloths and cooking and house-keeping because an accomplished woman leads a successful life compared to an unskilled one. Successful and happy life largely depends on good upbringing.

Regulation: Do not allow girl to work on payment in other's house because sometimes she will be alone with any of the male household, which is very bad for her. – [Raddul Muhtar]. Staying of a girl with a stranger even for a while is like a fire to the gunpowder, which blasts even by a spark and rousing of girl's passions is her ruination.

Regulation: The woman in whose care the baby boy is given for seven years and baby girl for nine years, if demand payment and child is poor and his, her father moneyed then the father will be compelled to pay her. And after the caring period is over, the father will be required to take his child into his own custody. If he refuses, the ruler will force him. – [Raddul Muhtar].

Regulation: After completion of upbringing period child has been handed over to its father. Now father is not bound to send the child to its mother nor is the mother bound to send the child to its father during upbringing. However, father can not be forbidden from seeing his child while in the care of its mother and likewise mother can not be stopped from seeing her child in the care of its father.

[Raddul Muhtar]

OF MAINTENANCE ALLOWANCE (NAFQAH).

Nafqah means provision of food, cloths and a house to live in. The Shari'ah has elucidated in detail as to who is responsible for providing Nafqah to whom and how much and under what circumstances is necessary and essential

and told that there are three reasons which necessitate Nafqah (maintenance allowance):-

(1). Marriage contract, (2). "Nasab" (blood relation, family ties) and (3). Property.

We reproduce here some regulations concerning marriage contract and blood relation, family ties only:

Woman's Nafqah.

Regulation: Provision of Nafqah to the woman whom man has legally married is Waajib (essential) on her husband even though she is immature provided that she is able to have intercourse or is near maturity. And there is no condition for husband's maturity even though he is immature.-['Alamgeeree, Durr-e-Mukhtaar].

Regulation: If woman, after her husband has cohabited with her, refuses to come to his house and demands payment of "Maihr-e-Mu'ajjal" (Maihr to be paid promptly) for accompanying the husband to his house, she is entitled to Nafqah otherwise not. -[Durr-e-Mukhtaar].

Regulation: The house in which woman is residing is her own. If she forbade her husband from visiting her in the house, she would not be entitled to Nafqah. But in case, she asked her husband to take her to his house or asked him to hire a house for her and he refused, she would be entitled to Nafqah because in this case her husband is at fault.

['Alamgeeree]

Regulation: If woman fell ill in her husband's house or was with her parents where she fell sick and went to the husband's house or continued staying with the parents without refusing to go to the husband's house, she would be entitled to Nafqah. And in case, she fell sick in her

husband's house and went to her parents and now she is so serious that she can not come to the husband's house even in any kind of conveyance, she would be entitled to Nafqah. And if she is able to come to but does not deliberately, she will not get Nafqah. –[Durr-e-Mukhtaar].

Regulation: If woman left her husband's house for parents without any valid reason, she would not be entitled to Nafqah until returns. She came back when her husband has left for abroad even then she would get Nafqah.

[Durr-e-Mukhtaar]

Regulation: If the married couple is rich, Nafqah will be like that of wealthy people and if poor, Nafqah will be like that of the poor. And in case one is affluent and the other poor then Nafqah will be moderate meaning better than what the poor eat and use and lower than what the rich eat and use. –[Durr-e-Mukhtaar].

Regulation: Nafqah can not be determined by a particular amount of money for regular payment as prices of commodities keep fluctuating. Expenses can not remain the same during the days market is flooded with abundant provision and the days of exorbitance. –[‘Alamgeeree].

Regulation: Husband is responsible to provide his wife cloths since the day she came to him after marriage regardless of how may cloths she has of her own.

[Raddul Muhtar]

Regulation: Provision of at least two suits of cloth in a year is must. One suit of cloth should be provided half-yearly according to the financial position. If the couple is wealthy, suits of cloth should be like that of the rich people. If poor then suits of cloth should be like that of the poor and if one is affluent and the other poor then should be of

average quality as the three things are taken into consideration for the provision of food.

[Durr-e-Mukhtaar, Raddul Muhtaar]

Regulation: Fashion (not opposed to the Shari'ah) of the city the couple lives in is to be taken into consideration for the provision of cloths. What types of cloths are used there during winter and summer should be given to her. Woolen socks will also have to be provided during winter.

[Raddul Muhtaar]

Regulation: The third component of Nafqah is accommodation, house to live in meaning the house which the husband gives his wife should be empty meaning his relatives do not live therein. If his relations live in it and his wife consents of her own volition to reside there with them as is common in our society, there is no harm in it. But it should be ensured that the husband's relatives do not bother and tease her unnecessarily.

[Durr-e-Mukhtaar, Raddul Muhtaar]

Regulation: Woman does not like to reside with her husband's co-wife or relatives in the same house. If there is a verandah or other space in the house which could be separated for her by a wall or other thing where she could place her belongings, goods safely then she can not demand other house provided that her husband's relatives do not trouble her. –[‘Alamgeeree, Raddul Muhtaar].

Regulation: Woman wants separate house for herself (sans other's interference). If husband is rich, he should provide her a separate house furnished with kitchen, bath room and toilet etc. And in poor families, provision of a separate room though kitchen, bathroom and toilet are common for the whole family, is enough. –[Raddul Muhtaar].

Regulation: Man is required to house his wife in such locality where the neighbours are good and pious. Man's own living in the neighbourhood of immoral and sinful people is bad and woman's living there is even worse. If the house is large and woman is afraid of living there alone then such a pious old woman should be put there with whom she has mental harmony to remove her loneliness or provide her a medium-sized house neighboured by pious people. –[Durr-e-Muhtaar etc].

Regulation: Woman's parents can visit her once a week and husband can not object to it. However, if they want to stay with her in the night, he got right to forbid them. Likewise, she can visit her parents once a week but can not stay there in the night without the husband's permission. The husband forbids her from visiting strangers or neighbours or inquiring after the sick or from attending marriage party etc. if she goes, she shall incur sin. And in case, she went with his permission and did not keep herself from the view of strangers and his husband knew this then both the wife and husband would incur sin.

[Durr-e-Mukhtaar etc]

Regulation: There is no need to forbid woman from doing such works that neither violate the rights of the husband nor are harmful like sewing cloths, needlework and others of the same ilk for which she need not go out of the house particularly when the husband is not at home. Such works will keep her busy. If she sits idle, will face evil tempting and unknown fear or indulge in frivolities. [Raddul Muhtaar]

Immature children's Nafqah.

Regulation: Nafqah (maintenance allowance) of immature children is due on their father if they have no wealth, property and if mature son is handicapped or mad or blind and is unable to earn his living and has also no wealth,

property then his Nafqah is also due on his father. And girl's Nafqah who has no riches, property and is unmarried, is also the responsibility of her father even though she is able-bodied. And if girl is mature and has been married, her Nafqah is due on her husband. Now the father is relieved of the responsibility. –[‘Alamgeeree].

Regulation: If father is poor, he should make efforts to earn livelihood to feed his children. And if he is unable to earn living, for example, he is handicapped then the responsibility of Nafqah lies on the children's paternal grandfather, for, their father's Nafqah is also his responsibility in the given case. –[Raddul Muhtar].

Parents' Nafqah.

Regulation: If a person has two sons, one is mere solvent (Saahib-e-Nisaab) and the other very rich then Nafqah of the father will be equal on both the sons. [Durr-e-Mukhtar]

Regulation: Son is responsible for the Nafqah of his mother though he is poor, even though she is not handicapped meaning if she is widow. If she has contracted second marriage, her Nafqah is due on her husband. And in case, she is in his father's Nikaah (marriage contract) and both his father and mother are poor then he is responsible for Nafqah of both the parents.

[Durr-e-Mukhtar, Raddul Muhtar]

Regulation: If father is poor and has small children who also have no wealth, property and his eldest son is rich then the Nafqah of the father and his children is due on the rich son. –[‘Alamgeeree].

Regulation: If son is not financially sound to pay Nafqah to his parents but can to one of them, his mother deserves it more than his father. If he can not pay full Nafqah to even

one, he should keep his both the father and mother with himself and feed them what he himself eats and clothe them what he himself puts on.

Regulation: Father and son are both poor but son earns living; the son will be enjoined to keep his father with himself if he is alone. And in case, his father has small children then he will be forced to keep his father with himself. –[‘Alamgeeree].

Regulation: Nafqah of “Mahaarim” (relatives with whom marriage is unlawful) is also due on one if they are poor or immature or female. For man (mature boy), the condition is that he is unable to earn, for example, he is deranged or paralyzed or handicapped or blind. If he is not incapable, he does not deserve Nafqah. And for female, there is no condition of maturity and immaturity. If she is able to earn living for herself even then she deserves Nafqah.

However, if she earns livelihood and meets her needs of life with it, her Nafqah is not due on her relative(s). Likewise, if blind etc. also earns his living, his Nafqah is not due on other(s). –[Raddul Muhtar].

Regulation: Husband of a woman is poor and her brother is wealthy, her brother will be enjoined to meet their needs of life and when her husband earns enough money and is able to pay off, her brother can take the money back from him. –[Durr-e-Mukhtar].

Regulation: If there is no close relative but is distant one, Nafqah is due on the distant relative. –[Durr-e-Mukhtar].

OF BLESSED MEETINGS.

Celebration of Holy Prophet’s blessed birth.

“Meelaad Shareef” (celebration of the blessed birth of Holy Prophet, Saieyidinaa Muhammad Mustafaa, may Allah’s choicest blessings & peace be upon him) is lawful

and an excellent source of the descent of myriad of divine blessings, bounties and favours. In this blessed gathering, meeting the splendours, traits, miracles and noble life of the Holy Prophet are explained which have also been delineated in the Holy Qur-aan and prophetic sayings. If believers, Ahle Sunnat wal Jamaa'at, highlight the excellences and traits of the Holy Prophet in their meetings, nay; hold meetings particularly for this purpose, make sitting arrangement, illumine the place, spot of the meeting, invite people, fix date for the meeting and recitors praise Allah and recite Na'at (encomium of the Holy Propht) reverently and beautifully and religious scholars deliver lectures befitting the occasion, are all lawful acts. There is no unlawfulness in it at all.

Inviting people to the blessed meeting amounts to invitation to goodness as announcements are made, advertisements are got printed and articles published in newspapers for the sermon, religious lecture and meetings. The invitation and publicity do not render religious lectures and meetings unlawful. So, the celebration of the blessed birth of the Holy Prophet can not be termed unlawful and innovation (Bid'at) for such things.

Likewise, distributing sweets on this occasion is also lawful. Distributing sweets is an act of goodness and expression of love with people. When holding the blessed meeting is itself a lawful act then another lawful act of distributing sweets will not make it unlawful. And the contention that it is unlawful because people consider distribution of sweets on this occasion essential act or necessary. There are hundreds of instances that meetings of "Meelaad Shareef" are held under the aegis of different religious organizations, committees in which no sweet is distributed.

In this blessed meeting, Durood-o-Salaam (invocation of Allah's blessings & peace on the Holy Prophet) is recited standing with the intent that when this Durood-o-Salaam is presented before the Holy Prophet, is

presented in the same reverent form from the believers. The right guided scholars describe this Qeyaam (standing posture) as commendable and rewarding act. Some mystic guides, religious scholars have been graced with Ze-yaarat (glorious vision) of the Holy Prophet in such blessed meetings. However, it can not be said with certainty that the Holy Prophet graces every blessed meeting with his presence but if he favours any of his bond-slaves with his glorious vision or visit, it is not improbable.

Regulation: In the meetings of Meelaad Shareef and other religious gatherings, only those traditions should be narrated which are reported in acknowledged and reliable books. Stories and invented tales should not be related at all because it incurs sin instead of earning divine blessings and graces. –[Bahaar-e-Shari'at].

Regulation: Women if recite Meelaad Shareef themselves, should take special care besides above-mentioned points that their voice do not go outside the house nor reaches the ears of strangers and that authentic books and traditions are read out and related. No unreliable tradition and invented tale should be narrated at all. Likewise, the encomiums (Hamd of Allah Almighty and Na'at of the Holy Prophet) which are recited on the blessed occasion should not be of those poets who are illiterate, haughty and unrefined and destitute of the Shari'ah, beliefs, Magnificence of Allah, reverence to and love of the Holy Prophet and regard for Allah's loved ones. They must also heed to it that they attend the Meelaad Shareef's meeting with all heart and reverence and listen to it with concentration rather than indulging in their frivolous talks particularly in back-biting and slandering the others ignoring their own wrong-doings. –Walaa Haula Walaa Quwwata Illaa Bil-Laahil 'Ali-yil 'Azeem" (there is no power which can save (one) from committing sins (and) enable (one) to do good, but it emanates from Allah, the Most High, the Most Excellent).

Pious Caliphs' death anniversaries.

Regulation: Observing death anniversaries of the four pious Caliphs (Khulfa-e-Raashedeen) and acquainting believers with their sacred lives and noble works and achievements is also lawful, for, they are great leaders and guides of the Muslim community. Their noble lives and achievements are a beacon of light for the believers. And relating their sacred lives is the source of earning divine blessings and graces and descent of mercy.

Kerbalaa event's narration.

Regulation: Relating the event of Kerbalaa (where Saieyidinaa Imaam Husain, his family members and companions were martyred) in the month of Muharram particularly in first ten days, if correct and authentic traditions are related, is lawful. Lain in these events are the comprehensive lessons of patience, perseverance, total submission to the will of Allah, steadfastness to the commands of the Shari'ah and following the Sunnah. He sacrificed his family members, relatives, companions and even himself to protect Islaam against the onslaught of evils in the way of Allah sans any impatience and wailing. But the noble lives of the companions of the Holy Prophet should also be mentioned in this meeting so that the meeting of Ahle Sunnat is distinct from that of Shi-ite sect.

Some people ruffle their hair, tear up their cloths, put dust on their heads and scatter chaff in the air to express their sorrow and grief in these meetings, which are absolutely unlawful and acts of ignorance. The Sunnee believers, male and female, ought to guard themselves against these unlawful acts which have been strictly forbidden in prophetic sayings (Ahaadees) and should do such works that please Allah Almighty and His Messenger. This is the sure path to salvation.

SOME REGULATIONS CONCERNING **'AQEEQAH AND CIRCUMCISION.**

Regulation: Slaughtering animal(s) in gratitude on the birth of a child is called 'Aqeeqah. To us (Ahle Sunnat) 'Aqeeqah is "Mubaah" (permissible) and commendable act. It is neither obligatory nor essential nor emphasized Sunnah (Sunnat-e-Mu-akkadah). If one did not observe 'Aqeeqah, he would not be called to account for it in the world hereafter. Yes, the Holy Prophet had sacrificed one or two rams on the birth of Saieyidinaa Imaam Hasan and Saieyidinaa Imaam Husain (may Allah be pleased with them) to observe 'Aqeeqah. –[Abu Daa-ood & Nisaa-i]. Therefore, it is full of blessings for us too. The religious scholars say that life, health and development of good manners in child are linked to 'Aqeeqah. So, the one who holds his children dear should not be remiss in observing 'Aqeeqah.

Regulation: On the birth of child, Azaan (call to prayer) should be recited in the right ear of the child four times and Iqaamah (call for the commencement of prayer) in the left ear thrice which will, by the grace of Allah, drive the fiends off. It is customary with some people that on the birth of baby-boy, Azaan is uttered and on the birth of baby-girl, Azaan is not recited. Doing so is wrong. Azaan and Iqaamah should be uttered into the ears of the baby-girl too. The newborn should be named on 7th day of its birth and its head be got shaved. And 'Aqeeqah should be observed at the time of shaving the head – animal should be slaughtered precisely when the head of the child is shaved. Silver equal to the weight of shaved hair should be given to the poor as charity and if one is affluent by the grace of Allah, should give gold as charity. [Ifaadaat-e-Rizviyah, Bahaar-e-Shari'at]

Regulation: Child should be given good name. In Indo-Pak subcontinent Muslims have developed a habit of naming

their children with such names which either carry no meaning or carry bad meaning. Such names should be shunned. It is better to name children after the blessed names of the Prophets, companions of the Holy Prophet, successors to the Holy Prophet's companions and saints. Sanguine that the blessed names will bless the child. Child should not be given such name which is neither proved from the Holy Qur-aan nor prophetic sayings nor is common among Muslims. –[‘Alamgeeree].

Regulation: Bad names, if given to children, should be replaced by good names. There is in prophetic sayings that “on Doomsday you will be called by your names and by the names of your fathers. So, name your children with good names”. Muhammad is a very beautiful, lovely and excellent name that has been immensely praised in prophetic sayings. –[Raddul Muhtar, ‘Alamgeeree etc].

Regulation: 7th day of the birth of child is better for ‘Aqeeqah. If one could not observe ‘Aqeeqah on 7th day, he should do any day Sunnat will be fulfilled. It is better for one to keep the day of his childbirth in mind and day before the birthday will always be 7th day. For instance, child was born on Friday, Thursday would be 7th day. Thus, on whichever Thursday one will observe ‘Aqeeqah it will be counted as 7th day. –[Bahaar-e-Shari’at etc].

Regulation: Two he-goats should be slaughtered for baby-boy’s ‘Aqeeqah and one she-goat for baby-girl’s meaning slaughtering male animal for baby-boy and female animal for baby-girl is better. It is no matter if she-goats are slaughtered for baby-boy and he-goat for baby-girl. If someone slaughtered only one goat for baby-boy instead of two, it is also right. And if a cow is slaughtered for ‘Aqeeqah, two shares for baby-boy and one share for baby-girl out of seven shares of the whole cow are enough.

Share(s) of 'Aqeeqah can be included in the cow to be sacrificed on the occasion of 'Eidul Azhaa (Adhaa).

['Alamgeeree etc]

Regulation: Smearing the paste of saffron on the head of child after it has been shaved is better. –[Hadees].

Regulation: Conditions for the animal of 'Aqeeqah are the same as those of the sacrificial animal. Distributing the meat cooked or uncooked to indigent, poor, relatives and friends or they are entertained to food prepared with it, is lawful. The popular notion that parents and paternal and maternal grandparents of the child should not eat the meat of the animal slaughtered on its 'Aqeeqah, is quite wrong and unfounded. –[Ammah Kutub].

Regulation: While slaughtering the animal of 'Aqeeqah, this Du'aa (supplication) should be recited, "Al-Laahumma Haazehee 'Aqeeqatu Fulaanu (Bint) Ibne Fulaanin (name the child and his/her father here) Damuhaa Bidamihee wa-Lahmuhaa Bilahmihee wa-'Azmuhaa Bi'Azmihee wa-Jilduhaa Bi-Jildihee wa-Sha'ruhaa Bi-Sha'rih. Al-Laahummaj'alhaa Fidaaa-al Lahoo Minan Naari wa-Taqabbalhaa Minnee". Recite "Haa" for baby-girl in place of "Ha", for example, "Damuhaa Bidamihaa, Lahmuhaa Bilahmihaa.....to the last."

Regulation: If one did not recite the supplication (Du'aa) but had intention of 'Aqeeqah in the heart even then 'Aqeeqah would occur.

Regulation: The notion that one whose 'Aqeeqah has not been observed, can not sacrifice (animal) on 'Eidul Azhaa, is merely absurd and baseless.

Regulation: It is customary with some ignorant women that they maintain a plait on the head of their child in the

name of any saint for a particular period. This plait is left unshaved irrespective of however many times the head is shaved during the said period. And after the time is over, they take the child to the saint's tomb where its head is shaved. This thing is absolutely unfounded, a practice of ignoramuses and an innovation (Bid'at). Yes, if the child, after having been bathed and having got the head shaved at home, is taken to the tomb of Allah's saint by man who prays there for the good of the child, it will, by the grace of Allah, bring him/her blessings. –[Ifaadaat-e-Rizviyah].

Maintaining a plait & other absurdities.

Regulation: Some ignorant women make Mannat (vow) to perforate the ear or nose of baby-boy or maintain a plait on his head and others of the same ilk which can not be described as lawful at all. Women should avoid making absurd Mannat and if have made, should not honour that. They should not allow their inane notions to interfere in the affairs of the Shari'ah nor argue that their elders have been doing so and that if the Mannat (vow) is not honoured, the child will die. If a child is destined to die, such unlawful Mannats will not save him, her from death. Mannats should be made for virtuous deeds like offering optional prayer, observing fasts, giving charity, reciting Durood Shareef (invocation of Allah's blessings & peace on the Holy Prophet), Kalimah Shareef (Holy Code of Islaam), Holy Qur-aan, feeding and clothing the poor, indigent etc. and also consult right-guided Sunnee scholars in this respect before making Mannat. Beware! Do not consult Wahaabee or Shi'ite etc. who will misguide you by declaring lawful as unlawful and unlawful as lawful employing their cunning stratagems. –[Bahaar-e-Shari'at].

Regulation: Making Mannat (vow) of 'Alam (hoisting or carrying banner, standard), making Ta'ziyah (commemorative model of the tomb of Imaam Husain or

any saint), making one's child "Paik" (symbolic courier) or beggar or garlanding or putting a roll of dyed yarn round the neck of child, holding elegy meeting and making oblation, offering on Ta'ziyah in the month of Muharram like Shi'ite or Ta'ziyah-making people, are all the acts of ignoramuses. And still worse is slaughtering cock or preparing any meat dish in the name of "Sheikh Sadoo" (a legendary evil spirit supposed to bless women with children). May Allah protect us. –[Bahaar-e-Shari'at].

Regulation: Circumcision (Khatnah) is Sunnat act and is one of the signs of Islaam that differentiates between Muslim and non-Muslim. Circumcision is also generally called "Musalmaanee (euphemism for Khatna). The age for circumcising a child is from 7 years to 12 years and some religious scholars hold it lawful to circumcise child after 7th day of the birth. –[‘Alamgeeree]. And generally most of believers follow it. If child is inborn circumcised, there is no need of circumcision. –[‘Alamgeeree].

Regulation: It is heard nay; has been seen that parents or guardian(s) of the child who was inborn circumcised invite their relatives and friends to their residence where they cut a folded betel leaf to perform the ceremony of circumcision of their inborn circumcised child. It is an absurd act carrying no reward.

Regulation: Relatives give gifts like cloth, suits of cloth, cash, garlands, chaplet etc. on the occasion of circumcision. If parents know that the gifts like short cloths or baby garments etc. have been given particularly for or they suit the child then they are surely for the child otherwise for the parents. –[Durr-e-Mukhtaar]. If suits of cloth or gifts have been given by names then the thing belongs only to the person whose name it carries. No other person can take it. Even the suits of cloth that have been gifted for servants

will be given only to them. They should not be given to other person nor retained by the household of the child.

OF ADORNMENT.

Regulation: There is no harm in perforating the ears and nose of girls, for, girls' ears were holed in the lifetime of the Holy Prophet and it was not forbidden. –[‘Alamgeeree]. This practice of the ears' perforation is still in vogue except for a few families, who have abandoned it following the Christian women, which is not reliable for Muslims.

Regulation: In some families the ears of boy are also got holed and earrings put on to them. It is unlawful meaning perforating boy's ears is also unlawful and putting on jewelry to him is also unlawful. –[Raddul Muhtar].

Regulation: It is lawful for women to apply henna to their hands and feet as it is a sort of adornment. Henna should not be applied to the hands and feet of small boys unnecessarily. –[‘Alamgeeree]. Girls' hands and feet can be dyed with henna as jewelry is put on to them.

Regulation: Women can string the beads of precious stones, silver and gold with their plaits of hair. [‘Alamgeeree]

Adornment for husband.

Regulation: Wearing bangles, floral bracelet and adornment by woman for her husband is highly rewarding act and is far better for woman than offering optional prayer (Nafil). A pious woman, who herself and her husband were from amongst Allah's saints, would adorn herself like a bride every night after 'Ishaa prayer and came to her husband's service. If she found him inclined towards herself, would serve him otherwise she would put off her ornaments and beautiful cloths and busy herself in worship.

Adorning a bride is an ancient practice in Muslims and is also proved from prophetic sayings (Ahaadees). Keeping the unmarried girls adorned with beautiful cloths and jewelry in order to have proposals of their marriage is also a Sunnat act. Remaining divested of ornament, jewelry in spite of having them meaning not to wear even a single item, is Makrooh (undesirable act) for women as this act resembles that of men. Ummul Mu'meneen Hadrat 'Aieshaah Siddeeqah (may Allah be pleased with her) would consider it Makrooh that a woman offered prayer without jewelry and would say "if woman had no jewelry, she should at least put a thread round her neck". Ringing jewelry is permissible for woman only when she avoids coming before her male cousins and brothers-in-law and that the ringing sound does not reach the ears of "Na-Mahram" (men from whom woman is required to hide herself). –[Fataawaa-e-Rizviyah].

Regulation: Wearing ring made of other metal than gold and silver, like iron, bronze, copper, zinc etc. is unlawful. Wearing rings made of these metal is unlawful for both men and women with the difference that women can wear gold rings but men can not. And gem of every kind of precious stone like cornelian, emerald, ruby, turquoise etc. is lawful for men and women as well. –[Durr-e-Mukhtaar].

Regulation: Wearing an iron ring fully covered by silver (by gold for women) is not forbidden. –[‘Alamgeeree]. It reveals that wearing jewelry that has iron or copper rode inside and fully covered by gold is lawful. [Bahaar-e-Shari'at]

Regulation Women should keep the gems of their rings, if wear, obverse (not to the side of palm), for, wearing jewelry by them is meant for adornment and the objective of adornment is achieved only if the gem is obverse on the finger. –[Hidaayah].

Regulation: Getting the loose teeth wound with gold wire is lawful. If one has lost one's nose, one can get the nose made of gold fitted. In both the cases gold is lawful for men too because if the loose teeth are got wound with silver wire or the nose made of silver is got fitted, they will smell unpleasant. –[‘Alamgeeree]. If tooth fell, it can be got wound with gold or silver wire. One is not permitted to get other's tooth fitted in one's mouth. –[‘Alamgeeree].

Small bells-fitted jewellery.

Regulation: Use of small bells-fitted jewelry is impermissible for women. There is in a prophetic saying that Satan accompanies every small bell (Ghungroo) and Angels do not visit the house in which the jewelry containing small bells is used. –[Abu Daa-ood].

Regulation: The hair turns grey due to climatic change or one's brain debility or any disease and women look old before time. If such women dye their hair black for the pleasure of their husbands and to arouse their inclination towards themselves, there will be, by the grace of Allah, no harm in it.

Tight dress.

Regulation: Wearing so tight dress that the shape of the body becomes visible, for example, so tight trouser that the whole shape of the leg looks on. If there is no loose garment over it, women should not wear on the occasion where it catches the strangers' eyes, for instance, brothers-in-law, male cousins or distant relatives frequent their houses or are present there. Likewise, some women wear very thin cloths like georgette, lawn, muslin or wear the stole or sheet of net-cloth through which the hair or blackness of the hair or neck or ears appear or belly and back reflect from shirt. Wearing such type of cloths is

unlawful and it is Haraam (unlawful) for men to look at them in this condition. –[‘Alamgeeree].

Regulation: It is lawful for women to pinch out the hair of beard or moustache, if grow, nay; desirable act so that her husband does not feel disgusted with her. [Raddul Muhtaar]

Nails’ paring.

Regulation: The simple way of paring nails as reported from the Holy Prophet is that nails are pared starting from the forefinger of the right hand to the little finger and then nails of the left hand are pared starting from the little finger to the thumb and thereafter the nail of the right hand’s thumb is pared. In this instance, the paring of the nail, begins from the right hand the also ends at the right.

[Durr-e-Mukhtaar]

Regulation: No particular method of paring toe-nails is reported. However, it is better if the toe-nails are pared in the same order as “Khilaal” (wet little finger is passed between the toes during ablution) is done meaning paring is started from the little toe of the right foot and ended at the big toe and then of the left foot from the big toe to the little toe. –[Raddul Muhtaar].

Regulation: Finger-nails should not be cut with teeth as it is an odious act (Makrooh) and it may (may Allah protect) cause leucoderma. –[‘Alamgeeree]. It is also a popular belief that doing so deprives one of divine blessings.

Regulation: Nails should be pared on every Friday if possible otherwise every fortnight and maximum time is 40 days. –[Hadees Shareef]. The fashion of maintaining long and pointed nails and polishing them (with different colours) is gaining popular with some girls. Their parents

and elders should rigidly eliminate this emblem of the days of ignorance.

Regulation: Women are required to bury the hairs which fall during combing or washing the head and the pared nails under the earth or hide them somewhere or put them at such place where they do not come in the strangers' view.

[Durr-e-Mukhtaar]

Regulation: Shaving the pubic hair is Sunnat. Friday is the better day for it. Removing them fortnightly is also permissible. It is Makrooh (odious act) and forbidden to let them remain unshaved beyond forty days. If one owes bath, one should neither shave the hair nor pare the nails (before bath) because doing so is Makrooh. –[‘Alamgeeree]. Hair of the nose should not be pinched out as it may injure inside of the nose. –[‘Alamgeeree].

Woman's hair-trimming.

Regulation: It is unlawful and sinful for women to get their hair of the head cut, trimmed like those of Christian women. Such women have been cursed. If a woman does so on the order (or wish) of her husband, even then she shall incur sin, for, nobody is to be obeyed in opposition to the Shari'ah. –[Durr-e-Mukhtaar]. This scourge is gradually gripping the families fond of western culture. There is in a prophetic saying that the woman who adopts masculine cut will incur Allah's curse. So, by getting their hair cut/trimmed, they incur Allah's curse.

Regulation: Stringing artificial plaited-wig or of real hair (of men) in her hair by woman is Haraam (un-Islamic, unlawful act). Such woman has been cursed in a prophetic saying even the woman who helps her weave such plaited-wig in her hair. If the plaited-wig is made of her own hair even then it is unlawful for her to string it with the hair

since it amounts to copying Christian women. However, stringing the plait of wool or black thread with the hair is not impermissible. Tying a piece of black cloth (Mobaaf) to cover the hair is also permissible. –[Durr-e-Mukhtaar].

Regulation: There is no harm in applying antimony or “Kaajal” (lamp-black) to the eyes. But man should not apply it for adornment, beauty. –[‘Alamgeeree].

Regulation: Installing, putting pictures of the living (life-size or half-size or only the face) or placing it as a token of respect and likewise hanging the curtains containing the living pictures is unlawful. Decorating home with the pictures of non-living or inorganic things is lawful as there is a practice of bedecking homes with the wooden, steel frames (containing pictures of the tombs of Allah’s loved ones and beautiful scenarios etc). –[‘Alamgeeree]. It is related that one day Archangel Gabriel told the Holy Prophet, “we the Angels of mercy do not enter the house that has a dog or picture”. –[Bukhaaree, Muslim].

Elders’ pictures.

Regulation: In some houses, artificial pictures of family elders or saints are hung on the walls or placed on table or placed prominently to catch every body’s eye. This act is even worse and extremely sinful. The idol-worshipping was initially begun with the veneration of the pictures of elders. The mention of five idols made in Quranic chapter, Nuh, was of devout servants of Allah. After their passing away, the people of their times were inveigled by Satan into making their pictures which they would install in their religious meetings and homes. And their succeeding generations took the pictures as their gods and began to worship them. –[Bukhaaree].

Holy Prophet's blessed sandal's pattern.

Regulation: Installing on walls or placing in home with reverence the picture, pattern of the blessed sandal (Na'l-e-Pak) and illumined grave, tomb of the Chief of mankind (Saieyidinaa Muhammad Mustafaa, may Allah shower His bounteous blessings & peace on him), kissing and touching them with eyes and placing them on the head is the source of earning blessings and benedictions and perfecting one's faith. The thing which is related to the loved ones of Allah particularly the Leader of Allah's loved ones and Last Prophet becomes itself esteemed and great as all the believers have been revering "Ghilaaf-e-Ka'bah" (blessed cover of the House of Allah). The right-guided religious scholars say that the believers who could not visit the Holy Prophet's tomb, can have a glimpse of its picture, for, it serves as substitute for the original hallowed tomb. Likewise, the picture, pattern of the blessed sandal of the Holy Prophet is substitute for the original one. Therefore, the picture, pattern of "Roza-e-Anwar" (Holy Prophet's tomb) is included in "Dalaa-i-lul Khairaat" (a comprehensive book on Durood Shareef) which is in the practice of mystic guides and religious scholars for centuries. May Allah Almighty bless us with the beauty of respect and reverence to His loved ones particularly His beloved Prophet. –[Aameen].

Playing with dolls.

Regulation: It is permissible for girls to play with dolls with a view to motivating them to learn threading needle, sewing, eating, cooking, tidying up things, manners etc. whether the dolls or other toys are made of cloth or tin or other metal or clay or plastic. But these toys must remain toys meaning they should not be placed in cupboards, show-cases and rooms as decoration piece but children be allowed to play with them freely so that they may throw

them on the ground and break them in play thereby to instill in their minds the impression that the toys are meant to play with and break not to esteem. This point should be especially born in mind well.

Abu Daa-ood has reported Hadrat 'Aieshaah Siddeeqah (may Allah be pleased with her) as saying, "the Holy Prophet returned home from the battle of Tabook or Khaiber (she was then of 9 years and used to play with dolls and her friends would also join her), my dolls were placed in a niche with a curtain hanging over the niche. The curtain was removed by the wind and the dolls looked on which attracted the view of the Holy Prophet. He asked, Aieshaah, what are these things? She said, my dolls. There was a horse made of cloth in their midst having two wings. He, pointing towards the horse said, what is it amid the dolls? She said, horse. He said, what are these things the horse has? She said, wings. He surprisingly said, wings for horse. Hadrat Aieshaah said, have you not heard that the horses of Prophet Solomon (peace be upon him) had wings! Hearing this, the Holy Prophet smiled".

This tradition points up the fact that it is lawful for girls to play with dolls and that if dolls are to be kept in home, they should be covered so that they are not visible and counted in decoration pieces. Since children do not possess enough wisdom, therefore, their parents should take care of it lest their negligence should deprive the house of the Angels of mercy and the blessings leave the house.

REFORMATION OF CUSTOMS.

Diverse customs and rites are observed in Muslim families from the birth of baby, circumcision, 'Aqeeqah, "Bis-millah Khawaanee" (making child begin to learn initial lesson of the Holy Qur-aan), marriage ceremony and other ceremonies up to the ultimate end of human-being i.e. death. Every country has its own customs and every community and family has different practices, ways and

manners. Customs and rites generally base on the common law and nobody considers them essential or prophetic practice or commendable act under the Shari'ah. That's why, no custom, rite can be termed as "Haraam" (un-Islamic act) and unlawful until its unlawfulness is proved from the Shari'ah. It is extremely unfair to forcibly declare any custom, rite unlawful which is neither permitted nor forbidden.

An Islamic rule.

The common rule of the Shari'ah is that what thing has been declared good, lawful by Allah Almighty and His Messenger is good, lawful and what thing has been declared bad, unlawful by them is bad, unlawful. And the thing about which the Shari'ah is silent meaning the thing is neither forbidden nor permitted. Such thing stands "Mubaah" meaning it neither earns the doer reward (Sawaab) nor brings the doer torment. This rule must be kept in mind for good to help you in need. Nowadays, the opponents of the truth and those who have invented their own ways cutting off from "Ahle Sunnat wal-Jamaa'at" like Wahaabees, Deobandees etc. have made it a fashion to say any thing "Shirk" (paganism), "Haraam" (un-Islamic, unlawful) and "Bid'at-e-Zalaalat" (evil innovation). Not only this but also they question the lawfulness, permissibility of the things the Sunnee believers do and ask them to prove from the Holy Qur-aan and prophetic saying. In their complacency, they forget the fact that the doer who does a thing considering it lawful needs no argument and proof. The one who declares the thing unlawful is required to prove its unlawfulness from the Holy Qur-aan and prophetic saying otherwise the Shari'ah is not anybody's tongue that he declares un-Islamic, unlawful and forbidden any thing he wishes to without a cogent argument and proof.

The verbers of Wahaabee sect and their well-wishers quote this prophetic saying (Hadees) in such

matters, "Man Ahdasa Fee Amrinaa Haazaa Maa Laiesa Minhu Fa-huwa Rad" (whoever invents a thing [that did not exist before] in the religion, the thing is "rejected").

This is just a deceptive ploy to misguide the Muslims otherwise their elders are also well aware of the fact that Bid'at-e-Zalaalat (evil innovation) is the thing which is invented in the religion and the injunction of innovation can not be applied to customs, manners and habits. For example, wearing long-coat (Angrkhaa, Sherwaanee), taking delicious food like "Biryaaanee" (rice cooked in soup with spices), "Muz'afar" (sweet saffron coloured dish of rice with dry fruits), "Mutanjan" (sour sweet rice dish), "Sheermaal" (bread made from leaven kneaded in milk) etc. naming and living in grand mansions and bungalows, putting onto bridegroom the sumptuous cloths, taking him well-adorned to the bride's home, welcoming and lavishly treating the bridegroom and those accompanying him in the lawful ways and putting the bride in palanquin or car when she is sent with her groom, likewise, putting onto the bride and groom, "Sehraa" (floral chaplet without brass leaves and glass or plastic reeds etc). All such things are done as a custom, rite not as religious things or with the intention of "Sawaab" (reward). Yes, if an ignoramus considers such things religious one and non-observance of such custom, rite as sinful then objection to this absurd thinking is right.

Tidying up the bride-groom & bride's Maa-i-yoon.

Likewise, massaging the bride and bride-groom with "Ubatnaa" (mixture of perfumes, oil, flour etc) applying perfumes to them, making the bride observe "Maa-i-yoon" (seclusion of bride before a few days of marriage), sending wedding gifts to the bride by the bridegroom are lawful. Likewise, the groom and bride are garlanded with flowers particularly roses which not only perfume them but also please the others. Putting on scent is

prophetic practice (Sunnat) and the Holy Prophet liked fragrant things such as flowers and petals. If flowers are kept in hands, the hands will get engaged and the flowers will also wither soon. Therefore, flowers are threaded and put round the neck in the shape of garland. Doing so can not be termed impermissible or forbidden.

Playing games.

Similarly, playing different sorts of games on the occasion of marriage etc. like swords waving and clashing, throwing and waving sticks, shooting in the air are permissible provided that there is no apprehension of any harm to oneself and the others and that the intention is also good that is to sharpen one's skill in the physical exercises. If it is purely for play then it is forbidden and undesirable act (Makrooh).

In brief, whoever declares lawful customs, rites, manners and habits unlawful, un-Islamic, innovation (Bid'at) and "rejected" thing without any Shar'ee argument, in fact, calumniates the Shari'ah. If one is true in his claim, he should prove these things unlawful from the Holy Qur-aan and prophetic sayings. When Allah and His Messenger have not forbidden then who else can. But it should be noted that customs and rites can be followed to the permissible extent only sans indulgence into unlawful things. Unfortunately, some people are so finical for observing customs and habits which they inherited from their forefathers, that they can do even unlawful and un-Islamic thing for them. I admit that renouncing the customs and habits which have taken deep roots in a community or family and ingrained in the nature of individuals, is really very difficult and one finds it almost impossible to give them up. But being a believer, one should heed the fact that believing in Islaam means total surrender and willing obedience to the commands of the Shari'ah. The Glorious Qur-aan says, "Yaaa Aieyu-hal Lazeena Aamanud-khuloo

Fissilmi Kaaaffah.....” (O’ believers! Enter into the fold of Islaam wholly and follow not in Satan’s footsteps. No doubt, he is your open enemy).

Behaving like an ignoramus by using the name of such customs and habits for the vainglory and false honour and prestige of the family after having recited the Code of Islaam (Kalimah), accepted the Holy Qur-aan and Hadees (prophetic sayings, practices and guidance) as your guide and leader and affirmed complete obedience to Allah and His Messenger is tantamount to following in the footsteps of Satan, the accursed. The Holy Qur-aan commands the believers to keep aloof from Satan. Therefore, the Muslims are required to prefer the command of the Qur-aan and Holy Prophet to their desires in all conditions and circumstances to earn the pleasure of Allah Almighty and His Messenger and should live for them and die for them.

What has been written above was a basic thing regarding customs and habits. Now, we come to our topic, “reformation of customs” and sum up a few customs whose observance will bring the doer nothing but disgrace and misfortune in this world and the next world.

1). PROCRASTINATION IN MARRIAGE.

For instance, girl is mature and match is also available but there is no money to foot the expenses of customs and rites. In the given situation family customs are not put aside to settle the girl in her life so that the doors of evil are shut. But instead they try to get money by hook or by crook to keep their heads high in the community, family by observing the customs on the occasion of marriage of daughter or sister. And in this struggle years go by as a result her health declines, youth fades and passions die down. And all the more, different sorts of rumours are spread about the girl. The Holy Prophet said, “if the man whose faith, beliefs and manners you like, sends proposal (for your daughter or sister), marry off her to him. If you do

not, mischief and great corruption will occur on earth. There is in another Hadees that three things should not be delayed i.e. (1). Offer prayer when its time has arrived, (2) Offer funeral prayer when bier is before you and (3). Marry off the girl when her Kafoo' (match, peer) is available. [Tirmizee]. Kafoo' means the man who should not be so unequal to woman in family status etc. that her parents and relatives consider her marriage with him a disgrace to themselves.

2. CURSE OF DEBT.

There is no sin in borrowing money if one is in genuine need and can also pay it off easily. But some people borrow money just for extravaganza on the plea that if money is not borrowed and customs and rites are not observed the family will have to face disgrace and taunts. In short, such kinds of lame excuses are made for debt.

People hardly lend money to the poor. Having exhausted all options, one borrows money on interest which one may get easily but taking money on interest is as much Haraam (un-Islamic act) as paying interest is Haraam. Both the taker and giver of interest have been cursed in prophetic sayings. One observed the family customs and rites with the money borrowed on interest but one did not think that he has not only opposed the Shari'ah but has also incurred the curse of Allah and His Messenger which brings the delinquent disgrace and destruction in this world and the world hereafter. If there was any property left by the father or grandfather that fell prey to the interest otherwise the shanty house or hut one lived in. After sometime, every thing was flooded by the curse of interest. Property was auctioned and house occupied by the usurer. Now, one is in wretched condition having no money to feed and accommodation to shelter oneself and one's family.

The likes of such cases are found every where. Most of properties of the Muslims were consumed by interest due to extravaganza besides disgrace at the hands of the usurer. The Muslims are witnessing all this destruction with their own eyes but they do not understand and eschew extravagance. The ruination of extravagant and wasteful spending is not limited to this world but one will also face torment in the world hereafter. May Allah Almighty protect us all – Aameen.

3). SINGING & DRUMBEATING.

It is a common practice in illiterate families that women, relatives or neighbours gather at the house where marriage ceremony is held and sing songs and beat drum. Beating drum is itself unlawful (Haraam) and even worse is that the voice of women that too of amorous songs reaches the ears of strangers. The women who dislike speaking loudly in their own houses and consider it very bad that the voice of a woman reaches strangers' ears also attend such programmes and think that singing and reaching the woman's voice to the ears of strangers on such occasion is not bad.

How these amorous songs will stir the sentiments and passions of unmarried girls and affect their minds and manners are the points which need no elucidation and proof. Another accursed custom which the uncouth and ignorant families have bought from Hindus is singing foul and abusive songs in the joint gathering of men and women in which nude abuses are hurled on men and women and women of the in-laws family (bride's family) are slandered and their chastity disparaged. Women enjoy and laugh loudly and even make their unmarried daughters hear the vulgarity. And even worse is the silence of men who non-verbally rebuke the women just for show but do not try to stamp out the vulgar custom. This impure and accursed

custom incurs them all scores of divine curses. Those who observe it, those who do not hate it and those who do not take serious steps to eliminate it are sinners, veritable sinners and commit major sin and are culpable to divine wrath. May Allah protect and guide Muslims into the straight path – Aameen.

4). DANCE & MUSIC.

Generally dance and musical concert, joint for men and women or separate, is held on the occasion of marriage in which low-caste entertainers like female dancers and musicians or whores or even eunuchs are invited. Coming of girls of good families, married or unmarried, and women married or widows before such immoral and loose character women is very bad and pernicious let alone their attending such programmes. Bad company is a deadly poison. Girls are fragile and susceptible. So, such wanton women should not be allowed to enter the house. They will do the trick despite being stopped.

Such dance functions are also destructive for youths of good families as are for noble families and maidens. Immorality and nudity of prostitutes and whores are not hidden. When they dance with dalliance, move their eyes with blandishment and sing songs with mellifluous voice attired in see-through dress then every man without exception stares and ogles at them and listens the song with all interest. Men see the strange women and that too with stare. It is “Zinaa” (fornication) of the eyes. They listen to the voice of strange women and that too with all attention. It is fornication of the ears. When the whores pass by them during the dance, they do not hesitate to hoot them. It is fornication of the tongue. Evil ideas develop in men’s hearts seeing their bodies and obscene activities. It is the sin of the hearts. And sometimes, being driven by passions

they try to touch them and even advance towards them with lust. It is fornication of the hands and feet.

In brief, such programmes are the agglomeration of immorality, obscenity, vulgarity and moral and religion-destroying things which need no pin-pointing. Some of headstrong youths, who do not fear their parents, elders go astray by attending such accursed functions and fall prey to the whores' coquetry and flirtation. They indulge in dissoluteness and profligacy, squander away their wealth and property on them and seek all pleasures and comforts of life in them with the result they keep from their families and chaste wives, if married, and play havoc with their lives with their own hands. If one saved oneself from the dissoluteness and profligacy, he would at least lose his self-respect and become an incarnate of immorality and shamelessness.

It is heard nay; seen that some people take their young sons, daughters and wives to such immoral functions. Attending the obscene programmes by father and sons and mother and daughters together reflect shamelessness and moral degradation which requires no expounding.

The most appalling aspect of this is that the bride's family presses the groom's family for their vainglory nay; imposes condition at the very time of engagement or setting the date for marriage that they will bring marriage procession with dancers and musicians ignoring the fact that it is sheer extravagance. If saved, it will benefit their daughter (bride) in one way or the other. They did all this for a temporary enjoyment and forgot that there is nothing left in the family where they have married their daughter. The single house which the groom's family had has been consumed by the debt they took to celebrate the marriage ostentatiously on their own demand. Now there is no house

to shelter her. Faced with problems the couple began to argue with each other which gradually developed into quarrel and ultimately the marriage finished up divorce. Is it happy marriage or ruination of the family?

Accepted, marriage is an occasion of delight and every family member yearns for years to rejoice but it is no prudence to transcend the limits set by the Shari'ah. The believer should do the thing which earns him honour and happiness in this world and salvation in the world hereafter; he should do what pleases Allah and His Messenger and remain steadfast to the commands of the Shari'ah sacrificing all his unlawful and unfair desires for good.

And alas! Some people have the temerity to liken simple marriage in which no immoral and wanton activity is done, to bereavement and funeral rites. They do not think that the first sin they commit is opposing the Shari'ah and the second is by being the cause of the sin meaning arrangement for the obscene function and that they will incur sin equal to the sins of all who directly or indirectly helped the arrangement or attended the programme. Had they not arranged for sinful activities or had seriously opposed it, the immoral function would not have been held and people would not have indulged in obscene and wanton activities which invite divine curse in abundance. May Allah Almighty guide all the Muslims and bless with His protection – Aameen. Muslims are required not to attend such marriage ceremony where impure and immoral activities are done at all and if attended, leave the venue immediately as soon as the vulgar things are begun or they notice the host's intention to save their wives, daughters, mothers and sisters and themselves from filthy language and nude abuses otherwise they will also share the obscene and wanton activities and incur divine wrath. Never show regards for and follow real sister and brother and even parents in this matter, for, none is to be obeyed disobeying Allah. O' our Creator! Bless us to accept the truth –Aameen.

SONGS ON LOUDSPEAKERS.

Another nuisance has appeared in almost every house that is playing of songs on loudspeakers. The sound of songs, drum beating and music was confined to the house or place where the function was held or to a few houses in the neighbourhood but the playing of songs on loudspeaker reaches far and wide. Listening to songs in privacy is pernicious to youths and maidens and on loudspeakers the songs arouse their sentiments and passions and vex the elders. Those who play the songs cassettes do not care for the sick or the grief-stricken people nor fear Allah and His Messenger nor fear being caught on the Doomsday. These carefree people have also no regard for call to prayer (Azaan) and prayer (Jamaa'at) but are drowned in their unlawful delight criminally wasting their precious time and wealth. By disobeying the commands of Allah and His Messenger they incur divine torment but they do not understand nor feel ashamed. If any body ventures to forbid them, they disgrace and ridicule him. True is, "Bey Hayaa Baash Harcheh Khuwaahee Kun" (A shameless has no scruple).

FIREWORKS.

Setting off fireworks on the occasions of marriage in general and "Shab-e-Bara-at" (the night of salvation) in particular is reaching an epidemic proportion. It burns cloths, bodies and huts, shanty houses. Sometimes seriously but none is ready to give up the absurd custom. Exploding fireworks is unlawful (Haraam) and absolutely Haraam, for, it destroys money and also causes physical damage. The Holy Qur-aan has declared in clear-cut terms that those who waste their wealth are the brothers of Satan. "Walaal Tubazziru Tabzeeraa. Innal Mubazzereena Kaanoo Ikhwaanash Shayaateeni wa-Kaanash Shaetaanu Li-Rabbihee Kafooraa". (Squander not wealth. No doubt,

squanderers are brothers of the devils and Satan is very ungrateful to his Lord).

There can be no worse description of the evil of a human being than likening him to and terming him as brother of Satan.

O' dear! Allah Almighty has blessed you with Islaam, common sense and wealth so that you may spend the wealth in good and useful works and meet your lawful needs and be thankful to Him, but instead you spend it extravagantly in unlawful works defying His commands. You just think yourselves that those who squander their wealth on bad works are not very ingrate and brothers of the devils? Say, they are indeed. Then why do not give up extravaganza which you carry out for pomp and show and false praise. You are witnessing the havoc of extravaganza with your own eyes. O' the servants of Allah! Open your eyes and fear Allah and His Messenger. If the old women in families resolve to strictly follow the commands of the Shari'ah and stop the young from wasteful expenditure, they both the old women and young will earn temporal as well as spiritual goodness. And remaining busy in such innovations (Bid'at) and frivolities, spending wealth recklessly and giving money to children to buy firework items as the practice is gaining currency, on the occasion of "Shab-e-Baraa-at" (the night of salvation) are even worse, more sinful act and extreme misfortune. May Allah protect us - Aameen.

Votive lamp.

Regulation: Making Mannat (vow) to light a lamp in mosque or light a votive lamp at shrine-mosque or place floral wreath, sheet of cloth at a saint's shrine or arrange Neyaaaz (distribution of food, sweets to convey reward thereof to saint) of Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him) or his Toshah (a sweet dish made of granulated wheat flour, sugar, ghee, dry fruits etc) or

Toshah of Shaikh 'Abdul Haq Rudulvee (may Allah be pleased with him) or "Koonday" (ritual feast served in earthen troughs) of Hadrat Jalaal Bukhaaree (may Allah have mercy on him) or Neyaaaz of Muharram or distribute milk syrup or install Sabeel (free wayside stall for drinking water) during Muharram or hold Meelaad Shareef (celebration of the blessed birth of the Holy Prophet) is not a Shar'ee vow (Mannat), every one (irrespective of rich and poor) can eat, drink from it. –[Bahaar-e-Shari'at].

Regulation: These and other means of giving alms, charity or recitation of Durood Shareef or arranging Faatehah, Nazar and Neyaaaz (conveying the reward of recitation from the Holy Qur-aan, food and sweets etc. to saint and believers) are not impermissible. Doing such charitable works and virtuous deeds are good and rewarding acts but it should be noted that no act opposed to the Shari'ah is done with any of these good deeds. For example, in regard to lighting a votive lamp in shrine-mosque of the saint, women of the family keep awake in the night and their female relatives and neighbours also join them. They sing, beat drum, dance and make noise and disturb the others' sleep and peace and waste their time in frivolous and silly activities. Doing so is Haraam (unlawful, un-Islamic act) and sinful act. May Allah protect us from evil works – Aameen. Likewise, some people take floral wreath, sheet of cloth to the saint's shrine with the band of musical players playing musical instruments and beating semi-spherical drum. It is unlawful. And women make lamps of wheat flour and use ghee to light them instead of oil for mosque. It also amounts to wasting money and is unlawful. Earthen lamp and use of oil to light them is enough to serve the purpose. And some women take them to mosque singing all the way. It is even worse and extremely sinful act.

*Allah, in the name of,
The Most Affectionate, the Most Merciful.*

**EXCELLENCES & REGULATIONS OF
INVOKING ALLAH'S BLESSINGS ON
THE HOLY PROPHET.**

The Glorious Qur-aan says, "Innal Laaha wa-Malaaa-ikatahu Yu-salloona 'Alan Nabee. Yaaa Aie-yuhal Lazeena Aamanoo Salloo 'Alaiehi wa-Sallimoo Tasleemaa". (Undoubtedly, Allah and His Angels shower blessings on the communicator of the unseen news (Prophet). O' believers! You also invoke on him blessings and peace profusely).

"Al-Laahumma Salle 'Alaa Saieyidinaa Muhammadi-oon wa-Aalehee wa-Sahbehee wa-Baarik wa-Sallim".

Durood Shareef (invocation of Allah's blessings on the Holy Prophet) is an exclusive honour conferred on the Holy Prophet by Allah Almighty.

The religious scholars define the "Al-Laahumma Salle 'Alaa Saieyidinaa Muhammad" as, "O' Allah! Grant (Saieyidinaa) Muhammad (may Allah's choicest blessings & peace be upon him) greatness and dignity, bless his mission, exalt his (glorious) name and shower Your bounteous mercies on him making his religion outshining all other religions and making his teachings dominant and promoting and sustaining his Shari'ah in this world and accepting his intercession (Shafaa'at), multiplying his reward (Sawaab), showing his ascendancy over all nations, communities came before and after him, enhancing his

eminence over all Apostles, Messengers, Prophets, Angels and all creatures and elevating him to "Maqaam-e-Mahmood" (the loftiest station reserved for the Holy Prophet) in the next world.

It should be especially kept in mind that this Command is categorical and absolute without any exception of place, time and condition. It does not suggest that Durood Shareef should not be recited at such and such time, such and such place and in such and such condition. So, its recitation at every that time, on every that occasion and in every that condition where remembrance and glorification of Allah (Zikr-o-Azkaar) are not forbidden, will be counted as obeying the Divine Command. Therefore, the reward of fulfilling an obligatory act (Fard) is granted on every recitation of Durood Shareef because all it comes under the absolute obligation (Fard) which the Holy Qur-aan commands. So, however many times it is recited, will be counted in the obligatory act. The like of which is recitation of the Glorious Qur-aan that if only one Quranic verse is recited in obligatory prayer, the obligation will stand fulfilled and if the whole Qur-aan is recied in one unit (Rak'at) of the prayer, it all will be counted in obligatory act (Fard) and reward of the very "Fard" will be given. -[Fataawaa-e-Rizviyah].

Benighted Wahaabees blaspheme against the Glorious Messenger-ship (of the Holy Prophet) and prevent Sunnee Muslims from it nay; argue with them unnecessarily. The invocation of Allah's blessings and peace on the Holy Prophet (Durood Shareef) carries numerous blessings, benedictions and excellences.

Holy Prophet, the light personified, says, the heart of the believer who recites Durood Shareef is cleansed of Nifaaq (malice, ill-will) as is a cloth washed with water. There is in a prophetic saying that the one who recites 'Sallal Laahu 'Alaa (Saieyidinaa) Muhammad" will open up seventy doors of mercy for himself. Allah Almighty will inculcate his love in the hearts of pebple. None will bear

him grudge except for he who has "Nifaaq" (malice, vice) in his heart". –[Kashful Ghummah].

The Holy Prophet said that whoever invoked a blessing on me, Allah Almighty would send ten blessings on him, forgive him his ten sins and upgrade him ten degrees. –[Nisaa-ee]. He said, "he is miserly, indeed, who does not recite Durood Shareef when I am mentioned before him."–[Tirmizee]. There is also in a prophetic saying that nearest me on the Doomsday will be he who invokes most blessings on me".

The Holy Prophet said, as reported in Nisaa-ee Shareef, that Allah's Angels keep roaming on the earth who collect "Salaam" (invocation of Allah's peace on the Holy Prophet) recited by my Ummah (bond-slaves) and convey to me". A companion of the Holy Prophet, Hadrat Ube-iy bin Ka'ab (may Allah be pleased with him) said, "O' Messenger of Allah! I profusely pray to Allah. How much time of my Du'aa (supplication) should I devote to invoking Allah's blessings on you?" Whatever you wish, said the Holy Prophet. I suggested a quarter. The Holy Prophet said, "whatever you wish but it will be better for you if you increase it." I suggested a half. The Holy Prophet said, "whatever you wish, but it will be better for you if you further increase the time". I then said that I would invoke Allah's blessings on you all the time. The Holy Prophet said, "if you do so, Allah will free you from all cares and forgive you all your sins". –[Tirmizee].

In brief, the recitation of Durood Shareef (invocation of Allah's blessings & peace on the Holy Prophet) after the fulfillment of obligatory and essential acts (Faraa-id-o-Waajibaat), optional prayers and recitation of the Holy Qur-aan, is the source of high reward and bounteous mercy of Allah, the Most Compassionate, and is a great boon and treasure for the believers. May our Creator, the Most Kind, protect us from every mischief and mischief-maker and every misguidance and misguided –Aameen.

SOME REGULATIONS.

Regulation: Reciting Durood Shareef at least once in lifetime is "Fard" (obligatory act) and "Waajib" (essential act) in every religious meeting whether one utters the blessed name of the Holy Prophet oneself or hears it. If the blessed name is spoken or mentioned a hundred times in a meeting, Durood Shareef should be recited every time.

[Durr-e-Mukhtaar etc]

Regulation: One should try to invoke Allah's blessings on the Holy Prophet as profusely as one can, for, reciting Durood Shareef is a highly commendable act particularly on these occasions: Firday, Friday night, in the morning, evening/night, after responding the call to prayer (Azaan), before and after Du'aa (supplication), when seeing and seeing off (relative, friend etc), while performing ablution and when one forgets anything.

Regulation: When one writes the blessed name of the Holy Prophet, one must also write Durood Shareef with it because some religious scholars maintain that writing Durood Shareef on this occasion is Waajib.

[Raddul Muhtaar, Durr-e-Mukhtaar]

Regulation: Most of people, nowadays, write, "Saad, Laam, 'Aien, Meem" in place of Durood Shareef and "Aien, Meem" or "Aien" in lieu of "Alaiehis Salaam" which is unlawful and extremely Haraam (un-Islamic act). The religious scholars say that the man, who first wrote so, had his hands amputated. Stinginess just to save a few seconds, some space of paper and a little amount of ink is nothing but to deprive oneself of the blessings and benedictions of the blessed name. Likewise, some people write "Raa, Saad" in place of "Radi-yal Laahu Ta'aalaa 'Anhu" and "Raa, Haa" in lieu of "Rahmatul Laahi 'Alaieh". It should also not be written. Some people who have their names, Muhammad, Ahmed, 'Alee, Hasan,

Husain etc. put "Saad" or 'Aien" on these names. Doing so is also forbidden since by these names is meant the man who has been named after any of them. Therefore, there is no sense in putting the signs of Durood Shareef or of other words on these names. [Tahtaavee, Fataawaa-e-Rizviyah etc.]

EXCELLENCES & ETIQUETTE OF RECITING GLORIOUS QUR-AAN.

The Glorious Qur-aan is word, speech (Kalaam) of Allah. Islaam and Islamic regulations depend on it. Reciting it, understanding its meaning and gist and reflecting on them earn the believer nearness of Allah and greatly benefit him in this world and the world hereafter.

This is the very book one earns reward on seeing it, touching it, reciting it and understanding it earns the believer salvation. Some of prophetic sayings are expounded here in this context:

Holy Prophet, the light and mercy incarnate, said:

1). The best among you is the one who learns and teaches the Qur-aan. –[Bukhaaree].

2). The believer who recites the Holy Qur-aan is like an orange, tangrine which has pleasant smell and its taste is also pleasant and the believer who does not recite the Qur-aan is like a date which is smell-less but its taste is sweat. And the hypocrite (Munaafiq) who does not recite the Qur-aan is like a wild gourd which is smell-less and is also bitter and the hypocrite who recites the Qur-aan is like a flower which has smell but its taste is bitter.

[Bukhaaree, Muslim]

3). The one who recites the Qur-aan fluently is with "Kiraaman Kaatebeen" (Two Angels accompanying every human being to record his deeds) and the one who recites stammeringly meaning recites with difficulty because his

tongue finds it difficult to pronounce the word correctly, will earn double reward. –[Bukhaaree, Muslim].

4). He who has nothing of the Qur-aan in his breast is like a deserted house. –[Tirmizee].

5). Whoever recites a letter of the Qur-aan will earn one virtue, which is equal to ten goodnesses. I do not say that “Alif-Laam-Meem” is one letter, but Alif is one letter, Laam is the other letter and Meem is the third letter.

6). Parents of the one who learnt the Qur-aan and also practised what it contained would be graced with a crown on the Doomsday which is brighter than the Sun. Now what do you think of him who practised the Qur-aan, if he were in your houses. –[Abu Daa-ood].

7). Allah Almighty would accept Shafaa’at (intercession) of the believer who learnt the Qur-aan by heart and considered as lawful whatever thing has been declared lawful in it and considered as unlawful whatever thing has been declared unlawful in it, for ten of his family members who were destined to be consigned to Hell. –[Tirmizee].

8). The hearts also get rusty (diseased) as iron is rusted by the water. O’ Messenger of Allah! What is its cure, was he asked? He said, “extensive remembrance of death and recitation of the Holy Qur-aan.”

9). Do not turn your houses into graveyard. Satan runs away from the house in which “Surah Baqrah” is recited.

[Muslim Shareef]

10). The one who recites “Surah Kahaf” on Friday, light (Noor) will shine between two Fridays for him.

11). Every thing has a heart and the heart of the Qur-aan is “Surah Yaaseen”. Whoever recites Surah Yaaseen, Allah Almighty will grant him reward equal to the recitation of whole Qur-aan ten times. –[Tirmizee].

12). Whoever recites Surah Yaaseen to please Allah, his past sins will be forgiven him. So, recite it beside your dead. –[Baheeqee].

13). There is a Surah (chapter) consisting on thirty verses in the Qur-aan which will intercede for the recitor – so much so that he will be forgiven. The Surah is “Tabaarakal Lazee Bi-yadi-hil Mulk” (Surah Mulk). –[Abu Daa-ood].

14). The one who recites “Surah Waaqi’ah” every night, will never face starvation. Hadrat Ibne Mas’ood (may Allah be pleased with him) would ask his daughters to recite it in the night. –[Baheeqee].

15). Last two verses of “Surah Baqrah” are from the treasure which is beneath the empyrean (‘Arsh). Allah Almighty has bestowed these two verses to me. Learn the verses and make your women learn, for, these verses are mercy, nearness to Allah and supplications. –[Daarmee].

o). Nothing can stop the one who recites “Ayatul Koursee” after every prayer, from entering into heaven but death meaning one will be admitted into paradise immediately after death. And the one who recites it while going to bed (in the night), Allah Almighty will protect his house, neighbours’ and adjoining houses from devils and thief.

[Baheeqee]

ETIQUETTE OF RECITING THE QUR-AAN & REGULATIONS REGARDING “QIRAA-AT”.

Regulation: Reciting the Holy Qur-aan seeing the text is more commendable act than oral recitation because by

doing so one not only recites the Qur-aan but also sees and touches it, which all is worship.

Regulation: Reciting "A'oozu Bil-Laah" at the time of beginning the Qur-aan's recitation is an essential act (Waajib) and reciting "Bismil Laah" before Surah where "Bismil Laah" is written in the Qur-aan is prophetic practice (Sunnat) otherwise desirable act (Mustaha').

Regulation: If one did any worldly work during the recitation of the Qur-aan, one should again recite "A'oozu Bil-Laah" and "Bismil Laah" and if did any religious work, like responded to "Salaam" (Islamic greeting) or call to prayer (Azaan) or recited "Kalim,a-e-Taieyib" or remembered Allah etc. then one is not required to recite "A'oozu Bil-Laah". -[Ghuniyah etc].

Regulation: If one begins the recitation of the Qur-aan from "Surah Taubah", he should recite A'oozu Bil-Laah and Bismil Laah and in case one began the recitation before Surah Taubah and it came during the recitation, one need not recite Bismil Laah. -[Ghuniyah]. Huffaaz pl. Haafiz (the one who has committed the Holy Qur-aan to one's memory) of today have invented to recite A'oozu Bil Laah anew while reciting Surah Taubah during the recitation of the Qur-aan, it is a baseless thing and the common notion that Bismil Laah should not be recited even if the recitation of the Holy Qur-aan is started from Surah Taubah is also quite wrong. -[Bahaar-e-Shari'at].

Regulation: Completing the recitation of the whole Qur-aan in Summer is better in the morning and in winter in the early night as there is in a Hadees that the one who completes the recitation of the whole Quraan in the morning, the Angel will keep praying for his forgiveness till evening and the one who completes the Quraan's recitation in the early evening the Angels will keep praying

for his forgiveness till morning. Since the day is longer in Summer, therefore, prayer for forgiveness by the Angels will be more if the recitation of the entire Quraan is completed in the morning and in winter the night is longer, therefore, prayer for forgiveness by the Angels will be more if the Quraan's recitation is completed in the early night. –[Ghuniyah].

Regulation: Reciting “Qul-hu-wal Laah” (Surah Ikhlaas) thrice on completing the recitation of the whole Qur-aan is better. –[Ghuniyah].

Regulation: There is no harm in reciting the Qur-aan in lying posture provided that the feet are shrivelled (not stretched) and the face is also not covered. Likewise, reciting the Qur-aan in walking and working position is also permissible provided the heart (attention) is not distracted otherwise is undesirable act (Makrooh).[Ghuniyah]

Regulation: Reciting the Holy Qur-aan in bathroom and at impure place is unlawful. –[Ghuniyah].

Regulation: When the Qur-aan is recited aloud, everybody present there is required to listen to it if people have gathered there to listen the recitation otherwise it will suffice if only one listens to it though the others are busy in their respective jobs. –[Ghuniyah, Fataawaa-e-Rizviyah].

Regulation: Reciting the Holy Qur-aan so loudly in a gathering where all or most of them are reciting, that voice of one another clashes with, is Haraam (unlawful). Generally, people recite the Quraan aloud in “Qur-aan Khawaanee” (recitation of the Quraan by people in a gathering), for example, in “Soyam” (funeral rites on third day after death). Doing so is Haraam. For such occasions, the injunction is that recitation should be made in soft voice.

Regulation: A woman should better learn Holy Qur-aan from female teacher than from a strange male blind though he can not see her yet he hears her voice and voice of woman is also 'Aurat (thing to be hidden) meaning woman should not let her voice to be heard by strangers without valid excuse.

Regulation: Forgetting the Qur-aan after having learnt by heart is sinful act. The Holy Prophet said, "the reward-earning acts of my Ummah were produced before me even a straw removed from mosque by a believer and when sins of my Ummah were produced before me, I saw no sin worse than that that one memorized a Quranic chapter or verse but forgot that later.

Regulation: It is also from the etiquettes of "Tilaawat" (recitation of the Holy Qur-aan) that the one who intends to recite the Quraan should, after having performed ablution and putting on clean cloths, sit facing the direction of the Qiblah with all heart and attention removing the things which may distract attention before oneself placing the Holy Qur-aan on a clean and pure raised thing like pillow and recite it calmly and attentively showing no haste. If possible one should also recite its correct translation like that of Imaam Ahle Sunnat A'laa Hadrat Moulaanaa Ash-Shaah Ahmed Razaa Khaan Bareilvee (may Allah have His bounteous mercy on him) which is available every where reflecting on its meaning carefully to further illumine one's heart and grave. And after completing the Tilaawat, one should make Du'aa (supplication) for oneself and all the believers.

Regulation: "Junub" (seminally polluted person) and woman suffering from "Haiz-o-Nifaas" (menstruation and post-delivery bleeding) can neither recite nor touch the Quraan but there is no harm in it if the other is reciting the Qur-aan and Junub person or woman having Haiz-o-Nifaas

or woman whose period or post-delivery bleeding is over but she has not yet taken bath, is beside her.

[Fataawaa-e-Rizviyah]

Regulation: If copy of the Quraan has worn out and is no more legible and there is also apprehension of its destruction then it should be buried wrapping in a piece of pure cloth. It should be buried in a grave-like ditch so as to save it from the earth. Worn out copy of the Qur-aan should not be burnt. –[‘Alamgeeree].

Regulation: If there placed are also the books of the Quraan’s exegesis and Fiqah (Islamic jurisprudence) with the Quraan, it should be placed on the top of all and no piece of cloth or other thing should be put on the box the Quraan is placed in. –[‘Alamgeeree].

Regulation: If anybody has placed the Holy Qur-aan in his house or shop for the sake of blessings and benedictions but does not recite it, it is no sin. His good intention will earn him reward but no believer should be neglectful of the Qur-aan’s recitation. –[Khaaniyah etc].

Regulation: It is permissible for one to have sex with his wife in the room which has the Holy Qur-aan provided that it is covered. –[‘Alamgeeree].

Regulation: It is a common practice among Muslims that if they are to discontinue the recitation of the Quraan due to any exigency, they do not leave it open but close it up. It is a sort of respect but there is also a popular notion among people that if it is left open, Satan will read it. It is quite an unfounded thing. Possibly somebody had invented this thing just to teach children the regard for the Quraan which, with the passage of time, became a regulation.

Regulation: It also belongs to the veneration of the Qur-aan that one should not turn one’s back towards it nor raise

the feet higher than it nor one should sit at a raised place or thing while the Qur-aan is at low place. [Bahaar-e-Shari'at]

Regulation: Placing the Holy Qur-aan in case or cover is its respect which the believers have been practicing since the days of the Holy Prophet's companions and successors to the companions. –[Bahaar-e-Shari'at].

Regulation: Kissing the Holy Qur-aan is proved from the Holy Prophet's companions. Hadrat 'Umar (may Allah be pleased with him) would kiss it every morning and say, "it is the covenant of my Creator and is His book" and Hadrat 'Usmaan (may Allah be pleased with him) would kiss it and touch with his face. –[Durr-e-Mukhtaar].

Regulation: Swearing by the Qur-aan is also Qasam (oath). Violation of this Oath will make Kaffaarah (atonement) due. –[Raddul Muhtaar etc].

Regulation: Calumniating or disrespecting or ridiculing or trifling with any Quranic verse or reading Quranic verses inopportunately so that people may laugh, is infidelity (Kufr). –[Bahaar-e-Shari'at etc]. May Allah Almighty keep us steadfast to Islamic faith and beliefs of Ahle Sunnat wal-Jamaa'at – Aameen.

AN ESSENTIAL REGULATION; It has already been told that the Holy Qur-aan should not be recited in so low voice that one could not hear one's own voice. If one recited Quranic chapter or verses in prayer inaudibly that one could not hear one's own voice and there was no obstacle like noise or one is hard of hearing then neither the prayer would be in order nor the recitation.

Likewise, in other matters where recitation or something or uttering any word has been made necessary, the recitation is to be done or word uttered so audibly that one could hear one's own voice. For example, reciting

“Bismil Laah” at the time of slaughtering animal, divorcing one’s wife or prostration’s becoming due on reciting “Sajdatut Tilaawah” (verse of prostration) etc. [‘Alamgeeree]

DU’AA AND ITS EXCELLENCES & ETIQUETTE.

Du’aa (supplication) is the other name of praising and imploring Allah Almighty for the fulfillment of needs. Du’aa is a unique boon and excellent treasure which Allah Almighty has bestowed on and taught His servants.

No other thing is so effective in solving problems and removing calamity and catastrophe than the Du’aa. It is worship as well as the pith of worship. One worship earns the believer five gains:

- 1). Man is counted in the group of worshippers.
- 2). The one who makes Du’aa expresses his humbleness and helplessness and acknowledges the Omnipotence and Beneficence of his Creator.
- 3). The one who makes Du’aa complies the Islamic injunction as the Shari’ah has emphasized its importance and sounded warning of dire consequences to the one who does not make Du’aa.
- 4). It is following the prophetic practice, for, the Holy Prophet would often make Du’aa and urge the others too.
- 5). Du’aa removes calamities and also helps achieve the objective. If one wants protection against calamity, Allah protects him and if one wishes to have something, Allah grants him by His mercy or saves the reward to be given to him in the next world.

The Leader of the impeccable souls, Saieyidinaa Muhammad Mustafaa (may Allah shower His bounteous blessings & peace on him) said that the Du’aa of the believer necessarily carries one of the three rewards i.e. either his sins are forgiven him or he gets worldly gain or goodness is reserved to be given to him in the world

hereafter. When the believer will see the rewards of his supplications (Adiyah) in the next world which were not answered in the world will wish, would that his no Du'aa was answered in the world and reserved for here.

[Ahsanul We'aa]

The one whose Du'aa yielded him no worldly gain, wants its reward in the world hereafter, should observe etiquette of the Du'aa to brighten the chances of acceptance of his Du'aa believing that graces and beneficence of the Creator are infinite.

Some of the etiquettes of Du'aa as reported in authentic books are:

- 1). Divest the heart of all other thoughts to the possible extent.
- 2). Body, cloths and place should be clean and pure.
- 3). Do any virtuous deed before Du'aa like prayer, recitation from the Holy Qur-aan so that mercy of Allah turns to you or give Sadqah (charity) which is very effective particularly for secret Du'aa.
- 4). Before Du'aa, beg Allah's forgiveness for the past sins as making Du'aa without repenting of one's sins and seeking forgiveness of Allah is shamelessness.
- 5). If it is not odious time, offer two Rak'at prayer heart and soul so that mercy turns to you.
- 6). Sit in the state of ablution facing the direction of the Qiblah with all due regard as one sits in prayer with all heart and the eyes downcast.

- 7). Precede and follow Du'aa with Allah's praise and glorification and also recite Durood Shareef because without it Du'aa does not rise up to the heavens.
- 8). Now it is time to pray to Allah. Get immersed in the Majesty and Grandeur of Allah feeling shame at His bounteous blessings He has been conferring on you despite your sins and raise the hands submissively up to the chest and keep open (with the palms facing the heavens).
- 9). Express humility and submission as much as one can and voice should be audible at least to one's ears.
- 10). When one makes Du'aa, one should include all believers in one's Du'aa and should also pray for one's parents and spiritual guides, for, if one is not worthy oneself of Allah's mercy, his supplication (Du'aa) will be answered by means of any of the chosen servants of Allah.
- 11). End the Du'aa with "Aameen" and after the Du'aa is over, pass both the hands on the face as Allah Almighty is Beneficent and Gracious. When His servant raises his hands for supplication and implores Him, He does not like it to turn down his supplication and necessarily grants him one good, blessing or the other. Therefore, in view of the blessing, hands are passed on the face.
- 12). One should not rest content with one's own Du'aa but should also request the devout servants of Allah, children, indigents and widows to pray for one. One should treat them well and serve them to earn their sympathy and love so that they willingly pray for one on request. And Du'aa of one believer for the other believer is immediately answered because pleasure of one believer with the other pleases Allah. And the other's prayer for one is far better than one's own. The Commander of faithful, Saieyidinaa

Faarooq-e-A'zam would ask children of the holy Madinah to pray for him that 'Umar was absolved.

TIMINGS OF ACCEPTANCE OF DU'AA.

Some of the timings and conditions in which the acceptance of Du'aa is potently hoped as reported in prophetic sayings and sayings of the acknowledged religious scholars are:

- 1). "Shab-e-Qadr" (the night in which the revelation of the Glorious Qur-aan began) which is, according to the consensus of the majority of religious scholars, 27th of Ramadaan.
- 2). Friday night and Friday particularly just before Sunset.
- 3). 'Arafah day (9th of Zil Hajj).
- 4). Just midnight, for, Allah Almighty particularly manifest Himself this time.
- 5). After every obligatory nay; every prayer.
- 6). After recitation from and after recitation of the whole Qur-aan.
- 7). At the time of Iftaar (breaking fast at due time).
- 8). When cock crows. There is in a Hadees that cock crows seeing the Angels of mercy. So seek grace of Allah that time.
- 9). At the time of Azaan (call to prayer). There is in a Hadees that the gates of paradise are opened that time.
- 10). First moon night of Rajab.
- 11). In the night of salvation (Shab-e-Baraa-at), nights of 'Eidul Fitr and 'Eidul Adhaa.

GLAD TIDINGS.

- 1). It is reported in a prophetic saying that "Laaa Ilaaha Illaaa Anta sub-haanaka Innee Kuntu Minaz Zaalemeen" (none is worthy of being worshipped but You alone, Glory be to You, undoubtedly, I have been a wrong doer) belongs

to “Ism-e-A’zam” (Allah Almighty’s Beautiful Names). Whoever makes Du’aa reciting it, his Du’aa is answered. The religious scholars say that this Quranic verse is immensely effective for the acceptance of Du’aa and removing calamities.

2). There is in a prophetic saying that when one says “Yaa Rabbi, Yaa Rabbi” repeatedly, Allah Almighty says, “O’ My servant! Beg (what you want), you will be granted”.

3). The one who says, “Yaaa Ar-hamar Raahemeen” thrice, an Angel says, “beg, the mercy of the Most Merciful has turned to you”.

4). Hadrat Saieyidinaa Ghous-e-A’zam (may Allah be pleased with him) said, “whoever seeks help from me in any distress, his distress will be removed, whoever utters my name in any difficulty, his difficulty will be removed and whoever prays to Allah through me in any need, his need will be met. Therefore, the right-guided religious scholars say that Du’aa made through the agency of the loved ones of Allah is answered.

AN EXTREMELY BENEFICIAL POINT.

One should not show haste for the acceptance of Du’aa. There is in a Hadees that Allah Almighty does not answer the supplication of three types of people: (1). The one who prays for sin, (2). The one who prays for such a thing that leads to severing ties with one’s relatives and (3). The one who is hasty about the acceptance of his Du’aa and anxiously says, “my Du’aa has not yet been answered”. Such person gives up making Du’aa in haste and thus deprives himself of the object.

O’ dears! Your Lord says, “Ud’oonee Astajib Lakum” (pray to Me, I shall accept your supplication).

Be sure, He will not turn down your Du'aa but will honour His promise. Delay in acceptance of Du'aa is, in fact, His mercy to you because you do not know in which thing lies the good for you. Probably, any calamity was to lash you which the Du'aa removed or a great reward is being stored for you in the world hereafter as return of your Du'aa. His promise is all true. Do not waver, otherwise you will ruin and Satan will inveigle you to be like himself. May Allah protect us.

Beware! Never curse your relatives even friends and acquaintances and their wealth, property and off-spring as it may be the moment of acceptance of Du'aa and it may happen as you cursed which will put you in perpetual regret. –[Ahsanul We'aa authored by Imaam Ahmed Razaa Bareilvee].

OF OATH & ITS ATONEMENT.

Regulation: Qasam (taking oath) is permissible but should be made sparingly. Some people are habitual of taking oath needlessly intentionally and unintentionally for every thing irrespective of true and untrue. Doing so is very improper and bad. And swearing by any body or thing other than Allah is Makrooh (odious act) and bad and it is no Qasam under the Shari'ah meaning violation of such oath will not make Kaffarah (atonement) due. –[Bahaar-e-Shari'at].

Regulation: These words are not Qasam though the one who utters will incur sin if he is untrue in his words, "if I do so, Allah's wrath or curse or torment or anger be on me or sky fall on me etc." Or say, "I may be deprived of the Holy Prophet's intercession or Splendid Sight of Allah or deprived of reciting Kalimah (holy code of Islaam) at the time of death". –[Bahaar-e-Shari'at].

Regulation: If one declares something as Haraam (unlawful) for oneself, for example, he says, "such and

such thing is Haraam for me”. His this declaration will not make the thing Haraam for him because what thing has been declared Halaal (lawful) by Allah Almighty can not be declared Haraam by anybody. However, if one uses the thing which he declared Haraam for oneself one will have to atone for it as it is an oath (Qasam). [Tabi-yeenil Haqaaq]

Regulation: One says, “it is Haraam for me to speak to you”. If it is an oath and he speaks to, Kaffaarah (atonement) will be due. –[‘Alamgeeree].

Regulation: One says, “by God and His Messenger, I will do this work”. It is not oath. –[‘Alamgeeree].

Regulation: Putting someone under an oath is no oath (Qasam), for instance, one says, “by God, you do this work”. Saying this will not put the other under an oath meaning if he does not do the work, Kaffaarah will not be due. –[‘Alamgeeree].

Regulation: Taking false oath which is called “Ghamoos”, is extremely sinful. One is required to repent and beg Allah’s forgiveness for it. However, Kaffaarah will not be due.

And if one swore true in one’s own thinking but it was in fact, false, for example, one knew that such and such person has not yet come, one swore but actually he has come. Such oath is called “Laghv” and carries no Kaffaarah. And if one swore for future, it is called “Mun’aqidah”. If one violated such oath, one would be required to pay Kaffaarah and in some cases, one may incur sin too. –[‘Ammah Kutub].

Regulation: Kaffaarah (atonement) of violating an oath is freeing a slave or feeding ten indigents to their fill or clothing them meaning one can opt for one of the three. If

all the three options are beyond one's power then one should observe three facts consecutively. ['Ammah Kutub]

Regulation: If woman has menstruation during the course of observing the three fasts, she should observe the fasts afresh successively because the fast observed before the menses is not countable. –[Durr-e-Mukhtaar].

Regulation: There is no Kaffaarah before the violation of oath. If paid, would stand unpaid meaning if one violated an oath after payment of Kaffaarah, one is required to pay Kaffaarah again since the Kaffaarah paid earlier was no Kaffaarah and one can not take back what one has given to indigents. –['Alamgeeree].

Regulation: Kaffaarah is paid to only those indigents, poor who are entitled to receiving Zakaat (poor-due) meaning one can not give Zakaat to one's parents and posterity. So, Kaffaarah can also not be paid to them. Likewise, the money of Kaffaarah can not be given to mosque nor spent in purchasing shroud for an indigent dead meaning the works on which Zakaat money can not be spent, Kaffaarah money can also not be given for those works.

[Durr-e-Mukhtaar, 'Alamgeeree]

Regulation: One thing should be particularly kept in mind in respect of Qasam (oath) that meaning of all words of oath is taken in general sense. For instance, one swore that one would not enter any house. If one entered into mosque or holy Ka'bah, oath would not be violated though they are also houses. Likewise, intention and motive of the one who swears will not be reliable but one's words will be taken to mean what they are perceived and understood in common parlance. For example, one swore that one would not step out of the door. If one came out of the house by scaling wall or using ladder, the oath would not be violated though the words suggested that one would not go out of the house.

['Alamgeeree, Durr-e-Mukhtaar etc.]

Regulation: One swore that one would not go to the house of such and such person. If one went to his/ her house, oath would stand violated even though the house in which he/she resides is not his/her own but hired one or he/she resides therein temporarily. Likewise, if one went to the house which is his, her own property though he/she does not reside in that even then the oath would be violated.

[‘Alamgeeree]

Regulation: Swallowing a thing which is swallowed down the throat after chewing is called eating even though one swallowed the thing without chewing and swallowing a liquid thing is called drinking. But in oath idiomatic usage of the word will be taken into consideration that where the word “eating” is used and where “drinking”. For instance, in Urdu language drinking milk is also spoken as eating milk. So, if one swore that one would not eat milk and one drank milk, the oath would stand violated. And if one ate such thing which has milk in it but its taste is not felt, then oath would not be violated. –[Bahaar-e-Shari’at].

Regulation: Tasting means to put a little quantity of an eatable thing in the mouth to know its taste and eating a little quantity of an eatable thing is also idiomatically called tasting. If the style and tenor suggest that tasting means to eat a little quantity of an eatable thing to know its taste then it will be taken as such. For instance, one who was eating something invited the other but he declined. On this one asked him to take a little quantity to taste it. Here tasting stands for eating a little quantity. And in case, the style and tenor do not suggest so, then tasting will mean to put a little quantity of an eatable thing in the mouth just to see its taste, for, tasting is also taken to mean so. [Bahaar-e-Shari’at]

Regulation: One swore not to have food and one ate such a thing which is not generally called food like drank milk or ate sweats, the oath (Qasam) would not be violated.

[Bahaar-e-Shari’at]

Regulation: One swore not to talk with somebody. If one wrote a letter to him, her or sent message through anybody or gestured to him, her, the oath would be violated.

[‘Alamageeree]

Regulation: One swore not to read letter of such and such person. If one saw his, her letter and understood its contents, the oath would stand violated as reading here means to understand the contents of the letter. Reading in the case does not mean to utter words with the tongue as is common with people here. –[Raddul Muhtaar].

Regulation: One swore not to see or go to somebody. The same injunction which is meant for one who swore not to talk with somebody, applies to it.

Regulation: One swore, “food and water of your house is Haraam (unlawful) for me” or “drinking water from your earthen jar (Matkaa) is Haraam for me”. If one eats food or drinks water of his/her house or drinks water from his/her earthen jar, one will have to pay Kaffaarah for violating the oath. –[Fatawaa-e-Rizviyah].

Regulation: One swore not to eat meat. If one ate fish, the oath would not be violated. Likewise, if one ate liver, spleen, lung, heart, kidney, tripe of animal and fatty tail of ram, the oath would not be violated because these things are not generally called meat. And if these things are counted in meat anywhere then eating any of them there will violate the oath. –[Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: In some cases of Mannat (vow) one is to pay Kaffaarah, for example, one said to the other, “if I visit your house, I will be required to observe so many fasts” meaning I will not speak to you or I will not visit you. If, in the given case, condition is found meaning one visited his, her house or spoke to him/ her, one would be required to

either observe as many fasts as one had uttered or pay Kaffarah. –[Durr-e-Mukhtaar].

Regulation: The vow (Mannat) which carries no mention of condition will be necessarily honoured. If one made Mannat to perform Hajj or ‘Umrah or observe fast or offer prayer or to give alms or observe ‘Etikaaf, one should honour that. –[‘Alamgeeree].

Regulation: If one said, “Insha Al- Laah” (if Allah wills) with the words of Mannat or Qasam, one would not be required to honour that provided that the word, “Insha Al- Laah” was spoken quite in conjunction with the words of Mannat or Qasam. If there was a brack between the two, for example, one swore and became silent or talked about any other thing and then said, “Insha Al- Laah”, the oath would not go void. Similarly, all other works that are done with speech like divorce, promise, affirmation etc. will stand null and void by the word, Insha Al-Laah –[Durr-e-Mukhtaar} meaning doing against them will not make Kaffarah etc. due.

A BENEFICIAL POINT.

The Holy Prophet said, “by God! If I, saying Insha Al-Laah, swear for any thing and then find good in doing the opposite of the oath, I will prefer the better and pay Kaffarah of the oath. –[Bukhaaree & Muslim].

There is in another Hadees that if one swears for one thing and finds good in other thing, one should pay Kaffarah of the oath and adopt the other thing.

[Muslim & Tirmizee]

Some men and women are habitual to swear for not doing such and such thing on a trivial point and some even have the temerity to swear for not attending funeral prayer of such and such ones who are Muslims and their relatives. They should learn a lesson from these prophetic sayings and should violate their such oath and pay Kaffarah

thereof to resume the severed ties with their relatives. May Allah grace us all with good – Aameen.

OF OFFENCE & ISLAMIC PUNISHMENT.

“Hadd pl. Hudood” is a sort of punishment, the minimum and maximum limit of which has been determined by the Shari’ah that can be neither curtailed nor enhanced. This punishment aims at preventing people from the offence the punishment is meant for. Imposition of “Hadd” (Islamic punishment for major offence) is the exclusive authority of the Muslim ruler or his appointed deputy meaning father can not impose “Hadd” on his son, teacher on his student, husband on his wife or elder on his younger.

And “Ta’zeer” is the punishment which is meted out as an admonition on committing any sin. The Shari’ah has set no limit of this punishment and has left it to the discretion of Muslim ruler (Judge) requiring him to punish the delinquent as per the nature of the offence and circumstances in which one committed. Ta’zeer (Islamic punishment for minor offence) is not the prerogative of only Muslim ruler but husband can also impose it on his wife, parents on their children and teacher on his pupil.

A BENEFICIAL POINT TO BE MEMORISED!

The laws which Islaam has provided to mankind are so comprehensive that if one follows them, one will lead a peaceful, disciplined and successful life. Those who seek to disrupt and destroy this just social system, in fact, attempt to deprive the mankind of the system. Such people definitely deserve the punishment which the Shari’ah has set or the punishment the Muslim ruler has been invested with by the Shari’ah.

For instance, the chastity and honour of woman is the soul of family system. If a man and woman live like a

couple and cohabit without lawful wedlock, it is not an ordinary thing and pardonable crime. This crime corrodes the very foundation of collective life. Therefore, human community has been encouraging and promoting the institution of marriage in every age in one way or the other provided that it was not given to sensual pleasure, together with the efforts to discourage and eliminate illicit relationship between man and woman to maintain a decent society.

Islaam has, declaring adultery the worst social crime, defined stringent punishments for the adulterer and adulteress so that people do not indulge in the wicked crime for the fear of severe punishment thereby diminishing the chances of application of the punishment. A basic point should be noted in this context here that Islaam has declared family system the base of society. If families are founded on correct principles, the whole society is sure to improve. Likewise, theft is also considered worst crime in the Shari'ah. Since thief wants to disrupt and destroy the peaceful and secure environment and comprehensive system of life established by Islaam for individuals as well as communities, therefore, he deserves the punishment set by the Shari'ah. The punishment can be neither curtailed nor enhanced even by Muslim ruler (Judge) if the crime has been proved in his court according to the Islamic law.

Likewise, slandering any chaste woman or honourable man for adultery and immorality, is also the worst crime which only the shameless people can commit. Calumny against a believer for adultery which is itself a disgusting crime, is an extreme disgrace to him, her. Hence, severe punishment.

Goodness! How nicely Allah Almighty has arranged to protect the chastity and honour of Muslim women and men that for the enforcement of Islamic punishment in case of adultery four eye witnesses are required. If even one witness is short, the one who has been accused of adultery will not be declared adulterer or

adulteress as the case may be, nor will "Hadd" (Islamic punishment for major offence) be enforced. The one who blames anybody without valid proof, actually disgraces and slanders the believer which is an abominable act under the Shari'ah.

The wisdom of this injunction is to stop the talk about and publicity of illicit relations between man and woman that spread many vices in society. The Shari'ah wants to nip evil in the bud. On the one hand the Shari'ah commands to mete out such maximum punishment to the adulterer, adulteress after the crime has been proved by witnesses meeting all demands of justice that is not awarded in other crimes. And on the other hand, it enjoins to flog eighty lashes to the one who slanders the believer to serve as a deterrent to him and the others. If one has seen committing adultery, he should keep silence and refrain from telling the others about it so that the filth does not spread but remains confined to the spot of the crime. But in case, one has also witnesses to prove it then one should approach the competent authority, court and get the culprit punished instead of publicising the fiendish crime.

Does any other law of the world arrange to purge society of vices and develop a clean and pure environment as is found in the Islamic law (Shari'ah). Fie! Pseudo intellectuals term the Islamic punishments as harsh and cruel.

Likewise, the evils and vices of wine are also as clear as daylight. It leads to abuses, immorality, fornication, theft, quarrels and even murder. It destroys families and life and keeps away from physical and mental purification and worship. And squandering wealth is no problem for it.

Therefore, the drink is a despicable act and runs counter to the common sense. The credit of eliminating "Ummul Khabaa-is" (mother of all evils i.e. wine) within the boundaries of a state goes to Islaam only and held "drinker" a very contemptible and hated person in the eyes of Muslim community. Even the Christian world could not

help acknowledging it that the biggest anti-drink organization is Islaam itself. Contrary to this, wherever the Europeans go, drinking, adultery and moral turpitude only increase.

If the mean and ill-natured people are flogged to eradicate the curse of drinking, it is no matter of regret and remorse.

ISLAMIC REGULATIONS CONCERNING ADULTERY

Regulation: The man or woman who committed "Zinaa" (adultery) if is "Mukallaf" meaning is free, sane, mature and has cohabited with his wife or with her husband as the case may be, even one time will be stoned to death if adultery is proved. And in case, he or she lacks even one of these things, for example, is not free or not Muslim or not sane and mature or is sane and mature but is still unmarried or is married but has not yet enjoyed his wife or her husband or has cohabited but marriage contract is defective, will be flogged 100 (one hundred) lashes if adultery is proved. –[‘Ammah Kutub].

Regulation: Adultery is proved by the evidence of four male witnesses or adulterer himself or adulteress herself admits it four times even then the Judge will repeatedly question him, her as to what he, she means by adultery, where did he, she commit it, with whom did he, she commit it, when did he, she commit it etc. If he, she explained all this, adultery would be proved otherwise not.

[Durr-e-Mukhtaar]

Regulation: For the proof of adultery by witnesses, it is must that four sane and mature Muslim men who are pious and avoid major sins, do not insist on minor sin nor do such thing which is against the norms of decency like eating or drinking in market or urinating beside thoroughfares, testify under Islamic (Shar'ee) oath and give full account of the

incident pat in one sitting that they all saw such and such man committing adultery with so and so woman at a time and that they saw his sex-organ fully inserted into woman's. If even one of these conditions lacked, witnesses would deserve "Hadd-e-Qazaf" (punishment for slander) and be awarded 80 (eighty) lashes each under the Shari'ah. For example, three of the Muslim pious witnesses gave the evidence as is required by the Shari'ah and one said that he saw them sitting nude and cuddled on a single bedstead. In this instance, adultery would not be proved. Or two witnesses said that they saw it yesterday and two said they saw today or three said they saw in the morning and one said in the afternoon. In these cases, all evidences of all the witnesses would stand nullified and adultery would not be proved. Likewise, the evidences of absurd, false and unscrupulous witnesses can never prove the occurrence of adultery. And evidences of women in connection with adultery are quite unreliable and "Mardood" (absolutely rejected). Similarly, rumours can not prove adultery, for, people generally imagine and conjecture about such things at their own or by hearsays or on unreliable information transmitted by one or two men or by women and begin propagating that such and such man or woman is indecent or smutty. Such things are neither reliable under the Shari'ah nor Halaal (lawful) for the listeners to believe them. –[Fatawaa-e-Rizviyah].

PUNISHMENT FOR SLANDER.

Regulation: Calumniating somebody for adultery is called "Qazaf" and the one irrespective of man and woman who slanders any Muslim pious man or woman who is free, sane and mature for adultery and fails to produce four eye witnesses, will be essentially meted out "Hadd-e-Qazaf" (punishment for slander). Hadd-e-Qazaf for free man, woman is 80 (eighty) lashes and for slave 40 (forty) lashes.

[Durr-e-Mukhtaar, Raddul Muhtaar etc]

Regulation: The words of Qazaf (slander) are that one calls anybody bastard expressly or says, “you are not son of your father” in anger, or speaking the name of his father says, “you are not son of such and such” or calls him “son of adulteress” and his mother is, in fact, chaste. Such person will be awarded punishment for slander.

[‘Ammah Kutub]

Regulation: Calling a chaste woman cunt or prostitute (as some illiterate women call one another in anger) is slander and the one who calls it deserves the punishment because these words are spoken for those women who have adopted prostitution as profession.

Regulation: Some times one is admonished with the words, “you are not son of such and such (taking one’s father’s name)” and the admonisher means by these words that one does not resemble one’s father in nature and character. In such case, “Hadd” (Islamic punishment for slander) will not apply. –[Durr-e-Mukhtaar].

Regulation: Women even some men are habitual of speaking nonsense. Some times they speak too foul and vulgar words to be brooked by chaste and honourable persons and then name all this language of the gutter a joke. Is it a joke to call one bastard, pimp, illegitimate, son of bastard, dog, donkey, pig, monkey, owl etc. unnecessarily? They do not know how these words hurt and torture the others and respectable person is disgraced. All such things are sinful acts and those who speak such foul words deserve Ta’zeer (admonishment or light punishment). The Muslim ruler (Judge) is the competent authority in such cases to award what punishment he deems fit to the culprit. This point should be kept in mind here that the sin for which Islaam has defined no specific punishment whether it is committed by speech or by action the Muslim ruler (Judge) is competent authority to mete out appropriate punishment according to his own judgement. [Durr-e-Mukhtaar]

“TA’ZEER” (PUNISHMENT FOR MINOR OFFENCE).

Regulation: If only admonition or rebuke or making one realise one’s sin to improve oneself can serve the purpose in some cases of Ta’zeer then there is no need of rigorous punishment like lashes etc. Likewise, Muslim ruler (Judge) will not be approached necessarily for every matter. For instance, Ta’zeer can be given to a child. Child will be admonished or punished as the case may be by his father or paternal grandfather or guardian or his teacher. His mother can also admonish or punish him. His parents can force him to learn the Holy Qur-aan and manners and to acquire education. Likewise, an orphan child can also be admonished or punished by the one in whose care the orphan is like one does with one’s own child -[Durr-e-Mukhtaar, Raddul Muhtaar] because if an orphan child is left free and his activities are not checked, he will not get education and learn Muslim ethos. Generally, children do not behave themselves until admonished and punished but admonishment and punishment must aim to ameliorate them. On such an occasion the Glorious Qur-aan said, “Wal-Laahu Ya’lamul-Mufsedu Minal Musleh” (and Allah knows well who mischief-maker is and who is reformer).

Teachers can also punish their pupils on their disinterestedness in education or making mischiefs. But the teacher should mind it that would he punish his own child on fault in the same way as he did with his student? It is no denying the fact that everybody is more anxious for decent upbringing and well education of his own child than the other’s child. So, if the teacher did not punish or gave less punishment to his own child on a fault and beat the student black and blue on the same fault, this punishment is not geared to improve the student but to vent his spleen on the student otherwise one should be more eager to improve one’s own child. If the child of “Saadaat” (descendants of the Holy Prophet) makes mischief or does not take interest in education or does not respect their teachers and elders,

can also be punished with the pure intention of his improvement thinking in the heart that “I am removing the dirt stuck to the cloths of the revered descendent of the Holy Prophet”. –[Bahaar-e-Shari’at].

Regulation: Husband can punish his wife in some cases with the intention of her improvement, for instance, she does not adorn herself for him despite capability and resources or does not keep herself clean and tidy or does not take bath after sexual intercourse or does not take her husband’s permission to step out of the house when she is required to seek or she refuses to be close to her husband on his call though she has no menstruation or post-delivery bleeding (Haiz-o-Nifaas) and is also not in the state of obligatory fast or she beats a small child or exposes her face before a male stranger or speaks to male stranger or abuses her husband or tears his cloths.

Regulation: The cases in which a husband has been allowed to beat his wife on her shortcomings, does not mean that husband should wrestle with her or beat her with stick mercilessly. Such treatment is not allowed with even animals unjustly. If one beat his wife so ruthlessly that her bone was broken or fractured or skin torn or injured or bruised, it would put him into trouble. Suppose, she filed a suit in the court of Muslim ruler (Judge) in fret and also produced witnesses and her husband’s highhandedness was proved by their evidences then he would face Ta’zeer on beating her unjustly and Muslim ruler would give him appropriate punishment. –[Durr-e-Mukhtaar].

Regulation: If a woman blasphemed or did such thing which is Kufr (infidelity) on being inveigled by an illiterate sordid person or at her own with the intention and object to get rid of her husband, she would be punished and forced to renew her Islamic faith and Nikaah (marriage contract)

with her husband. She can not marry other man at all. This is called "sin sans taste". -[Durr-e-Mukhtaar etc].

An exquisitely beneficial point!

Sins are of three types: (1). Minor or light sin that does not fall within the parameters of "Hadd" (Islamic punishment for minor offence) like hugging and kissing a strange woman. "Hadd" will not apply to it as the "Hadd" transcends the nature of such sins and Allah Almighty Who is subtly Pure, does not like to punish any of His servants more than what his sin warrants. Such sins are dealt-with under Ta'zeer, (2) the filthy sins, which are beyond the limit of "Hadd" like incest. "Hadd" does not apply to such sins because "Hadd" cleanses the sinner of his sin and such filthy sin is not cleansed by the "Hadd" and (3) the sins, which fall within the ambit of "Hudood" (Islamic punishments for major offence). The likes of which are urine and wine. Urine is filthier than wine, for, even a drop of it has never been lawful or pure in any Shari'ah. "Hadd" applies to wine-drinker but not to urine-drinker. Likewise, "Hadd" applies to adultery but not to incest because incest is filthier than adultery which the "Hadd" can not deal with.

[Fatawaa-e-Rizviyah]

ISLAMIC PUNISHMENT FOR DRINKING.

Drinking is a curse which the Holy Qur-aan describes as, "Rijsum Min 'Amalish Shaietaan" meaning filthy Satanic work which is done on mere instigation of devil. The pernicious effects of drinking are obvious to every one in the shape of mischief and strife in the society.

It has been termed as "mother of evils" and "key to evils" in a prophetic saying. There is in some Ahaadees (prophetic sayings) that the Holy Prophet has cursed ten persons in connection with wine i.e. he who prepares it, he who gets it prepared, drinker, he who carries, he to whom it

is carried, he who serves (or offers to drink), seller, he who earns from it, buyer and he for whom it is bought. – [Tirmizee]. In brief, dealing in wine or getting benefit from it in one way or the other is as much “Haraam” (un-Islamic, unlawful act) and incurs Divine curse as is drinking. A prophetic saying stresses the believers – so much so that the one who believes in Allah and the Doomsday should not even sit to eat from the dishes that include wine. – [Tibraanee]. It has been related in “Abu Daa-ood” that a person said to the Holy Prophet, “O’ Messenger of Allah! We live in such region that is very cold and we also have to toil. We distill wine from wheat and drink that to cope with the cold and tiredness. It enables us to work and saves from the coldness.” He asked, “does that have alcoholic effect”. They replied in the affirmative. He said, “abstain from it”. They said, “people of our region will not shun it”. He said, “if they do not abstain, fight them”.

There is in “Saheeh Muslim” that a companion (Sahaabee) said, “O’ Messenger of Allah! We prepare wine for cure. Can it be used as a cure?” The Holy Prophet said, “it is no cure. It itself is a disease”.

Apart from temporal harms and destruction of drinking which are enough to serve as an eye opener, one shudders just to think of the torments the drinkers will have to face in the world hereafter. The Holy Prophet said, “the one who drinks alcohol, Allah will make him drink from “Teenatul Khibaal”. When asked what was it? He said, “sweat of the denizens of hell” –[Muslim Shareef]. Imaam Ahmed has reported that the Holy Prophet said, “Allah Almighty says, “I swear by My honour that whoever of My servants drinks even a sip of wine, I shall make him drink as much puss as that and the one who gives it up for the fear of Me, I shall make him drink from “Haud-e-Quds” (heavenly body of water).”

Imaam Ahmed has also reported that the Holy Prophet said, “habitual drinker will appear in the Most Exalted Court of Allah Almighty on the Doomsday like an

idol-worshipper. May Allah protect. Alas! Western culture has also introduced women to the curse of wine.

SOME RELEVANT INJUNCTIONS.

Regulation: If a sane and mature Muslim who is neither dumb nor he has been forced to drink, drinks even a drop of raw wine prepared from grapes or any other type of wine and he gets intoxicated, "Hadd" (Islamic punishment for major offence) will be imposed on him.

[Durr-e-Mukhtaar, Raddul Muhtaar]

Regulation: Intoxication means the intoxicated one loses his self-control and talks wildly though he speaks some sensible words during the talk. ['Alamgeeree, Durr-e-Mukhtaar]

Regulation: Drinking will be proved by the evidence of two male witnesses and if the drinker himself deposes to have drunk then his deposition only once is enough to impose "Hadd" on him provided that he deposes in the state of his senses. If he deposes in the intoxicated state, it is not enough. -[Durr-e-Mukhtaar].

Regulation: Some people sat at a place with wine placed before them and their gathering looked like that of drinkers, "Hadd" would not be imposed on them but all would be punished though nobody saw them drinking. -[Raddul Muhtaar]. "Hadd" for drinking wine is 80 (eighty) lashes.
[Durr-e-Mukhtaar]

Regulation: Duress or force means one is sure or there is potent apprehension of being killed or maimed or seriously injured if one refuses to drink. -['Ammah Kutub].

Regulation: The injunctions which apply to one in the state of his senses will also apply if one is intoxicated, for example, he divorced his wife, the divorce would occur or

sold his merchandise/goods, the deal would stand. However, in some matters, the injunctions applicable in the state of senses do not apply in the intoxicated state. For instance, one blasphemed, he would not go renegade (Murtad) meaning his wife would not go out of his wedlock (Nikaah). –[Raddul Muhtaar etc].

Regulation: If one gets intoxicated by hemp or opium, “Hadd” would not be imposed on him but would be punished. And if he divorced his wife, the divorce would stand provided that he drank hemp or opium for intoxication and if he used as a cure then would not occur.

[Raddul Muhtaar]

Admonition!

If Islamic punishments for major offence (Hudood) are not awarded in any country, state or region on drinking wine, committing adultery, theft and on slandering a chaste woman or honourable man for adultery, the believers should excommunicate those who commit the sins/crimes on which Hudood are imposed. First, they should endeavour to make them understand, warn and persuade them to renounce the sin and beg Allah’s forgiveness for the transgression. If they abstain and mend their ways, well and good, otherwise all believers irrespective of man and woman should sever their ties with them as a last resort and also similarly treat those who support and favour them, for severance of relations is the only punishment for the transgressors in the country, state or region where there is no arrangement to enforce Islamic punishments (Hudood). “Wal Laahu ‘Alaa Kulli Shaie-in Qadeer” (and Allah has power over every thing).

Hadrat Ameerul Mu’meneen ‘Alee-yul Murtudaa (may Allah be pleased with him) said, “if a drop of wine falls in a well and then a minaret is built on that place, I shall not utter Azaan (call to prayer) from the minaret.”

And “if a drop of wine falls in a river and then the river goes dry and grass grows there, I shall not let my animals graze there.” “Sub-haan Al-Laah” (Glorified is Allah). So much abhorrence of a sin! It befits such prominent and devout servants of Allah, indeed. May Allah bless us with their traits. Aameen:

OF APOSTASY.

“Murtad” (apostate, renegade) is the person who being a Muslim commits infidelity whether he was Muslim and renounced Islaam later or he still recites Kalimah (the holy Code of Islaam) and claims to be a Muslim but denies any of the fundamentals of Islaam. In brief, he blasphemes without valid excuse or ridicules Islamic faith and considers the fundamentals or teachings of Islaam ridiculous. The religious scholars say that the one who blasphemes against Islaam even in joke and jest, will go infidel though he says that he did not intend to blaspheme in reality. There are some such acts that cause expulsion from Islamic fold and make one infidel if one commits like prostrating an idol or throwing a copy of the Holy Qur-aan on garbage or filthy place. Likewise, the one who commits such acts that are quite inimical to Islaam like prostrating an idol or Moon or Sun or insolence to any of the Prophets and Messengers of Allah or disrespecting the Holy Qur-aan or the holy Ka’bah or wearing “Zunnaar” (a sacred thread worn crosswise round the body by Hindus) or maintaining a long plait of hair in the centre of the head shaving all the hairs around it like Hindus or making “Qashqah” (painting the forehead making a particular mark thereon by Hindus) which are all the signs of infidelity, will be called infidel (Kaafir).

And basics of Islaam are the things which every believer knows that the Holy Prophet brought from Allah Almighty like belief in monotheism, Prophet-hood, paradise and hell, resurrection and Doomsday etc. or belief

in the finality of the Messenger-ship of Saieyidinaa Muhammad Mustafaa (may Allah shower His bounteous and choicest blessings & peace on him) and that no new prophet will succeed him in whatsoever way at all. In short, after embracing Islaam, denial of any of these beliefs is "Irtidaad" (apostasy) and one who commits it, is called "Murtad" (apostate, renegade). Apostasy is the worst form of infidelity (Kufr). The Glorious Qur-aan says for such people, "Fa-ulaaa-ika Habitat A'maaluhum Fid Duniyaa wal-Aakhirah" (and these are the very people whose works went waste in this world and the world hereafter).

Works' going waste is that the wretched apostate will find himself deprived of the rewards of all his worships and virtuous deeds in the world hereafter and in this world his Nikaah (marriage) with Muslim woman will dissolve nor he will inherit any thing from the property of his Muslim blood relations. And in an Islamic state such a disloyal, insurgent and traitor forfeits the right even to life. If he repents of infidelity and renews his Islamic faith, well and good, otherwise he should be killed. –[Durr-e-Mukhtaar, 'Alamgeeree etc]. The Chief of all creation of Allah (may Allah's choicest blessings & peace be upon him) said, "whoever abandons his religion (meaning the believer who renounces Islaam) should be put to the sword". –[Bukhaaree].

Imaam Bukhaaree has reported on the authority of Abu Hurerah (may Allah be pleased with him) that the Holy Prophet said, "sometimes a servant of Allah speaks such a word that pleases Him and he does not care (meaning he considers it a nominal thing) and Allah Almighty raises him many degrees due to that word. And sometimes he speaks such a word that displeases Him and he does not care and falls into hell. There is in another tradition that he falls (into hell) much deeper than the space between the East and the West. May Allah protect us.

An essential admonition!

No sin is worse than infidelity (Kufr) and polytheism (Shirk) and that too apostasy which is far worse than the real infidelity that will be evident from its injunctions. Believers must keep seeking refuge with Allah from it because Satan is lying in ambush to attack their Islamic faith. There is in a prophetic saying that Satan flows in human body like bloodstream. One should never rely on one's strength and deeds but on Allah alone and pray to Him for the protection of Eimaan (Islamic faith), for, He controls the heart (Qalb) and Qalb is called Qalb because it keeps vacillating. Steadfastness to Eimaan is by His grace in Whose Divine Hand the heart is.

The believers have been emphasised upon in a Hadees to shun polytheism, as it is much more secret than the movement of an ant. A supplication (Du'aa) has been explained in a prophetic saying (Hadees) to protect against it. Its recitation every day thrice will save the believer from polytheism (Shirk). The Du'aa is: "Al-Laahumma Inneee A'oozubika Min An Ushrika Bika Shaie-aoon wa-Anaa A'lamu Wastaghfiruka Limaa Laaa A'lamu Innaka Anta 'Allamul Ghuyoob".

SOME REGULATIONS CONCERNING APOSTASY.

Regulation: If a woman or an immature boy or girl, but is sensible, turned apostate, would not be killed but imprisoned – so much so that he/she repented and renewed his/her Islamic faith. And if a woman became apostate, and then renewed her Islamic faith, the "Fatwaa" (religious edict) in this case is that she would be forced to renew her Nikaah with her husband. She can not marry other man.

[Durr-e-Mukhtaar, 'Alamgeeree]

Regulation: Repentance of an apostate is accepted if he/she repents and renounces apostasy and renews his/her

Islamic faith. But repentance of some apostates is not accepted, for example, the apostate who committed insolence against any of Allah's Prophets. Acceptance of repentance means the apostate whose repentance is accepted, the Muslim ruler will not order his/her killing.

[Raddul Muhtaar]

Regulation: Nikaah (marriage contract) of an apostate is, by the consensus of all religious scholars, invalid. He can not marry any woman irrespective of Muslim, infidel and renegade woman. –[‘Alamgeeree].

Regulation: Animal slaughtered by an apostate is like carrion (meaning its flesh is unlawful for Muslims) even though he recited “Bismil Laah” while slaughtering the animal. Apostate can not be a witness in any matter and heir to anybody. Likewise, he will lose his all property, wealth by committing apostasy meaning he will lose ownership of all his property and wealth after apostasy and nobody would inherit what he earned during apostasy. However, if one divorced his wife and one's wife was still in ‘Eddat, he turned apostate and was killed in this state then his wife would be his heir.

[Durr-e-Mukhtaar, Raddul Muhtaar, Hidaayah etc]

Regulation: If a Muslim adopted a false religion like Christianity or Judaism, he/she would be considered Muslim again only when he/she expresses his/her disgust and abhorrence of the false religion and renews his/her Islamic faith. If he/she denied any of the fundamentals of Islaam then he/she would be required to renew his/her belief in the fundamental that he/she denied. On mere recitation of “Kalima-e-Shahaadat” (Islamic Code of Evidence), he/she will not be declared Muslim because he/she had not denied the Kalima-e-Shahaadat apparently. For instance, he/she denied the obligatory nature of Salaat, Namaaz (prayer) or fast or denied the unlawfulness of wine

and pork, he/she would be required to reaffirm his/her belief in that particular thing to be a Muslim again otherwise his/her renewal of Islamic faith will not be acceptable. Or he/she became apostate for blaspheming against Allah Almighty or His Messenger, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him), he/she would be required to repent specifically of it and renew his/her Islamic faith to be a Muslim again. –[Durr-e-Mukhtaar, Raddul Muhtaar].

An important advice!

Imprisoning an apostate and killing him on refusal of renewing his Islamic faith is the exclusive domain of Muslim ruler. The primary objective of doing so is that if such snooty remains alive and is not taken to task, different mischiefs and evils will grow disrupting the Islamic social system. Therefore, it is prudent to kill such wicked person to nip evil in the bud. Now there is no Islamic government to effectively check and curb such incidents. What rot one wants to talk, does without any fear of action. With the result conflicts and quarrels among Muslims are the common sights. New religions, beliefs, sects and groups are rearing their ugly heads. Members of one community even one family are at loggerheads with one another over cults and creeds.

The best way which the Holy Qur-aan and prophetic sayings have told the believers to guard themselves against the schism and to gain Allah's and His Messenger's pleasure and success and salvation in this world and the world hereafter is that they should sever every kind of relation and connection with such wretched people as if they are no more living. –[Bahaar-e-Shari'at].

CLARIFICATION OF SOME MISUNDERSTANDINGS

The enemies of Islaam who themselves deny the fundamentals of Islaam concoct their own explanation of the commands of Allah and His Messenger (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) to blot out the stigma of certain infidelity from their faces and try to trap Muslims in their cunning stratagems. The masses particularly women fall prey to their verbosity and tricks and thus stray way from Islaam. May Allah Almighty keep us steadfast to Islamic faith and protect us from the ruses of the so-called Kalimah-recitors. –Aameen.

These enemies of Islaam adduce a few subterfuges to deceive the believers and interpolate the religion of Allah, the One and the Wrathful.

Subterfuge No.1: Islaam is the name of reciting Kalimah (holy Code of Islaam). There is in a prophetic saying that whoever recited, "Laaa Ilaaha Illal Laah" (there is no god but Allah alone) would be entered into paradise. Then how can one become infidel (Kaafir) by one's word or action? Beware, O' believers! The sum and substance of this accursed subterfuge is that Islaam is the name of mere mugging up or repeating the Kalimah like a parrot. Reciting Kalimah-e-Islaam amounts to becoming son of God that a son of the man may do whatever nasty work he likes to but can not lose his biological relation with his father. Likewise, whoever uttered, "Laaa Ilaaha Illal Laah" would remain Muslim even though he calls Allah a liar, abuses His Messenger, denies the Glorious Qur-aan, ridicules Islaam and describes Islaam and Kufr (infidelity) the same thing.

The Holy Qur-aan itself has rebutted this subterfuge at places. The hypocrites would reiterate and swear that they were Muslim and would recite Kalimah-e-Islaam

repeatedly but their claims and oaths of being Muslim availed them nothing and Allah, the One and the Wrathful, evidenced that they were confirmed liar. So, fabricating the meaning of the prophetic saying is tantamount to denying the Glorious Qur-aan.

Yes, whoever recites Kalimah and claims to be Muslim, will be considered Muslim until he speaks such a word or does such a work that is opposed to Islaam. After blaspheming against Islaam in one way or the other, mere recitation of Kalimah will not avail him at all.

For instance, every believer knows well that reverence for the Holy Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) is vital to Eimaan, salvation and acceptance of deeds. And the verdict of the Holy Qur-aan in this respect is that the one who commits insolence to the Holy Prophet goes infidel regardless of one's virtuous deeds and profuse recitation of Kalimah, for, uttering an insulting word for the Prophet is "Kufr" (infidelity) and the utterer may claim to be a Muslim hundreds of thousands times and recites Kalimah millions of time, becomes infidel and goes out of the fold of Islamic community. Allah Almighty says, "Laa Ta'tazeroo Qad Kafartum Ba'da Eimaanikum" (make no excuse, you have gone infidel after becoming Muslim).

Subterfuge No.2: The creed of Imaam-e-A'zam Abu Haneefah (may Allah be pleased with him) is that we do not call any of those who offer prayer facing the direction of Qiblah infidel". And there is in a prophetic saying that "the one who offers prayers like us and face the direction of our Qiblah and eats flesh of the animal slaughtered by us, is Muslim".

O' believers! In this sordid subterfuge these people describe the Islamic faith as "mere facing the direction of the Qiblah" departing from their earlier stand of "mere repetition of Kalimah" meaning whoever offers prayer facing the direction of the Qiblah is Muslim. No matter if

he calls Allah liar and speaks swearwords against the Holy Prophet. Nothing can strip him of his faith.

The Holy Qur-aan has categorically declared that believing in the fundamentals of Islaam is the real faith. Facing the direction of the Qiblah in prayer without believing in them will avail one nothing. The Qur-aan says, “Laiesal Birra An Tuwalloo Wujoohakum Qibalal Mashriqi wal-Maghribi.....” (righteousness is not that that you turn your face towards the East or West but the real virtue is that that one has faith in Allah, Last Day, Angels and the Book and the Prophets.....).

And the Holy Qur-aan at a place made the mention of offering prayer by hypocrite and then termed them as infidel. Would they not offer prayer facing the direction of the Qiblah? They used to offer prayer under the leadership of the soul of Qiblah, Islaam and faith and the Chief of the creations of Allah, Saieyidinaa Muhammad Mustafaa (may Allah’s choicest blessings & peace be upon him) facing the direction of the Qiblah let alone the Qiblah. The Glorious Qur-aan itself has described the people of the same species as leader of infidelity and ringleader of infidels and the reason adduced for it is that in spite of offering prayers and observing fasts, they jeer Islamic faith and make mockery of Quranic verses. “Faqaateloo A-immatal Kufr.....” (then fight the leaders of infidelity. Undoubtedly, their oaths are nothing. Haply they may desist).

The fact of the matter is that according to the phraseology of the right-guided scholars the “Ahle Qiblah” (the people who face the direction of the Qiblah in prayer) are those who believe in all the fundamentals of Islaam. If any of the “Ahle Qiblah” denies any of them, he is, by the consensus of all religious scholars, sure infidel-apostate – so much so that whoever does not consider such accursed person infidel is himself an infidel.

Just reflect what bullshit the Raafzees (Shi’ite) talk that Allah Almighty had sent Archangel Gabriel to Hadrat ‘Alee (may Allah be pleased with him) but the Gabriel

delivered "Vahee" (Divine revelation) to Muhammad (may Allah's choicest blessings & peace be upon him) by mistake and some even describe Hadrat 'Alee as God. Can they be called Muslim?

Likewise, whoever claims to be a Muslim and being a Kalimah-recitor calumniates or denigrates the greatness of the Holy Prophet in any way, turns infidel and goes out of the Muslim community. Neither his recitation, repetition of Kalimah nor worship facing the direction of the Qiblah are accepted with his insolence to the Holy Prophet.

If one uses his common sense can himself understand that mere facing the direction of Qiblah in worship is nothing. Can one who offers prayer five times a day facing the direction of the Qiblah and prostrates before an idol only once, be a Muslim to any sane? Blaspheming against the Holy Prophet is much worse than prostrating before an idol though both the acts are equal in infidelity. Advising Muslims not to call anybody infidel after committing open infidelity is nothing but to stop others from one's condemnation and amounts to inventing a new religion. None can dare committing such infidelity but faithless.

Subterfuge No.3: There is written in Islamic Law (Fiqah) that the one who possesses 99 evils of infidelity and only one trait of Islaam should not be called Kaafir (infidel).

Beware, O' Muslims! This sinister subterfuge is the worst and weakest of all subterfuges. The sum and substance of it is that the one who utters Azaan (call to prayer) or offers two Rak'at prayer once in a day and then worships an idol, blows conch-shell, rings bell in temple 99 times and adopts infidelity, is Muslim because he has one quality of Islaam in him coupled with 99 vices of infidelity. This is enough for being a Muslim!

Even a negligent can not regard him Muslim what to speak of a believer who enjoys the protection of Allah and His Messenger. Under this analogy all infidels,

polytheists, Christians, Jews etc. will, barring atheists who do not acknowledge the existence of Allah, be called Muslims, for, they believe in Allah though deny other things of Islaam and belief in Allah is the overriding article of faith in Islaam. And Jews and Christians who also believe in many words of Allah, thousands of Prophets, Doomsday, Resurrection, Reckoning, reward, torment, paradise, hell etc. in addition to belief in Allah will be held better believers.

This is not the belief of Muslims at all. It is an utter infidelity to which the Glorious Qur-aan is witness.

Suppose, a Kalaam (speech) of Allah comprises 1000 words; believing in all the words is Islamic conviction. If one acknowledges 999 but denies only one, he is, according to the verdict of the Qur-aan, not Muslim by believing in 999 words but is infidel by denying only one word. He will face disgrace in this world and terrible torment in the world hereafter. "Afato-menoona Biba'dil Kitaabi wa-Takfroona Biba'd" (then do you believe in some commandments and deny some others).

The Muslim jurists (Fuqahaa) have never said so on any occasion but these people have imputed it falsely to them. They have, following in the footsteps of Jews, tampered with the facts. It is the consensus of all religious scholars that the one who has 999 goodnesses of Islaam in him but only one evil of infidelity is sure infidel.

If only one drop of urine falls into 99 drops of rose water, all will become urine. But these goofy say, "pour a drop of rose water in 99 drops of urine, all will become pure. Nobody even of an average intelligence can speak such nonsense what to talk of Muslim jurists. The Muslim jurists (Fuqahaa) have opined that if a Muslim speaks such an ambiguous word that contains 99 aspects of infidelity and one of Islaam, he will not be called infidel until it is established that he meant by it infidelity in reality, for example, he himself confesses to have spoken the word with the intention of infidelity. In such case, our

interpretation and elucidation of his word will avail him nothing and he will be taken as infidel.

This is the pure and transparent teaching of Islaam versus the impure tommyrot. "Walaa Haula Walaa Quwwata Illaa bil-Laahil 'Ali-yil 'Azeem" (there is no power which can save (us) from committing sins and enable (us) to do good, but it emanates from Allah, the Most High, the Most Excellent).

Subterfuge No.4: We do not call even an infidel as infidel because we do not know whether he will die in the state of infidelity or not.

O' believers! This subterfuge of the enemies of Islaam is also quite opposed to the Quranic command. The Holy Qur-aan says, "Qul Yaaa Aieyuhal Kaaferoon". Here the Glorious Qur-aan addresses the Holy Prophet, the light personified (may Allah's choicest blessings & peace be upon him), O' My beloved! You call the infidels saying "O' infidels" meaning calling infidels as infidel is the demand and command of the Shari'ah. An infidel will be called infidel till such time he remains infidel and when he embraces Islaam by the grace of Allah Almighty, he will be called Muslim. A Muslim will be called Muslim till such time he remains Muslim. If, God forbid, he denies any of the fundamentals of Islaam, he will turn infidel and be called infidel and apostate not Muslim.

And the pretext that whether he will die in the state of infidelity or not is like one who says do not call a Muslim as Muslim, he may, God forbid, abandon Islaam any time. We do not know whether he will die in the state of Islamic faith or not.

Meaning one should not call grape juice as grape juice because it may turn wine any time; wine as wine because it may turn vinegar any time and pig as pig and donkey as donkey because they may fall into a salt mine and turn salt any time and even do not call one's wife as wife because she may divorce her any time and she

becomes a strange woman for him. “Walaah Haula walaah Quwwata Illaa bil-Laahil ‘Ali-yil ‘Azeem”.

O’ believers! The fact is that calling a Muslim as Muslim and an infidel as infidel is one of the requirements of Islaam though it can not be said with certainty for any particular person whether he, she died in the state of Islamic faith or God forbid, infidelity until proved from Shar’ee arguments. But it does not mean that one doubts the infidelity of a sure infidel or who committed sure and open infidelity, for, doubting the infidelity of the sure infidel also renders the doubter infidel. Injunctions of the Shari’ah apply to what one is or does overtly and the matter of “state of one’s death” is a covert one which belongs to the Doomsday. It may be understood in this way that if an infidel, for instance, Jew or Christian or idol worshipper died, we can not say with certainty whether he died in the state of infidelity or not but the command of Allah and His Messenger to us is that he should be considered infidel and dealt with accordingly in his life and after his death like relation with him, marriage and funeral rites. If he committed infidelity, it is obligatory on us to consider him infidel and leave the matter of his state of death to Allah just as we are required to consider a Muslim as Muslim until any of his words and deeds is proved repugnant to Islaam though we do not know whether he died in the state of Islamic faith or not. The state of man’s death is known to Allah and to His Messenger by His grace. The Shari’ah has distinguished Muslim from infidel. If Muslims do not consider an infidel as infidel then they will treat them like Muslims whereas many affairs of and injunctions in regard to infidels are quite different from those of Muslims. For example, the believers are required not to offer their funeral prayer, seek Allah’s forgiveness for them, bury them like Muslim, marry off their daughters to them and wage “Jehaad” (holy war) against them etc.

[Hissaamul Haramaien, Bahaar-e-Shari’at etc]

Admonition! Some ignoramuses say, “we do not call anybody infidel. It is the business of ‘Ulamaa (religious scholars). Let them speak on it”. Do not they know that the beliefs of the general masses are also the same which the religious scholars have imbibed from the Holy Qur-aan and prophetic sayings and told them? Or is there any separate Shari’ah for the masses? No, it is not so at all. Then why do not you follow the ‘Ulamaa. Moreover, the fact of the denial of any of the fundamentals of Islaam by anybody is not an exclusive knowledge which only the ‘Ulamaa possess. The masses who enjoy the company of or listen to ‘Ulamaa are also aware of it. What does this averting the matter mean? In this age, some people say, “repeat Allah, Allah as much time as you will spend in calling him infidel as it is a rewarding act”. The answer to this objection is that we do not say, “you repeat infidel, infidel”. But the objective of all the arguments and discussion is that consider him infidel and when asked, call him infidel pat and consider him sure infidel instead of covering his infidelity through your appeasement and expediency. – [Bahaar-e-Shari’at]. May Allah bless Muslims to accept and follow the truth. –Aameen.

ANOTHER ADVICE!

O’ believers, mothers, sisters and daughters! You do justice yourself for the sake of Allah and His Messenger without any bias and reservation that if some people speak ill of, calumniate and curse your respected elders like your spiritual guide or teacher or parents, forefathers or your brother or close friend unnecessarily, will you respect and like to see them? Will you sit silent by just saying, “Lakum Deenokum Wali-ya Deen” (to you, your religion; to me, my religion). Or will you acquiesce in merely saying that let them utter what they want to. They are to go to their graves and we to ours. No, absolutely not. If you have even nominal self-respect and humanity, if your hearts are illumined with the splendour of the Holy Prophet, if you

have a regard for the honour of your spiritual guides and religious scholars, your elders, forefathers and parents and if you have any regard for the love of your husbands, brothers and intimate friends then your blood will boil, you will fly into rage hearing such invectives and squalid language. If you can not do anything, you will at least sever ties with them and would not like even to glance at them.

Do justice for God's sake. Are the honour, love and excellences of the Holy Prophet, Saieyidinaa Muhammad Mustafaa (may Allah shower His bounteous blessings & peace on him), his revered wives, "Ahle Bait" (his noble posterity), glorious companions, the saints and religious scholars of his Shari'at, four pious Caliphs (Khulfaa-e-Raashedeen) particularly Saieyidinaa Siddeeq-e-Akbar and Saieyidinaa Faarooq-e-A'zam (may Allah be pleased with them) and of his posterity particularly the martyr of Karbalaa, Saieyidinaa Imaam Husain (may Allah be pleased with him) important and dear to you or of your forefathers, parents, brothers and husbands? Is the honour of the mother of believers, Hadrat 'Aieshaah Siddeeqah (may Allah be pleased with her) the witness to whose chastity is the Holy Qur-aan, dear to you or of your mother? We claim to be and call ourselves slaves and slave-girls of the Holy Prophet and Saieyidinaa Siddeeqe and Saieyidinaa Farooque (may Allah be pleased with them) and sons and daughters of "Ummul Mu'meneen" (revered mother of the believers). If we do not sever ties with those who denigrate and abuse them and call them usurper and rebel and do not treat them in the way as the enemies of Islaam are treated or as we treat our malevolent and other malefactors and rascals then will we deserve to be called their faithful slaves and slave-girls and their able and obedient sons and daughters? And will it befit us to speak of our attachment with and love for the great and illustrious personages? No, absolutely not, then the decision is that the farther one is from these chosen

servants of Allah the more one deserves scorn and rejection; not respect at all.

Snobbery, tommyrot and erroneous beliefs of Qaadi-yaanees, Raafzees (Shi'ite), Wahaabess, Chakraalvees, Nechrees and others of the same ilk are obvious from their books which you may refer to, your Islamic faith and sense of justice will themselves tell you that the people who have these beliefs are enemies or friends of Allah and His Messenger and their hearts are filled with the love for Islaam or with hate! Those who do not examine things justly, Allah, the One, the Wrathful, deals with them. The truth is more manifest than the Sun, but for those who are imbued with the true love of Allah and His Messenger.

This humble servant (author of the book) hopes that our mothers, sisters and daughters will always keep this statement in their minds and tell the others too and will also train their children on this pattern because what is taught to children in early age gets imprinted in their minds.

May Allah, the Beneficent, keep us steadfast in the path of rectitude and truth – Aameen.

SOME BLASPHEMOUS WORDS.

Slipshod speech, sometimes, renders the speaker guilty under Islamic Law. Sometimes people utter such words in joke or in comic vein or in anger that jeopardize their Eimaan (Islamic faith).

We point out some of blasphemous words here to acquaint women with them so that they abstain from uttering such words and also prevent the others. If they ever utter, they should repent and beg Allah's forgiveness for it from the core of their hearts. The modern civilization has created such foul-mouthed people. So, shun them as Satan and evil take no time to mislead man and get into the heart.

Regulation: The one who doubts his Eimaan meaning he is not sure of his being a believer or says, “I do not know that I am a believer or an infidel”. He is Kaafir (infidel). But if he means by this that he will die in the state of Islamic faith or not, he is not infidel. –[‘Alamgeeree].

The believer is required to fear Allah for his misdeeds and rely on Divine mercy and keep seeking His grace.

Regulation: If somebody does not fall sick or a very old man does not die and one says that Allah has forgotten him or one says to an impudent, “how can I tackle your impudence when Allah can not”. Saying so is blasphemy and thus infidelity. –[Khulaasatul Fatawaa].

Regulation: Some people say to an influential or rich or ruler to attract his attention that in the heavens is Allah and on earth are you (to help me out). This word is blasphemy and thus infidelity. –[Khaaniyah]. One should not speak such blasphemous words at all.

Regulation: One said to the other, “you do not fear Allah”. The other said in anger, “No” or said, “what can Allah do except for casting me into hell” or one said to the other, “fear Allah”. The other said, “where is Allah?” All these words are blasphemous ones. –[‘Alamgeeree].

Regulation: Poor lamented his poverty and difficulties saying, “O’ Allah! Such and such is Your servant whom You have given plentiful facilities of life and I am also Your servant but You have given me lot of sufferings. Is it Your justice?” Saying so is blasphemy and thus infidelity.

[‘Alamgeeree]

There is in a prophetic saying for such people, “Kaadal Faqru Aien-Yakoona Kufra” (poverty is next to infidelity) that when one commits such insolence and utters

such anti-Shari'ah words that are blasphemy then poverty itself is next to infidelity.

Regulation: Distorting the Beautiful Names of Allah is blasphemy. For example, one's name is 'Abdul Laah or 'Abdul Khaaliq or 'Abdul Rehmaan. If "a" or other letter is added at the end of the name while calling the man which appears disrespectful, it is blasphemy and thus infidelity.

[Bahrur Raa-iq]

Regulation: Disrespecting the Prophets or committing insolence to them or imputing any immoral or wanton act to them, for example, imputing Prophet Joseph [Hadrat Yousuf] (peace be upon him) to adultery is blasphemy and thus infidelity.

Regulation: Whoever calls or considers the wretched one who does not acknowledge the Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah shower His bounteous blessings & peace on him) as Last Prophet or accepts or considers anybody as Prophet during the lifetime of the Holy Prophet or after him or denies the belief of "Khatm-e-Nabuwat" (culmination of Prophet-hood in the Prophet of Islaam) in one way or the other (God forbid) as Messiah or Mehdee or Mujaddid (revivalist of Islamic teachings) or even an ordinary Muslim or even slightly doubts the infidelity of the false claimant or prophet-hood knowing his blasphemous piffle, is Kaafir (infidel) and totally out of Islamic fold. -['Ammah Kutub].

Regulation: Disrespecting or calumniating the thing, which belongs to the Holy Prophet, for example, speaks ill of the blessed hair (Mu-e-Mubaarak) or describes his cloth dirty or says his finger-nails were long, is blasphemy and thus infidelity. If one said, "the Holy Prophet relished "Kaddoo (gourd)" and some other remarked, "I do not like." He is, according to the opinion of religious scholars,

infidel. The fact is that if he likened his dislike to the Holy Prophet's like then he is an infidel. Likewise, if one said, "the Holy Prophet would lick his blessed fingers thrice after taking food" and some other remarked, "it is against decency". Saying so is blasphemy as per the opinion of the religious scholars and thus is infidelity.

Regulation: Insolence even slight to Archangel Gabriel and Michael or to any Angel is blasphemy and thus infidelity. Some ignoramuses call their enemy or wicked person "Malakal Maut" (the Angel of death) or Izrail. Saying so is blasphemy and almost infidelity. Such words should not be uttered at all.

Regulation: Calumniating or disrespecting or joking about any Quranic verse is infidelity. For example, on being dissuaded from shaving the beard, the shaved man refers to a Quranic verse, "Kallaa Saofa Ta'lamoona" and explains it in Urdu thus, "Kallaa Saaf Karo" (shave the beard). Doing so is not only interpolation and deliberate distortion of the true meaning of the Holy Qur-aan but also mockery of it. Both the things are infidelity.

Regulation: Whoever says that some parts or chapter or verses or words even a letter of the Holy Qur-aan has been removed or interpolated or changed, is sure infidel.

Regulation: One said to the other to offer prayer. The other said, "I offer but it avails me nothing" or said, "you offered but what good did it do you" or said, "what is the use of offering prayer. For whom should I offer? My parents have died". Or said, "I have offered too many. Now I am fed up". Or said, "offering and not offering are equal. So, what is the use of offering". In brief, uttering such words that suggest denial of the obligation of prayer or contempt of the prayer, is infidelity.

Regulation: One does not observe fast and says, “he/she who has no food will observe fast” or says, “Allah has provided us with plenty of food then why should we starve?” Or utters such words that suggest disrespect to or contempt of fast, is infidelity.

Regulation: One was told a command of the Shari’ah. He said, “we will not follow the Shari’ah but our family customs and practices” or said, “should we care for the Shari’ah or our customs”. Uttering such words is, according to the opinion of religious scholars, also infidelity.

Regulation: Two persons were quarrelling, one said, “Laa Haula Walaa Quwwata Illaa Bil-Laah” (there is no power which can save (us) from committing evil and enable (us) to do good, but it emanates from Allah). The other said, “what is the use of “Laa Haul” here”. Or said, “what should I do of “Laa Haul” or “Laa Haul” will not substitute for food”. Likewise, uttering such words for “Sub-haan Al-laah” (All glory due to Allah) or “Laaa Ilaaha Illal Laah” (there is no good but Allah alone), is infidelity.

Regulation: One being sick of protracted or serious illness said, (addressing Allah) “You have all powers, make me die as Muslim or infidel”. It is blasphemy and thus infidelity. Likewise, saying after having fed up with hardships and griefs, “You took my wealth, property, my children and this and that. Now what else will You do with me”. Such utterance is infidelity.

Regulation: Teaching and advising a Muslim, irrespective of man and woman, blasphemous words even though it may be in play and joke, is infidelity. Likewise, advising a woman to blaspheme thereby to get rid of her husband (of whom she is sick) is infidelity. The woman commits blasphemy or not but the adviser will go infidel.

Regulation: Observing “Holee” (Hindus festival celebrated by spilling dyes on one another) and “Deewaalee” (Hindus festival of illuminations) which are a worship of Hindus, is infidelity. Magnifying the festivals and fairs of infidels and polytheists by attending them like of “Raam Lelaa”, “Janam Ashtamee” and “Raam Nomee” etc. the Hindu deities, is infidelity. Likewise, purchasing things on their festival days as toys and sweets are sought on the eve of Deewaalee is infidelity, for, shopping on these days is nothing but celebration of Deewaalee. Likewise, purchasing things and giving them as gift or congratulating them on these occasions, if done with the intention of honouring their festival, is infidelity. –[Bahrur Raa-iq, Khaaniyah, ‘Alamgeeree, Bahaar-e-Shari’at etc].

O’ dear mothers, sisters, daughters and brothers listen attentively to what the Holy Qur-aan says and memorize it well, “Yaaa Aieyuhal Lazeena Aamanud-khuloo Fis-Silmi Kaaaffah, Walaa Tattabe’oo Khutuwaatish Shaietaan. Innahoo Lakum ‘Aduwwum Mubeen” (O’ believers! Enter into the fold of Islaam wholly and do not follow in the footsteps of Satan. Undoubtedly, he is your open enemy).

Meaning it is incumbent upon Muslim men and women to follow the commands and injunctions of Islaam in full and should fashion their lives according to Islamic injunctions – so much so that all their thoughts, words, actions, manners and efforts fully conform to the Islamic teachings, Islamic laws and Islamic constitution.

O’ dears! Islaam is not the name of only a few beliefs or worships or laws but it is a comprehensively complete and practical code of life encompassing every stratum of life. No belief and ideology of other religion can be grafted onto its comprehensive whole at all.

Mixing un-Islamic things with Islaam and adopting customs and manners of Jews and Christians and imposing the lifestyle of non-Muslims on our manners, speech and

Islamic system of life in the name of enlightenment is, indeed, following in the footsteps of devil.

May our Kind Creator bless us, you and all believers to accept and follow the truth and be our and your helper –Aameen.

OF “LUQTAH” (THE THING FOUND).

“Luqtah” is the thing which is found lying somewhere.

Regulation: If one found a thing lying somewhere and took it with the intention that one would search for its owner and return the thing to him/her then taking the thing is Mustahab (commendable act). And in case, one doubts one’s own intention about searching for the owner and handing over the thing to him/her then one should better not take the thing. And if one is almost sure of not returning the thing to its owner, it is unlawful for one to take it and taking for oneself is “Haraam” (un-Islamic, unlawful act) which is like taking the thing by force, i.e. usurpation. –[Durr-e-Mukhtaar].

Regulation: “Luqtah” that one took with oneself is a trust with him/her meaning if it is lost or destroyed, one will not indemnify the owner for it provided that he made some one a witness to it while taking it from the place it was lying and said to him that if anybody comes looking for it, refer him to me. And in case, one took the thing with oneself without making someone a witness then in case of loss or destruction of the thing, one will have to indemnify the owner for it. But if there was none around to be witness or one feared that making witness might endanger the thing meaning any cruel or robber might snatch it then there is no indemnity. –[Bahrur Raa-iq].

Regulation: The one who finds the thing is required to publicise or get publicised about the Luqtah in markets, thoroughfares and mosques till such time that one is sure that the owner of the thing will not be searching for it now. After the publicity time is over, it is optional for one to either save the thing with oneself to return it to its owner whenever he/she comes to him, her or is found or give it as alms to the poor. If the owner comes later and asks for his/her thing, one should hand over to him/her if one has. And in case, the thing has lost or destroyed, the owner can demand the damages. –[‘Alamgeeree].

Regulation: If a child found a thing lying somewhere and brought that to home, father or guardian of the child should publicise about it to find its owner. If the owner is not found, the child’s father or guardian can give the thing to the child as alms if the child is indigent, poor. And if the owner of the thing comes later and demands its handing over to him/her, the child’s father or guardian will have to indemnify. –[Bahrur Raa-iq].

Regulation: If the one who found the thing is oneself poor, can use the thing after the publicity period is over and in case, the one is solvent then one can give it to one’s poor relative who is not “Saahib-e-Nisaab” (one having enough money to pay Zakaat (poor-due) therefrom) like one’s parents, children etc. if they are mature. [Durr-e-Mukhtaar]

Regulation: If one claims that Luqtah (the thing found) is his/her, and also tells marks and signs which the Luqtah carries. The person who found it is required to hand over the thing to the claimant. However, the finder can, if wants to, seek a guarantor from the claimant. And in case, the finder refuses to return the thing then the claimant will have to prove his/her claim by a witness. –[Hidaayah].

SOME MORE REGULATIONS RELATING TO "LUQTAH".

Regulation: Dry dates are thrown towards guests in marriage ceremony. The dry dates fell into the skirt of one's garment and the other picked from there. This case has two positions: The one in whose skirt of garment the dry dates fell, if had spread his garment's skirt for catching them, it is unlawful for the other to pick the dry dates from one's skirt of garment otherwise is permissible. [Alamgeeree]

Regulation: Coins and currency notes are showered upon the bridegroom which children and others catch and pick if fall on the ground. The one, who has been given coins and notes to shower, should oneself shower. One can not give the money to the other for showering and it is also impermissible for the one to save some from the coins or notes for oneself or to pick any of them that fall on the ground for oneself. If one is given sugar or dry dates etc. for distributing among or showering upon guests, one can save some from them for oneself and can also give the things to other for distribution or showering and one can also catch or pick for oneself. -[Khaaniyah].

Regulation: Shoes often get changed in public meetings and mosques; use of such shoes is not lawful. Or somebody took away one's good pair of shoes and left his worn shoes and it also appears that the work is not inadvertent but intentional. In this condition, one can take the old pair of shoes and use it, for, it is a substitute for one's good shoes.
[Bahrur Raa-iq]

Regulation: One purchased a house and found money from its wall etc; if the seller of the house claims that it is his, give it to him otherwise it is Luqtah (the thing found).
[Raddul Muhtar]

Regulation: One has lost his any thing. He announced, publicised to give cash award to the person who would tell him whereabouts of the lost thing and someone provided him with the relevant information. If one wants to give him the cash award, one can. It is not “Ijaarah” (service against payment) under the Shari’ah nor will the injunction of Ijaarah apply to it. –[Bahrur Raa-iq].

Regulation: If one owes the others sum of money or rights but he does not know their whereabouts nor of their heirs (as generally happens in bribe deal that the corrupt receives bribe but does not know the giver’s whereabouts nor he cares for that), one should give the same amount of money from his wealth, property to the indigents as alms to save oneself from the accountability in the next world. And in case, one took somebody’s money or property by force and usurped that then he must also repent and beg Allah’s forgiveness for the sin. And if one owes a sum of money to someone and has no money to defray the debt and is also unable to get it waived by the creditor being unaware of his whereabouts then one should not only repent and seek forgiveness of Allah but also pray for the creditor. Hoped, the one will be exonerated by the grace of Allah.

[Durr-e-Mukhtaar etc.]

Regulation: If a thief gave someone a thing who also took that in his possession, he should hand over the thing to its owner if he knows otherwise give it to any indigent as alms. He should not return the thing to thief. [Bahrur Raa-iq]

Regulation: A stranger came to someone and died in his house. What is left of his property after meeting the expenses of his shrouding and burial etc. can not be used by the one in whose house the stranger died though he himself is an indigent because it is not Luqtah (the thing found).

[‘Alamgeeree]

Regulation: If the property (of the deceased) is five Dirhams and his heirs are untraceable then the one can use that if is indigent otherwise should give it to Masaakeen (deserving indigents). And in case the property is more than five Dirhams and his heirs are not traceable, it should be deposited with "Baitul Maal" (public exchequer). –[Durr-e-Mukhtaar]. And if there is no "Baitul Maal" then the one should consult his fellow Muslims and follow the consensus advice.

Regulation: If one placed a pot in the rain to collect rainwater, the other can not take that water without permission and in case the pot was placed without the intention of getting rainwater then the other can take that.

[‘Alamgeeree]

Regulation: A pair of wild pigeons laid eggs in one’s house. If the owner of the house shut the door to catch the bird but the other entered into and caught it, it is of the house’s owner not of the latter otherwise it would belong to whoever would catch the bird. –[‘Alamgeeree].

A BENEFICIAL POINT.

If one loses anything, should recite this Du’aa (supplication), "Yaa Jaami’an Naasi Li-yaumil Laaraieba Fee. Innal Laaha Laa Yukhliful Mi’aad. Ijma Baienee wa-Baiena Daaal-Latee". Speak the name of the thing in place of "Daaal-Latee". One will, by the grace of Allah, regain one’s lost thing. Imaam Nawavee (may Allah have mercy on him) said, "I myself have tried it. Lost thing is soon found".

The other way is that one should stand at a raised place facing the direction of Qiblah and recite "Faatehah" (recitation of Quranic chapters preceded and followed by Durood Shareef) and then convey its reward to the Holy Prophet as gift and then to Ahmad bin ‘Ulwaan and say, "Yaa Saieyidee Ahmadu yabna ‘Ulwaan Ruddy ‘Alaieya

Daaal-Latee wa-Illaa Naza'tuka Min Deewaanil Auliyaaa". By the grace of Allah, one will regain one's lost thing by his benediction. –[Bahaar-e-Shari'at]. Immediately after coming to know about the loss of one's thing, one should recite, "Innaa Lil-Laahi wa-Innaaa Ilaiehi Raaje'oon", if Allah and His Messenger will, one will find one's lost thing sooner or later.

OF MISSING PERSON.

“Mafqood” is the person who is missing and his, her whereabouts are also not known whether is alive or dead.

Regulation: Missing person (Mafqood) will be declared alive in his own right. So his wealth, property will not be distributed among his heirs. Nor can his wife remarry nor will his “Ijaarah” (contract) be annulled. [Durr-e-Mukhtaar]

Regulation: Payment of “Nafqah” (maintenance allowance) which the missing person owes his wife, children and parents will be made from his wealth meaning whatever his money, gold, silver is at home or deposited with someone as trust or somebody owes him money. However, his property, moveable or immovable, should not be sold for this purpose. –[‘Alamgeeree].

Regulation: “Mafqood” will be considered dead in respect of the rights the others owe him meaning he will not inherit legacy from any of his relatives dies during his missing period. Only those would get their share from the legacy who were alive at the time of death of the legator. Heirs of the Mafqood can not get his share from the legacy declaring him alive. –[Durr-e-Mukhtaar]. This is in the case that his whereabouts are still unknown since the day he went missing but if it ever came to know that he is alive then he will inherit from the legacy of his relative who died

before this incident but not from the legacy of who died later. –[Bahrur Raa-iq].

OF TRADE.

The Creator of the world Whose perfect divinity and Omnipotence is beyond human attainment, each and every scene and thing from the heavens down to the earth is spectacular of His Nature, animals, minerals, vegetables and all creations are manifestation of His divinity, graced the mankind with the honour of “most distinguished of all creations” and made them interdependent in their affairs meaning human being depends on his fellow beings because human needs are so multifarious that if one wants to meet all his needs by oneself, will simply fail and can not lead his life well. Therefore, the Supreme Sage (Hakeem-e-Mutlaq) divided the mankind in different groups and assigned them different fields of work so that human needs are met by one another. For instance, some cultivate land, some weave cloth and some do skilled work.

The cultivator needs cloth just as the cloth weaver needs grain. Neither the cultivator can live without the cloth nor can the weaver without grain. Thus the need arose to barter things in order that the mankind faces no difficulty in meeting their needs and thus the business transaction (Bai’) began.

Islaam is the complete religion encompassing every sector of life. It not only teaches the ways of worship but also delineates how to conduct life affairs so that Muslims do not have to refer to the others.

Earning livelihood in some cases is lawful and in the other unlawful as are worships lawful in some cases and in the other unlawful. Acquisition of living depends on distinguishing between the lawful and unlawful, adopting fair means and abstaining from unfair means, for, the Glorious Qur-aan has strictly forbidden to earn grub by illegitimate means.

The most common of the means of livelihood that people experience daily are buying and sale.

AN ESSENTIAL POINT!

Business is a good and nice occupation but most of businessmen indulge in lie and false oath. Therefore, the prophetic sayings that speak of business also strictly forbid lie and false oath. And it is no denying the fact that if businessman wants to have his business blessed, he should avoid the ills. Due to such dishonest activities of businessmen, "Bazaar" (markets) have been declared "worst place" on earth. Satan reaches market every morning with his banner. It is bad to visit market unnecessarily.

This Quranic verse, "Rijaalul Laa Tul-heehim Tijaaratoon walaa Baie'on 'An Zikril Laah" also indicates the fact that business and trade deflect from remembrance of Allah and interest (more than needed) in it makes businessmen and traders negligent of worships. Therefore, it is incumbent on businessmen and traders that they should not involve in business so much that it prevents them from the remembrance of Allah. There is in "Saheeh Bukhaaree Shareef" that companions of the Holy Prophet would do business but it did not deflect them from their duties to Allah. They would fulfil their duties fully well.

[Bahaar-e-Shari'at]

An exquisite supplication:

One should recite this Du'aa (supplication) when entering market, "Laaa Ilaaha Illal Laahu Wahdahoo Laa Shareekalahoo Lahul Mulku wala-hul Hamdu Yuhyee wa-yumeetu wa-huwa Haieyul Laa-yamootu Bi-yadi-hil Khaieru wa-huwa 'Alaa Kulli Shaie-in Qadeer".

The Holy Prophet said that Allah Almighty will grant 100,000 goodnesses, forgive 100,000 sins, raise 100,000 degrees and build a house in paradise for the one who recites this Du'aa when entering market.

[Tirmizee, Ibn Maajah]

VIRTUE OF LEGITIMATE EARNING.

The Holy Prophet said that Allah is Pure and likes purity. He commanded the believers what He commanded His Messengers. He said to His Messengers, "Yaaa Aieyu-har Rusulu Kuloo Minat Taiebaati wa'maloo Saaleha" (O, Messengers! Eat from pure things and do virtuous deeds). And said to the believers, "Yaaa Aieyu-hal Lazeena Aamanoo Kuloo Min Taiebaati Maa-Razaqnaakum" (O' believers! Eat from what pure things We have provided you) and then said that a man undertakes a long journey whose hair are dishevelled and the body full of dust (meaning he is in such state that whatever Du'aa he makes, will be answered). He raises his hands towards the heavens and says, Yaa Rabb, Yaa Rabb (O' my Lord, O' my Creator) meaning makes Du'aa but his condition is that his food and drink are illegitimate, his cloths are illegitimate and his living is illegitimate. How can his Du'aa be accepted? Meaning if one wants his Du'aa to be answered, one should earn his living by fair means because without it the means of the acceptance of Du'aa are of no use.

The Holy Prophet said that the purest earning is of the traders who do not speak lie in dealings, do not misappropriate the trust if deposited with them, do not go back on their words, do not pick holes in the things they buy and do not exaggerate the quality of the things they sell and do not procrastinate in paying off debt if they owe and do not press the debtor who owe them sum of money.

[Baheeqee Sho'ibul Eimaan]

ALLIED REGULATIONS.

Regulation: According to terminology of the Shari'ah, Bai' means exchange of goods for other goods by two individuals in a specific way.

Bai' (trade) is sometimes done by word and sometimes by action. If done by word, its elements are

“Eijaab-o-Qabool” (proposal and consent), for instance, one said, “I sold”, he said, “I bought”. And if done by action, its elements are taking up the possession and handing over of the thing, which is substitute for “Eijaab-o-Qabool”. For example, some traders place the bundles of vegetables in or outside their shops and let it know that the price of each bundle is one or two coins. Buyers visit the shop, put the requisite amount of coins and pick one bundle. The parties do not negotiate but their actions are considered as substitute of Eijaab-o-Qabool. This type of trade (Bai’) is called “Ta’aatee” under the Shari’ah.

[‘Ammah Kutub]

Regulation: It is not necessary for Bai’ that the words “sale and purchase” are spoken. If the object of sale and purchase is served by other words, the Bai’ will be in order. For instance, buyer asks the seller about the price of something. He said, “ten rupees”. The buyer said, “what, ten rupees! Give me it at Rs. eight”. The trader said, “take it”. The Bai’ is done. –[‘Alamgeeree].

Regulation: Bai’ (buying & sale) of the thing not available and is also unlikely to be available, can not be done. For example, Bai’ of the milk in udder is unlawful because there may be no milk in udder. –[‘Ammah Kutub].

Regulation: Price of the thing, which is sold or bought, should be clear-cut so that there is no argument, altercation between the seller and buyer. If the price or deal is vague which may cause altercation, the Bai’ will not be in order. For instance, the trader sold a goat from the flock but it is not known which one or said, “I sold this thing to you at reasonable price” or buyer said, “I bought such and such thing in exchange for what is hidden in my fist” and the seller is unaware of what thing is in his hand. Such Bai’ will not be right. –[‘Ammah Kutub].

Regulation: One said to the other, take this thing and think about it today. If you like it, its price is Rs.1000/-. The other took it away. The Bai' would be in order. [Khaaniyah]

Regulation: Things are got obtained from shopkeepers and used and then price is paid. Doing so is permissible.

[Durr-e-Mukhtaar]

Regulation: Both the seller (Baa-i') and buyer (Mushtaree) got right not to make final deal but set a condition that if the deal or thing is not liked, the deal will stand cancelled. This is called "Kheyaar-e-Shart" (optional buying & sale) which both the parties need because sometimes the seller sells his thing at low price or buyer buys at high price due to his simplicity or he has no experience to check the quality and needs consultation with others to form correct opinion and if does not buy this time, the thing may be sold to the other or the seller apprehends to lose customer. In such case, the Shari'ah has provided a chance to both the seller and buyer for consideration. If the deal or thing is not liked, the Bai' can be cancelled on the basis of the condition set at the outset. –[Bahaar-e-Shari'at].

Regulation: The maximum period of "Kheyaar" is three days. Its period can be shortened but can not be prolonged. If the thing is perishable and condition of Kheyaar was set for three days then the buyer will be asked to either cancel the Bai' or uphold it. And if one bought a perishable thing without Kheyaar and went away and disappeared without paying the price and taking the thing in one's possession, the seller can sell it to the other and it is lawful for the second buyer to buy it even though he knows about the earlier deal. –[Durr-e-Mukhtaar, Raddul Muhtaar etc].

Regulation: If there is no mention of Kheyaar's period or one just said, "I got right to Kheyaar" or period is unspecific, for example, I got a right over this thing for a

few days or I got a right for good. In all the cases, the Kheyaar (optional buying & sale) will be invalid.

[‘Alamgeeree]

OPTION TO ANNUL OR UPHOLD DEAL ON SEEING THE THING.

Sometimes one buys a thing without seeing and checking it and on seeing it one dislikes it. In such case, the Shari’ah has granted an option to the buyer to cancel the Bai’ (deal) if he does not like to buy the thing on seeing it. This option is called “Kheyaar-e-Royat” (option to annul or uphold the deal after seeing the thing).

Regulation: If the seller sold such thing which he did not see, for example, he inherited a thing which he did not see but sold, the Bai’ would be right but he got no right to cancel the deal after seeing the thing.- [Durr-e-Ghurer].

Regulation: The Shari’ah has fixed no time limit for “Kheyaar-e-Royat” that after expiry of the time, the Kheyaar will be over but the Kheyaar depends on seeing the thing whenever one sees it. And the right to annulling the Kheyaar rests with one until one consents clearly or in other way.

Regulation: If one bought a thing without seeing it, one can annul the Bai’ (deal) even before seeing the thing because this Bai’ is not the responsibility of the buyer.

[Durr-e-Mukhtaar]

Regulation: If buyer took the purchased thing in his possession and also expressed his consent after seeing it or used it in such way that forfeits his right to annulment of the deal then in all the cases the buyer would forfeit his right to “Kheyaar-e-Royat”. Now he can not annul the Bai’.

[‘Alamgeeree, Durr-e-Mukhtaar]

Regulation: Shopping and sale done by a blind are lawful. He has no right to Kheyaar in sale but has in buying things. Examining thing by feeling by the blind also falls within the category of seeing thing. If the blind examined the thing by feeling and chose then the right to Kheyaar would stand cancelled. The eatable thing is checked by tasting a small quantity of it and smell-able thing is checked by smell and the thing which can neither be checked by tasting nor by smell nor by feeling then qualities of the thing will have to be explained. If the thing has the same qualities what have been told to buyer then he can not annul the Bai' otherwise can. Blind buyer can also depute somebody to take possession of or do shopping on his behalf. Examination of the thing by his attorney will be his own action. And if blind buys something for himself or for other, for example, someone deputed the blind to purchase such and such thing for him and he bought then in both the cases the blind will have a right to Kheyaar. –[‘Alamgeeree etc].

Regulation: A determined thing was exchanged for the other determined thing, for example, a book was bartered for cloth. In this instance, both the seller and buyer got a right to Kheyaar-e-Royat (option to annul or uphold the deal after seeing the thing) because both the parties are also buyer. –[Durr-e-Mukhtaar, Bahaar-e-Shari'at].

RETURNING THE PURCHASED THING ON FINDING DEFECT.

Defect on which basis the purchased thing can be returned to the seller is, according to terminology of the Shari'ah, the one which lowers the price of the thing in the eyes of traders.

If thing is defective, it is incumbent on seller to tell the buyer its defect. Hiding the defect is a major sin. The Holy Prophet said that the one who sold defective thing without disclosing it to the buyer, would incur perpetual

displeasure of Allah or said that the Angels would keep cursing him forever. –[Ibn Maajah]. There is in another prophetic saying that one Muslim is brother of the other Muslim when he sells a defective thing to his Muslim brother, it is not lawful for him to sell the thing without explaining the defect to the Muslim brother. –[Imaam Ahmed, Ibn Maajah]. Likewise, disclosing the defect of the thing bartered for the other thing to the buyer is Waajib (essential act). If exchanged or sold without disclosing the defect, the thing can be returned on knowing the defect. This is called, “Kheyaar-e-‘Eb” (returning the purchased thing on finding defect therein).

It is not necessary for Kheyaar-e-‘Eb that seller says he will change the thing if any defect is found in that. He commits it or not, the buyer has got right to return the thing on knowing any defect in it. So, if the buyer did not come to know its defect before nor at the time of purchase irrespective of little and big defect, the buyer got a right to Kheyaar-e-‘Eb. If he wants to buy it at full price, he can or wants to return, he can. It is not permissible for him not to return the thing and slash its price. –[‘Alamgeeree]. However, it is no matter if the seller himself reduces the price.

Regulation: If buyer knew that the thing he was buying or taking into possession was defective and even then he bought the thing or took into his possession, he would lose the right to Kheyaar-e-‘Eb. Likewise, if the seller told the buyer that he was not responsible for any defect in the thing the buyer was purchasing and even then he bought, he would lose the right to Kheyaar-e-‘Eb. –[‘Alamgeeree etc].

Regulation: One bought a thing with “Ghaban-e-Faahash”. It has two positions. Did the seller sustain him loss by deception or not? If he did, one can return the thing otherwise not.

Ghaban-e-Faahash means the thing which is so much chipped or cracked or broken that one can not assess its correct value. For example, one bought a chipped or cracked or broken thing at Rs.10/-. One assesses its price at Rs.5, the other Rs.6 and some other Rs.7. This is Ghaban-e-Faahash and if one assesses its price at Rs.8, the other Rs.9 and some other Rs.10/-. This is "Ghaban-e-Yaseer" (a little loss). There are three cases of deception: Sometimes seller deceives the buyer by selling five rupees' thing at Rs.10/- and sometimes buyer deceives the seller by purchasing ten rupees' thing at Rs.5/- and sometimes does the commission agent. In all the three cases, the one who has been deceived through Ghaban-e-Faahash can return the thing. And in case, a stranger deceived one by exaggerating the value of the thing he was selling and one fell for it, one can not return the thing now. –[Durr-e-Mukhtaar, Raddul Muhtaar].

Regulation: One bought a pair of socks or shoes but it does not fit his/her feet, one can return it even though one did not say that one would return if it did not fit him/her at the time of purchase, for, one pair of socks or shoes is generally bought for one's use. But in case, one bought a pair of shoes which was tight-fit at the time of purchase and the seller advised him/her to wear, it would loosen itself. He/she wore it for a day but it did not loosen to fit him/her. Now one can not return it to the seller. –[‘Alamgeeree].

Regulation: One bought an egg and on breaking found it rotten, one would claim full amount of price from the seller because the thing was useless. One bought melon, watermelon, cucumber etc. and on cutting found it rotten or bought almonds, walnut and on breaking found it rotten but despite its rottenness animals can eat it then one can not return it to the seller but can claim for the loss. And if the seller is ready to take the thing back in the same condition, one should return it, one can not claim for the loss and if one just tasted the thing not ate then can claim for the loss.

And if one on cutting or breaking found the thing quite useless, for example, cucumber is bitter or almond, walnut has no kernel or melon or watermelon is rotten then one can claim full amount of price from the seller because it is no Bai' (saleable thing). –[Durr-e-Mukhtaar etc].

CANCELLED DEAL & DEFECTIVE DEAL.

The deal which lacks any of the prerequisites of business, trade or the thing to be sold is not saleable is called "Bai' Baatil" (cancelled deal) under the Shari'ah meaning such deal that is quite unreliable in the eyes of the Shari'ah is as if no deal was struck, neither anything was sold nor bought. The example for the first case is that a deranged or minor boy proposed and consented (a deal). His proposal and consent are not reliable under the Shari'ah. And instance for the other case is that the thing to be sold is not saleable such as carrion or blood or wine. These things are not saleable. And if there is no wrong with any of the prerequisites of business or with the thing to be sold but some other fault is there then this is called "Bai' Faasid" (defective deal). For example, deal was struck that wine would be given as money or such condition was imposed that is opposed to the prerequisites of business, trade or the Shari'ah does not allow this condition or has not been in the practice of pious believers, for instance, one bought cloth and set condition that the seller will cut the cloth according to the size and sew that. –[Alamgeeree]. This is a "Bai' Faasid".

Regulation: Injunction to the effect of "Bai' Baatil" (cancelled deal) is that even if buyer takes possession of the thing, he will not become its owner. The thing will remain the property of the seller and possession of the buyer will be like that of a trust. Hence, it is unlawful for the buyer to eat or drink from it or use it in any way for himself. The

buyer is required to return the thing to the seller and take back its price money. –[‘Alamgeeree].

Regulation: Injunction to the effect of “Bai’ Faasid” (defective deal) is that if buyer took possession of the thing with the consent of the seller, he would become owner of the things. But this possession is “Khabees” (impure thing) because the thing which is obtained through “Bai’ Faasid” is required to be returned to the seller and its use is impermissible for the buyer. Therefore, it is unlawful for him to eat from it, if is eatable thing and to wear it if is wearable thing. Yes, if he sold it, the price money would be his because though the possession is “Khabees” yet he is after all owner of the thing. Both the seller and buyer are required to annul “Bai’ Faasid” and if buyer did not take in his possession the thing in the case of “Bai’ Faasid”, he would not be its owner nor the injunction of property would apply to him. –[Durr-e-Mukhtaar etc].

Regulation: If buyer took thing into his possession without the consent of seller in the case of “Bai’ Faasid” neither his possession would be valid nor he would become owner of the thing nor he can use it. –[‘Alamgeeree].

Regulation: Buyer after having taken thing into his possession, in the case of Bai’ Faasid, sold the thing to any person other than the seller or gave him possession of the thing by giving him it as a gift or if it was grain, mixed it in other grain or got it ground or if it was an animal, he slaughtered it or he died making a will or gave it as charity. In brief, if the thing went out of the possession of the buyer in whatever way, the Bai’ Faasid would stand implemented and now it can not be annulled. –[Durr-e-Mukhtaar etc].

Regulation: If any of the seller and buyer died, the injunction of annulment (in the case of Baie’ Baatil and

Baie' Faasid) would stand. His heir who is his substitute should annul it. –[Durr-e-Mukhtaar].

SOME CASES OF DEFECTIVE AND CANCELLED DEALS.

Regulation: There was no mention of price in Bai' (deal) meaning the seller said to the buyer, 'give me price as per market rates'. This deal is Faasid (defective). If said, 'it is price-free' then the deal is Baatil (cancelled) because Bai' (business, trade) is not done without price. [Durr-e-Mukhtaar]

Regulation: Giving ponds, lakes on contract for fishing as many farmers do, is unlawful. –[Durr-e-Mukhtaar].

Regulation: Bai' (trade) of the milk, that is yet in udders, is unlawful. Likewise, Bai' of the wool of ram or sheep which has not yet been trimmed off or of the ghee which has not yet been churned out from milk, is unlawful.

[Durr-e-Mukhtaar etc]

Regulation: Bai' of the water which is still in well or canal is not lawful but when one collected the water in his earthen-jar or bucket then he is owner of the water and can sell it. Likewise, one becomes owner of the rain-water by collecting it in his pot and can sell it. –['Alamgeeree].

Regulation: Buying water-skins which water-carrier has yet to fill with the water, is right because Muslims have been practicing this. –['Alamgeeree].

Regulation: Bai' (trade) of human hairs is not lawful and using them is also unlawful, for instance, use of them by women as plait is Haraam (un-Islamic, unlawful act). Doing so has been cursed in a prophetic saying.

['Ammah Kutub]

AN EXQUISITELY BENEFICIAL POINT.

One took the blessed hairs (Mu-e-Mubaarak) of the Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) from the other and presented him some thing as gift. It is right provided that it was not done as Bai' (trade).

And getting benedictions and blessings from the Mu-e-Mubaraak and drinking its "Ghusaalah" (the water in which the blessed hairs are dipped to bless it), rubbing it on the eyes and making the sick drink it for healing, is right as proved from authentic prophetic sayings.

[Bahaar-e-Shari'at]

It has been related on the authority of Hadrat Khaalid bin Waleed (may Allah be pleased with him) that after performing 'Umrah (off-seasonal pilgrimage to holy Ka'bah) the Holy Prophet got his blessed head shaved. The companions (Sahaabah-e-Kiraam) tried to surpass one another in getting his Mu-e-Mubaarak. He said, 'I surpassed all and succeeded in obtaining the hairs of the blessed forehead. I have preserved them inside my cap. The phenomenon of the Mu-e-Mubaarak is that I would always gain glorious victory over enemies in battles if I carried this cap on my head.' –[Seerat-e- Nabviyah].

This tradition vindicates the fact that the companions of the Holy Prophet would hold his relics dearest. They would preserve them and put them on their heads, and got benedictions and blessings from them. They had the belief that the blessed hairs would bless them with victory over the enemies of Islaam and always succeeded according to their belief. They held them dear like their own lives nay; they risked their lives for the safety and honour of the relics. The cap of Hadrat Khaalid bin Waleed (may Allah be pleased with him) which carried the Mu-e-Mubaarak inside fell during fighting with enemies in a battle. When he came to know about it, he immediately

galloped back and fiercely blitzed the enemies and found the cap putting his life at peril.

Some companions took exception to his action because many Muslims were martyred in the battle. He said, 'what I did was not meant for my cap but for the blessed hairs which it carried inside so that I am not deprived of their benedictions and blessings and that they do not fall in the hands of the enemy'. This is, indeed, the very demand and objective of love and Eimaan (Islamic faith).

The right-guided religious scholars say that it is one of the components of the Holy Prophet's reverence that the thing which has relation to the Holy Prophet or is attributed to him or he touched it or is known by his blessed name, is held in esteem. –[Shifaa Shareef by 'Allaamah Qaazee 'Ayaaz, may Allah be merciful to him].

The spiritual guides and religious scholars to whose achievements in the fields of spiritual knowledge and preaching, the Islamic history is a witness, have been respecting the pattern and sketches of the blessed sandal (N'al-e-Paak) of the Holy Prophet and getting benedictions and help in distress from unknown quarters. Given the immense benedictions and blessings of the designs of the blessed sandal, just imagine the greatness and benedictions of the original sandal. Then think of his blessed sheet of cloth, robe and turban and then of his nail parings which are far more blessed and significant than his other relics and garments that have the privilege of touching his blessed body but the nail parings are a part of the blessed body. Likewise, the real pattern and picture of the illumined grave, tomb of the Holy Prophet is one of the things which are worthy of reverence under the Shari'ah. Therefore, Eimaan of every right-guided Muslim exacts him to honour it.

“Ay Gul Batau-khar Sanadam Too Bu-ay Kasey Daaree” (O' rose! You are an argument for me that you have somebody's sweet smell).

Regulation: If oil became impure, it Bai' (trade) is lawful and it can be used for other works than food. –[Durr-e-Mukhtaar]. It is must for the seller to tell buyer about its impurity so that he does not use it for food and the reason of informing buyer of its impurity is that impurity is a defect and buyer is to be necessarily informed about the defect. Impure oil can not be poured into the lamp used in mosque. However it can be poured into the lamp used in home. Though the use of impure oil is lawful yet if it sticks to the body or cloth, that part of the body or cloth will also become impure and will have to be washed. Some such medicines are prepared that contain one or the other impure thing, for example, gall bladder of any animal. If it is anointed or rubbed on the body, the body will have to be washed. –[Bahaar-e-Shari'at].

Regulation: The Bai' of vague thing or vague price is Faasid (defective) particularly when there is apprehension of a row while handing over the thing. If there is no problem in handing over the thing to the buyer then the Bai' is not defective, for example, one purchased a full bag of wheat of Rs.100 but one does not know quantity of the wheat or bought a bundle of cloths but does not know how many rolls of cloth are in that, this Bai' is right.

[‘Alamgeeree]

Regulation: One sold oil with the agreement that oil would be weighed with pot the oil is in and so much weight would be deducted from the weight of the oil as weight of the pot, for example, one kilo gram. It is not lawful. And if it was agreed that actual weight of the pot would be deducted, for example, if the weight is one kg then one kg would be deducted and if is 1.5 kg, 1.5 kg would be deducted, likewise, if both the parties know that weight of the pot is one kg and agreed for deduction of the pot's weight i.e. one kg, it is also lawful. –[Durr-e-Mukhtaar etc].

Regulation: Sometimes a time limit is set for the payment of price mutually agreed upon in Bai' and sometimes not. If no time-limit is fixed, the seller can demand for the payment any time and can withhold the thing until the payment is made by the buyer and even can sue him for the payment. And in case a time limit is set, the seller can not demand before expiry of the time limit but time limit should be set with both the parties knowing it so that there is no altercation between them. And if such time limit is fixed which the parties are unaware of or only one is aware of, this Bai' (trade) is Faasid (defective), for instance, Nauroz, Mehrgaan or Holee, Deevaalee as many Muslims do not know as to when they will be celebrated. If know, the Bai' will be right but it is very bad for Muslims to set the dates of the festivals of infidels for their works. Likewise, setting the date of the return of Haajees (pilgrims) or harvesting the crop will nullify the Bai', for, the dates of these things do not remain static.

[Hidaayah, Durr-e-Mukhtaar]

Regulation: Buyer returned the thing to the seller meaning he put the thing with the seller so that if the seller wants to take it, he may take. The seller refused to take the thing but the buyer left it with him. In this instance, the buyer is no more responsible for the thing. If the thing is lost, the buyer will not be required to indemnify the seller. And in case the buyer took away the thing on refusal by the seller then he is not absolved of the responsibility because in this case it was not lawful for him to take the thing with himself as the Bai' (deal) has nullified and taking away by him is usurpation. - [Raddul Muhtaar].

Regulation: One made a claim on the other's property and the latter gave it to the former. The claimant benefited from it and then both the parties agreed that the one should not have taken the other's property. What benefit the one derived from the other's property in the intervening period

is lawful for him [Hidaayah] provided that he mistook the property for his. And if he had made wrong claim deliberately and the defendant had given him the property due to some reason and he had taken that in his possession, this taking over was Haraam (un-Islamic, unlawful act) and the benefit derived from that was also unlawful and impure. What one earned or benefited from the usurped thing is Haraam. –[Fat-hul Qadeer, Durr-e-Mukhtaar].

Regulation: Legatee got property which the legator had accumulated by illegitimate means. If the legatee knows that the property belongs to such and such person, it is essential (Waajib) for him to return it to its owner. If does not know then he should give it as charity to indigents on behalf of the owner. And in case the ill-gotten property and honest earning of the legator have got mixed up and the legatee does not know which one is fair and unfair, for example, the legator took bribe or interest and now the legitimate property is not distinct from the illegitimate one, injunction of the Fatwaa (religious edict) is that the property is lawful for the legatee but the honesty requires the legatee to avoid it. –[Raddul Muhtaar].

Regulation: Buyer is not required to ask the seller to let him know that the thing he is selling is legitimate or illegitimate. Yes, if the seller is such a person who sells all types of things irrespective of legitimate and illegitimate and stolen and usurped ones then he should better ask him. If the thing is legitimate, buy it otherwise it is unlawful for him to buy. –[‘Alamgeeree].

UNDESIRABLE TRADE.

You would have observed well by what regulations you have read in respect of Bai’ (business, trade) by now that the Shari’ah (Islamic Law) establishes such a pure and transparent social system in which every individual and

community as a whole is the reflection of godliness and God-fear and that all members of the community well-wish, sympathise with and treat one another well and chances of dishonesty, fraud and usurpation are eliminated.

Bai' Makrooh (undesirable business, trade) is also impermissible under the Shari'ah and its doer is sinner. The religious scholars rank it as little better than Bai' Faasid (defective trade) and decreed that such Bai' should be annulled. This is the demand of honesty and sense of Islamic pride.

The difference between Bai' Faasid and Bai' Makrooh is:

- 1). Judge (Qaazce) will annul Bai' Faasid forcibly if the seller and buyer do not and Judge will not annul Bai' Makrooh but the seller and buyer are to annul it themselves in justice.
- 2). Price (market rate) is Waajib (essential) in Bai' Faasid and in Bai' Makrooh, cost (agreed return) is Waajib.
- 3). Buyer can not become owner of the thing in Bai' Faasid without taking its possession and in Bai' Makrooh, buyer becomes owner of the thing even without taking its possession. [Durr-e-Mukhtaar, Raddul Muhtaar].

ALLIED REGULATIONS.

Regulation: Bai' (business, trade) is Makrooh Tehreemee (odious to the point of forbidden) from Azaan (call to prayer) of Friday prayer to the end of the prayer and Azaan means the first Azaan of Jumu'ah (Friday) prayer as preparation for the prayer becomes Waajib (essential) from the first Azaan. But Bai' by those on whom Friday prayer is not obligatory like women or the sick, is not undesirable act. -[Durr-e-Mukhtaar].

Regulation: "Najash" is an undesirable act (Makrooh). The Holy Prophet has forbidden it. Najash means somebody

bids higher for a thing than the customer and actually he himself does not intend to buy the thing. The aim of doing so is to motivate the customer to buy the thing at higher price. This is, in fact, an act of deceiving the customer. Praising the saleable commodity before customer and explaining such qualities of it which it does not have, to deceive the customer is also Najash. –[Hidaayah etc].

Some shopkeepers have such men who pose themselves to be buyer before a customer and raise price of the thing with the result customer falls into their trap.

Regulation: Buyer wants to buy a thing at the rate lower than the reasonable price and somebody who does not intend to buy the thing raises the price just to motivate the customer to increase the price up to the real one. Doing so is not impermissible because he benefits one believer without sustaining loss to the other. –[Raddul Muhtaar etc].

Regulation: One buyer has negotiated a price of a thing with seller, it is impermissible for the other to negotiate price of the same thing with the seller. Meaning seller and buyer have agreed upon a price by proposal and consent or the buyer has taken the thing but he is yet to pay its price, the other buyer offers higher price or will pay the same price but he has acquaintance with the seller or the other is so influential or highly respectable that the seller can not ignore him.

And in case the first buyer has not yet negotiated the price or both the parties do not agree on price then it is not impermissible for the other to negotiate price as is done in auction. This is called “Bai’ Min Yazeed” meaning the seller says, ‘take it whoever bids highest price for it’. Such kind of Bai’ is proved from Hadees (prophetic saying, practice & guidance).

This sort of negotiation of price is also forbidden for seller just like the buyer. For example, a customer has negotiated price with one shopkeeper and other shopkeeper

offers him the same thing at lower price or the customer has an acquaintance with him (the other shopkeeper) and he says to him to buy the thing from him at the same price. All these conditions are forbidden.[Fat-hul Qadeer, Raddul Muhtar]

Regulation: The Holy Prophet has forbidden “Talaqqi-i-Jalab” meaning to buy merchandise from outside traders in the outskirts before they reach the city. It has two positions: (1). The citizenry is in need of food, one will hoard it up and sell at inflated price and (2). Buying merchandise telling the traders wrong rates prevalent in the city, for instance, wheat is being sold at 40 rupees per 40 kg in the city, one tells rate to the traders as Rs.35/-. Thus, one wants to buy the merchandise deceiving the traders. These both the things are forbidden. If the intention of buying merchandise in the outskirts does not carry these two things then there is no impermissibility. –[Hidaayah, Fat-hul Qadeer].

Regulation: “Ehtekaar” (hoarding) is forbidden and sinful act. Hoarding means a trader hoards up a commodity during the days of shortage of the thing with the intention to sell it at highly inflated rates when people will be in dire need of the commodity.

And if it is not so but one generally buys commodity when the crop is harvested and stores it to sell later when its demand increases in the market then it is neither Ehtekaar nor forbidden. –[‘Ammah Kutub].

Regulation: Ehtekaar (hoarding) is also done of food items like grain, grapes, almonds etc and even animals’ fodder like grass, chaff, hay, half-ground grain etc.

[Durr-e-Mukhtar, Raddul Muhtar]

Regulation: One sells or buys merchandise in the pathway, if the path is wide and passers-by are not obstructed by his trade then it is no matter but in case the passers-by are troubled by his trade then nobody should buy things from

him because buying things from him amounts to helping in sin. If people do not buy things from him, he will not sit in the pathway for trade. –[‘Alamgeeree].

Regulation: Use of rings, ear-rings, forehead jewellery, and necklace made of iron, bronze, copper, zinc etc. is unlawful for both men and women. So, their making and sale are also impermissible but impermissibility for their Bai’ (trade) is not as strict as is for wearing them.

[Durr-e-Mukhtaar etc]

MISCELLANEOUS REGULATIONS REGARDING BUYING & SALE.

Regulation: Sale of woman’s milk is unlawful even though it has been collected in a pot. –[Hidaayah etc].

Regulation: Sale and buying of elephant’s tusk and bone and using the items made of them are lawful.

[Raddul Muhtaar]

Regulation: One should not do business until one is aware of the regulations of business that which Bai’ (business, trade) is lawful and which one is unlawful. –[‘Alamgeeree].

Regulation: Bai’ of human faeces is forbidden but of dung is not forbidden. And if soil or ash gets mixed with human faeces – so much so that it is overwhelmed by the soil or ash as the manure is overwhelmed by soil then its Bai’ is permissible and using it, for example, putting in fields is lawful. And when Bai’ of dung is lawful though no other thing is mixed in it then trade of dung-cake or its use is not odious act (Makrooh). –[Durr-e-Mukhtaar, Raddul Muhtaar]. Therefore, if smoke of burning dung-cake touches the bread, the bread will not go impure.

[Bahaar-e-Shari’at]

Regulation: A person is selling such thing which does not appear to be his, for example, he is selling a precious thing and his appearance suggests that this thing does not belong to him. In this instance, one should avoid to buy the thing. And if one even then bought, one's purchase would be lawful because one bought the thing on the basis of this Shar'a-ee argument that the thing's being in his possession is the proof that the thing is his property and nothing was found contrary to it. –[Hidaayah].

Regulation: Impure cloth can be sold but if there is any likelihood that the buyer may offer prayer wearing this cloth then he should be told about the impurity.

[‘Alamgeeree]

Regulation: One bought a thing and paid more money to the seller than the price. The extra money is not lawful for the seller until the buyer says, ‘it is lawful for you’ or makes him owner of it. –[‘Alamgeeree].

Regulation: Some sellers ask for a small sum of money after the buyer has paid the price of the thing he bought. Seller should not ask for more than what price is set between them as it is a sort of begging and begging without valid need is impermissible. –[Bahaar-e-Shari’at].

Regulation: Selling the fine wheat etc after adding dust, sand to it, is unlawful even though it is a practice in the area where one sells it. –[‘Alamgeeree]. Likewise, selling the milk after adding water to it or adding any inferior thing to other eatable things is quite unlawful because adulteration is not only cheating and earning undue profit but is also an attempt to harm the mankind. The believers are required to pursue legitimate living and entirely depend on the grace of Allah for the grub.

Regulation: Storing grain of one's own field, land is not Ehtekaar (hoarding). Yes, if one is in wait of famine, one will incur sin for his malafide intention. If the masses need grain during the days of famine and grain is not available anywhere, the Judge (Qaazee) will force him to sell. He will order him to retain what quantity of grain his family needs and sell the rest. [Durr-e-Mukhtaar, Raddul Muhtaar]

Regulation: If traders have increased the prices of commodities inordinately and there is no way out except for price control, the Judge (Qaazee) can fix prices in consultation with the sages. And Bai' (trade) done according to the price control would be lawful. This Bai' can not be termed as "Bai' Makrooh" (undesirable trade) because there is no duress in it. The Qaazee has not forced him to sell his commodities but simply ordered him not to charge more than the fixed price. He is at liberty to sell or not to sell his commodity. –[Hidaayah]. If such steps are not taken to check the monopoly, the vested interests will not spare even skin of the masses.

Regulation: It is lawful for those who have minor children in their care, to buy necessities of life for them from the children's wealth, property but they should mind it that no extravagance is done in expenditure otherwise they will be held accountable for it. [Durr-e-Mukhtaar, Raddul Muhtaar etc]

OF LOAN.

Some essential needs compel one to take loan from others to meet them. If the need is genuine, taking and giving money on loan is right. There is in prophetic sayings (Ahaadees) that the Holy Prophet would take commodities on loan and when he got money, commodities would repay the loan and pray for the loaner saying 'may Allah bless your family and property'. And said, 'return for loan is to express gratitude and repay the loan'. –[Nisaa-cc]. Lending

money to the needy according to his need is Mustahab (commendable act) and rewarding act that if you help others in their needs, Allah Almighty will help you and meet your needs. If the debtor delays or avoids repayment even then it is better for the creditor. The Holy Prophet said, 'the one who owes the other money procrastinates repayment, the other will earn the reward equal to the lent money daily'. –[Imaam Ahmed]. It is necessary that money is borrowed with the firm intention of paying off. If the debtor fails to repay on time, one should politely apologize to the creditor. Avoiding and putting off repayment unnecessarily will earn the debtor sin. The Holy Prophet said that the biggest sin after major sins which Allah Almighty has strictly forbidden is that one dies in debt and leaves behind no wealth, property to repay the debt from.

[Imaam Ahmed]

There is in Abu Daa-ood and Nisaa-ee that the Holy Prophet said, 'delaying repayment of debt by the rich, makes his honour and punishment lawful. Hadrat 'Abdul Laah bin Mubaarak (may Allah be pleased with him) has explained the prophetic saying thus: making his honour lawful means he will be forced to pay off and making his punishment lawful means he will be imprisoned (until he clears the debt).

On the other hand, the creditor who defers the repayment to the convenience of the debtor or waives the debt or demands the repayment politely has been greatly appreciated in prophetic sayings. The Holy Prophet said that whoever likes Allah to save him from the rigours of the Doomsday should grant respite to the poor (in repayment of debt) or should waive the debt. There is in another prophetic saying (Hadees) that whoever grants the poor respite or waives his debt, Allah will put him under Divine shade (on the Doomsday).- [Muslim].

Now listen to some of the regulations regarding debt so that the debt dealings also remain within the parameters of the Shari'ah and Islamic injunctions:

Regulation: The thing which is taken or given on loan should have its like meaning the thing is measurable or weighable or countable. Units of the thing which is taken or given in quantity should not have much difference in size like eggs, walnuts, almonds etc. If the countable things have so much difference in size that their price varies like, mango, guava, sweet tangerine and the ilks can neither be given nor taken on loan. Likewise, lending and borrowing costly things like cattle, house, and land are not right.

[Durr-e-Mukhtaar etc]

Regulation: The injunction for loan is that the like of what thing is taken on loan should be given in repayment.

[Raddul Muhtaar]

Regulation: Breads can be taken on loan in quantity and also in weight. And meat should be borrowed and lent in weight. -[Durr-e-Mukhtaar].

Regulation: Flour should be borrowed and lent in measured quantity. If it is the practice, as is common in these areas, to borrow and lend flour in weight, it is also right. -['Alamgeeree]. The same injunction should be applied to pulses, rice, sugar, ghee, oil etc.

Regulation: One took coins or notes on loan and now they are not in vogue. If the same outdated coins or notes one gives in repayment, the loan will not stand paid off but instead denomination of the coins or notes will matter and one will have to give new coins or notes of the same denomination to defray the debt. -[Durr-e-Mukhtaar etc].

Regulation: In repaying the debt, price of the thing will not be taken into consideration, for example, if one took 10 kg of wheat on loan and its price on the day of repayment is less or more than the day one borrowed then price of the thing will not be considered but one will have to give 10 kg

of wheat. [Durr-e-Mukhtaar]. If both the parties agree to paying and receiving the price then price of the commodity prevalent on the day of payment can be paid.

Regulation: If debtor took thing into his possession he would become its owner. Suppose, one took a thing on loan and he had not used it yet that his own thing arrived. For instance, one had borrowed money but in the meanwhile one got his own money or took flour on loan but one got his own flour before it was cooked. In this case, the borrower has the discretion to retain the thing of the lender and give his own to him or return the lender's thing to him. The lender got no right to demand the return of his very thing. -[Durr-e-Mukhtaar, 'Alamgeeree].

Regulation: In repaying the debt, similar thing, neither superior nor cheaper than the borrowed thing, will have to be given. Yes, if the borrower pays more than what he borrowed of his own and there was no condition of it then it is permissible. -[Durr-e-Mukhtaar].

Regulation: One lent money and struck a deal with the borrower that he would take more than the actual money as is common with the usurers nowadays that they set some percentage per month, is Haraam (un-Islamic, unlawful act). - ['Alamgeeree].

Regulation: If debtor gave something as gift to the creditor, there is no harm in accepting the gift provided that it was given not because of debt but due to relationship or friendship between them or he is in the habit of offering gifts to people. If it is given on account of debt, the creditor should avoid it until it is clear that the gift has no concern with the debt. The same injunction applies to the invitation to food. If the invitation to food is not for debt, there is no harm in accepting the invitation and in case it is because of

debt or the creditor does not know his intention then he should avoid it.

This may be understood in this way that the debtor used to feast the creditor even when he had not lent him money then the feast is not owing to the debt. And if he would not do before but does now or used to feast him once in a month before the debt but now feasts him twice or now feasts him with delicacies which he would not do before the debt then it is for debt. Therefore, the creditor should better avoid it. [‘Alamgeeree].

Regulation: One said to the other, ‘you lend me money and I give you my agricultural land. You cultivate the land and get benefit from it until I repay the money’. Doing so is forbidden. [‘Alamgeeree]. Likewise, giving machinery or any article in return for loan that the creditor uses it and gains from it is forbidden.

Admonition: It is a general practice of usurers nowadays that they lend money in mortgage for house or agricultural land and the mortgagee resides in the house or lets it out and in case of agricultural land the mortgagee cultivates it or leases it out and derives benefit from it. This is usury which should be avoided. –[Bahaar-e-Shari’at].

A NECESSARY ADVICE which is beneficial in this world and the world hereafter as well.

Like receiving interest, paying interest is also Haraam (un-Islamic, unlawful act) under the Shari’ah. Both the giver and taker of interest have been cursed and termed equal (in committing sin) in a number of prophetic sayings (Ahaadees).

Interest is rampant nowadays and loan without interest is rarely found. The rich seem to be unwilling to lend money without interest and the needy do not care that

taking loan on interest incurs great burden (of sins) in the next world.

They seek to spend beyond their limit in marriages of their sons and daughters, in circumcision and on other happy and sad occasions. They are so entrapped in the community and family customs that they refuse to see reason and consider it a disgrace to themselves to give up any of the family customs. We firstly advise our Muslim brothers to get rid of the encumbrance of customs, not to indulge in extravagance and fear its disastrous consequences in this world and the world hereafter. Do not embitter your future for a transitory happiness and false fame.

If they do not mend their ways and continue to be intransigent to borrow money on interest as has been observed, then our second advise to them is that they should eschew taking loan on interest which is devoid of blessing as per the categorical Quranic injunction and observations and experience to this effect also indicate that costly properties have been consumed by interest.

The question remains there as to who will lend money without interest. First, the answer to it is the same as mentioned above that the needy should not care for family customs and practices of the community but should heed the torment which he will have to face in this world and the next. Who can stand the flames of hell-fire that are waiting for those who borrow money on interest without valid excuse? We ourselves have witnessed on such occasions that the poor openly expressed their inability before the elders of the family to follow the family customs. The elders agreed with them and pacified the other members of the family who also showed sense of accommodation and thus the poor saved his face and also averted the torment of the world hereafter.

Second, the religious scholars have delineated some such instances that one can save oneself from the impurity and curse of interest if practises them and the loaner who

seeks to earn profit by unlawful means can also earn by lawful means. Only the mode of dealings will have to be slightly changed which will save both the loaner and loanee from the unlawful act. –[Bahaar-e-Shari'at etc]. For detail, consult Fatawaa-e-Rizviyah or Bahaar-e-Shari'at or right guided religious scholars ('Ulamaa-e-Ahle Sunnat).

MISCELLANEOUS THINGS.

Tying a knot as a reminder.

Regulation: Some people tie a knot in their handkerchief or girdle or tie thread round any of their fingers as a reminder meaning to remind themselves of any thing is permissible. But tying thread unnecessarily is undesirable act (Makrooh).
[Durr-e-Mukhtaar, Raddul Muhtaar]

Tying thread round the big toes.

Regulation: Some people tie thread round their big toes due to any sickness so tightly that the parts of the toes under the thread do not get wet during ablution or bath let alone flowing of water on them. One is required to avoid doing so because ablution or bath if one owes to, done in this state will not be in order. And it is obvious that the prayer offered with the ablution or bath done in name only will not be in order. Tahaarah (purification) which is prerequisite to prayer is not achieved by doing so. [Bahaar-e-Shari'at etc]

Wearing talisman.

Regulation: Wearing talisman (Ta'weez) round the neck is permissible provided that it is lawful meaning it contains Quranic verses or Beautiful Names of Allah or the supplication or writings which have been transmitted by acknowledged authorities or in the practice of right-guided religious scholars or impression of any of Allah's Beautiful Names or His Blessed Name is written in figures. And if it contains the words of polytheism and infidelity or the one who prepares, writes talisman is an unreliable person and

does not care for Islamic and un-Islamic and lawful and unlawful things then writing such talisman is unlawful and its taking, wearing and tying (round the arm) are also unlawful and sinful acts. Sometimes women wander for talismans and reach the wrong person. They should mind these things otherwise they will not only face trouble and harm instead of gain but will also incur sin unnecessarily.

Regulation: Wearing a talisman sewed in silk cloth round the neck by man or tying round the arm is unlawful as it comes under wearing cloth. Likewise, wearing it encased in gold or silver is unlawful and if the talisman is engraved on gold or silver, is even more unlawful. –[Bahaar-e-Shari'at].

Regulation: If the talisman and impression engraved on gold or silver are used by sewing in piece of cloth, there is no reason for impermissibility (Allah knows well).

Regulation: The use of talismans that has been forbidden in some prophetic sayings are in fact, those talismans which contain unlawful words and the ones which were done during the age of ignorance.

Regulation: Writing the talismans and Quranic verses and prophetic sayings or supplications (Du'aa pl. Adiyah) proved from mystic and spiritual guides on plate and making the sick drink water from it with the intention of cure is also lawful. Junub (seminally polluted) women and those suffering from menstruation or post-delivery bleeding (Haiz-o-Nifaas) can also wear talisman round their neck. Likewise, men can also wear and tie it round their arm provided that it is cere-clothed.

[Durr-e-Mukhtaar, Raddul Muhtaar]

Regulation: If talisman is wrapped in cloth or is cere-clothed, it is not Makrooh (undesirable act) to go to toilet but it is better to avoid doing so. Going to toilet wearing the

ring which carries any sacred name engraved thereon, is Makrooh and putting that off at the time of washing the private parts is must. –[Fatawaa-e-Rizviyah].

Regulation: Seeking payment for lawful incantations to cure the one stung by snake or scorpion is permissible even though the Quranic verse or chapter is recited therein because it is not payment for recitation from the Holy Qur-aan but is a sort of treatment. There is in a tradition that a companion (Sahaabee) of the Holy Prophet recited “Surah Faatehah” and blew over a certain sick who recovered. The companion had struck deal of payment with the sick before treating him who made the payment after recovery. Later, the case was submitted before the Holy Prophet who held it lawful. Holding the companion’s action lawful by the Holy Prophet is a clear argument for the case. –[Raddul Muhtar]. When making payment is lawful then taking payment is also lawful. Likewise, seeking payment for talismans, amulets and impression is also lawful.

Strap of cloth for food that carries writing.

Regulation: Using the bed cover or prayer-carpet (Musallaa) which carries any writing thereon is unlawful even though the writing is in its making or design or is embroidered or written with ink and even the letters are written separately because the letters of (Arabic) alphabets are also to be respected. –[Raddul Muhtar]. Most of “Dastarkhawaan” (a long strap of cloth spread on the ground for serving dishes on) which are generally used in big parties carry stanzas in Urdu or Persian language thereon. Such Dastarkhawaan should not be used. Agreed that those who serve the guests will take care that their feet do not land at the writings while placing dishes on it but the dishes full of curry and rice, bread and bowls and plates etc. will have to be placed on it after all. It is no respect of the letters. Therefore, it is advisable to avoid doing so. Similarly, some pillow-covers also carry amorous or

benedictory stanzas. The same injunction applies to it that they should not be used because it is a disrespect of the letters of (Arabic) alphabets and somewhere sheets of cloth also carry such stanzas. Use of sheets is even worse and forbidden because people will also walk on them.

[Bahaar-e-Shari'at]

Breach of promise.

Regulation: Breach of promise or going back on one's word is very bad under the Shari'ah and breaching promise without valid excuse is a sign of practical hypocrisy (Nifaaq). But in case one did not fulfill one's promise due to valid excuse (Shar'ee reason), it would not be termed as breach of promise nor one would incur sin of breaching the promise even though he did not do "Istisnaa" (speaking Insha Al-Laah [if God willing] or the like words etc) because Istisnaa (exemption) is there in the case and there is no need to utter it with the tongue. For instance, one promised one's friend to see and wait for him, her at home of one's parents or brother or paternal uncle but when one reached there found musical or dance programme on or the inmates were indulging in such activities that were opposed to the Shari'ah, therefore, one left the venue (without seeing and waiting for one's friend). It is no breach of promise nor can anybody blame one for breaching the promise as the Shari'ah enjoins to keep away from such places rather than attending and helping crowd such programmes. –[Tahaavee Shareef etc].

Protection against evil eye.

Regulation: Some cultivators wrap up a stick with a piece of cloth and pitch it in their field which is meant to protect their fields from evil eye because in this way the eye of on-looker first lands on it and then on the field and thus the field is saved from evil eye. Doing so is not unlawful, for, evil eye works. It is proven from prophetic sayings (Ahaadees), therefore, it can not be denied. There is in a

Hadees that when one sees and likes anything of one's own or of his Muslim brother then one should pray for blessing saying "Tabaarakal Laahu Ahsanul Khaaleqeen. Al-Laahumma Baarik fee". Or say, may Allah bless you or may Allah protect you from evil eye or "Maasha Al-Laah" etc. Hoped, by speaking such blessed words one will not be afflicted by evil eye. -[Raddul Muhtar etc.]. After tidying children up, one should speak these blessed words to protect them from evil eye, they will, by the grace of Allah Almighty, remain safe from the influence of evil eye.

Used-pots of non-Muslims.

Regulation: If one bought or had the used-pots of Hindus or Christians in any way, it is Makrooh (odious act) to use the pots for food and drink without washing them when one is unaware of their being "Najis" (unclean, impure) and in case, one knows then using the pots for food and drink is Haraam (unlawful act)..-[Alamgeeree etc].

Regulation: One should not eat and drink at the home of Raafzee (Shi'ite) at all because they try to serve the food and drink adulterated with Nijaasat (filth, impurity) to Ahle Sunnat deliberately. -[Fatawaa-e-Rizviyah]. So, the popular belief that Raafzee do so is not merely an unfounded notion.

Of tales.

Regulation: Listening and telling strange tales for amusement are permissible even the ones which are false provided that the aim and object of doing so is teaching and admonition so that the listeners may learn a lesson from such stories as many fictitious tales have been reported in "Masnavee Shareef" for teaching and admonition. Likewise, telling and listening the invented stores of parrot, starling, lion, fox, turtle, hare and other animals even of pebbles and stones etc are permissible, for example, Hadrat Shaikh Sa'dee (may Allah be merciful to him) has written,

”Gul-e-Khushboo-e-Dar Hamaam Rozay.....” (One day there was rose smell in bath) in “Ghulistaan” the story aims to protect the believers from bad company and motivate them to keep company with pious people otherwise these questions and answers have no conjunction with the earth. –[Durr-e-Mukhtaar, Bahaar-e-Shari’at etc].

Regulation: There is no harm in speaking amusing words in jest that please and make listeners smile, laugh provided that no abusive, indecent and such word is spoken that hurts the listener. –[‘Alamgeeree].

Arabic language.

Regulation: The best of all languages is Arabic. It is the tongue of our lord and master and chief of both the world, Saieyidinaa Muhammad Mustafaa (may Allah’s choicest blessings & peace be upon him), the Holy Qur-aan is in Arabic and it will be the tongue of the inmates of heaven. Whoever learns or teaches this language will earn Sawaab (reward). –[Durr-e-Mukhtaar].

What has been expounded above is in respect of language otherwise a Muslim himself must understand that how very important it is for Muslims to know the Arabic language because Qur-aan, prophetic sayings and all basics and regulations of Islamic faith are in Arabic. Lacking knowledge of this language is great shortcoming and immense loss! –[Bahaar-e-Shari’at].

Regulation: Reciting stanzas in Urdu containing precept and preaching in the sermon of Friday is against the practice in vogue in Muslims since the time of the Prophet’s companions. During the days of the companions (Sahaabah-e-Kiraam) thousands of non-Arabic cities were conquered by the grace of Allah Almighty, thousands of pulpits were installed and thousands of non-Arabic people who had no inkling of the Arabic language would attend mosques but it is not reported any where that the

companions ever delivered sermons in non-Arabic or mixed any language with the Arabic for them. When delivering sermon in non-Arabic was not considered good during the times of the companions then how can be now. Every believer is required to seek knowledge under the Shari'ah. If people do not understand or do not learn it, they are themselves at fault not the Imaam and Khateeb (Orator). People also do not understand the Qur-aan. Should the Qur-aan be read out to them in Urdu? – [Fatawaa-e-Rizviyah]. In brief, it is incumbent upon every Muslim man and woman to learn the Arabic language.

Regulation: After marriage, woman was brought to her in-laws house and women told the bride-groom that she is his bride. He can enjoy privacy and have sex with her though he does not know her by face. –[Durr-e-Mukhtaar]. Likewise, man can cohabit with the woman who is sent to his room having been tidied and adorned by women on the night of consummation of marriage though they did not tell him that she is his wife because sending her to his room after having her adorned like a bride is the proof that she is his wife. No other woman is sent anywhere in this way.

[Bahaar-e-Shari'at]

A kind of dowry.

Regulation: Girl prepared some thing from the property of her parents and with her craftsman-ship for her dowry and her mother died. Her father gave her the thing in dowry. His brothers got no right to claim their inheritance on the thing on account of their mother's death. Likewise, she kept saving from the cloths her father bought her from time to time and saved a lot for her dowry and her father died. All the saved things are her. –[‘Alamgeeree].

Terrible things.

Regulation: If there is, may Allah protect us, any terrible thing like hurricane, thunder-bolt, earthquake, torrential

rain or hailstorm, pitch darkness in the day or terrible lightning in the night, the believers, male and female, should turn to Allah through Nafil (supererogatory) prayers. –[Fatawaa-e-Rizviyah].

Regulation: When bride is brought to her bridegroom's house, it is Mustahab (desirable act) to wash her feet and sprinkle the used water in all the four corners of the house. Doing so brings about blessing. –[Fatawaa-e-Rizviyah].

Regulation: Wifhood does not make the husband entitled to enjoy conjugal rights in whatever condition and circumstances he likes to. Having sex with even lawful wife is Haraam (unlawful, un-Islamic act) during prayer, fasting, in "Ehraam", "E'tikaaf", menstruation and post-delivery bleeding and in many other conditions. For example, one has sex with his wife at such time that after the intercourse he will have no time for prayer after taking bath. In such condition, the coition is Haraam as it is a deliberate loss of prayer. –[Fatawaa-e-Rizviyah].

Shared property.

Regulation: Son helped his father in his work, business and the work, business developed by the joint efforts of the duo. The father would be owner of all the property, profit and the son would be considered a mere helper. Likewise, if woman helped man in his work and it developed, the woman would not be entitled to share the property, profit with the man. –[Fatawaa-e-Rizviyah].

Regulation: After the death of father, all brothers (sons of the deceased) jointly carried out the inherited work, business that developed. In this case, all the brothers would share the property, profit equally though some put in less efforts and some more and though some employed good business techniques and some did not. [Fatawaa-e-Rizviyah]

Children's gifts.

Regulation: Parents can partake of the eatable and drinkable items which are sent to their children because the thing is in fact sent for parents and since the thing is in small quantity, therefore, the name of children is used. But in case, the parents are sure that the thing sent to them is specifically for children then the parents can not partake of it except for indigent. –[Al-Bahrur Raa-iq etc].

Immature boy & girl.

Regulation: Boy and girl will not be regarded as mature before completing 12 and 9 years respectively at all and on completing 15 years both the boy and girl will be considered mature under the Shari'ah even though there appears no sign of maturity in their person. If the signs of maturity such as a boy or girl has seminal discharge during sleep or in the waking and girl menstruates or becomes pregnant, are found then he, she is sure mature. Apart from these signs, the growth of hair on the armpit or shin or legs or growth of beard and moustache on the face of boy or the breast of girl swells, are not reliable.

[Fatawaa-e-Rizviyah, Durr-e-Mukhtaar etc]

This regulation should be kept in mind well which will greatly help and guide on many an occasion.

Lie & backbiting are filth.

Regulation: Lie and backbiting are "Nijaasat" (impurity, filth) under the injunction. Therefore, so unpleasant smell comes out from the mouth of liar that it sends the Angels of protection away from him as is reported in a Hadees (prophetic saying) that when one speaks lie, the Angel distances himself a mile away from the liar. In another Hadees, the Holy Prophet told about an odour that it is the stench which comes out from the mouth of those who backbite the believers.

And as for our insensitivity to the stench of lie and backbiting, we are given to it like the one who resides in

the locality of tanners (of animal skins), does not feel it but the outsider's brain will be blown over by the obnoxious stench.

Muslims should heed it, fear Allah and renounce lie and backbiting. God forbid! Will anyone like excreting faeces from the mouth? If one's internal nose is opened, one will smell that lie and backbiting carry much more stench than the faeces. –[Fatawaa-e-Rizviyah].

Regulation: Drunkard has so long moustache that wine touches^o it during drink. If he drinks water or any other thing in this condition it will render the thing and the pot the thing is in impure until the moustache is washed clean before drinking the thing. –[Fatawaa-e-Rizviyah etc]. May Allah Almighty save all Muslims from the evil habit.

Use of one another's things.

Regulation: Frank friends and relatives can use the things of one another to such an extent that the owner of the thing does not feel it. Likewise, it is permissible to avail of the services of one another's servants without permission to such an extent that the master of the servant does not mind it. And if they are not so frank with one another then they should not use one another's thing and avail of the services of servant without permission. There is no harm in availing of the services of other's child only to the extent of sending for one or conveying a message to somebody in the neighbourhood. –[Fatawaa-e-Rizviyah etc].

Slander.

Regulation: One should not speak such word that hurts the other and one has to apologise and it causes hatred among Muslims without any Shar'ee (valid) excuse. Likewise, one should not speak such word that opens the door of other's backbiting without valid excuse. A prophetic saying (Hadees) forbids the believer even from standing at a place where the other believer is slandered.[Fatawaa-e-Rizviyah]

Regulation: Parents and grand parents can avail of the services of their children, grandchildren in the way either they are poor and cannot afford servant or to teach them manners and work and to inculcate in them a habit of work.

[Fatawaa-e-Rizviyah]

Kissing religious guide's hands.

Regulation: It is Haraam (unlawful, un-Islamic act) for a free woman to touch a stranger (Naa Mehram) even his hand, foot and it is Haraam for man to allow her to do so. The religious leaders, guides (Mashaa-ikh) whose young female disciples massage their feet, kiss their hands and touch them with their eyes, should heed the regulation. It is obligatory on them to forbid women from doing so strictly.

Likewise, though seeing the face of a free woman, which does not include the ears or throat, neck or any hair of the head and palms of the hands and soles, is not Haraam yet even then touching them by a stranger is quite Haraam. Hence, it is Haraam for the spiritual guide to administer an oath of allegiance to a strange woman by holding her hand.

[Fatawaa-e-Rizviyah]

Eating clay etc.

Regulation: Eating clay, earth like Armenian bole (Multani Matti) or other sweet smelling clay, earth which pregnant women generally eat is extremely injurious to health according to the opinion of physicians and its eating is "Haraam" (unlawful, un-Islamic act) under the Shari'ah. Likewise, eating the glowing plaster of fireplace and oven (Choolhaay, Tanoor kee Bhat) is Haraam. However, it is better to take a little quantity of Khaak-e-Shifa (sacred tablet of holy Madinah earth) as sacred gift (Tabarruk) just as the lime is applied to betel leaf. Likewise, the lime of oyster is Haraam and eating the betel leaf which has oyster's lime is Haraam. –[Fatawaa-e-Rizviyah].

Smearing mud on the face.

Regulation: Smearing such thing on the face that disfigures the face without medical need is unlawful and sinful act. Some youths sling mud on one another or smear one another's face with mud or paint black in jest during sleep and in the waking and some young women and female friends also do such things on the occasion of marriage etc. All these things are Haraam and believers are required to avoid such things. –[Fatawaa-e-Rizviyah].

Swallowing other's property.

Regulation: The one whose money, for example, Rs.100/-, the other has swallowed or the other owes one money in any respect but he does not repay and there is also no hope of the repayment, the former can take whatever he can from the latter's property but honestly equal to the value of Rs.100/- as per the prevalent market rates. Taking more even a single penny than the actual amount is Haraam.

[Raddul Muhtar etc]

Permission of backbiting.

Regulation: One offers prayers and observes fasts but harms other Muslims with one's tongue or hand. Telling others about one's pernicious nature, mischief is no backbiting (Gheebat) because doing so aims at bewaring people so that they are not duped by one's prayers and fasts and thus saved from the mischief. There is in a Hadees that "do you fear to speak about Faajir (sinful, mischievous person)? Explain whatever evil he has so that people avoid him and save themselves from him."

[Durr-e-Mukhtar, Raddul Muhtar etc]

And informing the ruler about the activities of such mischievous person so that he is adequately punished and Muslims are saved from his pernicious nature and he mends his ways, is not backbiting.-[Durr-e-Mukhtar].

This injunction is meant for Faasiq-o-Faajir (sinful and mischievous person), the exposure of whose evil nature

is no backbiting to save people from his mischief (Sharr). Given the regulation, the believers must understand that the harm of those having profane and incorrect beliefs (Bad-Mazhab-o-Bad-Aqeedah) is much more pernicious than that of the sinful and mischievous person. The Faasiq generally causes material loss whereas the one having profane and incorrect beliefs destroys Islamic faith (Eimaan) of the believers. The profane people are apparently very punctual in offering prayers and observing fasts, they visit villages and towns preaching Islaam so that the masses get impressed by them, respect them and listen to them and by this stratagem, they easily deceive the masses into believing their blasphemous and wrong beliefs.

Interestingly, this crop of profane people preaches about prayer and fasts openly and about beliefs secretly so that the masses do not lose their trust in them though 'Aqeedah (conviction, belief) is much more important than action. If beliefs are correct, good deeds will be accepted and if beliefs are incorrect, all good deeds will be rejected. In brief, what is to bring home to the believers is that debunking the blasphemous and erroneous beliefs of such people is more necessary compared to explaining the sinfulness and mischief of the miscreant. The believers should not hesitate in exposing them and cast off the fallacy of indulging in the sin of backbiting. No doubt, backbiting (Gheebat) is a sin but exposing the profane people is no backbiting at all.

Some so-called religious scholars and spiritual guides of today express their false magnanimity saying, "we should not speak ill of anybody. All others are better than us. Have we committed fewer sins that we unnecessarily drag others into disrepute and backbite them? This is a satanic deception and amounts to mixing the truth (Haq) with falsehood (Naa-haq). Saving servants of Allah from misguidance and misguided ones is the blessed practice (Sunnah) of Allah's Prophets which the pseudo religious and spiritual guides try to ignore by adducing

unreasonable and unacceptable arguments and the purpose of doing so is to win over people and avert their opposition. –[Bahaar-e-Shari'at etc].

Likewise, informing the parents about their child's going astray, the teacher of his student's perversity and the husband about his wife's immorality is no backbiting and they can be informed of the evil. And if one is sure that the wrong doer will not give up his, her ill activity or his, her parents will slander the one then one should not inform to avoid unnecessary animosity and disturbance. –[Durr-e-Mukhtaar etc]. But it should be noted that the information should not base on ill-will, the aim should be that they will curb the evil in order that the errant mends his, her ways. Even in these days of waywardness, the elders are anyway respected and their advice is honoured in many a family.

[Bahaar-e-Shari'at etc]

A few kinds of backbiting.

Regulation: Backbiting is also done by gestures as is done by the tongue whether it is done plainly or impliedly. All forms and ways of backbiting are Haraam (unlawful, un-Islamic act). Backbiting can also be done by gesture of the head, for example, anybody was being praised and one gestured the listener with one's head suggesting that he (listener) is not aware of his bad habits. Likewise, backbiting can also be done by gestures of the lips, eyes, eyebrows and tongue or hands. All such actions and habits must be avoided. –[Durr-e-Mukhtaar, Raddul Muhtaar etc]. Only one form of backbiting by gesture has been explained here. Backbiting by gesture is worse than that by the tongue because in this way the one who is backbitten is mimicked and frowned upon which the backbiting by the tongue does not carry. –[Durr-e-Mukhtaar].

Locust, louse, ant etc.

Regulation: Locust is a lawful (Halaal) animal. It can be killed for food as well as for protection from its harm.

There is no harm in killing an ant if it harms otherwise is Makrooh (undesirable act). Louse can be killed even though it did not bite and consigning it to the fire is Makrooh. And throwing away a louse alive removing from the body or cloth is against the norms of decency. – [‘Alamgeeree]. Killing bedbug is permissible as it is a harmful insect –[Bahaar-e-Shari’at].but bedbugs should not be killed by pouring hot water on them.

Leftover water.

Regulation: It is Makrooh (undesirable act) for man to eat or drink the thing eaten or drunk by a strange woman and for woman to eat or drink the thing eaten or drunk by a strange man. There is no harm if husband eats or drinks from the thing eaten or drunk by his wife and vice versa or “Mehram pl. Mahaarim” (close relatives who can not be married to each other) drink from the thing eaten or drunk by the other Mehram. –Durr-e-Mukhtaar]. The undesirability (Karaahat) lies in the case if the thing is eaten or drunk to derive pleasure (Talazzuz). And in case the eating or drinking does not aim at deriving pleasure but aims to eat or drink as “Tabarruk” (gift, receiving benediction) as people eat or drink the leftover thing of a practicing religious scholar and devout spiritual guide to gain benediction then there is no harm in it. –[Bahaar-e-Shari’at].

A form of bribe.

Regulation: It is permissible for one whose life or property or honour/chastity is in jeopardy to give bribe to save it. Or offering bribe to get one’s usurped right which will not be restored to one without bribe, is permissible meaning the giver of bribe will not incur sin but the receiver of bribe will surely incur sin as it is unlawful for him, her to get bribe. Likewise, giving something to those who are a threat to one’s honour like some scoundrels who disgrace or abuse people in public to keep them away from oneself, is permissible. –[Durr-e-Mukhtaar].

Eunuchs, clowns etc.

Eunuchs, clowns, dancers and singers reach marriage, circumcision and 'Aqeeqah ceremony particularly on the birth of a baby boy, they should be given something to put them off. They will not leave the venue until given something and so long as they remain there they will continue speaking rot and hurling abuses. Therefore, the wisdom lies in getting rid of them at the earliest.

Calling parents by name.

Regulation: Calling any of the parents, grandparents whose posterity one is, by name is impermissible, odious act (Makrooh) and against the norms of decency. And it also causes misfortune and ominous-ness. Likewise, it is Makrooh for woman to call her husband by name.

[Durr-e-Mukhtaar etc]

Calling husband by name.

There is a popular notion among some ignorant people that if a woman calls her husband by name her Nikaah (matrimonial contract) will dissolve. This is quite wrong. Might people have invented this thing to warn women so that they may not call their husbands by name fearing dissolution of Nikaah! –[Bahaar-e-Shari'at].

Wishing for death.

Regulation: Wishing for death and praying for it due to affliction is an odious act (Makrooh), for example, one is very poor or afraid of enemy or fears the loss of property. If there is none of these hardships but people have gone astray and sins are rampant and he, she fears indulgence in sins then wishing for death is not Makrooh. –[‘Alamgeeree].

At the time of earthquake.

Regulation: It is permissible to leave the house and come out in the open at the time of earthquake. Likewise, if wall

is in dilapidated condition and is about to fall then fleeing from there is permissible. –[‘Alamgeeree].

Fleeing the bubonic plague.

Regulation: It is impermissible to flee the bubonic plague-affected locality and one should also not go there deliberately. Meaning the people of weak conviction if went to the plague-hit locality and suffered from it would think that they would not have suffered if had not come here and if the flier saved from the plague he would think that his fleeing from the plague-affected area saved him. He would have suffered if he had remained there. In the given case, both the fleeing and going there are forbidden. During the days of plague, people are generally heard saying such things. If one has firm conviction that what is in destiny has to happen, neither going there harms one nor fleeing benefits, such one can visit and also leave the plague-hit area because it is no fleeing. The prophetic saying (Hadees) forbids fleeing not leaving the plague-affected locality.

[Bahaar-e-Shari’at]

Prayer for infidel’s forgiveness.

Regulation: It is strictly forbidden to pray for the forgiveness of an infidel who remained clung to infidelity till death and did not renounce infidelity. However, Du’aa (supplication) for the guidance of infidel can be made [‘Alamgeeree] that may Allah guide him, her into the straight path. Similarly, Du’aa can also be made for the guidance of disbelievers and atheists but they should not be called “Marhoom, Maghfoor” (forgiven one) and no word for their forgiveness like, “Rahmatul Laah ‘Alaieh” (may Allah have mercy on him) should be uttered at all. The injunction reported in the books of beliefs to this effect says that he who prays for the forgiveness of infidel after his death or calls the dead renegade (Murtad) forgiven one or calls the dead Hindu (Sikh, Christian, Jew, Zoroastrian etc) “Jannatee” (an inmate of paradise) is himself an infidel.

May Allah Almighty bless us all with steadfastness to Islaam and cause us die in the state of Islamic faith following the beliefs of Ahle Sunnat – Aameen.

Birds' nests.

Regulation: Birds made their nest in somebody's house and also bred chicks. Their droppings fall on bed and cloths. In the given situation, neither the nest be removed nor the birds scared away but instead the household should wait until the chicks are grown up and they themselves fly away.

[‘Alamgeeree]

Speech during cohabitation.

Regulation: During cohabitation, it is Makrooh (undesirable act) to speak (to the wife), nay, it is apprehended that the baby may be born dumb or lisp. Likewise, during sex, one should not look at the woman's private part, as it is feared that the baby may be born blind. Man and woman should put a piece of cloth over themselves during cohabitation not be naked like animals because it is apprehended that the baby may be born immodest. Women should tell this regulation to their husbands too. –[‘Alamgeeree, Fatawaa-e-Rizviyah].

Before & after 'Ishaa prayer.

Regulation: Sleeping before 'Ishaa prayer and indulging in worldly talks and telling or listening tales after 'Ishaa prayer are Makrooh. There is no harm in talking about some important matter, reciting the Holy Qur-aan, remembering, glorifying Allah, telling and listening Islamic injunctions and regulations and about the lives of saints and pious servants of Allah and conversing with guest. Likewise, every sort of worldly talk except for remembrance, glorification of Allah and goodness, is Makrooh from the dawn of Fajr to the Fajr prayer, nay, till sunrise. [Durr-e-Mukhtaar, Raddul Muhtaar, 'Alamgeeree]

Astrologers' fabrications.

Regulation: When the Moon is in Scorpio (Burj 'Aqrab) people consider it bad to travel and astrologers say it ill omens and when the Moon is in Leo (Burj Asad) cutting of cloth and getting cloths sewn are considered bad. Such things should not be accepted because these things are opposed to the Shari'ah and mere fabrications of the astrologers. Likewise, their explanations about the influence the positions of the stars and movement of the planets have on human affairs that such and such thing will happen on the appearance of such and such star are also against the Shari'ah. –[Bahaar-e-Shari'at].

Regulation: The ruler is required to stop astrologers and soothsayers from running their business on shops and even roadsides and also not to allow them to visit people at their houses for this purpose. –[Sharah Fiqah-e-Akbar]. The women who visit astrologers and soothsayers for the predictions of their future affairs, incur double sin.

Apology to the oppressed.

Regulation: One harmed the other and wants to apologise to him but knows that the other is still in anger and will not forgive him. In the given situation, if one delays the apology, one is not helpless meaning if he dies in this state, he will be sinner. The oppressor kept saying Salaam (Islamic greeting) to the oppressed on every meeting who also responded the Salaam and the oppressor also kept behaving well with him – so much so that the oppressor thought that the oppressed is now pleased with him. It is not enough, he must offer apology to the oppressed.

[‘Alamgeeree]

Safar month or inauspicious day.

Regulation: Ignoramuses consider “Safar” (2nd month of Islamic calendar) ill-omen. They do not hold marriage and other rightful ceremonies in this month nor send their

newly wedded daughters, sisters to their husbands' houses and even some avoid undertaking journey. The first thirteen days of this month are particularly termed as extremely ill-omen and women call these days nay; the whole month as the month of "Terah Tezee" (inauspicious month). All such things are the acts of ignorance. There is in a Hadees, "Laa Safara" Safar is nothing meaning considering it ill-omen is wrong. One morning this humble servant (author of this book) saw in a famous locality, Sheesh Garaan of his own town, Maarehrah Shareef, district Ettah, U.P. that broken pieces of earthen jars and bowls and other earthen pots were laying outside every house. I was astonished. On enquiry from some elders of the locality, it came to know that it was 13th of Safar meaning "Terah Tezee" (inauspicious day). This day fiends and calamities descend in pots therefore they are broken and thrown to stave off the fiends and calamities. On one Friday, this humble servant delivered a sermon on this specific topic and wondered that the fiends and calamities do not descend in glazed, glass and copper-pots and households save their costly pots from the fiends and calamities but fail to protect their earthen pots from them. At last, the absurd practice began to go gradually.

Regulation: Last Wednesday of Safar is celebrated in India and Pakistan. People keep their business close this day. Community and family members go on excursion and hunting. They spend the day in gardens, on river banks and other recreational places where they prepare different dishes and relish them joyfully and swim and take bath in the river and indulge in noisy activities contending that this day the Holy Prophet took bath after recovery and went outside the holy Madinah for outing. All such things are unfounded but instead these days the Holy Prophet was seriously ill. Such things are contrary to facts.

[Bahaar-e-Shari'at etc]

Month shorn of blessings.

Regulation: Particularly women consider “Zee-qa’ad” (11th month of Islamic calendar) too as very bad and they call it “Khaalee kaa Maheena” meaning this month is shorn of all blessings. Therefore, even important ceremonies like marriage and sending newly wedded daughter, sister to her husband’s house are also not held in this month. All such things are absurd and nonsense. Likewise, 3rd, 13th, 23rd and 8th, 18th, 28th of every month are also considered ill-omen. This is mere an absurdity. Surprisingly, the bullshit has also overtaken the educated families – so much so that their women are not willing to see reason. They may listen to the argument but will do what is indoctrinated in their mind.

SOME MORE REGULATIONS CONCERNING DAILY LIFE.

Use of copper pots.

Regulation: It is reported in some books that performance of ablution using copper-pot for water is defective act whereas performing ablution using copper-pot for water; and eating and drinking in copper-pot are all permissible without any undesirability provided that it is tinned. Eating and drinking in un-tinned copper-pot is odious act (Makrooh) because it causes health hazard and earthen pot is better than copper-pot. Religious scholars have counted performance of ablution using earthen pot for water as one of the etiquettes and desirable acts (Mustahabaat) of Wudu (ablution). Eating and drinking in earthen pots is also next to decency and humility. There is in a Hadees that, “whoever has earthen pots in his house, the Angels have a glimpse of him”. –[Fatawaa-e-Rizviyah, Raddul Muhtaar].

Taking food with shoes on.

Regulation: Taking off shoes for taking food is Sunnat (prophetic practice). The Holy Prophet said, “when you sit for taking food, take off your shoes as it eases your feet”.

And it is a good Sunnat. If one took food with shoes on, sitting on his feet because there was no carpet or mat on the ground then he missed one good Sunnat. It was better for him to take off shoes. And if food is placed on table and one is sitting on chair, it is specifically Christians' style of having food. One should desist it and remember prophetic saying, "Man Tashabbaha Bi-Qaumin Fahuwa Minhum" (whoever imitates any nation meaning adopts their ways and manners, is from them). And having food standing which is rife nowadays is repugnant to the Shari'ah and against the decencies of taking food and total imitation of Christians. The ones who are fond of Western lifestyle are following in the footsteps of Jews and Christians abandoning Islamic ways and manners. This is a sure pathway to hell.

Cutting bread in four pieces.

Regulation: There is no harm in cutting bread (Rotee) in four pieces if one does it with the intention that people may take him as Sunnee Muslim who acknowledges all the four pious Caliphs and their Caliphate (Khilaafat) as truth (Haq) and that the belief that acknowledging all the four great Caliphs is an obligation, is firmly inculcated in the minds of children. If bread is cut into four pieces before Raafzees (Shi'ite) to irritate them, it is good intention and one will, by the grace of Allah Almighty, earn Sawaab (reward). Yes, considering a Sunnee Muslim who does not do so as bad is itself a bad act. –[Fatawaa-e-Rizviyah etc].

Use of tobacco in betel-leaf.

Regulation: Using so much quantity of tobacco with betel-leaf (Paan) that it harms and affects the senses is Haraam (un-Islamic act) and if it only causes smell in the mouth then is Makrooh (odious act). And if a little quantity of tobacco particularly scented with musk is eaten with betel-leaf and after every eating the mouth is washed so well that it does not smell then it is purely "Mubaah" (neither

permissible nor impermissible). No "Wazeefah" (recitation, repetition of certain Quranic verses) should be practised in the state the mouth smells but be done after having washed the mouth well. And reciting the Holy Qur-aan in this state is more sinful act. Before reciting the Qur-aan, mouth should be necessarily washed well. The Angels are very fond of the Glorious Qur-aan. Ordinary Angels have not been blessed with the ability of reciting the Qur-aan. When a believer recites the Holy Qur-aan, the Angel puts its lips on the believer's lips to savour the recitation and whichever verse he recites, goes into the Angel's mouth. If there is stuck any eatable thing to the mouth during the recitation, it hurts the Angel. -[Fatawaa-e-Rizviyah].

Cigarette, hubble-bubble.

Regulation: Smocking cigarette and hookah (hubble-bubble) which is rife now in towns and cities even religious scholars smoke and is common with all and sundry in Arabic and non-Arabic states and in the east and in the west, is permissible (Mubaah) under the Shari'ah. These acts can not be termed as unlawful (Haraam) nor undesirable anyhow. If its smell is repugnant to one's senses, it may be odious to one's nature but it is not considered an undesirable act under the Shari'ah. Yes, if it is particularly puffed for intoxication and one's senses are affected and health harmed by it then it is necessarily unlawful and un-Islamic act (Haraam) in this particular case.- [Fatawaa-e-Rizviyah etc].

Breeding of pigeons.

Regulation: Breeding pigeons is permissible provided that other's pigeons are not caught. There is a promise of blessing in some prophetic sayings on nurturing brown pigeons. Forcing pigeons to fly for hours without letting them have food and water, is Haraam. It is observed that pigeon-breeders get on the rooftops of the houses to fly their pigeons. If it is so then it is a graver sin because in this

condition neighbours' houses, rooms and courtyards will be open to his view and thus their women irrespective of old and young, married and unmarried will come in his eyes. So this is their exposure to his view and he does not take care of the neighbours' respect and honour, it is his insensitivity and shamelessness. Such person should be restrained from the evil act and the neighbours should take him to task. Now it is no time that the elders and neighbours could themselves punish the delinquent, they should lodge complaint with the administration, government which should slaughter all his pigeons that he used to fly, throw pebbles on them to force them fly and hurt the others unnecessarily with his bad action; and give him the slaughtered pigeons to eat himself and feed the others so that the daily exercise of flying pigeons is eliminated; it serves as an eye opener to the others and women are prevented from exposure to his view.

[Durr-e-Mukhtaar etc]

Regulation: Following in the footsteps of men, women have also started playing cards and chess. Since both the games are unlawful for men, therefore, are gravely unlawful for women. And playing cards is much worse than playing chess as they also carry pictures printed thereon.

[Fatawaa-e-Rizviyah etc]

Purdah from the blind.

Regulation: Women should observe purdah (keeping oneself from public view) from blind man as is observed from the sighted. His (blind man) visiting house, family and sitting with woman is the same act as that of the sighted as has been reported in prophetic sayings.

Use of spoons & forks.

Regulation: The craze of imitating the Europe has overtaken the Muslims – so much so that smuttiness of the nasty civilization reflects at places in the Muslims'

behaviour and manners. Use of spoons and forks is on the rise in Muslims following in the footsteps of Englishmen particularly educated and moneyed families fall prey to this civilization soon. This is extremely a despicable way of taking food under the Shari'ah. There is in a Hadees that meat should be eaten biting with the teeth because it is wholesome and easy to digest. However, there is no harm in cutting the meat with table-knife if it is, for example, not so well cooked that it could be broken with the hands or bitten with the teeth. The Holy Prophet has been reported to have used table-knife on some such occasions. It is no argument for blatant use of knife and forks as is being resorted to nowadays.

Likewise, there is no harm in cutting bread with table-knife if need be or cutting "Sheermaal" (bread made from leaven kneaded in milk) in two or four pieces on the occasion of treats to save it from going waste.

[Bahaar-e-Shari'at etc]

And eating bread biting with the teeth is against etiquettes and deprives one of blessing. Likewise, taking food standing is Christians' way.

A wrong custom during food.

Regulation: If somebody drops in when family members taking food, it is customary that he, she is invited to food saying, "please have food". If he, she is not invited, he, she taunts that they did not even ask him, her for the food. Inviting a Muslim brother to food is a good act but this invitation should not be a mere show but with all heart and if there is no reasonable excuse then he should be impelled to have food thereby to earn Sawaab (reward of virtuous deed) gratis. No doubt, the guest eats with you but he eats what is destined for him and it is an occasion of gratefulness for you. It is also customary that when one is invited to food, one says, "Bismil Laah". Saying "Bismil Laah" here is meaningless because the Muslim begins taking food with "Bismil Laah" which he, she has already

recited. The religious scholars have strictly forbidden saying “Bismil Laah” on such occasion and said that benedictory words should be spoken, for example, “Baarakal Laah” or say Allah bless you or may Allah grant you even more. –[Bahaar-e-Shari’at etc].

And it is a practice of the elders that after finishing food they say “Khaanaa Barhaa-o” or “Bartan Barhaa-o” (a sort of benediction which also indicates that the guest have had their fill and food-pots be removed) instead of saying straightaway, “remove the food-pots”. These words are an implicit Du’aa (supplication) for blessing the sustenance.

Refusing to give fire & water.

Regulation: Refusing to give water, salt and fire (burning coals) to others is unlawful. There is in a prophetic saying that the one who gave the other salt or fire, in a way gave the entire food cooked on one’s fire or cooked with one’s salt in it, as charity (Sadqah) and the one who offered Muslims a drink at such place where the water was available, in a way freed a slave. And the one who offered a Muslim a draught of water at such place where the water is not available, in a way gave him life. –[Ibn Maajah]. Similarly, refusing to offer a Muslim a drink without Shar’ee (valid) excuse will be an extremely sinful act. Therefore, refusing to offer a drink is a sign of callousness. Match-stick and lighter etc. are substitute for fire these days.

Regulation: Showing meanness in giving or lending such little things that the neighbours generally take or borrow from one another which act is neither considered bad nor inimical to self-respect and which things the neighbours irrespective of rich and poor need on one occasion or the other and after use, return the things as it was, is considered morally bad act and insularity. And it is so indeed. Such stingy acts are done by those who are so shorn of sympathy for God’s creation that even a little help to the others hurts

them. Such people have also been condemned in a Quranic chapter, Al-Maa'oon.

Islamic way of drinking water.

Regulation: The exponents of western civilization or those who are wont to competing with them consider it against the norms of decency to drink water with right hand during food. The so-called norm of theirs can be Christian civilization but not Muslims'. The Islamic etiquette of drinking water is reciting "Bismil Laah", that one should drink water using the right hand, sitting and in three breaths. One should remove the glass, water-pot from the mouth to breathe every time. One should take one draught first and second time and third time one should drink as much as one likes to. Doing so is not only pleasant but is also wholesome.

People throw away the leftover water in the glass though it is clean saying it is used, leftover water. It is Hindus norms. There is no un-touchability, infection by the Muslims' leftover in Islaam. It means nothing to avoid leftover water of a Muslim. It is unnecessary wastage of potable water and extravagance and extravagance is haram (un-Islamic act).

Silver pen etc. on child's Bismil Laah.

Regulation: On children's Bismil Laah (the first day child is made to learn Holy Qur-aan) inkpot, reed pen and wooden tablet made of silver are placed. These things are not used but given to the teacher (as gift). There is no harm in doing so - [Bahaar-e-Shari'at] nay: is better because in this way the Muslim who deserves respect and honour is helped and doing so also pleases the gift-giver. But there should be no show and ostentation in it.

Ten years' boy & girl.

Regulation: When boy and girl reach the age of 10 years they should be made to sleep separately meaning when a

boy attains 10 years he should not be allowed to sleep with his mother, sister or other woman. And when a girl attains 10 years she should not be allowed to sleep with her father, brother or other man. And if the couple sleeps together in one single bed, they should not make their 10-years boy or girl sleep with them. –[Durr-e-Mukhtaar].

Entering the vacant house.

Regulation: If one enters the house where there is none, one should say, “Assalaam-o-‘Alaienaa wa ‘Alaa ‘Ebaadil Laahis-Saaleheen” (peace be on us and on pious servants of Allah).

Angels will respond the Salaam. Or say. “Assalaam-o-‘Alaieka Aie-yuhan Nabeiy-yu” (O’ Prophet of Allah! Peace be on you).

Possibly, this Salaam may be accepted and one is graced with peace and mercy as the blessed soul of the Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah’s choicest blessings & peace be upon him) is present in the believers’ houses. –[Murqaah].

Incorrect response to Salaam.

Regulation: There is a practice in some areas (families) particularly with women that when a young says Salaam to the elder he, she responds, “be happy or may Allah keep you well”. This is no response to Salaam but such response to Salaam was given by infidels during the days of ignorance. They would say, “Haieyaa-kal Laah” (may Allah keep you well).

Islaam teaches that one should say “Wa ‘Alaiekum As-Salaam” in response to Salaam. If one said only “Salaam”, it would also be considered response to Salaam.

Sneeze is not bad omen.

Regulation: Some people consider sneeze bad-omen. For example, somebody was going somewhere and he had a

sneeze, people would think that the work he wanted to do, would not be accomplished. This is sheer ignorance. Bad-omen (Bad-Faalee) is nothing and considering the thing bad-omen which has been declared "Shaahid-e-'Adl" (true witness) in a prophetic saying is even a graver mistake.

[Bahaar-e-Shari'at]

Getting on rooftop.

Regulation: If one gets on his rooftop and others' houses, families come into his view; they can prevent him from climbing his rooftop until he gets a wall constructed or put something on the rooftop to obstruct his view so that the others' houses, families do not come into his eyes. And in case, others' houses, families do not come into his view when he is on his rooftop but they come into his eyes when they themselves get on their rooftops, they can not stop him from climbing his rooftop. In the given situation, women should themselves avoid getting on their rooftops to prevent themselves from coming into his view.

[Durr-e-Mukhtaar]

Usurper to die as leper.

Regulation: Occupying anybody's property by force or bullying openly is called usurpation. There is in a Hadees that the one who usurps other's property will meet Allah Almighty on Doomsday in the state of leprosy. [Tibraanee].

Borrowed thing is a trust.

Regulation: One borrowed something from somebody for his work but it got lost. If one used the thing properly and safely and also spent on it what it required then there is no damages on one even though it was agreed at the time of lending thing that if thing got lost the borrower would pay damages because setting such condition is invalid.

[Behrur Raa-iq]

Taking back gift.

Regulation: Taking back a thing given to someone as gift or in charity, is very bad act. Doing so has been described in a Hadees like a dog that licks up its own vomit. Therefore, a Muslim should shun it. Sometimes, some people show meanness and say, "return our such-and-such thing (given to him as gift or in charity)". This is a very petty and mean act.

Use of other's pots.

Regulation: It is, nowadays, seen that some women freely use other's pots in their homes in which something was sent to them as gift and were not returned instantly due to some reason, though it is not lawful for them to use the pots, as they are a trust with them.

Regulation: There is no harm in it if a woman works in the house of a married man who also has children as is common in cities, towns that maids are engaged in houses for cooking and other chores but care should be taken that man gets no chance to have privacy with her.

Stretching legs towards polestar.

Regulation: It is a popular notion with some unknowing men and women that feet should not be stretched towards Polestar. The bright star that appears close to the North Pole is known as polestar among the people. Stars are in every direction in the sky; then one should not stretch his feet in any direction? Yes, if one does not stretch his feet towards the North as a token of respect thinking that the blessed tomb of Hadrat Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him) is situated in this direction then this act should not be called nonsense.

Picking teeth with straw.

Regulation: Picking one's teeth with straw is Sunnat (prophetic practice). It is better to throw away whatever leavings come from between the teeth during picking and

there is no harm in it if one swallows it. Teeth should not be picked with the straw of any flower and fruit but instead it is better for one to pick one's teeth with the small thin stick of "Neem" (margosa tree) because its bitterness washes the mouth and also benefits the gums. Thin stick of broom not yet used for sweeping, can also be used for picking the teeth. –[‘Alamgeeree, Bahaar-e-Shari’at].

Imaam Zaamin's coin.

Regulation: "Imaam Zaamin" (a coin tied to the arm as offerings to guardian saint) is tied to arm of the one who sets out for journey. It holds no truth. –[Al-Malfooz-3]. One should see off the traveller conferring good benedictions on him, her and keep him, her in mind whenever one makes Du'aa (supplication). Yes, if one makes Faatehah (conveying the reward of Quranic recitation & other virtuous deeds to dead) for Imaam Zaamin 'Alee Razaa (may Allah be pleased with him) and other Allah's saints and pious servants, one should hope that Allah Almighty will bless the traveller with His protection by dint of them. (Allah knows better).

Protection against a wicked fiend.

Regulation: After birth of baby, it should be first given bath and then Azaan and Iqaamat recited into its ears. Doing so will, by the grace of Allah, protect the baby from "Ummus Sibyaan" (a wicked fiend) for whole life. [Al-Malfooz, Pt-3]

Swinging rope.

Regulation: Women can enjoy swinging rope provided that there is no "Naa-Mehraam" (whom a woman can be married to) and they are within the precinct of their house and also do not sing as it is also a sort of exercise and some physicians consider it beneficial in certain diseases.

[Al-Malfooz-3]

Regulation: Stubborn genii spread over the earth when the Moon brightens after sunset. Therefore, there is in a Hadees, “stop your children from Maghrib prayer to ‘Ishaa prayer” meaning prevent them from going outdoors.

Embroidered shoes.

Regulation: Wearing embroidered shoes if carry embroidery in artificial gold or silver thread, is quite undesirable act (Makrooh) even for women and if carry embroidery in original gold or silver thread then is permissible for men provided that the embroidery is less than four fingers not more than it but for women is quite lawful. –[Durr-e-Mukhtaar etc].

Avoidance to take food after ‘Asr prayer.

Regulation: Many men and women avoid taking food and drink after ‘Asr prayer, it is no Shar’ee regulation. Yes, it has been a practice of mystic guides that they consider night as ‘Eid (religious festival, rejoicing occasion) for the “seekers after truth” and ‘Eid follows fasting. Therefore, they spend the time between ‘Asr prayer and Maghrib prayer like a fasting man and keep awake in the night engaging themselves in prayer and remembering Allah. There is no harm if one avoids taking food and drink after ‘Asr with the intention of following suit of the mystic guides, religious scholars.

Gold, silver-pots.

Regulation: Eating and drinking from gold and silver pots, applying oil from gold and silver small bowl, applying perfume from gold and silver perfume-bottle or box or applying antimony, collyrium to eyes with gold and silver staining needle or from antimony, collyrium-container, seeing the face in gold or silver mirror or writing with gold and silver pen and ink-pot are impermissible for both men and women. It is permissible for women to wear gold and silver jewellery. Use of other things made of gold and

silver except for jewellery is impermissible for both men and women. Wearing mirrored thumb-ring made of gold and silver by women is permissible but seeing the face in it is not permissible even for women -[Durr-e-Mukhtaar etc]. However, there is no harm in using the pots gilded with gold or silver -[Hidaayah].

Adornment & decoration.

Regulation: Adorning house with gold, silver and silk, for example, hanging silk curtains on walls and doors and placing vases and decoration pieces made of gold and silver at places tidily for only decoration and adornment purpose, is odious act and if it is done for boast and pride then it is unlawful -[Raddul Muhtaar]. Perhaps, odiousness in doing so is because adornment and decoration may not be for boast and pride in the beginning but it ultimately causes pride and boastfulness- [Bahaar-e-Shari'at].

Gold, silver-buttons.

Regulation: Use of gold and silver-buttons in shirt and "Achkan" (tight long coat with full-buttons in front) is permissible for men as is the use of silk-cloth buttons- [Durr-e-Mukhtaar] provided that the buttons do not carry chain. And if the buttons carry chain, its use is impermissible because the chain comes under the injunction of jewellery which is unlawful for men

[Bahaar-e-Shari'at]

Regulation: Wearing silk cloths is Haraam (un-Islamic act) even for immature boys and sin will be on the one who will make them wear the silk cloths -['Alamgeeree] for he is at fault not the immature boys.

Black & red cloths.

Regulation: During Muharram (1st month of Islamic calendar) meaning from 1st to 12th Muharram two kinds of colour should not be worn: (1) Black as it is worn by

Raafzees [Shi'ite] and (2) Red which is worn by Khaarjees (Kharijite) to express (God forbid!) their joy.

[Bahaar-e-Shari'at]

Tight-fitting trouser.

Regulation: Particularly women should not wear tight-fitting trouser (Choori-daar Paajaamaa) because it reflects the whole shape of the legs (shins, calves etc). Women should wear loose-fitting trousers like "Shalwaar" and it should be so low that the feet are covered. The larger part of the feet is covered the better for them. [Bahaar-e-Shari'at]

Talking without Salaam.

Regulation: One came to the other and began to talk without saying Salaam, the other got the right not to respond to him as the Holy Prophet is reported to have said, "do not respond to the talk of the one who began conversation before Salaam". –[Raddul Muhtar].

Regulation: One should say Salaam on arrival and departure too. –[Raddul Muhtar].

Etiquettes of sneeze.

Regulation: On sneeze one should say, "Al-Hamdu Lil-Laahi Rabbil 'Aalameen" or Al-Hamdu Lil-Laahi 'Alaa Kulli Haal" and in response the other should say, "Yaghfirul Laahu Lanaa wala Kum" or say, "Yahdeekumul Laahu wa Yuslihu Baalakum". Nothing should be said except these supplications. –[‘Alamgeeree].

SOME SAMPLES OF ISLAMIC CIVILISATION.

Gar Toomee Khuwaahee Musalmaan Zeestan

Nest Mumkin Juz Bah Qur-aan Zeestan

(If you want to find a Muslim, you can not but the one whose qualities have been delineated in the Qur-aan).

Immense thanks to Allah, the Most Beneficent, that He graced us with Islaam, made us Muslims and took into His protection and mercy of His Darling Elect, Saieyidinaa Muhammad Mustafaa (may Allah shower His choicest & bounteous blessings & peace on him), endowed us with the treasure of Islamic faith and burnished the intellect with its light and by means of His Last Prophet (blessings & peace be upon him), provided us with such great political system, civilization and manners that are complete and perfect in all respects and taught so lofty etiquettes of life that the believers need not to refer to other civilizations and systems and provided guidance at every stage of life from the first breath of life to the last gasp. Fortunate are those who benefit from this light of guidance and make their life a success in this world and the world hereafter. And unfortunate indeed are those who in spite of being Muslims are dying for western civilization and culture.

In brief, we expound some etiquettes in this short book regarding necessary occupations of life like living, eating, drinking, walking, sitting, sleeping and waking etc. We hope that our particularly mothers, sisters and daughters will read these etiquettes attentively, for, their lap is the school of young builders of the nation. One day, they are to train their children and ameliorate their family and society as a whole and this book will, by the grace of Allah Almighty, prove their best companion.

These etiquettes of Islamic civilization regarding round-the-clock affairs and necessary occupations should be borne in mind well so that we are at ease and also do not become a source of discomfort and disdain for others. The works that are carried out beautifully and nicely are attractive and worth emulating for others and people view it with praise and also respect the doer. And the works that are done slovenly and untidily are spoilt and also the doer loses his grace. May Allah Almighty help you and us and bless with the steadfastness to Islamic teachings – Aameen.

ETIQUETTES OF EATING & DRINKING.

- 1). Before taking food and after finishing the food, hands should be washed up to the wrists. Some people wash only one hand or fingers and some rest content even with washing the tips of the fingers only. By doing so, Sunnat (prophetic practice) is not fulfilled.
- 2). Before taking food, washed hands should not be rubbed dry (with any thing) and after finishing the food, the hands should be washed and rubbed with towel or handkerchief so that there remains no trace or oiliness etc. of the food on hands.
- 3). "Bismil Laah" should be recited before eating in order that the food, which is vital to life and health, carries blessings of the Exalted Name of Allah. There is in a Hadees that the one who begins eating should say, "Al-Laahumma Baarik Lanaa Feehi wa-Abdilnaa Khaieran Fee".
- 4). If one forgot to recite "Bismil Laah" before eating, one should say, "Bismil Laahi Fee Awwalihee wa Aakhiri" whenever one recollects it.
- 5). One should say, "Bismil Laah" aloud so that it may serve as reminder to others if they forgot to recite and all get blessings of the food.
- 6). Nothing should be placed on bread (Rotee). There is in a Hadees (prophetic saying), "esteem the bread that if it ran from any nation, it did not come back to them" meaning if a nation loses sustenance due to their ungratefulness, they cannot regain it.

Some people place small bowl of curry or chutney or salt-container on bread, it should not be done.

7). Removing the edge of bread unnecessarily is wastage. One should eat the whole bread. Yes, if the edge of the bread is under-baked or over-baked and may harm the one then it can be removed.

8). One should use right hand to eat and drink and eat with three fingers. Using all the five fingers for eating is rustic way and also against the etiquettes. It is not particular with eating and drinking only, the Shari'ah (Islamic Law) likes most of works to be done with right hand and begun from the right side. There is in a Hadees, "one should eat, drink and take and give a thing with right hand because Satan eats and takes and gives a thing with left hand. –[Ibn Maajah]. Besides, human nature also demands so.

9). Leaving the morsel that fell on "Dastarkhawaan" (piece of cloth spread on the ground for serving dishes on) etc, is wastage, one should eat it first.

10). Taking food leaning on one's left hand placing on the ground or leaning against pillow or bare-headed is against the etiquettes and doing so also deprives one of the blessings of food.

11). One should not begin eating from the middle of the saucer or small bowl at the outset but from the edge before one. In this way, the whole food in the saucer or small bowl will not be spoilt. Besides, if one does not eat in the decent way, it will debunk one's gluttony and a glutton is never satiated. The Holy Prophet has likened this to blessing and said, "blessing descends in the middle of the food".

[Tirmizee]

12). One should take little morsels and eat masticating well.

13). One should not look at others' faces while taking food.

14). There should be no discussion about death while taking food as it may cause distaste and those taking food may not have their fill despite hunger.

15). When there is only one item of food in large dish, one should not extend one's hand in different directions. Yes, if there are different items of food in the large dish then one can extend one's hand to them but in doing so one should not show impatience because it reflects greed.

16). While taking food one should sit spreading one's left foot under oneself and keeping the right knee upward or sit on buttocks or keep both the knees upward. In doing so, little quantity of food will suffice to satiate one.

17). One should not take so hot food that burns the mouth nor blow nor smell it. Very hot food is not only harmful but one is also not satiated with it.

18). One should avoid taking food quite silently as it is Zoroastrians' way. But one should not talk nonsense save good.

19). One should not find fault with food. If one likes, take it otherwise should not touch it because the household and maids, servants become sick of the one who unnecessarily picks holes in every thing. It does not help but further spoil the things. Picking holes in everything is one of the causes of quarrel between the couple.

20). Taking food together by the family members or friends brings blessing; little quantity of food serves more persons and it does not go waste.

One day, some companions of the Holy Prophet said, "O' Messenger of Allah (may Allah's blessings & peace be on you)! We take food but are not satiated." He said, "perhaps you take individually." They said, "yes, O,

Messenger of Allah (may Allah's blessings & peace be on you)". The Holy Prophet said, "take food together and recite 'Bismil Laah'. It will bless you". –[Ibn Maajah].

21). There are some persons on "Dastarkhawaan" (piece of cloth spread on the ground for serving dishes on), the eldest may begin taking food first followed by others. Doing so conforms to the decencies.

22). If fly falls in food, it should be dipped into it and then thrown away as its one wing carries disease and the other carries the cure and it puts the same wing in the food that carries disease and saves the other. Therefore, it should be wholly dipped into the food. –[Hadees Shareef].

Discarding the food in which a fly fell is wastage and unnecessary show of one's cleanliness and fineness. Acting upon the practice (Sunnat) of the Holy Prophet who is purity personified, is the essence and soul of "Eimaan" (Islamic faith). This self-styled cleanliness and delicacy is no cleanliness and fineness but following the practice of Christians.

23). One should wipe clean the food-pot, vessel with the fingers and then lick the fingers well. Those who term it against the norms of decency are, indeed, the exponents of sham civilization. Do not argue with them more otherwise they will bad-mouth. The prophetic saying is enough for the believers, which says, "the one who wipes clean the food-pot, vessel, the pot, vessel prays: "O' Allah! Deliver him, her from hell-fire as he, she delivered me from Satan". There is in another tradition that the pot, vessel begs Allah Almighty for his, her forgiveness.

24). One should begin eating with salt dish and should also finish up with salt dish because it removes seventy illnesses. One should do so in the case if there are both the salt and sweet dishes at Dastarkhawaan (piece of cloth

spread on the ground for serving dishes on). And in case there is only salt-dish and one ate any sweet thing at the end, it is a popular notion that doing so is the practice of Moulaa 'Alee (may Allah be pleased with him). Allah knows better.

25). After finishing up with food, one should thank Allah Almighty. Many supplications are reported in Ahaadees (prophetic sayings) for the occasion and the most famous is: "Al-Hamdu Lil-Laahil Lazeee At'amanaa wa-Saqanaa wa-Ja'alanaa Minal Muslemeen".

And if one took food at the other's house, one should recite this Du'aa (supplication) too with the aforementioned Du'aa: "Al-Laahumma Baarik Lahoo Fee Maarazaqtahoo Waghfirhu war-Zuqnaa Rizqan Hasanan Waasi'an Mubaarakan Fee".

26). After the food-pots, vessels have been removed, one should wash one's hands and rub them dry with handkerchief etc so that there remains no oiliness etc. on the hands.

Washing hands in the pot, vessel one took food from or rubbing the washed hands dry with the skirt of shirt or leg-sheet (Tehband) or corner of stole deprives one of the blessing.

27). One should drink water, whether one drinks in the middle of food or after finishing up with food as one wishes to, sipping not gulp it down. In this way one is fully satiated and thirst is also quenched.

28). One should not exhale in the water-pot so that the polluted air exhaled from lungs does not touch the water and it is also possible that spittle or mucus may emit from the mouth or nose while breathing and fall in the water and one may drink it with the water which is a disgusting act.

29). One should not drink from the mouth of water-skin or spout of the spouted jug or from any other thing without seeing the water because it is apprehended that any injurious thing may get into one's throat.

30). The drinking thing that is most liked is sweet and cold one but the tea which is necessarily drunk hot is not as relishing as is the sweet and cold drink.

31). There is in a Hadees that the one who believes in Allah and Doomsday should respect the guest. Guest is entitled to one day and one night hospitality (meaning one should entertain one's guest as lavishly as one can afford for one day and one night). Hospitality is done for three days meaning after one day one may entertain one's guest to normal food or whatever is available with one. Entertaining the guest after three days is [no hospitality but] "Sadqah" (giving something in charity). It is not lawful for the guest to prolong his, her stay with the host and unnecessarily burden him, her. –[Bukhaaree & Muslim].

32). Four things are essential for guest: (1). He, she should sit wherever he, she is seated, (2). Whatever food is placed before him, her, he, she should rest content with that and not do such thing that offends the host, (3). He, she should not leave the place without the permission of the household and (4). When he, she leaves the house, should pray for the host.

33). The host should ask the guest again and again to take more but not urge him so much that he, she takes more than his, her fill and gets into trouble. (2). During the course of eating he, she should also have pleasant conversation with the guest. (3). He, she should not displease with his, her servant or family member before the guest, (4). If the guests are few, he, she should join them at food which is the demand of decency and in case the guests are many

then he, she should serve them and look after them well and (5). He, she should not designate such person to attend the guests that embarrasses them.

ETIQUETTES OF WALKING.

Riches, power, smartness, higher education and skill, obsession of individuality and robust health and other things of the same ilk that create hubris in man necessarily appear on his person adopting a particular kind of gait. This specific manner of walking not only suggests that man has grown self-conceited but also smacks of what he is proud. Man hams and swaggers only when he is obsessed with vainglory and wants his bigness to be felt by the others.

The Glorious Qur-aan reformed this mean moral weakness in these words, “Wa-laa Tamshi Fil-Ardi Marahaa” (and walk not in the earth boastfully).

This directive aims at stemming every sort of proudness restraining the believers from the style of tyrants and proud and instead of boastfulness and haughtiness which are the signs of ignorance and uncivilized nations, Muslims should develop in them humility and politeness – so much so that the humility and politeness reflect in their behaviour and manners.

This directive equally encompasses the individual and collective behaviour of the Muslim community. Some of the etiquettes, which Islaam has bestowed us in this respect, are:

- 1). One should walk with modesty, humility and sobriety.
- 2). One should be conscious of where he is putting down his foot.
- 3). If women come across men and vice versa on the way, women should not pass through men but should take right or left side.

4). Women should not stamp their feet on the ground wearing ringing jewellery like anklets with small bells because its sound excites the men's sentiments.

5). Women should not go outdoors perfuming themselves or applying such pleasant-smelling thing to themselves that stuns the others.

6). Women should not make their voice heard by men unnecessarily. The Holy Qur-aan itself has permitted women to speak to men in dire need but Islaam does not like it that women's voice should reach the ears of men where there is no need or no religious or moral benefit of it.

Women went to roaming markets and shopping malls for mere amusement should heed to it and it is very shameful for husband holding kid(s) in his lap or holding their finger, hand follows the wife busy in shopping.

7). When a lady goes outdoors in need she should cover herself with sheet or gowned veil (Burqa') in such way that her whole body from head to toe including her beauty and adornment, is covered and a corner of the sheet or veil is also put on the face.

8). Women wear flamboyant cloths and jewellery and colour and adorn the head, face, hands, feet, eyebrows, eyelashes and eyes which is, these days, termed as "makeup" should not be exposed to strange men. Women apply "Misse" (red lead used as toothpowder or lipstick) and collyrium to the teeth and apply lipstick and powder and wear rings, bangles and thick bracelets etc. and roam about exposing the adornment to strangers as is practised nowadays by young women, is a shameful and disgraceful act for Muslim ladies.

9). One should walk with the eyes downcast. Women should not look at men deliberately as men are enjoined not

to look at women. If man comes into their view, they should immediately remove their sight from him even though he is blind. It is not lawful for women at all to gaze at man and then discuss and review his smartness or awkwardness and physique.

10). Women should not walk in the middle of the way but aside.

ETIQUETTES OF GATHERING.

No sphere of life can escape the comprehensiveness of the Shari'ah. The Holy Qur-aan has taught the etiquettes of gathering and issued a general directive for all gatherings of the believers that they should be organized in such a civilized and dignified manner that the participants have no complaint with one another but instead the gathering becomes a source of promoting and strengthening love and fraternity among them.

Some of the etiquettes of gathering, Allah and His Messenger (may Allah's choicest blessings & peace be upon him) taught the believers, are:

1). People who come to a gathering should sit wherever they find room without hesitation.

2). People already sat in the gathering should make room for the new comers and new comers should have the decency not to force their way through them to get the place of choice.

3). Nobody should try to remove the other to sit at his place because doing so develops vanity in one and creates ill-will against him in the hearts of the others.

- 4). If one left the gathering in need and came back, he would deserve to sit on the place he had left. No other person can occupy his place.
- 5). It is not lawful for anybody to obtrude oneself between two persons as it creates unpleasantness and animosity.
- 6). Main roads and thoroughfares should not be made the venue of gathering as it is against the norms of decency. If it is done under compulsion then morality should be observed, for example, participants should keep sight downcast, should not gaze at passers-by, should remove harmful things from the way, help those who have lost their way and are in distress.
- 7). One should not try to sit at conspicuous place (reserved for important personalities) of his own. If one is in the gathering organized by somebody else, one should not sit at important place without the permission of the host and if one is offered to sit there, one should not decline the offer unnecessarily in humility.
- 8). One should not whisper in anybody's ear in the gathering particularly when others think that one is whispering about them.
- 9). Secret things or secret decisions taken in the gathering should not be disclosed outright.
- 10). Company influences man the most, therefore, one should not keep company with those whose manners, habits, beliefs and thoughts are not reliable because nasty thing gets into the heart soon and one may go astray.
- 11). The Holy Prophet said, "there are a few words which if one recites thrice after the gathering is over, Allah Almighty will erase one's sins and whoever recites them in

the gathering organized for goodness and remembering Allah, Allah Almighty will seal goodness for him as someone seals with his ring". The blessed words are: "Subhaana-kallaa-humma wa-bi-Hamdika, Laaa Ilaaha Illaaa Anta Astaghfiruka wa-Atoobu Ilaiek". [Abu Dawood]

And there is in the tradition transmitted by Haakim that the people who sat for long and dispersed without remembering Allah and invoking Allah's blessings & peace on the Holy Prophet (Durood Shareef) sustained great loss. If Allah will, may chastise them or forgive them.

ETIQUETTES OF CONVERSATION & MEETING.

- 1). Believers should meet their relatives, friends and acquaintances [and women with their female-friends] smilingly and cheerfully. There is in a prophetic saying (Hadees) that smiling on seeing Muslim brother is Sadqah (charity).
- 2). The first word one speaks on meeting one's Muslim brother should be the message of peace, love and amity meaning "Salaam". This is remembrance of Allah (Zikr) and worship as well as Du'aa (supplication) and also a well-wishing word.
- 3). The one who is said Salaam is morally bound to respond the Salaam.
- 4). Standing to welcome a beloved personality or spiritual guide or distinguished religious scholar in the spirit of love and enthusiasm is also the acme of respectfulness.
- 5). Precedent of uttering the welcoming words like "Marhabaa" on such occasion is found in the Shari'ah. It also promotes amity and love.

6). Seeking permission to enter into somebody's house for meeting or any work is must and the objective of doing so is that sometime one is in such (untidy) condition that one does not like to see the others.

7). One should enter even one's own house saying Salaam. It will, besides bringing blessings, beware the household particularly women if are in careless and untidy condition or there is something like this.

8). One should not speak innuendoes on seeing and seeing off Muslim brother.

9). If women have to speak to strange men in dire need, they should not speak in such soft and pleasant tone that their sentiments are aroused and evil thoughts develop in their hearts.

10). Women should, in need, speak tersely and soberly only to the need that will shut up the doors of many a mischief.

11). Speaking by distorting or mincing words or with garrulity loses one's honour and sometime also creates difficulty for the others.

12). Speaking verbosely without listening to the other, is self-conceit and meanness too.

13). If the other speaks high of one to one's face, one should consider it the grace of Allah Almighty and express his gratitude to Him so that proudness does not develop in him. And in case the other speaks ill of or bad-mouths or commits indecent thing before one then one should leave his matter to Allah Almighty, seek His help, refuge with Him and forgiveness of Him that which of his sins has made him face such embarrassing situation.

14). Avoiding garrulity is the sign of dignity and yelling untimely is an argument of foolishness. Therefore, one should speak softly to the need. There is in a Hadees that “it is one of the traits of one’s Islaam that one leaves the thing one has no concern with.”

ETIQUETTES OF SLEEP.

- 1). Food-pots should be covered before going to bed. There is in a Hadees that if one cannot cover the pot, one should at least put anything across on it.
- 2). Shut the door and put out lamp because sometime the rat takes away wick of the lamp that may burn the house. Likewise the fire (of the wood), burning stove should also be put out.
- 3). Door should be shut reciting Bismil Laah so that Satan could not open it.
- 4). Now it is time to go to bed, so one should, as a matter of care, dust the bed lest there should lie any poisonous insect hidden in it and harm one.
- 5). It is Mustahab (commendable act) to sleep in the state of Tahaarah (purification, ablution). One should lie right sideways placing the right hand under the right cheek for some time and then on the left sideways.
- 6). In bed one should remember sleeping in grave where one will have to sleep alone. There will be no comforter and sympathizer in grave but one’s deeds.
- 7). One should engage oneself in remembering Allah at the time of sleep – should recite “Tehleel” (Laa Ilaaha Illal Laahu), “Tasbeeh” (Subhaan Al-Laah) and “Tahmeed” (Al-Hamdu Lil-Laah) and “Aayatul Kurseer” and all the four

“Qul” once respectively as the man wakes up in the same state he sleeps and one will rise on the Doomsday in the state one dies.

8). One should not sleep belly-ways. Allah Almighty does not like this way.

9). One should not sleep on the rooftop that has no protective wall or grille or barricade as one may fall from the roof in this condition.

10). One should wake up at early dawn and immediately after waking up one should remember Allah and recite this Du'aa: “Al-Hamdo Lil Laahil Lazeee Ahyaanaa Ba'da Maaa Amaatanaa wa-Ilaiehin Nushoor”. (All praise is to Allah, Who after {putting us to transitory death meaning} sleep brought us to life and we have at last to return to Him).

11). Sleeping in the early part of the first half of the day or between Maghrib and 'Ishaa prayers is undesirable act (Makrooh). There is in a Hadees (prophetic saying) that the one who sleeps after 'Asr prayer if loses one's senses, should denounce oneself. –[Abu Ya'laa].

12). After waking up and having recited Du'aa etc. one should vow to spend the day in righteousness and piety and not to distress anyone.

ETIQUETTES OF PLEASURE & SORROW.

1). When one attains any delight and happiness, for instance, one gets wealth or degree of high education or promotion or acquits well with marriage or any important task, one should first of all express one's gratitude to Allah Almighty in that it is all by His grace and blessings. One should observe “Sajdatush Shukr” (prostration in gratitude)

in the state of purification and it is one's good luck if offers two Rak'at prayer of thankfulness.

2). On returning homeland from abroad one is generally happy. On this occasion, one can invite the relatives and friends and entertain them to one's affordability to share the moments of joy with oneself.

3). Welcoming and arranging reception in honour of the one returning from voyage particularly Hajj in lawful way, is a desirable & commendable act under the Shari'ah.

4). Inviting relatives and friends to marriage ceremony and accepting the invitation are Masnoon (as practised by the Holy Prophet). One should entertain one's relatives and friends to the best victuals one can afford on this occasion.

5). Likewise giving and sending gifts to relatives and friends on such happy occasions increase mutual love, so one should practise it to the best of one's affordability.

6). See the etiquettes of condolence in volume-3 of this book.

ETIQUETTES OF NEIGHBOURHOOD.

Some prophetic sayings (Ahaadees) in this respect and their exegeses are propounded here:

1). By God, he is not believer, by God, he is not believer, by God, he is not believer. (The Holy Prophet said this thrice). Who? O' Messenger of Allah was asked the Holy Prophet. He said, "the one whose neighbours are not safe from one's mischiefs". -[Bukhaaree].

2). He will not enter into paradise whose neighbours are not safe from his mischiefs.-[Muslim].

3). Better in the sight of Allah among neighbours is the one who well wishes one's neighbour. –[Tirmizee].

4). The one who believes in Allah and the Doomsday should honour one's neighbour. –[Haakim].

5). He is not believer meaning not true believer who takes food to his fill and his neighbour remains hungry. [Tibraanee]

It is manifest from these blessed Ahaadees that behaving well with, honouring, helping and well-wishing one's neighbours in all circumstances are the signs of perfecting one's Eimaan (Islamic faith) and loving Allah and His Messenger. That's why, the gates of paradise are open for such man.

The best means of promoting mutual love among and maintaining good ties with neighbours is the exchange of gifts. Even an eatable or drinkable thing of cheap value serves the purpose.

Women find more chances of sending and receiving gifts. Therefore, women have been particularly taught not to look down on the gift sent by the neighbour woman even though it be a hoof of goat.

The advice is meant for both the gift-sending and gift-receiving women. Neither the sender should think that "what is the avail of sending such a cheap thing" nor should the recipient regard it inferior.

There is in a Hadees that a person said, O' Messenger of Allah (may Allah's choicest blessings & peace be on you)! It is said about such and such woman that she profusely offers prayers, observes fasts and makes Sadqah (giving something in charity) but she also offends her neighbours by the tongue. The Holy Prophet said, she is in hell-fire. He said, O' Messenger of Allah (may Allah's choicest blessings & peace be on you) it is said that such

and such woman offers scant prayers, observes less fasts and gives Sadqah seldom (meaning supererogatory (Nafil) prayers, Nafil fasts and Nafil Sadqah) but she does not hurt her neighbours by the tongue. The Holy Prophet said she is in heaven. –[Baheeqee].

Women should heed to this Hadees and bear it in mind well. In some Ahaadees, these rights of neighbours have been delineated:

- 1). When he asks for help, help him.
- 2). When he asks for something, lend him.
- 3). When he is needy, meet his need.
- 4). When he falls ill, enquires after his health.
- 5). Congratulate him if there is an occasion for that.
- 6). Condole, console him if any sorrow, calamity befalls him.
- 7). Do not raise your house higher than that of him as it may deprive him of the air.
- 8). Follow his bier if dies.
- 9). If you buy fruits, also send him as gift.
- 10). Do not distress him by the smell of cooking in your house; also send him some from it.

Thereafter, the Holy Prophet said that the neighbours are of three kinds. Some have three rights, some two and some have only one right.

The neighbour who is Muslim, is also relative of one has three rights: the right of neighbourhood, the right

of Islaam and the right of relation and the neighbour who is Muslim but not relative of one, has two rights: the right of neighbourhood and the right of Islaam. And the neighbour who is non-Muslim has only one right i.e. the right of neighbourhood. Therefore, the religious scholars say that even the infidel neighbour should not be unjustly offended, for example, if the neighbour is Hindu, the Muslim should not hurt him by throwing the leftover bones of the meat on his rooftop or in front of his house.

ASSORTED ETIQUETTES.

Yawn & sneeze.

1). The believers should keep it in mind regarding the etiquettes of daily life, in principle, that there appears no such change on the person of man or woman that is opposed to the norms of decency and causes abhorrence and repugnance in the others, for instance, when one yawns his mouth opens widely, a despicable sound of "Haa, Haa" produces and natural state of the face changes and it becomes ludicrous and if one also raises hands (intertwining the fingers of one hand with the other) becomes even uglier and particularly the shape of the body of a woman makes it extremely shameful. That's why, the Shari'ah has enjoined to suppress yawn. If one cannot help, one should press his lip under the teeth and if it is not controlled even then, one should put his right or left hand or sleeve on the mouth.

The Holy Prophet said that yawn is from Satan. When one of you faces yawn should strive to resist it to the possible extent. There is in some narratives that Satan enters into the mouth and in some is that Satan laughs seeing the yawner. The religious scholars say that Satan spits into the mouth of one who opens his mouth in yawn and the one who utters the sound of "Qaah, Qaah" while yawning, it is, indeed, the sound of Satan's laughter because it roars with laughter seeing his face turned

comical. And the liquid that comes out from his mouth is Satan's spittle. The best way of suppressing the yawn is that when one feels it, one should think in his heart that Prophets of Allah (peace be upon them) are safe from it, it will immediately vanish. –[Raddul Muhtar etc].

2). As opposed to yawn, the sneeze is the sign of lightening the body, opening the pores and un-gluttony and also a means of cure. Therefore, the Shari'ah has enjoined the sneezer to say "Al-Hamdo Lil-Laah" and the listener should say, "Yar-hamokal Laah". Sometimes, phlegm comes out from the nose and spittle from the mouth in this condition. So, the one who feels sneeze should put his hand or handkerchief on the mouth and lower the head and should also try to suppress its sound so that it does not cause repugnance in the others.

3). Yawning and belching in gathering are against the norms of decency and an undesirable act. There is in a Hadees that a person belched before the Holy Prophet, the Holy Prophet said, "contain your belch as the most hungry on the Doomsday will be those who eat excessively in the world." –[Tirmizee].

Laughter.

4). Bursting into laughter or laughing loudly is an undesirable act particularly in the gathering being attended by the elites and religious scholars and doing so before mystic guides and distinguished religious scholars is against the etiquettes and extremely undesirable act.

5). One should not place his hand on the back unnecessarily.

Spitting in the direction of Qiblah.

6). If one needs to spit, should not spit in the direction of Qiblah nor to the right side but to the left. If he spits

betel-spittle then he should take care that its sprinkles do not fall on his own-self or on the others.

7). One should never wear loose trouser (Paajaamah) standing and man should not wind turban ('Amaamah) sitting. There is in a Hadees that the one who does so will suffer incurable disease. May Allah, the Most Beneficent, keep us safe and healthy.

Interpretation of dream.

8). One should always seek interpretation of dream from pious and religious scholars and should not tell the dream to every Tom, Dick and Harry otherwise, one may get into trouble.

9). When one intends to undertake a work, religious or temporal, should consult the sages, it will bring one blessings in this world and the world hereafter.

10). Never remember Muslim dead with hate because they have left the world and you are still susceptible to sins being in the world.

11). If one committed a sin, should immediately follow it with virtuous deed. The virtue will erase the sin. And do not gloat over your virtuous deeds otherwise all will be in vain.

12). On sighting the moon of new month one should invoke Allah's blessings & peace (Durood Shareef) on the Holy Prophet and make Du'aa (supplication) and should try to see a comely face or a good thing.

Permission for entering into other's house.

13). When one goes to somebody's house, one should first seek permission to enter into and when enters, should say Salaam and then begin conversation.

14). When any of the household asks, “who is?” The visitor should not say “me” as people generally say. The Holy Prophet disliked this reply. One should tell his name because every one can use the word “me” for oneself. Saying “me” is no reply.

15). One should not mind it if the household did not permit one or did not respond. Possibly, they may be busy in some important work or meeting the visitor this time may be against their lawful expediency.

Malediction.

16). Do not curse yourself or your posterity and property in any circumstance in that it may be the moment of acceptance of supplication (Du’aa). –[Hadees Shareef].

17). The Holy Prophet said, “the worst (of men) you will find on the Doomsday will be “Zulwaj-haien” (double faced man) that he comes to these with one face and comes to the others with another face. Meaning he tells one, one thing and tells the other another thing like a Munaafiq (hypocrite). He does not speak the same thing to all.

[Bukhaaree]

Showing kindness.

18). Showing kindness to or maintaining ties with the relatives: It can be done in different ways i.e. sending them gifts, sparing no effort in helping them if they need help, saying them Salaam, visiting them, sitting and having conversation with them and treating them well. And if one is abroad, one should remain in contact with them through correspondence so that the ties are not severed. If possible, one should come to the homeland to renew and further strengthen the ties. Doing so will increase mutual love.

[Durr-e-Mukhtaar, Raddul Muhtaar].

Elder brother & paternal uncle.

19). Grandfather and elder brother rank next to father. Elder brother is like father. Elder sister and maternal aunt (mother's real sister) rank next to mother. Some religious scholars have described paternal uncle (father's real brother) like father.

20). It is no "Silah Rehme" (showing kindness to relatives) that one shows kindness to the other when the other shows kindness to the one. It is, indeed, the return not kindness that the other sent one something, the one sent something to the other, the other visited one, the one visited the other. The real "Silah Rehme" is that the other severs ties, one joins, the other likes to part ways with one, the one regards the rights of relation. –[Raddul Muhtar].

Dirty cloths.

21). Old and dirty cloths that can be used after washing should not be discarded as useless thing. They should be carefully placed in home to get them easily in need. It is attributed to some spiritual guides that they will intercede with Allah on the Doomsday for the one who keeps his old cloths carefully for reuse. Allah knows better.

Self-respect.

22). Self-respect is the other name of gentleman-ship but it should carry no tinge of puerility or peevishness and proud-ness or show.

23). If Allah Almighty has blessed one with riches, His blessings and boon should appear on one's own person and on his family members. He should take good food and drink and woman should adorn herself for the husband and shun slovenliness and clumsiness as it a bane.

Regularity in goodness.

24). Ummul Mu'meneen Hadrat Aieshah Siddeeqah (may Allah be pleased with her) was asked as to which virtuous deed was most dear to the Holy Prophet. She said "the goodness which is done regularly." The Holy Prophet himself said that the best act in the sight of Allah is that one which is done regularly even though it be a little goodness.
[Bukhaaree]

25). The boon, honour and treasure of Islaam and faith a believer has been endowed with are so precious that all other boons and riches are worthless for him. Therefore, he should strive hard not to commit such an act that is inimical to Islaam and not to transgress the limits of the Shari'ah.

CAUSES OF POVERTY.

(Taken from "Ma'moolaat-e-Mashaa-ikh" printed in Delhi & "Daulat-e-Bay Zawaal" etc).

The things that make man indigent have been reported in large number in these books. Since it is difficult to include all the causes of poverty in this concise book, therefore, these are stated here briefly as sum and substance, which should be considered a selection from the authentic books. May Allah Almighty save all Muslims from this misfortune and make their words and deeds in accordance with His will. And bless me and readers of this book and all male and female believers with His perfect mercy – Aameen.

This humble servant, Qaadree, say that included in these causes are also the ones that have been mentioned in the Holy Qur-aan and prophetic sayings and many of those, which the nobles of the Ummah and religious and mystic guides have garnered by their observations and experience. So, whoever keeps himself from these causes will gain and whoever indulges in them will see for himself as to what and why he lost.

Yes, one should never forget this fact that the Real Wielder of authority is Allah and the key of all gain and loss is in His Providence. What He wills does. There is none to object to His actions.

The causes are:

- 1). To tell a lie.
- 2). To commit adultery.
- 3). To remain indulged in sins.
- 4). To swear falsely.
- 5). To take food in the state of "Janaabat" (seminal pollution).
- 6). To urinate in the nude.
- 7). To sweep (the house) in the night particularly dust with a piece of cloth.
- 8). Paring fingernails by the teeth.
- 9). To rub the face dry by Paajaamah (loose trouser) or skirt of the shirt or corner of the stole.
- 10). To buy pieces of bread from beggars.
- 11). To wear [loose] trouser standing.
- 12). To wind 'Amaamah (turban) sitting.
- 13). To comb dry hair (meaning without applying oil) or setting the hair standing.

- 14). To use worn comb.
- 15). To call parents by name.
- 16). To cut pubic hair by scissors.
- 17). To let the pubic hair unshaved even after forty days.
- 18). To walk ahead of the elderly people.
- 19). To be habitual of sitting at the doorstep.
- 20). To burn the rinds of onion and garlic.
- 21). Not to remove spider's web.
- 22). To let the louse alive.
- 23). To be remiss in offering prayer.
- 24). Not to sew torn cloth.
- 25). To leave the mosque soon after Fajr prayer.
- 26). To sleep in the morning.
- 27). To spend stingily on children despite affluence.
- 28). To have food without washing the hands.
- 29). Not to clean the pot after taking food from.
- 30). To remain quarrelling with the family members.
- 31). To have food beside the dead body.

- 32). To put the bits of food removed from between the teeth while picking the teeth in the mouth again.
- 33). To pick the teeth by every kind of tooth pick.
- 34). To put out lamp by blowing.
- 35). To leave food-pots and drink-pots uncovered.
- 36). To reach market first of all and leave it in the last of all.
- 37). Not to put right the shoe lying upside down. It is written in "Daulat-e-Bay Zawaal" that if the shoe remains lying upside down whole night, Satan sits on it. It is his throne.
- 38). To walk in the middle of goats' herd particularly in the evening.
- 39). To abuse or curse one's own children.
- 40). To scold beggar.
- 41). To put the left foot into trouser first and put the left hand into sleeve first.
- 42). To laugh in graveyard.
- 43). To keep garbage in home.
- 44). To engage oneself in worldly affairs soon after waking in the morning without remembering Allah and His Messenger.
- 45). To sleep between the time of Maghrib and 'Ishaa prayers.

- 46). To indulge in singing and music.
- 47). To sever ties with the relatives without valid reason.
- 48). Not to show kindness to the relatives.
- 49). To pare fingernails or toenails or to get the head shaved or to remove the pubic hair etc. in the state of Janaabat (seminal pollution).
- 50). To show miserliness in or to unnecessarily defer paying Zakaat (poor-due) or essential Sadqah (charity) like sacrifice of animal, atonement of oath etc.
- 51). To beg money without need.
- 52). To embezzle money or valuables kept in one's care.
- 53). To take food in the dark.
- 54). To hurt the parents.
- 55). To touch the Holy Qur-aan without ablution.
- 56). To cohabit with wife in the night of Wednesday or Sunday. If the child is conceived in these nights, it will be immoral and unfortunate and will always remain poor and greedy. (May Allah, the Beneficent, protect and bless the believers. Perhaps, it is the very reason that bride is not brought to the groom's home on Saturday and Tuesday. This humble servant (author of the book) has been witnessing this practice of the elderly men and women of the family since his childhood.)
- 57). To hoard grain with the intention of selling it at high price during famine.

- 58). To gamble or to keep musical instruments etc. in the house. There is in a Hadees that supplication (Du'aa) of inmates of the house, which has wine, violin, guitar etc. is not accepted nor descends the Angel of mercy in it.
- 59). To urinate on the way (and if the private parts are exposed, it is Haraam i.e. un-Islamic, unlawful act).
- 60). To remain always indulged in making merry, jest and shameless activities.
- 61). To have food bareheaded.
- 62). To enter into toilet bareheaded.
- 63). To delay taking food though it has been placed on Dastarkhawaan (piece of cloth spread on the ground for serving dishes on) meaning instead of men, the food is waiting for them.
- 64). To roam about in market, outdoors bareheaded (and women's remaining bareheaded and coming before strangers in the same condition is Haraam, Haraam, Haraam and extremely sinful act).
- 65). Not to observe Sajdatut Tilaawah (prostrating on the verse of prostration) or to delay its observance despite the fact one is in the state of ablution.
- 66). To skip onwards dropping "Ayatus Sijdah" (verse of prostration) during the recitation of Holy Qur-aan.
- 67). To use other's comb borrowing from him particularly without cleaning it that the hair of the other left in the comb entangle in his own.

- 68). To urinate in pond or reservoir or flowing water. (It also causes forgetfulness. It is mentioned in "Daulat-e-Bay Zawaal" that five things cause forgetfulness: Urinating in pond etc; urinating on ashes, eating the leftover food of rat, urinating in the direction of Qiblah and spending life as shirker or iniquitous. If one reflects on the last cause one will come to know that it is a perennial curse).
- 70). To sleep in the nude.
- 71). To place [loose] trouser or "Tehband" (sheet to cover the lower part of the body) under one's head for sleep. (It is written in "Daulat-e-Bay Zawaal" that the one who does it has terrible dream).
- 72). To place spouted-jug or earthen pot to urinate in beside bed without need.
- 73). To omit, miss prayer.
- 74). To indulge in worldly talks in mosque.
- 75). To indulge in worldly talks while performing ablution. (This time one should either recite supplications (Adiyah) or keep silence.
- 76). To decline gift or present without valid reason.
- 77). To disregard the bread (i.e. putting at such place where it is trampled on).
- 78). To urinate at ablution-place or to perform ablution at the place where people urinate.
- 79). To eat or drink something at doorstep. (Doing so is against the norms of decency and also an abominable act).

- 80). Not to give due respect to the teacher what to talk of (God forbid!) disgracing him.
- 81). To use the worn-out earthen or glazed pot(s) even for drinking water from it.
- 82). To write with worn-out or jointed reed-pen.
- 83). To throw away the clippings of the reed-pen that they are trampled on.
- 84). To look down upon the guest and be unhappy on his arrival.
- 85). To speak in toilet or contemplate any religious point there.
- 86). (For men) to stroll around on thoroughfare or to talk while wiping the sex-organ dry with clod with the hand inside the loose trouser after urinating.
- 87). To be uninvited guest.
- 88). To have food on bedstead without placing Dastarkhawaan (piece of cloth for serving dishes on) etc. on it.
- 89). To sit oneself at the head of bedstead and to place food at the foot of bedstead.
- 90). To cut bread with the teeth.
- 91). To rub the teeth with a piece of cloth unnecessarily as one applies Miswaak (soft-stick) to the teeth.
- 92). To oppress or hurt other unjustly even an animal.

- 93). To be adamant in sinful acts and refuse to see reason.
- 94). To wash hands in the pot one had food from.
- 95). Not to recite Holy Qur-aan despite the fact it is available at home.
- 96). To do against the advice of one's parents, teachers and spiritual guide.
- 97). To put pillow on doorsill for resting on or to sleep placing one's head on it (doorsill).
- 98). To sell woods cutting green trees.
- 99). To adopt butcher's profession without need.
- 100). Not to marry young girls when good match, peer is available.

What we have related from "Ma'moolaat-e-Mashaa-ikh" (practices of saintly guides), it seems to be pertinent and useful to mention here in this regard that disobeying the Shari'ah amounts to shutting the doors of blessings on oneself and inviting curse, ominous-ness and poverty.

Many a people can be seen deliberately indulging in these ominous things and after having suffered from affliction, they seek cure for it and make Du'aa (supplication) but their supplications are not answered. The reason is obvious that they themselves asked for trouble.

For example, the lord and master of the world (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) said, three kinds of people pray to Allah, but their Du'aa is not answered: First, he

who has rude wife but does not divorce her. Second, the one who lent something to anybody but did not make witnesses to it and third, the one who gave property to "Safih" (silly man) though Allah Almighty forbids giving property to silly man (Safih). –[Haakim].

There is a mention about such three more persons in another prophetic saying: First, the one who lands, stays in a deserted house, second, a traveller who stays on the way meaning does not stay aside the way –{Tibraanee}, and third, he who himself let his animal go and now prays to Allah Almighty to stop it. Thus such type of persons comes to six about whom it has been expatiated that their Du'aa is not answered.

And it stands to reason that due to non-acceptance of Du'aa blessings will vanish, problems will lash one, anxiety and distress will increase and destitution will stare in the face. The reason of the rejection of one's Du'aa is obvious that one has oneself asked for it.

No cure for self-inflicted injury.

The one who lands, stays in a deserted house is aware of the ominous things. If his anything is stolen or he is robbed of valuables or genii harm him, all these things he himself has accepted. Why does he, now, worry and pray for protection?

So is the case with one who stays on the way in that every sort of people will pass the way. If his anything is stolen or he is trampled on by elephant or horse or is hurt by any other conveyance or bitten by snake etc; it is all his own doing. The Holy Prophet said, do not land, stay on the way in the night as whichever of His creatures Allah likes to let that spread on the way, permits that to. Definitely, its violation will bring ominous-ness. And to leave one's animal nay; any valuable thing without taking steps for its

safety and then to pray to Allah to protect it, is lunacy. Does one want to test Allah, the Wrathful or considers Him his (God forbid!) subordinate?

And as for woman, it is proved from an authentic Hadees that woman has been created from crooked rib. Her crookedness will never go. If one tries to straighten her, he will have her broken and her breaking is divorce. Therefore, the man should either put up with her crookedness or divorce her. He neither divorces her nor bears her but instead curses himself or her and remains jittery by the daily altercation. How will mercy and blessings descend in the given situation? Definitely, ominous-ness will descend in the home.

And as regard "Safih" (silly), if one gave his property to a silly, inexperienced and unreliable man without making witnesses to it, one oneself endangered his property. Giving property to "Safih" amounts to presenting one's own property for destruction. Praying for blessings after having jeopardized one's property deliberately is nothing but sheer stupidity. The abstract is: "Kheshtan Kardah Raa 'Elaajay Nest" (There is no cure for self-inflicted injury).

The religious scholars and mystic guides have told about some other people also in this connection who seek cure for the self-inflicted injury.

- 1). For example, he who goes outdoors in the night without dire need when people have slept and the ways wear deserted look. Doing so has been forbidden in a Hadees as fiends spread in the earth this time.
- 2). Or leaving the door open in the night.

3). Or one closes the door without reciting "Bis-mil Laah" that Satan can open it. And when one puts his right foot in his house reciting "Bis-mil Laah" the devil who accompanied him, will stop outside and when he closes the door reciting "Bis-mil Laah", the devil is not able to open it.

4). Or does not cover the food-pots, drink-pots reciting "Bis-mil Laah" that fiends descend and spoil it. Resultant, the food, drink causes diseases.

5). Or takes the child outdoors after Maghrib prayer because devils spread in the earth this time.

6). Or goes to bed without washing the hands after taking food as Satan licks the hands and it may cause (may Allah protect) leucoderma.

7). Or urinates in bathroom that it causes evil prompting (Waswasah).

8). Or sleeps on rooftop near balcony that has no protective wall or other barricade and one may fall from it.

9). Or one does not recite "Bis-mil Laah" at the time of copulating with his wife and in the given case Satan joins him even its sex-organ with that of man with the result child is conceived by the sperm of both the man and Satan and it is obvious that a bad seed produces bad plant.

10). Or takes food without reciting "Bis-mil Laah" that Satan eats with him and the food that normally suffices some Muslims is consumed by only one man.

11). Or urinates in holes in the earth that sometimes snake or other animal, insect that lives in it harms one.

- 12). Or one does not recite Du'aa of protection against the influence of evil eye on liking one's own or friend's thing. Du'aa: "Al-Laahumma Baarik 'Alaiehi wa-Laa Taddurhoo Maa-shaaa Al-Laahu Laa Quwwata Il-Laaa Bil-Laah". The evil eye does work. It sends man to grave and camel to the sand.
- 13). Or to undertake journey alone that evil man and genie may harm and one faces difficulty in every thing.
- 14). Or to look at the sex-organ of woman while having sex with her. It may, God forbid, blind one or the child be born blind or blind the heart.
- 15). Or to talk to her (while copulating) as the child is likely to be born dumb.
- 16). Or to drink water standing that it causes liver pain.
- 17). Or to enter into toilet without reciting "Bismil Laah" and "Al-Laahumma Innee A'oozu-bika Minal Khubusi wal-Khabaaa-is" that evil genii (male or female) may harm one.
- 18). Or one passes faeces or urine or throws garbage on the way or at the place where people sit or throws water there from the rooftop, one will face invective.
- 19). Or on return from voyage one reaches his home without prior intimation. One is likely to see undesirable thing.
- 20). Or one has company with sinners, transgressors and those having profane or incorrect beliefs or consult with and trust them. People will count him as one of them and love and company do work. If one falls prey to them, one is likely to lose one's faith and beliefs or one's heart may

develop diseases. Suppose, if one saved oneself from the influence of bad company then one would at least achieve notoriety. There runs a famous maxim that the bad is better than the ill known. And contrary to this the infamy of beliefs is much worse than the notoriety of actions.

These and myriad of such affairs and etiquettes are related in "Ahaadees-e-Kareemah" (blessed prophetic sayings) and in the books of edicts (Fataawaa) written by the right guided religious scholars ('Ulamaa-e-Ahle Sunnat).

May Allah bless us, if we keep in mind even only these afore-mentioned things, the Divine mercy and blessings take no time to turn to and descend on the believers.

CAUSES OF RICHES AND PROSPERITY.

- 1). To offer Ishraaq prayer i.e. two or four Rak'at Nafil after at least twenty minutes of sunrise.
- 2). To offer Chaasht prayer (Nafils offered after sunrise to meridian) regularly. There is written in "Daulat-e-Bay Zawaal" that poverty and Chaasht prayer cannot collect together meaning the one who offers Chaasht prayer regularly will never face poverty.
- 3). "Aieyaam-e-Beez (Beed)" meaning to observe fast on every 13th, 14th and 15th of the lunar month. It is related in "Futu-hal Auraad" that it is proved from experience that whoever observes the fasts of Aieyaam-e-Beez, his sustenance will increase, and he will remain safe from calamities and get blessings in abundance in both the worlds.
- 4). To recite Surah Waaqa'h every day particularly after Maghrib prayer.

- 5). (For men) to offer Fajr Sunnat at home in the early part of Fajr time and then to go to mosque for offering Fard (obligatory) prayer. There is in some narratives that he who offers Fajr Sunnat at home, his sustenance increases, his relatives' estrangement with him diminishes and he will die in the state of Islamic faith (Eimaan).
- 6). To respond the Azaan (call to prayer) of prayers five times a day and regard it. If one is lying, should sit and stop even recitation of the holy Qur-aan and remembrances of Allah. Man should wear cap and woman put stole etc. on her head. One should never indulge in worldly talks otherwise one's Eimaan is likely to be interrupted.
- 7). To continue striving to provide Islamic knowledge to others.
- 8). To transmit Islamic knowledge to others even though it be a single Quranic verse or a single Islamic regulation as whatever good reaches to others from you will bode well for you.
- 9). If Allah blesses, one should be regular in offering Tahajjud (late night Nafil prayer).
- 10). To keep doing "Taubah-o-Astaghfaar" (repenting and begging forgiveness of Allah) particularly between the Sunnat and Fard prayers of Fajr seventy times.
- 11). To use red cornelian in silver ring by men as per the Shar'ee injunction which brings blessings and is beneficial to the liver pain as well.
- 12). To keep reciting Ayatul Koursee and Surah Ikhlaas at home.

- 13). Not to sleep in the morning or after 'Asr prayer or between Maghrib and 'Ishaa prayers.
- 14). To recite "Tasbih-e-Faatemah" i.e. Subhaan Al-Laah 33 times, Al-Hamdu Lil-Laah 33 times and Al-Laahu Akbar 34 times after every prayer.
- 15). To endow Holy Qur-aan and Islamic books to religious seminaries.
- 16). To keep on serving the parents.
- 17). To recite Surah Muzzammil and Surah Naba at least once daily and to go to bed reciting Surah Mulk after 'Ishaa prayer and to recite Surah Kahf on Friday night.
- 18). To keep, use vinegar at home.
- 19). To feed the indigents in 'Aashoorah Muharram (first ten days of Muharram) in that whatever item of food is fed this day, it is blessed for the whole year. Therefore, the practice of Haleem (grain, cereals and pulses cooked in meat) is continuing for centuries in Muslims.
- 20). To recite Durood Shareef (invocation of Allah's blessings & peace on the Holy Prophet) extensively. "Al-Laahumma Salle wa-Sallim wa-Baarik 'Alaiehi wa-'Alaa Kulli Man Huwa Mahboobun wa-Mardi-yun Ladaieh".

SUPPLICATION.

I humbly pray to Allah, the Most Glorious, the Most Exalted, to accept this book and all other books authored, compiled by this humble servant by means of the Leader of all Prophets, Merciful Prophet and the Prophet of Intercession (may Allah shower His bounteous blessings & peace on him, on his posterity, family members and his companions, Ghous-e-A'zam, saints and religious scholars)

and make the believers benefit from these books. –
Aameen, Be-Rahmatika Yaaa Ar-Hamar Raahemeen. Wa-
Sallal Laahu Ta'aalaa 'Alaa Saieyidinaa wa-Moulaanaa
Muhammadion wa-Aalehee wa-Sahbehee Ajma'een.

Subhaana kal-Laahumma wa-Bi-Hamdika, Ash-
hadu Al-Laaa Ilaaha Illaa Anta Astaghfiruka wa-Atoobu
Ilaiek.

An humble servant

Muhammad Khaleel Khaan Al-Qaadiree Al-Barakaatee

Rajabul Murajjab 24, 1398 H. (July 01, 1978)

Daarul 'Uloom Ahsanul Barakaat,

Hyderabad, Sindh (Pakistan).

Gems-VI.

*Allah, in the Name of,
the Most Affectionate, the Most Merciful.*

*Al-Hamdu Lil-Laahi Rabbil 'Aalameen wal-'Aaqibatul Lil-
Muttaqeen
was-Salaatu Was-Salaam-o-'Alaa Saieyidinaa
Muhammadion wa-Aalehee
wa-Sahbehee Ajma-'een, Be-Rahmatika Yaaa Ar-hamar
Raahemeen.*

1). OF "MURAABAHA" & "TAULIYAH".

Sometimes it happens in "Bai'-o-Shara" (sale & purchase) that the buyer is not wise enough to buy thing by himself at reasonable price and is therefore compelled to rely on other and buy the thing from him at the same rate he bought the thing (which is called "Tauliyah" in the Shar'ee terminology). Or seller wants to sell the thing to him charging a little profit on it and he buys it trusting him (which is called "Muraabaha" under the Shari'ah) as the buyer knows that the seller or trader will not sell the thing without profit and if he does not pay the profit, he may have to pay more price at other place or he may not get the thing at less price. If he gets, the thing may not be good. Therefore, he considers it better for him to purchase paying the demanded profit.

The only difference between "Bai'-e-Mutlaq" (business, trade without condition) and this type of Bai' (sale) is that in it the seller wants to sell his thing at the same rate he purchased as is done in the case of Tauliyah or wants to sell the thing charging a particular amount of profit on it as is done in the case of Muraabaha. Hence, the lawfulness of this type of sale (Bai') is proved from the Bai'-e-Mutlaq.

Yes, since the second party meaning buyer is buying thing trusting the seller, therefore, the Shari'ah has required the seller to be fair and honest in the dealing. Cheating and breach of trust that are bad even in normal course of dealing are much worse in this case. Therefore, even the doubt of cheating should be avoided otherwise the breach of trust or its doubt will affect the contract as the regulations in this context will further clarify the matter.

Some of regulations to this effect are expounded here, which should be heeded to and understood:

1). Sometimes a thing is sold charging a particular amount of profit on the price the thing was purchased including whatever expenses (incurred on it) are explained about it. It is called "Muraabaha" and if no profit is charged then it is called "Tauliyah". And the thing one got by other means than Bai' (trade), for instance, somebody gifted him or one inherited or received by will, can be sold by Muraabaha or Tauliyah at the price prevalent in the market.

[Durr-e-Mukhtaar etc]

2). The condition for the validity of Muraabaha or Tauliyah is: (1). The thing the first buyer (who is now selling) exchanged for the thing he purchased should have its likes that are available in the market all time without any difference so that the second buyer (who is now buying) could determine its price and purchase it. (2). Or the second buyer should be its owner and (3). It is also necessary that the buyer should know the amount of profit being charged by the seller in case of sale by Muraabaha.

[Durr-e-Mukhtaar, Raddul Muhtaar]

3). "Raasul Maal" (goods of trade) on which Muraabaha and Tauliyah depend (that if an amount of profit is charged on it, it is Muraabaha and if is sold at the original price without charging profit than it is Tauliyah).

the expenses of its washing, dying, embroidery and transportation charges or cleaning and repair of house and land can be added to the "Raasul Maal". In brief, general practice of the traders in this context will be taken into consideration. What practice is common will be included in it and what is not will be excluded.

[Fat-hul Qadeer, Durr-e-Mukhtaar]

4). Buyer came to know that seller has misquoted the facts and breached his trust; he got the right to take the thing paying full price or return to the seller. But he can not do this that he pays the price deducting whatever amount of money, the seller misquoted. This injunction applies to Muraabaha but if his embezzlement is proved in Tauliyah, the buyer can deduct the embezzled amount from the price.

[Hidaayah, Durr-e-Mukhtaar]

5). If one bought a thing at exorbitant price and paid so high price that people do not generally buy at so high price and leave the thing saying it is exorbitant then one is required to tell the buyer about it in Muraabaha and Tauliyah. But in case, when one bought it the prices were high and now are low, one is not required to disclose it.

[Raddul Muhtaar]

6). After adding amount of the requisite expenses to the price of the goods, the seller should not say that I purchased it at that price but instead he should say it cost me so much.

[Hidaayah etc]

7). The deal was struck at the same price the seller bought thing or it cost the seller but the buyer is unaware of the amount, this sale and purchase is Faasid (invalid).

[Durr-e-Mukhtaar]

2). POSSESSION OF PROPERTY & PRICE.

The property which is generally sold and purchased is of two kinds: (1). Moveable which can be moved from

one place to another and (2).Immoveable which can not be moved from where it is situated such as house, shop, land. And it was common practice in pre-Islamic era that grain etc. were purchased in the market and sold at the same place without taking its possession. The Holy Prophet forbade selling at the same place and ordered that the purchased goods should not be sold until the buyer takes its possession and shifts to the other place so that there arises no quarrel between the seller and buyer and everyone becomes the owner of his property without any contention. This injunction is not specific for grain only because the companions of the Holy Prophet have enunciated that this injunction is not especially meant for grain but instead it applies to everything save a few.

SOME ISLAMIC REGULATIONS.

1). If one purchased immoveable property, one can sell it without taking its possession as it is most unlikely to destroy and if it is likely to destroy then one can not sell it without taking it into one's possession, for example, upper story or house at riverbank and land or the land which may catch sand over it. –[Durr-e-Mukhtaar, Raddul Muhtaar].

2). If one purchased a moveable property, one cannot sell it until he takes its possession. But one can give it as gift or in charity and also lend. –[Durr-e-Mukhtaar].

3). If one bought a measurable thing by measure or weighable thing by weight or countable thing by counting, one can neither sell it nor eat it until it is measured or weighed or counted as the case may be. Possibly the seller might give more things by mistake. How will it be permissible for one to use, eat, drink, and sell it without permission because it is other's property. Yes, if one purchased whole lot of the goods by assessment, which is before him without the condition of weight or measurement

or counting then one can use it as the entire goods belong to the buyer. –[Durr-e-Mukhtaar, Raddul Muhtaar].

4). If seller measured or weighed the thing after sale before the buyer, the buyer needs not re-measure or re-weigh it. Or the seller measured or weighed it in absence of the buyer after selling it to him or before the buyer before selling it to him, it is not enough. Without measuring and weighing the goods, it is not permissible for the buyer to eat or sell it.

5). One can use Saman (price, money) before taking its possession and can even sell, lease, give in charity and make will –[Durr-e-Mukhtaar, Raddul Muhtaar] as there is no fear of quarrel in it.

6). Buyer increased the amount of price for seller or seller increased goods for the buyer or decreased the amount of price. All these things are permissible.

[Durr-e-Mukhtaar, Raddul Muhtaar]

7). One bought a standard roll of cloth if by yards, for example, this roll is of ten yards and its price is so much then the buyer can use it before measuring it. If the price of cloth is by yard, for instance, one rupee per yard, one cannot use it until measured. The thing which is sold and bought by weight is such that cutting it into pieces or breaking it will harm, can be used before weighing it such as pots made of copper, bronze, aluminum etc.

[Durr-e-Mukhtaar]

8). Receiving other thing than the contracted one in “Bai’ Sarf” and “Bai’ Salam” (elucidation to follow) is not lawful nor its use in other way is lawful. And neither “Muslam Ilaieh” (receiver of money) can use “Raasul Maal” (money, price) nor “Rabbus Salam” (payer of money) can use “Muslam feeh” (goods) that he (receiver of

money) receives gold coins instead of rupees and this (payer of money) gets barley instead of wheat, it is unlawful. –[Durr-e-Mukhtaar, Raddul Muhtaar].

9). If buyer increased the amount of price for seller or seller increased the quantity of goods then condition for the validity of the decrease and increase is that the seller and buyer accept it in the same sitting. If accepted later, this increase would not necessarily stand. –[Durr-e-Mukhtaar].

10). Increase or decrease in price or goods by buyer or seller will be included in the original contract and these things will be considered a part of the contract and in other matters only this will be relied upon. –[Durr-e-Mukhtaar].

3). OF USURY.

“Hurmat-e-Ribaa” meaning unlawfulness of usury, interest and declaring every kind of interest-based business and interest-related affairs Haraam (un-Islamic, unlawful) is one of the favours of Islaam to humanity that are very manifest. Evils and destructive effects of usury are obvious to all. Therefore, banks have been established in the present age to facilitate loan seekers but the banking system has also resulted in depriving the poor of their property and except for a select class, the masses have slid into poverty and hunger. And those who look apparently satisfied, happy and prosperous are, indeed, worried about their ultimate end and have no peace of mind and equanimity.

Obtaining interest-free loan is almost impossible and exploiting the miseries of the poor and needy, the “enlightened people” of this age like the benighted savages of the days of ignorance strove hard to concoct arguments for the lawfulness of the usury nay; it has become their favourite pastime.

The chief argument in their jumble of arguments and reasons is that when earning financial gain in business and dealings of goods is right and nobody says it bad or wrong then what is wrong in earning money from money that it is declared Haraam (un-Islamic, unlawful act) and dealings of other commodities and goods are held lawful. When business is not an un-Islamic affair then why is interest?

Business and interest are equal neither in terms of ethics nor in terms of economics. They stand enormously distinct from each other, for, the man who invests in business does not enjoy ease and leisure but instead he employs his mental abilities, expertise, labour and spends his precious time and notwithstanding these endeavours, the fear of loss keeps him disturbing and certain profit is a forlorn hope for him. Contrary to this, the usurer gets a fixed amount of interest on his money regularly in all circumstances without putting in effort and labour.

Besides, the business affair can finish any time but with the passage of time the demands of the usurer keep increasing on one pretext or the other – so much so that the debtor is completely ruined and loses his reputation and honour. The unfortunate soul becomes like this dictum, “watch me if I be a lesson to you”.

Apart from this, the practice of interest spoils the institution of business since earning wealth without efforts and labour is far easier for the usurer than the strenuous work and hazards a businessman has to do and face. Unconcern with and indifference to business also harm the society and bring about economic destruction. It also harms the ethics of cooperation and mutual help, for, when one is given to the bane of interest then one dislikes to help the needy with “Qarz-e-Hasan” (loan without interest) nay; it will not be out of place to say that the usurer grows more

ferocious than the beasts and he generally wishes his debtors ruination.

These evils and destructive effects of usury are not so negligible that one cannot understand them until taught by the Holy Qur-aan. Therefore, the Holy Qur-aan said, ignoring all the vices, that when the Omnipotent and Supreme Sage Who is the Owner of all laws and injunctions has declared one affair meaning trade lawful and the other affair meaning usury, interest Haraam (un-Islamic act) then it definitely means that the lawful affair carries numerous gains and wisdom and the un-Islamic affair carries innumerable evils and losses. And suppose, one does not understand these wisdom and evils even then it is incumbent upon the believers to obey the command of the Omnipotent.

In brief, in all codes of life and divine laws (revealed to the past Prophets) it is Islaam only that declared usury/ interest unlawful (Haraam) in its all forms. Development of cruelty, ferocity and avarice in the heart of usurer and development of meanness, sordidness and adoration of wealth in his nature because of earning money without effort and labour and miserliness of the money lenders and insulting one another due to their mutual envy and malice and deriding and disgracing the debtors are the incidents and observations which the humanity kept witnessing but it never thought to eliminate the curse. The humanity remained writhing and the needy crying for help! This glorious credit goes only to Islaam and the Prophet of Islaam (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) who declared this anti-mankind practice totally un-Islamic, unlawful and shameless act raising the slogan of "A-hallal Laahul Baiea' wa-Harramar Ribaa" (Allah has made trade lawful and made interest unlawful) and delineated the horrible scenario of torment on the Doomsday thus: "On rising from

their graves on the Doomsday, the usurers will not be able to stand straight. If they try to stand, will stand like the ones possessed by devil staggering. Their bellies will become extremely bulky and heavy for devouring interest and they will keep trying to stand and falling". A trace of this horrifying scene is also seen in this world that the usurer really looks as if he is possessed by fiend.

4). SIN OF USURY.

It is reported in "Sahih Muslim Shareef" as transmitted by Hadrat Jaabir (may Allah be pleased with him) that the Holy Prophet cursed the ones who accepted, paid and wrote the bond of interest and witnesses to it and said all are alike meaning none is lesser in incurring the sin. Imaam Ahmad and Abu Daawood etc. have reported from Hadrat Abu Hurerah (may Allah be pleased with him) that the Holy Prophet said, "there will come a time over people when none will be safe from interest. If one does not receive interest, its vapours will reach him" (will have his involvement in it in one way or the other meaning one will pay interest or be witness to it or will record it or help the other in getting loan on interest or have food at the home of usurer or accept his gift).

It is very clear from the Hadees that even writing bond, agreement of interest for others incurs curse and amounts to usury then how very bad and filthy will it be to execute its agreement by oneself. Even a man of average intelligence can imagine its gravity. Therefore, the Holy Prophet said, "accepting even one Dirham (silver coin) as interest deliberately is worse than committing adultery 36 times. –[Imaam Ahmad].

And there is in another Hadees that the sin of usury has 70 parts and the least of them is like committing adultery with one's own mother. –[Ibn Maajah].

It stands to reason from the given Ahaadees (prophetic sayings) that every job that has link to usury in one way or the other is Haraam (un-Islamic, unlawful act), for example, recording it in registers or maintaining its record or writing its bonds, agreement or attesting or checking them. All these acts are opposed to the Shari'ah and working in such institutions, offices is tantamount to promoting the things repugnant to the Shari'ah and extending helping hand to them. And assisting in un-Islamic act is surely Haraam (un-Islamic act). The Holy Qur-aan says, "wala Ta'aawanoo 'Alal Ismi wal-'Udwaan". (and help not one another in sin and transgression).

If one pays interest under valid excuse then he is not guilty like the one whose source of income a tyrant has snatched or occupied one's property exposing him and his family to starvation or unbearable hardships and one is sure that the tyrant will not restore his right without speaking lie or bribery the Shari'ah grants leave to such one to tell lie or bribe the tyrant to save his family from starvation and unbearable hardships.—[Fatawaa-e-Rizviyah, Durr-e-Mukhtaar]. And if one pays interest without duress, for example, to expand his business or increase his property or for constructing big mansion, high-rise building or holding marriage ceremony of his child pompously or to gratify false vanity, he is like a usurer. As for the one who receives bribe and interest he is undoubtedly a big criminal and sinner and culpable for being tormented in the world hereafter.

5). SOME ISLAMIC REGULATIONS.

1). Ribaa meaning interest is totally Haraam (un-Islamic act). The one who denies its unlawfulness (does not consider it totally Haraam) is infidel. The one who indulges in this curse considering it Haraam is transgressor (Faasiq) and "Mardoodush Shahaadah" (the one whose evidence is

rejected). Literal meaning of Ribaa is "every sort of excess and increase" and according to Shar'ee terminology it means an agreement of payment (the business in which two parties invest on equal terms) in the business equally invested by two parties but one party demands more share from the profit without giving anything in return, it is usury. Or it may be said that charging an excess amount on the original amount of loan or demanding an excess amount of goods on the goods without paying for it is called usury, interest whether the excess is small or big.

2). The thing which is sold by measurement or by weight is exchanged for its genus, for example, wheat in exchange for wheat or barley in exchange for barley one takes in excess it is Haraam (un-Islamic act) and usury. If it is not the thing, which is sold by measurement or by weight or one thing is exchanged for another kind of thing, it is not usury. There is no difference of fine or coarse quality in this case and the thing on which unlawfulness of interest depends are genus and weight or measurement.

3). The two things whose name and nature of work are same will be taken as of the same genus and if names and nature of work are different then they will be considered of two kinds, for instance, wheat, barley, varieties of cloth and metals. All these things are different in kinds and all kinds of dates are of one genus- [Raddul Muhtaar] irrespective of Iraq or Hijaaz, Madanee or Taa-ifee.

4). If there exists both the weight/measurement and genus then decreasing and increasing the quantity is unlawful (Haraam). It is called "Ribaa Al-Fadl". And if one thing is given on cash and the other on credit, it is also Haraam. It is called "Naseeyah". For example, wheat is exchanged for wheat. Decreasing and increasing the quantity even being given and taken hand to hand is Haraam. And one gives now and the other will give later, is

also Haraam. If one of the two (weight/measurement and genus) exists but the other does not then decreasing and increasing the quantity is lawful but on credit is Haraam, for instance, wheat is sold in exchange for barley, it is lawful but selling on credit is Haraam and is usury even without decreasing and increasing the quantity.

And if both the things (weight/measurement and genus) do not exist then decreasing and increasing the quantity and selling on credit are also lawful, for example, wheat and barley are bought on cash. It is lawful because one can buy as much as one wants to on cash and on credit is also lawful that one buys today and pays the price later as agreed with the seller. –[Hidaayah etc].

5). The decrease and increase in the standard measurement declared Haraam (un-Islamic, unlawful act) by the Holy Prophet is in “Kelee” (the goods sold by measurement) and what he elucidated about weight is for the goods sold by weight. After the Holy Prophet’s directive, it cannot be changed even though the common law or practice runs counter to it. The common law and practice will not be reliable. And the things about which there is no directive of the Holy Prophet, the common law and practice will be reliable. Whatever system of measurement and weight is common will be relied upon and the injunction of the Shari’ah will depend on it.

[Hidaayah etc]

6). The thing which is sold by weight (the weightiness of which is also proved from Shar’ee injunction) is sold in exchange for goods by measure leveling the measuring pot well but their weight is not known. It is not lawful because there is strong likelihood of decrease and increase in the weight but if the goods are equal in weight and less or more in measure then the Bai’ (trade) is lawful. And the thing which is sold by measurement is sold by weighing equally

but it is not known whether it is equal in measure or not, it is also unlawful.

Wheat and barley are generally sold by weight in Pakistan and India though it is proved from prophetic saying that they are "Kelee" (goods sold by measure). Therefore, when one sells wheat in exchange for wheat or barley in exchange for barley should also measure it leveling the measure well and should not rely on weight only. Likewise, if one barrows wheat or barley, should take and return by measure. [Durr-e-Mukhtaar, Raddul Muhtaar]

7). Minimum standard of measurement under the Shari'ah is half Saa'a (approximately 2 kgs.). If any thing which is sold by measurement is less than half Saa'a, for instance, one or two "Lapp" (a handful) then decrease and increase in it is permissible meaning there is no harm in it if two handfuls are taken in exchange for one handful.

[Durr-e-Mukhtaar etc]

6). OF "BAI' SALAM".

Mutual exchange of goods for goods by two persons in a specific way is called Bai' in the terminology of the Shari'ah and Bai' (business, trade) is done in four ways:

- 1). Both the parties have 'Aien meaning business will be transacted only in the things agreed upon.
- 2). Both the parties have "Saman" meaning gold, silver or their jewellery or their coins.
- 3). Or one party has 'Aien and the other "Saman".
- 4). Or both the parties have "Saman" that the goods are gold and silver and payment is also gold and silver.

If there is 'Aien on both the sides, this business (Bai') is called "Muqaayadah" and if there is "Saman" on both the sides then it is called "Bai' Sarf". And in case, there is 'Aien on one side and "Saman" on the other side, it

has two positions: If fixation of time for handing over the thing which is being sold is necessary, it is called "Bai'-e-Mutlaq" and other case is that immediate payment of price is necessary and the thing will be handed over on the time mutually agreed upon. This Bai' is called Bai' Salam. Therefore, in Bai' Salam the thing which is bought remains with the seller as trust whereas the buyer is required to pay the price at once.

The one who pays money is called "Rabbus Salam" and "Muslam" and the other (who receives money) is called "Muslam Ilaieh", Mubi' (goods) is called "Muslam feeh" and "Saman" (price, money) is called "Raasul Maal". "Eijaab-o-Qubool" (proposal and consent) is necessary for it too meaning one says, "I made "Salam" with you" the other says, "I accepted." Speaking the word Bai' also stands for Salam. –[Fat-hul Qadeer, Durr-e-Mukhtaar].

There are some conditions for Bai' Salam that should be necessarily taken into consideration:

- 1). If there is no "Kheyaar-e-Shart" (that if not accepted, the agreement of Bai' will stand dissolved) in agreement then Bai' (sale, trade) should be made in direct way.
- 2). Clarification of the genus of Raasul Maal (money) whether it is Asharfee (gold coin) or other currency. If different sorts of rupees, Asharfee or other coins are current then their kind will be explained that rupees and Asharfee etc. are of such and such kind and also clarification about counterfeit and real ones.
- 3). If agreement pertains to quantity of Raasul Maal (money) then quantity should also be told, for example, these are two hundred rupees otherwise determination by

gesture is enough, for instance, I will sell this roll of cloth at such and such price.

- 4). In the same meeting of agreement the "Muslam Ilaieh" (who receives money) will take possession of the Raasul Maal (money).
- 5). Explanation about the genus of "Muslam feeh" (goods), for example, wheat or barley.
- 6). Clarification about its kind, for example, wheat is of such and such kind and quality that it is of fine or middle or coarse quality.
- 7). Quantity of goods (Muslam feeh) that it will be so much and in measurement whether yard or meter and in weight "Ser" or kg. etc. Measurement and weight should be common which are generally available everywhere so that there is no quarrel at later stage.
- 8). Time limit should be set for handing over the Muslam feeh (goods) of at least one month.
- 9). "Muslam feeh" (goods) should remain available in the market from the time of agreement to the expiry of time limit.
- 10). "Muslam feeh" (goods) should be such thing that could be determined by determination. Salam (giving goods on credit for a particular period) in rupees and Asharfee (gold coins) is not lawful because they are not determined. It may be understood in this way that, for instance, one bought a thing in ten rupees and one also gestured the rupees to the seller. One is not required to give him the same rupees. One can pay other rupees or currency notes. The seller got no right to insist for the same rupees the buyer gestured to him.

11). If goods (Muslam feeh) is the thing on which expenses of transport and labour charges are to be paid then the place where the goods will be handed over, should be determined particularly in cities and towns. –[Durr-e-Mukhtaar, ‘Alamgeeree etc].

7). INJUNCTION REGARDING “BAI’ SALAM”.

Injunction is that the “Muslam Ilaieh” (the one who receives money) would become owner of the money and “Rabbus Salam” (the one who pays money) would become owner of “Muslam feeh” (the goods on which Bai’ Salam was done) if the agreement proceeded well and the “Muslam Ilaieh” (recipient of money) if brought the “Muslam feeh” (goods) on the appointed time then the “Rabbus Salam” (payer of money) would be required to take it. Yes, if the goods is not as per the conditions of the agreement, the “Muslam Ilaieh” (recipient of money) will be compelled to bring the same thing which was agreed upon in the sale deed. –[‘Alamgeeree].

It should be kept in mind that Bai’ Salam can be done in every that thing which can be regulated (and determined after explanation of its detail and quality) and its quantity can also be known whether it is the thing sold by measurement such as wheat, barley or sold by weight like iron, copper, bronze etc. or sold by counting and its every piece is almost equal in size such as walnuts, eggs, pears etc. –[Durr-e-Mukhtaar etc].

OF ARTISANSHIP (ISTISNAA’).

Sometimes a thing is got prepared by an artisan on request or order. This is called Istisnaa’. If a time limit not less than one month is fixed then it is Salam. Hence, all conditions of Bai’ Salam will necessarily apply to this case. It will not be seen here whether this practice is common

among Muslims or not. The only thing to be seen in the case is, is Salam lawful or not in this case?

Yes, if no time limit is set or set but less than one month then it is Istisnaa' and for its propriety it is must that it is common with people to get things prepared by artisans on request or order like shoes, cap etc. Istisnaa' is right in this case but the things which are not generally got prepared on request or order such as cloths, books etc. Istisnaa' is not right in it. –[Durr-e-Mukhtaar etc].

And the thing which was prepared on request or order, is not necessarily determined for the one who requested or ordered for it. He is not bound to buy it. He will buy it only when he approves of it. And suppose, the artisan sold the thing before showing it to him, this Bai' would be right. But in case, the artisan presented the thing to the one who requested or ordered for it, the artisan got no right to refuse him and give the thing to other buyer. However, the one who got the thing prepared on request or order got right to buy or leave it if he does not like. And after mutual agreement of preparing the thing, the artisan can not back out of it. He is bound to prepare the thing. [Hidaayah]

9). ASSORTED REGULATIONS OF BAI'.

1). Buying earthen-toy cow, ox, elephant, horse and other toys for children is unlawful and wastage of money and these things have no worth. Suppose, you bought toys and somebody broke them, he would not be required to pay damages. But there is no harm in it if the toys made of wood or plastic or rubber or of any metal are given to children to play with so that their mother could, in the meanwhile, do house work peacefully. And if the toys are given to children with the intention that during play they will repeatedly throw away and break them and thus they will develop the habit of breaking idols and that hatred

against idolatry will have got gradually embedded in their hearts when they will be grown-up, this good intention will also, by the grace of Allah, make the action good. Yes, it should be noted that placing toy of any living creature in cupboards, showcases as show-piece is Haraam (un-Islamic act) and unlawful act and obstructs the entry of the Angels of mercy in the house. [Durr-e-Mukhtaar, Raddul Muhtaar etc]

2). Bai' (trade) of dog, cat, elephant, leopard, hawk, falcon, female-hawk, female-falcon is permissible and hound animals which are trained (that they hunt and catch the prey thrice consecutively and do not eat of it) or untrained is permissible. But it is must that they are able to be trained. Bai' of rabid dog that cannot be trained is not right. –[Durr-e-Mukhtaar, Raddul Muhtaar].

3). Buying monkey for play and amusement is impermissible and playing and joking with it is “Haraam” and generally monkeys are purchased with this intention.

[Durr-e-Mukhtaar, Raddul Muhtaar]

4). Keeping dog is permissible provided the intention is to watch cattle or agricultural land or house or to hunt otherwise not. And in the case of keeping the dog, it should not be kept inside the house. However, if there is sure fear of thief or enemy then it can be kept inside the house,.

[Fat-hul Qadeer]

5). Except for fish, the Bai' (trade) of all aquatic animals – frog, crab etc and insects – snake, rat, mole, lizard, chameleon, iguana, scorpion, ant etc. even for cure purposes is unlawful. Deriving benefit from the things declared Haraam (un-Islamic, unlawful) by the Shari'ah is not lawful even for cure. [Durr-e-Mukhtaar, Raddul Muhtaar].

6). Barley has been mixed with wheat and if it is visible, there is no harm in its Bai' (trade) and if one got the

mix ground and now it is flour then it is unlawful to sell it until the buyer is told about the proportion of wheat and barley in the flour before selling it to him. [Durr-e-Mukhtaar]

7). One bought the meat of goat (confirming from the seller) but it turned out to be of sheep or bought of cow but it turned out to be of buffalo or bought of castrated animal but it turned out to be of un-castrated animal, one can return the meat in all these cases. –[Durr-e-Mukhtaar etc].

8). One should not undertake business until one is fully aware of the regulations of buying and sale that which Bai' (trade) is lawful and which one is unlawful. ['Alamgeeree]

9). Trader should not devote himself to the trade so much that he misses, omits "Faraa-id" (obligatory duties). When the prayer time arrives, he should suspend the business and go to mosque to offer the prayer.

10). Selling clean wheat mixing dust etc. with it even though this practice is common in the area, is unlawful. – ['Alamgeeree]. Likewise, selling milk mixing water in it is unlawful. Similarly, selling every that thing is unlawful in which any other thing though it is eatable and drinkable is mixed to increase its quantity for earning hefty profit because it amounts to deceiving the buyer and all the more is unlawful. The forms of deception, fraud and profiteering the hard-hearted people of today have adopted are mixing unlawful and impure things in the lawful and pure things, for example, mixing red-earth into red chilly powder, straw into ground-coriander seeds and such impure things into flour to gratify their greed of wealth but in fact they ruin their life in this world and the next world. If they escape the clutch of law in this world then the hell-torment is waiting for them.

11). If traders have raised the price of commodities exorbitantly, the government can control the prices. It can fix the prices of commodities of daily use and bind the traders not to charge higher than the fixed rates.

[Durr-e-Mukhtaar, Hidaayah]

One earned money by illegitimate means or usurped other's property and bought another thing from this money that has some positions:

1). Gave this money to the seller in advance and then took any thing from him in exchange for it.

2). One earmarked the same illegitimate money for purchase and after buying a thing paid the same money to the seller.

3). Purchased thing from the same illegitimate money but made payment in other rupees.

4). Did not determine it meaning said pat, "give me thing of one rupee" and paid the same illegitimate rupee.

5). Bought thing from other money but made payment from the same illegitimate money.

Bai' (sale and purchase) in the first two cases is not lawful for the purchaser and whatever profit he got or will get from it is also not lawful but in the remaining three cases is Halaal (lawful). –[Raddul Muhtaar].

The canons of righteousness and piety demand of the believer that at first he ought to avoid impure and illegitimate property as impure thing necessarily begets impurity but if in spite of all care an illegitimate property has come to him then he should try his very best to return the property to the real owner if the owner is dead then to his legal heirs. If it is also not possible for him then he should give it in charity without hoping for Sawaab (reward of goodness) because it itself is unlawful (Haraam). As for the injunction of the Shari'ah that enjoins the believers to give ill-gotten wealth to beggars, indigents in case the real

owner is dead or untraceable, if one, following the injunction, gives the illegitimate money to the beggars, indigents as charity, one can hope for reward (Sawaab).

[Fatawaa-e-Rizviyah etc]

10). OF "BAI' SARF".

Things are of three kinds:

- 1). One is that thing which is always "Saman" meaning set price of goods.
- 2). The other is that which is always Mubee' (goods, things) that whichever thing is promised, is to be essentially delivered to the buyer.
- 3). The third one is that which is sometimes "Saman" and sometimes Mubee' and if it itself is sold then it is Mubee'.

The things that are always "Saman" are gold and silver or their coins in vogue. Whether something is bought with them or they themselves are sold, they will, after all, remain "Saman". This sale of Saman with Saman is called "Bai' Sarf" in Shar'ee terminology.

Though the gold and silver and their coins are no more in vogue as currency in most countries and coins of ordinary metals or paper currency have taken their place yet one can need them particularly when jewellery is purchased in exchange for gold and silver. Therefore, it seems pertinent to define some necessary regulations here concerning the Bai' Sarf so that the readers keep them in mind and do not make such dealings in ignorance that are Haraam (un-Islamic act) and unlawful under the Shari'ah.

1). In Bai' Sarf sometimes a thing is exchanged for the same genus, for example, to buy silver or change of silver with the silver coin or to buy gold with "Asharfee" (gold coins) and sometimes a thing is exchanged for other genus, for instance, to buy gold or gold coin like Asharfee with silver or silver coins.

In the first case, the Bai' (sale & purchase) of silver was made in exchange for silver or of gold in exchange for gold meaning the things are of the same genus in both the sides. The condition in the case is that both the things should be equal in weight and it is also imperative that both the parties take possession of each other's property in the meeting of Bai' so that the dealing is complete, otherwise, the Bai' will not be valid. –[‘Alamgeeree].

2). Being equal in weight means the things should be equal in the scales to the best of both the seller's and buyer's knowledge even though their weight is not known.
[Durr-e-Mukhtaar].

3). In case the things are of the same genus on both sides, purity and alloy-ness of the metal will not matter meaning the pure metal is given or taken less and alloyed metal is given or taken more in exchange for each other. Decrease and increase in this case too is usury.

[Raddul Muhtaar etc]

4). It will also not matter that one thing (of the same genus) carries artistic work and the other is mere a lump of silver or one is coin and the other is not. If thing is decreased or increased (in weight) due to this difference it will be unlawful (Haraam) and usury.

[Durr-e-Mukhtaar, Raddul Muhtaar etc]

5). If things of the same genus are not on both sides but are of different genera then there is no harm in decrease

and increase but in this case it is must that both the parties take possession of the exchanged things before separating from each other. If the sitting is changed before taking possession of each other's thing and they separated from each other, the Bai' (sale & purchase) would be invalid. Therefore, there is no need of knowing the weight of each other's things in buying gold in exchange for silver or buying silver in exchange for gold because when being equal in weight is not necessary then weight does not matter. Only taking possession of the exchanged things by each other in the same sitting is essential.

6). If gold or silver is not sold or bought in exchange for gold or silver but with paper currency or other current coins (not of gold and silver) then taking possession of the things by both the parties is not must. Taking possession by only one party is necessary as these things are "Saman-e-Ghair Khalqee" which is called "Saman-e-Istilaahee" meaning they have no intrinsic value but are technically called "Saman" (money, price) and people use them in place of "Saman". And if parties want to cancel their status of "Saman" as the other things are not "Saman", they can. - [Durr-e-Mukhtaar etc].

7). If a thing which has gold or silver thread or leaf is sold in exchange for the same genus then there should be more gold or silver towards the "Saman" than the thing has so that there is left some quantity of gold or silver after equalizing it on both the sides which stands for it. If it is not done, it is Haraam and usury. And in case, Bai' is done in exchange for other genus, for example, it has gold but the Saman (price) is rupees then only taking possession of the exchanged things by each other before separating is must. - [Durr-e-Mukhtaar etc].

8). Gold is sold in exchange for gold or silver in exchange for silver and one thing is less and the other

more. If a thing that has some value is added to the less thing, the Bai' is lawful and if the added thing has no value like a clod then Bai' is not lawful at all. –[Hidaayah].

9). Silver or gold is alloyed or has grime but if gold or silver overwhelms it, they will be taken as gold and silver. Therefore, if they are sold in exchange for the thing of their genus, they will be weighed equally. –[‘Alamgeeree].

10). Such coins that are overwhelmingly alloyed are necessarily Saman (money, price) till they are in vogue. They are not determined even by determination, for example, one gestured rupees in his hand to the seller and said, sell me such and such thing with these rupees. It is not necessary for him to give the same rupees to the seller. He can give other rupees too. [Durr-e-Mukhtaar, Raddul Muhtaar]

The same injunction applies to coins and paper currency is also “Saman-e-Istilaahee” (technically called “Saman”) that all people sell and buy things with them and use them freely in their all affairs and dealings. They also come under the injunction of alloyed coins that sale and purchase can be made with them and they are not determined even by determination. –[Bahaar-e-Shari’at].

11). One wants to buy silver in exchange for silver coin and rates of silver are cheap. If one takes silver equal to the weight of silver coin, he will face loss and if takes more then it is usury. In this case one should add coins or rupees to the silver coin, Bai' (sale & purchase) will be lawful because these coins and rupees stand for the increase.

11). BAI' 'EINAH, BAI' TALJI-AH & BAI' AL-WAFA.

The Shari’ah has also declared paying interest Haraam (un-Islamic, unlawful act) as it has declared usury Haraam. Both the recipient and payer of interest have been

cursed in a prophetic saying and declared alike (in sin). Nowadays the bane of usury is rampant and being driven by avarice people adopt every profession and source of income without caring for lawful and unlawful and Halaal (permitted by the Shari'ah) and Haraam (forbidden by the Shari'ah).

Who gives "Qarz-e-Hasan" (loan without interest) now which is given to needy Muslim brother with the sole purpose of earning Allah's pleasure so that he could meet his lawful need? If such good people still exist then they are very few who could be counted on fingers. Wealthy people have riches in plenty. If they lend money to the needy, it will not affect their needs but helping anyone without gains is inimical to their greedy nature.

On the other hand, the needy people in the face of their needs simply forget the torment of hell they heap on themselves by taking loan on interest besides the misfortune and ruination it brings about in this life.

Yes, if one is really compelled, the religious scholars have delineated such ways that the needy can meet his need and the moneyed can also get profit adopting them. "Bai' 'Einah" is one of these ways of shunning usury.

Imaam Muhammad (may Allah be merciful to him) said about this Bai' "it is odious act (Makrooh) and its badness in my heart is as vast as mountains, for, the lender adopts this course only for the sake of temporal gain following contemptible stinginess, putting aside the goodness of lending and norms of civility and kindness which is bad thing and an undesirable act." And Imaam Abu Yousuf (may Allah have mercy on him) said, "there is no harm in it if the intention of the lender is good (together with his own benefit he wants to help out a needy Muslim)

nay; the one who makes this Bai' (sale & purchase) deserves Sawaab (reward of goodness) since he wants to refrain from usury and unlawful (Haraam) thing." And the religious scholars of Balakh said, "this Bai' 'Einah" is better than many other "Bai'oon" (ways of sale & purchase) prevalent in our time."

The course of "Bai 'Einah" is that one asked the other to lend him, for example, Rs.1000/-. He said, "I cannot lend you money but I sell you such and such thing at Rs.1100/-. If you like, buy it and selling it in the market, meet your need with the money and pay me the price on appointed date."

Thus, in this way the Bai' (sale & purchase) was done. The only thing which took place in this Bai' is the employment of "Heelah" (lawful means) that to get profit and to shun usury, the lender sold his thing worth Rs.1000 at Rs.1100 (instead of lending money). The need of the needy was met and the lender also got profit without indulging in the curse of usury.

May Allah, the Most Beneficent, meet our needs and bless our possessions –Aameen.

"Bai' Talji-ah" is that two persons want to apparently sell and buy a thing before public but in fact they do not intend to sell and buy. The need of doing so arises when the apparent seller knew that if such and such person came to know that this thing is my property, he would forcibly snatch or occupy it and he cannot face him. Therefore, this man is putting the veil of Bai' (sale & purchase) over it so that the thing remains in his possession. It is, therefore, necessary in this Bai' that the seller should inform the buyer that he will hold mock sale not real one and it is also essential that reliable persons be made witnesses to this understanding between the seller

and buyer before the mock Bai'. If one did this Bai' thinking in his heart only and did not express by the tongue, it is not Bai'-e-Talji-ah nor its objective will be achieved by this.

“Talji-ha” comes under the injunction of “Hazl” (mock exercise, work) that it is outwardly Bai' (sale & purchase) but not actual Bai'. The Bai' which is nowadays called mock Bai' can come under this “Talji-ha” provided the conditions of Talji-ha are found in it. [Bahaar-e-Shari'at]

“Talji-ha” is done in three ways: Ostensible sale and purchase of things as explained above or Talji-ha in “Saman” (price, money), for example, Rs.1000/- are agreed upon between the seller and buyer but Rs.2000/- are shown as is nowadays shown in documents to save oneself from “Shufa'h” (right of preemption). It is usurpation of right and Haraam (un-Islamic, unlawful act). And the third one is that rupees were in fact agreed upon as “Saman” but outwardly “Asharfee” (gold coins) were declared as “Saman”. –[‘Alamgeeree etc].

The way of “Bai' Al-Wafa” is that Bai' should be done in such manner that buyer returns the thing to seller when he returns his money or in this way that debtor sold a thing to creditor in return for debt and it was agreed upon that the debtor would take back his thing on the repayment of debt or in this manner that I sold this thing to you at so much price with the condition that when I will bring your “Saman” (money), you will sell it to me. The Bai' Al-Wafa which is prevalent among people nowadays has also time limit that “if I pay the money within this period, the thing will be mine otherwise yours”.

If contemplated, it will be obvious that Bai' Al-Wafa is really a mortgage. People have invented a method of earning profit on mortgage by mortgaging their thing in

the name of Bai' so that the mortgagee benefits from its profit. But under the Shari'ah, he cannot derive benefit from it, nay; all injunctions of mortgage will apply to it and whatever it will yield, all will have to be returned and whatever profits he himself has used or have destroyed, he will have to pay damages and if the thing destroyed, repayment of debt will also stand cancelled provided it is equal to the debt. And if any house or land is sold in his neighbourhood, Shufa'h (right of preemption) will belong to the seller because he is owner not of buyer because he is mortgagee. –[Raddul Muhtar].

12). OF SURETY.

After the Bai' (business deal) done, sometimes the seller doubts whether the buyer who still owes him some money will repay it or not or in Bai' Salam the buyer fears that the seller may deceive him and he may run hither and thither for the goods or in other such a matter the claimant fears whether he could get his thing or not or respondent fears his arrest. The way out the Shari'ah has taught to save both parties from doubt and fear is called "Kafaalat" meaning surety, responsibility.

Kafaalat under Shar'ee terminology means one stands surety for somebody i.e. one makes oneself responsible for the debt or action of another. Either one may do it by producing the respondent before the Judge on the appointed date or one undertakes to pay the debt or thing if the respondent fails to repay.

There are some conditions of surety, for instance: Surety (one who undertakes the responsibility) should be sane and mature, should not be suffering from mortal disease, and should have enough money to repay the debt or thing he undertakes to.

SOME ISLAMIC INJUNCTIONS.

- 1). Surety (Kafaalat) will be valid only in the words that are generally understood to be meant for surety, such as, I am surety for this man or I am responsible for this man or for this or it is my responsibility. -['Alamgeeree].
- 2). Its fundamental is "Eijaab-o-Qubool" (proposal and consent) meaning one proposes oneself to be surety and other accepts his guarantee. If the person who takes the responsibility (Surety) proposes himself in the absence of the one who is to accept his surety, it will not be Kafaalat (surety). -['Alamgeeree].
- 3). Injunction of surety is that the one who stood surety for another person is entirely responsible for the respondent. The claimant can demand of him any time (to repay the debt) and also of the respondent. He cannot refuse the claimant. Yes, if the claimant has received his right from the respondent then he (surety) stands relieved of the surety. -[Durr-e-Mukhtaar, Raddul Muhtaar].
- 4). If the surety fixed time for his surety, for example, one month; after one month he will stand relieved of the responsibility. Demanding of him now (to repay the money) will not be valid. -[Raddul Muhtaar].
- 5). The surety who undertakes to produce the respondent on appointed time is bound to produce him on the claimant's demand on appointed time. If he fails to produce him, he will be imprisoned. But in case, it was sure that he did not show lethargy in it, he would be accorded time to strive for producing him. And if the respondent disappeared and his whereabouts are not known and the claimant also acknowledges it then the surety will be freed.
['Alamgeeree]

6). Surety (Kafaalat) for "Nafqah" (maintenance allowance for woman) mutually agreed by the couple or fixed by the Judge can also be done or woman borrowed money for her maintenance allowance on the order of the Judge and she demands of her husband to repay the debt. Now if somebody stands surety for his husband, this Kafaalat (surety) will be valid.

[Durr-e-Mukhtaar, Raddul Muhtaar]

7). If one said to the other's wife, I am responsible for your Nafqah (maintenance allowance) forever, the former will be responsible for her Nafqah till such time she remains in the latter's Nikaah (marriage contract). After death of the latter or divorce, the former will be responsible till her 'Eddat (probationary period for widow or divorced woman). His surety will end after that.

[Durr-e-Mukhtaar, Raddul Muhtaar].

8). One was asking the other for loan. He refused to lend. The third person asked the other to lend him money I am guarantor of him and he immediately lent money. In this condition, the third person became surety for the one as lending money by the other is proof of accepting his surety.

[Raddul Muhtaar]

9). Debtor owes creditor Rs.1000/- and on surety's persuasion the creditor agreed to settle the account at Rs.500/- and the debtor paid the amount. In this condition, the surety cannot demand Rs.1000/- from the debtor but only Rs.500/- because the amount waived by the creditor was in fact for the debtor. –[Raddul Muhtaar].

10). Creditor got the right to demand repayment from surety or debtor or from the both. Neither the surety nor the debtor can refuse him. –[Durr-e-Mukhtaar etc].

11). Surety for government dues, tax is also right irrespective of whether the taxes are lawful or unlawful

such as land revenue, income tax, property tax, octroi duty etc. as these government claims are severer than debt of an individual and one is compelled to pay them. So surety for them is right. –[Durr-e-Mukhtaar].

A BENEFICIAL POINT.

Surety (Kafaalat) is a good, virtuous and commendable act to save claimant and respondent from lurking fears but if the surety understands that this good act will become a nuisance for him and he will have to cut a sorry figure as the one for whom he stands surety is not reliable person then he should better avoid it. There is in Taurah (Pentateuch) that beginning of Kafaalat (surety) is reproach, its middle is regret and end is loss meaning soon after standing surety for someone, his own self or the others will reproach him and when he will be goaded for repayment, he will feel ashamed and when the person for whom he stood surety will not repay then he will have to pay from his own pocket. [Durr-e-Mukhtaar, Raddul Muhtaar etc]

13). OF “HAWAALAH”.

Sometimes debtor is unable to repay the loan to the creditor and creditor presses him to repay. In this situation the debtor seeks indulgence of third party and shifts his debt to him for repayment and the creditor also accepts it.

And sometimes it so happens that someone owes debtor and debtor himself owes someone else who demands repayment. The debtor hands over his debtor to his creditor for receiving his debt from him and the creditor is satisfied that he will easily get repayment from him. In brief, such needs arise in life and one shifts one’s responsibility on to the other. This transfer of responsibility is called “Hawaalah” under the Shari’ah. The difference between “Kafaalah” (surety) and “Hawaalah” is that in Kafaalah, the

claimant got the right to demand repayment from surety or respondent but there is no such thing in Hawaalah. If Hawaalah is rightly done, the respondent stands relieved of the repayment.

There are some conditions for the validity of Hawaalah, for example, (1). Debtor (who is called "Muheel") and creditor (who is called "Muhtaal") should be sane and mature, (2) consent of the creditor who accepts the Hawaalah in the same meeting, (3) the person on Hawaalah has been made (meaning the person onto whom the responsibility of repayment has been shifted) should also be sane and mature and also accepts the Hawaalah, (4) the thing on which Hawaalah has been done should be essentially returnable, (5) the thing to be returned should be known (to all the parties concerned). Hawaalah of unknown thing will not be valid, for instance, one says, I do Hawaalah (undertakes to repay) for whatever thing such and such person owes you. This is not valid.

[Durr-e-Mukhtaar, Raddul Muhtaar]

SOME ISLAMIC REGULATIONS.

1). Fundamentals of Hawaalah are proposal and consent (Eijaab-o-Qubool), for example, debtor says, I made Hawaalah for the money, thing I owe such and such person and creditor and the person on whom Hawaalah is done say, we accept it. –[‘Alamgeeree].

2). The person who is entitled to income of trust property got loan and made Hawaalah on trustee to repay to the creditor from his share of income and both the parties accepted it. This Hawaalah is valid. –[Raddul Muhtaar]. Likewise, a servant owes somebody and he made Hawaalah on his master to repay the creditor from his salary. This Hawaalah is also valid. –[Bahaar-e-Shari’at].

3). Debtor owes someone which has no time limit of repayment meaning to be paid immediately and debtor made its Hawaalah, the "Muhtaal 'Alaieh" (person on whom Hawaalah is done) is required to repay at once.

[‘Alamgeeree]

4). "Muhtaal 'Alaieh" (person on whom Hawaalah made) cannot get money from the debtor until he repays to the creditor. And suppose any stranger repaid on behalf of "Muhtaal 'Alaieh", even then he (Muhtaal 'Alaieh) can get money from debtor.

5). The person on whom Hawaalah was made repaid (money to the creditor), he would receive the very thing from debtor about which Hawaalah was made not the thing he gave to the creditor, for example, Hawaalah was made about rupees and he paid gold coins (Asharfee) or did the opposite or gave something in place of rupees. In short, the very thing will be given about which Hawaalah was made meaning rupees or gold coins. –[‘Alamgeeree].

6). "Muhtaal Alaieh" and creditor settled the repayment matter. It has two positions, if they settled with what was due to repay or settled with concession in repayment, for example, they settled to repay Rs.80/- instead of Rs.100/- meaning the creditor waived Rs.20/-. The "Muhtaal Alaieh" can receive the same amount of money from debtor which he repaid to the creditor.

And if they settled to repay the thing of opposite genus, for example, they settled on giving gold coins instead of Rs.2000/- then "Muhtaal Alaieh" can, if wants to, receive Rs.1000/- from the debtor not gold coins.

7). One did "Kafaalat" (meaning stood surety for) of the other with the condition that the debtor is free. This is, indeed, Hawaalah (shifting of responsibility of repayment onto other) and if Hawaalah is made with the condition that

the creditor can demand repayment from the debtor too then it is Kafaalat.

14). OF EVIDENCE.

Sometimes such situation develops in religious and temporal affairs that one claims that such and such thing which is in other's possession belongs to him. But his claim or statement without evidence is not trusted. It is not that he is an unreliable person but only because if anybody's right is proved by mere claim or statement then peace will vanish from the earth and life will be upset. That is why the Holy Prophet said, if people are paid on mere their claims, many people might claim property and blood money. The claimant is required to produce witness and respondent to swear if denies.

It is, therefore, made essential for a claimant in order to prove his claim, to produce such persons in the court of Judge who testify to him. Testifying somebody or giving true news with the word "Shahaadat" (I bear witness) is called evidence.

Since the evidence is also an honour under the Shari'ah, therefore, every Tom, Dick and Harry is not worthy of evidence. Worthy of this honour are only those whose conduct and manners are considered satisfactory in Muslim society, people respect them for their honesty and integrity and whose honesty is not at least generally dubious. The Holy Qur-aan said, "MimmanTardaona Minash Shuhadaaa" (such witnesses whom you like [owing to their integrity]).

And definitely a believer will make such people witness and accept the evidence of those who are honest, reliable, trustworthy and pious to him and who are sane, mature, free and religious minded.

Islaam has also given woman the right of evidence and accepted her evidence. But in its perfect knowledge and research, Islaam has accorded woman the status of half

evidence compared to man. The Holy Qur-aan said, "Fa-RajuloonWamra-ataan" (a man and two women).

So, the evidence of only women in any affair even though they may be four is not reliable under the Shari'ah except for those matters which men cannot know such as pregnancy and virginity. Likewise are their private defects which men cannot know. In such cases, evidence of only one woman is acceptable provided she is free and it is better if they are two.

It transpires from the Quranic verse, "Walaa Yabash Shuhadaaa" (when witnesses are called) that when plaintiff calls the witnesses, they should not hide the evidence but instead they are, on being called by the plaintiff, required to give their evidence nay; if the witness suspects that if he does not give evidence, the rightful owner will be deprived of his right meaning when he (the rightful owner) does not know that such and such one has knowledge of the matter, how can he call him for evidence then the witness is required to give his evidence even without being called.

But evidence in regard to "Hudood" (penal ordinance of Islaam) has two aspects i.e. eradication of evil and elimination of mischief so that there is no corruption in the society and the other is covering Muslim's faults, sins. Therefore, in the evidence of Hudood, the witness got option of giving evidence or avoiding evidence meaning the witness may adopt the first option of evidence against the accused so that he meets with his deserts or adopt the second option of avoiding evidence and this second option is better. There is in a Hadees that whoever covers his Muslim brother's failings, Allah Almighty will cover his sins in this world and the world hereafter.

Yes, against whom the crime has been proved and he is impudent, does not regard Islamic law, Muslims are sick of his ill activities and his immoral behaviour are to affect the others' moral and manners, the witness should adopt the first option thereby to save people from his

debauchery. Likewise, giving evidence against thief is Waajib (essential act) so that the rightful owner is not deprived of his property. However, the witness can avoid using the word, "theft". He can rest content with saying, "he took away the property of such and such person" instead of saying, "he stole". Thus, the right of the rightful owner is restored to him and fault of the culprit is also covered. –[Durr-e-Mukhtaar, Raddul Muhtaar etc].

15). SIN OF FALSE EVIDENCE.

The Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah shower His bounteous blessings & peace on him) is reported to have said, "false evidence has been made equal to idol-worshipping, false evidence has been made equal to adoring idol, false evidence has been made equal to "Shirk" (associating partners with Allah)". The Holy Prophet repeated this thrice and to substantiate it he read the Quranic verse, "Fajtanibur Rijsa Minal Ausaani Wajtaniboo Qaulaz-Zooree Hunafaaa-a Lil-Laahi Ghaiera Mushrekeena-bee" (so shun the filth of idols and shun false speech, turn to the truth from falsehood for Allah, not associate partners with Him). –[Tirmizee, Ibn Maajah etc.].

Besides, there is in a prophetic saying (Hadees) that Allah will ordain hell for the false witness before he removes his feet from the place (where he gave false evidence). –[Ibn Maajah].

And Baheeqee has related a prophetic saying from Hadrat Abu Hurerah (may Allah be pleased with him), the one who accompanies people posing oneself as a witness though he is not witness, he also comes under the injunction of false witness. And the one who pleads anybody's case without knowing the nitty-gritty of the case is in the displeasure of Allah until he withdraws oneself from it. And there is in a Hadees that the one who was called for evidence and one hid the evidence meaning avoided giving evidence, is like a false witness. –[Tibraanee].

Consult right guided religious scholars or "Bahaar-e-Shari'at" for the injunctions and regulations of "Shahaadat" (evidence & witness).

However, it should be kept in mind that evidence of following persons is not acceptable and reliable under the Shari'ah:-

- 1). Infidel's evidence against Muslim and renegade (Murtad's) evidence is not acceptable at all.
- 2). If two persons harbour malice towards each other then their evidence is not acceptable against each other.
- 3). The one who commits major sins and insists in committing minor sins which has become his habit.
- 4). Child's evidence and of those who are unaware of worldly things.
- 5). The one on whom "Hadd-e-Qazaf" (Islamic punishment for slander) has been imposed.
- 6). The one who is known as liar or has given false evidence.
- 7). Evidence of husband and wife in favour of each other and if is against then it is acceptable.
- 8). Children's evidence in favour of their parents and paternal grandparents and theirs in favour of their children and grand children.
- 9). Evidence of learner workers and of those who are being supported by their master in favour of their master.
- 10). Singer, female-singer and professional female mourner.
- 11). The one who talks garrulously and conjecturally.
- 12). The one who excessively swears or is habitual to hurl abuses at his children or other.
- 13). Professional broker who speaks lie excessively.
- 14). Professional advocate and attorney who mostly speak lie and also persuade others to do so.
- 15). Those who waste away their time in cock-fighting, pigeon-fighting and such other games.

- 16). The one who attends the gathering where sinful and un-Islamic acts are committed though he himself does not commit "Haraam" (un-Islamic act).
- 17). Usurer, gambler, he who plays the game of chance played with dice or cowries or plays chess openly.
- 18). The one who misses, omits prayer or fast without valid excuse or misses Jamaa'at (congregational prayer) without valid excuse.
- 19). The one who is habituated to sordid and mean acts, for example, to urinate beside a way, road, street, to eat publicly on way and in market, to walk wearing only trouser or lower-garment without shirt or upper garment on thoroughfares, to sit spreading legs before people, to be bare-headed in the gathering where doing so is considered disrespectfulness and shamelessness etc.
- 20). Evidence of the one who openly badmouths the great leaders, saints and savants of Islaam such as companions of the Holy Prophet, successors to the Prophet's companions and leaders of "Ahle Bait" (family members of the Holy Prophet) particularly the martyrs of Kerbala, Imaam Husain and the Holy Prophet's pious wives (may Allah be pleased with them all) is not acceptable. Included in these great leaders, saints and savants is also Imaam-e-A'zam Abu Haneefah (may Allah be pleased with him). So evidence of Raafzees (Shi'ite) who speak swearwords about the companions of the Holy Prophet, the Kharijites who are bent upon reviling the "Ahle Bait" particularly they accuse Saieyidinaa Imaam Husain of seeking temporal gains and revolting against the state authority and call Yazeed, the fart, as Ameerul Mumeneen (commander of faithful) and their every thing and all things under the Sun and Wahaabee Muqallid (conformists), the fundamental of their creed is to deride and disgrace the chosen servants of Allah and Wahaabee Ghair-Muqallid (non-conformists) consider disrespecting and abusing the great Muslim leaders, jurists particularly Imaam-e-A'zam as an essential element of

their faith, are not worthy of "Shahaadat" (evidence, witness) in any religious or worldly affair at all.

[Durr-e-Mukhtaar, Raddul Muhtaar, 'Alamgeeree etc.]

16). OF ATTORNEYSHIP.

Allah Almighty has blessed human beings with different temperament, habits and traits. Some are stronger in physique and mind than the others. Some are weak physically and mentally that they are helpless before others. Some are so naïve and unaware of the worldly matters that the others may take them as fool and as against it some are the men of wit and wisdom who also help the others. In brief, every person does not possess so intelligence and prudence that he could well acquit with his all affairs. Therefore, life requires him to seek others' advice and help to carry out and accomplish his affairs nay; on some occasions one has, in spite of being shrewd in all respects than the others, to entrust his matters to others and designates them as his attorney. The Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah shower His bounteous blessings and peace on him), the wisdom of all human beings of the whole world, from its creation to the Doomsday, is like a particle of dust of all deserts of the world before the Holy Prophet's wisdom –[Baheequee] himself appointed people as his attorney in some affairs. He designated Hadrat Hakeem-bin-Hizaam (may Allah be pleased with him) as his attorney to buy animal for sacrifice and appointed some of his companions as his attorney for "Nikaah" (marriage contract) and declared their actions, "yes" and "no" as of his.

Appointing representative or attorneyship means authorizing somebody for the work which one oneself does saying, "I designated you as my attorney for such and such work" or "I like you to sell my this thing or buy such and such thing for me" or "I desire you to do my such and such work". All these instances are of "Taukeel" (appointing

someone as one's representative or authorization). Therefore, "Taukeel" can be done only in the thing, work which one (who appoints attorney) could do oneself.

ISLAMIC REGULATIONS.

1). Acceptance of attorneyship by the person who is appointed attorney is not must for the soundness of attorneyship meaning one designated the other as his attorney and the other remained silent even did not say that "I accepted it" but he did the work of the "Moakkal" (mandator) then it is essential for the mandator to accept it. Yes, if the person, who is being designated as attorney, refuses to be attorney then the attorneyship is not valid. For example, one asked the other to sell his such and such thing but he refused and thereafter sold the thing. In the given case, one is not required to accept the sale process. It depends on one's will to accept or reject because the other is not his mandated attorney but self-styled attorney.

['Alamgeeree]

2). It is must for the soundness of attorneyship that the attorney is sane. Maturity and freedom are not preconditions. Likewise, it is not necessary for the attorney to know about his authorization but his attorneyship meaning his action on behalf of the mandator will be valid only when he knows about his authorization. Therefore, if one is appointed attorney for selling anything and one does not know about one's authorization yet but one bought or sold anything on behalf of the mandator of one's own volition, this Bai' (sale & purchase) would not be valid.

['Alamgeeree]

3). One purchased a thing from attorney and "Moakkal" (mandator) demands of the one (purchaser) to pay him the price of the thing. In this case, the one can refuse and say that I did not buy the thing from you. I will

pay the price to the person from whom I bought the thing. And if the purchaser paid the price to the mandator, it would be valid even though the attorney had forbidden him. [Hidaayah, Al-Behrur Raa-iq]

4). Attorney got no right to appoint his attorney for the work he has been appointed attorney. Yes, if the mandator has authorized him to either do his work by himself or get done by the other then the attorney can appoint his attorney. Or if attorney's attorney did the work and the mandator accepted it then it would be valid. Or the mandator authorized his attorney to do the work in whatever way he likes to and then the attorney entrusted the work to another person. This "Taukeel" (authorization) is valid. This second attorney will be considered the mandator's attorney not of the attorney meaning if the first attorney dies or goes mad or his attorneyship is cancelled, the attorneyship of the second attorney will remain intact. He is still attorney. And if the first attorney withdrew the attorneyship of the second attorney, he would stand deposed. -['Alamgeeree].

5). The thing which is in possession of the attorney is a trust meaning if the thing gets lost or destroyed, attorney will not be required to pay damages. ['Alamgeeree].

6). Although attorney can not be compelled anywhere to do the work for which he has been authorized yet in some cases he will be compelled to and he can not refuse. For example, mandator (Moakkal) appointed one as attorney for delivering a thing to such and such person and he himself (mandator) disappeared. In the given case, the attorney is required to deliver the thing to the person. Respondent hired the services of a lawyer on the demand of plaintiff and he himself (respondent) disappeared then the lawyer is required to represent him in the case. And the attorneys who work on payment such as broker,

commission agent will be compelled to do the work. They can not refuse. –[Durr-e-Mukhtaar].

7). Specific attorneyship meaning attorneyship is sometimes done for a particular work. As soon as the work is over the attorneyship also ends and sometimes it is general that every sort of work is entrusted to the attorney and he is fully authorized to act on behalf of the mandator which is called general attorneyship. In this case, the attorney got full authority to carry out all matters including financial transactions such as purchase, sale, granting and obtaining things, property on lease but he got no right to divorce the mandator's wife, free his slave or other good works which is purely done for the sake of Allah or as a kindness and courtesy, for instance, to get the mandator's debt written off by the creditor.

[Durr-e-Mukhtaar, Raddul Muhtaar]

8). Attorneyship is not one of absolute bonds meaning neither "Moakkal" (mandator) nor attorney are bound by the attorneyship. Attorney can withdraw any time as the mandator can cancel the attorneyship whenever he likes to. However, it is necessary for the other to know of the action otherwise he will not be deposed. –[Al-Behrur Raa-iq].

9). Depositing the attorney means the work for which one was appointed attorney is not yet over. If the work has been completed by the attorney then there is no need to depose him because after completing the work he automatically stands deposed, for example, one was appointed attorney for getting debt repayment and it has been received or for solemnising "Nikaah" (marriage contract) and it has been done. –[Durr-e-Mukhtaar].

10). Binding attorneyship to time and place is valid meaning the mandator said, "sell or buy this thing tomorrow" or "buy or sell this thing at such and such

place". The attorney can neither sell or buy today nor buy or sell at other place than the determined place. And if the mandator told the attorney to buy thing through such and such person but he did not buy the thing through the requisite person, it is not lawful. If the thing gets destroyed, the loss will belong to the attorney. The Moakkal (mandator) has no concern with it. -[Durr-e-Mukhtaar etc].

17). NECESSARY REGULATIONS CONCERNING OATH OF CLAIM.

1). One made a claim on the other for any right before Qaadee, Qaazee (Muslim ruler, Judge) who declared it fit for hearing. Now the Judge will enquire the defendant about it. If he concedes, the matter will be over and decision will be given in favour of the claimant. And in case, the defendant denies, the claimant is required to prove his claim by witnesses. If the claimant proved his claim then "Fabeeha" (all right). The case will be decided in his favour.

And if the claimant is not in a position to produce the witnesses and asks the defendant to swear on oath then the defendant will be placed under oath otherwise not and the case will be dismissed because demanding oath from the defendant is the right of claimant. Putting the defendant on oath is necessary. Now, if the defendant swears an oath and states that he owes no right to claimant then the claim will be dismissed and if the defendant refuses to take an oath then claim will be got to the claimant.

[Durr-e-Mukhtaar etc]

2). The defendant says I neither concede nor deny or keeps silence and speaks no word. In both the cases, the Judge will force him for the either, yes or no even though the Judge has to imprison him for it. But Imaam Abu Yousuf (may Allah be merciful to him) said, keeping mum

by defendant amounts to denial and this is the very edict (Fatwaa) on the issue. –[Durr-e-Mukhtaar].

3). Defendant does not swear himself but instead he says to the claimant that if you swear I will be responsible for the property. If the claimant swore even then the defendant would not be responsible for the property as it amounts to changing the Shari'ah and distorting the Islamic injunction to one's will. And suppose, the defendant gave property to the claimant on his oath even then this giving the property is "Baatil" (null and void) and unacceptable. Whatever he gave to the claimant can take back.

[Durr-e-Mukhtaar etc]

4). If the claimant says that his witnesses are out of the city or too sick to attend the court, the defendant will be placed under oath. But the Judge should get it investigated by his man/men that the witnesses are really out of the city or sick. Without it he should not put the defendant on oath.

[‘Alamgeeree]

5). There can be no deputing (Nayaabat) in oath meaning one can not swear on behalf of the other but can be in demanding oath meaning other person can demand oath from defendant on behalf of the claimant for example lawyer of the claimant. –[Durr-e-Mukhtaar].

6). On the demand of taking an oath, defendant offered something to the claimant so that he may withdraw from placing him under oath. The claimant accepted the offer and made peace with the defendant. Doing so is permissible and right. After this, the claimant can not put him on oath.

[Kanzud Daqaa-iq]

7). One should swear by God. One should neither swear by any non-God oneself nor compel the other to swear by any non-God even Hindus and other non-Muslims

should be made to swear by God. In placing non-Muslim under oath no such thing should be mentioned which they adore, for example, to ask a Hindu to swear an oath taking "Gangaa Jal" (water of the Ganges which Hindus consider sacred) in his hand. And making them, God forbid, to swear by their false deities is an extremely contemptible act and culpable crime for which the doer should repent and beg Allah's forgiveness. –[Hidayaah etc].

8). A form of taking oath is very common in this age meaning the one who is to be placed under oath is handed the Holy Qur-aan and made to speak some words, for instance, [if I speak lie] this Qur-aan may curse me or I may not die in the state of Islamic faith (Eimaan), I may not have "Deedaar" (Splendid Sight, Vision) of Allah or I may not have "Shafaa'at" (intercession) of the Holy Prophet or defendant says to the claimant, "I put the thing in mosque or at the shrine of such and such saint or place with such and such religious scholar or spiritual guide, you take it if it really belongs to you." All such things are against the Shari'ah and nobody's right is proved by this way. Therefore, if the defendant refuses to swear on oath in the given cases, he will not be required to pay the claim. Likewise, if the claimant takes the thing which does not really belong to him, from the mosque or shrine, the defendant can take the thing back from him because it is not the Islamic (Shar'a-ee) way of laying claim to any thing. –[Bahaar-e-Shari'at].

9). There are some such cases in which both the claimant and defendant have to take an oath which is called "Tahaaluf" in Islamic terminology. For example, both the parties lay their claim to something and both are unable to produce their witnesses and also do not accept each other's claim. In this situation, both the claimant and defendant will be placed under oath. –[Durr-e-Mukhtaar etc].

10). Speaking in roundabout manner by defendant in answer to the claim is no reply. He will be forced to speak to the point. If he does not answer correctly, he will be considered to be denying the claim. –[‘Alamgeeree].

11). Another way of deciding any case is that claim is proved by cogent circumstantial evidence having no streak of doubt, for instance, a man came out from an empty house holding a blood-stained knife in his hand and fear, terror was writ large on his face. People immediately entered into the house and found a person who was just murdered. The man in question will be declared murderer on their evidence though they are not eye witness to the murder. –[Durr-e-Mukhtaar].

12). Placing somebody under oath has two positions i.e. oath is concerned with his own action or with the other’s action. In the first case, he will be made to say in clear-cut way that “by God, I did not do this work” and if that is concerned with the other’s action then he will be made to say to the best of his knowledge that “by God, I did not know that such and such one did this work.”

[Durr-e-Mukhtaar etc]

13). One of the seller and buyer says, Bai’ (sale & purchase) was done and the other says was not done. In this case, “Tahaaluf” will not be done but instead the claim of the one who denies the Bai’ with oath is reliable.

[‘Alamgeeree]

14). Husband and wife differed about the ownership of household goods. Each of them claims that this thing belongs to him/her but none of them has witnesses. In this situation, claim of husband with oath will be reliable for the thing which is specific for man and claim of wife with oath will be reliable for the things which are specific for woman and as for the things which are used by both men and

women, the husband's claim will be reliable and if both the husband and wife produce witnesses in this case then the witnesses of the wife will be reliable. [Durr-e-Mukhtaar etc]

18). DECISION ON THE BASIS OF POSSESSION.

15). Difference arose between father and son on articles of family use. Each of them claims ownership. In this situation, if son boards and takes meals with his father then all the articles will belong to the father and if father boards and takes meals with his son then all the things will belong to the son – [Al-Behrur Raa-iq] that in the first instance father has possession and in second instance the son has.

16). Landlord and tenant differed about any of goods in the house. Claim of the tenant will be reliable in this case as the house is in his possession and he uses it and whatever belongings are in the house are also in his possession and he uses them. Therefore, it apparently belongs to him. –[Behr etc].

17). One sold his house to the other. The house is still in one's possession that a new claimant of the house appeared who says, "it belongs to me". The decision as to whom the house belongs should be necessarily taken in the presence of the seller and buyer. –[‘Alamgeeree].

18). During grinding of wheat in grind mill, some quantity of flour blows and keeps collecting on the floor. Whoever collects this flour is his. –[‘Alamgeeree]. Nowadays most of grind mill owners have fixed a particularly quantity of flour to be deducted from the flour as waste i.e. one kg. or half kg. from 40 kg of flour though so much quantity of flour does not blow during grinding and gradually this blowing flour collects in a good quantity which the grind mill owners either sell or use themselves. Doing so is unlawful as it is a forcible possession and use

of the others' property. Deduction from the customers' flour should be made only to the extent of what quantity blew during the grind. –[Bahaar-e-Shari'at].

19). Refuse-dump where refuse and rubbish even dung, ashes and dust etc. are thrown, whoever takes it is his. The landlord can not claim that it belongs to him because the refuse dump is located on his land. –[‘Alamgeeree].

20). People saw a man came out from a house with a bundle on his back. The householder says that the bundle is his and the man says “it is mine and I hawk things.” If people know that the man trades in the things which are in the bundle, for example, he hawks cloth and this time too cloths are in the bundle then the bundle is his otherwise it belongs to the householder. –[‘Alamgeeree].

21). Two houses had a joint partition wall between them which fell. One of the two householders has a family and needs “purdah” (keeping women from public view by means of veil, wall etc). He wants to build the wall but the other does not allow him. In this situation, the land of the wall if is so wide that both the householders could build their respective walls on it, will be distributed between them so that he could build protective wall on his share of the land otherwise the other will be forced to allow the construction of the wall. –[Khaaniyah].

22). Ownership, possession of immovable property will be proved by witnesses or by occupation and use, for instance, digging forest land and constructing a building on it, is occupation and use. So the one who has occupied and is using the land is ostensible owner otherwise who knows as to who first occupied the forest, unpopulated and distant land. –[Al-Behrur Raa-iq].

19). OF PARTNERSHIP (MUDAARABAT).

“Mudaarabat” is a kind of partnership in business in which one partner invests and the other carries out the business and both the partners share the profit. Investor is called “Rabbul Maal”, the one who carries out business is called “Mudaarib” and whatever the investor gave for the business is called “Raasul Maal”.

And if it is agreed that all profit will go to “Rabbul Maal” then it is not Mudaarabat but is called Ibdaa’ and in case it is agreed that all profit will go to the partner who carries out the business, it is debt.

The wisdom behind the lawfulness of this type of partnership is that human beings are of different kinds with different aptitudes. Some are rich and some poor. Some wealthy people are bereft of the tact and knack of business. They do not know the ethics, rules and regulations of business, how wealth is earned from wealth and what means are employed to increase the wealth lying dormant. On the other hand, there are some people who have no riches nor can arrange but have flair for and expertise of business. Being penniless they can do nothing. Considering the needs of such people, the Shari’ah has permitted both the moneyed and the poor to make best use of their wealth and divine-gifted ability in this way of business and earn profit. –[Behr, Bahaar-e-Shari’at etc].

Injunction to the effect of Mudaarabat (partnership) is that when wealth is given to “Mudaarib” (the one who carries out business) then he is guardian of wealth, when he started business then he is attorney and when the business earned profit then he is partner. If he did anything against the investor (Rabbul Maal) then he is usurper. And when “Mudaarabah” got vitiated then he is a servant and “Ijaarah” (thing given or taken on rent) is also vitiated.

[Durr-e-Mukhtaar, Behr]

“Eijaab-o-Qubool” (consent and acceptance) are the essentials of “Mudaarabat” meaning investor says, “I gave you this money etc. for business and we shall share the profit at such and such ratio” and the one who will carry out the business says, “I accepted”. –[Al-Behr etc].

ISLAMIC REGULATIONS.

1). There are some conditions of Mudaarabat without which Mudaarabah will not be valid: (1). “Raasul Maal” (money) should be like “Dirham” and “Dinaar” (silver and gold coins) or any currency in vogue or gold, silver. (2). Quantity of money should be known [to both partners]. (3). Money should be determined not debt. (4). “Mudaarib” [the one who is to carry out business] should take money in his full possession and investor has no possession of it at all. (5). Ratio of profit between them should be decided, for example, will be halved between them or one will get two-third and the other one-third or one will get three-fourth and the other one-fourth. In brief, the share of profit of each one should be determined and known to them. (6). Paying profit to “Mudaarib” is a condition. If it is agreed that he will be paid from the investment then Mudaarabat will be vitiated. –[Durr-e-Mukhtaar etc].

2). “Rabbul Maal” gave money to “Mudaarib” and said, “give me whatever amount of share you want to”. This is a vitiated Mudaarabah. And what goods, money are lying with Mudaarib is a trust. If it is destroyed or lost, he will not be required to pay damages like valid Mudaarabat in which there is no surety. –[‘Alamgeeree].

3). Whatever loss occurs in Mudaarabat, belongs to the investor.

4). If Mudaarabat gets vitiated, it changes into employment meaning “Mudaarib” (the one who carries out

business) will not get his fixed share of profit but will be given payment equal to what amount of money the other would get if were employed for this work irrespective of whether the business had profit or not. –[Durr-e-Mukhtaar].

5). If “Rabbul Maal” determined city or time or kind of business for Mudaarabat meaning said, “Buy or sell things in such and such city or at such and such time or do such and such kind of business” then the Mudaarib is required to follow it. Likewise, if said, “buy things from such and such shop or sell to such and such person”, the Mudaarib can not do against it. –[Durr-e-Mukhtaar, Raddul Muhtaar].

6). If either of them dies, the Mudaarabat will be vitiated. –[Durr-e-Mukhtaar].

7). “Rabbul Maal” (investor) can depose Mudaarib (partner who runs business) provided that he comes to know of his deposition. If the investor deposed him and he is unaware of it then he is not deposed. If he carried on with the business activities in this condition, it would be valid under the Shari’ah. –[Durr-e-Mukhtaar].

8). It is permissible to make increase or decrease in the amount of share mutually agreed upon, for instance, they agreed to divide the profit equally between them or less or more. Whether “Rabbul Maal” increases the share of Mudaarib or Mudaarib decreases his share. From now on, the profit will be distributed according to this new agreement, understanding between them. –[‘Alamgeeree].

9). Expenses of Mudaarib’s boarding, taking meals and other things will not be met by Mudaarabah till such time he works in his city. All such expenses will belong to his own-self. And if he goes out of his city for the business then all his expenses of travel, lodging and boarding and other requisites which are a common practice with traders

on such occasion, will be met by the Mudaarabat provided the Mudaarabat is valid and if it is a vitiated Mudaarabat then he himself will bear all the expenses not will the Mudaarabat. -[Hidaayah].

10). Expenses made by the Mudaarib from “Raasul Maal” (investment money) will be first met by whatever profit the business had. Whatever amount of money is left after completing the investment money, will be distributed between them as per the agreement. If there remains no amount of profit money then there is no distribution. For example, “Rabbul Maal” gave 1000 rupees to the Mudaarib who spent 100 rupees on himself as is generally done by traders, now after the business trip, the calculation shows the profit of only 100 rupees which were all spent and nothing was left. Yes, if the business had more profit than 100 rupees, it would be distributed. –[Durr-e-Mukhtaar].

11). If the profit is less than what normal expenses the Mudaarib made then the remaining amount of expenses will be paid from “Raasul Maal” (investment money).

[‘Alamgeeree]

20. OF TRUST (WADEE’AT).

Assigning somebody to take care of one’s property is called Eidaa’ and the property, thing which is entrusted to the other as trust is called Wadee’at. This is generally called “Amaanat” (trust) though the thing borrowed or taken on rent is also a trust.

Contract of Wadee’at is a lawful and desirable act in that one helps his Muslim brother in protecting his property, thing by keeping with oneself as a trust and extending help to Muslim brothers in goodness and piety is a praise-worthy act under the Shari’ah. The Holy Qur-aan says, “Wa-Ta’aa-wanoo ‘Alal-birri Wat-Taqwaa” (and help one another in righteousness and piety).

The moral virtue which plays pivotal role in mutual dealings and conduct of life is honesty and trustworthiness so that man be trustworthy and honest in his personal and business affairs as well. Whatever one owes the others should repay in full and if one has others' trust with one, should return to the owner with all honesty. This is called "Amaanat" (trustworthiness) in Arabic. It may be said that Wadee'at is a specific form of it. Allah Almighty says in the Holy Qur-aan, "Falyu-addil Lazi- Tumina Amaanata" (and if one of you entrusts to another let him who is trusted deliver up his trust). Meaning after having taken any thing in his care, custody as trust, one should not deny having received it nor avoid returning it nor use it without the owner's permission. One should not betray the trust of the person who entrusted his thing to one for safe custody.

There is in prophetic sayings (Ahaadees) that Holy Prophet, Saieyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) said, "the one who does not possess trustworthiness, has no Eimaan (Islamic faith)". There is in another Hadees that the Messenger of Allah (peace be upon him) said, "my Ummah (Muslim community) will continue possessing natural excellence till such time it does not consider trust as spoils and poor-tax (Zakaat) as fine."

There is in yet another Hadees that the sign of Munaafiq (hypocrite) is that when a thing is entrusted to him as trust, he embezzles it."

In brief, Wadee'at (entrusting a thing to the other as trust) is the best source of mutual confidence and of edification for the one who is entrusted the trust.

Owner of the trust is called Modi' and the one who is entrusted the thing is called Moda'. There are two positions of Eidaa' (entrusting one's thing to the other's custody). Sometimes, it is explicitly said that I entrusted

this thing to your custody or I entrusted this thing to your Wadee'at or words, actions of the same ilk that denote entrusting a thing to the other's custody. And sometimes the situation and circumstances indicate, for example, one lost a thing and the other found it in the absence of its owner. Now, this thing is in his custody. If he after having taken the thing in his custody left it or it got lost or destroyed in his custody, he would be held responsible for it due to his failure to guard the thing. Yes, if he found and took the thing in his custody in the presence of its owner then he is not responsible but the owner himself.

ISLAMIC REGULATIONS.

1). Eijaab-o-Qubool (consent and acceptance) are must for Wadee'at (entrusting a thing to someone as trust) whether these both things are spoken explicitly or proved by situation and circumstances, for instance, one kept one's thing with somebody without speaking a word about it and the other remained silent as people who go to the bath, leave their cloths, things with the bath-keeper outside. It is essential for the bath-keeper to look after their belongings in the case. He can not say that I had not taken the responsibility of safety of your cloths, things.

[Durr-e-Mukhtaar]

2). The condition for Wadee'at is that the thing which is to be entrusted should be such object that could be taken into possession and it is also a condition that the one to whom the thing is to be entrusted is sane and mature.

[Durr-e-Mukhtaar]

3). Injunction of Wadee'at is that the entrusted thing is a trust with the Moda' (the person trusted) and he is required to protect it and return to Modi' (owner of the thing) in the same condition as it was, when he demands.

4). Accepting Wadee'at is a desirable and rewarding act and if the entrusted thing gets lost or destroyed despite full care and safety of the Moda', he is not required to pay damages because it is a trust (Amaanat). ['Ammah Kutub].

Another reason of not requiring of the Moda' to pay damages is that keeping other's thing with oneself as trust is a pure kindness and obliging the other which one has to show in such cases. If Moda' is required to pay damages on the loss or destruction of the entrusted thing then why will people accept somebody's Wadee'at. So it will amount to burdening a Muslim with an unnecessary problem.

5). Moda' (the person trusted) can not keep the entrusted thing with the other. He can neither give it to the other for use nor hire it out nor mortgage it. If he does any of these things he will have to pay damages. ['Alamgeeree]

6). Moda' got the right to either take care of the trust himself or entrust it to the care and custody of his family members as he protects his own property, thing and do his parents, his wife and other family members in his absence. Likewise, if woman entrusts Wadee'at (trust) to her husband, it will be valid. If the trust gets lost or destroyed in these cases, the Moda' will not be required to pay damages. -[Durr-e-Mukhtaar].

7). Moda' can give the trust to any of his family members only if the person to be entrusted is trustworthy. If Moda' is aware of his dishonesty and even then he gave him the entrusted thing (Wadee'at) and it got lost or destroyed then Moda' would have to pay damages since his culpable negligence caused the loss or destruction.

[Durr-e-Mukhtaar etc]

8). If the owner demands his thing, Moda' can not refuse. Yes, if he is not in a position to return the thing at a time, for example, the thing is not with him at this place

and the place where it is, is far away or there is any other problem of the same ilk then he can refuse for the time being. –[Durr-e-Mukhtaar].

9). One mixed the entrusted thing with one's or other's thing irrespective of whether both the things are of the same kind or of different kind and genus, without the permission of its owner that both the things are not distinct from each other or their separation from each other is very difficult. This action is liable to damages.

[Durr-e-Mukhtaar etc]

10). Persons entrusted their joint thing to somebody. Now one of them demands his share from the thing. It is not lawful for Ameen (the person trusted) to give him in absence of the other and if he gives, he will not be liable to damages. –[Durr-e-Mukhtaar, 'Alamgeeree].

11). Moda' says that the trust got destroyed and the owner contradicts him and demands to place him under oath. On being put on oath, he refused to swear. This action proves that the entrusted thing is with him. Hence, he will be imprisoned until he returns the thing or proves that the thing has destroyed. –['Alamgeeree].

12). One is given coins, currency notes to shower [on the bride-groom] in marriage ceremony. He can not save any of them for oneself nor can collect oneself nor can give the coins, currency notes to the other for showering. The same injunction applies to dry-dates which are given to someone to shower after the solemnization of Nikaah (marriage contract). –['Alamgeeree].

13). If Modi' (owner of the trust) imposes such condition that can be accepted and is also useful then it is considerable and if it is not so then it is not worthy of consideration, for example, he imposes condition to keep

the thing holding in hand or not to put it anywhere. Acting on such sort of conditions is not necessary for Moda' (the one who is entrusted thing). –[‘Alamgeeree].

14). Moda' has a book as trust. He saw a mistake in it. If he knows that the owner of the book will mind it if he corrects the mistake then he should not correct it – [‘Alamgeeree} and there is no harm in bringing the mistake to his knowledge.

21). OF LENDING ('AARI-YAT).

Lending one's thing to the other for use without payment so that he derives benefit from it and the former continues to be its owner is called 'Aari-yat. Owner of thing is called Mu'eer (lender), the one who is lent thing is called Musta'eer (borrower) and the thing which is lent is called Musta'ar. Eijaab-o-Qubool (consent and acceptance) are must in 'Aari-yat too like in other such matters whether it is done by word or action meaning if one behaves in such way that suggests acceptance then one's action is itself acceptance. For instance, a person requested the other to lend his thing to him (it is Eijaab) and he brought him his thing without speaking a word. This giving of the thing is, in fact, acceptance of 'Aari-yat (lending one's thing to the other for use). And if the other remained silent and did not respond then it is not 'Aari-yat.

Injunction of 'Aari-yat is that the thing, which Musta'eer borrowed, is trust with him. If he did not misuse it (but used properly) and then it got destroyed by its own, he is not required to pay damages. However, it is must for the validity of 'Aari-yat that the thing which is being borrowed or lent is worth-benefiting and it is also necessary that the condition of payment is not imposed otherwise it will be "Ijaarah" (hiring out) even though the word, 'Aari-yat was spoken. Some of the words which are spoken for

‘Aari-yat are: I lent you this thing for use or take this thing of mine and do your work with it etc.

RELEVANT REGULATIONS.

- 1). ‘Aari-yat (borrowed thing) got destroyed. If Musta’eer (borrower) did not misuse it meaning used it properly for the work it was meant and also took proper care of it and spent on its maintenance as per the need then he is not required to pay damages even though the lender had imposed the condition of damages at the time of lending the thing because this condition is not valid as the condition of non-responsibility in mortgage is invalid.
[Al-Behrur Raa-iq]
- 2). One can neither hire out ‘Aari-yat nor mortgage it. However, one can give it to the other as ‘Aariyat (for use) provided that the thing is such an object that the change of its users does not harm it like staying in house.
[Durr-e-Mukhtaar]
- 3). Father can not give property, thing of his immature child to anybody as ‘Aari-yat. –[Durr-e-Mukhtaar].
- 4). Lender can take back his thing whenever he likes to. When he will demand of the borrower to return his thing, ‘Aari-yat will end at the very time. And if period of ‘Aari-yat was fixed, for example, the thing was given for one month and the owner demanded the return before completion of the period even then ‘Aari-yat would be “Baatil” (null and void) though doing so is an undesirable act and forbidden as it is reneging on promise. But in case the return of the thing causes clear loss to Musta’eer (borrower) the owner can not take his thing back but instead the thing will remain with the Musta’eer on hire-basis until his work is completed and the owner will get a

reasonable payment as rent. He will not be paid what he himself demands. –[Durr-e-Mukhtaar etc].

5). Returning the borrowed thing to its owner is the responsibility of Musta'eer and whatever expenses are made on its return, he will bear them. However, he is not required to return the thing himself. He can send it to its owner by other person also. –[Durr-e-Mukhtaar etc].

6). A time was fixed for returning the 'Aari-yat (borrowed thing). The time passed and the borrower did not return the thing which got destroyed. In this case, the borrower (Musta'eer) is required to pay damages as it was his responsibility to return the thing after the time was over but he did not. –[Behr].

7). Fine and delicate things like costly jewelry, sumptuous cloths, pearls' necklace and the ilk which are returned to the owner personally with all responsibility, if the Musta'eer sent by his servant and the thing got lost then the Musta'eer would have to pay damages because such expensive things are not returned in this way.

[Durr-e-Mukhtaar]

8). Borrower returned the thing to its owner who said, place it here. While he was putting the thing, it fell and broke (but he did not break it deliberately). In this case, he is not required to pay damages.

9). One borrowed a book and on reading it found calligraphical mistakes. If one is sure that the owner will not mind the correction then one should correct them. If one did not and the mistakes remain in the book, one would not incur sin. However, correction of calligraphical mistakes, if are found, in Quranic text is must.

[Durr-e-Mukhtaar]

10). One married off his daughter and gave her dowry which is a common practice with the social class he belongs to. But now he says, the dowry he gave to his daughter was 'Aari-yat (the thing lent for use). In the given case, the practice and custom of the city, town he lives in will be taken into consideration. If the practice and custom prevalent there is that whatever the dowry a father gives to his daughter is her property, he does not give as 'Aari-yat, then his claim that the dowry he gave to his daughter was 'Aari-yat will not be accepted. If the practice with gentry is that they make their daughters owner of dowry and with lower class is that they make owner and also give as 'Aari-yat in the same city, town then the dowry given by the gentry will be considered daughter's property until they prove by the just witnesses that the dowry given to the daughter was 'Aari-yat.

And where 'Aari-yat is a common practice or in most cases dowry is given as 'Aari-yat or both, 'Aari-yat (the thing lent for use) and dowry given with ownership right, are equally practiced then the father's claim will be accepted. If mother of the girl or guardian of an immature girl makes the same claim as the father did, the same injunction will apply to this case too. –[Durr-e-Mukhtaar].

11). Lender made will that this thing should be given to such and such one or said, I gave this thing to such and such one, his heirs can not take the thing back.

[Durr-e-Mukhtaar]

12). Injunction of 'Aari-yat is the same of Ijaarah (hiring out) that if either of the two dies, 'Aari-yat will be null and void. –[Durr-e-Mukhtaar].

22). OF GIFT (HIBAH).

Making the other owner of one's thing without expecting anything in return for it is called Hibah meaning

return of the thing is neither a condition nor must. Presenting gift (Hibah) to the other sometimes earns the giver temporal gain and sometimes benefits him in the world hereafter. The worldly gain is that the giver might get gift in return or the gift promotes and further strengthens mutual love and fraternity or one gives gift with the intention that people will eulogise him and will not heed his failings (with no intention of pomp); and the gains of the next world which are evident from prophetic sayings (Ahaadees-e-Kareemah) to follow on the subject. Besides, it educates and holds a practical example of generosity and kindness for one's posterity and relatives.

Imaam Abu Mansoor Maatureedee (may Allah have mercy on him) said, "educating one's children, posterity in benevolence and kindness is as much essential for the believer as is the education of belief in the Oneness of Allah and Islamic faith (Eimaan), for, generosity and kindness are the great attributes of Eimaan that disenchant the believer from temporal affairs and inclines him towards the next world whereas love of the world is the very origin of every evil and sin.

Accepting Hibah (gift) is Sunnah (prophetic practice) and enhances love and delight.

There is in a Hadees (prophetic saying), "Ta-haadoo Ta-haaboo" (present gift to one another, it will endear you). Giver of gift is called "Waahib" and recipient "Mauhoob" and the thing which is gifted is called "Mauhoob" and sometimes is called "Hibah".

23). EXCELLENCES OF GIFT: SOME PROPHETIC SAYINGS.

1). Present gift to one another, it will develop mutual love. -[Bukhaaree Fil-Mufarrid].

- 2). Present gift to one another, it will remove malice. – [Tirmizee].
- 3). Whoever is presented a rose, he should not refuse it because it is light in receiving and its smell is pleasant – [Muslim]. Being light means the gift is not so expensive that the recipient feels greatly indebted to the giver for it.
- 4). Three things should not be refused: pillow, milk and oil (fragrance-mixed). –[Tirmizee].
- 5). One woman should not look down on any thing sent to her by the other neighbour woman as gift even though it be a goat-hoof –[Tirmizee] meaning it is not necessary that the thing which is to be gifted should be in sufficient quantity. Whatever little quantity of the thing is available with one, should present it as gift to the other. One should not think that it is of no use to send a small gift or to send anything as gift in little quantity. Or that one should not despise the thing sent to him as gift in little quantity. This injunction specifically forbids women as sending and receiving things to and from as gift generally pertains to women. They send and receive gifts and also pick holes in and frown on things. Therefore, they have been enjoined that while sending or receiving anything as gift in little quantity to or from neighbour woman should not think that it is of no avail instead they should look to the fact it increases sincerity and love.
- 6). Whoever is gifted anything, he should requite it with something if he has. If he can not requite then he should praise him. –[Tirmizee].
- 7). The one who was obliged, said, “Jazaakal Laahu Khaieraa” to the obligor, he fully praised him. –[Tirmizee].

24). RELEVANT REGULATIONS.

- 1). There are some conditions for the validity of Hibah (gift): Waahib (gift-giver) should be sane, mature and owner of the thing he is gifting.

And the thing which is to be gifted should be present, in possession of the gift-giver and is not attached to any other thing, is undivided and is not in other's use. Its fundamentals are "Eijaab-o-Qubool" (consent and acceptance) and its injunction is that "Mauhoob" (recipient of gift) becomes owner of the thing gifted to him.

[‘Alamgeeree]

2). Hibah is of two kinds: (1). Tamleek (making recipient of gift owner of the gift) and (2). Isqaat meaning what money, thing debtor owes to the creditor, he gives as gift to the debtor and waives the debt.

3). There are many words that denote gifting (Hibah), for example, "I gifted you this thing" or "I gifted this thing in your name" or "I gave you this thing for eating or drinking or for use" or "I gave you this thing as grant" etc. And sometimes Hibah is accepted by words and sometimes by action, for instance, Waahib (gift giver) said, I gifted you this thing, and the other took it. The Hibah (giving and receiving of gift) is accomplished.

[Al-Behrur Raa-iq, Durr-e-Mukhtaar etc]

4). Possession of the gifted thing is also must for the accomplishment of Hibah. Without it Hibah is not accomplished and being able to take possession of the gift also comes under the injunction of possession, for example, one gifted cloths to the other which are placed in a box and gave him the open box. Thus the other had the possession and the Hibah was accomplished because he was able to take possession of the gifted cloths. –[Al-Behrur Raa-iq].

5). It is also necessary for Hibah that the gifted thing is separate from the thing which has not been gifted. If it is attached to the ungifted thing then Hibah will not be valid, for instance, gifting fruits still un-plucked from the tree is not valid. And the thing which is to be gifted if is divisible

and is gifted without distributing it (among its owners) then the Hibah will not be valid. Yes, if the Waahib distributed the thing after gifting it and handed over its possession to the Mauhoob (gift recipient) or he asked the Mauhoob to take possession after dividing, distributing the thing and he did it then Hibah would be valid and thus Mauhoob became its owner. –[‘Alamgeeree].

6). Father has given goods to his son for use. The son earns and thus the goods increased. If it is proved that the father has gifted the goods to his son then it is clear the goods belong to the son otherwise all goods belong to the father. After the death of father, his heirs will inherit the goods. –[‘Alamgeeree].

7). Parents can eat of the sweets or fruits etc. gifted to their immature child provided that the situation suggests that the thing was, in fact, given to the parents not specifically for the child. The gift-giver considers it beneath their respect to send them in such little quantity and uses the name of their child. And if the situation indicates that the thing given to child is, in fact, for the child then his parents can not eat of it, for example, one is eating something and a child came there. One gave him a little of it. This signifies that the thing given to the child is specifically for him not for his parents. This case also clarifies that an uneatable thing given to child is necessarily meant for him. Therefore, it is impermissible for his parents to use it without need. –[Durr-e-Mukhtaar].

People who visit their relatives generally gift a few rupees to their children which their mothers use considering them their own property. Doing so is not lawful. Parents should preserve such things gifted to their children.

8). Presenting and receiving gifts and cash on the occasion of marriage and other happy ceremonies is a common practice and apparently these things are not given

and received as loan but are considered to be a loan since the giver expects the return of his gift when such ceremony is held in his family. And if the gift-recipient does not requite, he is taunted that they swallowed our gift or cash and have no decency to requite it. If it is really so then it is a bad custom which people should avoid. This humble servant (author of this book) thinks that this custom is meant to share the happiness of and help one's relatives and friends. Whoever can afford, should gift his Muslim brother on such occasion thereby to facilitate him to meet his needs without expecting its return. He should not taunt him on non-requital nor consider gifting him as loan nor speak such a word that offends him, and then this custom will, by the grace of Allah, become a source of benevolence and kindness and will also earn the gift-giver reward (Sawaab). The maxim, "as is the intention so are the fruits" befits such occasion. Well, if this presenting and receiving gift is with the pure intention of loan then its requital will be must. And the one who is being gifted if does not need it, should politely return it to avoid the burden of loan. If instant return is likely to cause unpleasantness then it should be returned later provided that the giver gifted with the sole intention of loan.

Yes, if the gift-giver gifts as "Qarz-e-Hasanah" (thing given for the sake of Allah's pleasure) that if it is requited then "Fabe-haa" (all right) otherwise he will not demand requital nor taunt the recipient on non-requital even then it is an act of benevolence and kindness. (Allah knows better).

9). In gifting children, one should give equal gifts to girl and boy. One should not give double share to boy as is done in inheritance i.e. boy gets double of the girl's share. This thing is not done in Hibah (gifting). –[‘Alamgeeree].

10). Loving one child more and other children less is not condemnable act as it is an involuntary thing. The

condemnable act is that one gifts one of his children more property and less to the other without valid reason and commits the undesirable and bad act. Yes, if it is done due to any Shar'ai (valid) reason, for instance, one of his children excels the other siblings in piety meaning he is religious scholar and remains busy in serving the religion or is inclined to devotion and worship. As against this, the other child is given to business and worldly gains then there is no harm in giving more to the former nor is doing so a bad act under the Shari'ah. He will also not be called to account for it in the world hereafter because every body is the owner of his own wealth and property and got full right to use and distribute them at his will in the state of health. If he gifts all his property to only one of his heirs and the recipient takes its possession, the other heirs got no right to object to it though he will incur sin on depriving the others of their right but the Hibah is accomplished.

[Al-Behrur Raa-iq etc]

11). If one's son has gone sinful and profligate, one should give him money only to his needs. Giving him more money will amount to helping him in immorality and thus one will also indulge in sin. And if one presumes that one's son is profligate and immoral and he will squander away one's property in sinfulness and immorality after one's death then one should better spend his property on good works than leaving it behind for him. In the given case, one will not incur the sin of depriving the heir of his right as it is not depriving the heir of inheritance but is saving one's honest earning from being spent in Haraam (un-Islamic, unlawful activities). Mere disinheriting any heir as is common nowadays will not stand after one's death and the heir will inherit his share from the property. Therefore, the better course is that one should spend one's wealth, property in virtuous works in one's life or gift the other heirs and also hand over them the possession of the property. -['Alamgeeree etc].

12). It is unlawful for father to give property, thing of his immature child to someone as Hibah (gift) though he gifts it in return for something even then it is unlawful. And even the child can not gift of his own volition if he wants to meaning if the child gifted his property to anybody who also took its possession even then the property would be taken back from the recipient as this Hibah (gifting) was unlawful and not implemented. –[Durr-e-Mukhtaar etc]. The same injunction applies to Sadqah (charity) that neither child himself nor his father can give child's property as charity.

This point needs to be born in mind well. It is observed that some people take thing from an immature child and use it thinking that the child has given them the thing for use. This giving, in fact, comes under the injunction of non-giving. Some people particularly in the localities which have wells get fresh water fetched from the wells by other's immature children to drink or to perform ablution or bath with it or for other use. Doing so is unlawful because after fetching water from well or community tap the child becomes its owner and an immature child can not gift his thing. Then how can its use by others be lawful? Yes, if the child is employee of somebody and he gets water fetched by him during the duty period then his master will be owner of the water.

And if parents give their child something to give the other as Hibah (gift) or to beggars as alms with a view to inculcating in him the spirit and habit of generosity and kindness and dampening his love of wealth and world then this Hibah or alms is valid, for, this giving of gift or alms is not from the child's property but from his father's property and child is only giver meaning is his attorney as alms is got given by the hands of children to beggars when they beg on doors. –[Bahaar-e-Shari'at].

3). Child presented a thing saying, "my father sent you his gift". If one presumes that the child is truthful then

receiving thing from the child and eating it if is eatable are lawful. And if one presumes that child's father did not send the thing but he himself brought and is using his father's name then one should not accept it. –[‘Alamgeeree].

14). A person came to one from outstation and handed him some gifts saying, distribute these gifts among your family members and you also take, one should ask him which thing one should give to whom. If the person left and one could not know as to which thing is meant for whom then the thing which suits women, one should give to them, the thing which befits girls, give them, the thing which suits boys, give them and the thing which befits one, one should take it for oneself and as for the thing which is equally useful to men and women, the relationship of the gift-giver with the family will be taken into consideration. If he is relative of man then man will take the thing and if he is relative of woman then woman will take. –[‘Alamgeeree].

15). The sick (who is terminally ill) can give his property as Hibah but only one-third and this too will be valid only if the gift recipient takes it possession instantly. If the sick dies before the gift-recipient takes its possession, the Hibah will stand cancelled. –[‘Alamgeeree].

25). REVOCATION OF GIFT.

Taking back the thing one gifted to the other is a very bad act. This act has been described in a Hadees (prophetic saying) as a dog that licks up its vomit. Therefore, the believer should avoid it to the possible extent. Generally people also abominate it, view it as contemptible act and call it “licking up one's own spit”, since Hibah (gift) is a generosity and kindness, that's why the gift-giver is not bound to honour his gifting in all circumstances. So, if the gift-giver is compelled to take back his gift due to any exigency or without need (though it

occurs rarely), he can through the office of Muslim ruler, judge. Muslim ruler can not impel him to refrain from taking back his gift.

And this injunction of the right to taking back gift is proved from Hadees which says, "gift-giver has greater right to his Hibah (gift) until he gets its requital". Its need generally arises when the gift goes redundant for or is no more useful to the gift recipient.

However, taking back Hibah is not permissible in every situation and all circumstances. There are certain cases in which gifted thing can not be taken back.

Seven things impede the revocation of Hibah (gifted thing). These seven things have been collected in these Arabic words, "Dama'a Khizquhoo" (Letters of Arabic alphabet that constitute these words, Daal, Meem, Aien, Kha, Za, Qaaf and Ha).

"Daal" stands for "Ze-yaadat-e-Muttasilah" which means addition to the gifted thing. If something has been added to the gifted thing, for example, the gift recipient built house on the gifted land or planted trees, it is addition (Ze-yaadat-e-Muttasilah), and now the gift-giver can not take it back.

"Meem" stands for "Mautu Ahadil Muta'aaqedaen" means possession of the gifted thing handed over to the gift recipient. After this, if either of the Waahib (gift giver) and Mauhoob (gift recipient) dies, the Hibah (gifted thing) can not be returned or taken back. If the recipient dies, his heirs will inherit the gifted thing and if the giver dies, his heir will have no concern with it. He can not take back the gifted thing because he is a stranger.

‘Aien means the gift-giver has received its requital, for instance, the gift recipient said, “take repayment of your gift or take this thing in return for your gift” and the gift giver took it then he forfeited the right to revocation of gifting. Yes, if the requital was not expressed by words then both the parties can take back their respective Hibah (gift) meaning gift giver can take back his gift and gift recipient his requital. Requital, repayment of Hibah is equal or more or less and is of the same genus or the other genus, comes under the same injunction.

“Kha” means the gifted thing is no more in the possession of gift recipient at all. This thing also impedes the withdrawal of the gifted thing whether the recipient sold the thing or gave as charity or gifted to the other person. In short, the giver can not take back the thing.

“Za” stands for “Zauji-yat” meaning at the time of Hibah (gifting) both are married couple and have also consummated. This also hinders revocation of gifted thing. Suppose, a man gifted a thing to a strange woman meaning she was not in his Nikaah (marriage contract) at the time of gifting. If he married her after gifting (Hibah), he can take back the gift now. And if he gave a gift to his wife and thereafter they separated then he can not take back. In brief, the time of gifting (Hibah) matters in taking back and not taking back the gifted thing, irrespective of whether man gives Hibah or does woman.

“Qaaf” stands for “Qaraabat” (kinship, relationship). This also impedes taking back of gifted thing. Relationship in this case means both are related to and “Mehram” (so closely related that they can not marry each other) for each other and this “Hurmat” (inviolability) should also be due to lineage (Nasab), for example, father, paternal grandfather, mother, paternal grandmother who are origin of the gift-giver or son, daughter, grandsons and

granddaughters who are his descendents. Likewise, brother, sister, paternal uncle, paternal aunt all are his paternal relatives from whom he can not take back gifted thing. And if the gift recipient is only his paternal relative but not "Mehram" such as paternal male cousin or is only Mehram but not paternal relative like foster brother then he can take back his Hibah (gift) from them.

"Ha" means destruction of the gifted thing. This also hinders the withdrawal of the gift that when the thing has destroyed how the gift-giver can take it back. Likewise, is the transformation of the gifted thing into another thing. This also impedes taking back of the gifted thing meaning it has changed into another thing and its name has also changed, for instance, it was wheat, the gift recipient got it ground into flour or it was flour, he got its bread cooked or it was milk, he got it curdled or churned up ghee and so on.
[Durr-e-Mukhtaar, Raddul Muhtaar etc]

26). SOME MORE NECESSARY REGULATIONS.

1). If gift recipient has not yet taken the gifted thing in his possession then the Hibah (gifting) is not still accomplished. If the gift-giver withdrew the gift, the Hibah would end and also this is not revocation of Hibah. Revocation of Hibah is that the Hibah was accomplished meaning Waahib (gift giver) gave gift and Mauhoob (gift recipient) took its possession and then the "Waahib" revoked the gift. -[Durr-e-Mukhtaar].

2). Gift recipient has taken the gifted thing in his possession. Now, it is necessary for revocation that gift recipient may return the gift of his own free will or the ruler, Judge may order him to return and if the gift recipient did not take its possession then there is no need of this. And after the Judge ordered him to return the gift, the gift-giver demanded of him to return but he refused and thereafter the

gifted thing got destroyed then he would have to pay damages because after the Judge's order he had no right to withhold the gifted thing. And if the thing got destroyed before the Judge's order then he would not be required to pay damages as he had the right to withhold the thing.

[Durr-e-Mukhtaar etc]

3). Teachers of children are given 'Eidee (gift or cash on Muslims festival of 'Eid). If the teacher did not get it pressurising the parents, he got right to use it. ['Alamgeeree]

4). One said to the other, forgive me what rights I owe you and the latter forgave. Thus all rights of the latter which he knew and which he did not know also are forgiven. And if the latter said, I forgave you this time or forgave you in this world, then the former is forgiven for ever even in this world and the world hereafter and the latter can not demand his right any where. -['Alamgeeree].

5). One usurped the other's thing and then one sought the owner's forgiveness who forgave him. He is now absolved of culpability but the thing still belongs to its owner. It is unlawful for the usurper to use it. ['Alamgeeree]

6). One sent food to the other in a vase, pot. Can this person eat the food from the same vase, pot or not? It has several positions: If the food is of such sort that it loses its deliciousness if is put in other vase, pot like "Sheer-e-Birinj" or "Kheer" (sweet dish made with rice cooked in milk with dry fruits) which loses its taste if removed to other vase, pot then he can eat from the same vase, pot. And if the food does not lose its deliciousness on putting into other vase, pot but both the sender and recipient of food have cordial ties even then he can eat from the same vase, pot and if the case is not so then he can not.

[Durr-e-Mukhtaar]

And if the common practice is that vase, pot is not taken back, this vase, pot is also a gift, for example, fruits or sweets are sent in baskets and baskets are not taken back or "Kheer" is sent in earthen bowls and sweets are distributed in earthen plates on the eve of "Ge-yaarveen" (Quranic recitation or distribution of food, sweets to convey its reward to the great saint, Saieyidinaa Ghous-e-A'zam, may Allah be pleased with him), "Meelaad Shareef" (celebration of the blessed birth of the Holy Prophet) and "Faatehah" (recitation of Quranic verses to convey its reward to Allah's saints & the believers) and other ceremonies and common practice is that the earthen plates and bowls in which sweets are distributed are also given with the sweets and not taken back. Therefore, they are also a gift. And the vases, pots which are returned under the prevalent practice, if not returned are a trust (Amaanat) with the food recipient. It is not lawful for him to use them.

[Alamgeeree]

It is seen nowadays that some people freely use other's vases, pots in their families in which something was sent to them and could not be returned at the time due to any reason. They should shun it. –[Bahaar-e-Shari'at].

7). Many people were invited who were seated round several "Dastar-khaan" (piece of cloth spread on ground to serve dishes on). In this case, people sitting round one "Dastar-khaan" can not give anything to the people sitting round the other "Dastar-khaan", for example, bread has been consumed on one Dastar-khaan and is still there on the other. The latter can not give bread to the former. And they also got no right to give a piece of it to beggar. Some ignorant ones do this. Doing so is not lawful for them.

[Bahaar-e-Shari'at etc]

Yes, if one is sure that the householder will not mind it then there is no harm in doing so but even then one should better avoid it.

27). OF HIRING OUT (IJAARAH).

Making someone owner of something in return for payment is called "Ijaarah". In Hibah (gifting) the thing is given to the other with the right of ownership and in "Ijaarah" the right of ownership of the thing remains with its owner but the other derives benefit from it in return for a fixed amount of payment. Working against payment, taking something on contract, hiring, hiring out and employment are the kinds of Ijaarah. It is must for Ijaarah that what specific benefit the thing being hired gives is necessarily obtained from it meaning the benefit is one of the needs which conform to the Shari'ah and if the requisite benefit is not derived from it then the Ijaarah is "Faasid" (null and void), for example, one hired cloths or vases for use and definitely these cloths are to be worn and vases used but instead one intends to decorate one's house with them or one hired a house not to live in but as a status symbol (for show that people will say that this house is of such and such one). In all such cases Ijaarah is nullified and the owner will also get no payment even though the lessee later on obtained the same benefits from these things for which they were hired because these things are devoid of the specific objective of Ijaarah.

It should be remembered that owner of the thing is called "Aajar", Moojir" and Muwaajir" (landlord, leaser), leasee, tenant is called "Mustaajir" and the one who works against payment is called "Ajeer" (labourer, employee).

There are several conditions for Ijaarah. Some pertains to its taking place, some to its implementation, some to its soundness and some are concerned with its necessities. The conditions are:

1). To be sane. If a mad man or an unintelligent child did Ijaarah, it would not take place at all. However, maturity is no condition for it meaning if an immature sane did Ijaarah himself for his property, thing and his guardian

also permitted then the Ijaarah would be valid otherwise it depends on his guardian's permission. If he permits, it will be valid.

- 2). The one who does Ijaarah (hiring out thing) should be owner of the thing being hired out or guardian of the owner. He got the right to do Ijaarah.
- 3). Payment/rent and benefit be known meaning both these things should be elaborated so that there arises no difference and row at later stage.
- 4). Period should be explained where the Ijaarah pertains to time.
- 5). If one hired an animal (or as taxi is hired nowadays), one should tell the time or place and for which work it would be used.
- 6). The work for which it will be used should be within its capacity. If it is really unable to do the work or the work is opposed to the Shari'ah, for example, doing Ijaarah for sinful activities. These both Ijaarah are not valid.
- 7). The work for which Ijaarah is done is not Fard (obligatory act) and Waajib (essential act) for him.
- 8). Ijaarah should be aimed to derive benefit from.
- 9). Benefit of the same genus should not be its payment.
- 10). No such condition is agreed that is opposed to the prerequisites of the agreement of Ijaarah.

[Durr-e-Mukhtaar, Tabiyeen etc]

28). ISLAMIC REGULATIONS REGARDING IJAARAH.

- 1). The fundamentals of Ijaarah are Eijaab-o-Qubool (consent and acceptance) whether these consent and

acceptance are expressed by the word, Ijaarah or by any other word, for example, one said, "I gave you this house for one month against ten rupees on 'Aari-yat (on rent) and the other accepted it then this Ijaarah would be valid though the words used in consent and acceptance were of 'Aari-yat (lending, borrowing) in that 'Aari-yat also substitutes for Ijaarah. -[Durr-e-Mukhtaar].

2). The injunction of Ijaarah is that both parties, Moojir (landlord, lessor) and Mustaajir (lessee, tenant) become owner of each other's return but this payment, money does not come at once but gradually. Yes, if it is agreed that payment will be made in advance (as rent of house and shop is generally taken in advance nowadays) then the landlord, lessor will become owner of the payment immediately after agreement. [Durr-e-Mukhtaar, 'Alamgeeree]

3). One does not become owner of remuneration in Ijaarah merely on the basis of agreement meaning it is not right to demand remuneration soon after agreement meaning lessee, tenant is not required to make payment immediately. There are some conditions for remuneration's becoming one's property:

One made payment immediately after agreement; the other would become its owner.

If it was agreed that payment would be made in advance then demanding advance remuneration is right or lessee, tenant derived benefit from the thing, for instance, it was a house in which the tenant lived for the set period or cloth was given to tailor for sewing who sewed it.

The thing handed over to lessee. If he wants to use it, he can. If he does not use, it is his own action. Or workman, labourer came prepared for work. He is entitled to wage even though he is not made to work.

[Durr-e-Mukhtaar]

4). When tailor, washer etc. workmen completed the work and handed over the thing to its owner then they would be entitled to remuneration. The same injunction applies to every that workman whose work influences the thing assigned to him like dyer that if he, having dyed the cloth, handed it over to its owner, would be entitled to payment. And if these people completed their works but did not hand over the thing to its owner yet, then they would not be entitled to remuneration. Therefore, if the thing got destroyed while in their possession, they would not get payment though they would also have to pay damages. And in case, the work does not influence the thing like porter, that he carried a thing from one place to another. Such workmen will be entitled to remuneration when they complete their work. –[Durr-e-Mukhtaar].

5). Tenant increased the rent. If it is within agreed tenancy period then this increase will become a part of the original agreement as price of something is increased in Bai' (sale & purchase). And in case, he increased the rent after the tenancy period even then receiving and paying it is lawful meaning it is a kindness, courtesy. And if the owner increased rent of the thing already rented out, it is also lawful. –[Durr-e-Mukhtaar].

6). One bound a workman to do one's work by himself or one said, "you do this work with your own hand". In this case, the workman is required to do the work with his own hand. It is not lawful for him to get the work done by his apprentice or by other man and if he got the work done by someone else then one is not required to pay him remuneration. And if there is no such condition then he can get the work done by other person, be it his apprentice or servant or anybody else.

7). Letting out the house in which somebody lives is lawful provided that he does not reside in the house on rent.

And handing over empty house to the tenant is the responsibility of the landlord. And rent would be reckoned from the date the tenant took possession of the empty house. –[Durr-e-Mukhtaar].

8). The Ijaarah which is, in its originality, in conformity with the Shari'ah but such a thing developed or was included in it that rendered it Naa-Mashroo' (impermissible, unlawful). This Ijaarah is called "Faasid" (nullified), for example, one imposed such condition in Ijaarah which runs counter to the set rules of Ijaarah agreement like one let out his house with the condition that the tenant will pay the property tax of the house. This Ijaarah is null and void in that this tax belongs to the landlord. Imposing this condition on the tenant is against the norms of agreement.

And if that thing is, in its originality, repugnant to the Shari'ah then the Ijaarah is totally unlawful, for example, carrion or blood is agreed as remuneration or one employed somebody for sculpturing idol (which is nowadays called art) then this Ijaarah is invalid.

[Durr-e-Mukhtaar, Raddul Muhtaar]

9). If one used thing in Ijaarah-e-Baatil" (nullified Ijaarah) and did the work for which Ijaarah was done even then payment would not be due. And injunction to the effect of Ijaarah-e-Faasidah" (vitiating Ijaarah) is that on its use "Ujrat-e-Misl" (like payment) will be due. –[Behr etc]. Ujrat-e-Misl means that what amount of payment the other person would get if he did this work in a rightful way, the same amount of remuneration will be due in this case.

10). What conditions vitiate Bai' (sale & purchase) also vitiate the Ijaarah as Ijaarah is also a kind of Bai' (business). Difference between them is that in Bai' thing is sold and here in Ijaarah only benefit is derived.

[Al-Behrur Raa-iq]

11). Doing Ijaarah for sinful activities is unlawful, for example, one engaged a female-mourner against payment for mourning or engaged a singer that he will sing and play music for that much time and he will be paid so much remuneration. [Some people] engage singer as musician to learn singing or music against payment. It is also unlawful. –[Durr-e-Mukhtaar]. Taking payment in these cases is also Haraam (un-Islamic & unlawful act) and if anybody took the payment, he should return it. And if he did not remember from whom he received the payment then he should give it as charity (Sadqah) that this is the very injunction for impure thing. –[Al-Behrur Raa-iq].

12). Doing Ijaarah for the act of worship and devotion is not lawful, for example, doing Ijaarah for Quranic recitation which is not lawful in the opinion of any religious scholar. Therefore, getting the Holy Qur-aan recited against payment on “Soyam” (third day of death) etc. is unlawful. Both the payer and payee will incur sin. Likewise, people often get the Holy Qur-aan recited beside the grave (of their relative) or in their house for forty days for Eisaal-e-Sawaab (conveying reward of Quranic recitation or of virtuous deeds to the dead). If it is got done against payment, it is too unlawful nay; Eisaal-e-Sawaab is meaningless in this case because the one who recited the Qur-aan did it for the sake of money. So he earned no reward (Sawaab) which could be transmitted to the dead. Its reward is money as there is in a Hadees that actions hinge to intention. When the action is not for Allah’s sake then there is no hope of reward. In short, Eisaal-e-Sawaab is a lawful act nay; praise worthy and rewarding act but the Sawaab (reward) of the recitation from Holy Qur-aan or of Kalimah-e-Taieyib” (Holy Code of Islaam) got done in return for payment can not be conveyed to the dead. If the recitors recite for the sake of Allah and convey its reward to the dead, it is lawful nay; rewarding and good act.

[Bahaar-e-Shari’at, Raddul Muhtaar]

13). It is a common practice with Muslims that heirs of the dead arrange Quranic recitation daily till "Cheh-lum" (40th day of death) and at the end of this funeral ceremony, cash/cloths etc. are given (to the indigent) and the poor and guests are also fed when the gathering in which people recite the Holy Qur-aan, is over. Deobandee and Wahaabee who repine against conveying reward of virtuous deeds to Muslim dead, call "Faateha Soyam, Duhm, Bustam and Cheh-lum" (conveying reward of Quranic verses & goodnesses to the dead on 3rd, 10th, 20th and 40th day of death) "Haraam" (un-Islamic, unlawful act) and innovation (Bid'at). They are shorn of senses, blind to the reality and devoid of the light of Eimaan (Islamic faith) nay; the essence of Eimaan. Muslims should not listen to them. All these acts are lawful. Reward of Quranic recitation and feeding the poor does reach the dead. Determination of Soyam, Cheh-lum etc. is just a formal thing (to facilitate the relatives and friends of the dead) which does not obstruct the Sawaab (reward). Yes, both receiving and making payment for Quranic recitation are unlawful acts and when, as per the prevalent practice, recitor knows that he will be paid for it and the one who gets the Qur-aan recited understands that he will have to remunerate the recitor, it also comes under Remuneration though it is not verbally agreed. But the rule is "Al-Ma'roofo Kal-mashroot" (prevalent practice). This work may be done in this way that Haafiz (the one who has learnt the Holy Qur-aan by heart) may be employed for forty days with the condition that whatever lawful work they would like him to do against payment, they will. Then he may be assigned to recite the Qur-aan beside the grave. Now paying him is lawful without any doubt in that the payment is in return for his time not for the Quranic recitation. And another course is that the prevalent practice is explicitly discarded then recitation will not be conditional upon payment, for instance, the recitor (Qaaree) is clearly told that he will not be paid for recitation from the Qur-aan or he himself may

say, "I will not demand payment for recitation" and then he may recite the Qur-aan. Now one may give him whatever one wants to. It will not come under Remuneration. "Le-Annas-Sareeha Yufawwiqud Dalaalah" (explicit expression outweighs the gesture). –[Fatawaa-e-Rizviyah].

14). Religious scholars of later ages have maintained that making and receiving payment for proclaiming Azaan (call to prayer), Imaamat (leading prayers five times a day), teaching the Holy Qur-aan and Islamic Law (Fiqh) are lawful acts for religious needs. Obviously, Muslims now lack enthusiasm for religious works. If payment is not made for teaching the Qur-aan, Islamic Law, Azaan and Imaamat then the scholars who devote themselves to these virtuous works will quit it in pursuit of livelihood. With the result people will gradually become ignorant of the teachings of Islaam. Likewise, if Imaam (prayer leader) and Muazzin (the one who proclaims Azaan) are not paid, Azaan and prayer may not be held in some mosques and this glorious emblem of Islaam may face decline. So is the case with the Ijaarah of preaching and oration that if Ijaarah on it is declared unlawful then people will be deprived of the medium of preaching and oration by which they learn religious things. Well, whoever can afford to do these works purely for the sake of Allah, should do and be worthy of reward in the world hereafter. What other thing can be better than this. Then if people serve them particularly thinking that they serve religion, we should also earn Sawaab (reward of goodness) by serving them then the one who serves them will deserve reward and receiving his gift will be lawful for the religious scholar because it is not remuneration but is an assistance and service to the latter and a help in virtue and piety.

[Bahaar-e-Shari'at]

29). PROFESSION OF PREACHING!

Unintelligent nay; veritable ignoramuses have, having read a few books and by the power of their memory, verbosity and glib, laid a trap to capture simple people. This is the worst way of seeking wealth and world. Being bereft of beliefs, ignorant of injunctions and regulations and adept at preaching verbosely, they will begin preaching in every educational institution, public meeting, gathering and fair quoting incorrect Ahaadees (prophetic sayings) and false narratives and will earn whatever they can employing different ruses.

Firstly, describing such rhetoric as Wa'z (preaching) is quite unlawful (Haraam).

“O-kheshtan Gum Ast Charaa Rehbaree Kunad”
(How can a misguided guide the others).

The Messenger of Allah (may Allah's choicest blessings & peace be upon him) said, whoever ignorant comments on the meaning of the Holy Qur-aan, renders himself culpable for hell.

Secondly, listening their preaching is Haraam (unlawful act) since it amounts to listening to false speech and incorrect traditions. So the preacher will incur sin of the whole gathering he addresses to and the audiences are already burdened with sin.

Thirdly, they made the preaching and admonition a means of amassing wealth and attracting people to themselves which is misguidance and practice of Christians and Jews. The leave to receiving payment is under dire need and that too is specific for the religious scholar ('Alim-e-Deen) who is worthy of preaching and admonishing not for the ignorant and deficient people who are unworthy of preaching, then how this Mashroo' (lawfulness) can be permissible for his need. And this (receiving payment) is permissible under genuine need and

to the need not without need or to fill the coffer. Every thing depends on intention. Allah Almighty, Who is "Aleemum Bi-zaatis Sudoor"(Undoubtedly, He knows what is in the breasts [of mankind]) knows his intention that his motive is to admonish, preach, guide and acquaint the masses with the truth not to earn wealth and world then he can benefit from this Fatwaa (edict) of leave to preaching against payment under genuine need. Otherwise, no excuse will avail him in the Exalted Court of Allah Almighty and will be termed as an ass and faith-seller who bartered "Deen" (Islamic faith) for the world. May Allah protect us. –[Ahsanul We-'aa etc].

15). Making and receiving payment for washing the dead body and carrying the bier is permissible where other people also do this work. If there is none except for him then this work can not be done against payment because in the given situation, this person is particularly detailed for this work. –[Behr].

16). One gave his hen to the other with the condition that the eggs which it lays will be equally divided between them. This Ijaarah is also null and void. Eggs belong to the hen's owner. –[Alamgeeree]. Some people give goat on "Bataa-ee" (division of profit) that the kids it bears will be distributed equally between them (the owner and goat-keeper). This Ijaarah is also null and void. Kids belong to the goat's owner. The other (goat-keeper) will receive like-payment for tending the goat.

17). A woman is employed with a family man as maid-servants are generally engaged in families in Pakistan and India for cooking food and other domestic chores. There is no harm in it but care must be taken of it that she does not have privacy with man –[Alamgeeree] particularly if she is beautiful and young because where two strange man and

woman are alone the third one between them is Satan. – [Hadees].

18). Employing one's brother, paternal uncle and other relatives for one's service is lawful but some religious scholars maintain that employing one's elder brother or paternal uncle who is senior to one for one's service is not lawful. –[‘Alamgeeree]. And if this employment is just for name and their honour is not hurt by it then they should have greater right to employment than the unrelated people. (Allah knows better).

19). Receiving payment for chanting incantation to cure one stung by snake or scorpion is lawful even though he recites Quranic verse or chapter for that purpose as it is not Tilaawat (Quranic recitation) but a kind of cure. There is in a Hadees that a companion (Sahaabee) of the Holy Prophet blew on the sick after reciting “Surah Faatehah” who recovered. The companion had struck a deal of payment with him in advance for the purpose and got payment after his recovery. And then he took up the matter with the Holy Prophet who did not reject it but upheld, which is a cogent argument for its lawfulness. Some people take payment of Ta'weez (amulet), it is also lawful but it is must that amulet contains nothing against the Shari'ah and if it contains unlawful words or the words of infidelity or polytheism then writing such amulet is unlawful and getting and wearing it are also unlawful acts. –[Raddul Muhtaar etc].

20). A Muslim is employed with an infidel that he remains waited on the latter. Doing so has been forbidden in a Hadees. It is not lawful for a believer to risk his self-respect intentionally. Therefore, the believer should not do Ijaarah with an infidel for such work that disgraces him.

[‘Alamgeeree]

21). Father can give his immature son for the work he is capable to do against payment. If father has died, his legatee (Wasee) can give an immature boy on Ijaarah. If there is no legatee, his paternal grandfather can and if the paternal grandfather is also not there then can his legatee. If there is none of them, his Mehram maternal relative in whose care the child is can give him on Ijaarah. [Khaaniyah]

22). Maternal relative gave child on Ijaarah and the child is in his care. Whatever wage the child earned, he can not spend on the child as the relative can accept Hibah (gift) given to the child by someone but can not spend it on him.

[Khaaniyah]

Yes, if the Judge (Qaadee, Qaazee) ordered to spend on the child from what he earns as per the need then it is lawful for him to spend on the child. –[‘Alamgeeree].

23). One hired “Taangah” (a small two wheeled carriage pulled by a horse) for travel to any locality or village or city, he (Taangah driver) is required to drop the passengers at doorstep of the house. If he drops them in the locality or village or city, this hiring contract will not end there. – [‘Alamgeeree]. The same injunction applies to hiring auto-rickshaw or pedalled-rickshaw and if one hired a car or lorry, its driver is required to drop the passengers at doorstep of the house or to the place it can be driven to, nearest the house because taking a vehicle to doorstep of the house in the case is a common practice otherwise buses, Suzuki vans and mini-taxis pick passengers from and drop at their respective stops. They can not be taken anywhere other than their fixed stops unless full vehicle is hired.

24). After having done Ijaarah, other person offers much more payment or other person offers thing to Mustaajir (lessee, buyer) against less payment it is no valid excuse to cancel the Ijaarah. –[‘Alamgeeree].

25). There can also be “Kheyaar-e-Shart” (option of condition) in Ijaarah and Kheyaar-e-Ruet (option of seeing thing) too, for example, if one got a house on rent without seeing it, one would have the right to cancel the Ijaarah after seeing the house. –[‘Alamgeeree].

30). OF “IKRAAH” (COERCION).

“Ikraah” (coercion) which people also call compulsion means, under the Shari’ah, forcing someone unjustly to do such work which he does not want to do of his own free will and sometimes it so happens that coercer does not compel the other by his action to do against his will but his mere word of mouth is Ikraah because the coerced one knows that though the coercer did not intimidate him yet he is very cruel and tyrant; if he does not do what the coercer asked him to do, the latter will kill or disable him for the rest of his life. It is also a form of Ikraah. For example, the ruler is despot, so his mere word of mouth is Ikraah though he does not threaten yet one may lose one’s life or any limb of the body on opposing or disobeying him. Likewise are bandits, thieves and robbers who are given to such things though they may not threaten nay; some husbands are also so ill-tempered and cruel that opposing them is tantamount to inviting trouble for oneself. Only word of mouth of such husband is Ikraah for his wife. However, calling somebody’s reiteration (for any work) or domestic dispute and conflict between two families as “Ikraah-e-Shar’a-ee” is not right. Coercer is called “Mukreh” and the coerced one “Mukrah”.

31). SOME ISLAMIC INJUNCTIONS.

1). The injunction of Ikraah (coercion) is established when it is issued by such person who is capable of carrying out his threat and the coerced one (Mukrah) is almost sure that the threat will be carried out if he refuses to do what

the coercer asks him to. A threat means one is threatened to be killed or threatened with amputation of any limb of the body or causing one such pain and trouble that one is compelled to do the work against one's will and pleasure. Besides, the coerced one did not want to do this work before now whether for his own right or for Shar'a-ee (Islamic) right, for example, drinking wine or committing adultery. –[Durr-e-Mukhtaar].

2). There are two kinds of Ikraah and each has its separate injunction:

First, "Taam" (complete, sound) which is also called "Ikraah-e-Muljee". This Ikraah really renders man helpless i.e. one is threatened to be killed or threatened with amputation of any limb of the body or threatened with dealing a severe blow to one and severe blow also means that one is almost certain of being killed or any limb of one's body will be amputated, for instance, the coercer says, do this work otherwise I will beat you to disability or will break your bones and ribs.

Second, "Naaqis" (unsound) which is also called "Ikraah-e-Ghair Muljee". This Ikraah carries weaker threat, for example, the coercer says, he will boot the coerced one five times or will incarcerate him in house or will throw him tying his hands and feet. [Durr-e-Mukhtaar, Raddul Muhtaar]

3). Where Ikraah Shar'a-ee is established, Mukrah (the coerced one) is not compelled in all circumstances to do or not to do the work for which he has been threatened. In some cases he has been granted leave to do these things, in some cases it is obligatory on him to do and in some cases he deserves recompense and reward. And in some cases he will incur sin and will be taken to account in the world hereafter on defying the injunction of the Shari'ah like other human beings. –[Tabeeyinul Haqaa-iq].

4). One is coerced to, God forbid, drink wine or blood or eat carrion or pork. If it is Ikraah-e-Ghair Muljee meaning one is threatened to be incarcerated or beaten then drinking or eating these things is not lawful. If one eats or drinks the thing, one will incur sin.

And if it is Ikraah-e-Muljee meaning one is threatened to be killed or threatened with amputation of any limb of the body then doing these things is lawful nay; obligatory on one to do. And suppose, one did not do these things and was killed on refusal, one would incur sin because the Shari'ah allowed one these things in the given case as these things are Mubah (neither permissible nor impermissible) in hunger pangs and uneasiness (when one has no lawful thing to eat or drink).

Yes, if he did not know that use of these things is permissible in such condition and he refused to use them due to ignorance and was killed then he would not incur sin. –[Durr-e-Mukhtaar etc]. “Liyagheeza Bihimul Kuffaar” (enraging the infidels) is the hallmark of the believer.

5). One is coerced to, God forbid, commit Kufr (infidelity). If it is Ikraah-e-Muljee i.e. one has been threatened to be killed or with amputation of any limb of the body then there is leave for this person to committing infidelity outwardly but at heart he must remain as firmly steadfast to Eimaan (Islamic faith) as is Eimaan embedded in the believer's heart. He should do “Toryah” in his word and deed meaning his action is apparently Kufr (infidelity) but his intention should be against it. For example, he is coerced to prostrate before idol, he should intend to prostrate before God, the One, or is coerced to badmouth the Holy Prophet (may Allah's choicest blessings & peace be upon him) then he should intend for someone else whose name is Muhammad and hate this action from the core of his heart. And if it is Ikraah-e-Ghair Muljee, he got no

leave to expressing infidelity as Ghair Muljee is no Ikraah (coercion) for him. –[Durr-e-Mukhtaar, Raddul Muhtaar].

6). One is coerced to commit infidelity and one does not. If one is killed for this refusal, he will earn Sawaab (reward). Likewise, one is coerced to break his prayer or fast or is coerced not to offer prayer or observe fast or to leave the thing which is obligatory under the Quranic injunction and he did against what the coercer wanted him to do. If one is killed for his refusal, he will deserve reward in all these cases.

7). One is coerced to commit adultery or sodomy, whether it is Ikraah Muljee or Ghair Muljee, there is no permission for one to commit it in any situation. –[Durr-e-Mukhtaar]. If he is killed in the given situation, he will earn reward.

8). Fast-observing person is traveler or sick, who is permitted not to observe fast, if is compelled to break his fast but he does not and is killed for his refusal then he will incur sin. –[Raddul Muhtaar].

9). Woman was coerced for adultery and she allowed the man to overpower herself (meaning she did not resist the attempt to her utmost capacity) then she is also sinner and if she did not allow the man to overpower herself and even then she was raped, she is not sinner now.

[‘Alamgeeree]

10). Ikraah is done for Nikaah (marriage contract) or divorce meaning one is coerced to consent and accept Nikaah or is coerced to pronounce the words of divorce, all these things will stand valid. –[Durr-e-Mukhtaar].

And if one divorced his wife in writing or wrote divorce deed or signed it under duress but did not utter the words of divorce by the tongue, divorce would not occur

and if divorced by words of mouth though under coercion and duress, the divorce would take place.

[Durr-e-Mukhtaar etc].

11). One is coerced to give the right of divorce to his wife or give such and such person the power of attorney to divorce her. Divorce will occur in this case. ['Alamgeeree]

12). Thieves coerced one to disclose where he has hidden his property otherwise they would kill him. If he did not disclose and the thieves killed him, he would not incur sin. ['Alamgeeree].

32). OF "HAJR" (NULLIFYING WORDS).

It is our firm belief that Allah Almighty created mankind, endowed them with the faculties of hearing, sight, speech and hands and feet etc. and inspired them how to use them and on top of all these things He graced them with intellect which exalted humans over all animals and thus man is called "Ashraful Makhlooqaat" (the most eminent of created beings).

It is also His bounteous kindness that He made the intellect a ladder for their spiritual elevation and pre-eminence. This is the very thing which helps human beings gain blessings upon blessings in this world and the world hereafter and this is also the very thing which renders man beast and brute if it is corrupted or overpowered by desires and avarice.

And it is also Divine will and wisdom that men are born with different status. Some have been favoured with intelligence and prudence and made guide, a lamp in the darkness and born in the lap of Islamic knowledge and some have inborn aberration in their minds who can not distinguish between what is good and bad for them and

what is advantageous and disadvantageous to them like lunatics and children whose mental problem is evident to all. If their words are implemented then their life will become a nuisance to them.

Sometimes they behave so stupidly and irresponsibly due to naivety that it is pernicious even to themselves. Therefore, the perfect mercy of the Supreme Sage restricted their independent behaviour and words to save them from damage and loss. Nullifying this independent behaviour which is only to the extent of words of mouth is called "Hajr". Meaning their "Tasarrufaat" (actions done by word of mouth) will be considered nullified and unreliable and will not be implemented. Lunacy is severe or mild; the both come under the same injunction.

However, Hajr is not done in actions meaning their actions will not be taken as nullified but implemented and relied upon under the Shari'ah. So, if an immature child or insane person damaged or destroyed anybody's thing, he would have to pay damages. Damages will be received from him the same time not deferred till the immature attains maturity or the lunatic recuperates from the mental aberration – so much so that a newborn even of one day turned in bed and anybody's fragile thing fell and broke by it then its damages would also have to be paid. Likewise, if a mad man, who does not recover, tore off anybody's cloths, would be required to pay the damages.

[Durr-e-Mukhtaar]

However, there are some such actions which are immune from this injunction, for example, lunatic can neither divorce nor contract marriage. Similarly, divorce given by an immature boy is not valid nor is marriage contracted by him. –[Durr-e-Mukhtaar etc].

33). SOME RELEVANT REGULATIONS.

1). There are three causes of Hajr i.e. immaturity, lunacy and “Riqqi-yat” meaning to be anybody’s slave or slave-girl. The result is that the Judge can not force a free, sane and mature person; he can neither nullify his lawful actions nor declare them unreliable and unacceptable nor can he prevent them from implementation. As for the slaves and slave-girls, though they do not have mental aberration yet they themselves and whatever they possess belong to their master. Therefore, they got no right to exercise their will in other’s property. –[Tabi-yeen etc].

2). If anybody’s actions affect the masses, the Muslim ruler, Judge can forbid him under the injunction of “Amr bil-Ma’roof wa Nahee ‘Anil Munkar” (to command good and forbid evil), for instance:

Quack, who has no knowledge and skill in diagnosis and medication, treats patients endangering their health and lives. It is generally observed nowadays that one read a few books of medical science or enrolled himself in an unrecognized medical institution and got fake degree and then started his own clinic to treat patients with improper and wrong medicines without knowing which disease they are afflicted with. And telling the patient plainly, “I could not diagnose your disease” is against his vanity. How can it be lawful and right for such quacks to treat patients? For diagnosing the symptoms of diseases and treating the patients accordingly, one is required to serve his seniors and experienced physicians as assistant to be able to observe them diagnosing and treating the patients for a sufficient period of time and when his seniors consider that he has gained sufficient experience and is fit to run his own clinic independently then he should do it. Considering mere qualification and degree a criterion of diagnosis and treatment of patients is nothing but naivety

and blunder. If one does not believe it, one should oneself experience it.

Like these ignorant physicians are the pseudo-Muslim clerics (Moulvees) who after completing "Dars-e-Nizaamee" (Degree in Islamic theology) are out to guide and preach the Muslim community. Firstly, students of the religious seminaries of this age lack interest in and commitment to their study like those of the students of schools and colleges. How many students complete the Dars-e-Nizaamee which is taught in the seminaries, and study with full attention and diligence. They neither studied the elementary books attentively to solidify their base nor completed Dars-e-Nizaamee to be proficient in the subject. Whatever they studied did perfunctorily; got the certificate; exercised garrulity and adopted the profession of Imaamat (leading prayers five times a day) and sermonizing or preaching. And considering it their culmination began ridiculing the others. They have no mastery of Islamic regulations to guide the others nor are aware of the commands and injunctions of the Shari'ah that they could tell something to unaware people.

If they are asked about any regulation (Masalah) they will conjecture about it by their idiocy and will necessarily speak something about it notwithstanding their ignorance of the regulation's nitty-gritty. They have no decency to say, I do not know about it or I will tell you after consulting the book or you may consult such and such religious scholar who is well versed in regulations. Saying this is self-disgrace and dishonour to them. They consider guessing answers at will the pinnacle of their knowledge. Nothing can be said about such ones but this:

"Izaa Kaanal Ghuraabu Daleela Qaumin
Sa-yah-deehim Tareeqal Haalekeen"

Meaning, "Aankas keh Khud Gum Ast Charaa
Rehbaree Kunad"

Of the same ilk are the illiterate Muftee (Muslim jurists) who call themselves “Faadil or Faazil” (learned, scholar) or pseudo-Muftee who have no scruples about even counseling apostasy for temporal gains and amassing wealth and declaring Haraam (un-Islamic & unlawful things) as Halaal (lawful things) and Halaal as Haraam also impute to their expertise and wisdom. They themselves go astray and also lead the others astray and thus ruin their hereafter life by their own hands for the transitory pleasures of this world. So, preventing such ones from their (sordid) actions is well-wishing the common people and is a commendable and praise-worthy act under the Shari’ah.

[Tabi-yeen, Bahaar-e-Shari’at etc]

3). An immature child made such agreement that carries both profit and loss such as purchase and sale which have neither permanent profit nor permanent loss and if he understands the meaning of purchase and sale that in purchase one becomes owner of the other’s thing and in sale the other becomes owner of one’s thing and the thing no more belongs to the former, then his agreement depends on the consent of his guardian (Walee). If the guardian permits it, the agreement will be valid. If he rejects it then it will be nullified. And in case he does not understand as to what sale and purchase are, his agreement will be invalid even his guardian can not validate it. The same injunction applies to the lunatic. –[Durr-e-Mukhtaar etc].

4). An immature child whose property was in possession of his guardian or legatee, attained maturity and he has good conduct and manners and he is also economical with money not wasteful, his property should not be withheld. –[Hidaayah etc].

5). One is in heavy debt and creditors apprehend that if one gifts his property to someone or gives in charity (Sadqah) or spends anywhere, they can not get repayment.

So, they approached the Judge in this connection. The Judge will declare him as "Mahjoor" (kept in check) and now he can not make use of his property. The Judge meaning Muslim ruler will sell one's property and repay the creditors from the proceeds. –[Durr-e-Mukhtaar].

6). An immature child's Tasarrufaat (words and deeds) are of three kinds:

One, "Naafe' Mahz" meaning the thing, which is out-and-out beneficial like one embraces Islaam or receives gift. An immature child does not need his guardian's consent in these things.

Two, "Daarr Mahz" meaning the thing which carries temporal loss but may be beneficial in the next world such as giving Sadqah (charity), repaying debt, divorcing one's wife. Injunction to this effect is that an immature child can not do these things even with the permission of his guardian and even after attaining maturity he wants to implement his these words and deeds which he did during immaturity, he can not. Even his father and Judge, if want to do these things, they can not.

And three, those things (Tasarrufaat) that are beneficial in some cases and are also harmful in some cases such as Bai' (sale & purchase), Ijaarah (hiring out something), Nikaah (marriage contract). These things depend on the guardian's consent. –[Durr-e-Mukhtaar etc].

7). Ma'tuh who is called Buhraa is a stupid person who confuses things, can not do work properly, speaks silly; he neither hits people like a mad man nor hurls abuses at them. This Ma'tuh comes under the injunction of the child who can differentiate between good and bad and understands purchase, sale and cash transactions. [Durr-e-Mukhtaar etc]

34). OF MATURITY.

It should be known in this chapter concerning when a boy or girl will be declared mature, that maturity does not necessarily depend on age under the Shari'ah that one can not be declared mature until one reaches the specific age though one has all the signs of maturity which are also obvious. No religious scholar under the sun subscribes to it. The maturity of a boy, in fact, depends on ejaculation of semen and nocturnal emission (Ehtilaam) and of a girl on menstruation. Therefore, the religious scholars clarify that boy can be mature at the age of at least 12 years and girl of 9 years. Yes, if these signs do not appear then the maturity will be referred to age that both the boy and girl will be necessarily mature under the Shari'ah at the age of full 15 years though they have no sign of maturity and boy will not be mature before full 12 years at all and girl before full 9 years. Now bear a few regulations about it in your mind:

1). When boy had seminal discharge whether he had it in the sleep which is called Ehtilaam (nocturnal emission) or in the waking, he became mature. Likewise, boy makes girl pregnant by sexual intercourse then he is surely mature in that girl can never conceive until the boy's semen ejaculates during the intercourse. If he has no seminal discharge, he is not mature until he attains full 15 years and when he is of full 15 years then he is mature irrespective of other signs of maturity. –[Durr-e-Mukhtaar etc].

2). Maturity of a girl is judged by her seminal discharge or pregnancy or menses. Whatever of these things is found in girl she shall be declared mature and if none of them is found then she is not mature until reaches the age of full 15 years. –[Durr-e-Mukhtaar].

3). Except for the afore-mentioned signs of maturity, growth of hair on armpits or legs (shins or calves) or beard

or moustache appears on the face of boy or girl's breast swells are not reliable signs. Likewise, voice's becoming husky is not reliable under the Shari'ah. [Raddul Muhtar]

4). Boy and girl are of or over 12 and 9 years respectively but under 15. This age of theirs is of expected maturity and possibly they may be mature. Therefore, if they disclose their maturity and tell that they have become mature, their claim will be accepted without any evidence and without placing them under oath provided that their physique does not negate their claim and also they tell the cause of their maturity. For example, girl says, "I had menses" or any of them tells, "I had nocturnal emission (Ehtilaam) by which I understood that I am mature now". Only claim without telling the cause of maturity is not acceptable. And if their physique does not apparently suggest their maturity then their claim will not be acceptable until their maturity is proved from Shar'a-ee (valid) argument. [Durr-e-Mukhtar, Fatawaa-e-Rizviyah].

5). After appearance of maturity signs or reaching the age of full 15 years when they (boy & girl) have to be acknowledged as mature then all injunctions of the mature one will apply to them and they will be required to follow the injunctions of the Shari'ah. Now if any of them denies his/ her maturity, his/ her denial will not be reliable.

[Durr-e-Mukhtar]

6). The boy who is of 12 years and his coeval boys are mature meaning in whom the signs of maturity are established and they have been declared mature under the Shari'ah, had sexual intercourse with his wife who gave birth to baby then injunction of maturity would be issued in favour of this boy (meaning he would be declared mature) and the baby would be legitimate. -[Alamgeere].

7). Husband divorced his wife thrice, she spent 'Eddat (probationary period) and contracted marriage with Muraahiq (an immature boy but nearing maturity and his coeval boys copulate with their wives) and the Muraahiq had sexual intercourse with her and after attaining maturity he divorced her. This intercourse though was done before maturity yet is sufficient for Halaalah (woman re-marrying first husband after being divorced by second one). But divorce should take place after maturity because divorce given by an immature boy is invalid. Intercourse is, in the opinion of Imaam Maalik (may Allah have mercy on him), better done after maturity as seminal emission during intercourse is a condition and an immature boy is shorn of ejaculation. --[Durr-e-Mukhtaar, Raddul Muhtaar].

35). OF USURPATION.

Literal meaning of "Ghasab" is taking somebody's land or thing wrongfully or by force whether it is valuable thing or not. The Shari'ah has effected slight change in its meaning. Therefore, the Muslim jurists (Fuqahaa) said that stripping someone of rightful possession of his "Maal-e-Mutaqawwam" (the thing which the Shari'ah has declared as property), "Moh-taram" (the thing deriving benefit from which is lawful under the Shari'ah) and movable thing and occupying that wrongfully is usurpation provided that the occupation is not secret.

So the thing which was wrongfully occupied but without removing its rightful possession is not Ghasab (usurpation), for example, the thing which was usurped produced some things like an animal was usurped which bore a kid, a cow was usurped and it was milked. These extra things would not be called Ghasab.

Or a non-Mutaqawwam thing was usurped; it is also not usurpation (Ghasab). For instance, a Muslim had wine

which was snatched from him. It is not Ghasab (since wine is not a property in favour of Muslim under the Shari'ah). Likewise, the property which is not Moh-taram such as a believer snatched the property of a combatant infidel and no harm came to his honour and all this took place in the enemy territory. It is also not Ghasab (usurpation). Or one occupied immovable property or occupied such thing which is not property under the Shari'ah like carrion. It is also not Ghasab. –[Durr-e-Mukhtaar, Raddul Muhtaar etc].

Usurper is called "Ghaasib", rightful owner of the usurped thing is called "Maghsoob Minh" and the usurped thing is called "Maghsoob" and sometimes it is called "Ghasab". How very shameful is occupying somebody's property wrongfully or by force under the Shari'ah can be gauged from what Allah Almighty says: "Wala Ta-kuloo Amwaalakum Baienakum bil-Baatil" (and eat up not the property of one another unjustly among yourselves).

"Akl" in this Quranic verse does not merely stand for its literal meaning i.e. eating but instead it means using other's property wrongfully in one way or the other. On such occasions it is idiomatically said, "such and such one swallowed up money of so and so person" i.e. embezzled and "Baatil" means every type of unlawful and unfair means (of earning wealth). Gambling, usurpation, and bribery, all such vices come under "Akl-e-Baatil" (earning wealth by unlawful and unfair means) as per its detail written by the Muslim jurists (Fuqahaa). So, the illegitimate wealth earned by whatever means, looted or snatched or stolen or got by gambling or Haraam (un-Islamic & unlawful) games or Haraam activities or in exchange for Haraam things or by bribery or false evidence or back-biting, all these things are forbidden and un-Islamic acts (Haraam) whether it was got without its owner's consent or the owner is offering it with his own will but the Shari'ah has declared obtaining money by this means and on this

count as unlawful, un-Islamic act and forbidden. Those who receive bribery and consider it their right and lawful for themselves should bear this last proviso in their minds well that the means of income which the Shari'ah has declared as un-Islamic, unlawful and unfair can not become lawful for them by anybody's consent.

The scope of these injunctions is not restricted to the believers' property only. Whether it is a believer or infidel, taking anybody's property wrongfully or by fraud or by coercion is unlawful and the permission given to take or occupy the property of combatant infidel (Kaafir Harbee) in some cases is only because he is in the state of war all the time. Therefore, his property does not warrant honour and protection which is guaranteed by the Shari'ah.

In brief, occupying anybody's property wrongfully or by force also comes under this "Akl-e-Baatil". All the "Wa'eed" (warnings of dire consequences) which have been related in prophetic sayings in this context also apply to it, for example:

1 & 2). The Holy Prophet as reported in Sahih Bukhaaree and Sahih Muslim said, "whoever occupied even a span of land of somebody by coercion, this portion of land from 1st down to the 7th layer of the earth will be put round his neck as yoke on the Doomsday" and there is in another narrative of Sahih Bukhaaree Shareef that he will be sunk down to the 7th layer of the earth on the Doomsday.

3). Tibraanee has reported the Holy Prophet as saying that whoever took away, occupied other's property, would meet Allah Almighty as a leper on the Doomsday.

4). It has been reported in Sahih Muslim on the authority of Hadrat Jaabir (may Allah be pleased with him) that an eclipse of the sun occurred during the lifetime of the

Holy Prophet and the same day his son, Hadrat Ibraaheem passed away. The Holy Prophet led "Kusoof" (solar eclipse) prayer and then said that I observed all those things about which you are informed (particularly hell and paradise) in my this prayer. The hell was brought before me and it was so when you saw me moving backward lest its flames should touch me. I saw "Saahib-e-Mehjan" who was dragging his intestines in the hell. (Mehjan is name of the stick which has hooked end. In the days of ignorance a person named 'Amr bin Loha had a stick of this type who was called Mehjan). He used to pull things of the pilgrims (Haajee pl. Hujjaaj) with the help of the hooked end of the stick. If the pilgrim came to know about the loss of his thing, he would tell him that your thing stuck in my stick's hooked end and if the pilgrim did not know about it then he, (Mehjan) would take away the thing and use that.

And I saw a cat-keeping woman in the hell who had caught a cat and tied it in her house. She would neither feed it (to its fill) nor would free it so that it could fend for itself. The cat died of hunger in the same condition.

Then the paradise was presented before me and it was so when you saw me moving forward until I reached my place and stood there and I stretched my hand towards it with a view to taking some of the fruits of paradise so that you could also see them but then I realized that I should not do so.

5). Baheequee has related in Sha'bul Eimaan that the Holy Prophet said, "Beware! You people do not oppress and usurp. Listen to it. Nobody's property is lawful for you without his consent, pleasure.

36). SOME ISLAMIC REGULATIONS.

1). Injunction to the effect of "Ghasab" (usurpation) is that if the usurper knows that the thing which he takes

away, occupies is other's property then he is sinner. If the thing is still with him, he should return it to its owner and if is not then he should pay the damages. And if he did not know that it is other's property then (after knowledge) the same injunction applies that if the thing is still with him, he should return it and if is not then he should pay the damages. The only difference between the two situations is that he will not incur sin in this (the latter) case.

[Durr-e-Mukhtaar etc]

2). For returning the usurped thing, the usurper is not necessarily required to return the thing bringing it to the knowledge of the owner. If he returns the thing without bringing it to the owner's knowledge even then he will be cleared of the misdeed, for example, one took some amount of money from anybody's box and then put back the same amount of money without the knowledge of the owner then this way of return is also right. Likewise, if one returned the thing to its owner in other name, for instance, one gifted or bestowed it to him even one fed him the thing if was eatable, one would stand cleared. But if one changed the condition of the thing and returned to its owner then one is not cleared of the wrongdoing, for example, it was cloth which one cut and sewed it and then returned to the owner or it was sugar, one used it in syrup and made its owner drink it or it was wheat which one got them ground and fed its bread to the owner. [Durr-e-Mukhtaar, Raddul Muhtaar].

3). Usurper effected such change in the usurped thing that it got changed into other thing meaning it can not be called by its former name now and it also lost most of its uses or one mixed it with one's own thing or the other's thing in such way that it is no more distinct from the other thing, for example, one mixed wheat with wheat or it can not be separated easily from the other thing, for example, one mixed wheat with barley. In these cases, the usurper would make payment and then would become owner of the

usurped thing. But one can not derive benefit from it until he pays the damages or the owner forgives the usurper or the Judge decrees for the damages meaning the owner's consent is must which is sought through these three courses. –[Durr-e-Mukhtaar etc].

4). One took earth from the other's land and if the earth carries no price there and the land was also not damaged by taking the earth then one is not required to pay the damages and if the land was damaged then one is required to pay the damages and if the earth carries price there then its payment is necessarily due. –[‘Alamgeeree].

5). Spending other's property without permission is lawful in some instances:

1). Father or son of the sick can spend his property (money not family items) to meet his needs without his permission.

2). If someone fell ill or fainted in journey, his fellow travelers can spend his property on his needs.

3). Moda' (the trusted one) can spend the property of the Modi' (owner of the trust) on his (Modi's) parents if he is at such place where he can not seek permission of the Judge.

4). If anybody died during journey, his funeral expenses can be met by selling his belongings and whatever amount of money is left it should be given to the deceased's heirs.

5). There is no trustee (Mutawallee) of mosque then residents of the locality surrounding the mosque can use the mosque's income for purchasing spouted-jugs, mates and to meet other needs of the mosque.

6). Deceased nominated no "Wasee" (legatee) then elder heirs can spend on their younger and in these cases none of them will be held accountable. –[Raddul Muhtaar].

7). Entering into other's house without his permission is not lawful except for dire need, for example, one's cloth flew into other's house by the wind and one understands that if one asks the owner of the house he will retain it with himself and will not return. If the household are good, one should tell them that one wants to enter into their house to collect one's cloth. And if one does not suspect the owner then one should not enter into the house but instead one should ask the owner who will bring him his cloth.

If a pilferer took away one's thing and entered into anybody's house, one can follow him into the house to take one's thing from him because such exigency is an exception. –[Durr-e-Mukhtaar, Raddul Muhtaar].

8). If one destroyed the things of unlawful game – cards, dice, chess etc. then one is not required to pay the damages. Yes, if one broke toy-drum, musical reed etc. of children, one is required to pay the damages.

[Durr-e-Mukhtaar, 'Alamgeeree]

9). Many people gathered in a house, one took mirror of the household to see one's face into it, the other took it from one and thus the all one after another used the mirror and consequently it broke. In the given case, none is required to pay the damages as using such things is generally permissible. –['Alamgeeree].

37). RIGHT OF PREEMPTION (SHUFA'AH).

“Shufa'ah” (right of preemption) literally means linking up one thing with another and under the Shari'ah, Shufa'ah means the right which other person got to become owner of immovable property on the payment of what price its buyer paid to the owner. In other words, Shufa'ah is a Shar'a-ec (Islamic) right on which basis the preemptor (Shafce') can take the property from the purchaser by force at the same price the purchaser bought by the order of the Judge (Muslim ruler).

The right of preemption is established when immovable property is transferred through Bai' (sale). Willingness of purchaser (of the immovable property) is not must for Shufa'ah. He is willing or reluctant; the deserving one will get it. The person who got the right of Shufa'ah is called Shafee' (preemptor). The purchaser bought the property in exchange for "Mislee" thing (the like of which is found in market and their prices vary slightly is "Mislee" and the things whose prices vary much are expensive things), for example, in exchange for rupees, gold coins (Asharfee), the preemptor would take the property from the purchaser paying him its "Mislee" (like-thing) and if the price is any expensive thing, for instance, cow, buffalo then he will pay what price it (cow, buffalo) carries to the purchaser to take possession of the property. However, only that person is worthy of Shufa'ah (right of preemption) whose property is situated adjacent to the sold property.

38). SOME BASIC REGULATIONS CONCERNING SHUFA'AH.

1). Shufa'ah becomes necessary or Shufa'ah accrues to one when following conditions are found:

a). Property is transferred through an agreement of payment meaning through Bai' (sale) or similar process. Therefore, Shufa'ah suit can not be instituted against the property transferred through gifting or given in charity (Sadqah) or through inheritance or will.

b). Property should be immovable. Shufa'ah can not be done in movable properties.

c). Seller has executed the sale deed.

d). Seller has forfeited the right of taking his property back.

e). The property through which the Shafee' (preemptor) has got right of preemption (Shufa'ah) should be his own when buyer purchased the property (on which

the claim of Shufa'ah is being made). So, if the preemptor living in this house on rent or has borrowed it then he can not claim Shufa'ah.

f). Shafee' has not consented to the Bai' (sale of property) explicitly or implicitly.

[Durr-e-Mukhtaar, 'Alamgeeree etc]

2). Injunction to the effect of Shufa'ah is that when its cause is found meaning when the property has been sold then demanding Shufa'ah is lawful and after demand and witnesses the Shufa'ah becomes necessary and by the order of the Judge or with the consent of the buyer, the preemptor becomes owner of the property. –[Durr-e-Mukhtaar].

3). There are three causes of Shufa'ah:

a). Preemptor himself has his share in the property and both of them are joint owners of this property.

b). Preemptor is "Khaleet" meaning he himself do not share the property but shares the right to sale, for example, two houses have one entrance only.

c). Preemptor is "Jaar-e-Malaasiq" meaning whose house's one side or two sides or three sides touch the other house.

4). Co-sharer meaning the first type of preemptor has priority over the others in claim and then "Khaleet" and "Jaar-e-Malaasiq" meaning third type of preemptor comes in the last. So, if Shafee' (preemptor) forwent his right owing to any reason, the "Khaleet" would automatically get the right of preemption and if even the Khaleet did not want to take the property from the buyer or there is no Khaleet then the Jaar-e-Malaasiq will automatically get this right. –[Durr-e-Mukhtaar etc].

5). There are three kinds of claiming Shufa'ah:

a). "Talab-e-Muwaasabah" meaning as soon as one comes to know about sale of the property, should

immediately express one's willingness for Shufa'ah (right of preemption). If he did not after knowing it, he would lose his right of Shufa'ah. And he would better make people witness to his claiming Shufa'ah so that nobody could say that he did not make "Talab-e-Muwaasabah".

[Hidaayah]

b). "Talab-e-Taqreer" which is also called "Talab-e-Istish-haad". In this kind of claiming Shufa'ah one should go to seller or buyer or the property in question and say before people that such and such person has purchased this property and I am its Shafee' (preemptor). I have demanded this property before this time and I again demand. You be witness to it. -[Hidaayah]. And if one expresses his Talab-e-Taqreer before the buyer, one should say, "he has purchased such and such property and I am its Shafee' (preemptor) through so and so property" and before the seller, one should say, "he has sold such and such property and I am its Shafee' due to so and so property".

c). "Talab-e-Tamleek": Talab-e-Taqreer ranks next to Talab-e-Muwaasabah and then comes Talab-e-Tamleek meaning now the Shafee' should approach the Judge and state that such and such person has purchased so and so property and I am its Shafee' (preemptor) through such and such property and the property in question may be got given to me.

6). Non-exercise of Talab-e-Muwaasabah or Talab-e-Istish-haad renders Shufa'ah invalid. Withdrawal of one's right to Shufa'ah also makes Shufa'ah invalid, for example, one said, I accepted Shufa'ah of this house or I annulled my right of Shufa'ah. -[Durr-e-Mukhtaar etc].

7). The one who got right to claiming Shufa'ah, his silence also nullifies Shufa'ah, for instance, keeping silence by father or Wasee (legatee) of an immature child also nullifies Shufa'ah. -[Durr-e-Mukhtaar].

39). OF APPORTIONMENT OF PROPERTY.

It is immovable or movable thing when there are two or more persons sharing it, then every partner's property is not distinct from the other's in joint property and no partner has the authority to derive benefit from any particular portion of the property but instead every partner also gains from the other partner's portion along with his own portion. Separating the shares of all the partners from one another in this joint property is called apportionment. So, when all partners or one of them demand apportionment means he wants to use his portion only for his own and wants to prevent the other from deriving benefit from it and since it is his right, therefore, if any of the partners applies to the Judge for apportionment then the Judge is required to admit his application and carry out the apportionment.

However, the Judge is required to accept his application only when apportionment of the thing does not strip the thing of its utility meaning the work for which it is generally meant could be had from it even after apportionment. And if the thing loses its utility by apportionment and all partners also oppose apportionment then the Judge is not required to apportion it, for example, if bath is apportioned, it will remain no more bath though it can be used for other purposes.

[Durr-e-Mukhtaar, Raddul Muhtaar]

40). SOME RELEVANT REGULATIONS.

1). After apportionment of "Kel-o-Muzoon" (the things which are sold by measurement and weight) and other "Mislee" i.e. like-things (whose prices do not vary much and are found in general markets), one partner can take his share in the absence of other partner and after apportionment of expensive thing (whose prices vary

significantly), one partner can not take his share in the absence of other partner. –[Hidaayah].

2). It is better that anybody is tasked with apportionment of property by the government who is paid from public exchequer (Baitul Maal) and if he is not paid from “Baitul Maal” but instead the responsibility of paying him adequate remuneration is devolved to the partners, it is also lawful. However, in the given case all partners will equally contribute to the remuneration money irrespective of their holding in the property. –[Hidaayah].

3). Such person should be designated for the apportionment work who is just, trustworthy and well-versed in the apportionment of property. A dishonest and inexperienced person should not be charged with this work. And only one person should not be determined for it meaning people should not be compelled to get their properties divided necessarily by him because in such situation he will take payment to his wishes and charge people more than the normal payment. –[Hidaayah etc].

4). Drawing lots for apportionment is not one of the conditions of apportionment but is done for satisfaction of the heart so that the partners do not think that “portion of such and such partner is better than me and he has been given good portion deliberately.” And if the Judge himself determined portions (of the property) for the partners then there is no harm in it and there is no room for objection to his decision. –[Durr-e-Mukhtaar, Raddul Muhtaar].

5). One has two breads (Rotee) and the other has three. The both wanted to have meals together and in the meanwhile another person dropped in. They invited him to the food and he joined them. All the three took food equally and after finishing the food the third one handed them five rupees saying, distribute these rupees between you

according to what amount of breads I ate from your breads. So, the one who had two breads will get one rupee and the other who had three breads will get four rupees.

[‘Alamgeeree]

And its reason is obvious that when all the three persons ate food equally then everyone got one-third of the bread and five breads of both the persons were sliced into fifteen pieces – 6 pieces of the breads of him who had two and 9 pieces of the breads of him who had three. Thus each of them ate five pieces. The one whose two breads were cut into six pieces, himself ate 5 pieces and one was eaten by the third person and the other, whose three breads were cut into nine pieces, himself ate 5 pieces and four were eaten by the third person. Thus the owner of two breads got one rupee and the owner of three breads got four rupees.

6). Prices of things were fixed in apportionment and apportionment was executed. Now it came to know that there is very much difference in prices which is called “Ghaban-e-Faahash” meaning the prices vary so much that are beyond one’s estimation, for example, price of one thing was Rs.500/- but was set Rs.1000/-. This apportionment will be annulled irrespective of whether the Judge took this decision or both the parties consented to it. The apportionment will be cancelled anyhow.

[Durr-e-Mukhtaar]

7). Deceased was in debt. His heirs distributed his property among themselves and now the creditor demands repayment. In the given case, the apportionment of property will be annulled. Yes, if the heirs repay the debt from their shares or the creditor writes off the debt then the apportionment will not be annulled. Likewise, the heirs including the deceased’s wife distributed his inheritance among themselves and after the apportionment his wife demanded her “Mehr” (money settled on wife at the time of marriage contract) and proved her right by the witnesses

even then the apportionment would be cancelled. – [‘Alamgeerce]. Or other heirs may repay her Mehr money whatever it may be.

8). Partners distributed property, things among themselves with mutual consent. Later, they want that their property, things should remain joint, they can annul the apportionment, distribution. –[Durr-e-Mukhtaar].

9). Sometimes it so happens that the partners do not apportion their property and keep it joint and every partner derives benefit from it on his time and turn which is called “Muhaayaah” (deriving benefit on one’s turn or time) and “Tahaayoo” under Islamic terminology and it is lawful under the Shari’ah, but the apportionment ranks higher than the “Muhaayaah”. –[‘Enaayah].

10). “Muhaayaah” has certain positions:

a). A house has two portions. One may live in one portion and the other in second portion.

b). One may stay in one portion of the house for one month and the other next month in rotation.

c). One may live in the upper story and the other on ground floor.

d). Or there are two houses: One may live in one house and the other in second house.

e). Or rented out the house: One will get rent one month and the other second month in rotation. Or rented out two houses: One will get rent payment of one house and the other of second house. All these positions of Muhaayaah are lawful. [Durr-e-Mukhtaar, Raddul Muhtaar]

11). What thing one received as one’s share from property under “Muhaayaah” (deriving benefit on one’s turn or time) one can rent out this thing, for example, it is a house. So the partner is not necessarily required to live in it

but instead one can let it out though one did not set the condition for renting it out at the time of Muhaayaah.

[Durr-e-Mukhtaar]

12). Joint house was rented out and it was settled that both the partners would get rent payment alternately. Now the rent has been increased. This increased amount will not go to the partner in whose turn-month the increase took place but instead both the partners will share the increase. And if the houses were two and one house's rent was increased, the increased amount would go to the partner who receives its rent payment. The other partner can not demand to share the increase. –[Durr-e-Mukhtaar].

41). OF CROP-SHARING CONTRACT.

Giving one's agricultural land to the other for cultivation on the condition that both the parties will share the produce equally or one will get one-third and the other two-third is called "Muzaar'at" (temporary crop-sharing contract). In Indo-Pak subcontinent it is called "Bataa-ee" (division of crop between peasant and landlord). Muzaar'at is unlawful in the opinion of Imaam-e-A'zam (may Allah be pleased with him) but its lawfulness depends on the opinion of honourable sages, Imaam Abu Yousuf and Imaam Muhammad (may Allah be pleased with them) who regard it lawful. However, certain instances of Muzaar'at are unlawful even in the opinion of the two honourable sages, for example, landlord imposed condition that he will get one "Mann" (approx: 40 kgs.) or two "Mann" from the whole produce and the remaining will belong to the peasant or the produce will be shared after deducting a quantity equal to the weight of seeds or one will get produce of this portion of the field and the other of that or the remaining produce will be shared by both the parties. Muzaar'at (temporary crop-sharing contract) in all these instances is unlawful.

Several prophetic sayings (Ahaadees) have been related in connection with Muzaar'at. Some of them prove its propriety and some negate. Therefore, the Prophet's companions and great religious leaders lacked consensus on its lawfulness and unlawfulness and it may be that the "Ahaadees" that negate its lawfulness are based on such instances and occasions which we have expounded above, for example, "produce of one portion of the field is mine and of the other is yours". Sometimes, it so happens that one portion of the field produces yield and the other does not. That's why, the Holy Prophet forbade it.

42). SOME NECESSARY REGULATIONS.

1). There are eight conditions for the propriety of Muzaar'at (temporary crop-sharing contract). Without these conditions the Muzaar'at is unlawful: (1). Contracting parties should be worthy of it meaning are sane and mature. If they are immature then they should be "Maazoon" (the one who has been permitted). (2). Land should be cultivable. If is saline or barren land which is uncultivable, is given on Muzaar'at then this contract will be invalid. (3). Land given on Muzaar'at should be known (to the both parties). (4). Landlord should hand over the land to peasant. If it is agreed in the contract that the landlord will also work on the land then the Muzaar'at is not valid. (5). Duration, for example, the land is given for one year or two years, should be mentioned. (6). It should also be mentioned as to who will provide seeds, landlord or peasant. If this is not mentioned in the contract then whatever practice to this effect is prevalent there will be adopted. However, the common practice in Indo-Pak subcontinent is that the peasant provides seeds. (7). It should also be mentioned which thing will be sown in the field. If this is not determined in the contract then the landlord should permit the peasant to sow whatever thing he likes to and (8). It should also be mentioned what each

party will get and their contribution to the produce and what quantity of produce each will get, for example, half or one-third or one-fourth. If it is agreed in the contract that one of them will get one "Mann" (approx. 40 kgs.) or two "Mann", it is not right. –[Durr-e-Mukhtaar].

2). Following conditions vitiate Muzaar'at:

(1). Determination of a specific share of produce for anyone. (2). Imposition of condition by the landlord that he will also work in the field because this Muzaar'at is also a sort of "Ijaarah" (leasing out something). (3). Making the landlord responsible for providing plough and oxen (or other implements of cultivation). (4). Setting the condition that one will get grain and the other only chaff. (5). Or they divide the grain and chaff will go to him who did not provide seeds, for example, the landlord and (6). Or the vice versa that they will divide chaff and grain will go to only one of them and if the condition is that grain will be divided and he who provided seeds will get chaff as is the common practice here that peasant provides seeds and he too gets chaff then this is valid. –[Durr-e-Mukhtaar].

3). One gives his land and provides seeds and the other cultivates it with his plough and oxen. Or one gives only land and the other provides all necessaries meaning seeds, plough, oxen and even he himself cultivates the land. Or peasant will only cultivate the land and the landlord will provide all other necessaries. All these three positions are valid. –[Durr-e-Mukhtaar].

4). If it is agreed that one will provide land and oxen and peasant will cultivate the land and provide seeds or one will provide oxen and seeds and the other will give land and also cultivate the land or one will provide only oxen or seeds and the other will do all the remaining things. All

these four instances are unlawful and "Baatil" (null and void). -[Durr-c-Mukhtaar].

5). What yield the land produces in rightful Muzaar'at should be divided as per the agreement and if the land produced nothing then no one would get anything. And if it is vitiated (Faasid) Muzaar'at then the one who cultivated the land would get payment anyhow irrespective of whether the land yielded or not. -[Durr-e-Mukhtaar].

6). Giving orchard or trees to someone to tend them with the condition that a particular share of what produce they yield will be given to him and one share will go to the owner, is called "Musaaqaah", its other name is "Mu'aamalah" (deal) as was done by the Holy Prophet after the conquest of "Khebar" that orchards of that land were given to the Jews to tend them and half of what fruits the orchards would produce would be given to them. This deal (Mu'aamalah) is lawful like that of Muzaar'at and conditions for its propriety are, for instance, contracting parties are sane, both the parties will share the produce and each should know the amount of his share, handing over orchard or trees to the 'Aamil (worker) and the trees given to the 'Aamil under "Musaaqaah" should be such that they grow by the 'Aamil's tending and labour.

[Durr-e-Mukhtaar, Raddul Muhtaar]

7). There are some such conditions that nullify the deal (Mu'aamalah), for example, setting the condition that one party will get the entire produce or one will get so much share of produce and then the remaining quantity will be divided between them or imposing condition for the 'Aamil to pluck fruits etc. the work which is done after the fruits have ripen or for such work that continues to benefit even after the expiry of Mu'aamalah (deal), for example, fertilizing trees with manure or earthing. -['Alamgeeree].

43). OF SLAUGHTERING ANIMAL.

There are few arteries in the throat, cutting of which asunder is called "Zibah" (slaughter). The animal whose arteries are cut is called "Zabihah" and "Zibah". "Zabaa-ih" is plural of Zabihah.

Some animals can be slaughtered and some not. The animals which can not be slaughtered under the Shari'ah include fish and locust. Both are lawful without being slaughtered. And the animals which can be slaughtered are not lawful without "Zakaat-e-Shar'a-ee". Zakaat-e-Shar'a-ee means animal is slaughtered in such way that its blood flows out and its slaughtering becomes lawful.

Zakaat-e-Shar'a-ee is of two kinds, "Ikhtiyaaree" (slaughtering animal with one's own choice) and "Iztiraaree" (slaughtering animal under constraint, exigency) and "Zakaat-e-Ikhtiyaaree" has two positions i.e. "Zibah" (slaughtering) and "Nahr" (cutting throat of camel in a specific way). Zakaat-e-Iztiraaree is that a lance or an arrow is pierced into any part of the animal's body under dire need or constraint to make its blood flow out. Animal's slaughtering in this way becomes lawful only in some particular cases that will be explained hereafter.

And cutting the arteries by piercing lance etc. in the last portion of throat is called "Nahr" whereas the point of Zibah is between the throat and "Lubbah" (upper portion of the chest). Slaughtering camel by way of Nahr and cow and goat by way of Zibah is "Sunnah" (prophetic practice). And if someone did the reverse meaning he slaughtered camel

as per Zibah and cow etc as per Nahr intentionally then the animal's slaughtering would be lawful in this way too but doing so is an undesirable act (Makrooh) as it is repugnant to the Sunnah.

It should be kept in mind that flesh of lawful animals becomes lawful for food only when they are slaughtered by way of Zibah or Nahr whether the animal is slaughtered with one's own choice or under dire need, constraint.

No other mode of slaughtering animal than these modes of Zakaat-e-Shar'a-ee is right and lawful. The objective of slaughtering animals by these methods is to slit so much portion of the throat that the blood flows out well and there is no blood left in the body because flowing blood in lawful animals is the basis of their unlawfulness.

It is evident from this that flesh of the animal which is killed by strangling or cutting off the head with one stroke or throwing into boiling water or by other method will not be lawful for food as in these cases a sufficient quantity of blood stays in the body and sticks to the flesh congealing at places. As against this, in the case of Zibah and Nahr the body remains connected to the brain for long because of which the blood flows out of each and every artery and thus flesh of the whole body is cleansed of the blood. Therefore, the Shari'ah has enjoined that hands and legs of the slaughtered animal should not be cut off nor should it be skinned until dies.

It is a popular notion that camel is slaughtered by cutting its neck at three places. Doing so is an undesirable act (Makrooh) in that it is an act of hurting the animal unnecessarily.

44). ISLAMIC REGULATIONS.

1). The arteries which are cut in Zibah (slaughtering animal) are four:

a). "Hulqoom" (windpipe).

b). "Maree" (food tube) through which food and water reach the belly.

c & d). On the right and left sides of these tubes are two blood arteries between which lie the Hulqoom and Maree. These veins are called "Wadjaien".

[Durr-e-Mukhtaar etc]

2). If three out of the four arteries are cut in slaughtering, it will suffice meaning slaughtering of animal in this instance also will be lawful because "Lil-Aksari Hukumul Kul" (most of work done comes under the injunction of whole work done). –[‘Alamgeeree].

3). There are some conditions for the lawfulness of animal slaughtered:

a). The one who slaughters animal should be sane. Slaughtering animal by a lunatic and an unwise child is not lawful that when he does not know slaughtering then how he will slaughter animal.

b). If slaughtering person recited the name of Jesus Christ (peace be upon him) at the time of slaughter and the Muslim knew it then the slaughtered animal is Haraam (un-Islamic, unlawful) and if he did not slaughter animal before the Muslim and the Muslim did not know what he recited while slaughtering animal then the slaughtered animal is lawful but Muslims should better avoid the animal slaughtered by the followers of other revealed books.

Imaam Ahle Sunnat, Imaam Ahmed Razaa Khaan (may Allah have mercy on him) said in his "Fataawaa-e-America", "Christians do not slaughter animal by way of

Zibah. They strangle or strike a rod on animal's head or pierce knife in the throat from only one side as is generally said. So, the animal slaughtered by them is quite carrion (meaning unlawful). However, Jews slaughter animal by way of Zibah but even then the Muslims should avoid the animal slaughtered by them particularly the Christians who regard Jesus Christ as God or God's son. If they slaughter animal by way of Zibah even then the animal slaughtered by them is unlawful (Haraam) in the opinion of a group of religious scholars. So, the animal slaughtered by them should be considered Haraam except for compulsion. And God forbid, if any Muslim converted to other religion of the revealed book then the animal slaughtered by him is Haraam (un-Islamic, unlawful) since he is a renegade (Murtad) and worse than a polytheist. And if he is atheist or "Nechree" (irreligious) then the animal slaughtered by him is, as per the consensus of religious scholars, carrion and Haraam even though he claims to be Muslim as mere name is not enough for being Muslim".

c). Animal should be slaughtered invoking Allah.

d). Slaughtering person should invoke Allah by word of mouth. If he kept silence and others invoked Allah and he had in his mind and did not forget then the animal slaughtered by him is Haraam.

e). Invoking Allah should specifically aim at slaughtering animal. If one recited Allah's name for any other work and in the same move one slaughtered animal without reciting "Bismil Laah" for the slaughter, the slaughtered animal would not be lawful (Halaal), for example, one sneezed at the time of slaughtering animal and reciting "Al-Hamdu Lil Laah" in response to the sneeze one slaughtered animal since reciting Allah's name was not meant for slaughter but for the sneeze, therefore, the slaughtered animal would not be lawful.

f). One should not invoke non-God while slaughtering animal.

f). Animal should be living at the time of slaughter though be at terminal stage. Outflow of blood and movement in animal after slaughter are must to prove its aliveness. –[Durr-e-Mukhtaar, Raddul Muhtaar].

4). Animal can be slaughtered with every that thing which cuts the veins and makes the blood flow out. It is not must that animal is slaughtered with knife only but can also be with a splinter of bamboo and sharp stone.

5). It is “Mustahab” (desirable act) to sharpen the knife before laying animal. Sharpening the knife after laying animal or slaughtering it with blunt knife is “Makrooh” (undesirable act) as it hurts the animal unnecessarily. Therefore, dragging animal by legs to the place it is to be slaughtered is Makrooh –[Durr-e-Mukhtaar] nay; every that action is Makrooh which unnecessarily hurts animal, for example, to skin it before it is dead.

6). Putting the face of animal in the direction of Qiblah at the time of slaughter is Sunnah (prophetic practice). Not doing so is Makrooh. –[Durr-e-Mukhtaar].

7). The same injunction of slaughtering animal by men applies to women meaning animal slaughtered by Muslim woman or female-follower of other revealed books is lawful and slaughtered by polytheist and renegade woman is Haraam (un-Islamic, unlawful act). –[‘Alamgeeree].

8). If one does not recite “Bismil Laah” intentionally while slaughtering animal, the slaughtered animal is Haraam and if one forgot to recite it as sometimes one hastens to slaughter the hunted animal and forgets to recite “Bismil Laah” in haste then in this instance the slaughtered animal is lawful. –[Hidaayah].

9). One also spoke name of non-God with the name of Allah while slaughtering animal. It has two positions: If one uttered name of non-God without conjunction, for example, one said, "Bismal Laah, Muhammadur Rasoolul Laah" or said, "Bismil Laah. Al-Laahumma Taqabbal Min Fulaan", doing so is an undesirable act (Makrooh) but the slaughtered animal will not be Haraam.

And if one uttered other's name with conjunction, for example, he said, "Bismil Laahi wa-Ismi Fulaan" then the slaughtered animal is Haraam in that the animal was slaughtered in the name of non-God meaning other's name was added to Allah's Name, for, "Ehla Lil-laah" means animal is slaughtered purely in the Name of Allah alone without adding anybody's name to Him and 'Ataf (conjunction) stands for combination.

And third position is that one uttered anyone's name before slaughtering animal, for instance, before laying the animal for slaughter or uttered after having slaughtered animal then there is no harm in it as supplications (Du'aa pl. Adiyah) are made for sacrifice and 'Aqeeqah (sacrificing animal on 7th day of child's birth) and names of those on whose behalf animal is slaughtered are mentioned and the blessed names of Holy Prophet, Saicyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) and Prophet Abraham (Saicyidinaa Ibraaheem, peace be upon him) are also mentioned nay; it is proved from Ahaadees (prophetic practices, sayings & guidance) that the Holy Prophet sacrificed an animal on behalf of his Ummah (all Muslims) and after having slaughtered the animal said, "Al-Laahumma Taqabbal Haazaa 'An Ummati Muhammadim Mimman Shahidalaka Bil-Wahdaaniyah". -[Durr-e-Mukhtaar, Raddul Muhtaar].

45). BRIEF DISCUSSION ABOUT
“MAAA O-HILLA LI-GHAIERIL LAAHI BIHEE”.

(That animal on which any name has been invoked other than Allah at the time of slaughter).

The truth about this issue is that intention of slaughtering person and invoking Allah's Name while slaughtering animal greatly matter for the lawfulness (Halaal) and unlawfulness (Haraam) of the slaughtered animal nay; only these things are reliable under the Shari'ah. For example, (1) a Muslim slaughtered a fire-worshipper's animal, the slaughtered animal is lawful as the Muslim slaughtered animal invoking Allah though the animal's owner was polytheist, (2) or one slaughters the other's animal and the former does not recite "Takbeer" (Al-Laahu Akbar) deliberately then it is Haraam (un-Islamic, unlawful) though the latter recites "Bismil Laah, Al-Laahu Akbar" even a hundred times standing with the former, (3) or slaughtering person who is Muslim slaughtered an animal with the pure intention of worship of and devotion to any non-God then the slaughtered animal is Haraam, (4) likewise slaughtering person slaughtered an animal with the pure intention of devotion to Allah then it is lawful though the animal's owner had the intention for someone else, (5) or a fire-worshipper got a goat slaughtered by Muslim for his fire-temple or a polytheist for his idols and the Muslim slaughtered the animal reciting "Takbeer" then the goat is lawful and its flesh will be eaten though doing so is Makrooh (odious act) for a Muslim as mentioned in "Fatawaa-e-'Alamgeeree" etc. Intention of slaughtering person, who is Muslim, is reliable only of the time of slaughtering animal. Intention of pre and post-slaughtering is not credible. One had the pure intention for only Allah Almighty just a moment before slaughtering animal but at the time of slaughter one butchered the animal for any non-God then the slaughtered animal would

be Haraam. One's first intention will not avail one. Likewise, one had the intention to slaughter an animal for any non-God but at the time of slaughter one repented and asked God's forgiveness and slaughtered animal for Allah Almighty then the slaughtered animal would be Halaal (lawful) and one's first intention will not harm one. Therefore, it has been related in Raddul Muhtaar, "I'lam Annal Madaara 'Alal Qasdi 'Indab-tidaaa-iz Zabh".

In brief, every sane knows that real intention in all actions is the one which is close to and precedes action. So, in slaughtering animal only that intention will be reliable which is close to and precedes slaughter. What people vociferate about the animal before its slaughter is incredible. It is neither beneficial nor harmful particularly when the crier is not slaughtering person because he is not concerned with it and prefixing somebody's name to animal and attributing it to anybody is not a worship that the attribution, for example, Madaar's (a Allah's saint) cock or Chhel-tan's (forty saints) cow or Geyaarveen's goat, is necessarily taken for worship of these personages and slaughtering in their names. When prefixing nouns to worships such as funeral prayer, traveler's prayer, prayer-leader's and his followers' prayer, Monday's fast, camels', goats' Zakaat (poor-due), Ka'bah's pilgrimage etc, does not cause infidelity, polytheism and is not unlawful even undesirable act then how can these living animals, declared lawful by Allah, become carrion, Haraam (un-Islamic, unlawful) and pig by calling them the cock of such and such one, cow of so and so and goat of such and such one and that now they can not become lawful in any way. This is nothing but a severe attempt at the Shari'ah.

The Holy Prophet, the light personified, (may Allah's choicest blessings & peace be upon him) himself said, undoubtedly, David's (Hadrat Daa-ood, peace be upon him) fasts are dearest to Allah and David's prayer is dearest

to Allah. - [Tirzimec etc]. And religious scholars say that parents' prayer is one of the "Mustahab" (desirable, commendable prayers).

Glory be to Allah! Calling David's prayer, David's fasts and parents' prayer is right and offering it is a rewarding act (Sawaab) and attributing an animal to someone is so calamitous that the callers become infidel and animal becomes carrion. Is slaughtering animal is greater worship than the prayer and fasts or polytheism and unlawfulness are permissible in them? No. Absolutely not. The real thing, in the opinion of religious scholars, is that the one who considers the intention of slaughter for someone, something as quite unlawful in every situation is crassly ignorant and hostile to the Holy Qur-aan, prophetic sayings and senses. Likewise, considering animal's attribution to somebody as unlawful and thinking that it comes under "Maaa O-hilla Lighaieril Laahi Bihee" is not only ignorance but also madness and being bereft of the teachings of the Shari'ah and shorn of senses.

Butcher slaughters animal with the intention of temporal gains and slaughtering animals on the occasion of marriage etc. aims at entertaining guests to food. These intentions are also for non-God. Will all these slaughtered animals be called Haraam? Likewise, slaughtering an animal to entertain a guest to food is a lawful and justified act in that honouring guest is tantamount to venerating God. When the intention for worldly gains does not harm or hamper the objective then how can it spoil or harm one's intention for "Faatehah" and 'Eisaal-e-Sawaab" (conveying reward of Quranic recitation or other virtuous deeds to the dead) and when the Shari'ah has declared that honouring guest is, indeed, God's veneration then holding Allah's saints in esteem is worthier than honouring one's own guest.

So, if anybody called before the slaughter of animal that goat is attributed to such and such saint, cock is attributed to so and so saint and cow is attributed to such and such saint then how did the caller become infidel and polytheist and the animal's condition also got changed immediately after his utterance that goat metamorphosed into dog and cow into pig meaning the lawful animals became Haraam (unlawful, un-Islamic) like dog and pig though now it is neither the time of slaughter nor reciting "Takbeer". Such forced decrees are opposed to the Shari'ah. There should be a limit to tomfoolery!

Now, if Wahaabee's standpoint is accepted that the animal to which someone's name is prefixed or which is attributed to someone before or after slaughter comes under "Maaa O-hilla Lighaieril Laahi Bihee". This is quite wrong and baseless and amounts to calumniating the Shari'ah. If it is so then all things will become Haraam because eatable, drinkable and all other things are usually attributed to people's names and declaring all these things Haraam is slandering the Shari'ah and making the Muslims forcibly commit Haraam (unlawful, un-Islamic act). Thus the conclusion is that the animal which was slaughtered invoking Allah, the One, but on other times that remained attributed to non-God was not Haraam, for example, 'Abdul Laah's cow, 'Aqeeqah's (sacrificing animal on 7th day of child's birth) goat, wedding animal or the animal which is attributed to Allah's saint thereby to convey the reward of sacrifice to his soul and is called such and such saint's animal on times other than the slaughtering time and when it is slaughtered Allah alone is invoked is as lawful and pure as the other animals which are slaughtered invoking Allah. Only those animals have been described Haraam in this Quranic verse which are slaughtered invoking non-God as was the habit and practice of infidels that they would slaughter animals invoking their deities and say, "Bismil Laati wal 'Uzzaa". It is obvious that infidels'

purport of slaughtering animal was to worship the idols and obtain their nearness. Contrary to this, the believers do not sacrifice animals with a view to worshipping or adoring any non-God but instead they slaughter animal for the sake of Allah alone in the Name of Allah to convey its reward to the loved ones of Allah and this is the very “Neyaaaz-o-Faatehah” (Quranic recitation or doing any virtuous deed to convey its reward to the dead).

So, this action of the believers has no semblance whatsoever of the polytheists’ action. There is a world of difference in both the believers and polytheists’ actions and intentions. Therefore, including the animal which is reared for the “Eisaal-e-Sawaab” of Allah’s saint and slaughtered invoking Allah and its flesh, raw or cooked, is distributed among or fed to indigents or general Muslims, in “Maaa O-hilla Lighaicril Laahi Bihee” is ignorance because thinking about a Muslim that he slaughtered animal with the intention of adoring a non-God, is an obstinacy and extreme distrust and distrusting the believers is Haraam and one believer is required to take the word and action of the other believer at his face value. So, there is no room for issuing any edict against anybody’s intention meaning commenting on what is hidden in his breast until he himself clarifies his intention and that too the edict of infidelity and polytheism for which one is required to exercise the utmost care even the weakest sign of belief in him should be taken in positive way.

And suppose, if any nincompoop slaughtered animal invoking the name of any non-God with the intention of, God forbid, a non-God then the edict would apply to this idiot and ignorant one alone. Applying the edict of infidelity and polytheism to the masses and thinking that other people also have the same intention is quite wrong and tantamount to calumniating the Shari’ah. It is astonishing that many reformers and intellectuals of this

age could not fathom this bullshit of Wahaabees and slid into the abyss of misguidance following them blindly.

10). Reciting "Bismil Laah" is condition for slaughtering animal with one's own choice (Zibah-e-Ikhtiyaaree). Only that animal can be slaughtered with one "Bismil Laah" for which it is recited. Other animal if slaughtered with this Bismil Laah would not be lawful, for example, one laid a goat and recited Bismil Laah to slaughter it but one left it and slaughtered the other goat then it would not be Halaal (lawful). However, it is not necessary that he should use the same knife which he held in one's hand while reciting Bismil Laah. One can also use other knife to slaughter the animal.

And in hunting, Bismil Laah is recited on the implement with which animal is hunted meaning one is required to hunt animal with the same implement on which one recited Bismil Laah. If one uses other implement, the hunted animal will not be lawful, for instance, one wants to shoot an arrow at one's prey and recited Bismil Laah on it but one put it aside and shot the other arrow then the hunted animal would not be lawful. And in case, the arrow (on which Bismil Laah was recited) missed the animal it was aimed at but hit the other animal then this hunted animal is lawful. –[Hidaayah].

11). It is "Mustahab" (commendable act) to say, "Bismil Laahi, Al-Laahu Akbar" at the time of slaughter meaning one should not insert "Waa-o" (conjunction - "and") between "Bismil Laah" and "Al-Laahu Akbar", for, some religious scholars consider saying so as "Makrooh" (undesirable act). –[Durr-e-Mukhtaar etc].

12). "Ha" (h) of "Bismil Laah" must be pronounced. If one did not and his objective is to remember Allah (as some people can not pronounce "Ha" distinctly), the slaughtered

animal is lawful and in case they mean to drop the “Ha” then the slaughtered animal is not lawful. [Raddul Muhtaar]

13). If the pet animal ran away and it is not possible to catch it then it would come under “Zibah-e- Iztiraaree” meaning arrow or lance will be shot at the animal with the intention of slaughtering it reciting Bismil Laah. Wherever the arrow or lance hit the animal not necessarily the neck and injured it, is enough because in the given situation the slaughter of animal is not Zibah-e-Ikhtiyaaree (slaughtering animal with one’s own choice) but is “Iztiraaree” (slaughtering animal under constraint, exigency).

Likewise, if an animal fell into well and it was killed with lance etc. with the intention of slaughter reciting Bismil Laah then the slaughter would be lawful.

Similarly, if an animal attacked one, as male-buffalo and bull often attack, they can also be slaughtered in the same way and if one threw a lance at the animal just to repel it and one had no intention to slaughter it then the animal would be Haraam (unlawful).

[Durr-e-Mukhtaar, Raddul Muhtaar]

14). A deer was tamed and by chance it ran to forest. One shot an arrow at it reciting Bismil Laah. If the arrow hit it at the throat, neck then it would be lawful otherwise not because this is not an occasion of Zibah-e-Iztiraaree. Yes, if it has gone wild (that it runs away like other wild beasts) and catching it is not possible without hunt then wherever the arrow hits it, it will be Halaal (lawful).

[Khaaniyah, Durr-e-Mukhtaar etc]

15). Cow or goat was slaughtered and a foetus was found in it. If it is living, it may be slaughtered, it will be lawful. If it is dead then it is unlawful (Haraam). Its mother’s slaughtering does not suffice for its lawfulness –[Durr-e-Mukhtaar] that slaughter of one animal can not be equal to slaughtering two animals.

46). OF LAWFUL & UNLAWFUL ANIMALS.

Zakaat-c-Shar'a-cc aims at achieving two things i.e. usable parts of "Maakoolul Lahm" (the animals whose flesh is lawful for food) becoming Halaal (lawful) and flesh of "Ghair-Maakoolul Lahm" becoming pure so that benefit could be derived from it in other ways.

It should be understood well here that the restrictions of lawfulness and unlawfulness imposed by the Shari'ah on eatable and drinkable things do not necessarily base on medical advantage and disadvantage of the thing that such and such thing is naturally beneficial, therefore, it is Halaal (lawful) and so and so thing is injurious from medical point of view, therefore, it is Haraam (unlawful).

The things which have been made criterion for lawfulness and unlawfulness of animals by the Shari'ah are their moral advantages and disadvantages.

What food is eaten is assimilated by the body and it has good and bad effects on human conduct. Since some animals have evil natures, therefore, the things on which the Shari'ah sheds light in respect of food is, indeed, that aspect of it that what food will have what impact on human conduct and what foods are what as to the edification and purification of the soul. And which of the ways of obtaining food are right or wrong from Islamic and moral points of view.

And since it is beyond human reason to fully ascertain as to which foods influence human conduct and by use of which foods men cultivate good or bad habits nay; the mankind do not possess the requisite resources of ascertainment and that's why men often stumbled and blundered in these things. Therefore, the Shari'ah itself guided the human beings in this respect and declared the

flesh of certain animals as unlawful (Haraam) for food and forbad them from eating their flesh thereby to save them from developing nasty habits of the unlawful animals.

So, the things which the Shari'ah has declared Haraam, forbidden and unusable, have been declared Haraam on the ground: (1). Either they have bad effect on human conduct, (2) or they are opposed to "Tahaarat" (purification), (3) or they pertain to any vicious belief and contrary to this, the things which Allah and His Messenger have declared Halaal (lawful), are lawful on the ground that they do not embody any of these vices.

The Glorious Qur-aan, "Ahaadees" (prophetic practices, sayings & guidance) have not given a detailed account of lawful and unlawful animals but have favoured us with some words by which we can identify the lawful and unlawful animals and follow the relevant injunctions of the Shari'ah. For example, Allah Almighty says in the Holy Qur-aan, "O-hillat Lakum Baheematul An'aami Illaa Maa Yutlaa 'Alaikum" (the mute animals are made lawful for you except that which will be narrated [hereafter]).

Meaning all quadrupeds have been declared Halaal (lawful) for you save those which are unlawful under the Shari'ah and an account of the animals which have been declared Haraam (unlawful, un-Islamic) will follow in verse No.3 of the same Chapter. So, what exception was related under "Illaa Maa Yutlaa 'Alaikum" has been narrated under "Hurrimat 'Alaikumul Maietah" and unlawfulness of eleven things has been enunciated:

1). "Al-Maietatu" (dead, carrion) meaning the animals for which the Shari'ah has enjoined Zibah (slaughter) and it dies natural death meaning without being slaughtered as enjoined by the Shari'ah.

2). "Addamu" meaning flowing blood.

3). "Lahmul Khinzeer" swine-flesh and included in it are fat and other parts of the pig's body. Medical literature is replete with the injurious effects of pork to the human body what to talk of its perniciousness to moral and spiritual standing of mankind. Though the Holy Qur-aan explicitly stated the unlawfulness of only flesh of pig yet the Muslim jurists have consensus that not only swine-flesh is impure and Haraam (unlawful, un-Islamic) but also are its fat, bone, skin, hair, nail etc. And elucidation of particularly "Lahm" (flesh) is because the flesh is an essential thing of the animal's body and when the flesh has been spoken of in the verse then all other limbs and parts come under it.

Apart from Islamic injunctions and unlawfulness under the Shari'ah, pig is such an impure thing that its very sight is repugnant to nature and though the Christians of today eat its impure flesh, fresh or dry, with relish and also use its other parts of the body yet its unlawfulness and impurity have been clearly stated in the Bible. No counsel works where folly rules the roost!

4). "Maaa O-hilla Li-ghaieril Laahi Bihee" the animal which was slaughtered invoking any other than Allah.

5). "Al-Munkhaniqatu" the animal which was strangled.

6). "Al-Mauqoozatu" the animal which is killed by rod or stone or bullet meaning by any blunt thing and dies without being slaughtered.

7). "Al-Mutaraddiyatu" the animal which dies by falling. Death by falling from a hill or falling into a well etc. all comes under it.

8). "An-Nateehatu" the animal which was gored by other animal and died of the shock.

9). "Maaa Akalas Sabu'u" the animal which was devoured of any wild beast and died of the shock or the wounds.

This reveals that the flesh of a lawful animal becomes lawful only by Zibah (slaughtering). No other method of killing animal is lawful.

And the exception of "Illaa Maa-zakkaietum" clearly states that the animal which underwent any of the above mentioned accidents and is still alive, if is slaughtered as per the Islamic mode of slaughter then the animal is exempt from the injunction of unlawfulness and its flesh is lawful for the believers as food.

10). "Maa Zubiha 'Alan Nusubi" the animal which was immolated at any alter of idols with the intention of adoring them as the infidels and polytheists had, during the days of ignorance, installed 360 stones (as their gods and goddesses) round the holy Ka'bah which they would worship and sacrifice animals at their alters with the intention of adoring them and obtaining their nearness.

Evidently, the animals which are meant for "Eisaal-e-Sawaab" (conveying reward of virtuous deeds to the dead) to the souls of Allah's saints and are associated with the saints' names at other times but are slaughtered invoking Allah alone, have no resemblance to the animals which are slaughtered invoking idols. This is also an idiocy of Wahaabees that they apply the Quranic verses which were descended in condemnation of idols and idol-worshippers to the saints and believers. This is a veritable misguidance.

11). "Wa An-tastaqsimoo Bil-azlaam" and division by casting lots meaning taking omen from shooting arrows

to know share and decrees as was practised during the days of ignorance.

47). TWO GREAT BENEFITS.

It was a practice during the days of ignorance that people would write the words of "permission" and "prohibition" on arrows which would be mostly three, leaving some arrows blank and would draw lots with shooting the arrows on the eve of journey or business or battle or marriage and whatever decree emerged in the lots they would act on that with confidence and perseverance considering it a divine decree. The Holy Prophet's companions and successors to the companions (may Allah be pleased with them) and most of exegetes of the Holy Qur-aan have interpreted it so.

The Glorious Qur-aan has categorically declared this too as sinful act and inimical to the faith and code of life set by Allah Almighty. Three big sorts of the thing which have been specifically declared Haraam (un-Islamic, unlawful) and sinful act in this part of the Quranic verse meaning division by throwing dice and taking omen from shooting arrows to know decree are found in the world and the injunction in this verse applies to all the three:

1). Polytheistic omen: consulting deities about the fate, the news of the unseen and conflicts.

2). Superstitious omen: Taking decision about life affairs on any superstitious or chance thing instead of prudence and reason as per the dictates of the Holy Qur-aan and Ahaadees or trying to know about the fate from such sources whose means of the news of unseen is not proved from the intellect and the Shari'ah. So, the divination, astrology, the occult and different kinds of omen of this age and numerous methods of omen which have nowadays

been adopted as livelihood and to hoodwink people, all these belong to the same category.

3). All games and works of the gambling ilk in which the division of things bases on luck or chance instead of rights, services and wisdom, for example, one won lottery by chance, therefore, the money collected from thousands of people should go to this one man only or many solutions of a puzzle are intellectually correct but the prize will go to the one whose solution corresponds with the solution kept with the puzzler without any effort or ingenuity but by chance and which is considered in the western civilization of today not only lawful but also an integral part of the norms of society and an argument of honour and civility.

This is the very curse which had griped the entire globe. Even Jewish and Christians civilizations could not curb it what to talk of uncivilized societies. It is only the Islamic Shari'ah which declared it absolutely unlawful and thus the latest forms of gambling, gambling of insurance companies, gambling on horse race, lottery. In short, every type of gambling in which wealth is squandered away and whose vices and impurities have been clothed in beautiful names are totally Haraam (unlawful) and forbidden under this Quranic verse.

It is also evident from the given discussion that the things which are unlawful and forbidden under the Shari'ah and use of which has been declared un-Islamic and unlawful act if are made a norm of culture and civilization giving them however new and beautiful names, they will remain Haraam (unlawful) being Haraam under the Shari'ah. Change of name does not change the reality of thing nor changes the Shar-a'ee (Islamic) injunction, for instance, the western civilization has given attractive and fascinating names to intoxicants and sedative syrups such as 'Arq-e-'Ambree (ambergris syrup), Ma-al Akseer (elixir

syrup) Sheerah-e-Angoor (grapes concoction) etc. are Haraam and will remain Haraam and their each and every drop comes under the same injunction of intoxicants so long as they contain sedative effects. Change of name can neither change the reality of thing nor the Islamic injunction.

Yes, after having declared these three kinds of omen as Haraam, the Islaam has retained that simple kind of draw under which a decision is made between two equally lawful things or equal rights, for example, two persons have equal right on a thing in all respects and the decision maker got no proper reason to prefer one over the other and none of them is willing to forgo his right for the other. In such instance, the decision can be made on draw between the two with their mutual consent.

Or, for example, two things are equally right under the Shari'ah and one is vacillated as to which of the two one should adopt. In the given case draw can be made if need be. There is no harm in it under the Shari'ah.

Likewise, taking good omen from any auspicious thing that came across or from any body's name or from any saint's or sage's personage is lawful as it is proved from the prophetic sayings.

48). SOME ISLAMIC INJUNCTIONS.

1). The animals which have "Keelaa" (sharp nails) like lion, jackal, fox, hyena, dog etc. all these have sharp nails and they hunt with them, are Haraam (unlawful) and so is elephant. Camel has "Keelaa" but it does not hunt. Therefore, it is exempted from this injunction. -[Durr-e-Mukhtaar].

2). The animal which has claws and hunts with it is Haraam, such as hawk, falcon, kite and insects are also Haraam such as rat, lizard, chameleon, snake, scorpion, wasp, mosquito, flea, bug, frog etc. –[Durr-e-Mukhtaar etc]

3). Domestic donkey and mule are Haraam (unlawful) and wild donkey which is called “Gorkhar” is lawful and narratives regarding horse are diverse. It is one of the tools of “Jehaad” (holy crusade). Eating it diminishes the tool of battle. Therefore, it should not be eaten.

[Durr-e-Mukhtaar etc]

4). Of water animals only fish is lawful and the fish which floated on the surface of water after death meaning which died without being killed and overturned on the surface of the water is Haraam. If one hit a fish, it died and floated overturned then it would not be Haraam.

[Durr-e-Mukhtaar]

5). Locust is also Halaal (lawful). Fish and locust are lawful without being slaughtered as there is in a prophetic saying that two dead are lawful, fish and locust. And as for “Jheengaa” (prawn), there is a disagreement about its being a fish or not. Therefore, there is also a disagreement about its lawfulness and unlawfulness. Apparently, it does not look like a fish but an insect, that’s why one should avoid eating it.

6). Some cows and goats take to eating filth, they are called “Jalaalah”, stench develops in their bodies and flesh. They should be tied and kept from filth for some days. When they lose stench, they be slaughtered and the flesh eaten. Likewise, the hen which is habitual of eating filth should be caged and kept from filth for some days. When it loses stench, it be slaughtered and the flesh eaten. And the hens which roam about freely are not required to be caged

if they do not eat filth and their flesh has no stench. Yes, it is better to cage them also for a few days before slaughter.

[‘Alamgeeree etc]

7). Tortoise irrespective of land and water, is Haraam (unlawful) and crow that feeds on carrion is Haraam and “Mahukaa” is also a black bird like crow, is lawful.

[Durr-e-Mukhtaar etc]

8). Un-castrated he-goat generally takes to drinking urine due to which it develops so much stench that even the way it passes becomes offensively smelly for a while. It also comes under the injunction of “Jalaalah”. If it has lost the stench then it is lawful otherwise, eating its flesh is Makrooh (odious act) and forbidden. –[Bahaar-e-Shari’at].

9). Hare is Halaal (lawful). There is in Bukhaaree and Muslim that a hare was presented to Hadrat Abu Talaahah (may Allah be pleased with him) which he slaughtered and presented its back and thighs to the Holy Prophet. The Holy Prophet accepted the hare’s flesh. Likewise, hen whose flesh the Holy Prophet himself ate, is lawful nay; the flesh of cock-hen is still better since the Holy Prophet has forbidden (the believers) from saying it bad because it proclaims “Azaan” (call to prayer) or alerts the believers to prayer. It awakens the believers for prayer as is related in a narrative transmitted by Abu Daa-ood and probably this is the very reason that the loved ones of Allah like and relish its flesh. Allah knows better.

10). One slaughtered an animal which struggled and got away from one and then it fell into water or fell from a height and died. There is no harm in eating its flesh because it died from slaughter. Death by falling into water or falling from a height is not reliable. –[‘Alamgeeree].

49). OF HUNTING.

Wild animal which runs away from men and inhabits in the place away from human settlement and can not be caught without trick is called "Shikaar" (prey) and sometimes hunting animal is also called "Shikaar" whether its flesh is eaten or not. So included in it are both the lawful (Halaal) and unlawful (Haraam) animals. The chief objective of hunting animal whose flesh is lawful for food is to eat its flesh and hunting the animal whose flesh is not lawful meaning unlawful animal is permissible for rightful need, for example, to use its skin or hair or the animal is a torment and its hunting aims to get rid of it.

Hunting is "Mubaah" meaning neither it is an act of "Sawaab" (rewarding act) nor a sinful act meaning the one who hunts animal for rightful need and with good intention incurs no sin. Yes, hunting the land animals within the precincts of holy Ka'bah or in the state of Ehraam (pilgrim's seamless dress) is unlawful (Haraam).

Likewise, if animal is hunted for just sport, whether by gun or fishing rod, it is land animal or bird or fish, whether hunting is done daily or occasionally, is quite unlawful by consensus in that it is meant for sport and fun, wasting away precious time and wealth and unnecessarily killing and hurting animals. Each and every of these acts is Haraam (un-Islamic, unlawful fact).

It should be remembered that lawfully hunted animal is the one which is hunted for food or medication or for any other beneficial use or doing away with its harm. The self-conceited hunters of today who consider buying even essential things of life from market beneath their dignity and are so delicate physically that going to the mosque for prayer in the sunshine is a trial to them but for sport and to gratify their passion for hunting they leave

their homes and willingly face the scorching heat and sun strokes and walk on the burning sand in the summer for days. Can one even of an ordinary intelligence say that they hunt animals for food? No, not at all. They hunt for fun and sport and waste away their precious time and money which is, by consensus, Haraam (un-Islamic, unlawful act).

The main identification of such people is that if you say them, for instance, fish is also available in market, you buy it from there. They will never accept or you say "we buy you fish from our own pocket" or you try to make them realize that the animal which they want to hunt can be made available to them at cheap price at their homes without undergoing the rigours, they will not believe you. If they, by chance, agree then they will end up saying, "we will hunt with our own hands". It is evident from it that their purpose of hunting is not for food but for fun and sport and frittering away time and wealth.

Nay; some of these hunters are such ones who do not eat flesh of the animal which they hunted themselves and give to the others for food. No doubt, distributing thing to one's relatives and friends is an expression of goodwill and a praise-worthy act but this manifests that their aim of hunting is the very fun and sport and committing Haraam (unlawful act). Therefore, it has been said in Durr-e-Mukhtar, "As-Saiedu Mubaahun Illaa Lit-talihi-yee Kamaa Huwa Zaahir". The similar expression is found in Bazaaziyah, Majma-'ul Fataawaa, Taataar Khaaniyah, Raddul Muhtar etc.

Likewise, some people hunt wild pig or lion or leopard or other dreaded animals. If hunting these animals aims at, for example, using their skin or hair and ridding the common men, villagers living at the foot-hill of their harm and beastliness then it is lawful and good act and if the purpose of hunting them is purely to protect the masses

from their ravages and harm then no wonder the hunter may be divinely rewarded for his good intention. But it stands to reason that lion and other dreaded beasts in forests are generally hunted for sport and the hunter is actuated solely by the desire of being admired as “brave man” on hunting dreaded beasts. Can such hunting be called “Mubaah” and lawful act?

[Fataawaa-e-Rizviyah, Bahaar-e-Shari’at etc]

50). QURANIC GUIDANCE.

The Glorious Qur-aan says, “Yas-aloonaka Maazaaa O-hilla Lahum, Qul O-hilla Lakumut Taieyeebaat” (they ask you, O’ beloved! What has been made lawful for them? Say, pure things have been made lawful for you).

(Meaning the thing whose unlawfulness is not proved from the Qur-aan, prophetic sayings and consensus and ratiocination of the Muslim jurists and religious scholars. And one of the expressions regarding the exegesis of “Taieyeeb” is that it is a pure and delicious food which the delicate human nature accepts).

The questioners were not the deniers and deviators but it were the Prophet’s companions and believers as is obvious from the background of the descent of the Quranic verse, Hadrat ‘Adi-yibni Haatim and Zedibni Mohalhal whom the Holy Prophet named as Zed-ul Khaier. These two companions submitted, O’ Messenger of Allah! We hunt by hound and hawk. Is it lawful for us? The thrust of their question was that which of the animals hunted by animals of prey, for example, hound and hawk are lawful whether all lawful animals remain lawful after being hunted by this method of hunting or some particular animals remain lawful and that too with some specific conditions. May Allah shower His bounteous mercy on the Prophet’s companions who asked the Holy Prophet about the things

useful to the Ummah. Had they not sought this information for us, we and the future generations of the Muslim would face great difficulties.

Well, the answer given to them was that the lawful animals remain lawful even after being hunted by this method. However, the conditions for hunting will follow.

51). AN EXQUISITE POINT.

Lain in this answer, “pure things have been made lawful for you” is an exquisite point that the scope of lawful things is very wide and detailing them all by name is a morass of concern and confusion for the Ummah. Therefore, as a general rule, it has been stated that all pure things have been made lawful and every that thing is pure and lawful which pleases the delicate human nature. And its explicit benefit is that the absence of Shar’a-ee (Islamic) argument for unlawfulness of any thing is enough for the lawfulness of the thing and this is the very sense of the assertion of Muslim jurists that the thing whose prohibition and impurity are proved from the Shari’ah is, indeed, forbidden and impure and the rest of all things will remain “Mubaah” (neither permissible nor impermissible) and lawful irrespective of whether they have been particularly declared lawful or there is no mention of them in the Holy Qur-aan and prophetic sayings, for, grasping the Holy Qur-aan fully and inferring categorical injunction from every part of or Quranic verse is beyond the attainment of general masses though every thing is in the Qur-aan and every thing emanates from the Qur-aan.

So, whoever terms any thing unlawful and Haraam (un-Islamic) or odious and innovation, is required to prove his assertion from an argument. The one who considers anything lawful or “Mubaah” is not required to prove his action by argument as the absence of Shar’a-ee argument

for unlawfulness of the thing is enough for its propriety. The Wahaabees who unnecessarily call for an inventory of lawful things in every sector of life demand an argument from the believers in the matter of “Meelaad” (celebration of the blessed birth of the Holy Prophet), invoking Allah’s blessings & peace on the Holy Prophet in standing posture, “Faatehah” (conveying the reward of Quranic recitation & other virtuous deeds to the dead) and other similar works. If they have sense then “O-hilla Lakumut Taieyeebaat” (pure things have been made lawful for you) should suffice to convince them.

In the given discussion, the real Shar’a-ee viewpoint is that all is Halaal (lawful) except for what is declared Haraam (unlawful) and forbidden as against the Wahaabees’ perception that all is Haraam save what is declared lawful.

Well, it was a thing of secondary importance and is by the grace of Allah Almighty very beneficial to the Sunnee Muslims. Let us revert to the subject of the blessed verse.

And listen to the words of the Holy Qur-aan: “Wamaa ‘Allamtum Minal Jawaarihi Mukallebeena Tu’allimoona-hunna Mimmaa ‘Allama-kumul Laahu Fakuloo Mimmaaa Amsakna ‘Alaiekum Wazkurus-mal Laahi ‘Alaieh, Wattaqul Laah. Innal Laaha Saree’ul Hisaab” (and the animals of prey which you have trained for hunting teaching them of what Allah has taught you, so eat of that which they leave for you after hunting and recite Allah’s Name over it and keep fearing Allah. Undoubtedly, Allah is swift to take account).

The word, Al-Jawaarih has occurred in this Quranic verse. It is plural of “Jaarihatun” which means animal of prey. The Jaarihah (aggressive) is called Jaarihah because it

attacks and hurts its prey whether it is beast of prey such as hound and leopard or bird of prey like falcon and hawk. When it is trained then its action will be considered to be the hunter's action. And "Mukallebeen" is plural of "Mukallib". It has two meanings: First, the one who trains hound and second, the animal which swoops down on its prey and there is room for the application of both the meanings here.

And this points up that the animal which swoops down on the prey should be the one which you unleashed not that it hunts of its own and brings the prey to you. This hunted animal will not be lawful.

"Amsakna 'Alaikum" (that which they leave for you after hunting) meaning the hunted animal should necessarily be for the Muslim hunter not for the animal of prey. So, if the hound begins eating the prey or the falcon, hawk does not return to the hunter on his call then it will be considered that the animal hunted the prey for itself not for the master. It is the quality of the trained beast, bird of prey that it does not devour and mutilate its prey like common beasts but retains it for the master. Therefore, the animal injured, mutilated by common beast is unlawful (Haraam) and by the trained beast is lawful (Halaal).

"Wazkurus-mal Laahi 'Alaieh" (and recite Allah's Name over them) meaning the hunter should recite "Bismil Laah" while unleashing the beast, bird of prey to hunt animal. It has been specified in prophetic sayings.

52). INJUNCTIONS EXTRACTED FROM QURANIC VERSES & PROPHETIC SAYINGS.

In other words the conditions which have been extracted for animal's becoming lawful by hunting are fifteen. Of which five pertain to the hunter:

1). Hunter should be of those the animal slaughtered by whom is lawful meaning Muslim or follower of any of the revealed books not atheist or "Nechree" (irreligious) or renegade or "Zindeeq" (hypocrite) neither the one who claims to be a follower of any of the revealed books only in name but is, in fact, denier of the monotheism and Messenger-ship of Allah's prophets.

2). He unleashed hound or leopard or falcon, hawk etc. to hunt the prey and recited "Bismil Laah" while unleashing the beast, bird of prey.

3). Such person should not accompany him while unleashing the animal of prey for hunting the animal hunted by whom is Haraam (unlawful).

4). He did not neglect reciting "Bismil Laah" intentionally.

5). He did not engage himself in other work while unleashing beast, bird of prey for hunt and catching the prey.

And five conditions are concerned with hound or beast, bird of prey:

1). The animal (of prey) should be trained and as has been told that the criterion of training hound etc. is that it does not eat its prey itself (but retains for its master) and of training falcon, hawk is that it returns to its master on his call quitting the chase after the prey. Since training birds of prey like falcon and hawk etc. so much that it does not eat the prey itself but retains for its master, is very difficult, therefore, it is exempt from this injunction.

2). It runs in the direction it is unleashed to.

3). In hunting no such dog should accompany it hunting by whom is unlawful, for example, such a beast of prey accompanied it that "Bismil Laah, Al-Laahu Akbar" was not recited on unleashing it to hunt.

4). It killed its prey by hurting it. If it killed the prey without injuring it, for example, by seizing it then the prey would not be lawful.

5). It does not eat of its prey but retains for the master.

And five conditions belong to the prey itself:

1). It is not one of the insects.

2). If it is water animal then it should be necessarily fish.

3). It protects itself from being hunted by its arms, wings or legs, claws.

4). It should not have "Kcelaa" (sharp, pointed nails) or claws (meaning it does not hunt by Keelaa or claws).

5). It dies before the hunter reaches it meaning the hunter did not find it alive to slaughter it. If the hunter finds the prey alive then it should be slaughtered otherwise the prey will not be lawful. [Durr-e-Mukhtaar, Raddul Muhtaar etc]

53). SOME MORE ISLAMIC REGULATIONS.

1). Identification of trained birds of prey, falcon, hawk etc. is (as has been delineated in the foregoing) that it returns to its master on his call leaving the chase after its prey and if it, after it is fully trained, ate of its prey then the hunted animal is lawful because doing so is not against its being trained. Likewise, if the master preserved the prey hunted by his beast of prey such as hound or leopard and

then the hound or leopard ate wrenching away from it, then what flesh is left is lawful in that doing so is not opposed to its being trained but it is its innate habit.

[Zel'ee, Raddul Muhtaar etc].

2). Falcon, hawk got away from its master and returned to him after a considerable time. Now, if the master gets an animal or bird hunted by it, the prey will not be lawful without being slaughtered because after getting away from the master the falcon, hawk is no more trained. Prey hunted by it will not be lawful until it proves to be trained again.

[Zela'ee, Bahaar-e-Shari'at]

3). A fire-worshipper or idol-worshipper or renegade (for example, Qaadiyaanee, Mirzaa-ee, Raafzee who abuses and badmouths the first orthodox caliphs or atheist or Nechree [irreligious] unleashed beast or bird of prey for hunting reciting "Bismil Laah", the animal hunted by it or killed by him is not lawful as the animal slaughtered by them is unlawful. –[Durr-e-Mukhtaar, Raddul Muhtaar]. The Muslims fond of hunting should bear this point in their minds well to save themselves from eating Haraam (un-Islamic, unlawful) flesh.

4). Muslim unleashed a hound for hunting. A fire-worshipper or Hindu instigated it as the hound is instigated during hunting and it got excited and chased its prey and caught it, this prey is lawful. And if a fire-worshipper unleashed the hound and a Muslim instigated it and it hunted its prey then the prey is Haraam meaning the one who unleashed the hound is reliable not the one who instigated it. The same injunction applies to falcon and hawk in the given instance. –[Zel'ee].

5). Unleashing a beast, bird of prey on a wild animal is hunting. If one unleashed hound on a tamed or domesticated animal, for example, goat etc and it kills the

goat then it will not be lawful. Slaughtering such animal is must for its being lawful. "Zakaat-e-Iztiraaree" (slaughtering animal under constraint, exigency) is not appropriate to the case. -[Durr-e-Mukhtaar].

6). It is also necessary that when beast of prey like hound is unleashed to hunt the prey, it promptly runs to catch the prey without a long gap otherwise the hunted animal will not be lawful. A long gap means it does not engage itself in other thing, for example, after being unleashed it stopped to urinate or eat anything. In the given case, the hunted animal will not be Halaal (lawful). Yes, if the hound after running after its prey halted or turned right or left or hid not for rest but to trick the prey as leopard ambushes its prey then there is no harm in it.

[Durr-e-Mukhtaar etc]

7). The other kind of hunting is hitting animal by an arrow but condition for it is that the arrow is shot reciting "Bismil Laah" and it injures the prey. If stick of the arrow, instead of its point, hit the animal and the animal died by its pressure then the animal would not be lawful.

[Durr-e-Mukhtaar]

8). It is also must for prey's being lawful that the hunter does not engage himself in other thing after unleashing hound or shooting arrow but should remain on the track of the prey and hound. If the prey vanished and he found it after some time, it has two positions: If he kept pursuing the prey and found it dead and the hound was also beside it then its flesh can be eaten and if the hound left it (meaning he did not find the hound beside the prey) then its flesh should not be eaten. And in case, he did not track the prey but engaged himself in any other thing and then found the prey but he did not know whether it was injured by the hound or by any other thing then its flesh should not be eaten. -['Alamgeeree].

9). It is also must for prey's being lawful that there is no likelihood that something else caused its death meaning it was necessarily killed by hound or falcon, hawk or arrow etc by which it was hunted. If one doubts that its death was caused by some other thing then it is not Halaal (lawful). For example, on being injured, the animal fell into water or fell from hill or mound and one doubts that it died from falling into water or from hill or mound then its flesh should not be eaten. –[‘Alamgeeree].

10). One hunted an animal by catapult and it died. Its flesh should not be eaten even though it was injured because the stone which is shot from catapult does not cut the thing it hits but breaks. So, it is unlawful as one shot an arrow to hunt the prey and its point did not hit the prey but stick and the animal died whose unlawfulness is proved from prophetic saying as mentioned above in regulation No.7.

11). The prey shot by gun died is also Haraam (unlawful) as bullet and small-shot are also not sharp tool that cuts or injures but it breaks the thing it hits by its pressure. Likewise, if one killed the prey by rod or stick then its flesh should not be eaten because they (rod or stick) are not sharp tool that cut or injure. [‘Alamgeeree, Hidaayah]

12). Some rich and influential people and landlords forbid others from hunting in their areas (not for the preservation and unhindered breeding of animals) but for their sport because when others will not hunt, they will find plenty of preys to hunt. Likewise, they do not allow fishing in ponds, lakes. Prohibition imposed by them is not reliable under the Shari’ah. Whoever hunts or fishes, the prey is his. When these things do not belong to them, they got no right to stop the others from hunting and fishing.

[‘Alamgeeree etc]

54). SOME RELATED REGULATIONS.

1). Rearing, keeping falcon and hawk is right and hunting by them and eating the flesh of the animal hunted by them is also right. Yes, hunting should necessarily be for food or medication or any other benefit not for mere fun and sport, otherwise, it is Haraam (un-Islamic, unlawful act) and one will incur sin. However, the animal hunted by them if they are trained and unleashed reciting "Bismil Laah" will be lawful for, unleashing the beast, bird of prey for hunting as sport is not opposed to "Zibah-e-Shar'a-ee" (slaughtering lawful animal as per the requisite rules of the Shari'ah).

2). Quail-fighting, cock-fighting and similarly pitting one animal against the other as people hold ram-fighting, robin-fighting, partridge-fighting even unlawful animals-fighting such as elephants, bears. This is all quite Haraam since it is causing pain to the mutes unnecessarily and the Holy Prophet has forbidden making animals fight.

[Durr-e-Mukhtaar etc]

3). Rearing, keeping pigeons only to divert oneself and it does not motivate one to any unlawful thing, is lawful. And if one flies pigeons climbing the rooftop and others' women come in one's view or throws stones at them (pigeons) to fly them which may break glass or hit anybody's eye or catches other's pigeons or flies them even for the whole day and does not let them land to increase their price or to show their flight then rearing, keeping them in such way is Haraam, unlawful and sinful act.

The Holy Prophet said, a woman was put into hell because of a cat which she had tied. She neither fed it nor freed it so that it could feed on rats etc. And there is in another prophetic saying (Hadees) that the cat has been imposed on the woman which is biting her front and back.

There is a command in a prophetic saying that whoever rears, keeps an animal should feed and make it drink water seventy times in a day meaning do not keep it hungry and thirsty and let it descend when it wants to land. The religious scholars say that showing cruelty to an animal is worse than oppressing "Kaaafir Zimmee" (non-Muslim subject of an Islamic state) and being cruel to Kaaafir Zimmee is worse than oppressing a Muslim. And the Holy Prophet said, oppression will be darkness on the Doomsday.

And Allah Almighty says, "Alaa La'natul Laahi 'Alaz Zaalemeen" (Behold! The curse of Allah is on wrongdoers, cruel).

4). Rearing, keeping dog is Haraam (un-Islamic, unlawful act). The Angels of mercy do not visit the house which has dog. His (who rears, keeps dog) goodneses diminish daily (meaning he often faces problems and does not have blessing). The Holy Prophet said, Angels do not enter the house which has dog and picture (of the living).

And said the Holy Prophet, whoever rears, keeps dog save for guarding flock or hound (which is not forbidden) loses his goodneses equal to two "Qiraat" daily. (The enormousness of Qiraat is known to Allah and His Messenger). So keeping dog in two cases is allowed: First, the hunter who rears, keeps hound to hunt prey for food or medication or hunts for any other lawful use not for sport which is itself Haraam and second, to guard flock, field or one's house where one genuinely needs to guard the house. If one has no valuables in his house or the house is located at safe place and there is no apprehension of theft, in short, where one knows well that guarding the house is just an excuse otherwise one is fond of rearing, keeping dog then it is unlawful. One should see to it that had there been any security problem and security without dog was not possible then one's neighbours would also have kept dogs. In brief, one should not cut excuses in

Allah's command as He knows well what is concealed in human breast.

5). Sinking of the teeth of beast of prey (which is fully trained) into the body of prey does not render the prey unlawful. The Holy Qur-aan has declared its prey lawful (Halaal) and no lawful animal can become lawful prey until it is injured by the beast of prey and only piercing of the teeth of beast of prey through the prey's body well causes injury. Thinking that in this way the spittle of beast of prey which is impure will render the prey's flesh impure is wrong on two counts. First, the beast of prey hunts its prey in the state of wrath and in wrath its spittle dries up and second, if the spittle touched the prey's flesh, the prey will also bleed and the blood is also not pure. When the prey's flesh gets cleansed of the blood then it will also be cleansed of the spittle of the beast of prey.

6). Seven parts of the body of lawful animals are Haraam (un-Islamic, unlawful) i.e. flowing blood, penis, testicles, rectum, glands, bladder and gall-bladder. –[Durr-e-Mukhtaar, Raddul Muhtaar, Fatawaa-e-Rizviyah]. And nobody's action is an argument for any thing opposed to the Shari'ah.

55). OF SACRIFICE (UDHEEYAH).

Sacrificing lawful animal with the pure intention of seeking Allah's pleasure and goodness during specific days is called "Udheeyah" and the animal which is sacrificed is often called Udheeyah and Qurbaanee.

The Glorious Qur-aan tells us that the injunction of sacrifice has existed in one form or the other in all the revealed religions and for all communities of the past prophets. It was appointed for the believers of the past prophets to sacrifice animals with the intention of seeking

Allah's grace and goodness invoking Allah alone that the cardinal purpose of sacrifice is to sacrifice animal only in His Name and to seek His pleasure and goodness. The sacrifice is not a new and novel injunction of the Islamic Shari'ah. Therefore, Allah Almighty says, "Walikulli Ummatin Ja'alnaa Mansaka" (and for every nation have We appointed a sacrifice).

So, a band of the deniers which is vociferating nowadays that there is no mention of the injunction of sacrifice in the Holy Qur-aan is nothing but rebellion against the Qur-aan and denial of self-evident fact.

Likewise, it also exposes the blunder of those who accepts the sacrifice in Minaa on the occasion of Hajj but sacrificing animals by the solvent Muslims across the world on 'Eidul Adhaa (Azhaa) term as extravagance and wasting money. The Muslims should remember that the Holy Prophet sacrificed animals every year during his ten years stay in the holy Madinah not only on his own behalf but also on behalf of his Ummah.

Nay; he commanded all his companions to sacrifice animal. He taught them the injunctions of the sacrifice, selection of animal and obligatory and essential acts and etiquette of sacrifice. In the light of these injunctions and prophetic practice and sayings the Muslim Ummah sacrifice animals in every city, town, village and localities where its solvent and rich followers live and this practice will, by the grace of Allah Almighty, continue till the end of time and they will, by the grace of Allah, continue earning worldly gains in addition to recompense and blessings in the hereafter by the means of sacrifice and their sincerity of purpose and piety will also be graced with divine acceptance.

The man can, employing his intellect which made him the most eminent of all created beings, at least understand that overcoming an animal of huge stature and robustly stout like camel and cow by his weak constitution meaning to be able to slaughter it is a special divine favour to him and on every divine favour the expression of gratitude to Allah Almighty is must. So the man is required to be grateful to Allah, the Omnipotent and the Most Transcendent, on this great favour too that the mammoth and stout animals have been subdued for him.

Just reflect! How a strong and formidable animal like camel or ox of great breed and constitution becomes helpless before the human tactics despite its vigorous struggle and resistance to get away and surrenders to the one who slaughters it. He is neither panicked by its big horns and struggle nor by its terror.

Having been endowed with the divine favours the believers, whose breasts are illumined with the light of Islamic faith, are required to sacrifice of these animals for Allah Almighty and this is the very purport of the Nature. Therefore, after enjoining the sacrifice He said, "Kazaalika Sakh-kharnaahaa Lakum La'allakum Tashkuroon" (We have made them [animals] subject to you so that you may be thankful).

In brief, the superiority Allah Almighty has accorded to mankind over all creatures and control over all His created beings demand of them to acknowledge His Supreme Authority and Sovereignty and should not think that all is his and all things are under his domination. There are many ways of acknowledging His Supremacy which the Shari'ah has named as worship and devotion.

For example, thanks for the favour of intellect and self (Nafs) can be paid only by the way the man adopts the

path of righteousness and obedience. Body and body strength are also a divine gift. It exacts the man to give thanks for it by offering prayer and observing fasts. Paying thanks for the favour of riches to which life hinges the man is required to pay Zakaat (poor-due) from the very wealth. Likewise, Allah Almighty subdued animals for him and afforded him control over them which demands of him to slaughter of these animals to win his pleasure and goodness and then get religious as well as temporal gains from them and this mode of sacrifice has been retained for this Ummah too like the right-guided nations of the past which practised it under the Divine command and it has been stated in clear terms in the Holy Qur-aan, "Fasalli Li-Rabbika Wanhar" (you offer prayer for your Lord and sacrifice [animal]).

And stated at another place, "Laien-yanaalal Laahu Luhoomuhaa wa-Laa Dimaaa-o-haa walaakeen Yanaaluhut Taqwaa Minkum" (their flesh and blood reach not Allah at all but your piety reaches Him).

Meaning if the Muslims slaughter animals as sacrifice being imbued with the spirit of gratitude for His favour with the sole intention of devotion to Allah Almighty and seeking His pleasure then their this spirit of sincerity will be definitely graced with acceptance. – [adopted from authentic books].

So, what is to say here is that the people who, in spite of being Muslim and reciting the Kalimah (holy code of Islaam) of Saieyidinaa Muhammad Mustafaa, the Messenger of Allah (may Allah's choicest blessings & peace be upon him) are themselves suffering from self-deception, try to deceive the others by saying "whatever wealth is spent on slaughtering animals in the name of sacrifice every year goes waste and that this wealth should be spent on the welfare of general masses or on the projects

of national development” which is a very weighty point to them. This is mere a show of sympathy and well-wishing otherwise it has no concern with reality.

Irrespective of other matters, we the Muslims in whose hearts the Islaam is, by the grace of Allah, embedded and its each and every command is enforced on us know only one thing and say only one thing that no true Muslim can think that obeying injunction and spending his riches or time or his efforts on the thing whose explicit or implicit injunction is proved from the Holy Qur-aan or the thing which has been declared obligatory or essential for the Ummah by the Holy Prophet meaning the thing whose Divine and prophetic injunction is proved from the Qur-aan and Sunnat (prophetic practice, sayings & guidance) and consensus and ratiocination of the right-guided religious scholars, is wasting them.

The believers should bear in mind that those who fan out such non-sensical things in the society ruin their much costlier and rarest treasure i.e. Eimaan (Islamic faith). May Allah protect us.

Just think! If the ‘Eidul Adhaa (sacrificial festival) were a mere revelry and celebration, would the present condition of the Muslims, the tragedies the whole Muslim Ummah is confronted with, allow the believers to indulge in revelries ignoring the atrocities and brutalities being perpetrated on them throughout the world and they would do nothing to mitigate the sufferings of the afflicted Muslim men, women and children.

Can Muslim masses, elites, religious scholars, jurists and pious ones be blamed for callousness? Can the whole Muslim Ummah whose hallmark is that it will never collect on misguidance and perversity, be accused of

regaling themselves with food delights being unmindful of the onslaughts on Islaam. No, by God, not at all.

As against this, we say this that the month of Zil-Hajj particularly the sacrificial days i.e. 10th, 11th & 12th of Zil-Hajj carry the message that only those nations succeed and prosper which keep their spirit of sacrifice up – not wanting in sacrificing their lives as well as their riches and belongings in the path of Allah. Sacrificing animals in these days accords the believers the same spirit, courage and dynamism.

56). A QURANIC VERSE, A PROPHETIC SAYING.

“Wa-Fadaicnaahu bi-Zib-hin ‘Azeem” (and We saved him ransoming with a great sacrifice).

Ibn Maajah has reported on the authority of Hadrat Zed bin Arqam (may Allah be pleased with him) that the Holy Prophet’s companions asked, O’ Messenger of Allah! What these sacrifices are? He said it is the practise of your forefather, Abraham (Saieyidinaa Ibraaheem, peace be upon him). They asked, what reward does it carry for us? He said, one goodness against each hair. They asked what about wool? He said, goodness against each fibre of wool.

Prophet Abraham (peace be upon him) is the exponent of Tauheed-e-Ilaahee (monotheism) against polytheism, infidelity and idol-worshipping and he stands out prominent in preaching the monotheism. He began preaching at his home and invited his family members and relatives to the truth. But when his elders refused to accept the guidance, he severed ties with them. His nation also did not listen to his message of monotheism. Then on one occasion he broke all their idols with a view to exposing their reality. Seeing their gods lying smashed, people got furious and when this information reached Nimrod he flew into a towering rage and ordered for the production of

Hadrat Ibraaheem (peace be upon him) in his court. When Hadrat Ibraaheem (peace be upon him) reached the Nimrod's court, dwelt on monotheism, gave the message of truth to his nation, showed them the path of righteousness in the jam-packed court, and elucidated the truth to them with cogent and manifest arguments that only Allah, the One, deserves sovereignty and worship. Nimrod and all his courtiers were stunned and rendered unanswered but they remained intransigent and did not adopt the straight path nay; they began planning to avenge and mete out horrible punishment to him.

So Nimrod and his nation got constructed a specific place - a rectangle stone-wall, thirty yards in length and twenty yards in width and then a fire was lit therein which was fuelled for many consecutive days - so much so that its ragging flames began consuming things of the surrounding areas and Hadrat Ibraaheem (peace be upon him) was catapulted into the fire. Allah, the One and Wrathful, Who has endowed the fire with the power of burning, commanded it to be coolness and peace notwithstanding being an amalgam of heat and burning elements. The fire immediately became "Bardaoon-wa-Salaama" (coolness and peace) and the enemies could not hurt him. Hadrat Ibraaheem (peace be upon him) came out safe and sound from the furnace and of the enemies' cordon. And then he, by Allah's command, proceeded from Syria to Sinai mountain with the intention of conveying the message of truth to the others. His wife, Hadrat Saarah and Prophet Lot (peace be upon him) and his wife accompanied him in this journey then he advanced towards the west and reached Egypt.

In Egypt, an important event of "Malik-e-Jabbaar" took place according to the narrative of Bukhaaree and Muslim as a result of which Egyptian Pharaoh saw him off with great prizes, gifts and honour from Egypt and even he

married off his daughter, Haajrah, to Hadrat Ibraaheem (peace be upon him) to strengthen his ancient bonds with him who was declared maidservant of Hadrat Abraham's first lady under the prevalent custom then.

Hadrat Ibraaheem (peace be upon him) was still issueless. One day he prayed to Allah Almighty to bless him with baby-boy. His prayer was answered and Hadrat Beebee Haajrah bore him Prophet Ishmael (Hadrat Ismaa'eel, peace be upon him). When Hadrat Ismaa'eel (peace be upon him) reached the age of discretion and began helping his father in his work, Hadrat Ibraaheem (peace be upon him) saw in a dream slaughtering his son for three consecutive days.

Since the dream of Allah's Prophet is true and Divine revelation, Hadrat Ibraaheem (peace be upon him) volunteered himself to be an embodiment of submission and obedience to comply with the Divine commandment. This matter did not pertain to him alone but belonged to his son too for whose sacrifice he was commanded, therefore he told his son about the dream and sought his opinion. All this he did with a view to mentally preparing his son so that he did not get panicky and got ready willingly to obey the commandment. The obedient son immediately submitted and said, if Allah wills so then you will, by the grace of Allah, find me one of the patients.

After this discussion, the father and son headed towards the forest to offer the sacrifice. The father tied the hands and feet of the son as the four feet and hands of sacrificial animal are tied before slaughter. He further sharpened the knife and having him laid flat on the forehead, passed the knife over his throat. The Angel of death witnessed that the old father is slaughtering his longed-for son just to please his Lord and the son is also willing to get his throat cut. The knife did not work by the

Divine command and a proclaimer proclaimed, "O. Abraham! You have fulfilled your dream and by this way you have attained the pinnacle of submission and obedience. You presented your son for sacrifice without any reservation and hesitation. It is enough. Now leave the son and slaughter the ram standing beside you in place of your son. We give the same great reward to the pious ones". Hadrat Ibraaheem (peace be upon him) looked in his back and found a ram standing near the bushes.

Hadrat Ibraaheem (peace be upon him) expressing his gratitude to Allah Almighty slaughtered the ram. This is the very sacrifice which was accepted in the Divine Court so nicely that it was declared a sign, practice of "Millat-e-Ibraaheemee" (the believers) as a memento and today this practice is similarly acted upon on 10th, 11th & 12th of Zil-Hajj in the entire Islamic world.

And this is the very sacrifice about which Allah Almighty said, "Sunnatu Abee kum Ibraaheem" (this is the practice of your father, Abraham [peace be upon him]).

57). SOME PROPHETIC SAYINGS.

The Holy Prophet (Saicyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) said:

1). No work of the son of Adam is dearer to Allah on Yaum-e-Nahr (10th Zil-Hajj) than sacrificing animal. That animal will come with its horns, hair and hooves on the Doomsday and the sacrifice is accepted before its blood falls on the ground. Therefore, this sacrifice should be done willingly. –[Tirmizee etc].

2). Whoever sacrificed animal willingly with the intention of seeking reward, the sacrifice would become an obstacle between him and the hellfire. –[Tirmizee].

- 3). No money is dearer (to Allah) than the money spent on sacrificing animal on 'Eidul Adhaa. –[Tibraanee].
- 4). The one who can afford sacrificing animal but does not, should not come to even near our 'Eid Gah (principal mosque or large ground reserved for 'Eid prayer).
[Ibn Maajah].
- 5). The best sacrifice is that the sacrificial animal is expensive and very healthy. –[Imaam Ahmed].
- 6). I have been enjoined [to sacrifice animal on] 'Eidul Adhaa day. Allah Almighty has made this day 'Eid (festival) day for this Ummah. A person said, O' Messenger of Allah! Please tell me, if I have no animal except for "Maneeha", should I sacrifice the same? He said, no (it is not your property). You should get your hair cropped, nails pared and moustache trimmed and remove your pubic hair. These acts will fulfill your sacrifice with Allah. –[Abu Daa-ood, Nisaa-ee]. Meaning the one who can not afford sacrifice will earn the reward of sacrifice by doing these things. And "Maneeha" is the animal which the other has given to one for some days to get milk etc from it for one's use and then return it to its master.
- 7). Imaam Ahmed, Abu Daa-ood and Ibn Maajah have reported on the authority of Hadrat Jaabir (may Allah be pleased with him) that on the day of sacrifice, the Holy Prophet sacrificed two horned speckled and castrated rams and when he laid them in the direction of Qiblah recited, "Innee Wajjahtu Wajhiya....." And slaughtered them reciting "Bismil Laah, Al-Laahu Akbar". And there is in another narrative that the Holy Prophet said, O' Allah! This is from me and on behalf of the one of my Ummah who did not sacrifice animal (meaning the one who could not afford sacrifice and died in the same state).

58). SUMMARY OF ISLAMIC REGULATIONS CONCERNING SACRIFICE.

1). Following are the conditions for sacrifice's becoming Waajib (essential act) on one:

a). Islam, meaning sacrificing animal is not Waajib on non-Muslim.

b). To be resident. Therefore, sacrifice is not Waajib on a traveler.

c). To be solvent (Maalik-e-Nisaab), possessing such amount of money, property that makes payment of Sadqah-e-Fitr essential meaning completing full one year on "Nisaab" (minimum amount of property subject to Zakaat [poor-due]) is must for Zakaat but not for sacrifice and Sadqah-e-Fitr. Whoever is solvent during the days of sacrifice, sacrificing animal will be Waajib on him though he was not solvent before the sacrificial days.

d). To be freeman. Who is not free, sacrifice is not Waajib on him.

To be male is no condition. Sacrifice is also Waajib (essential act) on woman. However, if one is immature then sacrifice is not Waajib on him, her nor his, her father, grandfather etc. are required to sacrifice animal on his, her behalf. And this is the very Fatwaa (religious edict) of the religious scholars in the case. –[Durr-e-Mukhtaar etc].

AN ESSENTIAL ADVICE!

Sacrificing animal is Waajib (essential act) on every solvent (Maalik-e-Nisaab) Muslim, mature man and woman. So a practice prevalent in some Muslim families that sacrificing an animal on behalf of one of the solvent family members is considered sacrifice from the entire family, for example, an animal is sacrificed this year on behalf of Zed and last year was sacrificed on behalf of Hindah and next year will be sacrificed on behalf of

Zubedah is mere an ignorance. Doing so earns nothing but sin and contravention of the Islamic (Shar'a-ee) injunction and the solvent Muslim on whose behalf an animal is not sacrificed keeps sinking into the quagmire of sins. Therefore, it is mandatory that an animal should be sacrificed on behalf of every solvent matured family member who is present as per the Islamic injunction.

2). The reason of sacrifice's becoming Waajib is its time. When its time arrived and conditions for its becoming Waajib are found, the sacrifice will be essential (Waajib). And its pillar is to slaughter one of the specific animals which the Shari'ah has determined for sacrifice with the intention of sacrifice. So, if somebody sacrificed any other animal with the intention of sacrifice, for example, cock, it would not be lawful. –[Durr-e-Mukhtaar].

3). The one who owns 200 Dirhams (silver coins) meaning 52 ½ Tolas of silver or 20 Dinars meaning 7 ½ Tolas of gold and if none of them reaches the standard of Nisaab then the total value of both the things reaches the price of the silver Nisaab. So, whoever owns so much property or owns such thing (for example, money - currency-notes, coins or merchandise) whose value reaches the price of 52 ½ Tolas of silver (or where the gold is expensive, reaches the price of 7 ½ Tolas of gold), is solvent and Saahib-e-Nisaab (possessor of enough property on which poor-due [Zakaat] is due) and sacrificing an animal is Waajib on him. –[‘Alamgeeree].

4). If one wants to sacrifice animal on behalf of one's mature son, daughter or wife, one should seek their consent. If one sacrificed animal on their behalf without their consent then it would not relieve them of their Waajib (essential act). And sacrificing on behalf of an immature one is not Waajib but sacrificing animal on his, her behalf is better. [‘Alamgeeree]. And this reveals the point that if

animals are bought for several family members then one animal should be determined for each of them separately.

5). The injunction of sacrifice is that the one who owes sacrifice will stand relieved of the obligation after sacrificing an animal and if this essential act is carried out with good intention without pomp and show then it is potently hoped that one will, by the grace of Allah, also earn its reward in the world hereafter. [Durr-e-Mukhtaar etc]

6). One is not required to sacrifice animal necessarily on 10th (of Zil-Hajj). One got the option of sacrificing animal on any of the days of sacrifice (Aieyaam-e-Udheeyah). Therefore, if the conditions for sacrifice were not found in favour of one at the outset (for instance, one was not solvent that time) and the conditions for sacrifice were found in favour of one at the last time (meaning one became solvent) then one is required to sacrifice an animal. And in case the sacrifice was Waajib on one at the outset but one did not sacrifice animal having the option to sacrifice animal on 2nd or 3rd day but the conditions for sacrifice did not exist in his favour at the last time, (for example, one went poor) then one would not be required to sacrifice animal. –[‘Alamgeeree].

7). Sacrificing animal at the time of sacrifice is must. Nothing can substitute it, for example, one gave a goat or its price (to the indigent) in charity in lieu of the sacrifice. It is not enough at all, for, the requisite thing in the case is slaughtering sacrificial animal itself and slaughtering the animal specifically determined for Allah. So nothing can be its substitute. Yes, attorney-ship in it is permissible meaning one is not necessarily required to sacrifice animal by oneself. One can authorize the other to sacrifice animal on one's behalf. And if one authorized the other who did it then it would be lawful. –[‘Alamgeeree].

8). When the afore-mentioned conditions for sacrifice are found, sacrificing a goat or an animal of the same species or one-seventh of a camel or cow is essential (Waajib). Less than one-seventh is not lawful nay; if the shares of one of those who are sharing the sacrifice in camel or cow is less than one-seventh then neither his nor the others' whose share is full one-seventh or more will be lawful. Yes, numbers of share of those who are sharing the sacrifice, for instance, four or five or six persons are sacrificing a joint cow, can be less or more but the one whose share is less, should not be less than one-seventh at all -[Durr-e-Mukhtaar, Raddul Muhtaar] meaning one has one share, the other has two and the third three shares etc.

9). Meat of the joint cow slaughtered as sacrifice should be distributed among all the share-holders by weight not by estimation because it is possible in distribution by estimation that less or more meat than the one-seventh share might reach any of the share-holders and it is unlawful. No one should think here that the share-holders will allow one another if less or more meat reaches any of them and will say individually that I forgive the one whom more meat reached as the share-holders' being authority-less in the case is right of the Shari'ah and they got no right to forgive the right of the Shari'ah.

Generally, people do not pay attention to this and commit the offence of ignoring the right of the Shari'ah.

10). The time for sacrificing animal begins after the dawn of 10th Zil-Hajj and lasts till the Sunset of 12th Zil-Hajj meaning three days and two nights. Both the nights after 10th of Zil-Hajj are included in "Aieyaam-e-Nahr" (the days of sacrifice). Animals can be sacrificed also in these nights but slaughtering animal in the night is Makrooh (odious act) -['Alamgeeree] because there is likelihood of mistake.

11). First day meaning 10th (of Zil-Hajj) is the best since it carries "Musaar'at Ilal Khaier" (obeying the good commandment without loss of time) and then is the second day (11th) and the last day meaning 12th is of the lowest importance. And if these dates are doubtful meaning the Moon was accepted of 30 days but it was suspected that it might be 29th then it is better that the sacrifice is not deferred till the 12th. Meaning the animal should be sacrificed before the 12th to avert any doubt and evil-prompting.

12). If animal is sacrificed in city meaning if the citizen wants to sacrifice animal in the city then it is the prerequisite that prayer has been offered. Hence, animal can not be sacrificed in city and its adjoining areas before 'Eid prayer and since 'Eid prayer is not established, offered in villages, therefore, animal can be slaughtered there soon after the dawn of Fajr. It is better that animal is sacrificed in village after the Sun-rise and in city after 'Eid prayer and the sermon. And if the citizen wants to sacrifice his animal before 'Eid prayer in the early morning then he should send the animal to village. –[Durr-e-Mukhtaar etc].

13). Sacrificial animals are of three genera – camel, goat and cow. Whatever species of each genus are found all are included in the root genus. All male and female animals, castrated and un-castrated come under the same injunction meaning all can be sacrificed. Ox and buffalo are the species of cow and sheep, fat-tailed ram and ram are the species of goat. Wild animals like white antelope and deer can not be sacrificed. –[‘Alamgeeree].

14). Age of sacrificial animal should be: camel 5 years, cow 2 years, goat one year. Sacrifice of under-aged animal is not lawful and of over-aged is lawful nay; better. Yes, if six months old kid of ram or sheep is so healthy that it looks of one year on being seen from distance then its

sacrifice is lawful. –[Durr-e-Mukhtaar]. And the same condition of one year age applies to the castrated male-goats and rams which speedily grow and become healthy and hefty very soon. Animal traders often tell full age of such under-aged animals. Therefore, such animals should not be sacrificed until age is confirmed.

15). Sacrificial animal should be defect-free. If it has minor defect then it can be sacrificed but this sacrifice will be Makrooh (undesirable act) and if it has major defect then its sacrifice will not be valid at all. And sacrifice of castrated animal or “Majboob” (the animal whose testicles and penis have been removed) is lawful. –[Durr-e-Mukhtaar]. It was reported in a Hadees in the preceding topic that the Holy Prophet himself sacrificed two castrated rams. So animal’s castration is no defect but instead the castration enhances the taste of its flesh. As against this, major defect in animal strips its flesh of the taste. So, such defective animal is not analogous with the castrated one.

16). Some of the animals whose sacrifice is not lawful are:

- 1). which has inborn horns but either of them broke and that too from the root.
- 2). the one which is too deranged to graze.
- 3). scabies-afflicted animal if is so emaciated that its bones have lost marrow.
- 4). blind or one-eyed whose blindness of one-eye is visible.
- 5). so emaciated and weak that its bones have lost marrow.
- 6). lame which can not walk up to slaughter-place.
- 7). so ill that its illness is visible.
- 8). whose ear or tail or “Chakkee” (pan-like fat tail) are removed more than two-third.
- 9). which is inborn earless or does not have one ear.

10). which has lost its eye-sight more than one-third.

11). which is toothless and thus unable to chew the cud.

12). whose teats are cut or have gone dry meaning one teat of goat and two teats of cow, buffalo are removed.

13). whose nose or hand or leg is removed.

14). whose udder has been made dry by treatment.

15). "Khunsaa" meaning the animal which has both the male and female genitals.

16). "Jalaalah" which eats only impure things (and was not kept from the impurity for some days before slaughter).

17). tongue-less cow, goat or its species. However, goat is lawful because it picks grass, fodder with the teeth and cow etc. with the tongue.

17). Some of the animals whose sacrifice is lawful regardless of minor defect in them:

1). Which does not have horns from birth or either horn broke from the top and its flesh did not appear.

2). Which is slightly deranged and keeps walking round but feeds on grass, fodder.

3). Too old to reproduce itself.

4). Branded animal.

5). Which has dry udder.

6). Squint.

7). Such lame that walks placing even the fourth foot on the ground.

8). The animal whose ear or "Chakkee" (pan-like fat tail) or tail is removed one-third or less than it.

9). Whose ears are not cut but are small.

10). That sheep or ram whose wool has been removed.

11). That animal whose ears have been split in length.

12). That animal which has a hole in its ear.

13). Or that goat whose ear has been cut a little from the top.

18). While being slaughtered, the animal struggled and jumped due to which a defect developed in it. This defect is not harmful and sacrifice will be lawful nay; if it developed defect by its struggle and jump and got away in the same condition and if it is immediately caught and slaughtered, even then the sacrifice will be lawful.

[Durr-e-Mukhtaar, Raddul Muhtaar]

19). If one of the share-holders of cow is infidel (or atheist or Neechree or Qaadiyaance who denies any of the fundamentals or essentials of Islamic faith) or intention of any of them is not sacrifice but obtaining meat then the sacrifice will not be valid because all the share-holders' intention is not pure goodness. –[Durr-e-Mukhtaar etc].

20). Share of 'Aqeeqah (slaughtering animal on 7th day of child's birth) can also be included in the sacrifice as 'Aqeeqah is also a means of goodness. [Durr-e-Mukhtaar].

21). Dividing meat of the sacrificed animal into three parts is better – one part for the indigents, one for relatives and friends and one for one's own family. If one's family is large and resources are scant then it is better for one to keep all the meat for one's children. –['Alamgeeree].

22). The same preceding injunction applies to the flesh of the animal one sacrificed on behalf of any dead of one's own free will because the meat is his property and one can do what one likes to do with it. Yes, if the dead had willed for sacrifice on his, her behalf then one should not eat of it but should give all the meat in charity. –[Raddul Muhtaar].

23). Skin of the sacrificed animal, its "Jhol" (body cloths of the cattle), rope and decorative garland should be given

(to indigents) in charity. However, one can retain the skin for one's use, for example, one can make its prayer-carpet or can bind the books. - [Raddul Muhtar].

24). If one sold the skin of the sacrificed animal in exchange for money not with the intention of using its price for oneself or one's children but to give it in charity then it is right. - ['Alamgeeree].

As most of people, nowadays, give the skin to religious seminaries and sometimes they sell it finding it difficult to send the skin to the seminary, and send its price to them or sometimes they are to give it to several persons therefore they sell it and distribute its price, money to the indigents. This Bai' (sell & purchase) is lawful. There is no harm in it.

The prohibition of its sale as mentioned in a Hadees (prophetic saying) is "Tamawwal" means selling it for oneself and selling the skin for the indigents or religious seminary or mosque is not "Tamawwal" but "Taqarrub" meaning virtuous deed, rewarding act.

Yes, if someone sells the skin of the sacrificed animal with a view to using its price for oneself then this price (money) is impure, unlawful for him. One should not give such money to the mosque or seminary but should give to the indigents in charity. This injunction applies to every impure, ill-gotten property.

25). Skin of the sacrificed animal or its flesh or any of its parts can not be given to the butcher or the one who slaughtered the animal as payment for the labour for, giving it as payment is also tantamount to sale. - [Hidaayah]. And if one gave the flesh to the butcher not as payment but as one distributes to other Muslims, gave him too and will give him money or any other thing from one's pocket, property as payment then it is lawful. - [Bahaar-e-Shari'at].

26). If the animal is a milker, cold water should be sprinkled on its udder to congeal the milk. If this tactic does not work then the animal should be milked and the milk be given (to indigents) in charity. One should not derive benefit from it oneself. –[‘Alamgeeree].

27). Animals of government cattle-pen are auctioned after a particular span of time which people buy at cut price or throw away price. Sacrifice of such animal is not lawful. Obviously, the animals are not property of the one who auctions them; therefore, he also got no right to sell them. So, such animals should not be bought because buying them amounts to helping in an unlawful act unnecessarily.

[Bahaar-e-Shari’at]

28). It is “Mustahab” (desirable & rewarding act) that (1) animal is well grown, robust, beautiful and big (2) knife should be sharpened before slaughter (3) hands and feet should not be cut off after slaughter until it fully dies (4) nor should it be skinned (5) one should better slaughter the animal with one’s own hand if he can well. If one can not slaughter the animal well then one should ask the other to slaughter it. But it is better that one remains present at the time of sacrifice. –[‘Alamgeeree].

29). This supplication (Du’aa) may be recited before slaughtering the animal as it earns the believer reward: “Innee Wajjahtu Wajhiya Lil-Lazee Fataras-Samaawaati wal-Arda Haneefoon Wamaaa Anaa Minal Mushrekeena Inna Salaatec wa-Nusukec wa-Mahyaaya wa-Mamaatec Lil-Laahi Rabbil ‘Aalameen. Laa Shareeka Laahoo wa-Bizaalika Umirtu wa-Anaa Minal Muslemeen. Al-Laahumma Laka wa-Minka, Bismil Laahi, Al-Laahu Akbar”.

After reciting this, the animal should be slaughtered in such way that all the four or at least three arteries (of the throat) are cut. And if one did not recite this Du’aa and

slaughtered animal reciting "Bismil Laahi, Al-Laahu Akbar" even then the sacrifice would be valid.

30). If one sacrifices animal on one's own behalf, one should recite this Du'aa after slaughtering animal: "Al-Laahumma Taqabbal Minnee Kamaa Taqabbalta Min Khaleelika Ibraaheema 'Alaiehis Salaamu wa-Habeebika Muhammadin Sallal Laahu 'Alaieh wa-Sallam".

And if one slaughters animal on other's behalf, one should recite "Min" in place of "Minnee" and then speak name of the one on whose behalf the animal is slaughtered. And if several persons share the animal then names of all the share-holders should be spoken.

59). CLUSTER OF REGULATIONS CONCERNING FINANCIAL MATTERS.

1). A Muslim borrowed money from an infidel, Hindu who died before he (Muslim) could repay the debt. In such case, he should distribute the money to the indigents not with the intention of conveying its reward (Sawaab) to the infidel as infidel does not in essence deserve reward of goodness at all, but because the infidel died and the death stripped him of his property. So, the property no more belongs to him but to "Baitul Maal" (public exchequer) and thus only the indigents deserve it. –[Fatawaa-e-Rizviyah].

2). If a Muslim died leaving behind no heir nor he made will in favour of anybody then his property would belong to "Baitul Maal" and as per the beliefs of most of jurists, the poor, indigent and helpless deserve such property of the "Baitul Maal" that it should be spent on providing them food, medicines, shroud and funeral expenses. –[Durr-e-Mukhtaar].

3). One owed somebody some money but the creditor is untraceable. One should spare no effort in tracing him by

oneself or by a religious and reliable Muslim. If he is found, all right. One should repay him his right and if one has lost all hopes of finding him then the money should be given (to the indigents) in charity on his behalf and if later he comes to one or one comes across him and he demands the repayment and does not accept the money given in charity on his behalf then one should repay him. The same injunction applies to “Luqtah” (the thing found lying somewhere unclaimed). –[Durr-e-Mukhtaar].

4). It is not lawful for a Muslim to usurp property of non-Muslim on any pretext or reneging promise or with malafide intention or by any other unfair means. If he did so then he is sure sinner, violator of human right and his act is culpable crime particularly the right of “Zimmee” (non-Muslim subject of Islamic state) which is harsher than the Muslim’s right and its retribution is torment in the hereafter. Yes, it is possible that Allah Almighty may cause the infidel to forgive the Muslim or get the Muslim forgiven by granting him (infidel) a remission in his chastisement –[Fatawaa-e-Rizviyah] though the permanent abode of infidel is the hell.

5). For example, Zed borrowed money from various persons and kept spending it to meet his needs. Then he gave his entire property to his wife as payment of “Mehr” (money settled at the time of marriage to be paid to bride by her husband) in the state of physical and mental soundness and also got the property registered in her name and paid nothing to his creditors. Zed may incur sin for his malafide intention but the creditor now got no right to demand their repayment from this property because it now belongs to his wife. Their repayment demand will be settled on the Doomsday. Yes, if any other property or wealth of Zed than this one is proved then the creditors will be entitled to the proportionate share from the other property or wealth. –[Fatawaa-e-Rizviyah].

6). To be remiss in repaying one's debt or procrastinating the repayment or putting the creditor off on false promises or on one pretext or the other is very sinful act and it may deprive one of divine blessings and graces on the Doomsday. The Holy Prophet said, "Remissness in repaying debt by the solvent makes the creditor entitled to violate his (debtor's) honour (meaning reproaching and rebuking him become lawful) and delaying repayment by the rich is an oppression" and making false promise is not only an oppression but is also one of the signs of a hypocrite. So, he is an oppressor, sinner and transgressor, committer of major sin and liar and deserves torment. If he dies in the same state owing people money, property, his goodneses will be given to the creditors on their demand of repayment and when he will have no more goodneses to compensate them then he will be loaded with their sins and consigned to the hellfire.

7). One borrowed money from the other with the condition that one will repay the debt in installments and if one could not pay any installment on time, the creditor would be entitled to demanding full repayment. And the same thing happened, indeed, that if a debtor failed to repay any installment on time, he was required to repay all the remaining installments in lump sum. The creditor now got right to demand full repayment without granting him a respite. –[Tahtaawee].

However, it is better to grant the debtor a respite or write off the debt. There is in a Hadees that one who grants the destitute a respite in repaying the debt or writes off the debt, Allah Almighty will keep him under His shade.

[Muslim]

8). One borrowed money with the sincere intention of repaying it but he could not be able to repay the debt and died. The Muslim will not be tormented for it because borrowing money is not a sinful act and being unable to

repay it was not his deliberate action and Allah Almighty torments none without sin. As for the creditor's right, Allah will please him in whatever way He likes to. There is in a prophetic saying (Hadees) that the one who borrows money, thing with the pure intention of repayment, Allah Almighty will repay on his behalf.

60) OF EATABLES & DRINKS.

9). Use of opium in a little quantity, just to need, that it does not intoxicate or stupefy or affect the mind or pleases one, is lawful. And using it for enjoyment and pleasure or addiction to it, is quite unlawful even though it does not affect the mind being in a too little quantity.

Allah knows better the real intention of its eater. Some people make mere excuses of using opium for cure. Religious edict (Fatwaa) of any jurist or religious scholar will not benefit them. This impure thing is so baneful that within days it habituates its eater to intoxication – so much so that its eater becomes almost incorrigible. May Allah protect! The reason of it adduced by the indigenous physicians is that it holes inside membranes of the stomach which are not soothed by any other thing than it and one has to habituate oneself to it willy-nilly. [Raddul Muhtar etc]

10). Simple Hookah (hubble-bubble) which is prevalent among all and sundry in common cities across the world is "Mubaah" (neither permissible nor impermissible) and lawful under the Shari'ah and whose prohibition is not proved from any Shar'a-ee (Islamic) argument. So terming it unlawful and forbidden is tantamount to unjustly calling the common men and elites of the Ummah [who smoke it] sinner and transgressor and slandering the Shari'ah. Yes, if its smell is repugnant to one's nature then it is "Makrooh-e-Tab'aie" (repugnant to nature) not "Makrooh-e-Shar'a-ee" (opposed to Islamic law). And the prophetic sayings (Ahaadees) which some ignorant-type of people cite about

its prohibition with temerity are their own invented ones and it is an extremely sinful act.

However, that Hookah which is rife among some ignoramuses at some places that they puff it at Iftaar (breaking fast at appointed time) during the holy month of Ramadaan to influence and stupefy their minds and lose their self-control, is undoubtedly forbidden, unlawful and sinful act and that too in the holy month of Ramadaan. May Allah guide them into rectitude. –[Fatawaa-e-Rizviyah].

11). Each and every drop of the flowing liquid which contains intoxication is not only Haraam (un-Islamic, unlawful thing) but also impure under the Shari'ah. The worst of all intoxicants is wine which is Haraam and impure like urine. Drinking it is extremely a major sin and the drinker is sinner, transgressor, sordid, impudent, rejected, and accursed and deserves severe punishment and torment. There is in the Holy Qur-aan and prophetic sayings that if drunkard dies without repenting and begging Allah's forgiveness, he will be produced in the Exalted Court of Allah as an idol-worshipper. [Ahmad & Ibn Habbaan]

12). There is no harm in feeding a drug-addict, be he a drunkard or opium-eater, who is destitute and hungry nay; rewarding act as feeding even a hungry dog is the rewarding act and he is after all a human being. Yes, they should not be given money or such thing other than food which they could sell when one knows that the addict will buy opium or any other intoxicant from its price. The Holy Qur-aan says, "Wala Ta'aawanoo 'Alal Ismi wal'udwaan" (help not one another in sin and excesses).

13). English liquid medications which are called tincture generally contain spirit and spirit is sure wine nay; it is one of the worst type of wines and strongest of all wines and even a drop of the flowing liquid which contains intoxication is Haraam, (un-Islamic & unlawful thing) and

impure. So, taking these medicines is Haraam and applying them to the body is Haraam. If such thing stuck to the body or cloth to the size of more than a rupee-coin or stuck to the body and cloth respectively less than the size of rupee-coin but the impurity of both the places came to the size more than a rupee-coin then prayer would not be in order in this condition. Yes, applying dry medication which does not contain an impurity is lawful and if one knows that the medicine contains no impurity then one can take it but prevention is better option. And if perfumes also contain it and one is aware of it then applying it even smelling it is unlawful since the buyer of wine even the one who carries it is under curse. –[Fatawaa-e-Rizviyah].

14). Leftover (food, drink) of man though he is Junub (seminally polluted) even though he is an infidel provided that he is free from the outward impurities, is lawful. Though in such condition his leftover (food, drink) will not be called dog's leftover yet it is not necessary for every impure thing to be necessarily pure and un-harmful. Mucus that comes out from the nose is also not impure but who the sane would like to touch it with his lips and tongue. The believers should similarly hate the infidel's leftover to show his scorn against the infidel's belief and his own steadfastness to Islaam and the pride of Islamic faith. So, the one who deliberately eats the infidel's leftover, Muslims also look down upon him. He becomes reproached in their eyes and is considered to be infidel's partisan. –[Ehkaam-e-Shari'at].

15). Making an infidel or child drink wine though as medication even though an experienced and noted doctor has prescribed it, is Haraam (un-Islamic act), unlawful and forbidden and a sinful act and its sin will be on the one who makes him drink wine. –[Hidaayah]. In Indo-Pak society some Muslims who have friendship or social ties with non-Muslims or drunkards or Christians arrange convivial

parties for them wherein wine and women are offered and enjoyed just to further their rapport with them and to have worldly gains. They are extremely sinful and deserve the torment of hell and Allah's wrath. The sin of defying the injunctions of the Shari'ah and of this profligacy is on them. [May Allah protect].

16). Some women tranquilize their children with opium with the view that the child will remain lying quiet under its effect and will not disturb her and in the meanwhile she shall do her domestic chores. Women should pay heed to it that it is also Haraam and unlawful because though the child is given very little quantity of opium yet it is enough to dull his, her mind and thus he, she remains lying quiet and unmoved. It is beyond one's comprehension as to how the maternal affection of a mother for her child bears doing so!

17). "Chaando" and "Madak" meaning smocking a mixture of opium and bran as sedative and smocking hem also stupefy the mind. Therefore, smocking them is also unlawful.

18). Taking "Qehwah" (tea without milk), coffee and tea are lawful, for, they neither contain any sedative nor stupefy the mind. However, these things cause dryness to the mind and repel the sleep. Therefore, the mystic guides and religious scholars take them to repel the influence of sleep and help keep awake in the night for devotion. These things also drive away slackness. –[Bahaar-e-Shari'at].

61). OF MORTGAGE.

19). Sometimes one is compelled to borrow money to meet his inevitable needs but one finds no willing lender to help one out until he is fully satisfied and guaranteed the repayment. In this condition, the lender takes in his possession the borrower's property, moveable or

immovable, to ensure recovery of his full or a part of money. This is called "Rehn" (mortgage). Mortgage agreement is lawful as per the consensus of religious scholars and its propriety is proved from the Holy Qur-aan and prophetic sayings. The virtue of Rehn (mortgage) is that it serves both the mortgagor and mortgagee. The mortgagor is benefited in the way that he got loan to meet his genuine needs and mortgagee is benefited in the way that he helped out his Muslim brother and also had security of his money. The contract of mortgage depends on "Eijaab-o-Qabool" (consent and acceptance) and it will not be valid until the mortgagee takes possession of the thing being mortgaged. The condition for mortgage is that both mortgagor and mortgagee are sane and the thing which is mortgaged is saleable.

20). Deriving benefit from the mortgaged thing, for instance, to stay in or let out if it is a house or to wear if they are cloths, jewellery etc. is unlawful. [Durr-e-Mukhtaar]

21). Some people mortgage their house or agricultural land for loan so that the mortgagee may live in the house or cultivate the land and fix its payment, for example, rent of the house is five rupees per month or lease of the land is ten rupees per annum with the condition that this amount will be deducted from the money borrowed and when full debt is repaid in this way the mortgagee will return the house or land to the mortgagor. Apparently, there is no harm in it though the amount of rent or lease is fixed less than the normal prevalent rates. This type of mortgage comes under "Ijaarah" (letting, leasing property) meaning one gave his house on rent or agricultural land on lease for a particular period and took payment in advance.

22). Like mortgagee, the mortgagor too can not derive benefit from the thing he mortgaged except with permission of the mortgagee. Likewise, for instance, Zed mortgaged

his house to 'Umro without the condition of allowing him to stay in the house. Then Zed allowed him of his own free will to stay in the house as a kindness and 'Umro also wants to live in the house only with his permission. 'Umro neither wanted to force Zed to allow him stay nor wants to pressurize him for early repayment to extract permission from him even then it is lawful for mortgagee to stay in the house and derive benefit from it but he should always keep in his mind that his stay in the house entirely depends on the mortgagor's permission – so much so that whatever time the mortgagor asks him to vacate the house, he will vacate at once without any excuse. –[Fatawaa-e-Rizviyah].

23). One mortgaged his, for example, orchard to the other and after some time died leaving behind his no heir to reclaim the orchard. In the given case, if the orchard is costlier than the money he lent to the deceased as the thing mortgaged is generally more valuable than the money borrowed, the mortgagee can sell the orchard and recover his money from the proceeds and the remaining money belongs to the Muslim indigents provided that there is no heir to the orchard's owner. And if the value of the orchard is less than or equal to his money then he can take all amount of the proceeds himself. –[Fatawaa-e-Rizviyah].

24). Mortgage agreement (Rehn) does not go invalid by the death of mortgagor or mortgagee even if both the mortgagor and mortgagee die the mortgage agreement will remain valid and their heirs and legatees will be their substitutes. –[Durr-e-Mukhtaar].

25). Mortgagee is required to protect the mortgaged thing as explained in the topic of Trust (Wadee'at) that either he himself should protect it or assign its protection to his family and here the family means those ones who live with him like his wife, children and his servants who are paid salary every month or after six months or yearly.

[Durr-e-Mukhtaar]

26). If mortgagee destroyed or damaged the mortgaged thing, he would be required to pay the damages. [Hidaayah]

27). Whatever increase occurred in the mortgaged thing during the mortgage period, for example, animal gave birth to a kid or tree produced fruits, all these things are property of the mortgagor but do not belong to the mortgagee meaning the mortgagor can not take these things from the mortgagee until he repays the debt. –[Durr-e-Mukhtaar].

62). OF “QISAAS” AND “JINAAYAAT”.

“Jinaayaat” is plural of “Jinaayat” and here Jinaayat means the action which hurts human life or any part of the body. Enforcement of its injunctions is the responsibility of government of the time. Presently, there is neither Islamic government here nor are the injunctions of the Shari’ah enforced. Therefore, there was no need to expound the regulations concerning it but even then it is not useless for the believers to keep themselves abreast of the Islamic injunctions. So go through the important points in this connection from the Holy Qur-aan and prophetic sayings.

Allah Almighty says, “Yaaa-aieyu-hal Lazeena Aamanoo Kutiba ‘Alaikumul Qisaasu Fil-Qatlaa.....” (O’ believers! It is obligatory on you to retaliate for the blood of those who are killed unjustly; freeman for the freeman and slave for the slave and woman for the woman. So, for him who is forgiven somewhat by his brother, the demand for payment should be made gently and payment be made well. This is an alleviation from your Lord and a mercy on you. He who transgresses after this, there is painful torment for him. And there is life for you in retaliation for blood, O’ men of understanding! so that you may save yourself).

He again says, “Wa-katabnaa ‘Alaiehim Feehaaa Annan Nafsa bin-Nafsi wal-‘Aiena bil-‘Aieni.....” (And We made [retaliation] essential for them in the Taurah; life for the life and eye for the eye and nose for the nose and ear for the ear and tooth for the tooth and for wounds is equitable retaliation. Then whoso recompenses willingly, it shall be expiation for his sin. And whoso judges not by that which Allah sent down, they are indeed unjust people).

Allah Almighty further says, “Katabnaa ‘Alaa Baneee Israaa-eela Annahoo Man Qatala Nafsam bi-Ghaieri Nafsin.....” (We decreed for the children of Israel that whosoever killed a soul not in retaliation for a soul and created corruption in the earth, it is as if he killed all mankind and whosoever saved the life of one, it is as if he saved the life of all mankind. And undoubtedly, our Messenger came to them with manifest proofs. Undoubtedly, afterwards many of them commit excesses in the earth).

“Wa-Maien Yaqtul Mu-minam Muta’ammidan Fajazaaa-o-hoo Jahannamu Khaalidan Feehaa.....” (And whoso kills a Muslim intentionally; his retribution is Hell wherein he will abide for a very long time. Allah showed him wrath and cursed him and has prepared for him great torment).

And the mercy personified, the soul of both the worlds, Saieyidinaa Muhammad Mustafaa,(may Allah’s choicest blessings & peace be upon him) says:

1). Killing of any Muslim man who believes in “Laa Ilaaha Illal Laahu” (there is no god but Allah alone) and in my Messenger-ship is lawful in one of the three cases – life for the life, married adulterer and the one who renounces Islaam (meaning goes renegade or rebel).

[Bukhaaree, Muslim].

- 2). He who killed a “Zimmee” (non-Muslim subject of Islamic state) would not smell the fragrance of paradise and undoubtedly the paradise’s fragrance reaches as far a distant place as is covered by forty years’ journey.
[Bukhaaree]
- 3). If all the inmates of the earth and the heavens join the killing of only one Muslim, Allah Almighty will consign them all to the hell upside down. [Tirmizee, Nisaa-ee]
- 4). It is hoped that Allah will forgive every sin except for the one who dies as atheist or the one who intentionally killed a Muslim unjustly. –[Abu Daa-ood].
- 5). Three persons are most “Mabghood” (object of God’s wrath) in the sight of Allah – the one who seeks atheism in the holy Ka’bah, he who seeks the way of ignorance in Islaam and the one who seeks to shed blood of any Muslim unjustly.
- 6). Whoever intentionally killed a man unjustly, he would be handed over to the kindred of the killed.
- 7). I will not forgive him who killed the murderer in spite of receiving “Diyat” (blood money) from him.
[Abu Daa-ood]
- 8). The one who received an injury and then he does “Sadqah” (meaning forgives the person who injured him), Allah Almighty will raise his one degree and forgive him his one sin. –[Tirmizee].
- 9). Believer remains swift (meaning excels in doing goodnesses) and pious until he sheds blood unjustly and when he kills someone unjustly, he gets exhausted.
[Abu Daa-ood]

10). Killer should be killed necessarily with sword in "Qisaas" (retaliation). –Sharah Ma'aanil Aa-saar]. And killing the killer by dagger or lance or other weapon also comes under the injunction of putting to sword.

[Hidaayah etc]

63). BEAR IT IN MIND THAT:

Qisaas (killing the killer in retaliation) is not parallel to mere revenge that everybody may begin to avenge (the murder) of his own free will. It is the name of a comprehensive and civilized form of punishment under criminal law. It is a legal and collective right of the Ummah (Muslim community). The responsibility of its enforcement lies with the government and the people of authority. So, in the first of the afore-mentioned Quranic verses, the believers have been addressed as a collective entity not as an individual one.

And the Holy Qur-aan itself has also summed up the purpose and wisdom of the Qisaas law, "Walakum Fil-Qisaasi Hayaah" (and there is life for you in retaliation for blood).

Meaning the Qisaas law is exactly the law of justice and equity which ensures collective discipline, peace and order and righteousness. Nobody is oppressed and rights of all, the weak and strong and low and high, are protected not that the influential and strong continue grinding the faces of the poor into the dust. It is only this law which generates a sense of satisfaction and relief in all segments of the Muslim community that nobody will be wronged. And when this law will remain enforced for long and its real spirit will permeate the Ummah, the whole nation will be edified and respecting the law, mutual understanding and harmony, forbearance, serving and helping the others and

hate to mischief and sadism will become an ingredient of their life.

And as against this, if the killers are spared punishment or expediency is shown to their heinous crimes then the criminal minded people will feel emboldened and gear up their nefarious activities letting loose a reign of terror and then the situation will be irretrievable. But if the killer is meted out exemplary punishment for his monstrous crime, the other criminals will abandon their ill activities and unjust killing fearing the same fate and thus numerous lives will be saved by killing a killer.

64). IN BRIEF, THE QURANIC VERSES & PROPHETIC SAYINGS TELL THAT:

1). Only the killer will be killed. Equality will be maintained in Qisaas (capital punishment for the killer in retaliation) and blood of all will be considered equal not that the blood of an influential person is considered costlier than an ordinary soul as was prevalent in Arabia during the days of ignorance and even today in some developed countries the blood of a white man is considered costlier than the blood of a black. Islaam has eliminated all such cruel laws and proclaimed that life of every believer and every member of the Ummah is equally honourable and if a believer be it a man or woman, free or slave, slays or is slain, whosoever he may be only the killer will get the nemesis. However, the one whom the Islamic (Shar'a-ee) argument exempts from this injunction will be particularized; for example, "Harbee Kaafir" (combatant infidel) who is an open enemy of Muslims and Islaam and is always a nuisance to them and remains prepared to fight them. If any Muslim kills the combatant infidel, the Qisaas will not apply to him.

2). Guardians, relatives of the killed got right to forgive the killer without payment or reconcile on payment and if guardians, relatives of the killed do not reconcile and demand Qisaas then only the Qisaas will be mandatory. Yes, if the guardians, relatives of the killed do not want to seek capital punishment for the killer but want to forgive him by seeking light punishment for him or by forgiving some amount of the blood money then the killer should pay the blood money mutually agreed upon, willingly and nicely and on the other hand the guardians and relatives of the killed should also demand payment gently.

3). Describing the guardian of the killed as brother of the killer denotes the fact that though the murder is a major crime (Akbarul Kabaa-ir) yet it does not sever Islamic fraternity and killer does not go out of the fold of Islaam; and guardian, heir of the killed still remains religious brother of the killer. Therefore, he deserves as good treatment even now as is meted out to a Muslim brother.

4). On the one hand there is apparent strictness of the Qisaas and on the other is leniency of the "Diyat" (blood money) and forgiveness. This beautiful blend of moderation and balance can be the hallmark of that law not framed by human intellect but emanated from the wisdom of the Supreme Sage.

5). There can be many positions of excesses in Qisaas, for example, a false case is instituted against an innocent person or guardians of the killed forgave the killer but later demanded full Qisaas or killed the killer or killed the other in lieu of the killer as per the custom of the days of ignorance. Only the fear of the Doomsday and thought of painful torment can deter such cruel and ferocious ones from monstrous acts.

6). Intentional killing is killing by a sharp or pointed implement, for example, sword, knife, dagger, arrow, lance etc. All these things are "Aalaah-e-Jaarihah" (the thing which cuts, injures the body), killing by bullet and knife is also included in it nay; killing by a sharp or pointed stick and splinter of bamboo or by sharp or pointed stone or sharp or pointed iron, copper, bronze implement etc. is also included in intentional killing. [Hidaayah, Durr-e-Mukhtaar etc]

7). Apart from intentional killing four other instances of unjust killing are also there:

a). "**Qatl Shibb-e-'Amad**" meaning one kills a human being intentionally by stick or stone instead of weapons or the things which are substitutes of weapons.

b). "**Qatl-e-Khataa**". It has two positions: One, one mistook in his supposition, for example, one fired at human being mistaking him for prey and two, one erred in his action, for example, one targeted the prey or practised firing at a target but it misfired and hit human being instead of prey or target.

c). "**Qaa-im Maqaam Khataa**" meaning one neither committed mistake in supposition nor in action but instead one's inadvertence caused somebody death, for example, one while asleep fell on somebody who died or one fell from rooftop on somebody who died. In the given instance, one would not incur the sin of death but the sin of his carelessness which caused death is on one. Had one cared, the other would not have lost his life.

d). "**Qatl Bis-Sabab**" the instance of this is that one got a well dug in anybody's land or placed a big stone or log in the way and somebody fell into it or stumbled over the stone or log and fell and died. In the given case, the cause of death is the one who got the well dug or had placed stone etc. in the way. –[Durr-e-Mukhtaar].

8). Punishment of "Qatl-e-'Amad" (intentional killing) is only Qisaas in the world or reconciliation with paternal relatives of the killed on payment. In "Qatl Shibb-e-'Amad" the killer is sinner and is required to pay Kaffarah (atone for it) and together with it his paternal relatives are required to pay "Diyat" (blood money) which they will pay within three years. In "Qatl-e-Khataa" the killer is required to atone for it and his paternal relatives are required to pay blood money. The same injunctions apply to the case of "Qaa-im Maqaam Khataa". However, in "Qatl Bis-Sabab" the killer is not required to atone for it but his paternal relatives are required to pay blood money.

[Durr-e-Mukhtaar etc]

9). In the first four cases of killing, the killer is deprived of inheritance meaning if the killer killed his "Moris" (progenitor) he would not inherit any thing from his progenitor. -[Hidaayah].

10). Few persons killed one; all the killers would be killed in retaliation. -['Alamgeeree].

11). If a Muslim killed a renegade, man or woman, (for example, Qaadiyaanee, man or woman), he would not be awarded the punishment of Qisaas. Qisaas becomes essential (Waajib) when such person is killed whose life protection is obligatory on the Muslims for ever and renegade does not deserve it. -['Alamgeeree].

12). The condition for Qisaas (capital punishment for the killer in retaliation) is that he is sane and mature. Mad and immature will not be awarded the punishment of Qisaas nay; if the mad was sane when he committed murder and afterwards went mad but has not yet been handed over to the executioner for killing even then the Qisaas will be annulled. And if he has been sentenced to Qisaas and handed over to the executioner for killing and then he went

mad, the Qisaas will not be annulled. Where Qisaas is not awarded to the killer in these cases, he is required to pay Diyat (blood money) in lieu of Qisaas. [Durr-e-Mukhtaar etc]

13). Diyat is the property which is given in payment for killing a soul. Except for intentional killing the killer's relatives are required to pay Diyat (blood money) in the four cases of killing. However, in every instance of intentional killing (Qatl-e-'Amad) in which Qisaas is annulled on account of any doubt, the killer is required to pay Diyat from his own property. --['Alamgeeree].

14). Diyat is paid from only three types of property: One hundred camels of different ages or one thousand Dinars (one Dinar should weigh one Misqaal meaning 4 ½ Mashas) or ten thousand Dirhams (weight of ten Shar'a-ee [Islamic] Dirhams is 2 Tolas & 7 ½ Mashas). And the killer got the option of paying any of the three which is available with him. --['Alamgeeree].

15). Progenitor killed his, her progeny, for example, father, mother, paternal grandfather, paternal grandmother, maternal grandfather, maternal grandmother killed his, her son or grandson (son's son) or daughter's son, there is no Qisaas in it but the killer himself, herself would be made to pay Diyat even if a stranger helped father of the killed in murder, the stranger would not be awarded Qisaas punishment but Diyat would be recovered from him too.

[Durr-e-Mukhtaar, Raddul Muhtaar]

16). The one who was injured by someone forgave the culprit before death or his guardians, relatives forgave him before his (injured one's) death. This forgiveness is lawful meaning now the killer will not be awarded Qisaas (capital punishment for the killer in retaliation). [Durr-e-Mukhtaar].

17). Three rights pertain to the killer who killed somebody unjustly. First, right of Allah, second, right of the killed and third, right of guardian of the killed. If the guardian of the killed wants to forgive his right he can but the rights of Allah and the killed will remain outstanding against the killer and the guardian can not forgive these rights. [Raddul Muhtar].

ADMONITION!

Cutting off or damaging irreparably or disfiguring by strike the eye, ear, nose, hand, leg, wrist, calf, lip, tongue, fingers and other parts of the body and their sides is also a crime under the Shari'ah and comes under the injunction of Qisaas. However, in the case of limbs the Qisaas punishment will be awarded to the culprit only where likeness and evenness could be maintained and there is no likelihood of excesses, for instance, somebody's hand was cut off from the joint. In this case, length of the hand will not be taken into consideration that one's hand was long and the other's was short. Both the hands will be declared equal as both the hands carry the same utility. And if the wrist or calf was cut off from the middle meaning was not cut off from the joint but was cut off half or less or more then there is no Qisaas because maintaining likeness and evenness in this case is not possible. Yes, Diyat (compensation) will be due.

In brief, the Jinaayat (hurting life or any part of the body) of the parts of the body and their sides is a detailed subject and apparently injunction changes by even a slight difference. Therefore, the right guided religious scholars ('Ulamaa-e-Ahle Sunnat) should be consulted to seek detailed injunctions in these cases.

*Allah, in the Name of
the Most Affectionate, the Most Merciful.*

65). OF MORTAL DISEASE & WILL.

May Allah Almighty save us all from mishaps and accidental deaths and bless with death in the state of sanity and reciting Islamic Code – Kalimah-e-Taieyib, “Laa Ilaaha Illal Laahu, Muhammadur Rasoolul Laah [Sallal Laahu ‘Alaichi wa-Sallam]” (there is no god but Allah alone, [Saieyidinaa] Muhammad [may Allah’s choicest blessings & peace be upon him] is the Messenger of Allah) – Aameen. What is to say here is that death seeks excuse and generally man departs from this life suffering from any disease. So there is hope of life as long as one breathes. Therefore, however precariously sick one may be, but nobody can say with certainty that which disease will prove fatal one for the sick. Mere apprehension and fear of death can not make any illness “Maradul Maut” (mortal disease). Our religious scholars say that if one remains afflicted with chronic disease like paralysis, tuberculosis, intense fever for over a year, such sick will be considered like that of a healthy man under the Shari’ah though he is unable to walk but even then his sickness will not be described as mortal disease. Therefore, his actions during these days, for example, he bought or sold something or gifted something to his heir even to non-heir who took the gifted thing in his possession, will be lawful and implement-able like that of a healthy man though the apprehension of death is also there in it. Yes, for declaring the diseases which last for a long time as mortal disease, the religious scholars have set a time-limit of one year. If one suffered from a serious disease, such as paralysis and died in it within a year, now this affliction will be declared “Maradul Maut” (mortal

disease) though the sick was in his entire senses. Loss of senses is no condition for mortal disease.

So what is to tell you here is that no disease can become mortal disease by mere apprehension and fear because paralysis, hectic fever and tuberculosis patients are under constant threat of it even if they remained afflicted with the disease for ten years nay; the fear grows stronger as the condition of the patient worsens with every passing day. Man is so debilitated by the disease that he can not carry out out-of-the-home affairs and woman can not do domestic chores with the death hanging over him, her like a sword of Damocles. If this sickness does not exceed a year, it is called "Maradul Maut" (mortal disease).

It may be understood in this way that one is suffering from fever for one or two years and in this condition he also does some work in any way or keeps doing anything at home then it is not mortal disease. Yes, if high fever attacked one suddenly making him bedridden and then he died in a week or ten days, this week or these ten days which one spent in the illness is "Maradul Maut" (mortal disease). The fever he suffered before this sudden attack was not mortal disease. Or the disease should be so serious like cholera, bubonic plague, that the patient is most likely to die. There are many actions and wishes which if a patient makes in the state of mortal disease, are not considered and implemented, for example, if he willed to give his all property to someone after his death, this will, would not be implemented on his all property.

"Wasee-yat" (will) literally means advice and under Shar'a-cc (Islamic) terminology it means the directions and wishes of a person which are implement-able after his death. The Muslim jurists have written that there are several kinds of will: (1). Some will have the status of

Waajib meaning their implementation is essential, (2) some are Mustahab meaning their implementation is commendable act, (3) some are only Mubaah meaning whose implementation is neither permissible nor impermissible, (4) some are forbidden. Such wills are considered 'annulled', for instance, making will for any Haraam (un-Islamic, unlawful act) and (5) some wills are called Mauqoof (withheld). Implementation of these wills depends on condition, an account of which will follow.

66). SOME RELEVANT REGULATIONS.

1). Making will for $1/3^{\text{rd}}$ of the property is commendable act (Mustahab) but if the heirs are indigent and each of them does not get such amount from the inheritance that could make him rich then one should better make no will. However, the will which does not exceed $1/3^{\text{rd}}$ of the total property of the deceased after repaying the debt is due to be implemented. Even the heirs can not cancel it. - [Fatawaa-e-Rizviyah].

2). Will in favour of wife can not be implemented without permission of other heirs. However, if Mehr (money settled at the time of marriage to be paid to wife by her husband) is due then its payment is more important than the division of legacy meaning first the Mehr be paid then the legacy distributed. -[Durr-e-Mukhtar etc].

3). Somebody willed that so much amount of the profit of his property should be regularly paid to the beggars, indigents of, for example, holy Madinah. The beggars, indigents of whatever place are paid, his will, will be fulfilled. Sending it to holy Madinah is not necessary. Giving to the beggars, indigents of every place is lawful.
[Durr-e-Mukhtar etc].

4). Will of only $1/3^{\text{rd}}$ of what moveable or immoveable property is left after meeting funeral rites as per prophetic practice, expenses of bath, shroud, burial (excluding the expenses of Faatehah, Durood) and repaying the debt, can be made and implemented. If the deceased made will of more than $1/3^{\text{rd}}$ then its implementation would depend on the heirs' permission. If they permit, it will be implemented otherwise not. [Hidaayah etc].

5). One swears that his wife wrote off Mehr in her "Maradul Maut" (mortal disease). It is not reliable even though it is proved from Shar'a-ee (Islamic) evidence as it is a Hibah (gift) and gifting in the state of mortal disease comes under the injunction of will (Wasce-yat) and husband is her heir and making will in favour of any heir is not lawful without permission of the other heirs.

[Fatawaa-e-Rizviyah]

6). Terminally ill can give someone a gift from only $1/3^{\text{rd}}$ of his property and this Hibah will be lawful only when the gift-recipient takes it in his possession during the life time of the gift-giver. He had not yet taken the gift in his possession, the patient died then the Hibah would be annulled. ['Alamgeeree].

7). One made several wills which can not be implemented from $1/3^{\text{rd}}$ of his property and the heirs do not allow to spend more than it. In the given case, his wills which pertain to obligatory and essential acts (Fard & Waajib) are more important than the other wills though he kept them in abeyance because Fard & Waajib are more important than "Nafil & Mustahab" (supererogatory & commendable acts). For example, he willed that Fidyah (payment to offset wrong, sin) of his prayers be paid and a well be got dug and these two works can not be carried out from the $1/3^{\text{rd}}$ then Fidyah be paid and the well deferred.

And if all the wills are equal in their obligatory and essential status then the will which he himself preferred will be first implemented, for instance, he willed that Fidyah of his prayers and fasts be paid then the thing which he himself preferred should be preferred, for example, here are the prayers. –[Durr-e-Mukhtaar, Raddul Muhtaar].

8). One willed that Hajj be performed on his behalf. If all expenses of the Hajj from his home-country to the holy Makkah can be met from the 1/3rd of his property then somebody should be sent necessarily from the deceased's home-country to perform Hajj on his behalf otherwise from wherever is possible, someone be sent for Hajj.

[Durr-e-Mukhtaar]

9). One willed that such and such person may give him bath or such and such sage, saint may lead his funeral prayer or he be shrouded in so and so cloth or buried at so and so place. Implementing such types of will is not essential. Yes, if there is no Shar'a-ee (Islamic) impediment in it then the heirs should better carry out his wish.

[Raddul Muhtaar]

10). One's son is sinful and profligate and one thinks that his son will waste away his property in sinfulness and immorality after his death then it is better for one to spend his property in good works than leaving behind for the son. In doing so, he will incur no sin on depriving the son of legacy as it is, in fact, not depriving the heir of legacy but is saving one's property and earning from being squandered away in Haraam (un-Islamic) and unlawful things.

[‘Alamgeecree]

And it is obvious from here that if disobedient children are disinherited, they will not stand deprived of the legacy and nor this will of disinheritance will be useful that "my such and such heir should be given nothing from my legacy", for, after death this property does not belong to

him that his order is complied. Therefore, the wise course is the above mentioned advice that the property is not left behind but is spent in good works to eliminate the root cause.

67). BEAR IN MIND THAT:

1). The injunction regarding will in the Holy Qur-aan was sent down much earlier than the verse of inheritance (in which the shares of all the heirs have been determined). Therefore, now this injunction will be naturally acted upon under the verse of inheritance and the exegetes of the Holy Qur-aan call it in their parlance "annulment of one Quranic verse by another verse". That's why inheritance will now be apportioned in accordance with the verse of inheritance. The jurists, religious scholars say that during the early days of Islaam will was mandatory but after the descent of injunctions of inheritance the injunction of will was annulled and now there was no occasion for it left except for legacy in which will can be made equal to 1/3rd of the property provided that the heirs are not indigent or do not remain indigent even after getting their share from the inheritance otherwise inheritance is more important than will.

2). Inheritance will be distributed among the heirs only after repaying debt, if outstanding against the legator and carrying out will if made equal to 1/3rd of the property. The jurists have explained two other rules here. One, repayment of debt is more important than carrying out will though the word - will (Wasee-yat) in the Quranic verse has preceded the word - debt. There is in a Hadees (prophetic saying), "Innad Daicna Qablal Waseeyah" meaning repayment of debt is more important than will. Two, meeting the expenses of shroud and burial etc. of the legator as per the accepted practice from his property is more necessary than repaying the debt and carrying out will.

- 3). Testator should make appropriate and just will according to the dictates of the Shari'ah taking into consideration the genuine needs and should make no will for more than $1/3^{\text{rd}}$ of the property and should not prefer the rich to the poor. [Adopted from the Qur-aan].
- 4). Whoso changes the will which is compatible with the Shari'ah after hearing it whether he is a legatee or guardian or witness whether he makes change in written text or in evidence, the sin thereof is on he who changes it, for example, the witnesses before whom the testator made will that "my such and such relatives be given that much share from my property" and the witnesses curtail the amount of share at their own which deprives any of the heir of his right then all sin of it is on them.[Adopted from the Qur-aan]
- 5). Who feared that the testator has inserted some unjust or sinful clause in the will, touches up it in good faith thereby to remove the irregularity and sinful thing and ensures that no heir is deprived of his right and makes peace between the parties then there is no sin for him because he removed unjust and sinful thing for the truth whether he himself is a heir or legatee or is Muslim ruler, Judge or a Muslim sage or the one who is well-versed in religious affairs. --[Adopted from the Qur-aan].
- 6). Legator should not deprive any of his heirs of his right by action or by intention. By action is that he made will for more than $1/3^{\text{rd}}$ of the property depriving his heirs of their due shares. Such will, will not be implemented due to being opposed to the Shari'ah and by intention is that he made a will within the range of $1/3^{\text{rd}}$ of his property but by doing so he intended to curtail the share or deprive any of the heirs of his right. Implementation of such will, will be lawful but the testator will incur sin for his ill intention.
[Adopted from the Qur-aan]

68). OBLIGATORY THINGS & REGULATIONS OF INHERITANCE.

“Faraa-id” is plural of “Farcedah (Urdu – Farceezah) meaning every that Shar’a-ee (Islamic) injunction whose compliance is obligatory on the believers. Faraa-id also applies to a part of any thing determined by the Shari’ah and on this basis the regulations of inheritance are called ‘Ilmul Faraa-id (knowledge of obligatory things) meaning the rules and regulations and code of conduct by which help the share of every heir from inheritance of the legator is known and determined. These heirs also include ‘Asbaat (paternal kindred) and Zawil Arhaam (maternal kindred) whereas As-haab-e-Faraa-id (whose shares are determined by the Holy Qur-aan) are “Aslul Usool” (whose right is the foremost) in them.

‘Ilmul Faraa-id is the knowledge which has been expatiated by Allah and His Messenger meaning there is no room for Qiyaas (analogy, conjecture) in it. Its regulations and injunctions entirely depend on the Holy Qur-aan, Ahaadees (prophetic sayings, practices & guidance) and consensus of the right-guided religious scholars (Ijma’-e-Ummat).

This is the very knowledge about which there is in a Hadees, “learn ‘Ilm-e-Faraa-id (knowledge of the obligatory things) yourself and also teach the others”. – [Daarmee]. Another Hadees says, “learn obligatory acts, things because they belong to your faith”. – [Daarmee]. It is reported in another Hadees, “you learn obligatory acts, things and also teach the others as they are half knowledge of (all branches of the knowledge of) Islamic faith”. – [Bahiqee]. And ‘Ilm-e-Faraa-id has been described as half knowledge because man has two states:

First, life and second, after-death meaning one pertains to life in this world and the other concerns death that what will be done with one's legacy after one's death.

The same condition of after-death is dealt with in 'Ilm-e-Meeraas (knowledge of inheritance) whereas all other affairs of life are discussed and dealt with in other branches of knowledge and thus it is half knowledge. (Allah and His Messenger know better).

The religious scholars have made many explanations of this Hadees which we do not touch upon here deliberately as they do not concern the objective.

What is to say here is that it were these blessed words of the Holy Prophet (prophetic sayings) which prompted the Prophet's companions to pay special heed to this knowledge, who passed it on to the others and also emphasized upon them to spare no effort in transmitting this knowledge to the others which can be gauged from the word of Hadrat 'Abdul Laah bin Mas'ood (may Allah be pleased with him), "whoever learns the Qur-aan should also learn 'Ilmul Faraa-id" meaning one should strive as hard in acquiring the knowledge of 'Ilmul Faraa-id as one does in learning and acquiring knowledge of the Holy Qur-aan. And Hadrat Abu Musaa Ash'arce (may Allah be pleased with him) who was at home in this knowledge said, "the one who learns the Qur-aan but does not learn the obligatory acts, things is like a faceless head" meaning unattractive and un-gorgeous that neither he himself can gain nor can benefit the others.

69). HANAFEE SCHOLARS SAY THAT:

Four rights of the dead appertain to the dead's legacy in the following order:

- 1). Expenses of bath, shroud and burial etc. as per the prophetic practice (Sunnah).
- 2). Repayment of debt if is outstanding against the deceased.
- 3). Implementation of will, if made, from 1/3rd of the property.
- 4). After getting through these things, distribution of legacy among the heirs as per the entitlement meaning to distribute the legacy to those whom the Holy Qur-aan, Ahaadees and consensus of the right-guided religious scholars have declared heirs to the deceased and their shares determined and fixed like parents, husband, wife, son, daughter and brother and sister whose shares are determined and fixed in the Holy Qur-aan.

Or real sisters of the dead inherit legacy along with the daughters of the dead which is proved from the Sunnah or paternal grandfather inherits from his paternal grandson or paternal grandson inherits from his paternal grandfather which is proved from the consensus of the right-guided religious scholars (Ijma'-e-Ummat).

We will expound about the heirs worthy of legacy later. First, you listen about those people who are not heir to the dead under the Shari'ah so that many wrong customs are eliminated and misconceptions dispelled. So keep in mind:

- 1). Step parents and step children are not entitled to inheritance. Therefore, after death of husband, the children his wife had from her first husband will not inherit legacy of their step father. Likewise, this step father is also not entitled to the legacy of these step children. Yes, it is another matter if something else makes any of them his

heir, for example, Zed is step son of 'Umro and is also his paternal nephew (brother's son) and no "Zawil Furood" (whose share are determined by the Shariah) of 'Umro is alive then Zed becoming his 'Asbah (paternal relative) will inherit his legacy.

2). Husband's parents, brothers, sisters etc. are stranger for his wife in terms of inheritance. So she is not entitled to their legacy just as her father-in-law, mother-in-law, younger and elder brother-in-law, brother-in-law's wife, sister-in-law and sister-in-law's husband are not entitled to her legacy. Neither the wife's relatives will inherit her husband's legacy nor will their son-in-law inherit their legacy.

Likewise, if brother-in-law (one's sister's husband) dies, his brother-in-law and sister-in-law (wife's brothers & sisters) will not inherit his legacy and nor will the brother-in-law (one's sister's husband) inherit their legacy.

3). It is not necessary for the two men who can be heir to each other that they also inherit legacy of each other's wife, for instance, son, brother is heir but his wife is not heir nor is any of them heir to his wife.

4). It is not necessary for the woman and man who are heir to each other that her husband and this man also inherits each other's legacy, for example, paternal granddaughter has legacy entitlement but her husband does not have.

5). The person who is not heir, his service to one or his upbringing by one can not make him heir to one, for instance, one brought up a child, this child can not be his heir nor can he be heir to the child.

6). Adultery does not establish legacy entitlement. So the child born by adultery can not be heir to his illegitimate father.

70). BRIEF EXPLANATION OF SOME QURANIC VERSES.

1). "Yusceekumul Laahu Fee Aulaadikum Lizzakari Mislul Hazzil Unsayaen" (Allah commands you [about the heirs] concerning your children, the share of son is equal to the share of two daughters) meaning if the deceased left behind sons and daughters, the share of daughter is half of the son's.

Apportionment of inheritance is one of the most important things of the collective and social life and welfare and peace of the society greatly depend on its just distribution. Therefore, the Shari'ah has neither left the division of inheritance to the will and authority of the legator nor made it dependent on his will and discretion and nor has given him carte blanche in this respect. Every division of shares and every right to inheritance are the Law set by the Divine Shari'ah and the so-called enlightened people can not make changes in this Law in their caprice. The Quranic verse elucidates and emphatically reminds that these injunctions are not man-made but framed by the Supreme Sage, Knower of the invisible and the True Sovereign.

A general basic rule has also been explained in this Quranic verse that every son will get (in the presence of daughter) double share and every daughter will get single share irrespective of whether the deceased has one son and one daughter or more sons and daughters.

There are many such nations under the sun in which the daughter has no right to inheritance and also during the

days of ignorance meaning pre-Islamic era only men were entitled to inheritance and that too who were mature and able to fight in battles. This law is obviously oppressive and inimical to nature. But now as a reaction to it, a call is being made by some quarters that the share of man and woman should be equal. This is another immoderation and retrogression.

The nature, temperament, delicate physique and other things of the same ilk of woman and her domestic responsibilities have disabled woman to shoulder the onerous responsibility of earning living along with the onus of bearing, breeding and training children. The Divine and sublime Islamic Law (Shari'ah) have tasked man to earn livelihood to feed and meet other expenses of the family. Therefore, it is no oppression but is the very justice that he should get greater share from the inheritance. Every married woman usually gets two shares from inheritance – one from her parents' legacy and the other from her husband's legacy. These shares are her inalienable rights which no body can usurp. Besides, in some conditions she inherits from her brother's property too.

Thus woman is not in loss even apparently but even then the tin-pot sympathizers of fair sex are writhing under the thought of why woman's entitlement to inheritance is not equal to that of man.

2). "Aabaaa-oo-kum wa-Abnaaa-oo-kum Laa Tadroona Aieyuhum Aqrabu Lakum Naf'a" (your fathers and your sons, you know not which of them will be more useful to you).

The discussion about the injunction of inheritance is still on and in the meanwhile it is being reiterated that the distribution of legacy has not been left to the legator's opinion or discretion that he gives whatever amount of

share to whoever he likes to but instead the Supreme Sage and Omnipotent Himself has determined and fixed the rules and regulations of the division of inheritance and has also expatiated them. The Quranic verse not only teaches individual courtesy but also collective politeness. One should behave well and kindly towards one's all elders and youngers, as one does not know who will be more beneficial and useful to one in this world and the world hereafter.

This response is to the blockheads who do not understand the niceties of the Divine Law and want to, God forbid, amend the shortcoming, to them left in the Law framed by Allah Almighty, with their imbecility. Crass stupidity!

Mind it that under "Aabaaa-oo-kum" comes not only one's father but also come paternal grandfather, paternal great grandfather and all ancestors from whom one is descended and similarly under "Abnaaa-oo-kum" comes not only one's children but also come one's all descendants and one should also treat them all well and kindly.

3). "Wasee-yatam Minal Laah, Wal-Laahu 'Aleemun Haleem" (this is an injunction from Allah and Allah is Knower, Gentle).

The believers are being again reminded at the close of the injunction of will and inheritance that like other injunctions of the Islamic Shari'ah, this whole law concerning inheritance was sent down by the Absolute Sovereign and the Supreme Sage and is not the brainchild of man or framed by any council or assembly that one day it is passed and the other day is amended.

Together with it, the perfect knowledge and gentleness of Allah Almighty have also been mentioned

that Allah knows well by His perfect knowledge as to who follows this law and who defies it. So those who defy the Divine Law can not escape the clutches of Allah Almighty though He, in His perfect gentleness, may not bring culprits to justice instantly on many occasions.

“Lir-Rijaali Naseebum Mimmaa Tarakal Waalidaani wal-Aqraboon, walin Nisaaa-i Naseebum Mimmaa Tarakal waalidaani wal-Aqraboona Mimmaa Qalla Minhu Ao-Kasur, Naseebum Mafroodaa” (for men there is a share in what their parents and kindred left behind and for women there is a share in what their parents and kindred left behind, be the bequest little or much, it is a share determined).

The Quranic verse clearly states that both the men and women are entitled to inheritance. The inheritance does not appertain to man only but woman too. There is rebuttal in it of those who deprive woman of her right to inheritance only due to gender discrimination. Like Hindus, women were not entitled to inheritance in Arabia too during the days of ignorance. The Quranic verse declared this custom null and void.

It is also explicitly stated in the Quranic verse that the inheritance, be it little or much, is to be distributed among the heirs. Yes, it is another matter if the heirs reconcile with and accommodate one another. Even the little bequest belongs to all the heirs and every heir is entitled to his, her determined share from it.

It is also evident from the Quranic verse that the law of inheritance will apply to every sort of wealth and property whether it is moveable or immovable property, whether it is agricultural property or industrial or of any other kind.

It also tells that the right to inheritance will apply only to that thing which is property of the deceased and the deceased has also left it behind him, her and no other's right appertains to it.

It also makes clear a rule that distant relatives will get no share from inheritance in the presence of near kindred. -[adopted]. Allah knows better.

71). HEIRS & THEIR DETERMINED SHARES.

Three kinds of heirs are found in Indo-Pak subcontinent particularly in other countries:

- 1). **Zawil Furood:** Those heirs of the dead whose shares and amount of shares are determined and set under the Shari'ah.
- 2). **'Asbaat** meaning those who are entitled to inheritance because of genetic bonds or in other words those people who are genetically related to the dead without any woman's link of relation between them and the dead and their no share is fixed under the Shari'ah. If they are alone then they will inherit all property and if are with "As-haabul Faraa-id" then they will get whatever is left after paying all due shares of the "As-haabul Faraa-id" otherwise will remain deprived of the share. In short, no share of them is determined and set under the Shari'ah. Yes, it may be that a person is one of "As-haabul Faraa-id" and also of 'Asbaat and gets inheritance on both counts like father who is also included in "Zawil Furood" and in 'Asbaat too.
- 3). **"Zawil Arhaam"** meaning those kindred whose no share is fixed nor who are included in 'Asbaat on account of genetic bonds whether she is a woman or one who is related to the dead through any woman.

Keep in mind that “Sehaam” (shares) are only six:

Half, $1/4^{\text{th}}$, $1/8^{\text{th}}$ and $2/3^{\text{rd}}$, $1/3^{\text{rd}}$, $1/6^{\text{th}}$.

72). OF “ZAWIL FUROOD”.

Those heirs whose shares are determined under the Shari’ah and no decrease and increase can be made in them. These are twelve persons: Four men meaning father, grandfather, Akhyaafee brother (brothers by the same mother but by different fathers) and husband. And eight are women meaning wife, mother, daughter, paternal granddaughter, real sister, ‘Allaatee sister (sisters by different mothers but by the same father), Akhyaafee sister and real ancestors. You will find detail of the shares of “Zawil Furood” in the books of obligatory acts, things of Islaam but we briefly explain their shares here:

73). FATHER’S BEQUEST.

Bear in mind that father’s share is never less than $1/6^{\text{th}}$ of the legacy. Yes, sometimes he gets $1/3^{\text{rd}}$ and sometimes more than it nay; if there is no heir to the dead except for father then he will inherit all property of the deceased. In brief, he has three positions:

1). Only $1/6^{\text{th}}$ meaning he gets $1/6^{\text{th}}$ of the legacy if the dead left behind a son or paternal grandson or paternal grandson’s son.

2). He gets $1/6^{\text{th}}$ and also gets whatever is left after distributing to “Zawil Furood” if the dead left behind no male descendants at any stage in his posterity nay; the deceased left behind daughter or granddaughter or paternal granddaughter’s daughter then he is included also in Zawil Furood and even in ‘Asbaat. Therefore, he will also get

whatever is left after distribution in addition to his determined $1/6^{\text{th}}$ share.

3). He will get whatever is left after distributing among the Zawil Furood. If the deceased left behind no daughter, son, paternal grandson, paternal grandson's son then his no share is fixed in this case. He is only 'Asbah and is entitled to all property.

74). PATERNAL GRANDFATHER'S BEQUEST.

Keep in mind that paternal grandfather has no share in his paternal grandson's property in the presence of father of the dead. He remains deprived of share because father is closer to son in kindred than the paternal grandfather and if father is not alive then paternal grandfather is closer to his paternal grandson. In the absence of father, paternal grandfather will substitute for the father. Sometimes, he will get only $1/6^{\text{th}}$ share in the father's behalf, sometimes he will, emerging as Zawil Furood and 'Asbah, get his right and sometimes he will take possession of all property as the only 'Asbah.

75). AKHYAAFEE BROTHER'S BEQUEST.

Brothers, sisters are of three kinds: Real brothers & sisters meaning born by the same parents, 'Allaatee brothers & sisters who are by different mothers but by the same father and Akhyaafee brothers & sisters who are by the same mother but by different fathers and these two kinds of kindred are generally called step-brothers & step-sisters. Real and 'Allaatee brothers are included in 'Asbaat (paternal kindred). However, Akhyaafee brothers & sisters are included in Zawil Furood not in 'Asbaat as the genetic kindred is the one who is related to the dead through his, her father.

Akhyaafee brother has also three positions:

- 1). He is entitled to only $1/6^{\text{th}}$ of the property provided that it is only one brother.
- 2). If they are more than one or also have a sister then they will get $1/3^{\text{rd}}$ of the property which they will distribute among themselves equally and this particularity belongs to only Akhyaafee brothers that among them the share of male and female is equal otherwise in other cases the same law, "Lizzakari Mislul Hazzil Unsayaien" (the share of son is double and of daughter is single) applies.
- 3). These brothers & sisters will get nothing in the presence of the dead's son, paternal grandson, paternal granddaughter, paternal grandson's son & daughter or father, paternal grandfather, paternal great grandfather is alive. He deserves no share at all in the presence of any of the mentioned kindred of the dead.

76). HUSBAND'S BEQUEST.

If the dead is a married woman and her husband is also alive in whose Nikaah (marriage contract) she was at the time of death, the husband has two positions in respect of his right to his wife's inheritance:

- 1). He is entitled to half of the property provided that his wife left behind no posterity – son, daughter, paternal grandson, paternal granddaughter, paternal grandson's son & daughter.
- 2). He will get $1/4^{\text{th}}$ of the property if she left behind her son, daughter or son's son, son's daughter or son's grandson, son's granddaughter etc.

And it is also not necessary that the children the deceased woman has, are from this husband. If she has children from her earlier husband too or from both husbands, the husband's share will be reduced to $1/4^{\text{th}}$ from half. Keep this point in mind well and do not confuse yourself as people unnecessarily muddle the matter.

In "Zawil Furood" were those four men about whom we briefly explained. Now let us come to women who are included in Zawil Furood and we have already told you that these are eight.

77). WIFE'S BEQUEST.

Like husband, wife also can never be deprived of her right to her husband's inheritance. However, the amount of her share does change and it has two positions:

- 1). She is entitled to $1/4^{\text{th}}$ of the property if he left behind no posterity – son, daughter or his son's children, for example, paternal grandson, paternal granddaughter etc.
- 2). She shall get $1/8^{\text{th}}$ of the property if her husband left behind the above-mentioned posterity meaning son, daughter, paternal grandson, paternal granddaughter etc. and in the presence of his daughter's son and daughter's daughter etc. her this share is not slashed.

78). AN EXQUISITE POINT.

Allah Almighty says, "Innal Laaha Ya-muru bil-Fahshaaa" (Undoubtedly, Allah commands not lewdness).

Having two husbands at a time by woman is an open lewdness and obscenity and even of animals only the filthiest and most disgusting one – pig tolerates it what to talk of human beings. The underlying wisdom for the

unlawfulness of adultery is to preserve one's posterity otherwise the child's paternity will remain unknown. If a woman is allowed to marry two men at a time then the same nagging problem of child's paternity will also occur here like that of adultery that which men the child belongs to.

Therefore, it is impossible that if any married woman dies, she will leave behind two husbands. She shall die in only one man's Nikaah and the same husband will get his determined share from her inheritance. As against this, it is lawful for man to have more than one up to four wives at a time. Therefore, it is possible that he has more than one wife at the time of his death. In the given instance, they shall get their determined share i.e. $1/4^{\text{th}}$ and in the presence of his children, they shall get $1/8^{\text{th}}$ which they shall distribute among themselves equally. And since during the days of 'Eddat (probationary period of widow, divorce) of divorce woman continues maintaining a sort of relation with the husband, therefore, the woman who was spending the days of "Talaaq-e-Raj'ee" (conditionally divorced) or "Talaaq-e-Baa-in" (revocable divorce) and in the meanwhile her husband died then she would be considered his wife and shall get her share from the inheritance. Allah knows better.

79). MOTHER'S BEQUEST.

Mother of the dead never gets less than $1/6^{\text{th}}$ of the property nor is she deprived of the share due to any other heir to the dead. She also has three positions concerning her right to inheritance:

1). In the presence of the dead's posterity meaning son, daughter, paternal grandson, paternal granddaughter or paternal grandson's son & daughter etc. mother of the dead gets $1/6^{\text{th}}$ share or if the dead's two brother and sister irrespective of real brother and sister or 'Allaatee or

Akhyaafee or arc mix i.e. one is real and the other is 'Allaatec or Akhyaafee even then the mother will get $1/6^{\text{th}}$ share.

2). Mother is entitled to $1/3^{\text{rd}}$ of whatever is left after paying the share of the dead's husband or wife if man died and his wife and father are alive, if woman died and her husband and father are alive.

3). Mother is entitled to $1/3^{\text{rd}}$ of the entire legacy if:

a). The dead's son, daughter, paternal grandson, paternal granddaughter, paternal grandson's son, daughter are not alive.

b). The dead's two or more brothers, sisters of any kind are not alive.

c). The dead's husband and father are not alive if the dead is wife and the dead's wife and father are not alive if the dead is husband meaning these three conditions are must for mother's entitlement to $1/3^{\text{rd}}$ of the entire legacy.

80). DAUGHTER'S BEQUEST.

Daughter of the dead is also never deprived of her share from the legacy. She also has three positions concerning her right to inheritance:

1). She gets half of the legacy if she is only daughter of the dead.

2). If the dead's daughters are two or more then they shall be paid $2/3^{\text{rd}}$ of the property and this $2/3^{\text{rd}}$ property will be distributed among them equally.

3). No share of daughter is fixed. She shall get half of what share is paid to son if the dead's son is alive whether the sons and daughters are one or two or four respectively,

whether these sons and daughters of the dead (if is a woman) are by her first husband or second or third or by two husbands or three and if the dead is man then these children are by one wife or two wives or more, the same law will apply that man will be paid double share and woman single.

81). PATERNAL GRANDDAUGHTER'S BEQUEST.

And paternal granddaughter here means the daughter of the dead's son or paternal grandson or paternal great grandson not son's daughter only. Therefore, if daughter of the dead's son is not alive then the daughter of paternal grandson shall be entitled to and even the daughter of paternal grandson is not alive then the daughter or daughters of paternal great grandson shall be entitled to her, their paternal grandfather, paternal great grandfather's inheritance and in getting legacy meaning the paternal granddaughter's entitlement to inheritance has six positions – three are the same as stated in respect of "Sulbee" (male progenitor's own) daughters and apart from these three, other three positions are also there:

- 1). She shall get half of the legacy if no son, daughter of the dead is alive and she is the only paternal grand daughter of the dead.
- 2). If there are two or more paternal granddaughters in the same condition then they shall be paid $2/3^{\text{rd}}$ of all the property.
- 3). If the dead's son, daughter are not alive and his one or more paternal granddaughters are alive and his one paternal grandson is also alive then whatever is left of the legacy after distributing the shares of "Zawil Furood" will be given to the paternal grandson and paternal granddaughters which they will distribute among

themselves under the same formula of double share of boy and single of girl. These three positions of granddaughter and paternal great granddaughter are exactly the same as that of daughter meaning paternal granddaughters substitute for the daughters. The remaining three positions specifically pertain to paternal granddaughters:

4). If the dead's son, paternal grandson, paternal great grandson is not alive but only one daughter is alive then the paternal granddaughters shall get only $1/6^{\text{th}}$ whether they are one or more.

5). If the dead's son, paternal grandson, paternal great grandson are not alive but two daughters are alive and paternal granddaughter & paternal great granddaughters are also there then paternal granddaughter, paternal great granddaughters shall remain deprived of the legacy because the maximum share of daughters fixed by the Holy Qur-aan is $2/3^{\text{rd}}$ in the presence of other heirs to the dead and the daughters shall receive this share leaving nothing for them (paternal granddaughter, paternal great granddaughter). Hence, they shall remain deprived of the legacy. And if the dead's daughter is only one then she shall be given half of the legacy and $1/6^{\text{th}}$ to paternal granddaughter, paternal great granddaughter thereby completing the $2/3^{\text{rd}}$ share.

6). If the dead's son is alive then paternal granddaughters, paternal great granddaughters shall remain deprived of the legacy whether he is father of the same grand daughters or is the other son. In brief, paternal granddaughter, paternal great granddaughter shall remain deprived of the legacy unlike the daughter who is included in "Zawil Furood" and nobody can snatch her set share.

82). REAL SISTER'S BEQUEST.

Real sister of the dead has five positions concerning her right to inheritance.

1). If the dead's son, daughter, paternal grandson, paternal granddaughter, paternal great grandson, paternal great granddaughter are not alive but only one sister is alive then she shall get half of the entire legacy.

2). If the dead's son, daughter, paternal grandson, paternal granddaughter, paternal great grandson, paternal great granddaughter are not alive but two or more sisters are alive then they all shall get $2/3^{\text{rd}}$ of the legacy which they shall distribute among themselves equally.

3). If the dead's real brothers (one or more) are alive then the real sister shall become 'Asbah (paternal kindred) with them as they both are equally related to the dead. So whatever is left of the legacy after paying the shares of "Zawil Furood" will be their which they will distribute among themselves according to the same rule – double share of man and single of woman.

4). If the dead's daughter, paternal granddaughter, paternal great granddaughter (one or more) are alive then the sister shall be declared 'Asbah and she shall get whatever is left of the legacy after giving the shares of "Zawil Furood". And in case, the dead left behind his son, paternal grandson, paternal great grandson then the real sister shall get nothing and remain deprived of the legacy.

83). 'ALLAATEE SISTER'S BEQUEST.

The case of 'Allaatee (bothers, sisters born by different mothers but by the same father) sister in respect of right to inheritance is identical to that of real sister except for a slight difference which will be obvious from the following elucidation:

1). If the dead's daughter, paternal granddaughter, paternal great granddaughter is not alive, the dead's 'Allaatee sister shall get half of the dead's legacy.

2). If the dead's daughter, paternal granddaughter, paternal great granddaughter is not alive and the 'Allaatee sisters are two or more then they all shall get $2/3^{\text{rd}}$ of the legacy which they shall distribute among themselves equally.

3). If the dead left behind daughter, paternal granddaughter, paternal great granddaughter (one or more) then the 'Allaatee sister shall be declared 'Asbah and she shall get whatever is left of the property after paying the shares of "Zawil Furood".

The above mentioned three positions of 'Allaatee sister are in the case of absence of real sister of the dead because now she substitutes for the real sister otherwise:

4). If the dead's daughter, paternal granddaughter, paternal great granddaughter is not present but is real sister then 'Allaatee sister shall get only $1/6^{\text{th}}$ thereby completing the $2/3^{\text{rd}}$ share. If she is alone, she shall own the whole $1/6^{\text{th}}$ share and if 'Allaatee sisters are two or more then they shall distribute the $1/6^{\text{th}}$ among themselves equally. These four positions of 'Allaatee sisters are in the case of absence of 'Allaatee brother otherwise:

5). If the dead's 'Allaatee brother is also alive (one or more) with the 'Allaatee sisters then they shall become 'Asbah with their 'Allaatee brother and they will get whatever is left of the property after paying the shares of "Zawil Furood" which they will distribute among themselves - double share of man and single of woman.

But it is a condition here that the 'Allaatee sister's brother should be necessarily 'Allaatee brother of the dead (the dead & dead's brother fathered by the same man) like

that of the 'Allaatee sister and if the dead's real brother is alive then the 'Allaatee sisters shall remain deprived of the legacy. And in the presence of Akhyaafee brother (brothers, sisters born by the same mother but by different fathers), the 'Allaatee brother will neither be 'Asbah himself nor will he make the other 'Asbah with himself nay; in the presence of the dead's children, he will remain totally deprived of the legacy as he is in 'Asbaat and 'Asbaat remain deprived of the legacy in the presence of "Zawil Furood".

6). In the presence of dead's real brother, sister or only real sisters, two or more, of the dead are alive or one real sister is alive and the dead's daughter, paternal granddaughter etc is also alive, the 'Allaatee sisters shall remain deprived of the legacy.

7). If the dead's son, paternal grandson, paternal great grandson or father, paternal grandfather, paternal great grandfather is alive then 'Allaatee sisters even the real sisters and brothers will remain deprived of the legacy.

84). AKHYAAFEE SISTER'S BEQUEST.

Brothers, sisters born by the same mother but by different fathers are called "Akhyaafee" by one another and these both are included in "Zawil Furood".

Akhyaafee brother's case of bequest has already been explained. Now listen about Akhyaafee sister's case.

Akhyaafee sister has three positions in regard to her right to inheritance:

1). If she is the only Akhyaafee sister and there is no Akhyaafee brother then she shall get $1/6^{\text{th}}$ of the legacy.

2). If Akhyaafee sisters are two or there are one Akhyaafee brother and one Akhyaafee sister or more then they all will get $1/3^{\text{rd}}$ of the legacy which they all will

distribute among themselves equally. The formula of double share of man and single of woman does not apply in the case of Akhyaafec brother and sister but instead all get equal share.

3). If the dead's son, daughter, paternal grandson, paternal granddaughter etc. is alive then Akhyaafec sister shall get nothing and remain deprived of the legacy. Likewise, if the dead's father, paternal grandfather is alive, she shall get nothing and remain deprived of the legacy.

In other words, the positions of both the Akhyaafec sister and brother are the same as was expounded in the case of Akhyaafec brother. The same position is here.

85). PATERNAL GRANDMOTHER'S AND MATERNAL GRANDMOTHER'S BEQUEST.

Bear it in mind that the Arabic term "Jaddah" embraces both the paternal grandmother and maternal grandmother. In Arabic, both the paternal grandmother and maternal grandmother are called "Jaddah". Therefore, their positions in respect of their right to inheritance are the same under the Shari'ah and share of them both is also the same meaning $1/6^{th}$. Then paternal grandmother here does not mean simply father's mother but paternal grandfather's mother and paternal grandmother's mother meaning father's maternal grandmother are also called and accepted as paternal grandmother and Jaddah under the Shari'ah. Whether one's "Jaddaat" (ancestors) are from one's father's side or from mother's side, all these are included in "Zawil Furood". However, there are two conditions for Jaddaat's right to inheritance:

1). The ancestors (Jaddaat) should be real and real ancestors (Jaddah-e-Saheehah) are those paternal grandmother and maternal grandmother to whom one is related not by "Jadd-e-Faasid" (through the link of maternal

grandfather). Therefore, father's mother, meaning paternal grandmother, paternal great grandmother etc. and mother's mother, meaning maternal grandmother, maternal great grandmother, etc. all are included in real ancestors (Jaddaat-e-Saheehah). And religious scholars have said that real ancestors are of three kinds:

- a). Those who are related to one through the link of woman only such as mother's mother or mother of mother's mother or mother of maternal great grandmother which have the mothers' chain of relation only.
- b). Those who are related to one through the link of men only such as father's mother, paternal grandfather's mother, paternal great grandfather's mother whose kindred is through men only.
- c). Those who are attributed to men only through woman such as mother of father's mother or mother of paternal grandfather's mother or mother of paternal great grandfather's mother.

The women who are related to one through the afore-mentioned means are real ancestors (Jaddaat-e-Saheehah) and are included in "Zawil Furood" and share of each of them is determined and fixed. And the women who are opposed to the third kind of ancestors meaning who are related to one through the link of men, for example, mother of mother's father or mother of mother's paternal grandfather these are not real ancestors (Jaddaat-e-Saheehah) but are "Jaddaat-e-Faasidah" (unreal ancestors) and they get share from the legacy for being in "Zawil Arhaam" (maternal relation) meaning whatever they (Jaddaat-e-Faasidah) get is on account of their relationship with the dead. They are included neither in "Zawil Furood" nor in 'Asbaat.

2). The other condition is that all Jaddaat-e-Saheehah should be equal in relation status. Therefore, the distant relative shall remain deprived of the legacy in the presence of close relative. In short, the Jaddaat-e-Saheehah have two positions concerning their right to inheritance:

a). They get only $1/6^{\text{th}}$ of the legacy, be it one paternal or maternal grandmother or more whether they are related to the dead from father's side or mother's side. If they are of the same relation status, they will be entitled to $1/6^{\text{th}}$ share which they shall distribute among themselves equally.

b). If the dead's mother or father is alive then all the paternal and maternal grandmothers remain deprived of the legacy even in the presence of the dead's paternal grandfather but the father's mother and father's maternal grandmother and maternal grandmother of father's mother and maternal grandmother of father's maternal grandmother, these four women are also one's paternal grandmothers, but they do not remain deprived of the legacy in the presence of paternal grandfather whereas all the remaining paternal grandmothers save these four remain deprived of the legacy.

It will be obvious to you from this brief explanation in regard to ancestors' bequest that how very complicated and painstaking matter is this. Even then we have briefly stated about it that knowing something is better than knowing nothing. And it is needless to say here that the only course of resolving the issue of division of inheritance among different kinds of heirs is consulting the right-guided religious scholars who are well conversant with this branch of knowledge. This is the very command of the Holy Qur-aan and Holy Prophet.

May Allah, the Most Compassionate, bless us, you and all Sunnee Muslims with His refuge and protection

now and forever and cause us to die following the Glorious Qur-aan, the Glorious Prophet and beliefs of the Ahle Sunnat wal-Jamaa'at Aameen O' the Most Merciful.

Hoped, the readers of this book will remember this humble servant in their good Adiyah (supplications).

86). AN EXQUISITE BENEFIT.

It is our conviction that Allah Almighty has favoured the kind Messenger, Leader of the world, possessor of the world's knowledge (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) with the knowledge of the formers and latters. He revealed the Glorious Qur-aan to him which contains, "Tibyaanal Likulli Shaie" (clear explanation of every thing), "Tafseela Kulli Shaie" (perfect exegesis of every thing), "Maa Farratnaa Fil-Kitaabi Min Shaie" (We have neglected nothing in the Book). So, all commands, events and occurrences from the beginning to the end of the world even beyond that have been elaborated in it.

It has been reported on the authority of Ameerul Mu'mencen Saieyidinaa 'Alee (may Allah be pleased with him) that the Holy Prophet, the light personified, said, "the Qur-aan is Allah's book. It contains the news, knowledge of every that thing which is before you and after you and command about every that affair which is in your midst."

[Tirmizee]

Hadrat 'Abdul Laah bin 'Abbaas (may Allah be pleased with him) said, "if the rope of my camel is lost, I will find it by [the knowledge of] the Qur-aan." [Al-Itteqaan]

Ameerul Mu'mencen 'Alee Murtadaa (may Allah be pleased with him) said, "if I want, I can load seventy camels with the exegesis of Surah Faatehah (opening chapter of the Holy Qur-aan).

A camel carries several "maunds" (40 kgs) of load and 1000 pieces of books equal a "maund" in weight and thus 2.5 million pieces of books are worked out by the weight that 70 camels can carry. This merit is of the exegesis of Surah Faatehah only what to speak of innumerable merits of the whole Qur-aan.

This is the knowledge level of Saieyidinaa 'Alce (may Allah be pleased with him). Higher than him is the knowledge level of Saieyidinaa 'Umar (may Allah be pleased with him) and still higher than him is the knowledge level of Saieyidinaa Siddeeqe (may Allah be pleased with him). It was the consensus of all the companions of the Holy Prophet that Saieyidinaa 'Umar had nine parts of the knowledge and Saieyidinaa Abu Bakr was the prodigy and most learned of them then the extensiveness of the knowledge of Holy Prophet (may Allah shower His bounteous blessings & peace upon him) is beyond human attainment.

In brief, the Glorious Qur-aan contains each and every thing. So, the more one learnt, the shrewder the understanding and the wiser the one, the richer the knowledge. The Holy Qur-aan itself evidences it:

"Wa-Tilkal Amsaalu Nadribuhaa Lin-Naasi, wamaa Ya'qeluhaaa Illal 'aalemoon" (similitudes are narrated for mankind but none grasps their meaning save the learned).

How very explicit this declaration is that the Qur-aan embodies each and every thing but only the learned whose breasts and minds are illumined with the light of Islamic knowledge, comprehend it. Therefore, it is said in the Qur-aan:

"Fas-alooo Ahlaz Zikri In Kuntum Laa Ta'lamoona"
(ask the men of learning if you know not)

And it is not so that the learned men understand the Divine book on their own. No, but it is further said after the above mentioned Quranic verse:

“Wa-Anzalnaaa Ilaiekaz Zikra Litubaieyina Lin Naasi Maa Nuzzila Ilaiehim”

(O’ Prophet! We revealed to you this remembrance (Book) that you may explain to people that which has been sent down for them [meaning the things concerning them]).

Glory be to Allah! The niceties and subtleties of the Glorious Qur-aan are infinite. With the conjunction of these two Quranic verses Allah Almighty has arranged and set the course of understanding the Qur-aan for His servants that O’ ignorant people! You should consult the words of the learned men (religious scholars) and O’ learned men! You should consult the words of Our Messenger to understand Our “Kalaam” (the Qur-aan). In short, we have been required to follow “A-immah” (great religious scholars) and “A-immah” to follow Allah’s Messenger and the Messenger to follow the Holy Qur-aan. Allah Almighty says:

“Fa-izaa Qara-naahu Fattabi’ Qur-aanahoo Summaa Inna ‘Alaienaa Bayaana” (when We read the Qur-aan, follow you the reading. Then it is upon Us to explain its meaning).

This is the very reason that the Holy Prophet’s companions in whose tongue the Qur-aan was sent down could not comprehend the sense of certain Quranic verses without being enunciated and explained by the Holy Prophet on many a occasion. Then how is it possible for ‘Ajamee (non-Arab) dull people to understand the Holy Qur-aan without being explained by the right-guided religious scholars.

We should believe the fact which Imaam 'Aarif Bil-Laah 'Abdul Wah-haab She'raanee (may Allah have mercy on him) has stated in his noted book, "Meezaanush Shari'atul Kubraa" at places that had the Allah's Messenger (may Allah's choicest blessings & peace be upon him) not expatiated the brief injunctions and commandments of the Glorious Qur-aan by his Shari'ah (prophetic sayings, practices & guidance), the Qur-aan would have remained "Mujmal" ((brief) and true meaning of its words hidden as they are and if "A-immah-e-Mujtahideen" (doctors, scholars of "Ahaadees" [prophetic sayings, practices & guidance]) had not elaborated "Ahaadees", the Ahaadees would have remained brief as they are. And likewise, had the religious scholars of the day up to our time not defined the words of the A-immah, we would not have been able to understand them.

So, this system of guidance i.e. consulting religious scholars by ignorant people, consulting A-immah by the religious scholars, consulting Ahaadees by A-immah has been established by Allah Almighty Himself. Whoever wants to break it, does not like guidance, is heading for misguidance and going astray.

Listen attentively and imprint it on your heart that if you hear anybody saying, "we do not accept the words of religious scholars and A-immah. We accept the proof of every thing from Hadees and Qur-aan" then understand it that he is a disbeliever and malevolent to the Divine religion. Likewise, whoever says that there is no need of religious scholars and jurists, we will ourselves interpret and infer injunctions from the Qur-aan and the books of Ahaadees then be sure that he has the symptoms of misguidance if has not gone astray and the germs of rebellion are quickening in his mind if he has not rebelled against the religion.

So, do not lend an ear to such snooty people. Neither you should have company with them nor let them to be intimate with you, lest they should misguide you and put you in mischief.

In sum, what is to emphasize upon you here is that you should consult religious scholars to acquire Islamic knowledge and to know of what you are unaware or to comprehend what you do not understand by reading Islamic books, and religious scholars ('Ulamaa-e-Deen) are only those who are steadfast to the beliefs of "Ahle Sunnat wal-Jamaa'at" following "A-immah" and chosen servants of Allah and who do not go off the straight path to the possible extent. May Allah bless all of us to accept the truth - Aameen.

87). OF 'ASBAAT-E-NASABEE.

It has been explained in the preceding pages that 'Asbaat-e-Nasabee are those ones who are related to the dead without any woman's link between their relations or they are not related to the dead through a woman. Another point may be understood here that the Nasab (family kindred) entirely owes to man under the Shari'ah. Therefore, 'Asbaat-e-Nasabee are only those people who are related to the dead without any link of relation of any woman and they themselves should also be men. Hence, paternal uncle and paternal nephew are included in 'Asbaat because the former is one's father's brother and the latter is son of one's father's brother without any woman's link of relation between them and son of one's daughter, son of one's sister will not be 'Asbah as they are related to one through woman - daughter, sister. And paternal female cousin (daughter of the brother of one's father) and paternal aunt (sister of one's father) will not be 'Asbah. Although they are not related to one through any woman's link of

'kindred yet they themselves are not men and the condition for being 'Asbah is manhood here.

It was also obvious to you from there that Zawil Furood are more important than 'Asbaat meaning 'Asbaat will get nothing from the legacy until Zawil Furood are paid their full due shares or if none of the Zawil Furood is alive then they are entitled to the legacy.

There are three kinds of 'Asbaat-e-Nasabee i.e. 'Asbah bi-Nafschee, 'Asbah bi-Ghaierihee and 'Asbah Ma'a Ghaierihee.

'Asbah bi-Ghaierihee: The woman whose share is half or $2/3^{rd}$ and she becomes 'Asbah by means of any 'Asbah man who is of her relation status such as daughters who become 'Asbah by means of sons, sisters by means of brothers and paternal granddaughters by means of paternal grandsons.

'Asbah Ma'a Ghaierihee: The woman who becomes 'Asbah by means of other woman, for example, the dead's real or 'Allaatee sisters become 'Asbah with the only daughter of the dead but the dead's daughter definitely remains Zawil Furood.

The difference between 'Asbah bi-Ghaierihee and 'Asbah Ma' Ghaierihee is that a "Ghaier" (non-'Asbah bi-Ghaierihee) in 'Asbah bi-Ghaierihee is also himself an 'Asbah and through him the other woman is also related to the dead and in 'Asbah Ma' Ghaierihee that "Ghaier" is not himself an 'Asbah but they both jointly become 'Asbah. But in fact they are from amongst "As-haab-e-Faraa-id" as is evident from the above-cited example that the dead's real or Allaatee sisters are among "As-haab-e-Faraa-id" as per the rule of the Shari'ah and the dead's daughter is also included in "As-haab-e-Faraa-id" but when the daughter and sister joined up with each other then the both became 'Asbah Ma' Ghaierihee.

And 'Asbah bi-Nafschee is the man who is related to the dead without any woman's link of kindred between them. In other words, he is the man who is not related to the dead through a woman's relation.

If the condition of manhood is maintained then you will come to know that woman can never become 'Asbah bi-Nafschee but instead she shall be 'Asbah bi-Ghaierihce or 'Asbah Ma' Ghaierihee.

So, we can say that genuine 'Asbah are, in deed, the 'Asbah bi Nafschee and basic condition for their right to inheritance among them is "Al-Aqrabu Fal-Aqrab" meaning the 'Asbah who is closest to the dead in kindred will be most important of all 'Asbah and then are those 'Asbah who are closer to the dead in kindred than other 'Asbah in the absence of the closest 'Asbah.

There are four kinds of 'Asbah bi-Nafschee or in other words they are of four grades in descending order:

- 1). The dead's male posterity like son, paternal grandson, paternal great grandson etc. The 'Asbaat of second grade will get nothing from the legacy in the presence of any one of these 'Asbaat of first grade.
- 2). The dead's progenitor like father, paternal grandfather, paternal great grandfather etc. The 'Asbaat of third grade will remain deprived of the legacy in the presence of any one of these 'Asbaat of second grade.
- 3). Posterity of the dead's father like brother, brother's son, son of brother's son. The 'Asbaat of fourth grade will remain deprived of the legacy in the presence of any one of 'Asbaat of 3rd grade.

4). Male posterity of the dead's paternal grandfather like paternal uncle (brother of the dead's father), paternal uncle's son, paternal uncle's grandson, great grandson. This is the last grade of 'Asbaat. They will get nothing from the legacy in the presence of any one of the 'Asbaat of the afore-mentioned three grades.

And the same rule of closeness to the dead in kindred will also apply here meaning the closer to the dead in kindred the greater the right to inheritance. Hence, in the presence of the dead's son, the paternal grandson will not be heir to the dead and in the presence of the dead's paternal grandson; the paternal great grandsons will remain deprived of the legacy although all these are heirs of the same relation status.

The dead's paternal grandfather and great grandfather will get nothing from the legacy in the presence of the dead's father and the dead's 'Allaatee brothers will remain deprived of the legacy in the presence of real brother because the real brother's kindred is stronger and he enjoys double closeness to the dead i.e. paternal and maternal kindred.

Yes, since the Akhyaafee brother is included in Zawil Furood, therefore, it does not concern him. Keep it in mind that the women whose shares are not fixed and their brothers are 'Asbah then in the given instance, only their brothers will be heir to the dead, women will get nothing from the legacy, for example, if both the paternal uncle and aunt (brother & sister of the dead's father) are alive, the paternal uncle will inherit the legacy. The paternal aunt got no right to the dead's property.

Since the cases of 'Asbaat are a detailed subject, therefore, we rest content with this brief information and move on to the "Zawil Arhaam".

88). MATERNAL RELATIVES' BEQUEST.

Every that relative who is neither included in Zawil Furood nor in 'Asbaat is called "Zawil Arhaam" (maternal relatives). Therefore, these two kinds of relatives are more important than Zawil Arhaam in respect of legacy as the 'Asbah in the presence of Zawil Furood, inherit only after their shares have been paid. Thus, in the presence of 'Asbah, Zawil Arhaam will get nothing from the legacy but only the 'Asbah will inherit. Yes, in the absence of both the Zawil Furood and 'Asbah, the Zawil Arhaam will be heir to the dead. And the rule of closeness to the dead in kindred also applies here like that of 'Asbah case meaning the closer to the dead in relation, the greater the right to inheritance. However, one more thing is here to this effect that if Zawil Arhaam are ones of the posterity of such person that if he were alive, would be heir to the dead then such Zawil Arhaam will be more important for inheritance than posterity of such person that if he were alive, would himself get nothing from the legacy, for instance, one left behind his paternal granddaughter's daughter and maternal granddaughter's daughter, son then his paternal granddaughter's daughter will inherit the legacy and his maternal granddaughter's daughter, son will remain deprived of the legacy in that if his paternal granddaughter and maternal granddaughter were alive at the time of his death then the paternal granddaughter would get his legacy and maternal granddaughter would remain deprived of the legacy. Similarly, children of the maternal granddaughter remain deprived of the legacy in the presence of the paternal granddaughter's children.

Zawil Arhaam are also of four grades like that of 'Asbaat:

- 1). That posterity of the dead which is not included in Zawil Furood and 'Asbaat such as maternal grandson, maternal granddaughter etc.
- 2). The dead's maternal ancestors who are neither Zawil Furood nor 'Asbaat such as maternal grandfather etc.
- 3). That posterity of the dead's parents which is not included in Zawil Furood or in 'Asbaat such as sister's son, daughter, brother's daughter etc.
- 4). Paternal and maternal grandparents' posterity provided it is like afore-mentioned ones such as mother's sister, brother etc.

It will be evident to you from these few lines concerning Zawil Arhaam that this discussion is very difficult and complex. Many people like this humble servant find themselves flabbergasted in this maze. What they will make the others understand when they themselves do not comprehend.

So, the wisest course is consulting those religious scholars who are expert in the obligatory acts, things of Islamic faith. Therefore, we pass over further discussion on the subject and rest content with what we have delineated.

*Allah, in the Name of,
the Most Affectionate, the Most Merciful.*

**89). ISLAMIC TEACHINGS REGARDING
RIGHTS & OBLIGATIONS.**

Always bear in mind the following few points in this chapter:

1). The Holy Prophet (Saieyidinaa Muhammad Mustafaa, may Allah's choicest blessings & peace be upon him) said, there are three offices (meaning there will be three dossiers of human doings on the Doomsday): (1). Allah Almighty will forgive nothing from one dossier, (2). Allah Almighty does not care a fig for one dossier and (3). From one dossier, Allah will leave nothing unsettled. The dossier from which nothing will be forgiven is "Kufr" (infidelity). It will not be forgiven at all. And the dossier for which Allah does not care a fig is sins which His servant committed about the thing that purely concerns him and his Lord (meaning a human being wronged himself and that thing is between him and his Lord) that he forwent fast any day or forwent any time's prayer. If Allah wills, may overlook and forgive it. And the dossier from which Allah Almighty will leave nothing unsettled is mankind's oppression of one another. Every wrong doer will definitely be brought to justice. --[Imaam Ahmad & Haakim].

It manifests that in the matters of oppression, usurpation of rights and failure in fulfilling moral duties among human beings, the forgiveness of the oppressor, wrongdoer has been made dependent on the will of the oppressed. And obviously what justice can be expected of

Allah, the Most Merciful, can not be expected of human beings.

There will be no gold or silver or paper currency with anybody on the Doomsday that he could compensate the one whom he wronged to save himself from the torment. Every body will carry only his actions with himself and the mode of compensation will be that the goodnesses of the wrongdoer will be given to the wronged. If his goodnesses compensate for the wrong then okay otherwise the wrongdoer will be loaded with the sins of the wronged to balance the weight of wrongdoing and compensation in the scales of justice.

2). The Light personified and Leader of all the Messengers (Saicyidinaa Muhammad Mustafaa, may Allah shower His bounteous blessings & peace on him) said, do you know who is pauper? The companions said, to us pauper is he who has no riches, property. The Holy Prophet said, the pauper in my Ummah (Muslim community) is he who will carry the virtues of prayer, fast, poor-duc (Zakaat) etc. with him on the Doomsday but together with it he will also carry the burden of abusing or slandering anybody for adultery or usurping anybody's property or shedding anybody's blood or hurting somebody then his virtuous deeds will be given to the one whom he oppressed. If his all goodnesses fell short of compensating the oppressed then he would be loaded with the sins of the oppressed and then thrown into the hellfire. -[Muslim etc].

So, the divine code of justice regarding rights of mankind is that wrongdoer will not be exonerated from the wrong until forgiven by the wronged although Allah Almighty is the Master and Owner of our lives, property and rights. If He pardons the oppressor sans our consent even then it will be an absolute justice in that we also belong to Him and our rights too have been determined and

set by Him. Had He not declared our blood, property and honour inviolable, the killer, usurper and oppressor would have not been brought to book for violating our rights. If He, even after the declaration of this inviolability, forgives the one who wronged us, we got no right to object to. This is, indeed, His kindness and mercy that He has authorized us in respect of our rights. No oppressor will be forgiven until pardoned by the oppressed so that no oppressed could say that O' my Lord! I could not get justice from Your exalted court.

3). Getting oneself forgiven by the person whom one owes some money or whose right one usurped or honour one violated or whose life or body or even feelings one hurt, is easy in this world. Getting oneself forgiven by the wronged on the Doomsday is a forlorn hope because on that day everybody will be worried about himself desiring for goodnesses and sick of sins.

Who does not like the other's goodnesses are coming to him and his sins are going to the other. Even the parents would catch hold of their son on the Doomsday who owed them something and would demand repayment. He would say, I am your child hoping they might have mercy on him and they will wish, would that he owed them much more.

When the parents will not show kindness then attaching hopes with the others is just wishful thinking. The Holy Prophet said, you will have to pay the rights of those whom you owed something – so much so that the hornless goat which was wronged by the horned goat will be made to retaliate against the latter. And there is in another tradition that even an ant which was wronged by the other ant will be made to retaliate against the latter.

In brief, the rights of human beings will not be forgiven until the wronged man himself pardons the wrongdoer. Yes, if Allah, the Most Compassionate and our Creator and Owner would like to have mercy on anybody, He will conciliate the oppressed granting him precious palaces in paradise as a compensation to forgive the oppressor and thus both the oppressed and oppressor will be done favour in one gesture of mercy. Neither the virtuous deeds of the latter were given to the former nor the former's sins given to the latter and nor the former's right went waste but he got much better compensation than his right. This is the Divine munificence that the oppressor is entered into heaven and the oppressed is also pleased. "Fa-Lil Laahil Hamdu, Hamdan Kaseeran Taieyiban Mubaraakan Fee".

There is in a Hadees (prophetic saying) that the Holy Prophet said, undoubtedly, Allah Almighty will make all (creatures) of the past and present gather on the earth and then a proclaimer will proclaim from beneath heaven, O' the monotheists! Allah forgave you His rights. Hearing this, people will begin catching hold of one another in connection with the violation of human rights. The proclaimer will again proclaim, O' the monotheists! Pardon one another; it is upon Me to give you Sawaab (reward of goodness) in compensation. This very thing has been described in a Hadees as "Allah will bring about reconciliation among Muslims."

May Allah, the Most Merciful, the Most Great, also bless this humble servant (author of the book), his dependents, followers and those associated with him with this great favour in His infinite compassion and mercy!

"Keh Mustahaq-e-Karamat Gunhagaaran Nad"
(That sinners also deserve respect).

After this brief preliminary discourse, listen the arguments in the light of the Holy Qur-aan and prophetic sayings:

90). RIGHTS OF PARENTS.

We have already defined the “rights of parents after their death” in vol.3 of this book which you may read again to have a clear view of the rights of parents. We state here those rights of parents whose fulfillment is essential and obligatory on their children in their life:

Allah Almighty mentioned the parents’ rights with His Own right:

“Anishkurlee Waliwaalidaiek” (be thankful to Me and to your parents).

It is obvious that the parents’ status is the greatest after Allah’s in all human relations. Therefore, the mankind has been enjoined to obey the parents along with obedience to Allah and in “wa-bil Waalidaieni Ehsaanaa” (show kindness to parents) at places in the Holy Qur-aan.

And in parents the mother’s right is greater than that of the father. Her facing troubles and pangs during pregnancy, delivery and upbringing of the child gladly vindicate her greatness and that her rights are more important than the father’s.

The Holy Qur-aan says, “Wa-Wassaial Insaana bi-Walidaic. Hamalat-hu Ummuhoo wahnana ‘Alaa wahnioon wa-Fisaaluhoo Fee ‘Aamaicn” (And We enjoined upon man concerning his parents [be dutiful to and show kindness to them]. His mother bore him facing weakness upon weakness and his weaning takes two years).

Meaning during pregnancy woman becomes weak and as the pregnancy advances to mature, she grows weaker and her difficulties multiply. The pregnancy itself is an enervator and added to it is the travail of birth and over and above is the breastfeeding.

This Quranic verse points up the fact that though the children are required to be obedient and dutiful to both the parents yet serving the mother is a more important duty on account of her suffering hardships upon hardships during pregnancy and delivery.

This point is further established by a prophetic saying that a man came to the Holy Prophet and said, O' Messenger of Allah! Who is most worthy of my kindness and service? He said, your mother. The man again asked, then who? He said, your mother. He gave the same answer thrice and on fourth asking, he said, your father.

This prophetic saying exactly represents the Quranic verse in that the verse also indicates three rights of mother:

- 1). She faced the burden of pregnancy.
- 2). She underwent the travail of his birth.
- 3). She suffered for 30 months from his conception to weaning.

In short, the mother is a great soul who toils over pregnancy, delivery, breastfeeding and upbringing of her child with happiness sacrificing her comforts and pleasures for him. Can a man be so indebted to anyone else for his, her love, affection, kindness and favours to him than the mother?

Therefore, the mother rightly deserves the highest status which the "Shari'at-e-Muhammadee" (teachings of the Holy Qur-aan and Holy Prophet) has conferred on her.

91). ANOTHER DECREE OF ALLAH ALMIGHTY.

After the declaration of Oneness of the Unique and Incomparable (Allah) in twelve decrees in the Quranic chapter concerning the Holy Prophet's ascension to Heaven, the importance of showing kindness, respect and obedience and service to the parents has been stressed and that how very meritorious act is serving the parents under the Islamic Shari'ah, recite this Quranic declaration:

"Wa-Qadaa Rabbuka Allaa Ta'budoon Illaa Eyyaahu wa-Bil-waalidaieni Ehsaanaa. Immaa Yablughanna 'Indakal Kibara Ahaduhumaaa Ao-kilaa humaa Falaa Taqul Lahumaaa Uffion walaa Tanhar humaa wa-qul Lahumaa Qaolan Kareemaa. Wakhfid Lahumaa Janaahaz Zulli Minar Rahmati wa-Qur Rabbir Hamhumaa Kamaa Rabba-yaanee Sagheeraa" (and your Lord has commanded that you worship none save Him and show kindness to parents. If one or both of them attain old age with you, say not "fie" to them nor chide them and speak to them a gracious word. And lower to them the wing of submission with mercy and say, O' my Lord! Have mercy on them both as they did care for me when I was little).

The emphasis on being courteous to and serving the parents along with the teaching of monotheism and worshiping Allah alone lays bare its significance but even then He made children (of man) understand to further stress the point:

"Immaa Yablughanna 'Indakal Kibar" (if one or both of them grow old before you).

Remember it well that it is not the edict of Islamic Shari'ah like western civilization that when a boy attains

maturity he becomes independent and begins living with his wife separate from his parents distancing himself from the old parents. If he continues maintaining relationship with them, it is just formal not filial one. As against this, the Islaam commands its followers to serve and console their parents in the best possible way particularly when they have entered the old age – physical weakness, senility and fret have set in. They are in dire need of their children's service and constant care to sustain themselves and the children consider them a burden! The Shari'ah enjoins the believers. Beware! No effort should be spared in serving, consoling and pleasing your parents. The dutiful, respectful and fortunate children in the sight of Islaam are those ones who wait on their parents hand and foot particularly in their old age.

Just reflect! There were such uncouth and uncivilized nations on this planet which would throw their old parents on any desolate hill considering them redundant and useless so that they died lying there or were eaten up by any beast.

It is Islaam only which arranged so much for the care, service and respect of old parents. There is in a Hadees (prophetic saying) that very unfortunate and cursed is he who finds his parents in old age but fails to be worthy of paradise by serving them and earning their good supplications (Du'aa).

“Falaa Taqul Lahumaaa Uff” (say not “fie” to them).

The Quranic command does not prevent the believers from just saying “fie” but actually it warns them against every that expression and action, be it small or big, which may hurt their feelings and denotes that the children are a bit sick of them. Every sane man can understand that

when saying “fi” to the parents is forbidden then speaking ungracious and harsh word is much more unlawful and forbidden.

“Wala Tanhar Humaa, wa-qul Lahumaa Qaolan Kareemaa” (and chide them not and speak to them a gracious word).

Meaning when one speaks to his parents about any matter one should address them with kindness and respect sans any tinge of impertinence nay; one should speak to them in the way as a slave speaks to his master.

If “Wa-bil Waalidaieni Ehsaanaa” commands kindness and gentleness in action with the parents then “Fala Taqul Lahumaaa Uffi-on wa-laa Tanhar Humaa” commands graciousness and respect in words with them and “Qul Lahumaa Qaolan Kareemaa” commands one to maintain politeness and their dignity while addressing them. This is the Islamic concept of the parents’ dignity and honour.

“Wakhfid Lahumaa Janaahaz Zull” (and lower to them the wing of submission).

After “Qaolan Kareemaa” (speaking gracious and respectful word), the children are being enjoined to be courteous, humble and submissive to them and treat them well with all humility in their tired age. If they speak such a word that hurts one or is against one’s temperament then one should not mind it and should habituate oneself to tolerate such things. One should always say to them “I could not fulfill my duty to you, please forgive my shortcoming” however much one serves them.

These kind treatment and gracious words are the best source of attracting their attention towards oneself and earning their good supplications.

Meaning is that however well one treats his parents and serves them but one can not fulfill his filial duty to them fully at all. Therefore, one should pray to Allah Almighty for blessing them saying, O' Allah! My services to them can not requite their great favours to me. You may have mercy on them.

If one keeps praying for the descent of Allah's mercy on one's parents, it will also awake feelings and love for them in one's own heart. It is a psychological point. Whoever wants to experience it, can do whenever one likes to, to see the result for oneself.

And then praying: "O' Allah! Have mercy on them" amounts to praying: O' Allah! Bless them with each and every good in this world and the world hereafter" because the Arabic word, "Rahmah" (mercy, compassion) is so comprehensive that it includes all religious as well as temporal bounties and favours.

"Kamaa Rabba-yaance Sagheera" (as they brought me up in my childhood).

How very prudently the young and robustly healthy man is being reminded here of his helplessness in the childhood! Naturally, every human being will think at this juncture that he is likewise to grow old and helpless and to depend on his children. This very thought will further prompt him to serve the parents.

By the way, this point also came out from here that the responsibility of the upbringing of children is incident upon the parents in Islamic society and this thing is

practised in every noble civilization. Snatching the parents' right of bringing up their children and assigning it to the government or any other institution is opposed to the human nature and is rebellion against the Divinity and its consequences are very obvious – strangeness between parents and their children and unconcern with one another. This leads man astray and makes him insensitive and when its door opens up, chaos and devilry raise their hydra-head in new forms and colours.

This Quranic verse also proves that making Du'aa (supplication) for the forgiveness of Muslims and invoking Allah's mercy for them are lawful and that the Du'aa benefits the believers. In Eisaal-e-Sawaab (conveying reward of virtuous deeds to the dead) also Du'aa is made for the forgiveness of and invoking Allah's mercy for the dead Muslim. Therefore, this Quranic verse is a base for the Eisaal-e-Sawaab.

92). PROPHETIC SAYINGS & PARENTS' RIGHTS.

Messenger of Allah, Saicyidinaa Muhammad Mustafaa (may Allah's choicest blessings & peace be upon him) said:

1). I entered into paradise and heard a voice reciting the Holy Qur-aan. I asked, who is this one reciting the Qur-aan? The Angels told, Haarisah bin Nu'maan. Hearing this, the Holy Prophet remarked, this is the very recompense of kindness. This is the very recompense of kindness. Haarisah was very kind to his mother. –[Bahiqee].

2). Creator's pleasure lies in the pleasure of one's father and Creator's displeasure lies in the displeasure of one's father. [Tirmizee].

3). Whoever had the dawn in such state that he is obedient to his parents, the gates of paradise are opened for him in the very morning. If one had only one of the parents then one gate is opened. And whoever had dawn in such state that he disobeyed Allah in respect of his parents (meaning does not fulfill his duty to them), the gates of hell are opened for him in the very morning. If one had only one of the parents then one gate is opened. Hearing this, a person said, if one's parents oppress one. The Holy Prophet said, even though they oppress him and he repeated it thrice. - [[Bahiqee].

4). When children look at their parents with kindness, Allah grants them the reward (Sawaab) of "Hajj-e-Mabroor" (the Hajj performed perfectly) in return for every look. People asked, even though one sees his parents with kindness hundred times in a day. The Holy Prophet said, yes, Allah is the Most Great and Omnipotent and nothing is impossible for Him. -[Bahiqee].

5). One's parents or either of them died and one was disobedient to them in their life time. Now one repents and keeps begging Allah's forgiveness for them – so much so that one becomes obedient to parents in the sight of Allah.
[Bahiqee]

6). A companion came to the Holy Prophet and sought his advice in connection with undertaking Jehaad (holy war). The Holy Prophet asked, is your mother alive? He replied in the affirmative. The Holy Prophet said, make it a point to serve her as your heaven lies near her feet.
[Ahmed & Nisaa-ee]

7). The more kind (to his father) is he who is courteous to his father's friends in his absence meaning when the father has died or is away. -[Muslim].

8). It is one of major sins that one reviles his parents. People surprisingly asked, O' Messenger of Allah! Does anybody revile his parents? He said, yes. Its instance is that one abuses the other's father and the latter retaliates by abusing the former's father and one abuses the other's mother and the latter retaliates by abusing the former's mother. –[Muslim & Bukhaaree].

Goodness! The Holy Prophet's companions who had lived in the days of ignorance of Arabia (before the advent of Islaam) were flabbergasted and it was beyond their reason that anyone could revile his parents. The Holy Prophet defined that reviling one's parents meant getting one's parents reviled by the other. Unfortunately, there are some such sordid people in this age who themselves abuse their parents shamelessly.

93). SIN OF DISOBEDIENCE TO PARENTS.

1). Ibn Maajah has reported on the authority of Abu Umaamah (may Allah be pleased with him) that a person said, O' Messenger of Allah (may Allah's choicest blessings & peace be on you)! What right the parents have over their children? He said, they both are your paradise and hell meaning pleasing them will earn one paradise and displeasing them will render one liable for hell.

2). Nisa-ee & Daarmee have narrated on the authority of 'Abdul Laah bin 'Amr (may Allah be pleased with him) that the Holy Prophet said, the one who boasts of one's favour to the other, disobedient to parents and the one who is habitual of drinking wine will not enter into paradise.

3). Haakim has reported in Mustadrak on the authority of Hadrat Ka'ab bin 'Ajjah (may Allah be pleased with him) that the Holy Prophet asked us to get close to his pulpit. We all did it. The Holy Prophet ascended the pulpit.

When he put his foot on the first step of the pulpit, he said, Aameen (be so). When he placed his foot on second step, he said Aameen and when he put his foot on third step of the pulpit, he said, Aameen. When the Holy Prophet descended the pulpit after delivering sermon, we asked him, O' Messenger of Allah! We heard such an unusual thing from you today which we never heard before. The Holy Prophet said, when I put my foot on the first step of the pulpit the Arch Angel Gabriel came to me and said, he be deprived of divine mercy who found the holy month of Ramadaan but failed to get himself forgiven (by observing fasts). Upon this, I said Aameen. When I placed my foot on second step, he said, he be deprived of divine mercy before whom your (Holy Prophet's) name is mentioned but he fails to recite Durood Shareef (invocation of Allah's blessings & peace on the Holy Prophet). On this, I said, Aameen. And when I put my foot on third step, he said, he be deprived of divine mercy who found his parents or either of them old but they could not get him entered into paradise (meaning he failed to win paradise by serving them). Upon this, I said, Aameen.

4). Bahiqce has reported in Sha'bul Eimaan on the authority of Saieyidinaa Abu Bakr Siddique (may Allah be pleased with him) that the Holy Prophet said, whichever of the sins of man Allah Almighty wills to forgive, forgives him except the sin of disobedience to parents whose deserts he gets in this life before death.

5). There is in another Hadees (prophetic saying) that the one who is obedient to his parents will not be cast into hell and the disobedient does whatever (good) act will remain in the grip of divine torment.

6). There is in yet another Hadees the Leader of the world (may Allah's choicest blessings & peace be upon him) said, shun disobedience to parents because, the

disobedient to parents, the one who severs ties with relatives, old adulterer and the one who trails his trouser (including Shalwaar, Paajaamah, Teh-band) below the ankles in conceit will not have the fragrance of paradise which reaches as far away as one thousand years journey's distance.

7). Tibraance and Haakim have related that Allah Almighty cursed the one from all the seven heavens who disobeys his parents.

8). It is narrated that when the disobedient to parents is buried the grave squeezes him (in anger) so hard that his one side's ribs are intertwined with the other side.

9). It is related on the authority of Hadrat Ka'ab-e-Ahbaar that Allah Almighty grants no respite to the disobedient to parents from death so that the torment may hasten to overtake him and prolongs the life span of the obedient to parents so that he may get more time to show kindness to his parents.

10). It is narrated by Wahab bin Munabbah that Allah revealed to Prophet Moses (Hadrat Musaa, peace be upon him) that O' Moses! Respect and honour your parents. Whoever upraises the honour of his parents, We shall prolong his life and bestow him with such children who will show kindness to him and whoever disobeys his parents, we shall shorten his life and give him such children who will annoy and disobey him.

It is related that on the night of ascension the Holy Prophet walked past a group of people and saw that they were hanging in a fire-tree. On enquiry, Hadrat Gabriel told that they were those who would chide their parents in the world.

Heed these traditions and realize the parents' rights. Consider service and showing kindness to the parents the means of earning divine blessings and favours in this world and the hereafter and be dutiful to them.

94). TRUE NARRATIVES.

1). It has been related in "Saheeh Bukhaaree Shareef" etc. on the authority of Hadrat 'Abdul Laah bin 'Umar (may Allah be pleased with them both) that he said that he heard the Holy Prophet saying that in the former times three persons were going somewhere who in the night entered into a cave to sleep. A rock fell down from the mountain and blocked the mouth of the cave entrapping them inside. They said to one another, "there is no escape from it except for praying to Allah by dint of any goodness if we have done".

One of them said, O' Allah! My parents were very old when I would return home after grazing my goats in the forest I would, milking the goats, offer milk to my parents first of all to drink. I would not give milk to my children, slave and slave-girl before them. One day I advanced into the forest too far and I reached home so late in the night that my parents had slept. My children were crying with hunger but I did not give them milk and I took the bowl full of milk to my parents but did not disturb them by awakening them. I remained standing beside them waiting for their awake – so much so that it was dawn and they themselves woke up and drank the milk. O' Allah! Had I done that work for Your pleasure, please remove the rock. As his supplication was over, the rock moved a little from the mouth of the cave but not enough to let them out.

The other said, O' Allah! I would love my paternal cousin frantically. One day I wanted to indulge in her but she refused. Afterwards, there was famine and she came to

me for some thing. I gave her 120 gold coins (Asharfee) with the condition of allowing me to enjoy her. She willy-nilly agreed. When I overpowered her, she said, "I do not allow you to outrage my chastity against this payment". Hearing this, I immediately left her in fear of sin and also did not take the gold coins back from her. O' Allah! If I had done that work in fear of You, please remove the rock. As soon as his supplication was over, the rock moved a little more but not enough to let them out.

The third person said, O' Allah! I had hired the services of some labourers whom I made payment but one of them left without receiving his wage. I used the amount of his wage in business etc. which gradually multiplied. After a long time that man came to me and demanded the payment of his wage. I said to him, pointing to the camels, buffalos, oxen, goats and slaves, take them. This all is your wage. He said, please do not joke with me. I stressed, this all is yours. He took all the things with him. O' Allah! Had I done that thing for Your pleasure, please remove the rock. No sooner his supplication was over than the rock moved from the mouth of the cave and they came out and proceeded on.

2). A young man namely 'Alqamah was fond of offering prayers, observing fasts and giving alms. He was never remiss in devotion. He fell ill and his sickness protracted. His wife came to the Holy Prophet and told him that her husband was terminally ill. The Holy Prophet sent his companions to persuade 'Alqamah to recite Kalimah (the holy Code of Islaam). The companions went to and persuaded him to recite Kalimah but he could not utter the Kalimah. The companions returned and intimated the Holy Prophet of the situation. The Holy Prophet said, is any of his parents living? People told that his mother is alive.

The Holy Prophet sent her message that if she could come to him then okay otherwise he would himself go to her. She said, my life be a sacrifice for him. I shall myself go to him. She came to the Holy Prophet with the help of staff and said "Salaam" (Islamic greeting) to him. The Holy Prophet said, O' mother of 'Alqamah! Tell me what your son has been doing? She said, O' Messenger of Allah (may Allah's choicest blessings & peace be on you)! He would profusely offer prayers, observe fasts and give alms. He said, are you pleased with him? She said, O' Messenger of Allah! I have always been in dejection and trouble because of his behaviour. He asked the reason. She said, O' Messenger of Allah! He was obsequious to his wife and disobedient to me. He said, this your displeasure does not let him recite the Kalimah.

Then the Holy Prophet asked Hadrat Bilaal (may Allah be pleased with him) to collect woods. The woman said, O' Messenger of Allah! What are you getting woods collected for? He said, I will put 'Alqamah into the fire. She said, O' Messenger of Allah! I can not bear it. He said, O' mother of 'Alqamah! The divine torment is far more painful (than this) and will last very long. If you want his absolution, be pleased with him (and forgive his shortcomings). I swear by Him in Whose Divine Hand my soul is, his prayers, fasts and alms will not benefit him until you are pleased with him (and pardon him).

(Mother is after all mother), she cried, O' Messenger of Allah! I say, making Allah, His Angels and all Muslims witness that I am pleased with my son 'Alqamah. The Holy Prophet sent Hadrat Bilaal to see whether 'Alqamah recites Kalimah or not. Hadrat Bilaal saw that 'Alqamah was reciting Kalimah-e-Shahaadat. He reported this to the Holy Prophet who said, O' people! The displeasure of 'Alqamah's mother prevented him from reciting the Kalimah. Her pleasure with 'Alqamah enabled

him to recite the Kalimah. Hadrat 'Alqamah passed away the same day and the Holy Prophet himself attended his funeral rites.

Myriad of narratives and traditions have been reported in this context but these two narratives are enough for the God-fearing people and for the intransigent volume of narratives and traditions are inadequate.

95). SUMMARY OF THE WHOLE DISCUSSION.

In the light of what importance the Holy Qur-aan and prophetic sayings have accorded to the dutifulness and showing kindness to the parents, a great responsibility lies on every believer to be dutiful, kind and respectful to his parents throughout their life particularly in old age. One should never be neglectful of their rights and needs and should consider serving them a source of his salvation in this world and the world hereafter. One should not only serve them himself but should also enjoin his dependents to serve and respect them. One should wait on them hand and foot and consider their pain as his own particularly in their old age as they brought him up with love and affection in his childhood.

Contrary to this, unfortunate and cursed are those who have the temerity to bluntly ignore the hardships their parents suffered during their upbringing saying, "what they did, was their duty. They did no favour to us".

O' dear brothers! No doubt it was their duty which they fulfilled but mind it that the Shari'ah which has made children's upbringing obligatory on the parents, has also required the children to be dutiful, respectful and courteous to their parents. Then why do you shirk your duty? This is like, "selfishly availing facilities and shamelessly avoiding liabilities".

“Sharm Baadat Az Khudaa wa-Az Rasool”
(You should have shame for Allah & His Messenger).

We again repeat here the thing which has been expounded at the outset that:

In sum, the parents’ right is not so light that one could acquit well with that. One’s parents are the cause of his being and life. So whichever religious and temporal gains and favours one will get will be by their means since every favour and perfection hinges to the being and the parents are the cause of one’s being. Being parents itself commands a great right to be fulfilled by their children which the man can never carry out fully what to speak of their sufferings in his upbringing particularly the mother’s hardships and travails during pregnancy, delivery and breastfeeding. How deeply can one be indebted to his parents for their care, love and affection!

In brief, the parents are a shadow of Allah and His Messenger (may Allah’s choicest blessings & peace be upon him) and a reflection of His Divinity and mercy for their children. Therefore, Allah Almighty mentions the right of parents along with His Own in the Holy Qur-aan:

“Anish-Kurlee wali-Waalidaiek” (be grateful to Me and to your parents).

There is in a Hadees that a companion came to the Holy Prophet and said, O’ Messenger of Allah (may Allah’s choicest blessings & peace be on you)! I walked carrying my mother on my shoulders, on such burning stones for six miles that if a piece of flesh had been placed on them that would have burnt out. Have I now fulfilled her right? The

Holy Prophet said, it might compensate one of the pangs your mother suffered in your birth. –[Tirmizee].

May Allah Almighty save us from disobedience to our parents and bless us to carry out their rights fully – Aameen (be so) by Your grace O’ the Most Merciful.

96). AN IMPORTANT ADMONITION.

The Holy Qur-aan and prophetic sayings have laid emphasis on the obedience to parents and obedience to parents is very important thing in its own right nay; in Islaam collective and social life has been founded on the obedience to parents like that of love and understanding between the married couple. But if anybody’s parents are polytheist which is opposed to the belief of monotheism then should the parents be obeyed or not in this specific case?

The Holy Qur-aan answers, “Falaa Tuti’humaa” (follow them not).

It is obvious that in this specific situation the obligation of obedience to parents will stand cancelled. Obeying them in this case is no obedience but sinfulness in that it carries defiance of the Creator (Allah Almighty) and nobody’s obedience is lawful in defying the Creator.

However, the following command holds in this case too:

“Saahib-humaa Fid-Dunyaa Ma’roofaa” (consort with them in the world dutifully, kindly).

Meaning the children should show kindness, respect and tolerance to their parents in worldly affairs and meeting their needs. If the parents are infidel or polytheist even then

the Shari'ah does not like it that the parents are abandoned and are not respected. Children are required to serve and obey their parents at all costs except the cases in which their obedience causes defiance of A'lah Almighty.

It has been related about the descent of this Quranic verse in "Saheeh Muslim Shareef" and "Jaama' Timizee" etc. that when Hadrat Sa'ad bin Abee Waqaas (may Allah be pleased with him) embraced Islaam at the age of nearly 18 years, his mother who was polytheist got angry with him and swore that "she shall not eat and drink anything nor sit under shade until he renounces Islaam and denies Muhammad (may Allah's choicest blessings & peace be upon him)".

Carrying out the mother's right is the command of Allah. Hadrat Sa'ad was perplexed that disobeying the mother is also disobeying Allah's command. So, he went to the Holy Prophet and told him about the whole matter.

Then this Quranic verse was sent down that one is not duty-bound to obey his parents in such things.

The descent of this Quranic verse lays it bare that if the parents force their children for defying Allah or resort to hunger strike or make the comforts of life unlawful for themselves by oath even then disobedience to Allah and His Messenger is not lawful. On the one hand is the obedience to parents and on the other is the obedience to Allah and His Messenger and it is obvious that saving oneself from the defiance of Allah and His Messenger is the first and foremost duty of the believer. Yes, one should not be remiss in serving and showing them kindness, respect and tolerance in worldly affairs nor should hurt them.

97). ANOTHER USEFUL COUNSEL.

Lost in the gaiety of this life are also such callous boys who are not willing to serve their parents on the

pretext of their any shortcoming notwithstanding their weakness and helplessness in the old age. If they at all agree to serve them, they do half-heatedly not willingly and that too for fear of being reproached and taunted by the others. The Holy Qur-aan says in this connection:

“Ilaicya Marji’ukum Fa-o-Nabbi-okum Bima
Kuntum Ta’maloon” (then to Me is your return and I shall tell you what you used to do).

Meaning both the parents and children have at last to return to Him, the Knower of everything even what is hidden in human breast, Who will requite you in accordance with your deeds. Therefore, if children inadvertently do such a thing that is inimical to their parents’ dignity, they should apologise to and conciliate them and beg Allah’s forgiveness. Allah is the Compassionate and Kind Who will forgive the parents’ shortcomings as well as the children’s sins. This Quranic verse also connotes that being courteous and respectful to the parents just for show is an unpardonable crime. This crime can not escape His knowledge however clandestine means are employed for it. This is a culpable crime. Therefore, one should better atone for it in this world otherwise one should be ready to give an account of it in the Exalted Court of Allah.

98). RIGHTS OF CHILDREN.

The Holy Qur-aan says:

“Yaaa Aicyu-hal Lazeena Aamanoo Qooo
Anfusakum wa-Ahleekum Naaraa” (O’ believers! Save yourselves and your family members from the hell-fire).

The Shari’at-e-Muhammadee (teachings of the Holy Qur-aan & Prophet Muhammad, may Allah’s choicest

blessings & peace be upon him) does not say that only parents have rights over their children and children are required to make service and showing kindness and respect to their parents an aim of their life and fulfill their rights along with the rights of Allah and His Messenger. It teaches that children also have rights over their parents and fulfilling them is their Islamic, national and moral duty. The Holy Prophet said, children too have rights over their father just as the father has over his children.

In another Hadees, the Holy Prophet stressed the parents: be just in distributing gifts among your children just as you want them to be just in showing kindness and respect to you. –[Tibraanee].

And it is also Ibne Najjaar's narrative that the Messenger of Allah (may Allah's choicest blessings & peace be upon him) said: Allah likes it that you maintain equality among your children even in kissing them.

It is, in a way, a criterion of upbringing and rights of one's children. The believers are being enjoined in the afore-mentioned Quranic verse to save themselves from the hell-fire and also adopt ways and means to save their family members and its modus operandi is obeying Allah and His Messenger, worshipping the True God following the Islamic commands and refraining from sins and disobedience and also directing the family members to do virtuous deeds, preventing them from evil and teaching them Islamic knowledge and good manners.

So, obeying the Divine commands and preaching the family members about these commands and influencing them to follow the Divine commands so that they may not go astray and may not fall prey to any mischief, is saving oneself and one's family members from the hell-fire.

This Quranic verse explicitly states that the responsibility of a Muslim is not restricted to his own self only but instead it is his Islamic, moral and social duty as a head of the family to equip his family members with such excellent knowledge and manners that they also become pious and chosen servants of Allah.

If they deviate from the correct beliefs of Islamic faith and take such way that ultimately leads to the hellfire then being head of the family one is required to save them from the misguidance and disbelief to the possible extent.

It is related in the books of Quranic exegeses that when this Quranic verse descended, Saieyidinaa 'Umar Faarooq-e-A'zam (may Allah be pleased with him) came to the Holy Prophet and said, O' Messenger of Allah! We have understood the sense of 'saving ourselves from the hell-fire' but how should one save one's family members from the hell-fire? The Holy Prophet said, by preventing your family members from the things which Allah Almighty has forbidden you and making them follow the commands which Allah has enjoined you to follow.

So, welfare of, comforts of life for and future career of the family members should not be the only concern of man but instead his main concern should be that his family members do not become the fuel of hell-fire and suffer permanent torment in the hereafter.

Therefore, the religious scholars say that the word, "Ahl" includes one's all relatives and those who are associated with one i.e. wife, children, servants, subjects, students, disciples etc. the responsibility of whose temporal and spiritual education and training rests on one. That is why one is required to do one's best to save oneself, his children, wife, servants, students and disciples etc. from the hell-fire and teach them the commands of the Shari'ah. The

Messenger of Allah (may Allah's choicest blessings & peace be upon him) said, every one of you is Raa'ee (caretaker) and every caretaker is accountable for his Ra'iyat (subjects). Ruler is caretaker; he is accountable for his subjects. Man is caretaker of his family members; he is accountable for them. Woman is caretaker of her husband's house and children; she is accountable for them.

And specifically for children, the Holy Prophet said: whoever teaches good manners to his children is better for him than giving one Saa' (4 kgs. & 200 gs) in charity. – [Tirmizee].

On one occasion, the Holy Prophet said, no gift a father gives to his children is better than good manners. – [Tirmizee & Bahiqee].

And there is in a narrative that no gift of a father to his children is better than teaching them good manners. – [Tirmizee]. And there is in a Hadees that like father's rights over his children, children also have rights over their father.

It is seen that in some families girl is not accorded what status and importance are given to boy. Islaam does not view it as good. It teaches that rights of both the boy and girl are equal. One should not be unnecessarily preferred to the other. The Messenger of Allah (may Allah's choicest blessings & peace be upon him) said, the one who is borne a baby-girl does not infanticide her (as was customary during the days of ignorance) nor disgraces her nor prefers his boy to her, Allah Almighty will enter him into paradise. – [Abu Daa-ood].

The process of imparting Islamic education and practical training to children should be started in childhood because what thing is taught to one in childhood gets ingrained in the mind and what habit one develops in

childhood becomes a part of one's nature. Therefore, the religious scholars say that Islamic beliefs and prophetic practices should be taught to children in their childhood as the clean slate of mind is receptive to accepting the truth and learning Islamic teachings. Whatever thing is taught to one in one's childhood imprints on one's mind.

Therefore, the Holy Prophet said, when your children reach the age of 7 years, enjoin them to offer prayer and when they attain 10 years, force them to offer prayer even beat them (if they do not offer) and also separate them from the bed (of father, brother etc) in this age.

The children whom their parents do not teach and motivate to follow the commands of the Shari'ah and neglect their parental duty in this respect, generally stray from the path of truth. The indulgent parents who ignore their responsibility of checking and guiding their children particularly when they are ruining themselves by keeping bad company, not only oppress their children but also oppress themselves and its outcome will definitely be what people generally complain about and weep over.

The forwardness and perversity the girls who are studying in schools, colleges and universities generally indulge in, is no secret. The way on which their parents' callousness has put them leads not to heaven but hell.

We have already explained some rights in the earlier parts of this book. We deem it pertinent to state some more rights here thereby completing this chapter in brief:

99). A BRIEF LIST OF CHILDREN'S RIGHTS.

1). The foremost right even before the birth of baby is that one does not contract Nikaah (marriage) in a mean community in that mean blood definitely causes trouble.

- 2). One should marry in religious family as the words and deeds of maternal grandfather and maternal uncle influence the child.
- 3). One should not marry Negress because her black colour will spoil the child's complexion.
- 4). Sexual intercourse should begin with "Bismil Laah" (meaning before putting off cloths and cuddling, man should recite, "Bismil Laah) otherwise Satan joins the intercourse (and baby is born immoral).
- 5). Man should not look at the wife's private part as baby is likely to be blind. (And if one needs light in room during the intercourse one should keep it dim or change its direction from themselves).
- 6). The couple should not talk much with each other during the intercourse because the baby is feared to be dumb or lisper.
- 7). The couple should put a sheet over themselves; should not have sex in the nude like animals as baby is feared to be shameless.
- 8). Azaan (call to prayer) should be made four times in the right ear of the new-born and Takbeer (the call made for the commencement of prayer) thrice in the left ear to save the baby from Satan and "Ummus Sibyaan" (rickets).
- 9). One should put dry-date or any other sweet thing after masticating in one's mouth into the mouth of the new-born so that it augurs well and the child grows affable and sweet-tongued. And this work should be got done by a pious man.

10). 'Aqeeqah (sacrificing animal on 7th day of the child's birth) may be observed on 7th day if not possible then on 14th or 21st (meaning multiplication of number 7 is maintained for the determination of 'Aqeeqah day). One goat is sacrificed for baby-girl and two for baby-boy to, in a way, get the release of the baby from mortgage (and the baby's wellbeing, good growth and good manners hinge to the 'Aqeeqah).

11). One should give a leg of goat to the midwife as a token of gratitude from the child.

12). One should get the new-born baby's hair of the head shaved to remove the child's agony.

13). Silver equal to the weight of the hair should be given to beggars as charity (if one gives the silver by estimation then it should not be less than the hair's weight).

14). Saffron be smeared over the child's head.

15). Baby even the inborn dead should be named otherwise the baby will complain against him to Allah Almighty.

16). Bad name should not be given to the child in that the bad name augers ill.

17). Baby should be given the names like 'Abdul Laah, 'Abdul Rahman, Ahmad, Haamid etc. or names derived from 'Ebaadat-o-Hamd'' (devotion and praise of Allah) or be named after Allah's Prophets, saints, sages and pious men to bless the baby particularly baby be named after Muhammad (may Allah's choicest blessings & peace be upon him) because innumerable blessings of this blessed name benefit the child in this world and the next and raise his dignity and honour, but all depends on pure intention.

- 18). If child is named after Muhammad (peace be upon him) then he should be respected.
- 19). He should be given room to sit down in (religious) gathering.
- 20). One should be discreet in beating, abusing and speaking ill word against children unnecessarily.
- 21) One should not spurn the child's wish as it will hurt him, her. One should fulfill his, her wish as per one's means.
- 22). Child should not be nick-named in love because once it got popularity, it would not be easy to give it up.
- 23). Mother should herself breastfeed or one may get one's baby breastfed by a pious and worshipper midwife who hails from good family for two years.
- 24). Avoid getting baby breastfed by a lowly and immoral woman as the breastfeeding affects the nature of the child.
- 25). Father, guardian of the baby is required to arrange the baby's maintenance allowance and other requisites which also include the baby's right to good upbringing.
- 26). What is left with one after meeting one's needs under the Shari'ah, belongs to one's children and family members before the other relatives and indigents, poor. What is left after meeting their needs belongs to the others. It should not be so that he possesses riches and his relatives are too poor to meet even their essential needs of life.
- 27). One should feed his children from honest earning as the ill-gotten wealth breeds ills.

28). One should not have delicious food alone avoiding one's children but instead one should regard their wishes. If they wish to eat any delectable thing, one should arrange for them as per one's means and also partake of it with them. If the thing is not enough, one should not regale oneself on it but should give it to the children.

29). One should treat one's children (the divine trust) kindly; one should love and hug them and put them on one's shoulders, laugh and play with them so that they develop affability and love and respect for others and learn to live with courtesy and magnanimity.

30). One should console, encourage, regard and guard them every time even in prayer and while Khutbah i.e. sermon is being delivered (as the Holy Prophet himself did with Saieyidinaa Imaam Hasan and Saieyidinaa Imaam Husain [may Allah be pleased with them] in their childhood).

31). One should give new fruit, dry fruit of the season to them (children) first as they are also like a fresh fruit and the fresh thing suits the fresh.

32). One should occasionally feed them sweets and clothe them sumptuous dress and give them good things to play with which are permissible under the Shari'ah.

33). One should not make false promise with the child (because this lie will be recorded in one's sheet of actions) but one should make such promise which one intends to fulfill.

34). The one who has a few children wants to give them some thing, should distribute the thing among them equally (be they boys or girls). One should not prefer one child to

the other without any Islamic reason (as doing so is against the justice and is unjust treatment).

35). When one returns home from journey should bring some gift for them (instead of returning empty hand).

36). If they fall sick get them treatment (one should not be careless so that their delicate beings do not have to suffer unnecessary pain).

37). One should avoid getting them painful treatment to the possible extent (since they are delicate buds and will be withered by just a current of hot wind).

38). When they reach the age of discretion, one should teach them Islamic manners of having food, drinking, laughing, speaking, standing, sitting, walking, modesty, shamefulness, regarding and honouring the elders, parents and teachers and of daughters, obeying and serving the husband (so that they become good and pious and feel attracted to Islamic way of life).

39). Rest content with rebuking and intimidating them (on their failings) showing a lash etc. to awe them. If one is compelled to beat the child then one should not hit the face (as the face is dear to Allah).

40). During education a time be fixed for their play to please and refresh them.

41). (Of particularly girls) never let them have and read amorous literature and amatory odes (the digests & magazines of today which are full of false and amorous stories & tales) as the girls are vulnerable and such stuff will corrupt their minds. It is proved from authentic prophetic sayings that girls should not be allowed to read the translation of "Surah Yousuf" as there is mention of the

cunning of woman in it then how it can be lawful to let them read amorous and indecent odes and stuff.

42). When she reaches the age of ten years she should be forced to offer prayer even by beating, if need be, and be taught offering prayer at seven years.

43). At ten she should not be allowed to sleep with oneself or the other and be made to sleep on separate bed beside one's bed.

44). As soon as she attains puberty, should be married off and in marriage the standard of selecting the match should be his religion, community, manners and appearance (instead of riches which is an unreliable thing).

45). Now one has to ask her for such a work which she may not do, one should not order her but instead ask her in polite and suggestive way so that she may not incur the sin of disobedience.

46). One should not deprive her of inheritance as some people give all their property to only one heir or any other person to deprive their legal heir of his right to inheritance (the heir is deprived of his right to legacy in the world but the one who deprives him of his right without any Shar'a-ee (Islamic) reason renders himself liable for punishment in the hereafter.

47). One should regard their rights even after one's death meaning one should necessarily leave behind at least $2/3^{\text{rd}}$ of one's legacy and should not spoil more than $1/3^{\text{rd}}$.

All these rights pertain to both the son and daughter nay; the last two belong to all the heirs. The following rights are son-specific that one should teach him.

48). Writing, reading, swimming and army training like swordsmanship etc.

49). "Surah Maidah" be taught to him (which contains commands and directives in regard to religious, civic and political life of the Muslims and motivations etc. to follow the Divine commands in all affairs).

50). One should get him circumcised inviting relatives and friends (but avoiding extravagance and non-sensical activities).

100). DAUGHTER-SPECIFIC RIGHTS.

51). One should not express unhappiness on the birth of daughter but instead one should consider her a Divine favour to one (as the Sovereign Creator Who has blessed one with daughter knows well that girl is better for one or boy).

52). She should be trained in sewing, needle-knitting, cooking and other domestic chores (so that she becomes dexterous).

53). She be taught "Surah Noor" (which contains commands in respect of chastity, continence and honour).

54). Never teach her writing which is likely to create mischief (the mischiefs and corruption which are developing today by ignoring this advice are obvious to all. May Allah protect us).

55). When she is of seven, one should not allow her to sleep with oneself nor with her brother etc.

56). One should keep an eye on her from this age and never allow her to attend marriage party (other joyful

ceremonies like 'Aqceqah, circumcision etc) where music and songs are played and dance is performed (which are now becoming popular in one form or the other) even though such programmes are held in one's brother's house. Songs and music are deadly magic to corrupt the minds and the girls being delicate in nature are more vulnerable.

57). Do not allow them to live in the upper storey (if one lives in a multi-storey building as the flat-system is now rife in cities then one should keep them in strict check so that they do not ogle and peep here and there and do not bring the family into disrepute).

58). Never let them visit the strange families and make the house a prison for them.

59). Keep them well-dressed and adorned with jewellery in the house to attract the proposals of marriage.

60). When one gets good match for her (one's daughter or sister) one should not linger her marriage (and one should not suppress her sentiments and wishes in the vain hope of marrying her off with ostentation because the bad time befalls man sans forewarning).

61). One should marry her off at the age of 12 (twelve) to the possible extent (meaning if she is able to serve her husband conjugally otherwise whenever she becomes so able).

62). One should not marry off his daughter or sister to any sinner and transgressor who commits major sins and leads impudent life (particularly the one who has incorrect beliefs) as it brings about misfortune, destroys faith and life and ruins the hereafter provided that his beliefs are not distorted to the extent of infidelity. And if he denies any of the essentials of Islaam like Qaadiyaanee, Ahmadee,

Mirzaa-cc or Raafzee (Shi'ite) who badmouth the orthodox caliphs (Khulafaa-e-Raashedeen) or insolent and impudent Wahaabee, Deobandee or atheist, Zindeeq (hypocrite, irreligious) who ridicule Islamic teachings and concoct wrong exegeses of paradise, hell, torment, reward, Angels and Satan by their perverted minds and oppose the right-guided Muslim community. Marrying off one's daughter or sister to such ones is pure Haraam (un-Islamic act) and adultery. Whoever marries off his daughter or sister to such one deliberately is pander and pimp. Beware! One should never dare to do so otherwise one's faith will jeopardize.

Besides these rights, the children have some other rights too over their parents which we have expounded in the earlier parts of this book. We state some of them here again to facilitate the readers:

- 63). When baby begins to prattle, it should be taught – “Al-Laah”, “Al-Laah” then “Laa Ilaaha Illal Laah” and then full Kalimah (the holy code of Islaam).
- 64). When child begins to recognize the Arabic alphabets, he/she should be taught the Holy Qur-aan (that enunciating the Qur-aan correctly is itself worship).
- 65). Boy be got taught the Holy Qur-aan by a pious, devout, God-fearing old teacher who is Sunnee having correct beliefs.
- 66). Daughter be got taught the Holy Qur-aan by a pious, chaste woman.
- 67). After completion of reading of the whole Qur-aan, one should stress him, her to recite it daily.
- 68). He, she should be taught Islamic beliefs and Sunnat (prophetic sayings & practices) that the clean slate of mind

is more receptive to Islamic teachings and accepting the truth, whatever is taught in this age, is engraved on mind (and nobody can misguide him, her).

69). Love and esteem of the Holy Prophet, the mercy unto the whole world, should be inculcated in them which is real Eimaan (Islamic faith) nay; the essence of Eimaan (and on it depends one's salvation and faith).

70). Love and reverence of the Holy Prophet's posterity, family members and companions (which also include his revered wives), Allah's saints and right-guided religious scholars (Ahle Sunnat wal-Jamaa'at) should be taught to them (as it is real Sunnat and are the gems of Islamic faith nay; the soul of Eimaan).

71). At seven, he/ she should be directed verbally to offer prayer (and its importance should be instilled in him, her so that he, she offers prayer of his, her own willingly).

72). They should be taught Islamic knowledge particularly about the injunctions and regulations of ablution, bath, prayer, fasts and virtues of trust in Allah, contentment, piety, sincerity, humility, hospitality, trust, honesty, justice, modesty, chastity, guarding the heart and tongue against ills etc and evils of greed, love of the world, love of power and position, ostentation, self-conceit, pride, arrogance, dishonesty, speaking lie, oppression, obscenity, back-biting, envy, spite etc.

73). They be reprimanded and intimidated on their failings but should not be cursed because it will not improve them but may further spoil them.

There are two positions of malediction, curse. Firstly, one really does not want to harm the other by one's curse that if his curse comes about he will be greatly pained

as the parents curse their children in anger but they do not want to do them evil at heart. If their curse comes about, they will be most distressed by it. This curse has also been forbidden, for, if accepted the one who cursed will also be troubled by it. Secondly, one is really sick of the other and one wants to do him evil and the parents will curse their child with the intention of malevolence only when the child has crossed all limits of disobedience and impudence and their parental love and affection have dissipated and ill-will has developed in their hearts against him. It is proved from prophetic sayings that such curse of the parents for their children is not turned down by Allah.

[Mash'alatul Irshaad etc]

101). RIGHTS OF RELATIVES AND KINDNESS.

The Holy Qur-aan repeatedly stresses:

“Wa-Aati Zalqurbaa Haqqah” (fulfill the rights of relatives).

Meaning one should show kindness to one's relatives, love, maintain ties with, inquire after and help them when they need and make it one's moral duty to be courteous and helpful to them.

The religious scholars say that if close relatives go indigent and need help then it is one of their rights that the moneyed relatives assist them financially and meet their basic needs of life.

And the word “right” tells that the affluent relatives are required to extend financial help to their indigent relatives. It is their right to draw the attention of their rich relatives to their plight and request them for financial assistance and the wealthy relatives are required to help them not as favour to them but considering it their duty.

Commanding the believers, 'fulfill the rights of relatives' immediately after the rights of parents as defined in the preceding pages, stands to tell the Muslims that the right of service is not restricted to parents only but this right also extends to the kindred and their relatives and then to friends and others associated with one in one way or the other according to their association status.

This very thing has been described as 'kindness to relatives' in the Holy Qur-aan and Hadees (prophetic saying).

The aim and purpose of showing kindness to relatives is that one does not remain surfeited with his own needs and earmark his earning and wealth for only oneself but instead one should, after meeting his needs in a moderate way, fulfill the rights of his relatives, neighbours and of other people who may be even mere stranger for him.

And this is only because that the spirit of sympathy, helping the others, giving everyone his due and redressing the injustice becomes an inseparable part of the life of every Muslim in family as well as in collective life and every solvent man considers himself an assistant, helper of his brother-in-faith and the concept of fulfilling the other's right becomes so broad in the society that every person fulfills the rights of other Muslims even of strangers thinking that one is giving the other's due which one owes the other instead of thinking that one is doing a favour to the other.

This is the importance of kindred, relationship and humanitarianism in Islaam that kindred or kindness has been declared the foundation of the collective life of the Ummah (Muslim community).

Its significance can be gauged from the Ahaadees (prophetic sayings) reported in this connection, for example:

- 1). Rehm (kindred, relationship) is cognate with Rahman (the Kind, Compassionate). Allah Almighty said, whoever maintains ties with Me, I will maintain ties with him, whoever severs ties with Me, I will sever ties with him. –[Bukhaaree]. Meaning this harmony of letters between Rehm-e-Maadar (maternal affection, kindred) and Rahm (kindness & compassion) of Allah, the Most Affectionate, the Most Merciful demands real combination of love and it reflects well on the importance the kindred, relatives enjoy in Islaam.
- 2). Relation says, embracing the Divine empyrean, whoever maintains me, Allah will maintain ties with him and whoever severs me, Allah will sever ties with him.
[Bukhaaree & Muslim]
- 3). Whoever likes it that his sustenance is increased and his life is prolonged and blessed, should show kindness to his relatives. –[Bukhaaree & Muslim].
- 4). Learn about your lineage, relatives only that much to whom you could be courteous as showing kindness develops love among one's own people. It increases property and blesses life. –[Tirmizee].
- 5). Whoever likes it that his life is prolonged, sustenance is increased and bad death is removed from him, should keep fearing Allah and be courteous to his relatives.
[Haakim].
- 6). Divine mercy does not descend on the nation in the midst of which there is such one who severs ties with his relatives. –[Bahiqee].

7). It is no courtesy that one shows kindness to the other and the latter shows kindness to the former in return. The courtesy is that one severs ties with the other and the latter keeps maintaining ties with the former. –[Bukhaaree].

8). The best morals of this world and the world hereafter are that you maintain ties with him who severs ties with you and you forgive him who oppresses you. And whoever likes it that his life is prolonged and sustenance is increased, should treat his relatives kindly.

9). The one who severs ties with his relatives will not enter into paradise.

10). Recognize your family kindred so that you could show kindness to them because if relation is severed though it is close relation yet it is not close one after severance and if it is joined up though it is a distant relation yet it is not distant one after joining up. –[Haakim].

102). HUMAN RIGHTS & MUTUAL TIES.

We are explaining here the rights, apart from the kindred's and relatives' rights, of other 'people of rights' meaning orphans, indigents, neighbours, gathering-mates, fellow-travellers, wayfarers and guests under this subject. Allah Almighty says:

“Wa'budul Laaha walaa-Tushrikoo Bihee Shaie-aon bil-Waaledaieni Ehsaana-aon wabi-Zilqurbaa wal-Yataamaa wal-Masaakeeni wal-Jaari Zil-qurbaa wal-Jaaril Junubi was-Saahibi bil-Jambi wabnis Sabeeli wa-Maa Malakat Aimaanukum. Innal Laaha Laa Yu-hibbu Man Kaana Mukhtaalan Fakhoora”. (And worship Allah and ascribe none as parter to Him and show kindness to parents and to relatives and orphans and the needy and the near neighbours and the distant neighbours and the fellow-

traveller and the wayfarer and to your servant and maid-servant. Undoubtedly, Allah loves not the proud, boastful).

The Quranic verse commands us that:

- 1). We should worship Allah alone and should not associate anyone with Him (neither in His Person nor in His Attributes; neither in His Divinity nor in His worship; neither any organic thing nor any inorganic thing).
- 2). We should be courteous and dutiful to our parents (waiting on them hand and foot and should keep consoling and pleasing them with respect and kindness).
- 3). We have been enjoined to be courteous to our relatives.
- 4). And treat well the orphans, needy, the near and distant neighbours.
- 5). And also treat kindly the mates, wayfarers, guests even one's slaves and slave-girls.

The mates also include one's wife and those who enjoyed one's company or his fellow-traveller or religious seminary, school, college, university-fellow or sit with one in mosque or religious gathering and the person one met any where on any occasion. In brief, there is no time limit for companionship whether it is of years or hours or even of few moments, it establishes its right. Lesson-fellow, seminary-fellow, fellow-traveller, sport-fellow, those with whom one traveled in train, bus, plane even ordinary conveyance, business-fellow, work-fellows and colleagues engaged in the same trade, work; all come under this definition.

Likewise, wayfarer does not mean only traveller nor it is necessary that the traveller visits one as a guest then he will be entertained hospitably nay; extending hospitality to every visitor according to one's means is essential and every believer is under an obligation to treat well and entertain every visitor hospitably doing his very best.

Recite the Quranic verse again and think that is this teaching and motivation of and emphasis on showing kindness to and helping the mankind – from one's parents to relatives, from neighbours to wayfarers, from beggars and needy to helpless orphans and from helpmate(s) to slaves and slave-girls and people belonging to every sector of life, found in any other civilized society under the Sun and can any other society adduce its like?

“Al-yataamaa” is the plural of “Yateem” (orphan) and orphan means the boy or girl whose parents have died. However, real orphan under the Shari'ah is that boy, girl whose father has died. Just reflect how nicely the Islamic Shari'ah emphasizes, motivates and advises the believers to help the needy and helpless, meet their needs; they have lost their father, the believers should show kindness and sympathy to and help them so that they do not fall into wrong hands and go profligate or astray. And if such thing happened due to carelessness of the general believers then this blot on the escutcheon of the Islamic society would also stain them and they would be taken to account in the hereafter too.

Likewise, the needy, disabled and helpless deserve the general Muslims' kindness, sympathy and help and to be remiss in meeting their essential needs will also bring the Islamic society into disrepute. If Muslims follow these commands today in letter and in spirit, the dignity of the Islamic society will greatly enhance. The Holy Qur-aan

guides the Muslims to the mutual duties and bonds of relation which every believer is required to fulfill thus:

“Wa-Ta’aawanoo ‘Alal-birri wat-Taqwaa” (and help one another in virtue and piety).

“Walaa Ta’aawanoo ‘Alal Ismi wal’udwaan” (and help not one another in sin and excesses).

Some exegetes say that fulfilling what has been commanded is called “Birr” (goodness, virtue) and giving up what has been forbidden is “Taqwaa” (piety) and disobeying what has been commanded is “Ism” (sin) and doing what has been forbidden is ‘Udwaan (excesses, transgression).

How excellent principles of mutual duties, rights and bonds of relation are being taught that all believers should fully participate and help one another in goodnesses and virtuous deeds and should avoid participating and helping one another in sinful acts and excesses above the community and party one belong to.

If reflected, a decree and justification for attending the gatherings of and parties preaching and propagating the Islamic teachings of Ahle Sunnat wal-Jamaa’at arose from the Quranic verse and also arose from it the unlawfulness and prohibition of the gatherings and parties where true beliefs of Islamic faith are distorted and wrong beliefs and insolence are preached and taught such as Wahaabees’ preaching party which apparently invites the Muslims to virtuous things but surreptitiously they inveigle them into disbelief.

103). FORTY PROPHETIC SAYINGS:

The Messenger of Allah (may Allah’s choicest blessings & peace be upon him) said:

1001

- 1). By God, he is not believer; by God, he is not believer; by God, he is not believer. Which one, O' Messenger of Allah! Asked the companions? He said, the person whose neighbour is not safe from his calamities meaning who troubles his neighbours. [Bukhaaree & Muslim]
- 2). He will not be admitted into paradise whose neighbour is not safe from his calamities (vexations and hurting the other's feelings). –[Muslim Shareef].
- 3). Gabriel (peace be upon him) counselled me about neighbour – so much so that I thought that he would include the neighbour in one's heirs. [Bukhaaree & Muslim]
- 4). The best of companions in the sight of Allah is he who wishes well for his companion and the best of neighbours in the sight of Allah is he who wishes well for his neighbour. –[Tirmizee etc].
- 5). Believer is not he who takes his fill and his neighbour remains hungry. –[Bahiqee].
- 6). A person submitted, O' Messenger of Allah! It is said about such and such woman that she offers prayers and observes fasts profusely and gives alms generously but she also hurts her neighbours with her tongue. The Holy Prophet said 'she is in hell'. He again submitted, O' Messenger of Allah! It is said about so and so woman that she offers less prayers, observes less fasts and gives alms less (meaning her supererogatory worships are less and she gives pieces of cheese in charity) but she does not hurt her neighbour with her tongue. The Holy Prophet said 'she is in paradise'. [Imaam Ahmed].
- 7). It is one of the signs of good fortune for the Muslim in this world that his neighbour is pious, his house is spacious and his conveyance is good. –[Haakim].

8). The two persons who will prefer their dispute (about rights) first of all on the Doomsday will be neighbours. –[Imaam Ahmed].

9). Neighbours are of three kinds: some have three rights, some have two rights and some have only one right. The Muslim neighbour who is also one's relative has three rights – the right of neighbourhood, the right of Islaam and the right of relation and the Muslim neighbour (who is not one's relative) has two rights – the right of neighbourhood and of Islaam and infidel neighbour has only one right – the right of neighbourhood. The companion said: O' Messenger of Allah! Should we give them meat of our sacrificed animals? He said, give nothing of your sacrificed animals to polytheists. –[Bahiqee].

10). Do you know what right your neighbour has over you? His right is:

1. When he seeks your help, help him.
2. When he borrows money, lend him.
3. When he is needy, meet his need.
4. When he falls sick, inquire after him.
5. When he gets good or there is an occasion of happiness, congratulate him.
6. When any calamity befalls him, console him.
7. When he dies, follow his bier.
8. Do not raise your house higher than that of him without his permission so that he is not deprived of the air.
9. Do not hurt him by the smell of your cooking food but send him some of it too.
10. If you buy dry-fruits, gift him some of them.
11. If you are not to gift him then bring the thing home covertly.

Then he (the Holy Prophet) said, do you know what your neighbour's right is? By Him in whose hand my soul is. There are few people who fulfill their neighbours' rights and these are those ones whom Allah has blessed. And then he kept exhorting his companions about the neighbours' rights -- so much so that they thought that he would make the neighbour one's heir. –[Bahiqee].

11). O' Aieshah! If neighbour's child comes (to our home), give him, her any thing (as gift) because doing so increases mutual love. –[Delmee].

12). The one who maintains an orphan, the orphan belongs to his own family or strange family, I and he will be in paradise like this, the Holy Prophet gestured his index and middle fingers with a slight gap between the two.

[Bukhaaree Shareef]

13). Whoever strokes the orphan's head (with affection and love) for the sake of Allah, will earn goodnesses against each hair that comes under his hand. [Imaam Ahmed]

14). A person complained to the Holy Prophet about his hard-heartedness, the kind Prophet (may Allah's choicest blessings & peace be upon him) said, stroke the orphan's head and feed the indigent. –[Imaam Ahmed].

No other better and easier course to cure the hard-heartedness and callousness than this one can be imagined.

15). Allah does not show mercy to him, who is not kind to his fellow beings. –[Bukhaaree, Muslim].

16). Allah, the Most Merciful, shows mercy to him who shows kindness to the others. Show kindness to those who live on the earth, He Who rules the heavens will show mercy to you. –[Abu Daa-ood, Tirmizee].

17). He is not of us who does not have mercy on the youngsters and honour the elders; does not enjoin good and forbid evil. [Tirmizee].

18). If a young respects the elder due to his old age, Allah will depute such one who will respect him in his old age. –[Tirmizee].

19). It belongs to Allah's honour that an old Muslim is respected, "Haamil-e-Qur-aan" (the one who has learnt the Qur-aan by heart and religious scholar) is respected who is neither "Ghaalee" nor "Jaanee or Jafaakaar" (Ghaalee means those ones who recite the Holy Qur-aan ignoring the rules and regulations of its recitation set by the Shari'ah or tell its incorrect meaning or recite for show and it does not influence their hearts and they seek worldly gains from it and "Jafaa" is that one neither recites it nor follows its commands) and just ruler is respected. –[Abu Daa-ood].

20). Whoever met the need of any of my Ummah with the intention of pleasing him, he actually pleased me and whoever pleased me, he indeed pleased Allah and whoever pleased Allah, Allah would admit him into heaven.

[Bahiqee]

21). Help your brother, be he an oppressor or oppressed. Someone submitted: O' Messenger of Allah! If anybody is oppressed, I will help him but why should I help the oppressor. The Holy Prophet said, stopping the oppressor from oppression is helping him. –[Bukhaaree & Muslim).

22). The believer is at place of love (meaning he loves the others and the others love him) and he has no quality who neither loves the others nor the others love him – [Imaam Ahmed] meaning if he possesses other qualities also then this single quality eclipses all the others.

- 23). Whoever does justice to the oppressed, Allah will write 73 goodneses for him. Only one of them will suffice him in the world and the remaining will upraise his grades on the Doomsday. –[Bahiqee].
- 24). By Him in Whose Hand my soul is, no one can be a true believer until he likes for his brother what he likes for himself. –[Bukhaaree & Muslim].
- 25). Islamic religion means well wishing, the Holy Prophet reiterated it thrice. We (the companions) submitted: O` Messenger of Allah! Whom should we wish well? He said, wish Allah, His Messenger and His Book well (meaning follow their commands) and wish religious scholars and general Muslims well (meaning wish well for them all the time). –[Muslim Shareef].
- 26). Deal with people according to their position and status but in such way that the other does not feel disgraced or humiliated. –[Abu Daa-ood].
- 27). The best of you is he of whom the others can expect good and are safe from whose mischief and the worst of you is he of whom the others expect no good and are not safe from whose mischief. –[Tirmizee].
- 28). All creatures are like a family of Allah and the dearest to Allah is he who obliges His family. –[Bahiqee].
- 29). Wherever you live, keep fearing Allah. If you do any sin inadvertently, follow it with any goodness. This goodness will blot out the sin. And behave well with the people. –[Tirmizee].
- 30). Make it a point to be gentle and avoid harshness and abusive language, for, gentleness beautifies one and sullies the one who is deprived of it. –[Muslim].

31). The one who has been graced with gentleness, actually got good of this world and of the hereafter and the one who has been stripped of gentleness, has indeed been deprived of good of this world and the next world.

[Sharhus Sunnah]

32). Keep company with elders, acquire knowledge from religious scholars and visit the learned (so that you may gain mystic knowledge).

33). Pardoning the other who wronged one does not decrease one's honour but increases.

34). Adopt humility. No one of you should oppress anybody nor show conceit. –[Abu Daa-ood].

35). Muslim neither taunts the other nor curses and nor abuses. –[Bukhaaree].

36). Good manners, kindness and moderation are one of the 25 ingredients of Prophet-hood. –[Abu Daa-ood].

37). It is not lawful for the believer to discontinue his relationship with the other beyond three days. If three days have elapsed in this condition, one should visit the other and say "Salaam" (Islamic greeting) to him. If the latter responds to the Salaam, the both will earn reward and if he does not then he will incur sin and the former is relieved of the sin of severing the relationship. –[Abu Daa-ood].

38). The worst of all on the Doomsday will be he who ruins his hereafter for the worldly gains of the other.

[Ibn Maajah].

39). Some people lose temper soon and also cool down soon. This one is recompense for the other (meaning one thing is failing whereas the other is goodness) and some

people do not lose temper instantly and also do not cool down soon. This one is also recompense for the other (meaning one thing is good and the other is failing) and better among you are those who do not lose temper instantly and cool down soon and worse are those who lose temper soon and take time in cooling down. Save yourself from anger because it is like a burning coal on the heart of man. Do not you see that the veins of the angry man's throat become visible and his eyes flash? Whoever feels anger should lie and cling to the ground.

40). Three things deliver man from ruination and three things ruin man. The things which deliver man are: (1). Fearing and worshipping Allah secretly and openly, (2) speaking the truth in happiness and worry and (3) being moderate in prosperity and adversity. The things which ruin man are (1). Gratifying one's sensual desires, (2) being miser and (4) self-conceit and this is the worst thing.

[Bahiqee]

104). MISCELLANEOUS.

1). Since the relation has different grades, therefore the level of showing kindness to kindred and relatives also vary. Hence, one's parents deserve his kindness and dutifulness the most, next to them rank the close relatives and then the remaining relatives as per the relation status.

2). There are different forms of showing kindness to relatives: Presenting them gift, helping them if they need help in any thing, saying them "Salaam", visiting them, conversing with them, giving them good advice if they need counselling, treating them well and kindly.[Durar etc]

3). If one is abroad should remain in contact with his relatives through correspondence so that the relation is not severed and if possible one should visit his homeland to

1008

renew relationship with the relatives. Doing so will promote mutual love and fraternity. –[Raddul Muhtaar].

4). One is abroad and if his parents call him, he will have to visit them. Writing them letter will not serve the purpose. Likewise, if parents need his service, he should come to and serve them. –[Raddul Muhtaar].

5). One is offering Nafil (supererogatory) prayer and his parents are not aware of his engagement in prayer. If either of them calls him, he is required to attend to them abandoning the prayer even though they called him for an ordinary thing. –[Durr-e-Mukhtaar]. And if one is offering Fard (obligatory) prayer and either of them calls him in case of any calamity, for example, somebody is drowning or fire has engulfed anybody then he is required to abandon the prayer and rush to rescue the man in trouble provided that he is capable of rescuing him.

[Durr-e-Mukhtaar, Raddul Muhtaar]

6). Paternal grandfather and elder brother rank next to one's father in respectfulness. Elder brother is like father. Elder sister and maternal aunt (mother's sister) are like mother. A prophetic saying (Hadees) reveals that paternal uncle (father's brother) is like father. –[Raddul Muhtaar]. Therefore, one is required to respect his paternal uncle too.

7). It is no "Silah Rahmee" (showing kindness to, maintaining ties with one's relatives) that the other treats you well, you also treat him well; he sent you gift, you also gifted him anything; he visited you, you also visited him. It is reciprocation. The real "Silah Rahmee" is that the other severs relationship with you and you join it up; he ignores you and wants to discontinue ties with you but you behave towards him with love and fraternity and regard the relationship with him. –[Raddul Muhtaar].

8). One gets on his rooftop and neighbours' families come in his view, they can prevent him from getting on his rooftop until he gets a wall constructed or put such a thing on his rooftop that obstructs their families exposure to his view. And if the neighbours' houses do not come in his view but when their families get on their rooftops, they are open to his view then they can not forbid him from getting on his rooftop but instead their women should not get on their rooftops to avoid their exposure to his view.

[Durr-e-Mukhtaar]

9). If one sees anybody committing sin, one should forbid him with sobriety and make him understand with wisdom. If he does not desist, one should deal with him sternly and reprimand him but should not hurl abuses at him nor use foul language as it will deliver no good but further aggravate the situation. If even this does not work, one should use his influence and power to stop him from the sin provided that there is no likelihood of disturbance and developing enmity between them –[‘Alamgeeree] meaning whoever notices an evil thing, should set it right by force and power (and this responsibility lies on the influential people and rulers) and if one possesses no power to set it right by force then one should say it bad by the word of mouth (and this responsibility rests with the religious scholars) and if one can not do this even, then one should disdain it from the core of one's heart (and this responsibility lies on the general public). And general public here means the people who can not dare to stop the evil by force nor by the tongue. Head of the community, landlord and influential people are not included in the masses. If they can stop the evil by their force and power then they are required to eliminate it. Abhorring the evil at heart by such people is not enough. –[Bahaar-e-Shari'at].

10). One can force his child for learning the Holy Qur-aan and gaining Islamic knowledge and can also beat an

orphan as admonition for the thing one beats his own son – [Raddul Muhtaar] because if the orphan is given free hand, he will not get education and learn manners. Generally, children are not easily controllable without reprimand and the fear of punishment but the beating should necessarily aim to mend them. Likewise, teachers can also punish their students on their inattention and lack of interest in the study and on making mischief. But they should see to it that would they mete out the same punishment to their own children, if they committed the same wrong? Otherwise, this beating is not meant for their teaching and improvement but it is just venting anger which is itself a culpable thing. The Holy Qur-aan says for the same occasions:

“Wal-Laahu Ya’lamul Mufsidee Minal Musleeh” (and Allah knows well who is mischief maker and who is seeker after reformation).

11). There is no harm in it if ‘Aalim (religious scholar) discloses his being ‘Aalim (but he should be genuine ‘Aalim who could at least find out regulations from the Islamic books) but it should not be done for the vainglory but as an expression of gratitude to Allah Almighty for His favour to him with a view to benefiting and helping people with the knowledge that some will ask him about any religious thing and some will learn Islamic knowledge from him. This injunction does not apply to the so-called religious scholar who became ‘Aalim by himself having read a few books. He is himself a misguided and will also drag the others into misguidance.

12). If a religious teacher is desirous of the hereafter’s reward (Sawaab), he is required to do five things:

a). He should not make imparting religious education to his students conditional on payment. If anybody serves him with something of his own free will, he

may accept it otherwise not. Yes, if his genuine needs are not met without it then he will be himself compelled to accept it.

b). He should remain in the state of ablution (round the clock) so that his sustenance is blessed and breast further illumined with the light of Islamic knowledge.

c). He should impart the education of goodwill and teach the students with love, affection and concentration (the teacher's devotion, love and affection have magnetic effect on students who become his votary).

d). If students dispute about anything with one another, the teacher should settle the dispute in a fair and just manner. He should not favour the rich's children and ignore the poor's children.

e). He should not beat his students more than needed. If he exceeds, he will be held accountable for it on the Doomsday (and it ill-behoves a gentleman to abuse and use foul language what to talk of a religious teacher's indulging in it. –[‘Alamgeeree].

13). Student should respect his teacher and be mindful of his rights. He should serve and help his teacher with cash and kinds. If the teacher commits any wrong, he should not heed to it nor follow it. He should hold the teacher's right greater than his parents' and the others' since they take care of his physical development whereas the teacher teaches him Islamic knowledge and manners and trains him spiritually. He should always be respectful and dutiful to his teacher. When he needs to call at his teacher, he should mildly knock his door nay; he should wait for his coming out himself. [‘Alamgeeree].

14). Both the scholar and student should respect knowledge, books of knowledge and the learned ones. They should not hobnob with the general public frequently and should avoid frivolities. They should keep reading knowledgeable books, discussing and debating religious

problems and their solutions and not let their avidity of reading books and research dampen down. They should shun quarrel and futile discussion and debate. If anybody picks a quarrel with him, he should behave justly and soberly. He should not resort to foul language and abuses like an uncouth in that distinction between an ignorant and him (scholar or student seeking after religious knowledge) is must. –[‘Alamgeeree].

15). Sincerity in every kind of worship is sine qua non meaning whichever good thing is done, should be purely for the sake of Allah. Doing a good work for mere show is Haraam (un-Islamic, unlawful act) according to the consensus of the religious scholars nay; (doing a good thing for) hypocrisy and show have been described as minor polytheism (Shirk-e-Asghar) in a Hadees. Earning of goodness’s reward in the hereafter depends on sincerity. It may be possible that one’s action is defective for inattention or lack of knowledge but if one did the goodness with sincerity, one would get its reward in the hereafter and it may be possible that one did a work fulfilling all its preconditions but would earn no reward, for example, one offered prayer carrying out all its conditions, fundamentals and essentials but one did it for hypocrisy and show then one would not earn the reward though the prayer will be deemed to have been offered. Since it lacked sincerity of purpose, therefore it accrued no reward or, for instance, one recited the Holy Qur-aan against payment for “Eisaal-e-Sawaab” (conveying the reward of virtuous deeds to the dead). It is also like hypocrisy as the purpose of reciting the Qur-aan is earning money. He would not recite the Qur-aan if was not given payment (as the professionals do). Such recitation earns no reward. Hence, using the name of Eisaal-e-Sawaab is a misnomer because when one earned no reward, what would he convey to the dead. There are many such things which do not need explanation here. This brief elaboration will suffice for the followers of the

Shari'ah who can themselves understand and decide that in which case the doer of virtuous deed has to be given payment and where not; in which case the virtuous deed brings reward and where does not and which virtuous deed carries sincerity and which does not. [Raddul Muhtar etc]

16). People of the ward collected donation for Imaam (prayer-leader) of the mosque and gave him the money or bought him catable commodities. It is lawful even for those who consider Imaamat (leading prayer) against payment as unlawful as it is no payment but a token of kindness and service to him which should be done with such people.

[Durr-e-Mukhtar]

17). Behaving well, speaking politely with and seeing people warmly and hospitably are desirable and commendable acts under the Shari'ah but one should not be so submissive to unbeliever, disbeliever and to him who has incorrect beliefs that he thinks that one considers his religion, beliefs good. -[Alamgeeree]. And religious leaders and mystic guides should not maintain ties with unbeliever, disbeliever as this action will cause mischief in the public though his action may be an expedient act under the Shari'ah. He is required to be more discreet even in the cases of duress and expediency than the masses.

18). If one wants to give something in charity (Sadqah), one should not give defective thing because Allah is the Most Generous. The thing given in charity first reaches the Divine Hand of the same Generous Lord and then reaches the hand of beggar. Therefore, one should see to it what one presents to the Most Generous. Likewise, the recipient of charity (Sadqah) is required not to dislike and condemn if he is given a defective thing because it is after all a divine favour and the return of kindness and favour is gratitude not complaint. The giver did not owe him anything that he complains.- [Ahsanul We'aa].

19). If the recipient knows that what one gives him is totally ill-gotten wealth, thing then it is Haraam (un-Islamic, unlawful act) for him to accept it whether he accepts it in exchange for something or as Sadqah (charity) or as wage or as loan or in any way since impurity breeds nothing but impurity. And if he does not know whether it is honest earning or ill-gotten one then he can accept it. He is not required to ascertain as to whether the source of income of the giver is lawful or unlawful. –[Fatawaa-e-Rizviyah].

20). Being perturbed by worries and calamity one should not pray for one's death as life of a believer is better for him. O' brothers! What have you collected for the hereafter that you run away from here? Yes, if one wishes to have union with Allah or yearns to meet the pious servants of Allah or sees mischief in the religion and fears harm to his faith then one can pray for one's death. –[‘Alamgeeree].

21). In using the beasts of burden, one should see to it that the animal is not overburdened – it should not be loaded beyond its capacity; it should be walked to the distance it can and put to work for the period it can afford. Some Tonga (a small two wheeled carriage pulled by a horse) drivers put so many passengers in it that the horse is overburdened. Doing so is unlawful. And it is also essential that the animal is not beaten unnecessarily and hitting its head and face in any case is unlawful as per the consensus of all religious scholars. Likewise, one should not curse it because he derives benefit from it. Maltreating an animal is worse than oppressing “Zimmee Kaafir” (non-Muslim subject of Islamic state) and oppressing Zimmee Kaafir is worse than oppressing a Muslim as there is no its helper and protector save Allah then who will save this hapless from his cruelty. –[Durr-e-Mukhtaar, Raddul Muhtaar].

22). After having taken food one should not clean one's hands and mouth with a piece of paper since it is the

Christians' practice or with one's turban ('Amaamah) or skirt (of garment) or corner of stole. Yes, there is no harm in it if one wipes one's hands with the skirt after washing them with the water. It is reported in Raddul Muhtaar that cleaning the hands and mouth with the skirt (of garment) may cause forgetfulness to one.

23). Getting one's loose tooth tied with silver wire or getting the dislodged tooth re-fixed with any lawful substance or magnet is lawful even though the water does not reach beneath it during ablution and bath.

[Fatawaa-e-Rizviyah]

24). Numerous Ahaadees (prophetic sayings) are reported to the effect that one should not speak such word that is felt offensive, one has to apologise and that creates hatred among the believers or opens the door of backbiting against anybody. These Ahaadees guide the believers in many sectors of life.

25). It is proved from prophetic sayings that woman, be young or old, it is night or day, it is Friday prayer or 'Eid prayer, it is daily prayer (five times a day) or preaching gathering, can not step out of her home. If she is constrained to go out of her house due to mischief or disturbance or for acquiring essential Islamic knowledge or any other genuine need then she can observing full veil (from head to toe).

26). Helping the believer who is dying of hunger and thirst is obligatory on the believers and if he finds food with the others in this condition, he is required to ask them for it. -[Fatawaa-e-Rizviyah].

27). It is strictly Haraam (un-Islamic, unlawful act) to be in pursuit of finding the others' faults and publicising their

faults, evils in this condition without valid excuse further adds to their impudence and wantonness.

28). There is in a Hadees that committing sin is one act and the others also incur its burden that he who acquiesces in it (who neither forbids the sinner nor abhors it) is also involved in sin.

29). Slandering, disgracing unnecessarily, deceiving somebody etc. are all sinful things whether one commits it with one's relatives, friends or strangers; with man or woman; the one who commits it is male or female, are all sinful things and whenever commits it deserves severe punishment.

30). Punishment should conform to the Shari'ah. Meting out un-Islamic punishment is itself a culpable act. The culprit is excommunicated after his offence is proved in the council of village elders (Panchayat) as a punishment. It is right but imposing fine on him or compelling him to feed the whole community is unlawful. –[Fatawaa-e-Rizviyah].

31). Breaking or deliberately violating or instigating others to break, violate the punishments rife in Panchayat which are consistent with the Shari'ah is against the wisdom of the Shari'ah. Every body can understand this thing that whatever punishments are now left with the Muslim if are removed and people belonging to Panchayat system have free hand in committing crimes like the others then it will be a help to the criminals which is itself a crime.
[Fatawaa-e-Rizviyah]

32). Disbelievers and those having incorrect beliefs who have strayed from the path of "Ahle Sunnat wal-Jamaa'at" and go their own way are worse than all human beings and all animals even a dog as dog is not "Faasiq" (transgressor) whereas they transgress the pristine religion and faith. Dog

will not be tormented whereas they are liable for severe torment. –[Daar Qutnee etc].

33). Anticipating Salaam to “Faasiq Mu’lin” who insists on committing minor sins and commits major sins openly is Makrooh (odious act) until they repent and beg forgiveness of Allah. Likewise, those old ones who indulge in jest and laughing or in frivolous and absurd activities all time or are in the habit of speaking abusive language or stare at strange women and peep about and pigeon-flier, kite-flier do not deserve that the believers anticipate Salaam to them until they sincerely repent and seek Allah’s forgiveness.

[Fatawaa-e-Rizviyah]

34). Attending, visiting the fair held by Hindus (or other infidels) is quite unlawful and if it is their religious fair in which they openly commit infidelity and polytheism and utter blasphemous words loudly then it is even more sinful because one will listen to and witness the blasphemies and add to their crowd and activity which is all totally unlawful and is a major sin provided that one hates it at heart and if one, God forbids, likes any of their things or takes it lightly then one will go out of the fold of Islaam and become infidel. There is in a Hadees that whoever adds to the crowd of any nation, community, is of them and whoever likes any of the things of any nation, community, is one of the doers of that thing. –[Fatawaa-e-Rizviyah].

35). Some Hindu ascetic-type beggars roam about bare-headed and bare-footed holding “Lutyaa” (a spout-less metallic vessel) in one hand having a coloured piece of cloth over them posing themselves as spiritual guide and call themselves half-Hindu and half-Muslim. Therefore, their disciples include both the Hindus and Muslims. Muslim brothers particularly women who get impressed by their verbosity and wheedling, should remember that these people are half-Hindu by their own assertion and claim to be

1018

followers of Islaam as well as infidelity. Hence, they are Kaafir (infidel) in the sight of Allah. Accepting them as saints and pious servants of Allah or taking an oath of allegiance to them (meaning becoming their disciples) is tantamount to ruining one's Eimaan (Islamic faith). Beware! Do not let yourself to be befooled by them. Save yourself reciting "Laa-haula wa-Laa Quwwata Illaa bil-Laah".

36). Uttering Azaan (call to prayer) for rain as is common among Muslims is right in that it is not forbidden by the Shari'ah. Azaan is remembrance of Allah and rain is divine mercy and remembrance of Allah causes descent of Allah's mercy. Therefore, on this basis the religious scholars have declared utterance of Azaan beside grave lawful and commendable act. –[Eizaanul Ajr].

37). The injunction for Ta'ziyah (commemorative model of any saint's tomb carried in procession) is that if one comes across Ta'ziyah should go his way avoiding it and should not look at it at all let alone crowding to see it.

[‘Irfaan-e-Shari’at]

38). Burning kerosene oil (meaning fuelling the lamps by it) in mosque is Haraam (un-Islamic, unlawful act) due to its unpleasant odour. If its odour is killed in any way then its use is permissible. But see to it that an impure thing is not mixed with the kerosene oil otherwise it will render the oil impure also and burning an impure oil in mosque is unlawful.- [Durr-e-Mukhtaar]. Camphor kills unpleasant odour.

39). Wearing golden ring by man is quite Haraam (un-Islamic, unlawful act). Likewise, is "Chhallaa" (ring equally wide all over) made of silver, two or more than two silver rings, a ring containing several gems, a silver ring of 4 ½ Mashas' weight are unlawful for man. Only one ring containing only one gem however costly it may

1019

be, less than 4 ½ Mashas' silver is lawful for man. – [Fatawaa-e-Rizviyah]. (One Masha is equivalent to 16 grams of weight).

40). Beggar, be a Hindu or other infidel, is under the wrath and curse of Allah. Whoever thinks that an infidel can attain to Allah without embracing Islaam, is himself an infidel. –[Ifaadaat-e-Rizviyah].

105). “BAIE’AT” AND “IRAADAT”.

It has been a practice of the Muslim men and women for centuries that they do Baie’at (entrusting one’s hand for initiation to) of any spiritual leader, mystic guide of any saintly line belonging to the acknowledged mystic orders for the blessings and their edification. If it is done with pure intention sans temporal ends, the Baie’at (allegiance to spiritual guide) is not useless but is immensely beneficial in this world and the world hereafter. Enlisting oneself in the slaves to the loved ones of Allah and associating oneself with them spiritually are themselves very auspicious things. The Holy Prophet said that his Creator said:

“Humul Qaumu Laa Yashqaa Bihim Jaleesuhum” meaning those are such people that even the one who sits them does not remain unfortunate.

Every believer knows it that the loved ones (saints) of Allah are the signs of Divine mercy. They own even those who just mention their names with respect and have a merciful eye on them as Saieyidinaa Ghous-e-A’zam (may Allah be pleased with him) said, “whoever spiritually attaches himself with me and enlists himself in my mystic order, Allah will accept him and if he goes misguided, He will bless him with repentance and begging Allah’s forgiveness and he is included in my disciples. And,

1020

undoubtedly, my Creator has promised me that He will admit my disciples, followers, fellows-in-faith and my every votary into paradise". Imaam-e-Ajal 'Adbul Wahhaab She'raanee (may Allah be merciful to him) said in his famous book, "Meezaanus Shari'atul Kubraa" that all religious scholars, jurists and spiritual leaders, mystic guides intercede with Allah for their disciples and followers. They take care of them when their souls depart their feet (at the time of death), when the "Munkar Nakeer" (Angels who cross-question the dead in grave) question them, when they will be resurrected, their dossiers of actions will be opened, they will be called to account for their doings, their actions will be weighed, when they cross "Siraat" (pathway leading to paradise crossing over the hell). In brief, they take care of and help their disciples and followers in their every trial and tribulation in this world, 'Aalam-e-Barzakh" (period, state between death and resurrection) and on the Doomsday and are not unmindful of them.

So, by the grace of Allah Almighty, benedictions, favours, help and consolation of the saints and mystic guides do benefit their slaves in the 'Aalam-e-Barzakh and on the Doomsday too besides this world and even after passing away from this world their benedictions, favours and mini-miracles (Karaamaat) continue till the Doomsday.

Owing to this love of devotion to and spiritual attachment with Allah's saints and pious servants, two things in this context are popular among the Muslims:

- a). The one who has no spiritual guide will not prosper.
- b). Satan will be his guide who has no spiritual guide.

Well, taking an oath of allegiance to any spiritual guide to enlist oneself in the saintly line of spiritual leaders and mystic guides and entering any disciple's name in their slaves is, indeed, a great honour for one in this world and the next world and is a great Divine blessing. Therefore, the Baie'at (taking an oath of allegiance to spiritual guide) is not a trivial thing that one swears allegiance to any Tom, Dick and Harry. For it one is required to entrust one's hand for initiation to "Shaikh-e-Ittisaal" meaning the spiritual leader, mystic guide who has link to the Leader of all Prophets, the light personified, through uninterrupted saintly chain. There are four conditions for it:

1). Shaikh (meaning the spiritual guide to whom one takes an oath of allegiance) has due connection with the Holy Prophet through unbroken saintly chain. The one who himself is cut off, how can he connect the others with the Holy Prophet through the chain of saintly line. There are some important things which should be taken into account before doing Baie'at (swearing allegiance to spiritual guide):

a). Some people become successor to sainthood of their father or paternal grandfather for the overweening of being heir to them without taking an oath of allegiance to them and begin administering oath of allegiance to the others (meaning making the others their disciples).

b). Or they had taken an oath of allegiance to them but were not authorized to make the others their disciples and began making the others their disciples without the authority.

c). Or they were authorized to make the others their disciples but their saintly connection was severed divesting them of the blessings and they continue making the others their disciples and also authorizing the others to make their disciples for greed.

d). Or their saintly chain was right but a person in this chain was such that he did not fulfill certain conditions of the Baie'at and thus was not worthy of Baie'at and the branch of saintly line which proceeded from him is disconnected. In these instances, the link to the Holy Prophet does not remain intact because of missing of any link of the saintly chain. If one is adamant to take an oath of allegiance to such person then nobody can help him who expects plums from a sterile plum-tree.

2). Shaikh should be Sunnee having correct beliefs. The disbeliever or the one who has erroneous beliefs has link to Satan not to the Holy Prophet through unbroken saintly chain. Nowadays, many disbelievers nay; unbelievers even Wahaabees who are denier and enemy of Allah's saints have laid the trap of "Peeree & Mureedee" (posing oneself as spiritual guide and making the others one's disciple) for greed nay; leading the others astray. Beware of them!

"Ay Basaa Iblees Aadam Ru-ay Hast,
Pas Bahr Dastay Nah Baa-yad Daad Dast"

(Satan is roaming about dressed in the garments of human being.

So, do not take an oath of allegiance to every Tom, Dick and Harry).

3). He should be 'Aalim (religious scholar or knowledgeable) and should have such knowledge of Fiqah (Islamic law, jurisprudence) that he could find out regulations of his own needs from the Fiqah books without the other's help. And for being an 'Aalim, it is must that he should be thoroughly conversant with the beliefs of Ahle Sunnat, infidelity and Islaam, misguidance and guidance otherwise he will become disbeliever tomorrow if is not today.

There are hundreds of words, actions and gestures which render one infidel if spoken, made and unknowledgeable commit them due to their ignorance. Firstly, they do not know that they have committed infidelity by their word or action being oblivious of the difference between infidelity and Islaam and secondly, one will not repent and seek Allah's forgiveness until one knows or is pointed out that one has committed infidelity. Thus, they will remain involved in infidelity.

And if anybody tells them about it, a right-minded and equable man may fear torment of the hereafter and repent and beg forgiveness of Allah but the ones who ascended the Sajjaadah (the seat of spiritual succession) and are called "Sajjaadah Nasheen" (successor to saint) and spiritual guide, their self-aggrandizement will not let them accept it. If they do willy-nilly, they will only repent and ask Allah's forgiveness for it but what will they do with their Baie'at (allegiance to mystic guide) which stands annulled by their words or actions of infidelity? Now they may take an oath of allegiance to new spiritual, mystic guide and issue "Shajarah" (list of one's saintly line) in the name of the new Shaikh (spiritual guide) though he be the Khaleefah (successor to the first Shaikh), their personal ego and vainglory can not put up with it nor will they wind up this saintly line and making the others their disciples. With the result, they will continue with the broken or interrupted saintly chain to gratify their ego. Therefore, the Shaikh is required to be well versed in the beliefs of the Ahle Sunnat.

4). He should not be "Faasiq Mo'lin" meaning the one who openly commits major sins and insists on committing minor sins, for example, he forgoes the prayers offered five times a day and Jamaa'at (congregational prayer) without any valid (Shar'a-ee) excuse or shaves his beard or keeps less than the standard set by the Shari'ah or gets it cropped or keeps hair on the head like women or does such things that are opposed to the decencies and religious pride. In

brief, he should not commit sins openly otherwise his Baie'at (taking an oath of allegiance to spiritual guide) will not be right in that honouring the spiritual guide is sine qua non and hating the "Faasiq Mo'lin" is also must. So, collection of the two things together is impossible. If one does not respect his spiritual guide then what is the use of being his disciple and if one respects him then one is guilty of honouring the "Faasiq Mo'lin" which is an offence under the Shari'ah. Therefore, one should not swear allegiance to such Shaikh.

May Allah grant us good and peace in this world and the world hereafter and bless with steadfastness to the beliefs of Ahle Sunnat.

106) And worse than "Faasiq Mo'lin" are:

1). Those Satanic clowns who ridicule the religious scholars ('Ulamaa) and consider their decrees and fiats ludicrous. Among them are those phony claimants of piety and imposters who say that religious scholars and pious ones (Faqeer) have always been at loggerheads with each other and even some sordid ones are heard saying 'who is religious scholar ('Aalim)? All are pundits. "Aalim is he who demonstrates the miracles performed by the Prophets sent to Israelites" and blurt out such nonsense and call it the sign of their piety and try to cover their blasphemies with the garb of sham piety.

2). Those atheists and irreligious who pose themselves as pious and saint and say "Shari'at is a pathway to reach the destination and we have attained the goal. So the pathway is not our concern". What Saieyidee 'Abdul Wahhaab She'raanee (may Allah be merciful to him) has cited in "Al-Yawaaqiyat wal-Jawaahir" suffices to refute them that Saieyidut Taa-ifah Juned Baghdaadee (may Allah be pleased with him) was told that some people say the

commands and injunctions of the Shari'ah were a pathway to reach the destination and we have attained the goal. (So what are we to do with these commands and injunctions?) He said, they speak the truth; they did reach but the hell. Thief and adulterer are better than those who have such beliefs.

3). Those misguided and misled who are illiterate or read a few books and became independent of religious scholars. In what way, Imaam Abu Haneefah, Imaam Shafa'ee and other Muslim jurists and great religious scholars (may Allah be pleased with them all) understood the Holy Qur-aan and prophetic sayings, they also understood them in their snobbery nay; better than them that they (the jurists, religious scholars) issued orders (God forbid) against the Quraan and prophetic sayings (Ahaadees) and these snobs are pointing out their mistakes! They are, indeed, misguided, disbelievers and non-conformists (Ghair-Muqallid).

4). Those false claimants of following the Sunnah (practical life of the Holy Prophet) meaning the misguided Wahaabees who are neurotic about having the head shaved following their ideological book, "Taqviyatul Eimaan". They prefer this book to the Holy Qur-aan and Ahaadees. And even the Messenger of Allah (may Allah's choicest blessings & peace be upon him) was held as (Gof forbid) polytheist and professor of polytheism as per this book. These exponents of Wahaabeeism neglect the commands and injunctions of Allah and His Messenger and believe in what is written in this book. They consider its reading a means of their salvation, placing it in their houses as an obligation and thus they prefer it to the Glorious Qur-aan.

5). Those claimants of knowledge – ensnared by Deobandiyat who acquiesced in the swearwords of their leaders and ideologues – Ghangohee, Naanotvee, Thaanvee

etc. against Allah and His Messenger to make their blasphemies Islaam.

6). All renegades and antagonists who have strayed from Islaam like Qadyaanee, Mirzaa-ee, Khaarjee, Naasbee and make mockery of the fundamentals and signs of Islaam, term the Ahaadees (prophetic sayings, practices & guidance) as rubbish, denigrate the Prophet's companions and Ahle Sunnat and praise Yazeed. All these sordid sects are out of Islamic fold, rebels of Islaam and deniers of the truth and enemy of the followers of truth. Their leader, guide and objective are, indeed, Satan, the rejected and they all are its disciples and followers even though they claim to be the disciple of any saintly line of the recognized mystic orders or claim to be "Qutub" (the saint of higher cadre in spiritual pivot) and saint themselves.

It is obligatory on Muslims to eschew and scorn them and never let themselves to be hoodwinked by their robe and claim of devoutness and saintliness. Only Allah guides into right path.

Believe it that the heretic who denies any of the fundamentals and essentials of the Islamic faith is certainly an absolute infidel (Kaafir) by the consensus of all believers even though he recites Islamic code (Kalimah) millions of times, his forehead remains ever placed on the ground in prostration, he becomes lean by observing facts, performs one thousand Hajjs in life, 100,000 mountains of gold gives in charity for the sake of Allah. His no good act is accepted at all until he acknowledges and believes in all the requisites of Islamic faith. So severing ties with such people is obligatory on Muslims to save their Eimaan instead of maintaining ties with them. Allah alone guides into the straight path. —[Fatawaa-e-Africa etc].

107). HOLY PROPHET'S BIRTH CELEBRATION.

Meelaadun Nabee (may Allah's choicest blessings & peace be upon him).

(A summary of a comprehensive speech of Imaam Ahle Sunnat Ahmed Razaa Khaan (may Allah have mercy on him) with addition to it).

The Holy Prophet is "Ne'matul Laah" (grace, favour of Allah). The Glorious Qur-aan named him "Ne'matul Laah" (great favour of Allah to His all creation). Elaborating the Quranic verse, "Al-Lazeena Baddaloo Ne'matal Laahi Kufra" (Those who changed the favour of Allah with thanklessness), Saieyidinaa 'Abdul Laah bin-'Umar (may Allah be pleased with them both) said, "Ne'matul Laah" is Muhammad (may Allah shower His bounteous & choicest blessings & peace on him). Therefore, speaking about and celebrating his advent (birth) is, of course, compliance of the Divine command.

Allah Almighty says: "wa-Ammaa Bine'mati Rabbika Fa-haddis" (and publicise well the grace, favour of your Lord).

The advent of the Holy Prophet is the greatest of all Divine graces, favours to all creatures. It is his advent that benefited, is benefiting and will benefit us every time openly and secretly in this world, grave, "Barzakh" (period, state between death and resurrection) and Doomsday; in brief, everywhere.

The Divine bounties, favours and graces are publicised by the command of Allah in the gathering of Meelaadun Nabee (the Holy Prophet's birth celebration). Meelaad gathering is after all the same thing which our Sovereign Lord commands.

At Meelaad gathering of the believers, excellences and noble traits of the Holy Prophet are narrated (and this is the very fact of it). Extending invitation or distributing invitation cards in this respect or distributing sweet on this occasion is not its ingredient (that without these things the Meelaad gathering can not be held or will not be lawful) nor is there any harm in doing them.

Its chief objective is to invite people to good and inviting people to good is, indeed, goodness. Allah Almighty says:

“Wa-Man Ahsanu Qaulam Mimman Da’aa Ilal Laah” (and who is better in speech than he who invites towards Allah).

And the Holy Prophet said as reported in “Saheeh Muslim Shareef”, “whoever invites people to guidance/good, will earn the reward equal to the collective reward of all those who accept his invitation without any diminution in their rewards.”

Entertaining the believers to food or soft drink or distributing sweet on this occasion as a token of love or as a kind act or charity is a praiseworthy act under the Shari’ah (the Holy Qur-aan & prophetic sayings repeatedly stress on it and on its mode). Not only you (mankind) attend the Meelaad gathering but also the Angels do. Wherever they find the gathering in which Allah Almighty is remembered, glorified and His beloved Prophet praised, call one another saying, “come on, our desired object is here” and then myriads of Angels gather there up to the heavens. You distribute the sweets of this world and the Divinity distributes the sweet of mercy and that too to all and sundry even the undeserving one gets share from it and those fortunate who attend it willingly are like what this Hadees (prophetic saying) describes, “Humul Qaumu Laa Yashqaa

Bihim Jaleesuhum” (even the one who sits with them does not remain unfortunate).

The Meelaad gathering is not a new phenomenon. Prophet Adam (peace be upon him) himself held it and kept holding it and his posterity followed suit. He would remember and praise the Holy Prophet daily without fail. Prophet Adam (peace be upon him) was taught the very first day to remember and praise My Darling Elect (may Allah shower His bounteous & choicest blessings and peace on him) along with My remembrance.

The practical step taken in this regard was that when Allah Almighty blew the breath of life into Adam’s (peace be upon him) human body and he opened his eyes, saw “Laa Ilaaha Illal Laahu Muhammadur Rasoolul Laah” (there is no god but Allah alone, Muhammad [Allah’s choicest blessings & peace be upon him] is the Messenger of Allah) written on the empyrean. He submitted, “O’ Allah! Who is he whose sacred name is written with Your Holy Name?” Allah Almighty said, “O’ Adam! He is last of all Prophets in your progeny. Had there not been he, I would not have created you.”

“Laolaa Muhammadun Maa K̄halaqtuka wa-Laa Ardaon wa-Laa Samaaa” (I created you by the dint of Muhammad [blessings & peace be upon him]. Had there not been he, I would not have created you nor earth and the heavens).

As soon as he opened his eyes, he was told the blessed name and heard the Angels praising him (Muhammad [blessings & peace be upon him]) all time which lesson he never forgot and kept always extolling him. When the time of his passing away was round the corner, he said to Shees (peace be upon him), “O’ my son! You will succeed me and will be my vicegerent after me. Never be remiss in piety and hold fast to “Al-’Urwatul Wusqaa” (sure & strong helper). Al-’Urwatul Wusqaa is Muhammad

(blessings & peace be upon him). When you remember Allah, also necessarily praise Muhammad (peace be upon him) because I saw the Angels engaged in extolling him every moment”.

He was continuously praised similarly in all ages. The first gathering in this respect was held on the “day of covenant” in which the Holy Prophet’s advent was pointed out. The Holy Qur-aan sums up the event thus:

“Wa-iz Akhazal Laahu Meesaaqan Nabi-yeena Kamaa Aataietukum Min Kitaabion wa-Hikmatin Summa Jaaa-a-kum Rasoolum Musaddiqul Limaa Ma’akum Latumenunna Bihee walatansurunna. Qaala A-aqrartum wa-Akhaztum ‘Alaa Zaalekum Isree. Qaalooo Aqrarnaa. Qaala Fash-hadoo wa-Anaa Ma’akum Minish-Shaahedeen. Faman Tawallaa Ba’da Zaaleka Fa-oolaaa-ika Humul Faaseqoon.”

(And when Allah made (His) covenant with the Prophets that whatever I give you of the scripture and wisdom, then comes to you the Messenger confirming that which you possess then you will certainly believe in him and certainly help him. He said, do you agree and take up this heavy responsibility? They submitted, we agreed. He said, then be witness to one another and I am Myself among witnesses with you. Then whoever after this turn away, they are disobedient).

In the covenant meeting, Allah Almighty spoke about the advent of the Holy Prophet and all the Prophets and Messengers listened to it and pledged their obedience, submission and service to the Holy Prophet. Their prophet-hoods and Messenger-ships were conditional on their obedience to and being Ummatees (followers) of the Holy Prophet. Glory be to Allah! Human beings are required to believe in Prophets and Messengers and Prophets and Messengers are required to believe in and obey [Saieyidinaa] Muhammad (Allah’s choicest blessings & peace be upon

him). In sum, Allah is enunciating in categorical terms that “real object is he alone and you all are dependent on and subordinate to him”.

“Maqsood-e-Zaat Ost Digre Jumligee Tufel”

(Allah’s objective is Muhammad (blessings & peace be upon him) and all creations are by his means).

In brief, it is Allah Who first spoke about the advent of the Holy Prophet saying, “Summa Jaaa-a-kum Rasool” (then comes to you the Messenger).

And the first gathering held in honour of the Holy Prophet was this meeting of the Prophets in which the speaker was Allah Almighty and audience were the Prophets (peace be upon them all).

In short, the Holy Prophet’s advent was continuously related similarly in every age. All the Prophets and Messengers from Prophet Adam to Prophet Abraham, Moses, David, Solomon, Zachariah (peace be upon them all) kept holding gatherings in panegyric of the Holy Prophet in their respective times – so much so that the last eulogizer in the Prophets, the son of the Virgin Mary whom Allah created without father, a Divine sign to the whole world meaning Jesus Christ (Saieyidinaa ‘Eisaa, peace be upon him) came saying, “Mubash-shiram Bi-Rasoolin Ya-tee Mim Ba’dismuhooo Ahmad” (I give the glad tidings of the Messenger who will come after me whose name is Ahmad [blessings & peace be upon him]).

This is the Meelaad gathering (celebration of the Holy Prophet’s birth). When the time of his birth drew near, the Angels rejoiced. There were celebrations in the heavens and on earth. The Angels stood reverently, Gabriel and Michael (peace be upon them) were present and waiting for the glorious leader of all creations for whom all

this concourse was arranged. In brief, the Holy Prophet's advent was being celebrated in all the seven heavens and in the world.

Just do justice! If an affluent and influential person gets his long sought-for thing, will he not do all that in jubilation which he can afford? Then what arrangements the Omnipotent Who has absolute power over every thing and kept paving the way for the blessed birth of His beloved Prophet for the last 6000 years nay; millions of years would not have made in delight on the eve of the Holy Prophet's birth befitting His Divinity.

Satans envied the auspicious and happy event and their cronies envy even today and will continue envying and the slaves to the Holy Prophet are rejoicing that they were sliding into the chasm of ignominy and he rescued them. They got such strong saviour whose like is impossible (may Allah's choicest blessings & peace be upon him, on his family members, posterity and his companions).

One can rescue one man or two. If one is strong, may rescue at most ten persons and here are billions of stumblers but the saviour is the same one:

“Anaa Aakhizukum Bi-hujzikum ‘Anin Naari Halummoo Ilaiey” (I am pulling you by your girdles [to rescue you]. O' you! Turn towards me).

These words of the Holy Prophet are not specific for his companions only. By Him who made him “Mercy for all the worlds”, he is pulling every believer by his girdle today to save him from the hell (may Allah's choicest blessings & peace be upon him).

By the grace of Allah! How very solicitous saviour we got, who is endowed with billions of noble traits, whose just one gesture suffices to save the stumbler. So, however much Satan and its progeny and goons wail on the birth of the saviour of humanity is less. Satan and all insurgent fiends, the outcast, were imprisoned in the mountains. Their very followers wail even now and happiness is anathema to them.

The Angels of all the seven heavens were expressing delight, empyrean was moving in ecstasy, one flag was pitched in the East and the other in the West and third one was erected on the Holy Ka'bah indicating that his empire spanned from the East up to the West and its capital is sacred Ka'bah that the whole world is in his realm. What excellent arrangements for the crucial moment of the Holy Prophet's birth - the Meelaad gathering and congratulations of whose advent were being held and given from the first day of the creation of the universe, Allah, the Omnipotent, would have made in joy!

There were jubilations and celebrations in every home and exchange of greetings and felicitations every where. The fragrant breeze blew embracing each and every branch of the trees, flowers were elated, buds bloomed producing the sound "Salaawaatul Laahi Ta'aalaa wa-Salaamuhoo 'Alaieka Yaa Rasoolal Laah", the cloud of mercy came down saying, Al-Laahumma Salle 'Alaa Haazan Nabi-yil Kareem", the dews descended to have a glimpse reciting "Durood", the divine lights repeated "Surah Noor" and when the fateful moment drew close, the Archangel Gabriel, the trustworthy, brought an heavenly drink for Saieyidatunaa Aamnah (may Allah be pleased with her) which she drank and the panic that had griped her after she heard a strange sound was removed and then Gabriel adopting the figure of white cock passed his wing

over the blessed body of Saieyidatunaa Aamnah (may Allah be pleased with her) and said:

“Izhar Yaa Saieyidal Mursaleen,
Izhar Yaa Khaataman Nabiyeen,
Izhar Yaa Akramal Awwaleen wal-Aakhereen”.

(Manifest yourself, O’ leader of all the Messengers,
Manifest yourself, O’ the last of all Prophets,
Manifest yourself, O’ the most kind of all the past
& future peoples).

Or the words akin to these were spoken meaning O’
leader of both the worlds! Manifest yourself as the
concourse is ready to receive and greet you.

“Fazahara Rasoolul Laahi Sallal Laahu ‘Alaiehi wa-
Sallama Kal-badril Muneer” (then the Holy Prophet
[blessings & peace be upon him] manifested himself like the full
bright moon).

Attention! O’ mankind! The respectful is fortunate
and disrespectful is unfortunate. Stand up with your hands
folded and recite Salaat-o-Salaam (invoking Allah’s
blessings & peace on the Holy Prophet) reverently as your
supporter, your helper, your comforter, your master, your
leader, beloved of Allah, Ahmad-e-Mujtubaa, Muhammad-
e-Mustafaa (may Allah shower His bounteous & choicest blessings & peace on
him). the healer and soul of the world and humanity has
arrived:

“Ta’zeem Ko Uthey Hain Malak, Tum Bhee Kharey
Ho

Pedaa Hu-ay Sultaan-e-‘Arab, Shaah-e-‘Ajam Aaj.
(The Angels have stood to give an enthusiastic
ovation to, you also stand up.

The King of Arabs, leader of all non-Arabs is born
today).

As-Salaatu was-Salaam-o-‘Alaieka Yaa Rasoolal Laah. As-Salaatu was-Salaam-o-‘Alaieka Yaa Nabi-yal Laah. As-Salaatu was-Salaam-o-‘Alaieka Yaa Habeebal Laah. As-Salaatu was-Salaam-o-‘Alaieka Yaa Khaiera Khalqil Laah. As-Salaatu was-Salaam-o-‘Alaieka wa-‘Alaa Aaleka wa-Sahbika wa-Auliyaa-e-Ummatika wa-‘Ulamaa-e-Millatika Daa-iman Abadan Sarmadan. Aameen wal-Hamdu Lil Laahi Rabbil ‘Aalaameen.

“Shams-o-Qamar, Salaam Ko Haazir Hen Assalaam,
Jinn-o-Bashar, Salaam Ko Haazir Hen Assalaam.
Sab Behr-o-Barr, Salaam Ko Haazir Hen Assalaam,
Sang-o-Shajar, Salaam Ko Haazir Hen Assalaam.
Sab Khushk-o-Tarr, Salaam Ko Haazir Hen As-Salam,
Sab Karr-o-Farr, Salaam Ko Haazir Hen Assalaam.
Shuredah Sar Salaam Ko Haazir Hen Assalaam,
Khasta Jigar Salaam Ko Haazir Hen Assalaam.
(Here the Sun and Moon are to greet you (O’ Prophet),
Here Genii and human beings are to greet you.
Here all seas and lands are to greet you,
Here stones and trees are to greet you.
Here all dry and wet things are to greet you,
Here all great and high are to greet you.
Here crestfallen are to greet you,
Here distressed are to greet you).

108). SOME PROVED ANTIDOTES.

(Beneficial to, by the grace of Allah, all temporal and spiritual needs).

1). Mode of “Khatm-e-Qaadri-yah”

First of all Durood-e-Qaadri-yah: “Al-Laahumma Salle ‘Alaa Saieyidinaa Muhammadim Ma’dinil Joodi wal-Karami wa-Aalehee wa-Sallim” 111 (one hundred eleven) times.

If one can not recite it, one should recite, "Al-Laahumma Salle 'Alaa Muhammadion wa-Aalehee" then "Kalimah-e-Tamjeed": Sub-haan Al-Laahi wal-Hamdu Lil-Laahi walaaa Ilaaha Illal Laahu wal-Laahu Akbar walaa Haula walaa Quwwata Illa bil-Laahil 'Ali-yil 'Azeem" 111 times.

Then Surah Ikhlaas 111 times.

Then Surah Alam Nashrah 1011 (one thousand eleven) times.

And at the time of reciting this Surah, one or two or three men should recite Surah Yaaseen thrice.

Then Surah Faatehah 111 times after Surah Alam Nashrah.

Then the same Durood Shareef 111 times.

And Surah Ikhlaas 111 times.

And then one should finish the spiritual course reciting, O' Hadrat Shaikh 'Abdul Qadir A'tinee Shaie-an Lil Laah" 111 times. At the end, one should convey the reward of all this to the blessed soul of Saieyidinaa Ghous-e-A'zam and beseech Allah for the fulfillment of one's needs. One should arrange a sweet dish, if could afford, at the time of Faatehah (conveying the reward of virtuous deeds to saint or deceased believer).

2). Mode of "Khatm-e-Khawaajgaan".

One should first offer two Rak'at Nafil (supererogatory) prayer reciting Surah Faatehah once and Surah Ikhlaas thrice in every Rak'at. After completing the prayer one should recite this supplication (Du'aa):

"Yaa Mufattihal Abwaab wa-yaaa Musabbibal Asbaab wayaa Muqallibal Qulooba wal-Absaar wayaa Daleelal Mutahaie-yireena wayaa Ghayaasal Mustagheseena Aghisnee Tawakkaltu 'Alaieka Yaa Rabbi wa-Fawwadtu Amreee Ilaieka Yaa Rabbi walaa Haula walaa Quwwata Illaa bil-Laahil 'Alee-yil 'Azeem" seven times raising the hands (with the palms facing the heavens).

Then Surah Faatehah preceded by Tasmi-yah i.e. "Bismil Laahir Rahmaanir Raheem" seven times and Durood Shareef one hundred (100) times.

Surah Alam-Nashrah preceded by Tasmi-yah 1100 (one thousand one hundred) times.

Then Surah Faatehah seven times.

No body should speak during this "Khatm" (likewise during Khatm-e-Qaadri-yah etc) even those who are not involved in this process should speak, if need be, in such way that their attention is not distracted. This "Khatm" is recited in the gathering of seven men. However, there is no harm in it if their number is less or more.

After completing the Khatm, Faatehah be recited over a sweet dish to convey the reward of all this to the blessed souls of Hadrat Khawaajah Ba-yazeed Bustaamee, Khawaajah Abul Hasan Khirqaanee, Khawaajah Yousuf Hamdaanee, Khawaajah 'Abdul Khaaliq Ghajdwaanee, Khawaajah Abu Mansoor Maatureedee, Khawaajah Ahmad Yasvee and Khawaajah Bahaa-uddin Naqshband.

Sweet dish be necessarily arranged for the first seven days. Thereafter it is optional.

3). For subsistence expansion.

After Maghrib or 'Ishaa prayer one should sit bare-headed with all submission at such place where nobody could shadow him (meaning a secluded corner where his attention is not distracted) and recite, "Yaa Musabbibil Asbaab" 500 (five hundred) times preceded and followed by Durood Shareef (the better one is Durood Qaadri-yah) 11 times respectively.

And then one should, divesting oneself of all other thoughts and concentrating on the Grandeur and Majesty of Allah, make Du'aa raising the hands with all humility.

Daily repetition of Surah Muzammil is also a very effective act for the subsistence expansion.

4). For all difficulties.

One should begin reciting this Du'aa (supplication) on Thursday in the morning. The tenth day will not elapse reciting this Du'aa that one's need however difficult it may apparently be, will be fulfilled by the grace of Allah. Saieyidinaa Ghous-e-A'zam (may Allah be pleased with him) said, if one's need is not fulfilled, he can hold my skirt (of garment) on the Doomsday. But sincerity of purpose is sine quo non:

“Bismil Laahir Rahmanir Raheem, Sub-haanal Laahil Qaadirul Qaahirul Qawi-yul Kaafi-yu. Yaa Haieyu, Yaa Qaieyum. Laa Haula walaa Quwwata Illaa bil-Laahil 'Alee-yil 'Azeem wa-Sallal Laahu Ta'aalaa Khaieri Khalqihee Saieyidinaa Muhammadion wa-Aalehee wa-As-haabehee Ajma'een, Bi-Rahmateka Yaaa Ar-hamar Raahemeen”.

5). Cure of diseases.

The sick, however serious his condition may be, be made to recite the following words. If the sick enunciated them correctly, he would by the grace of Allah, recover otherwise death will be his fate and his only cure is death:

“Sub-haanal Laahil 'Azeemi wabi-Hamdehee, Sub-haanal Laahi Al-Laahu Daaa-imun Qadeemun Azali-yun Yuzeelul 'Ilala wa-huwa Daaa-imun Qadeemun Fee Azaliyatehee Lam-yazal walaa Yazaal”.

The sick should repeat this Du'aa few times daily for recovery. It is reported in a Hadees that there is sanguine hope of recovery for the sick who recites this Du'aa:

“Sub-haanal Malikil Quddoosir Rahmaanil Malikid Diyaani Laaa Ilaaha Illaa Anta Musakkinul ‘Urooqid Daaribati wa-Muneemal ‘Oyunis Saahirah”.

This Du’aa be written on a clean and pure pot using the musk and saffron as ink and the sick be made to drink water from it. The sick will, by the grace of Allah, recover:

“Ilaahee Qalbee Mahjoobunoon wa-‘Aqlee Maghlooboon wa-Nafsee Ma’yuboon wa-Lisaanee Muqirrum Bizzunoobi Fakaiefa Heelatee Yaa Sattaarul ‘Oyubi wa-Yaa Ghaffaaraz Zunoobi Yaaa Al-Laahu Yaa Rahmaanu Yaa Raheemu bi-Rahmatika Yaaa Ar-hamar Raahemeen”.

If any part of one’s body pains, one should recite Durood Shareef and this Du’aa five or seven times and then blow on the affected part to get rid of the pain:

“Bismil Laahish Shaafi-yu walaa Haula walaa Quwwata Illaa Bil Laahil ‘Ali-yul ‘Azeemu wa-Muhammadur Rasoolul Laahi Askan Bi-Izni Rabbee wa-Rabbakal ‘Azeez”.

One should repeat this Quranic verse, “Al-Laahus Samad” as many times as one can, all the time sitting, standing, lying posture, in walking; in brief, in every state.

6). For having the Holy Prophet’s vision.

One should recite Durood Shareef in these words as many times as one can heart and soul in uneven number with the pure intention of his reverence even the longing for having the Holy Prophet’s vision should not interfere with it, however, he is very affectionate and kind and may bless his bond-slave with his vision, facing the direction of the holy Madinah with the heart all submitted to the Holy Prophet (blessings & peace be upon him), standing with the hands folded and one should think that one is standing before the

illuminated tomb (of the Holy Prophet) and he is seeing him, he is aware of one's cares and his merciful sight is towards one. There are no better words of Durood Shareef than these ones:

Al-Laahumma Salle 'Alaa Saieyidinaa Muhammadin
Kamaaa Amartanaa An-Nusallee 'Alaieh.

Al-Laahumma Salle 'Alaa Saieyidinaa Muhammadin
Kamaa Huwa Ahluhoo.

Al-Laahumma Salle 'Alaa Jasadi Saieyidinaa
Muhammadin Fil-Ajsaad.

Al-Laahumma Salle 'Alaa Saieyidinaa Muhammadin
Kamaa Tuhibbu wa-Tardaa Laah.

Al-Laahumma Salle 'Alaa Qabri Saieyidinaa Muhammadin
Fil-Quboor.

Sallal Laahu 'Alaa Saieyidinaa wa-Moulaanaa Muhammad.

7). For remaining under Allah's protection.

One should recite Ayatul Koursee once when going to bed. One will be under the protection of Allah during the sleep even his house and neighbouring houses will be protected against theft and fiend and genie will not harm one.

Likewise, one should recite all the four "Quls" spreading one's hands (with the palms facing the heavens) and blow on the hands and then pass the hands over the head, face, chest, front and back up to where one's hands could reach over the whole body thrice. One will be protected against every calamity.

One should go to bed reciting Tasbeeh-e-Faatemah .e. Sub-haan Al-Laah 33 times, Al-Hamdu Lil-Laah 33 times and Al-Laahu Akbar 34 times. One will rise happy in the morning and gain many temporal and spiritual benefits. Another benefit of it is that women can recite it regularly in every condition.

After completing obligatory prayer of Maghrib, one should recite Surah Lahab three times at the same place and after other times' prayers one should recite it seven times and blow on thumb-nails of both the hands and then strike them lightly against the ground, one will, by the grace of Allah, remain safe from the mischief of his enemies.

Writing this amulet on a piece of white paper, one should wrap it up in a used but a piece of pure and white cloth and then tie it round his right arm. One will remain safe from every calamity and fiend. It is very effective for children during epidemic:

The mouths of "Haa" and "Waa-o", "Saad" and "Meem" in it be left open and "Saad" be written in such way that it crosses the "Meem".

109). ESSENTIAL DIRECTIVES.

1). Believers should remain steadfast to the beliefs of "Ahle Sunnat wal-Jamaa'at" because only this very group which now consists of four "Mazhabs" (schools of thought) i.e. Hanafee, Maalkee, Shaafa-'ee and Hanblee is worthy of salvation and heaven. Whoever is cut off from these Mazhabs is heretic and denizen of hell. Therefore, all the bands and factions which are antagonistic to "Ahle Sunnat" such as Qaadiyaanee, Nechree, Raafzee (Shi'ite), Moududee, Deobandee, Wahaabee, Nadvee, Ahle Qur-aan, Ahle Hadees etc. are all separate from it. The believers should consider them all their and of Islaam's enemy, not listen to them nor sit with them nor read their print material as Satan, God forbid, takes no time in sowing the seed of doubt in the heart of human being. Man will never go to the place where he feels that his property or honour will be jeopardized. Religion and Islamic faith are the dearest possession of a believer and striving hard for their protection is obligatory on the believer. Riches and honour

are confined to the world but the religion and Islamic faith will avail the believer in his permanent abode (meaning the next world). That's why the believers are required to take utmost care of them.

2). Punctuality in offering prayer five times a day is absolutely necessary. Men are also required to offer prayer in mosque with Jamaa'at (congregational prayer). The believer who does not offer prayer is like a man of picture whose apparent figure is of man but does no work of human being. Non-worshipper is not the one who does not say prayer at all but non-worshipper is he who deliberately forgoes even one time's prayer. Missing prayer for one's employment or business or other thing is utter thanklessness and sheer stupidity. No master or employer even be an infidel can forbid his servant from offering prayer. If he forbids then such employment is totally Haraam (un-Islamic, unlawful act). No source of income without prayer can bring the bread-earner blessings. Provision of subsistence belongs to Allah Who made the prayer obligatory and shows wrath to him who forgoes it. May Allah protect us!

3). The one who has missed one's prayers should calculate them all in such way that no missed prayer remains uncounted. If the number increases in the calculation, there is no harm in it. One should offer all the missed prayers gradually as early as one can. One should show no slackness in offering them since death keeps no calendar. No Nafil (supererogatory) act of the one who owes obligatory acts is accepted. If one owes many prayers, for example, one hundred Fajr prayers, one should make Niyat (intention) of the prayer saying, "I offer first of the Fajr prayers which I missed" and say so on every subsequent offering meaning after having been offered the first missed prayer, the next takes the place of the first and so on. Likewise, one should offer the missed prayer of

Zuhr, 'Asr etc. Qadaa, Qazaa (offering prayer after due time) is made of obligatory prayer (Fard) and Witr only meaning there are total twenty Rak'ats of every day and night. (For facilitation, one may see the account of missed prayers in the same book).

4). What fasts one has missed, omitted should observe before the advent of next Ramadaan. There is in a Hadees that fasts of the incoming Ramadaan are not accepted until Qadaa of the fasts missed in the out-gone Ramadaan is observed.

5). Solvent person should also pay Zakaat (poor-due). If one owes Zakaat, one should calculate of as many years as one owes and immediately pay. Zakaat of every property be better paid before the completion of lunar year. Delaying the payment of Zakaat after completion of full year is sinful act. Therefore, it is advisable for one to begin paying Zakaat piecemeal from the outset of the year and calculate the amount of money paid during the year at the end of year. If the money paid equals the amount of Zakaat then all right otherwise the remaining amount should be immediately paid and if paid more then one got right to deduct the excess amount paid from the payment of next year's Zakaat. Allah Almighty does not let any body's goodness go waste.

6). Hajj is also absolutely obligatory on the solvent believer. Stating its obligatory nature, Allah Almighty said: "Waman Kafara Fa-innal Laaha Ghani-yun 'Anil 'Aalameen" (and as for him who disbelieves. Lo! Allah is independent of all the worlds).

And the Holy Prophet said for the one (solvent believer) who does not perform Hajj: "he may die as Jew or as Christian". May Allah protect us!

7). Speaking lie, obscenity, sneaking, back-biting, adultery, sodomy, oppression, embezzlement, ostentation, pride, shaving the beard or getting it cropped, adopting the cut of sinners and transgressors, all these are bad and destructive habits. One is required to save oneself from these and every evil habit and act. Whoever follows these seven things, points he will be entered into paradise as promised by Allah and His Messenger (blessings & peace be upon him).

110). KEEP ENDEAVOURING, O' MY FRIENDS!

Keep seeking Allah; edifying, mortifying and fortifying yourselves by prayers and meditation and be sure of success. Your Creator and Nourisher says:

“Wal-Lazeena Jaahadoo Feenaa Lanahdi-yannahum Subulanaa” (and as for those who strive in Our path, We surely guide them to Our path).

May Allah bless you with success and good at every stage in His path. As soon as you put step into His path, your reward will be incumbent on Compassionate Allah:

“Maien Yakhruj Mim Baietihee Muhaajiran.....” (whoever forsakes his home for the sake of Allah and His Messenger and death overtakes him, his reward is then incumbent on Allah).

The Holy Prophet, the light personified (may Allah's choicest blessings & peace be upon him) said: “Man Talaba Shaie-aon wa-jadda wajad” (he who seeks after a thing and strives for it, will find it).

There is in another Hadees: “Man Talabal Laahu Wajadah” (he who seeks after Allah, will definitely find Him).

Yes, keep advancing steadily. Honesty of purpose and love are must. Love of one's spiritual guide is the love of the Holy Prophet and Holy Prophet's love is the love of Allah, indeed. The more the love and the firmer the devotion, the greater the gain though the spiritual guide may not be himself perfect but should embody the qualities prerequisite for spiritual guidance and is linked up with the Holy Prophet through uninterrupted saintly chain then one will definitely get favour and grace from the Holy Prophet.

O' monotheist! Keep monotheism in sight in every matter.

“Khudaa Yaakey wa-Muhammad Yaakey wa-Peer Yaakey.

(Like one Allah and one Muhammad [blessings & peace be upon him], one's spiritual guide should also be one).

Your focus of attention must be and must remain one; do not be dejected, shatter-brain and like the adage, “rolling stone gathers no moss”. Devote yourself entirely to the pleasure of Allah, do every religious and worldly affair with sincerity and for His sake, follow the Shari'ah and do not transgress the bounds of the Shari'ah; eat, drink, sit, lie, sleep, walk, talk, listen, take, give, earn, spend, in brief, do every work for His sake and pleasure.

Keep endeavouring to eschew conceit and show and carrying out duties with scrupulous sincerity and for Allah's pleasure in compliance of the Shari'ah are a great fortune and spiritual fortification. Some mystic guides say that people show voraciousness of worships and mystic exercises but no worship and mystic exercise can equal the prayer (Salaat) offered observing its fundamentals and etiquettes well particularly offering prayers five times a day in mosque with congregation (Jamaa'at).

“Al-Laahumma Yaa Rabbi Bijaahi Nabi-yee-kal Mustafaa Tah-hir Quloobanaa Min Kulli Wasfim Yubaa'idunaa 'An Mushaahidatika wa-Muhabbatika wa-Amitnaa 'Alal Kitaabi was-Sunnati wal-Jamaa'ati wa-Kalimatish Shahaadati Min Ghaieri Tagh-yeerin wa-Tabdeelin wash-Shauqi Ilaa Liqaaa-ika Yaa Zal-jalaali wal-Ikraami wa-Sallal Laahu Ta'aalaa 'Alaa Saieyidinaa Muhammadion wa-Aalehee wa-As-haabchee wa-Baarik wa-Sallim wa-Sharrif wa-Karrim”.

111). THE END OF THE BOOK.

By the infinite grace of Allah, the Most Compassionate, Merciful, Glorious and Exalted and by the blessings of my spiritual guides and teachings and guidance of my teachers, this 'no entity' completed the compilation of second volume of "Sunnee Bahishtee Zewar" today - Jamaadi-ul Ulaa 24, 1403 (10th March, 1983) Thursday.

Wal-Hamdu Lil Laahi Rabbil 'Aalamcena Abadan Daa-iman wa-huwal Haadi wa-Wali-yul Ayaadee”.

Fervently hoped, this gift of humble service to the glorious religion will be crowned with acceptance in the merciful court of the Holy Prophet, the light personified, leaders of all the Messengers and Prophets, intercessor for sinners (may Allah shower His choicest & bounteous blessings & peace on him, his family members, posterity and his all companions) and may Allah Almighty make this book and other books and writings of this humble servant to benefit the Muslims in this world and the world hereafter and make all the books, compilations and translations of this humble servant a source and means of his salvation and forgiveness. Readers are requested to pray for the forgiveness of this sinful servant as the journey to the hereafter is nigh and he is laden with pile of sins.

No wonder, Allah, the Most Affectionate, Beneficent and Forgiving may score through my failings

and sins by dint of your good supplications and say, O' ignoble servant! We, taking you into our mercy, forgave you by means of Our Grace and Magnanimity, for, you are included in the servants of special slaves to Ghous-e-A'zam, a beloved scion of Our Darling Elect (Saieyidinaa Muhammad Mustafaa, blessings & peace be upon him). Wamaa Zaalika 'Alal Laahi bi-'Azeez. Wa-Sallal Laahu Ta'aalaa 'Alaa Khaieri Khalqehee wa-Noor-e-'Arshehee Saieyidinaa Muhammadion wa-Aalehee wa-As-haabehee Ajma'een, bi-Rahmatika Yaa Ar-hamar Raahemeen.

A humble servant,

Muhammad Khaleel Khaan Qaadiree Barakaatee Nooree
Daar-ul 'Uloom Ahsanul Barakaat, Hyderabad (Pakistan).

(Heavenly Gems)
**Sunnee
Bahishtee
Zewar**

Muftee Muhammad Khaleel
Khaan Qaadiree