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PART 1

ISLAAHUL-AQAAID

(CORRECTION OF BELIEFS)

IN ACCORDANCE TO THE AHLUS SUNNAH WAL JAMAA'AH

PREPARED ON THE INSTRUCTIONS OF HADHRAT MOULANA ABDUL HAMID ISHAQ (DAAMAT BARAKAATUHU)

ML MOOSA KAJEE

AQAA'ID- IMPORTANCE

From the Qur'aan and Hadith, we learn that the most valuable treasure is Imaan and the greatest calamity is kufr (disbelief). Everlasting success is the result of Imaan while everlasting loss is the consequence of kufr (disbelief).

Allaah تَبَارَكَ وَتَعَالَى states, "It is He who has created you. However, some amongst you are kaafir (disbelievers), and some amongst you are believers." (Taghaabun verse 2)

Mankind is divided into two groups. One is the disbeliever who is ungrateful to Allaah تَبَارَكَ وَتَعَالَى. He has been ungrateful, rebelled and made treason against his Creator. For him is everlasting punishment in the hereafter. As for the believer, he submits to the command of Allaah تَبَارَكَ وَتَعَالَى. He is grateful, accepts the sovereignty of Allaah تَبَارَكَ وَتَعَالَى and affirms His rule. For the believer, the reward is great. He has been promised lofty mansions in the gardens of Paradise, peace and perpetual happiness.

Righteous deeds are only acceptable to Allaah تَبَارَكَ وَتَعَالَى if Imaan is present. Without correct beliefs, righteous deeds are not accepted for reward in the hereafter.

Allaah تَبَارَكَ وَتَعَالَى states, "Whoever practises righteous deeds, be it male or female, while he (or she) is a believer, verily they will enter Jannah." (Nisaa verse 124)
The first question posed to a person in the grave will be regarding beliefs.

As far as those whose beliefs are not correct i.e. the disbelievers, their pious deeds will not be acceptable in the court of Allaah تَبَارَكَ وَتَعَالَى in the hereafter.

Aqaa'id (beliefs) are like roots, and actions are like the branches. Just as how branches grow because of the roots, similarly beliefs are the source of actions. Thus, the greatest and most imperative obligation on man is to correct his beliefs and to cleanse himself of wrong ideologies. He should adorn himself with good actions and try to earn Allaah's pleasure, which in fact is the prime object of coming into this world.

Secondly, one must realise that from all the religions, Islam is the chosen religion by Allaah تَبَارَكَ وَتَعَالَى Himself, and the rightful inheritors and true followers of Islaam are the Ahlus Sunnah wal Jamaa'ah. These two facts are proven theoretically and logically.

Thirdly, one has to understand what the beliefs of the Ahlus Sunnah wal Jamaa'ah are. Their beliefs are those which Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught to the Sahaabah رَضِيَ اللهُ عَنْهُمْ, and all of them remained steadfast on these beliefs without any difference. Later on, people introduced new beliefs and divided into many factions and groups. Nevertheless, the Ahlus Sunnah wal Jamaa'ah remained staunch on the beliefs of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and did not devise their own belief structure. These are the same beliefs found in the Qur'aan and Ahaadith.

Since the need for correct aqaaid is essential for salvation, this servant was instructed by my honourable and illustrious ustaadh and sheikh, Hadrat Moulana Abdul Hamid Saheb to prepare a booklet which could be read in Ramadhaan for the mu'takifeen, regarding correct beliefs in accordance to today's times. We beseech Allaah تَبَارَكَ وَتَعَالَى to accept this weak effort and make it a means of my salvation as well as those who benefit from it. Aameen!

Moosa Kajee
Darul Uloom Azaadville

BELIEFS REGARDING ALLAAH تَبَارَكَ وَتَعَالَى

Belief 1: Allaah تَبَارَكَ وَتَعَالَى was always in existence and will always remain in existence. Allaah تَبَارَكَ وَتَعَالَى is the Ever-Living. The whole universe was non-existent. When Allaah تَبَارَكَ وَتَعَالَى created the world, it came into existence. In many verses of the Qur'aan, Allaah تَبَارَكَ وَتَعَالَى declares that He has created the world. The world did not come into existence by itself or by any Big-Bang. The perfect administration and regulation of the universe speaks for itself, by testifying that our Creator and Supervisor is an extremely Knowledgeable, Wise, Powerful and Mighty Being.

A few logical examples:

A person looks at a book which is beautifully penned i.e. the book is extremely beautiful and the language, very eloquent. Logically, he will realise that this is not the result of ink and its coincidental and accidental movements, but the work of an experienced and expert author and calligrapher.

A person looks at a beautiful palace, which has numerous spacious and impressive rooms, extremely beautiful carpets and lights, as well as equally attractive springs and fountains. Only a foolish person will claim that this is the result of the co-incidental mixing of sand and water. Any intelligent person will be forced to exclaim that this is the work of expert engineers and builders.

When looking at a watch, one observes all the intricate parts within it. He then notes the accuracy of its movements and its meticulous functioning. The obvious conclusion will be that the watch has been constructed by an expert watchmaker. If someone claims that a blind, deaf and dumb person, who has no knowledge or understanding of watchmaking, is the one who constructed this watch, then no sane person will accept this conclusion.

Alternatively, if someone claims that it is a result of co-incidental and accidental movements of matter which gave rise to the form of the watch, and then after further movements of this matter, all the intricacies of this watch was formed, all these parts got together by themselves and started functioning, giving correct time, then he will be regarded as insane.

The perfect movement, functioning and existence of the entire universe all point to the existence of a Most Powerful, All-Knowing, All-Seeing, All-Hearing, Most Wise being.

A few incidents:

1.) Once a group of atheists came to Imaam Abu Hanifah رَحِمَهُ ٱللَّهُ with the intention of killing him. The Imaam asked them what they would say about a person who claims that he sees a ship laden with goods sailing on the sea, and it takes goods from one end to the other. The ship navigates the waves perfectly and there is no sailor to steer the ship. The goods get loaded on and off the ship by itself. They replied that it is such a nonsensical contention that no sane human would accept it. Imaam Abu Hanifah رَحِمَهُ ٱللَّهُ told them, "Pity on your intelligence! If a ship cannot sail and operate without a sailor, how can this entire universe operate without an operator?" Upon hearing this, all of them were embarrassed. They repented and accepted Islaam at the Imaam's hands.

2.) Someone once asked Imaam Malik رَحِمَهُ ٱللَّهُ for the proof of a creator. He replied by indicating towards the face and said that the face of a man is small and yet it consists of eyes, nose, tongue, cheeks, lips, etc. Notwithstanding this, no two person's faces are the same. The voice, mannerisms and habits of each person is unique. In short, the fact that every person's features and profiles are not alike, nor are their voices, tones, habits and characters alike, proves that this is definitely the work of a supreme Creator, who has blessed each person with his own uniqueness,

which differs from others. This can never be the work of matter or molecules, nor can it be pure coincidence.

3.) An atheist asked Imaam Shaafi'i رَحِمَهُ ٱللَّهُ for the proof of a creator. He replied that one must look at the leaves of a mulberry tree. The taste, colour and smell of all of them are alike, but when a silkworm eats therefrom, silk is produced; when a bee eats therefrom, honey is produced; when a sheep eats therefrom, it ejects it as droppings; and when a deer eats therefrom, musk is produced. All these different things are made from one and the same source. It is obvious that all these different products are the result of an All-Knowing, Most Powerful Creator. These are certainly not the result of 'natural occurrences.' If it were, then the result would have all been the same.

Belief 2: Allaah تَبَارَكَ وَتَعَالَى is one. He تَبَارَكَ وَتَعَالَى is not in need of anyone. He تَبَارَكَ وَتَعَالَى has not begotten any children, nor was He begotten. There is absolutely no comparison to Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى is the epitome of all perfect qualities. Whatever comes to our small minds and imaginations, Allaah تَبَارَكَ وَتَعَالَى is beyond that and supersedes everything.

Belief 3: There is nothing similar to Allaah تَبَارَكَ وَتَعَالَى, and He تَبَارَكَ وَتَعَالَى is completely unique. He تَبَارَكَ وَتَعَالَى has no partner. There is none equal to him in His Being, attributes and actions. Only He تَبَارَكَ وَتَعَالَى is worthy of worship. To worship anyone besides Him is severe rebellion which is referred to as *shirk* (polytheism).

Belief 4: Nothing happens without the will of Allaah تَبَارَكَ وَتَعَالَى. Not a single leaf can move without His will. The example of the system of the world is unlike a watch which has been wound after which the winder has no choice in controlling its movement, but its example is like a person who is physically moving the hands of the clock, and it's moving and stopping is entirely in his control. This is how Allaah's system of the world operates. Allaah تَبَارَكَ وَتَعَالَى has not given anyone the choice to carry out His tasks, as kings appoint

people to do their work. The king's representatives are then able to do their work without the consent of the king. Allaah تَبَارَكَ وَتَعَالَىٰ is free from this. For example, the angel of death has the duty of extracting lives, but he has no choice until the command of Allaah تَبَارَكَ وَتَعَالَىٰ arrives. Similarly, Allaah تَبَارَكَ وَتَعَالَىٰ sent the Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ to guide mankind, but guidance lies in His control. In short, every affair is in Allaah's control. He gives benefit and harm. No witchcraft, magic, sangomas, and evil spirits of the ancestors can cause one to die or cause harm to anyone. Everything happens only by the permission of Allaah تَبَارَكَ وَتَعَالَىٰ.

Belief 5: Allaah تَبَارَكَ وَتَعَالَىٰ knows everything. No atom or speck in the universe is concealed from His knowledge. His knowledge is so encompassing that there never is, was, or will ever be even the slightest change or adulteration in it. Nothing of the future and past and every other aspect of time and place is out of the knowledge of Allaah تَبَارَكَ وَتَعَالَىٰ. His quality of knowledge is unlimited. Everything is encompassed in the knowledge of Allaah تَبَارَكَ وَتَعَالَىٰ at every moment. He تَبَارَكَ وَتَعَالَىٰ listens to every creation's voice and call, whether it is in the heavens or earth. He تَبَارَكَ وَتَعَالَىٰ even hears the sounds of the movements of the smallest ant that moves beneath the seven earths. He تَبَارَكَ وَتَعَالَىٰ hears the sound of the entire universe at one and the same time. The sound of one thing does not overcome or interrupt the sound of another in His hearing.
He تَبَارَكَ وَتَعَالَىٰ sees everything in the universe at one and the same time. No screen or darkness can ever separate His sight from it.

Belief 6: Allaah تَبَارَكَ وَتَعَالَىٰ is the most loving, most kind and most merciful. He تَبَارَكَ وَتَعَالَىٰ does as He pleases. He تَبَارَكَ وَتَعَالَىٰ speaks. He تَبَارَكَ وَتَعَالَىٰ is kind to His servants. He تَبَارَكَ وَتَعَالَىٰ is the True Sovereign. Only He تَبَارَكَ وَتَعَالَىٰ protects His servants from calamities. He تَبَارَكَ وَتَعَالَىٰ alone is the Owner of respect. He تَبَارَكَ وَتَعَالَىٰ is most exalted. He تَبَارَكَ وَتَعَالَىٰ forgives sins. He تَبَارَكَ وَتَعَالَىٰ is All-Powerful. He تَبَارَكَ وَتَعَالَىٰ has power over everything. He تَبَارَكَ وَتَعَالَىٰ grants in abundance. He تَبَارَكَ وَتَعَالَىٰ distributes sustenance – He تَبَارَكَ وَتَعَالَىٰ straitens sustenance for

whomsoever He wishes, and He تَبَارَكَوَتَعَالَى expands sustenance for whomsoever He wishes.

He تَبَارَكَوَتَعَالَى lowers and elevates whomsoever He wishes. He تَبَارَكَوَتَعَالَىhonours and disgraces whomsoever He wishes. He تَبَارَكَوَتَعَالَى is most just. He تَبَارَكَوَتَعَالَى is most tolerant. He تَبَارَكَوَتَعَالَى is most appreciative of service rendered to Him. He تَبَارَكَوَتَعَالَى accepts *duaas* (supplications). He تَبَارَكَوَتَعَالَى encompasses everything. No work of His is void of wisdom. He تَبَارَكَوَتَعَالَى fulfils the needs of all. He تَبَارَكَوَتَعَالَى had initially created all, and He تَبَارَكَوَتَعَالَى will create all a second time on the Day of Judgement. Only He تَبَارَكَوَتَعَالَى grants life and death. All can recognize Him تَبَارَكَوَتَعَالَى by means of His signs and actions, but no-one can comprehend the reality of the Being and qualities of Allaah تَبَارَكَوَتَعَالَى. He تَبَارَكَوَتَعَالَى accepts the repentance of the sinners. He تَبَارَكَوَتَعَالَى punishes those deserving punishment. He تَبَارَكَوَتَعَالَى grants guidance. He تَبَارَكَوَتَعَالَى does not sleep, nor does slumber overcome Him. He تَبَارَكَوَتَعَالَى does not tire by looking after the entire universe. He تَبَارَكَوَتَعَالَى maintains all things.

Belief 7: Allaah ﷻ is the Creator of effects, qualities and specialities of elements just as He تَبَارَكَوَتَعَالَى is the creator of the elements itself. For example, just as He تَبَارَكَوَتَعَالَى created fire and water, He تَبَارَكَوَتَعَالَى created heat in the fire and coolness in the water. If for any reason, He wishes to remove these qualities, He تَبَارَكَوَتَعَالَى has the full ability to do so.

Belief 8: Allaah تَبَارَكَوَتَعَالَى is the creator of good and evil. Whilst He تَبَارَكَوَتَعَالَى has created both, He prefers the good over the evil. Darkness and light, cleanliness and filth, angels and devils, pious and impious are all His creations. He تَبَارَكَوَتَعَالَى prefers the good over the bad. However, to attribute only evil to Allaah تَبَارَكَوَتَعَالَى is contrary to respect and etiquette. It is inappropriate to say that Allaah تَبَارَكَوَتَعَالَى is the creator of evil or the creator of filth and swine. One should rather say, “Allaah تَبَارَكَوَتَعَالَى is the creator of everything.”

Belief 9: Allaah تَبَارَكَ وَتَعَالَى is free from the qualities of the creation. He تَبَارَكَ وَتَعَالَى possesses all qualities of perfection. He تَبَارَكَ وَتَعَالَى is pure and free from all faults, deficiencies and innovations. He تَبَارَكَ وَتَعَالَى is not restricted to a body or matter, neither to place nor time. He تَبَارَكَ وَتَعَالَى is free from temporary qualities like sitting, walking, eating, drinking, sickness, health, grief, old-age and youth etc. In His existence, there is no consideration of place or time. All these are creations of His. He تَبَارَكَ وَتَعَالَى is free from limbs and body parts.

In the Qur'aan and hadith wherever such qualities are mentioned, then one of the following two approaches can be adopted:
1.) The meaning is known only by Allaah تَبَارَكَ وَتَعَالَى and only He تَبَارَكَ وَتَعَالَى knows their reality. We believe in it without delving into their meaning. This is a better course of action. In the Noble Qur'aan, Allaah تَبَارَكَ وَتَعَالَى declares, "It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Sustainer." And no one will be reminded except those of understanding." (Aal-Imraan verse 7)

2.) An appropriate meaning can be rendered, by which one can understand them. (For example, reference to "the hand of Allaah" is made in the Qur'aan. It is best to leave the meaning of this to the knowledge of Allaah تَبَارَكَ وَتَعَالَى and to keep silent about it. If this course is not adopted, then some appropriate meaning should be given, e.g. "hand" refers to power. One should not regard this meaning as the true or only meaning. Instead, one should regard this meaning as a possible explanation. Giving explanations to words of this sort is not the work of everyone but should be left to the learned scholars.)

Belief 10: Allaah تَبَارَكَ وَتَعَالَى has comprehensive knowledge of all conditions that prevail in the world (whether good or bad) before it even occurs, and He تَبَارَكَ وَتَعَالَى creates all conditions according to His knowledge. This is referred to as *taqdeer* (predestination). There are many wisdoms in creating evil which few understand.

Belief 11: Allaah تَبَارَكَ وَتَعَالَى has blessed man with the faculty of intellect and will, due to which man carries out actions of virtue and sin by his own choice. Man does not possess the ability to create his own actions. Rather they are created by Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى is displeased when a person chooses to sin and pleased when he chooses to do acts of virtue.

Belief 12: Allaah تَبَارَكَ وَتَعَالَى has not commanded His servants to carry out such actions which are beyond their capabilities.

Belief 13: There is nothing binding upon Allaah تَبَارَكَ وَتَعَالَى. Whatever favours He تَبَارَكَ وَتَعَالَى showers upon us is solely due to His Grace.

BELIEFS REGARDING THE AMBIYAA عَلَيْهِمُ السَّلَامُ

Belief 1: The Ambiyaa عَلَيْهِمُ السَّلَامُ are the pure and chaste servants of Allaah تَبَارَكَ وَتَعَالَى, who were sent by Allaah تَبَارَكَ وَتَعَالَى to guide His servants, so that the creation be brought closer to Allaah تَبَارَكَ وَتَعَالَى and onto the straight path, and they be saved from deviation. They were human beings and possessed all human propensities and qualities. They received knowledge directly from Allaah تَبَارَكَ وَتَعَالَى called *wahi* (revelation). They possessed the greatest knowledge in their times and amongst their people.

Belief 2: To be a messenger of Allaah تَبَارَكَ وَتَعَالَى (i.e. a Nabi or Rasul) is a special gift of Allaah تَبَارَكَ وَتَعَالَى. It can never be acquired or earned through striving or effort. Allaah تَبَارَكَ وَتَعَالَى chooses for this task whomsoever He wills.

Belief 3: It is necessary to believe in and honour all the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ. To reject even one Nabi is tantamount to rejecting all the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ, since all the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ taught the same principles, even though they differed in subsidiary matters.

Belief 4: All the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ are pure and chaste servants of Allaah تَبَارَكَ وَتَعَالَىٰ. They are free from major and minor sins, due to which they are referred to as *'ma'soom'* (sinless). This belief is part of Imaan. If the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ were not pure and free from sin, Allaah تَبَارَكَ وَتَعَالَىٰ would never have ordered their complete obedience. He تَبَارَكَ وَتَعَالَىٰ would not have equated obedience to them as obedience to Him. If any slip-up occurs in a Nabi, due to forgetfulness or by mistake, then we will attribute it to an outside factor and not as an inherent fault. The natural disposition of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ is purity. A slip-up by a Nabi can never be counted as a sin, since they are not naturally disposed to evil. For example, the mistake of Adam عَلَيۡهِمُ ٱلسَّلَامُ was due to forgetfulness. No-one else besides the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ are sinless.

Belief 5: The Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ were the trustworthy servants of Allaah تَبَارَكَ وَتَعَالَىٰ. They would never conceal or hide any part of the Message of Allaah تَبَارَكَ وَتَعَالَىٰ and the truth, out of fear for any person. All the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ fulfilled their duties most perfectly and were successful, even if no one accepted them.

Belief 6: The Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ are never removed from their posts. Allaah تَبَارَكَ وَتَعَالَىٰ whose knowledge is complete and all-encompassing will never choose a person who will turn out to be unworthy of the post.

Belief 7: The rank of some messengers surpasses the rank of others. The rank of a Rasul is higher in status than that of a Nabi. A Rasul is a specific and special messenger, whereas a Nabi is a general messenger. Every Rasul is a Nabi, but not every Nabi is a Rasul. A non-Nabi can never be equal to a Nabi.

Belief 8: Allaah تَبَارَكَ وَتَعَالَى granted the Ambiyaa عَلَيْهِمُ السَّلَامُ some information of the unseen and future events according to need and expediency. But knowledge of all unseen things and being omnipresent is a speciality of Allaah تَبَارَكَ وَتَعَالَى alone.

Belief 9: Only Allaah تَبَارَكَ وَتَعَالَى is aware of their total count. The first of these messengers was Adam عَلَيْهِ السَّلَامُ and the final of these messengers was Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The remainder had been sent between these two. Some amongst them are very famous: Nooh عَلَيْهِ السَّلَامُ, Ibrahim عَلَيْهِ السَّلَامُ, Is'haaq عَلَيْهِ السَّلَامُ, Ismaeel عَلَيْهِ السَّلَامُ, Yaqub عَلَيْهِ السَّلَامُ, Dawood عَلَيْهِ السَّلَامُ, Sulaiman عَلَيْهِ السَّلَامُ, Ayoob عَلَيْهِ السَّلَامُ, Moosa عَلَيْهِ السَّلَامُ, Haroon عَلَيْهِ السَّلَامُ, Zakariyya عَلَيْهِ السَّلَامُ, Yahya عَلَيْهِ السَّلَامُ, Isa عَلَيْهِ السَّلَامُ, Ilyas عَلَيْهِ السَّلَامُ, Alyasa' عَلَيْهِ السَّلَامُ, Yunus عَلَيْهِ السَّلَامُ, Loot عَلَيْهِ السَّلَامُ, Idrees عَلَيْهِ السَّلَامُ, Dhul-Kifl عَلَيْهِ السَّلَامُ, Saalih عَلَيْهِ السَّلَامُ, Hood عَلَيْهِ السَّلَامُ and Shuaib عَلَيْهِ السَّلَامُ.

Belief 10: Adam عَلَيْهِ السَّلَامُ was created by Allaah عَلَيْهِ السَّلَامُ in Jannah from sand without the agency of human parents. He عَلَيْهِ السَّلَامُ was the first man. He had no mother and no father. His wife, Hawwa رَضِيَ اللهُ عَنْهَا was created from his left rib. All human beings are from their progeny. Man appeared on earth in a state of spiritual, moral, intellectual and physical perfection. Man is not the product of any evolutionary process, which regards apes as the ancestors of man. To believe in Darwin's theory of evolution will cause a person to lose his Imaan.

Belief 11: Isa عَلَيۡهِ ٱلسَّلَامُ was created without the agency of a human father. He was miraculously born of Maryam رَضِيَ ٱللَّهُ عَنۡهَا. He عَلَيۡهِ ٱلسَّلَامُ has not as yet died a physical death. He was raised bodily – in the physical state – in wakefulness into the heavens where he is to this day. He will again descend to earth prior to Qiyaamah. His prime mission will be to slay Dajjal. He will live on earth for a period and then die a physical death.

Isa عَلَيۡهِ ٱلسَّلَامُ was not the son of god or god. There are many reasons why Isa عَلَيۡهِ ٱلسَّلَامُ cannot be god or the son of god, as Christians believe. A few are:

a.) He was born of a mother. If being born of a single parent is a sign of being the son of god, then Adam عَلَيۡهِ ٱلسَّلَامُ will have a greater right to be called the son of God as he was born without parents.

b.) Isa عَلَيۡهِ ٱلسَّلَامُ used to eat and drink. This is a proof of need and want, which Allaah عَلَيۡهِ ٱلسَّلَامُ is completely free from.

c.) Isa عَلَيۡهِ ٱلسَّلَامُ himself supplicated to and worshipped another being. If he was god, why did he supplicate to and worship another being? Or was he supplicating to and worshipping himself?

Belief 12: The actual proof of a Nabi is his being, qualities and teachings. Intelligent people will easily believe after seeing this. For the general masses who are affected by outward signs, Allaah تَبَارَكَ وَتَعَالَىٰ manifested on their hands such astounding feats, which were beyond the power and ability of man. These feats are referred to as *mujizah*. To save people from making an error, Allaah تَبَارَكَ وَتَعَالَىٰ will not allow any false claimant to *nubuwwah* to be able to perform extra-ordinary actions. Yes, if a person lays claim to divinity, he will be allowed to perform supernatural actions, as his claim is obviously absurd. These miracles were not within the control of the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ. When Allaah تَبَارَكَ وَتَعَالَىٰ wished, He would enact it on their hands. One must believe in those miracles established in the Qur'aan as they are, and not make fanciful interpretations e.g. the fire of Ibrahim عَلَيۡهِ ٱلسَّلَامُ turning into a garden, the miracle of bringing to life the dead by Isa عَلَيۡهِ ٱلسَّلَامُ, etc.

BELIEFS REGARDING RASULULLAAH صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Belief 1: Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the noblest and highest in rank from amongst the entire creation of Allaah تَبَارَكَ وَتَعَالَى. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was granted the knowledge of the people of the past and future. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the most knowledgeable of Allaah's creation.

Belief 2: Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the final Nabi and Rasul. After him, no new messenger will appear. If a person lays claim to be a Nabi, one should never dare ask him for proof. If one does so, he will lose his Imaan as this is a clear indication that he has some doubt in the matter.

Belief 3: Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the messenger to all man and jinn till the Day of Judgement. His message is general and for the entire universe. After his coming, all other divinely revealed religions and missions of the past messengers are abrogated and cancelled. It is obligatory to act in accordance with the Shariah (code of law) of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Salvation in the hereafter is based on accepting the Risaalat (messengership) of Raslullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Belief 4: Allaah تَبَارَكَ وَتَعَالَى took Nabi تَبَارَكَ وَتَعَالَى, in a bodily state, whilst awake, from Makkah Mukarramah to Baitul-Muqaddas; from there to the seven heavens; and from the seven heavens to wherever else Allaah تَبَارَكَ وَتَعَالَى desired. Thereafter Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was taken back to Makkah Mukarramah. This journey is known as '*Mi'raaj*'.

HAYAATUL AMBIYAA عَلَيۡهِمُ ٱلسَّلَامُ

Belief 1: Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ , as well as the other Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ are alive in their graves. Their life is in the Barzakh, bodily and *hissi* (experienced). Their physical blessed bodies have been protected from decomposition.This belief is known as *Hayaatul-Ambiyaa*. Whenever someone stands at their graves and sends salaams (greetings) to them, they hear and reply. In their graves, they are engaged in different forms of worship and tasks. These acts of worship are for enjoyment and not as a duty.

Belief 2: It is the view of the Ahlus-Sunnah that the portion of land touching the blessed body of Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ is more virtuous than every other place including the Ka'bah, the Arsh, the Kursi, etc. To visit the grave of Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ is not only mustahab, but amongst the greatest forms of worship and a means of attaining great reward. When intending to journey to Madinah Munawwarah, one should intend visiting Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ as there is more respect for Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ in this. In Madinah Munawwarah, when one is visiting Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, he should face the blessed grave and greet him with the words of salaam. He may also make duaa to Allaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ through the *waseelah* (intermediary) of Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, and ask Nabi صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ to intercede for him. This is mustahab (preferred).

TAWASSUL

The shar'i meaning of *tawassul* is to make duaa to Allaah تَبَارَكَ وَتَعَالَىٰ using those words, actions or personalities which are accepted and beloved to Allaah تَبَارَكَ وَتَعَالَىٰ as an intermediary or means for getting one's duaa accepted by stating, "O Allaah, by the blessings of these, accept our duaa."

There are three *waseelahs* (channels) by means of which it is desirable to supplicate:

1) Asmaa'ul Husna – to utilize the blessed names of Allaah تَبَارَكَ وَتَعَالَىٰ whilst making duaa to draw His mercy e.g. O Most Merciful, etc.

2) Good actions – to mention some righteous action which one had carried out with the aim of drawing acceptance from Allaah تَبَارَكَ وَتَعَالَىٰ for one's duaa e.g. O Allaah, through the blessings of this salaat, tilaawat, fast, etc. accept this duaa of mine.

3) Special servants of Allaah تَبَارَكَ وَتَعَالَىٰ
"Tawassul by means of the creation is of three types:

A) To supplicate to some-one and seek his help and assistance as was the practise of the polytheists – this is prohibited by *ijma'* (the consensus).
B) Requesting the pious to make duaa on one's behalf. Since this is not proven for the dead, this form is restricted to the living, except for the Ambiyaa عَلَيْهِمُ السَّلَامُ. One can request Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at his blessed grave to supplicate on behalf of him. One should not stand at the graves of others and ask them to make duaa.
C) To make duaa to Allaah تَبَارَكَ وَتَعَالَىٰ by the blessings of an accepted servant – This means to make duaa to Allaah تَبَارَكَ وَتَعَالَىٰ by the *waseelah* (means) of the Ambiyaa عَلَيْهِمُ السَّلَامُ or the Awliyaa and pious servants of Allaah تَبَارَكَ وَتَعَالَىٰ e.g. O Allaah, fulfil this work of mine by the *waseelah* of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, by the *tufail* of Sayyiduna Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ, by the barakah (blessings) of

Imaam Abu Hanifah رَحِمَهُ ٱللَّهُ, or by the *hurmat* of Shaikh Junaid Baghdadi رَحِمَهُ ٱللَّهُ, etc. This action is permissible, and in fact meritorious and better since it is a means for the acceptance of duaas. This is referred to as *tawassul bidh-dhaat*.

BELIEFS REGARDING THE ANGELS AND JINN

Belief 1: Allaah تَبَارَكَ وَتَعَالَى has created a certain creation from light. They are concealed from our gazes. They are known as angels. We have not been informed whether they are masculine or feminine. They neither eat nor drink. They are free from urinating and defecating. They have been entrusted with many duties. They never do any action contrary to the command of Allaah تَبَارَكَ وَتَعَالَى. They are constantly in the worship of Allaah تَبَارَكَ وَتَعَالَى in different forms and never weary of worship. They are innumerable. Only Allaah تَبَارَكَ وَتَعَالَى knows their exact number. Amongst these, there are four that are very famous: Jibreel عَلَيْهِ ٱلسَّلَامُ, Mikaa'eel عَلَيْهِ ٱلسَّلَامُ, Izraa'eel عَلَيْهِ ٱلسَّلَامُ and Israafeel عَلَيْهِ ٱلسَّلَامُ. Munkar and Nakeer question the dead in the grave. Kiraaman-Kaatibeen are those angels who record the good and evil deeds of man. Nineteen angels have been deputed over Jahannum. Some angels are carrying the throne of Allaah تَبَارَكَ وَتَعَالَى, some are in charge of looking after humans and some are making tawaaf. In brief, the angels are deputed with various duties which they readily fulfil.

Belief 2: Allaah تَبَارَكَ وَتَعَالَى has created a certain creation from fire. They too are concealed from our gazes. They are known as jinn. There are righteous as well as evildoers amongst them. They also have offspring. The most famous amongst them is the evil Iblees i.e. Shaitaan.

BELIEFS REGARDING THE DIVINE SCRIPTURES

Belief 1: Allaah تَبَارَكَ وَتَعَالَى had sent many divine scriptures and booklets from the heavens via Jibreel عَلَيْهِ السَّلَامُ, to the Messengers, so that they could convey to their people the divine commands. Four of these books are famous:
The Tawraat was revealed to Moosa عَلَيْهِ السَّلَامُ. The Zaboor was revealed to Dawood عَلَيْهِ السَّلَامُ. The Injeel was revealed to Isa عَلَيْهِ السَّلَامُ. All these scriptures were revealed for a specified time. The Qur'aan was revealed to our messenger, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Qur'aan bears testimony that these books were the true revelations of Allaah تَبَارَكَ وَتَعَالَى, and that they were changed by people. It is necessary to believe in the truthfulness of all the divine books in their original form (and not in the altered form they are presently in).

Belief 2: The Qur'aan is the final scripture. It has cancelled and abrogated the other divine books. It was revealed over a period of 23 years. No new scripture will be revealed. It is the best of all heavenly scriptures and a miracle of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The rulings of the Qur'aan will remain till Qiyaamah. Allaah تَبَارَكَ وَتَعَالَى has promised to preserve the Qur'aan Majeed, which entails its words and meanings. No additions, subtractions or changes can appear in it.

BELIEFS REGARDING THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ

Belief 1: Whichever Muslim has seen or been in the presence of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and passed away as a Muslim is referred to as a 'Sahaabi'. The companionship of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a great honour. In this ummah, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enjoy the highest rank, even if they only saw Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a moment. The greatest of all the pious people who came after them can never be equal to the lowest amongst them.

Belief 2: Many virtues in the Qur'aan and Ahaadith have been narrated regarding them. All the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were trustworthy, perfect believers and will go to Jannah. Just as Allaah تَبَارَكَ وَتَعَالَى had chosen Ambiyaa عَلَيْهِمُ السَّلَامُ, He تَبَارَكَ وَتَعَالَى chose the choicest of this ummah to be in the companionship of Nabi ﷺ.

Belief 3: The most virtuous amongst them are:

1.) Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He succeeded Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and was chosen as the first *khalifah* unanimously by all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. He is referred to as the first *khalifah*. He is the most superior person in this *ummah*.

2.) Then is Umar رَضِيَ اللَّهُ عَنْهُ, who was the second *khalifah*.

3.) He was followed by Uthmaan رَضِيَ اللَّهُ عَنْهُ, who was the third *khalifah*.

4.) He was succeeded by Ali رَضِيَ اللَّهُ عَنْهُ, who was the fourth *khalifah*.

They are followed by the remaining six of those ten who were promised Jannah in one hadeeth, Talha رَضِيَ اللَّهُ عَنْهُ, Zubair رَضِيَ اللَّهُ عَنْهُ, Abdur-Rahmaan ibn Auf رَضِيَ اللَّهُ عَنْهُ, Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ, Saeed ibn Zaid رَضِيَ اللَّهُ عَنْهُ and Abu Ubaydah ibn Jarrah رَضِيَ اللَّهُ عَنْهُ. They are followed by the participants in Badr, the participants of Uhud, the participants in Hudaibiyah, those who accepted Islam before the conquest of Makkah and then those who accepted Islam after the conquest of Makkah.

Belief 4: After the demise of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came the era of the *khulafa-e-raashidin* i.e. Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Umar رَضِيَ اللَّهُ عَنْهُ, Uthmaan رَضِيَ اللَّهُ عَنْهُ and Ali رَضِيَ اللَّهُ عَنْهُ, which lasted for 30 years. To accept the decisions of these *khulafa* and practise upon their sunnahs is like practising upon the sunnah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and accepting his decision e.g. performance of 20 rak'ats taraweeh, three talaaqs falling when uttered, etc.

Belief 5: One should possess love and entertain good thoughts regarding every one of them. To think or talk evil of them is open transgression of the law of the Qur'aan. There is fear of kufr regarding such a person.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever speaks ill of my Sahaabah, upon them is the curse of Allaah, the angels and all the people." (Tabraani).

If we come to know of any disputes that took place between them, then we should attribute it to some misunderstanding. We should not speak ill of them. Their differences were based on their piety, love for the truth, fear of Allaah تَبَارَكَ وَتَعَالَى and differences in ijtihaad (deduction). Those who erred will receive one reward whilst those who were correct will receive two rewards. No person has a right to criticize these errors e.g. to rebuke Muaawiyah رَضِيَ اللَّهُ عَنْهُ is prohibited as he was a Sahaabi, a scribe of the Qur'aan, as well as a close family member of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ i.e. the brother-in-law of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Belief 6: Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had eleven wives. These wives are the noble mothers of the believers. They are more virtuous than all the believing women. Khadeejah رَضِيَ اللَّهُ عَنْهَا and Aa'ishah رَضِيَ اللَّهُ عَنْهَا are the most elevated from amongst the noble wives. Any person who accuses any of the noble wives, especially Aa'ishah رَضِيَ اللَّهُ عَنْهَا of adultery will lose his Imaan, as her innocence and purity has been testified to in the Qur'aan.

Belief 7: Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had four daughters. All the children of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are worthy of honour and respect. Amongst Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's offspring, Faatimah رَضِيَ اللَّهُ عَنْهَا holds the loftiest status. However, to aver that only Faatimah رَضِيَ اللَّهُ عَنْهَا is the daughter of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is incorrect and contrary to the Qur'aan.

BELIEFS REGARDING THE AWLIYAA

Belief 1: When a Muslim worships Allaah تَبَارَكَ وَتَعَالَى, refrains from sin, frees his heart from the love of the world, and follows the messenger of Allaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then he becomes a friend and beloved of Allaah تَبَارَكَ وَتَعَالَى. Such a person is called a '*wali*'. At the hands of such a person, certain acts are at times manifested which cannot be done by others. This is referred to as '*karaamat*'.

Belief 2: Even though a *wali* may reach a very lofty status, he will never equal the status of a Nabi or a Sahaabi.

Belief 3: No matter how beloved a *wali* may be to Allaah تَبَارَكَ وَتَعَالَى, it is compulsory for him to remain within the confines of the *Shariah* (Islamic code of law), as long as his senses remain intact, and he is in a state of consciousness. He will never be absolved of duties such as salaat, fasting and forms of worship. No act of sin will ever be permitted for him.

Belief 4: Whichever person acts contrary to the *Shariah* can never be a friend of Allaah تَبَارَكَ وَتَعَالَى. If any astonishing action is enacted on such a person's hands, then this is based on *sihr* (witchcraft), or some satanic influence. One should not have trust in such a person.

Belief 5: The friends of Allaah تَبَارَكَ وَتَعَالَى (*awliyaa*) come to know of certain secrets, whilst asleep or in a state of wakefulness. This is referred to as '*kashf*' or '*ilhaam*'. If it is in accordance with the *Shariah*, then it will be acceptable, and if it is contrary, then it will be rejected. This is contrary to the dreams of the Ambiyaa عَلَيْهِمُ السَّلَامُ which are *wahi* (revelation), in which there is no possibility of contamination from Shaitaan.

BELIEFS REGARDING THE BARZAKH

Belief 1: The literal meaning of *barzakh* is 'veil.' The meaning of Barzakh is the realm where man will be from the time of his demise until Qiyaamah. Due to the fact that it is hidden from our present realm, it is called Barzakh. Barzakh is not the name of a particular place. After death, wherever the human body is, whether it be scattered or in one place, that is Barzakh for that person.

At the time of death, the soul is taken out from the body. The soul is never destroyed. It needs a special place and abode. When the deceased is placed in the grave, then the soul is returned to the body for questioning. A relationship between the body and soul is established, such a relationship that will allow it to feel reward and punishment.

When a person passes away, two angels appear before him. This is irrespective of whether he had been buried or not. One is called Munkar and the other is called Nakeer. These angels question the deceased as follows:

1.) Who is your *Rabb* (Creator and Sustainer)?
2.) What is your *deen* (religion)?
3.) Who is this person (referring to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?

If the deceased was an upright person, he will answer correctly. Thereafter he will enjoy all forms of comfort and ease. If he was not upright, then he will answer, "I do not know." He will then undergo great difficulty and punishment. There are some people whom Allaah تَبَارَكَ وَتَعَالَى exempts from this trial e.g. the Ambiyaa, the martyrs and Muslim children. Only the deceased are aware of these occurrences. We cannot witness it as it is a different realm. This is just like a person who is sleeping, and he sees many things in his dream, whilst a person next to him in a state of wakefulness is totally oblivious of his condition.

Belief 2: All the non-believers and some sinful Muslims are punished in the grave. The punishments and rewards in the life of Barzakh are meted out to soul and body.

Belief 3: When one makes *duaa* for the deceased or spends charity on his behalf, the rewards of such actions reach the deceased, and they attain great benefit by means of it. If the deceased was being punished, then these good deeds lighten or terminate his punishment. If he is not being punished, then these actions cause his status to be elevated. Only the Muslim deceased benefit from this. Dead non-Muslims do not benefit in anyway whatsoever.

BELIEFS REGARDING QIYAAMAH

MAJOR AND MINOR SIGNS

Belief 1: The various events which Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed us of, that will occur before the advent of Qiyaamah, will definitely take place.

The signs of Qiyaamah are of two types:

a.) Minor signs – Those signs which began from the time of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's birth to the appearance of Sayyiduna Mahdi رَضِيَ اللَّهُ عَنْهُ.

The first sign is the honourable birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Others are:

1.) The Conquest of Al Baitul Muqaddas

2.) Ignorance of Deen will increase greatly and knowledge of Deen will rapidly decrease

3.) Consumption of intoxicants will become common.

4.) Fornication and adultery will become rampant. Shame and modesty will be eliminated

5.) Speaking lies will become common.

6.) The female population will increase

7.) Dancing, singing and musical instruments will become rampant.

8.) Speaking lies will be regarded as a profession.

9.) People will be disobedient to their mothers and subservient to their wives.

10.) People will regard their fathers as strangers and regard their friends to be their close associates.

11.) The immoral, evil and the worst in character will assume the reins of power and government.

12.) Public funds will be regarded as private property.

13.) Oppression will become the order of the day.

14.) People will desire death due to the evil and false practices that will become rampant.

15.) Zakaat will be regarded as a fine or penalty. People will find it difficult to pay Zakaat.

16.) The latter people of the ummah will speak ill of the previous people.

17.) People will extend their businesses to such an extent that they will bring their womenfolk into the business to assist them.

18.) Salaam will only be made with those one knows.

19.) Control of the disbelievers will be established all over.

20.) There will be an increase in natural disasters such as earthquakes, hurricanes, etc.

b.) Major signs – Those signs which will commence with the coming of Sayyiduna Mahdi رَضِيَ اللَّهُ عَنْهُ and will end with the blowing of the Soor (Trumpet).

1.) The Advent of Sayyiduna Mahdi رَضِيَ اللَّهُ عَنْهُ

Mahdi in Arabic means "rightly guided." Many such Mahdis (rightly guided people) have come and will continue to come. But the Mahdi who is mentioned in the Ahaadith will make his appearance very close to Qiyamah as foretold by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He will be from the progeny of Faatimah رَضِيَ اللَّهُ عَنْهَا, through her son Hasan رَضِيَ اللَّهُ عَنْهُ. His name will be

Muhammad and his father's name will be Abdullah. He will resemble Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in character. He will be tall; have a bright and broad forehead and he will have a long high-bridged nose. He will be born in Madinah and reside therein. He will emerge at the age of forty in Makkah. A group of Awliyaa called Abdaal will recognize him whilst he is making tawaaf and they will pledge allegiance to him.

A number of battles will be fought with the disbelievers under his rulership. He will eventually be victorious. During his reign, Islam will flourish. He will remove the treasures buried under the Ka'bah and distribute them amongst the Muslims. He will first rule over the Arabs and then the entire world will be under his rule. He will restore peace and justice to the entire world. All his actions will be in accordance to the Shariah of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. During his lifetime, Dajjaal will also appear and Isa عَلَيْهِ السَّلَامُ will descend from heaven and perform his first salaat behind Sayyiduna Mahdi رَضِيَ اللهُ عَنْهُ.

2.) The Appearance of Dajjaal

The word Dajjal is derived from the Arabic word "dajl" which means to deceive, dupe, cheat etc. Hence, Dajjal means imposter, swindler, cheater and liar. Many such Dajjaals have appeared. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "There will be thirty liars in my ummah. Each one will claim to be a *Nabi* - whereas I am the seal of *nubuwwat*." (Abu Dawood and Tirmizi)

The Dajjaal mentioned in the Ahaadith that will appear during the time of Sayyiduna Mahdi رَضِيَ اللهُ عَنْهُ will be from a Jewish tribe. He will be known as Maseeh. He will be one-eyed. His hair will be curly. On his forehead will be inscribed the letters "kaaf", “faa” and “raa” Kufr which the true believers will be able to read. This is the stamp of Kufr which appears on his forehead. He will go to Isfahaan (Iran) where seventy thousand Jews will become his followers. Here he will lay claim to divinity and spread dissension and corruption on the earth.

Two years before his appearance, there will be a severe drought. To test the believers, Allaah تَبَارَكَ وَتَعَالَى will allow him to demonstrate many supernatural feats.

He will move around with a large army and pillage and plunder many lands. He will then attempt to gain entry into Makkah Mukarramah and Madinah Munawwarah. The angels will protect Makkah. Hence, he will not be able to enter Makkah. He will then proceed to Madina and halt on the outskirts of Madinah before Mount Uhud. Madinah during that time will have seven gates. Two Angels will be standing guard over each of these gates and Dajjaal will be unable to enter Madinah as well. He will then travel towards Damascus where Mahdi رَضِيَ اللهُ عَنْهُ will be living. Mahdi رَضِيَ اللهُ عَنْهُ will prepare a Muslim army to fight Dajjaal. While preparing for battle against Dajjaal, Isa عَلَيْهِ السَّلَامُ, resting his hands on the shoulders of two angels, will descend from heaven. He will alight on the eastern minaret of the Jaami' Masjid of Damascus.

3.) The Descent of Nabi Isa عَلَيْهِ السَّلَامُ

The third major sign of Qiyamah is the descent of Nabi Isa عَلَيْهِ السَّلَامُ and the killing of Dajjaal. The descent of Isa عَلَيْهِ السَّلَامُ is substantiated from the Qur'aan, Hadith and consensus of opinion. It is incumbent to hold this belief regarding Nabi Isa عَلَيْهِ السَّلَامُ.

He will descend from heaven close to Qiyamah and meet with Sayyiduna Mahdi رَضِيَ اللهُ عَنْهُ. Mahdi رَضِيَ اللهُ عَنْهُ will propose to hand over all control to Nabi Isa عَلَيْهِ السَّلَامُ, who will decline, saying that his special mission was to slay Dajjaal. Allaah تَبَارَكَ وَتَعَالَى will put such effect in his breath that any disbeliever who comes in touch with it will die. Isa عَلَيْهِ السَّلَامُ will pursue and kill Dajjaal at a place called Baab Lud which is in the land of Sham. After destroying Dajjaal and his army, Isa عَلَيْهِ السَّلَامُ and Mahdi رَضِيَ اللهُ عَنْهُ will console those who had suffered under the hands of Dajjaal.

Finally, the whole world will come under Islamic domination. During this glorious Islamic reign, the world will be filled with justice and mercy.
Sayyiduna Mahdi رَضِيَ اللهُ عَنْهُ will rule over the world for seven years before his death. Isa عَلَيْهِ السَّلَامُ will perform the Janaazah salaat of Sayyduna Mahdi

رَضِيَ ٱللَّهُ عَنْهُ. He will pass away in Al Baitul Muqaddas and he will be buried there. At his death, his age will be between 47 and 50 years. After the death of Sayyiduna Mahdi رَضِيَ ٱللَّهُ عَنْهُ, the leadership of Islam will pass over to Sayyiduna Isa عَلَيْهِ ٱلسَّلَامُ. He will adhere fully to the Shariah of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

This reign of Isa عَلَيْهِ ٱلسَّلَامُ will be a very peaceful one. During this time Allaah تَبَارَكَ وَتَعَالَىٰ will send revelation to Isa عَلَيْهِ ٱلسَّلَامُ saying, "Take my servants to the mountains, for I shall send a very powerful nation whom none will have the power to fight."

4.) The Appearance of Yajooj – Majooj

Close to Qiyamah, these two groups will emerge and wreak great havoc and turmoil on earth. Isa عَلَيْهِ ٱلسَّلَامُ will go away to the mountains and pray to Allaah تَبَارَكَ وَتَعَالَىٰ for their destruction. Allaah تَبَارَكَ وَتَعَالَىٰ will finally eliminate them by a natural disaster. Thereafter Allaah تَبَارَكَ وَتَعَالَىٰ will create birds with long necks that will devour their corpses and throw their remains into the sea. There will be a great flood thereafter which will cleanse the earth of the smell and disease that will result from the destruction of this tribe.

After their destruction, there will be great prosperity on earth. This prosperity will remain for seven years. Thereafter Isa عَلَيْهِ ٱلسَّلَامُ will die a physical death after accomplishing his mission. He will be buried in a grave next to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. In his lifetime, Isa عَلَيْهِ ٱلسَّلَامُ will appoint his successor, a man named Jahjah from Yemen from the tribe of Qahtaan. He will rule with great justice and piety.

After him several rulers will follow. Slowly evil and corruption will once again set in. Among the signs of this time is that a house in the west and east will sink into the earth.

5.) Dukhaan

At this time, the skies will be covered with a dense fog which will envelop the earth for forty days. All Muslims will develop colds as a result of the fog and all disbelievers will lapse into unconsciousness. Some will recover after a day while others after two or three days.

6.) The Rising of the Sun in the West

Among the major signs of Qiyaamah, is the rising of the sun from the west. It is reported in a Hadith that the night preceding the rising of the sun from the west will be prolonged. This extended duration of the night will instil restlessness and fear into humans and animals. Children will awaken crying, travellers will tire, and people will repent for their sins on seeing these signs. At the end of this long night, the sun will rise the following morning from the west. The rays of the sun will be very dull. It will more or less reach its meridian and then again set in the west. Thereafter, it will rise in the east as usual. When this event occurs, neither will acceptance of Imaan nor Taubah (repentance) be valid.

7.) Daab-batul Ard (The Beast from the Earth)

After the rising of the sun in the west, an earthquake will grip Mount Safa in Makkah. The mountain will split open and a strange beast will emerge. This animal will speak to the people. With the asaa (staff) of Moosa عَلَيْهِ ٱلسَّلَامُ, it will draw a glittering line on the forehead of the Muslims. With the ring of Sulaiman عَلَيْهِ ٱلسَّلَامُ, this animal will stamp the noses or necks of the disbelievers, due to which their faces will be blackened.

8.) The Breeze

After the disappearance of this creature, a very fresh and fragrant breeze will emanate from the south. Its effect will be that all the believers will die, and there will remain no person to differentiate between virtue and evil.

9.) The Reign of the people of Habsha (Abyssinia)

After the death of all Muslims (in the way mentioned above), the world will be filled with disbelievers. Now the world will come under their domination and the people of Habsha will rule. They will destroy the Ka'bah Shareef, and remove the treasures buried under it.

The world will be plunged into immorality, evil and corruption. People will satisfy their carnal desires in public like animals. The Qur’aan will be raised so that no portion of the Qur’aan will be seen to be written in any book.

There will remain no believers and this will be the worst epoch of moral degeneration and oppression. There will also be severe sickness and disease.

10.) Raging fire

The last sign of Qiyaamah is that a large and raging fire will commence in Adan (Yemen) which will turn the people towards the plains of resurrection. Qiyaamah will now take place.

Belief 2: When all these signs have occurred, then preparation for Qiyaamah will commence. The exact date of Qiyaamah is only known by Allaah تَبَارَكَ وَتَعَالَى. Israafeel عَلَيْهِ السَّلَامُ will blow the trumpet by the command of Allaah تَبَارَكَ وَتَعَالَى. This trumpet is a huge object in the form of an animal horn. By the blowing of the trumpet, the earth and skies will split into pieces. All of creation will pass away, and the souls of those who have passed away will become unconscious. However, those whom Allaah تَبَارَكَ وَتَعَالَى wishes to protect will remain in a state of consciousness. A period of time will elapse in this way.

Belief 3: Then when Allaah تَبَارَكَ وَتَعَالَى wishes, the world will be recreated. The trumpet will be blown a second time. The whole world will once again come into existence. The dead will be given life, and all will gather in their bodily form on the plains of Qiyaamah. Facing difficulties there, the people will proceed to the Ambiyaa عَلَيْهِمُ السَّلَامُ requesting them to intercede on their behalf. Finally, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will intercede (*Ash-Shafaa'atul-Kubra*). Every person's good and evil actions will be weighed. There will be reckoning for these deeds. However, some will enter Jannah without reckoning. The book of deeds will be placed in the right hand of the pious and in the left hand of the evildoers. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will give his *ummah* water to drink from the pond of Kauthar. This water will be whiter than milk and sweeter than honey. Every person will have to cross Siraat (a bridge over the Fire). The righteous will cross it and reach Jannah, whilst the evildoers will fall from it into the Fire.

Belief 4: On the Day of Judgement, the pious will intercede on behalf of the evildoers, by the permission of Allaah تَبَارَكَ وَتَعَالَىٰ. Allaah تَبَارَكَ وَتَعَالَىٰ will grant the Ambiyaa, the Ulama, the martyrs, the Qur'aan and the angels the opportunity to intercede on behalf of only the Muslims. There will be different forms of intercession.

1.) For commencement of reckoning – this will be specially granted to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2.) For ease at the reckoning and questioning.

3.) On behalf of sinners so that they are not entered into Jahannum

4.) On behalf of sinners thrown into Jahannum to be removed from there

5.) For elevation of the ranks of Muslims.

Belief 5: Allaah تَبَارَكَ وَتَعَالَىٰ reserves the right to punish one due to committing minor sins or forgive one's major sins by His mere grace and not punish him. However, Allaah تَبَارَكَ وَتَعَالَىٰ will never forgive those who died ascribing partners to Allaah تَبَارَكَ وَتَعَالَىٰ (*shirk*) or those who died in the state of *kufr* (disbelief).

Belief 6: Besides those people that have been given glad tidings of Jannah by Allaah تَبَارَكَ وَتَعَالَىٰ and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we cannot categorically declare any other person to be a dweller of Jannah. However, it is necessary to entertain good thoughts and have hope in the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ by observing positive signs.

Belief 7: Jahannum (Hell) has been created, in which there are fires, snakes, scorpions and various other forms of punishment. The dwellers of Jahannum who possessed an iota of Imaan will undergo punishment for their evil actions and will eventually enter Jannah by the intercession of the messengers and pious people, no matter how sinful they were. As for the disbelievers and polytheists, they will remain in Jahannum forever, and they will never experience death.

Belief 8: Jannah (Heaven) has also been created. There are various forms of bounties and comfort therein. The dwellers of Jannah will never experience any fear or sorrow. They will reside therein forever. They will never be taken out from there, nor will they experience death. Only believers will enter Jannah. No disbeliever will ever enter Jannah.

Belief 9: Both Jannah and Jahannum are physical and material places. The comforts of Jannah and the horrors of Jahannum are literal and physical, and not figurative expressions conveying some mental or spiritual state of pleasure and pain.

Belief 10: The greatest bounty to be experienced by the dwellers of Jannah is seeing Allaah تَبَارَكَ وَتَعَالَى. Such enjoyment will be experienced by the dweller of Jannah by this vision that all other bounties will appear to be insignificant.

Belief 11: No person in this world, in a state of wakefulness, has ever seen Allaah تَبَارَكَ وَتَعَالَى, nor will anyone be able to see Him.

BELIEF REGARDING QADR (PREDESTINATION)

Belief in *Qadr* means to believe that whatever happened, happens or will happen (good or bad) is in the knowledge of Allaah تَبَارَكَ وَتَعَالَى and happens by His command and will. It is absolutely essential to believe in *Qadr* for the validity of Imaan. Ubayy Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ said, "If you spend gold to the extent of Mount Uhud in the path of Allaah, Allaah will not accept it from you unless you believe in *Qadr* and you know that whatever has befallen you could not have missed you and that whatever has missed you could not have befallen you. If you die while holding a contrary belief to this, you will definitely enter the Fire." (Abu Dawood)

This belief of Qadr is among the mysteries of Allaah تَبَارَكَ وَتَعَالَى. It is not fully comprehensible to the human mind nor can it be fully explained. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade delving into the concept of *Qadr*.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “Once, while we were disputing about the concept of *Qadr*, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came upon us. He became so angry that his face turned red to such an extent that it seemed that the seeds of a pomegranate were squeezed out on his cheeks. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ exclaimed, “What! Have you been commanded with this?”, or he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “What! Have I been sent to you for this? Verily, those before you were destroyed when they disputed in this matter. I implore you by oath! I implore you by oath! Do not dispute in it.” (Tirmidhi)

Due to the belief of *qadr*, one should not abstain from doing righteous actions, thinking that whatever has been written will occur. Firstly, one does not have knowledge of what has been written for him. Therefore, he should perform good actions, so that his result is good. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked about this, he replied, “Perform good actions, because each person will easily do that action for which he has been created.” Secondly, as one’s results are written in *taqdeer*, the causes are also written e.g. where it is written that one will be a Jannati, it is also written that this will be because of Imaan and noble actions. Thirdly, no-one abstains from utilizing means for acquiring sustenance in this world stating, “I will receive whatever has been written for me.” So, why should one adopt this approach with regards to the hereafter?

TAQLEED

Taqleed refers to a person having trust on a knowledgeable person and practising on his view without asking for any proof. This law of taqleed is found in the Qur’aan and many Ahadith. Taqleed is implemented in those matters in which

1.) There is no clear ruling in the Qur’aan and sunnah,
2.) There is difficulty in understanding its meaning
3.) These verses can have more than one meaning.
4.) There is ambiguity or brevity in its meaning
5.) There are outwardly conflicting verses or Ahadith.

The object of taqleed is that in those matters in which there are different manners of practising then to choose one path, trusting on the understanding and opinion of a pious scholar who had devoted his life to understanding Islamic concepts instead of preferring one's personal opinion. It is obvious that this is much more precautious and correct. The knowledge, understanding, piety and intelligence of the great imams, as well as being in close proximity to the time of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, are such qualities which were not found to that extent in latter times, and moreso today. The amount of trust which can be placed on them cannot be placed on people who came later, as well as on oneself.
The object of taqleed is only to follow the Qur'aan and Sunnah. The only Being worthy of being obeyed is Allaah تَبَارَكَ وَتَعَالَى. We follow the Ambiyaa عَلَيْهِمُ السَّلَامُ because it is Allaah's command and because they convey to us the laws of Allaah تَبَارَكَ وَتَعَالَى. The mujtahid is followed because he is explaining to us in detail the laws of Allaah تَبَارَكَ وَتَعَالَى, which he has extracted from the Qur'aan and Sunnah. The mujtahid is not '*ma'soom'* (sinless) and can make an error. For his error, he will receive one reward and for his correct ruling, he will receive two rewards. It is compulsory for a person who has not reached the level of ijtihaad to follow a mujtahid.

In the time of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, there were two types of taqleed:
1.) Taqleed-mutlaq – People would ask any reputable scholar regarding any religious problem they faced.

2.) Taqleed-shakhsi – People would refer to only one scholar for all their religious questions.

As time went on, the first form was abandoned, as people would go to different scholars asking for rulings until they found one which suited themselves. They would follow the easiest view which conformed to their own desires, which in reality is not following the Shariah.

From the second century onwards, all the people began following one specified person.

Many mujtahids lived in the past, but in today's times, only one of four imaams are followed: Imaam Abu Hanifah, Imaam Shafi'i, Imaam Malik and Imaam Ahmad رَحِمَهُمُ ٱللَّهُ. The reason for this is that only these four Imaams' madhabs were preserved in totality, and that there were many of their students who taught people according to that madhab. Since the other mujtahid's works are not compiled, nor are there Ulama who can teach according to their madhab, one must follow one of the above four imams. Speaking ill of the great imams, referring to taqleed as *shirk*, and trying to understand the Qur'aan and ahaadith on one's own without having the ability of ijtihaad will expel a person from the Ahlus-Sunnah wal Jamaa'ah. For the past 1200 years, Muslims of the Ahlus-Sunnah wal-Jamaa'ah throughout the world followed one of the four imams. Many groups of people who abandoned taqleed eventually became completely misguided and irreligious, due to which many of them finally deserted from Islam.

All the four madhabs are correct, as they spring from the Qur'aan and Sunnah. Their rulings are based on the Qur'aan and ahadith, personal and individual opinion having no share in their formulation. Their founders are men of highest Islamic calibre. The ustaadhs (tutors) of some of the imaams were the Sahaabah and Tabi'een. Taqleed is not something new to Islam. Without the guidance and explanation of the Shariah offered by these great servants of Islam, it is not possible to follow the teachings of Islam. Taqleed is the way of the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ, which they handed over to the Fuqaha (jurists), which was then transmitted authoritatively and authentically from generation to generation until it reached us. In his way, it will be transmitted till the Day of Judgement, In-sha-Allaah.

TASAWWUF

Tasawwuf or Tazkiya refers to internal purification and attainment of internal purity from filth and dirt. In order to become a perfect Muslim, it is necessary to reform one's internal actions just as it is necessary to correct one's beliefs and external actions. The *awliyaa*, by means of their illuminated hearts, understood the manner of beautifying their internal, in accordance with the teachings of the Qur'aan and hadith. There are many ways and methods of tasawwuf. Four chains are famous. They are Naqshabandiyya, Chistiyya, Qadiriyya and Suharwardiyyah. The object of all four is to attain the happiness of Allaah تَبَارَكَ وَتَعَالَىٰ and closeness to Him via the means of one's Sheikh or guide. Whichever *sheikh* one has greater reliance on, he should follow. It is however not correct to speak ill of the others. One will follow a *sheikh* as long as his words are not contrary to the teachings of Allaah تَبَارَكَ وَتَعَالَىٰ and Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If he has erred, then one should not follow them in their error. Mashaaikh of all four chains were present in all eras and are still present. A person should pledge allegiance to any sheikh of the chain with which he has some compatibility. This is called bay'at- e-tariqat. It is proven in the ahaadith. One should choose such a sheikh who is a true friend of Allah, he follows the sunnah and practises on the shariah. The objective of bay'at is to purify ones inside and outside by following one's sheikh's teachings. For this reason, a person should not merely suffice on merely pledging allegiance, but he should be concerned about attaining the objective. He should be engaged at all times in reforming his external and internal by means of the guidance of the Shaikh.

IMAAN

Imaan will only be regarded as correct when a person understands and accepts all that which has come to us from Allaah تَبَارَكَ وَتَعَالَى and Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. To doubt, belie, and find faults or to mock any of their teachings will cause one to lose his Imaan.

All those things which are indisputably proven from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are called the necessary parts of deen (dharuriyaat e deen). If any of these aspects are rejected, one will leave the fold of Islam e.g. to believe in the oneness and qualities of Allaah تَبَارَكَ وَتَعَالَى, to believe in the angels, the heavenly scriptures, the messengers, Qiyaamah, Taqdeer, life after death, to hold the view that salaat, fasting, hajj, zakaat, jihad are parts of Islam and are obligatory; and to hold the view that interest, adultery, lies, etc. are forbidden.

Imaan is verification of the heart. In order to execute Islamic law, it is necessary to testify to it with the tongue. If a person verifies with his heart, but not verbally, then he will not be regarded as a Muslim.

The basis of Imaan and kufr is upon a person's end.

KUFR

Kufr in Shariah is the opposite of Imaan. To reject a single item, which Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conveyed to mankind, the authenticity of which is certain and undisputable, is known as kufr. This rejection may be:

1. By the expression of the tongue (openly or by indication).
2. To have doubts on any of the articles of faith in the heart.

The following persons are kaafir (disbelievers):

1.) One who denies any attribute of Allaah تَبَارَكَ وَتَعَالَى e.g. he says Allaah is not omnipresent, or does not have power over everything, or does not respond to the prayer of everybody or does not comprehend all things or he says that Allaah is not eternal.

2.) One who believes that man 'evolved' from a monkey or that everything came into existence through a 'big bang'.

3.) One who says that he does not fear Allaah or one who loses hope in His mercy.

4.) One who doubts or denies any quality or name of Allaah تَبَارَكَ وَتَعَالَىٰ.

5.) One who prostrates to or presents an offering or sacrifice to someone other than Allaah تَبَارَكَ وَتَعَالَىٰ.

6.) One who rejects the *nubuwwat* of any Nabi e.g. he says Moosa عَلَيْهِ ٱلسَّلَامُ is not a nabi, Muhammad Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is not a Nabi.

7.) One who believes in any Nabi after Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ i.e. one who rejects the finality of the *nubuwwat* of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

8.) One who believes any person to be equal to or superior in rank to Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

9.) One who speaks ill of Nabi صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ or any other Nabi.

10.) One who jests or mocks at any Nabi or the teachings or actions of any Nabi.

11.) One who claims that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not deliver the complete Deen for fear of certain enemies. To hold this belief is also kufr.

12.) One who claims that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ's explanations of certain events and things were not in accordance with reality but were merely to entice the masses into the acceptance of Islam. Similarly, if one says mockingly, "What benefit will I derive in practising on the Sunnat?" he loses his Imaan.

13.) One who rejects any of the Divine scriptures or claims any portion of the original Divine scripture to be wrong.

14.) One who intentionally shows disrespect to the Qur'aan or Hadith of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

15.) One who does not accept the clear and apparent meanings of the Qur'aan and hadith and fabricates meanings to suit his personal desires.

16.) One who denies the existence of angels or believes the angels to be the daughters of Allaah تَبَارَكَ وَتَعَالَىٰ.

17.) One who denies the physical resurrection of man on the day of Qiyaamah.

18.) One who denies the physical or material existence of Jannat and Jahannam.

19.) One who denies any injunction of Allaah تَبَارَكَ وَتَعَالَىٰ, which is soundly proven e.g. salaat, fasting, zakaat, Hajj, inheritance, capital punishment, hijaab, jihad, prohibition of alcohol, interest, gambling, etc.

20.) One who is displeased with any law of Shariah.

21.) One who jests or mocks at any teaching of Islam.

21.) One who makes unlawful the lawful acts of Islam or vice-versa e.g. he legalises interest etc. No matter how major a sin is, as long as one regards it to be evil, he will not lose his Imaan. However, by committing the sin, one's Imaan will be weakened.

22.) One who finds fault with any belief, act, practice or teaching of Islam.

23.) One who regards anything of the disbelievers to be superior to that which is ordered by Islam.

24.) One who perpetrates an unlawful act regarding it to be lawful e.g. he commits adultery regarding it as lawful.

25.) One who believes in the unification of all existing religions, claiming that the various religions existing today are all true and all of them lead to Allah.

26.) One who claims that Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Umar رَضِيَ اللَّهُ عَنْهُ and Uthman رَضِيَ اللَّهُ عَنْهُ or any Sahabi رَضِيَ اللَّهُ عَنْهُ is a non-believer or he vilifies or rebukes them. One will not become a non-believer if he says that Ali رَضِيَ اللَّهُ عَنْهُ is more virtuous than the other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. However, to say so is an act of *bid'ah* (innovation).

27.) One who destroys a Masjid intentionally or dishonours it, or if he kills an aalim to dishonour him.

28.) One who perpetrates an act which is a specific sign or feature of kufr e.g. wearing a cross, standing with reverence in front of an idol or photograph of an animate object, saint etc., and regards it as a reward. If he regards it as a sin, he will not become a disbeliever.

29.) One who intends to become a disbeliever e.g. he says: "Next month I will become a Christian." One becomes a disbeliever immediately.
30.) One who asks someone regarding matters of the unseen and believes it. However, the Ambiya عَلَيۡهِمُ ٱلسَّلَامُ can be informed of certain matters through *wahi* (revelation), the *Awliya* through *kashf* (manifestations) and *ilhaam* (inspiration), and the general masses by means of signs.

Kufr is of four types:

1.) Kufr jahl- Islam and its teachings are denied because of ignorance. This was the type of kufr of Abu Jahl.
2.) Kufr juhood – deliberate kufr, due to obstinacy – this is the type of kufr of Shaytaan, as well as that of many Jews and Christians.
3.) Kufr shakk- kufr occasioned by doubt. The denier doubts the truthfulness of Islam.
4.) Kufr ta'weel – A belief or teaching of Islam is distorted or given a meaning other than that explained by Rasulullaah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ. A few examples are:

a.) The miracles of the Ambiyaa are given figurative meanings.
b.) Mi'raaj is interpreted to be a spiritual condition.
c.) Jannah and Jahannum are said to be spiritual states.
d.) The finality of *nubuwwat* is rejected by way of interpretation.
e.) Metaphoric meanings are attributed to the angels and jinn.
f.) Punishment of the grave is denied by interpretation
g.) The claim that wudhu was introduced for rural Arabs and it is not necessary for "clean" people to be with wudhu when performing salaat.
h.) Different meanings are tendered for salaat, zakaat, jihad, etc. which are not the meaning understood by the ummah for the past 1400 years

Note: A person will not become a disbeliever if he unintentionally utters words of kufr.

Note: It is a major sin to curse some-one or to address him as 'O kaafir (disbeliever)!" It is however permissible to make a general statement e.g. "May the oppressors be cursed!" or "May the liars be cursed!" There is no sin to refer to those individuals who have been cursed by Allaah تَبَارَكَ وَتَعَالَىٰ or Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or whose disbelief they have informed us of as "O Accursed one!" or "O Kafir".

ISTIHZAA AND ISTIKHFAAF

Istihzaa means to jest or mock any teaching, belief, concept or advice of Islam. *Istikhfaaf* or *istihaanah* means to regard lightly or insignificant any affair, teaching, belief of the shariah. In the famous book of beliefs, Sharhul-Aqaa'id, the following is mentioned, "*Istihaanah* is *kufr* (disbelief) and *istihzaa* of the *shariah* is *kufr* because these are signs of rejection (of Islam)." "It is similarly kufr if a person laughs with pleasure at a statement of kufr made by another person."

Every teaching, belief and attitude of Islam is linked with Allaah تَبَارَكَ وَتَعَالَىٰ. Hence, the beliefs, practices, teachings, places and personalities of Islam are all objects of honour and respect. The slightest amount of disrespect is intolerable. Some people mock and jest with the beard; the miswak; the sunnah method of eating and dressing; some will find fault in Taqdeer; some will brand Islamic ways as outdated and incompatible with the times; some make a mockery of the ahaadith and the authoritative tafseer (explanation) of the Qur'aan. By doing so, one destroys his Imaan.

SHIRK

The literal meaning of *Shirk* is to ascribe partners. In terms of the Shariah, to associate another as a partner with Allaah تَبَارَكَ وَتَعَالَى in His exclusive attributes, His will, His obedience, His Being, and to hold anyone equal to Allaah تَبَارَكَ وَتَعَالَى is termed as *Shirk*.

SOME TYPES OF SHIRK

1.) ***Shirk* in His Being** - To hold somebody equal to the Being of Allaah e.g. the Christian belief of trinity, idol-worship of the Hindus and Buddhists, worship of ancestors

2.) ***Shirk* in His Attributes** - To state that special servants of Allaah تَبَارَكَ وَتَعَالَى (e.g. a nabi, wali) share His exclusive attributes.
This can be of many types:
A. *Shirk* in Knowledge - The attribute of knowledge ("All knowing" is an exclusive attribute of Allaah تَبَارَكَ وَتَعَالَى). To ascribe this attribute in any way to a human being by saying, for example: our Shaikh has knowledge of all our deeds and actions; or the Ambiyaa عَلَيْهِمُ السَّلَامُ and the martyrs possess the complete knowledge of *ghaib* (the unseen) is *Shirk*. The knowledge of many unseen things and events e.g. angels, Jannah, Jahannum, etc. has been conveyed or granted to the Ambiyaa by Allaah تَبَارَكَ وَتَعَالَى. Complete and intrinsic possession of the knowledge of the g*haib* is not the attribute of any created being.
B. *Shirk* in Power - To believe that a created being e.g. Nabi, shaikh, etc. has the power of giving life and death, or he can cause good or bad to happen. Hence, to believe that a certain "sheikh" has the power to fulfil one's needs or has the power to give sustenance etc. is all termed as *shirk*.
C. *Shirk* in Hearing and Seeing - To believe that just as Allaah تَبَارَكَ وَتَعَالَى is All-Hearing and All-Seeing, similarly, our sheikh or Nabi can also hear and see all our actions, no matter how far or near they are.

3.) ***Shirk* in worship** - Allaah تَبَارَكَوَتَعَالَىٰ is the only Being worthy of worship. Performing those actions for anyone else which Allaah تَبَارَكَوَتَعَالَىٰ has commanded His servants to do in His honour is *shirk* e.g. salaat, fasting, qurbani, bowing or prostrating before living saints or their graves, making tawaf of graves, back trotting away from the graves in show of excessive veneration for the grave, to call out unto anyone besides Allaah and to believe that the one called (from far) has the power to harm and benefit, to take an oath in the name of anyone besides Allaah, to photograph somebody and show respect to the photograph. These and many similar acts are all acts of *shirk*.

BID'AH - INNOVATION

Bid'ah literally means innovation. In terms of the Shariah, it is the introduction of a new deed in Deen which: -

1. Cannot be substantiated from the Qur'aan and Hadith.
2. Did not exist in the time of the Sahaabah, Taabi'een and during the period of their followers (the Taba Taabi'een).

To regard such an innovation as an integral part of Deen and thereby act upon it or, conversely, to regard an integral aspect of Deen as being non-essential and thereby shun it will also be treated as Bid'ah.

Similarly, to apply or to specify certain conditions to a permissible act of Shariah which has no basis in the Shariah will also fall within the scope of Bid'ah. Bid'ah is a major sin after Kufr and Shirk. Rasulullaah صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ is reported to have said, "To introduce a new thing in Deen is Bid'ah, and every Bid'ah is misguidance, and every misguidance leads one to the Fire."

Bid'ah is of two types

1.) Bid,ah in beliefs

2.) Bid'ah in actions

The first type (Bid'ah fil Aqeedah) can in certain cases take a person out of the fold of Islam, and in certain cases not. This is when people invent new beliefs or invent their own understanding of concepts of Islam which was not understood by the pious predecessors.

The second type (Bid'ah fil Amal) will not cause a person to lose his Imaan but will render him a sinner and deviated. Some examples of bid'ah acts and customs in vogue are:
Decorating graves with a covering (chader), lighting of lamps at graves, cementing or casting concrete on the surface of the graves, erecting domes on the graves, to wear garlands at marriage ceremonies, stipulating the third, seventh, fortieth day etc. for reciting the Qur'aan Sharief for Isaale thawaab, participating in the customs of meelad, urs, ghiyaarwi shareef, placing food at the graves, kissing the graves, adding words before or after adhaan like salaat and salaam, to make dua after janaazah salaat, to do a certain action or dhikr in a specific way and at a specific time with the intention that there will be more reward, to give adhaan at the grave after burying the deceased, to perform nafl salaat in a specific way on specific nights.
A person involved in bid'ah does not get the ability to repent. He will be deprived of the water of Kauthar of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It is not permissible to honour a bid'ati. This is because by doing so, it entails destroying the structure of Deen.

SUPERSTITION

It is the belief of Muslims that Allaah تَبَارَكَ وَتَعَالَى is the controller of the entire universe. The Qur'aan states, "No misfortune can happen on earth, nor afflict your souls, except that it had already been recorded in a book before we bring it into existence. That is truly easy for Allaah."

By the passing of time, man is influenced by different ideas which weakens Imaan, one of which is superstitious beliefs.

A Muslim should at all times have firm belief that Allaah تَبَارَكَ وَتَعَالَى is controlling this universe and that He has complete power.

No witchcraft, magic, sangomas, and evil spirits of the ancestors can give you death or cause harm to one. Everything happens only by the permission of Allaah تَبَارَكَ وَتَعَالَى.

FORTUNE TELLING

Muslims do not believe in fortune telling. Anyone who claims to have such knowledge of the future is a liar and is deceiving people. Allaah تَبَارَكَ وَتَعَالَى says in the Qur'an, "No one in the heavens and earth knows the unseen except Allaah." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned us not to visit fortune tellers, "The salaat of one who goes to a soothsayer, asks him for some information and believes what he says will not be accepted for forty days." "He who goes to a soothsayer and believes what he says has denied what was revealed to Muhammad."

Islam has, on this basis, made unlawful the following:

1. Making decisions on the throwing of bones.
2. Card reading.
3. Palm reading.
4. Crystal ball reading.
5. Going to fortune tellers and caravan gypsies.
6. Following horoscopes and studying astrology-reading the stars and dates of birth to foretell future events.

MAGIC

Islam prohibits and condemns the practice of magic, witchcraft and visiting the sangomas to harm others.
A Muslim who practices black magic or instructs the sangoma or magician to do so leaves the fold of Islam.
It is strictly prohibited to ever visit a magician.

CHARMS, BEADS AND OMENS

It is forbidden to wear beads, strips of leather, seashells, certain stones, charms with unknown writing within it etc., with the belief that it will protect one from evil spirits, jealousy and black magic.

To take ill omens from certain things, places or people who are dead or alive is also forbidden, e.g. a black cat crossing the road in front of you, the number thirteen, an eclipse, a mirror breaking, ancestral omens, etc.

The Shayateen (devils) and evil Jinnat (spirits) sometimes take the form of one's ancestors in dreams or visions and require certain rituals or sacrifices to be performed in their name. This should be totally ignored.

No soul or spirit can linger in this world or come back from the grave to taunt or trouble any human being.

DEDICATING AN ANIMAL TO THOSE BESIDES ALLAAH تَبَارَكَ وَتَعَالَىٰ

Dedicating an animal to any being besides Allaah تَبَارَكَ وَتَعَالَىٰ is totally forbidden, e.g. to idols, saints, ancestors etc.

Slaughtering an animal in the name of any being besides Allaah تَبَارَكَ وَتَعَالَىٰ is also haraam, e.g. for the dead, spirits of the ancestors, etc.

Muslims should do things only to please Allaah تَبَارَكَ وَتَعَالَىٰ.

A Muslim must never ascribe partners to Allaah تَبَارَكَ وَتَعَالَىٰ, by seeking help from the spirits of the ancestors, taking help from the sangomas and witch doctors, etc.

MAJOR SINS

Sins do not destroy a person's Imaan, but they continuously weaken the lustre of Imaan, making it fragile. It then becomes easy for Shaytaan to attack a person, and even at times to let him fall into disbelief. Therefore, one should stay away from every sin. If one errs, then he should immediately resort to repentance.

There are two types of sins a.) major b.) minor.

Tawbah is necessary for the forgiveness of major sins. Tawbah means that a person should feel ashamed of his action, repent and make a firm intention not to repeat the action. If another person's rights were infringed, then these rights should be fulfilled. If salaat, fasting, etc. were left out, they should be made up by qadha. Minor sins are forgiven through the blessings of righteous deeds.

Some of the major sins are:

1.) Not to fear Allaah تَبَارَكَ وَتَعَالَى or to lose hope in the mercy of Allaah تَبَارَكَ وَتَعَالَى

2.) To recite incantations contrary to the *Shariah*.

3.) To verify what an astrologer or fortune teller says.

4.) To discard any *fardh* or *waajib* action when one is able e.g. salaat, zakaat, hajj, fasting, qurbaani

5.) To do acts of worship for show

6.) To boast of one's piety or *ibaadah*

7.) To be careless with urine drops on one's body or clothes.

8.) To refrain from performing Jumuah salaat

9.) For males to refrain from performing salaat with *jamaat* without a valid excuse

10.) To delay salaat until the time goes out

11.) To kill someone unjustly

12.) To kill one's children. To abort a child after the soul has been placed in it, is also included in killing children.

13.) To commit suicide

14.) To cause harm to or disobey one's parents in permissible actions
15.) To sever family ties for worldly reasons
16.) To commit adultery, fornication, incest or anal sex
17.) To be involved in acts of homosexuality and lesbianism
18.) To have relations with one's wife during her menses
19.) To have no self-honour over one's spouse.
20.) To sit in seclusion with *ghayr-mahram* women (those with whom the observance of hijaab is necessary)
21.) To appear before one's brother-in-law, sister-in-law, cousins, or any other strangers, etc. without any hijaab.
22.) To look with an evil intention at womenfolk, and even worse, one's neighbour
23.) To enter someone's house without permission
24.) To fulfil one's carnal desires with animals
25.) To expose one's satr. The satr of a man is from the navel to the knee and the entire body of a female is satr, except her palms, face and feet. When emerging in front of strange men, a woman's face must be concealed as well.
26.) To wear such transparent clothing that the colour of the skin can be seen or to wear such tight clothing that the shape of the body can be seen.
27.) To embrace or shake hands with *ghayr-mahrams* (those with whom *hijaab* is necessary), and even family members with lust.
28.) To adopt the dress of the opposite sex
29.) To falsely accuse a woman of adultery
30.) To regard the marriage of a woman after the demise of her husband as a blemish despite there being a need for it.
31.) To give false testimony or to conceal evidence
32.) To speak lies, especially to take false oaths by which the life, wealth or honour of another is taken
33.) To take an oath by the name of anyone other than Allaah تَبَارَكَ وَتَعَالَى
34.) To institute false proceedings against someone

35.) To earn haraam wealth and to eat or feed others the same
36.) To usurp the wealth of orphans
37.) To take or give interest or bribes
38.) To weigh less, cheat in one's business dealings, work less time and take full wages
39.) To make a bequest in order to deprive an heir or in order to harm someone
40.) Not to give the womenfolk their share of the inheritance
41.) To waste or to be extravagant, especially in wedding ceremonies
42.) To use someone's wealth without his happiness
43.) To insist on reducing the price after having agreed to it
44.) To gamble
45.) To steal
46.) To play chess, cards, etc.
47.) To be proud, jealous, to do actions for show or to have malice
48.) To have evil thoughts of some-one
49.) To regard oneself as better than others
50.) To run away from the battlefield against the non-Muslims
51.) To learn or teach the knowledge of Deen for worldly gain
52.) To hide knowledge at the time of necessity
53.) To attribute something to Allaah تَبَارَكَ وَتَعَالَىٰ or Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that is not proven for them.
54.) To drink alcohol
55.) To eat and drink in utensils of gold.
56.) To find fault with food
57.) To oppress any person
58.) To backbite or slander
59.) To listen to someone's complaint regarding another (having no intention to redress it)
60.) To speak ill of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ or the pious predecessors
61.) To search for faults in others
62.) To publicize the faults or secrets of other Muslims

63.) To ridicule someone with a view to humiliate him
64.) To call any Muslim a *kaafir* (disbeliever), enemy of Allaah, etc.
65.) To break one's promises
66.) To betray a trust (*amaanah*)
67.) To flatter any oppressor
68.) To observe the festivals of Holi and Diwali, Christmas, Easter or New Year
69.) To be fond of the customs of the disbelievers
70.) To hang pictures and photographs in the house.
71.) To take photographs more so the photographs of the pious.
72.) To watch television
73.) To view pictures of animate objects and even worse, pornography
74.) To forget the Qur'aan after having learnt it
75.) To harm the friends of Allaah تَبَارَكَ وَتَعَالَى or to have enmity for them
76.) To practise witchcraft and cast spells.
77.) To regard something as bad luck
78.) To regard the words of fortune-tellers to be true
79.) To display impatience at the time of worry and calamity.
80.) To scream and cry. To host functions at a funeral. To tear one's clothing or to make duaa for misfortune, etc. To scream and cry or to hit oneself when some-one passes away
81.) To revive the sorrow or mourning on certain fixed dates.
82.) To have hairstyles contrary to the Shariah
83.) To use black dye, tattoo the body, pluck out white hairs
84.) To listen to music and musical instruments
85.) To abstain from giving advice despite having the ability to do so
86.) To make one's favour known
87.) To assist in works of sin
88.) To displease Allaah in order to please people
89.) To abstain from enjoining good and forbidding from evil, especially when one is in authority
90.) To sit in a gathering of sinners whilst they are engaged in that sin

91.) To commit a minor sin repeatedly

Those sins related especially to men: To wear silk, to wear rings of gold, to wear garments below the ankles, to shave the beard or trim it less than a fist-length, to lengthen the moustache, wear clothing dyed in saffron.
Those sins related especially to women: to travel without a mahram or husband, to disobey her husband, to demand divorce without any valid reason, to emerge from the home unveiled, to cut and trim one's hair.

PRESCRIPTIONS TO LEAVE THIS WORLD WITH IMAAN

Since Imaan is the most valuable thing and our passport to everlasting success, a person should continuously make effort on Imaan. If a person becomes lax by leaving out the compulsory commandments of Allaah تَبَارَكَ وَتَعَالَى and indulging in sin, the lustre of a person's Imaan diminishes.

1.) Recite these duaas daily

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

O our Sustainer, do not deflect our hearts after You have guided us, and grant us from Your side special mercy (the mercy is that we remain steadfast on this straight path).

2.) **يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ اَسْتَغِيْثُ**

O Truly Living Being, O Being due to whose blessings every atom in the universe is dependent. I seek help through Your mercy.

3.) Utilizing the miswaak – Ulama have written that amongst the many benefits of using the miswaak is that a person will be blessed with reciting the kalimah of shahaadah at the time of death.

4.) Daily, make *shukr* (be grateful) for the Imaan one possesses. Allaah تَبَارَكَ وَتَعَالَى has promised, "*If you make shukr, then I will definitely increase you (in My bounties).*" By making *shukr* on Imaan, not only will it remain, but this will be a means of its progress.

5.) By protecting one's gaze from evil glances, we have been promised the sweetness of Imaan. When the sweetness of Imaan enters the heart once, it is not taken away. By this action, there are glad tidings of a noble death.

6.) Reply to the *adhaan*. After completion of the *adhaan*, recite salawaat upon Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and then the *dua* of Waseelah:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاَةِ القَائِمَةِ آتِ مُحَمَّدًا الوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

In the Musnad of Imaam Bayhaqi, the following words are narrated at the end: **إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ**

The reward for recitation of this *duaa* is **حلّت له شفاعتی** as mentioned in Saheeh Bukhari. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Whoever recites this *duaa*, my intercession will become binding for him." Mullah Ali Qari رَحِمَهُ اللَّهُ states:

In this there is an indication of glad tidings for a noble death, which means that he will leave this world with Imaan, since Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will not intercede for a disbeliever.

7.) Staying in the company of the pious and loving them for Allaah's pleasure. In a hadith qudsi, Allaah تَبَارَكَ وَتَعَالَى states, "*These are such accepted servants that those who sit by them cannot be deprived." (Bukhari)*

8.) Giving of charity – Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Verily charity extinguishes the anger of Allaah and repels an evil death." (Tirmidhi)

9.) To learn the love of Allaah تَبَارَكَ وَتَعَالَى, to practice on those actions which will lead to His love and to have love for the lovers of Allaah تَبَارَكَ وَتَعَالَى, which is a means of acquiring the first two qualities. The following *duaa* is mentioned in a hadith:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ

O Allaah, I ask You for Your love, the love of those who love You, and those actions which will be a means of attaining Your love.

Between the love of Allaah تَبَارَكَ وَتَعَالَى and the love for those actions which will lead to His love, an entreaty is sought for the love of the friends of Allaah تَبَارَكَ وَتَعَالَى, which is a means of attaining these two. In other words, love for the friends of Allaah تَبَارَكَ وَتَعَالَى leads one to sit in their company. This becomes a cause for love of Allaah تَبَارَكَ وَتَعَالَى and good actions.

The people of love will be saved from an evil death – what is the proof for this claim? Allaah تَبَارَكَ وَتَعَالَى states, "O believers, whoever amongst you turns renegade amongst you, then soon Allaah will create such a nation who He will love and who will love Him."

Allaah's mentioning of these apostates in comparison to the people of love is a clear proof that they will be saved from apostasy. (Abridged from Kashkol-Ma'rifat by Moulana Shah Hakeem Muhammad Akhtar Saheb رَحِمَهُ ٱللَّهُ)

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PART 2

ISLAAHUL -IBAADAT

(CORRECTION OF ACTS OF WORSHIP)

IN ACCORDANCE TO THE FIQH OF IMAAM ABU HANIFAH

رَحِمَهُ ٱللَّهُ

نحمده و نصلی علی رسوله الکریم

PREFACE

ENTER INTO ISLAAM FULLY

Allaah تَبَارَكَ وَتَعَالَى states,

يَا أَيُّهَا الَّذِينَ آمَنُواْ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O believers! Enter into Islaam and submission completely and do not follow the footsteps of Satan, surely he is your open enemy."

This verse commands us to enter into complete Islam. This means that we should accept every law and adopt it practically. By adopting any other path, we will be following in the path of Shaytan. Islam refers to a complete system of life which has been mentioned in the Qur'aan and sunnah. This includes *aqaa'id* (beliefs), *ibaadaat* (formal acts of worship), *muaamalaat* (dealings), *muaasharaat* (social etiquettes), and *akhlaaq* (character). Thus, enter into this complete framework of Islam.

Bearing this in mind, my respected ustadh and sheikh, Hadrat Moulana Abdul Hamid Ishaq Saheb (adaamAllaahu fuyudhahu) requested this servant to prepare some booklets which could be read in the khanqah daily in Ramadhan, so that these basic points could be revised. This booklet is the second in this series.

We make dua that Allaah تَبَارَكَ وَتَعَالَى accepts this booklet through His mercy and makes it a means of benefit for myself and the ummah at large. Aameen.

Note: In this little booklet we have discussed some of the relevant or current masaa'il. These Masaa'il are in accordance to the verdicts issued from the Madrasah Darul Ifta. It is possible that other Darul Iftas in the country may be holding a different view in certain masaa'il. However, if there is a view of permissibility and impermissibility then we should always act on the more cautious view by exercising abstention.

IMPORTANCE OF IBAADAAT

After correcting one's beliefs, one has to be a slave of Allaah تَبَارَكَ وَتَعَالَىٰ, which becomes manifest in the following acts of worship. These must be performed on its appropriate times with all its rules to obtain maximum benefit.

1.) **Salaat**: The most important aspect in a Muslim's life is his salaat. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The first action to be questioned about on the day of Qiyaamah will be salaat. If salaat is found to be proper, other acts will pass as proper. If salaat is found to be spoiled, then all other acts will fail." (Tabaraani) "Salaat is the key to Jannah." (Daarami) "The distinguishing factor between kufr and imaan is the deliberate neglect of salaat." (Muslim)

Remember however that performance of salaat is not enough. During salaat, one is conversing with Allaah تَبَارَكَ وَتَعَالَىٰ. Thus, one should carefully watch how he performs salaat. Allaah تَبَارَكَ وَتَعَالَىٰ has commanded *'iqaamate-salaat'* i.e. perfecting of one's salaat. This means that one should be vigilant with regards to his salaat and all the necessary acts related to salaat. One should ensure that one is aware of the necessary masaa'il relating to salaat, tajweed is correct, salaat is performed at the right time, salaat is performed in jama'at (congregation) for men, and there is outward tranquillity and inward concentration when performing salaat. A person should continuously strive to better his salaat.

2.) **Zakaat**: A Muslim must pay 2, 5 % zakaat on his wealth yearly, which will be given to the needy. Like salaat, zakaat is a fundamental of Islam. Numerous Quraanic verses command the paying of zakaat, while warning of dire punishment for refraining from paying zakaat.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The one who pays zakaat on his wealth has purified his wealth." (Ibn Khuzaimah)

From narrations we learn
1.) Zakaat is compulsory (fardh) yearly.
2.) Failure to pay zakaat results in calamity and misfortune settling over one.

The calamity here on earth is depletion of wealth, elimination of blessings, famine, etc. The calamity in the Hereafter for not paying zakâh is the fire of Jahannum. Besides zakaat, there are other rights of wealth. Fulfilling the rights of family members, looking after masaajid, madrassahs and other religious causes, assisting people in dire straits, etc. are some of the rights on a person's wealth.

3.) **Fasting**: This refers to abstaining from eating, drinking and fulfilling one's sexual desires from dawn till sunset during the entire month of Ramadhan. Weakness in one's iman and love for Allaah تَبَارَكَ وَتَعَالَى is strengthened by fasting.
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every person has a zakaat (to pay), and the zakaat of the body is fasting." (Ibn Majah)
Just as zakaat purifies one's wealth, fasting purifies one's body both spiritually and physically. In accordance with one's sincerity and protection of his eyes, tongue, ears, limbs, his heart, thoughts and stomach from sin, the more beneficial his fast will be.

4.) **Hajj**: Once in a lifetime, a person must perform Hajj to the House of Allaah تَبَارَكَ وَتَعَالَى if he has the means.
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He who performs the hajj without committing any obscenity and immorality comes out of his sins like the day his mother gave birth to him." (Bukhari)
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, "Whoever passes away, and he has not performed Hajj, then let him die, if he wishes, as a Jew or a Christian." (Daarami)

To perform Umrah once in a lifetime is sunnah-muakkadah and to visit Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madinah Munawwarah is a great act of worship and a means of great blessings and benefits.

5.) **Qurbaani:** Qurbaani or sacrificing animals on the occasion of Eidul-Adha is obligatory on those whom sadaqatul-fitr is compulsory. It is such a great act of worship that even if it is not obligatory, one should try to render it.

6.) **Tilaawat**: Daily a person should endeavour to recite Quran Sharif. A bare minimum of two khatms should be made yearly. Ideally, a non-hafiz should complete a khatm every month, and a hafiz should complete a khatm every ten days.
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The most virtuous act of worship for my ummah is the recitation of the Quraan." (Shuabul Imaan) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, "The Quran will be a proof for you or against you."

7.) **Dhikrullah**: Allaah تَبَارَكَ وَتَعَالَى states, "Make the dhikr of Allaah in great abundance so that you may be successful."
Every Muslim must take out time daily to engage in dhikrullah. This will create life in a person's actions and save him from many evils and problems.

8.) **Following the Sunnah:** Allaah تَبَارَكَ وَتَعَالَى states, "Whatever the messenger gives you, accept it, and whatever he prohibits you from, abstain."
In every action, a Muslim must endeavour to follow the lifestyle of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whether in acts of worship or habits e.g. eating, drinking, sleeping, bathing, relieving oneself, marriage, funerals etc. The closer we bring ourselves to his beloved lifestyle, the more successful we will be in this world and the hereafter.

9.) **Calling towards righteousness and prohibiting evil**: Allaah تَبَارَكَ وَتَعَالَىٰ states, “Let there be amongst you a group which calls towards virtue, commands good and prevents evil. They are the successful ones.”
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When people become involved in sin and amongst them are such people who are able to stop them but do not do so, then very soon Allaah will send a general punishment over all of them.”
(Abu Dawood)
It is the duty of every Muslim, subject to Shar’i rules, to command righteousness and prevent evil.

Important note:
1.) Before engaging in abundant nafl (optional actions), the qadha of all past salaats, fasts, zakaat, qurbaani, etc. must be fulfilled. Many people after changing their lives become punctual on acts of worship but forget to fulfil their past obligatory duties. Whatever was not discharged in the past must be done, as it remains a responsibility on one’s head.
2.) A person should not suffice on mere performance of these actions. A concerted effort should be to create life and soul in these actions. The object of these actions is connection with Allaah تَبَارَكَ وَتَعَالَىٰ. This connection and perfection of actions is acquired from being in the company of Ahlullaah (pious servants of Allaah تَبَارَكَ وَتَعَالَىٰ).

TAHAARAT

PROCEDURE OF PERFORMING WUDHU

After istinjaa (cleansing oneself), istibraa is waajib. Istibraa means to ensure to the best of one's ability that the last few drops of urine in the bladder have been expelled. This can be done in the following ways:

a.) Leaning towards the left side of the body and squeezing the penis just a few times after istinja.

b.) Lying down on the left side for a little while before going to make wudhu.

c.) Walking a few brisk steps after istinja or any other similar exercise that will ensure removal of urine drops from the private part.

If one suffers from the emergence of urine drops after leaving the toilet, place toilet paper over the front private part before dressing. Thereafter when one is satisfied that the dripping is stopped, remove the toilet paper. Placing toilet paper will protect the clothes from becoming soiled and impure.

If even a single drop comes out after making wudhu, the wudhu will break resulting in the salaat becoming invalid. Istibraa will have to be made first and thereafter wudhu for salaat even if one has to miss salaat with jamaat. It is futile to rush for jamaat without making istibraa and a drop or two emerges during salaat. The salaat will have to be repeated.

1.) Make intention: I am performing wudhu to get rid of hadath-asghar (minor impurity).

2.) Recite the following dua: بِسْمِ اللهِ وَ الْحَمْدُ للهِ

(I begin in the name of Allaah and all praises are due to Allaah.)

3.) Wash both the hands up to the wrist thrice.

4.) Use a miswaak for cleaning the teeth and then gargle thrice.

5.) Thereafter take water up to the nostrils thrice with the right hand and clean the nose with the left hand.

6.) Wash the face thrice beginning from the hairy part of the forehead till below the chin, and from one earlobe to the other.
7.) Make khilaal of the beard.
8.) Wash the right hand including the elbow thrice, followed by the left arm. Then make khilaal of the fingers.
9.) Thereafter wet the hands and pass them over the head, ears and nape once. This is known as masah.
10.) Wash the right foot including the ankles thrice. After washing the right foot, make khilaal of the toes with the small finger of the left hand. Then do the same for the left foot.
11.) Recite this dua during wudhu:

اللَّهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَ وَسِّعْ لِيْ فِيْ دَارِيْ وَ بَارِكْ لِيْ فِيْ رِزْقِيْ

O Allaah, forgive my sins, give expansion in my home and grant me blessings in my sustenance.

12.) Recite this dua after wudhu:

أَشْهَدُ أَنْ لاَّ إِلهَ إِلاَّ اللهُ وَحْدَه لاَ شَرِيْكَ لَه وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُه وَ رَسُوْلُه

I testify that there is none worthy of worship but Allaah, and I testify that Muhammad is Allaah's worshipper and messenger.

اللَّهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

O Allaah, make me of the repenters and make me of the purified.

FARAAIDH OF WUDHU

There are 4 faraaidh of wudhu:

1.) Washing the face from the forehead to the lower portion of the chin and from one earlobe to the other. If the beard is dense, it will be necessary to wash only that part of the beard which is on the face. It will not be fardh for water to reach the skin under the beard in wudhu. As for the hair that exceeds the circumference of the face (the beard hair that suspends from the face), it will be sunnah to make khilaal of that hair. On the other hand, if the beard is sparse that the skin under is visible, then it is fardh (compulsory) to wash the beard as well as the skin beneath the beard.

2.) Washing of both of the arms once.

3.) Making masah of a quarter of the head once.

4.) Washing of both the feet including the ankles once.

With regard to the Faraidh of wudhu being completed, the following pertinent factors should be taken into consideration:

a.) If any of the fardh actions are left out or a hair's breadth place is left dry, the wudhu will be left incomplete.

b.) If the four parts become soaked in the rain or have been washed by swimming or taking a bath, then wudhu will be valid even if one had no intention of wudhu.

c.) While making wudhu, the eyes should not be closed so tightly that the water is prevented from moistening the eyelashes or blocking the entry of the water into the eye-wells. To do so is makrooh tahrimi. If even one eyelash remains dry or water has not entered the eye-wells, the wudhu will be incomplete.

d.) Wudhu will not be valid if any substance which does not allow water to seep through, sticks on any of the four parts that are fardh to be washed, e.g. gum, paint, cutex, etc. If after making wudhu, one realises that any part was covered, then he should remove the object and wash that part. There is no need to repeat the wudhu.
e.) During wudhu, one doubts whether a certain portion was washed or not. In this case, that particular part should be washed. However, if such doubt occurs after the completion of wudhu, then the wudhu will be complete. No notice should be taken of the doubt. If after wudhu, one remembers that a certain part was not washed or masah was not made, then the limb should be washed or masah should be made. There is no need to repeat the wudhu.
f.) If one passes wind whilst making wudhu, one should recommence the wudhu.

SUNNATS OF WUDHU

If a sunnah is left out, the wudhu is complete, but the full reward of wudhu will not be gained.
1.) Niyyat (intention)
2.) Reciting of *bismillah*
3.) Washing of the hands thrice upto the wrists.
4.) Using miswaak.
5.) Gargling of the mouth.
6.) Passing water into the nostrils thrice.
7.) Khilaal i.e. to pass wet fingers into the beard.
8.) Khilaal of the fingers and toes.
9.) Washing of each part three times.
10.) Masah of the whole head once.
11.) Masah of both the ears once.
12.) Wudhu done systematically
13.) Washing of each part one after the other without pause, so no part dries up before the wudhu is completed.

MUSTAHAB ACTIONS OF WUDHU

Carrying out a mustahab act brings reward but there is no sin if left out:

1.) To begin from the right.
2.) To make masah of the nape.
3.) Not to take assistance from anyone
4.) To face the Qiblah.
5.) To sit on a high and clean place.

It is mustahab to make a fresh wudhu for every salaat.

MAKROOH ACTIONS OF WUDHU

Committing of a makrooh act in wudhu causes the full blessings of wudhu to be lost, although the wudhu will not have to be repeated:

1.) To make wudhu in a dirty place.
2.) To clean the nose with the right hand.
3.) To talk of worldly affairs
4.) To do wudhu against the sunnah.
5.) Striking water against the face causing it to splash.
6.) To use too much or too little water
7.) To wash the limbs more than thrice
8.) To make masah three times with fresh water.

BREAKERS OF WUDHU

1.) Discharging of urine, stool or the coming out of anything from the private parts, like *mazi* (pre-coital fluid).
2.) Discharging of gases.
3.) Vomiting a mouthful. If one vomits phlegm, then wudhu does not break.
4.) To fall asleep lying down or by resting the body against something and sleeping so soundly that if the support were taken away, one would fall down.

Wudhu will not break in the following cases: a.) A person sitting down without a support and his body swings to the right and left b.) A person dozes off lightly whilst lying down that he can hear what those around him say c.) A person who sleeps sitting down with hips pressed on his heels, cross-legged, or legs to the right or left with the hips on the floor.
d.) Sleeping in salaat if postures are according to sunnah method, except a woman in sajdah.

5.) To faint due to some illness or any other reason.
6.) Becoming insane
7.) Being so intoxicated that one does not walk straight but staggers
8.) Laughing aloud in salaat.
9.) When the male and female sexual organs touch even if there is no discharge
10.) Flowing of blood or pus from any part of the body.
a.) If blood or pus does not move from the place of the wound, wudhu will not break.
b.) Similarly, if clots of blood come out of the nose while blowing it, wudhu will not break. Wudhu will only break if the blood is in the fluid state.
c.) If a pimple has to burst in the eye, then the wudhu will only break if the fluid comes out of the eye.
d.) If the saliva is reddish because of blood, wudhu will break. If the blood is so little that redness cannot be seen in the saliva, wudhu will not break. If

blood appears on a toothpick, wudhu will not be broken if the effect of blood cannot be seen in the saliva.
e.) Fluid from a paining ear will break the wudhu, even if there is no sore or pimple in the ear. Water which flows from the eyes, because of the eyes paining, will break the wudhu. Liquid that comes out of the eye while yawning will not break the wudhu.
f.) Extraction of blood will break the wudhu unless it is so little that it would not have flowed out of the wound if it came out itself.

Note: 1. A doubt will not break wudhu. Only when one is convinced that his wudhu is broken, then it will be regarded so. If one is not certain, there is no need to repeat the wudhu.

2. Wudhu is compulsory (fardh) for any salaat including janaazah salaat and sajda-tilaawat.

3. Wudhu is compulsory (waajib) for performing tawaaf and for touching the Qur'aan.

4. Wudhu is masnun when going to sleep and when having a bath.

Wudhu is mustahab:
1.) When calling azaan or iqaamah
2.) When delivering any khutbah
3.) When attaining religious knowledge
4.) When touching Islamic books
5.) When offering or replying to salaam
6.) When engaged in dhikr
7.) When waking up from sleep
8.) After eating camel meat
9.) After bathing a dead body
10.) After carrying the funeral

11.) For keeping wudhu intact
12.) When visiting Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
13.) In Arafat
14.) When making saee (between Safa and Marwah)
15.) When a person in janaabat (major impurity) wishes to eat.
16.) When intending to have relations with one's spouse
17.) If an act is done which according to other imams wudhu will be broken, but not according to us, it will be mustahab to repeat one's wudhu e.g. kissing one's wife.

WOUNDS OR SORES

1.) If removal of the ointment from a sore or wound is harmful, then it will not be necessary to remove it. If pouring water over the affected part is also harmful, then merely make masah of the affected part.
2.) If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for masah purposes, or masah on the affected part will be harmful, then masah should be made over the bandage. If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc. and make masah on the affected part.
3.) It is best to make masah over the whole of the upper surface of the bandage, etc. It is waajib to make masah of more than half the bandage, etc. If only half or less than half the bandage was covered by masah, the wudhu will not be valid.
4.) After making masah, if the bandage, plaster, etc. came loose and it is realised that the affected part has healed, then the masah made will not be valid. The affected part will have to be washed.

PROCEDURE FOR PERFORMING GHUSL

1.) Make intention of becoming clean from impurities.
2.) Wash both hands including the wrists.
3.) Wash the private parts. The hands and private parts should be washed even if one is not in the state of impurity.
4.) If there are any impurities on any other part of the body, it should be washed off.
5.) Perform wudhu. If the water is flowing away, then complete the wudhu. If the water is stagnant, then wash the feet at the end of the ghusl. Ensure that the mouth and nostrils are thoroughly washed.
6.) After the wudhu, pour water over the head, the right shoulder and then the left shoulder. Repeat this thrice.
7.) Then pour water over the entire body and rub.
8.) Dry the body and hasten to cover the body. Do not delay in wearing one's clothing. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at times wiped the body with a towel, and at times he did not wipe it. Any of the two could be adopted with the intention of sunnah.

FARAAIDH OF GHUSL

1.) Passing water into and out of the mouth.
2.) Pouring water into the nostrils.
3.) Passing water over the entire body.

If a single portion is left dry, the ghusl will not be valid. Rings, earrings, nail polish, dry flour, fat etc., should be removed to ensure that no portion covered by them is left dry. The navel and ears should be wet. If not, the ghusl will be incomplete.

If after ghusl, one recalls that a certain section has been left dry, it is not necessary to repeat the ghusl. Merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place.

Note: a.) If the hair of a woman is plaited, she is excused from loosening the plaited hair, but it is compulsory for her to wet the base of each and every hair. If she fails to do so, then the ghusl will not be valid. If she is unable to wet the very bottom of the plaited hair, she must unplait her hair and wash the entire hair. As for men who grow long hair, they must wash all their hair.
b.) It is permissible to leave the head dry and wash the rest of the body if it is harmful to apply water to the head due to some sickness or ailment. However, once the person is cured of his sickness, it is compulsory to wash the head.
c.) If medicine is applied to blisters on the feet or hands, then it is not necessary to remove the medication. Merely pour water over it.
d.) When having a fardh ghusl, it is necessary to remove false teeth if they are removable. Similarly, if anything is stuck between the teeth, then it must be removed before bathing.

SUNNATS OF GHUSL

1.) To make intention to purify oneself of impurities and to please Allaah تَبَارَكَ وَتَعَالَى
2.) To follow the sequence as mentioned above
3.) To recite bismillah before undressing
4.) To use the miswaak
5.) To make khilaal of the hands, feet and beard thrice
6.) To rub the body
7.) To wash the body in quick succession
8.) To pour water over the body thrice.

MUSTAHAB ACTIONS OF GHUSL

1.) To wash the right side before the left
2.) To make khilaal of the right side of the head and the beard before the left side
3.) To pour water over the whole body beginning with the head, then the right shoulder, followed by the left.
4.) All the mustahab actions of wudhu, except facing the direction of Qiblah and reciting of any duas

MAKROOH ACTIONS OF GHUSL

1.) To bath at a place where someone else may see one
2.) To face the Qiblah whilst naked
3.) To recite any dua besides bismillah before undressing
4.) To talk unnecessarily
5.) All the makrooh actions of wudhu

THINGS OR ACTS WHICH MAKE GHUSL OBLIGATORY

1.) Discharge of semen out of excitement while one is awake or asleep, irrespective of whether it is discharged by touching a person of the opposite sex, or by having any such thoughts or fantasies, or by any other way. If one awakens and sees semen on his clothing or body, ghusl will be *waajib* irrespective of whether one sees a dream or not.
2.) Entry of the glans of the penis into the vagina (or anus, which is totally haraam), even if there is no discharge
3.) At the end of menstruation (*haid*).
4.) At the end of *nifaas* (bleeding after childbirth).

Note:

1.) At the time of excitement, in the beginning a particular fluid which increases the excitement, comes out. This fluid is called *mazi* (pre-coital fluid). When climax is reached and one is satiated, the liquid which comes out at that time is called *mani* (semen). That which distinguishes the two is that when semen comes out, one becomes satisfied and his passion is cooled, while the coming out of *mazi* does not decrease the excitement but increases it. Furthermore, *mazi* is thin while semen is thick. The discharge of *mazi* does not make ghusl obligatory; however, wudhu breaks.

2.) While sleeping, one has a wet dream and even experiences some excitement. However, on awakening, one notices that no semen was discharged. Ghusl will therefore not be obligatory. However, if semen was discharged, ghusl will be obligatory. If there is any wetness on the clothing or body, but one is in doubt as to whether it is *mazi* or semen, then too it will be obligatory to make ghusl.

3.) A little semen comes out and one therefore had a bath. After bathing, more semen comes out. It will be obligatory to bath again (This rule will only apply if semen comes out prior to sleeping, urinating, or walking forty steps or more)

4.) If, due to some sickness, or some other reason, semen comes out of its own accord, and there was no excitement or desire, then ghusl will not be obligatory, but wudhu will break.

5.) If one upon whom ghusl is obligatory, wishes to eat or drink something before going for a bath, he should first wash his hands, face and gargle his mouth. Thereafter he should eat and drink.

Ghusl is not fard in the following cases:

a.) If sperm emerges without desire e.g. sickness or carrying something heavy

b.) Emergence of mazi and wadi (white secretion after urinating)

c.) If a person remembers having a dream but finds no wetness or stain on his garments.

Ghusl is sunnah:

a.) on Fridays at any time after *Fajr* salaat until the time of *Jumuah* salaat for those upon whom *Jumuah* is *waajib*.

b.) On the days of *Eid* after *Fajr* salaat for those upon whom *Eid* salaat is *waajib*.

c.) when donning the *Ihraam* for *Hajj* or *Umrah*.

d.) on the day of *Arafah* (ninth of *Zil Hijjah*) after *zawaal* (mid-day) for the person performing *Hajj*

Ghusl is mustahab:

a.) after cupping (removing of dirty blood from the body), after recovery from insanity, intoxication, and unconsciousness

b.) after bathing the deceased

c.) on the night of *Bara'at*, i.e. fifteenth of *Sha'baan*

d.) for the one who identifies *Lailatul Qadr* (the night of power)

e.) when intending to enter *Madinah Munawwarah*

f.) offering the salaats of *Kusuf* (solar eclipse), *Khusuf* (lunar eclipse) and *Istisqaa'* (salaat read for rains), and the salaat of *Khauf* (fear)

g.) for the traveller upon returning to his home or country

h.) when going to a gathering and when wearing new clothes

i.) for the one who is about to be killed

j.) when repenting for any sin.

Note: It is not permissible for the one on whom ghusl is obligatory, to touch the Quran, read it or to enter a musjid. However, it is permissible to take the name of Allaah, to read the *kalimah* or to read salawaat alan-Nabi (*durood shareef*). To touch a Quran with its translation is prohibited. To touch the books of *tafseer* (commentaries of the Quran) without bathing or without wudu, is *makrooh*.

SALAAT

IMPORTANCE OF SALAAT

Salaat is of vital importance for the life of a Muslim. Some Qur'aanic verses and ahadeeth pertaining to Salaat will be narrated here.

1. Allaah تَبَارَكَ وَتَعَالَى says in the Qur'aan Majeed in regard to the attributes of those who fear Him: "They perform Salaat correctly …." (Surah Baqarah)

This is a reference to proper performance of Salaat; performing Salaat regularly at appointed times and observing all the rules of Salaat. In numerous places in the Qur'aan Shareef, Allaah تَبَارَكَ وَتَعَالَى commands the correct performance of Salaat. The large number of times referring to the correct observance of Salaat abundantly illustrates the vital importance of Salaat.

2. "O People of Imaan! Seek aid with Sabr (Patience) and Salaat." (Surah Baqarah)

A special characteristic of Salaat is mentioned in this verse. Everyone stands in need of assistance in both material and spiritual life. In terms of the Qur'aan Majeed, Salaat is a great and wonderful source of aid which a Believer can obtain by means of correct performance of Salaat.

3. “Guard (all) Salaat.” (Surah Baqarah)

Allaah تَبَارَكَ وَتَعَالَى commands that we guard our Salaat diligently; that we do not delay or postpone the proper and due performance of Salaat, no matter what the exigency or emergency may be. The insistence on performing Salaat at the divinely appointed times is so much stressed that the Qur’aan commands that Salaat be performed even in times of grave danger when engaged in fighting the enemy-in times of war. Even if the fighting is severe and heavy, the Qur’aan Shareef orders that Salaat be performed while mounted on one’s means of transport and facing any direction, even while in motion and even if one is unable to perform ruku and sajdah due to the extreme danger and awkward circumstances produced by the war. Indeed, we must ponder and realize the vital importance of Salaat from this command to perform Salaat at the appointed time even when one’s life is in grave danger. There is no permission to postpone the performance of Salaat. This is what is meant by “guarding” Salaat mentioned in the Qur’aan.

4. In certain circumstances, e.g. sickness, non-availability of water, etc., one is not able to utilize water to achieve the states of tahaarat (purity). However, notwithstanding such circumstances, the Qur’aan does not grant permission of Salaat until one is able to acquire the state of tahaarat by means of water. For this exigency, the Qur’aan orders that Tayammum be made. By means of Tayammum, Allaah تَبَارَكَ وَتَعَالَى bestows on us the states of tahaarat, hence Salaat has to be executed at its proper time. There is no permission to postpone the Salaat. The Qur’aan orders that if one is unable to stand and perform Salaat, due to illness or weakness, one has to sit and perform Salaat. If the sickness and weaknes are such that even sitting is not possible, the Salaat has to be performed while laying down and Ruku, and Sajdah shall be made by means of signs. But, permission to delay Salaat is not granted. Salaat is the salient and most outstanding feature of Islam. It is the distinguishing factor between kufr and Imaan. All Ulama unanimously aver that if a kaafir whom none has heard proclaiming the Kalimah, performs Salaat, then it is incumbent to regard him as a Muslim.

Zakaat, although of fundamental importance, is not a salient and conspicuous sign of Islam as Salaat is.

5. The Qur'aan Majeed while mentioning a group of Ambiyaa and the corrupt people who followed after them, says: "(After them) such corrupt persons were born who destroyed Salaat … soon will they (in Aakhirah) see the punishment for their destruction of Salaat)." (Surah Maryam) This aayat sounds a grave warning of terrible punishment for those who neglect and ruin the institution of Salaat.

6. "Order your family to perform Salaat, and you, yourself, also be steadfast on it." (Surah TaaHaa)

In the first instance, this command is directed to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and in general it applies to all Believers. From this Command we realize that when even the august and holy personage of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is not excused from Salaat then to a very greater degree will the command be applicable to us. We also learn from the verse that while we have to be steadfast in the observance of Salaat, it devolves as an incumbent duty upon us to ensure that we inculcate the proper observance of Salaat in our families and our dependents.

7. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, "Will there remain any impurity on a person who baths five times a day in a river flowing in front of his house?" The people said, "No impurity will remain on him." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "This is the effect of the five Salaat. By means of it, Allaah purifies the performer of all sins." (Bukhari, Muslim)

8. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The distinguishing factor between kufr and Imaan is the deliberate neglect of Salaat." (Muslim) Deliberate neglect brings one close to kufr. One who abstains from Salaat flounders on the brink of kufr

9. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Salaat, on the Day of Qiyaamah, will be a light, a proof and a means of salvation for the one who guarded it. He who neglects Salaat, will have no light, no proof and no salvation (from the direction of Salaat). He (the one who neglected Salaat) will be in the company of Qaroon, Fir’oun, Haamaan and Ubay Ibn Khalf on the Day of Qiyaamah.” (Ahmad, Daarami, Baihaqi, Shu’bul Imaan) What greater punishment and disgrace can there be than to be resurrected in the company of such great disbelievers and to be flung into Jahannum along with them?

10. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Stress on your children the performance of Salaat from the age of seven and beat them at the age of ten years (if they neglect Salaat).” (Abu Dawood)

11. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The first act about which one will be questioned on the Day of Qiyaamah will be Salaat. If Salaat is found to be proper, other acts too will pass as proper. But, if Salaat is found there to be despoiled, then all other acts too will fail.” (Tabaraani in Awsat)

The influence of Salaat will permeate all other acts of ibaadat. Salaat will be the criterion for the reckoning of one’s acts of virtue. Success in Salaat will bring about the success of all other acts of ibaadat while failure in Salaat will lead to the failure of other acts of ibaadat. This is a great proof for the significance and superiority of Salaat. Its vital importance for the success of a Muslim in both this world and the hereafter can never be exaggerated.

The aforementioned Quraanic verses and Ahadeeth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ illustrate the great importance of Salaat. No Muslim should bring calamity and ruin upon himself by neglecting Salaat. In fact, it is inconceivable that after having been informed of this tremendous significance of Salaat, a believer will persist in neglecting the proper performance of Salaat.

THE METHOD OF OFFERING SALAAT

Before starting: Face the direction of Qiblah. Stand straight with the gaze at the place of sajdah. It is makrooh to lower the neck. The toes should be facing the direction of Qiblah and there should be four fingers spacing between the two feet. Ensure that the trousers are well above the ankles. (This ruling is for all times, more so in salaat.) Sleeves should be rolled down fully. One should not be wearing such clothing which one would not wear before people.

When commencing salaat:

a.) Form an intention in the mind of the salaat which will be performed. Verbal utterance of the intention is not necessary.

b.) Raise the hands to the ears, palms facing towards the Qiblah, the ends of the thumbs either touching the earlobes or in line with them and the rest of the fingers straight upwards. Some people turn the palms inwards towards the ears, some cover them over the ears, some hold the earlobes with their hands, whilst others do not raise them at all, but slightly make a slight gesture. These are incorrect and should be abandoned.

c.) Say Allaahu-Akbar while raising the hands. Then make a circle with the thumb and little finger of the right hand over the left wrist and hold it. Place the remaining three fingers on the back of the left forearm. The hands should be kept <u>below</u> the navel. Ensure that Allaahu-Akbar is recited verbally and not in the mind, otherwise the salaat will be void. This should be recited so audible that one is able to hear himself.

When standing: If you are offering salaat by yourself or you are the imam, recite the thanaa, a'oodhu, bismillah, surah Faatihah and a surah. If you are following the imam, then remain silent after reciting the thanaa. Listen attentively to the imam's recital. After the recital of Surah Faatihah, one should say aameen in a soft voice. If the imam is performing a silent salaat such as Zuhr or Asr, then ponder over Surah Faatihah mentally. If you are reciting, then it is best to pause at the end of every verse of Surah Faatihah

and to take a new breath. However, there is no harm in reciting several verses of the next surah in one breath. The gaze should be towards the place of sajdah.

In ruku: Saying Allaahu-Akbar, one should go into ruku. The upper torso should be bent to such an extent that the neck and back are perfectly in one line. The legs should not be bent but kept straight. The gaze should be towards the feet. The hands should be placed on the knees with the fingers spread open, keeping a space between all the fingers. The wrists and arms should be kept straight, without being bent. One's weight should be equally distributed on both feet with the ankles in line. One should recite 'subhaana rabbiyal azeem' at least thrice in ruku.

Standing up (qaumah): The imam and munfarid should recite 'samiallaahu liman hamidah' whilst standing up from ruku. One should stand up perfectly straight. One's gaze should be at his feet. Some people do not stand up straight. Whilst their body is still bent, they proceed into sajdah. It is waajib upon them to repeat their salaat. In qaumah, the following dua should be recited, 'allaahumma rabbanaa wa lakal hamd.'

Going into sajdah: Whilst saying Allaahu-Akbar, one should bend the knees first and take them down without bowing the chest forward. When the knees rest on the floor, then bow down the chest. Try one's best not to bend the upper torso before the knees rest on the floor. One should not bend one's chest as soon as one intends to make sajdah. After the knees are on the ground, place the hands, then the nose and finally the forehead on the ground.

In sajdah: Recite Allaahu-Akbar whilst going into sajdah. Keep the head between both hands so that the tips of the thumbs are in line with the earlobes. The nose should be pressed on the ground throughout the sajdah. The gaze should be directed towards the tip of the nose.

The eyes should not be closed. The fingers of both hands should be kept close together, with no space in between. They should be in the direction of the Qiblah. The elbows should be raised above the ground. It is not correct to rest them on the floor. The arms should be kept away from the sides but should not be stretched to such an extent that those on one's sides are inconvenienced. The belly and thighs should not be pressed together. There should be a space between them. The feet should be kept erect with the heels up and the toes firmly turned towards the Qiblah. If one is unable to turn all the toes, then turn as many as possible. It is not correct to rest them on the floor without an excuse. Be careful not to suspend one's feet in the air. Some people make sajdah in such a way that their toes do not touch the ground even for a moment. The sajdah is not valid in this case, thus rendering the salaat void. One should recite 'subhaana rabbiyal a'laa' at least thrice in sajdah.

Between the two sajdahs (jalsah): Recite Allaahu-Akbar whilst rising from sajdah. On arising from the first sajdah, sit calmly on one's legs. The right foot should be kept erect with the toes towards Qiblah. Sit on the left foot after turning it sideways. Some people keep both feet erect and sit on the heels- this is incorrect. The hands should be placed on the thighs, with the tips of the fingers at the edge of the knees, facing the Qiblah. The fingers should not hang down on the knees. The gaze should be towards the lap. Sit for as long as it takes to recite SubhaanAllaah. It is best to recite this duaa, particularly in nafl salaat.

اَللّٰهُمَّ اغْفِرْلِيْ وَ ارْحَمْنِيْ وَ اسْتُرْنِيْ وَ اجْبُرْنِيْ وَ اهْدِنِيْ وَ ارْزُقْنِيْ

It is a sin to go into the second sajdah after raising the head a little without sitting straight. It is waajib to repeat the salaat in such a case.

The second sajdah and arising from it: Perform the second sajdah in the same way as the first. First place the hands on the floor followed by the nose and the forehead. When arising, first raise the forehead, then the nose, the hands and finally the knees. It is better not to stand up whilst taking support of the floor. However, the sick, elderly and oversized are excused. On standing up, recite Bismillah before commencing Surah Faatihah.

Qa'dah: The method of sitting in qa'dah is the same as between the two sajdah. When reciting the tashahhud, raise the index finger when reciting 'ash hadu allaa' and drop it at 'ill Allaah'. The method is to form a circle using the thumb and middle finger. Close in the little and ring fingers and raise the index finger in such a way that it points towards the Qiblah. Do not raise it towards the sky. After lowering the index finger whist saying 'ill Allaah', keep the rest of the fingers in the same position till the end of salaat. On completing at-tahiyaat, one must stand up immediately if there are more rak'ats to be performed. If not, Durood Ibrahim and duaa will be recited before the salaam.
If a person stands up for a third or fourth rak'at, then he must recite Surah Faatihah and a surah in those rak'ats unless it is a Fardh salaat, where only Surah Faatihah is recited by the imam and munfarid.

Salaam: When turning in salaam, turn your cheeks to such an extent that the musalli sitting behind you may see your cheeks. One's gaze should be towards his shoulders. When saying salaam, make intention of greeting the angels, the imam and musallis on either side. If the imam is directly in front of one, intention should be made for him twice. The person performing salaat alone will only intend the angels.

DIFFERENCES IN THE SALAAT OF FEMALES

1. When saying Takbeer-e-Tahreemah, raise both the hands up to the shoulders without removing them from under the Burqah.
2. Thereafter tie the hands on the chest in such a manner that the palm of the right hand is placed on the back of the left hand. Do not grip the wrist with the thumb and small finger like men.
3. Bend slightly in Ruku and place the fingers of both hands joined together on the knees. Do not spread them. Keep the arms attached to the body. Join the ankles of both feet
4. Do not keep the feet erect in Sajdah, but place them horizontally on the floor pointing to the right. As far as possible, the toes should be turned towards the Qiblah. Crouch and draw the body in, as much as possible when making Sajdah, so much so that the thighs touch the stomach and the forearms are joined to the sides of the body and the elbows are spread flat on the ground
5. When sitting in Qa'dah, spread the feet out horizontally on the ground on the right side. Keep both the hands closed.
6. Cover the entire body besides the face, hands up to the wrists and the feet up to the ankles. There is no harm if they are also covered. The clothing must be thick and not transparent.

Note: This is the method of offering salaat. If any of the fard acts of salaat are missed out, the salaat will be incomplete, irrespective of whether the fard act was missed out intentionally or unintentionally. There are certain things which are waajib. If they are left out intentionally then the salaat will be void of reward and will have to be repeated. If a person does not repeat it, then although he will be absolved of his fard duty, he will still be committing a sin. But if he leaves out a waajib unintentionally, his salaat will be corrected by performing sajdah-sahw. If sadjah-sahw is not performed, the salaat should be repeated. There are certain things which are sunnah while others are mustahab. If left out, the salaat will be correct, but one will be deprived of the benefits and goodness in salaat.

FARD ACTS OF SALAAT

There are six acts which are *fard* in salaat:

1. To say Allaahu-Akbar at the time of making the intention. (ALLAHU AKBAR must be VERBAL, otherwise one would not have entered salaah)
2. Qiyaam - To offer salaat in the standing posture.
3. To recite any verse or Surah from the Quran.
4. To make the ruku.
5. To make the two sajdahs.
6. To sit down at the end of salaat for as long as it takes one to recite the entire At-Tahiyyaat.

WAAJIB ACTS OF SALAAT

The following acts are waajib in salaat:

1. To recite Surah Faatihah first, followed by a Surah or at least three verses or one long verse equal to three verses in the first two rak'ats of Fardh salaat and in every rak'at of Waajib, Sunnah and Nafl salaats.
2. To execute every fard act at its specific place i.e. to maintain order between qiraat, ruku, and sajdah.
3. Qaumah (standing up erect after ruku)
4. Jalsah (sitting between the two sajdahs)
5. To sit down after two rak'ats.
6. To recite At-Tahiyyaat in both the sitting postures.
7. To complete the salaat with at least the word As-salaam. The second salaam is also waajib.
8. Ta'deele-Arkaan - To perform all the acts with patience and without rushing to such an extent that the body must be motionless in ruku, sajdah, qaumah and jalsah for at least one second.
9. To recite qiraat aloud in Fajr, Maghrib, Esha, Jumuah, Eid and Taraweeh Salaat by the imam. The imam should recite Zuhr and Asr salaat silently.
10. To recite takbeer (Allaahu-Akbar) before dua-e-qunoot and to recite Dua-e-Qunoot in Witr Salaat.

SUNNAT ACTS OF SALAAT

ELEVEN SUNNAHS OF QIYAAM

1. At the time of saying Takbeer-e-Tahreema (i.e. Allaahu-Akbar) the back must be upright. The head should not be bent downwards.
2. The feet should be placed four fingers apart. The toes should be facing towards the Qiblah.
3. The Muqtadis (followers) should raise their hands to say Takbeer-e-Tahreem together with the Imaam.

Note: If the Muqtadi's Takbeer-e-Tahreema ends before the Imaam his following will not be correct.

4. At the time of saying Takbeer-e-Tahreema both hands should be raised up to the ears.
5. The palm of the hands should be facing the Qiblah at the time of Takbeer.
6. The fingers should be in their natural position at the time of Takbeer i.e. neither spread out widely nor tightly closed
7. When folding the hands, the palm of the right hand should be placed on the back of the left palm.
8. The small finger and the thumb of the right hand should form a circle around the wrist of the left hand.
9. The middle three fingers should be placed flat over the forearm.
10. One should position the hands below the navel.
11. It is Sunnat to recite the Thana.

SEVEN SUNNAHS OF QIRAAT

1. To recite Ta'awwuz i.e. Audhu billaahi minash shaitaanir rajeem only in the first rak'at.
2. To recite Bismillahir rahmanir raheem at the beginning of each Rak'at
3. To say Aameen softly.

4. In Fajr and Zuhr Salaat, one should recite verses of Tiwaal-Mufassal i.e. any Surah from Surah Hujuraat (26th Para) to Surah Burooj (30th Para). In Asr and Esha one should recite from Ausaat Mufassal i.e. any Surah from Surah Burooj (30th Para) to Surah Lam-yakun. In Maghrib one should recite Qisaar Mufassal i.e. any Surah from Surah Lam-yakun to Surah Naas (30th Para).
5. To lengthen the first Rak'at of Fajr Salaat.
6. Thanaa, Ta'awwuz, Tasmia and Aameen should be recited softly.
7. Only Surah Faatiha should be recited in the third and fourth Rak'ats of the Fardh Salaat.

EIGHT SUNNAHS OF RUKU

1. To say the takbeer of Ruku.
2. To grasp the knees with the hands.
3. Whilst grasping the knees the fingers should be spread apart.
4. To keep the back straight.
5. To keep the shin straight i.e. the section from the ankles to the knee.
6. To keep the head and the lower back in a straight line.
7. To read *subhaana rabbiyal-azeem* thrice in Ruku.
8. Whilst getting up from Ruku, the Imam should say *samiallaahu li man hamidah* in a loud voice, whilst the followers should say *rabbanaa lakal hamd*. If one is performing Salaat alone, one should recite both (softly). One should stand and pause with ease after the Ruku before going into Sajdah.

TWELVE SUNNAHS OF SAJDAH

1. To say the Takbeer while going into Sajdah.
2. To place both knees on the ground first.
3. Thereafter to place both the hands on the ground
4. To place the nose on the ground.
5. Lastly to place the forehead on the ground.
6. The head should be placed between the two hands on the ground.
7. To keep a gap between the stomach (abdomen) and the thighs. The arms should not touch the sides of the body

8. The elbows should be kept off the ground (i.e. raised).
9. To recite *subhaana rabbiyal-a'laa* at least thrice whilst in Sajdah.
10. To recite Takbeer whilst getting up from Sajdah.
11. When getting up from Sajdah, first the forehead, then the nose, then the hands and lastly the knees should be raised.
12. One should pause and sit with ease between the two Sajdahs.

THIRTEEN SUNNAHS OF QA'DAH

1. To keep the right foot upright whilst sitting in Qa'dah and to place the left foot flat on the ground.
2. To place both hands on the thighs.
3. To raise the index finger in Tashahhud whilst reciting *ash-hadu allaa ilaaha* and to lower it when saying '*illallaah'.*
4. To recite Durood Sharief in the final Qa'dah.
5. After Durood Sharief recite a Dua which is similar to those which appear in the Qur'an or Hadith.
6. To say Salaam on both sides upon completion of Salaat.
7. To begin Salaam from the right side.
8. The Imaam whilst saying Salaam should make intention for the Muqtadees (followers), angels and the pious Jinns.
9. The Muqtadee whilst saying Salaam, should make intention for the Imaam, angels, pious Jinns and all the followers on his right and left side.
10. The Munfarid (a person performing his Salaat on his own) should make intention for the angels only.
11. The Muqtadee should say Salaam simultaneously with the Imaam.
12. The second Salaam should be said in a lower tone than the first Salaam.
13. The Masbooq (a person who has joined the Imaam late) should wait for the Imaam to complete both salaams before getting up to complete his missed Rak'ats.

MUSTAHAB ACTIONS IN SALAAT

1.) The gaze should be fixed on the place of Sajdah during Qiyaam, on the feet during Ruku, on the nose during Sajdah, on the lap during Qa'dah and on the shoulders during Salaam.
2.) When one has an urge to yawn during Salaat, he should stifle it as much as possible. If he is unable to control it and is forced to yawn, it should be covered by the upper portion of the right arm in qiyaam and by the left hand in other postures.
3.) When one has an urge to cough during Salaat, one should try as much as possible to suppress it.
4.) To pull the palms out of the sleeves when saying takbeer-tahreemaa.
5.) Reciting tasbeeh more than thrice in ruku and sajdah by the munfarid.

ACTS THAT NULLIFY SALAAT

1. Talking in salaat intentionally or unintentionally or even uttering the following sounds in salaat, for example he says: aah, ooh, oof, etc. or he cries out aloud. However, if one becomes emotional as a result of thinking of *Jannah* or *Jahannam* and he utters these sounds, then his salaat will not break.
2. By clearing one's throat unnecessarily whereby even half a letter is uttered
3. Looking into the Quran and reading.
4. If a person turns to such an extent that his chest turns away from the *Qiblah*.
5. To greet a person or reply to his greeting
6. Eating or drinking anything in salaat. However, if a food particle was stuck in-between his teeth and he swallowed it, his salaat will only break if that particle was larger or equal to a lentil.
7. Saying Alhamdo *lillah* on hearing some good news or *Inna lillahi wa inna ilayhi raaji'un on* hearing some sad news

8. At the time of saying *Allaahu Akbar*, the person lengthened the *alif* of Allaah and said *"AaAllaah"* or *Allaahu "Aaakbar"*, or lengthened the *baa* of *Akbar* and said *"Akbaaar"*

9.) Correcting the qiraat of a person other than one's imam.

Note

1. If a person, dog, cat, goat or any other animal walks across the person who is offering salaat, his salaat will not break. But the person who walked across will be committing a sin. One should therefore offer ones salaat at such a place where no one walks in front and people do not have any difficulty in walking about. But if a person cannot find such a secluded spot, he should fix a stick in front of him which is at least one arm's length and equal to a finger in thickness. The person should then stand behind that stick. The stick should not be directly in front of him but should be slightly to the right or left of his eyes. If a person does not fix a stick, he could place anything else which is similar to it, such as a chair. In doing so, it will be permissible to walk across (beyond the stick) and there will be no sin.

2. If, due to some necessity, a person steps slightly forward or backwards without his chest turning away from the *Qiblah*, his salaat will be valid. But if he moves beyond the place of *sajdah*, his salaat will break.

3. If the spot of *sajdah* is higher than his feet, for example a person makes *sajdah* on the porch, we will have to check how much higher it is. If it is more than a span, the salaat will not be proper. But if it is equal to a span or less than that, the salaat will be valid. However, it is *makrooh* to do so unnecessarily.

ACTS THAT ARE MAKROOH IN SALAAT

1. *Makrooh* acts refer to such acts which do not nullify one's salaat but carrying out such an act decreases the reward and such an act is sinful.

2. It is *makrooh*:

a.) to play with one's clothing, body, jewellery, or to remove pebbles. However, if one cannot make *sajdah* because of the pebbles, he could move them once or twice with his hands.

b.) to crack one's fingers, to rest one's hands on one's hips, to turn one's head and look to the left or right.

c.) to sit in salaat in the following ways: to sit on one's heels, to squat, to sit like a dog (except in the case of sickness)

d.) to raise one's hands in reply to a *salaam*

e.) to gather one's clothes in order to prevent them from getting dirty

f.) to offer salaat at a place where one fears that someone will cause one to laugh while in salaat, one's attention will be diverted, or one will make a mistake in salaat.

g.) to offer salaat facing someone who is also facing you.

h.) to offer salaat with clothing that has pictures on it. Salaat is permissible on a floor on which there are pictures. However, it is *makrooh* to make *sajdah* on the picture itself. It is also *makrooh* to have a *musallaah* which has pictures (of animate objects) on it. It is a major sin to have pictures in the house. If the picture is above one's head, i.e. on the ceiling or canopy, in front of the person, on his right or left, then his salaat will be *makrooh*. But it will not be *makrooh* if it is under his feet. If the picture is so small that if the person keeps it on the floor and stands up, he will not be able to see it clearly, or if the head of the picture is cut off, or the head is erased, then there is no harm. Salaat will not become *makrooh* with a picture of this sort, no matter where it is kept.

i.) to count any verse or anything else with one's fingers. However, there is no harm in counting by pressing one's fingers down slightly.

j.) to make the second *rak'at* longer than the first *rak'at*.
k.) to specify or set aside a particular *Surah* for a particular salaat in such a way that he recites that *Surah* only and never ever reads any other surah.
l.) to place a scarf or any other clothing over the shoulders and offer salaat.
m.) to offer salaat with clothes that are very dirty and soiled. However, this will be permissible if he has no other clothes.
n.) to offer salaat with a coin, etc. in the mouth. And if the item is of such a nature that it prevents one from reciting Quraan in salaat, then the person's salaat will break.
o.) to offer salaat when one has the urge to go and relieve oneself. But if he fears that by going to relieve himself, the time of that salaat will expire, he should offer his salaat first.
p.) to spit or clean one's nose unnecessarily in salaat
q.) to lean against a wall or anything else unnecessarily when performing a *fard salaat*
r.) to offer salaat while wearing clothes in a disorderly manner. That is, to wear them in a way that is contrary to the norm or contrary to the way in which cultured people dress. For example, one covers oneself with a sheet but does not throw both the corners over one's shoulders. Alternatively, he is wearing a *kurta,* but his hands are not in the sleeves. In doing so, the salaat becomes *makrooh*.
s.) to offer salaat bare headed.
t.) for men to place their elbows on the ground when in *sajdah*.
u.) for the *muqtadi* to start any act prior to the *imam*.
v.) for the *muqtadi* to read any *dua*, verse from the Quran or even *Surah Faatihah* while the *imam* is standing and busy with recitation.
w.) reciting the remaining qiraat in ruku
x.) performing salaat if one is extremely hungry and the food is prepared on condition that there is sufficient time for the salaat.

Note:

1. It is better not to close one's eyes when offering salaat. However, if by closing one's eyes, a person is able to concentrate better, then there is no harm in doing this, but he will be deprived of following the sunnah.

2.) If a person's hat or turban falls off while in salaat, it is preferable to pick it up and wear it. But if wearing it will require a lot of movement, it should not be picked up.

SALAAT OF THE SICK

1. Under no condition should salaat be left out. As long as a person has the strength to stand up and offer his salaat, he must stand up. If he cannot stand, he should sit down and offer his salaat. He should make his *ruku* while sitting. After the *ruku*, he should go down for the two *sajdahs*. He should make the *ruku* in such a way that his forehead is parallel to his knees. If he is unable to make *ruku* and *sajdah*, he should make them by gestures. He should bow down a little further than the rukus for the *sajdahs*.

2. It is not good to keep a pillow or any high object in order to make *sajdah* on it. If a person is unable to make *sajdah,* he should make it through gestures - there is no need to make *sajdah* on a pillow.

3. If a person has the strength to stand up and offer his salaat but there is a lot of difficulty in doing this, or he fears that his sickness will get worse, then too it will be permissible for him to sit down and offer his salaat.

A person has the ability to stand up but is unable to go into *ruku* and *sajdah*. If he wishes, he could perform salaat whilst sanding and make his *ruku* and *sajdahs* through gestures. Alternatively, he could sit down and make his *ruku* and *sajdahs* through gestures. However, it is better to sit down and offer his salaat.

Those that are unable to stand and perform salaat or unable to perform *sajdah* should sit on the ground and perform salaat without utilising a chair. Similarly, if one has the ability to stand and perform salaat but is unable to

perform *sajdah*, then the qiyaam (standing posture of salaat) will drop off, which means he should now sit on the ground and perform salaat (but not on a chair). Yes, if a person is extremely sick whereby, he is unable to sit on the floor then only he may perform salaat by indication. There is plenty of negligence in this matter nowadays.

4. If a person does not have the strength to sit, he should lie down with a pillow or large cushion behind him in such a way that his head is raised quite high - in fact, close to the sitting position. His legs should be stretched towards the *Qiblah*. If he has some strength, he should not stretch them, instead, he should raise his knees. He should then offer his salaat by making gestures and the gestures for the *sajdahs* should be lower. If he cannot lie down by having a pillow or cushion behind him in such a way that his head and chest can face the *Qiblah*, he should stretch his legs towards the *Qiblah* and lie flat on his back. However, he should place a pillow under his head so that at least his face could be in the direction of the *Qiblah* and not facing the sky. He should then offer his salaat through gestures, and the gestures for the *sajdahs* should be slightly more than the gestures for the *ruku*.

5. If a person does not lie flat on his back, but instead lies on his left or right side while facing towards the *Qiblah* and makes *ruku* and *sajdah* with the gestures of his head, then this is also permissible. However, it is better to lie flat on the back.

6. If a person does not have the strength to even make gestures with his head, he should not offer salaat. If this condition remains for more than twenty-four hours, he will be completely excused from offering salaat and will not have to make *qada* after recovering from his sickness. But if this condition did not last for more than twenty-four hours and he regained the strength to offer his salaat with gestures, then he should make *qada* with gestures. He should not delay his *qada* anticipating recovery. If he passes

away (without having made *qada*), he will die as a sinner. The same ruling applies to a person who becomes unconscious.

7. A person became paralysed and became so ill that he is unable to make *istinja* with water. He should wipe himself with toilet paper or lumps of sand and offer his salaat in this way. If he cannot make *tayammum* himself, someone else should make it for him. If he does not have the strength to even wipe himself with toilet paper or lumps of sand, he should offer his salaat in this very state and should not miss any salaat. It is not permissible for anyone to look at his body or to touch it such as his father, mother, son or daughter. However, it is permissible for the husband to look at his wife's body, and the wife to look at her husband's body. Apart from the spouses, it is not permissible for anyone else.

8. A person missed a few salaats while he was sound and healthy. He then fell ill. He should make *qada* of these salaats while he is sick, in whichever way he can. He should not wait and think that he will make *qada* of them when he is able to stand, or when he begins to sit, or when he is able to make *ruku* and *sajdah*. These are all thoughts influenced by *shaytaan*. Piety demands that *qada* be made immediately and not delayed.

9. If the bed of a sick person is impure and will cause the sick person much difficulty if it were to be changed, it will be permissible to offer salaat on that very bed.

10. A doctor carried out an eye operation upon a person and prohibited him from moving about. He should continue offering his salaat while lying down.

11. If a person gets tired because of the *qira'at* being very lengthy and finds it difficult to stand, it will **not** be *makrooh* to lean against a wall, tree or pillar. Weak and old people find this necessary especially in *taraweeh salaat.*

SALAAT ON A JOURNEY

1. The person who sets out with the intention of travelling three *manzils* is regarded as a musaafir in the *Shariah*. The moment he leaves the boundaries of his town or city, he is a musaafir according to the *Shariah*. As long as he remains within the boundaries of his town or city, he will not be a musaafir. Presently, the musaafir distance is estimated to be ±77 kilometres or more.

2. If a person is termed a musaafir according to the *Shariah*, he will only offer two rakaats for the *zuhr, asr* and *esha (i.e. fardh) salaats*. The ruling with regards to the *sunnah salaats* is that if he is in a hurry, (then apart from the *sunnah* of *fajr salaat*,) it will be permissible for him to omit them. If he has ample time, then he should perform the *sunnah salaats* as well. There is no concession in the *fajr, maghrib* and *witr salaat.*

3. If a person mistakenly offers four rakaats, but he had sat down after the second rakaat and recited the *at-tahiyyaat*, then the first two rakaats will be regarded as *fard* and the other two rakaats as *nafl.* He will also have to make *sajdah-e-sahw*. But if he did not sit after the second rakaat, all four rakaats will become *nafl* and he will have to repeat his *fard salaat.*

4. If a person stopped at a place during the course of his journey, he will remain a musaafir if he made the intention of staying at that place for less than fifteen days. He will have to continue offering two rakaats for the four rakaat salaats. But if he made the intention of staying there for fifteen days or more, he will no longer be a musaafir. Thereafter if he changes his intention and decides to leave before fifteen days, then too he will not become a musaafir and will have to offer all his salaats completely. When he leaves that place, he will become a musaafir only if he intends travelling a distance of 77 kilometres or more. If his final destination is less than 77 kilometres, he will not be a musaafir.

5. A woman left with the intention of travelling approximately 92 kilometres. However, the first half of the journey passed while she was in her *haid*. Even then she will not be a musaafir. She will have to have a bath and offer the full four rakaats. However, if she became pure from her *haid* and there is still a distance of 77 kilometres or more remaining to reach her destination, or, when she left home she was pure and got her *haid* during the journey, then she will be a musaafir and will have to offer her salaat as a musaafir.

6. A person stopped at a particular place for two or three days, but due to certain circumstances he does not leave that place. Every day he makes the intention of leaving the following day or the next day but does not leave. In this way, he stays at that place for fifteen days, twenty days, a month or even more than that. He will be considered a musaafir irrespective of how many days he stays there as he never made the intention of staying there for fifteen days.

7. A person intends to stop over at several places during the course of his journey: 10 days in one town, 5 days in another town, 12 days at a third town - but does not have the intention of stopping over anywhere for 15 days - he will still remain a musaafir.

8. A person relocated from his hometown and became a resident of another place and has nothing to do with the first place. His former hometown will now be equal to any other place in regard to travelling. If his former residence forms part of his (shar'ee) journey and he intends staying there for a few days, he will remain a musaafir. He will have to offer all his salaats as a musaafir. Similar is the case of a woman who marries and lives with her husband (i.e. after leaving her hometown due to marriage, she will be a musaafir if her former hometown forms part of her journey).

9. A person missed a few salaats of his while on a journey. Upon reaching home he will have to offer only two rakaats when making *qada* of *zuhr, asr* and *esha salaats*. If he misses any salaat such as *zuhr* before embarking on a journey, and makes *qada* of it while on his journey, he will have to offer the full four rakaats.

10. If a woman wishes to travel 77 kilometres or more, then as long as she does not have a mahram or her husband, it will not be permissible for her to travel. It is a major sin to travel without a mahram. It is not good to even travel less than 77 kilometres without a mahram. Prohibition in regard to this has also been mentioned in the Hadith.

11. A person makes an intention of staying for 15 days at two different places, he will be a musaafir.

12. If a traveller is residing in a certain area for 15 days, and during his stay, he travels for 77 kilometres or more, and returns to spend that night in the first area, then he will only be a muqeem if he intends spending more than 15 days after his return. If he intends departing before 15 days, he will be a musaafir.

13. If a person is residing in two different suburbs in one town, he will remain a muqeem in both places if he intends to stay there for 15 days.

14. A muqeem can follow an imam who is a musaafir. When the musaafir imam completes his salaat, the muqeem muqtadi should stand up and complete his salaat. He should not make any qira'at, instead, he should remain silent. This is because he is regarded as a laahiq. Since this muqtadi is following this imam, the first qa'dah will also be fard on him. Once the musaafir imam makes his salaam, it is mustahab for him to inform his followers that he is a musaafir. And even better than this, is to inform them before commencing with the salaat.

15. A musaafir can also follow an *imam* who is a muqeem as long as it is within the time of that salaat. If the time has expired, then the musaafir can follow the muqeem for the *fajr* and *maghrib salaats* and not for the *zuhr, asr*, and *esha salaats*.

16. If a person is able to stand and perform salaat on a plane, then he should do so and there isn't any need for repetition. However, if a person sits in the plane and performs salaat, one's salaat will have to be repeated after landing.

17. If a person flying towards the west is able to perform his 5 salaat at its fixed time, then he should perform his salaat as soon as the time enters. However, if the day is extended whereby the five salaat do not fit into the days (24 hours), then one should estimate the salaat times as performed on a normal day and perform salaat accordingly.

ZAKAAT

IMPORTANCE AND VIRTUES OF ZAKAAT

The wealthy are obliged to pay Zakaat. This too, like Salaat, is a fundamental of Islam. Numerous Qur'aanic verses command the payment of Zakaat and extol the virtues of Zakaat while warning of the dire punishment for refraining from paying Zakaat. There are numerous such aayaat which mention Zakaat along with Salaat. It is simple to locate these verses in the Qur'aan Shareef. Here only ahaadeeth pertaining to Zakaat will be narrated.

1. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Zakaat is the Bridge of Islam…" (Tabaraani in Awsat)

Those who do not pay Zakaat are therefore comparable to those who are stranded, having no bridge to cross. The great rank and fundamental importance of Zakaat are apparent from this hadith.

2. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The one who pays Zakaat on his wealth, has purified his wealth." (Tabaraani in Awsat, Ibn Khuzaimah)

Impurities which have accumulated in one's wealth are eliminated by Zakaat; hence the wealth is purified. It should be clear that wealth, the Zakaat of which has not been paid, is shorn of blessings.

3. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever among you believe in Allaah and His Messenger must pay Zakaat on his wealth." (Tabaraani in Kabeer)

This illustrates that Imaan is weakened by not paying Zakaat.

4. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “There are three deeds; whoever practices them will taste the sweetness of Imaan. (These are:) Render worship unto only Allaah, believing that none besides Allaah is worthy of worship; pay Zakaat on wealth wholeheartedly….”

In this hadith Zakaat is coupled along with Tawheed. This brings out the significance and elevated ranks of the institution of Zakaat. The effect of paying Zakaat wholeheartedly as stated in the hadith is increase in experiencing the pleasure or sweetness of Imaan.

5. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever owned gold and silver (i.e. wealth), but did not pay Zakaat thereon, will be punished with his gold and silver on that Day, the duration of which will be fifty thousand years (the Day of Qiyaamah). His gold and silver will be made into sheets and heated in Jahannum. His sides, forehead and back will then be branded with the heated sheets of gold and silver. When the sheets cool, they will again be heated, and he will thus be punished continuously.” (Bukhari, Muslim)

6. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “In the wealth of rich Muslims the amount which is sufficient for the poor among the Muslims has been made obligatory. The hardships of the poor regarding food and garments are because of the deeds of the wealthy (i.e. their refusal to pay proper Zakaat). Beware! Allaah will demand a stern reckoning from them and mete out a painful punishment.” (Tabaraani in Awsat and Sagheer)

In another hadith which further explains the above hadith, it is said that the poor on the Day of Qiyaamah will complain to Allaah تَبَارَكَ وَتَعَالَى that the wealthy did not discharge ‘our’ (the poor’s) rights which Allaah تَبَارَكَ وَتَعَالَى had ordained as obligatory. Allaah تَبَارَكَ وَتَعَالَى will then reply, “I take oath My Grandeur and Might that I will grant you proximity to Me and remove them (the wealthy) far from me.” (Tabaraani in Awsat and Sagheer)

7. Abdullah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates, "We have been commanded to establish Salaat and Zakaat. Whoever does not pay Zakaat, his Salaat too is not accepted." (Tabaraani)

In another narration, Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates, "He who establishes Salaat (performs it regularly) but does not pay Zakaat, is not a true Muslim. His good deeds do not benefit him." (Isbahani)

This should not be understood to mean that such people (those who fail in Zakaat) should not perform Salaat. Neglect of Salaat is a sin apart from failure to pay Zakaat. The hadith merely means that one should not be neglectful in the discharge of such an important and fundamental ibaadat as Zakaat. Like being steadfast in Salaat, so too should one be steadfast in Zakaat.

8. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "On the Day of Qiyaamah, the wealth of one who did not pay Zakaat will be converted into a monstrous and deadly poisonous serpent which will be strung around the neck of this person. The serpent will bite at the jaws of this person and exclaim, "I am your wealth; I am your treasure. (Bukhari, Nasaai)

9. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Besides 'Laa ila ha illAllaah', Allaah has decreed another four things compulsory. If he fulfils three, it will not fully benefit him as long as he does not discharge all four. These four are: Salaat, Zakaat, Fasting in Ramadhan and Hajj of Baitullah Shareef." (Ahmad)

From this hadith we learn that for salvation it is essential that all four compulsory acts be practised. If one performs Salaat, fasts and performs Hajj, but does not pay Zakaat, it will not be sufficient for salavation (i.e. to be saved totally from the punishment of the Fire).

10. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who fails to pay Zakaat will enter the Fire on the Day of Qiyaamah.” (Tabaraani in Sagheer)

11. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Allaah afflicts famine on a community which does not pay Zakaat.” In another similar narration it is said that Allaah withholds rain from such people (Tabaraani, Haakim, Baihaqi)

12. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Zakat will destroy the wealth in which it is.” (Bazzaaz, Baihaqi)

The meaning of wealth in which there is Zakaat, is such wealth on which Zakaat is obligatory, but from which, Zakaat has not been taken out. As a consequence of not paying Zakaat, one’s wealth is steadily depleted by way of Allaah Ta’ala removing the barakat from the wealth.

13. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Wealth is generally lost on the land and the sea because Zakaat has not been paid on it.” (Tabaraani in Awsat)

This does not mean that wealth is lost or destroyed only because Zakaat has not been paid on it. If wealth is lost inspite of Zakaat having been paid, it should not be regarded as a loss since the reward for it will be obtained in the Aakhirah. Such loss is occasioned by the Wisdom of Allaah تَبَارَكَ وَتَعَالَى and is in the interests of its owner. But wealth lost as a result of not paying Zakaat is a punishment. There is no reward for sustaining such loss.

15. Asmaa Bint Yazeed رَضِيَ اللهُ عَنْهَا narrates that she and her aunt visited Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They were wearing some gold jewellery at the time. When Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enquired from them if they had paid Zakaat on the gold, they replied in the negative. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “What! Have you not fear that Allaah will put on you jewels of fire? Pay its Zakaat.” (Ahmad)

The following facts are clear from the foregoing narrations:
· Zakaat is Fardh.
· The significance of Zakaat is very great.
· Failure to pay Zakaat results in calamity and misfortune setting over one. The calamity here on earth is depletion of wealth, elimination of barkat, famine, etc. The calamity in the Aakhirah for not paying Zakaat is the Fire of Jahannum.
· One who does not pay Zakaat is comparable to a Munaafiq.
· Zakaat has a resemblance to Huqooqul Ibaad (i.e. rights of people). Thus, it is an emphasised ibaadat.

Any person who denies its compulsion loses his imaan. However, if one recognizes its compulsion, but neglects this duty, he will be termed a faasiq (transgressor).

Zakaat is fardh upon a person if he is a

1.) muslim
2.) adult
3.) sane
4.) free (not a slave)
5.) and owns wealth intended for trading to the value of nisaab.

Furthermore, the wealth should be fully owned by him, in excess of his personal needs, and possessed by him for a complete lunar year. The wealth should be of a productive nature from which he can derive profit or benefit such as merchandise for business, gold, silver, livestock, etc. there is no zakaat on effects that are not of a productive nature even if these are in excess of one's needs, such as cars, utensils, furniture, etc. if such items are not intended for trade.

TYPES OF WEALTH ON WHICH ZAKAAT IS FARDH

1.) Gold and silver, whether they are in the form of bullion, jewellery, cash, bank notes, utensils or any other form, whether used or not, when they are equal or more than the nisaab rate. (Nisaab of gold is 87,48 grams and the nisaab of silver is 612,36 grams). The market price of gold and silver will be taken on the day when zakat is calculated.

2.) Merchandise for business, equal to the value of nisaab. When discharging Zakaat on one's merchandise, then the market value (of your area) will be taken into consideration.

3.) Livestock – if the livestock are for trade, then 2,5% of their total value will be given in zakaat. If kept for milking or breeding, then zakaat will be calculated on number. (For details, refer to the ulamaa.)

4.) Income of properties if equal to the value of nisaab.

5.) Income derived from a hiring business, such as crockery, motor cars, vans, trucks, etc.

6.) Outstanding cash and loans (when repaid and if equal to nisaab)

7.) Plots with the intention of resale

8.) Shares – If the company bought shares with the intention of reselling, Zakaat will be due on the prevailing market price of the shares. If the shares are of a company that engages in trade, Zakaat will be due on the value of the share, as well as on the profits. If the shares are of a hiring company, Zakaat will only be obligatory on the profits accrued from the rentals.

9.) Removable gold or silver limbs or fillings for nose, teeth, etc.

Note:

1.) If a person owns wealth that is contaminated with Halaal and Haraam income, then the Haraam income should be subtracted. If the Halaal income is equivalent to the Nisaab, then Zakaat is payable on the Halaal income. If the remaining Halaal funds are not equivalent to Nisaab, then Zakaat is not Fardh.

2.) Zakat will be paid on money saved in order to perform Hajj.

3.) If any income is derived by rental of properties or hiring of crockery, motor cars, vans, trucks, etc. then it will only be zakaatable if it is in one's possession at the time of calculating zakat. If the above-mentioned scenario, if the income derived was spent before calculating one's yearly zakaat, then such income will be exempted.

TYPES OF WEALTH ON WHICH ZAKAAT IS NOT FARDH

1.) Any metal besides gold and silver

2.) Fixtures and fittings of a shop, as well as vehicles which are used in running a business.

3.) Imitation jewellery as well as diamonds, emeralds, rubies, pearls and other precious or semi-precious stones, including stones that are attached to gold rings which are for personal use. (If they are for resale, zakaat is compulsory).

4.) Living quarters, household furniture, crockery, personal clothing – whether these are utilized or not. However, Islam abhors waste.

5.) Liabilities which equal or exceed one's assets.

6.) Haraam wealth (i.e. usurped or stolen wealth or property) - If the owner of the usurped wealth is known, then the wealth should be returned to the owner, and if he is not known nor is one able to locate him then such wealth should be given in Sadaqa without any intention of reward.

7.) Interest funds accumulated in a banking account - It is Waajib to dispose of it to a deserving person without any intention of reward or it can be returned to the financial institute from where it was acquired.
8.) Provident fund until the investment is fully paid out
9.) Bad debts - If the creditor is unable to retrieve his debt (and has lost hope of recovering the money) Note: If a creditor has proof that the debtor owes him money or the debtor confesses that he owes money and the creditor is able to retrieve his money, then such a debt will not fall under the category of a bad debt.
10.) Irremovable gold or silver limbs or fillings for nose, teeth, etc.

HOW IS ZAKAAT CALCULATED?

The first time a person attains the nisaab amount in his life will be the date he will utilize to calculate his zakat every year. Exactly one lunar-year later, he will see whether he possesses the nisaab amount or not. If he does, then he will have to now pay zakaat on all zakaatable goods, even if he has them in his possession for less than a year. For example, Zaid received R10000 on the 5th of Rajab. The nisaab is R4000. One year later, on the 4th of Rajab, he will count his assets. If he has more than R4000, he will now have to calculate his zakaat and pay on all zakaatable assets even if he had received extra money a few days before. If on this date, one has less than the nisaab, then no zakaat will be fardh on him.

If one has forgotten the date, then he should try to remember the date. Whatever date the mind is convinced with should be selected. If no date comes to mind, one should nominate any date of the lunar calendar. However, a person should as a precaution give a bit extra money for any shortfall that may occur.

If during the year, the wealth of a person decreased below the nisaab amount, then this will not affect the zakaat. If one had possessed nisaab on a certain day of the lunar calendar and exactly a year later he has the nisaab,

then zakaat will be compulsory on him. If a person spends **all** his wealth or it is stolen whereby his zakaatable assets and cash are nil, he will be absolved of his responsibility of paying zakaat. He will start calculating his zakaat again when he attains the nisaab amount. His date of zakaat will now change.

A husband will not be regarded as the owner of nisaab because of his wife owning jewellery or cash equivalent to the nisaab. Zakaat will be fardh upon her only. However, if the husband voluntarily discharges the Zakaat on behalf of the wife with her permission, then her Zakaat will be discharged.

A person hasn't discharged Zakaat for the previous years in spite of owning Nisaab. He realises his error and now intends to discharge Zakaat for the previous years, but he is not aware of his finances. Such a person should estimate his Zakaat for the previous years and discharge it accordingly. One should ensure that he does not underestimate. In the case of gold, one should enquire the gold rate for the previous years and discharge their Zakaat accordingly. (Accurate gold rates are now available on the internet for past years.)

INTENTION OF ZAKAAT

It is compulsory to form an intention for the fulfilment of zakaat. If no intention is made, zakaat will not be valid. However, it is not necessary to inform the recipient of zakaat that he is being given zakaat. If one intends discharging zakaat, but hands it over to the recipient by referring to it as a gift, then too the zakaat will be discharged. If a person had put aside an amount for zakaat with the intention of giving it to the needy but forgets to make the intention when giving the zakaat, the zakaat will still be valid.

If a person discharges Zakaat on behalf of another without his permission, then the Zakaat will not be discharged. If the person on behalf of whom it was discharged gives permission at a later stage, then too Zakaat will not be discharged if the poor person has spent the money. If he has not spent the

money, one may make intention of zakaat and zakaat will be discharged. One cannot claim the money back from the poor person to whom it was given.

MASAARIF OF ZAKAAT (TO WHOM CAN ZAKAAT BE GIVEN)

1.) Masaakeen – one who owns no assets at all
2.) Fuqaraa - They are people who do not own property or assets in excess of basic necessities e.g. house, furniture, clothing or they own property in excess of basic necessities but below the value of nisaab.
2.) Ghaarimin (debtors) – A person whose debts exceed his assets. Basic necessities of life (house, furniture, clothing, etc.) will not be included in the assets.
3.) Ibnus Sabeel – A traveller who is stranded and in need of assistance, even though he is wealthy at home.

The other categories of *Amileen* (collectors of Zakat in an Islamic country), *muallifatul-qulub* (those Muslims given zakat to strengthen their hearts), *slaves* and *those in jihad* (fisabilillaah) are not found generally nowadays.

1.) Zakaat can be given to the following

a.) One's brothers or sisters
b.) One's uncles or aunts, nephews or nieces and cousins
c.) One's in-laws and their children
d.) One's son-in-law or daughter-in-law
e.) Children of one's spouse from another marriage
f.) A poor child that has not reached the age of puberty and whose father is poor
g.) A person whose expenses exceed his income.

2.) Zakaat given to the following people is not discharged:

a.) The Banu Haashim – These are the progeny of Faatimah رَضِيَ اللَّهُ عَنْهَا, all members of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's family members and wives رَضِيَ اللَّهُ عَنْهُمْ
b.) Parents, grandparents, children and grandchildren, spouses
c.) Non-Muslims
d.) Persons who own merchandise or wealth in excess of their needs to the value of nisaab
e.) Immature child of a wealthy father.
f.) Person intending to perform Hajj but is short of funds.
g.) Wages given to ustads, muazzins, imams, etc.

3.) It is Makrooh to give a poor person so much of Zakaat that he becomes the owner of Nisaab. However, this ruling will only apply in the case of a single individual. If a person has a family of several members, then such a large amount may be given to him that if the amount is distributed amongst all the family members of his household, then none of them will become owners of Nisaab.

4.) Zakaat cannot be given or used for the construction of a masjid, madrasah, orphanage, hospital, a well, a bridge or any other public amenity. Zakaat will not be fulfilled by purchasing books or furniture for an institution or land purchased for public utility and made waqf.

5.) Zakaat will only be valid if the recipient is made owner of the wealth. Once he is made the owner, he can do as he pleases with the money. Even if he buys food or a gift for a rich person with that money, it is permissible for the wealthy person to partake of that food and accept that gift.

MISCELLANEOUS MASAAIL

1.) If a person passes away without discharging his Fardh Zakaat in his lifetime, the Zakaat cannot be discharged from the estate. If he had made a bequest, then only can the Zakaat be discharged from up to one third of the estate. However, if any of the heirs desire to pay the Zakaat on behalf of the deceased, they may do so.

2.) A person calculated his Zakaat and then removed two and half percent of the entire amount in order to discharge his Zakaat. However, he did not discharge his Zakaat for the duration of one year. Thereafter the following year enters, and he has to calculate his Zakaat for the following year. He will not have to calculate Zakaat on the two and half percent Zakaat that was removed the previous year.

3.) A father had the wealth of his son since childhood. When the son reaches twenty-one years of age, the father hands over the money to him. Once the son receives the money, he will only discharge his Zakaat after a year elapses after receiving the money (if it is equivalent to the Nisaab). Similar is the case of mahr.

4.) A person passes away leaving behind a huge estate for his wife and children. When the estate is distributed amongst the heirs, each heir will be responsible for their personal Zakaat if it is equivalent to Nisaab. The heirs will only be responsible after taking possession of their wealth. (If the winding of the estate and distribution of the shares took place ten years after the demise of the deceased then none of the heirs are responsible for Zakaat for the ten-year period).

5.) When renting a business or residential premises one pays a deposit to the landlord. The deposit amount is returned to the tenant on vacating the premises, if the premises were found in order by the tenant. The deposit is regarded as an Amaanat, and the responsibility of Zakaat is upon the owner (i.e. the tenant) and not the landlord.

ZAKAAT ON OUTSTANDING DEBTS - If a person gives a Qard-e-Hasana (loan whereby the debtor should pay if he is able to do so) then the creditor will not have to pay Zakaat until he recoups his loan. If he discharges the Zakaat on a yearly basis then also, it is permissible. (N.B. In loans, the responsibility of Zakaat is on the one who has given the loan and not upon the recipient of the loan.)

If a debtor denies taking a loan from the creditor, the creditor will not have to pay any Zakaat on the loan amount. If the debtor pays the loan after many years, the creditor will not have to pay Zakaat on the pass years (as he had no hope of receiving the money in this scenario due to the denial of the debtor.)

A person has taken a loan and is unable to pay the creditor due to poverty. The debtor also qualifies as a recipient of Zakaat thus the creditor wants to overlook the debt by regarding the loan as Zakaat funds. The loan cannot be forgiven by regarding the loan amount as Zakaat. The correct procedure in such a scenario is that the Zakaat amount should be handed over to the recipient (i.e. the debtor) and he should off-set his debt with the Zakaat funds.

ZAKAAT ON A HOME LOAN - When calculating one's Zakaat one may deduct the total amount of instalments due for the year from his Zakaatable amount. For example, The Zakaat amount that one is liable to pay on his wealth totals up to R10 000.00. He pays R500.00 per month towards his loan which adds up to R6000.00 for the year. He will now pay Zakaat on R4000.00. This is one view. A second view which is a more precautious view is that one should deduct the monthly instalment *only* and pay Zakaat on the remainder. For example, using the same example which we have quoted above, a person will pay R9500.00 Zakaat, and the monthly instalment of R500.00 will be subtracted.

For further details on loans, one should refer to a mufti.

FASTING

1.) Fasting in the month of Ramadhaan is one of the five pillars of Islaam, which is fardh (compulsory) upon every Muslim, male and female, who is sane and mature.

2.) Fasting has many physical, moral and social benefits. The main object of fasting is to inculcate taqwa.

3.) Fasting means to abstain from eating, drinking and cohabitation from subh saadiq (early dawn) to sunset with the intention of fasting. If no intention is made, the fast will not be valid. However, it is not necessary to express the intention verbally, but to intend in the heart. A person can make an intention upto midday for fardh, sunnah and mustahab fasts. (Midday means the hours of the day from subh sadiq till sunset, not from sunrise till sunset.) As for qadhaa fasts, the intention must be made before subh saadiq.

4.) It is makrooh to fast on only the 9^{th} or only the 10^{th} of Muharram or only on Saturdays. It is haraam (forbidden) to fast on Eidul-Fitr, Eidul-Adha and three days after Eidul Adha.

MUSTAHABS IN FASTING

1.) To partake of sehri (meal before subh saadiq).
2.) To delay the sehri upto a little before subh saadiq.
3.) To break the fast immediately after sunset.
4.) To break one's fast with dry or fresh dates if available; if not, then with water.
5.) To make intention of fasting before subh saadiq.

MAKROOH ACTIONS WHILE FASTING

1.) To chew gum, rubber, plastic items or other such things.
2.) To taste any particle of food or drink and spit it out. If a woman has an ill-tempered husband, it is permissible for her to taste the food, provided it does not go down the throat.
3.) To collect one's saliva in the mouth and then to swallow it, trying to quench one's thirst.
4.) To delay a bath that has become fardh knowingly until after Subh Saadiq.
5.) To use paste or tooth powder to clean one's teeth. It is permitted to clean with a miswaak which does not have any taste.
6.) To complain of hunger and thirst.
7.) To take the water too much up to the nostrils when cleaning the nose.
8.) To gargle more than necessary.
9.) To quarrel, argue, use filthy and indecent words.
10.) To backbite, tell a lie and swear, etc. are sinful acts at normal times. They are even worse when fasting.
11.) If blood is extracted whilst fasting by means of an injection, then the fast of a person will not be affected. However, if there is a fear of weakness overcoming a person due to extracting blood then extracting blood will be regarded as Makrooh.

THINGS THAT BREAK THE FAST

Things that break one's fast are of two kinds. Some make qadhaa necessary, while others make qadhaa and kaffaarah (penalty) necessary.
Qadhaa means to keep one fast in place of the nullified fast.
Kaffaarah means to keep sixty fasts consecutively. If due to a valid reason e.g. continuous sickness, one cannot keep these sixty fasts, then he has one of the following options:
a.) Feed sixty poor people to their fill for two meals
b.) Feed one poor person two meals daily, for sixty days

c.) Give 60 poor persons 3,5 lbs. (±1,6 k.g.) of wheat or its value in cash or food grains
d.) Give one poor persons 3,5 lbs. (±1,6 k.g.) of wheat, rice or food grains, etc. to its value of cash for 60 days.

THINGS THAT MAKE QADHAA AND KAFFAARAH COMPULSORY

1.) Eating, drinking, cohabitation or breaking the Ramadhaan fast in any other manner e.g. smoking without a valid reason.
2.) To drink any kind of medicine intentionally.
3.) Applying surma in the eye or rubbing oil on the head, and then thinking that the fast is broken, to eat or drink intentionally.

THINGS THAT MAKE QADHAA ONLY COMPULSORY

1.) Anything put by force into the mouth of a fasting person
2.) Water going down the throat whilst gargling, and the person is conscious that he is fasting. Whilst making Wudhu or Ghusl in Ramadhaan, one should not insert water into the nostrils to such an extent that it reaches the soft portion of the nose. Similarly, one should not allow water to reach the throat
3.) Vomiting a mouthful intentionally or returning vomit down the throat even if a small amount
4.) Intentionally swallowing a pebble, piece of paper or any item that is not used as food or medicine
5.) Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However, if it is first taken out of the mouth and swallowed, it will break the fast even if smaller than the size of a gram. Based on the above ruling, if any of the Miswaak strains enter the stomach the fast will not be invalid.
6.) Putting oil into the ears.
7.) Inhaling smoke intentionally into the nostrils.

8.) Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed. If a person is experiencing a severe toothache due to which the tooth requires removal, then the tooth may be removed whilst fasting. However, if any blood enters the throat then the fast will be nullified. It is also Makrooh to extract one's teeth unnecessarily.
9.) To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
10.) To eat and drink after Subh Saadiq or to break the fast before sunset due to a cloudy sky or a faulty watch, etc. and then realize one's fault.
11.) Using an asthma inhaler
12.) Sniffing any medicine e.g. Vicks which reaches the brain of a person
13.) Ejaculation by masturbating
14.) A person sitting close to a smoking person who intentionally allows smoke to enter his throat
15.) Inserting a suppository through the anus
16.) Intentionally pouring water into the ears

Note: 1.) **Any** fast besides the Ramadhaan one, whether broken intentionally or with a good and valid reason, makes only Qadhaa compulsory. There is no kaffaarah for breaking any other fast besides that of Ramadhaan.
2.) If the fast of a person is nullified due to some reason during the month of Ramadhaan then it is Waajib for him to resemble the fasting people for the remainder of the day. A woman experiencing her menstrual cycle in Ramdaan is permitted to eat and drink in solitude. If her menstrual cycle ends during the day then she should abstain from food and drink for the remainder of the day.
3.) A person that eats openly in the month of Ramadhaan without a valid Shari'ee excuse is termed as a faasiq (transgressor of Shariat), one who dishonours the symbols of Islam. In a Muslim country the Khalifa should impose the death sentence upon such a person.

THINGS THAT DO NOT BREAK THE FAST

1.) To eat or drink something forgetfully.
2.) A mosquito fly or any other object going down the throat unintentionally.
3.) Water entering the ears, even by swimming, etc.
4.) Dust or dirt going down the throat.
5.) Swallowing one's saliva.
6.) Taking an injection.
7.) Applying of surmah (antimony) in the eyes, rubbing oil onto the body or hair, and applying itr (scent) or perfume whilst fasting does not invalidate the fast. If a person finds the effect of the surmah in one's saliva or in one's mucus, then too the fast will be valid. It is not permitted to inhale smoke of lobaan or aghar batti while fasting. It is also not permitted to smoke cigarettes or inhale its smoke.
8.) Taking a bath to keep cool.
9.) To vomit unintentionally even if more than a mouthful.
10.) Brushing the teeth without tooth paste or powder e.g. using a miswaak, etc.
11.) Tears enter the mouth whilst fasting, if it is one or two drops of tears. However, if plenty of tears entered the mouth as a result of which the saltiness could be tasted in the mouth then the fast will be invalid. The same ruling will apply to the perspiration of the face.
12.) Bleeding nose even if the effect of the blood can be tasted in the saliva.
13.) A dream which makes ghusl compulsory does not break the fast.
14.) Swimming whilst fasting. However, one should ensure that water does not enter the throat; else the fast will be nullified.
15.) Conducting of an internal by a gynaecologist However, if the finger is wet, qadhaa will be necessary.
16.) Kissing one's wife whilst fasting. If one fears that such an action will lead one towards sexual relationship, then one should not do so.
17.) Inserting medication into the body by means of an injection

18.) Glucose inserted into the body by means of drips
19.) Emergence of madhee (pre-coital fluid) (i.e. the liquid that emits from one's private part during foreplay)
20.) Ejaculating un-intentionally merely by looking or thinking (of a woman)

PEOPLE EXEMPTED FROM FASTING

1.) Sick people, when their health is likely to be badly affected by fasting. They should make up for the loss, when they recover after Ramadhaan. A very old person who does not have the strength to fast or a very sick person who has no hope of recovering after Ramadhaan should give fidyah for each fast missed in Ramadhaan.
The fidyah is to give
a.) 1,6 kg of wheat
b.) 3,2 kg of barley or
c.) the equivalent of the above in cash or kind.

If the person regains strength or recovers after Ramadhaan, he must keep the missed number of fasts. Whatever was given as fidyah will be rewarded by Allaah تَبَارَكَ وَتَعَالَى. No other person is allowed to fast for another sick person. A young woman that is not well or a woman that has just given birth to a child and is unable to fast cannot give Fidya for the fasts that have been missed. If they have given the Fidya but recover at a later stage, then fasts will have to kept.
If a person is a diabetic and unable to fast, then he is excused. However, as long as he has the hope of regaining his health, paying the fidyah will not suffice, but he will have to keep the qadhaa on regaining his health. However, if one does not regain his health then paying the fidyah will be permitted.

2.) A musaafir (one undertaking a journey of more than 77 km. and does not intend staying there more than 14 days.) However, it is best for him to fast in Ramadhaan than fasting later, provided the journey is not tiresome.

Note: If a person is a Musaafir at the time of Subh-e-Saadiq then fasting is not obligatory upon him thus he may keep the Qa'daah at a later stage. If one was not a Musaafir at the time of Subh Saadiq then it is Fardh upon him to fast.

3.) If it is feared that hunger or thirst will lead to one's death, it will be permitted to break one's fast.

Note: Children should be encouraged to fast but should not be forced to complete the fast upto sunset if they are unable to bear the hunger or thirst.

4.) A student upon whom fasting is compulsory is not permitted to omit any fasts because of writing his examinations. He should write his examinations whilst fasting and Allaah تَبَارَكَ وَتَعَالَى will assist him

Note: If a person commences his fasts in South Africa and then undertakes a journey to Makkah Mukarrama for Umrah then he will celebrate Eid with the people of Makkah even though Eid is a day or two earlier in Saudi Arabia, and after Eid he must complete the fasts that were missed.

QURBAANI

IMPORTANCE AND VIRTUES OF QURBAANI

Qurbaani or sacrificing animals on the occasion of Eidul Adhaa is obligatory on those on whom Sadqah Fitr is compulsory. Qurbaani is an Ibaadat of such tremendous significance that even if it is not obligatory, one should endeavour to render it. There is great reward in even making Qurbaani on behalf of one's underage children. Qurbaani made on behalf of the deceased is also very beneficial in that the reward reaches the deceased. Some Qur'aanic verses and ahaadeeth will now be narrated in regard to this important sacrifice.

1.) "Sacrificing (animals) has been ordained on every Ummah so that the Name of Allaah is mentioned on these particular animals which Allaah has bestowed on them ….." (Surah An'aam)
"We have made the sacrifice of camels and cows among the salient features of (the Deen) of Allaah. There is benefit in it for you." (Surah Hajj)

According to the Qur'aan Shareef, there are both worldly as well as Deeni (spiritual) benefits in the Ibaadah of Qurbaani. Allaah تَبَارَكَ وَتَعَالَى has declared the sacrificing of animals as a salient feature of Islam. In addition to reward in the Hereafter, we derive the benefit of consuming their flesh and making use of their skins. Qurbaani is an Ibaadah which has been instituted solely for our benefit. Hence, the Qur'aan Shareef says, "Neither the flesh (of the sacrificed animals) nor their blood reach Allaah. But it is your taqwa (piety and sincerity of heart) which reaches Him. Convey glad tidings to the sincere ones." (Surah Hajj)
Although sheep and goats are also animals for sacrifice, the Qur'aan specifically states that the sacrifice of camels and oxen is salient feature of the Deen. Sacrificing camels and oxen, therefore, is of greater merit. The meaning of sincerity in Qurbaani is to make the sacrifice purely for the sake

of Allaah تَبَارَكَ وَتَعَالَى and to obtain reward. The intention must not be to eat meat. Although it is only natural that the flesh of the sacrificed animals will be eaten, the intention for making the Qurbaani should never be this. **If the intention is consumption of meat, the Qurbaani will not be valid.**

2.) Allaah تَبَارَكَ وَتَعَالَى commands Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Perform Salaat for your Rabb and sacrifice (animals)." (Surah Kauthar) The command of Salaat and Qurbaani are given to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the abovementioned verse. Qurbaani being coupled with Salaat and commanded directly to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as an obligatory duty for him to discharge, point of the emphasis which Allaah تَبَارَكَ وَتَعَالَى lays on this Ibaadah.

3.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "During the days of Qurbaani there is no deed of man more loved by Allaah than sacrificing of animals. On the Day of Qiyaamah the sacrificed animal will arise with its horns, hair and hoofs. The sacrificed animal is accepted by Allaah before the blood reaches the ground. Therefore, render the Qurbaani wholeheartedly and happily." (Ibn Majah, Tirmidhi)
This hadith in fact states the following:
· The greatest act of Ibaadah during the Days of Sacrifice is to make Qurbaani of animals.
· The full reward of the sacrifice will be obtained in the Aakhirah. Thawaab will be obtained for every hair on its body and for every drop of blood in its body.
· The act of Qurbaani is so dear to Allaah تَبَارَكَ وَتَعَالَى that it is accepted immediately as the act is rendered, even before the first drop of blood reaches the earth.
· Muslims should offer the sacrifice with love and with the true spirit of sacrifice. They should not bicker unnecessarily about the price being asked and about the money being spent in obtaining an animal for sacrifice. Qurbaani is a great sacrifice and should not be despoiled by displaying a poor and miserly attitude.

4.) The Sahaabah enquired from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the Qurbaani practice. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “It is the way of your father, Ibraheem (alayhis salaam).” The Sahaabah asked, “What will we acquire by it? Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “A good deed (is recorded for you) in return for every hair (on its body).” The Sahaabah asked, “O Rasulullaah! If there is wool on the body?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A good deed in return for every strand (of wool on its body).” (Haakim)

5.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Faatimah رَضِيَ اللَّهُ عَنْهَا, “O Faatimah! Get up and be present at your Qurbaani (when it is about to be slaughtered). All your sins are forgiven as the first drop of its blood reaches the earth. Remember that on the Day of Qurbaani its flesh and blood will be brought and after increasing it by seventy times, it will be placed in your Scale of good deeds.” Abu Saeed رَضِيَ اللَّهُ عَنْهُ asked, “O Rasulullaah! Is this reward exclusive for the Family of Muhammad? Truly, they deserve such great reward or is this reward for all Muslims as well.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “For the Family of Muhammad as well as for all Muslims in general.” (Isbahaani)

6.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The Qurbaani rendered wholeheartedly, happily and with sincerity of intention will on the Day of Qiyaamah be a shield against Jahannum for the sacrificer.” (Tabaraani)

7.) Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “He who has the means but does not render the Qurbaani, should not come to our place of Eid Salaat.” (Targheeb)

One may realize the great displeasure which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ voiced against those who neglect this great act of Ibaadat. This great warning mentioned in this hadith applies only to those who fail in offering the sacrifice despite them having the means of sacrificing.

8.) Ali رَضِيَ اللَّهُ عَنْهُ sacrificed two sheep. When asked about this sacrifice, he said that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded him to render these sacrifices. One sheep was for himself and the other was sacrificed on behalf of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has tremendous rights (huqooq) over the Ummah. It is not possible for us to fulfil adequately those rights. A Qurbaani offered every year by a believer on behalf of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is in fact nothing great and no sacrifice. We should not allow this wonderful opportunity to slip by without having taken advantage of this great act of Ibaadat by means of which colossal thawaab is obtained so very easily. Those who have the means, should not be miserly and neglectful.

9.) Abu Talhah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sacrificed on sheep for himself and one sheep on behalf of his Ummah. In this regard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “This Qurbaani is for the one in my Ummah who believes in me and who acknowledges me.” (Tabaraani in Awsat) This sacrifice on behalf of the Ummah demonstrates the love which Rasulllaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had for his Ummah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remembered us in his act of sacrifice. It is indeed regretful that members of the Ummah, inspite of having the means, will forget to offer Qurbaani on behalf of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The meaning of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ having made a Qurbaani on behalf of the Ummah is that he included the Ummah in the thawaab of the sacrifice. It does not mean that one sheep can be sacrificed in the names of more than one person. A sheep and a goat can be sacrificed only for one person while a cow and camel can be sacrificed for seven persons.

UPON WHOM IS QURBAANI WAAJIB?

1.) Qurbaani is waajib upon every Muslim male and female who is physically mature (baaligh), sane, a resident in his hometown during the days of Qurbaani and he has that amount of wealth that is equivalent to nisaab over and above one's needs and necessities e.g. If a person possesses a second home, or a second vehicle which is over and above one's need and necessity, then Qurbaani will be waajib upon such a person. It is not necessary that the nisaab amount has to remain with a person for a complete year as in Zakaat. If a person possesses nisaab on the day of Qurbaani, then Qurbaani will be waajib. It has to be carried out every year by those on whom Qurbaani is waajib.

2.) If a person does not possess nisaab on the first and second day of Qurbaani but becomes the owner of nisaab on the third day of Qurbaani (12^{th} Zul-Hijjah), then Qurbaani becomes waajib upon such a person as well. Qurbaani is not waajib on poor people, travellers and minors. However, if a minor becomes mature, a poor person gets the nisaab amount or a traveller becomes a muqim before the sunset of the 12^{th}, then Qurbaani is waajib upon them.

3.) If Qurbaani is not Waajib upon a person then he should not obtain a loan in order to make Qurbaani. However, if does obtain a loan and carries out his Qurbaani, then his Qurbaani will be valid, but it is preferable that he does not do so.

4.) If a poor person buys an animal during the days of Qurbaani, with the intention of Qurbaani, then it becomes waajib upon him to sacrifice the specific animal which he had purchased. However, if this animal dies or gets lost, Qurbaani will not remain binding on him. If he buys another animal, and thereafter the first animal is found, it will be necessary to sacrifice both animals.

5.) If a person passes away during the days of Qurbaani, then the compulsion of Qurbaani drops off from such a person. If a person purchases a share in an animal for Qurbaani, but passes away before the days of Qurbaani, the Qurbaani will be valid if the heirs of the deceased consent to them carrying out the Qurbaani. If the heirs do not consent yet the shareholders go ahead with the Qurbaani, then the Qurbaani of all the shareholders will be invalid.

6.) A person on whom Qurbaani was waajib, bought an animal for sacrifice. Due to some reason, he did not slaughter it on the fixed days of Qurbaani. It is now compulsory on him to give the animal away, alive as charity. If he did not purchase the animal whereas Qurbaani was waajib on him, then it will be obligatory upon him to give the value of an animal in charity. Similarly, if one failed to carry out Qurbaani for a number of years, he will have to give the monetary value for the missed years. The current price of the animal will be taken into consideration e.g. a person missed Qurbaani for five years. The current price of a sheep is R1000. He will have to give R5000 in charity, even though the sheep were cheaper five years ago. Slaughtering that number of animals during the days of Qurbaani will not compensate for the missed Qurbaani.

7.) If Qurbaani is carried out on behalf of a person on whom Qurbaani is waajib, without his permission and without his knowing; then the Qurbaani will not be valid. If done with permission or instruction, then it will be valid. If a person's wife and mature children have the nisaab amount, they will have to make their own Qurbaani. If the person makes it from his wealth with their permission, then it will be correct.

8.) It is mustahab for those intending to make Qurbaani not to cut their hair or clip their nails from the 1st Zul-Hijjah till the Qurbaani is done.

TIME OF QURBAANI

1.) Qurbaani commences after the Eid salaat on the 10th Zul-Hijjah and ends at sunset on the 12th Zul-Hijjah. These days are known as Ayyaamun-Nahr (days of slaughtering). It is best to slaughter on the first day, followed by the second, and lastly the third. Qurbaani at night is permitted, but preferred during the day, because of the possibility of not slaughtering properly at night.

2.) People in remote villages where Eid salaat is not performed may slaughter after the time of fajr has set in on the 10th Zul-Hijjah. If a person who resides in a town where Id salaat is performed sends his animal to this village, it is permissible that his animal be slaughtered before the Eid salaat is completed in the town.

CONDITIONS FOR THE QURBAANI ANIMAL

1.) The following animals are allowed for Qurbaani purposes:
a.) goats and sheep (must be one year of age or more. If a sheep of over 6 months resembles a normal one-year old sheep, this will be correct.) – Goats and sheep equal one share.
b.) oxen and buffaloes (must be two years and above) – equal seven shares.
c.) camels (must be five years and above) - equal seven shares.
Hence, seven people may share Qurbaani in an ox or camel. The following are conditions for such sharing:
a.) The number of shares cannot exceed seven.
b.) No person's share should be less than one seventh.
c.) All sharing parties must have an intention of Qurbaani, aqIqah or any other type of sacrifice ordained in the shariah e.g. dumm in Hajj or umrah. If even one person has none of these intentions, but merely to eat the meat, everyone's Qurbaani is nullified. They will have to repeat it.

Qurbaani of castrated animals are more meritorious.

2.) The following animals are not allowed for Qurbaani:
a.) An animal blind in one or both eyes.
b.) An animal without ears from birth.
c.) An animal with a third or more of its tail missing. If a person is unable to find animals with tails during the days of Qurbaani then one should purchase a share in a cow or camel. Qurbaani of an animal without a tail is invalid.
d.) A lame animal which walks with only three legs, the fourth being totally useless. (If it limps on the fourth, it can be used.)
e.) An animal without teeth, or which has lost most of its teeth
f.) An animal the horns of which have been broken off from the roots. (If born without horns, or only part of the horn is broken, it will be permissible.)
g.) An emaciated animal, the bones of which protrude from the skin
h.) A cow with more than one udder missing.

Note:

1.) If any of the above defects occurred after purchasing the animal, then a person upon whom Qurbaani was waajib from the outset will have to buy another animal in its place. If Qurbaani was not waajib from the beginning, it will be permissible to sacrifice that same defective animal. If, however a defect occurs while slaughtering, this will not affect the Qurbaani.

2.) It the Qurbaani animal gives milk, the milk must be given to the poor. Similarly, the hair and wool of the animal should not be removed. If removed, it must be given in charity. If the milk or wool is sold, it is compulsory to give the money in charity. Prior to Qurbaani, no part of the animal may be removed and used for any purpose. Once the Qurbaani is done, the whole animal may be consumed and utilized, with the exception of five parts of the animal.

These 5 parts are NOT allowed to be consumed:

a.) gall bladder
b.) urinary bladder
c.) glands
d.) flowing blood
e.) male and female genitalia

3.) It is permissible to slaughter a pregnant animal for Qurbaani. However, if the animal is absolutely close to delivery then it is makrooh to slaughter such a pregnant animal. If the baby is alive when the mother is slaughtered, then it should be slaughtered with the mother and eaten as the Qurbaani animal is eaten. If the baby is found dead on slaughtering the mother, then it is Haraam. If the baby was alive when the mother was slaughtered but it was not slaughtered during the days of Qurbaani, then it should be given in charity. If the baby was slaughtered after the days of Qurbaani and eaten, then the monetary value should be given in charity.

4.) If a person had purchased a cow for Qurbaani with the intention of getting others to purchase shares in the Qurbaani animal, then Qurbaani will be valid if he joins other shareholders. However, if a person had no intention of including other shareholders in the Qurbaani animal then it is better not to include any other shareholder. If he does include another shareholder, then Qurbaani will be valid if the initial purchaser of the animal is wealthy person (owner of nisaab). If he is a poor person then it will not be correct to include other shareholders in his animal of Qurbaani.

5.) If Qurbaani is waajib upon an individual but he slaughters an animal on behalf of a deceased rather than himself then the Qurbaani will be for the slaughterer and the deceased will not receive any reward.

6.) If a person accidently slaughters the Qurbaani animal of another and vice versa then the Qurbaani of both individuals will be valid and it will not be necessary for anyone to compensate the other.

7.) Ali ﷺ slaughtered one animal for himself and the other on behalf of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Due to the great favours of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his ummah, if a person has the means, he should yearly make one Qurbaani for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. One can also make on behalf of other deceased members. When making Qurbaani for a number of deceased people, one could either make a Nafl Qurbaani for himself transferring the reward to the deceased, or he can make Qurbaani on behalf of many deceased.

8.) It is permissible for a person upon whom Qurbaani was waajib to withdraw from the share which he had reserved one day before Qurbaani and another person then purchases the share. However, if Qurbaani was not waajib upon a person but he reserved a share in a cow then he will not be able to drop off or allow another to purchase his share. He will have to purchase that particular share.

9.) It is better for a person to purchase an animal for Qurbaani, take care of the animal so that a relationship is created between the owner and the animal, as this animal is a means of earning great rewards. Not only is it a means of reward but it is a substitute for slaughtering one's own child, therefore it is Mustahab (preferable) that one slaughters the animal with his own hands (male and female with proper arrangements for hijaab).

10.) If one is unable to personally slaughter the animal, then at least be present at the time of slaughtering. (If a woman's Qurbaani is done by a non-mahram male, it is not permissible for her to stand by the animal while it is being slaughtered.)

11.) It is Mustahab to partake of the Qurbaani meat. The first meal on the day of Eid should be the Qurbaani meat, which one should also share with the neighbours and relatives as well.

12.) If a person gets his Qurbaani done in another country, then he will be deprived of all these blessings. Yes, if the Qurbaani is carried out in another country due some Shari'ee reason (such as extreme poverty or famine) then obviously a person can be hopeful of greater reward. It is based on the intention of a person. (It is best that one's waajib Qurbaani be performed personally, and if one desires, he may send optional Qurbaanis abroad.)

SUNNAH METHOD OF SACRIFICING THE ANIMAL

1.) Ensure the knife is sharpened before bringing the animal to the place of slaughter. It is not correct to use a blunt knife for slaughtering and to sharpen the knife in front of the animal.

2.) The animal should not be dragged forcibly to the place of slaughter. Effort should be made to coax it. One animal should not be slaughtered in the presence of another.

3.) At the place of slaughter, the animal should be laid down on its left side with the face towards Qiblah. It is sunnah-muakkadah to face the Qiblah while slaughtering. The slaughterer can place his foot on the flank of the animal to keep it still.

4.) Once the animal is down, it is sunnah to recite these duas:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

I have firmly turned myself towards Him who created the heavens and the earth, and I am not amongst the polytheists.

إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ مِنَ الْمُسْلِمِينَ

Verily my salaat, my sacrifice, my life and death are for Allaah, Sustainer of the worlds. He has no partner. With this I have been commanded and I am among the Muslims.

أَللّٰهُمَّ مِنْكَ وَ لَكَ

O Allaah, (this animal is) from You, and (it is being sacrificed) for You.

5.) After reciting the above duas softly, say the following words:

بِسْمِ اللهِ أَللهُ أَكْبَرُ

In the name of Allaah, Allaah is the greatest.

Note: To recite at least *bismillah* before cutting is compulsory. If purposely left out, the animal will be haraam and the Qurbaani will not be in order. The meat cannot be eaten. However, if the duaa is forgotten unintentionally, the Qurbaani will be in order. The takbIr should not be recited aloud and in chorus by bystanders when the animal is being slaughtered. This is incorrect.

If slaughtering on behalf of another, say, "I intend sacrificing this animal for so-and-so.

Upon reciting these words, slaughter the animal swiftly and with a few strokes of the knife as possible. The throat, two external jugular veins and the windpipe must be cut or at least three of these four. If only two are cut, the slaughtering will not be correct.

If by mistake the whole head was cut off, the animal will be halaal. However, to purposely do so is makrooh-tahreemi. It is also makrooh-tahreemi to slaughter from the nape (back of the neck). An animal slaughtered by a non-Muslim is haraam.

6.) After the animal is slaughtered, recite this duaa:

أَللّٰهُمَّ تَقَبَّلْهُ مِنِّيْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ وَ خَلِيْلِكَ إِبْرَاهِيْمَ عَلَيْهِمَا الصَّلوةُ وَ السَّلَامُ

O Allaah! Accept it from me like You accepted from Your beloved one, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Your friend, Ibraahim عَلَيْهِ السَّلَامُ.

7.) If sacrificing on behalf of another, mention the name of the person after the word **مِن**

أَللّٰهُمَّ تَقَبَّلْهُ مِن _____ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ وَ خَلِيْلِكَ إِبْرَاهِيْمَ عَلَيْهِمَا الصَّلوةُ وَ السَّلَامُ

8.) The animal should be left a while after skinning. When the animal has cooled down, then only should the skinning take place. The skinning should never be done in front of other live animals. Carcasses should not be left lying around in full view of other animals. In short, there should be three entirely separate areas for Qurbaani:

1) Compound for keeping animals
2.) Slaughtering area
3.) Skinning and cleaning area.

DISTRIBUTION

1.) It is mustahab to divide the Qurbaani meat into three parts: 1/3 for the poor, 1/3 for relatives and friends and 1/3 for oneself. It is permissible to distribute all the meat or keep all the meat or give in charity as much as one wishes. When several people share an animal, it is not necessary to divide the meat between the shareholders. If they wish, they may give the animal to the poor. If they divide the meat among themselves, this distribution must be affected in equal and exact weight. Any excess will be haraam, even if the partners agree to it. If exact distribution by weight is not desired by the partners, then the only way to correct this is to add part of the offal (skin, trotters, feet, etc.) to each one's share. One partner will only be allowed more meat than the other if some offal is added to the share of the other (i.e. the one receiving less meat).

2.) The skins of the animal may be retained for personal use or given away to anyone free. It is better not to sell it, but if sold, the money must compulsorily be given in charity to the poor. It cannot be donated to a madrasah or masjid. The skins or any part of the animal cannot be given to workers as a form of payment for their services.

3.) The rope used to tie the animal as well as those items used for the animal before Qurbaani should also be given as sadaqah.

4.) If a dying person had made wasiyyah (bequeathal) that Qurbaani be made on his behalf from his estate, which was fulfilled, then all the meat of such a Qurbaani must be given in sadaqah. It is not permissible for relatives of the deceased to eat from that animal as well as from that animal which was slaughtered due to a vow taken.

5.) It is permissible to give Qurbaani animals to non-Muslims.

6.) It is not permissible to sell Qurbaani meat. If sold, the proceeds must compulsorily be given in charity.

TAKBIR OF TASHREEQ

1.) It is Waajib for every adult Muslim to recite the takbeers of tashreeq once immediately after every fardh salaat from the Fajr on 9th Zul-Hijjah till Asr on the 13th Zul-Hijjah (23 salaat). The takbeer will also be read after the Id salaat.

2.) All besides the womenfolk will recite it audibly, not silently and not very loudly. The womenfolk will recite it silently. It is not a condition that the takbeer be recited in a chorus.

3.) The person who missed some rakats (masbooq) will read his takbeer after completing his missed rak'ats.

4.) If one forgets to recite the takbeer, and engages in dhikr or duaa, the takbeer should be said as soon as one remembers. The minute one speaks, leaves the masjid or place of salaat, the takbeer cannot be recited. One should seek forgiveness for omitting this waajib act.

5.) If salaat which had become qadhaa during these days are performed in these days, takbeer will be read after these salaat as well. Besides this case, takbeer will not be recited for any other qadhaa salaat.

6.) During the 1st ten days of Zul-Hijjah, it is mustahab to recite this dhikr constantly. The takbeer is:

اللهُ أَكْبَرُ أَللهُ أَكْبَرُ لاَ إِلهَ إِلاَّ اللهُ وَ اللهُ أَكْبَرُ أَللهُ أَكْبَرُ وَ لِلهِ الْحَمْدُ

HAJJ

THE VIRTUES AND BENEFITS OF HAJJ

Hajj is Fardh when the conditions for Haj are found. In the absence of the necessary conditions, Hajj is Nafl. Like Salaat, Saum (Fasting), and Zakaat, Hajj too is of fundamental importance. It is one of the Pillars of Islam.

1.) Allaah تَبَارَكَوَتَعَالَىٰ says, "It is obligatory upon people to make Hajj of this House (Ka'bah) for the sake of Allaah. It is obligatory on the person who has the means of reaching there." (Aal-Imraan) If Hajj has become Fardh on a person, observance of Salaat, Saum (Fasting) and Zakaat will not suffice for salvation. Hajj is a demonstration of love for Allaah. The flavour of love which permeates the acts of Hajj distinguishes it from other Ibaadat. Thus, those who possess love for Allaah is deficient, it will be strengthened by their engagement in the acts of love which belong to the Ibaadat of Hajj. Love for Allaah established in the heart will solidify one's Deen. The presence of love for Allaah in the heart establishes one's Deen on a firm basis. Hajj is especially efficacious for strengthening one's Deen.

2.) Aaishah رَضِيَٱللَّهُعَنْهَا narrates that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Making Tawaaf of Baitullah, to walk between Safa and Marwah and to pelt stones (at the Jimaar) have been ordained for establishing the remembrance of Allaah." (Abu Dawood) An observer might wonder at the wisdom underlying the circumambulation, the running and the pelting, but the Muslim should not be concerned about the wisdoms behind these acts. Render these acts believing them to be the commands of Allaah تَبَارَكَوَتَعَالَىٰ and that His Remembrance will be grounded in the heart by observing these acts. The relationship of the Believer with Allaah تَبَارَكَوَتَعَالَىٰ is strengthened and his love is tested. Without understanding the wisdom of these acts, the Muslim in love with Allaah, executes them because of the Command of Allaah تَبَارَكَوَتَعَالَىٰ. All Commands of Allaah تَبَارَكَوَتَعَالَىٰ are carried out because of His love.

The acts of Hajj are permeated with love. Love overwhelms intelligence regarding the acts of Hajj. Idhtiba (baring the shoulder) and Raml (walking with shoulders swaying in soldier-like fashion) acts done in Hajj were initiated in the beginning as a display of physical strength when there was yet kuffaar domination over Makkah. However, these practices were retained even after Allaah تَبَارَكَ وَتَعَالَىٰ destroyed the power of the disbelievers and established Islam over Makkah.

Umar رَضِيَ اللَّهُ عَنْهُ states in this regard, "Inspite of the cause of these acts no longer existing, we shall not give them up, for we rendered these acts since the time of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, himself rendered these acts in Hajjatul Wida when there was not a single disbeliever in Makkah." (Abu Dawood)

If Hajj was not dominated by the attitude of love, these acts (Idhtiba, Raml and running) would have been terminated because of already having served their purpose.

Aabis Bin Rabeeah رَضِيَ اللَّهُ عَنْهُ narrates that once Umar رَضِيَ اللَّهُ عَنْهُ after kissing Hajr-e-Aswad (The Black Stone) said, "I know that you are a stone. You can neither benefit nor harm anyone. If I did not see Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kissing you, I would not have kissed you." (Abu Dawood)

Umar رَضِيَ اللَّهُ عَنْهُ kissed the stone merely because he saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ doing so. It was the relationship of love with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which motivated Umar رَضِيَ اللَّهُ عَنْهُ to kiss Hajr-e-Aswad, and by his statement, Umar رَضِيَ اللَّهُ عَنْهُ clarified the Muslims do not regard Hajr-e-Aswad as an object of worship. Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his lips on Hijr-e-Aswad, and for a long while remained in this state crying. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned around, he saw Umar رَضِيَ اللَّهُ عَنْهُ also crying. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Umar! This is indeed an occasion of shedding tears." (Ibn Majah, Ibn Khuzaimah, Hakim, Baihaqi)

3.) “When it is the day of Arafah (when all the Hujjaaj gather), Allaah says to the angels, ‘Look at My servants. They have come to Me from far off, crying to Me in their state of forlornness and worry while they are wandering around in the heart. I make you witness that I have forgiven them.” (Baihaqi, Ibn Khuzaimah)

A few narrations which indicate the nature of love of the acts of Hajj have been mentioned. All acts of Hajj, it will be found, are permeated with the flavour of love. A cursory glance at the various rites of Hajj will make this abundantly clear. Wandering in the hills of Muzdalifah and Arfaat; shouting and proclaiming ‘Labbaik’; wandering about bareheaded; donning two unsewn garments; wearing garments like the dead; refraining from cutting or trimming the hair and nails; not even being allowed to kill lice; running to and fro between Safa and Marwah; circumambulating the Ka’bah; kissing the Black Stone; glancing with melancholy at the Ka’bah; pelting the Pillars; sacrificing animals; together with the many prohibitions and restrictions are all acts which are strongly influenced by Love for Allaah تَبَارَكَ وَتَعَالَى. In this Ibaadat of Hajj, love overwhelms intelligence. The Ibaadat of Hajj is for those in love with their Creator. Certain things in these acts are waived for women because of the Shariah’s consideration of Purdah. Like the acts of Hajj are permeated with love, so too are the places, viz., Makkah Mukarramah and surroundings where these rites of love are offered. The holy places too play their part in strengthening the love of Allaah in the hearts of the believers who have come to offer their love to their Creator. It is mentioned in the Qur’aan Shareef in Surah Ibraheem, that Nabi Ibraheem عَلَيْهِ السَّلَامُ while making dua requested Allaah تَبَارَكَ وَتَعَالَى to incline the hearts of people to his progeny who will settle around the Holy Ka’bah. Allaah تَبَارَكَ وَتَعَالَى accepted this duaa and its effect is plainly visible to all Muslims. There is not a single believer whose heart is not attached to the Ka’bah. Ibn Abbas رَضِيَ اللَّهُ عَنْهُ says that if Ibraheem عَلَيْهِ السَّلَامُ had not specified ‘the hearts of some people’ in his duaa, then even multitudes of Jews and Christians would have gathered at the Ka’bah. But, because Nabi Ibrahim

عَلَيْهِ ٱلسَّلَامُ asked for only the hearts of Believers to be inclined to his progeny who settled in the vicinity of the Ka'bah, it (Ka'bah) has become place of love and veneration for only Believers. Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ narrates that on the occasion when Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ migrated from Makkah, he turned towards the city as he was departing and said in grief and sorrow, "How pure and beloved a city you are to me. If my people had not expelled me, I would never have left you to live elsewhere." (Tirmidhi, Ibn Majah) Since every believer has a bond of love with Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, it is only necessary that this love will extend to the city which Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ loved so dearly. Thus, love for Makkah Muazzamah is the result of the duaa of two Nabis, viz., Nabi Ibraheem عَلَيْهِ ٱلسَّلَامُ and Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. What has been so far explained is the true, actual and Deeni significance of Hajj and the places of Hajj. Besides these Deeni significance there are also some worldly benefits in Hajj although one's intention and gaze must not be on the worldly advantages. Without even being concerned of the worldly benefits, they are acquired automatically. Another Ibaadat similar to Hajj is Umrah which is a Sunnatul Muakkadah obligation. Umrah too is an Ibaadat of love and consists of certain acts which are rendered in Hajj. For this reason, Umrah has been described as 'Hajj Asghar' or 'Lesser Hajj'. Umrah is rendered during the period of Hajj as well. Thus, two Ibaadat of the greatest significance are united on one occasion. Besides the period of Hajj, the Ibaadat of Umrah may be discharged at any other time also. Allaah تَبَارَكَ وَتَعَالَى says in the Qur'aan, "Fulfil Hajj and Umrah in full measure for the sake of Allaah." It is necessary to observe all conditions, acts and etiquettes of these acts of Ibaadat. In addition, of the greatest importance is sincerity of intention. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said that whoever fails to perform Hajj inspite of having the means and inspite of there being nothing to prevent him, may die as a Jew or Christian. (Tirmidhi) This stern warning applies to those who forgo the Fardh Hajj for no valid Shar'i reason. The harshness of this warning indicates the absolute importance of Hajj –

Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever intends to go on Hajj should make a haste." (Abu Dawood)

Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Alternate in performing Hajj and Umrah. They eliminate poverty and sins in a similar way in which the impurities of gold, silver and iron are eliminated. The reward of a Hajj which was performed correctly is nothing other than Jannat." (Tirmidhi, Nasai)

The above hadith mentions a worldly benefit and a Deeni benefit, viz., elimination of poverty and elimination of sins. Sins here refer to Huqooqullah (sins committed against Allaah تَبَارَكَ وَتَعَالَى and in which the rights of others were not involved). Regarding Huqooqul Ibaad (the rights of others), sins committed in this relation are not forgiven even by martyrdom. For the forgiveness of sins involving the rights of others it is essential to obtain first the pardon of those whose rights were usurped or destroyed.

"Allaah تَبَارَكَ وَتَعَالَى accepts the duaa of the one who performs Hajj and Umrah and if he seeks forgiveness, Allaah تَبَارَكَ وَتَعَالَى forgives him." (Ibn Majah)

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever sets out for Hajj, Umrah or Jihad but dies on the journey (before being able to render these obligations), Allaah records for him the reward of the ghazi (one who returns victorious from the Jihaad field) and the reward of one who has performed the Hajj and Umrah." (Shuabul-Imaan)

MASAAIL

1.) Hajj means to visit the sacred house of Allaah تَبَارَكَ وَتَعَالَى in Makkah Mukarramah during the days of hajj (i.e. 8th to 12th Zul-Hijjah). It is Fardh (compulsory) to perform Hajj once in a lifetime if the conditions of Hajj are found. This Hajj is known as Hajjatul Islam.

2.) If eight conditions are found, then Hajj becomes compulsory upon a person.

a.) Islam (one has to be a Muslim)
b.) Physically mature
c.) Mentally fit (not insane)
d.) Physically fit (not handicapped or invalid)
e.) Free (not a slave)
f.) One should possess the means of performing Hajj. If one has the means to travel and stay in Makkah Mukarramah, Muzdalifah, Mina and Arafat, Hajj becomes fardh even though one does not have the means to proceed to Madinah Munawwarah.
g.) Security of route
h.) A woman must be accompanied by her husband or mahram (a male member of her family who she is not allowed to marry.) If any of the above eight conditions are not met, Hajj will not be compulsory.

If the eight conditions are found, Hajj becomes fardh. It is compulsory to perform Hajj in the year that Hajj becomes Fardh upon a person. If a person delays the performance of hajj without a valid reason, then one will be sinful. However, if one performs Hajj prior to death then he will be absolved of his responsibility and the sin of delaying Hajj will also fall away. The sin will remain upon a person if he dies without performing Hajj.

If a person was unable to perform hajj whereas he had the means and ability to do so, then it is Waajib upon him to make bequest before passing away.

A person is excused from performing Hajj due to certain reasons. If Hajj is Fardh upon a person but his parents are ill and require his service, then it is Makrooh for the son go for Hajj without seeking their permission. However, if the parents do not require the service of the son and there isn't fear of any difficulty reaching then there isn't any harm in going for Hajj without seeking permission. The paternal and maternal grandparents take the position of the parents in the absence of the parents, thus if one's parents are deceased, but his grandparents are alive then one should seek permission from the grandparents. However, if one's parents are alive then there it is not necessary to seek permission from the grandparents.

Those individuals whose maintenance is compulsory upon one (such as the wife and kids), if they are displeased with one undertaking the journey of Hajj as one does not possess sufficient funds to maintain them during his travel, it is makrooh for one to undertake the journey to Hajj without acquiring their permission. However, if there isn't any fear of them experiencing hardship in his absence then there isn't any harm in undertaking the journey.

There are three types of Hajj, namely Qiraan, Ifraad and Tamattu.

a.) **Qiraan:** - It is where a person performs Umrah and Hajj in one Ihraam.

b.) **Tamattu:** - It is where the Hajji puts on his Ihraam for Umrah. After performing his Umrah, he will remove his Ihraam and remain in Makkah like a resident of Makkah. Thereafter he will wear his Ihraam of Hajj on the 8th of Dhul Hijjah and commence the actions of hajj.

c.) **Ifraad:** - It is where the Hajji merely performs his hajj with one Ihraam. *(For the detail masaa'il of Hajj, one may refer to the ulama or refer to the appropriate books of hajj.)*

UMRAH IN RAMADHAAN

It is sunnate-muakkidah to perform Umrah once in a lifetime. Umrah could be performed practically throughout the year. However, an Umrah performed in Ramadhaan is superior to an Umrah performed in other days. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "An Umrah in Ramadhaan is equal (in reward) to performing Hajj with me." It is makrooh to perform Umrah on the 9th, 10th, 11th and 12th of Zul-Hijjah (the days of Hajj).

ZIYAARAH

In relation to Hajj there is another act of Ibaadah as well. This is the Ziyaarah (Visiting) of the auspicious Raudhah (Grave) of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The majority of Ulama say that the visit to the gracious Raudhah of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is Mustahab. This act too is permeated with love. While Hajj is love for Allaah تَبَارَكَ وَتَعَالَى, Ziyaarah of the Holy Raudhah is love for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hajj produces progress in the love for Allaah تَبَارَكَ وَتَعَالَى and Ziyaarah of the Holy Raudhah produces progress in the love for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

Ibn Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The one who after having made Hajj visits me after my death (i.e. visits the Holy Raudah) is like one who has visited me while I was alive." (Shuabul-Imaan

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has equated visiting his Grave to visiting him when he was alive. The tremendous significance of Ziyaarah of the

Raudha-e-Mubaarak should thus be manifest. The benefit to be gained is indeed great. The effect of Ziyaarah is the inculcation of love in the heart for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ similar to the effect of love which generated in the hearts of Believers when they visited Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during his lifetime. Increase in love for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by Ziyaarah of the Holy Grave is readily felt in the hearts of the true Believers.

This is a true and common experience for all those who make the Ziyaarah to the auspicious Grave of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Madinah Munawwarah too, is a place of holiness and love like Makkah Muazzamah.

Abu Hurairah narrates in a lengthy hadith that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made duaa to Allaah تَبَارَكَ وَتَعَالَى and said, "O Allaah! He (i.e. Nabi Ibraheem عَلَيْهِ السَّلَامُ) made duaa to you for Makkah. I make dua to You for Madinah …….)" (Muslim)

Aaishah رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "O Allaah! Make Madinah beloved to us just as we love Makkah ….. and even more beloved than Makkah ….." (Bukhari, Muslim)

Anas رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned from a journey, he would spur on his camel as soon as he saw the houses of Madinah. This, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would do so as to reach Madinah quickly. (Bukhari)

This action indicates the profound love which Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had for Madinah Munawwarah.

Yahaya Ibn Saeed رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "On the surface of the earth there is no place which I love more for my grave to be located than Madinah." (Mishkaat)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ repeated this statement thrice.

The abovementioned narrations will suffice to indicate the profound love which engulfs the acts of Hajj, Umrah, Ziyaarah and the Holy Places. The love of all these is indeed embedded in the hearts of the Believers. There is no need to provide proof for this. A Believer who have the means should, therefore, not neglect these noble, important and great acts of Ibaadat. These acts are indeed a great treasure.

I'TIKAAF

THE VIRTUES AND BENEFITS OF I'TIKAAF

Another special ibaadat during the month of Ramadhan is I'tikaaf during the last ten days. I'tikaaf during Ramadhan is an ibaadat which belongs to the class of Sunnat known as Sunnatul Kifaayah. This ibaadat is a collective Sunnat upon all. However, if a few or even one peron, renders the I'tikaaf, the Sunnat obligation will be discharged on behalf of the whole community. The Ibaadat of I'tikaaf consists of secluding oneself inside the Musjid for the last ten days of Ramadhan. The time has to be passed in ibaadat.
Women who intend to observe I'tikaaf should do so at home. They should seclude themselves in a particular place at home.

If i'tikaaf is done solely for the pleasure of Allaah تَبَارَكَ وَتَعَالَى, it is a very high and noble act of worship.
The author of Nurul-Iedah, Shaikh Hasan Ibn Ali Shurumbulaali رَحِمَهُ ٱللَّهُ states, "I'tikaaf is proven from the Qur'aan and Sunnah. It is amongst the most virtuous of acts when done with *Ikhlaas* (sincerity). From amongst its benefits is that the heart becomes free from the matters of the world, the soul is handed to its *Maula* (Allaah), one is continuously in worship in His house and one is protected in His fort".

Ata Ibn Abi Ribaah رَحِمَهُ ٱللَّهُ has said, "The example of a person in i'tikaaf is like a person who continues coming to the door of a great person to fulfil his needs. It is as the *mu'takif* is saying, "I will remain here until Allaah تَبَارَكَ وَتَعَالَى forgives me".

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has laid great emphasis on i'tikaaf. Hereunder some virtues will be mentioned.

1) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said regarding the *mu'takif* (the one in i'tikaaf), "He stays away from sins and so much reward is written for him like one who is doing all good actions." (Ibn Majah)

2) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The reward for performing i'tikaaf in the (last) ten days of Ramadhan is equal to the reward of two Hajj and two Umrahs". (Shuabul-Imaan)

3.) Ibn Abbaas رَضِيَ اللهُ عَنْهُ reports that while he was once performing i'tikaaf in the Masjidun Nabawi, a certain man came to him, greeted him and sat down. Ibn Abbaas رَضِيَ اللهُ عَنْهُ said to him, "I see that you seem sad and troubled." The man replied, "Yes, O son of the uncle of Rasulullaah, I am indeed troubled in that I have an obligation to fulfil to someone. I swear by the holiness of the inmate of this honoured resting place that I am not able to fulfil this obligation." Ibn Abbaas رَضِيَ اللهُ عَنْهُ inquired, "Shall I intercede with that person on your behalf?" The man replied, "By all means if you so wish". Ibn Abbaas رَضِيَ اللهُ عَنْهُ put on his shoes and proceeded from the Masjid. The man, seeing this said, "Have you then forgotten that you are in i'tikaaf?" With tears filling his eyes Ibn Abbaas رَضِيَ اللهُ عَنْهُ replied, "No, the time is still fresh in my mind when I heard the esteemed master of this tomb صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say, "Whoever sets forth in the way and makes an effort of settling a necessary affair on behalf of his brother, that service shall be better for him than to perform i'tikaaf for ten years, and whomsoever performs i'tikaaf for a day, thereby seeking the pleasure of Allaah, Allaah will open three trenches between him and the fire of hell, the width of each being the distance between heaven and earth." (Tabaraani in Awsat)

Imam Zuhri رَحِمَهُ ٱللَّهُ states, "How astonishing it is that people do not perform i'tikaaf whereas there are many actions which Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sometimes did and sometimes did not do. But he did not miss i'tikaaf from the time he came to Madinah until the end of his life. (If he did not perform it for a certain reason, he would make *qadhaa* of it as mentioned in the Ahaadeeth).

LAWS PERTAINING TO I'TIKAAF

The most important fundamental of sunnah i'tikaaf is that one remains in the Masjid beginning from the time of sunset on the 21st Ramadaan (i.e. the evening after the 20th fast) until the sunset of Eid night and one should not leave the boundaries of the Masjid for even one second except for one's necessities (which will be explained later). If without a Shar'ee excuse, one leaves the Masjid for even one moment, the i'tikaaf is nullified.

Note: It is necessary for the one sitting for i'tikaaf to ascertain the boundaries of the Masjid from those in charge of the Masjid, before sitting for i'tikaaf. Generally, the wudhu area, courtyard of the Masjid, stair case, Imaam's room etc., are not part of the Masjid. By not knowing, one may go there mistakenly, thus nullifying his i'tikaaf.

There are 3 types of i'tikaaf:

1.) **Waajib I'tikaaf:** This is due to a vow. Similarly, when one has broken his Sunnah I'tikaaf, it becomes waajib to make qadaa of it.

2.) **Sunnah I'tikaaf:** This is that i'tikaaf which takes place only in the last ten days of Ramadaan until the sighting of the Eid moon. It is Sunnah because Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ performed it every year. It is also *kifaayah* i.e. if one person from a locality fulfils it, the remainder of the locality have been absolved of their responsibility. If no one does it, all will be sinful.

3.) **Nafl I'tikaaf:** This can be done at any time even for a few moments. On entering the Masjid, one should make intention of i'tikaaf. As long as he remains in the Masjid, he will be rewarded.

NECESSITIES WHICH ALLOW ONE TO LEAVE THE MASJID

(1) To pass urine or stool.
(2) To perform fard ghusl (ghusl of janaabat).
(3) To make necessary wudhu.
(4) To give adhaan.
(5) To get food and drink if not possible in the Masjid.
(6) To go to another Masjid for Jumu'ah, if Jumu'ah is not performed there.
(7) To go to another Masjid if one is forced to due to necessity
(e.g. destruction of the Masjid).

FACTORS WHICH NULLIFY ONE'S I'TIKAAF

(1) Besides the above-mentioned necessities, if one leaves the boundaries of the Masjid for even one moment, his i'tikaaf will be rendered void.

(2) After completing a necessity, if one remains or waits outside the Masjid even for one moment, the i'tikaaf will be rendered void.

(3) Without a valid Shar'ee reason or need, one leaves the Masjid whether intentionally, in forgetfulness or by mistake, then in all such situations the i'tikaaf will be void.

(4) If mistakenly one enters an area thinking it to be within the boundaries of the Masjid, whereas it is not, then too his i'tikaaf will be nullified. Therefore, it is of utmost importance to ascertain the boundaries of the Masjid before commencing i'tikaaf.

(5) Since fasting is a condition for i'tikaaf, if the fast breaks, i'tikaaf will be rendered void.

(6) By kissing and cuddling which results in emission and by sexual intercourse, i'tikaaf will be rendered void. (This can occur if one is forced to utilize facilities at home, when they are not available at the masjid.)

THE CONSEQUENCES OF BREAKING I'TIKAAF: RULE OF QADAA

(1) If the Sunnah I'tikaaf is rendered void for any of the reasons set forth above then it is waajib to make *qadaa* only of that day in which the i'tikaaf was rendered void. It is not waajib to make *qadaa* of the full ten days. *(Shaami)*
The procedure of making *qadaa* of this one day is as follows:
If there is time remaining in that Ramadaan, one must perform i'tikaaf with the niyyah of *qadaa* in that Ramadaan, commencing from the setting of the sun of one day until the setting of the sun of the following day. If there is no time in that particular Ramadaan or if it is not possible for any reason to perform i'tikaaf therein, then apart from Ramadaan, one can keep fast on any day and perform i'tikaaf for one day. On the other hand, if one makes *qadaa* the following Ramadaan, this also will be valid. However, there is no guarantee of life and therefore one should make *qadaa* as quickly as possible.

(2) If the Sunnah I'tikaaf is rendered void, it is not necessary to leave the Masjid. One can continue the i'tikaaf for the remainder of the last ten days with the intention of nafl i'tikaaf. In this way, the Sunnah Muakkadah will not be fulfilled but reward will be obtained for the nafl i'tikaaf. On the other hand, if the i'tikaaf was rendered void due to some involuntary mistake, it is not inconceivable that Allaah تَبَارَكَ وَتَعَالَى may bestow, through His infinite mercy, the reward of the Sunnah I'tikaaf of the last ten days. Hence, it is preferable in the case of the breaking of the i'tikaaf to continue the i'tikaaf until the termination of the last ten days. However, it is permissible if a

person does not continue with the i'tikaaf after the breaking thereof. It is also permissible to leave on the day that the i'tikaaf is broken and to commence a nafl i'tikaaf the following day.

(3) Although the jurists have not written with precise clarity the procedure for the *qadaa* of one day's i'tikaaf, the following appears to be the procedure according to general principles: If the i'tikaaf was rendered void during the day, only a day's *qadaa* is required. One must enter before *subh saadiq* for the purpose of *qadaa*, keep fast and leave the same day at the time of setting of the sun in the evening. On the other hand, if the i'tikaaf was rendered void in the night, then *qadaa* must be done of both the night and day. One must enter the Masjid before the setting of the sun in the evening, stay the night in the Masjid, keep fast, and leave the next day after the setting of the sun.

PERMISSIBLE ACTS DURING I'TIKAAF

(1) To eat and drink.
(2) To sleep.
(3) To do necessary business for one's **necessities** of life on condition that the goods are not brought into the Masjid.
(4) To speak (however one must abstain from vain talk).
(5) To change one's clothing, apply itr or scent and to put oil in the head.
(6) To make Nikaah.
(7) To teach Qur'aan or any other religious knowledge.
(8) To wash or sew clothing. However, at the time of washing the person should be in the Masjid and the water must fall out. The same law applies to utensils.
(9) Passing wind in the Masjid, when one is compelled to do so.

Thus, whatever does not render the i'tikaaf null and void, nor is it makrooh in i'tikaaf and is itself permissible is also permissible during the state of i'tikaaf.

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3.) Behishti Zewar by Moulana Ashraf Ali Thaanwi
4.) Books prepared by the Majilsul ulama of South Africa on the various topics
5.) Hayaatul-Muslimeen
6.) Other small rasaail

PART 3

ISLAAHUL MUAAMALAAT

(CORRECTION OF MONETARY DEALINGS)

IMPORTANT ASPECTS REGARDING FINANCIAL MATTERS

INTRODUCTION

ENTER INTO ISLAM FULLY

by Hadrat Maulana Abdul Hamid Saheb (daamat barakatuhu)

Allaah تَبَارَكَ وَتَعَالَى commands us in the Noble Quraan to enter into Islam completely - ادْخُلُواْ فِي السِّلْمِ كَآفَّةً- so it is absolutely essential to bring the whole of Deen into us. We enter into Islam by birth or by reverting, but now it is imperative that we make a conscious and constrained effort to bring the whole of Deen into us. Some of us are satisfied that we are good Muslims, though we are only making the 2 Eid salaats or Jumuah salaat or 1 or a few salaats a day! What to say of that person who makes tahajjud, etc. as well?! He is regarded as a great wali and saint! Whereas he only has a tiny portion of Deen in him.

Deen is correct aqaaid (beliefs), a'maal (religious practices), mu'aamalaat (correct financial dealings), mu'aasharat (correct social etiquettes), and akhlaaq (correct character). We will suffice on that for now, though that too, is not yet complete Deen.

An elephant was taken on a road show in an Arab land, where elephants are not found. Everyone was curious to see an elephant first hand. There was a blackout, a power failure. So, everyone had to contend with touching and thereby gauging what an elephant looks like. Whoever touched whichever part of the elephant described it accordingly, which of course was not a true picture of the elephant.

Similarly, which ever part of Islam we have got, to us that is the complete picture of Islam! It is very important that we make a proper effort to gain the whole of Islam. It must not happen that when we return to Allaah تَبَارَكَ وَتَعَالَى we only return with a tiny portion of Islam and perhaps that too without any reality and essence, but just a superficial face of Islam?!

Our financial matters and transactions must also be as taught to us by Islam. There is a great deficiency in this area, so much so, that many of us are not even conscious that Islam governs this aspect of our lives as well and that we should comply to the laws of Islam in this regard too.

May Allaah تَبَارَكَ وَتَعَالَىٰ make the reality of Islam enter fully in our lives and make this book a wakeup call for us. Aameen!

PREFACE

ENTER INTO ISLAM FULLY

Allaah تَبَارَكَ وَتَعَالَى states,

يَا أَيُّهَا الَّذِينَ آمَنُواْ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O believers! Enter into Islam completely and do not follow the footsteps of Satan, surely he is your open enemy." (Baqarah verse 208)

This verse commands us to enter into complete Islam. This means that we should accept every law and adopt it practically. By adopting any other path, we will be following in the path of Shaytan. Islam refers to a complete system of life which has been mentioned in the Quraan and Sunnah. This includes *aqaaid* (beliefs), *ibaadaat* (formal acts of worship), *muaamalaat* (monetary dealings), *muaasharaat* (social etiquettes), and *akhlaaq* (character). Hence, enter into this complete framework of Islam.

Bearing this in mind, my respected ustadh and sheikh, Hadrat Moulana Abdul Hamid Ishaq Saheb (adaamAllaahu fuyudhahu) requested this servant to prepare some booklets which could be read in the khanqah daily in Ramadhan, so that these basic points could be taught to those who are unaware, and it could be a reminder for those who are aware. This booklet is the third in this series.

Books referred to in preparing this booklet are:

1.) Targheeb wat Tarheeb by Allamah Mundhiri
2.) Fazaile Tijaarat by Hadrat Sheikul Hadith, Moulana Muhammad Zakariyya
3.) Behishti Zewar by Moulana Ashraf Ali Thanwi
4.) Shamaile Kubra by Moulana Muhammad Irshaad Qasimi
5.) How will traders go to Paradise, by the above author
6.) The position of interest in the light of the Quraan and hadith by Muftii Abdullah Wali Kaawi
7.) Arbaeen by Imam Ghazali
8.) The honest trader by Moulana Rafiq Valli

We make duaa that Allaah تَبَارَكَ وَتَعَالَى accepts this booklet through His mercy and makes it a means of benefit for myself and the ummah at large. Aameen.

Note: In this little booklet we have discussed some of the relevant or current masaa'il that apply to the businessmen of our era. Many of these masaa'il are in accordance with the verdicts issued from the Madrasah Darul Ifta. It is possible that other Darul Iftas in the country may be holding different views in certain masaa'il. However, if there is a view of permissibility and impermissibility then we should always act on the more cautious view by exercising abstention. Also, these masaa'il do not cover all aspects of business today, therefore businesspeople should refer to the Muftis for detailed masaa'il regarding their business practices.

CHAPTER 1:

IMPORTANCE OF CORRECT BUSINESS DEALINGS

Correct business dealings are a major portion of Islam yet, unfortunately most people are completely indifferent to it. On the Day of Judgement, a person will not be able to move until reckoning of five things have been taken. Amongst the five things mentioned in the hadith, two questions pertain to income and expenditure. One will be asked, "How did you earn your living and how did you spend your income?" (Tirmidhi)

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Adopt halaal and give up haraam." (Ibn Majah)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Such a time will come when people will not care whether they earn through halaal or haraam means." (Bukhari)

Ibn Umar رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The world is sweet and fertile. Whoever earns thereof by halaal means and spends there from in righteousness shall be rewarded and Allaah will grant him entrance into Jannah. Whoever has earned in ways other than halaal means and spends thereof in evil paths, will enter into the abode of disgrace. Many are the ones who, to satisfy their base desires will engage in haraam earnings, and Hell-Fire will await for them on the Day of Judgement!" (Bayhaqi)

Yahyaa ibn Muadh رَحِمَهُ اللَّهُ said, "Obedience is one of the treasures of Allaah تَبَارَكَ وَتَعَالَى. Its keys are duaa, and the teeth of the keys are morsels of halaal."

Ibrahim Ibn Adham رَحِمَهُ اللَّهُ said, "Whoever attained any lofty stage, it was due to his knowing what entered his stomach."

Wahab Ibn Wird رَحِمَهُ ٱللَّهُ said, “If anyone of you has to stand until he becomes like this pillar, Allaah will not accept it from him until he knows what entered his stomach.”

It has been said, “Whoever eats doubtful food for forty days, his heart becomes completely darkened.”

Yusuf ibn Asbaat رَحِمَهُ ٱللَّهُ said, “When a young man becomes a righteous worshipper of Allaah, Shaytaan says to his assistants, “Find out his source of food.” When they find that his food comes from haraam sources, Shaytaan says to them, “Leave him alone to tire himself out in ibaadah, and waste not your energy on him. Do not worry about him, because while he consumes haraam, this ibaadah of his will not benefit him in the least.”

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “On the Day of Judgement, such people will be brought forth with whom shall be righteous deeds the size of the mountain of Tihaamah. But when they shall be called to account, Allaah will destroy all those deeds. Thereafter, they will be cast into Jahannum. The Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ enquired, “O Rasulullaah, why will it be so?” He صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied, “These people performed salaah, they fasted in Ramadhaan, discharged zakaat and performed Hajj. But on the other hand, if any haraam earnings came to hand, they accepted it without reservations. For this reason, Allaah has destroyed all their good deeds.” (Ibn Majah)

There are halaal as well as haraam means of earning. Allaah تَبَارَكَ وَتَعَالَىٰ created both avenues to test His servants. However, whatever one is destined to receive, he will receive. He now has the option to adopt whichever means he wants. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “No person can pass away until he has not utilized the sustenance set out for him.” (Ibn Majah)

CHAPTER 2: IMPORTANCE OF SEEKING KNOWLEDGE

Allaah تَبَارَكَ وَتَعَالَىٰ states, “And do not follow that about which you have no knowledge.”

Whenever any of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ wanted to do any kind of work, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to teach him the rules and regulations pertaining to that specific work.

Imam Ghazaali رَحِمَهُ اللَّهُ has written, “It is compulsory upon every Muslim who is involved in earning a living to learn the laws of buying and selling. When we say the seeking of knowledge is a duty, we also mean knowledge of trade, business, etc. Those in service and employment should know the laws applicable to them and those working for a living should know the laws pertaining to them. (It is the responsibility of every professional, academic, trader, farmer, therapist, employer and employee to be acquainted with the rules of his occupation. Through knowledge, they will become aware of the things which cause their acts to become illegal in *Shariah*. They will then be able to avoid these acts. When some cases do come along which are rare and uncommon, and one does not know whether it is permissible or not, one should not act until one has enquired from the learned scholars. When a person is not aware of the general laws of *halaal* and *haraam*, one will be oblivious to what he should avoid and when should he enquire.

A person may say, “I will not seek knowledge beforehand. I will wait for such a time that a special occasion arises and then, I will ask.”

Such a person should be answered thus, “When you do not have basic knowledge of the laws and the things which cause trade contracts to become null and void, then how will you know when it is necessary for you to ask about their permissibility or otherwise?”

Those who do not know the basic laws of business will continue in business, considering their dealings to be correct. Hence in business for example, it is necessary for a trader to know what is permissible, what is not and what is doubtful." (Ihyaa ul Uloom (vol. 2, page 64))

In the early days of Islam, people did not trade and engage in commerce until they studied the basic laws pertaining to business and were educated in the manner of avoiding interest (usury) in buying and selling."

Kanzul Ummal records a *hadith*, "Only such persons are allowed to trade in our marketplaces, who know the laws of the *Shariah*." It is reported that Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ once sent a man to the marketplace telling him, "If there is anyone who does not know the laws of Islam pertaining to buying and selling, then remove him." He used to inspect the marketplaces periodically and he occasionally lashed those who were ignorant of the Islamic laws of business. He used to say to them, "In our market-places only those are allowed to trade who know the laws of trade, otherwise, unwittingly, people will become involved in dealings containing interest."

Fatawa Bazzazia explains, "It is not permissible for anyone to trade until he knows the laws of business by heart. In previous times, when traders went on business trips, while they were themselves ignorant of the laws, they always took with them such knowledgeable men or scholars who would guide them."

Some people once asked Imam Muhammad رَحِمَهُ اللَّهُ to compile a book on *taqwa* (Allaah-consciousness). He replied, "I have written a book on business and its rules and regulations. If anyone takes note of the rules regulating business and acts accordingly, he will become a *muttaqi* (pious person). He will avoid all that which is not permissible. His earnings will be *halaal* and his deeds will be righteous." (Bulughul Amaan page 82)

CHAPTER 3: VALUE OF WEALTH

There is nothing wrong with earning and accumulating wealth provided that one abstains from extravagance, *haraam* and all unlawful means. Wealth can and should be used constructively for one's own benefit as well as for the benefit of others and for rendering service to *Deen*. There are a variety of religious activities which require wealth. Therefore, a man of wealth can obtain great reward by earning and employing wealth in accordance with the *Shariah*. Aiding the poor and needy, contributing to projects such as *masjids*, *madrasahs*, works of *tableegh*, etc. are wonderful channels in which to employ wealth and thereby build up one's capital in the hereafter.

In a lengthy *hadith*, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The world is for four (types of) people. (One among the four) is a man whom Allaah granted wealth as well as understanding of Deen. He fears his Sustainer and is kind (and renders service) to his relatives. Regarding his wealth, he follows the commands of Allaah and discharges rights. This man is the noblest." (Tirmidhi)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said, "Wealth is an object of pleasure. Wealth acquired in a rightful way (in accordance with the Shariah) and spent in a rightful way will be an aid for its owner." (Bukhari, Muslim)

Miqdaam ibn Ma'di Karibah رَضِيَ اللهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say, "There will come a time when only gold and silver (wealth) will benefit people." (Majma)

According to Sufyan Thawri رَحِمَهُ اللهُ, wealth during the time of the Sahaabah was not preferable because their hearts were filled with strong *imaan*. Since they possessed very strong *imaan*, there was no need for them to seek strength and confidence in wealth. In view of the evils normally attached to wealth, the Sahaabah and the early Muslims refrained from its acquisition.

However now (says Sufyan رَضِيَ اللهُ عَنْهُ) wealth has become the shield of the believers. Since *imaan* is no longer as strong as it was during former times, poverty creates worry and frustration in people. The result is deterioration in the worldly and spiritual conditions of Muslims as they are no longer able to stand up to the hardships of poverty. Sufyan رَحِمَهُ اللهُ also said that whoever is in possession of wealth should increase it and not squander it because in this age the first thing which one will suffer in the event of poverty and want is one's deen. Since people, on account of weakness of *imaan*, are no longer capable of enduring the rigours of poverty, they compromise their deen for worldly comforts.

If wealth is acquired lawfully and spent in accordance with the *Shariah*, it is a bounty from Allaah تَبَارَكَ وَتَعَالَى. Wealth becomes evil when acquired and spent in contravention of the *Shariah*. When wealth (like wives and children) impedes one's spiritual development and interferes with one's religious life, then it will be an evil. In Surah Taghaabun, Allaah تَبَارَكَ وَتَعَالَى describes even one's family as one's enemy. This applies when the family obstructs one in the path of Allaah تَبَارَكَ وَتَعَالَى. The same reasoning will apply to wealth. The verse mentioning that family can be one's enemy also states that wealth can be one's enemy. Thus, when one's wealth and family cause one to forget the Hereafter, they will be one's enemies. The believer should make use of the bounties of Allaah تَبَارَكَ وَتَعَالَى like an obedient slave and not a rebellious traitor.

Moulana Thanwi رَحِمَهُ اللهُ has written, "It is mentioned in a Hadith that to earn *halaal* wealth is a *fard* after other *faraa'id*. In other words, it is *fard* to earn *halaal* wealth after discharging the other *faraa'id* which are the pillars of Islam, such as salaat, fasting, etc. This means that although it is *fard* to earn *halaal* wealth, the status of this *fard* is less than that of the other *faraa'id* which form part of the pillars of Islam.

This *fard* (of seeking *halaal* wealth) is *fard* on the person who is in need of spending on the necessities of life. This is irrespective of whether it be his own necessities or the necessities of his wife and family. As for the person who has the basic necessities, this is not *fard* on him, such as a person who owns a few properties or has received wealth through some other means. This is because Allaah تَبَارَكَ وَتَعَالَىٰ has created wealth for the fulfilment of one's needs and so that man will fulfil his basic necessities and occupy himself in the *ibaadah* of Allaah تَبَارَكَ وَتَعَالَىٰ. This is because one cannot engage oneself in *ibaadah* without eating and clothing oneself. From this we can deduce that wealth is **not** the main objective, instead, it is merely a means towards the fulfilment of another objective (i.e. the *ibaadah* of Allaah).

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It was not revealed to me that I should gather wealth or that I should become a businessman. However, it has been revealed to me that I should glorify Allaah, praise Him, be of those who prostrate to Him and that I engage in His worship until death overtakes me." (Abu Nuaym)

Once a person has acquired sufficient wealth, he should not unnecessarily seek more wealth out of greed, nor should he unnecessarily try to increase his wealth. It is not *fard* on the person who has acquired sufficient wealth to seek more wealth. In fact, it should be clearly understood that the greed to increase wealth is something that causes one to be neglectful of Allaah تَبَارَكَ وَتَعَالَىٰ, and abundance of wealth makes one prone to committing sins.

One should always be cautious in acquiring *halaal* wealth. At no time should Muslims turn towards *haraam* earnings. This is because such wealth has no *barakah*, such a person is disgraced in this world and in the hereafter, and he is punished by Allaah تَبَارَكَ وَتَعَالَىٰ. Some ignorant persons are under the misconception that in present times it is impossible to earn *halaal* wealth and that there is no hope of earning *halaal* wealth. This is absolutely wrong and is actually a delusion of *shaytaan*. You should remember that the person who acts in accordance with the *Shariah* is assisted in unseen ways.

The person who has the intention of earning *halaal* and abstaining from *haraam* is provided with such type of wealth by Allaah تَبَارَكَ وَتَعَالَى. This has been experienced by many, and the Quraan and Hadith have promised this in numerous places. Even in these turbulent times, those servants of Allaah who have controlled their *nafs* from *haraam* and doubtful things, have been provided with the best of *halaal* wealth from Allaah تَبَارَكَ وَتَعَالَى. Such servants are living with greater comfort and honour than those who are devouring *haraam* wealth. The person who experiences this himself, who notices this in other persons as well, and finds this mentioned in several places in the Quraan and Hadith cannot even bother about what these ignorant persons have to say. If you read this (what the ignorant persons have to say) in any reliable book, then the meaning of it is not what these ignorant persons have taken it to be. When you happen to read such an article, refer to a religious-minded and qualified *aalim* and ask him to explain the meaning of it to you. *In-sha-Allaah*, your doubts will be cleared, and such foolish thoughts will disappear from your heart.

When it comes to wealth, people are extremely neglectful and indifferent. They take up prohibited professions and employment and also violate the rights of others. All this is *haraam*.

Remember that there is no shortage in the treasures of Allaah. You will definitely receive what has been predestined for you. So where is the intelligence in having evil intentions and making preparations for entry into the fire of *Jahannum*?

Since people pay very little attention towards *halaal* wealth, this subject has been mentioned time and again with great emphasis. The actual purpose for the creation of man and *jinn* is that they engage in the *ibaadah* of Allaah تَبَارَكَ وَتَعَالَى. You should therefore bear this in mind in all your dealings and transactions. You have been asked to eat and drink in order to gain strength to remember Allaah تَبَارَكَ وَتَعَالَى. This does not mean that you should occupy yourself night and day in the pleasures of this world thereby forgetting

Allaah تَبَارَكَ وَتَعَالَىٰ and disobeying Him. Some ignorant persons are under the misconception that they have come into this world in order to eat, drink and enjoy the luxuries of this world. This is an extremely blasphemous concept. May Allaah تَبَارَكَ وَتَعَالَىٰ destroy this affliction of ignorance!"

Note: There are different levels of earning:
1.) **Fardh**: This is when a person does not have money to feed himself and his family. If he possesses food for one day, then it is not fardh to earn for one day. If he possesses food for one month, then it is not fardh to earn for one month and so on.
2.) **Haraam:** This is when money is earned for show, and to make apparent one's status.
3.) **Mustahab:** This is when a person earns more than necessary for his dependants with the intention that he will assist the poor.
4.) **Mubaah (permissible):** This is when a person earns more than necessary with the intention of protecting his honour and dignity.

CHAPTER 4: VIRTUES OF EARNING

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, "Nobody earns a better sustenance than the one who has earned through the effort of his own hands." (Bukhari)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Earning halaal income is jihad." (Kanz)

"One who comes home in the evening exhausted by his effort to earn will be forgiven." (Tabraani in Awsat)

Kaab ibn Ujrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If a person remains occupied in earning a living because he has small children, he is in the path of Allaah. If he makes an effort because he as old parents, he too is in the path of Allaah. If he makes an effort to earn so that he can fulfil his necessities without being dependent on other people, he is in the path of Allaah. If he makes an effort and earns so that people can see how wealthy he is or he becomes proud due to his wealth or to show his greatness, then he is on the path of Shaytaan. (Tabraani)

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "One who earns the world through halaal earnings so that he can be safe from stretching his hands before people, who tolerates effort and endeavour for the sake of his wife and children, who wishes well for his neighbours, will meet Allaah on the Day of Judgement with his face shining like the 14th moon." (Shuabul-Imaan)

Isaa عَلَيْهِ السَّلَامُ saw an individual whom he asked, "What do you do?" He replied, "I remain occupied in the worship of Allaah." He was then asked, "Who bears the burden of your food and drink?" He replied, "My brother." Isaa عَلَيْهِ السَّلَامُ then said to him, "In that case, your brother is a greater worshipper than you are." (Ithaaf)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Let none of you keep on making duaa for sustenance while not making any effort to earn it." (Daylami)

The above ahaadith encourage toiling and making effort. A believer should not sit idle and be lazy but should adopt the means which Allaah تَبَارَكَ وَتَعَالَى has created. However, a person should abstain from going to the other extreme where wealth becomes the object of his life and all other obligations are forgotten. The only object is to increase one's wealth. For this reason, the Quraan and ahaadith teach us that our sustenance is fixed and apportioned.

Allaah تَبَارَكَ وَتَعَالَى states in the Quraan,
“There is not a moving creature upon the earth except that Allaah has taken responsibility for its sustenance.” (Hud)
“I have not created man and jinn except that they worship Me. I do not want any sustenance from them, nor do I want that they feed Me. Verily Allaah is the Provider of sustenance.” (Dhaariyaat)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has taught us:
“Sustenance seeks a person just as death seeks him.” (Ibn Hibban)

“Even if a person flees from his sustenance the way one flees from death, then too his sustenance will catch up with him just as death catches up with him.” (Tabraani in Awsat and Sagheer)

“If all mankind and jinn gather and make an effort to stop someone’s sustenance, so that he does not receive it, they will not be able to do so.” (Tabraani)

“Adopt seriousness and tranquillity. By the oath of Allaah in whose control the life of Abul Qaasim is, your sustenance will search for you as death searches for you. If you experience some difficulty in earning, then do so while obeying the commandments of Allaah (i.e. do not earn it by committing sins).” (Tabraani-Kabeer)

“Allaah has no regard for the person who awakens in the morning with only worldly thoughts as his concern.” (Tabraani)

Once Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered a sermon in Masjid Khaif in which he said, “O people, whoever makes the world his objective, Allaah will fill his heart with worries and anxieties and will keep him perpetually in a state of want, and above all, he will only attain that which has been predetermined for him.” (Tabraani)

Note: Many people read books of the pious and feel that tawakkul means that one has to abandon means. Remember that tawakkul is of different levels:

Tawakkul is of two types
a.) ilmi (theoretical)
b.) amali (practical).

As for the first type i.e. ilmi (theoretical), one has to regard Allaah تَبَارَكَ وَتَعَالَى as the actual Doer of everything. We are in need of Him at every moment. Allaah تَبَارَكَ وَتَعَالَى has created effect in means. Means are not independent within themselves. This is part of Islamic belief and this type of tawakkul is fardh.

As for the second type i.e. amali (practical), it refers to abstaining from using means.
There are two types of means:
1.) Deeni (religious) means – Abstaining from adopting means which will grant one deeni benefit is not praiseworthy, in fact at times it is a sin and a means of deprivation. This form of tawakkul is evil. If the matter is waajib, then to adopt those means are waajib. If the matter is mustahab, then to adopt those means are mustahab.
2.) Worldly means by which one will be granted worldly benefits. If the worldly benefits are haraam, then to abstain from these means are compulsory. Such tawakkul is fardh. If the worldly benefits are halaal, then they are of three types:
a.) Wahmi – Those permissible means which are unnecessary. These are normally adopted by people of greed. If these means are harmful to deen, then it is not permissible to adopt these means. If they are not harmful to one's deen, then to adopt them will be permissible, but it will be best if one abstains from them.

b.) Yaqeeni – Those means in which benefit is regularly found after utilizing it e.g. a person becomes satiated after eating, a person's thirst becomes less after drinking water. To abstain from these means is not permissible. This form of tawakkul is prohibited.

c.) Zanni – Those means in which benefit is generally found, but many times the opposite also occurs e.g. attaining health after utilizing medicine, getting money after finding a job. This is what people normally refer to as tawakkul. For people of weak disposition, it is not permissible to renounce such means. It is permissible for people of strong disposition, and at times mustahab, especially for people who are engaged in the service of deen. (Basaair Hakeemul Ummah)

CHAPTER 5: HARMS OF HARAAM EARNINGS

1) Non-acceptance of *ibaadah* – Rasulullaah ﷺ said, "Whoever earns *haraam* wealth, and wears clothing from it, his salaat will not be accepted until he removes such clothing." (Bazzaar)

Abdullaah ibn Umar رضي الله عنه said, "Whoever buys clothing for ten dirhams, in which one dirham was *haraam*, Allaah will not accept any salaat of his as long as that piece of clothing is on him." (Ahmad)

2) Non-acceptance of charity – Rasulullaah ﷺ said, "Do not be envious of a person who gathers wealth acquired from incorrect sources. If he gives it in charity, it will not be accepted from him. Whatever remains will be his provisions towards the Fire." (Haakim)

Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ also said, “Whoever earns through sinful means, then joins family relations with that wealth, spends it in charity or in the path of Allaah, then all this wealth will be gathered, and he will be thrown together with it in the Fire.” (Abu Dawood in his Maraaseel)

3) Non-acceptance of *duaas* –Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, “A time will come upon people when a man will not care from where he earns, whether it is from *halaal* or *haraam*.” (Bukhari, Nasai) Another narration adds, “When this is the case, none of his *duaas* will be accepted.” (Razeen)

Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, “Allaah is Pure and He only accepts that which is pure (i.e. Allaah تَبَارَكَوَتَعَالَىٰ only accepts wealth that is *halaal* and does not accept *haraam* wealth. In fact, some *ulama* are of the opinion that it is an act of *kufr* to give *haraam* wealth in charity with the hope of obtaining reward.) Allaah has commanded the believers with that which He commanded the messengers. Allaah addressed the messengers saying, "O messengers! Eat that which is pure (i.e. *halaal*) and do good deeds." And He addressed the believers saying, "O you who believe! Eat of the pure things which We have provided for you." Thereafter, Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ mentioned a person who has undertaken a very long journey and who is in a very untidy and dishevelled state. He raises his hands towards the heavens supplicating: "O Allaah! O Allaah!", while his food is *haraam*, his drink is *haraam*, his clothing is *haraam*, and he has been brought up in *haraam*. So how can his *duaa* be accepted?" (Muslim)

4) Entry into Jahannum – Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, “By that Being in whose control lies my life, verily a person shoves a *haraam* morsel in his stomach, forty days of his actions are not accepted. Whichever person’s flesh is nurtured on *haraam*, the Fire is more deserving of him.” (Tabraani) In another *hadeeth*, Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, “That flesh which is nurtured on *haraam* will not enter Jannah.” (Ibn Hibbaan)

5) Absence of blessings - Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever earns *haraam* wealth and spends it in charity, it will not be accepted from him. In whichever avenue he spends it, there will be no *barkat* (blessings). Whatever is left for his heirs after his demise will become his provisions to the Fire.” (Ahmad, Shuabul-Imaan)

6.) Imaam Ghazzaali رَحِمَهُ اللَّهُ narrates from a great *sufi* by the name of Suhayl رَحِمَهُ اللَّهُ who said that when a person eats *haraam*, his limbs give up following his intellect. That is, his intellect commands his limbs to do good, but they do not obey it. However, this is only known to those whose hearts are illuminated. As for those whose hearts are dark, they are preoccupied day and night in luxuries and following their desires, and this has no effect on them. May Allaah protect the sensitivity and insight of our heart! Aameen

7.) Moulana Thanwi رَحِمَهُ اللَّهُ has written, “The fruits of haraam earning are irreligiousness, being deprived of recognition of Allaah تَبَارَكَ وَتَعَالَى, being overcome by one’s own base desires, absence of courage to proceed towards obedience, and destruction of one’s faith.”

CHAPTER 6: BENEFITS OF HALAAL EARNINGS

1.) **Ability to do righteous actions** – Allaah تَبَارَكَ وَتَعَالَى states, “O messengers, eat pure food and do noble actions.” (Mu’minoon verse 52)

Imaam Shaafi’I رَحِمَهُ اللَّهُ used to say, “When you consume halaal, you will obey Allaah, be it of your own accord or not; and when you consume haraam, you will disobey Allaah, be it of your own accord or not.” (Risaalatul-Mustarshideen)

Imaam Ahmad ibn Hambal رَحِمَهُ ٱللَّهُ and Yahyaa ibn Mueen رَحِمَهُ ٱللَّهُ had a long-standing bond. Imaam Ahmad رَحِمَهُ ٱللَّهُ discontinued his relationship when he heard Yahyaa رَحِمَهُ ٱللَّهُ saying, "I do not ask anyone anything. Even if Shaytaan gives me something, I will eat it." Eventually Yahyaa sought forgiveness and said, "I was joking." Imaam Ahmad remarked, "Are you joking with matters of deen? Do you not know that eating is part of deen? Allaah تَبَارَكَ وَتَعَالَىٰ has placed it before the doing of noble actions in the verse, "Eat pure food and do noble actions." (Ihyaa)

2.) **Entrance into Jannah** – Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever eats tayyib (pure), follows the sunnah and people are saved from his evil, will enter Jannah." (Tirmidhi)

3.) **Purification** – Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Any person who earns wealth from halaal sources, then he feeds and clothes himself as well as subordinates, then this will be a means of purification for him." (Ibn Hibbaan)

4.) **Acceptance of duaas** –Sa'd ibn Abi Waqqaas رَضِيَ ٱللَّهُ عَنْهُ requested, "O Rasulullaah, supplicate to Allaah to make me a person whose *duaas* are accepted (*mustajaabud-da'wat*)." Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Sa'd, ensure your food is pure, you will become one whose duaas are accepted." (Tabraani in Sagheer)

5.) **Tree in Jannah** – Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Tubaa (Glad tidings or a tree in Jannah) for the person whose earnings is pure, his external is correct, his internal is noble, and he desists from causing harm to people." (Tabraani)

6.) **Face shining like the 14th moon** - Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever seeks wealth in a halaal manner, intending to abstain from begging, being kind to one's neighbours and earning for one's family, he will appear on the Day of Judgement with his face shining like the full moon." (Shuabul-Imaan)

7.) **Success** – Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever possesses four qualities, then no harm can afflict him even if he owns nothing of this world:

1.) Trustworthiness 2.) Truthfulness 3.) Noble character 4.) Purity in food." (Ahmad, Tabraani)

8.) **Safety from Satanic thoughts**- Allaamah Sharaani رَحِمَهُ اللَّهُ writes, "One of the qualities of the pious predecessors was that they did not get satanic whisperings in their wudhu, salaat and other forms of worship because the root cause of whispering is due to blackness of the heart. The heart is blackened due to darkness in actions. This is caused by eating haraam and doubtful food. The one who is firm in eating halaal food, then there is no opening for Shaytaan to reach him."

CHAPTER 7: LEVELS OF TAQWA

Imaam Ghazaali رَحِمَهُ اللَّهُ has mentioned, "Allaah تَبَارَكَ وَتَعَالَى has affixed consumption of halaal and pure food with worship. Allaah تَبَارَكَ وَتَعَالَى states, "Eat pure foods and perform good deeds."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Seeking halaal sustenance is a compulsory duty on every Muslim, after the other compulsory duties (i.e. imaan and salaat)." (Tabraani, Bayhaqi)

Abdullah Ibn Umar رَضِيَ اللَّهُ عَنْهُ said, "If you perform salaat until you become bent like a bow, and you fast so much that become thin like gut, Allaah تَبَارَكَ وَتَعَالَى will not accept this worship from you until such piety prevents you from haraam earnings."

Making ibaadah together with consuming haraam is like building a house on excrement.

Remember, pure food has a great impact on purifying and enlightening the heart. It is therefore of utmost importance that one abstains from haraam wealth and adopts taqwa (piety).

Taqwa (piety) has four levels:

1. Do not use that which the jurists and ulama have declared as haraam (forbidden), as using these will result in one becoming a faasiq (open sinner) and his testimony will be rejected in court. This is the level of piety of the average Muslim.

2. The second level of piety is that of the sulahaa (pious). In this level, one abstains from doubtful things, even though muftis, based on outwards circumstances, have declared them to be halaal. However, these items are such that there is a possibility of hurmat (prohibition), thus they become doubtful. The sulahaa abstain from such type of food. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Leave that which puts you in doubt, for that which does not put you in doubt." (Tirmidhi, Haakim)

3. The third level is that of the atqiyaa (those having taqwa/abstinent). Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "A person cannot reach the rank of the muttaqin (those having taqwa) until he does not leave out those things in which there is no harm, for fear of getting engaged in those things in which there is harm." (Tirmidhi, Haakim, Ibn Majah)
Sayyiduna Umar رَضِيَ اللهُ عَنْهُ used to say, "We used to leave out nine-tenths of halaal, due to fear of falling into haraam." (Musannaf Abdur Razzaaq)
Based on this principle, some of Allaah تَبَارَكَ وَتَعَالَى's pious servants would only suffice on 99 dirhams when they were eligible for 100. When they had to fulfil anyone's right, they would give extra. When claiming their right, they would take less! (Note: this extra amount is not regarded as interest, since there was no condition attached when the loan was taken, to pay extra. This is merely an act of kindness and favour, which one grants to another, without the receiver having any claim to it, i.e. the extra is a gift.)

Umar ibn Abdul Aziz رَحِمَهُ ٱللَّهُ would cover his nose when musk was weighed in his presence in the Baitul-Maal (public treasury). When asked regarding this, he remarked, “The benefit of musk is in its fragrance (so I do not want to take benefit from it).” (Hilyah, Taarikhe-Dimishq)

This is the reason for abstaining from delicious halaal food and permissible forms of beautification. There is fear that once habituated to it, one’s nafs will overpower a person and thereafter lead him to prohibited desires. The prohibition in the Quraan of longfully gazing at the abundance of wealth and material belongings of the disbelievers, and towards their status and honour, is for this reason that the beauty and lustre of one’s imaan diminishes due to this outward glamour. When the love and desire of worldly wealth and goods overtakes one, the love of imaan does not remain in the heart. In short, according to the abstinent, only that wealth which is halaal, is presently devoid of any form of doubt and devoid of any possibility of causing harm in future, is worthy of consumption.

4. The fourth level is of the siddiqeen i.e. they abstain from eating all such foods from which one does not gain strength to perform acts of worship and obedience. An incident is mentioned of a sage who drank some medicine. His wife asked him to take a small walk. He answered, “I do not see a need for such a futile action. I take stock of my every move.” Similarly, it is necessary in this stage, to abstain from anything that has been contaminated by sin, prior to it reaching you. Once, Zunnun Misri رَحِمَهُ ٱللَّهُ was unjustly imprisoned. Finding him hungry, a pious woman sent him some food, which was prepared from her halaal wealth. The prison guard gave the food to him. He did not eat from it and returned it saying, “Even though the food is halaal, the plate is impure,” referring to the hands of the prison guard, as he was guilty of enforcing the unjust imprisonment. Food that had been contaminated by the touch of the oppressor was now unfit for consumption.

Bishr Haafi رَحِمَهُ ٱللَّهُ would not drink water from canals dug by oppressive rulers. When the slave of a pious man once lit his lantern at the house of an oppressor, the pious man extinguished it saying, "It is not appropriate to take benefit from a lamp lit from the lamp of Allaah تَبَارَكَ وَتَعَالَى's disobedient servants."

The essence of the matter is that these pious people practice on the verse: قُلِ اللهُ ثُمَّ ذَرْهُمْ *"Say Allaah, then leave all else,"* in its entirety. They would never use anything in which Allaah تَبَارَكَ وَتَعَالَى's pleasure was not intended.
Since reaching this rank is not easy, the least one should endeavour to attain is the rank of the trustworthy Muslims, i.e. do not indulge in those things that the ulama have declared haraam.

However, one should keep two points in mind

1) Do not search for loopholes that some jurists have mentioned regarding certain masaa'il. For example, before the end of one year, you hand over all your money to your wife and she hands over all her wealth to you. Since your wealth has not remained in your possession for one full year, zakaat does not become compulsory. Never use loopholes of this sort. In the above case, the zakaat collector will not call on this wealthy Muslim as the wealth was not in his possession for a full year, since it was transferred to his wife's ownership. However, since this affair is directly linked with His Creator, and He is fully aware of what transpires in the hearts, this type of deception will be of no benefit in the hereafter. The object of zakaat is to expel the evil habit of stinginess. How can the stinginess be removed if one abstains from paying zakaat, by seeking loopholes? In fact, stinginess has now become your leader, whom you regard as worthy of obedience, since you have accepted it to such an extent, that you regard it as a means of salvation and you are prepared to present it before Allaah تَبَارَكَ وَتَعَالَى. Thus, in this case, you have not attained the objective of zakaat at all. You have not turned your attention to the benefit that Allaah تَبَارَكَ وَتَعَالَى has placed in it.

In fact, you have done the complete opposite, in that, instead of removing stinginess, you have caused it to flourish.

Another example is that of a man who ill-treats his wife until eventually she excuses him from paying her the mahr (marriage dowry) due to her. When this poor woman, in order to obtain relief from this torment, is terrified and utters the words of forgiveness, then the husband becomes satisfied and regards such exemption as being valid, and the retained mahr as halaal for himself. How can such wealth ever be halaal for him? Allaah تَبَارَكَ وَتَعَالَىٰ clearly states,

فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا

that if she happily exempts her husband from paying the dowry, then it is halaal for him. If the dowry was waived in order to obtain relief from ill-treatment, then can this be regarded as happily?

DIFFERENCE BETWEEN HAPPINESS OF THE HEART AND HAPPINESS OF THE NAFS (SELF)

Happiness of the heart and happiness of the self are two different things. Cupping, taking bitter medicines, burning boils and sores, etc. are such difficulties which are distasteful to the self, but pleasing to the heart. The self loves things that grant it immediate enjoyment. However, the heart prefers those things, which even though presently cause difficulty, will eventually lead to attainment of future benefit. The self is not willing to undergo any difficulty, irrespective of future comfort. If the wife, due to her husband's pressure, becomes afraid that her husband will cause further difficulty to her, decides to forgive the dowry, keeping in mind the future benefits and comforts that will be a result of this action, then this is due to the pleasure of the heart and not the self. However, the above verse, takes into consideration the happiness of the self and not that of the heart, when waiving the dowry. By means of the above loophole, no ruler or king can demand that the husband pay the dowry, but how secure will he be in front

of Allaah تَبَارَكَ وَتَعَالَى? What answer will he offer the Ruler of rulers, when the question will be posed to him, “Why did you consume the right of this weak and helpless lady, contrary to Our Permission?”

In a like manner, do not stretch out your hands before anyone, since begging is an evil habit. If at the time of extreme necessity, one is forced to ask, then never ask in a gathering. Generally, in such conditions, the one who gives, will do so to save himself from public embarrassment and disgrace. This is not happiness of the self. Money given in this manner cannot be used. There is no difference between extorting money from someone by physically whipping him and extorting money using the whip of shame on his conscience. Both are extortion.

Do not make your religion a means of your livelihood. For example, do not don the garments of the pious with the intention of being regarded as a pious person, and as such, become the recipient of their monetary favours, whereas, in fact, you are completely useless and your heart is contaminated with filth.

NECESSITY OF SEEKING A RULING FROM THE HEART

2.) The second point that must be kept in mind is that one must seek a ruling from the heart. The reason is that sin will definitely prick the conscience of a believer. Anything which causes harm to one will certainly result in the heart being overcome by anxiety. Thus, that thing which in reality is haraam, or that action which is actually a sin, will not be accepted by your heart without apprehension. Using this method, one will be at ease regarding every matter that plagues him as he will be following the inner wisdom of the heart.

ABSTENTION FROM EXTREMISM

However, do not be too hard on the self (nafs). For example, do not say to yourself," Where can I find such wealth that is not doubtful, and which has not passed through the hands of an oppressor or sinner?"

The consequence of such rigidity is that one will choose one of the two extremes. Either one will suffice on eating grass, or one will become audacious, eating anything and everything. Such a thought is therefore deviant and erroneous. Remember, halaal is clear and haraam is clear. In between the two are such things that are doubtful. You are only liable for acquiring wealth that is *halaal* according to the *Shariah.* If you are unaware of any outward cause of it being impure or *haraam*, then regard it as *halaal* and make use of it. Rasulullaah ﷺ once made *wudhu* with water from the leather bag of a polytheist and Sayyiduna Umar رضي الله عنه used water from the pitcher of a Christian woman. Had they been thirsty, they would have drunk from it. From here, we learn that to have unnecessary doubts regarding whether something is pure or impure, permissible or impermissible, in the absence of a clear outward factor making it impure or impermissible, is not meritorious. Regard it as pure and permissible. Similarly, whatever you find in the hand of a person whose condition is unknown to you, regard it as pure and retain good thoughts about your Muslim brother. Think that whatever wealth is in the possession of Muslims, will definitely be from pure and halaal sources. Therefore, accept his invitations as well. This will apply to a greater degree if the Muslim is pious and noble as well. Yes, one should not consider halaal, wealth from an oppressive ruler, or a person who deals with interest or sells alcohol, until you ascertain as to where he obtained the wealth.

After investigation if you are satisfied that it is not from doubtful or haraam sources then it will be permissible to take it. If the majority of a person's wealth is *halaal* and a small portion is *haraam* then too it will be permissible to consume from it.

However, abstention therefrom is regarded as a higher level of piety. An associate of Abdullah ibn Mubarak رَحِمَهُ ٱللَّهُ in Basrah wrote to him asking whether he could transact with a person who had dealings with an oppressive ruler. The learned scholar replied, "If he deals with the ruler only, then do not deal with him. If he deals with others as well, then you can deal with him."

In short there are six groups of people and the law regarding each one is different:

1) Those people whose condition of piety and impiety as well as their manner of earning is unknown to you. Such people's wealth is permissible, and it is not necessary to abstain from it. However, due to caution if one does not consume it, it will be part of *taqwa*.

2) Those people whose piety is known to you. To have doubts on their wealth is Shaitaani whisperings. If abstinence from this wealth leads to causing him any hurt, then such abstinence is a sin and *haraam*, due to causing him undue hurt and having bad thoughts about a pious man.

3) Those people whose wealth, either all of it or most of it (more than 50%) has been procured by oppression, interest or selling of any *haraam* items. Their wealth is *haraam* and it is binding upon one to abstain from it.

4) Those people who wealth is tainted with *haraam*. The majority of their money is *halaal* e.g. a person has two *halaal* means of income. One is his business and the other is some property from which he earns an income, which he acquired through inheritance. However, one avenue of his income is *haraam* e.g. he is also employed by an oppressive ruler and receives a salary from him. The money earned from the other two avenues is more than the latter. Since the majority of his wealth is *halaal*, his wealth will be regarded as *halaal*. However, if one abstains therefrom, then this will also be included in *taqwa*.

5) Those people whose means of income are unknown, however the signs of oppression are apparent on them e.g. they don the clothing or the appearance of an oppressive ruler's government. Since this outward sign shows that their wealth was most likely received in an oppressive manner, it should not be regarded as *halaal* without investigating first.

6) Those people upon whom the signs of oppression are not seen. However, the effects of sin are visible on them e.g. a shaved beard, long moustache, un-Islamic hair-cut, they utter vulgarities or you see them talking or gazing at strange women (women with whom one is not permitted to speak to freely in the Shariat). Even though all these actions are prohibited in the Shariat, since they have no bearing on how the wealth was earned, the wealth will not be regarded as *haraam*. If you come to know that it was attained through inheritance or some other permissible means, then regard it as *halaal*. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not regard the water of a polytheist to be impure. When Christianity and Fire-worshipping do not make water impure or doubtful, then how can a Muslim's wealth become impure merely due to his sin and transgression? However, if you are unaware of him having any permissible avenues of earning then you should be cautious in using his wealth. (However, it will not be regarded as *haraam*)

After having mentioned the above we advise that one should seek a verdict from his heart. If one feels uneasy, he should never use that wealth. However, when acting on the verdict of your heart and choosing *taqwa*, ensure that the person concerned is not hurt or upset.

Any investigation which causes hurt to a Muslim is impermissible - If there is a fear of causing any distress, then such *'taqwa'* is not permissible e.g. a Muslim person whose condition is unknown to you presents a gift to you or invites you for meals. Due to your piety, you begin investigating the source of his wealth. It is obvious that you will either ask him regarding it or enquire from others secretly. If you ask him directly, he will feel hurt.

If you have to ask others and he comes to know about it, then besides causing him distress, you have entertained an evil thought of a Muslim brother and there is a fear of falling into backbiting and false accusations, all of which are prohibited. On such occasions, to please the heart of a Muslim is compulsory. Without any second thought, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ate the food of his slave-girl, Barirah رَضِيَ اللهُ عَنْهَا which some Muslims had given to her as charity. He did not ask her about the wealth or the condition of the one who had given the Sadaqah. On the other hand, when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived in Madinah Munawwarah, he would enquire whether things presented to him were gifts or charity. He did so because charity was not permissible for him, and there was no fear of causing distress by asking. Sadaqah and gifts have the same external form. The only difference lies in the intention of the giver and to who it can be given. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not delve into more than this. He did not investigate as to how and from where it was acquired. It was Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's habit to accept the invitation of every Muslim. There is no record of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asking "Where did you acquire your wealth?" Occasionally, when there was a strong doubt then only did Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ investigate.

ITEMS IN THE MARKET ARE HALAAL

During their journeys Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ would buy and consume all their necessities from the local marketplaces, even though they were aware that in the market places were usurers, usurpers and those who have embezzled booty. Then too, they dealt with them without investigation. They regarded all the wealth and items to be *halaal* due to the majority of it being *halaal*.

However, if in any city or marketplace items obtained through prohibited means are sold in great abundance than it will not be permissible to buy and use the goods without prior investigation. (Arbaeen)

CHAPTER 8: IMPERMISSIBLE WEALTH AND ITS FORMS

The following are some common forms of haraam earning:

1) Wealth acquired through all those things which Allaah تَبَارَكَ وَتَعَالَى or Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have forbidden and ruled as illegal e.g. Allaah تَبَارَكَ وَتَعَالَى has ruled alcohol to be haraam, therefore, any form of income and any profits derived from liquor in any way is haraam. Selling, buying, advertising, transporting and working in such factories which manufacture alcohol, as well as hiring out premises for a liquor trade are all haraam.

2.) Wealth acquired through the:
a) Selling of swine – All parts of the pig whether flesh, bone, skin, fat, nail or hair are haraam and to derive any benefit from it is forbidden.
b) Selling of blood -in any form.
c) Selling carrion or its fat- in any form.

Carrion is the dead body of an animal which:
a.) dies a natural death
b.) is not slaughtered or hunted according to Shar'i rules
c.) is slaughtered by intentionally omitting the words of takbeer
d.) is killed by throttling; by a stone, staff or gun; falling from a high place; by the horn of another animal (Note: It is not permissible to feed pets or other animals with carrion and impure substances. Whatever cannot be eaten cannot be sold. Therefore, selling of animal food with haraam ingredients will not be permissible.)

3.) Buying and selling televisions, musical instrument, music cassettes, pornography, fireworks and magazines with nude and semi-nude pictures, etc. Those who sell these items will share in the sin of those who utilize these things.

4.) Wealth earned through bribery. Rasulullaah ﷺ said, “The one who bribes and the one bribed are both in the fire.” (Tabraani) “Allaah curses the one who bribes and the one bribed.” (Abu Dawood)

5.) Passing off imitation items as original or branded goods. One will have to return the difference if this has been done.

6.) To deceive by showing expenses as more than they actually are e.g. a person sends another to a certain city and says, “I will bear whatever expenses are incurred.” If the expenses of accommodation, food, transport, etc. amount to nine hundred rands, the person shows the expense to be one thousand. The extra hundred is *haraam*.

7.) Taking a fee for correctly testifying in court. To take money for falsely bearing witness or testifying is an even worse sin.

8.) Taking money or any other remuneration for *isaale-thawaab* e.g. a person asked someone to make *isaale-thawaab* for his grandfather and gives some money. It is *haraam* to take this money whether one asked for it or not.

9.) Taking money after having recited the Quraan Shareef in *taraaweeh*, whether one asked for it or not. Whenever the Quraan is recited as *ibaadah*, it will be forbidden to take anything in lieu of it. If recited to ward off a jinn or to make a *taaweez*, it is permissible to take a wage.

10.) Wealth received from trading on the stock exchange and from insurance policies, especially life insurance. The money paid in premiums can be reclaimed. Whatever is above this must be given to the poor without the intention of reward.

11.) Partaking of meals without being invited or taking more guests than invited e.g. ten people were invited but twelve are brought. It is not permissible for the extra two to attend and it is *haraam* for them to consume the food.

12.) Money earned by singers and film actors.

13.) Purchasing and selling stolen goods. Rasulullaah ﷺ said, "One who purchases stolen goods and is aware that they are stolen, shares in the evil and sin." (Haakim)

14.) Money earned by working in banks and insurance companies

15.) Money earned by gambling, lotteries, competitions in which an entry fee is paid. Included in this ruling are SMS competitions where one pays a higher price than the normal SMS charge.

16.) Money earned by making or selling photographs of animate objects, dolls, statues, idols, etc.

17.) Money earned by selling or repairing items which promote other religions or which aid in sin and transgression.

18.) Transporting people to evil places such as dance-halls and cinemas or to non-Muslim houses of worship.

19.) Printing and selling such literature which promotes un-Islamic teachings or opposes Islamic teachings, even though one does not subscribe to the incorrect beliefs in the literature.

20.) Letting out properties to banks, liquor stores, etc. As far as grocery stores which stock liquor are concerned, it will be permissible to utilise the rental that is acquired. However, a Muslim landlord should prohibit such tenants from selling liquor and if they do not comply then the landlord should endeavour to get new tenants on expiry of the lease.

21.) Letting out premises to astrologers, fortune-tellers, those engaged in black magic, those who deal in non-Muslim prayer goods, etc.

CHAPTER 9: ABSTINENCE FROM DOUBTFUL THINGS

Rasulullaah ﷺ said, "*Halaal* is clear and *haraam* is clear. In-between these two, there are many doubtful things. The person who abstains from these doubtful things has in fact safeguarded his *Deen* and his honour. As for the one who consumes what is doubtful, he will soon consume that which is *haraam*. This is similar to the shepherd who grazes his flock around the sanctuary of a king. It is highly possible that he will very soon enter that sanctuary. Beware, every king has a sanctuary, and the sanctuary of Allaah is all those things which He has made *haraam*. Behold, there is a piece of flesh in the body, if it is sound, the entire body will be sound. But if it is unsound, the entire body will be unsound. Behold, it is the heart." (Bukhari, Muslim)

In another hadith, Rasulullaah ﷺ said, "Leave that which places you in doubt for that which does not place you into doubt." (Tirmidhi)

Abdullah ibn Mubaarak رَحِمَهُ ٱللَّهُ says, "I prefer returning one *dirham* which is doubtful than giving 600 000 *dirhams* in charity."

Rasulullaah ﷺ said, "A person can never be included among the righteous until he abstains from doing those things in which there is no harm so that he may be able to save himself from those things in which there is harm." (Tirmidhi)

In other words, there are certain things which are absolutely *halaal*, while others are merely permissible. However, by indulging in the latter, there is a fear of eventually falling into sin. Therefore, even such *halaal* wealth should not be consumed nor should such *halaal* activity be carried out. This is because although there is no sin in engaging in such *halaal* activity or consuming such *halaal* wealth, there is still the possibility of falling into sin. The things which lead to evil is also considered to be evil. For example, it is permissible to eat and wear expensive food and clothing, but, because pre-occupation with these luxuries beyond limits my lead to committing sins, piety and righteousness demands that such food and clothing be avoided.

It is *makruh* to consume wealth that is doubtful. By consuming it, there is a great possibility that one will lose control over one's *nafs* and thereby fall into *haraam*. Such wealth should therefore be avoided.

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Abu Bakr رَضِيَ اللَّهُ عَنْهُ had a slave who used to give him *khiraaj*. (*Khiraaj* refers to the income which a slave earns and from which a part of it is given to the master.) Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to consume this income. One day, this slave brought something and Abu Bakr رَضِيَ اللَّهُ عَنْهُ ate it. The slave then asked him, “Do you know what you ate?” Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked, “What was it?” He replied, “In the times of ignorance, I was a soothsayer. I gave a prediction to a person. However, I did not know this art of fortune telling very well. I deceived this person into believing what I had told him. This person met me and gave me that which you ate as a compensation for the information I had given him.” Upon hearing this, Abu Bakr رَضِيَ اللَّهُ عَنْهُ inserted his hand down his throat and vomited everything that was in his stomach. (Bukhari)

In other words, as a precaution and out of complete piety, he expelled everything from his stomach as it would have been impossible to expel only that which was given by this slave. Even if he did not vomit it out, he would not have been committing any sin, however his piety demanded that he do the same.

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, “If you give up something on the basis of *taqwa* and the fear of Allaah, Allaah will grant you something better.” (Musnad Ahmad)

CHAPTER 10: QUALITIES OF A MUSLIM TRADESMAN

A.) Imaam Ghazaali رَحِمَهُٱللَّهُ has listed seven important points for traders:

1.) Correct intention:
Traders should make intention to:
a.) abstain from asking others
b.) not become greedy
c.) achieve contentment
d.) fulfil the rights of dependents.
One should also intend to be a well-wisher of Muslims, desire good for them, be fair in trade and favour others, command righteousness and prohibit evil.

2.) He should regard himself to be fulfilling a fard-e-kifaayah.

3.) The market place of this world should not divert him from the marketplace of the hereafter i.e. the masaajid.

4.) He should make abundance of dhikr in his business place. Remembrance of Allaah تَبَارَكَوَتَعَالَىٰ amongst the unmindful is superior.

5.) He should not be greedy for business by being the first to enter and last to leave.

6.) He should not only abstain from haraam, but even those transactions where there is an element of doubt.

7.) A person should scrutinize every deal he makes with another, because he will have to answer for it. He should prepare his answer for every action and word of his for the Day of reckoning. Someone saw a businessperson in a dream and asked him, "How did Allaah تَبَارَكَ وَتَعَالَىٰ deal with you?" He replied, "He spread out fifty thousand files before me." I asked, "Are these all my sins?" I was told, "These are your transactions with people. For every person you dealt with, there is a different file from the beginning of the transaction to the end."

Hammad Ibn Zayd رَحِمَهُ ٱللَّهُ said, "No tradesman will become poor unless he falls into one of these vices:
(1) futility
(2) lies
(3) false promises
(4) deception
(5) misappropriation
(6) jealousy
(7) missing salaat with jamaa'at
(8) missing the gatherings of knowledge
(9) following worldly desires."

B.) Honesty, trustworthiness and reliability:
Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said,
1.1) "The purest earning is that of those businessmen who:
a) When they speak, they do not lie
b) When they are given a trust, they do not misappropriate
c) When they promise, they do not go against their word
d) When they buy, they do not criticize the goods
e) When they sell, they do not unduly praise
f) When they are in debt, they do not procrastinate
g) When someone owes them, they do not make it difficult."
(Bayhaqi and Asbahaani)

1.2) “An upright and honest trader will be with the ambiyaa, siddiqeen (pious) and martyrs.” (Tirmidhi)

1.3) One who does business honestly will be shaded under the Throne on the Day of Judgement. (Asbahaani)

1.4) O Traders! The traders will be raised as sinners on the Day of Judgement except those who abstained from sin, who performed good deeds and acted with honesty. (Tirmidhi, Ibn Majah)

This is because they do not take the *shariah* into account nor are they attentive in imbibing good character in their greed for income and profit. They get rid of their useless stock by deceiving the customer. They take advantage of the inexperienced customer by selling imitations as the original. They pass off goods manufactured by unknown companies as products produced by well-known companies. They sell secondhand goods as new and charge the relevant prices as well. They hold back goods in order to sell it at exorbitant prices when people are helpless. Together with this, they neglect salaat, or perform it without jamaat. They do not calculate zakaat properly nor fulfil it. Even if they can afford it, they do not perform Hajj. Due to abundant wealth, they utilize it in haraam avenues and spend extravagantly, especially on wedding occasions. They are caught up in pride.

1.5) A Sahaabi states, “Allaah's Messenger ﷺ narrated to us two narrations, one of which I have seen (happening) and I am awaiting the other.

He narrated that honesty was preserved in the recesses of the hearts of men and then they learnt it from the Qur'an, and then from Rasulullaah’s Sunnah. He also told us about its disappearance, saying,

“A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the honesty will also be taken away

(from his heart) and its trace will resemble a blister that is raised over the surface of skin when an ember touches one's foot; and in fact, this blister does not contain anything. So, there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is so and so person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have Imaan equal to a mustard seed in his heart." The narrator added, "There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so." (Bukhari)

1.6) Imaam Maalik related that he heard that someone said to Luqmaan "the Wise", "What has brought you to this lofty status that we see?" Luqmaan said, "Truthful speech, fulfilling the trust, and leaving what does not concern me." (Muatta Imaam Maalik)

1.7) Rasulullaah ﷺ states that a man once purchased from another a piece of land. The man who purchased the land then found a container filled will gold. He told the seller, "Take your gold from me. I only purchased the land from you not the gold." The seller then replied, "I sold you the land and all that is contained therein." The two then brought the case before a third person to decide the affair between them. The arbitrator asked them if they had any children. One of them stated that he has a son. The other stated that he has a daughter. The arbitrator then told them to get their children married to one another and to spend the wealth upon them. (Ibn Majah)

1.8) A man was in desperate need for a loan. He approached one of his acquaintances to request him for a loan of 10,000 dirhams. His acquaintance didn't mind giving him the loan, but he wanted a witness or a

guarantor for this transaction since it was such a large amount of money. He asked the person for a witness and he could not find anyone to stand as a witness for him. He told him that Allaah تَبَارَكَ وَتَعَالَىٰ is sufficient as a witness. He then asked him for some sort of guarantee. Unfortunately, he had no means of providing collateral either. Thus, he stated that Allaah تَبَارَكَ وَتَعَالَىٰ suffices as a guarantor. His acquaintance accepted this statement and gave him the loan of 10,000 dirhams.

After securing the loan, the person travelled to another location on the other side of a river. The due date for the loan had approached and this person wanted to repay his creditor, but he could not find any way of delivering the money. There were no boats readily available to carry him over to the other side of the river. He wanted to keep his promise and tried desperately to fulfill it. He decided to cut out a piece of wood and carve out the inside. He placed the money along with a letter to his creditor in the carved-out wood and sealed it tightly. He then released in into the river placing his trust in Allaah تَبَارَكَ وَتَعَالَىٰ. When the appointed time approached, the creditor waited by the shore-side to meet his debtor. Amazingly, the box reached its destination and the creditor opened the box with the letter from his debtor. This is the result of both parties placing their trust on Allaah تَبَارَكَ وَتَعَالَىٰ and trying their best to act according to His laws. (Bukhari)

C.) Softness in dealing and overlooking: Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “May Allaah have mercy on the person who is lenient and soft-hearted when he sells something, purchases something, and when he asks for repayment of loans given.” (Bukhari)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned the incident of a person of the past nations. When the angel came to extract his soul, he asked him, “Did you ever do any good?” He replied, “I cannot remember.” The angel asked him to ponder carefully. He said, “I cannot think of anything. However, I used to deal with people. I would deal kindly with those who were able to pay, and I used to grant respite to those who were unable to pay.” Allaah تَبَارَكَ وَتَعَالَىٰ entered him into Jannah because of this. (Bukhari, Muslim)

CHAPTER 11: DEBTS

Islam commands moderation in spending. If people are moderate in expenditure and abstain from extravagance, they will never be dependent on others. Overspending and failing to budget leads to debt which in turn brings about disgrace, worry and frustration. People are financially ruined, and, along with such worldly ruin comes spiritual ruin as well.

Among the worst of calamities is debt, especially if one has no means of paying the debts. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has sounded dire warnings with regards to unpaid debt. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that whoever incurs a debt and has no intention of repaying it, will pay for it with his good deeds on the Day of Judgement. If his good deeds are not sufficient, the sins of the creditor will be recorded in his name. (Bayhaqi) Even martyrdom does not pardon. A martyr will be forgiven for all his sins, except debt. Debt will be demanded even in the hereafter.

1) In this regard, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I take an oath by that Being in whose possession is my life that the man who is in debt will not enter Jannah even if he is martyred; then he is resurrected and again martyred; then again is resurrected and again martyred. He will not enter Jannah until his debt is paid." (Nasai, Haakim)

2) Once a bier was brought before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so that he could perform the janaazah salaat. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, "Does he have any debts?" When the Sahaabah رَضِيَ اللهُ عَنْهُمْ replied in the affirmative, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ remarked, "Jibreel عَلَيْهِ السَّلَامُ prohibited me from performing salaat on one who has debts. The debtor is held back in the grave (from the bounties of Jannah) until his debts are cleared." (Abu Ya'la) Another narration states, "The Sahaabah رَضِيَ اللهُ عَنْهُمْ were in the presence of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A bier was brought so that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

could perform salaat over it. Rasulullaah ﷺ asked, “Does your companion have any debts?” When the Sahaabah رضي الله عنهم replied in the affirmative, Rasulullaah ﷺ stated, “What benefit will you derive if I perform salaat on a man whose soul is detained in his grave and cannot rise to the heavens. If some-one takes responsibility for his debts, I will stand and perform salaat over him. Then my salaat will benefit him.” (Tabraani)

3) Abu Saeed رضي الله عنه narrates that he heard Rasulullaah ﷺ saying, “I seek refuge in Allaah from *kufr* and debts.” A person asked, “O Rasulullaah! Do you regard *kufr* and debts to be equal that you are mentioning them together?” Rasulullaah ﷺ replied in the affirmative. (Nasai)

4) Rasulullaah ﷺ said, "Debts is the flag of Allaah on earth. When He wishes to disgrace anyone, He burdens him with the weight of debts." (Haakim)

5) Rasulullaah ﷺ advised a person in the following manner, "Reduce your sins so that your death will be easy. Reduce your debts so that you may live a free person." (Bayhaqi)

6) Rasulullaah ﷺ said, "The person who marries a woman with *mahr*, whether it be a small amount or a large amount, and has this intention that he will not pay her the *mahr* and passes away without paying her, then on the day of judgement he will rise as an adulterer in the presence of Allaah. And the person who takes a loan with the intention of not paying it back and passes away without fulfilling it, will rise as a thief in the presence of Allaah on the day of judgement." (Tabraani in Sagheer and Awsat)

7) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The delaying of a person who is able (to pay his debts) makes his honour and wealth *halaal*." (Ibn Hibbaan) This means that if one is able to fulfil his debts and yet does not do so, then his creditors can disgrace him, speak ill of him, announce his dishonesty in his transactions, and when possible, claim back their rights either openly or in secret.

8) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allaah abhors three persons: (a) an old man who is an adulterer, (b) a poor person who has a lot of pride, (c) a rich oppressor (who oppresses his creditors by delaying in paying his debts)." (Bazzaar, Tabraani in Awsat)

CHAPTER 12: STRIVING TO REPAY DEBTS

If the debt was incurred on account of a real need and one has the intention of paying and at the same time makes an effort to pay, then the warnings stated above will not apply to such debt. In such cases, even if the debt remains unpaid, Allaah تَبَارَكَ وَتَعَالَى will settle the rights of the creditors on behalf of the sincere debtor who was genuinely unable to pay.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allaah will fulfil the debts of a person who takes on credit with the intention of fulfilling his debt. Allaah will destroy the person who takes on credit with the intention of not paying it and cheating people." (Bukhari, Ibn Majah)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "I will help the person who is involved in debts and thereafter makes every effort to fulfil them but passes away before he can fulfil them." (Note: Every effort means that apart from his necessary expenses, the person must stop purchasing all that is regarded as a luxury. His necessary expenses should only be that which is absolutely necessary. There should be no extravagance or unnecessary expenses whatsoever.

After this, whatever he saves, should be given to his creditors irrespective of whether it be a little or a lot. The person should not have anything unnecessary in his house. If the person makes such an endeavour and is still unable to fulfil his debt, he will fall under the purview of this hadeeth.)

GRANTING OF LOANS

On the other hand, Islam encourages loaning people interest-free loans, granting respite to those who cannot pay, and even better, to forgo debts of those unable to pay. Great virtues have been mentioned for these actions. However, one should not give a loan if he will fall into difficulty if the money is not repaid in time.

Allaah تَبَارَكَ وَتَعَالَى states, "And if the debtor is in difficulty, grant him respite till it is easy (i.e. when he can pay). And if you remit as charity, it is far better for you, if only you knew." (Baqarah)

Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ narrates that when a janaazah was brought to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would not enquire about the actions of the person, but he would enquire about his debts. If Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was informed that he had unpaid debts, he would not lead the janaazah salaat. If the person had no debts, then Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would perform the salaat.

Once, a janaazah was brought. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up for the salaat, he asked, "Does your companion have any debts?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, "Two dinars." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned away from him and said, "You perform salaat for your companion."

Ali رَضِيَ اللَّهُ عَنْهُ said, “I will pay those two dinars. He is absolved from them.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then proceeded forward and led the salaat. He then addressed Ali رَضِيَ اللَّهُ عَنْهُ, “May Allaah recompense you with goodness! May Allaah save you from punishment as you have saved your brother! Whoever dies in this condition that he is in debt, then he is bolted in the Fire due to his debts. Whoever frees the deceased from his obligation, Allaah will absolve him of his obligations on the Day of Judgement.” Some-one asked, “Is this only for Ali رَضِيَ اللَّهُ عَنْهُ or for all the Muslims?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “It is general for all Muslims.” (Daaraqutni)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah is with the creditor until his debt is paid off, as long as the debt was not in those matters which Allaah dislikes.” Abdullaah ibn Ja’far رَضِيَ اللَّهُ عَنْهُ (the narrator of the hadeeth) used to say to his treasurer, “Go and give loans. After I heard this hadeeth from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I dislike that a night must pass except that Allaah is with me.” (Haakim)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever grants respite to a needy debtor or forgives his debt, Allaah will grant him shade under His throne on the day when there will be no other shade. (Tirmidhi)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever desires that his duaas be accepted and his difficulties removed, then he should grant respite to a needy debtor.” (Ibn Abid Dunya)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever grants a needy debtor respite, then for each day he will be granted the reward of charity equivalent to the amount he had lent. This is before the debt becomes due and payable. When the debt becomes due, and the creditor grants him extension, then he will receive the reward of giving double that amount in charity.” (Haakim, Ibn Majah)

CHAPTER 13: INTEREST

Allaah تَبَارَكَ وَتَعَالَىٰ declares war on those who consume interest. This severe warning is not found in the Quraan for any other transgression, thus emphasising the gravity of this sin.
Allaah تَبَارَكَ وَتَعَالَىٰ states, “Allaah will destroy usury and increase charity.” (Baqarah verse 276)

Muammar رَحِمَهُ ٱللَّهُ has said, “We have heard from the saints that 40 years do not pass before the one thriving on interest begins to experience losses.”

Allaah تَبَارَكَ وَتَعَالَىٰ states, “Those who consume usury / interest will not rise up (before Allaah) except like those who are driven to madness by the touch of Shaytaan. That is because they claim, "Trading is no different than usury,” but Allaah has made trading lawful and usury unlawful. He who has received the admonition from his Sustainer and has mended his ways may keep his previous gains; Allaah will be his judge. Those who turn back (repeat this crime), they shall be the inmates of the Fire, wherein they will live forever. (Baqarah verse 275)

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has stated,
1.) Interest has 73 doors, the lightest is like a man fornicating with his mother. (Haakim)

2.) One dirham which a person receives due to interest is more severe in the sight of Allaah than committing fornication 33 times in the state of Islam. (Tabraani in Kabeer)

3.) When fornication and interest become apparent in any place, then they have brought upon themselves the punishment of Allaah. (Haakim)

4.) In whichever nation usury becomes common, they will be overtaken by famine. (Ahmad)

5.) Whoever consumes interest will rise on the Day of Judgement insane. (Tabraani)

6.) By that Being in whose control is my life, some people of my ummah will pass the night in disobedience, pride, play and amusement. In the morning, they will be transformed into swine and monkeys. The reason for this will be: regarding haraam as halaal, using singing girls (for entertainment), drinking alcohol, consuming usury and wearing silk. (Abdullah ibn Imaam Ahmad in his Zawaaid)

7.) A time will come on the people in which none will remain except that he will eat (utilize) interest. Whoever does not utilize it will be affected by its smoke. (Abu Dawood)

8.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed the one who devours interest; the one who gives it; and those who witness or write the transaction knowing that the contract involves interest. (Ahmad)

9.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised the ummah to abstain from seven destroyers. One of them is the consumption of usury. (Bukhari, Muslim)

10.) On the night of Mi'raaj, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by people whose stomachs were the size of houses. It was filled with snakes which could be seen from outside their stomachs. On enquiry, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was informed that they were the consumers of interest. (Ahmad)

OPPRESSION OF RIBA AND THE MORALITY OF ISLAM

At its core, usury is a type of financial oppression. It is a system where the rich increase their wealth at the expense and suffering of the poor. The rich stay permanently rich and the poor become increasingly poor and enslaved to their creditors

A poor person who wants to enrich himself approaches a wealthy person to request a loan. The wealthy person should accede to the request of his poor brother and grant him the loan as a token of humanity and brotherly support. However, instead he wishes to benefit from the poor person's misfortune and charges him a certain percent of interest, 15 % for example. Whether this poor person enters into a profitable business venture or not, the creditor wants a guaranteed return of 15 %. Every month this poor person delays in repayment, the interest amount compounds and increases many fold. It is not long before the interest amount surpasses even the principle amount. The poor person who has no other means of finance or support is sinking further and further into a downward spiral of debt. In the meantime, his so-called "brother" is becoming richer and richer from the inability of this poor person to pay his debt. This is clear tyranny.

Consider the following comparative illustration:

Ten people deposit their money of R100,000 each with a 10% interest rate. The Bank collectively has a million rands. A rich merchant requests the Bank for a million Rand loan payable at 15%. The rich merchant has the million rands at his disposal and uses his business skill and influence and earns 100% profit on the million rands. He has to pay the Bank the million rands and R150,000 in interest. He earns for himself R850,000. The Bank will give its depositors R10,000 each and keep for itself R50,000. This is total injustice as the rich person uses the wealth of the poor and makes R850,000, whereas the poor only get R10,000 each.

Consider the Islamic system of the above example. The ten people would enter into a partnership of 1 million rands with the rich merchant at an agreed ratio of 50% profit sharing. The million Rand profit will be divided between the two parties at R500,000. Each partner will earn R50,000 profit as opposed to the meagre R10,000 interest.

In Islam, this type of oppression (loans/investments on interest) has been prohibited.

Allaah تَبَارَكَ وَتَعَالَى intends and commands that people deal with one another in a moral and ethical manner. For this reason, Allaah تَبَارَكَ وَتَعَالَى has placed certain conditions and laws for every sphere of life. Islam is unique from all other religions in that we are guided even in our monetary dealings. If a person offers a loan to his brother, he is prohibited from taking any excess amount for his good deed. Allaah تَبَارَكَ وَتَعَالَى Himself will repay his act of kindness in the hereafter. If the creditor wants to profit from his money as well, then he can enter into a joint venture with his poorer brother. By doing so, both partners will share in the profit of the business together and if there happens to be any loss, both brothers will share in the loss together. This promotes brotherhood and humanity among mankind as opposed to the system of usury which supports enslavement and oppression of the poor.

When Allaah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared interest as haraam, he also declared that the first interest to be wiped out is the interest of his uncle, Abbas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ. Abbas رَضِيَ اللَّهُ عَنْهُ was a very wealthy person. At that time, the interest due to him was 10,000 Dinars. A Dinar is a gold coin of 4.4 grams. 1,000 gold coins will be approximately 44 kg of gold. 1 kg of gold is presently approximately R1 million thus 44 kg will be R44million. Abbas رَضِيَ اللَّهُ عَنْهُ could have purchased a huge chunk of the Arabian Peninsula, but he forfeited that amount as it was interest.

IMPORTANT MASAAIL REGARDING INTEREST

1.) It is not permitted to save money in a bank. This will only be permitted when there is no alternative method to protect one's wealth.

2.) It is sinful to assist in anything involving interest. Seeking forgiveness from Allaah تَبَارَكَ وَتَعَالَى (tawbah) is necessary.

3.) Taking a profit from a person after granting him a loan is regarded as interest.

4.) It is not permissible to insure your life, business or vehicle. However, if forced by law, it will be permissible. One can then only claim back the amount equivalent to the premium.

5.) It is not permissible for businessmen to take a loan on interest from banks. There is hope that when one is forced to take due to dire circumstances, he will not be sinful. However, these circumstances should be placed before a mufti.

6.) It is not permissible to deal or be partner to someone who deals in interest.

7.) It is not permissible to accept a gift from a non-Muslim usurer.

8.) A penalty (referred to as 'penalty of default') levied for not paying an instalment promptly is also regarded as interest.

9.) The salary for every type of bank employee is haraam.

10.) If one is forced to keep money in a bank, the interest money accrued should be withdrawn. The general ruling regarding handing out interest money is that it is better to give it to poor Muslims, though it is permissible to give to poor non-Muslims too. In both cases, it should be given without the intention of gaining any reward. If a family member is such that he can be given Zakaat, and is amongst your ascendants or descendants, then it will be permissible to hand over the interest money to him. Interest money cannot be utilized for one's personal needs, nor should it be donated for any religious cause. If a government imposes an oppressive tax on its citizens, it will be permissible for one to pay such taxes with interest money, **PROVIDED** that the interest has been acquired from a **GOVERNMENTAL** banking institution since one is returning the interest to the **SAME** source from where it was derived. However, interest derived from Commercial Banks where most people generally do their banking, **CANNOT** be used to pay **ANY** form of taxes to the government.

11.) It is not permissible to install an ATM in one's store as it is tantamount to indirectly promoting the transactions of a bank (many of which are usurious in nature).

CHAPTER 14: INHERITANCE

Allaah تَبَارَكَ وَتَعَالَى has mentioned the laws of inheritance in Surah Nisaa in great detail. All the shares have been apportioned by the Being who is All-Knowing. At the end of the verses of inheritance, Allaah تَبَارَكَ وَتَعَالَى states, "These are the limits of Allaah. Whoever obeys Allaah and His messenger, He will admit him to gardens, underneath which rivers flow dwelling therein forever. That is the greatest triumph. And whoso disobeys Allaah and His messenger and transgresses His bounds, He will admit him into the Fire dwelling therein forever, and for him is a humiliating chastisement." (Nisaa verse 14)

In another verse, Allaah تَبَارَكَ وَتَعَالَى states, “Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire and they will soon enter a blazing fire.” (Nisaa verse 10)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A group of people will be resurrected on the Day of Judgement with their mouths full of fire.” When he was asked as to who they were, he replied, “Do you not see that Allaah states, “Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire and they will soon enter a blazing fire.” (Ibn Hibbaan no. 5566)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that a group of people will be raised on the Day of Qiyaamah with flames leaping out of their mouth. When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired who they were, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Have you read in the Quraan?” and thereafter read the above verse. (Ibn Mardawayh)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has specifically given instructions to abstain from the wealth of two weak groups of people, orphans and widows. (Ibn Hibban)

Even though these ahaadeeth specifically refer to orphans and widows, the ruling is general. These two have been mentioned because generally it is more difficult for them to demand their rights.

<u>When a person dies:</u>

a) The expenses for burial and shrouding is taken out from the deceased’s estate.

b) Thereafter debts should be paid off.

c) Any bequests made by the deceased up to $^{1}/_{3}$ of the remaining wealth should be fulfilled. Any bequest in favour of an heir is not accepted.

d) Every item in the estate – big or small – is now the joint property of all the beneficiaries. It will have to be distributed according to the shares allotted by Allaah تَبَارَكَ وَتَعَالَى.

To usurp wealth from a deceased's estate is a major sin. The wealth left behind by the deceased should be distributed in accordance with the Shariah through the ruling of a Mufti and given to each shareholder so that it remains in his or her possession. One can then spend from what is one's share. Nothing should be spent before the distribution and allotment of the shares. To spend from the estate before it has been wound up and distributed without the permission of the heirs or to derive benefit from it is totally haraam.

Generally, after the demise of the father, the sons deprive the mother and sisters from their rightful shares. They give them a small share, deceiving them. They should realize that by usurping the rights of others, they are inviting poverty, difficulties and finally, punishment in Jahannum.

An important point to note is that in Islam, there must be definition of ownership. Every item in the house must have a clearly-defined owner. Similar, is the case with businesses, properties, etc. The items may be utilized by all, but there must be clearly defined owners. Failure to do this leads to numerous problems after one's demise.

Many sons work in their father's businesses taking only their basic needs from the shop, under the impression that they are share-holders in the business, house, etc. Legitimate transfers must be made in the father's lifetime. Nothing should be left obscure. A famous Arabic proverb reads, "Live like brothers, deal like strangers."

CHAPTER 15: INCORRECT PRACTICES

1.) **<u>Oaths</u>:**

Businessmen should exercise utmost caution when trading. They should never take oaths to sell goods, neither should they exaggerate when describing their wares nor ascribe false attributes to their goods. Even cautious traders find themselves guilty of futile talk and taking oaths. To remove the ill-effects of this negligence, sadaqah should be regularly given.

Rasulullaah ﷺ said, "Oaths sell goods but destroy blessings." (Bukhari)

Abu Dharr رضي الله عنه narrates that Rasulullaah ﷺ said, "Allaah will not speak (affectionately) to three persons on the Day of Judgement, nor will He look at them (with mercy) nor purify them." Abu Dharr رضي الله عنه remarked, "Evil is their plight! What a loss do they suffer! Who are these people?" Rasulullaah ﷺ replied, "A person whose garments hang below his ankles, a person who reminds people of the favours done unto them, and a person who sells his goods using false oaths." (Muslim)

Once, Rasulullaah ﷺ addressed the traders, "O traders! Verily oaths and futile talks occur in business. Therefore, maintain a constant series of sadaqah." (Abu Dawood)

2.) **<u>Deception and breach of trust</u>:**

Rasulullaah ﷺ once passed a heap of grain that was for sale. When he thrust his hand in the heap, he found it wet. He asked the salesman, "What is this?" He replied, "O Rasulullaah, rain got to it (therefore the inside is still wet while only the outside dried)." Rasulullaah ﷺ asked him why he did not place the wet portion on top so that people would know that it is wet and then remarked, "The one who deceives us is not from me (i.e. has no relationship with me and not one of my sincere followers)." (Muslim)

The word '*ghasha*' is used at the end of this hadeeth. This word denotes deception, breaching of a trust and pulling wool over people's eyes. This would, therefore, refer to all methods employed in business to mislead a customer like mixing goods with things of inferior value to lend quantity to it, to conceal a fault in a commodity, changing the speedometer of a car, or not disclosing the correct model of the car, etc.

3.) **<u>Concealing faults</u>:**

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever sells a defective item without disclosing the defect to the customer shall continuously remain under Allaah's wrath and the angels continue cursing him)." (Ibn Majah)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "A Muslim is the brother of a Muslim. It is not permissible for a Muslim to sell something to his brother in which there is a fault without disclosing it." (Ahmad)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Allaah تَبَارَكَ وَتَعَالَى states, "I am the third of two transacting partners as long as one does not cheat the other. As soon as one cheats the other, I leave the two of them." (Abu Dawood)

This hadeeth means that as long as the buyer and seller deal honestly with each other, Allaah تَبَارَكَ وَتَعَالَى continues to assist them and bless their wealth. However, as soon as anyone of them cheats or deceives the other in any way, Allaah تَبَارَكَ وَتَعَالَى withdraws His assistance and blessings, since Shaytaan has now crept in between the two.

4.) **<u>Dealing in stolen goods</u>:**

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever purchases stolen goods knowing that it is stolen is given an equal share of the sin committed. (Haakim)

5.) **Selling goods not in one's ownership:**

Hakeem ibn Hizaam رَضِيَ اللَّهُ عَنْهُ reports, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade me from selling that which was not in my possession, or such goods which are not by me." (Tirmidhi)

Examples are fish in the ocean, goods that are yet to be delivered, etc. One can promise some-one that he will arrange the goods and even make an offer, but the transaction cannot be carried out until the goods are in one's possession.

6.) **Keeping deposit money when a sale falls through:**

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade the holding back of a deposit paid on goods when a sale falls through. (Abu Dawood)

Many a times, a buyer is requested to leave a deposit with the seller so that the seller may reserve the item for him. The deposit left with the seller will be considered as Amaanat. If the buyer was unable to conclude the transaction for some reason, or he was unable to pay the seller in full, the seller reserves the right of selling the goods to another customer and the deposit amount (which was left as Amaanat) should be returned to the buyer in full. If the buyer requires additional time to accumulate funds to purchase the item, the seller should try to accommodate him as far as possible.

It is the duty of the seller to return the money to the buyer if the sale was not finalized. He should contact the buyer requesting him to collect his money. If he is unable to reach him, he should place a notice or advertisement requesting him to collect his funds. If this too does not materialise, with no hope of reaching the buyer, the seller may finally dispose of the funds by giving it out in charity. However, if the buyer arrives at a later stage, the seller will have to reimburse the buyer for the full amount.

7.) **Taking advantage of a person in difficulty:**

Ali رَضِيَٱللَّهُعَنْهُ reports that Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ forbade taking advantage of one who is helpless and in difficulty when doing a business deal. (Abu Dawood)

If a Muslim brother is in need and forced to sell, at least give him the market price or even higher to assist him. Do not take undue advantage of his predicament

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "No servant can reach the reality of imaan until he loves for people what he loves for himself." (Ibn Hibbaan)

8.) **Not paying workers on time:**

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "Pay the labourer before his perspiration dries." (Ibn Majah)

He also said, "For a wealthy person to put off payment is oppression." (Muslim)

9.) **Selling with a condition attached:**

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ forbade enacting a transaction whilst applying conditions (in one's favour) as well. (Nasai)

An example is where one sells his home but makes a condition that he will live in the home for some time after the sale is finalised, or he imposes on the buyer to rent the house to him.

10.) **Two transactions in one:**

Rasulullaah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ forbade conducting two transactions in one. (Tirmdhi)

An example is where A sells a car to B, so that B sells his house to A. The two transactions should be done individually.

11.) **<u>Renegotiating a deal</u>:**

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ forbade making an offer over an offer made by one's brother. (Tirmidhi)

After a deal is finalised, another person should not offer a higher price. The seller now gives it to the third party or asks the buyer to match that price. This is not permissible.

12.) **<u>Taking money unwillingly</u>:**

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Beware! Do not indulge in oppression and understand well that no man's wealth is halaal (permissible for another man) if it is not given willingly. (Mishkaat)

Many laws have been derived from this principle:

a.) In many homes, ladies are forced to forgo their *mahr* (dowry). They do it unwillingly because they know that demanding their rights will create ill-feelings. This type of 'forgiveness' is not valid.

Hakimul-Ummah Moulana Ashraf Ali Thanwi رَحِمَهُ اللهُ has explained that the manner of finding out whether a lady is forgiving willingly or not is to hand the dowry over to her. If she, thereafter, of her own choice, gives it back to her husband (without him asking her directly or indirectly), then know that it was given willingly, otherwise not.

b.) In matters of inheritance, sons take over all the wealth and do not give the sisters their due share. If the usurpers possess some moral consciousness, they ask their sisters for pardon. Since the sisters know that they are not going to receive anything, they simply go along and forgive against their will. The same is done with mothers and moreso step-mothers.

c.) If donations are required for masjids, madrasahs or for any other need, then too the giver must do so willingly and happily. If a donation is given under pressure from anyone having tribal, social or legal authority or influence, without the free choice and pleasure of the giver, then it is not lawful to accept and use this donation. It must be returned to the giver.

13.) **<u>Cheating in weight and measure</u>:**

Allaah تَبَارَكَ وَتَعَالَىٰ states in Surah Mutaffifeen, "Woe to the cheaters. Those who when taking measure from people, demand in full. But if they weigh or measure for people, they cause them loss. Do such men not consider that they will be raised again? Unto a great day, the day when all of mankind will stand before the Sustainer of the universe."

These verses of the Quraan express the severity of the sin of cheating people when weighing and measuring. People are often found guilty of under weighing merchandise and devising methods whereby their scales reflect a higher weight than it should. Allaah تَبَارَكَ وَتَعَالَىٰ reminds such people about the Day of Qiyaamah when they will realise their folly and pay for it. People should contemplate that the consequences of deceiving others and violating their rights shall have to be faced in this world as well as in the Hereafter. Mufti Shafi Saheb رَحِمَهُ ٱللَّهُ writes, "If one cuts short people's rights (by failing to perform duties imposed upon him or fulfilling the terms of agreement), he is also included in *tatfeef* (cheating). For example, if one is employed to work for a specific time, he must work for that much time. If not, he is guilty of *tatfeef.* Generally, people-even scholars-are negligent in this regard.

Abdullaah ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ has narrated that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ once addressed some traders involved in weighing and measuring. He told them that a number of previous nations were destroyed because of this profession (i.e. when they were dishonest). (Tirmidhi)

The nation of Shuayb عَلَيْهِ ٱلسَّلَامُ initiated the practice of cheating in weight and measure. They refused to desist from this practice despite his efforts to advise them. They were eventually destroyed when Allaah's punishment descended.

Abdullaah ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ has narrated that the sustenance of people who cheat in weight and measure decreases. (Muatta)

The Shariah forbids giving a customer less than he is paying for. In fact, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has instructed us to give a little more. He once passed a person employed to weigh goods for a trader. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ addressed him, "Weigh and add to the weight." (Abu Dawood, Tirmidhi)

Abdullaah ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ has narrated that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "Five things are given in exchange of five." When the Sahaabah inquired about the meaning thereof, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said,

"Whenever a nation broke its agreements, Allaah caused its enemies to overcome them.

When a nation judged by any law other than that which Allaah revealed, poverty became their lot.

Whenever immorality and fornication became rife in any community, Allaah caused untimely death amongst them.

Whenever a nation defrauded others by giving short measure, Allaah destroyed their affluence and caused famine and starvation to overcome them.

When people defaulted in paying zakaat, Allaah caused rains to be withheld from them." (Tabraani in Kabeer)

Maalik ibn Dinar رَحِمَهُ ٱللَّهُ says, “I once went to visit one of my neighbours who was in the last moments of his life. He cried out to me, “I see two mountains of fire! I see two mountains of fire!” Noticing his anguish, I asked, “What is this that you are saying?” He replied, “I had two measuring cups. I used the one for measuring when buying for myself and the other when I measured for selling to others. The first one was bigger than the one I used for measuring for others.” Malik says, “I took the two cups and started beating one against the other.” At this, the man exclaimed, “Stop. By beating the one against the other, you are causing my punishment to become even more severe.” In that condition, the man passed away.

One of our elders said, “Woe unto that merchant who because of one seed cast aside such a vast paradise which is greater than the heavens and the earth! Great is the sorrow of that person who because of one seed which he takes extra, buys destruction for himself!”

14.) **<u>Usurping properties of others</u>:**
Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever takes another person’s land unjustly will be swallowed on the Day of Judgement to a distance of seven earths.” (Bukhari) In another hadith, Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever takes land unjustly will be forced to carry its soil on the day of Resurrection. (Ahmad)

15.) **<u>Khiyaanat (misappropriation)</u>:**
Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “The signs of a hypocrite are three. When he speaks, he speaks lies; when he promises, he goes against his promise; and when he is granted a trust, he misappropriates.” (Bukhari)

16.) **<u>Hoarding goods</u>:**
Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “One who hoards goods is accursed.” (Ibn Majah) Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also said, “How evil is the person who hoards. If Allaah lowers the prices, he becomes sad; and if Allaah increases the prices, he becomes happy.” (Shuabul Imaan)

CHAPTER 16: PERTINENT ADVICE OF RASULULLAAH ﷺ

1.) **<u>Iqaalah (cancellation of sales)</u>:**
Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ said, "If someone takes back an item bought by a Muslim, Allaah will forgive his sins on the Day of Judgement." (Abu Dawood) Abu Shurayh رضي الله عنه narrates that Rasulullaah ﷺ said, "One who takes back something bought by his brother, Allaah will forgive his sins on the Day of Judgement." (Tabraani)

It happens that at times a person buys an item in haste and later on wishes to return it as he realizes that he does not need the item, or he needs the money for something else. Therefore, if the purchased item is in its original condition and no fault is found in it, one should accept the return, as there is great reward for doing so. Having boards stating, "No refunds, no returns," is highly inappropriate for a Muslim businessman.

2.) **<u>Investing in another property after selling one</u>:**
Said ibn Hurayth رضي الله عنه narrates that Rasulullaah ﷺ said, "Whoever sells land or a house and does not invest the amount obtained there-from in something similar, will not be blessed herein." (Ibn Majah)

3.) **<u>Closing a door of sustenance</u>:**
Naafi ibn Samurah رضي الله عنه used to export goods to Syria and thereafter began exporting to Iraq instead. Once, he visited Aaishah رضي الله عنها and informed her of what he had done. She questioned him about the reason for his action and thereafter stated that she heard Rasulullaah ﷺ saying that a person should not close a door of sustenance that has been opened for him, unless he is forced to do so due to unfavourable circumstances." (Mishkaat)

CHAPTER 17: BARAKAH (BLESSINGS IN BUSINESS)

1.) **Fulfilling rights of goods:**

Rasulullaah ﷺ said, 'One who acquires goods while fulfilling its rights will find blessings in it, while one who acquires goods without fulfilling its rights will be like the one who eats but does not get full." (Muslim)

The meaning of fulfilling rights is to acquire it through permissible means, to discharge zakaat, do qurbaani, not earn for the sake of pride, fame and showing off, and not spending in unlawful and sinful avenues. One should not forget the faraaidh and waajibaat of Allaah تَبَارَكَ وَتَعَالَىٰ in pursuit of wealth. If these are kept in mind, there will be blessings, otherwise there will be no end to one's problems and worries despite having wealth.

2.) **Contentment:**

Rasulullaah ﷺ said, "This world appears to be very lush and fertile. One who takes it with purity of the soul will have blessings in it, while one who takes it with *ishraaf* (greed and expectation) will not gain blessings in it. He will be like one who earns but does not fill his stomach. The giving hand is better than the one that receives." (Bukhari)

3.) **Treating family members well:**

Rasulullaah ﷺ said, "One who desires abundance in sustenance and that he should be remembered after death should treat his relatives well." (Bukhari)

4.) **Abstaining from sin:**

Rasulullaah ﷺ said, "A man is deprived of sustenance because of a sin which he commits." (Ibn Majah)

5.) **Discharging zakaat:**

Rasulullaah ﷺ said, “One who discharges zakaat on his wealth properly, its harm (i.e. theft, destruction, etc.) is removed.” (Bayhaqi, Bazzaar) “Protect your wealth by giving zakaat.” (Tabraani in Kabeer) “If a person’s wealth is destroyed on land or sea, it is destroyed because of not having discharged his zakaat.” (Tabraani in Awsat) “Wealth of zakaat (that portion which was due to be given as zakaat) destroys other wealth which is mixed with it.” (Bayhaqi)

6.) **Business in the early part of the morning (i.e. after sunrise):**

Rasulullaah ﷺ made duaa, “O Allaah, grant blessings to my ummah in the first part of the day.” Sakhr رضي الله عنه (the narrator) was a trader. He used to dispatch his goods in the first part of the day as a result of which he earned great profit. (Abu Dawood)

Rasulullaah ﷺ also said, “After performing Fajr, do not close the door of sustenance by sleeping.” (Kanz) “Choose the morning to seek sustenance and fulfil your need, for there is blessings and benefit in the morning.” (Bazzaar, Tabraani) “Sleeping in the morning deprives one of sustenance.” (Ahmad) Rasulullaah ﷺ prohibited sleeping before the rising of the sun. (Ibn Majah)

7.) **Dhikr after Fajr:**

Rasulullaah ﷺ said, “To remain engaged in the remembrance of Allaah after the Fajr salaat till sun rises (and thereafter, engage in trade and commerce) is a greater source of sustenance, than to travel from one corner of the world to the other.” (Kanz) Ali رضي الله عنه narrates that Rasulullaah ﷺ forbade buying and selling before sunrise. Thus, a person should utilize this time for acquiring his spiritual sustenance, which is dhikr, tilaawat, etc.

8.) **Istighfaar:**

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The person who will make istighfaar in abundance, Allaah will grant him salvation from all difficulties, freedom from worries and will grant him sustenance from where he never imagined.” (Abu Dawood)

9.) **<u>Unnecessary praising</u>:**

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Earnings will be pure when the trader has four qualities: 1) the buyer does not criticize the goods he is buying 2.) the seller does not (unduly) praise the goods he is selling 3.) he does not deceive in the sale 4.) he avoids taking oaths under all circumstances.” (Asbahaani)

10.) **<u>Salaat on its time</u>:**

Allaah تَبَارَكَ وَتَعَالَى states, “Command your family members to perform salaat and be steadfast also. We do not ask you for sustenance. We sustain you. The good outcome is for the pious.” (Taahaa)

11.) **<u>Salaam when entering the house and Surah Ikhlaas</u>:**

Sahl ibn Saad رَضِيَ اللهُ عَنْهُ reports that a person came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and complained about poverty and difficulty in earning. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “When you enter your house, make salaam whether there is someone present or not, send salaam unto me and read Surah Ikhlaas once.” The person did as he was told as a result of which Allaah تَبَارَكَ وَتَعَالَى granted him so much of sustenance that he began spending on his relatives and neighbours.” (Al Qawlul Badi’)

CHAPTER 18: EMPLOYMENT

There is a difference of opinion as to which means of earning a livelihood is best. The following is according to the view of Shaikhul-hadeeth Moulana Zakariyya Saheb رَحِمَهُ ٱللَّهُ:

1.) Being occupied with such work where one serves the deen is the most virtuous. Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "The worthiest remuneration is that given for the Quraan." The main condition is that the object of the person is to serve deen and not earn money, accepting money only as a last resort and out of need. This was the system of the ulama of Deoband. They considered their service to deen as their primary objective and looked upon the salary as a gift from Allaah تَبَارَكَ وَتَعَالَى. For this reason, if a person receives a certain amount for teaching in one place and is offered a higher sum for teaching in another madrasah, he should never leave the place he is serving. Our elders were extremely steadfast on this principle.

2.) Trade and business are the next best. The main reason for this is that the trader is the master of his own time. He is thus, also able to serve deen through teaching, studying and conveying the message of Islam in spite of also being involved in trade. Apart from this, there are numerous ahaadeeth wherein the virtues of trade are expounded.

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "Nine tenths of sustenance is derived from trade and one tenth from livestock breeding." (Sharhul-Ihyaa)

Amongst the Sahaabah, Abu Bakr, Umar, Uthmaan, Khadijah, Zubair ibn Awwam, Abdur Rahmaan ibn Awf, Sa'd ibn Aziz, Talha ibn Ubaidullaah رَضِيَ ٱللَّهُ عَنْهُمْ were all traders before and after the advent of Islam.

Umar رَضِيَ ٱللَّهُ عَنْهُ said, "I advise you to trade, so that these red ones (non-Arabs) do not become an obstacle for you in your worldly affairs."

Once, Umar رَضِيَ اللَّهُ عَنْهُ visited the marketplace. He noticed that the majority of traders were foreigners and ordinary people. This saddened him and as a result he said that which is quoted above. Some-one remarked, “But the conquests of lands and the arrival of booty has made us independent of trade for our needs. Umar رَضِيَ اللَّهُ عَنْهُ replied, “If you are going to discard trade as a profession, you will find that your men will be in need of their men, and your women will be in need of their women.” (Al-Madkhal)
Allaamah Kattaani رَحِمَهُ اللَّهُ says, “The prophecy of Umar رَضِيَ اللَّهُ عَنْهُ regarding the future of this ummah proved to be absolutely true. When Muslims gave up trade and commerce as a profession, others took it up and controlled the business world to such an extent that the entire ummah came to be in need of others for everything, i.e. from the most insignificant to the most important, they had to be dependent upon others.”

3.) Agriculture is the next best after trade. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Should a man plant a tree or busy himself with farming; and a person or animal eats thereof, that shall be an act of charity for him.” In Muslim, there is an addition, “And if anything, thereof gets stolen, it shall be considered as sadaqah.”
This is also one form of continual charity (sadaqah-jariyah). Musa bn Uqbah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said, “The best business is agriculture and breeding of goats. This is the way of the Ambiyaa. The farmer is rewarded for whatever he produces whether directly by his actions or indirectly, so much so that even when birds, ants and other insects eat from the produce, he is rewarded.” “Any Muslim who plants a tree or vegetation, will be rewarded for every bird, human or animal that eats therefrom.” (Bukhari)

4.) Labour – This includes skilled labourers like doctors, plumbers, electricians; as well as unskilled labourers.

CHAPTER 19: SHOPPING CENTRES

Many ahaadeeth prove that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did in fact visit shopping centres in times of need, and he personally engaged in purchasing goods. This was one of the objections raised by the polytheists against Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They argued that a messenger of Allaah should have no need to visit the marketplaces or eat food, but should rather be an angel. Allaah تَبَارَكَ وَتَعَالَى revealed a verse stating that all the past messengers also ate food and visited the shopping areas. This consoled Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
On the other hand, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The most beloved places in the sight of Allaah are the masaajid and the most despised places are the shopping centres." (Muslim) Among permissible places, these areas are most despised because generally the people there are completely unmindful of Allaah تَبَارَكَ وَتَعَالَى. Discussions revolve around worldly matters. For necessities, one may go to the shopping areas to purchase his needs. However, to unnecessarily frequent these places is makrooh, more-so for ulama and religious leaders of the community as mentioned by Allaamah Qurtubi رَحِمَهُ اللَّهُ. He further states that if the need arises, he could visit the bazaar but should not eat there, as it does not befit his position.

A few important matters to be adhered to at the marketplace:

1.) **Salaat:**
Allaah تَبَارَكَ وَتَعَالَى states, "They are such men whom neither trade nor commerce diverts them from the remembrance of Allaah, the performance of salaat and the giving of zakaat. They fear a day in which the hearts and eyes will be turned." (Surah Noor)
This verse shows that the pious believers are those who are not distracted from dhikr and salaat by their engagement in trade. They will not give preference to any worldly benefit over these acts of worship. Ibn Umar رَضِيَ اللَّهُ عَنْهُ once passed the marketplace when the time of salaat was close.

He saw the shopkeepers closing their doors and proceeding for salaat. He remarked, “It is with regard to such people that the Quraan declares.” He then read the above-quoted verse.

2.) **Remembrance of Allaah تَبَارَكَ وَتَعَالَى:**

Imaam Maalik رَحِمَهُ اللَّهُ says, “It has reached me that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say, “One who makes dhikr in the place of heedlessness (the marketplace) is like the one who remain steadfast on the battlefield and continues fighting, contrary to that person who flees from the battlefield. Similarly, one who makes dhikr in the place of heedlessness is like a green branch on a dried-out tree.” (Shuabul-Imaan)

Another narration states, “One who makes dhikr in the place of heedlessness is like an extremely bright lamp in a dark house. One who makes dhikr in the place of heedlessness is shown his place in Jannah while he is in this world.” (Ibid)

Alqamah رَحِمَهُ اللَّهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The action most liked by Allaah is *subhatul-hadeeth*.” When I asked him what it means, he replied, “When everyone is occupied in talking, this person remains engaged in the dhikr of Allaah.” (Tabraani)

Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Is anyone of you unable to recite ten verses from the Qur'aan when he returns from the marketplace due to which Allaah will record for him one good deed for each verse that he recites?" (Tabraani)

Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites these words in the marketplace will receive a million rewards, a million sins will be forgiven, and a house will be built for him in Jannah.” (Tirmidhi)

لاَ إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِيْ وَ يُمِيْتُ وَ هُوَ حَيٌّ لَايَمُوْتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلى كُلِّ شَيْئٍ قَدِيْرٌ

Abu Qilaabah رَحِمَهُ ٱللَّهُ states, “Two men met in the marketplace. One said to the other, “Come, let us seek forgiveness from Allaah in the place where people are unmindful.” They did so. After a while one of them passed away. The other saw him in a dream. The deceased said to him, “I know that Allaah forgave us the day we met at the marketplace.” (Ibn Abid Dunyaa)

3.) **Rights of the road and marketplace:**

Abu Sa‘eed al-Khudri رَضِيَ ٱللَّهُ عَنْهُ narrates Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “Abstain from sitting on the roads.” The Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ replied, “O Messenger of Allaah! There is no way out for us because this is where we sit and have our discussions.” Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “If you have no alternative but to sit there, then fulfil the right of the road.” The Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ asked, “What is the right of the road, O Messenger of Allaah?” He replied, “Lowering the gaze, removing harmful objects, replying to a greeting, enjoining good, and forbidding evil.” (Bukhari, Muslim)

4.) **Counter the effects of music and futility:**

Listening to music is prohibited. However, if it is played in the marketplaces, and one has no choice, he will not be sinful. The higher level is to abstain from even hearing it as it has an effect on a person. Naafi رَحِمَهُ ٱللَّهُ narrates that Abdullaah Ibn Umar رَضِيَ ٱللَّهُ عَنْهُ once heard the sound of a flute being played by a shepherd. He placed his fingers in both his ears and turned his conveyance from the path. He then continued to ask, “Can the sound be heard?” until I said to him, “Now no sound can be heard.” He then removed his fingers from his ears and came back on that path. He then said, “I saw Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ doing the same when he heard the sound of the shepherd’s flute.” (Abu Dawood)

To do this action is not compulsory but shows the level of taqwa of Ibn Umar رَضِيَ ٱللَّهُ عَنْهُ. The effects of music should be countered with dhikr and tilaawat of Quran.

A narration from Anas رَضِيَ اللَّهُ عَنْهُ states, “Music and futile actions create hypocrisy in the heart just as water gives rise to crops. The dhikr of Allaah and tilaawat of Quran gives rise to imaan just as water gives rise to crops.” (Daylami)

5.) **Stay therein according to necessity:**
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Shaytaan takes his flag in the morning, and enters the shopping centre with the first person proceeding to it and returns in the evening with the last person leaving it.” (Ibn Majah)
“Do not be the first one entering the shopping centres and the last one leaving it.” (Majma)
“The most beloved places in the sight of Allaah are the masaajid and the most despised places are the shopping centres.” (Muslim)

CHAPTER 20: UTILIZING WEALTH

It is permissible to utilize money in the following four ways. One should however not become too pre-occupied in items of comfort and beautification. (No. 3 and 4)
1.) **Dharurat** – Necessities. This refers to such items whose absence will cause harm if not used e.g. basic food (like bread and water), basic shelter, and basic clothing (which covers the private parts).
2.) **Haajat** - No harm will be caused by its absence, but it will be difficult to live without it e.g. gravy with bread, a house, and clothing to cover the rest of the body, a car.
3.) **Aasaaish** – There is no need for it, but one utilizes the object for comfort e.g. a comfortable car, appliances in the kitchen.
4.) **Aaraaish** – These are items of beauty, the object being to please oneself e.g. smart clothing, beautifying one’s house by tiling and painting it.

One should not utilize one's money on the following:

5.) **Numaaish** – Buying something to show off to others. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "Whoever wears clothing for show, Allaah will make him wear the clothing of disgrace on the Day of Judgement." (Ahmad, Abu Dawood, Nasai)

Note: The difference between number 4 and 5 is based on intention. One should consult with one's spiritual guide for directions in these matters.

6.) **Israaf** – This means to spend beyond the level of need on an occasion where it is permissible to spend e.g. in waleemahs, da'wats (invitations). Allaah تَبَارَكَ وَتَعَالَى states, "Eat and drink and do not waste." (Israa) Saeed ibn Jubayr رَحِمَهُ اللّٰهُ narrates that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ forbade squandering wealth." (Ibn Abid-Dunya)

7.) **Tabdheer** means to spend wealth in sin or in some unsuitable place e.g. in gambling, haraam food. The Quraan refers to these people as the brothers of Shaytaan. Mujaahid رَحِمَهُ اللّٰهُ has stated, "If someone spends everything he has for the sake of the truth, it is not *tabdheer*, and should one spend even one *mudd* (half kilo) on what is improper, then that is *tabdheer*." (Mahabbat-ilaahiya)

CHAPTER 21: GIFTS

All the Ambiyaa عَلَيْهِمُ السَّلَامُ accepted gifts. The difference between charity and gifts is that the prime object of giving a gift is to please the person, and receiving a reward is secondary; whereas the prime motive for giving charity is to receive the reward, and pleasing the person is secondary. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ encouraged the exchanging of gifts. He said,

* Exchange gifts with each other, it will increase mutual love. (Musnad Abu Ya'la)

* Give and accept presents of food, your sustenance will be increased through it. (Jaamius Sagheer)

* Exchange gifts, as it removes malice. (Jaamius Sagheer)

* A gift is sustenance from Allaah; whoever accepts it is accepting from Allaah; and whoever rejects it is rejecting from Allaah. (Kanz)
* If anyone receives anything from his Muslim brother, without having coveted it or asked for it, he should accept it as it is sustenance from Allaah. (Haakim, Ibn Hibbaan)
* O Women, confer gifts mutually, even if you have nothing to give but the trotter of a goat, as gifts create love and dispel malice. (Majmauz Zawaaid)

A few important masaail regarding gifts:

1.) Gifts can be accepted from non-Muslims.

2.) It is preferable for a woman to take permission from her husband when giving gifts even if it is from her own wealth.

3.) The condition for a gift being valid is that one has to take possession of the item. Verbally telling him without handing it over will not be correct. The item will still be considered to be under your ownership. Once he takes possession of it, he will become its owner. If anyone gives a house, he must remove all his belongings and he himself must emerge from it and then hand it over for the gift to be valid.

4.) Two persons purchased material or a house and each one paid half for it. As long as they do not divide it, it is not permissible for any of them to give his share away to a third person.

5.) You gave R10 to two persons and told them to take half each. This is not correct. Instead, you should divide it in half and then give it to them

6.) If an immature boy or girl give their possession to someone, this will not be correct. It is also not permissible to take anything that they give. Remember this *mas'alah* well because many people are neglectful in this regard.

7.) When anything is given to a child on some occasion, the purpose and object is not to give the child but to gift his parents. All those gifts are therefore not the possession of the child. Instead, the parents are its owners and they can do whatever they wish with those gifts. However, if a person gives an item specifically for the child, he will be its owner. If the child has reached an age of understanding, it is sufficient for him to take possession of the item himself. Once he takes possession of it, he will be its owner. If the child does not take possession of it or is incapable of doing so, then the guardian's possession of it will suffice for the child becoming its owner.

8.) When wishing to give anything to your children, ensure that you give it equally to all your children. Sons and daughters should be given equally. If you give one of your children more than the others due to some necessity, there is no harm in this. However, you should not have the intention of causing harm to the one whom you gave less to.

9.) Anything that belongs to an immature child should only be utilised by him. It is not permissible for anyone, even the parents to utilise it for their personal purposes, or for any of the other children.

10.) An item is given apparently to the child, but the actual purpose was to give it to the parents. However, the person gave it in the name of the child as he considered the gift to be insignificant. That item will be considered to be in the ownership of the parents. They can utilise it as they wish. If the gift was given by the wife's relatives, it will belong to the wife. If it was given by the husband's relatives, it will belong him.

11.) You sewed a set of clothing or made a set of jewellery for your immature child. That child will be its owner. It will not be permissible to give that clothing or jewellery to any other child. It should be given to the one for whom it was made. However, if at the time of making it, you clearly stated that this item belongs to you and that you are merely loaning it to this child, the item will belong to you. It is the habit of many elder sisters and also mothers to borrow a scarf and other items from their immature sisters or daughters. It should be noted that it is not permissible to borrow such items even for a little while.

12.) Just as an immature child cannot give any of his possessions to anyone, similarly the father cannot give any of the possessions of his immature child to anyone. If the parents give any of the possessions of the child to anyone or lend it to anyone, it will not be permissible to accept it. However, if the parents have a severe need for it on account of poverty and cannot obtain it from anywhere else, then it will be permissible for them to take an item that belongs to the child.

13.) It is not correct for the parents to loan the wealth of the child to anyone. In fact, it is not correct for the parents themselves to borrow the wealth of the child.

CHAPTER 22: ISLAMIC SYSTEM OF ECONOMICS

Generally, an economic system comprises of the following four basic principles:

1. Determination of Priorities
2. Allocation of Resources
3. Distribution & Income
4. Development

Socialism and Capitalism are only economic systems. They do not represent a complete way of life whereas Islam is not only about economics. It is a complete way of life. Allaah says, “This day I have perfected your religion for you and completed my favour upon you and I am pleased with Islam as your religion.” (Maaidah verse 3)

Islamic Economics is just one facet of Islam, whereas Socialism and Capitalism are complete within themselves. In spite of the variance between the two systems, the economic system of Islam is complete, comprehensive and perfect as it is a system designed by the Perfect – Almighty Allaah.

Consider the following:

In a Socialist system, the above four are under the total control of the central Government and every citizen is an employee of the state. The Government decrees what the priorities of the day are and thus they divert the money and capital towards those priorities which they deem fit. If the Government sees that the needs of the country lie in certain areas such as scientific research, they will apply the above-mentioned four principles to acquire the desired goal that they had set in the scientific field. They will allocate a certain percentage of the country’s resources to that industry.

They will then distribute the work force to try to acquire the desired goal of that specific venture and similarly distribute the gains and income among the workers according to the rate they feel appropriate. Finally, they dictate the amount of funds needed for further development of that venture and re-invest the gains therein. In brief, the central Government is in total control of the entire economic process leaving no opportunity for the layman to individually prosper in business.

In a capitalist system, there is total liberty for every citizen. There are no restrictions and rules from the side of the Government to inhibit the freedom of trade. Every citizen has the opportunity to increase his wealth through business. This is a much better system than a socialist system. However, this system also has its deficiencies. The Capitalist system has no boundaries of morality and ethics in trade. One person can virtually financially enslave the masses in shackles of debt without any recourse from the side of the Government for the oppressed and enslaved masses.

The Islamic system varies greatly from both of these systems. It offers the freedom of trade of the Capitalist system but with a system of ethics and principles that govern every type of transaction. These principles are designed by Allaah تَبَارَكَ وَتَعَالَىٰ to safeguard the interests of every person and to safeguard the people from financial oppression and injustice. There is no other system that can match the Islamic system in terms of equality, fairness, humanity and morality. One will only be able to understand the beauty of the Islamic system of business and trade after studying it in depth and comparing it with the other modern systems.

CONCLUSION – THE REALITY OF LIFE

Imaam Ghazaali رَحِمَهُ ٱللَّهُ writes, "Remember that the life of this world is mere play, amusement, beautification, competing with one another and trying to increase one's wealth and children. All destructive, harmful sicknesses are created from these actions e.g. pride, malice, jealousy, ostentation, hypocrisy, boasting, competitiveness, love of the world and love for praise. When an enthusiasm is created within man to correct and beautify his worldly life, he becomes so engaged in short-term works like business, trade, farming, and manufacturing that he finally becomes completely unmindful of his origin and final abode, his internal and external is only focused towards the worldly attractions, the heart becomes occupied in love of this world and the physical body in its development, whereas the world is a provision for the hereafter.

The purpose of the world is for the traveler to the hereafter to easily complete his journey. However, foolish and idiotic people have made it their actual aim and objective and they have fallen into its pre-occupations and its attractions in such a manner that they have completely forgotten the future. The example of such people is like a person who sets out for Hajj. When reaching the main road, he becomes pre-occupied in feeding his horse grains and grass, and in fattening it. He remains alone in the jungle and the caravan leaves him behind. The object for which he set out i.e. hajj is not fulfilled. The end result is that the wild predatory animals of the jungle will tear his fat conveyance to pieces, and he will become a mere morsel for them.

Remember that this world is a farm for the hereafter and a pathway towards it. Your conveyance is your body made of sand, with which you are traversing towards the hereafter. Therefore, use food, drinks and other necessities according to need.

Whilst engaged in your necessary goods for the journey, plant those seeds which you will be able to harvest in the hereafter, where you can thereafter live forever in comfort. If you are entirely occupied in fattening and overseeing your conveyance i.e. your body, then your caravan will leave you behind and you will not reach your destination.

DIFFERENT TYPES OF TRAVELERS TO THE HEREAFTER

The example of the different groups traversing to the hereafter is that of people who boarded a boat. It moved until it came to an island. The captain allowed the passengers to alight from the ship to fulfill their needs. He however warned them of dangers lurking there and informed them that the ship would be departing after a very short time. The people descended and spread out.

One group completed their necessary needs and immediately returned. They did not feel it appropriate to waste time. On returning they found the ship to be empty. They thus chose the best place in the ship, according to their liking and settled there.

Some stood looking at the flowers, lights, amazing stones and beautiful springs. They enjoyed listening to the singing of the birds. However, they quickly came to their senses and returned to the ship. They found the place to be straightened. The spacious and beautiful places were already taken by the first group. Thus, they sat in this restricted place with a bit of discomfort.

A third group became enamored with the temporary beauty of this island. Their hearts refused to budge from the beautiful pearls and wonderful stones. They thus loaded them on their backs and carried them back to the ship. They found the ship to be filled. There was no place for them to sit, nor any possibility of keeping this unnecessary weight. They were rendered

dumfounded. On the one hand, they were not prepared to throw away these stones, and on the other hand there was no seating place. With great difficulty, they managed to squeeze into a tight place, carrying their heavy weight on their heads. Think for yourself what will happen? Their backs will ache, their necks will throb and only their hearts will be able to elucidate with what difficulty they are passing their time.

The last group became so captivated and mesmerized by the entrancing splendor of the island that they completely forgot the ship and their journey. They became pre-occupied with smelling the flowers and eating the fruits. Their minds did not even go towards their destination as well as the danger of becoming a morsel of wild animals. When they eventually returned to the shore, they found that the ship had departed without them. They stood at the shore looking at their companions with eyes of great sorrow. The carnivorous animals of the island attacked them and tore their beautiful bodies to pieces.

These are the different categories of people with relation to this world and the hereafter. Ponder: In which category are you?

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Once Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Abu Hurayrah, should I show you the (reality of the) world?" I replied, "Yes." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took hold of my hand and proceeded to a rubbish dump. Lying there were skulls of people, excreta, tattered and torn clothing as well as bones. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "O Abu Hurayrah, these skulls used to possess hopes as you do. They were covetous just as you are. Today, they are bones without any skin. Soon they will become dust.
This excreta is the different types of delicacies they used to consume. They cared not from where they earned them, whether it was *halaal* or *haraam*. Today this same food has been expelled from their stomachs. This food now gives off such a stench that people scurry away from it. These tattered rags were their adornments and clothing. Today, the wind is scattering it away.

These bones were the bones of their conveyances upon which they used to travel around cities fighting and waging war. Whoever wants to cry over the world, then let him do so." (Ibn Abid-Dunya, mursal narration from Hasan)

Once, the reality of the world was exposed to Isa عَلَيْهِ ٱلسَّلَامُ. He saw her in the form of an old, ugly lady wearing different types of beautiful jewellery and clothing. He asked her, "How many people have you married?" she replied, "I cannot count them." He then asked, "Did they divorce you or did they die?" She replied, "In fact I killed every one of them." Isa عَلَيْهِ ٱلسَّلَامُ then remarked, "Woe to your remaining husbands! Why do they not take lesson from your past husbands?"

O Muslims! Be intelligent and take heed! The world is very disloyal. Abstain from it. Its magic is more effective than that of *Haaroot* and *Maaroot* (two angels who were sent to teach magic). If you have to eat barley bread with salt and wear clothing of inferior material, and live in this manner, then rather do so, and be concerned of your life in the hereafter.

DESIRE FOR THE WORLD WILL NEVER END

Some people are deceived into thinking that no matter how involved they are in the world; their hearts are completely void and free of the world. Remember that this is a satanic whispering.

Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, "The example of the person of this world is like one who walks on water. Is it possible for the one who walks on water not to wet his feet?" (Shuabul Imaan)

If you become a seeker of the world and are always engaged in earning more than necessary, then definitely you will always be perplexed and worried. Very easily you will lose your religious bearings. Remember that seeking of material things never comes to an end. The desire for it continues toincrease. The example of the world is that of the salty water of the ocean. The more one drinks, the thirstier will one become. If being totally absorbed

in that which you will have to leave someday does not cause you grief, then what else will happen? The world is like a snake. It is soft to the touch, but it possesses a poisonous and destructive poison in its mouth. Departing from this disloyal place is definite. Thus, being pleased on attaining it and being sorrowful when losing a portion of it, is foolishness. To regard the world and its adornments to be a source of attaining satisfaction of heart is extreme foolishness. How can one have contentment in such a place where one will not reside forever?

THIS WORLD IS A GUEST HOUSE

This world has been likened to a house prepared and beautified by a host for his guests. When they enter, he places in front of them a tray filled with flowers, fragrances and perfumes. It is obvious that the object of the host is that his guests smell the beautiful fragrances, and then pass it to the other people so that they also benefit. His desire is not that one guest should take possession of them. If a person is unaware of the etiquettes of the gathering and takes the plate to be his, placing it under his arm and going away, then all the people in the gathering will laugh at his foolishness and mock him. Eventually, the owner will forcefully snatch away from him this tray and place it before another. You can well imagine the sorrow of this person.

In a like manner, this world is a guest house of Allaah تَبَارَكَ وَتَعَالَى for those travelling to the hereafter. Allaah تَبَارَكَ وَتَعَالَى wants the travelers to the hereafter to benefit according to necessity, just as one benefits from a loaned item and fulfils his need. Thereafter, he happily hands it over to the next person, and reaches his destination. Keeping the heart attached to loaned things will lead you to extremely sadness and embarrassment at the time of departure from this world.

PART 4

ISLAAHUL -MUAASHARAT

(CORRECTION OF SOCIAL ETIQUETTES)

PREPARED ON THE INSTRUCTIONS OF HADRAT MOULANA ABDUL HAMID ISHAQ (DAAMAT BARAKAATUHU)

BY ML MOOSA KAJEE

INTRODUCTION

Allaah تَبَارَكَ وَتَعَالَىٰ states,

يَا أَيُّهَا الَّذِينَ آمَنُواْ ادْخُلُواْ فِي السِّلْمِ كَآفَّةً وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O believers! Enter into Islam and submission completely and do not follow the footsteps of Satan, surely he is your open enemy."

This verse commands us to enter into complete Islam. This means that we should accept every law and adopt it practically. By adopting any other path, we will be following in the path of shaytaan. Islam refers to a complete system of life which has been mentioned in the Quraan and Sunnah. This includes *aqaaid* (beliefs), *ibaadaat* (formal acts of worship), *muaamalaat* (dealings), *muaasharaat* (social etiquettes), and *akhlaaq* (character). When all of these are found within a person, his Islam will then be complete.

We do not live individually, but in a society, where we interact with others at all times. Islam has explained how a person must live with others. Rights of parents, children, spouses, neighbours, in-laws, family members, teachers, students, friends, etc. have all been explained. It is necessary for every person to find out the rights of others on him. He must then endeavour to fulfil the rights of all concerned.

Islamic social life is based on the following important principles:

1.) **Not causing harm to others:**

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A complete believer is who other Muslims are saved from his tongue and hands." (Bukhari, Muslim)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The blood, honour and property of a Muslim are sacred to another Muslim." (Muslim)

This means that a Muslim should not cause the slightest difficulty, inconvenience, harm, displeasure and ill-feeling to another fellow being.

Since a Muslim interacts generally with other Muslims, the word Muslim is used here. Otherwise, a Muslim should make an intention and endeavour not to cause any difficulty whatsoever to Muslims, non-Muslims, animals and even the environment.

2.) **Fulfilment of rights:**

Rasulullaah ﷺ said, "Each one of you is a guardian and each one of you is answerable for his charge. The leader is a guardian and is answerable for his charge. The man is a guardian over his family and is answerable for his charge. The woman is a guardian over her husband's house and is answerable for her charge. The servant is a guardian over his master's wealth and is answerable for his charge. So, each one of you is a guardian, and each one of you is answerable for his charge." (Bukhari, Muslim)

In the whole world today, people are fighting for their rights. Islam teaches us to endeavour to fulfil the rights of others, as each person will be questioned about these on the Day of Judgement. As for one's own rights, he should ask Allaah تَبَارَكَ وَتَعَالَى.

Rasulullaah ﷺ said, "There will be acts of discrimination and other matters which you will dislike after I depart (from this world)." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "What do you order us to do, O Rasulullaah?" He ﷺ replied, "That you fulfil your duties and you ask Allaah for your rights." (Bukhari, Muslim)

3.) **Forgoing of one's rights and forgiveness:** Rasulullaah ﷺ said, "Whoever gives up telling lies in support of a false claim, a palace will be built for him in the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built from him in the middle (of Paradise). And whoever had good behaviour, a palace will be built for him in the highest reaches (of Paradise)." (Ibn Majah)

Rasulullaah ﷺ said, “No charity ever decreased any wealth, no person pardoned [another] without Allaah increasing him in honour, and no person humbled himself for the sake of Allaah without Allaah elevating him.” (Muslim)

4.) **Honouring and serving one another:** Rasulullaah ﷺ said, “No youngster shows respect to an old man for his old age without Allaah appointing someone to show respect to him when he becomes old.” (Tirmidhi)

Rasulullaah ﷺ said, “Beware of suspicion because it is the worst of lies. Do not eavesdrop, do not spy on each other, do not compete against each other, do not be jealous of each other, do not bear malice towards each other, and do not turn away from each other. O servants of Allaah! Remain like brothers as He commanded you. A Muslim is a brother to another Muslim. He neither wrongs him, abandons helping him, nor belittles him. Piety is here” – and he pointed to his chest three times – “it is sufficient as a sin to despise one’s Muslim brother. Everything belonging to a Muslim is unlawful to another Muslim: his life, his honour and his wealth. Allaah does not look at your bodies nor your appearances. Rather, He looks at your hearts and your deeds.” (Bukhari, Muslim)

5.) **Simplicity:** Rasulullaah ﷺ said, “Simplicity is part of imaan. Simplicity is part of imaan.” (Abu Dawood)
When a person adopts simplicity, it becomes easier to fulfil the rights of others, and one is saved from jealous eyes. Simplicity should be adopted in our dressing, homes, vehicles, marriages and funerals.

6.) **Humility:** Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The person who has an atom's weight of pride in his heart will not enter Paradise." A person asked, "A man likes that his clothes be beautiful, and his shoes be beautiful?" He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Allaah is beautiful and He loves beauty. Pride refers to opposing the truth and looking down on people." (Muslim)
Only by humility, will unity be created. As long as pride is existent, there will always be fights and disunity.

7) **Abstaining from the ways of the disbelievers:** Allaah تَبَارَكَ وَتَعَالَى states, "Do not incline to those who oppress, otherwise the Fire will touch you." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever imitates a nation is regarded amongst them." (Abu Dawood)
In every aspect, Islam has its own system and part of life. We should endeavour to follow the way of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and our pious predecessors in all our actions.

Moulana Thanwi رَحِمَهُ اللهُ writes, "Although the department of mu'aasharah (social etiquette) comes after the department of beliefs and compulsory acts of worship, since a fault in beliefs and acts of worship brings about personal harm while a fault in mu'aasharah results in harm to others, the latter will enjoy superiority to the former two from this angle. However as far as optional (nafl) acts of ibaadah are concerned, mu'aasharah has greater emphasis in all respects. Thus, the condition of two women was explained to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. One was engaging in abundant optional salaat, fasting, dhikr, etc., but caused difficulty to her neighbours; whilst the other refrained from causing harm although she did not engage in much optional acts of worship. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described the first as an inmate of Hell, and the second as an inmate of Paradise.

The need for proper observance of mu'aasharah is of greater importance than muaamalaat (business dealings).

Correction of muaamalaat ensures the protection of material wealth while beautiful conduct ensures the protection of the hearts of Muslims. It is obvious that the rank of the heart is greater than that of material wealth. Mu'aasharah is the protection of the honour and reputation of others. Till the Day of Judgement, the honour and reputation of the believers has been decreed sacred. This sanctity cannot be equalled.

Islamic mu'aasharah has no parallel. There is no need for Muslims to emulate the conduct of others. The Islamic teaching of mu'aasharah inculcates humility in man. Without humility, sympathy for the creation and unity are not possible. The ways of the non-Muslims are governed by many rules and restrictions. They are supposed to be liberal and they always proclaim the slogan of freedom. But, in actual fact, they have numerous restrictions in both dress and eating habits and styles. Our way is of simplicity. There are great blessings as well as sweetness and comfort in simplicity. While everyone desires simplicity and a simple lifestyle, pride and the thought of disgrace prevent them from adopting a simple conduct of life.

Despite the great importance of mu'aasharah, numerous people amongst the general masses and some among the scholars offer extremely little attention to it for practical purposes. Even those who give practical expression, refrain from instructing others. If people practise on these teachings, the pleasure of Jannah will be experienced right here on earth.

Mu'aasharah is an inseparable part of Islam. A perfect Muslim will therefore be one who adopts all the branches of Deen. In all aspects, he has to behave as a Muslim. There has to be no resemblance with disbelievers. Just as salaah and fasting is compulsory, so too is mu'aasharah. Nowadays it is not even considered part of Deen, whereas many verses and chapters of ahaadeeth have been compiled in this sphere of life. The etiquettes of mu'aasharah are disappearing day by day although these are natural things.

The desire for correction has in fact vanished from the hearts of people. A greater evil is the laxity of attitude. The capacity to ponder and reflect is absent. If Muslims contemplate, their gaze will reach all sides." (Summarized from Aadaabul-Mu'aasharah)

Keeping this in mind, Moulana Thanwi رَحِمَهُ ٱللَّهُ compiled a book entitled Aadaabul-Muaasharah. However, since many of these etiquettes do not apply in these times and there are many new applicable today, our honourable and beloved ustadh and shaikh, Moulana Abdul Hamid Ishaq Saheb (daamat barakaatuhu) requested Mufti Muhammed Desai and myself to prepare this booklet. Summarizing the above-mentioned book, we have added many other etiquettes, which apply today, from other books and advices from our shaikh, ulama and friends. May Allaah تَبَارَكَ وَتَعَالَىٰ accept this booklet and make it a means of our reformation as well as the entire ummah!

Moosa Kajee
Darul-Uloom Azaadville
17 Safar 1434
23 December 2013

ETIQUETTES OF THE MASJID

1.) Do not perform salaat in such a place in the masjid that the free movement of other musallis are obstructed e.g. performing salaat at the entrance, thus preventing others from passing. Take up a position in front of the masjid in a corner.

2.) Do not unnecessarily stand immediately behind someone's back to perform salaat, if the masjid is empty. The person in front feels uneasy.

3.) When removing your shoes, do not shove aside the shoes of others nor remove their shoes from a place in order to put your shoes there. The place occupied by the shoes of a person is the right of that person. On emerging from the masjid, if he does not find his shoes there, he will become distressed. One should place his shoes in shoe-racks or in an appropriate place if there are no shoe racks. When placing the shoes down, one should not throw them on the ground, but place them on the ground in a cultured manner.

4.) Enter with the right foot, reciting the appropriate duaas. When leaving, emerge with the left foot, reciting the appropriate duaas.

5.) Maintain silence inside the masjid as well as in the wudhu area and sit down respectfully. Do not engage in worldly conversation. Before sitting down, perform two rakats Tahiyyatul Masjid, if it is an appropriate time. Recite the third kalimah four times if it is a makrooh time.
Note: If visiting the same masjid several times in one day, performance of Tahiyyatul - Masjid once will suffice.

6.) Do not recite anything loudly in the masjid. This disturbs other musallis.

7.) Do not become involved in any worldly activity e.g. buying, selling, worldly meeting in the masjid.

8.) Do not enter the masjid without wudhu. As far as possible, make wudhu at home.

9.) Be dressed properly and respectfully when coming to the masjid. Some people enter with T-shirts, denims and other disrespectful modes of dress. This is highly disrespectful and a violation of the sanctity of the masjid.

10.) The masjid should not be used as a short-cut to get to the other side. This is not permissible.

11.) Items which emit a foul odour should not be brought in the masjid. Similarly, after having eaten garlic or onions one should not enter immediately. First cleanse the mouth thoroughly. The same applies to those who smoke.

12.) Acts rendered for worldly purposes should not be carried out in the masjid. This applies to even writing of such taaweez which are for worldly purposes.

13.) It is disrespectful to unnecessarily climb on top of the roof of the masjid.

14.) Do not use the masjid to make worldly announcements e.g. for a lost item.

15.) It is not permissible to remove any of the masjid's items for personal use. All of the masjid property is waqf. Every musalli has equal right in the use of Masjid items.

16.) Ensure that your cell-phone is switched off before entering the masjid. Detailed etiquettes will be mentioned in a separate chapter.

17.) If you are late for salaat, do not run, but walk briskly to the masjid. If you fear that you will miss a rak'at, then too, do not run. It is against the etiquette of the masjid, causes a disturbance to others and does not allow the person who is out of breath to praise Allaah تَبَارَكَ وَتَعَالَى correctly.

18.) Latecomers should not climb over the shoulders nor step over the necks of those already seated. Instead of receiving reward, they are actually making a bridge towards Jahannum.

19.) As we are utilizing the facilities of the masjid, we should place some money in the masjid collection box to cover our costs as well as for those who cannot afford it.

ETIQUETTES OF I'TIKAAF (SECLUSION IN THE MASJID)

1.) The person in I'tikaaf should not pass wind in the masjid. He should go outside just as he does when having to answer the call of nature.

2.) The mu'takif should utilize majority of his time in ibaadat, tilaawah, and the dhikr of Allaah تَبَارَكَ وَتَعَالَى. The object is to build his relationship with Allaah تَبَارَكَ وَتَعَالَى. Abstain from bringing a cell-phone or computer. Much valuable time is lost by engaging with them. Playing computer games, etc. is prohibited out of the masjid. In the masjid, the sin is more severe.

3.) Whatever is prohibited and regarded as a major sin during normal times, should be avoided to a greater extent during I'tikaaf e.g. speaking lies, taking false oaths, mocking someone, backbiting, acting proudly, fault-finding, ostentation, etc. Besides this, do not cause inconvenience to anyone, and do not fight or argue.

4.) Abstain from any form of political discussions and from discussing any worldly talks, since this is makrooh (reprehensible) and sinful. Due to these discussions, a person's good deeds are destroyed.

5.) Abstain from joking and laughing, as well as sitting in groups to pass time. These actions disturb others, which is a great sin.

6.) Abstain from smoking or utilizing any intoxicants.

7.) Abstain from doing such actions which will create disarray in the masjid or the program; or which will lead to noise. This will lead to disturbance in the ibaadah and rest of the others performing I'tikaaf.

8.) Do not bring any radios, weapons and newspapers into the masjid.

9.) Place a pure cloth over the carpet of the masjid, so that the masjid floor is not soiled. Place a dastarkhaan (cloth) whenever eating.

10.) The lights, fans, air-conditioners, etc. will be controlled by an appointed person. No one should interfere with these things without permission. Do not interfere in the management of the masjid.

11.) During I'tikaaf, if there is any complaint or problem, then refer the matter to the person in charge or the one appointed by him.

ETIQUETTES OF ISTINJAA

(PURIFICATION AFTER RELIEVING ONESELF)

1.) After utilizing the toilet, ensure that the cistern is properly flushed and that no trace of a person's urine or stool remains. If the effects of stool are in the pan, they should be washed away before flushing. Always remember that you are not the only one using the toilets at home, the Masjid or even at the workplace. One should ensure that he leaves the toilet clean as he would like to find the toilet.

2.) Try using an eastern toilet / squat pan as far as possible. However, if one if forced to use a western pan toilet, then ensure that the seat is not messed. If it does get messed, then ensure that it is cleaned before leaving the toilet.

3.) If there are any air-fresheners in the toilet, they should be utilized. At least the windows should be opened so that any foul smell can be removed. Do not smoke in the toilet as the fumes will inconvenience others.

4.) After using the toilet, ensure that the area around the toilet is also kept clean. Do not allow too much of water to remain on the outside as this will cause inconvenience to the next person. Many toilets have a toilet brush for cleaning the inside of the toilet bowl after using the toilet. Always check whether you need to use it. Don't leave it for someone else to clean up after you. When leaving the toilet try getting rid of the excess water under one's shoes either by wiping one's feet on a mat if provided or by stamping one's feet on the ground gently.

5.) Don't take much time in the toilet when others are waiting to use the toilet as well, especially where there is only one toilet available. Avoid using cell phones in the toilets as this causes one to spend extra time in the toilet.

6.) Always knock first, if the toilet appears to be occupied.

7.) In many places (especially the Masajid toilets) people do not press the flush button with their hands but use their shoes which may be carrying impurities. One should abstain from such practices and always consider the next person. If one is not comfortable touching the handle of the cistern, he should use toilet paper to touch it.

8.) After flushing the chain, wait to ensure that the water stops running. At times, there is something wrong with the handle or the fill valve. The water then continuously flows and there is a lot of wastage. Close the shut-off valve to stop the flow of water and get the toilet repaired as quickly as possible. In public places, inform someone responsible to sort out the problem immediately, so that water is not wasted.

9.) If one is going on a journey, one should ensure that he relieves himself just before departing.

10.) If one is forced to stop during the journey, then the following points should be kept in mind:

a.) Do not relieve oneself along the road or under the shade of a tree. People taking rest there will be highly inconvenienced.

b.) Do not urinate in stagnant water, even if abundant.

c.) Do not relieve oneself in a hole in the ground for perhaps there is a harmful creature there which may emerge.

d.) Go far away from the gazes of people and be as concealed as possible whilst relieving oneself.

e.) Do not face the Qiblah nor let one's back face the Qiblah. (This also applies when one is in the toilet). Do not face the sun, the moon, or pass water against the wind.

f.) Do not pass water in such a way that the urine splashes against you.

g.) Ensure that water is always kept in one's vehicle for such emergencies.

h.) Take a small spade along to dig a hole so that the waste and toilet paper can be covered. Do not allow messed toilet paper to blow around in the bush.

ETIQUETTES OF EATING

1.) While eating, do not mention such things which nauseate or are offensive to others. People of delicate nature are affected by such speech.

2.) Do not spit or clean the nose near people who are eating.

3.) When there is a need to bring more food to the guests, do not remove the utensil, but bring it in another utensil.

4.) If the food is less and the people present are many, do not eat to satiation. Keep others in mind.

5.) When foods such as sweetmeats, grapes, dates, etc. are served, take one at a time. Taking more displays greed and lack of culture.

6.) If you have completed eating before the others seated with you, continue nibbling here and there to convey the impression that you are still eating. Do not put the others to shame by stopping completely.

7.) If for some reason you are forced to leave whilst others are still eating, excuse yourself.

8.) Cover foodstuff which is sent to others.

9.) Do not initiate an intricate topic while eating. The talk should be light; otherwise the pleasure of the food will be lost. While eating, the greater part of one's attention should be directed to the food.

10.) Leftovers which you are not able to eat, and crumbs should **not** be thrown in the bin. Birds and animals eat such food. Put it in a place where they may eat it.

11.) Dish out as much as you will manage to eat. Sometimes so much is dished out that one cannot finish it and this food is thrown away depriving those who are in need.

ETIQUETTE RELATED TO THE GUEST

1.) The guest should immediately notify the host if, for some reason, he has no intention of eating there. It should not happen that the host prepares food, and all goes to waste. This will cause grief to the host.

2.) The guest should inform the host of his whereabouts so that the host does not have to undergo any inconvenience by waiting for him, nor does he have to search for him at mealtimes.

3.) The guest should not accept anyone's invitation without the consent of the host.

4.) The guest should not interfere in the arrangements of the host, unless the host himself assigns some task to him.

5.) The guest should never adopt a demanding attitude or tone. He should place forward his wishes with a humble request.

6.) If the guest is on a diet, he should inform his host on arrival, and not at mealtimes when the food is about to be served.

7.) The guest should avoid asking the host for something. Perhaps the host cannot fulfil the request and is put to shame.

8.) The guest should leave a little food over in the serving utensils so that the host does not think that maybe the food was not enough, and the guest has not eaten sufficiently. This will put the host to shame.

9.) Do not accompany an invited person to his host's residence. The host, out of shame, may be forced to invite you, whereas he had no intention of doing so. This causes difficulty to the host.

10.) If several varieties of food are served, the guest should taste a bit of every variety. This is a right of the host over the guest. An exception is if the guest is ill or on a prescribed diet.

11.) It is not permissible for a guest to give any food to a beggar or anyone else (i.e. from the food the host has served).

12.) When going to a place for some work, etc. and while there, you go to meet an acquaintance, then immediately inform him of your staying arrangements so that he does not become perturbed that you are his guest.

13.) The ulama should be extremely careful when going to eat at the place of their host. They should not impose on the hospitality of the host by taking along a group of friends, students or mureeds.

14.) The guest should not stay so long as to put the host into inconvenience.

THE TERM RSVP

1.) This basically means that one has to reply to inform his host of his attendance or abstention.

2.) Usually invitations do not state a deadline as the host generally trusts that one will send in a reply making it easier for the host to plan accordingly. One should therefore respond timeously and not cause inconvenience to the host.

3.) One should not respond by saying, “If I’m not overseas, then I will come,” or, “I’ll drop by if I’m around.” If you are not sure, then inform the host that you are not sure currently, but you will inform him as soon as possible.

4.) One should respond to the RSVP in writing as received but if it is not possible to respond in writing, then one may do so telephonically as well.

5.) If the adults are invited in the family, then children should not be taken along without an invitation.

6.) A person that is invited but does not intend going, should not send another person in place of him.

ETIQUETTE RELATED TO THE HOST

1.) The host should not insist that the guest eats more and more. This maybe contrary to the well-being of the guest. Similarly, if the guest says that he does not feel like eating, he should not be forced.

2.) If the intention is to invite some of the associates of one's elder together with him, then do not ask the elder to bring them along. It is disrespectful to extract service from one's elder. Take permission from the elder and do the inviting yourself.

3.) Be hospitable to the guest and tend to his needs. Feed him a lavish meal within one's means at least once. The guest has a right of three days.

4.) The host should not overwhelm the guest with his continuous presence. He should leave the guest free.

5.) The host should not merely deliver the food to the guest and leave. He should remain to see to his further needs.

6.) People sometimes stare at the guest while he is eating, taking note of what and how much he is eating. This is incorrect. Whilst keeping an eye on the guest and seeing to his needs, one should not stare. One should cast an occasional glance to see whether the guest requires anything more.

7.) As soon as the guest arrives, make arrangements for meals. Whatever is easily available and could be prepared quickly should be arranged. If one has means, then a sumptuous meal may be arranged later.

8.) When there are two guests, treat them with equality.

9.) When escorting a guest into the house, then the host should proceed in front and lead the guest. At times, in respect of the guest, the host walks behind. The guest does not know which entrance to take, especially if there are more than one entrance.

10.) When sending food out of the house, keep the following points in mind:

a.) Ensure that it is covered, preferably with something which is opaque, so that the gaze of others do not fall on the food.

b.) If possible, send the food in a non-returnable container, so that it is not difficult for those who are going to receive the food to return the utensils.

c.) If the food is sent in a pot or any utensil which must be returned, then they should be labelled properly. Women should not place their names on the stickers. Rather the husband's name or merely the surname can be placed on the sticker as well as some contact number so that the utensils can easily be returned.

d.) If possible, empty out one's utensil immediately, so that one can return home with one's utensil, saving others inconvenience later.

d.) Inform the person if the utensil has to be returned or if it can be kept by the person, especially in those cases where it is not clear whether the utensil is to be returned or not.

e.) Try as far as possible not to send foodstuffs in expensive kitchenware. If the kitchenware has to break, chip or get damaged, then there will be difficulty for both parties.

f.) If taking food to family members, it is best to take those items which have longer life. It is best not to take things which will need a fridge, etc. before serving.

ETIQUETTE OF SALAAM

1.) Adopt the practise of mutual salaam. Whenever meeting a Muslim say, “Assalaamualaikum. In reply, one should say, “Wa alaykumus salaam.” If a person adds “warahmatullaahi wabarakaatuhu”, there is more reward.

2.) When replying, the salaam should be made verbally, and not by the sign of the hand or a nod of the head.

3.) It is compulsory to reply to a salaam written in a letter, S.M.S, email, Whatsapp, etc. The salaam may be verbal or in writing. One should not alter or abbreviate the salaam e.g. salaams or slms, etc. The salaam should be written in full.

4.) A person engrossed in a conversation or in some work should not be greeted. One should wait until he has completed his work.

5.) In a gathering where a talk or discussion is taking place, a person entering should not draw attention to himself by making salaam. He should lower his gaze and sit down silently. Later when the opportunity arises, he may make salaam.

6.) It is makrooh (undesirable) to greet a person involved in any religious activity (like dhikr, tilaawat, lecture, dars, etc.) or natural activity e.g. eating, relieving himself. Thus, to make salaam to a person eating is makrooh while it is not makrooh to engage in conversation while eating. When answering the call of nature, neither reply to anyone’s salaam nor offer salaam.

7.) On promising to convey someone’s salaam, it becomes waajib to do so, otherwise not.

8.) It is not permissible to bow and make salaam.

9.) When making salaam and meeting elders, adopt a low voice. Do not express yourself in such terms which convey arrogance or disrespect.

10.) When entering the home, it is Sunnah to offer salaam in such a voice that the inhabitants of the house can hear you. However, if some people are sleeping, then make salaam in such a tone that those who are awake will be able to hear you and those who are asleep will not be inconvenienced.

ETIQUETTE OF MUSAAFAHAH (SHAKING HANDS) AND MU'AANAQAH (EMBRACING)

1.) Musaafahah is the completion of salaam. Therefore, one should not make musaafahah without the salaam.

2.) Musaafahah can be made on arrival or on departure. To make Musaafahah on other occasions e.g. after salaat, after Eid salaat, after a nikaah etc. are baseless.

3.) Do not shake hands with a person when his hands are involved in such an act which necessitates him emptying his hands. On such occasions, salaam is adequate. Similarly, if a person is hurrying along the road, do not stop him for handshaking and conversation. You might be holding him up from something important.

4.) When arriving in a gathering, there is no need to make musaafahah with every person present. Make musaafahah with the person you intend to see.

5.) When making musaafahah, the hands should not contain anything. Some people make musaafahah with money in their hands. In this way, they present a gift. This is improper. Musaafahah is a Sunnah act which is an act of worship. It should not be corrupted with a worldly deed.

6.) When making musaafahah, take into consideration the pleasure and comfort of the one with whom you intend to make musaafahah. Do not adopt a method which will inconvenience him. At times, an aalim or pious person gives a lecture, after which he is tired. People all desire to make musaafahah with him. They should rather be considerate and look at his comfort, instead of their own benefit.

7.) Many people after making musaafahah kiss their hands or place it on their heart. This practise should be discontinued.

8.) Muaanaqah means for two people to bring their necks close to each other (which would also normally result in their chests to touch). Muaanaqah is done to show respect and honour when welcoming a Muslim brother after a journey or when meeting after a lengthy separation. When making muaanaqah, embracing on one side will suffice.

Muaanaqah is not permissible if done out of lust and desire. If a person has to make muaanaqah with his mother, mother-in-law, daughter or daughter-in-law and lust is present, the results are disastrous. Marriages can dissolve because of this. For details, refer to the ulama. Great caution needs to be exercised.

ETIQUETTES OF SEEKING PERMISSION

1.) Before entering a house or any place of privacy, it is necessary to seek permission. Do not enter without permission.

2.) Stand outside and proclaim the salaam. Then seek permission in any language. If asked, “Who is there?” then do not say, “Me” or any other ambiguous statement which will perplex the person inside. Mention the name by which you are well known by the person inside. If you are known as Mufti, Moulana, doctor, etc. then there is no harm in stating so as long as the intention is identification and not pride.
When asked, “Who is there?” many people reply by saying “As salaamualaikum.” This is incorrect. They should mention their name as well. If there is a jamaat or a group of people, one should state so, e.g. Muhammed is here with a jamaat.

3.) If the curtain is open, do not look into the house. Looking into the house is like intruding without permission. Stand at the side of the door and knock or ring the bell.

4.) If you are living with your parents and even if you have to serve them, seek permission before entering their private room/ quarters.

5.) In public places like masjids, airports, hospitals, there is no need to seek permission to enter. However, one should abide by the rules mentioned there. For example, certain places are marked “No entry.” It is not permissible to enter there without permission from the authorities. In hospitals, there are visiting hours as well as a limit of visitors. One must abide by these rules.

ETIQUETTES OF A GATHERING

1.) When you have to wait for someone in a gathering, do not sit in such a place or in such a way as to convey that you are waiting. The action will create unnecessary anxiety upon the one you are waiting for. Sit down quietly at a distance from the person in an inconspicuous way. (An emergency will obviously be excluded from this rule.)

2.) When going to meet a person, then on arrival inform him in some way of your presence. Such notification may be by salaam, speech or by sitting in such a place where you may be observed. (This rule does not apply to a public gathering.) Without having informed the person of your arrival, do not sit down in such a place which conceals your presence. It is quite possible that he may engage in some conservation which is not for other ears. In this way, the private affairs of another person may be unwittingly overheard. It is not permissible to overhear the secrets and private affairs of others without their consent. If you hear someone engaging in a private discussion without having knowledge of your presence, then immediately leave that place. If the speaker is under the impression that you are asleep, then immediately reveal that you are awake. If the matter being discussed pertains to the infliction of harm or loss to you or any Muslim, then it will be permissible to overhear such schemes to enable you to protect yourself and others.

3.) When sitting in the company of a person, do not sit so close as to cause inconvenience to him, or so far that it becomes difficult to conduct the conversation with ease.

4.) Do not stare at a person who is involved in some work. This distracts his attention and distracts his peace.

5.) It is disrespectful to unnecessarily sit directly behind someone in close proximity. The person in front is disturbed.

6.) When someone is sitting and engaged in some work do not stand in his presence waiting for him to attend to you. Sit down and address him as soon as he is relieved.

7.) When going to meet a person do not sit with him so long as to inconvenience him or cause an impediment in his work.

8.) Where people are gathered do not spit or clean your nose in their presence unnecessarily. For such acts, leave their presence.

9.) When leaving a gathering which was organized to discuss certain issues, do not leave without the consent of the ameer (leader) of the assembly.

10.) It is not permissible to remain in a gathering where any law of the Shari'ah is being violated. Participating in such a gathering is not lawful.

11.) "Gatherings are held in trust." It is therefore not permissible to publicize the discussion of a gathering. However, if the gathering is a conspiracy to destroy the life, property or reputation of a Muslim, then it will not be permissible to conceal such a plot.

12.) While the talk is in progress, the newcomer should not make salaam or shake hands. This disturbs the speaker and distracts the attention of the audience.

13.) When arriving at a gathering early, sit in front. Latecomers should sit at the back wherever they are able to find place. They should not attempt to force their way to the front. Some people arriving late on Fridays at the masjid penetrate the rows ahead of them in their attempts to obtain sitting place in front. Such inconsiderate action has been severely criticized in the hadeeth.

14.) Without a valid reason, do not lean against a wall when in a gathering listening to a discourse. This is highly disrespectful.

15.) If there is ample sitting place available, do not sit with your back towards anyone.

16.) When leaving a gathering, do not stand in the doorway greeting people or making conversation, causing a hindrance to others who wish to leave.

When sitting in a lecture, keep the following points in mind:

a.) Do not greet if the lecture is in progress.

b.) Even if one knows what the speaker is speaking about, he should listen to it attentively as though he is hearing it for the first time. By the blessings of this, Allaah تَبَارَكَ وَتَعَالَى will grant a person greater understanding of the subject matter.

c.) If taking down notes, avoid making unnecessary disturbing sounds by rustling pages, dragging the pen/pencil across the book, etc.

d.) Disperse immediately after the program. Avoid getting involved in unnecessary talking.

e.) Sit with the intention of one's reformation, and not to criticize or find faults.

f.) One should pay full attention to the speaker. Even if someone arrives or there is some disturbance, the listeners should keep their attention focussed on the speaker. They should not look around.

A few additional points for womenfolk:

a.) If children are small and they will disturb, then it is best that one stays at home or makes other arrangements to look after them.

b.) If children are taken along, their shoes/sandals should be removed as well.

c.) If children have messed the carpet with food or drink, it is the responsibility of the mother to clean up before leaving.

d.) If a handbag is taken, look after it carefully. Do not place it next to one, as this occupies space. Rather place it on one's lap.

e.) When sitting down, one should ensure that her cloak is not taut/tight over the buttocks, thus revealing the shape. One should wear a trouser. If not, the cloak should never be above the knees as the inner thigh will be exposed, which is a major sin. Wear cloaks that are stitched down and not open in front, so that if sitting down, one's satr (part which has to be concealed) is not exposed.

f.) Never record (video or audio) any female speaker who is giving advice, as a woman's picture and voice has to be concealed.

g.) Those arranging the programmes should ensure that there is thick and comfortable flooring, so that an individual is comfortable for the entire duration of the programme. At times, thin sheets are placed which moves around, causing people to sit on the hard floor. There is also the risk of slipping and getting hurt.

h.) It is best that the speaker faces the entrance, with the audience facing their backs to the entrance, so that the least amount of distraction occurs. This does not allow the listener to see who is coming in late.

ETIQUETTES OF SPEECH

1.) Some people do not speak clearly. They speak ambiguously and with formality. They hint whilst speaking. The listener sometimes does not get the message clearly and sometimes he understands wrongly. This causes much inconvenience. Therefore, speak clearly, without ambiguity.

2.) Speak in front of a person, not from behind. Speaking from behind a person is perplexing.

3.) When renewing a request to a person, then mention it fully inspite of it having been stated before. Do not express yourself incompletely or ambiguously relying on an earlier explanation. It is possible that the earlier explanation has been partly forgotten; hence the listener may misunderstand the request if it is renewed without clarity.

4.) Some people sitting at the back in a gathering clear their throats or cough in order to attract attention to themselves. If there is a real need to say something, go in front, and in appropriate manner explain. However, this should not be done unnecessarily. It is improper to disturb a person involved in some work. Wait for the person to complete his task, then address him.

5.) When one topic is still being discussed, do not commence another.

6.) When asked about something, reply in full, without ambiguity. Do not reply with confusing statements which necessitate repeated questioning.

7.) If you have to speak privately about a person who happens to be present, do not indicate this to another by means of the sign of the hand or eye. Do not let him realize that you are at all discussing him. This will apply if the discussion regarding him is permissible. If the discussion is not lawful, then discussing him will be sinful.

8.) Futile speech hardens the heart even if the talk is permissible.

9.) Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ said that one should speak to people that which they are able to understand. Do not discuss with them things which are beyond their intellectual capacities. Ali رَضِيَ اللَّهُ عَنْهُ added, "Do you wish them to refute Allaah and His messenger?"
Some people will not hesitate to reject such deeni narrations which they are unable to comprehend. Ibn Masood رَضِيَ اللَّهُ عَنْهُ said, "When you mention to people such things which are beyond their intellectual capacities, then such talks will most certainly become a cause for the corruption of some people."

10.) Do not adopt the speech styles and slang of those who are ignorant of the din.

11.) Be moderate in speech. Do not expand the discussion so much that people become tired and perplexed nor abbreviate the talk to such an extent that the aim and object of the discussion are not understood.

12.) A female should exercise care when speaking. She should not allow herself to be heard by men unnecessarily. In a like manner, a man should not express himself sentimentally in the presence of females. It is obligatory that a man abstains from reciting poetry and expressing himself melodiously in front of females (i.e. such females for whom the Shari law of hijab applies.).

13.) Do not mumble when speaking. Speak clearly. Be to the point.

14.) Think before speaking. Sometimes a wrong statement uttered without thinking leads one to Jahannum. By inculcating the habit of thinking before speaking, one will obtain salvation from this calamity.

15.) Do not insult or curse anyone or anything e.g. do not say, enemy of Allaah, faasiq etc.

16.) Do not be two-tongued, expressing views in the presence of a person intending to please him, but when in the company of another holding another view, speaking to please him.

17.) Never engage in gossiping, slandering or backbiting. It is also prohibited to even backbite children, non-Muslims and insane persons. To deliberately listen to this backbiting is as one has done the action himself. Backbiting refers to mentioning some weakness in a person which in reality is within him. If the quality is not in him, then this is slander.

18.) Do not unnecessarily praise anyone.

19.) Do not become involved in persistent debate and argument. When you realize that the person is not prepared to accept the truth, maintain silence. Do not become bigoted. Bigotry is exceptionally evil.

20.) Abstain from statements in which there is neither religious nor worldly benefit.

21.) Do not curse or speak ill of time. Time is blameless. By implication, the criticism is directed to Allaah تَبَارَكَ وَتَعَالَى. (Na'oothubillah)

22.) Do not praise those who are not upholders of the Deen. (However, this does not mean that one may look down upon them.)

23.) In the presence of others do not use such words which are considered uncultured. Express yourself in a cultured manner e.g. use words such as 'the call of nature,' etc.

24.) Where there are three people, two should not speak by whispering to one another, nor should they speak in a language which the third does not understand.

25.) While two persons are speaking, a third one should not interrupt or present his views unless asked to do so.

26.) When someone is about to relate an incident to you, then even if you are aware of it, do not silence him by saying that you know about it. Listen to him with the intention of pleasing him.

27.) Do not camouflage your error, giving it an interpretation to avoid the error being known. Acknowledge the error and offer an apology. Even acknowledging one's error fifty times does not appear as bad as offering a devious interpretation once.

28.) Do not indulge in storytelling unnecessarily. Do not waste the time of a busy person by prolonging the conversation with small talk.

29.) Do not answer unnecessary objections. If you feel that the objector's motive is only to object, not to learn or understand the truth, maintain silence or tell him, "Go! You have understood it so."

30.) On obtaining an answer for your question, do not maintain silence. If you have understood the answer, declare it in some way. If not, then ask for clarification.

31.) Most people suffer from the malady of stating their case incompletely. This causes perplexity. State your case fully.

32.) Speak the truth, but not harshly and rudely. Declare the truth respectfully and in soft words. Do not speak in terms intended to hurt others.

33.) Do not speak regarding a matter, nor spread any news which you have not confirmed. Be careful of this, especially on social media.

34.) Do not speak sarcastically nor mockingly of anyone.

35.) Do not crack jokes which are hurting to others or speak in a way which embarrasses people.

36.) Do not call anyone by nicknames which they do not like.

37.) Do not speak on the basis of mere suspicion. While you are entitled to save yourself on the basis of suspicion, it is not permissible to blame someone or accuse him on the basis of suspicion.

38.) Never pass judgement after listening to one side of a story. The other person should be called to present his side of the story before any judgement is passed.

39.) When someone thanks you by saying jazakAllaahu khairan, do not say, “Don’t mention it.” Rather say ‘aameen’, because the phrase ‘jazakAllaahu khairan’ is a duaa, which means, “May Allaah recompense you with goodness.”

40.) When a conversation takes place or someone asks about something, do not go into a lengthy, detailed explanation. Consider the other person. He may be in a hurry to get his answer, or he may become bored with your blabbering.

ETIQUETTES OF LISTENING TO SPEECH

1.) Listen attentively. If any part of the talk is not clear or there is a doubt, seek clarification from the speaker immediately. Do not act on what has been said on the basis of your opinion.

2.) When someone calls you, reply immediately so that the person knows that you have heard him.

3.) When someone speaks to you, do not listen with indifference. This attitude will hurt his feelings. This applies to a greater extent when someone speaks for your benefit or answers your question. When your ustaadh or shaikh speaks, apply your full attention to him.

4.) When someone assigns a task to you, express your intention verbally. Say ‘yes’ or ‘no’, etc. Perhaps you have no intention of doing the work and by your silence the speaker gains the impression that you have agreed to undertake the task. After completing the task, notify him, so that he does not remain in anticipation.

5.) When someone speaks ill of your ustaadh or elder, defend him. If one is unable to do so, then leave that place.

6.) After having listened attentively to your ustaadhs/shaikh's discourse and you did not understand anything, attribute it to your defective understanding and inattentiveness. Do not attribute it to your senior.

7.) It is not permissible to listen to music and singing. The heart is corrupted thereby. Evil dominates the nafs. Music spurs the evil qualities of the lowly nafs. The inclination to commit wrong is thus stirred in man. Whatever leads to haraam is also haraam.

8.) Avoid listening to the voices of females and young boys. A woman should exercise caution in this regard. She should ensure that her voice does not reach the ears of males for whom the laws of hijaab apply.

9.) Do not get up and leave while someone is addressing you. This will hurt the feelings of the speaker and will show your unappreciativeness of the talk. This applies to lawful talk. If the talk is not lawful, then it will not be permissible to listen to it.

10.) When listening to a lecture, do not engage in any other conversation or tasbih, dhikr, etc. Pay attention to the discourse. Engaging in another action is disrespectful and shows ingratitude. **Switch off the cell-phone.** It is extremely rude to take or receive calls as well as to text messages during a lecture.

11.) If you have not understood, say so. Do not pretend that you have understood.

12.) It is highly disrespectful to remain silent after having heard the question. Similarly, it is disrespectful and cause for much annoyance to reply after some delay.

ETIQUETTES OF CORRESPONDENCE

1.) Do not read the letters, sms's, emails or messages of others. Do not read any correspondence in front of any person. Perhaps it was meant to be hidden from you. However, if parents read the letters of their children, an ustaadh reads the letters of his students, etc. then such reading is permissible and at times necessary since the object is the reformation of the one concerned.

2.) When writing, write clearly. The topic should not be expressed ambiguously.

3.) Think before writing a sentence. Consider the feelings of the addressee.

4.) If the addressee is one who has many occupations, do not encumber him with requests to convey your salaams. Similarly, do not impose this task on your seniors.

5.) Do not be too brief and do not unnecessarily write long letters. It becomes difficult to answer lengthy letters.

6.) When a female writes to her shaikh, etc. the letter must be checked by a mahram male (husband, father, etc.) The shaikh too, should allow his wife open access to his correspondence. This closes the door to mischief.

7.) The letter should be written in the language of the addressee.

8.) Where there is a need to discuss more than one subject in a single letter, do not write confusingly. Number the subjects and write in different paragraphs.

9.) It is not permissible to utilize the stationery of one's employers for one's private letters, except if permission is granted.

10.) When the need arises to obtain a shar'ee ruling for one's practical purposes, not for debating and arguing, then pose the question to a reliable, authoritative aalim on whom you have confidence. Ask only the *mas'alah*, and not for the proof.

11.) Once a question has been posed to a reliable aalim, do not unnecessarily ask the same question to another aalim. If, after taking into consideration the above factors, you are not satisfied with the answer, then refer the matter to another aalim of similar qualifications and attributes. If his answer contradicts the answer of the first aalim, do not refer it to the first aalim, nor inform the second of the reply of the first. Fearing Allaah تَبَارَكَ وَتَعَالَى and remembering reckoning of the hereafter, act according to the answer which satisfies you. This act of choosing can only be resorted to if one had heard or learnt of something conflicting against this view prior to having it referred to another aalim. Some people refer the same question to several places. They then follow that which soothes their desires. This is contrary to piety and constitutes mocking at the Deen.

ETIQUETTES OF EMAIL MESSAGING

1.) In communicating with one another, the key principles of Deen must always be in the forefront of our mind before information is exchanged. Never send messages containing:

1.) Gossip
2.) Back-biting or slandering (i.e. messages of faults of other people)
3.) Messages of pride or show
4.) Controversial messages which could cause more harm than good
5.) Non-factual content and not backed up with sound evidence or knowledge of the message one intends to communicate
6.) No value and just SPAM (irrelevant or unsolicited messages sent over the Internet).

The following guidelines must be considered in using SMS, email and all messaging applications as a means of communication: -

1.) **Be concise and to the point** – In many cases, if messages are too long, no one will read it.

2.) **Use proper spelling, grammar & punctuation**- This is not only important because improper spelling, grammar and punctuation can be misleading, it is also important for conveying the message properly. Emails or messages with no full stops or commas are difficult to read and can sometimes even change the meaning of the text.

3.) **Answer swiftly** - A person sends an email or message because they wish to receive a quick response. If they did not want a quick response, they would send a letter or a fax. Therefore, each email should be replied to within at least 24 hours, and preferably within the same working day. If the email is complicated, just send an email back saying that you have received it and that you will get back to them. This will put the other person's mind at rest.

4.) **Do not attach unnecessary files** – By sending large attachments you can annoy the recipient and even bring down their email system. Wherever possible, try to compress attachments and only send attachments when they are productive. Moreover, you need to have a good virus scanner in place since your recipients will not be very happy if you send them documents full of viruses!
***Never send videos and pictures of people as this is prohibited. Included are pictures of animals, fish, children, deceased and pious people.

5.) **Use proper structure & layout** - Since reading from a screen is more difficult than reading from paper, the structure and layout is very important for messages. Use short paragraphs and blank lines between each paragraph. When making points, number them or mark each point as separate to keep the overview.

6.) **Do not overuse the high priority option** - If you overuse the high priority option, it will lose its function when you really need it. Moreover, even if a mail has high priority, your message will come across as slightly aggressive if you flag it as 'high priority'.

7.) **Do not write in capitals** - if you write in capitals it seems as if you are shouting.

8.) **Don't leave out the message thread** - When you reply to an email, you must include the original mail in your reply, in other words click 'Reply', instead of 'New Mail'. If you receive many messages, you obviously cannot remember each individual email or message. This means that a 'threadless email or message' will not provide enough information and you will have to spend a frustratingly long time to find out the context of the email or message in order to deal with it. Leaving the thread might take a fraction longer in download time, but it will save the recipient much more time and frustration in looking for the related emails or messages in their inbox!

9.) **Add disclaimers to your emails** - It is important to add disclaimers to your internal and external mails, since this can help protect your company from liability. Consider the following scenario: an employee accidentally forwards a virus to a customer by email. The customer decides to sue your company for damages. If you add a disclaimer at the bottom of every external mail, saying that the recipient must check each email for viruses and that it cannot be held liable for any transmitted viruses, this will surely be of help to you in court.

10.) **Take care with abbreviations and emoticons and slang.** (An emoticon is a pictorial representation of a facial expression. It expresses — usually by means of punctuation marks (though it can include numbers and letters) — a person's feelings or mood.)
In emails or messages, try not to use abbreviations such as BTW (by the way) and LOL (laugh out loud). The recipient might not be aware of the meanings of the abbreviations and in Islam we are taught to use proper language constructs. The same goes for emoticons, such as the smiley. If you are not sure whether your recipient knows what it means, it is better not to use it. Smileys with faces should be avoided. Instead make use of flowers, etc.

11.) **Do not forward chain emails or messages.** Most of them are hoaxes. Just delete the messages as soon as you receive them. Also avoid having lengthy discussions and replies on groups as this is just waste of time. Chain messages which threaten loss of life, wealth or blessings (barakah) is nonsense. Delete those messages, never pass them on, and have yaqeen (conviction) in Allaah تَبَارَكَ وَتَعَالَى.

12.) **Do not copy a message or attachment belonging to another user without permission of the originator.** If you do not ask permission first, you might be infringing on copyright laws.

13.) **Do not use email to discuss confidential information.**
Sending an email or messages is like sending a postcard. If you don't want your email or messages to be displayed on a bulletin board, don't send it. Moreover, never make statements that are not in accordance to Deeni principles or could hold you liable in court, even if they are meant to be a joke.

14.) **Use a meaningful subject** - Try to use a subject that is meaningful to the recipient as well as yourself. For instance, when you send an email to a person requesting information about a kitaab, it is better to mention the actual name of the kitaab, e.g. 'AnwaarusSalaat information' than to just say 'kitaab information' or 'Bookshop Query' in the subject.

15.) **Avoid using the words URGENT and IMPORTANT** - Even more so than the high-priority option, you must at all times try to avoid these types of words in an email or subject line. Only use this if it is a really, really urgent or important message.

16.) **Don't forward virus hoaxes and chain** letters - If you receive an email message warning you of a new unstoppable virus that will immediately delete everything from your computer, this is most probably a hoax. By forwarding hoaxes you use valuable bandwidth and sometimes virus hoaxes contain viruses themselves, by attaching a so-called file that will stop the dangerous virus. The same goes for chain letters that promise incredible riches or ask your help for a charitable cause. Even if the content seems to be bona fide, the senders are usually not. Since it is impossible to find out whether a chain letter is real or not, the best place for it is the recycle bin.

17.) **Don't reply to spam** - By replying to spam or by unsubscribing, you are confirming that your email address is 'live'. Confirming this will only generate even more spam. Therefore, just hit the delete button or use email software to remove spam automatically.

18.) **Use Deeni terminology in messages and emails.** Use word such as As-salaamu-alaikum, In-shaa-Allaah, Maa-sha-Allaah, JazaakAllaahu khairan.

19.) **Avoid distributing your contacts to others without permission.** Sometimes, contact information is given to you as a trust, for you only. Forwarding without permission is a breach of this trust.

20.) **Remember email, sms and whatsapp are not for emergencies.** If you need to get in touch with someone, or you need an urgent reply, call the person.

ETIQUETTES OF MEETING ONE ANOTHER

1.) When you go to meet a person do not disturb him by intruding while he is busy. If for example, he is engaged in tilaawat, reciting wazeefahs or he is in privacy or sleeping or preparing to sleep or involved in something else in which he will be disturbed if you intrude or he may be inconvenienced by your intrusion, then at such a time do not greet or shake hands. Either go away and return later or wait elsewhere (where his attention will not be attracted). If the matter is urgent and requires immediate attention, seek his permission first.

2.) When having arrived at the venue of the person whom you wish to meet, inform him of your presence either by salaam, speech, etc. Do not sit in a concealed place or in such a way that he has not learnt of your presence. Perhaps he wishes to say something which is not intended for your ears. It is evil to listen in to another person's secrets without his consent. If you realize that the discussion in progress is not for your ears, immediately take leave.

3.) When meeting someone with whom you have no informal association, do not ask him about the condition of his home affairs. Similarly, do not ask him about his source of earning, possessions, etc.

4.) On meeting a person, do not linger too long as to cause him inconvenience or to constitute an impediment in his activity.

5.) When meeting someone, do so pleasantly and smilingly so as to please him.

6.) When meeting someone for the first time, remember the following things:
a.) Introduce yourself. State your name.
b.) State your hometown or the country or city from where you are coming.
c.) State the purpose of your visit.

7.) If a person mistakes you for another, then immediately rectify him and state your identity.

8.) When meeting a person, do not pick up any letter, paper or book from nearby to read.

9.) When someone comes to meet you (and if you are sitting), get up or move slightly. In this is respect for the visitor.

10.) Be presentable before others. Use itr (perfume) and miswaak, especially after eating something with a foul smell. Wash and comb your beard and hair occasionally.

ETIQUETTES OF SERVICE (KHIDMAT)

1.) Some persons do not prefer accepting service from others. The one who wishes to render service to such persons should not insist on doing so. The one who is served is perplexed and inconvenienced by such service. The attitude of a person can be understood either by his explicit refusal or by some other indication.

2.) Upon accomplishing a duty which someone has requested of you, inform him after it has been done. In most cases, he will be waiting in expectation.

3.) Rendering physical service to one's shaikh on the first occasion of meeting him maybe annoying to him. Should one be eager to render service to the shaikh, one should first establish a relationship.

4.) While there is comfort in service, there are three conditions:

a.) **Sincerity:** The motive must be none other than love. Many people utilize *khidmah* (service) as a medium for the attainment of motives.

b.) **Congeniality:** The heart of the person serving and the one being served should be one. There should be congeniality (*munaasabat*) between them. They should not be strangers.

c.) **Ability:** The person rendering the service should know how to render the service he is to undertake.

5.) Respect and honour people according to their rank.

6.) As far as possible, assist a person in need. If you are unable to assist, intercede on his behalf so that someone else may render the assistance. However, when interceding, first establish whether your intercession will not inconvenience the person.

7.) By assisting orphans, one will be blessed with companionship of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Jannah.

8.) Those who see to the needs of widows and needy relatives obtain the reward of jihad.

9.) Aiding the oppressed is necessary. Sympathy for the oppressor is to prevent him from committing injustices.

10.) The service of giving people water to drink is an act of great reward. If done in a place where water is in abundance, one gets the reward of freeing a slave. Where water is less, the reward is equivalent to resurrecting a dead person to life.

11.) By assisting someone with insignificant items e.g. some salt for food, the reward is as if one has prepared the food.

12.) Service to neighbours occupies a very important place in Islam. Be kind to them. Tolerate their indiscreetness and disturbances. Do not do anything which will upset them or annoy them. If they are in need, tend to them as best as you can.

13.) Service rendered to Muslims in Makkah Mukarramah and Madinah Munawwarah should be regarded as worship and good fortune provided there is no Shari prohibition involved in rendering the service.

14.) Be kind and render service to relatives even though they may be unkind to you.

ETIQUETTES OF GIFTS

1.) The actual purpose of giving a gift is to strengthen the bond of love. It should not be the fulfilment of one's need or request. Therefore, if you have a need to present to a person, do not make over a gift to him at the same time. The other person is either put to disgrace or is indirectly compelled to comply with the request of the person who presented the gift (which in fact is a bribe.) Any gift tendered with the motive to obtain some other benefit in lieu is bribery. If the underlying motive is to gain reward, then this will not be a gift, but charity.

2.) Immediately after accepting a gift, it is not proper to give it in charity in the presence of the one who made the gift. Contribute it in the absence of the person in a way which will not be known to him, otherwise he will be grieved.

3.) Make the gift in privacy, not in public. The person to whom the gift was made to is entitled to make the gift public.

4.) If the gift is in kind (i.e. not cash) then try to find out the likes and preferences of the other person. Present something which he prefers and will utilize.

5.) A gift should not be refused because of its slight value or small quantity. It should not be refused on account of pride or arrogance.

6.) It is not permissible to accept gifts from mentally deranged persons as well as minors.

7.) A gift should not be presented while shaking hands. (*musaafahah*).

8.) When a gift is made, the price of the item should not be asked of the one who makes the gift. Similarly, others who happen to be present when the gift is made should also not query the price or value of the article in the presence of the one who gave the gift.

9.) Some people feel that when going to visit a pious person, it is necessary to present a gift to him. This is incorrect. To make it a rule to present a gift always is harmful to all parties.

10.) Accept gifts from such people who do not expect anything in return, otherwise it will lead to ill-feeling finally. However, the one who received the gift should try to give something in return. If one does not have the means, at least praise the person and express your gratitude. Mention his favour in the presence of others. Express gratitude by saying "JazaakAllaahu khair" (May Allaah تَبَارَكَ وَتَعَالَىٰ reward you with goodness!)

11.) It is improper to completely forget about a gift which one has received as this shows lack of appreciation. Similarly, it is improper to advertise with pride the great value or abundance of gifts one received.

12.) If for some reason, acceptance of the gift is refused, then respectfully request the reason for the refusal. For the future, bear it in mind. Do not insist to obtain the reason at that time. If the gift is refused because of some misunderstanding or misinformation, then notify the person of the error.

ETIQUETTES OF LOANS

1.) Do not borrow from such a person who is unable to refuse inspite of not being disposed to lend. Never borrow from him if by some signs or indications you are able to discern that he is not happy to lend. If it is a person whom you know will not regard it as difficult to give the loan or he will not readily refuse, then a loan may be sought from him.

2.) As far as possible, avoid taking a loan. If you are forced, be concerned about repayment. Do not adopt an uncaring attitude. Loans should not be acquired for luxuries, only basic necessities if compelled. Exercise patience and be contented with what Allaah تَبَارَكَ وَتَعَالَى has granted you.

3.) If the creditor rebukes or speaks harshly, the debtor should adopt patience and listen in silence. The creditor has a right to rebuke his debtor for default of payment.

4.) If you owe anyone anything, be it cash or an article borrowed, make a note of it as a *wasiyyat* (directive) so that one's heirs will know what to do in the event of one's death.

5.) When repaying a debt, make a *dua* as well for the creditor and express your gratitude.

6.) If the debtor is in difficulty, the creditor should not pressurize him. He should happily grant him an extension. If the creditor has the means, he should waive the debt or part of the debt for a hard-pressed debtor. There is great reward for this. Allaah تَبَارَكَ وَتَعَالَى will further lighten the hardships of Qiyaamah for one who waives debts.

7.) There is greater reward for granting a loan than for giving charity. Consider it therefore an act of goodness and good fortune to give a needy person a loan. Islam encourages loaning people interest-free loans. Great virtues have been mentioned for this action. However, one should not give a loan if he will fall into difficulty if the money is not repaid in time.

8.) If the debtor is unable to pay and he wishes to make arrangements with another person to assume liability for payments, then readily agree to this arrangement. Do not unnecessarily refuse this arrangement if there is reasonable hope for payment to be forthcoming. Such an arrangement is called *hawaalah* in Islam. There is great reward in it.

9.) Poor and needy persons should not keep in trust any articles of others. It is quite possible that in their moments of need the *nafs* overwhelms them and they make use of the article or sell it.

10.) When obtaining a loan, keep a record of it, and when making payment, then too.

11.) Taking a loan is indeed a very lamentable act. If one dies without having liquidated the debt, the soul remains suspended, entry to Jannah being blocked.

12.) The act of postponing payment when one has the means to pay is an act of oppression. Some people have the habit of making the creditor run to and fro. They attempt to avoid payment by making false promises and forwarding excuses while they are in a position to pay.

13.) If a person is unable to pay on the due date, then he should at least contact the creditor and inform him of his situation. He should also inform him of the arrangements he is making to fulfil the debt.

ETIQUETTES OF INTERCESSION

1.) It is not permissible to apply any kind of pressure, direct or indirect, on the person to whom the intercession is directed. A man cannot take advantage of his prominence or rank to compel another to submit to his request. This is not intercession.

2.) Intercession is a branch of mashwarah (consultation) which cannot be imposed on anyone.

3.) If a person rejects the intercession, he will be acting fully within his rights. It is improper to take offence if one's intercession is not accepted.

4.) If by indications one realizes that the intercession cannot be rejected, e.g. the person is under some obligation, hence he has no alternative other than complying, then such intercession is not permissible.

5.) In any matter, intercession should not be made without first having made investigation.

ETIQUETTES OF A PROMISE

1.) Fulfil a promise made. Do not act in conflict with a promise without any valid reason. Do not make a promise if you have no intention of fulfilling it.

2.) Do not make promises in haste, or in a state of extreme anger or happiness.

3.) Do not make promises pertaining to unlawful things. It is not permissible to fulfil such unlawful promises.

4.) If a child is enticed with something, it will also be a promise which should be honoured. Abdullah ibn Aamir رَضِيَ اللَّهُ عَنْهُ narrates that one day (while he was a child), his mother called him saying that she had something to give to him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who happened to be present asked, "What do you intend giving to him?" Aamir's mother replied, "I intend to give him some dates." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commented, "If you did not give him anything, a lie will be recorded against you."

ETIQUETTES OF THE TELEPHONE

1.) Always speak clearly so that your message is properly relayed, and the opposite party understands you.

2.) One should use simple uncomplicated language so that the opposite party does not have any difficulty in understanding.

3.) The caller should always identify himself or the company he is calling from. Also, one should clearly identify himself when leaving a voice message so that the person retrieving the message is not left confused.

4.) If one receives an undesired call from a marketing or telesales company, then one should inform the salesperson in an even tone that he is not interested in the products or services offered. Don't be rude to the opposite party in any way.

5.) If one places a call on hold, he should continuously check whether the caller has been connected or not. Do not leave people waiting.

6.) One should not chew gum or eat whilst talking on the phone as this may frustrate the listener (listening to one chewing on the phone).

7.) If there happens to be a crossline, one should not listen to another person's conversation.

8.) When you phone someone to discuss a lengthy issue, first ask if you may speak and whether the other person has time or not. If not, ask for a suitable time to phone.

9.) When someone else phones for some work or to ask something, be brief in your answer. Do not go into lengthy conversations at the expense of the other's time and money.

10.) One should not chip in whilst the other is speaking. He should wait until he has finished saying what he wishes to say. However, the person speaking should also be considerate. He should not speak so long not giving the other the opportunity to speak.

11.) Many people, more so women have the evil habit of speaking together. There is no benefit in this as no message is conveyed to the other party.

12.) Take into consideration the time you are phoning. It should not be too late at night, or too early in the morning, nor at eating times, unless there is an emergency. Do not

ETIQUETTES OF THE CELL-PHONE[1]

1.) One must inculcate the habit of switching off the cell-phone before entering the masjid, commencing salaat or sitting in a ta'leem program. If one forgot to do so and the phone starts ringing, then with a slight movement, one should cut the call. For example, in salaat, one can cut the call by placing his hand in his pocket. There is no need to break the salaat. If one allows the phone to continue ringing, his salaat will be valid, but he will be guilty for disturbing others in salaat. If the phone rings again, then too one can cut the call. One should not break his salaat to cut the call.

2.) It is incorrect to utilize verses of the Quraan, the adhaan or na'ts (Islamic poetry) as a ring tone, since the purpose of the ring tone is to inform you that someone wishes to speak to you. It is forbidden to use words of dhikr for this purpose. Furthermore, the phone may ring in the toilet. This will be gross disrespect to these great words.

3.) It is forbidden and a severe sin to have a musical ring tone on one's phone.

4.) Listening to music, viewing films, pictures of animate objects, sports like cricket, soccer, etc. are forbidden and an act of sin. Taking photographs is an even greater sin.
Rasulullah ﷺ said, "The person who will be severest punished on the Day of Judgement will be those who take photographs."

[1] Extracted and abridged from 'Laws pertaining to the use of the cellular phone' by Mufti Muhammad Salmaan Mansurpuri – translated in English by Madrasah Taaleemuddeen, Isipingo Beach] with some additions

Playing games on the cell-phone is a futile act and waste of time. It is necessary to refrain from it. Listening to religious talks and permissible na'ts are allowed, provided it is not accompanied by pictures, and does not cause one to miss one's salaat or other necessary works.

5.) If one phones someone else and is put on hold and music is played, one will not be sinful if forced to listen. The sin will be on the party who set the tone on the phone. However, the one waiting should engage in dhikr or tilaawat to counter the effects of the music. He should rather keep the phone at a slight distance from his ear just enough for him to hear when the music has ended. Those who own businesses should ensure that there is no musical tone on their side when customers are put on hold.

6.) One is allowed to display the names of Allaah تَبَارَكَ وَتَعَالَى, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or any Quraanic verses on the main screen. However, in this case, one should ensure that the phone is switched off when entering the toilet. One should also not keep the phone in one's trouser pocket, as this will amount to disrespect. If these texts are not displayed but merely stored in the phone, then it is permissible to go to the toilet with it and to keep the phone in the trouser pocket.

7.) It is incorrect for one to charge one's phone in the local masjid. If someone did so, it will be incumbent on him to deposit some money into the masjid fund. A person in I'tikaaf, or a traveller may charge his phone out of necessity. However, as a precaution, he should estimate how much electricity was utilized and donate the money to the masjid. As for public places where facilities are allowed for general usage, one may charge one's phone.

After charging one's cell-phone, he should switch off the plug and remove the charger from the socket. Not to do so is wastage of electricity.

8.) It is not permissible to record someone's conversation on a cell-phone without his consent.

9.) If one is in the toilet and the cell-phone rings, then it is best that one cuts the call.

10.) Rasulullaah ﷺ prohibited idle talk as well as wastage of wealth. Therefore, one should use the cell-phone according to necessity.

11.) If you are engaged in a conversation with someone and then your cell-phone rings, seek permission from the person before you answer as he has a greater right, since he was speaking to you first.

12.) It is highly disrespectful to text messages whilst another person is talking to you. The phone should not be used in the presence of other people whilst engaging in a conversation.

13.) It is impermissible to browse through the cell phone of another individual without their permission.

14.) If a woman has to answer her cell-phone in a public place, she should not speak loudly, laugh, etc. She should speak to the point and ensure that others cannot hear her voice.

15.) One should never flaunt one's sophisticated cell-phone in front of others with pride.

16.) Do not use the cell-phone unnecessarily while in the presence of any senior person, such as your parents, ustaadh or shaikh.

ETIQUETTES OF ILLNESS AND VISITING THE SICK

1.) If a person suffers from an illness, wound, sore, boil, etc. located in the region of his private parts, do not ask him about the nature of his illness. It is embarrassing to do so.

2.) Do not express yourself in the presence of the sick or his family in a manner which makes them lose hope. Comfort them by telling them that In-sha-Allaah, all difficulty will come to an end.

3.) Should one obtain some information regarding injury, illness or death of a person, do not speak about it until you have reliably confirmed it, especially to the person's relatives. If the information was false, unnecessary grief would have been caused.

4.) If the ill person is suffering from such a sickness which causes inconvenience to people, he should remain aloof from them. He should not even go to the masjid to perform his salaat.

5.) Do not force the sick person to eat. Allaah تَبَارَكَ وَتَعَالَى specially feeds those who are ill.

6.) A person visiting the sick should not linger around too much. He should not engage in unnecessary conversation nor should he enquire from the ill person the details of his sickness. The sick person is inconvenienced by such behaviour.

7.) Do not inform far-off relatives of slight ailments. This creates unnecessary anxiety.

8.) It is improper for a physician to inform the patient that his illness cannot be remedied or that all hope is lost. Some even specify a time limit for the patient's life, which is not proper at all.

9.) Some people never bother to visit the sick. This is incorrect. There is great reward in visiting the sick. Some only visit family and friends. Whenever the opportunity arises, visit those who are sick solely on account of being a Muslim.

10.) When going to visit the sick at hospitals, ensure that we abide by the rules, regarding times, number of people allowed, ages, etc. Never read the medical files of the patient. If many people have come to meet the sick, try and make one's visit as short as possible and then leave the hospital. Do not crowd the lobbies, lounges or passageways. It is completely incorrect for women to specially gather in the wards or public places for Yaseen khatams, wazifahs, etc.

11.) When visiting at the home, keep the following etiquettes in mind:

a.) Call in advance and inform the family of your visit. Enquire from them the appropriate time to visit. Do not visit at mealtimes. Give them enough time to prepare themselves for your visit. Some people call from their cell-phones when they are nearly at the house. This is incorrect.

b.) Try not to take active toddlers along.

c.) Refrain from talking excessively.

d.) Keep the visit short. Do not unnecessarily ask to use the kitchen or bathroom.

12.) The sick person who has a boil, sore or wound on some part of the satr (those parts which must be concealed before others) should not expose it before others who have come to enquire about the illness. Women have this weakness that without the visitor even asking, they expose their satr before others.

13.) Many people have a habit of giving and enforcing their own medication on the sick person. Rather leave it to the care of the physician or doctor.

14.) There is great reward in assisting the sick monetarily or with other items like food, etc. A pot of food can be cooked and given, preferably in a disposable container, so that there is no need to return the items. Money can be placed in an envelope and handed over to the sick person or close family member. It is against etiquette to request for duaas when doing a favour.

15.) Never barge into the room of the sick person, whether at home or in the hospital. Seek permission first.

16.) Generally, people forget to recite the Sunnah duaas when visiting the sick. It is recommended for the family members of the sick to stick a small reminder on the wall nearby with the relevant duaas and etiquettes.

17.) The same etiquettes apply to family members. Many parents or grand-parents feel that it is not necessary to abide by these etiquettes when visiting the homes of their children or grand-children. Many a times, great inconvenience is caused to the daughter/son in law, which creates bitter feelings.

ETIQUETTES PERTAINING TO PREGNANCY, POST DELIVERY/ BREAST FEEDING

1.) During the days of pregnancy, a woman must be extra careful in abstaining from sins. Watching television, listening to music, arguments, eating wrong foods have an impact on the growing foetus. One should engage in dhikr, tilaawat, and see/hear beautiful things e.g. she should keep her mind fresh and refrain from too much of talking and socializing unnecessarily.

2.) Excessive use of the cell and computer causes the mind to be over stimulated, which will produce weak-minded children.

3.) A pregnant woman should eat healthy foods. Moulana Shah Hakeem Muhammad Akhtar Sahib رَحِمَهُ ٱللَّهُ encouraged a sister to eat a bright red apple with relish everyday of her pregnancy, without cutting it with a knife. He said that the child will have noble character and a happy temperament.

4.) Haraam perfumes should never be used. Rather apply Udh or musk on the forehead, as it will open the mind of the growing child.

5.) During delivery, care must be taken to ensure that the mother is covered adequately, as negligence will have adverse effects on the morals of the growing child.

6.) When breast-feeding, the mother should be properly covered. She should never engage in gossiping or futile speech. Feeding the child in the state of wudhu has a tremendous impact on the imaan and knowledge of the child in later years.

7.) Many young girls emerge from the home soon after birth, whereas the have not healed emotionally and physically.

8.) Ensure that the clothing worn by the children do not have images or pictures. Similarly, pictures of animate objects found on blankets, bibs, feeding utensils, should be removed, as this deprives one of the angel's protection.

9.) Babies should be breastfed. This is the right of the child. When the child begins to eat, he should be fed fresh food prepared at home. Refrain from processed factory foods.

10.) When feeding a baby from the bottle, feed with the right hand. Try to feed in an upright, sitting position as liquid is bound to drip in the inner ear, causing ear infections. Do not prop the bottle of the child with a pillow, leaving the child unattended to feed himself.

11.) When changing the napkin of the child, especially a baby girl, do not do so in front of boys, even the elder or younger brothers. When changing the children's clothing, do not undress them in the state of total nudity. Always ensure that there is some clothing on the body and work with half the body at a time.

12.) Ensure that there is a changing mat, etc. placed under the baby before changing the napkin, so that no impurity falls onto the surface.

13.) Hairs and nails of one's children must be buried and not thrown in the sink/bin.

14.) Moulana Shah Hakeem Muhammad Akhtar Sahib رَحِمَهُ ٱللَّهُ advised the mother of a toddler not to cut his hair in such a manner that the hair covers the forehead or fore lock. This is the place where thoughts process. It requires oxygen.

15.) Many people regard visiting the mother and her new-born baby as an entertaining social visit, where much eating and talking takes place in the 'confinement' room. We forget that the same etiquettes pertaining to visiting the sick apply when visiting the mother and her new-born baby. Many are negligent of this. The visit should be sweet and short.

16.) There is no such thing as 'Baby Showers' in Islaam. It is a western concept and modernized way of begging for gifts. One should neither host, nor attend such events.

ETIQUETTES OF ATTENDING THE DECASED PERSON'S HOME AND TA'ZIYAT (CONSOLING FAMILY MEMBERS OF THE DECEASED)

1.) Women should not go to the house of the deceased, unless they are close family members. They should rather recite some Quran and convey the rewards to the deceased. Later on, they can go to the house to console the bereaved.

2.) When a woman goes to the house for condolence, she should ensure that she wears the dullest of outer cloaks. A loose-fitting simple unadorned burqah over the cloak will be most appropriate.

3.) It is totally prohibited for men to see the face of a ghair-mahram (strange) female; as well as for women to look at the face of strange men. It is forbidden for members of one sex to view the face of their neighbour, cousin, brother/sister-in-law of the opposite sex, spouses' nephews/nieces, etc.

4.) Many men sit outside the house and discuss worldly matters. This is the time of remembering death and preparation for the hereafter. All should engage in dhikr or keep quiet. Worse is when people discuss worldly matters at the graveyard. This can cause great hurt to close members of the deceased, as it shows that one is completely insensitive. It is also against etiquette to chat on the mobile or answer text messages at the graveyard.

5.) Those living nearby should not partake of meals. Remember that it is not permissible to utilize the items of the deceased person, as these are now the property of his heirs, more-so when the heirs are not mature. Only if food is arranged by others, and not from the estate will it be permissible to partake of the meals.

6.) Nowadays it has become customary for people to serve kheer/ badaam milk at janaazah homes. This is a baseless custom.

7.) At funeral homes, it is noticed that the table containing Yaaseen booklets as well as the individual Quraan paras are strewn about. At times, keys, tasbeehs and even boards are placed on them. This is total disrespect.

TA'ZIYAT and its Ettiquettes:

1.) Ta'ziyat consists of two acts: To console the bereaved and to send reward for the deceased. Everything else is baseless.

2.) When going for ta'ziyat, do not enquire about the details of the deceased's illness and circumstances of his death.

3.) When going for ta'ziyat, console the family members. Do not do or say anything to increase their sorrow. Nowadays, instead of comforting the relatives of the deceased, people increase their grief by joining them in crying and wailing. On arrival, they sit down to cry. This is actually causing difficulty to others and not ta'ziyat. They utter statements such as, "I am grieved to hear the news. You must be shattered. His death is a great loss," etc. This applies more to women. Their statements on such occasions are poisonous. They are harmful to one's health and religion as well.

4.) When consoling the bereaved, say statements such as, "Whatever has happened has happened by the will of Allaah تَبَارَكَ وَتَعَالَى. Act in the interests and benefit of the deceased. Recite the Quraan Shareef, perform nafl and make dhikr so that the reward reaches the deceased. Supplicate for forgiveness on behalf of the deceased. Have hope that he is entering Jannah where the comfort is greater. After a time, we too shall depart and will meet up with the deceased."

5.) The practise of visitors coming from far off, fixing of the seventh day, tenth day and forty-day customs are all baseless.

6.) Ta'ziyat is permissible up to three days for those living in the same town. After three days, they should not go. The aim of ta'ziyat is to console, not to revive the grief and sorrow. As for those who are not nearby residents, ta'ziyat is permissible after three days as well.

7.) It is not correct for males to directly console ghair-mahram females and vice versa. Completely prohibited is the practise of hugging ghair-mahrams in the name of consoling.

ETIQUETTES OF ELDERS

1.) When you are in the company of an elder, do not embark on an activity without his consent.

2.) When a senior makes a request, execute it and inform him when the task has been accomplished.

3.) When having any work or any request for a senior, approach him directly. Do not forward your request via an intermediary.

4.) Do not extract any service from your seniors (whether it is your ustaadh, shaikh or family members).

5.) When inviting your ustaadh or shaikh for meals, and it is your intention to invite his associates as well, then do not invite them via your ustaadh /shaikh. Do not tell him to bring along so and so. Do the inviting yourself directly to those whom you intend to call. However, take his permission before inviting his associates. The associate should seek the consent of his ustaadh/shaikh before accepting such an invitation.

6.) Listen attentively to their talk.

7.) Never be disrespectful to elders. Disrespect is at times more harmful than sinning. Since juniors no longer respect their seniors, goodness and blessings have been destroyed. Bounties come in the wake of respect.

8.) True adab (respect) and ta'zeem (honour) are related to love and obedience. A mere external display of etiquette and respect is not of much worth.

9.) Juniors should never call their seniors by their names. They should adopt a title of respect and honour.

10.) When someone speaks ill of your seniors, immediately prevent them. If this is not possible, wake up and go away. Do not inform your seniors of what was said. This will cause them grief.

11.) Juniors should walk behind seniors unless one has to assist them, or one is engaged in discussion with them. However, if the senior prefers to walk behind, his wish should be respected.

12.) Cell-phones should not be utilized in the presence of one's elders, unless there is an emergency.

ETIQUETTES OF JUNIORS

1.) Seniors should not be fussy. They should not lose their temper for every little thing. Just as juniors are disrespectful to you in certain acts, you too might have shown disrespect to your elders in certain acts. Therefore, be tolerant and once or twice admonish the errant junior tenderly. When soft measures have failed, then sterner measures may be adopted keeping in view the welfare and temperament of the junior. If you as a senior totally refrain from toleration, you will be depriving yourself of the benefits of sabr (patience).

2.) In view of the fact that Allaah تَبَارَكَ وَتَعَالَى has appointed you as a senior (to guide others), various types of people with different temperaments, disposition, intelligence and attitudes will refer to you. All cannot be moulded overnight. Remember the following hadeeth, "The believer who mingles with people and patiently bears their difficulties (which they cause) is better than one who neither mingles nor bears the difficulties of people."

3.) If you believe that a person will not fulfil your request, then never ask him to do something which is not obligatory in the Shari'ah.

4.) When someone renders service or makes gifts to you (as the senior) without you having requested for it, then too, take into consideration his comfort and welfare. Do not accept so much service which tires him nor accept gifts of such amounts which may be beyond his means. If he invites you for meals, impress on him not to prepare excessive food nor permit him to invite too many of your colleagues.

5.) When it is appropriate that you should display displeasure, then at some other time make the person happy. If truly you had committed an excess and wronged him, apologize to him without any hesitation. Do not be proud, for on the Day of Judgement, everyone will be equal.

6.) If in conversation, a person's disrespectful attitude distresses you and brings about a change in your temper, then it is best not to talk to him directly. Conduct the discussion via someone else who is capable of understanding and conversing culturally and politely. By adopting this method, your change of temper will not affect others nor will his disrespect affect you.

7.) Do not exalt or grant so much proximity to your khaadim (assistant) or your associate that others should hold him in awe. When this person conveys to you the stories and affairs of others, forbid him thereof. If you do not do so, others will be fearful of him and as a result of his narrations, you will become suspicious of others.
Similarly, when he comes with someone's proposal or he intercedes on behalf of others, sternly forbid him so that people do not regard him as a medium (to gain an audience with you). If they gain an impression that he is your medium, they will be constrained to flatter and please him. They will make gifts to him or he himself will put his requests to them. In short, the senior should be in direct contact with the people. Do not keep intermediaries. There is no harm in having one or two closes by as assistants, but they should not interfere at all in the affairs of those who have to deal with the senior.

8.) The senior should not entrust the arrangements for guests to others. He should attend to them, even if he has to undergo much pressure as a result. At least others will have comfort and rest. In fact, it is only natural for seniors to undergo difficulties and sustain pressure.

9.) Some seniors behave arrogantly. They totally disregard others. In so doing they harm people. There is a need to exercise exceptional care to refrain from this type of attitude.

10.) If a senior does not behave affectionately, but adopts arrogance and pride, and resorts to dictatorship, his image and rank will decline, and people will turn away from him.

11.) Service should not be taken from one who is under the jurisdiction of another without having sought permission, even if the other person is your junior.

12.) Juniors are to be regarded as the complements of seniors. Both are in need of each other. Sometimes juniors acquire certain excellences which the seniors are totally deprived of. Therefore, never despise juniors or those under your authority.

13.) When juniors draw the attention of seniors to the truth, the seniors should accept it. The Quraan states, “and they advise one another.” This form of commanding mutual admonition has alerted seniors to the fact that while they should admonish and advise juniors, the juniors have a right of proclaiming the truth to seniors. Thus, seniors have no justification for taking offence when the truth is told to them. They should accept the truth. However, juniors should address seniors with utmost respect and honour when the need arises for them to proclaim the truth to their seniors. Only an intelligent person will adopt the correct attitude.

14.) Acting in an unprincipled manner with even juniors is improper. Seniors should not hurt and inconvenience juniors by words or deeds. Nowadays no care is taken to avoid inconveniencing others. The concern is primarily to obtain fulfilment of one's personal motives irrespective of any harm caused to others in the process.

ETIQUETTES OF PARENTS

1.) Never be disrespectful to parents. Never hurt their feelings by any deed or word. This can be ensured by thinking before speaking or acting.

2.) Even if parents are unjust, it is not lawful for children to ill-treat, disobey, disrespect or displease them.

3.) Obey and serve your parents even if they happen to be non-Muslims. Obey and assist parents in all things lawful in the Shari'ah. In the process of serving and obeying non-Muslim parents, the laws of the Shari'ah should not be violated. If, for example, one's non-Muslim father dies and one's mother wishes that the child must participate in the funeral service, such obedience and service will not be permissible. In such a case, decline politely, and excuse yourself respectfully. Never refuse rudely nor argue with them.

4.) When parents scold, abuse or even beat their children, they should submit to such treatment with humility. Never should they utter a word of disrespect or complaint, nor should they display on their faces any indication of disgust or anger. Bear their treatment in silence and with patience. Make duaa for them.

5.) Whenever you see them, greet them. If you are entering the private room of your parents, seek their permission before entering.

6.) If you are living with them, take their permission before going anywhere. Inform them of your whereabouts. Do not embark on a journey without their permission.

7.) If you are engaged in nafl salaat and your parents call you, break your salaat and answer their call even if there is no urgency or importance in their call. If you are performing fardh salaat and you detect urgency in their call, then break even the fardh salaat to answer their call.

8.) Do not call them by their names. Address them with titles of respect and honour.

9.) Always be cheerful in their presence. Speak kindly and tenderly with them. Keep your gaze low when addressing them. Do not stare them in the face. Never raise your voice above theirs.

10.) When they question you, do not inconvenience them by delaying your reply. It is highly disrespectful to refrain from answering them.

11.) Even in their absence, speak highly and respectfully of them.

12.) When the need arises to say something because of some wrong or sinful action of parents, then speak to them tenderly, politely and respectfully. Adopt a soft tone. Do not adopt a harsh tone and an independent stance nor speak to them by way of raising objections.

13.) Always try to keep them happy.

14.) When accompanying parents on a walk, do not walk in front of them or on their sides. Walk slightly behind them.

15.) Do not give preference to the wife over them. This does not apply to the rights of the wife. If the parents instruct their son to violate or discard the obligatory rights of the wife, it will not be permissible to obey them in this case.

16.) If you were disrespectful at any time to your parents, regret your action and hasten to obtain their pardon.

17.) If one's parents had passed away while they were displeased with one, then one should always make duaa and seek forgiveness on their behalf. It is hoped that Allaah تَبَارَكَ وَتَعَالَى will ensure that they become happy with their children. (Thus, the relationship will be restored on the Day of Judgement.)

18.) After their death, seek forgiveness on their behalf. Within ones means, practise virtuous deeds with the intention that the reward acquired thereof should be bestowed to them. Pay their debts and fulfil any lawful bequest if one has the means to do so. Meeting with and rendering service to the friends of one's parents after their death are also acts which are regarded in Islam as service to parents.

19.) The rights of parents come first, followed by the ustaadh and then the shaikh. It is sad that nowadays the degree of respect shown to spiritual mentors is not offered to parents despite the fact that respect and obedience to parents are Quraanic injunctions. If one's father requests one to rub his feet and one's spiritual mentor commands one to perform nafl salaat, then it is compulsory to obey one's father. The relationship of the shaikh with one is of a lesser degree than that of one's father. It is possible to sever links with the spiritual mentor if for example his instructions are contrary to the Shari'ah. But it is not possible to break ties with one's father. His respect is always compulsory on the son.

20.) Some people say they have no feeling of affection in their hearts for their parents. This is a weakness and a spiritual disease. The remedy is to serve them. Love will be created.

21.) **Rights of parents whilst they are alive are:**

a.) To love them
b.) To honour them
c.) To obey them
d.) To treat their family members and friends kindly
e.) To assist them financially
f.) To make duaa for them.

22.) **Rights of parents after their demise are:**

a.) To take part in their burial
b.) To fulfil their bequests
c.) To distribute their inheritance correctly and pay their debts
d.) To keep contact with their family members and friends
e.) To make duaa for them and convey rewards to them (isale-thawab)
f.) To visit their graves at least once a week if possible (for males only.)

ETIQUETTES OF SPOUSES

The family is the nucleus of an Islamic society and marriage is the only way to bring families into existence. A healthy Muslim society depends on a sound Islamic environment. Happy couples make happy families, who make healthy societies. The union of two souls is the fibre which weaves society together. For this reason, Rasulullaah ﷺ emphasized the importance of appropriate conduct after marriage so that it endures and becomes the 'coolness of the eyes', in the words of the Quraan. A happy marriage is not made in heaven, nor does it flourish on its own. It has to be continually nurtured and preserved.

Marriage can be a source of enormous tranquillity, yet it can also become a root of the greatest pain, sorrow and heartbreaks. Once two people have committed themselves to each other they should move mountains in order to stay together. It takes time and effort to blend two lives. Many marriages do not last because partners take the view that if it does not work, they will simply end the marriage. This shows lack of commitment, a lack of drive and is deficient by nature. This marriage is almost doomed from the start.

Marriage is very similar to constructing a building. It requires a strong foundation that can withstand the storms and shocks of stress. The adhesive that binds couples together is love and mercy. Also, important to remember is that each person will be questioned regarding his responsibilities to the other spouse. The fear of reckoning is the only way in which one will sincerely fulfil the rights of the other.

By acting on the following guidelines, In-sha-Allaah, our marriages will become more enjoyable, love will increase, and we will attain success in both worlds.

GUIDELINES FOR BOTH SPOUSES:

1.) Always make duaa that Allaah تَبَارَكَ وَتَعَالَى must make us a good partner. Together with this, make duaa for one's spouse and for a happy marriage.

2.) Adopt taqwa (Allaah consciousness) and be mindful of your duties to Allaah تَبَارَكَ وَتَعَالَى at all times, as piety is the steppingstone to a beautiful moral and spiritual character.

3.) Create an Islamic environment at home, as this will bring peace and serenity in your lives. Never keep a television set, as this is the cause of many evils arising in the house. Most magazines and newspapers have such evil pictures and subject matter, which destroys the character of those who read them. Never allow such literature in the home. If a person is forced to use the internet, he should do so in an open place in the house in front of all, so that he is not tempted to venture into wrong sights. Make a salaat place or room in the house. Fix a time for taleem, dhikr, tilaawat in the home. Make ijtimaai (collective) duaa at times.

4.) Do not be concerned only with fulfilling your own religious duties. It is your religious and moral obligation to encourage your spouse and children towards their Islamic duties with love, wisdom and patience. Find out if salaat, dhikr, tilaawat, etc. has been done, instead of only asking for food, etc.

5.) Acquaint yourself with the knowledge, reality and responsibilities of marriage. Remember that marriage is not only fulfilment of carnal desires but fulfilment of responsibilities.

6.) Under no circumstances should you compel your spouse or children to obey you in any act that contravenes the commands of Allaah تَبَارَكَ وَتَعَالَى. At the same time, you should not succumb to the un-Islamic dictates of your spouse and children.

7.) If any problem or dispute arises in the marriage, then always turn to Allaah تَبَارَكَ وَتَعَالَى for help and guidance first. If the problem persists, consult a pious experienced elder or aalim for advice.

8.) Live simply. Don't be jealous of those who seem to be living a more luxurious life than your family. Sustenance is from Allaah تَبَارَكَ وَتَعَالَى. In order to inculcate contentment, look at those people who have less than you, not those who have more.

9.) Be mindful of your discussion topics. Never discuss things with others about your marriage that your spouse would not like to discuss, unless there is an Islamic reason to do so. Some husbands and wives, believe it or not, complain to others about their spouse's physical appearance. This is a recipe for disaster. Information about your intimate relations should be kept between you and your spouse.

10.) As far as possible, try to have meals together as a family. Express your appreciation, whether the cook is the husband or wife. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not complain about food put in front of him. Do not look for faults.

11.) Exchange gifts. This creates love.

12.) Fulfil the rights of one's spouse. Do not demand your rights, rather ask Allaah تَبَارَكَ وَتَعَالَى to fulfil them.

ETIQUETTES FOR HUSBANDS

Allaah تَبَارَكَ وَتَعَالَى says, “For them (women) are rights similar to those on them according to the beautiful standard.” Man is informed that as there are rights due to him, his wife also has rights due unto her.
Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The best among you are those who are best towards their wives.” (Tirmidhi).

1.) When entering the home, always make salaam cheerfully, no matter how difficult your day may have been.

2.) Similarly, when leaving home in the morning, make a point of kissing your wife and don’t leave without salaam. Salaam is a means of engendering great love and happiness in the home.

3.) Implement the beautiful Sunnah of smiling. Smile more and don’t frown. Express this virtuous act of smiling to your wife often, and not only outside to strangers. Smiling is an act of charity. *Try and create such a loving presence at home that your family members look forward to seeing you, rather than dreading your coming home.*

4.) Support and spend generously on your family, <u>according to your means.</u> Regard this as an Islamic responsibility, not as a favour upon them, nor as a burden on you.

5.) Spending on bare necessities is not sufficient to engender true love and a happy home. However, be moderate in your expenditure - there should be neither wastage nor miserliness.

6.) Shower your wife with gifts (within means). Never remind her of favours you confer on her.

7.) Provide her with her own monthly allowance (according to means) over and above your household budget expenses. This money will then **belong to her,** thus allowing her freedom of choice to purchase items for her personal needs, without having to account how it was spent.

8.) Compliment your wife's cooking after meals. Overlook the little shortcomings, e.g. if the salt is less or if the food is not prepared on time, for some reason beyond her control.

9.) Endeavour to eat and drink from the same utensil. Sometimes place a morsel of food in each other's mouth (not only to be practised when newlywed), this will increase mutual love. One will be rewarded for this.

10.) Do not disclose your wife's secrets or faults to either family members or friends. Always conceal one another's faults. It is worse to speak about one's physical relationship.

11.) Express your love often and make her feel wanted. According to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the mercy of Allaah تَبَارَكَ وَتَعَالَى pours on a couple when the husband glances at his wife with love and pleasure and she reciprocates by glancing at him with love and pleasure.

12.) Laugh and joke with her within Shar'i limits. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to engage in light-hearted conversation with his wives.

13.) Compliment your wife on her dressing. If you do not approve of any aspect of her dressing, then instead of rebuking her, rather explain to her in a gentle and loving manner your likes and dislikes. *Just as you would like to see her smartly dressed, you too should dress smartly for her (all within the confines of the shari'ah).*

14.) If possible, give her a call during the day to see how she is feeling.

15.) Share in the upkeep and maintenance of the home. Doing household chores is a Sunnah of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that breeds humility and displays compassion and kindness. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ assisted in household chores. Examples of this are cleaning, sweeping, laying the food-cloth, looking after the children.

16.) Learn to tolerate slight misbehaviour, or displeasing little acts committed by your wife. Don't react violently by meting out injustice and cruelty upon her with verbal and physical abuse. Never take her curse. Don't break your promises, crush all expectations and become an oppressor, a tyrant and a blackmailer. Unfortunately, many of our sisters bear untold misery and suffer in silence, day in and day out for years on end, having none to turn to besides Allaah تَبَارَكَ وَتَعَالَى. Remember O husband, when that lonely, broken heart cannot tolerate anymore and those hands rise up complaining to none other than Allaah تَبَارَكَ وَتَعَالَى, then rest assured that her tears and pain will not go unanswered. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated, "Beware the curse of the oppressed person, since there is no veil between it and Allaah." Allaah تَبَارَكَ وَتَعَالَى says to the oppressed person, "I will assist you, even though it be after some time."

17.) Endeavour to change her habits like carelessness, laziness, etc. with advice and admonition. This must be given tactfully, with wisdom and patience. **Rule with love and never with the iron fist.** It is among her rights upon you that you tolerate her. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said that a woman is created from a crooked rib and there is, therefore, crookedness in her character. If you try to straighten her, you will destroy her. Therefore, take benefit from her together with her crookedness. Look at her good qualities.

18.) Live with her and speak in the manner that you would want someone to treat your own sister or daughter. If you dislike some qualities in them, they possess others pleasing to you. Look at these qualities. No one is perfect. Remember the grass always seems greener on the other side.

19.) When you are overcome by anger and wish to physically or verbally abuse her, then remember that Allaah تَبَارَكَ وَتَعَالَىٰ, whose trust she is, possesses greater power than you do. Immediately move away from that place, drink water and recite *ta'awudh*:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

If possible, make wudhu. Remember that after the expression of every bout of anger, there is regret. Never discuss a problem in the state of anger. Calm down first.

20.) **Learn to forgive your wife - Forgive her as many times as you would like Allaah تَبَارَكَ وَتَعَالَىٰ to forgive you for your errors. Remember the English adage "To err is human, to forgive is Divine."**

21.) Regard your wife's parents as your own, address them politely and treat them kindly as you would treat your own parents. Accord them the same respect and honour as your own parents. Do not place restrictions on your wife visiting her parents unless you have a valid Shar'ee reason.

22.) **Learn to communicate constructively.** Make a resolution that at the time of a problem you would sit down and discuss in a dignified manner, without raising voices or being abusive; or you will seek advice from someone you both can confide in.

23.) You cannot choose not to communicate-even your silence and body language can send important messages. However, they may be misinterpreted and could cause more harm.

24.) Misunderstandings and minor differences should not be suppressed. Rather discuss them in an amicable manner; else this could ultimately lead to a broken marriage (Allaah ﷻ save us.)

25.) **Learn to admit your mistakes. This is a sign of humility. Do not attempt to justify your mistakes.**

26.) Don't ever argue in public or in front of the children. This can affect the children psychologically and could prove detrimental to the marriage.

27.) In a serious conflict, call in arbitrators from both sides and let the matter be solved amicably.

28.) **Spend quality time with your wife and children.** The time spent with them is an act of ibaadah (worship). Apart from religious activities and necessary business activities, devote yourself to your family. In-sha-Allaah, it will reap excellent dividends.

29.) Control your tongue at all times. Remember that wounds afflicted by swords may heal, but the wounds afflicted by the tongue very seldom heal.

30.) Never compare nor mention the beauty, character or qualities of other women to your wife. This is extremely insensitive and may cause jealousy, suspicion and unnecessary doubts in her mind. Accept your wife for what she is and do not cast lustful glances at other women. By doing so, shaytaan will beautify the form of these other women. When a woman emerges from her home, shaytaan beautifies her in the eyes of men. By controlling one's gazes, one's love for his wife will increase and one will attain the sweetness of imaan.

31.) Do not keep in touch or communicate with any female acquaintances from the past, even if they are 'just good friends.
This is extremely detrimental to the marriage and **forbidden**.

32.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated, "The most detestable of lawful things by Allaah is talaaq (divorce)." Don't abuse this responsibility of issuing talaaq, given to you by Allaah تَبَارَكَ وَتَعَالَى. Talaaq has been allowed as a last resort after all avenues of reconciliation have been exhausted and if the marriage has broken down and there is no other way out.

33.) Never use the word 'talaaq' or 'divorce', neither in jest nor in anger. If the need arises, seek the advice of an aalim or mufti before resorting to divorce. No matter what the circumstances are, only utter one talaaq. This will give immediate effect to a divorce. The misunderstanding that three talaaqs has to be given is absolutely wrong. This is a great sin and leaves no room for future reconciliation.

34.) Exercise patience. Never make hasty decisions which you will regret later. "Allaah is with those who exercise patience."

35.) If your wife is troubled with worries or is depressed, then be sympathetic and encourage her to discuss the problem with you. Make duaa for her. Be an anchor of support and a pillar of strength for her by practically expressing your moral support. This will In-sha-Allaah make her truly appreciate your heartfelt concern for her.

36.) Remember that your wife has made the great sacrifice of leaving the confines of her parent's home and her near and dear ones to come and spend the rest of her life with you - a life of the unknown. This she does with great hopes and expectations. Do not destroy them. Fulfil all these requisites which you have made binding on yourself through marriage. Appreciate and value these sacrifices. Allaah تَبَارَكَ وَتَعَالَى will surely reward you in this world and the hereafter.

37.) Never demand back any gift given to your wife, even if the marriage ends in divorce. It is totally forbidden to repossess gifts given at the time of marriage or at any other time.

38.) Never allow your wife to mix with other strange men. This will severely harm your marriage. She must observe Shar'i hijab from them.

The hadith describes a man who allows his wife to talk and freely mix with other men as a 'dayyooth' (cuckold). You too should abstain from talking unnecessarily to strange women.

Strange (ghair-mahram) in the shari'ah refers to all people with whom marriage is permissible in Islam. Included in these people are cousins, brothers-in-law, sisters-in-law, parent's brothers and sisters' spouses, father and mother-in-law's brothers and sisters, etc.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated that the brother-in-law is death.

The cases where an illicit relationship was established in family circles are very many and the consequences are disastrous. Never trust the nafs. Shaytaan runs through the veins of man.

Today, many women keep male workers in their home. This is completely immoral and prohibited. Ensure that your wife observes hijab from drivers, gardeners, plumbers, etc. regardless of their race and ethnic background.

39.) It is your Islamic obligation to be the breadwinner of the family. Never evade your responsibility and unduly burden your wife with the difficult task of supporting your family. This unnecessary strain on her will be a cause of great sorrow and lament, and you will be answerable to Allaah تَبَارَكَ وَتَعَالَى in the hereafter for neglecting your fundamental duty to your family. A sign of Qiyaamah is that men will bring their womenfolk into their businesses.

ETIQUETTES FOR WIVES

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated, "The woman who offers her five times salah, fasts in the month of Ramadhan, protects her honour and respect, and obeys her husband has the choice of entering Jannah from whichever door she wishes to enter from."

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The woman who passes away in such a state that her husband is happy with her will enter Jannah."

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Were I to command anyone to prostrate to anyone besides Allaah, I would have commanded the woman to prostrate to her husband. If the husband orders the wife to carry the boulders of one mountain to the next, and then to a third, she will have to do this."

1.) Obey your husband in all permissible matters. This will draw the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The best of women is she who makes her husband feel happy when he glances at her; she obeys him when he instructs her and she does not oppose him in regard to herself and her wealth by doing what he dislikes.”

2.) When your husband enters the home, always make salaam cheerfully and give him a warm affectionate smile, no matter how difficult your day may have been. Similarly, when he leaves home in the morning, make a point of kissing him and making salaam. Salaam is a means of engendering great love and happiness in the home.

3.) If you had a difficult or tiring day, try to appear cheerful. Do not make a point of making your husband aware as soon as he enters the house. This could cause him to become angry. Gradually, try to win his compassion and sympathy.

4.) You should abstain from all things and every form of behaviour that will find disfavour with the husband. Acquaint yourself with the moods and act accordingly, to cultivate his pleasure. Do not increase his worries. Strive to become a source of comfort and peace for him.

5.) Endeavour to eat and drink from the same utensil. Sometimes place a morsel of food in each other’s mouth (not only to be practised when newlywed), this will increase mutual love. One will be rewarded for this.

6.) Keep the home, children and (most important) yourself neat and tidy when he enters the home. This will enhance his confidence in you. A neglected home could affect his mood adversely.

7.) Try to complete your household chores early and quickly so that you can spend quality time with your husband and children.

8.) Do not disclose your husband's secrets or faults to either family members or friends. Always conceal one another's faults. Worst is to speak about one's physical relationship.

9.) Be prepared for him at mealtimes, as the heat of hunger is very often inflammable. Remember the adage, "A hungry man is an angry man."

10.) Do not mingle and speak to strange men. This will severely harm your marriage. Never allow any strange man to enter your house in the absence of your husband; no matter how well you or your husband knows him.

11.) It is the wife's obligatory duty to beautify and adorn herself only for her husband. It is forbidden for her to adorn herself for all and sundry when leaving the house. A hadith states, "A woman who applies perfume and passes by a gathering is like an adulteress."

12.) Rasulullaah ﷺ said, "It is not permissible for any woman to keep an (optional) fast without her husband's permission, and it is not permissible for her to allow anyone into his house without his consent."

13.) Never compare nor mention the handsomeness, character, wealth or generosity of other men to your husband. This is extremely insensitive and may cause jealousy, suspicion and unnecessary doubts in his mind. Accept your husband for what he is and do not cast lustful glances at other men. By doing so, shaytaan will beautify the form of these other men. By controlling one's gazes, love for the husband will increase and she will attain the sweetness of imaan.

14.) Do not keep in touch or communicate with any male acquaintances from the past, even if they are 'just good friends. This is extremely detrimental to the marriage and **forbidden**.

15.) **Learn to communicate constructively.** Make a resolution that at the time of a problem you would sit down and discuss in a dignified manner, without raising voices or being abusive; or you will seek advice from someone you both can confide in.

16.) You cannot choose not to communicate-even your silence and body language can send important messages. However, they may be misinterpreted and could cause more harm.

17.) Misunderstandings and minor differences should not be suppressed. Rather discuss them in an amicable manner; else this could ultimately lead to a broken marriage (Allaah ﷻ save us.)

18.) If you are overcome by anger, then immediately move away from that place, drink water and recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

If possible, make wudhu. Never discuss a problem in the state of anger. Calm down first.

19.) Don't ever argue in public or in front of the children. This can affect the children psychologically and could prove detrimental to the marriage.

20.) In a serious conflict, call in arbitrators from both sides and let the matter be solved amicably.

21.) Exercise patience. Never make hasty decisions which you will regret later. “Allaah is with those who exercise patience.”

22.) Control your tongue at all times. One of the main reasons for breakup of marriages is the misuse of the tongue. Thereafter you will regret for the rest of your life. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “He who keeps silent is saved.” Remember that wounds afflicted by swords may heal, but the wounds afflicted by the tongue very seldom heal.

23.) **Learn to admit your mistakes. This is a sign of humility. Do not attempt to justify your mistakes.**

24.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The woman who asks her husband for a divorce (without a valid reason), the fragrance of Jannah becomes unlawful for her.”

25.) Respect, and honour your husband’s parents as your own, address them politely and treat them kindly as you would treat your own parents. For the sake of your own happiness and for the sake of your husband, it is essential to maintain a good relationship with the in-laws.

26.) Regard his family as yours. Never insult his family nor use past events or his background to hurt him. You can never acquire the love of your husband if you attempt to disrupt his relationship with his mother, father, brothers, sisters and other relatives. Disruption of family ties is amongst the worst of major sins and invites the wrath of Allaah تَبَارَكَ وَتَعَالَى.

27.) Never regard your obedience and service to your husband in mundane acts as insignificant. In fulfilling his wishes, you are obeying the command of Allaah تَبَارَكَ وَتَعَالَى who has made incumbent upon you total obedience to your husband (in permissible matters). Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O women, look. Your husband is either your Jannah or Jahannum."

28.) The reward of a woman's activities within the confines of her home is clearly seen in the reply of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to a woman who requested to participate in jihad.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Convey to any woman whom you meet, that obedience to the husband and acknowledging his rights are equal to jihad. However, few among you do so."

29.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When a woman leaves home without her husband's permission, then all the angels in the skies and entire universe curse her for this act until she returns home."

30.) Do not be demanding and imposing. This leads to serious conflicts. Learn to request politely, rather than demand.

31.) Do not feel shy to compliment your husband. Make him feel important and win him over with kind words. Adopt a cheerful appearance-this will ignite the face of even a gloomy husband. On the other hand, nagging will produce the adverse effect.

32.) Your expression of pleasure and appreciation for the 'little gifts' he brings for you will be a source of great happiness and pleasure for him.

33.) Rasulullaah ﷺ said, “When a husband calls his wife to bed (at night for sexual relations) and she refuses (without any valid shar’i reason), then the angels curse her till the morning.” Do not deprive him of his conjugal rights without a valid reason, because you will be encouraging him to seek alternative haraam avenues of fulfilling his desires, the sin of which you will be equally accountable for. Do not regard his urge as trivial. Satisfy his needs, even if you have to bear slight inconvenience. There is great reward for this.

34.) Ingratitude is a common malady amongst women. Rasulullaah ﷺ once addressing the womenfolk said that the majority of the inmates of Jahannum will be women because of their cursing in abundance and ingratitude to their husbands.

35.) Never yell at your husband, especially in public. You will hurt his ego. Do not become his mouthpiece- if he is asked a question, let him answer it himself. Do not make decisions for him, nor interrupt his discussions.

36.) If your husband is troubled with worries or is depressed, then be sympathetic and encourage him to discuss the problem with you. Make duaa for him. Be an anchor of support and a pillar of strength for him, by practically expressing your moral support. This will In-sha-Allaah make him truly appreciate your heartfelt concern for him.

37.) If you require extra money, ask politely; keeping in mind his financial status. Refrain from making unreasonable and extravagant demands on him. Maintain the household budget within your means. Do not express displeasure when he is unable to fulfil your lavish demands.

38.) **Learn to forgive him. Remember the English adage “To err is human, to forgive is Divine.”**

39.) Show him your trust and do not pry into his affairs. Do not ask too many questions. Safeguard his assets, he will have great trust in you.

A marriage, no matter how rosy it seems at the outset, will sometimes be faced with problems and difficulties, like weeds in an unattended garden. If we nip them in the bud (i.e. discuss and resolve them) when they surface, then we can foster a happy married relationship and make the bond of love stronger. However, if we ignore these initial stumbling blocks and pretend, they do not exist, then they may increase and Allaah forbid, they may become so deep-rooted that attempts to remedy them later on may fail. Even if they are resolved, they could still taint the love and affection of the couple for many years to come and make life very unpleasant.

ETIQUETTES FOR SON/ DAUGHTER IN-LAWS

1.) Respect, honour and treat your spouse's parents as you would treat your own parents. Speak to them with respect and not as an equal. Never reply if you are scolded, and never speak harshly to them.

2.) Regard your spouse's family as yours. Never insult one another's family. You can never acquire the love of your spouse if you attempt to disrupt their relationship with their family members. Disruption of family ties is amongst the worst of major sins and invites the wrath of Allaah تَبَارَكَ وَتَعَالَى. Actually, encourage your spouse to keep good ties with family members, especially parents, brothers and sisters.

3.) Realize that your in-laws are humans and will have flaws. Praise them in front of others, and never compare them to one's own parents.

4.) Be thankful rather than jealous when your children show them love. Never speak ill of them in front of your children. If they have done wrong, discuss the matter in privacy with your spouse.

5.) Do all you can to make them feel at home when they pay a visit. When you visit them, assist them as much as possible, so that they should feel pleased when you come.

6.) By being of service to your in-laws, you will attain lofty stages in the hereafter, since the reward of service is Allaah تَبَارَكَ وَتَعَالَى Himself. Never be selfish and give your spouse the choice to choose between the spouse and his/her parents. Remember as you do, so you will be recompensed. One day, you too will reach old age and will acquire assistance.

7.) Treat every instruction of your in-laws like the instruction of your own parents.

8.) If your in-laws oppress you, firstly turn to Allaah تَبَارَكَ وَتَعَالَى, and make duaa. Inform your spouse in a polite manner. Learn to forgive and forget. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah increases a person in honour who forgives. Whoever humbles himself for Allaah, Allaah will raise him in rank.”

9.) If you have a problem or argument with your in-laws, never drag your spouse in between. By doing so, you are placing your spouse in a difficult position. Discuss the matter in a respectable manner with your in-laws. By doing so, an amicable agreement can be reached.

ETIQUETTES FOR FATHER/ MOTHER IN-LAWS

1.) Bear in mind that your son/daughter-in law is someone else's child, who has feelings just like you. Treat them like your own children. Treat them as you like to be treated. Speak to them as you would like others to speak to your children. Never impose your will upon them.

2.) Don't have unrealistic expectations. Expect less and be surprised when they offer you more than you expected.

3.) Instruct, train and teach with tenderness, affection, wisdom, patience and understanding. Do not be so hard, nor so soft that undue advantage is taken of you. If the commands of Allaah تَبَارَكَ وَتَعَالَى are broken, correct them firmly, yet lovingly.

4.) Overlook faults and errors as they are inexperienced. In all likelihood, you made similar mistakes when you were young. Learn to forgive.

5.) Remember that it is your daughter-in-law's right that her husband provides her with separate accommodation, if he is financially stable. However, if there is mutual consent and she stays with you, then allow her privacy within the home and do not pry into her affairs. Do not expect her to do everything. However, if one kitchen is used, some ulama have stated that it is better to hand it completely over to the daughter-in-law, if she is happy to accept the responsibility. If not, rather take turns in the kitchen, because problems generally start in the kitchen. Everyone's ways and methods are different. Do not treat her like your personal maid.

6.) Though encouraged, a daughter-in-law is not duty-bound by the Shariah to serve her in-laws. If she attends to their needs, it should be considered as a gesture of kindness and compassion, which should be appreciated and praised.

7.) Whether your daughter-in-law lives with you or not, never interfere in their personal lives. Allow them to make their own decisions. If they seek your advice on any matter, advise them sincerely.

8.) If you have more than one son/daughter-in-law, never compare one with the other. Realize that each individual is different, and each have their own unique abilities. Rather focus on the positive in everyone.

9.) Think before speaking. What you say to your son/daughter, you cannot say to your son/daughter-in-law, since your children have natural love for you, whilst your son/daughter-in-law's love has to be nurtured. Even if he/she errs, be careful as to how to correct him/her. Sometimes, even a wrong word, no matter how innocent, can cause problems. It is a delicate situation.

10.) Never discuss one son/daughter-in-law with the other, nor discuss them with even your own family and friends. If a secret is not safe with you, how do you expect it to remain safe with others? If you have a problem, speak to the one concerned.

11.) Treat all your sons/daughters-in-law with the same honour, respect and justice. Do not be unjust in your treatment to them. Fear Allaah تَبَارَكَ وَتَعَالَىٰ with regard to this matter! It is possible that you may have more love for one over the other, this s a natural human quality. However, do not express this to others.

12.) Be humble enough to admit your mistakes if you are wrong.

13.) Be generous in praising your daughter-in-law's cooking, baking, etc. even though it may not be up to your standards. This will inspire, motivate and give her more confidence.

14.) Never criticize, reprimand or belittle your son/daughter-in-law in front of their children or others. This will lower their self-esteem and diminish your respect in their eyes and that of their children. Remember that wounds inflicted by the tongue seldom heal.

15.) Do not place restrictions on your daughter-in-law's visits to her parents. In fact, show your happiness when they go. Encourage your son/daughter to visit their in-laws regularly.

16.) The parents of both spouses should always maintain a cordial relationship amongst themselves, within the laws of hijaab.

17.) Never drag your daughter-in-law into any disagreement between yourself and your son. If you are upset with your son for any reason, there is no need to pass the message via your daughter-in-law or get upset with her. Speak directly to your son.

18.) Never drag your son into any disagreement between yourself and your daughter-in-law. If you are upset with your daughter-in-law for any reason, there is no need to pass the message via your son or get upset with him. Speak directly to your son.

19.) If any problem, dispute or difficulty arises in your son's/daughter's marriage, always turn to Allaah تَبَارَكَوَتَعَالَىٰ for help and guidance first. Encourage the couple to discuss the problem and solve the problem themselves. If they cannot do so, call in arbitrators from both parties. Do not be biased in your decision.

20.) Make duaa for your son/daughter-in-law as you make for your own children. Exchange gifts as this will cause an increase in love.[2]

ETIQUETTES OF THE SHAIKH

1.) Become subservient to one's spiritual guide. Cast aside your desires and pride and annihilate yourself before him. Act according to his instructions.

2.) Do not raise the slightest objection against the teaching of your shaikh. While honouring and respecting all shaikhs, do not accept their teachings for practical adoption. Adopting the teachings of another shaikh while one's shaikh is living is detrimental. Objecting to one's shaikh's ta'leem will deprive one of spiritual progress.

3.) The less one's confidence in one's shaikh, the less the benefit.

4.) One should not sit with a *tasbih* in the presence of seniors or ones shaikh. This is contrary to *adab* (respect). It implies a claim of piety.

[2] The last five chapters, commencing from 'Etiquettes of spouses' have been abridged and modified from the Perfect Knot, published by Nurul Huda.

5.) It is highly disrespectful to display any ability or rank in the presence of one's shaikh e.g. to demonstrate one's knowledge. To exhibit one's excellences in order to gain acceptance among the masses is a worse illness. Abstention from this is necessary.

6.) Nur (spiritual light) is created by having true respect in the heart for the awliyaa. Imaan is strengthened and one's Deen becomes firmly grounded thereby. Moulana Thanwi رَحِمَهُ ٱللَّهُ states, "I fear disrespect shown to mashaaikh and ulama because the consequences are most dangerous to imaan."

7.) When someone speaks ill of those who you regard as your mashaaikh, then immediately admonish him. Politely tell him, "Brother, your attitude grieves me. Do not speak in this way in my presence."

8.) In the sphere of spiritual training, the shaikh's concern and affection are similar to a father's affection in the sphere of worldly training. In fact, the spiritual mentor has greater affection than even a father. The spiritual mentor executes such tasks which a father is incapable of rendering. He unites man's soul with Allaah تَبَارَكَ وَتَعَالَى. He transforms a man into an aarif (one who possesses deep knowledge and insight of the spiritual realm) and a waasil (one who has attained the goal of divine pleasure). Thus, in the process of spiritual training, the bond between the shaikh and mureed can never be sufficient irrespective of any high degree the association may have attained.

ETIQUETTES OF TRAINING CHILDREN

1.) Playfully do not do any act with a child which may be a danger to life or limb e.g. in playfulness do not fling a child in the air, do not playfully hold its hands and suspend it from a window, etc.

2.) Do not speak shameless things in front of children. Teach them to act with shame, especially when answering the call of nature.

3.) When training children, do not be too strict or too lax.

4.) Children should be taught not to eat things people give to them. They should bring such things home and eat in the presence of their parents if they allow. They should never accept gifts without the consent of their parents.

5.) Teach them to wash their hands before eating, to eat and drink with their right hands, to cleanse their teeth with a miswaak, and the etiquettes of relieving themselves.

6.) Inculcate in them the habit of eating less so that they are saved from sickness and greed.

7.) Teach them to refrain from asking any of their needs from anyone other than their seniors (like parents or grandparents.)

8.) Do not assume that they will automatically acquire manners when they will grow up. Inculcate good character to them from a tender age. No one learns of his own accord. By reading, they will gain knowledge of good culture but will still lack the essential training denied to them in childhood.

They will always behave unculturally and without thinking, cause difficulty to others. Many people say, “They are still kids.” Remember that habits inculcated in childhood are enduring.

9.) When your child has wronged someone or is at fault, never act partially. Do not side with your child, especially in his presence. To do so is to corrupt his character.

10.) Be watchful of your children’s behaviour towards servants and children of servants. Ensure that they never trouble them. On account of their inferior social rank, they may not complain, but they will curse in their hearts. Even if they do not curse, the effect of oppression will be tasted.

11.) As far as possible, endeavour that they learn under suitably qualified teachers, moreso for the elementary books, especially for Islamic knowledge.

12.) Do not punish them in anger. Either remove them from your presence when you are angry or go away. Later, when the anger has subsided**, reflect thrice** and then mete out appropriate punishment.

13.) When the need arises to hit, do not use a heavy stick or fists. Do not kick or slap the child in the face. Also do not hit on the head.

14.) Teach children the full names of their parents and grandparents as well as their addresses. Now and then, ask them so that they remember. The benefit of this is that, Allaah forbid, should they get lost, they will be able to state their identity to the one who finds them. In this way, they will be returned home.

15.) All children, and especially those who are studying should be given such nutrition which is good for the brain. Junk food is spiritually and physically harmful to them.

16.) When the need arises for girls to leave the home precincts, do not adorn them with jewellery.

17.) Emphasise to girls not to play with boys. The character of both girls and boys will be corrupted by intermingling.

18.) If a boy from another house comes to your home, instruct the girls to go out of sight, even if the boy is small.

19.) If any children come to you, do not take service from them. Treat them like your own children.

20.) When a child is obstinate in demanding something, do not fulfil its demand. A person once made a statement of great wisdom which deserves to be written in gold. He said that if a child requests something, either fulfil the request at that time or, if you have refused the request, then do not fulfil its stubbornness, even if it cries and demands it. If you submit to the child's obstinacy, it will develop this habit.

21.) Nowadays people rear their children like cows. They are well-fed and fattened. The end of the fattened cattle is the slaughterhouse. People feed their children well, adorn them and rear them in luxury. The ultimate end of such children is hellfire. Parents have no time to morally train their children. No religious education is imparted to them. More importance is given to secular studies, extra-curricular activities and sports. Quality time must be spent with the children. It is not only the responsibility of the Imam or Maulana to teach one's children Islamic knowledge. It is first the parent's duty. Just as time is allocated for everything else, time must daily be allocated for teaching and training one's children.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "No father has ever given a child a gift that is more superior to good manners." (Tirmidhi)

22.) Moulana Thanwi رَحِمَهُ اللهُ states, "I am always advising that during school holidays, children who are attending schools, should be left in the company of ahlullaah (the pious). Even if they do not perform salaat there, at least their ideas and beliefs will be rectified."

23.) One of the primary duties of a parent is to ensure that his child is given sound solid knowledge of Islam. All matters, especially beliefs, must be taught in such a manner that it is firmly grounded, so that he does not fall into doubt.

24.) Parents must keep a watch on the company of his children. If the child keeps good company, then there is strong hope the child will remain on the right path. If, on the other hand, wrong company is kept, the child will easily be spoilt, even if the child originally had good habits.

ETIQUETTES OF THE NEIGHBOUR

In the Noble Quraan, Allaah تَبَارَكَ وَتَعَالَىٰ commands us to show kindness to neighbours near and distant.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "Jibreel عَلَيْهِ السَّلَامُ continuously advised me in regard to the neighbour to such an extent that I thought that he will certainly make him an inheritor in my estate."
In other ahaadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said, "The person whose neighbour is not safe from his harm is not a believer," and "A person that is satiated whilst his neighbour is hungry cannot be a believer."

From the above ahaadith we can understand the position of the neighbour, thus we are required to fulfil the rights of the neighbour and not cause any harm to them whatsoever.

1.) When hosting a function at night we should be respectful to our neighbours. We should endeavour not to make noise and be rowdy outside, and to move our guests into the home as quickly as possible, so that we do not disturb our neighbours who may want to rest.

2.) We should not play the radio or recital loudly that will inconvenience the neighbours.

3.) Knocking in a nail late at night might disturb a neighbour living nearby especially if one is living in an apartment or flat. Also, one should avoid trimming the grass with a lawnmower during the early hours of the morning as the neighbours may be still asleep.

4.) One should not sweep their dirt into the neighbour's veranda or pathway.

5.) One should not store any luggage or boxes in a pathway shared by neighbours as this may inconvenience them. Do not park in their driveway, especially if you have visitors, except with permission.

6.) If one has a dog for security purposes, then ensure that it is kept in your premises. If it enters the neighbour's premises, then clean up if the place was messed.

7.) We should visit the neighbours for reasonable durations of time. We should leave at the first hint that they are ready to end the visit.

8.) When having a barbecue, one should position the barbecue stand in such a manner whereby the least harm is caused to the neighbour (by the smoke).

9.) Children should also be educated not to throw any garbage over the fence into the neighbour's property.

10.) Generally, people are aware of certain secrets of the neighbour. One should not expose such secrets.

11.) It is not correct to stare into the neighbour's yard, especially where there is an apprehension of some of the womenfolk appearing there without hijaab.

12.) If the neighbour is in need of basic necessities like salt, milk, etc. then give it to them.

ETIQUETTES OF CO-WORKERS

1.) Allaah تَبَارَكَ وَتَعَالَى states, “And show kindness to the companion by the side.” Co-workers fall under the category of “the companion by your side”, thus one should show kindness to them and treat them well.

2.) Relationships with one’s colleagues are important. Good relationships at one’s workplace can help you do a better job. Bad relationships with colleagues can distract you and can turn a job into a nightmare.

3.) Treat all co-workers with good character irrespective of their race, caste, nationality or designation.

4.) Respect is the foundation of all good relationships including those with whom you work. Try not to offend those with whom you work. Avoid discussing controversial topics that will eventually lead to an argument such as politics, differences of the Ulema, etc.

5.) Do not gossip about fellow workers or even about the company itself especially when these matters do not concern you. Such gossips generally lead towards problems.
Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Backbiting is worse than fornication.”

6.) When you make a mistake at work which everyone inevitably does at some point, then do not blame a fellow worker, rather apologise for one’s mistake.

7.) Help others when you are able to do so. However, one should assist others solely for the pleasure of Allaah and without any intention of receiving re-payment, or any other ulterior motive.

8.) Do not utilise any utensils or chairs belonging to other colleagues without their consent. This may sound trivial, but many disputes arise due to such acts.

9.) Well established staff can sometimes feel threatened by change or new ideas. Always acknowledge the skills and expertise of your more experienced colleagues as well. One should have the confidence to voice his ideas and suggest improvements but remember to tread carefully. Do not be harsh in promoting your idea or regard your idea only to be correct.

10.) Greet fellow workers (male) with a smile.

11.) Learn to adjust if things don't go your way. Don't take things to heart.

12.) If someone shouts at you, do not shout back. You will not become small if you say sorry.

13.) Avoid being rude to others and never lash out at others when you are under pressure.

14.) Never open anyone else's envelopes or check their e-mails. Always respect your colleague's privacy. Do not peep into anyone else's cubicles, drawers, etc.

15.) One should never be alone with co-female workers. If one is forced to work with them, he should keep his distance from them. He should not be rude, but rather firm in his speech and only speak when necessary. He should lower his gaze before them. There is no need to joke, smile or speak unnecessarily with them.

ETIQUETTES OF THE EMPLOYEE

As an employer, you assume the position of authority, which has to be discharged with compassion and justice.
Rasulullaah ﷺ is reported to have said: “Woe to the rulers, leaders and trustees! On the Day of Resurrection some people will wish that they could be suspended between heaven and earth rather than having (to face) the burden of their responsibilities."(Ibn Hibbaan)

Note: It is necessary to abide by the rules and regulations of the company you are working for, on condition that it does not contradict the teachings of Shari’ah.

1.) The employer should clearly outline the duties of the employee at the time of employment so that disputes do not arise at a later stage. The hours of work, salaries and holidays should also be fixed.

2.) The employer should respect employees at all times. Never misbehave or be abusive to them. He may be firm but in a polite manner.

3.) Salaries should be credited to their accounts punctually. If staff had worked overtime, then they should be paid accordingly in full.

4.) All employees should be treated equally irrespective of their level of education, qualifications, race or family backgrounds. Do not give special treatment to a specific employee because he is your family friend.

5.) Employers should show some form of appreciation to those that work well.

6.) It is necessary to be transparent with employees. Never hide anything from them.

7.) Employers should lend a sympathetic ear to the employee's grievances and try their level best to resolve the matter. Do not leave them un-attended as they can become a major concern later.

8.) If any of the employees have confided in the employer, then he should keep it confidential and not share it with others.

9.) Employers should pay their employees a fair salary.

10.) Employees should be given the freedom to raise an issue without any fear of retaliation.

11.) Employers should fulfil all promises that were made at the time of employment.

12.) Employers should ensure that employees are given their break or lunch hour in full. If the employees are Muslim, special care should be given that time is given off for Zuhr and Asr salaat. In Ramadhaan, the workload of Muslim employees should be lessened, and worktime could be reduced.

13.) If an employee had accidentally damaged or broken some item, then the employer cannot hold him responsible. Yes, if it was done intentionally, then he may be held accountable.

14.) Employing strange women to work for one when she will have contact with other men is not permissible. If all the laws of hijaab are observed, then it will be permissible to hire her. However, her instructions, salary, etc. should be given by another *mahram* female of the boss or by means of one of her male family members.

15.) Take into consideration the feelings of non-Muslim employees. Explain to them with wisdom and politeness if they have any doubt regarding any aspect of Islam. Do not brush them aside thinking that they are non-Muslims. In actual fact, it is our duty to give them practical da'wat to Islam at all times and occasionally, to give them verbal da'wat to Islam.

16.) Make duaa for all one's employees. Occasionally give them gifts. This will foster love.

ETIQUETTES OF THE EMPLOYER

1.) An employee should recognise the value of work and be grateful to Allaah تَبَارَكَ وَتَعَالَى. He has to discharge his obligations with commitment, punctuality and proficiency. The Holy Qur'aan refers to these qualities in the following words: "One of the two daughters of Shu'aib عَلَيْهِ السَّلَامُ said, "O My father employ him; surely the best of men for you to employ are those who are strong and trustworthy." (28:26)

2.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said: "When a man does any work, Allaah wishes him to give it perfection and grace." (i.e. the person is expected to do his/her work with commitment and dedication).

3.) Work is an act of worship, which requires sincerity of purpose and loyalty. The employee must be able to win confidence of the employer by displaying competence and proficiency. Cleanliness and hygiene constitute half of faith in Islam. Domestic workers have to be particularly trained to ensure the laws of taharaat [purity] are not compromised.

4.) Rasulullaah ﷺ is reported to have said: “Fulfil the trust of one who has entrusted you and do not be treacherous to one who deceives you." Time and punctuality are a trust; the employer's time is sacred; absconding from work, 'killing' time, neglecting your duties and poor performance tantamount to treachery of this trust. Another tradition categorically states: "There is no imaan in one who is not trustworthy nor is there religion in him who does not keep his promise.”

5.) The employer is therefore entitled to: a.) Sincerity b.) Responsibility c.) Honesty d.) Proficiency. One should never mention the secrets of the company to others.

6.) Do not spend time on your phone or chat lines during hours of employment.

7.) The employee should always arrive on time, be kind, polite, and work to the best of his ability.

8.) Any facilities provided by the employer should be used for the intended purpose and should not be abused (by using it for one’s personal needs).

9.) If the employer intends replacing a certain employee, then an advanced notice should be given so that he is able to find an alternate occupation. The same ruling applies to the employee that intends leaving work.

ETIQUETTES OF DRIVING

1.) It is necessary to abide by the rules and regulations of the country (including regulations of the road) which is stipulated by the country, if it does not contradict the teachings of Shari'ah.

2.) One should fasten the seatbelt before travelling.

3.) One should not exceed the speed limit stipulated by the traffic authorities. Speeding is an offence in Shari'ah as well. If one causes an accident due to exceeding the recommended speed limit and being unable to control his vehicle then such a person will be held responsible (for damages). If the driver that was speeding loses his life due to exceeding the speed limit, then according to certain Ulema such a person is regarded to have committed suicide.

4.) One should always give pedestrians the right of way at pedestrian crossings or at traffic lights.

5.) Drivers should always decrease their speed limit when approaching schools and madrasahs as kids run across the road suddenly.

6.) One should not stop one's vehicle at such places where stopping one's vehicle is prohibited.

7.) One should maintain a safe driving distance between oneself and the vehicle ahead so that one has ample time to stop in case of emergency. Do not drive too fast and apply dead brakes, except in an emergency. This damages the brakes and tyres.

8.) Ensure that one's head lamps and indicators are in good working order as driving with one headlamp or the indicators not working can be dangerous. Also, one should ensure that one's vehicle is regularly serviced, as unserviced vehicles give off fumes which are harmful to the environment. Water, oil and tyre pressure should be checked regularly.

9.) Whilst driving, one should not dispose (throw out) any dirt from the window. This is a dangerous practice. For example, if one throws a bottle out, it could hit the windscreen of the vehicle behind and obscure his view.

10.) A vehicle is a bounty from Allaah تَبَارَكَ وَتَعَالَى that is used to convey a person to his destination. One should not squander or waste his wealth by fitting expensive mag wheels and audio systems with the intention of show. Such expenditure will fall under the category of "*Tabzeer*" (i.e. wastage). In the Quraan, Allaah تَبَارَكَ وَتَعَالَى states, "Verily the extravagant ones are the brothers of the Shayaateen, and Shaytaan was ever ungrateful to his Sustainer."

11.) One should not play the radio or recordings at high volumes especially when this causes disturbance to others. Many people have a habit of playing nazams at high volumes whilst washing their vehicles. One should refrain from such practices.

12.) Slow moving vehicles should always keep to the left side of the road so that fast moving vehicles are not inconvenienced in any way.

13.) Do not inconvenience other drivers by using bright lights at night when there are other vehicles driving ahead or there are oncoming vehicles.

14.) Avoid sending text messages or reading text messages whilst driving as such a practice can be dangerous. Also, one should avoid chatting on the cell phone.

15.) One should give other drivers adequate time to see that you are moving into their lane or crossing lanes. Do not appear in front of other cars suddenly, nor should one weave through lanes as this may inconvenience other drivers.

16.) If a driver lets you in a lane then one should be thankful to him by a quick raise of the hand.

17.) Whilst picking up passengers from their homes one should get off the cars and knock on the door or use the bell rather than hooting as this will disturb others than may be sleeping or resting. One should avoid hooting, especially near hospitals.

18.) When driving through muddy areas or such areas where there are pools of water on the road, then one should reduce his speed so that he does not splash water onto nearby pedestrians.

19.) Courtesy is most important in safe driving. The courteous driver considers how his action will affect those behind him, in front of him and beside him.

20.) Do not stop in the middle of the road to chat with someone, pick up someone or drop off someone. Even worse is when the drivers of two vehicles stop to chat to one another, thus obstructing vehicles on both sides.

ETIQUETTES OF PARKING

1.) Vehicles should be parked in designated areas. Avoid parking in a disabled parking zone as this causes inconvenience to the physically disabled and elderly. One should not obstruct other vehicles by parking behind them. Double parking can be a hindrance in an emergency.

2.) Do not obstruct driveways belonging to others (especially when one is late for Jamaat salaat or a programme). Always consider other people.

3.) Vehicles should not be parked in loading bays whether one is at a shopping mall or local CBD. We are inconveniencing the business people and the delivering vehicles by parking in these bays.

4.) Do not obstruct other parking space seekers whilst you wait for a space to open up near the store entrance. If a shopper has loaded his vehicle and ready to leave the parking bay there is no harm in waiting for him to leave the parking bay. (Many people sit in their vehicles near the store entrance anticipating some vehicle to leave and cause congestion and obstruction to other vehicles).

5.) Centre your vehicle in its parking space. Overhanging the parking stripes (i.e. the white lines) will tend to crowd the driver adjacent to your vehicle, and this frequently leads to door dings in the paint of the car.

6.) In small parking lots, individual lanes may be one way. Generally, a painted arrow is found on the road or on a sign board indicating that the lane is one way. One should abide by all such rules and regulations. One should ensure that he abides by the stop sign and yield sign boards in the parking lots.

7.) When intending to turn into a parking bay one should indicate so that the vehicle behind you is aware of your intentions. (Many a times the vehicle ahead does not indicate and the driver behind ends up applying dead brakes or even getting involved in an accident).

8.) One should always park shopping trolleys in designated areas. Do not leave your trolley behind another vehicle as this will inconvenience the owner of the vehicle.

9.) When finding a parking space, one should not squeeze his vehicle into a narrow space which he knows he is going to have difficulty getting out of or cause inconvenience to one's neighbour.

10.) One should adhere to the speed limits in parking lots.

11.) When getting off one's vehicle one should not swing the door as this may damage the vehicle that is parked adjacently. Exercise caution when opening doors.

12.) Don't be greedy over a parking space as such behaviour causes fights or even accidents. Be courteous.

ETIQUETTES OF A JOURNEY

1.) Make a list of things needed on the journey before time, so that important items are not forgotten.

2.) Travel very lightly as far as possible.

3.) Our mashaaikh were very particular about leaving a mahram with the womenfolk at home to see to their needs.

4.) Assist others on a journey if possible. However, do not take on such responsibilities which one cannot manage.

5.) It is preferred to be light-hearted during travel.

6.) During travelling, one has to be considerate of others and have lots of patience. Remember that Allaah تَبَارَكَ وَتَعَالَى places goodness in whatever happens to a believer.

7.) If one has to use the toilet or make wudhu at public places like filling stations, he should ensure that he leaves the place as clean as possible. If permission is not granted to wash one's feet, then fill up water in a bottle, and at some other suitable place outside, one can wash one's feet. When using the toilet in the aeroplane one should ensure that he cleans up the place after using it. If one performs Wudhu, then one should wipe up all the water that had splashed.

8.) When travelling anywhere, a person should never give his contact details to any person who he does not know. He should rather give him the contact details of the madrasah, masjid, or markaz nearby his home.

9.) Be extremely careful with documents and money whilst travelling. Even a few seconds of neglect can lead to much hardship if one's documents are stolen. Try as far as possible to keep one's money in a money-belt or in a vest; and not in a handbag or travel bag.

A few etiquettes with regards to air travel:

1.) Ensure that one leaves for the airport long before time, so that, if Allaah forbid, there is an accident, roadblock, etc. one will have enough time to reach the airport, without becoming frustrated.

2.) The womenfolk should meet family members at home, and as far as possible, should not go to the airport. If there is some real need, then they should proceed without any fancy clothing.

3.) When passengers are waiting to disembark, don't rush to stand in the pathway before the doors have opened. Remain seated until the doors have opened, and the queue begins to move.

4.) Try as far as possible to be within the limits allowed by the airplane. If a person has excess luggage, he should pay for it. Bribing officials to let the luggage pass through is a major sin.

5.) Remain engaged in the dhikr of Allaah تَبَارَكَ وَتَعَالَى, tilaawat, reciting good Islamic literature, or sleep away. Abstain from playing computer games, watching television and reading in-flight magazines. Special care needs to be taken with regard to protection of one's gazes in the planes.

6.) If the time of salaat arrives, one should not cause an obstruction by performing salaat when food is being served, or when the plane is about to land. Taking permission, one should perform salaat in such a place where he will not be an obstruction, and he should perform a short salaat.

7.) A person should follow all the rules of the airport. In certain designated areas where permission is not given to be entered, he should not enter those places. If permission is only given for certain people to enter that area, then only those people should enter those areas.

ETIQUETTES OF SHOPPING

1.) Remember that the most disliked of permissible places in the sight of Allaah تَبَارَكَ وَتَعَالَى is the shopping areas, bazaars, malls. Therefore, one should not go there without necessity. One should go there only when one has a need. These should be noted down before leaving home. One should never go with the intention of 'window shopping' or 'just looking around'.

2.) Think before buying. Don't be extravagant and don't be stingy. A person who does so will be granted blessings (barakah).

3.) Engage in the dhikr of Allaah تَبَارَكَ وَتَعَالَى in the marketplace. Lower one's gaze. One should not even look at mannequins and dolls of the opposite gender.

4.) Do not take change or credit cards, etc. from members of the opposite sex directly. Kindly request them to place it on the counter.

5.) Count one's change before departing, with the intention that if you have been given excess change, you will return it.

6.) It is the duty of the menfolk to do the shopping. If a woman has to emerge for some necessity, then the following points should be kept in mind:

a.) Dress modestly, wearing dull-plain black cloaks. Never wear coloured cloaks, scarves, etc.

b.) When standing in a queue, do not stand close to any man. Use your trolley or basket as a barrier.

c.) Refrain from carrying expensive handbags and displaying designer labels.

d.) Walk on the side of a pathway, escalator or corridor. Never walk in the centre.

e.) Keep one's voice as low as possible. If there is a need to talk, a woman should speak with a firm tone.

f.) Never leave sleeping children at home or in the car.

POLLUTION

Polluting the earth, air, water and environment has a detrimental effect on oneself and fellow human beings.

Rasulullaah ﷺ is reported to have said, "Do not urinate in stagnant water." (Tabraani)

Rasulullaah ﷺ prohibited that a person relieves himself under a fruit bearing tree, and he prohibited that a person relieves himself at the bank of a flowing river. (Tabraani)

In a narration of Tirmidhi, Rasulullaah ﷺ is reported to have said, "Verily Allaah is pure who loves things that are pure, clean who loves cleanliness, kind who loves kindness, generous who loves generosity, therefore clean your courtyard and do not resemble the Jews."

From these ahaadeeth it is quite evident that it is necessary upon every human being to protect the environment and not to cause inconvenience especially by polluting natural resources that are shared by one and all.

Research and experience have shown that 85% of littering is the result of individual behaviour- (i.e. by choosing to litter or being careless in the handling of waste). Litter has environmental consequences. Debris (scattered items and pieces of rubbish) may be carried by storm drains into local waterways with potential for serious contamination. We should not pollute waterways, rivers, lakes, etc. in any way whatsoever. According to research water pollution is the leading cause death and diseases. It accounts for the death of 14000 people daily. An estimated of 580 people die of diarrheal sickness daily. Some 90% of China's cities suffer from some degree of water pollution. Nearly 500 million people lack access to safe drinking water.

Many people even feel that it is not their responsibility and feel no sense of ownership for parks, walkways, beaches, and other public places. One should not feel ashamed but pick up litter that is found on the ground. A person that removes some harmful object from the road (such as removing a banana peel) will get the reward of Sadaqah (charity).
Rasulullaah ﷺ is reported to have said, "Whilst a person was walking, he found a thorny branch on the road and removed it, Allaah تَبَارَكَ وَتَعَالَى had appreciated this action and forgave him." (Bukhari)

1.) Ensure that all litter, paper, plastic and chips packets, are dumped into trash bins provided by the local municipality.

2.) We should educate our youth or children in regard to littering as research shows that those under thirty are more likely to litter than people over the age of thirty.

3.) One should keep a litter bag in one's vehicle wherein all litter can be collected. Litter should not be thrown out of the vehicle whilst driving or even whilst the car is stationary. If one is disposing of some liquid, then ensure it does not leak out and harm the refuse collectors. Chewing gum should also be wrapped in some paper or tissue and then thrown into the bin so that it does not inconvenience others.

4.) Islam prohibits a person from smoking as it is Makrooh-e-Tahrimi. If a person is involved in this sickness, he should not smoke in non-smoking areas and dispose of his cigarette stumps by dumping them into ashtrays.

GENERAL ETIQUETTES

1.) Anything which is used by a number of persons should be replaced in its original place after use, so that someone else does not have to search for it when required.

2.) After having used an item e.g. a chair, do not leave it in the way or in a place where it becomes an obstacle for others.

3.) When giving someone an item, do not throw it to him from a distance. Give it in his hand.

4.) When passing something heavy, hot or a liquid or food to another, do not pass it over someone's head. Perhaps it may slip.

5.) If a needle becomes stuck in one's clothing, do not pull it out with one's teeth. It may break and hurt you. Similarly, do not pick your teeth with a needle or knife. This is dangerous.

6.) Do not leave a needle or any sharp or dangerous item on a chair or bed. Someone may sit or lay down on it.

7.) Do not suddenly lift a stone which has been lying in the same spot for a while. Sometimes a scorpion, etc. may be concealed there-under.

8.) Do not throw away a lighted match. First extinguish it.

9.) Never leave candles or burning lamps unattended. Ensure that the stove, heater, iron, etc. are switched off before leaving home.

10.) When handling dangerous items such as boiling water, hot oil, etc. be very careful. Some people are in the careless habit of leaving a cup of hot tea/water at the edge of a table. A small child may grab it and spill the boiling contents on himself. Women are in the habit of leaving cooking utensils with their handles protruding from stoves and tabletops. A passing person may bump against the handle and spill the contents with grave consequences. If children are present, greater care must be taken as they can pull the utensil down playfully when the mother is inattentive.
Be extremely careful when heating oil on the stove. Keep a careful eye, as fires can be caused due to negligence.

11.) If you have to pass a gathering or crowded area with a sharp instrument, keep the point or sharp edge down, covered or concealed to avoid accidental injury to anyone.

12.) Do not, in jest or playfulness, point a sharp instrument to anyone. This is dangerous and forbidden. Do not throw anything e.g. a pebble in playfulness. It may strike someone in the eye or hurt another.

13.) Do not give an open knife in someone's hand. Place it down so that he may lift it up himself.

14.) Always keep a stock of essential medicines at home. However, ensure that it is kept well out of the reach of children.

15.) Do not use medicine without it having been prescribed by a qualified physician, especially eye-drops and ear-drops.

16.) Safeguard and treat with care an object which you have borrowed. After use, return it immediately. Do not wait for the owner to request the return of the item.

17.) Do not use the articles of others without their permission. To do so is sinful. However, if someone did commit this sin, he should return the item to its original place so that the owner experiences no difficulty in locating it.

18.) Have fixed places for your things. Always replace them in their fixed places after use.

19.) Do not lift very heavy objects. Many people suffer life-long ailments and physical dislocation as a result of having lifted very heavy burdens in their younger days. In this regard women should exercise exceptional care.

20.) Do not discuss money matters in front of children or workers nor count or hide one's money in their presence. Children are very innocent and may easily give this information to someone else.

21.) Do not throw peels or other harmful objects on the road.

22.) Do not remove shoes, sandals, etc. leaving them in the middle of the room or in front of the doorway. Someone may trip on them and fall, hurting himself. Place them neatly in the corner where nobody walks.

23.) During winter wear suitable garments to give warmth. Many females wear insufficient garments during winter. This either causes colds or fever.

24.) Do not wear such clothing that one has to serve them, whereas clothing was made to serve a person by beautifying and covering his body.

25.) In salaat, one should be mindful of his clothing, especially the kurta and chaadar, during salaat with jamaa'at. These should be folded slightly especially when going into sajdah, so that the people next to one are not inconvenienced.

26.) When making sajdah, it is Sunnah for men to spread out their arms. However, this is when one is performing salaat individually and there is none next to him. If someone is close to him, then he should not spread out his arms as this will cause inconvenience to the next person.

27.) When visiting any person, if any damage is caused to his property, then one should inform the people of the house and offer to reimburse for damages caused.

PART 5

ISLAAHUL-AKHLAAQ

(CORRECTION OF CHARACTER)

BY HADRAT MOULANA SHAH HAKEEM AKHTAR SAHEB

رَحِمَهُ ٱللَّهُ

TRANSLATED BY

MOULANA MOOSA KAJEE

FOREWORD

(Moulana) Muhammad Akhtar (May Allaah تَبَارَكَ وَتَعَالَى forgive him) explains, "Allaah تَبَارَكَ وَتَعَالَى states, "Successful is he who has purified his Nafs and unsuccessful is the one who does not purify it (due to laziness and neglect)." Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ ٱللَّهُ has stated that the purification (*tazkiyah*) of the Nafs is Fardh-e-ayn (compulsory). He has also said that *tazkiyah* is a transitive verb (**فعل متعدی**) from which we learn that it is not such a verb which becomes complete with its fa'ail (doer of the action) as is the specialty of an intransitive verb (**فعل لازم**). Therefore, there is a need of a *muzakki*[3] who will make one's *tazkiyah* and *tarbiyat* (nurturing and reformation). No person can therefore reform himself. There is an extreme necessity for a spiritual guide. Since the *muqaddimah* (precedent) of a *fardh* is also *fardh*, it is therefore *fardh* to seek a spiritual guide and to attain his companionship. However, as long as man does not possess the knowledge of praiseworthy character (Akhlaaq-e-Hameedah) and evil character (Akhlaaq-e-Razeelah), he will not be able to recognize good and evil; but in fact, will regard evil to be good and good to be evil. Similarly, some people go to the saintly ones, but they do not acquire recognition of evil characteristics and the sickness of the heart from them. So, unfortunately, years pass in their company, yet they remain unmindful and unconcerned about their own reformation.

For this reason, one sincere friend, Moulana Muhammad Zubair Saheb, requested this lowly one to compile a concise book on praiseworthy and evil character, which would also be easy to distribute amongst friends. Due to the sincerity of Moulana, Allaah تَبَارَكَ وَتَعَالَى granted this lowly one the ability to compile this booklet entitled "Islaahul-Akhlaaq" (Reformation of Character). May Allaah تَبَارَكَ وَتَعَالَى out of His mercy accept it and make it beneficial for all! Aameen

(Moulana) **Muhammad Akhtar**

(May Allaah تَبَارَكَ وَتَعَالَى forgive him)

[3] One who purifies the heart.

Statement of Hakeem-ul-Ummah Thanwi رَحِمَهُ اللَّهُ

The crux of sulook is:

Evil character should be removed, noble character should be inculcated, negligence of Allaah تَبَارَكَ وَتَعَالَىٰ should be removed and attention to Allaah تَبَارَكَ وَتَعَالَىٰ should be inculcated.

Sources:

1. Ta'leemuddin
2. Furu'ul Imaan
3. Behishti Zewar
4. Kamalaat-e-Ashrafiyyah – all authored by - Hakeem ul Ummah Mujaddidul-Millah Moulana Ashraf Ali Saheb Thanwi رَحِمَهُ اللَّهُ

Note: Besides these books, the teachings and sayings of my elders and Mashaaikh as well as my personal experiences are included

نَحْمَدُهُ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

REFORMATION OF CHARACTER

Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, “Noble character dissolves sins just as salt dissolves ice, and evil character destroys worship just as vinegar destroys honey.”

Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, “The most beloved to me and the one closest to me in the hereafter will be the one whose character is good and the one most disliked by me and the most furthest away from me in the hereafter will be the one whose character is evil.”

Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ also said, “He who is deprived of softness, has been deprived of all goodness.”

NOBLE CHARACTER

- Tawbah (Repentance)
- Sabr (Patience)
- Shukr (Gratitude)
- Khaf (Fear)
- Rajaa (Hope)
- Zuhd (Disinclination from the world)
- Hayaa (Modesty)
- Tawakkul (Trust in Allaah تَبَارَكَ وَتَعَالَى)
- Mahabbah (Love of Allaah تَبَارَكَ وَتَعَالَى)
- Shawq (Desire to meet Allaah تَبَارَكَ وَتَعَالَى)
- Ikhlaas (Seeking the pleasure of Allaah تَبَارَكَ وَتَعَالَى in one's worship) (i.e. (sincerity))
- Sidq (To worship Allaah تَبَارَكَ وَتَعَالَى according to the Sunnah)
- Muraaqabah[4] (Visualizing that Allaah تَبَارَكَ وَتَعَالَى is watching).
- Muhaasabah (To take stock of one's good and evil actions daily)
- Tafakkur (Pondering over the creation of Allaah تَبَارَكَ وَتَعَالَى)
- Ma'rifat and Azamah (Attaining the recognition and greatness of Allaah تَبَارَكَ وَتَعَالَى)
- Wafaul-Ahd (Fulfilling of promises)
- Tawaadhu (Humility)
- Rahmah and Shafqah (Mercy and compassion)
- Radhaa bil Qadhaa (To be pleased on Allaah تَبَارَكَ وَتَعَالَى's decision
- Tawakkul (Trust in Allaah تَبَارَكَ وَتَعَالَى)
- Hilm (Forbearance)
- Tafweedh and tasleem (handing over matters to Allaah تَبَارَكَ وَتَعَالَى)
- Yaqeen (conviction)

صبر و شکر و قناعت و حلم و یقین

تفویض و توکل و رضا و تسلیم

All the praiseworthy qualities are included in this poem.

[4] Meditation

AN ADVICE OF HAKEEM-UL-UMMAH THANWI رَحِمَهُ اللّٰه

The reality of noble character is that we must not cause any form of difficulty and inconvenience to anyone, whether outward or inward, in his presence or in his absence.

(Kamaalaat-e-Ashrafiyyah, Pg.93, No.440)

If by practicing on any form of taqwa (abstention from something permissible), someone's heart will be broken, then one should rather practice on the fatwa (verdict of the Ulama). At such occasions, to protect one's taqwa is not permissible. For example, if, in accepting a certain gift, there is a form of disgrace for you and honour for your brother, then give preference to his honour over yours and accept the gift. *(Kamaalaat-e-Ashrafiyyah pg.93, No.442)*

THE DEFINITION OF NOBLE CHARACTER AND THE METHOD OF ACQUIRING IT

TAUBAH (REPENTANCE)

Meaning: Abdullah ibn Masood رَضِيَ اللَّهُ عَنْهُ said,

الندم توبة

"Taubah is when one's heart feels ashamed and sorrowful due to a sin committed, and thus becomes restless."

In short, understand it in this way: When someone does wrong to a great person, then how does he go about seeking pardon? He wrings his hands, falls to the feet of that person, places his topi at his feet, utters words of flattery and assumes a crying face. Similarly, when seeking repentance before Allaah تَبَارَكَ وَتَعَالَى, one should at least adopt an equivalent behavior. Such a Taubah, according to Allaah's promise, is definitely accepted!

Method of acquisition: To attain the ability to repent, ponder over the punishments (for evil deeds) mentioned in the Quraan and Hadeeth. Consequently, the heart will begin to dislike sin. Along with verbal repentance, begin making qadha of any Salaat and fasts that were missed after consulting with the Ulama regarding the method to repay. If you have not given any person his due right or any inheritor his/her inheritance, then do so. If one does not have the ability to do so, then at least ask those people for forgiveness.

KHAUF (FEAR OF ALLAAH تَبَارَكَ وَتَعَالَىٰ)

Importance: It is narrated that Mu'aaz رَضِيَ اللَّهُ عَنْهُ said, "The heart of a believer cannot be without fear and his fear can never become tranquil."

Method of acquisition: One should at all times remember that Allaah تَبَارَكَ وَتَعَالَىٰ knows all our actions and statements and is fully aware of our outer and inner secrets. On the Day of Judgment, He will take our reckoning.

RAJAA (HOPE IN THE MERCY OF ALLAAH تَبَارَكَ وَتَعَالَىٰ)

Importance: Allaah تَبَارَكَ وَتَعَالَىٰ states, "Verily, the ones who are despondent of Allaah's mercy are the disbelievers." (Surah Yusuf verse 87) This shows that having hope in His mercy is a part of Imaan.

Method of acquisition: The way to acquire this is that you should be obedient to Allaah تَبَارَكَ وَتَعَالَىٰ and worship Him; and using your courage, abstain from sins! It is natural that one places his hopes in the one to whom he is obedient. And one's heart becomes afraid and despondent of the one whom he disobeys.

Meaning: The meaning of having hopes in Him when repenting, means that one should look at Allaah تَبَارَكَ وَتَعَالَىٰ's unlimited mercy and be convinced that one's Taubah will be accepted. When a small dynamite can blow up a mountain into small bits, then we can well imagine what power there must be in Allaah تَبَارَكَ وَتَعَالَىٰ's mercy, by which mountains of sins are turned to smithereens. However, to become unafraid of Allaah تَبَارَكَ وَتَعَالَىٰ, relying on His mercy, and to become accustomed to sinning, is dangerous and a major deception. Does any person place his hand in a fire, trusting on a healing lotion which is hundred percent effective?

HAYA (SHAME AND MODESTY)

Importance: Shame and Modesty are beautiful qualities.

Result: If one has shame before the creation, he will not do any action which they dislike. Likewise, if shame before Allaah تَبَارَكَ وَتَعَالَى develops, then one will abstain from those actions which his Creator dislikes.

Method of acquisition: One should stipulate some time and sit in solitude, during which he should think of his sins and compare them against Allaah تَبَارَكَ وَتَعَالَى's favours. After a few days, shame will be inculcated in the heart and one will feel ashamed to disobey Allaah تَبَارَكَ وَتَعَالَى. When this shame predominates, then one will not be able to sin.

SHUKR (GRATITUDE)

Shukr is of two types:

1. Shukr to Allaah تَبَارَكَ وَتَعَالَى

2. Shukr to the creation through which you have attained a bounty.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "He who is not grateful to man, has not been grateful to Allaah."

This teaches us that to be grateful and respectful to one's parents, teachers, spiritual guide and all other benefactors is one aspect of being grateful to Allaah تَبَارَكَ وَتَعَالَى.

A Hadeeth states, "If a person receives anything, then if he has the ability to give a gift in place of the one received, he should do so. If he does not have the ability, then he should praise the giver, for he who praises the giver has shown gratitude to him. If he conceals it, he has been ungrateful."

Meaning: The reality of shukr is to appreciate the bounty. When one appreciates it, then he will also appreciate the giver of the bounty. Due to this, one will be grateful to the creator and the creation (who were the means to receive that bounty). More important than verbal shukr is practical shukr i.e. not to disobey your true Master who is continuously bestowing favours upon you, and to make a full effort to be obedient to Him. In this way, one should also fulfill the rights of one's parents, teachers and Shaikh (spiritual guide).

Benefit: The Qur'an has promised an increase in bounties for one who is thankful for them. However, the perfection of shukr is confined to carrying out good actions and abstaining from sins. Repentance and seeking forgiveness for one's shortcomings is also included in it.

Result: The crux of gratitude is to be happy with the bounties of Allaah تَبَارَكَ وَتَعَالَى, thus building His love in the heart. Then, by this love, such a feeling should be developed that since He grants us so many bounties, we should worship Him in greater abundance. To disobey such a benefactor is a matter of great shame!

Method of acquisition: Think and ponder over the bounties of Allaah تَبَارَكَ وَتَعَالَى. Specify a time for it daily, so that you do not miss it. This is referred to as muraqabah-e-in'aamat-e-ilahiyyah (contemplation of Divine bounties). At every moment, thousands of Allaah تَبَارَكَ وَتَعَالَى's bounties are raining upon us. If any calamity befalls one, then he should regard it as beneficial for himself and consider it to be a bounty in disguise!

WAFAAUL AHD (FULFILMENT OF PROMISES)

Importance: Allaah تَبَارَكَ وَتَعَالَى states, "O believers, fulfil your pacts, verily one will be questioned regarding his pacts."

On the Day of Judgment, we will be asked, 'Did you fulfil your pacts and promises or not?' Not fulfilling one's pacts and promises with others is a sign of hypocrisy as mentioned in a Hadeeth. However, if one has promised something which is contrary to the Shariah, then it is not correct to fulfil it.

SABR (PATIENCE)

Virtue: The following is narrated in a Hadeeth, "Patience is half of Imaan." Allaah تَبَارَكَ وَتَعَالَى states, "Verily Allaah is with those who possess patience."

Meaning: Man has two forces within himself. One encourages him to remain on Deen, and the other encourages him to fulfill his desires. Sabr refers to letting the first force dominate the second.

Method of acquisition: Do not practice on the demands/desires of the Nafs. The ability to have Sabr is created by zikr (remembrance of Allaah تَبَارَكَ وَتَعَالَى), companionship of the friends of Allaah تَبَارَكَ وَتَعَالَى and contemplating over death, the grave and Hell. In short, patience refers to binding the Nafs to Deen and not allowing it to act contrary to Deen.

FIVE OCCASIONS OF SABR:

1.) If one is wealthy, the sabr which he will have to display is that his mind must not become spoilt, he must not forget Allaah تَبَارَكَ وَتَعَالَى, and he should bear in mind death and the loneliness of the grave. He should not despise the poor, but rather should be kind and soft towards them.

2.) The second occasion of sabr is that one should not become lazy at the appointed time of fulfilling any act of worship whether it be performing Salaat or giving Zakaat. At such occasions, three aspects must necessarily be kept in mind:

a) Correct your intention before the act of worship - you are doing it only for Allaah تَبَارَكَ وَتَعَالَى's pleasure. The Nafs should have no share in it.

b) Do not be lax whilst doing the act of worship. With courage, fulfill the act of worship in accordance with the Sunnah wholeheartedly. Try to concentrate as well.

c) After carrying out the act of worship, do not go around exposing to people your acts of worship.

3.) The third occasion of sabr is to suppress the Nafs when it has an urge to commit sin.

4.) When someone causes you harm or insults you, then sabr in that instance is not to take revenge but rather to remain quiet. Contemplate, "Today, if I forgive him; tomorrow Allaah تَبَارَكَ وَتَعَالَى will forgive my sins."

5.) When some calamity, sickness, loss of wealth or the death of some close family member or friend afflicts one, sabr on that occasion is not to utter any word contrary to the Shariah. One should not object to the decisions of Allaah تَبَارَكَ وَتَعَالَى: Why was I oppressed, why was our relative given death so quickly, etc. Nor should one utter such statements and cry about the calamity in front of people. However, to cry and shed tears due to natural grief, as well as to expose your sorrow before your close friends with the intention of lessening your heartfelt grief is permissible. It is a fact that at times, by being patient, keeping quiet and silently bearing grief, one is afflicted with heart problems. On such occasions, think of the reward of being patient. Then think that all of this is only for my benefit. By not adopting sabr, taqdeer (predestination) will not change- why must I then lose out on even its rewards?

جب پریشانی پہ مل جاتا ہے اجر پھر پریشانی ، پریشانی کہاں

When one receives reward for any sorrow, then how can the sorrow still remain a sorrow?

کام ہوتا نہیں ہے کوئی مشیت کے بغیر

اور مشیت نہیں ہوتی کوئی حکمت کے بغیر

Nothing happens without His wish and His wish does not occur without wisdom.

حسرت سے میری آنکھیں، آنسو بہا رہی ہے

دل ہے کہ ان کی خاطر، تسلیم سر کیے ہے

Due to sorrow, my eyes are shedding tears, for His pleasure my heart has completely accepted His decision."

IKHLAAS (SINCERITY)

Meaning: Whatever work of Deen one does, his intention should be to attain the pleasure of Allaah تَبَارَكَ وَتَعَالَىٰ. He should not have any worldly aim, nor should he do it for show (hoping that people regard him to be a pious man, etc.). Likewise, if someone has pain in his stomach and has lost his appetite, for him to fast so that his stomach becomes light and feels well; or for the one feeling hot to make a fresh wudhu to attain coolness or for one to give a beggar something so that 'this pest' goes away are all contrary to possessing a sincere intention.

Method of acquisition: When a person does any act of worship, then he should cleanse his heart of every objective besides the pleasure of Allaah تَبَارَكَ وَتَعَالَىٰ.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever does an action for show, Allaah will on the Day of Judgment expose his faults."

He has also said, “A small amount of show is a type of shirk (polytheism).”

To leave out a good action due to fear of riyaa (show) is also a form of riyaa (show). Shaytaan prevents a person from doing good actions on the pretext of riyaa (show). He whispers to one - if you do this good action, it will be for show. Therefore, understand well that not to carry out a good action for fear of show is also show (riyaa). Just as performing a good action for people is riyaa, abandoning a good action for fear that people will know or see is also riyaa. Answer Shaytaan in this manner, “When our intention is not to show people, then how it can be riyaa (show)? We regard riyaa to be evil.” Then, immediately involve yourself in that good action, even though some friend or relative may be nearby. Do not be concerned with the whisperings of Shaytaan. Being assailed by thoughts and whisperings of riyaa is not necessarily riyaa, as long as one does not make the intention to show. In this manner, when you immerse yourself in good actions, ignoring these thoughts and whisperings, Shaytaan will become helpless and flee.

Hajee Imdadullah Sahib Muhaajir Makki رَحِمَهُ اللَّهُ said, “Riyaa (show) does not always remain riyaa. In the beginning, one does an action for show, but later it becomes a habit and then this habit finally changes into ibaadat and Ikhlaas (sincerity). Khwajah Azizul Hasan Sahib Majzoob رَحِمَهُ اللَّهُ explained the same point in the following stanza:

وہ ریا جس پر تھے زاہد طعنہ زن

پہلے عادت پھر عبادت ہو گئ

That Riya (ostentation) which people were ridiculing was first a habit, but eventually became worship (i.e. it no longer remained riyaa)

In short, do not be concerned with that riyaa which comes about involuntarily, and do not abandon noble actions due to it.

MURAAQABAH (VISUALIZING THAT ALLAAH تَبَارَكَ وَتَعَالَىٰ IS WATCHING)

Meaning: Visualize in your heart at every moment that Allaah تَبَارَكَ وَتَعَالَىٰ is fully aware of all our conditions, whether it be our outward actions or whether it be our intentions and thoughts in our hearts. If we perpetrate an evil action or transport evil thoughts into our heart, then Allaah تَبَارَكَ وَتَعَالَىٰ will perhaps punish us in this world or in the hereafter. During acts of worship, realize that Allaah تَبَارَكَ وَتَعَالَىٰ is watching one; therefore, he should worship Him in a beautiful manner.

Method of acquisition: To acquire this state, daily, at a fixed time, for a short while, envision that Allaah تَبَارَكَ وَتَعَالَىٰ is watching one and seeing what lies within his heart. After a period of time, this thought will remain with one even whilst walking around. In-sha-Allaah, by the blessings of this contemplation, one will not do any action contrary to His pleasure.

THE METHOD OF ATTAINING CONCENTRATION WHILST RECITING THE NOBLE QURAAN

When one intends to recite the Noble Quraan, he should imagine that Allaah تَبَارَكَ وَتَعَالَىٰ is commanding him, "Recite My speech to Me, let Me see how you recite." He should ponder that when he has to read the Quraan before some high-ranking person, he will attempt to recite it most beautifully. Since Allaah تَبَارَكَ وَتَعَالَىٰ is most definitely listening, he should undertake to recite it even more beautifully. Whilst reciting, if one becomes unmindful, then he should renew this thought. After practicing for some time, the heart will easily begin to concentrate.

THE METHOD OF ACQUIRING CONCENTRATION IN SALAAT

(1) When commencing Salaat, one should ponder, "I am standing before Allaah تَبَارَكَ وَتَعَالَىٰ and He is watching me. It is the Day of Judgment. Reckoning is taking place. Jannah and Jahannum are before me." By this thought, the heart will begin to concentrate.

(2) Another manner of attaining this is to recite every word with intent. Whichever word is about to be read, one should think to himself that he is now reading this word.

(3) A third method is to learn the translation of whatever is being recited in Salaat, and when reading any word, one should try to think and ponder over its meaning. In this way, the servant will know what he is expressing to His Master and Creator. He will attain great enjoyment.

(4) When he prostrates, he should think that his head is at the feet of Allaah تَبَارَكَ وَتَعَالَىٰ as is stated in a Hadeeth, "When a believer prostrates, then his head is at the feet of Rahman (The Most Merciful)." SubhanAllaah! How blessed is that head which is lying at the feet of His True Master. Ask His lovers of its enjoyment! Shah Fadhlur Rahman Sahib Ganj Muradabadi رَحِمَهُ ٱللَّهُ said to Moulana Thanwi رَحِمَهُ ٱللَّهُ, "Mia (My dear) Ashraf Ali, when I place my head in prostration, then it feels as Allaah تَبَارَكَ وَتَعَالَىٰ is showing love to me and He has taken me into His extreme proximity. In prostration, the friends of Allaah تَبَارَكَ وَتَعَالَىٰ are granted a special closeness and proximity."

Someone has beautifully stated,

پردے اٹھے ہوئے بھی ہیں ان کی ادھر نظر بھی ہے

بڑھ کے مقدر آزما سر بھی ہے سنگ در بھی ہے

The veils are also lifted; His gaze is also in this direction.

Venture forward and acquire good fortunate, for the head as well as the threshold (of Allaah تَبَارَكَ وَتَعَالَىٰ) are both nearby.

(5) One other way of gaining concentration in Salaat is to keep in mind which posture one is in. For example, in standing posture, one should think that one is in the standing posture, in *Ruku*, one should think that he is in *Ruku*; and in *Sajdah*, he should think that he is in *Sajdah*.

THE METHODS OF ATTAINING ALLAAH تَبَارَكَ وَتَعَالَىٰ'S LOVE

(1) A very easy method of attaining Allaah تَبَارَكَ وَتَعَالَىٰ's love- If a person daily visits another for a short while, then within a few days, love is formed. The result of meeting daily for some period is that if, perchance, they do not meet each other for a while, both of them will become restless to meet the other and will wait for each other. There is no need to present any proofs for this visible reality. In like manner, begin meeting Allaah تَبَارَكَ وَتَعَالَىٰ daily for a short while. The manner of meeting Allaah تَبَارَكَ وَتَعَالَىٰ is that one should take a Tasbeeh, and, facing the Qiblah in solitude, one should make the Zikr of Allaah تَبَارَكَ وَتَعَالَىٰ for a short while. Kalimah Tauheed, Salawaat alan Nabi (Durood Shareef), recitation of Quraan, uttering "Allaah, Allaah", are all included in Zikr. This Zikr is actually a meeting with Allaah تَبَارَكَ وَتَعَالَىٰ. It is narrated in a Hadeeth Qudsi[5],

اَنَا جَلِيْسُ مَنْ ذَكَرَنِىْ

I am the companion of the one who remembers Me.

In other words, Allaah تَبَارَكَ وَتَعَالَىٰ is saying "I am close to Him." It is so easy for a servant to meet Allaah تَبَارَكَ وَتَعَالَىٰ whenever he pleases. Begin Zikr and one meets Him.

Whilst walking, if one calls out or recites softly,

يَا حَلِيْمُ يَا كَرِيْمُ يَا وَاسِعَ الْمَغْفِرَةِ

then Allaah تَبَارَكَ وَتَعَالَىٰ will make manifest upon this servant the blessings and goodness of these names. When he says, يَا حَلِيْم, then it is as though he has sought the quality of tolerance to be manifested on him. Hilm (tolerance) means not to take revenge in spite of having the ability to do so. The result of this will be that the All-Powerful Being will not punish this sinful servant in spite of having the ability to do so. When one says يَا كَرِيْم then it is as though he has called upon the quality of Karam (kindness). Thus, Allaah تَبَارَكَ وَتَعَالَىٰ along with withholding His punishment, through His kindness, will also bestow favours upon His servant.

1. Such a Hadeeth which is uttered by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but he attributes the saying to Allaah تَبَارَكَ وَتَعَالَىٰ

When one says يَا وَاسِعَ الْمَغْفِرَة , then Allaah تَبَارَكَ وَتَعَالَى on account of His unlimited and vast quality of forgiveness will forgive the limited sins of this sinful servant. If one accustoms himself to reading these words whilst walking, sitting and lying down, then there is hope of receiving many favours of Divine closeness, and by its blessings, this person will become forebearant, generous and will forgive the faults of others. Therefore, recital of these words in abundance is an elixir and alchemy for spiritual ailments such as being overpowered by anger, being overtaken by the desire to take revenge, stinginess and not overlooking and forgiving the errors of people. If a person with evil character recites these words with sincerity and with the intention of reformation, then, In-sha-Allaah, he will become a person of good character.

(2) The second method of attaining Allaah تَبَارَكَ وَتَعَالَى's love is to contemplate over His bounties. He has created the heavens, the earth, the oceans, the mountains, the trees, the animals and the birds, actually He has created the entire universe for our benefit and nurturing and we have been created solely for His worship. Think of every single bounty separately and be grateful. It is a matter of common-sense that one develops a mutual form of love for his benefactor.

(3) The third method which is the soul of the other two methods, and which is extremely beneficial is that one should at times go in the company of Allaah تَبَارَكَ وَتَعَالَى's lovers and should listen to their talks with love and conviction. A Hadeeth states that the hearts of the friends of Allaah تَبَارَكَ وَتَعَالَى are the mines of taqwa. Just as one attains gold from a gold mine, silver from a silver mine, salt from a salt mine, the treasures of taqwa and the love of Allaah تَبَارَكَ وَتَعَالَى will be attained from the companionship of His close friends (which is the mine containing the treasures).

For example, if a donkey falls and dies in a salt mine, it too will become salt. In like manner, if you annihilate your opinion in the presence of your Shaikh; casting aside your rank and status, and you stay with him for some time, then In-sha-Allaah you also will become Allaah تَبَارَكَ وَتَعَالَى's friend.

Moulana Rumi رَحِمَهُ ٱللَّهُ has stated, "If you are a stone, then do not lose hope. By going to those whose hearts are connected to Allaah تَبَارَكَ وَتَعَالَى, you will become a pearl."

These three methods of attaining Allaah تَبَارَكَ وَتَعَالَىٰ's love are the advices of Hakeem-ul-Ummah Moulana Ashraf Ali Thanwi رَحِمَهُ ٱللَّهُ which this weak one has quoted with some explanation. May Allaah تَبَارَكَ وَتَعَالَىٰ grant this weak one and all our honourable readers the treasure of His love. Aameen

WHICH SERVANT DOES ALLAAH تَبَارَكَ وَتَعَالَىٰ LOVE?

Sayyid Ahmad Rifa'i رَحِمَهُ ٱللَّهُ said, "When Allaah تَبَارَكَ وَتَعَالَىٰ loves a servant:

1. He shows him his faults.

2. He creates within him love and compassion for all creation.

3. He makes him accustomed to spending generously.

4. He grants him a special enthusiasm to host people. This is such an act of worship which Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to do even before Nabuwwat.

5. He creates within him great courage and lofty aspirations, as well as the ability to overlook the wrongs of others. He grants him such keen awareness of his own faults that he regards himself as the lowest, most humble and most unworthy compared to all others.

6. By this path of humility and meekness, he becomes the beloved of Allaah تَبَارَكَ وَتَعَالَىٰ, since there is no shortage of greatness in His treasury. However, humility is not found in His treasures, as this is a quality of a slave, from which Allaah تَبَارَكَ وَتَعَالَىٰ is pure. Allaah تَبَارَكَ وَتَعَالَىٰ therefore loves this quality in His servants.

7. Allaah تَبَارَكَ وَتَعَالَىٰ removes from his heart the desire to be considered great by the creation and the desire to consider himself superior to others.

8. He will be respectful before Allaah تَبَارَكَ وَتَعَالَىٰ, which will manifest itself in being respectful to Allaah تَبَارَكَ وَتَعَالَىٰ's creation.

The creation of Allaah تَبَارَكَ وَتَعَالَىٰ are the thresholds and the doors of the Divine court. If you come to know the reality of respecting the creation of Allaah تَبَارَكَ وَتَعَالَىٰ, then Allaah تَبَارَكَ وَتَعَالَىٰ's doors of acceptance will also open for you.

If you continuously fight with the creation, then you will become entangled with them and you will remain deprived of Allaah تَبَارَكَ وَتَعَالَىٰ's closeness. Respecting the creation here refers to winning over the hearts of people. Make them happy. Therefore, those personalities whom Allaah تَبَارَكَ وَتَعَالَىٰ has granted His special closeness and a true feeling of His recognition are always engaged in attempting to unite hearts. They have laid down themselves on the walkways of people. Due to this humility and annihilation, their souls have begun to fly with spiritual wings in the courts of acceptance! Through the means of the creation, they have recognized Allaah تَبَارَكَ وَتَعَالَىٰ.

A Hadeeth Qudsi states, "I am with those people whose hearts have shattered due to My Grandeur, Greatness and Majesty and who have chosen humility for My pleasure." This Hadeeth clearly shows that one should be humble and submissive in front of people. However, the object should not be any worldly aim, but rather only for Allaah تَبَارَكَ وَتَعَالَىٰ's sake. However, to annihilate one's Nafs to this level is not easy; Otherwise, every person in the world would have become a friend of Allaah تَبَارَكَ وَتَعَالَىٰ. This bounty will be attained by the companionship of some pious person, who is an intense lover of Allaah تَبَارَكَ وَتَعَالَىٰ. However, it does not come by at no cost. One has to strive and make an effort.

مے یہ ملی نہیں ہے یوں قلب و جگر ہوئے ہیں خوں

کیوں میں کسی کو مفت دوں مے مری مفت کی نہیں

I did not receive it just like that, my heart and liver became blood in the process (i.e. I worked hard for it),

Why should I give it to anyone free, my efforts were not for free?

If this bounty was acquired free of charge, there will be no appreciation. As Moulana Rumi رَحِمَهُ ٱللَّهُ has said,

لیک شیرینی و لذاتِ مقر ہست بر اندازۂ رنج سفر

The more difficult one's journey is, the more comfort and enjoyment is felt by one when he reaches his destination.

RESPECT FOR ONE'S ELDERS

Benefit: Respect for one's parents, teachers, elders; compassion for one's juniors and respect for Ulama is a sign of good fortune. What is the definition of good fortune? It is the ability to do good which is granted by Allaah تَبَارَكَ وَتَعَالَى. Our pious elders have stated,

با ادب بانصیب بے ادب بے نصیب

One who is respectful will be fortunate, one who possesses no respect will be unfortunate.

Harms of disrespect: A person who is disrespectful to his elders is actually inviting his juniors to be disrespectful to him.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Stay chaste from other women, your women will remain chaste. Be good to your parents, your children will be good to you. If anyone asks you for forgiveness, then forgive him. Whoever does not forgive will be deprived of drinking from the pond of Kauther on the plains of Resurrection."

More especially, to say even 'ofh' (or any other word which may hurt their feelings or anger them) to your parents is Haraam (prohibited). If any disobedient child's parents have passed away, then he should send rewards (isaaluth thawaab) to them in great abundance. There is hope that such a person will be resurrected amongst the obedient children.

COMPASSION TO THE YOUNG

Benefit: To have mercy and compassion upon one's wife, children and the weak is a sign of a soft heart and good fortune.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "The best amongst you with regards to character is one who portrays good character to his family members."

How can the character of such a person be noble who keeps his friends and acquaintances happy, but on returning home, he makes life difficult for all, and loses his temper on trivial matters, causing his wife and children to cry. Allaah تَبَارَكَ وَتَعَالَى has revealed the command in the Qur'an to treat one's wife with good character and to live amicably with her.

وَ عَاشِرُوْهُنَّ بِالْمَعْرُوْف

Treat them with kindness

Here I will narrate two incidents, which are sufficient as advice.

Incident 1: One person used to chide his wife for every minor matter. Day and night, he used to amuse himself with his friends. His wife used to wait the whole day for him all alone. Some husbands are so oppressive. They neglect those very wives, who had to leave their parents and their whole family just to come and live with their husbands, while they go and spend their time amusing themselves with others. Thereafter, they return home late at night, eat and sleep away. Who will bring joy to this woman, who, due to the command of the Shariah, is a prisoner in her husband's home?

Once, it so happened that the husband had a bout of diarrhoea. He continuously vomited and passed stools. Eventually, he was unable to get off the bed, urinating and passing stools there. During this time, it was this same wife who would clean the stools and wash him. No other friend or relative in the world came to assist him. According to the Shariah also, besides the wife, no other person can clean these areas. Only the wife can fulfil this duty. A mother does this during one's infancy but after becoming of age, it is not even permissible for her to do this service.

This shows us that the wife is such a bounty whose assistance one requires in such difficult times. When the husband recovered, he called for his wife, cried and said, "Forgive me, I have really not appreciated you. Allaah تَبَارَكَ وَتَعَالَى opened my eyes through this sickness. I was blind, now I can see. From today, I promise to appreciate you."

Incident 2: One person had a don't-care with regards to his wife and would keep a very rigid relationship with her. He had no relationship of love and feelings for her. On small errors, he would beat her and speak harshly to her. He possessed a melancholic temperament. May Allaah تَبَارَكَ وَتَعَالَى protect us from having such a harsh nature! To be a loving person is a great fortune and a great bounty of Allaah تَبَارَكَ وَتَعَالَى.

When this person's daughter got married and her husband began beating her, he rushed off to get a taweez and began crying, "Ah! Such oppression is being meted out upon my beloved daughter. Her husband does not feel the pain and hurt she is undergoing. Oh, what my daughter is going through?"

The scholar who he had approached was his old friend. He said to him, "Remember the time when you used to beat your wife, leave her alone at night and go away; when you used to sit with your friends instead of bringing joy to her heart by speaking to her and being part of her pains and sorrows. Now, without becoming angry, tell me clearly, was that poor one (i.e. your wife) not someone's daughter and someone's beloved? Ah! If only you could have realized it at that time! Now you seem to easily understand it!"

On hearing this, he began crying and said, "Really, I have really oppressed my wife." Thereafter, he proceeded straight to his house and asked his wife for forgiveness. For the remainder of his life, he loved her with great compassion, affection and feelings. He began regarding every sorrow of his wife's as his own and he was granted the ability to observe the etiquettes of good companionship and to fulfil her rights.

TASLEEM, RADHA, TAFWEEDH AND DUA'A

Meaning: Those matters, in the world, which do not occur in accordance to one's likes and desires, at times causes extreme grief, sorrow and ultimately ill-health. As a result, weakness and laxity is found in one's religious matters as well. For this reason, Allaah تَبَارَكَ وَتَعَالَى has commanded us to be content with what has been preordained.

Method of acquisition: Think that even though this is contrary to my will, not even a leaf moves without Allaah تَبَارَكَ وَتَعَالَى's will. Therefore, this matter has occurred by His will, and our master's will is superior to our will. There is without doubt only our benefit in this, because Allaah تَبَارَكَ وَتَعَالَى's special Mercy is ninety-nine times greater than even that of one's parents.

Bahlool رَحِمَهُ ٱللَّهُ was a pious man. Someone asked him, "How are you?" He replied, "What can you ask of the condition of one by whose will the entire universe is running?" The person asked, "How can this be?" He answered, "In the world, all matters take place according to Allaah تَبَارَكَ وَتَعَالَى's will. I have annihilated my desire in front of His desire. Thus, whatever is the desire of my Master is my desire. Therefore, everything is taking place according to my desire. For this reason, I am happy in every condition."

Benefits:

1.) By implementing this teaching of Allaah تَبَارَكَ وَتَعَالَى, a servant will remain happy in all conditions i.e. some sorrow and grief will be felt, but it will not be unbearable.

2.) This small amount of grief will increase the enjoyment a servant will perceive when he will make duaa to Allaah تَبَارَكَ وَتَعَالَى.

3.) It will also be a means of attaining Allaah تَبَارَكَ وَتَعَالَى's special closeness.

4.) One will not be unmindful of the Hereafter.

5.) Finally, one will be saved from the love of this world.

This is such a lesson by which the pious servants of Allaah تَبَارَكَ وَتَعَالَىٰ pass their days and nights in great comfort. A worldly person loses his senses and begins melting on trivial matters, whereas the friends of Allaah تَبَارَكَ وَتَعَالَىٰ place mountains of sorrow on the catapult of tasleem and radha and send them flying away, making them seem similar to the wing of a mosquito!

Reality: The reality of *radha bil qadha* is to continue asking Allaah تَبَارَكَ وَتَعَالَىٰ for goodness and to be pleased with the decision that He passes. It is the misfortune of a servant that he stops asking for goodness, and he becomes displeased with Allaah تَبَارَكَ وَتَعَالَىٰ's decision. Being pleased with Allaah تَبَارَكَ وَتَعَالَىٰ's decision does not mean that in unfavourable circumstances, no sorrow and sadness passes over one's heart. When an operation is done on a patient who has some sores, then, despite pain, he is happy with the doctor. What must have been the condition of Yaqoob عَلَيْهِ ٱلسَّلَامُ who, in grief of his son Yusuf عَلَيْهِ ٱلسَّلَامُ, cried intensely? However, in his heart, he was pleased with the decision of Allaah تَبَارَكَ وَتَعَالَىٰ and he used to present his sorrows before Him only.

Khwajah Saheb رَحِمَهُ ٱللَّهُ explains the enjoyment of this tasleem (submission) in the following words,

سوگ میں یہ کس کی شرکت ہو گئ بزمِ ماتم بزمِ عشرت ہو گئ

Who has joined me in the gathering of sorrow and grief?

The gathering of sorrow and grief has suddenly become the gathering of joy and happiness

However, this bounty of being pleased with Allaah تَبَارَكَ وَتَعَالَىٰ's decision will only be attained when one has love for Allaah تَبَارَكَ وَتَعَالَىٰ and conviction in the Hereafter. This conviction and love of Allaah تَبَارَكَ وَتَعَالَىٰ will be attained by Zikrullah (remembrance of Allaah تَبَارَكَ وَتَعَالَىٰ), worship and the company of Allaah تَبَارَكَ وَتَعَالَىٰ's accepted servants.

When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's son passed away, he remarked, "O Ibrahim, verily the eyes are tearing and the heart is sorrowful, but we will only utter that with the tongue which is pleasing to our Master. We are definitely saddened by your separation." When one Sahaabi, out of astonishment asked, "Do you also cry?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "O Ibn Auf, this is a mercy (this crying is due to mercy)".

When Moulana Qasim Nanotwi رَحِمَهُ اللَّهُ passed away, Moulana Rashid Ahmad Gangohi رَحِمَهُ اللَّهُ was grief-stricken. He said, "If I did not have something, I would have become bedridden due to grief." People asked what that treasure was. He replied, "A connection with Allaah تَبَارَكَ وَتَعَالَى." May Allaah تَبَارَكَ وَتَعَالَى grant it to all of us! Aameen

COMBINING TAFWEEDH AND DUA'A

Some pious elders of the past, due to being overtaken by some condition, abandoned even making duaa and regarded it to be contrary to *tasleem* and *tafweedh*. However, Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ اللَّهُ said, "A person who is overtaken by conditions is excused. He should not be imitated. One who has control over himself and is a muhaqqiq (expert in the field) should be imitated and followed." Then he said, "Together with *tasleem* and *tafweedh*, to make duaa is the actual Sunnah. They should be combined in this manner that one should continue asking Allaah تَبَارَكَ وَتَعَالَى for well-being, while in the heart one must have the intention that if my duaa is not accepted, then too I will be pleased with Allaah تَبَارَكَ وَتَعَالَى's decree.

My Murshid, Moulana Shah Abrarul Haq رَحِمَهُ اللَّهُ said, "A believer is successful in all conditions i.e. he continues pleasing Allaah تَبَارَكَ وَتَعَالَى in favorable conditions with gratitude and in unfavourable conditions with patience.

Moulana Shah Muhammad Ahmad Saheb Partabghari رَحِمَهُ ٱللَّهُ has so beautifully stated,

بے کیفی میں بھی ہم نے اِک کیفِ مسلسل دیکھا ہے

جس حال میں بھی وہ رکھتے ہیں اس حال کو اکمل دیکھا ہے

جس راہ کو ہم تجویز کریں اس راہ کو اثقل دیکھا ہے

جس راہ سے وہ لے چلتے ہیں اس راہ کو اسہل دیکھا ہے

We saw a continuous joy even in a state of joylessness.

In whichever condition He keeps us, we consider that condition to be the most perfect.

We found that the path which we choose for ourselves to be the most difficult path.

But we found that the path which He leads us on to be the easiest.

TAWAKKUL (RELIANCE ON ALLAAH تَبَارَكَ وَتَعَالَىٰ)

Allaah تَبَارَكَ وَتَعَالَىٰ states, “Only upon Allaah should the believers rely.”

Ibn Abbaas رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, “From my Ummah, seventy thousand people will enter paradise without any reckoning. These are the people who do not use amulets, do not believe in bad omens and have trust on their Sustainer.”

Some narrations state, “And they do not take medication.”

Thus, to use medication and not to use medication are both Sunnah. There is ease in this ruling for every type of person (weak and strong). The meaning of the above is that they do not recite impermissible amulets.

Some have stated, “It is best not to use taweez (amulets) at all.”

Taking of evil omens means that, for example, someone’s sneezing or an animal coming in front of someone, is regarded it to be bad luck and one falls into unnecessary doubts. However, taking good omens are permissible.

INCORRECT NOTION REGARDING TAWAKKUL[6]

Today, some people have regarded the meaning of tawakkul to abandon all means and effort and to sit idly. This meaning is completely incorrect. The tawakkul taught to us by the Shariah is that one should make use of means and avenues, regarding it as a begging cup, and at the same time to believe that only Allaah تَبَارَكَ وَتَعَالَى is the Giver. The success of the means is based on Allaah تَبَارَكَ وَتَعَالَى’s grace. Do those who regard tawakkul to refer to abandonment of means not open their mouths to eat, chew their food and eventually swallow it. This is the means and avenue for food reaching the stomach. This proves that the manner they have understood tawakkul is not correct.

Similarly, for a person to be naturally uneasy when one’s sustenance is delayed in not contrary to tawakkul. Despite having trust in Allaah تَبَارَكَ وَتَعَالَى’s promise of providing sustenance, if one is naturally uneasy then this is natural, because the time and amount is not specified, thus one does not know when and how much he will receive. In fact, the benefit of this is that he will be granted the ability to make excessive duaa. Logically, his reliance will remain on Allaah تَبَارَكَ وَتَعَالَى.

[6] Reliance on Allaah تَبَارَكَ وَتَعَالَى

EVIL CHARACTER AND ITS CURE

- Ujub (vanity)
- Takabbur (pride)
- Nameemah (Carrying tales)
- Hiqd (Malice)
- Hasad (Jealousy)
- Ghadhab (Anger)
- To desire evil for someone
- Su'uz Zann (To think evil of someone)
- Hubbud Dunya (Love of the world)
- Lahwul Hadeeth (Habit of useless and impermissible speech)
- Gheebah (Backbiting)
- Kizb (Lies)
- Bukhl (Stinginess)
- Riyaa (Show and ostentation)
  (extracted from Ta'leemud-deen and Furu-ul Imaan)
- Shahwah (Lust)
- Evil glancing
- Ishq Majazi (Figurative love)
  (Last three are additions by the author)

Moulana Ashraf Ali Thanwi رَحِمَهُ ٱللَّهُ mentioned, "To have no intention of harming others is not sufficient. It is necessary to make an intention that one will not harm another."

In the following poem, all the evil traits have been combined:

حرص و امل وغضب و دروغ و غیبت

بخل و حسد و ریا و کبرو کینہ

THE CURE FOR THE DISEASE OF CONSIDERING ONESELF TO BE GREAT

Harms: This illness is very dangerous. It was this same disease which caused Shaytaan to become rejected. Therefore, he uses this very prescription, which he had tried on himself, on human beings with great ease, and finds it to be hundred percent successful in leading them astray. This sickness causes a son to quarrel and argue with his father; a student with his teacher; a Mureed with his Shaikh; and a slave with Allaah تَبَارَكَ وَتَعَالَىٰ. The first rejected one in the Divine Court, Shaytaan, was destroyed because of this sickness. For this reason, the pious elders have devised many precautionary measures and methods to save their friends and assistants from this disease. Due to this disease, a person regards himself to be greater and more superior to others in knowledge, worship, piety, wealth, honour, intellect or any other matter, and he regards others as lowly and despicable. Such a person is despised by others in the world, even though they may praise him whilst in front of him, due to fear or greed. Such a person does not accept anyone's advice and in fact argues with those who advise him. He does not accept the truth when he is advised. The reality of pride has been referred to in the Hadeeth as,

بطَرُ الْحَقّ

To reject the truth

غَمْطُ النَّاس

To despise others – to consider others inferior to oneself

Harms: Whoever finds these two signs within himself should immediately seek a cure for this illness, or else there is a fear that all one's good deeds may be reduced to dust.

A Hadeeth states, "In whomsoever's heart lies pride equal to a mustard seed, he will not even smell the fragrance of Paradise, never mind entering Jannah itself."

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever humbles and lowers himself for Allaah, Allaah will grant him honour and status amongst people, even though he regards

himself as lowly. He who lives with pride, then Allaah will disgrace him until he will be regarded as more despised than a dog and pig in the eyes of people, even though he regards himself as very great in his heart." Moulana Thanwi رَحِمَهُ ٱللَّهُ has narrated this Hadeeth in his book "Khutubatul Ahkaam."

Ujub: If one does not look down upon anyone but only regards himself as good, he regards his excellences and good conditions to be his own perfection and does not regard it as a gift of Allaah تَبَارَكَ وَتَعَالَىٰ, and he does not have fear of losing or changing of any bounty whether it be knowledge, piety, steadfastness, spiritual exercises, worship, beauty, wealth, honour or good character, then this is referred to as Ujub (vanity). In the Shariah, both are prohibited. I will quote one saying of Moulana Thanwi رَحِمَهُ ٱللَّهُ from "Kamalaat-e-Ashrafiyyah" here, "When a servant becomes lowly and despised in his own eyesight, then he is noble in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ, and when he regards himself to be noble, then he is evil in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ."

THE CURE FOR PRIDE AND VANITY

(a.) The cure for pride is to keep in mind Allaah تَبَارَكَ وَتَعَالَىٰ's greatness and to always ponder over one's final result, i.e. "I do not know how my death will occur." It is always possible that Allaah تَبَارَكَ وَتَعَالَىٰ may dislike some action of ours, due to which He renders our actions null and void. Moreover, it is possible that the person we had despised has performed one such action in his whole life which Allaah تَبَارَكَ وَتَعَالَىٰ liked, whereby all his sins will be forgiven.

Our pious elders have mentioned an incident of lesson which will greatly assist one in the cure of this sickness. Girls of a certain locality beautified one girl (who was to be married). When she appeared very beautiful adorned in her jewellery and smart clothing, her friends complimented her, "Sister, you look gorgeous. When you will go to your husband, he will really appreciate you."

This girl began crying and said, "O my friends and sisters, I am not overjoyed with your compliments and praises. When my husband sees me, expresses his happiness with me and compliments me, then I will be absolutely overjoyed."

On hearing this incident, some pious people sobbed and fell down unconscious, absorbed in the thought that people praise us in the world, but we have no convincing knowledge of what decision Allaah تَبَارَكَ وَتَعَالَى will pass regarding us on the Day of Judgment when He sees us.

Thus, to regard oneself as good and pious in this world is an act of foolishness. We should take lesson from this girl's intelligence. Shaikh Abdul Qadir Jilani رَحِمَهُ اللَّهُ used to say, "When our death occurs on Imaan, then definitely we will be able to celebrate over all the actions we had done in our life. To celebrate before that and to regard oneself as elevated due to people's praise is foolishness!"

(b.) The cure for Ujub (vanity) is that one should regard every excellence and bounty to be a gift from Allaah تَبَارَكَ وَتَعَالَى. Furthermore, one should continuously fear that it can be snatched away due to some evil action. One should always fear Allaah تَبَارَكَ وَتَعَالَى's independence and His quality of being Self-sufficient. The pious elders have stated,

نیکیاں کرتا رہے اور ڈرتا رہے

Continue performing good deeds and at the same time continue to fear (whether they are accepted or not).

This lesson is learnt from the Hadeeth wherein it is mentioned that Sayyidatuna Aaishah رَضِيَ اللَّهُ عَنْهَا asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the meaning of the verse

وَجِلَتْ قُلُوْبُهُمْ *(their hearts are trembling with fear)*.

"Are they the ones who drink and steal?"

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "No, O daughter of Siddeeq, they are the ones who fast, perform Salaat and give charity. Despite all of this, they fear that perhaps these actions are not accepted. These are the ones who hasten to good actions." (Mishkaat)

This Hadeeth teaches us that our heads should not become bloated after performing some good deed. One should continue fearing and should make duaa that these deeds of ours are accepted. One should have fear that perhaps it has not been accepted, as well as the hope that it has been accepted. One should not have so much fear of it not being accepted that he altogether abandons doing good deeds. For this reason, Allaah تَبَارَكَ وَتَعَالَىٰ mentions at the end of this verse, "These are the ones who hasten to do good actions." The general people only seek forgiveness from sins. The special servants of Allaah تَبَارَكَ وَتَعَالَىٰ also seek forgiveness after doing good actions. Their attitude is, "How can we ever fulfil the rights of Allaah تَبَارَكَ وَتَعَالَىٰ's greatness and exaltedness?" Therefore, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to seek forgiveness from Allaah تَبَارَكَ وَتَعَالَىٰ thrice after every Fardh Salaat. The wisdom underlying this according to the pious is that the right of Allaah تَبَارَكَ وَتَعَالَىٰ's greatness cannot be fulfilled by anyone. For this reason, the Aarifeen (those who have recognized Allaah تَبَارَكَ وَتَعَالَىٰ) seek forgiveness even after performing righteous actions.

Note: A person asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "A person likes that his clothing and shoes be good looking. Is this all pride?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Allaah is beautiful and He loves beauty. Pride is to reject the truth and to despise people." From this Hadeeth, we learn that one should not have evil thoughts regarding those pious people who wear beautiful clothing, thinking that he is proud. Being pious does not mean living at the foot of a mountain, building a shack, eating dry bread and wearing torn clothing. If such a person has love of the world in his heart, then he is a dunyadaar – person hankering after this world. If there is no love of the world in his heart, then together with possessing kingdom, Allaah's servant can also be a Wali.

اگر مال و جاہ ست وزرع وتجارت چو دل باخدا ایست خلوت نشینی

If together with wealth, honour, farming and business, one's heart is connected to Allaah تَبَارَكَ وَتَعَالَىٰ at all times, then this person is a friend of Allaah and a person in true solitude.

This poem has been mentioned in Mazahir-e-Haqq, the commentary of Mishkaat Sharif.

If a person sits at the foot of a hill or in the jungle and he waits for some prey to come, bringing for him some gifts or sweetmeats, then this person is a fraud and a person hankering after the world. In short, abstinence and Allaah تَبَارَكَ وَتَعَالَى's friendship is possible to be attained together with having good food, beautiful clothing and a spacious house. This will occur by staying in the companionship of some pious person on condition that one follows the Sunnah and is steadfast on complete taqwa (abstinence of sins)!

AN OBJECTION CONCERNING UJUB AND ITS ANSWER

At this juncture, one objection that crops up is that if Allaah تَبَارَكَ وَتَعَالَى grants someone an excellence, but he does not regard it as an excellence, then is this not ingratitude? The answer is that one should regard it to be a quality of perfection but should not regard it to be his *own* excellence; he should regard it to be a divine gift from Allaah تَبَارَكَ وَتَعَالَى and be grateful. Instead of being proud, he should always fear that this special bounty should not be snatched away from him due to his evil actions.

DESTRUCTION OF THE SALIKEEN[7]

Shaytaan destroys the *salikeen* very quickly by placing objections against one's Shaikh in the heart.

THE CURE FOR PRIDE

From the teachings of Hakeem-ul-Ummah Thanwi رَحِمَهُ اللَّهُ

1. Ponder that the excellences found within myself are not created by myself but rather are a gift of Allaah تَبَارَكَ وَتَعَالَى.
2. This gift was neither due to my being worthy of it, nor due to my capabilities. It has been granted to me solely by His grace and kindness.
3. The preservation of this bounty is also not within my control. When Allaah تَبَارَكَ وَتَعَالَى wants, He can snatch it away.

[7] Those who are treading the path towards Allaah تَبَارَكَ وَتَعَالَى and are in search of Him.

4. Even though the one whom I regard as low does not possess this excellence at the present, Allaah تَبَارَكَ وَتَعَالَىٰ has the power to snatch away this excellence from me and grant it to him. Or alternatively, without snatching it from me, Allaah تَبَارَكَ وَتَعَالَىٰ can grant him a higher level of that excellence and can grant him such a lofty status that I will become dependent on him.

5. Even, if, in the future, he does not attain this excellence, it is quite possible that at the present moment he has within himself such an excellence which is concealed from me and everyone else, which only Allaah تَبَارَكَ وَتَعَالَىٰ is aware of. Due to that excellence, he is more beloved and accepted in Allaah تَبَارَكَ وَتَعَالَىٰ's sight than me.

6. If the possibility of any excellence does not come to mind then think that it is possible that he is more accepted in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ than me and in the knowledge of Allaah تَبَارَكَ وَتَعَالَىٰ, my acceptance is of a far lesser degree or I may not be accepted at all. On the Day of Judgment, how many people who used to walk by foot in this world will be on conveyances, and how many people who were on conveyances here will have to walk there? Therefore, what right do I have to regard him as inferior, when I am not aware of my own result?

7. Deal kindly and behave benevolently with the person whom you regard as contemptible or low. Make a lot of duaa for him. Consequently, love for him will be created, and the natural characteristic of love is that whoever one loves, he does not regard him with contempt. For this purpose, make it a point to ask that person how he is feeling and speak to him. In this manner, a relationship will be established from both sides and the essence of contempt will vanish. (Kamaalaat-e-Ashrafiyyah page 94)

THE DIFFERENCE BETWEEN RIYAA, UJUB AND TAKABBUR

Riyaa (show and ostentation) is always found in acts of worship and religious matters. Ujub (vanity) and Takabbur (pride) is found in religious and worldly matters. Pride is when a person regards another to be low and contemptible, whilst in Ujub, one regards himself to be good, even though he does not look down on anyone. When Takabbur is found, then Ujub will always be found with it, but when Ujub is found, Takabbur is not necessarily found.

Note: Remember that if there is any person for whom it is Wajib (compulsory) to hate according to the Shariah, then do not mingle with him and do not display love for him. However, do not despise him, due to fear regarding your own end. It is possible that he will repent sometime in the future before death and go into Paradise. Moulana Rumi رَحِمَهُ ٱللَّهُ has said,

هیچ کافر را بخواری منگرید کہ مسلماں بودنش باشد امید

Do not even look at any disbeliever with contempt because it is possible that before dying, he can become Muslim.

However, one should have hatred for him in one's heart. Hating someone while not despising him or holding him in contempt in the heart can be combined. As an example, if a handsome prince has rubbed ink on his face thus blackening it, one will have hatred for the blackness on his face, yet will not regard the prince with contempt since it is possible that he will wash his face with soap and again become pure and clean. SubhanAllaah! Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ ٱللَّهُ had solved such intricate matters with examples. In short, he has said, "Hate the sin, not the sinner." The reality of this is similar to people who are frightened of sickness but regards mercy and compassion to the patient as necessary.

THE DIFFERENCE BETWEEN TAKABBUR AND SHYNESS

Shyness is a natural constriction, which is felt by the Nafs when doing any action contrary to habit or when a peculiar spiritual condition overcomes one. Due to extreme precaution, the Saalik at times thinks it to be pride, whereas in reality it is not pride.

The yard stick to determine it is as follows: Does the person feels constriction when someone honours or respects him as he feels when doing a lowly action? If he does, then this is shyness, and if not, then it is pride. Be wary of the fanciful interpretations of your Nafs. Make sure that he does not mix pride into your natural shyness. For a detailed cure, ask your Shaikh.

PRIDE IN THE FORM OF HUMILITY

Moulana Thanwi رَحِمَهُ ٱللَّهُ said, "At times, pride appears in the form of humility." This means that, at times, humility is shown so that people regard one as great. The sign of this is that after being humble, if people do not honour and respect one, he feels bad. A true friend of Allaah تَبَارَكَ وَتَعَالَىٰ does not regard himself to be worthy of being respected and honoured.

THE DISEASE OF JEALOUSY AND ITS CURE

Meaning: Jealousy is when one feels displeased regarding the favourable conditions or some bounty of another person, and he desires that bounty be snatched away.

Harms: This disease is extremely dangerous; by it, tranquillity is snatched away from one and the heart continually burns. A Hadeeth states, "Jealousy consumes the good actions of the jealous person just as fire consumes wood." Moulana Shah Muhammad Ahmad Saheb رَحِمَهُ ٱللَّهُ has composed the following two beautiful poems regarding jealousy,

حسد کی آگ میں کیوں جل رہے ہو کفِ افسوس تم کیوں مل رہے ہو

خدا کے فیصلے سے کیوں ہو ناراض جہنم کی طرف کیوں چل رہے ہو

Why are you burning in the flame of jealousy?

Why are you rubbing your hands in sorrow?

Why are you upset with Allaah's decision?

Why are you advancing towards Jahannum?

Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ ٱللَّهُ has said, "If one becomes pleased in his heart on the loss of a bounty of another, even though outwardly he shows sorrow; then, although inner happiness is not a sin due to being non-volitional, it is still a sign of imperfection. One should cure this forcefully by making lots of duaa for that person. By doing this in abundance, In-sha-Allaah this imperfection will be removed.[8]

THE CURE FOR JEALOUSY

If one is jealous of someone, then he should do the following:

1. Always make salaam first.
2. Meet him before going on a journey
3. Upon returning from a journey, bring him some gift, even though it may be cheap in value.
4. Praise him in your gatherings.
5. Occasionally invite him for a meal.
6. Make abundant duaa for him.
7. If anyone speaks ill of him, stop them strictly. Tell them that it is Haraam (prohibited) to backbite as well as to listen to it.

By practicing on these guidelines for a few days In-sha-Allaah, this disease will be cured. Instead of burning within yourself due to jealousy, you will attain love for him, and your heart will become light in weight like a rose-petal. It will be free for Allaah تَبَارَكَ وَتَعَالَىٰ's remembrance and worship and full of tranquillity.

MALICE AND ITS CURE

Meaning: If some Muslim is harmed and he does not have the ability to avenge it, then a slight amount of anger remains within the heart. By controlling one's anger, a burden is felt on the heart. One purposely desires evil for the other person. This is referred to as ***malice***.

Cure: The cure is to forgive him and to force oneself to mingle with him. Besides this, the cure is the same as has been mentioned above regarding jealousy.

[8] Kamaalaat-e-Ashrafiyya, advice no.450

THE CURE FOR GREED AND LOVE FOR THE WORLD

1.) The best cure for it is to attend the gatherings of the friends of Allaah تَبَارَكَ وَتَعَالَىٰ and to learn from them the manner of building up a relationship with Allaah تَبَارَكَ وَتَعَالَىٰ. As one's connection with Allaah تَبَارَكَ وَتَعَالَىٰ becomes stronger, the heart will automatically become disinclined from the world. Only remembrance of Allaah تَبَارَكَ وَتَعَالَىٰ and the company of the friends of Allaah can remove this disease.

2.) Thinking abundantly of the world's instability and death is also very beneficial. Reciting these poems in abundance will also purify the heart of the love of the world:

دبا کے قبر میں سب چل دیے دعا نہ سلام ذرا سی دیر میں کیا ہو گیا زمانے کو

After burying me in the grave, they all have left, Without duaa, without salaam

What has happened to people in such a short while?

یہ چمن صحرا بھی ہوگا یہ خبر بلبل کو دو تاکہ اپنی زندگی کو سوچ کے قرباں کرے

Inform the nightingale that this garden will one day become desert

So that it may ponder before sacrificing its life (for the garden)

آ کر قضا باہوش کو بے ہوش کر گئ ہنگامۂ حیات کو خاموش کر گئ

Death came and rendered the conscious unconscious

It simply silenced the activities of life

قضا کے سامنے بے کار ہوتے ہیں حواس اکبر

کُھلی ہوتی ہیں گو آنکھیں مگر بینا نہیں ہوتیں

In front of death, the senses become useless, O Akbar

The eyes are open, but they are unable to see.

Occasionally, visit the graveyard and witness with your own eyes the end result and condition of the worldly people- where are their palatial homes, their vehicles, their wealth and their servants?

Now only their good deeds can assist them.

شکریہ اے قبر تک پہنچانے والوں شکریہ

اب اکیلے ہی چلے جائیں گے اس منزل سے ہم

Thanks to you who are carrying my body to the grave, thanks

Now, I will be going all alone from this stage onwards

Just as one prisoner cannot free another prisoner-the one who frees must be free himself-similarly one worldly person cannot free another worldly person from the love and fetters of this world. For this, the company of the friends of Allaah تَبَارَكَ وَتَعَالَىٰ is necessary, those who outwardly live in the world, but they have transcended the world as far as their souls are concerned. The following is a poem of mine:

دنیا کے مشغلوں میں بھی یہ باخدا رہے

یہ سب کے ساتھ رہ کے بھی سب سے جدا رہے

Even in the pre-occupations of the world, he remained with Allaah تَبَارَكَ وَتَعَالَىٰ

Being with all, the people of the world still remained isolated from all.

MISDIRECTED ANGER AND ITS CURE

Harms: When angry, one does not think properly, and he is unable to think of the consequences (of his actions). For this reason, unbefitting words escape from his mouth and oppression and excesses are committed by his hands. At times, in a rage of anger, a person utters three divorces and is then forced to regret for the rest of his life. Sometimes, in a fit of anger, a person attacks wildly without thinking, killing the other person and thus destroys homes and families for generations to come!

A Hadeeth states, "Anger is from Shaytaan, and Shaytaan has been created from fire. The cure for fire is water. Thus, when one becomes angry, make wudhu."

Cure: The cure for anger is that one should move away from the one who has angered him. If that person does not move away, then one should himself move away. Think that even though this person has wronged me, usurped my rights or disobeyed me, day and night we continue disobeying Allaah تَبَارَكَ وَتَعَالَى so much more and are negligent in fulfilling His rights. Despite this, Allaah تَبَارَكَ وَتَعَالَى does not snatch away His bounties and favours from us. Just as we desire that Allaah تَبَارَكَ وَتَعَالَى should forgive our sins, similarly we should desire to forgive the sins of Allaah تَبَارَكَ وَتَعَالَى's servants. We should forgive the sins of Allaah تَبَارَكَ وَتَعَالَى's servants and be good to them in accordance to the amount we desire to be forgiven on the Day of Judgment. In-sha-Allaah, by thinking of this, the condition of one's heart will begin to ease. Recite,

أعوذ بالله من الشيطان الرجيم

a few times, make wudhu and drink cold water. If you are standing, then sit down. If you are sitting, then lie down. Think of Allaah تَبَارَكَ وَتَعَالَى's anger. When your anger lessens, and your mind becomes sound, then select an appropriate punishment. An example of this is that when you become angry for the sake of reforming and correcting your child, then, when your anger subsides and after careful consideration, punish only as much as is allowed in the Shariah. By repeatedly doing the above, one's anger will be reformed and controlled.

INCIDENTS OF GREAT LESSON WITH REGARDS TO NOT CONTROLLING ONE'S ANGER

Controlling one's anger seems to be a burden on one's Nafs, but its result is always favourable. Even an enemy finally becomes a friend. On the other hand, by venting one's anger, even a friend finally becomes an enemy. Gradually, a person due to this evil habit loses all helpers.

One person was extremely bed-tempered and used to vex his neighbours. When his wife passed away, he was forced to hire workers to carry her bier (since nobody was willing to help him).

Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "A strong man is not he who defeats others in wrestling. A strong one is he who controls himself at the time of anger.

Allaah تَبَارَكَ وَتَعَالَى has praised those who swallow their anger, those who forgive the wrong doings of people and those who are good to them. If in the process, one loses wealth, one should remember that whatever occurred, had occurred by the command of Allaah تَبَارَكَ وَتَعَالَى and by bearing the loss patiently, one will receive reward. By reciting,

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْن

on such occasions, one has been promised a better bounty. Think that by exacting revenge, one's reward will be lost, and one will attain no benefit at all. In anger, if one takes revenge and he happens to oppress the other party by exceeding the bounds, then he will have to separately bear Allaah تَبَارَكَ وَتَعَالَى's punishment and will be then taken to task.

Incident: A pious person, Bayazid Bustami رَحِمَهُ اللّٰهُ was walking along when an enemy of his threw a basket of ashes on top of his head. He said, "Alhamdulillah (All praise is due only to Allaah)." His disciples asked, "Was this the occasion to recite Alhamdulillah?" He replied, "Why should the one who was worthy of being burnt by fire due to his disobedience, not be grateful that only ashes fell onto him?"

Incident: Two men were fighting in front of Moulana Rumi رَحِمَهُ ٱللَّهُ. One said, "If you swear me once, I will swear you ten times." Moulana said, "Swear me one thousand times, I will not reply with even one vulgar word." Both of them kissed his feet and reconciled."

Incident: Shaikh-ul-Hadeeth Moulana Zakariyya Saheb رَحِمَهُ ٱللَّهُ rebuked one servant of his who then sought forgiveness. Moulana said, "You are always troubling me. For how long I should bear this attitude of yours?" Moulana Ilyaas Saheb رَحِمَهُ ٱللَّهُ was sitting close by. He whispered into his ear, "Moulana, to the extent which you want Allaah تَبَارَكَ وَتَعَالَى to forgive you, forgive His servant's faults in this world."

A BEAUTIFUL AND EFFECTIVE CONTEMPLATION TO CURE ANGER

When anger completely overcomes one, then immediately think,

If I control my anger right now and forgive, then Allaah تَبَارَكَ وَتَعَالَى will, on the Day of Judgment, hold back His punishment from me.

This glad tiding is found in the narration of Anas رَضِيَ ٱللَّهُ عَنْهُ.

EVIL GLANCES, THE TREACHERY OF THE HEART AND THE WORSHIPPING OF BEAUTY

Harms: Amongst the many evil character traits, this disease is extremely dangerous. In the early stages, its harms are not perceived. At the inception, a man feels that he is only amusing himself with these beauties. He is not getting anything from them, nor are they getting anything from him. This thought is a mere deception. By evil-glancing and filthy thoughts, not only is the heart affected, but also one's sperm begins thinning, health begins to deteriorate, the enjoyment of worship is snatched away, and one does not experience delight in his Zikr and worship. Some cases have led to disastrous results. May Allaah تَبَارَكَ وَتَعَالَىٰ save us! Due to one person's evil glancing, the love of a beautiful woman penetrated into his heart to such an extent that even when he was told to repent, he said, "I repent from all sins. However, I will not repent from the extreme love which I have for my beloved." When he was told to recite the Kalimah, he said, "The pleasure of my beloved is more beloved and valuable to me than the pleasure of Allaah تَبَارَكَ وَتَعَالَىٰ." (May Allaah تَبَارَكَ وَتَعَالَىٰ protect us!) In this way, he left the world in a state of disbelief.

Shaytaan makes a concerted effort to involve salikeen (those treading the path to Allaah تَبَارَكَ وَتَعَالَىٰ) in these two sicknesses:

1. The trap of falling in love with women

2. The love of handsome boys

Note: At times, Shaytaan mesmerizes one's gaze so that even an ordinary looking person appears to be extremely good-looking. In every gaze, there are thousands of arrows and quivers hidden. Moulana Rumi رَحِمَهُ ٱللَّهُ has referred to this condition as 'tamweeh.' This is a very dangerous condition. Moulana Thanwi رَحِمَهُ ٱللَّهُ has written whilst commenting on this word, "O Allaah! Protect Ashraf Ali from this condition." He further writes, "When Allaah تَبَارَكَ وَتَعَالَىٰ, through His mercy, saves one from this condition, then that condition is referred to as 'tambeeh.'

It is astonishing that some foolish people do not regard these things as sins. In their one hand, they hold a tasbeeh, but at the same time, they lustfully stare at women and young boys, whereas in the Shariah, both these actions are prohibited (Haraam) and are major sins.

The one who persists and continuously and persistently perpetrates this action is a transgressor and an open sinner. Such a person will not even gain a whiff of the fragrance of Allaah تَبَارَكَ وَتَعَالَى's closeness.

Love affairs and evil glancing destroys physical as well as spiritual health. It causes one to become disgraced in this life and the hereafter. If this illness is found during one's student days, it weakens one's heart, mind and memory and eliminates knowledge from the heart. It deprives the seeker of religious knowledge from the blessings of knowledge and piety and leaves him eternally bereft of perfection and progress in knowledge and action.

Therefore, one should treat this illness with great concern, care, and determination. Never regard this poison as honey and never regard this cause of destruction to be a cause of happiness and joy. When Allaah تَبَارَكَ وَتَعَالَى has commanded us to protect our gazes, how can there be any benefit and goodness in this action? Who can be a greater well-wisher than Allaah تَبَارَكَ وَتَعَالَى for His servants? In short, evil glancing and love affairs are an extremely dangerous sickness, which destroy one's religious and worldly life. There is no space in this booklet for details. If you wish to study their harms in detail, then refer to this weak one's book "Remedies to Spiritual Maladies."

THE CURE FOR EVIL GLANCES AND ILLICIT LOVE AFFAIRS

According to every person's nature, this illness is found in different levels, some to a great extent and some to an even more severe level. Some become involved in this illness as soon as they attain maturity.

REFORMATION FOR CHILDREN

Therefore, parents should be concerned about saving their children from this illness from an early age. By destroying one's youth, one will inevitably be deprived of attaining the treasures of knowledge. From a young age, keep a careful watch over them. Keep them far away from cinemas, the television and evil company. Together with this, instil within them the fear of Allaah تَبَارَكَ وَتَعَالَى and the punishment of the fire of hell. Occasionally, take them to the gatherings of the pious. As far as possible, do not let your children out of your supervision. Whilst they are young, abstain from leaving them and journeying out of the country without severe need. Due to the father's absence, children very quickly become liberated.

They cannot be controlled by the mother and become careless. Continue making fervent duaa to Allaah تَبَارَكَ وَتَعَالَى to grant one's children piety. Recite this duaa after every Fardh Salaat,

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Keep your children engaged in different permissible activities. By being occupied, one is protected from many satanic traps.

REFORMATION FOR THOSE WHO ARE MATURE

1.) Make a habit of doing some Zikr daily. If there is any pious person in your locality, then consult with him. Otherwise, recite Salawaat (Durood Shareef) 300 times, la ilaha ilAllaah 100 times and Allaah, Allaah- 100 times. One should daily recite a portion of the Quraan and be punctual in offering Ishraaq, Awwabeen and Tahajjud. If one is unable to awaken in the last portion of the night, then one should perform two or four rakaats Nafl after performing the sunnats of Isha Salaat before witr, with the intention of Tahajjud. By punctuality in Zikr, recitation of the Qur'an and performance of optional prayers, light will be created in the heart. The light of Truth (Allaah تَبَارَكَ وَتَعَالَى) cools the fire of desires. Moulana Rumi رَحِمَهُ ٱللَّهُ said, "The fire of the sensual desires of the Nafs can only be cooled by the Light of Allaah تَبَارَكَ وَتَعَالَى.

Note: One important point is that some people practice on the demands of sin, desiring thereby to weaken it. They feel that by committing the sin, this desire and demand of sin will lessen. This is a clear deception. With every sin, the desire to commit sin only increases. There is a decrease for only a short while. Thereafter, the flame rises even more than before. The thought of lessening sin by sin is like one who washes stool with urine, thinking that the impurity of the stool will be lessened. Such people always remain perplexed and will never become pure from sin. Therefore, muster courage and do not give in to the demands of sin. If at times, one becomes overpowered and he misses his eyes, then he should at least perform four rakaats of Nafl salaat, give some charity and repent remorsefully and earnestly.

2.) When the desire to sin arises within one, then muster courage, make duaa intensely, perform two rakaats of Salaatul Hajaat and seek Allaah تَبَارَكَ وَتَعَالَىٰ's protection. Engage yourself in some permissible and good works, enjoy a visit to a friend, or involve yourself in buying goods and other necessities for your wife and children. In this way, the inclinations and sharpness of the mind and thoughts of the Nafs will be weakened. It will soon become overpowered and become almost non-existent. This prescription is very beneficial. Khwajah (Azizul Hasan) Saheb (Majzoob) رَحِمَهُ ٱللَّهُ composed this advice in poetic form. These are all the advices of Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ ٱللَّهُ,

طبیعت کی رَو زور پر ہے تو رُک نہیں تو یہ سر سے گزر جائے گی

ذرا دیر کو تُو ہٹالے خیال چڑھی ہے یہ ندی اتر جائے گی

When the desire (to sin) is strong, then stop it.

If not, it will pass over your head.

For a short while, remove thoughts of it

This river which has risen will descend.

3.) Do not be frightened of undergoing this mujaahadah (striving). Be prepared to bear this sorrow for your whole life. This is what true love is all about- that you should place the neck of your every evil desire under the sword of Allaah تَبَارَكَ وَتَعَالَىٰ's command! You should happily bear whatever difficulty there is in not allowing yourself to sin and in protecting your eyes. This is really a martyr who has given up his life in Jihad-e-Akbar (the greater jihad). Even though he is alive, he is continuously tasting from the eternal draught of martyrdom.

ترے حکم کی تیغ سے میں ہوں بسمل شہادت نہیں میری ممنونِ خنجر

I am being slaughtered by the sword of your commandment

My martyrdom is not in indebted to a dagger.

To become a martyr once under the sword of a disbeliever is comparatively easy. In this great jihad, one is forced to waver the sword of Allaah تَبَارَكَ وَتَعَالَىٰ's commands over one's evil desires his entire life.

کمالِ عشق تو مرَ مرَ کے جینا ہے نہ مر جانا

ابھی اس راز سے واقف نہیں ہیں ہائے پروانے

Perfection of love is not to die, but to live dying (i.e. breaking your desires)

O, the moth is not as yet aware of this secret.

4.) To be totally cured of this illness, one should remain under the supervision of some friend of Allaah تَبَارَكَ وَتَعَالَىٰ. Such spiritually sick people must remain for a while in the company of a perfect guide who follows the Sunnah, has piety and has been given permission to initiate others into the pact of beit by another experienced Shaikh, until one attains a special connection with Allaah تَبَارَكَ وَتَعَالَىٰ in the heart referred to as nisbat-e-batni. By attaining a connection with Allaah تَبَارَكَ وَتَعَالَىٰ, it becomes very easy for a saalik to protect his Nafs.

5.) Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ ٱللَّهُ has given a 2-point prescription for saving oneself from all sins.

a.) Before sinning, prevent your Nafs with all your strength and ability.

b.) If you sin due to the evil of your Nafs, then repent with a sincere heart.

6.) Continue beseeching for one's protection in the Divine court by making duaa earnestly and humbly. Moisten the place of your Sajdah with your tears. If you cannot cry, then imitate the form of a crying person. Duaa is a great bounty and a means of attaining Allaah تَبَارَكَ وَتَعَالَىٰ's mercy and grace. Only by the grace of Allaah تَبَارَكَ وَتَعَالَىٰ can a servant be protected from sins and can he fulfil the Divine commands. Moulana Rumi رَحِمَهُ ٱللَّهُ has said, "O Allaah! If thousands of traps of sins are in front of us, but Your grace is with us to assist us, then we have no worry." He also has said, "Due to not having the kindness and grace of Allaah تَبَارَكَ وَتَعَالَىٰ on his side, the one hunting the deer becomes entrapped in the jaws of the boar." Therefore, never be proud of one's piety and abstinence. Be afraid at all times. Continue making duaa and crying to Allaah تَبَارَكَ وَتَعَالَىٰ for protection. Never look towards your own strength. Regard your success to be based on crying and beseeching Him.

If Allaah تَبَارَكَ وَتَعَالَىٰ removes His grace, kindness and assistance, then a pious person as firm as an elephant and a lion will also slip and be destroyed. On the other hand, if Allaah تَبَارَكَ وَتَعَالَىٰ protects and consoles us due to His grace and kindness, then a saalik as weak as a mosquito will be honoured and bestowed with the highest stages of divine closeness. One will see the animal of Nafs and the schemes and plans of Shaytaan bolting away in front of the lion-like courage of this person, just as deers, cheetahs and many huge horned animals like stags dart wildly when they merely see a lion.

7.) Shaytaan makes a person feel despondent with regards to this illness. When a Saalik, despite spending a period of time in Zikr, contemplation and companionship with the friends of Allaah تَبَارَكَ وَتَعَالَىٰ, still perceives within himself the evil demands of his Nafs, he begins to think, "I cannot traverse this path." Remember that this is not a path of eunuchs, but it is rather the path of men. To refrain from acting on the dictates of sin is referred to as taqwa (piety). If these desires were not present, then how would taqwa (piety) come into existence? Therefore, do not be perplexed, even if you have to strive and make effort your entire life. However, this struggle will gradually become easier. But, if by not abstaining from evil glancing, and if once again the desire becomes strong and leads to agitation, then this is your fault. The path is not difficult. You have made it difficult. In any case, in all conditions, do not lose courage.

Khwajah Azizul Hasan Majzoob رَحِمَهُ ٱللَّهُ has beautifully stated,

نہ چت کر سکے نفس کے پہلواں کو تو یوں ہاتھ پاؤں بھی ڈھیلے نہ ڈالے

ارے اس سے کشتی تو ہے عمر بھر کی کبھی وہ دبالے کبھی تُو دبالے

If you cannot defeat the wrestler of the Nafs

Then do not leave your hands and feet loose (do not give up)

You have to fight it (Nafs) your whole life

Sometimes it flattens you and sometimes you flatten it.

Sometimes, Shaytaan makes people lose hope by whispering to them, "What will a person like you attain who has broken his repentance over and over? Such unworthy people like you will remain deprived of His high court. This is the path of pious people." The answer to this doubt is that undoubtedly, the breaking of our repentance is a very great sin. However, we do not have any other sanctuary; we do not have any other deity. No matter where we go, there is no other sanctuary for us besides Allaah تَبَارَكَ وَتَعَالَىٰ. If He is only the Rabb (Sustainer) of the pious, then is there another Rabb for us sinners to whom we can turn? We are also His servants. We will repent and cry before Him, till we make Him happy.

Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ ٱللَّهُ said, "If the one who repents is not raised up with the perfect ones, he will definitely be raised with the repenters, In-sha-Allaah." The following words appear in the Hadeeth Sharif, "O Allaah, nothing can hold back Your favours." Then why should one become despondent? Continue beseeching Allaah تَبَارَكَ وَتَعَالَىٰ for His mercy. Whatever you receive, you will receive only by Allaah تَبَارَكَ وَتَعَالَىٰ's grace. This advice is to save one from despondency and is not meant to make one audacious to commit sin. One should fear disobeying Allaah تَبَارَكَ وَتَعَالَىٰ just as one fears a snake and a scorpion. Continuously make earnest duaa for your own reformation and continuously ask your friends, elders and especially your spiritual guide and Shaikh to make duaa for this also.

بس ہے اپنا ایک نالہ بھی اگر پہنچے وہاں

گر چہ کرتے ہیں بہت سے نالہ و فریاد ہم

It is sufficient for just one lamentation of ours to reach there (to Allaah تَبَارَكَ وَتَعَالَى)

Even though we engage in many lamentations and appeals

This means that the day one request or one duaa is accepted, our work will be accomplished. Otherwise, our every duaa and cry definitely reaches there. Here 'reaching there' refers to acceptance.

8.) The most effective and successful cure is to establish a connection with some spiritual guide. Inform him of all your conditions relating to your reformation. Whatever he proposes, practice upon it from your heart and soul.

EVIL THOUGHTS AND ITS CURE

Harms: By this illness, other illnesses like enmity, hatred, pride jealousy and backbiting come into being. When any evil thought occurs regarding any matter or person, then immediately think, "I will have to present a proof and evidence on the Day of Judgment to back this evil thought." We do not possess any definite proof and evidence, so why should we fall into this dispute? Why don't we rather think good thoughts so that we can continue receiving reward without proof and without evidence? Those people who carry tales from one place to another, creating enmity and hatred amongst the Muslims are referred to as talebearers. The cure for him is to catch him by his hand and take him to the person concerned. Ask the person, "This person is narrating this speech of yours to me." If it turns out to be false, then he will never carry tales again. If it is true, then the person concerned will feel ashamed and seek your pardon. He will then not possess the courage to backbite about you.

TWENTY EVILS OF THE TONGUE

Imam Ghazali رَحِمَهُ ٱللَّهُ has written that there are twenty evils of the tongue:

1. Speaking futile speech
2. Speaking more than necessary.
3. Narrating non-sensual tales of sinners and wrong doers.
4. Debating
5. Fighting
6. Tasannu' – To talk with airs and in an unnatural manner
7. Swearing
8. Being foul-mouthed and uttering disrespectful words to one's elders
9. Cursing- this habit is found greatly in women.
10. Singing songs and poems contrary to the Shariah
11. Excessive laughter
12. Speaking in such a manner that others are belittled.
13. Exposing someone's secrets
14. Making false promises
15. Speaking lies. However, if one lies to make peace between two Muslims or if an oppressed person speaks lies so that he can receive his right, then this is permissible.
16. Back-biting- this means to speak in someone's absence such words that if he were present, he would dislike it, even if it be true. This action is forbidden. The good actions of those who backbite will be snatched away and given to the other person.
17. Carrying tales
18. Praising or flattering someone in his presence. However, if there is no fear of pride entering his heart by your praises, but rather it will encourage him to do more good actions, then there is no harm.
19. Not to be concerned of finer errors in one's speech (e.g. many people say, "Sire, whatever duaa emerged from your mouth will definitely be accepted, or "Allaah is our support above and you are our support on earth." All of this type of speech is *shirk* (polytheism).
20. General public asking the Ulama such questions which have no relationship with their necessities i.e. to waste their time in futile and unnecessary questions.

CURE: The cure for all the ailments of the tongue is that one should always think before speaking. Whatever I want to say, will my Master and Sustainer be happy with it or not? If one feels that His Master will be happy, then speak, and if there is fear that He will be displeased, then remain silent. Shaikh Sa'adi رَحِمَهُ ٱللَّهُ has said, "Do not speak without thinking, even if you have to keep silent for a while. Why should you be sad if, after keeping quiet for a while, you can then utter beneficial speech?

Narrative: Once during severe drought, there was a sudden huge downpour of rain. A pious man remarked, "Today Allaah تَبَارَكَ وَتَعَالَىٰ has sent down rain at the right time." He received the following inspiration, "O disrespectful one! Did We ever send down rain at any wrong time?" He immediately began weeping and with great regret, repented. One should be very cautious regarding one's speech.

RIYAA (OSTENTATION) AND ITS CURE

Meaning: To perform good actions with the aim of showing people and with the desire to gain praise and honour is referred to as show and ostentation. In Arabic, it is called riyaa.

Harms: On the Day of Judgment, noble actions which were done for show will be a cause for punishment in the Hell fire, instead of being a means of gaining reward. However, before death, if one repents, then there is hope of being forgiven.

This showing off is of many types:

1.) At times, a person verbally shows off, "Today, we have given so much charity." We woke up at night and performed so many rakaats of Tahajjud. That is why I am so tired today." "I am gifting you this tasbeeh, which I brought on my second Hajj." In this way, the reward of two Hajj is destroyed in one sentence.

2.) At times, one does not utter anything verbally. In front of people, he sits with his eyes closed and with his head bowed low so that all can understand that he is a great pious person who lives by the Arsh (Divine Throne) and only outwardly has relationship with the world, whereas he is head-to-toe drenched in the love of this world. At times one shows his eyes to be tired so that others can know that he was awake the whole night, and sleep is now overpowering him.

3.) Another form is when one lengthens his ruku and sajdah in his Nawaafil (optional salaats) in the presence of someone so that he will think that this person is a great saint. All these sicknesses of show are created by the desire for attaining honour in the eyes of the creation.

CURE FOR RIYA

1.) The cure for this is to ponder that we will not remain here forever, nor will the creation whom we show our good actions for name and honour remain here forever. All of us will become dust in the grave. Only the pleasure of Allaah تَبَارَكَ وَتَعَالَىٰ will be of benefit to us. In Mirqaat, the commentary of Mishkaat, Mulla Ali Qari رَحِمَهُ ٱللَّهُ has written that when Zubaidah, the wife of Haroun Rashid, the Khalifah in Baghdad, passed away, then a pious man saw her in a dream. He asked her, "How did Allaah تَبَارَكَ وَتَعَالَىٰ deal with you? She replied, "I was forgiven." He asked, "Was it due to your social welfare work?" She replied,

ذلك كله الى أربابه

No, all of that went to its lords. Our forgiveness was due to the blessings of noble intentions.

This means that in her social welfare work, due to also desiring honour, fame and name, all of these actions have gone to these false deities. All of these actions came to no benefit. For this reason, Allaah تَبَارَكَ وَتَعَالَىٰ's special servants, despite performing righteous actions, fear if it is accepted or not. My spiritual guide, Shah Abdul Ghani Phulpuri رَحِمَهُ ٱللَّهُ used to say, "Continue doing (good actions) and fearing (whether it is accepted or not)"

2.) This weak servant (the author) makes this duaa, "O Allaah! Forgive our righteous actions which have become mingled with show and other evils, etc. due to our Nafs by Your mercy."

3.) A duaa has been prescribed in the Hadeeth Sharif for protection from show. Read this in abundance. There is hope that Allaah تَبَارَكَ وَتَعَالَى will protect us from this sickness by the blessing of this duaa. This duaa is,

اَللّٰهُمَّ اِنِّی اَعُوْذُبِکَ اَنْ اُشْرِکَ بِکَ شَیْئًا وَّ اَنَا اَعْلَمُ وَاَسْتَغْفِرُکَ لِمَا لَا اَعْلَمُ

O Allaah! I seek Your protection from having knowingly some other objective other than seeking Your pleasure in Your worship, and I seek forgiveness for that actions of show which I have done unknowingly.

May Allaah تَبَارَكَ وَتَعَالَى grant all of us sincerity!

4.) I would like to mention one point of experience, which all Mashaaikh have also written: The wealth of sincerity will be attained through the company and service of the friends of Allaah تَبَارَكَ وَتَعَالَى. The companionship of the friends of Allaah تَبَارَكَ وَتَعَالَى is a very important and necessary act of worship, by which sincerity is infused into all forms of one's worship.

BACKBITING

Meaning: This refers to speaking ill of any Muslim or anything related to him in his absence e.g. his children, vehicle or house. This may be verbal, by hand signs e.g. making a hand-sign that he is short, by eye-signs which indicate to some-one one-eyed or blind, by bending one's back alluding to someone's hunchback, or by raising one leg and walking referring to someone's limp. In short, it is to make mention of your brother in such a way that had he been present, he would be upset and saddened. Thus, when you speak about any person, think first that, if he was present here, would he be pleased or displeased with my speech. If your heart feels that he will be displeased, then this is back-biting, even if what is said is true. **If the speech is not true, then this is referred to as *buhtaan* (slander) and this too is prohibited.**

Some people make mention of a person's house, vehicle, wife or children in such a way that, if he was present, he would have felt hurt due to his special connection with them. This is also back-biting. However, with the intention of reformation, if one informs parents of their children, teachers of their students or spiritual guides of their *Mureed* (disciples), then this will not be backbiting. Similarly, if one comes to know of someone intending to cause harm to somebody else, then to inform him with this intention that he will be saved from harm is necessary and this is actually a form of having concern for your Muslim brother.

Harms: A Hadeeth states that backbiting is more severe than fornication. The ulama have stated that the reason for this is that fornication is amongst Allaah's rights. If one seeks forgiveness and repentance from Allaah تَبَارَكَ وَتَعَالَى, there is hope of being forgiven. However, back-biting is a fellow human's right. As long as the person does not forgive, the backbiter will not be forgiven. Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ اللَّهُ said, "Backbiting is the father and son of enmity." This means that at times, by backbiting, enmity and hatred is created and at times enmity was originally there. Then a person begins to backbite. We can understand how evil this sin is because the person's lineage is so despicable that he is the father and the son.

Today, there is hardly any gathering in which backbiting is not found. Never mind the general masses, even the Ulama and the elite are involved in it. For this reason, Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ اللَّهُ has with great emphasis encouraged abandoning of this sin.

Expiation: If one is granted the ability, then he should seek forgiveness from those whom he has backbitten. However, if that person is not aware of this backbiting, and by seeking forgiveness from him and informing him, there is a fear of causing him sorrow and creating hatred and enmity in his heart, then make a firm and sincere intention, "I will not backbite in the future." Praise him, especially in the gathering of those people in front of whom you had spoken evil of him. Accept your error and make duaa for him. Recite some portion of the Quraan or at least recite surah Ikhlaas thrice daily for some period of time and convey the rewards to those whom you had spoken ill of.

There is hope that, on the Day of Judgment, Allaah تَبَارَكَ وَتَعَالَىٰ will ask those people to forgive this sin. When these people themselves see the reward sent to them in their book of deeds, then they will feel pity and forgive. However, do not make conveyance of this reward an excuse to backbite. Allaah تَبَارَكَ وَتَعَالَىٰ knows well the intention within the heart. At times, there is fear of an evil end due to backbiting regarding accepted servants of Allaah تَبَارَكَ وَتَعَالَىٰ. Nobody can judge who is accepted by Allaah تَبَارَكَ وَتَعَالَىٰ. At times, a person outwardly appears to be a simple ordinary Muslim. However, some of his actions done in solitude have caused him to reach a lofty status in the sight of Allaah تَبَارَكَ وَتَعَالَىٰ. Similarly, the converse also holds true. On the Day of Judgment, many people walking today will be on conveyances and many on conveyances today will be seen walking. May Allaah تَبَارَكَ وَتَعَالَىٰ grant us all the ability to honour all Muslims and abstain from backbiting! Aameen

Cause: Backbiting is generally caused by evil thoughts regarding others and pride. If one is concerned about himself, then his gaze will not fall upon the faults of others. Hakeem-ul-Ummah Moulana Thanwi رَحِمَهُ ٱللَّهُ said, "Whoever has concern regarding his evil condition, then, at all times, he will fear Allaah تَبَارَكَ وَتَعَالَىٰ regarding himself so much that never mind Muslims, he will regard himself worse than disbelievers and animals. Sheikh Sa'di Shirazi رَحِمَهُ ٱللَّهُ said,

ازیں بر ملائک شرف داشتند کہ خود را بہ از سگ نہ پنداشتند

The friends of Allaah تَبَارَكَ وَتَعَالَىٰ, due to fear of their result on the plains of Resurrection, do not regard themselves better than even dogs. The reason for this is that even dogs and swine are better than a person who has an evil end, since there is no punishment in hell for them. It is due to this servitude and annihilation of themselves that they even surpass angels in honour, since Allaah تَبَارَكَ وَتَعَالَىٰ desires humbleness, servitude and annihilation from His servants. There, strength will be of no avail to anyone. By shedding tears, one's work will be accomplished. This is the crux of sulook and Tasawwuf. In fact! Whoever possesses such humility, he will show compassion to all of creation, not harm anyone and will not take revenge.

Allamah Abdul Qasim Qushairi رَحِمَهُ ٱللَّهُ has written, "A person who takes revenge, becoming overpowered by the fervour of revenge, can never be a friend of Allaah تَبَارَكَ وَتَعَالَىٰ. A friend of Allaah تَبَارَكَ وَتَعَالَىٰ is he who is forebearant and who continues making duaa for those who vex and trouble him." Moulana Muhammad Ahmad Saheb Partabgarhi رَحِمَهُ ٱللَّهُ has composed this amazing couplet,

جور و ستم سے جس نے کیا دل کو پاش پاش

احمد نے اس کو بھی تہہ دل سے دعا دیا

Whoever has broken my heart into bits by his oppression and harm

Ahmad has also made duaa for him from the recesses of his heart.

Some people are quite advanced and particular about Ishraq, Awwabeen, Zikr, muraqabah (meditation) and tasbeehaat. However, if someone causes them any difficulty or some matter occurs contrary to their temperament, they then place their tasbeeh in their pockets and blurt out obscenities and vulgar language. Then, they do not even bother who they are addressing: Is this our elder or junior? They forget whether it is their parents, teacher or Shaikh. It is regarding such people that this statement is well known.

گھڑی میں اولیاء گھڑی میں بھوت

At one moment, they are Auliya, at another they are beasts.

Whoever keeps before himself the anger of Allaah تَبَارَكَ وَتَعَالَىٰ at all times, forgets his own anger. To use one's anger for the pleasure of Allaah تَبَارَكَ وَتَعَالَىٰ is only achieved after annihilating the Nafs. The anger of Umar before accepting Islam was used against Islam. However, by the nurturing of Rasulullaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and due to the blessings of his company, this anger was then used against the disbelievers and hypocrites. Today also, if a person's anger is reformed, then he will become angry on his Nafs when trying to abstain from sin. He will forgive the errors of Allaah تَبَارَكَ وَتَعَالَىٰ's creation. He will show compassion and mercy to them.

He will compel his Nafs to respect the elders, have compassion on the young and honour the Ulama. By practicing on this for a period of time, although it might be difficult initially, it will become a habit and natural characteristic in one.

Hakeem-ul-Ummah رَحِمَهُ اللَّهُ said, "You probably have not seen a person who is sentenced to be hanged backbiting about a person caught for a minor crime. You probably have not seen a person suffering from leprosy, laughing at one who has a cough. Therefore, those whose gaze is on the frightening accounting of the Day of Judgment and his final result will not laugh or backbite others. Neither will he have the time nor courage to do so."

I have composed a poem in this regard:

نامناسب ہے اے دلِ ناداں اک جزامی ہنسے زکامی پر

Truly inappropriate it is O foolish heart

For one suffering from leprosy to laugh at one with a common cold.

SPEAKING LIES

Harm: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Always be truthful. Verily truthfulness guides a person to good actions, which leads him to paradise. Abstain from lying. Lies guide a person to wrong-doings, which leads him to hell."

Note: Some people speak lies just to make others laugh. Such people are actually preparing the means of crying for themselves on the Day of Judgment merely because they want to make others laugh.

VULGAR LANGUAGE

Harm: When anger overcomes one, then at times, even some learned people and some who are engaged in Zikr, meditation and worship become vulgar in their speech. Vulgarity in speech is contrary to self-honour, shame and dignity. A person should ponder: how can we use the same mouth to utter such impure words which we use to recite Quraan, to Salawaat (Durood Shareef) and with which we take the pure name of Allaah تَبَارَكَ وَتَعَالَى. This habit cannot be found in any pious and honourable person.

Cure: This illness generally occurs when one is overpowered by anger. Therefore, the cure for this is the same as that for anger. Use your courage. Save yourself from disgrace and embarrassment. Visualize that Allaah تَبَارَكَ وَتَعَالَى is listening- Allaah تَبَارَكَ وَتَعَالَى is listening to my foolish utterances. On whomsoever you have wrongly become angry, sworn or used foul language, hold his feet and seek his forgiveness, no matter how much one's Nafs feels disgraced. Ponder that the difficulty here is much less that the difficulty of hell. Whenever this type of error occurs, give some money in charity so that the Nafs feels some sorrow. Stipulate for oneself a penalty of some rakaats of Nafl Salaat. Stay in the company of honourable and respectable people who do not use such speech. Continue beseeching Allaah تَبَارَكَ وَتَعَالَى for your reformation. In-sha-Allaah, by mustering courage and by the blessings of duaa, this illness will be expelled.

HARSHNESS

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allaah loves softness and He grants, due to softness, such bounties which He does not grant on harshness."

In another Hadeeth, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The person who is deprived of softness is deprived of all goodness."

NOT FORGIVING PEOPLE'S MISTAKES

This is also a sign of harshness and a hard heart.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "If a person seeks forgiveness from his Muslim brother and he does not accept, then he should not come to me at my pond of Kawthar." This means that if someone wrongs you and then asks for forgiveness, you should forgive him.

NOT SPEAKING TO ANOTHER

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "It is not permissible for a Muslim to stop speaking to his Muslim brother for more than three days. If he dies in this condition, he will go to hell."

This refers to one who stops speaking due to some worldly reason.

PROMISES AND TRUSTS

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "There is no Imaan for he who has no trust. There is no religion for him who does not fulfil his pact."

Here, the main evil qualities have been mentioned. By the blessings of abstaining from these, In-sha-Allaah all one's evil qualities and traits will be reformed.

AN IMPORTANT ADVICE OF HAKEEM-UL-UMMAH رَحِمَهُ اللهُ REGARDING ONE'S SHAIKH

If a person has remained for a considerable period of time in the company of a Shaikh (spiritual guide) and he has not felt any effect by his company, then he should seek the company of a different Shaikh. The reason for this is because the actual aim is the Being of Allaah تَبَارَكَ وَتَعَالَى, and not the Shaikh. However, one should not harbour evil thoughts of the first Shaikh. It is possible that he has attained perfection in this field, but one's share was not allotted to him. Similarly, if one's Shaikh passes away before achieving the objective or the Shaikh does not give time to his Mureed, then too one can search a different Shaikh. One should not think, "What is the need for another Shaikh? I will attain faidh (spiritual benefit) from the

grave of my Shaikh." This is because the benefits of teaching and reformation cannot occur from the grave. Only a person who has already acquired a deep connection with Allaah تَبَارَكَوَتَعَالَى with regards to his condition (from the faidh of the Shaikh who has already passed away).

NECESSARY NOTE

However, to leave the Shaikh due to greed, evil thoughts or being treated harshly or reprimanded from the Shaikh is clear deprivation. There is a fear of one's connection with Allaah تَبَارَكَوَتَعَالَى being severed. Such a person will become famous as a rolling stone. He will be deprived of the blessings of the path. May Allaah تَبَارَكَوَتَعَالَى grant us sound understanding, humility and servitude! Aameen.

Since the Shaikh is a complete Khalifah and deputy of Rasulullaah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, one must show utter love and respect to him. One should think, "For me, there is no one better who can benefit me more than my spiritual guide." This has been stated by Shaikh-ul-Arab Wal Ajam Hajee Imdadullah Muhaajir Makki رَحِمَهُٱللَّهُ.

Finally, I will mention the crux of this path. He who does not annihilate his Nafs will not attain anything. By annihilating oneself and living with humility and submissiveness, one will attain the honour of both worlds. Khwajah Saheb رَحِمَهُٱللَّهُ was a man of great status and honour. Then too, he said to his Shaikh Moulana Thanwi رَحِمَهُٱللَّهُ,

نہیں کچھ اور خواہش آپ کے در پر میں لایا ہوں

مٹا دیجیے، مٹا دیجیے میں مٹنے ہی کو آیا ہوں

"I have brought only one desire to your door,
Annihilate me, annihilate me, I have come to be annihilated."

May Allaah تَبَارَكَوَتَعَالَى, due to His graces, accept this booklet, and make it beneficial! Aameen. A request to our honourable readers for duaas that Allaah تَبَارَكَوَتَعَالَى, by His mercy grant us and all readers the ability to practice. Aameen.

(Moulana) Muhammad Akhtar *(Daamat Barakaatuhum)*

6 Dhul-hijjah 1399 A.H

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