

MUSLIM ETIQUETTES

By

'ABDUR RAHMĀN SHĀD

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FOREWORD

Islam presents for mankind a complete and comprehensive system of life from the cradle to the grave. It provides guidance in all social, economic, political, moral and spiritual spheres of life. The best way of living in this world is the way which is based on the guidance provided by Allāh Himself and through His Prophet Muḥammad (peace and blessings of Allāh be upon him). In order to lead the humanity to the Way of Allāh the injunctions of the Holy Qur'ān were translated into practice by the Prophet Muḥammad (peace and blessings of Allāh be upon him) thus providing a living model for all mankind.

When the Prophet's wife 'Ā'isha (Allāh be pleased with her) was once asked to describe the mode of life and conduct of Muḥammad (peace and blessings of Allāh be upon him), she replied: "His morals are the Qur'ān." In other words, his life is a true picture of the Qur'ānic teachings. He is an embodiment of all the virtues which have been enunciated by the Holy Qur'ān. The record of his life which sheds light on his conduct as a merchant, as a preacher, as a persecuted fugitive, as a friend, as a warrior, as an army commander, as a conquerer, as a judge, as a ruler, as a law-giver and above all as a devotee of Allāh is an exemplification of the Book of Allāh. In his habits he was very simple, though elegant. His eating, drinking and his dress retained, even when he reached the apex of his power, their original simplicity. He was very affectionate towards his family. He was a warm-hearted and faithful friend. He visited sick, followed any bier that he saw, accepted the invitation of everyone, even of slaves, to dinner, mended his own clothes, repaired his own shoes, milked his goats. He paid equal regard to the humble and the rich. He lived amongst his friends as a sincere companion and a devoted brother. When walking, people

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would walk in front of him and behind him. When seated among his followers, who loved him dearer than their own lives, he would occupy no special seat in order to make himself conspicuous. All his actions and movements were characterized by utmost simplicity and humility. Judged by all standards of human greatness we find him on the loftiest heights which can possibly be conceived. In brief, the character of the Prophet Muḥammad (peace and blessings of Allāh be upon him) is exemplary in all walks of life as the Holy Qur'ān says :

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Ye have indeed in the Apostle of Allāh a beautiful pattern (of conduct to follow).” (33 : 21)

A Muslim has thus been given a good example in the Holy Prophet (peace and blessings of Allāh be upon him) for leading a life in the most befitting manner both spiritually as well as materially.

The present book aims at acquainting the English-knowing Muslims with the etiquettes of Islamic life. It covers a vast range of topics giving a clear, concise and an authentic exposition of the subject. It will be of immense value to all those English-speaking Muslims who want to adopt the Islamic way of living leaving aside the beaten track of the West. We are sure it will be read with great interest and profit by all those who have an earnest desire to lead a life of a true Muslim.

May Allāh guide us to and keep us always on the Right Path—the Path laid down by Allāh Himself for the humanity at large through His Prophets, and finally the Last Prophet Muḥammad (peace and blessings of Allāh be upon him) in the form of Holy Qur'ān—the Last and Final Book of Allāh. *Āmin!*

29th March, 1980
LAHORE

Muḥammad Iqbāl Siddiqi

CHAPTER 1

Etiquettes regarding Birth Ceremony

The Muslim thinks of his life and death as coming from Allāh. It is not a matter to exult over nor to be congratulated about on the birth of a child. Rather one should give humble thanks to Allāh and remember his obligations and responsibilities to his Creator.

If Allāh has blessed you with a son, you should express a deep sense of gratitude to your Lord. Soon after the birth of a child, a Call to Prayer (*Adhān*) should be recited in the ears of a new-born infant. Abi Rāfa' reported : I saw the Messenger of Allāh (peace and blessings of Allāh be upon him) proclaiming *Adhān* in the ears of Hasan bin 'Ali (Allāh be pleased with them) when Fāṭima (Allāh be pleased with her) gave birth to him. (*Tirmidhi*)

After this the infant should be allowed to lick honey or any other sweet thing.

'Ā'isha (Allāh be pleased with her) reported that the new-born infants were brought to Allāh's Messenger (peace and blessings of Allāh be upon him).

He blessed them and rubbed their palates with dates and thus made *tahnīk*. (Agreed upon).

Tahnīk is a practice of blessing the infant with religious piety. When a child is born in a family it is taken to some pious person who recites *Adhān* and *Iqāma* in its right and left ears respectively and chews some dates or some other thing of a similar kind and then rubs the palate of the child with it. The idea behind it is that the new-born infant should at the very outset of its life receive through its ears and mouth something sacred and that too from the lips and hand of a pious person. On the seventh day after infant's birth his head is shaved and animals are sacrificed, namely, two sheep for a boy and one for a girl.

Umm Kurz reported that she heard Allāh Messenger (peace and blessings of Allāh be upon him) as saying : "Two sheep are to be sacrificed for a boy and one for a girl, but it does not harm whether they are male or female." (*Tirmidhi*)

Ibn 'Abbās reported that Allāh's Messenger (peace and blessings of Allāh be upon him) sacrificed a ram on the seventh day for both al-Hasan and al-Husain. Abū Dāwūd transmitted it. Nasā'i says two rams each. (*Mishkāt*)

'*Aqiqa* is a desirable sacrifice for those who can afford. Meat of sacrificed animal is distributed among neighbours, relatives, friends and the needy.

While slaughtering a sacrificial animal *Tasmiyah*

(*Bismillah*—In the name of Allāh) and *Talbiyah* (*Allahū Akbar*—Allāh is Most Great) are uttered. Then the following prayer is recited :

اَللّٰهُمَّ هٰذِهِ عَقِيْقَةٌ . . . تَقَبَّلْهُ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ

وَخَلِيْلِكَ اِبْرٰهِيْمَ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ دَسْمًا بِدَسْمِهِ لَحْمًا بِلَحْمِهِ

شَعْرًا بِشَعْرِهِ عَظْمًا بِعَظْمِهِ

“Allāh, it is *Aqiqa*. Accept it as Thou accepted (it) from Thine beloved (friend) Muhammad and Thine friend Ibrāhim (peace be upon both of them). Accept its blood for his (child’s) blood, flesh for his flesh, its hair for his hair and its bone for his bone.”

On the day of ‘*Aqiqa*’ ceremony a suitable name should be given to the new-born baby. The names should be given in such a way as to signify that the children are the true servants of Allāh. Therefore, it is necessary that the believers should assign names to their children after the names of Allāh, the Prophets and pious men. Names signifying arrogance and terror should not be given. The teaching of Prophet Muhammad (peace and blessings of Allāh be upon him) influenced very greatly the nomenclature of his followers, as is evident from the following *Hadith* :

Abū Wahb al-Jushami reported the Messenger of Allāh (peace and blessings of Allāh be upon him)

as saying, "Call yourselves by the names of the Prophets and the best names in the sight of Allāh are 'Abdullāh (the servant of Allāh), 'Abdur Rahmān (the servant of the Merciful One) and the next best names are Harith (husbandman) and Hammam (high-minded). The worst of names is Harb (enmity), or Murrah (bitterness)." *(Abū Dāwūd)*

On the same day the child should be shaved and silver equal to the weight of his hair should be distributed to the poor for invoking the blessings of Allāh on the infant.

It is reported on the authority of 'Ali (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) sacrificed a goat for Hasan and said : O Fātima ! get his head shaved and give away silver in charity equal to the weight of his hair. *(Tirmidhi)*

Circumcision (cutting off the excess flesh from the male genital organ) is highly beneficial according to the hygienic point of view also. It prevents many diseases. There is no appointed time for it but it should be done before the child attains maturity. It was the practice of nearly all the prophets of Allāh.

It is reported on the authority of Abū al-Mālik that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Circumcision is *Sunnah* for males. *(Ahmad)*

Birth ceremony and other functions relating to it may be celebrated in a befitting manner. Islam does not impose total ban on all sorts of celebrations. You may invite your relatives and friends to participate in the feasts to be held on happy occasions such as the birth ceremony or marriage party. But you should not be so intoxicated by joy that you may transgress the limits appointed by Allāh. You should neither spend lavishly nor perform any act which is contrary to the teachings of Islam. You must offer thanks to your Benefactor and prostrate humbly before Him to express a deep sense of gratitude. You should not forget the Bestower of happiness and His distressed servants who stand in need of your assistance. Being parents it is your obligation to pay full attention to the proper training and education of your children from their early childhood. You should leave no stone unturned to save your decedents from the devils which lie in ambush to misguide them. Education is a torch light to remove the darkness of ignorance. It is a shield to protect the children from temptation which may deviate them from the right path. You should, therefore, make proper arrangements to impart them religious education. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Learn the compulsory doctrines and the Qur'ān and teach them because I am mortal."

(Tirmidhi)

In the light of the teachings of the Holy Qur'ān

the children should be brought up by their parents in a decent way so that they must have polished manners, polite habits and an ideal character. Such children will become the crowing glory of Islam in the era to come. They shall enhance the sublimity and glory of their religion.

CHAPTER 2

Etiquettes regarding Drinking and Eating

Every Muslim should be careful about the food or drink, he is going to take. He should see before hand that whether the food has been prepared out of legitimate or ill-gotten wealth. In case the food is obtained by unlawful means, it should not be eaten at any cost.

You should wash your hands before eating. It is also necessary from hygienic point of view. When the food is served, you should take off your shoes because it is more solacing to your feet. The eater should observe sitting posture on the mat spread over the ground. Food should never be taken leaning against anything or standing or in a lying position. Abū Juhāifah (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "I do not like to take meal reclining." (Bukhāri)

Before eating any food you should keep in mind that the meal which is not consecrated by the name of Sustainer is made lawful by the devil for himself. You should never forget that the remembrance of Allāh in every matter is the key-note of Islam.

Before starting the meal the first and foremost duty of the believer is to recite the following prayer :

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

“In the name of Allāh, and upon the blessings of of the Lord.”

Always eat and drink with your right hand. In case of dire need the left hand may be utilized simultaneously with the right one. You should use three fingers while taking your meal because the Holy Prophet (peace and blessings of Allāh be upon him) used to do so.

‘Umar bin Abū Salama said : I was a boy under the protection of Allāh’s Messenger (peace and blessings of Allāh be upon him), and as my hand used to roam at large in the dish he said to me, “Mention Allāh’s name, eat with your right hand, and eat from what is nearest to you.”

(Bukhari and Muslim)

Ibn ‘Umar reported Allāh’s Messenger (peace and blessings of Allāh be upon him) as saying, “When any of you eats he should eat with his right hand, when he drinks he should drink with his right hand.”

(Muslim)

Ibn ‘Umar reported Allāh’s Messenger (peace and blessings of Allāh be upon him) as saying, “None of you must ever eat or drink with his left hand, for the devil eats and drinks with his left hand.”

(Muslim)

Ka'ab bin Mālik reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to eat with three fingers and lick his hand before wiping it. (Muslim)

It is improper to wipe your fingers with the loaves. You should eat out of the plate from the side nearest to you. You should not put your hand in the middle of the plate.

Ibn 'Abbās reported that Allāh's Messenger (peace and blessings of Allāh be upon him) brought a dish containing *tharid* and said, "Eat from its sides and not from the middle, for the blessing descends in the middle of it." (Tirmidhi, Ibn Majah and Darimi)

In Abū Dāwūd version he said, "When one of you eats he must not eat from the top of the dish, but from the bottom, for the blessing descends from the top of it."

The food should never be wasted whether it is quite insignificant. If a morsel falls down from your hand or mouth, you should pick it up. After the removal of slight dust attached to it, you should eat it up. In case you do not like, it should be thrown before the dog or cat. You should take moderate morsels of food. When you have swallowed the first one, you should take the other. You should not hasten in swallowing morsels.

One should not express disapproval of food. Abū Huraira (Allāh be pleased with him) reported that

Allāh's Messenger (peace and blessings of Allāh be upon him) never expressed disapproval of food ; "if he desired it he ate it and if he disliked he left it alone." (Bukhāri and Muslim)

You should avoid indulging in discussion or criticism during the dinner. You should not mock at the others while they are eating. You should not eat too much because it is injurious to health. Once the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Verily, too much eating brings misfortune." (Baihaqi)

It is a bad habit to sniff the food. Nothing should be left over in the plate. Before you have finished eating, you should lick your fingers and then wash your hands.

Nabishah reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to lick his fingers and plate and say : "If anyone eats from a dish and licks it, the dish will ask forgiveness for him." (Ahmad)

Those who use forks and knives while taking their meals neglect the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him). 'Ā'isha (Allāh be pleased with her) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : "Do not cut (roasted) meat with a knife, for it is a foreign practice, but tear it off with your teeth because it is more beneficial and wholesome." (Abū Dāwūd)

Dining in congregational feast promotes cordiality and affection and is a source of blessing. You should pay due regard to the needs of those who dine slowly. You should get up only when all others have finished eating.

You should express a deep sense of gratitude to your Sustainer after taking your meal.

Anas reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Allāh Most High is pleased when a man eats something and praises Him for it, or drinks something and praises Him for it. *(Muslim)*

It is also reported on the authority of Abū Huraira that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “The one who eats and is grateful is like the one who fasts and shows endurance.” *(Tirmidhi)*

You should recite the following prayer at the end of the meal :

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ ۝

“Praise and thanksgiving be to Allāh Who gave us to eat and to drink and Who made us Muslims.”

When you dine at the residence of another person, you should recite this prayer for host :

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَسَقِنِي مَنْ سَقَانِي -

“O Allāh ! feed him who fed us and give him drink who gave us to drink.”

No human being can remain alive without water. It is also necessary for the nourishment of vegetables and plants. The Holy Qur’ān says :

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ

“And Allāh created from water every living creature.” (24 : 45)

Water is the free gift of Allāh. It is therefore, undesirable to waste it. You should not drink water again and again while you are eating. It should be a finishing touch to meal. Generally, water should be drunk in three breathing pauses as directed by the Holy Prophet (peace and blessings of Allāh be upon him).

It is reported on the authority of Ibn ‘Abbās that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Do not drink (water) in single breath like camel’s drinking but drink it with two or three pauses. Mention Allāh’s name, (*Bismillah*) when you drink and praise Him (*Al-hamdulillah*) when you finish.” (Tirmidhi)

You should drink water in a sitting posture. Some theologians gave a verdict that *Zam Zam* water should be drunk in the standing position.

You should utilize ordinary pots and glasses to eat and drink. It is unlawful in Islam to use wares made of gold or silver. These articles give rise to the temptations of theft.

CHAPTER 3

Etiquettes regarding Dress

Dress is necessary to cover the nakedness of body and protect it from harmful climatic effects. The Holy Qur'ān affirms :

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا
وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ ط
كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ۝

“And Allāh has provided you of that which He created, shelter from the sun and has given you places of refuge in the mountains ; He has given you garments to protect you from heat and coats of mail to defend you from mutual violence. Thus does He complete His favours on you that you may resign yourself to Him.”

(16 : 81)

You should dress yourself properly because it is an expression of culture, elegance and neatness.

The Holy Qur'ān says :

يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِيكُمْ وَرِيشًا ط
وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ط ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ۝

“O children of Adam ! We have sent down to you raiment to hide your nakedness and to be an adornment to you ; but the raiment of piety—that is the best. This is one of the signs of Allāh thāt man haply may reflect.” (7 : 26)

You should always keep in mind that dress is a blessing which Allāh has bestowed upon mankind only. If you can afford you should wear suitable dress as far as possible. You should not wear shabby, tattered and patched clothes to make a false impression of destitution because it is an act of ingratitude. The Holy Qur’ān lays great emphasis on wearing proper and neat dress on certain occasions. It says :

يَبْنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا
تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

“O children of Adam ! Wear your beautiful apparel at every time and place of prayer : eat and drink but waste not by excess, for Allāh does not love the wasters.” (7 : 31)

Most of the Muslims living in the modern age have adopted western fashions. They argue that Islam specifies no particular kind of dress ; therefore we are free to wear any dress to conform to the society in which we live. This is a false assumption because both the Qur’ān and the Traditions of the Holy Prophet (peace and blessings of Allāh be upon

him) contain many clear instructions regarding the believers. Islamic dress is neat, clean and simple but western fashion is dictated entirely by the motives of extravagance and vanity. The Muslims are not allowed to wear costly costumes in order to display arrogance and vanity.

‘Amar bin Shu‘aib reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “Eat and drink and give alms ; and put on dress till extravagance and arrogance do not mix.”

(Agreed upon)

Ibn ‘Umar narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whoever puts on a robe of fame in this world, Allāh will make him put on a robe of disgrace on Resurrection Day.”

(Abū Dāwūd)

It is abominable for males to wear silk dress but it is not unlawful for females.

‘Abdullāh bin Amr narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) found multicoloured silk dresses on me and said : These are like the clothes of infidels. Do not use them.

(Muslim)

In another tradition Abū Mūsa al-Ash‘ari reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said ; “Gold and silver have been made lawful for the females including my followers and unlawful for their males.”

(Tirmidhi)

- The women who are fond of wearing thin and tight dress to expose the features of their bodies and allure others shall be consigned to Hell. Islam has imposed restrictions on wearing such dress. 'Ā'isha (Allāh be pleased with her) reported that Asma bint Abū Bakr came to the Messenger of Allāh (peace and blessings of Allāh be upon him) while she was putting on thin clothes. He said to her : O Asma : When the girl reaches the menstrual time, it is not proper that any thing of her body should remain exposed except face and palms. -

(*Abū Dāwūd*)

The Holy Prophet (peace and blessings of Allāh be upon him) recommended the use of trousers but it should not cover the ankles of the wearers. Its length should not exceed the lower half of the leg because it gives an air of vanity. Moreover the low edges of the trousers become dirty and polluted.

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Allāh shall not look to the prolonger of trousers on the Resurrection Day."

(*Agreed upon*)

The Holy Prophet (peace and blessings of Allāh be upon him) liked white and green clothes.

Samrah narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Wear white clothes because they are very clean and attractive.

(*Ibn Mājah*)

Abū Darda reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “Surely, the best dress in which you may meet Allāh in your mosques and graves is white dress.”

(*Ibn Mājah*)

Anas (Allāh be pleased with him) reported that the dress most pleasing to the Holy Prophet (peace and blessings of Allāh be upon him) was green coloured robe.

(*Agreed upon*)

The Holy Prophet (peace and blessings of Allāh be upon him) used to wear a single long robe or gown. He used to wear turban but he has imposed no restriction on the use of cap. The turban, however, protects the head and adorns the face. The socks and stockings also protect our feet from scorching heat or intense cold. The Holy Prophet (peace and blessings of Allāh be upon him) has cursed the man who wears female clothes and the woman who wears male dress.

Ibn ‘Abbās (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Allāh’s curse may befall those men who imitate women and those women who imitate men.”

(*Bukhāri*)

You must shake the garments before putting them on lest a poisonous insect, hidden in them, should cause you harm. You should wear the dress with the right side first.

Abū Huraira (Allāh be pleased with him) reported

that when the Messenger of Allāh (peace and blessings of Allāh be upon him) put on gown, he began from his right side. *(Tirmidhi)*

On wearing a new dress the wearer should recite the following prayer :

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي -

“All praise is due to Allāh Who clad me with that wherewith I cover my shame (private parts) and wherewith I adorn myself in my life.”

(Tirmidhi)

Abū Sa‘id al-Khudri (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) used to recite the following prayer on wearing shirt or turbans :

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ أَسْئَلُكَ خَيْرَهُ وَخَيْرَمَا صَنَعَ لَهُ
وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّمَا صَنَعَ لَهُ

“O Allāh ! I offer Thee thanks for bestowing on me this dress. I ask Thee to make it a blessing for me. I seek refuge in Thee from evil and the evil of what has been made for it.”

(Abū Dāwūd)

While taking off dress one should recite :

بِسْمِ اللَّهِ

“Begin with the name of Allāh.”

When you see some one wearing new clothes you should recite :

تُبِّي وَيُخْلَفُ اللَّهُ

“Wear and wear out (clothes). May Allāh grant you more.”

The Muslim should dress himself in keeping with his means. One should abstain from wearing glittering and gaudy clothes to make an indecent show of one's affluence.

‘Abdullāh bin ‘Umar (Allāh be pleased with him) reported that a man with two red garments passed by and saluted the Apostle of Allāh (peace and blessings of Allāh be upon him) but he did not respond. *(Abū Dāwūd)*

On the other hand it is undesirable to display destitution despite having everything. One should wear proper, neat and dignified garments in accordance with one's status. Some people put on patched garments to appear unorthodox mendicant. They consider it a virtuous act. This conception is absolutely fallacious. In fact virtue does not consist in wearing rags or clothes of inferior quality. The ingredients of virtues are piety and nobility. Every Muslim should adopt a balanced and moderate attitude in the selection of dress. He should not follow the other nations of the world in the matter of dress.

Ibn 'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whosoever imitates a nation, he belongs to it. (Ahmad)

One should not wear strange and funny clothes lest he should become a laughing stock and an object of public ridicule.

CHAPTER 4

Etiquettes of Talking

You should talk politely in an intelligible and dignified manner. You should neither keep the pitch of your voice so low that it is inaudible to the listeners nor speak so loudly or harshly lest the addressee should be over-awed. The Holy Qur'an affirms :

وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

“And lower your voices because the most ugly and unpleasant voice is the braying of an ass.”

(31 : 19)

You should not injure the sentiments of the aged persons having care-worn hearts and of the innocent children. You should not pass sarcastic remark against the others lest it should create bitterness and mar your noble acts. You should not indulge in talking rubbish because it is an evil. Islam has strictly forbidden and condemned taunting, back-biting, blaming, cursing and mocking at others.

Ibn Mas'ūd (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of

Allāh be upon him) said : “The believer is neither a taunter, nor a curser, nor indecent, nor abuser.”

(*Tirmidhi*)

You should speak only whenever need arises. Your talk must be beneficial for the audience. It should be based on truth and sincerity. Hurling words carelessly does not look proper. As you have to render accounts to Allāh for every word which you utter, you should talk wisely lest you should be taken to task for your absurd and baseless conversation.

Anas narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whoever abstains from telling baseless lies, a house is built for him by the side of Paradise.” (*Tirmidhi*)

Hadhifah reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “A back-biter shall not enter Paradise.” (*Muslim*)

You should neither indulge in self-praise nor boast of your superiority. You must neither ridicule others nor call them by insulting names. It is a bad habit to swear frequently. You should not indulge in fruitless discussion with the stubborn ignorant. When you come to the conclusion that discussion will lead to bitterness, you should offer him ‘*salām*’ politely and depart in a respectable manner. You should keep in consideration the standard, status and age of your addressee. You should talk to your elders with reverence. You must speak affectionately to your juniors. You should

listen others attentively. It is not commendable to interrupt the speaker again and again. If you wish to reply or ask any question, you should wait till the completion of his narration. Your answer or question must be brief and to the point. You should try to inculcate into the mind of your addressee the real object of your talk. If need arises you should repeat thrice what you have uttered earlier without any feeling of resentment. You should always speak the truth regardless of any fear of the public opinion.

CHAPTER 5

Etiquettes of Walking and Sitting

You should walk with a moderate speed. You should neither walk very fast nor very slowly lest you should become an object of ridicule for the spectators. Your gait must be dignified but you should not walk with pertness. The Holy Qur'an affirms :

وَلَا تَصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَسْرَعًا إِنَّ اللَّهَ

لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ بِسِنِّ

صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

“And distort not your face at men ; and you should not walk loftily on the earth ; for Allāh does not love arrogant vain glorious one. But let your pace be moderate ; and lower your voice, because the least pleasing of voices is surely the voice of asses.” (31 : 18, 19)

You should walk humbly and keep your eyes cast down. It is undesirable to look side-ways at everything along your path. You should try to remove all obstacles on your way lest the others should stumble down. You should walk with shoes.

They will keep your feet secure from fatal insects, thorns and pebbles. You should walk side by side with your companions without observing formalities. The men and women should walk apart. It is not admissible that a male stranger should collide with a female. Ibn 'Umar reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade to walk between two women. (*Abū Dāwūd*)

You should not walk ahead of your companions to display your distinguished rank. You are allowed to walk hand in hand with your fellows in a spirit of intimate companionship. You should respond to the salutation offered by others and guide those who have gone astray. A woman should wrap her private parts of body with a veil before stepping out of her house. She should not apply strong perfumes if she is desirous of going outside the house. She should not wear ornaments producing a tinkling sound lest this should attract the strangers passing by. Before entering the market you should recite the following prayer :

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ

شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصِيبَ فِيهَا صَفْقَةً

خَاسِرَةً

“O Allāh ! I ask of Thee good of this market and the good of that which is therein ; and I seek refuge in Thee from the evil thereof, and

the evil of that which is therein. O Allāh ! I seek refuge in Thee lest I should strike a bargain herein incurring loss.”

It is proper to sit cross-legged. Jābir reported that whenever the Holy Prophet (peace and blessings of Allāh be upon him) prayed at dawn, he used to remain cross-legged in his seat until the sun rose high. *(Abū Dāwūd)*

It is not a good habit to sit between two men to make separation. The late-comer should not create disturbance in the company. He should take his seat at one side. Khuzaifah narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whoever takes seat in the midst of an assembly, has been cursed by the tongue of Muḥammad.” *(Abū Dāwūd)*

The use of pillow is not prohibited in Islam. The Holy Prophet (peace and blessings of Allāh be upon him) used to sit reclining against a pillow.

CHAPTER 6

Etiquettes regarding Lying, Sleeping and Waking up

Sleep bears resemblance to death. As a man gets up from sleep after a lapse of some time, there will be similar rise of man on the Resurrection Day. The Holy Qur'an affirms :

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَابِعِهَا

فِيْمَسِكَ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝

“Allāh takes away the souls of men at the time of their death ; and those who have not yet died but live, He takes their souls during their sleep, and (then) He retains the souls of those on whom He has passed the decree of death, and sends the other souls back to their bodies for an appointed time. In that surely are the signs for those people who reflect.” (39 : 42)

Since death is a prolonged sleep, you should remember your Lord frequently before going to sleep or after waking up. It will save you from mental

torture caused by horrible dreams during the sleep. When the shades of night begin to prevail over the entire atmosphere, you should recite :

اَسَيْنَا وَاَسَى الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ

“We enter upon the evening and so do the creation of Allāh, the Lord of the Worlds.”

At the hour of the call for evening Prayer, you should recite the following prayer :

اَللّٰهُمَّ اِنَّ هٰذَا اِقْبَالٌ لَّيْلِكَ وَاِدْبَارٌ نَّهَارِكَ وَاَصْوَاتٌ دُعَاتِكَ

فَاغْفِرْ لِي

“Allāh ! This is the hour of the advent of Thy night and the departure of Thy day and this is the time of Thy *Mu'adhdhin's* call. So grant me forgiveness.”

No sooner does it grow dark then you should light up your houses. The Holy Prophet (peace and blessings of Allāh be upon him) refrained from sleeping in a pitch dark house. After the performance of *Ishā* Prayers you should not indulge in idle gossips. You should abstain from keeping awake at night for the sake of amusement. The night is a period for peace and rest. The Holy Qur'an affirms :

اَلَمْ يَرَوْا اَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيْهِ وَالنَّهَارَ مُبْصِرًا ط اِنَّ فِيْ

ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ۝

“Have they not seen how We have appointed the night for them to rest in and the day to give them light ? (so that they may strive during its course). Verily in this are the signs for those people who believe.” (27 : 86)

Those who keep awake late at night and enjoy a sound sleep during the day, are guilty of violating the law of nature. They make a hash of their health and neglect their duties to be performed during the day. The Holy Prophet (peace and blessings of Allāh be upon him) even disliked that a man should remain awake all night for worshipping Allāh. You should sleep with your face uncovered at a place where fresh air is available and you may inhale it. Before going to sleep you should shut the door of your house and extinguish the burning fire or wick lamp. You should perform ablution and recite the following prayer when you get into your bed :

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تُبْعَثُ عِبَادَكَ

“O Allāh ! Save me from the pangs of the Day of Resurrection.”

This prayer may also be recited :

اللَّهُمَّ بِاسْمِكَ أَسُوتُ وَأَحْيِي

“O Allāh ! In Thy name do I die and live.”

You should express a deep sense of gratitude on seeing a happy dream. In case you see a horrible

dream you should never relate it to any one. You should beseech your Lord to save you from calamities and menace of this dream. You should develop the habit of waking up in the final part of the night. You should try to offer *Tahajjud* Prayer to establish communion with Allāh. You should make prostration and seek His forgiveness for your sins. The following prayer may be recited at the time of *Tahajjud* :

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ

وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ

أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ

وَوَعْدُكَ الْحَقُّ وَلِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ

وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ

اسَلَّمْتُ وَبِكَ أَمِنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ

وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا

أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ

إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ -

“O Allāh ! Praise be to you ; you are the Guardian of the heavens and the earth and of

those which are therein. Praise be to you ; you are the light of the heavens and the earth and of those that are therein. Praise be to you ; you are the King of the heavens and the earth and of those that are therein. You are True ; true is Your promise : true is our meeting with You ; true is Your word ; true is Heaven and true is Hell, true are the Prophets ; true is Muhammad ; and true is the Hour of Judgment. O Allāh ! unto You do I surrender. I have faith in You. I rely upon You. I turn unto You. I contend with Your help and I seek judgment from You. So forgive me for that which I expedite ; and that which I defer ; and that which I conceal or reveal and also for that sin of mine whereof You are better aware than I. You are the Expeditor and You are the Deferer. There is no god except You and there is no god other than You.”

You should keep your shoes within your reach before going to your bed. This will save you from the inconvenience of searching them when you get up. You should shake your shoes well before wearing them lest some dangerous insect should have crept into them.

You should not sleep on a very soft bed because luxurious living is against the true spirit of Islam. The Holy Prophet (peace and blessings of Allāh be upon him) used to sleep on a bed made of a skin fitted with the bark of a palm-tree. *(Tirmidhi)*

It is reported on the authority ‘Abdullah bin Mas‘ūd that one day the Messenger of Allāh (peace and blessings of Allāh be upon him) was sleeping on a rough mat which impressed some marks on his illustrious body. I broke into tears on seeing this. The Holy Prophet (peace and blessings of Allāh be upon him) noticed me and said, “Why do you weep?” I said, “O Prophet of Allāh! The Qaisar and Kisra rest on silk and velvet cushions whereas you sleep on a coarse cloth. The Apostle of Allāh (peace and blessings of Allāh be upon him) said: There is no cause of weeping. They have affection for the world and we crave for the Hereafter.”

(*Tirmidhi*)

Lying upon belly is injurious to health. It offends the rules of easy digestion. Abū Huraira narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “This manner of lying is hated by Allāh.”

(*Tirmidhi*)

Lying upon back raising up one leg upon other is strictly prohibited. It gives an air of vanity and pride. Moreover it is undesirable to raise one leg to such an extent as to uncover the private organs of the body. You may lie in horizontal posture with face towards the *Qibla*. The Messenger of Allāh (peace and blessings of Allāh be upon him) used to sleep on his right side. Abū Qatada reported that when the Apostle of Allāh (peace and blessings of Allāh be upon him) rested at night, he used to lie on his right side and when he had a nap, he used

to place elbow on the ground and rested his head upon his palm. (Tirmidhi)

You should lie on your bed soon after the performance of 'Isha Prayers and recite some verses from the Holy Qur'an because it was the practice of the Holy Prophet (peace and blessings of Allāh be upon him) who said : "God sends an angel to a person who recites the verses of the Holy Qur'an before going to sleep to guard him against all mishaps till the time of his getting up." (Ahmad)

You may recite these verses frequently :

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ

وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

“Allāh ! There is no god but He—the Living, the Eternal. No slumber can seize Him nor sleep ; He is the possessor of whatsoever is in the heavens and on the earth. Who is he that can intercede with Him but by His own permission He knows that which is in front of them and that which is behind them, while nothing of His

وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

“Allāh ! There is no god but He—the Living, the Eternal. No slumber can seize Him nor sleep ; He is the possessor of whatsoever is in the heavens and on the earth. Who is he that can intercede with Him but by His own permission He knows that which is in front of them and that which is behind them, while nothing of His

knowledge they shall grasp (encompass) except as He wills. His Throne extends over the Heavens and the earth and preserving of both causes Him no fatigue. He is the Most High, the Supreme (in glory) (2 : 255)

When you arise from sleep in the morning you should recite the following prayer :

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

“All praise to Allāh Who restored us unto life, having caused to die and unto Him shall be the Resurrection.”

This prayer may also be recited :

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيْطَانِ وَأَنْ يَحْضُرُونِ

“I seek refuge through the complete words of Allāh from His anger, His punishment and the mischief of His men and the evil suggestions of the devil lest they should come to me.”

CHAPTER 7

Etiquettes to be observed at the time of Yawning and Sneezing

Whenever a believer sneezes, it is desirable to praise Allāh by uttering the following words :

thee

الْحَمْدُ لِلَّهِ

“All praise is due to Allāh.”

Then it becomes incumbent upon the adjacent listeners to respond by uttering words :

يَرْحَمُكَ اللَّهُ

“May Allāh show mercy to ^{*you*} thee.”

Abū Musa al-Ash‘ari narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “When one of you sneezes and praises Allāh, respond to him and in case he does not praise Allāh, do not respond to him.” (Muslim)

Yawning is a devilish act. Whenever a man yawns, he should cover his mouth with hands or handkerchief. It is essential to check the entry of something injurious into the mouth.

It is reported on the authority of Abū Huraira that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : "Allāh likes sneezing and detests yawning. So when one of you sneezes and praises Allāh, it becomes obligatory upon every Muslim to utter : 'May Allāh be kind to thee'. As for yawning it is surely from the devil ; so whosoever yawns, let him return it if it is possible ; for the yawner is mocked at by the devil." (Bukhāri)

CHAPTER 8

Etiquettes of undertaking a Journey

You should proceed on a journey at an appropriate hour so that the journey may come to an end before the shades of night begin to prevail. You should avoid undertaking long journey alone. You should travel in the company of your loyal, true and sincere friends. It ensures security from dangers and mishap. In case you are involved in an accident or overtaken by a calamity, these companions will help you in an hour of need. This was why the Messenger of Allāh (peace and blessings of Allāh be upon him) once remarked : If the drawbacks of travelling alone are brought to the notice of the people, no rider shall set out on a journey at night. *(Bukhāri)*

A woman, in particular, has been strictly prohibited to move out alone. She must proceed on a journey in the company of her lawful and dependable relative. Abū Sa'id al-Khudri reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : "It is not lawful for a woman who believes in Allāh and the Hereafter to undertake

journey extending over three days except she is in the company of her father or her son or her brother or her husband or a *Mehram*.” (Muslim)

On the eve of undertaking a journey the traveller must recite :

اللَّهُمَّ بِكَ أَصُولٌ وَبِكَ أَحْوَالٌ وَبِكَ أَمِيرٌ -

“O Allāh ! it is by Thy assistance that I do assail and it is by Thy help that I move and walk.”

While riding a horse or boarding on aeroplane, train or any other vehicle of transport, you should recite the following prayer :

الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا

إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

“Praise be to Allāh ; glory unto Him Who has subjugated the means of transport for us though we had no power to subdue it. Behold we will surely return to our Lord.”

When you have proceeded on a journey, you should recite the following prayer :

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِلْنَا بَعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ

فِي السَّفَرِ وَالْخَلِيفَةَ فِي الْأَهْلِ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ

وَعَثَاءِ السَّفَرِ وَكَأْبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

وَالْوَلَدِ

“O Allāh ! make this journey of ours easy for us and contract its long distance for our sake. O Allāh ! you are our Companion in the journey and the Caretaker of household when we are away. O Allāh ! I seek refuge in Thee from the hardships of the journey and from beholding a miserable sight, I solicit Thy protection against the possibility of ill-return and a bad reverse in fortunes, relatives and off-spring.

You should pay due regard to your fellow-travelers. You should not create troubles and inconvenience for them. As they are your temporary neighbours, they have rights over you in accordance with the Command of the Lord. It is your moral duty to provide them with all facilities as far as possible. If you have to break your journey at night, you should stay at a safe place lest you should be overtaken by calamities. You should travel light but carry some necessary utensils, clothes and provisions with you if you have to proceed on a long journey. After the completion of journey you should make haste to return home. It is improper to wander about aimlessly. At the time of coming back you

must repent, worship and prostrate before your Lord. On safe return from journey you should recite :

اٰثِبُوْنَ تَسٰٓئِبُوْنَ عٰبِدُوْنَ لِرَبِّنَا حٰمِدُوْنَ

“We return unto Allāh, penitents, adorers and worshippers of the Lord.”

CHAPTER 9

Etiquettes of Meeting Each Other

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ
عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝

“And when you are greeted (out of courtesy), respond it with a greeting better than it, (at least) of equal courtesy. Verily, Allāh takes careful account of all things.” (4 : 86)

Salutation is a sincere mutual assurance of peace and security. It washes away malice from the hearts of the believers and sweeps out social distinction from the Muslim society. It demolishes the sense of vanity and strengthens the ties of brotherhood. It is obligatory upon every Muslim to precede in saluting other irrespective of his social status. The latter must respond and invoke blessings of Allāh on the former.

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Give currency to salutation among yourselves.” (Muslim)

‘Abdullāh b. ‘Umar (Allāh be pleased with him) reported that the Apostle of Allāh (peace and

blessings of Allāh be upon him) said : "Whosoever salutes first is free from vanity." *(Baihaqi)*

Similarly, Abi Amama (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : "Whosoever greets first is nearer to Allāh."

(Abū Dāwūd and Tirmidhi)

It is desirable that the young should salute the aged, the rider should salute the sitting one and the visitor should greet the inmate of the house.

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "The younger one should tender salutation to the aged one, and the one who is passing along to the pedestrian and the smaller group to the larger group." *(Bukhāri)*

Sometimes the Holy Prophet (peace and blessings of Allāh be upon him) saluted their juniors to form the habit of saluting among them.

Anas bin Mālik (Allāh be pleased with him) reported that when the Holy Prophet (peace and blessings of Allāh be upon him) happened to pass by young boys, he would greet them. *(Muslim)*

He used to offer salutation to all the believers whether they were acquainted with him or not. He considered this act to be one of the best of the virtues.

It is narrated on the authority of 'Abdullāh bin 'Amr (Allāh be pleased with him) that a man

asked the Messenger of Allāh (peace and blessings of Allāh be upon him) "Which act is the best in Islam?" He said: You feed (the poor) and salute those with whom you have prior acquaintance or not. (Bukhāri)

It is the right of a Muslim upon another Muslim that his greetings should be responded. Abū Huraira (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "Five are the rights of a Muslim over his brother: Responding to salutation, saying 'yarhamuk Allāh' (may Allāh show mercy to you), when anyone sneezes and utters *al-hamdulillah* (all praise is due to Allāh), visiting the sick and following the bier." (Muslim)

Under no circumstances should a non-Muslim be saluted first. It is strictly prohibited in Islam. If the people of the Book are the initiators of salutations, they may be replied in the following ways: هَدَاكَ اللهُ (may Allāh lead you to guidance) or وَعَلَيْكُمْ (and upon you).

Anas b. Mālik (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying: When the people of the Book offer you salutation, you should say, "the same to you." (Muslim)

You should not use any other words of greeting except "As-Salāmu 'alaikum." No other gesture is

allowed. The other should utter “*Wa ‘alaikum-us-salām.*” When you are desirous of visiting some one, you must seek interviews previously. If you are granted the permission, you should enter the house after offering salutation to its inmates. It is undesirable to visit somebody at inconvenient hours. Such a conduct degrades the visitor in the eyes of the host. The Holy Qur’ān guides us in respect of visitation in the following verses :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا

وَتَسَلِّمُوا عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ

قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ

عَلِيمٌ ۝ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا

مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ۝

“O’ you who believe ! Enter not the other’s houses except your own until you have asked leave, and have saluted its inmates. It will be better for you that you may be mindful. And if you find no one therein, then enter it not till permission has been accorded to you, and if it is said to you, “Go you back,” then you should go back. This will be a cause of greater purity

for you, and Allāh knows what you do. There shall be no harm in your entering uninhabited houses, in them for you are some necessaries. Allāh is aware of what you do apparently and what you do secretly.” (24 : 27-29)

You should receive your visitor with an open arms. You should shake your hands with him and embrace him. Both of these actions are the expression of deep love and affection. It was the way of the Holy Prophet (peace and blessings of Allāh be upon him) to shake both hands with his brethren-in-faith. He never withdraw his hand first but waited for the other person to release his hand. There are numerous traditions of the Holy Prophet (peace and blessings of Allāh be upon him) regarding hand-shaking. It is narrated on the authority of Abū Imāmāh (Allāh be pleased with with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “The perfect way of your mutual greeting among you is hand-shaking.” (*Tirmidhi*)

It is narrated on the authority of ‘Ata al-Kharāsāni (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “Hand-shaking with each other vanishes malice.” (*Mālik*)

It is reported on the authority of Al-Bara’ b. ‘Āzib (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “All the sins of two such Muslims who shake

hands, are pardoned before they depart.

(*Ibn Mājah*)

It is, however, unlawful for a young man to shake hands with a girl. When a fast friend, near relative or an aged respectable person returns from a journey or departs, you should embrace him and express greetings.

According to Imām Abū Hanifa (Allāh be pleased with him) embracing and kissing are abominable acts but the majority of the theologians has given a verdict that it is allowed.

It is narrated on the authority of ‘Ā’isha (Allāh be pleased with her) that when Zaid bin Hāritha (Allāh be pleased with him) came to Medina, the Holy Prophet (peace and blessings of Allāh be upon him) stood up to receive him. He embraced and kissed him.

(*Tirmidhi*)

Sh‘abi (Allāh be pleased with him) narrated that whenever the Holy Prophet (peace and blessings of Allāh be upon him) met J‘afar bin Abi Tālib, he embraced him and kissed the place between his eyes.

(*Abū Dāwūd*)

When some one meets you confine yourself to talk about relevant matters. You should not spoil your precious time by indulging in useless conversation. In case the visitor stands in need of your assistance, you should fulfil his need. If you are unable to comply with his request, you should decline in a polite manner. The visitor should not

take ill in case of refusal whereas if his needs are fulfilled, he should express a deep sense of gratitude to his benefactor. At the time of meeting and separation you should greet one another with a smiling countenance.

Qatāda narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said :
 “When you enter a house tender salutations to its inmates and when you come out, depart with a greeting.”
 (Baihaqi)

You should accustom yourself to salute others as often as possible and never miss the opportunity of offering salutation and earning the reward of this noble act.

You should avoid saying “*salām*” under the stress of following circumstances :

- (a) When some one is urinating or relieving himself of excretion.
- (b) When some one is pronouncing *Adhān* or *Takbir*.
- (c) When some one is engaged in reading, listening or teaching the Holy Qur’ān or Traditions.
- (d) When some one is indulged in licentiousness and evil deeds which are contrary to the spirit of Islam.
- (e) When some one is defaming religion by absurd talk and wickedness.

CHAPTER 10

Etiquettes to be observed in the Meeting

You should shun bad company and adopt the company of those who have good conduct and sound character. While attending the company of your fellows, you should talk with a smiling countenance. You should speak politely and refrain from passing taunting remarks against your opponents. When you go to attend the meeting, you should take a seat wherever you find room. If you are a late-comer, you should sit aside and avoid from creating disturbance and inconvenience for the others. It is undesirable to sit in the midst of assembly overstepping others who have already taken their seats.

Hudhaifa reported : Whoso takes seat in the midst of meeting has been cursed by the tongue of Muḥammad (peace and blessings of Allāh be upon him). (Tirmidhi)

You should not occupy the seat of a person who vacates it temporarily and goes out in connection with an urgent piece of work. You should keep his seat reserved until he turns back. You should not dislodge others to occupy a place of distinction. It is against the spirit of brotherhood and provokes

hatred in the hearts of others. You should listen to the talk of the others attentively and calmly. It is undesirable to interrupt them again and again. If you are desirous of making a reply or asking something, you should seek permission for it. Only one man should speak at a time.

— It is improper for two persons to whisper into the ears of each other privately while sitting in the assembly. The secret matters discussed in the meeting should not be spread abroad. You should maintain strict secrecy in this respect. In case you are found guilty of disclosing the secrets, no one will repose confidence in you.

CHAPTER 11

Etiquettes of Visiting the Patients

Nursing is incumbent upon every believer when the patient is seriously ill or on the point of death for want of proper care and attention. It is a sort of devotion because a true devotee of Islam is not expected to adopt indifferent attitude towards the servants of Lord and brethren-in-faith. Abū Mūsa al-Ash‘ari narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “Feed the hungry, visit the ailing and set the slaves at liberty.”

(*Bukhāri*)

Whenever you visit a sick man, you should utter a prayer because the patient finds relief in it. ‘Ā’isha (Allāh be pleased with her) reported that whenever the Messenger of Allāh (peace and blessings of Allāh be upon him) visited the sick man, he used to recite :

اللَّهُمَّ اذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِي لَا شِفَاءَ

اِلَّا شِفَاؤُكَ شِفَاءً لَا يَغَادِرُ سَقَمًا

“O Lord of men ! Remove the trouble and grant health to this person. O Thou Healer ! There is no cure except Thy Cure—a cure which will root out any disease.”

(*Agreed upon*)

This prayer may also be recited :

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ أَللَّهُمَّ

اشْفِهِ اللَّهُمَّ عَافِهِ

“Mind it not ! it is a purger, if Allāh so wills ; mind it not ! it is a purger, if Allāh so wills. O Allāh ! cure him and grant him health and safety.” *(Bukhāri)*

It is commendable to sit near the sick man. You may pass your hand over his head or press his body. You should utter words full of sympathy and consolation in order to deviate his attention from the anguish of disease or pangs of death. While sitting near you should remember and glorify Allāh frequently so that the patient may refrain from showing impatience and uttering a word of complaint against Allāh. Undoubtedly every mortal has to taste death at the appointed time but it is a moral duty of the visitor to redress the mental torture of the patient. It is reported by Abū Sa‘id that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “When you pay a visit to the ailing person you should remove his anxiety regarding death. Verily, it cannot be averted but it (this step) will give relief to his soul.”

(Ibn Mājah and Tirmidhi)

You should neither prolong your visit to the ailing person nor produce a noise beside him. However if the patient is very dear to you and insists

on keeping your company for a long time, you should comply with his desire. You should not grieve his care-worn heart. You should extend full cooperation to the relatives of the patient. No distinction of class, caste and creed should be made in visiting the sick. You are permitted to visit an infidel patient to enquire after his health. If you find an opportunity you should try to pursue him to accept Islam. This may be done in a discreet manner. It is but natural that an ill man is greatly inclined towards Allāh because of his sufferings. It is, therefore, proper time to invite his attention to the True Faith.

Anas reported that a young Jew was the attendant of the Holy Prophet (peace and blessings of Allāh be upon him). He fell ill and his master visited him. He sat down beside the Jew and said, "Embrace Islam." The Jew looked upon his father as if to ask his opinion. He said, "Comply with the desires of Abū al-Qāsim." The Jew entered the fold of Islam and the Messenger of Allāh (peace and blessings of Allāh be upon him) came out saying, "All praise is due to Allāh Who absolved him of the fire of Hell." *(Bukhāri)*

You should abstain from visiting the patients who openly defy the Commandments of Allāh and indulge in sinful acts of grave nature. Whenever you visit a pious sick man, you should entreat him to pray for you also. As the sick man remembers Allāh frequently, there are ample chances of the acceptance of his prayers.

It is reported on the authority of ‘Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said :
“Whenever you visit a sick man, exhort him to pray for you and his supplication is like the prayer of the angels.”
(Ibn Mājah)

CHAPTER 12

Etiquettes regarding Business

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

“There is nothing for man but what he strives for.” (53 : 59)

It is quite evident from the above verse that you should be engaged in finding out the best method of earning. The most respectable profession that you should adopt to earn livelihood is business. The Holy Qur'ān affirms :

وَإِحْلَ اللَّهُ الْبَيْعَ

“Allāh has made trade lawful.” (2 : 275)

The Messenger of Allāh (peace and blessings of Allāh be upon him) has put a tremendous emphasis on business for the acquisition of wealth. But you should be honest and trustworthy in your business dealings. The dishonest dealers are sure to fail in the long run and honest traders to succeed. The traders should be absolutely honest with regard to weights and measures. The Holy Qur'ān affirms :

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا

“In order that you may not transgress (due) balance. So establish weight with justice and fall not short in the balance.” (55 : 8, 9)

This is a positive injunction of the Holy Qur’ān with regard to just weight and measurement. Those who violate this principle shall be punished severely. You should not adopt indecent attitude towards debt-seekers. You should speak gently and politely to your customers. You may grant delay in payment of price to those customers who are unable to make payment in cash. You should neither disappoint them nor take undue advantage of their helplessness. Whenever you make a demand for the payment of their debt, you should not ill-treat and degrade them. It is reported by Jābir that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “May Allāh show kindness to a man of gentle dealings when he sells, when he buys and when he decides.” (Bukhāri)

If the customer is very poor and unable to make payment, the customer should make remission. It will be a charitable act of high reward. “You should not conceal the defects of your commodities. You should bring all defects in the quality of your articles to the notice of your customers. You should not care whether it is sold or not.” You should supply the best quality of goods to the customers. If you

strike a bargain, you should abide by your settled terms. You should not aspire for making amends later on. You should promote your business by truthful means. You should not indulge in hoarding, black-marketing, smuggling etc., etc. You must not practise fraud and deceit. You should refrain from excessive swearing because they decrease in blessings. It is reported by Abū Qatada that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Avoid swearing frequently in sale because it promotes business apparently but then reduces (blessings)." *(Muslim)*

Abū Huraira reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : "Oath is a means of bargain for the goods but a cause of decrease in blessings." *(Agreed upon)*

If a trader makes false representations in the name of Allāh, he will involve himself in falsehood which once detected will divert customers from the shop and his business will deteriorate gradually. You should try to earn reasonable profits through the sale of your goods. You should fear Allāh when you supply defective commodities and indulge in abnormal profiteering. It is narrated on the authority of 'Ubaid bin Rafā'atah from his father that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "The traders shall be mustered on the Resurrection Day as transgressors except those who are God-conscious, pious and truthful." *(Ibn Mājah)*

In short, all devices of deceit and dishonesty in business are prohibited in Islam. It has been proclaimed to be an act worthy of unqualified condemnation. The trader who plies his trade fairly and honestly will rise in the Hereafter in the company of prophets, saints and martyrs.

CHAPTER 13

Etiquettes in connection with the Propagation and Preaching

The responsibility of preaching and propagating Islam is incumbent upon the followers of the revered Last Prophet Muhammad (peace and blessings of Allāh be upon him). It is really a great significant and unique virtue of the Muslim Community (*Ummah*). The Holy Qur'ān affirms that the sole object of this *Ummah* is, only to strive for the guidance of mankind. It says :

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْسُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

“You are the best of nations evolved for mankind, enjoining what is right and forbidding what is wrong and believing in Allāh.” (3 : 110)

It is the duty of every member of the Muslim Community irrespective of his social status to reform their brethren-in-faith so that they may win the favours of Allāh. He must also warn them of the dire consequences of evil actions. This noble work of reformation and preaching should be carried out with affection, sincerity and tolerance. Before

undertaking this missionary work you should become true faithful model of Islamic idealism. You should make earnest entreaties to Allāh to keep you sincere, to give you strength, to assist you in your efforts and to accept your humble services. You should keep your heart attentive towards Allāh and remember Him frequently. You should keep your eyes downcast and deal with all human beings and especially with your addressee with utmost politeness. You should instruct him the first Creed of Islam (*Kalima Tayyiba*) along with its significance and virtues as a preliminary means. Afterwards you should teach them about *Ṣalāt* (Prayers), *Ṣaum* (Fasting), *Zakāt* (Poor-due) and *Hajj* (Pilgrimage). Whenever you happen to preach among the learned dignatories of any locality, you should never raise controversial topics. You should never indulge in fruitless discussion because it leads to malice. You should not feel disgusted if an insulting attitude is adopted towards you anywhere. You should pray to Allāh to reform the defaulters. You should not take this failure to heart because, in fact, it is the failure of the audience who have not honoured the teachings of Islam. However you should improve your attempt and preach Islam in the most impressive way. You should gradually increase your knowledge about Islam. You should also remember Allāh frequently because it will defend you against the devilish influence of bad and corrupt persons. If a person is impressed by your way of preaching you should honour him and thank Allāh with Whose

blessings the depraved man has been convinced of following the Right Path. You should preach either in the language of the audience or in the language in which they can easily understand your talk. You should try to inculcate into the minds of your audience the real significance of your lecture. In this respect it is narrated by Anas that whenever the Messenger of Allāh (peace and blessings of Allāh be upon him) uttered a word, he used to repeat it thrice till it was understood and whenever he came to a people, he used to salute them. (*Bukhāri*)

You should keep in your mind that, as a preacher, you have got an enviable position. You should carry on with your duty with utmost enthusiasm. It is reported by Abū Huraira that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Whoso calls towards Guidance will get like the reward of one who follows it without aught being diminished from his rewards." (*Muslim*)

CHAPTER 14

Etiquettes regarding Repentance

It is an admitted fact that the denial of Allāh, His Messengers, His Books, His Angels and the Hereafter is not pardonable. It is essential for the salvation of the apostates and polytheists that they should at first renounce apostasy and polytheism and took to the right path of Faith. But those who believe in the fundamental doctrines of Islam and affirm their intention to live according to its teachings also sometimes fall into error. They are deviated from the right path by the devil or by their own base impulses and they commit sins even of serious nature. The door of repentance has been kept opened for such defaulters. Repentance signifies to turning back penitently from a sin which has been committed by a person. The Holy Qur'ān says :

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ۗ عَسَىٰ رَبُّكُمْ أَن

يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ

“O ye who believe ! turn to Allāh with sincere repentance in the hope that your Lord will remove your ills from you (remit your sins) and

admit you to Gardens beneath which rivers flow.” (66 : 8)

Repentance is of vital importance in the formation of religious life. The impurities of soul can be washed by the tears of repentance. It is a remedy to cure the spiritual diseases of the misguided believers. It is an exercise to turn away the mind constantly from evil actions and thoughts. The Holy Qur'an says :

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا آيَةَ الْمُؤْمِنِينَ لَعَلَّكُمْ تَفْلِحُونَ ۝

“And turn to Allāh, all of you, O believers, so that you may be successful.” (24 : 31)

Although Holy Prophet (peace and blessings of Allāh be upon him) was sinless yet he was accustomed to seek forgiveness of his Lord. It is reported by Abū Huraira that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “By Allāh, I seek pardon of Allāh and return penitently to Him daily more than seventy times.” (Bukhāri)

The repentance of those who either apostatize or commit sins repeatedly shall not be accepted. You should keep in mind that repentance to Allāh is only for those who commit sins in ignorance and then turn to Allāh immediately to seek His forgiveness. Allāh is Merciful and oft-Forgiving. Whosoever seeks forgiveness of Him from the core of his heart, Allāh pardons him and bestows His mercy upon him. It is reported on the authority of 'Ā'isha

(Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “When a servant makes a confession of his sin and then feels penitence of it, Allāh accepts his repentance.” *(Agreed upon)*

Anas reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Every son of Adam is sinner and the best of the sinners are those who repent constantly.” *(Tirmidhi and Ibn Mājah)*

‘Abdullah bin Mas‘ūd narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “One who is repentant for his sins is similar to one who has committed no sin.” *(Baihaqi and Ibn Mājah)*

It is to be remembered that repentance of a confirmed sinner shall not be accepted when a man is in the clutches of death. It is reported on the authority of Ibn ‘Umar that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “Allāh accepts the repentance of a man so long as he is not at the point of death.” *(Tirmidhi)*

You should not be emboldened by the Infinite Benevolence of your Lord. It is improper on the part of a believer to start indulging freely in sinful activities with the misconception that you shall again feel penitence of what you will do. After committing a sin you should adopt the following procedure to repent and seek forgiveness of your Lord :

1. You must have firm faith that Allāh is the Most Merciful, the Most Beneficent. He shall pardon you.
2. You should firmly resolve not to commit the same sin in future.
3. You must be sincere in feeling penitence of your sins.
4. You must perform ablution and offer two *rak'at* of prayer. After it you must recite these specific prayers again and again. These prayers are most auspicious, most worthy of His acceptance and most pleasing to Him.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ۝

“I get the forgiveness of the Lord except whom there is no God, the Living, the Eternal. Unto Him do I turn penitent. (Tirmidhi)

This prayer may also be recited :

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى

عَهْدِكَ وَاَعْدَدْتَ لِيْ مِنْ شَرِّ مَا صَنَعْتَ اَبْوَةً

لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبْوَةً بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ

اِلَّا اَنْتَ ۝

“O Allāh ! Thou are my Lord. There is no god except Thee. Thou are my Creator and I am Thy slave. I abide by Thy Covenant and promise as best as I can. I seek refuge in Thee from the mischief of what I have wrought. I acknowledge unto Thee Thy favour which Thou has bestowed upon me. I also confess mine inequity ; so forgive me for none can pardon sins except Thee.” *(Bukhāri)*

Here is another prayer to seek forgiveness of Allāh :

اللَّهُمَّ تَغْفِرْ لِي مِنْ ذُنُوبِي وَرَحْمَتِكَ أَرْجِي مِنْ عِنْدِي مِنْ

عَمَلِي ۝

“O Allāh ! the extent of Thy forgiveness is far wider as compared to my sins and the extent of Thy mercy is a matter of greater hope for me than my conduct.”

While feeling penitence of your sins you should either adopt the posture of prostration or you should beg pardon of Him with folded hands. You may rub your nose and forehead before your Lord in utmost humbleness. Such repentance should bring out tears from your eyes. It should keep you conscious and fearful of Allāh. It must remove the effects of the evil deed by immediate performance of any good deed. Afterwards you may observe fast and give alms to the poor. This is the most appropriate

method of seeking forgiveness of Him and thus the repentance may be accepted by the Most Merciful, the Most Beneficent. The Holy Qur'an affirms :

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ

غَفُورٌ رَحِيمٌ

“But whoso repents after his transgression and amends, then Allāh will surely turn to him in mercy ; verily, Allāh is Most Forgiving, Merciful.”

(5 : 39)

CHAPTER 15

Etiquettes relating to Purification

وَرَبِّكَ فَكَبِّرْ ۖ وَثِيَابَكَ فَطَهِّرْ ۖ وَالرُّجْزَ فَاهْجُرْ

“And thy Lord do magnify, and thy raiment do purify, and pollution (uncleanness) do shun.

(74 : 3-5)

Islam has laid a great emphasis on the purity of body and soul. It has been made obligatory upon every believer to take a bath in case of grave impurities. The Holy Qur’ān says :

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

“Verily, Allāh loves the pure ones. (9 : 108)

Abū Musa al-Ash‘ari reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Cleanliness is half the faith.” (Muslim)

Faith means purification of one’s soul, of evil thoughts and fancies so that the love of Allāh should reside in it. Unless the soul is purged of all impurities one can never achieve salvation. The high objective of purification of soul requires deliberate efforts on the part of man and the elementary stage on the sacred path is the cleanliness of body. Cleanliness said to be half of the faith. The external

impurities lead to internal impurity. Therefore cleanliness is a prelude to purification of soul through prayer. It is a water of virtue which washes away all impurities of sin. Purity has four stages :

1. Purification of the body from excrements and impurities.
2. Purification of the bodily senses from crimes and sins.
3. Purification of heart from reprehensible vices.
4. Purification of soul.

The internal purification can be sought by the external cleanliness of the body and dress, by avoiding evil acts, by controlling and fighting against sexual instincts and by the remembrance of Allāh.

MANNERS TO BE ADOPTED IN ANSWERING THE CALL OF NATURE, URINATING AND PERFORMING ABSTERSION

One of the curses for which a man will suffer the punishment in the grave is carelessness about cleanliness after excretion of stool or urine.

Ibn ‘Abbās narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) happened to pass near the two graves and said : “Verily, they are being punished but the cause of this punishment is not serious. One of them was careless in keeping himself safe from the urine and the other used to

cook tales.” He then took hold of a fresh twig, split into two parts and planted them on each grave. They (Companions) asked why he had done so? Whereupon the Apostle of Allāh (peace and blessings of Allāh be upon him) replied: “There may be some relief in their torment as long as these twigs do not wither.” *(Agreed upon)*

When you intend to go for call of nature you should proceed on till there is nobody to see you. You should shelter yourself behind something and should not uncover your nakedness before you reach the place of squatting. You should not turn your face towards the sun or the moon while answering the call of nature. You should neither turn your face nor back to *Qibla* except when you are in the privy and even then it is better to avoid that position. Anas reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to recite this prayer when he went to privy:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

“O Allāh! I seek refuge in Thee from impure deeds and evil spirits.” *(Agreed upon)*

While entering the privy you should advance with the left leg first and leaving it, you should advance with the right. Having relieved yourself, you should use at least three mud pieces or toilet papers to clean the private parts. Then you should purify yourself after performing abstersion with

water. You should not utilize dung, bones or charcoal for cleansing purpose.

Salmān reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade us to face *Qibla* (while relieving ourselves) in the desert or while urinating. He prohibited to wash ourselves with right hand or to clean ourselves with less than three sods or to seek purification with dung or bone. (Muslim)

When you come out from the privy, you should recite the following prayer :

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَاقَانِي

“I seek Thy pardon. Praise be to Allāh Who relieved me from the suffering and gave me health.” (Ibn Mājah)

You should avoid squatting down for relieving yourself in any place where either it is customary for men to come across or where they enjoy a shade. You should not ease yourself near the walls of the Mosque or in the grave yard. It is undesirable to indulge in conversation while you are easing yourself or urinating. You should not even respond to the salutations. It is narrated on the authority of Mu‘ādh that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Abstain from three objects which may induce curse, easing near springs of water and on roads and under the shade.”

(Abū Dāwūd)

Abū Jahim reported : I passed by the Holy Prophet (peace and blessings of Allāh be upon him) while he was urinating. I saluted him (Holy Prophet) but he did not respond till he rubbed his hands with the wall ; and then he returned greeting.

(*Ibn Mājah*)

You should discharge urine on soft ground because it soaks urine and thus saves the man from its splashes whereas the floor or hard stones sprinkle the drops around and there are ample chances of catching impurities. Moreover you should neither make water in stagnant water. You should not urinate in standing posture. It is strictly prohibited in Islam. It is improper to sit at a lower place and urinate towards the higher ground. It is undesirable to pass urine in a bath-room. Abū Mūsa al-Ash'ari narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Whenever some one of you intends to urinate, he should search soft ground."

(*Abū Dāwūd*)

Jābir reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade to make water in stagnant water.

(*Muslim*)

'Abdullah ibn Mughaffal reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : "None of you should pass urine at the bathing-place and then take bath or perform ablution in it because there arise evil promptings from it.

(*Tirmidhi, and Nasā'i*)

‘Umar (Allāh be pleased with him) narrated that Allāh’s Apostle (peace and blessings of Allāh be upon him) saw me urinating in a standing posture. Thereupon he said : Umar, do not make water while standing. So I never did afterwards. (*Ibn Mājah*)

It is also pointed out that the holes are the residing places of snakes and other insects. It is possible that when anyone urinates into the hole, the snake or any other harmful insect may come out and bite him. It is dangerous to urinate in the hole and the believers have been warned to be careful in this connection. ‘Abdullāh bin Sarjis reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “None of you should urinate in a hole.” (*Abū Dāwūd and Nasā’i*)

When you proceed to ease yourself, you should not take with you anything sacred which contains the name of Allāh or of His Apostle (peace and blessings of Allāh be upon him).

Anas reported that when the Messenger of Allāh (peace and blessings of Allāh be upon him) entered the closet, he used to remove his seal.”

(*Abū Dāwūd and Nasā’i*)

Having relieved yourself you should lave your orifice with three sods. If these are not sufficient, you may utilize more but the use of an odd number (of sods) is desirable. In performing the abstersion you should hold the sod with your left hand and run those over the private parts required to be cleansed. You should repeat this process till you are satisfied

that all sorts of impurities attached with the penis and the orifice have been removed. Afterwards you should move to another place where water is available. Now you should perform the act of laving with water, pouring it over the seat of excrement and washing it with the left hand until nothing which is felt by the palm of the hand is left. Last of all, you should wipe your hands with a soap, wall or earth for removing any odour which might have persisted thereon.

EXCELLENCE OF TAKING A BATH ENJOINED AS SUNNAH

It was the practice of the Holy Prophet (peace and blessings of Allāh be upon him) to take a bath at last once a week. He has laid a great emphasis on taking a bath because it keeps a man healthy and pure. The Holy Qur'ān affirms :

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

“And if you are unclean, purify yourself.” (5 : 6)

Abū Huraira reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “It is the duty of every Muslim to take bath once a week washing therein his head and his body.”

(Agreed upon)

Ibn 'Umar reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “When anyone of you intends to go for Jum'a Prayer, he should take a bath.”

(Agreed upon)

Abū Huraira reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Whoever washed the dead body, he should take a bath. (Ibn Mājah)

Ibn 'Abbās reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to take a bath on the 'Idain ('Id-ul-Fitr and 'Id-ul-Adhā). (Ibn Mājah)

ETIQUETTES OF TAKING A BATH

It is desirable to take a bath accordings to the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him) on certain days and occasions such as Friday, 'Id Prayers, before wearing *Ihram* for Pilgrimage, before entering Mecca and standing on 'Arafah and Muzalifah, before embracing Islam and after recovery from illness, on the eve of sacrifice at Minā, at the time of lunar and solar eclipses and sometimes before wearing new garments. It was the practice of the Holy Prophet (peace and blessings of Allāh be upon him) to take a bath daily during *ayyām al-tashrīq*. Bath becomes obligatory upon every believer when he is defiled as a result of marital intercourse, ejaculation of semen with lust, nocturnal emission, menstrual discharge, after child-birth and after the two places of circumcision meet together. It means that the front portion of male organ penetrates the female organ. Bath is expedient after washing the dead body or in case the major part of the body is affected with stool or urine.

When you are desirous of taking a bath, you should begin with the name of Allāh. You should wash your hands upto the wrist thrice and perform the act of abstersion. You should remove impurities from the affected parts of the body. Then you should perform the ablution for prayer. You must wash all exposed parts of the body with the exception of feet which you should defer for the time being because to wash the feet and then step on the earth is a more wastage of water. You should gargle and put water into the nostrils thrice. Then you should pour water over your head, thrice over the right side and thrice over the left. Then you should rub your body on either side, the front and the back. You should let the water flow into the interstices of your beard, nails and hair.

The following tradition of the Holy Prophet (peace and blessings of Allāh be upon him) teaches us the procedure of taking bath. Ibn 'Abbās, reported that Maimūna said : I placed water for the Messenger of Allāh (peace and blessings of Allāh be upon him) to bathe with. He washed his hands thrice, then he poured water on his left hand and washed his private parts, then he rubbed his hand on the earth. He rinsed his mouth and sniffed water into his nose and washed his face and his two hands (upto the elbow), then he poured water on his body then he changed his place and washed his two feet.

(*Bukhārī*)

METHOD OF OBLIGATORY BATH AFTER MENSTRUATION

First of all a woman should wash her hands thrice. Then she must wash off all impurities and perform ablution as for prayers. One should throw water thrice over the head and then on the right and left sides respectively. Then she should cleanse more impurities over the pores of skin by rubbing with a piece of cloth and wash the hands. The women with long tresses need not untie the knot but the hair should be drenched completely. 'Ā'isha (Allāh be pleased with her) reported that a woman asked the Holy Prophet (peace and blessings of Allāh be upon him) about her bath after menstruation. He instructed her and told her procedure of taking (such) bath. Afterwards he said, "Take a piece of rag and cleanse therewith. Introduce it to the trace of blood." *(Agreed upon)*

Umm Salama (Allāh be pleased with her) narrated that I said, "O Prophet of Allāh ! Verily I am a woman who ties up the tuft (of hair) on my head. Should I unite it for bath from impurities ? Whereupon he said, "No, it will suffice you if you pour water upto the roots of the hair thrice and then let water flow over you."

Islam has strictly enjoined upon its followers to cover private parts of their bodies and not to expose them before anybody except under great necessity. The Holy Prophet (peace and blessings of Allāh be upon him) has ordered to observe strict privacy while

taking bath and if no other arrangement is possible, the sheets of cloth should be used as curtain for this purpose. (Muslim)

Ya'la narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) saw a man bathing naked in an open place and said: "Surely, Allāh is Possessor of modesty and Concealer of faults. He loves modesty and concealment. So when any one of you takes a bath, let him screen himself from being seen." (Abū Dāwūd and Nas'āi)

You should neither talk nor recite the verses of the Holy Qur'an while taking a bath. It is undesirable to waste water because it is contrary to the practice of the Holy Prophet (peace and blessings of Allāh be upon him). He used to utilize water in the least possible quantity.

'Ā'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) washed himself with water from a vessel (measuring seven to eight seers) because of sexual intercourse. (Muslim)

"It is forbidden to wash one's self in stagnant water when one becomes impure due to the emission of seminal fluid or menstruation. In this respect Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "None of you must wash in stagnant water when he is in state of grave impurity (*junub*)."

(Muslim)

The scholars of the *Hadith* are of the opinion that Islam does impose total ban on taking a bath in standing water. It should be discouraged especially when the water is not in the lake, pond or ocean but it is in well, tub or in a small tank having water less than 6½ maunds.

LAWFUL AND UNLAWFUL THINGS IN IMPURE STATE

An impure man is not allowed to enter the mosque and touch the Sacred Book of Allāh. ‘Abdullāh bin Abū Bakr reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) wrote one of the governors : “None except the pure one shall touch the Holy Qur’ān.” *(Mālik)*

One can do every thing in an impure state except Divine Service and recitation of the Holy Qur’ān. He, however, may listen to it. ‘Ali (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to come out from the privy and then recited the Holy Qur’ān to us and took meal with us and nothing prevented him from reading the Holy Qur’ān except sexual impurity. *(Ibn Mājah and Nasā’i)*

You may talk, eat, drink and remember Allāh if you have washed your private organs and performed ablution after sexual intercourse.

‘Ammar bin Yasar reported that the Messenger of Allāh (peace and blessings of Allāh be upon him)

said : "The angels do not draw near a man who is sexually impure except when he makes ablution."
(*Abū Dāwūd*)

Sometimes, under the stress of unavoidable circumstances it is difficult to take a bath. There is no harm if it is delayed till morning before dawn.

ETIQUETTE PERTAINING TO TOOTH STICK

Miswāk is a piece of small green or dry stick about eight or nine inches long with which the teeth are rubbed and cleansed. Its end should be made like brush by chewing it so as to separate the fibres. The Holy Prophet (peace and blessings of Allāh be upon him) has laid a great stress upon the use of tooth-stick. A clean mouth is helpful for the preservation of health. Therefore its importance has been emphasized in various traditions of the Holy Prophet (peace and blessings of Allāh be upon him) who said : "Your mouths are the pathways of the Qur'ān, you should render them clean with tooth-sticks."
(*Ibn Mājah*)

'A'isha (Allāh be pleased with her) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : "*Miswāk* is the purifier of the mouth and (the means of) seeking the pleasure of the Lord."
(*Ahmad and Bukhāri*)

Abū Huraira (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Were it not that I would

place too heavy a burden on my community, I would have commanded them to use the tooth-pick at every ablution.” (Bukhāri)

It is reported on the authority of ‘Ā’isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “One Prayer (with ablution) after the use of tooth-pick is better than seventy prayers (with ablution) but without the use of tooth-pick.” (Baihaqi)

For a tooth-pick you should utilize such branches as can remove the yellow deposits around the teeth. You should use the tooth-pick both horizontally and vertically. Whenever you draw out tooth-pick from your mouth, you should wash it into the water before rubbing it again along with your teeth. It is desirable to use the tooth-stick prior to every ablution but it is particularly essential to cleanse the teeth after sleep when the stinking food has accumulated on the teeth.

CHAPTER 16

Etiquettes regarding the performance of Ablution

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى

الكَعْبَيْنِ ط

“O you who believe ! When you rise up to Prayer, wash your faces and your hands upto the elbows and wipe your heads and wash your feet to the ankles.” (5 : 6)

Ablution is compulsory before every Prayer and without it the Prayer is void. It is an excellent virtuous act as recorded in the Traditions of the Holy Prophet (peace and blessings of Allāh be upon him). ‘Uqba bin ‘Amir reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “If any Muslim performed ablution well and stood to offer two *rak‘at* (of Prayer) with devotion of heart and his face (towards *Qibla*), the Paradise would be guaranteed for him.” (Muslim)

Ibn ‘Umar reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said :

“Whosoever performs ablution in a state of purity there would be recorded ten blessings for him.”

(*Tirmidhi*)

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “My followers will be called on the Resurrection Day with heads shining on account of the effect of ablution. So whoever among you intends to enhance the brightness, let him do so.”

(*Agreed upon*)

Humran, the freed slave of ‘Uthmān (Allāh be pleased with him) said : ‘Uthmān bin ‘Affān called for ablution water and he adopted this procedure in performing the ablution. He washed his hands thrice. He then rinsed his mouth and cleansed his nose with water thrice. Then he washed his face three times ; then he washed his right arm upto the elbow three times, then he washed his left arm like that, then wiped his head, then washed his right foot upto the ankle three times, then he washed his left foot like that and then said : I saw the Messenger of Allāh (peace and blessings of Allāh be upon him) performing ablution in this way. Then the Messenger of Allāh (peace and blessings of Allāh be upon him) said, : “He who performs ablution like this ablution of mine and then stands up and offers two *rak‘at* of prayers without allowing his thoughts to be distracted, all his previous sins are expiated.”

(*Muslim*)

In another Tradition it is reported by Sa‘id ibn Zaid that the Messenger of Allāh (peace and

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blessings of Allāh be upon him) said : That man has not performed ablution who does not remember Allāh in doing it.” (Tirmidhi)

Ablution which means washing of generally exposed parts of body where dust or dirt is likely to settle, is a preparation for going into Divine presence. The object is that a man should be clean physically and spiritually. The remembrance of Allāh is needed to direct attention to this object. The beginning should be made with *Bismillah* and it is commendable to recite some particular prayers for particular actions.

At the beginning of ablution say :

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي -

“O Allāh ! forgive my sins, bless my household and grant auspiciousness and prosperity to my sustenance.”

You should begin from your right side whenever you perform ablution. Abū Huraira (Allāh be pleased with him) narrated that Allāh’s Messenger (peace and blessings of Allāh be upon him) said : “Whenever you put on dress or perform ablution, begin from your right side.” (Ahmad)

First of all you should wash both hands upto the wrists three times ensuring that every part is wetted with water. This prayer may be recited at the time of washing hands.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُمْنَ وَالْبَرَكَاتِ وَأَعُوذُ بِكَ مِنَ الشُّومِ

وَالهَلَاكَةِ

“O Allāh ! I ask Thee for good luck and blessing ; and seek refuge in Thee against ill luck and destruction.”

When washing your hands you should move the ring (if any) around your finger. Then you should take up a handful of water with your right hand and rinse your mouth with it thrice and gargle allowing the water to reach your throat. In this respect it is narrated by ‘Abdullāh bin Zaid that he saw the Apostle of Allāh (peace and blessings of Allāh be upon him) rinsing his mouth and snuffing up water (in his nostrils) with one palm and he did it thrice. *(Tirmidhi)*

At the time of gargling the prayer mentioned below may be recited :

اللَّهُمَّ اعْنِي عَلَى تِلَاوَةِ كِتَابِكَ وَكَثْرَةِ الذِّكْرِ لَكَ وَلِشُكْرِ لَكَ

“O Allāh ! help me in the recitation of Thy Book and in glorifying Thy name and in offering Thee thanks.”

You should snuff water into your nostrils and eject it with your left hand. While snuffing the nose you should recite :

اللَّهُمَّ اعُوذُ بِكَ مِنْ رَوَائِحِ النَّارِ وَمِنْ سُوءِ الدَّارِ

“O Allāh ! I seek refuge in Thee from the stench of Hell and from the disgrace of the Abode.”

Then wash your face from ear to ear and from forehead to chin three times. If you have grown a beard on your face, it should be completely drenched upto the interstices of your beard. Anas reported that whenever the Messenger of Allāh (peace and blessings of Allāh be upon him) performed ablution, he took a handful of water and inserted it beneath his chin and let it flow in his beard and said, “This is how Allāh has ordained me.” (Abū Dāwūd)

While washing your face you should recite the following prayer :

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ أَوْلِيَاءِكَ وَلَا تُسَوِّدْ وَجْهِي

يَوْمَ تُسَوِّدُ وُجُوهُ أَعْدَائِكَ

“O Allāh ! brighten my face with Thy light when Thou shall brighten the face of Thy friends and do not blacken my face with Thy darkness when Thou shall blacken the faces of Thy enemies.”

Then you should wash the right arm thoroughly from wrist to elbow thrice and recite the following prayer :

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَحَسَابِي حِسَابًا يَسِيرًا ط

“O Allāh ! I beseech Thee to hand over to me the record of my actions in my right hand (on

the Day of Judgment) and judge me with lenience.”

While washing the left arm, you should recite the following prayer :

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تُعْطِيَنِي كِتَابِي بِشِمَالِي أَوْ مِنْ وَرَائِي
ظَهْرِي

“O Allāh ! I seek refuge in Thee that I may be given the record of my deeds in my left hand or from behind my back.”

Then you should run moistened hands over the head from forehead to back and from back to forehead. You should run moistened fingers through the ears. The tips of the fore-fingers of each hand should be put into the corresponding ears when the thumbs run across outside. Then you should wipe your neck. In this respect it is reported by Ibn ‘Abbās that the Messenger of Allāh (peace and blessings of Allāh be upon him) wiped his head and inside of his ears with fore-fingers and their exterior with his thumbs. (Nāsa’i)

While wiping head you should recite the following prayer :

اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ

“O Allāh ! give me the shade of shelter under Thy Throne on that day when there will be no shade except Thine Own.”

Last of all you should wash both feet upto the ankles starting from the right and ensuring that all parts particularly between the toes are wetted. If you are wearing stockings it is enough to wipe over the stockings with wet hands. While washing right foot you may recite this prayer :

اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى صِرَاطِكَ الْمُسْتَقِيمِ

“O Allāh ! let my feet stick to the Right Path.”

While washing left foot you may recite the following prayer :

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَزِلَّ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ أَقْدَامُ

الْمُنَافِقِينَ فِي النَّارِ

“O Allāh ! I seek Thy aid lest my foot should slip off the bridge on that Day when the feet of the hypocrites will slip.”

Islam does not create problems for its followers. The concession of wiping over the stockings, turban, socks and bandages of the wound has been granted for the convenience of the worshippers. There is a consensus of opinion among the Muslim Jurists that *masa* is permissible.

Ibn Mughira narrated from his father that the Apostle of Allāh (peace and blessings of Allāh be upon him) wiped over his socks and over his forehead and over his turban. (Muslim)

At last the process regarding the performance of ablution concludes with the recitation of the following prayer in one of the Traditions of the Holy Prophet (peace and blessings of Allāh be upon him). ‘Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whosoever performs ablution perfectly and recites the following prayer, doors of Paradise are opened to him :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا

عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

فَتُحْتَلَّ لَهُ ثَمَانِيَّةُ أَبْوَابٍ مِنَ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

“I testify that there is no god but Allāh, He is One, He has no associate and that Muhammad is His servant and His Apostle. O Allāh ! Make me of those who turn to Thee again and again and make me of those who purify themselves. The eight doors of Paradise are opened to him, he enters the door through which he pleases.”

(Tirmidhi)

THINGS WHICH BREAK ABLUTION

The following acts break the ablution :

(a) Sexual excitement :

Ibn ‘Umar reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, : “A

kiss actuated with sexual lust necessitates ablution."
(*Daraqutni*)

(b) Touching of genitals :

Busrah narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said :
"When any one of you touches his sexual organ, he must perform ablution." (*Ibn Mājah and Ahmad*)

(c) Flow of impure fluid or blood :

‘Umar bin ‘Abdul ‘Aziz reported that Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Ablution becomes expedient on account of any flowing blood."
(*Daraqutni*)

‘Ali (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Emission of prostatic (watery) semen necessitates ablution whereas discharge of thick semen necessitates bath."
(*Tirmidhi*)

(d) To vomit violently :

If blood, food or water comes out mouthful in vomiting the ablution breaks.

Abū al-Darda’ reported that the Messenger of Allāh (peace and blessing of Allāh be upon him) vomited and performed ablution.
(*Ibn Mājah*)

According to the verdict of the Muslim jurists the ablution will not break if only phlegm comes out. If a grown up man bursts into loud laughter, the ablution becomes defective but the laughter of a minor child does not nullify the ablution.

(e) Emission of wind :

‘Ali (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “When any one of you gives out wind, let him make ablution.” (Abū Dāwūd)

(f) To fall asleep :

Ibn ‘Abbās reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Ablution is necessary for one who sleep reclining because when he reclines his joints are relaxed.”

(Tirmidhi and Abū Dāwūd)

OBNOXIOUS ACT IN PERFORMING ABLUTION

Several things are undesirable during ablution. You should not perform ablution at a dirty place. You should not wash each exposed part of the body more than thrice because it is contrary to the practice of the Holy Prophet (peace and blessings of Allāh be upon him). In one of the Traditions the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whoever goes beyond three, transgresses and does evil.” (Abū Dāwūd)

It is an undesirable act to be extravagant in the use of water. You should neither talk of worldly affairs nor splash the face with water. Some Muslim jurists objected to the use of towels after ablution. According to the transmitter Abū Mu‘ādh, the Holy Prophet (peace and blessings of Allāh be upon him)

used towel after ablution but it is not authentic according to the scholars of Hadith. It is undesirable to cleanse the nose with the right hand. It is improper to perform the act of ablution from water exposed to the sun and contained in brass vessels because it results in leprosy.

COMMENDABLE ACTS IN PERFORMING ABLUTION

1. Intention.
2. To recite the name of Allāh in the beginning.
3. To begin from the right side.
4. To face *Qibla*.
5. To perform ablution at a clean and elevated place.
6. Washing hands thrice upto the wrists.
7. Brushing the teeth.
8. Gargling thrice.
9. Passing water into the nostrils for three times.
10. To pass wet fingers into the beard.
11. Washing of parts without pause.
12. To pass wet fingers into toes.
13. *Masah*.
14. To offer supplications and two *rak'at*.

PROHIBITED ACTS DURING ABLUTION

- (a) To make ablution with the water spared by a woman while taking a bath.
- (b) To spit or gargle in the water prescribed for ablution.
- (c) To make ablution within the Mosque except at a place appointed for the purpose.

ETIQUETTES OF PERFORMING TAYAMMUM (DRY ABLUTION)

If water is not available or one is handicapped to utilize it under the stress of unavoidable circumstances, Allāh has ordained the believers to perform *Tayammum*. The Holy Qur'ān affirms :

إِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ

لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا

بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ

وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝

“But if you are sick or on a journey and if one of you comes from the place of retirement or if you have touched women and you find no water, then take clean sand and rub your faces and your hands with it. Allāh does not desire to

lay a burden upon you but He desires to purify you ; and He would fill up the measure of His favour upon you so that you may be grateful.”

(5 : 6)

It is to be kept in mind that this practice is meant to retain the spiritual value of ablution as a means of distracting the believers from evil activities of life and directing them to the presence of Lord. The use of earth due to the non-availability of water has some advantages as well. Its use reminds the man of his birth and his abode in the grave. Its wiping over the face and hands inculcates into the mind of the believer a spirit of humility. It sweeps out vanity from the heart of man. In Islam the earth is pure and is of great utility as is manifested by the following Tradition of the Holy Prophet (peace and blessings of Allāh be upon him) :

Hudhaifa reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “We have been made to excel other people in three (things), our rows have been made like the rows of angels and the whole earth has been made a mosque for us and its dust has been made a purifier for us in case water is not available.” *(Muslim)*

One is allowed to offer Prayers after the performance of dry ablution. Imrān reported Allāh’s Messenger (peace and blessings of Allāh be upon him) as saying : We were accompanying the Holy Prophet (peace and blessings of Allāh be upon him) in a journey. He led the people in Prayer and when

the Prayer was over, he found a person away from Prayer. He did not offer Prayer in congregation. The Messenger of Allāh (peace and blessings of Allāh be upon him) said : "O so and so what detained you from offering Prayer with the people. He replied : I was in a grave impure state (*junubi*) and there was no water. He said, you must have made use of earth and that would have sufficed you."

(Agreed upon)

It is unlawful to avoid ablution or bath due to baseless excuse of non-availability of water. Water can be termed as non-available if a person is unable to secure it under the stress of following circumstances :

- (i) If he is prevented by the presence of some beast, poisonous insect, enemy or thief.
- (ii) If there is an obstacle on the way to have access to it.
- (iii) If the water is hardly sufficient to quench thirst.
- (iv) If the owner declines to sell it except for abnormal price.
- (v) If it is located at far off place from the spot.
- ((vi) If a person is suffering from a wound or an ailment and there is a danger of growing the disease serious.

If these circumstances prevail for a long duration *Tayammum* is allowed. No sooner does the water

become available, than this practice should be stopped without further delay. Abū Dhārr narrated that Allāh's Messenger (peace and blessings of Allāh be upon him) said : "Verily, clean earth is fit for ablution for a Muslim even if he does not find water for ten years and when he finds water, he should wash his skin with water because that is better." (*Tirmidhi*)

Before performing *Tayammum* you should have the intention of purifying yourself for Prayer. You should proceed to an elevated land, the soil of which is pure, fine and soft so that it is easily blown into dust. You should strike your palms over the soil (sand) and lifting them to your face you should wipe every part of it. In wiping your face you are not required to force the dust beneath the hair. You should strike the sand again with the palms. You should rub the right hand with the left palm from the wrist to the elbow and similarly repeat the same process with the left palm. After this you should place the back of the fingers of your right hand over the front part of the fingers of your left hand in such a way that the tips of the fingers of the one hand will not project beyond the edge of the fore-finger of the other. Then you should run your left hand over the back of the right forearm upto the elbow. You, then, should turn over your hand so that the hollow of your left palm rests over the inner side of your right forearm by the elbow and then you should run it down towards the wrist and finish by striking the outer side of your right thumb with the inner of your left. Then

you should do the same action to purify your left arm. After that you should wipe your two palms against each other and pass the fingers of the one hand between those of the other. Having fulfilled this you can perform ordained prayers. *Tayammum* is allowed on sand, stone, baked earthen pots which are not glazed bricks, mud walls etc. It is not allowed on things which may melt or burnt to ashes.

METHODS FOR PURIFYING IMPURITIES

Several rules have been formulated to purify impure things. Some of the animals like dogs and pigs are unclean. Things touched by them are also rendered impure, but these things can be purified by adopting different methods.

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "When a dog licks the pot, it should be washed seven times."

(Agreed upon)

The dry semen, or menstruation blood on the garment may be rubbed or washed away. Aswad from 'Ā'isha (Allāh be pleased with her) reported that she used to scrape off the drops of semen from the garments of the Messenger of Allāh (peace and blessings of Allāh be upon him).

(Muslim)

There is a difference of opinion among the jurists whether the semen is impure or pure. It should be remembered that in case of dry marks of

semen scraping can make the garments clean and fit for prayer but it is preferable to wash it.

Asmā' daughter of Abū Bakr reported that in answer to a question the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "When the blood of menstruation falls on the cloth of any one of you, let her rub it off and then wash it away with water and then pray therewith. (*Agreed upon*)

Sulaimān son of Yasār reported : I asked 'Ā'isha (Allāh be pleased with her) about semen drops which fall on a cloth. She said : I used to wash it off from the cloth of the Messenger of Allāh (peace and blessings of Allāh be upon him) and then he used to go for Prayer with the traces of its wash on the cloth. (*Muslim*)

With the exception of the skins of dog, pig and man the skins of all other animals become pure when they are tanned.

It is narrated on the authority of Ibn 'Abbās that he heard the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying : "When the skin is tanned it becomes pure." (*Muslim*)

Urine, stool of human being, dung of forbidden animal, blood, wine, hen and ducks excretions are impurities. If this impurity is of dense type it is excused upto three grams in weight, and in case it is in liquid form and its spot is equal to the area covered by a circle of 1/2" radius, you are permitted to offer Prayers with such an extent of impurity on

your body or garments but it shall be an abominable act. You should cleanse this impurity by washing it thrice.

The urine of male infant is pure whereas the urine of female infant is impure. It should be washed in order to attain purification.

Lababah daughter of Harith narrated that Husain son of 'Ali was playing in the lap of the Holy Prophet (peace and blessings of Allāh be upon him) when he urinated upon his cloth. I said : Put on a cloth and give me your trousers to wash it. He replied : Verily, it is to be washed in case of the urine of females and sprinkle water in case of the urine of males. *(Ahmad and Ibn Mājah)*

The earth becomes automatically pure after some time when the urine is soaked into it and dried. If an impure thing falls into the water, it becomes unclean but the river water and water stored in large quantity, as in a tank or big reservoir which covers an area of 17' × 17' and has a considerable depth, does not become impure. If a bleeding animal or bird falls into the well and either discharges urine and excreta or dies therein, its water should be purified in the following ways :

- (a) When dirt is thrown into the well, you should take out all water.
- (b) When a man or a pig or a dog or a goat or two cats fall into the well and die there, you should take out all water.

- (c) When a pigeon or a hen or a duck falls into the well and dies there, you should take out forty buckets full of water.
- (d) When a mouse or a bird of its size falls into the well and dies there, you should draw out twenty buckets full of water.

It is commendable to pull out ten buckets more than the prescribed limit. The bucket should contain at least seven lbs. of water.

It is pointed out that water of which the colour, taste and smell is changed, cannot be utilized for bath or ablution. Hair in the armpits and hair surrounding the male and female private organs should be shaved at least once in every forty days. In case it is not done the body remains impure and unfit for any worship. You should neither have your moustaches nor spare them to grow longer. According to a version, the Apostle of Allāh (peace and blessings of Allāh be upon him) said: "You should shear your moustaches and spare your beard." (Tirmidhi)

Sometimes dirt collects underneath the nails when they are long. Some fashionable women apply polish on the nails as well. These things undoubtedly affect the validity of ablution. This is why the nails of the fingers and the toes should be manicured off and on. One should also refrain from polishing the nails. Circumcision of the navel cord of the child is an act which should be performed in infancy. It is necessary to attain purification also.

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "There are five natural habits : Circumcission, shaving hair of private parts, clipping the moustaches, pairing the nails and shaving the hair under the armpit." (*Agreed upon*)

CHAPTER 17

Etiquettes to be observed in Mosque

فِي بُيُوتِ آذِنَ اللَّهُ أَنْ تَرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا

بِالْعُدُوِّ وَالْأَصْحَالِ ۚ رِجَالٌ لَا تُلْهِهِمْ

“(This light is found) in houses which Allāh has permitted to be exalted and His name should be remembered therein. Therein people to glorify Him in the morning and in the evening.”

(24 : 36)

Mosque means a place of prostrations. Technically it is a building dedicated primarily for Divine service. It is a spiritual centre of the Muslims where the believers assemble five times a day for the remembrance of Allāh and performance of the Prayers. The atmosphere of Divine love and glory prevails in the Mosque. The Messenger of Allāh (peace and blessings of Allāh be upon him) has declared that Mosque is the best place in the world. As it is the House of Allāh, we should treat it with great respect. No worldly proceedings are allowed in the Mosque except such as related to the welfare of the Muslim Community or have national importance. The conduct of any business or trade in

the Mosque has been strictly prohibited. The construction of Mosque is an act which has a great reward in the Hereafter. It is narrated by 'Uthmān (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Whoso builds a Mosque for Allāh, He will construct an abode for him in the Paradise.

(Agreed upon)

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "The portions of land that are dearest to Allāh are the Mosques and the parts most hateful to Allāh are the markets.

(Muslim)

You should keep the Mosque, the House of Allāh, clean and tidy. You should sweep and dust it off and on. You should perfume it especially on Fridays. You should devote yourself for the service of Mosque because the Holy Prophet (peace and blessings of Allāh be upon him) said : "The person whose heart is devoted to the Mosque, shall take rest in the Paradise."

(Bukhārī)

It is a virtuous act to serve the House of Allāh. 'Ā'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) commanded the believers to construct the Mosques at different places and urged them to clean and perfume them.

(Tirmidhi)

It is strictly prohibited to talk absurd in the Mosque. You should avoid the company of those who

indulge in the conversation about the worldly business. Hasan reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "The time shall approach when the men will hold talks in the Mosques regarding their worldly affairs. You should not keep company with them as Allāh has got no need of them." (*Baihaqi*)

You should not enter the Mosque when you are in a state of grave impurity. It is undesirable to enter the Mosque when you have eaten a fresh garlic or onion. Its bad odour shall cause annoyance to the others. Jābir (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Whoso eats the plant with pungent smell (onion or garlic), must not come near the Mosque because angels fell annoyed at what man is offended." (*Agreed upon*)

If you have lost anything, you should not make an announcement of your loss from the Mosque. Abū Huraira (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Whoso hears an announcement for a lost thing in the Mosque should say, May Allāh restore not the lost thing to you because the Mosques have not been constructed for this purpose." (*Muslim*)

You should offer your obligatory Prayers with the congregation in the Mosque. You should maintain a regular system of the announcement of the Prayer-Call (*Adhān*).

Before entering the Mosque you should perform ablution. No sooner do you step in, then you should say “*As-salāmu ‘Alaikum*” to your brethren-in-faith. Then you should recite the following prayer:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“O Allāh ! open unto me the gates of Thy Mercy. (Muslim)

After entering the Mosque, it is commendable to offer two *rak‘at* of supererogatory prayer. You should try to follow this practice because it has got a great reward. Abū Qatada reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “When some one of you enters the Mosque, let him pray two *rak‘at* before he sits.” (Agreed upon)

You should not take infants with you in the Mosque lest they should mar the sanctity of the Mosque by urinating or spitting. However, the wise and intelligent children should be persuaded to visit the Mosque. It will inculcate into their minds a real zest for their religion. On coming out of the Mosque, you should put your left step out and recite this prayer :

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

“O Allāh ! I beg of Thee Thy Bounty. (Muslim)

It is reported on the authority of Fāṭima bin Husain from his grand-mother Fāṭima that whenever the Messenger of Allāh (peace and blessings of Allāh

be upon him) entered the Mosque he used to send blessings and greetings on Muḥammad and said, "O Lord, pardon me of my faults and open for me the gate of Thy Mercy." When he came out he used to send blessings and greeting on Muḥammad and said, "O Lord ! forgive me of my faults and open for me the doors of Thy Grace."

(Ibn Mājah and Tirmidhi)

CHAPTER 18

Etiquettes regarding the recitation of the Holy Qur'an

The Holy Qur'an is the Universal Guide for the guidance of mankind in every walk of life. It is a Divine light that dissipates darkness from the entire atmosphere. It is the solution of the problems whether they are legal, religious, social, political, commercial, temporal or spiritual.

It was revealed from the Almighty Allāh to Muḥammad (peace and blessings of Allāh be upon him) in the course of his Apostlical career lasting for the period of twenty three years—thirteen years at Mecca and ten years at Medina. The first Verse was revealed at Mecca in the Cave Hira near Mecca during the Blessed Night (*Lailatul Qadr*) in the pure and standard dialect, Arabic of the Quraish. There are thirty parts, one hundred and fourteen chapters and six thousand six hundred and sixty-six verses of the Holy Qur'an. There are numerous merits of the recitation of the Holy Qur'an. It removes rust on the soul just as a bath washes away all sorts of impurities from the body. It is reported by 'Uthmān (Allāh be pleased with him) that the Messenger of

Allāh (peace and blessings of Allāh be upon him) said : “Whoever learns the Qur’ān and teaches it, is the best of you.” (Bukhāri)

Before reciting the Holy Qur’ān you should either take a bath or perform ablution because this Sacred Book must not be touched without purifying yourself. The Holy Qur’ān says :

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَكْنُونٍ ۝ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝
تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۝

“This is the honourable Qur’ān, written in the “preserved” book. Let none touch it but purified, it is a revelation from the Lord of the worlds.” (56 : 77-80)

You should sit in reverent manner with a cap, turban or handkerchief on your head and turn your face towards *Qibla*. You should neither hold talk nor eat at the time of recitation. You should read the Holy Qur’ān slowly, distinctly, sweetly and intelligently. You should read it with the accents of the ‘Arab and guard yourselves against the tunes of the paramours and the melodious style of the people of the Book.

Umm Salma described the Qur’ān reading of the Messenger of Allāh (peace and blessings of Allāh be upon him) as very distinct word by word. (Tirmidhi)

Al-Bāra’ bin ‘Azib reported that the Apostle of Allāh (peace and blessings of Allāh be upon him)

said : Read the Qur'ān with your excellent voices because an excellent voice adds beauty to the Qur'ān.
(*Darimi*)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Allāh has not heard anything (more pleasing) than listening to the Prophet reciting the Qur'ān in a sweet, loud voice."
(*Muslim*)

Loud voice signifies clearly audible voice at a medium pitch. It should be neither extremely low nor extremely loud. You should recite the Holy Qur'ān whenever you find time. It is an abominable act to finish it in less than three days. It is narrated by 'Abdullāh bin 'Umar that the Holy Prophet (peace and blessings of Allāh be upon him) said : "He who finishes the Holy Qur'ān in less than three days, does not understand it."
(*Tirmidhi*)

You should recite the Holy Qur'ān with a firm belief that it is the Message of Allāh and He is addressing you. You should ponder and reflect deeply over the meanings of the Holy Qur'ān. Whosoever is absent minded shall be taken to task. Jandab ibn 'Abdullāh reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Read the Qur'ān till your minds are attentive to it. But when your attention is diverted, you should give it up (recitation)."
(*Agreed upon*)

You should perform expedient prostrations at the recitation of some verses of the Holy Qur'ān.

The significance of this prostration is that you should make a humble submission before the Lord on all those occasions where His Greatness has been emphasized. Prostration is a visible expression of man's submissiveness before the Almighty. The occasions for prostrations are as under :

7 : 205 ; 8 : 15 ; 17 : 109 ; 19 : 58 ; 22 : 18, 77 ;
 25 : 60 ; 27 : 26 ; 32 : 15 ; 38 : 24 ; 61 : 38 ; 53 :
 62 ; 84 : 21 ; 96 : 19.

Last of all, you should feign to weep while you are reciting the descriptions of death, grave and torments of Hell but in case of the description of Paradise you should adopt an attitude expressing joy and gratitude.

CHAPTER 19

Etiquettes of offering Prayers

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ط إِنَّ الصَّلَاةَ

تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ط وَلَذِكْرُ اللَّهِ أَكْبَرُ ط وَاللَّهُ يَعْلَمُ

مَا تَصْنَعُونَ

“Recite that which has been revealed to you (by inspiration) in the Book (Qur’ān) and establish regular Prayers ; for the Prayer restrains from shameful and unjust deeds ; and constant remembrance of Allāh is the greatest thing. And Allāh is aware of (the deed) what you do.”

(29 : 45)

Prayer (*Ṣalāt*) is the second obligatory pillar of Islam. It has been enjoined by Allāh Almighty that the Muslim must offer Prayers five times a day. It aims at reminding the servant of Allāh that he should not forget Allāh from his heart and mind being engaged in his unlimited activities. A man must frequently express a deep sense of gratitude to his Sustainer Who provides him with his sustenance and other necessities of life. Prayer is a

reverential expression of the soul's sincerest desires. It is the spiritual ascent of the true believers. It is the medium through which man can establish the closest communion with Allāh. The Holy Qur'ān has greatly emphasized the importance of Prayer. It affirms :

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ط لَا نَسْأَلُكَ رِزْقًا ط نَحْنُ

نَرْزُقُكَ ط وَالْعَاقِبَةُ لِلتَّقْوَى

“Perform the Prayer with patience and also advise your family to do the same. We do not ask subsistence from you. It is We Who provide you with food and only righteous people will be victorious in the end.” (20 : 132)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ط وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۝

“And seek assistance through patience and Prayer ; verily it is a hard thing except for the believers.” (2 : 45)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ط أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ

الْقُلُوبُ ۝ ط

“The hearts of the believers are satisfied only with the remembrance and adoration of Allāh.” (13 : 28)

The Prayer snubs devilish tendencies and helps in the development of angelic virtues. It teaches

us purity, punctuality, discipline, equality, unity, reverence for the superiors and concentration of mind. The Holy Prophet (peace and blessings of Allāh be upon him) has laid great stress on the establishment of Prayer. It is narrated by Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "Between a man and infidelity, there is the abandonment of Prayer only." (Muslim)

Ibn Mas'ūd (Allāh be pleased with him) reported that he asked the Messenger of Allāh (peace and blessings of Allāh be upon him) which action is dearest to the Almighty Allāh? He replied: Prayer at proper time. I asked: Then what is next? He replied: Obedience to parents. I asked: Then what is next? He replied: *Jihād* in the way of Allāh.

(Agreed upon)

No sooner do you hear the prayer-call then you should start making preparations for the Prayer. You should observe perfect purity for offering Prayers. Your body and dress should be clean, proper, and free from all sorts of impurities. The Holy Qur'ān says:

يَبْنَى اَدمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

"O Children of Adam! Attend to your embellishment properly at every time of Prayer."

(7 : 31)

It is reported by Ibn 'Umar that the Messenger of Allāh (peace and blessings of Allāh be upon him)

said : No Prayer is accepted without purification and no charity is accepted out of ill-gotten wealth.

(*Muslim*)

It is reported on the authority of Jābir (Allāh be pleased with him) that Allāh's Apostle (peace and blessings of Allāh be upon him) said : "The key to Paradise is Prayer and key to Prayer is cleanliness."

(*Ahmad*)

You should brush your teeth while performing ablution because the Prayer offered with such ablution is superior to one that is performed without brushing the teeth. It is reported on the authority of 'Ā'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "One Prayer (with ablution) after the use of tooth-stick is superior to seventy Prayers (with ablution) without the use of tooth-stick."

(*Baihaqi*)

Then you should reach the Mosque and perform ablution strictly in accordance with the practice of the Holy Prophet (peace and blessings of Allāh be upon him) because without it the Prayer remains defective. Moreover Allāh does not accept a Prayer as perfect if the dress is not proper. Your shoulders must be covered and your trousers should not flow down your ankles. You may wear something on your head as a mark of respect. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Verily, Allāh does not

accept the Prayer of a man with flowing trousers.”

(*Abū Dāwūd*)

It is also reported on the same authority that Allāh's Apostle (peace and blessings of Allāh be upon him) said: “None of you shall pray in one cloth of which nothing remains on the shoulder.”

(*Agreed upon*)

You should be regular and punctual in the observance of Prayers. These must be offered at the appointed times and in congregation. ‘Abdullāh bin ‘Umar narrated that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying: “A Prayer in congregation is twenty seven times superior to Prayer performed individually.”

(*Agreed upon*)

However offering of supererogatory prayer is permissible at home. You should offer Prayers with devotion and sincerity to achieve maximum reward and enhance the value of *Ṣalāt*. You should not say Prayers in hot haste ignoring the practice of the Holy Prophet (peace and blessings of Allāh be upon him) and his Companions. The regulations prescribed for *Rukū‘* and *Sajda* are not without purpose. They go a long way in keeping the desired concentration during the Prayer. Abū Qatāda reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “The worst thief is one who steals of his *Ṣalāt*.” The Companions asked: “How can one steal of his *Ṣalāt*?” The Holy Prophet (peace and blessings of Allāh be upon him) replied: “When one

does not do his *Rukū'* and *Sajda* properly."

(*Darimi*)

You should perform *Rukū'* (bows) and *Sajda* (Prostration) calmly and with suitable intervals. You should pray with humility and zest. You should sit and stand with reverence unto Allāh. Your heart must be fitted with a sense of awe of the Greatness of Allāh. You should not move various parts of your body for nothing. You should avoid yawning and coughing. You should listen attentively and with devotion of heart and mind to the recitation of the Holy Qur'ān in the course of Prayers. You should observe proper care in keeping the rows straight. You should stand shoulder to shoulder leaving no space between. Ibn 'Umar reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "Make the rows straight and stand shoulder to shoulder; shut up the openings and keep close to the hand of your brethren and leave not openings for the devils (to pass); whoso joins a row, Allāh will join him and whoso severs it, Allāh will sever him." (Abū Dāwūd)

The elders and the scholars should stand in the first row after the Imām and the line of the children should be formed quite behind the lines of men. The lines of women should be formed either in a separate enclosure or at the farthest rear. After the conclusion of *Ṣalāt*, you should remain sitting for some time in the Mosque to remember and glorify your Lord. You should raise your hands

with utmost submissiveness. Your head should be bent and eyes downcast. Your eyes should be damp with tears. Then you should beseech your Lord to fulfil your lawful desires. You should entreat humbly to your Lord to bestow His favours and blessings on the Last Messenger of Allāh (peace and blessings of Allāh be upon him). You should supplicate to your Lord in a muffled voice but in privacy your tone may be bit louder. You should always keep in mind that supplication is the essence of worship and worship should be rendered to Allāh alone. None except Him can fulfil our requirements. You should have complete faith in Allāh regarding the acceptance of your supplications. You should abstain from adopting an attitude of selfishness in Prayer. You should also pray for others and they will pray for you in return. You should utter '*amin*' occasionally when the Imām supplicates in congregation.

CHAPTER 20

Etiquettes to be observed on Friday

Friday is the best day of week and there is an hour on every Friday which is an opportune moment for the acceptance of supplications. Prophet Adam (peace be upon him) was created on Friday. The Verse in respect of the perfection of religion was revealed on Friday and the Day of Resurrection shall occur on Friday. You should spend this day in Divine Service. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Verily, there is an hour on Friday in which there is no believer who seeks good from Allāh but Allāh grants it to him.” *(Agreed upon)*

The Congregational service of Friday has enhanced the splendour of the day. It aims at the promotion of the spirit of unity and co-operation among the Muslims. The Friday service replaces the *Zuhr* Prayer. Although all Prayers are equally obligatory yet the Holy Qur’ān has specially enjoined the Friday Prayer in the following verse :

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا

إِلَى ذِكْرِ اللَّهِ وَذُرُوا الْبَيْعَ ط ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝

“O you who believe ! When you are summoned to Prayer on Friday (the Day of the Assembly) then hasten to the Commemoration of Allāh and leave off all business ; that is better for you if you know. And when the Prayer is ended, then disperse abroad in the land and go in quest of the bounties of Allāh ; and remember Allāh much that you may be successful.” (62 : 9, 10)

Some of the Traditions of the Apostle of Allāh (peace and blessings of Allāh be upon him) regarding the Congregation of Friday are as follow :

It is reported on the authority of Al-Ja'd that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whoever omits three Friday Prayers (in succession) owing to indolence, Allāh sets a seal on his heart.” (Abū Dāwūd)

Ibn Mas'ūd reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said to the people who neglected Jum'a : I was about to order a person to lead the people in Prayer and then to set on fire the houses of those who stayed away from Jum'a Prayer. (Muslim)

Ibn ‘Abbās reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: “Whoso gives up Jum‘a Prayer without (sound) excuse is written as a hypocrite in a record which will neither be effaced nor changed.” (Shāfi‘i)

A sick person, a traveller, a woman, a slave and child have been exempted from the performance of this service.

It is recommended that before attending the Congregation you should take a bath, apply perfume, wear best available clothes and clean your mouth with a tooth-stick. In this respect Abu Sā‘id reported that he bore witness to the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying: “It is binding upon every one who has attained maturity that he should take a bath on Friday, he should use tooth-stick and scent if he can get.” (Bukhāri)

After making preparations for the performance of Jum‘a Prayer you should go to the Mosque as early as possible. The first-comers will get great rewards from Allāh. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “On Friday the angels wait upon the door of the Mosque recording the people in accordance with their arrival and the parable of the first-comer is like the parable of one who sends a she-camel for sacrifice to Mecca; the man who follows him next is like one who sends a cow for sacrifice; next,

a ram ; next, a hen ; and next, an egg. When the Imām comes out, they close up their records and listen to the Reminder.” *(Agreed upon)*

It is improper to go to the Mosque at the nick of the time when the prayer is going to be performed. You have been prohibited from overstepping the necks of men and sitting with legs joined to the belly. You should go to the Mosque and sit in a reverential posture without making separation between any two. In other words you should not make space for you forcibly.

The Jum‘a Prayer has a special feature—the *Khutba* (Sermon). It has two parts and it is delivered before the commencement of actual Prayer. The Sermon which the Holy Prophet (peace and blessings of Allāh be upon him) used to deliver was not of a routine nature but he dwelt on the current problems and realities of life. He made it an effective medium of guidance and instruction. You should listen to the Sermon quietly and attentively because full benefit can be derived from it only in a peaceful and spiritual atmosphere. It is strictly forbidden to talk to one another during the Sermon. It is reported on the authority of Ibn ‘Abbās that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, “There is no Jum‘a for him who holds conversation while the Imām is delivering Sermon. He bears resemblance to an ass who carries books and is like one who tells him to keep silent.”

(Ahmad)

After the second call for Prayer the Imām delivers a Sermon in 'Arabic, when this Sermon is over, the *Iqāma* is pronounced. Then you should stand in rows and declare the intention of Jum'a :

أصلي لله تعالى ركعتين صلاة الفرض الجمعة اقتديت بهذا

الإمام متوجهًا إلى جهة الكعبة الشريفة الله أكبر

“I am performing for Allāh two *rak'at Fard* Prayer of Jum'a following this Imām, with my face turned towards the *Qibla*. Allāh is the Greatest.”

Then you should follow the Imām and perform this Prayer like other obligatory Prayers. The Jum'a Prayer comprises fourteen *rak'at* as follows :

- (a) 4 *rak'at* sunna prayer before khutba.
- (b) 2 *rak'at Fard*.
- (c) 4 *rak'at* sunna after wajib.
- (d) 2 *rak'at* sunna again.
- (e) 2 *rak'at* nafl.

CHAPTER 21

How to celebrate the 'Id-ul-Fitr?

The annual festivals and their celebrations in all nations have degenerated into occasions for self-gratification. Intemperate entertainment, merry-making and dissipation have become their main attributes and this has led to the destruction of their religious significance and sanctity. There are two great festivals in Islam—'Id-ul-Fitr and 'Id-ul-Adha. These festivals have the religious sanction. Both 'Id Prayers are Congregational Prayers and cannot be offered privately. 'Id-ul-Fitr means the festival of breaking fast after Ramadān. It is celebrated on the first of *Shawwal* with a view to express a deep sense of gratitude to the Almighty Allāh and demonstrate pleasure after the performance of religious duty. On this occasion all members of the Muslim Community are required to display their strength and solidarity. Hence it has been made commendable for all Muslim including women and children to participate in Congregational Prayer.

The preparation of 'Id is similar to the preparations for the Jum'a Prayer. A bath must be taken, new clothes, if available, should be worn and scent

may be applied. You should appear as neat and tidy as possible on this day of rejoicing and thanksgiving. The believers should recite the following words while proceeding towards the Mosque or Musalla (*Idga*).

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

وَاللَّهُ أَكْبَرُ

“Allāh is Great, Allāh is Great. There is no god but Allāh. Allāh is Great and all praise is due to Him.”

You should eat something sweet before the performance of *Id-ul-Fitr* Prayer. It was the practice of the Holy Prophet (peace and blessings of Allāh be upon him). It is reported on the authority of Buraida that the Messenger of Allāh (peace and blessings of Allāh be upon him) did not come out on the day of *Fitr* till he ate and he used not to take meal on the day of Sacrifice till the performance of Prayer. *(Darimi)*

Anas narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) did not go to offer *Id-ul-Fitr* Prayer till he ate some dates and ate odd of them. *(Bukhāri)*

It is laudable for you to pay *Id* charity *Ṣadaqatul-Fitr* before you proceed to offer the *Id* Prayer. While celebrating the *Id* festival you should not only remember Allāh by attending Divine

service but also you have been enjoined to think of your poor brethren-in-faith. It would be contrary to the Islamic spirit if you and the other members of your family celebrate this function with new clothes and rich food but your poor fellow Muslims and their children starve on this day of happiness. Thus the true object of Fitr charity is to help the poor and the needy so that they may join the festival with the rich in equal spirit. It has been made incumbent upon every well-off Muslim to pay the charity of 'Id-ul-Fitr on behalf of his wife or other members of his family including sons and daughters. Ibn 'Abbās reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) made charity of Fitr obligatory to purify the fast from vile discourse, absurd talk and as food to the poor. (Abū Dāwūd)

Ibn 'Umar reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) made the charity of Fitr—one *sa'* ($3\frac{1}{2}$ seer) of dates or one *sa'* of barley compulsory on every slave and free man, male and female, minor and major among the Muslims and ordered that it should be paid before people go out for ('Id) Prayer. (Bukhāri)

You should go to the place of prayer by one way and return by another so that you may come across a large number of believers. You should embrace them warmly and shake hands with your brethren-in-faith. By doing so the spectacle of the glory of Islam can be witnessed by the people living

along with both the routes. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to change the route on the day of the 'Id. (Bulhāri)

The 'Id service consists of two *rak'at* which are performed in the same manner as the two *rak'at* of Jum'a Prayer with the exception of *adhān* and *iqāma*. In this connection Jābir ibn Samura reported: I said both the 'Id Prayers with the Holy Prophet (peace and blessings of Allāh be upon him) more than once or twice without *adhān* and without *iqāma*. (Muslim)

In this prayer there are six additional *Takbirs*, three in the first *rak'a* and three in the second one. Before the performance of the 'Id Prayer you should stand in straight rows and declare the intention for 'Id-ul-Fitr as under :

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةَ عِيدِ الْفِطْرِ الْوَاجِبِ

مُسْتَهْتِكَةً تَكْبِيرَاتٍ اقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَتِ الْكَعْبَةِ

الشَّرِيفَةِ اللَّهُ أَكْبَرُ

“I intend performing for Allāh two *rak'at* wajib 'Id-ul-Fitr Prayer with six *takbirs*, following this Imām, my face is turned towards the *Qibla*. Allāh is Great.”

Then the Imām raises his hands to the lobes of

his ears and utters the first *Takbir Tahrima* (*Allāhu-Akbar*) in a loud voice and folds the right hand upon the left and reads the *Thana* silently. You should follow suit during the interim. Now three additional *Takbirs* are sounded one after another by the Imām. On hearing *Allāhu-Akbar* you should raise your hands to the ears and drop them free in a natural posture. With the announcement of the fourth *Takbir* you should raise your hands to the lobes of the ears and fold them again as usual. Then the Imām recites aloud *Surah Fatiha* followed by another portion from the Holy Qur'ān. You should listen to the recitation attentively. You should complete the normal posture of the first *rak'a* following the Imām. In the second *rak'a* after the recitation of *Surah Fatiha* and a portion from the Holy Qur'ān the remaining three *Takbirs* are announced but you should not assume the [position of *Rukū'*. You should leave your hands free after these three *Takbirs*. When the Imām sounds the fourth *Takbir* you should adopt the *Rukū'* posture and complete the prayer exactly in the prescribed manner. After the 'Id Prayer, the *Khutba* (Sermon) is delivered whereas in the Jum'a Prayer it is delivered before the prayer. It is reported by Ibn 'Umar that the Messenger of Allāh (peace and blessings of Allāh be upon him), Abū Bakr and 'Umar (Allāh be pleased with them) used to perform two 'Id Prayers before the Sermon.

(Agreed upon)

CHAPTER 22

How to celebrate the 'Id-ul-Adha?

The second prominent festival of the Muslims is 'Id-ul-Adha (the festival of sacrifices). It occurs on the day following the Hajj. It is celebrated on the 10th of Dhu'l-Hijja to demonstrate pleasure after the fulfilment of religious obligations—Pilgrimage. This Islamic festival has a deep spiritual significance. It should not be started with unlawful enjoyment but with an act of bowing before Allāh so that the spiritual awakening thus brought about may serve as a restraint on physical enjoyment. You should offer two *rak'at* Prayer of thanks-giving to Allāh who has enabled you to perform your religious obligations. This prayer service is performed exactly in the same manner as the 'Id-ul-Fitr with the same number of additional *Takbirs*. In the intention 'Id-ul-Fitr may be replaced by 'Id-ul-Adha. From the morning of the 9th Dhu'l-Hijja until the 'Asr Prayer of the 13th Dhu'l Hijja it is expedient to recite the following *Takbir* :

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

وَاللَّهُ أَكْبَرُ

“Allāh is Great. Allāh is Great. There is no god but Allāh and Allāh is Great. Allāh is Great and all praise is due to Him.”

The animal is sacrificed after the ‘Id service is over. It may be sacrificed on the day of the ‘Id or on the two following days called *Ayyam-at-tashriq*. It is reported by Ibn ‘Umar, sacrifice that lasts for two days following the day of Adha. (Muslim)

With regard to the meat of the slaughtered animals, the Holy Qur’ān stipulates these instructions :

فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمَعْتَرِطَ

“Eat of them and feed the poor man who is contented and the beggar. (22 : 36)

The idea that the meat of the sacrifice should not be stored or eaten for more than three days is contradicted by the Tradition of the Holy Prophet (peace and blessings of Allāh be upon him). It is reported on the authority of Jābir (Allāh be pleased with him) that they did not eat the meat of their sacrifices for more than three days of Mina ; so the Holy Prophet (peace and blessings of Allāh be upon him) give us permission and said : “Eat and take it as provision for the way.” (Bukhāri)

So we ate and made it provision for the way.

The skin of the animals should be disposed of in charity. The Holy Qur’ān declares that Allāh

is neither interested in nor does He get the meat of the oblations nor their blood ; but it is the piety of His worshippers that He gets and is interested in. This point has been clarified in the following verse :

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنكُمْ ط

“By no means can their flesh or blood reach unto Allāh but righteousness on your part reaches (acceptable to) Him. (22 : 37)

The underlying meaning of sacrifice is further clarified in the following verses of the Holy Qur’ān :

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَالِي مَا رَزَقَهُم مِّنْ

بِهِمَّةٍ الْأَنْعَامِ ط فَالْهَكْمُ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا ط وَبَشِّرِ الْمُخْبِتِينَ ۝

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ

وَالْمُقِيمِي الصَّلَاةِ لَا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

“And to every people have We appointed rites (acts of sacrifice) so that they may commemorate the name of Allāh over the brute beasts which He has provided for them ; so your Allāh is the One Allāh. To Him, therefore, surrender yourselves ; and give good tidings to those who humble them, whose hearts tremble with awe when mention is made of Allāh and to those who remain steadfast under all that befalls

them, and observe Prayer and give alms out of that with which We have supplied them.

(22 : 34, 35)

The institution of sacrifice in Islam fosters the spirit of humbleness, self-sacrifice brotherhood and submission to one Allāh at the risk of the dearest things in the world. It is not merely a ritual act but it gives the believers a good opportunity of exercising their charity. The sacrifice of animals not only provides the poor section of the Muslim Community with a feast of meat but the hides of the animals can be sold and income thus received, can be utilized for the welfare of the destitutes. The sacrifice is offered in commemoration of the practice of Prophet Ibrāhim (peace be upon him). He, in fulfilment of the Command of Allāh, was about to slaughter his loving son Prophet Ismā'il (peace be upon him). The father and his son were blindfolded so that their mutual love should not deter them from carrying out their duty. It was a great test of their love for Allāh. Prophet Ibrāhim (peace be upon him) passed this test with flying colours but Allāh miraculously substituted a lamb in place of Prophet Ismā'il (peace be upon him). This soul-stirring sacrifice is of unique significance in the annals of History. Sacrifice is an effective way of driving out the love of property from the soil of heart. In those days the most valuable sources of income of the Arabs were cattle, sheep, goats and camels. All animals were dear to them but they were commanded to select the best and the dearest for slaughtering

purpose. The blemished animal is unfit for offering sacrifice. It must be stout and strong without any manifest defect. The camel for sacrifice must have attained the age of five years. The cow should not be less than two years, the goat and the ram or sheep must not be less than one year. Jābir (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “Do not sacrifice but a *musinnah* (year-old animal) unless it is difficult for you (to get it). In that case sacrifice *jadha'ah* (one six months old she-ram).” (Muslim)

One goat or one sheep for one man or one household will suffice but a cow or a camel will suffice for seven worshippers. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : (Sacrifice of) a cow (suffices) for seven persons and that of camel for seven (persons.) (Muslim)

The knife should be sharpened before hand and the animal should not be kept in front of the animals already sacrificed. The animal to be sacrificed must be laid on the ground facing the *Qibla* and the following supplication may be recited :

اِنْتِ وَجْهَتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْاَرْضَ عَلَيَّ بِسْمِئِهِ
اِبْرَاهِيمَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِينَ اِنَّ صَلَاتِي وَنُسُكِي

وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُسْرْتُ

وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَن مُحَمَّدٍ وَأُمَّتِهِ بِسْمِ اللَّهِ

وَاللَّهُ أَكْبَرُ

“Verily, being upright, I have turned my face towards One Who originated the heaven and the earth upon the religion of Ibrāhim and I am not of the polytheists. Surely my prayer, my sacrifice and my life and death are all for Allāh, the Lord of the worlds. There is no partner with him. And this I am commanded and I am one of the Muslims. O Allāh ! it is Thine and for Thee, from Muḥammad and his Community. In the name of Allāh. Allāh is the Great. (Ahmad)

After slaughtering you should recite the following prayer :

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ

عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

“O Allāh ! accept this sacrifice from me as you accepted from your beloved Prophet Muḥammad and your friend Ibrāhim (peace and blessings of Allāh be upon them).”

CHAPTER 23

Etiquettes to be observed in relation to Dying Person and Lamentations

Death is inevitable. No animate can escape it. The Holy Qur'an affirms :

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

“Every man shall taste of death.” (3 : 185)

In another occasion it says :

أَيْنَ مَا تَكُونُوا يَدْرِكِكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ط

“Wherever you are, death will overtake you, though you remain in lofty towers.” (4 : 78)

Death snatches away a beloved husband from his wife, an affectionate son from his parent, a loving brother from his sister and a rich man from its enormous treasure of gold and silver as well as magnificent buildings. It is natural to mourn on the death of dear ones. Sometimes the grief cannot be overpowered but you must adopt some manners to redress the grievances. You, along with your other friends and his kith and kin, should create a noble atmosphere around the dying person. You

should remember Allāh frequently and loudly so that the man on the death-bed may be inclined to seek mercy and forgiveness from Allāh. It is reported by ‘Abdullah son of Ja‘far that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Dictate to your dying man these words of creed :”

لَا إِلَهَ إِلَّا اللَّهُ الْحَكِيمُ الْكَرِيمُ مُبْتَحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“There is no god but Allāh, the Wise, the Generous ; glory be to Allāh, the Lord of the Mighty Throne ; all praise is for Allāh, the Lord of the whole universe.” *(Ibn Mājah)*

It is narrated on the authority of Mu‘ādh bin Jabal that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “If the last word of a dying man is ‘there is no god but Allāh’, he will enter Paradise.” *(Abū Dawūd)*

You should recite *Sura Yāsin* (36th chapter of the Holy Qur’ān) when the patient is breathing his last. It will redress the agonies of death. It is reported on the authority of Ma‘qil bin Yasar that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “Recite *Sura Yāsin* near those who are at the death-door.” *(Ibn Mājah and Ahmad)*

As soon as the soul departs, you should straighten out the arms and legs of the dead body. His eyes

should be closed. You are allowed to shed tears when you are overwhelmed with grief but bewailing and crying aloud is strictly prohibited.

Abū Huraira (Allāh be pleased with him) reported that a certain man belonging to the family of the Holy Prophet (peace and blessings of Allāh be upon him) was on his last breath. The women flocked around him to weep. ‘Umar (Allāh be pleased with him) stood up to forbid them and drove them away. The Messenger of Allāh (peace and blessings of Allāh be upon him) said : “O ‘Umar ! leave them. Verily, eyes are shedding tears, hearts have been pierced and the promise is near.” (*Nasā’i* and *Ahmad*)

It is also reported by Usama bin Zaid that the tears welled up in the eyes of the Messenger of Allāh (peace and blessings of Allāh be upon him) when the son of his daughter passed away. One of his Companions asked, “What is the reason ?” He said : “It is due to tenderness with which the bondsmen of Allāh have been gifted and surely Allāh shows kindness to the kind among His servants. (*Agreed upon*)

The mourner who cries aloud and weeps with various descriptions of the departed soul, has been condemned. ‘Abdullah bin Mas‘ūd (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whoever beats faces, tears up shirts and cries aloud like the wailing of the Days of Ignorance, is not among us.” (*Agreed upon*)

Abū Sa‘id al-Khudri reported that the Messenger

of Allāh (peace and blessings of Allāh be upon him) cursed a female mourner and a female listener of lamentations. (Abū Dāwūd)

You should show patience and cherish hope of reward on the death of your dear ones. You should abstain from uttering any ungrateful remark. You should try to control your grief and submit to the Will of Allāh. Abū Mūsa al-‘Ash‘ari (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allah be upon him) said : When a child of a servant dies, the Almighty Allāh says to His angels, ‘Have you taken out the life of my servant’s child ?’ They reply in affirmative. He again says, ‘Have you taken the life of the fruit of my servant’s heart.’ They again reply in positive. Then He says, ‘what has my servant said ?’ Then say, ‘He has praised Thee and recited *Istirja‘a* (verily, we are for Allāh and to Him we shall return).’ Then Allāh says, ‘Construct a house for My servant in Paradise and name it as the House of Praise.’ (*Bait al-Hamd*). (Ahmad and Tirmidhi)

METHOD OF WASHING AND ENSHROUDING THE CORPSE

Immediately after the man has expired, you should make suitable arrangements for his burial. Islam has formulated positive rules for washing the deceased and enshrouding him. You should put some leaves of the lot tree into the water and boil it. Then you should stretch the dead body on a clean

wooden plank. You should take off his garments and cover the private organs of the deceased with a piece of cloth. Then you should remove impurities from his private parts. You should take care lest any part of the dead body should become naked. Then perform ablution but there is no need to rinse the teeth or to pass water into the nostrils. Before washing the dead body you should fill the ears and nostrils with cotton. Then you should wash the head thoroughly with soap or anything like it. Afterwards you should turn over the corpse towards the left side and pouring water from the right side wash the body from head to foot. The same process should be adopted to wash the left side. At least three such washes have been prescribed. Then you should place it on a cot and wrap the body in a shroud consisting of three white pieces of sheet. The sweet scent and camphor should be applied to the corpse in order to remove a sense of abhorrence for a dead body from the minds of the people standing near. It is also remembered that a wife can lawfully wash the dead body of his husband but a husband has been prohibited to wash the dead body of his wife. Martyrs may be coffined with their blood-stained uniform (clothes worn by them in war) and no bath in such cases is necessary. A Pilgrim may be coffined with his *Ihrām*. Ibn 'Abbās reported that a man was trampled upon by the camel while he was performing Pilgrimage. The Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Wash him with water boiled with leaves of the lot tree and

coffin him in his clothes. Apply no perfume to him and his head should remain uncovered. Verily, he shall be raised on Resurrection Day reciting *Labbaikā* (I stand up for Thy service, O' Allāh)."

(*Agreed upon*)

The funeral cloth will not last long. It would soon be wasted in grave. It should not be luxurious and costly. It is sufficient if it can cover the limbs of the body. It is reported by 'Ali (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Do not spend much on funeral cloth. Verily, it will be destroyed a hasty destroying."

(*Abū Dāwūd*)

When the bier is ready you should proceed on foot towards the grave-yard in the company of others. You should show due reverence to the dead body irrespective of his actions and rank. You should stand up on your feet as a mark of respect on seeing a bier. In case you are riding you should get down at its sight. It is commendable act to participate in funeral processions and recite the Islamic Creed (*Kalima*) to glorify your Lord. You should mention the virtues of the departed soul and refrain from pointing out his flaws and shortcomings.

ETIQUETTES IN RESPECT OF FUNERAL PRAYER

Funeral prayer is usually necessary in case of all male and female deceased Muslims. It is essential to invoke blessings of Allāh on the departed soul. Burial service must be held even on a Muslim who

is guilty of heinous sins. It may be held in the absence of the dead body. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) heard the news of death of the Negus on the day on which he breathed his last. He went forth to the place of prayer and made the people stand in ranks and uttered four *Talabirs*.

(*Bukhāri*)

The funeral prayer is a petition of mercy for one who has expired in the world and this is a duty which every one owes to the dead. It is a common collective duty (*Fard Kifaya*) to participate in the funeral prayer. If it is performed by some of the Muslims, the remaining will become exempt from responsibility. It is an act of great merit to follow the bier. You should be sincere in your prayer for the deceased.

All participants in the prayer must perform ablution. At the time of offering funeral prayers, you should put the bier on the ground so that the head is towards the *Qibla*. The Imām should stand facing the middle of the bier with the followers behind him in odd lines facing the *Qibla*. It is reported on the authority of Malik bin Hubaira that he had heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying: "If a Muslim expires and is then prayed for by three rows of the Muslims, his entry into Paradise becomes imperative."

(*Abū Dāwūd*)

Whatever the Imām says in the funeral prayer, the followers should repeat the same in an inaudible tone. There is neither bowing nor prostration in this prayer. After the declaration of the intention the Imām should raise his hands to the lobes of the ears and pronounce the first *Takbir* (*Takbir Tahrima*). The followers should follow the Imām's lead and after him they should place their right hands over the left ones below the navel as in other Prayers. Then you should recite the *Thana* and the opening Chapter of the Holy Book :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ

غَيْرُكَ ط

“Glory to Thee O Allāh, and Thine is the praise, and Blessed is Thy name, and Exalted is Thy Majesty ; and there is no god besides Thee.”

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا الرَّحْمَنِ الرَّحِيمِ لَا مَلِكِ يَوْمِ الدِّينِ ط

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ط اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ لَا صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ لَا غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ آمِينَ ط

“All praise is due to Allāh, the Lord of the worlds, the Compassionate, the Merciful, the Owner of the Day of Judgement. Thee alone do we worship and to Thee alone we beseech for help Guide us on the Right Path, the path of those on whom you have bestowed your favours,

neither of those upon whom your wrath was brought down nor of those who went astray.

(Amin)

(1 : 1-7)

After it the second *Takbir* is pronounced without raising the hands to the ears and then *al-salat 'alal-Nabi* is recited silently :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ

وَ عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ

وَ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

“O Allāh ! Bless Muḥammad and his posterity (true followers) as You have blessed Ibrāhim and his posterity. Verily, You are the Praise-worthy and Magestic.”

“O Allāh ! Magnify Muḥammad and his posterity as You have magnified Ibrāhim and his posterity. Verily, You are the Praise-worthy, the Majestic.”

Afterwards the third *Takbir* is sounded in a loud voice without raising the hands to the ears and then an intercessory prayer for the dead one in particular and for the alive as well, is recited silently. Different forms of prayer are permissible as recorded in various Traditions of the Holy Prophet (peace and blessings of Allāh be upon him). In case the deceased had

attained the age of puberty, the following supplication is recited :

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأَنْثِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَا
بَعْدَهُ -

“O Allāh ! forgive our living ones and dead ones and those of us who are present and those who are absent, and our young ones and old ones, and our males, and females.”

“O Allāh ! whosoever among us is kept alive by you, cause him to live in submission to you and whosoever you cause to die, make him die, in (Islamic) faith.”

“O Allāh ! Do not deprive us of his reward, (for patience on his loss) and do not make us subject to trial after him.” *(Agreed upon)*

If the deceased is a minor male, the following invocation is recited :

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا
شَافِعًا وَشَفِيعًا ط

“O Allāh ! make her cause of reward for us and recompense in the world to come and let her be intercessor for us on the day of compensation and You accept her intercession.” (*Abū Dāwūd*)

If the deceased is a minor female, the following prayer is recited :

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا
شَافِعَةً وَسَّفَعَةً ط

“O Allāh ! make him cause of reward for us and recompense in the world to come and let him be intercessor for us on the day of compensation and accept his intercession.” (*Abū Dāwūd*)

Afterwards the fourth *Takbir* is recited in a loud voice by the Imām followed by *Taslim*. He should utter “*As-salāmu ‘Alaikum wa rahmatullah* and turn his face to the right. He should repeat the same while turning his face to the left. The worshippers should follow the Imām and finish the prayer with supplication. It may be remembered that the *muqtadis* (followers) should follow the lead of the Imām step by step and recite privately the same utterances in a low voice.

ETIQUETTES RELATING TO BURIAL AND VISITING THE GRAVES

Everything returns to its origin. There is a proverb : “Dust thou art to dust returnest.” Body is

made of earth. It is nourished by crops grown up from the earth. It will again return to earth. Therefore reason dictates that the most suitable method for disposing of the dead body is its burial. The grave should be excavated deeply. When the dead body is lowered into the grave, you should recite this invocation :

بِسْمِ اللَّهِ وَعَلَىٰ سَلَّةِ رَسُولِ اللَّهِ ﷺ

“In the name of Allāh and in accordance with the ritual of the Apostle of Allāh.” (*Tirmidhi*)

When the dead body is admitted in the grave, you should untie the knots of the coffin and the face should be turned towards the directions of the *Qibla*. It is necessary to observe privacy (*pardah*) while lowering a female into the grave. Then some of the men should cover the grave with wood or other material. You, along with the other mourners should throw earth on the grave. While throwing some sods of earth for the first time you should recite :

مِنْهَا خَلَقْنَاكُمْ

“We created you (out of earth).”

While throwing some sods of earth for the second time you should utter :

وَبِئْسَمَا نَعِيدُكُمْ

“Unto it We shall send thee back.”

While throwing the sods of earth for the third time, you should recite :

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

“And therefrom you shall be taken out at another time.”

You should make the grave like the back of the camel. It should not be of square form or horizontal. You should sprinkle water on the grave. It is reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) visited the grave of Sa‘d and sprinkled water on his grave. (*Ibn Mājah*)

Then you should recite some verses and invocations for the benefit and forgiveness of the deceased. In this respect the following tradition of the Holy Prophet (peace and blessings of Allāh be upon him) may be kept in view. ‘Abdullah b. ‘Umar reported that he had heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : “When some one of you expires, you should not keep him confined. You should take him hastily to his grave. You should recite the opening of the *Sura al-Baqara* near his head and its end near his feet.” (*Baihaqi*)

You may also recite *Sura Ikhlās* for many times and bestow its merits on the departed soul. As the dead body has to render accounts after his burial, you should ask your fellow-mourners to supplicate to Allāh to shower His blessings on the departed soul. The Holy Prophet (peace and blessings of

Allāh be upon him) disliked high construction over the grave and condemned even plastering. Similarly, inscription of any kind over the grave in commemoration of the deceased has been strictly prohibited.

Jābir (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) prohibited from plastering the grave or constructing a building or sitting over it.

(*Muslim*)

It is reported on the same authority that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade the plastering of graves, making inscription thereon and treading.

(*Tirmidhi*)

The key-note of Islam is co-operation and mutual sympathy. It is laudable act to console the family of the deceased and share their sorrows and affliction.

‘Abdullah bin Mas‘ūd (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whoso gives consolation to one who has got mishap, there is for him the like of his reward.

(*Ibn Mājah*)

It is also commendable to feed the family of the deceased for a day or two because in their abundance of grief they may not be able to think of cooking the meals. ‘Abdullah bin Ja‘far reported that when the news about the death of Ja‘far reached the Messenger of Allāh (peace and blessings of Allāh be upon him), he said : “Prepare food for the family of Ja‘far and

there has indeed come to them (they have been overtaken by grief) what has kept them engaged.

(*Tirmidhi and Ibn Mājah*)

The period of mourning for the dead should not exceed three days. ‘Atiyya reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: “It is not lawful for a woman who believes in Allāh and the Last Day to mourn over a dead body for more than three nights, but in case of her husband’s (death) the limit prolongs to four months and ten days. She shall neither wear colourful robes, nor shall apply eye-paint, nor shall touch perfume except a piece of costus when she becomes free from menses.”

(*Agreed upon*)

You should recite this prayer at the time of condolence :

إِنَّ اللَّهَ مَا أَخَذَ وَ لِلَّهِ مَا أُعْطِيَ وَ كُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ

وَ اتَّخِذْ سَبَبًا

“Verily, everything that He has taken away belongs to Allāh and Allāh is the Possessor of what He has given. Allāh is with him for an appointed time. Forbear and expect reward.”

It was the practice of the Holy Prophet (peace and blessings of Allāh be upon him) to visit the grave-yard especially on Fridays. You may also visit the graves of your kith and kin but the women must not be accustomed to visit the graves fre-

quently because they are weak at heart. Graves remind us of the inevitable hour of death and the transitory nature of the world. Whenever you happen to visit the grave-yard, you should recite :

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا

وَنَجِّنُ بِالْآثَرِ

“Peace be upon you, O you dwellers of graves. May Allāh forgive us and you ! You have preceded us and we are following you.” (*Tirmidhi*)

The visitors should not kiss or touch the grave. The dust should not be besmeared over the faces. You should not laugh and cut jokes in the grave-yard.

CHAPTER 24

Etiquettes regarding Fasting during Ramadan

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ

مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝

“O you who believe ! fasting is prescribed for you as it was prescribed for those before you so that you may guard against evil.” (2 : 183)

Fasting is one of the five fundamental articles of Islam. It aims at the purification of mind, heart and soul. Fasting increases the power of resistance and enables the man to subdue his possessions. Fasting invigorates the soul and wakes it from its lethargic state while excessive eating and drinking stupifies it. Fasting washes away arrogance and vanity from the heart of the believers because a hungry man finds himself weak and naturally turns towards his Sustainer. Fasting teaches sympathy for the hungry. The rich men have been particularly enjoined to perform charitable acts during Ramadān. Fasting improves the digestive system of the be-

lievers and thus it contributes to the preservation of health. It teaches the man to bear the hardships and privations of life. The month of Ramadān is full of blessings because in it the Holy Qur'ān was revealed for the guidance of all mankind. The Holy Qur'ān affirms :

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ

الهُدَى وَالْفُرْقَانِ ؕ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ؕ وَمَنْ كَانَ

سَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ؕ

“The month of Ramadān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore whosoever is present at home during this month, let him fast. But whoso is sick or is travelling shall fast the same number of days.”

(2 : 185)

Ramadān is a sacred month. You should take special interest in offering devotions during this month. In addition to obligatory Prayers, you should observe supererogatory Prayers also. The Holy Qur'ān was revealed in this propitious month, you should recite it as many times as possible. During this month you have not only to shun evil but you should also exercise your faculties of generosity and benevolence to the utmost capacity. You should look after the needs of the pors, the widows and

the orphans and provide them food at the time of *Sehri* and *Iftāri*. You should say *Tarawih* Prayer with humility and devotion. You should offer maximum number of supplementary prayers during the Blessed Night (*Lailatul Qadr*) about which the Holy Qur'ān refers to in the following verses :

حَمِّمٌ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا

سُنْدِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا

مُرْسِلِينَ ۝ رَحْمَةً مِّنْ رَبِّكَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

“Ha, Mim. By the Resplendent Book which makes all things clear. Surely, we revealed it during a Blessed Night—Surely We have been ever a Warner (against evil). In this Book (Qur'ān) the Doctrines of every Religion are made distinct (disposed in wisdom). Surely, We are the Senders of the Commands and Apostles. The Qur'ān is as a Mercy from thy Lord ; verily He is the All-Hearing, the All-Knowing.”

(64 : 1-6)

The prominence of this Blessed Night (*Lailatul Qadr*) is affirmed by the fact that the Holy Qur'ān was revealed during this Night. The Holy Qur'ān says :

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝ لَيْلَةُ الْقَدْرِ لَا

خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝ تَنْزِيلُ الْمَلَكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ ۝
 مِنْ كُلِّ أَمْرٍ ۝ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

“Surely, We revealed it on the Night of Destiny (*Lailatul Qadr*). And what should make thee comprehend what the Night of Destiny is? *Lailatul Qadr* is better than a thousand months. The angels and the spirit descend therein by the permission (Command) of their Lord for every Commandment (matter). It is all peace till the rising of the dawn.” (97 : 1, 5)

In the light of the Traditions of the Messenger of Allāh (peace and blessings of Allāh be upon him) it is indicated that *Lailatul Qadr* is to be sought among the odd nights in the last ten nights of Ramadān. You should spend these nights in seeking good through prayers, reading the Holy Qur’ān invoking Allāh’s forgiveness and repenting with tears for the previous sins committed by you. You should try to derive spiritual benefit during this night. Whoso is deprived of its blessings, is deprived of all good. You should recite the following prayer on the Blessed Night (*Lailatul Qadr*) :

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

“O Allāh ! Verily you are Forgiving, you love pardon. So grant me forgiveness.”

(Ahmad and Ibn Mājah)

If possible you should observe total seclusion (*I'tikāf*) in the last ten days of Ramaḍān, because it was the practice of the Holy Prophet (peace and blessings of Allāh be upon him). 'Ā'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to seclude himself for the last ten-nights of Ramaḍān till Allāh took away his life. Afterwards his wives secluded themselves. (*Agreed upon*)

I'tikāf signifies total abandonment of worldly duties and staying in a Mosque for the last ten days during Ramaḍān for the whole time Divine service. The Messenger of Allāh (peace and blessings of Allāh be upon him) has on diverse occasions drawn our attention to the true purpose of fasting and has explained that to remain hungry and thirsty without realizing the spiritual importance of fast is nothing but a folly. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Whoever did not give up lying and action according to it, Allāh has no need of stopping him from food and drink." (*Bukhāri*)

It is reported on the same authority that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : "Many fasting men are such for whom there is no fast but only thirst ; and many worshippers praying at night are such for whom there is no prayer but sleeplessness." (*Darimi*)

Keeping in view the real object and maximum

reward of fasting you should strictly follow the practice (*Sunnah*) and instructions of the Holy Prophet (peace and blessings of Allāh be upon him). You should get up about two hours before dawn and perform ablution and offer some *rak'at* of prayer. Then you should take pre-dawn meal (*Sehri*). There is blessing in taking pre-dawn meal (*Sehri*) because it enables a man to cope with the hardships of fast to some extent. Anas (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "Take pre-dawn meal (at the earliest time of *Fajr* Prayer) before dawn because there is blessing in it."

(Agreed upon)

It is evident that intention is the essence of every act of devotion and such is the case with fasting. Before observing fast it is expedient for the believer to recite this intention with these words:

وَيَصُومُ غَدًا نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

"I intend to fast for Allāh's sake during Ramadān."

(Or)

نَوَيْتُ أَنْ أَصُومَ غَدًا مِنْ شَهْرِ رَمَضَانَ الْمُبَارَكِ فَرَضًا لَكَ فَتَقَبَّلْهُ

مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ط

"I resolve to keep fast in the month of blessed Ramadān. It is a binding duty for Thee.

O Allāh ! accept from me, verily you are the Hearing, the Knowing.”

While observing a fast you should try your utmost to keep your ears, eyes, tongue, hands and feet as well as the other senses free from sin. You should refrain from looking at any blame-worthy thing lest it should divert your attention from the remembrance of your Lord. You should not indulge in lying, back-biting, absurd talk, obscenity and hypocrisy. You should employ your tongue in the remembrance and glorification of Allāh. You should close your ears to every reprehensible thing because every word which is unlawful to speak, is undesirable to hear also.

If you have not kept fast due to serious illness or any other reason, you must not eat, drink or smoke openly. You should appear as if you are observing fast. You should have great regard for the sanctity of Ramadān.

You should avoid hypocrisy. You should bear the hardships of the fast patiently and cheerfully. It is undesirable to degrade the sanctity of the fast by uttering a word of complain about the pangs of hunger, thirst or weakness.

You should not delay in breaking the fast. It should be broken immediately after the setting of the sun. This is generally known as *Iftār*.

Sahl reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “People

will continue in prosperity so long as they are quick in breaking fast.” (Agreed upon)

Abū Huraira (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “The dearest of my servants in my sight is quickest in breaking fast.”

(Tirmidhi)

It is commendable to break the fast with water and dates with the following invocations :

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَىٰ رِزْقِكَ

أَفْطَرْتُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحِمِينَ ط

“O Allāh ! I have kept fast for Thee, and I have relied on Thy provision and I have broken fast by Thy mercy, O Merciful.”

This prayer may also be recited :

ذَهَبَ الظَّمْأُ وَابْتَلَّتِ العُرُوقُ وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللهُ تَعَالَى

“No more is the thirst, moistened are the veins, and the reward has become due, if the Allāh wills. (Abū Dāwūd)

After breaking fast you should abstain from stuffing your stomach full. You should keep in mind that there is no vessel more abominable unto Allāh than a belly completely filled with food. The real spirit of fasting is to weaken the flesh which is the tool of the devil for turning men back to evil. This

object cannot be achieved unless a person reduces his food. Excessive food instigates the passions which cause havoc in the spiritual world of man. Off and on you should supply some eatables or drinking fluid to the fasting persons to break their fasts. This act entails high reward and Allāh shall pardon your sins. You should offer *Tarawih* Prayers with devotion and eagerness. Before going to bed you should remember your Lord and remain in a state of confusion whether your fast will be accepted or not. You should humbly supplicate to your Allāh that He should not take you to task if you forget or fall into sin. You should entreat Him to blot out your sins and have pity on you.

CHAPTER 25

Etiquettes regarding the performance of Hajj

It is one of the fundamental articles of Islam. It is a symbol of the final stage in the spiritual development of the believers. It is an essential religious obligation of the Muslims. The Holy Qur'an affirms :

وَاللَّهُ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ط وَمَنْ كَفَرَ
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ۝

“And the people owe this duty to Allāh that whoever can afford the journey to His House should perform Pilgrimage, but if any one denies faith, Allāh stands not in need of (any favour) of His Creatures. (3 : 97)

In this Verse the Pilgrimage has been declared obligatory upon those who possess the means and material resources to undertake the journey to the House of Allāh. Allāh has also issued stern warning of punishment to those who fail to carry out this duty through sheer ingratitude in spite of the fact

that Allāh has blessed them with the expenses of conveyance and provisions for his dependants during absence from home. It is reported on the authority of Ibn ‘Umar that a man came to the Messenger of Allāh (peace and blessings of Allāh be upon him) and said, “O Apostle of Allāh : What makes the Pilgrimage compulsory ?” He replied : Means and conveyance. (Ibn Mājah)

Before proceeding on a Pilgrimage you should feel penitence of your sins. You should pay compensation to the oppressed and clear your debts. You should do charitable acts. You should take with you lawful earnings for expenses. You should abstain from circulating the news of your going to the Pilgrimage. You should refrain from all those ceremonies which smack of ostentation. On the eve of departure for Ka‘ba you should declare the following intention of Hajj :

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ

بِهِ مُخْلِصًا لِلَّهِ تَعَالَى

“O Allāh ! I intend to perform the Hajj. So make it Thou easy for me and accept it from me. I have conceived the intention for Hajj and I have adopted the *Ihrām* sincerely for the sake of Allāh, the Sublime.”

No sooner do you reach the boundary line of the Holy Land—the *Miqāt* than you should enter the

state of *Ihrām* after taking a bath. Then you should offer two *rak'at* of prayers and recite *Talbiya* :

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ

لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ ط

“Here I am, O Allāh ! Here I am in Thy Presence ; there is no associate with Thee, here I am ; surely all praise is Thine and all blessings are Thine and the kingdom is Thine. You are without partner.”

On arriving at Mecca, you should perform circumambulation or *Tawāf* of the Holy Ka'ba with devotional recitations. The Holy Qur'an affirms :

وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ۝

“And then go round the Ancient House.”

(22 : 29)

The circumambulation begins from the Black Stone (*Hajar al-Aswad*) and is continued in the direction of *Bab-ur-Rahma* and ends at the Black Stone again. If it is impossible to kiss the stone due to the thick throng, you should only make the sign of a kiss. You should recite this innovation while kissing the Black Stone :

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَطَهِّرْ لِي قَلْبِي وَاشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي

أَمْرِي وَعَافِنِي فِيمَنْ عَافَيْتَ

“O Allāh ! forgive me my sins and purify my heart and expand my chest (give me spiritual illumination) and make my task easy and preserve me among those that thou has preserved.”

Tawāf of the Holy Ka‘ba means circumambulating the House of Allāh seven times. It is reported by Jabir (Allāh be pleased with him) that when the Messenger of Allāh (peace and blessings of Allāh be upon him) reached Mecca, he came to the Black Stone and touched it ; and then walked to its right. He ran thrice and walked four times. You should recite the following prayer while proceeding towards the Gate of Ka‘ba for the performance of *Tawāf* :

اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاَتِّبَاعًا لِّسُنَّةِ

نَبِيِّكَ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ

وَاحِدَهُ لَا شَرِيكَ لَهٗ وَاَشْهَدُ اَنْ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَمِنْتُ بِاللّٰهِ

وَكَفَرْتُ بِالْجِبْتِ وَالطَّاغُوْتِ

“O Allāh ! (I am performing this Pilgrimage) with complete faith in Thee and perfect belief in the truth of Thy Book and in the fulfilment of my pledge to Thee, and in the wake of the *Sunnah* of Thy Prophet Muḥammad (peace and blessings of Allāh be upon him) I bear witness to the fact that there is no god but Allāh and that Muḥammad is His Prophet. I have faith

in Allāh and I do not believe in evil spirits and idols.” (Muslim)

After circumambulations you should offer two *rak'at* of prayer at *Maqam-e-Ibrāhīm*. Then you should drink water of the well of *zam-zam* in plenty and in three draughts. You should recite this prayer on this occasion :

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا وَاسِعًا وَعِلْمًا نَافِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

“I beseech Thee, O Allāh ! Bestow on me generous subsistence, advantageous knowledge and cure from all ailments.”

Then you should perform *Sa'i* immediately after *Tawāf*. It means that you should run between two hills *Safa'* and *Marwa*. *Sa'i* should be performed on foot unless there is a valid reason for hiring a wheel chair or taxi. On the 7th *Dhu'l Hijja* the *Imām* delivers a Sermon after *Zuhr* Prayer in *Masjid al-Haram*. Before the *Zuhr* Prayer on the 8th of *Dhu'l-Hijja*, you should proceed to *Mina*, a town three miles away from *Mecca*. You should spend a day and a night there in worship and in tranquillity. After the *Fajr* Prayer on the 9th *Dhu'l-Hijja* the Pilgrim should proceed to 'Arafat and stop anywhere in the area surrounding the *Jabal al-Rahmah* (the Hill of Mercy). He should spend his time in the remembrance of Allāh. He should recite the following invocation on the way to 'Arafat :

اللَّهُمَّ اجْعَلْهَا خَيْرَ غَدْوَةٍ غَدَوْتُهَا قَطُّ وَاقْرَبْهَا مِنِّي رِضْوَانِكَ

وَابْعَدَهَا مِنْ سَخَطِكَ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَ
 وَجْهَكَ أَرَدْتُ فَاجْعَلْ ذَنْبِي مَغْفُورًا وَحَجَّتِي مَبْرُورًا وَارْحَمْنِي وَلَا
 تُخَيِّبْنِي وَبَارِكْ لِي فِي سَفَرِي وَاقْضِ بَعْرَفَاتِ حَاجَتِي إِنَّكَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ -

“O Allāh ! make this day the best of my days and make me nearer to Thy blessings and farther from Thy wrath. O Allāh ! towards Thee I turn and in Thee have I placed my trust, and I intend to approach Thy Countenance (in attention). So forgive my sins and accept my Hajj and have mercy on me and do not deprive me (of Thy favours) and bless me in my journey and fulfil my needs in ‘Arafat, for Thou has Power over all things.”

During your stay (*waquf*) in ‘Arafat you should indulge in extensive recitations of *Talbiya*, *Istaghfar*, Supplications, *Takbir* and *Tahlil*, with utmost submissiveness. Here you may combine *Zuhr* and ‘*Asr* Prayers.

It is commendable to leave ‘Arafat for Muzdalifa without performing the Evening Prayer on the 9th Dhu’l Hijja. Here *Maghrib* and ‘*Isha* Prayers should be combined and offered with one *Adhān* and one *Iqāma*. During the night you should stay near *Mash‘ar al-Haram* (Holy Monument) in Muzdalifa and recite again and again :

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْزُقَنِي فِي هَذَا الْمَكَانِ جَوَامِعَ الْخَيْرِ كُلِّهِ
وَأَنْ تَصْرِفَ عَنِّي السُّوءَ كُلَّهُ فَإِنَّهُ لَا يَفْعَلُ ذَالِكَ غَيْرُكَ وَلَا
يَجُودُ بِهِ إِلَّا أَنْتَ

“O Allāh ! I beseech Thee to give me in this (sacred) place a collection of all goodness and take away from me all evil, for none can do this except Thee, and none can forgive except Thee.

After performing the *Fajr* Prayer on the tenth Dhu'l Hijja, you should at least pick up 49 pebbles and again go to Mina. You may take up seven pebbles and after catching them between the index finger and the thumb of the right hand, you should throw them one by one at a pillar called Jamrat-ul-‘Aqabah on the same day and recite :

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ وَحِزْبِهِ

“In the name of Allāh, Allāh is Great. (I cast pebbles) in hatred of the devil and his party.”

Then you should sacrifice a goat or sheep if you can afford. You may join six others in the sacrifice of a camel or cow or a bull. After this the males should shave off the whole head or crop the hair equally all over the head. The females should cut off at least one inch of their hair. Afterwards you shall be relieved of the *Ihram* restrictions. Then you should perform the *Tawaf-e-Ziyara* (*Tawaf al-ifadah* or *Tawaf-al-Fard*) after which two *rak'at*

Sunnah Prayer should be offered near Maqam-i-Ibrahim. You should return to Mina on the 11th of Dhu'l Hijja and stay there for two or three days. After the mid-day of the 11th or the 12th Dhu'l Hijja, you should approach the pillars called Jamratul Ula, Jamratul Wusta and Jamratul 'Aqabah and throw seven pebbles against each of them as practised before. Then you should return to Mecca and perform a departing *Tawāf* called *Tawaf al-Wada'* on the last day. You may perform as many *Tawāfs* as possible during your stay in Mecca. Before saying good-bye to the House of Allāh, you may recite the following supplication :

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ بَيْتِكَ الْحَرَامِ وَإِنْ جَعَلْتَ فَعَوِّضْ

مِنْهُ الْجَنَّةَ ط آتِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ لِلرَّحْمَةِ

قَائِدُونَ صَادِقِ اللَّهِ وَعْدِهِ وَنَصْرَ عَبْدِهِ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

“O Allah ! Do not make this visit to Thy Sacred House our last one. And if Thou did, reward us with Paradise in return. (We are) yearning (for return to Thy House), the repenters, the worshippers for our Lord, praising, heading for His mercy. True is His promise. He helped His servants and defeated the army of non-believers alone, all by Himself. There is none who has the

might and power, except with the help of Allāh, the Sublime, the Great.”

The Pilgrimage remains imperfect if a Pilgrim does not visit the burial place of the Prophet Muḥammad (peace and blessings of Allāh be upon him) at Medina. You should stand facing it in a reverential posture and pay respects to the Benefactor of mankind. You should invoke the blessings of Allāh on him.

You should protect your Pilgrimage from all unpropitious motives or actions. You should try to abstain from transgressing the Commands of Allāh with extreme sensitivity. You should avoid all sorts of quarrels and disputes. The Holy Qur'an affirms :

فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقًا وَلَا جِدَالَ فِي الْحَجِّ ط

“Whosoever determines to perform Pilgrimage, he should avoid amorous speech, abusing and disputing during Hajj.” (2:197)

Being a guest of Allāh you should safeguard yourself against carnal sentiments in the course of Hajj. It is reported by Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “The Ghazi, the Pilgrim and the observer of ‘Umra are the guests of Allāh.” (Baihaqi)

Whoso is invited by Allah to visit His House is the most fortunate person. Allāh showers His blessings on him. His sins are pardoned and he becomes

as innocent as a newly-born infant. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Whoso makes Pilgrimage for the sake of Allāh without talking immodestly and doing anything foul returns as on a day on which his mother gave birth to him. *(Agreed upon)*

CHAPTER 26

Etiquettes relating to Zakat (poor-due)

In the light of numerous self-evident truths it is proved that Allāh is the real Sovereign and the Owner of all things. Then all things that are supposed to be the property of man and whose ownership, he has assumed through ignorance should be ascribed to Allāh and considered as belonging to Him Who is the true Creator and has given control over them to man for a limited time and in prescribed way. The Holy Qur'ān has held the man responsible only for the office of vicegerency but the real power and authority has been ascribed to Allāh Who is the Mighty, the Sublime. Thus the Holy Qur'ān commands the Muslims in this way :

وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ط

“And bestow upon them of the wealth of Allāh which He bestowed upon you.” (24 : 33)

وَأَنْفَقُوا مِمَّا جَعَلَكُمْ سِتْرًا خَلْفَيْنِ فِيهِ ط

“And spend of that whereof He has made you trustees.” (57 : 7)

It is clearly manifested from the Verses mentioned above that a man who considers himself the possessor of all wealth and property is at fault. Not he but Allāh is their real Owner. So it does not become him to be boastful if he spends a meagre amount from his pocket in His way. The Holy Qur’ān says :

وَمَا لَكُمْ أَلَّا تَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ط

“And what ails you that you do not spend in the way of Allāh when unto Allāh belongs the inheritance of the heavens and the earth.”

(57 : 10)

Allāh, the Merciful has not deprived a man of the right to own property. Had He done so, the desire for progress and keenness for work would have suffered a grave impairment. In such case a man would have lost much of his enthusiasm to work hard in order to gain its fruit. Hence, wealth has been placed at the disposal of man for a limited time. He should spend it according to the injunctions of the real Owner. In some of the verses of the Holy Qur’ān wealth is not only attributed to man but whatever he spends from it in the way of Allāh and for the welfare of His servants is also described as a goodly loan.

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ

“If you lend unto a man a goodly loan, He will give it increase manifold.” (64 : 17)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرِضُوا اللَّهَ قَرْضًا حَسَنًا

“And establish the Prayer and pay the Zakat (poor-due), and lend unto Allāh a goodly loan. (73 : 20)

Zakat (poor-due) is a binding tax upon the rich for the protection of the poor. The rich should distribute 2½ percent or one fortieth of the accumulated wealth or his annual income among the needy and the distressed Muslim brethren. The setting aside of a part of one's possession for the welfare of the poor is spoken of as zakat (purity) because in doing so the possessions along with the soul of the possessor gets purified. He who does not take out a part of his God-given wealth for his poor brethren, his soul and his wealth become tainted with impurity. He is selfish and ungrateful person. The Holy Qur'an has issued him a stern warning in the following verse :

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ لَا

قَبِيْرُهُمْ بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يُعْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ

بِهَاجِبٍ آهِيْمٍ وَجَنُوبِهِمْ وظهورهم هَذَا مَا كُنْتُمْ لَا تُنْفِقُونَ

فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ۝

“Those who hoard up gold and silver and spend it not in the way of Allāh, announce unto them the news of severe chastisement—on the Day when heat will be produced out of that (wealth) in the Fire of Hell and with it will be branded their foreheads, their flanks and their backs. This is the (treasure) which you have hoarded for yourself, taste you, then, the (treasure) you have hoarded.” (9 : 34, 35)

Besides the obligatory charity Islam recognizes voluntary charities such as spending benevolently and doing good deeds. It is reported on the authority of Jabir (Allāh be pleased with him) that the Holy Prophet (peace and blessings of Allāh be upon him) said : “Every good deed is charity.”

(Agreed upon)

The Holy Qur’ān speaks highly of the reward of charity :

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ

سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ

وَإِصْرٌ عَلَيْهِمْ ۝

“The parable of those who spend for the cause of Allāh is as the parable of a grain which produces seven ears and in each ear a hundred grains ; and Allāh multiplies it for whom He pleases. Allāh is Liberal, Knowing.” (2 : 261)

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ

عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

“Those who give their substance in alms by night and day, in private and in public, shall have their reward with their Lord ; no fear shall come upon them ; they shall not put to grief.”

(2 : 275)

Keeping in mind the importance and reward of the payment of Zakat (poor-due) and optional charity, you should distribute a portion of your income among the needy. The only motive in doing a charitable act should be the pure and unadulterated love of Allāh. You should do so with the purpose of winning the favour and pleasure of your Lord :

وَمَثَلُ الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا بِنَفْسِهِمْ

أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بَرْبُورَةٍ أَصَابَهَا

“And the similitude of those who expend their wealth for seeking the pleasure of Allāh and to strengthen their souls is like the similitude of a garden on elevated ground.”

(2 : 266)

You should not expect that the person to whom you have imparted charity should remain indebted to you and he should thank you for your favour. You should abstain from seeking a cheap publicity because of your charitable act. You should make

payment secretly so that the left hand should not know what the right hand does. Sometimes you may pay Zakat openly so that others may be induced to make contributions. In this respect the Holy Qur'an says :

إِنْ تَبَدُّوا الصَّدَاقَاتِ فَنِعِمَّا هِيَ ؕ وَإِنْ تَخْفَوْهَا وَتَوْتُوها الْفُقَرَاءَ

فَهُوَ خَيْرٌ لَكُمْ ط

“If you give alms openly, it is well, and if you give it to the poor secretly, it is better for you.”
(2 ; 271)

You should spend in charity only that wealth which is earned through legitimate and righteous means. In other words charity must be paid from lawful savings. You should not give such money in charity as is accumulated through black-market, smuggling, plundering, cheating and sucking the blood of the poor. The Holy Qur'an affirms :

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ

مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ

“O you who believe ! Spend of the good things which you have earned and of that which We bring forth from the earth for you and aim not at spending in charity what is inferior.”

(2 : 267)

You should not give charity attended with harsh

word, injury or reproach. A charitable act should be forgotten forthwith. If it is reminded to the receiver it will mar your noble deeds. The Holy Qur'an says :

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ

حَلِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

“A kind word and forgiveness is better than alms-giving followed by injury. Allāh is Absolute, Clement. O you who believe ! Do not render your charity worthless by reproach or injury.”
(2 : 263, 264)

You should speak politely to the destitute. You should not rebuke him. You should help him as far as possible.

It is reported by Umm Bujaid that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Return the begger though with a cooked hoof.”
(*Nasa'i and Mālik*)

You should not delay the payment of charity. It is reported on the authority of 'Ali (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Hasten with your charity because disaster does not tread it.”
(*Razin*)

You should pay alms to the most deserving persons especially to the pious learned men who are poor and are ashamed of begging. You should pay

special attention to those of your relatives who are poor and indigent. You should help the widows, orphans and slaves. The Holy Qur'an says :

وَأَتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ لَا وَالسَّائِلِينَ وَفِي الرِّقَابِ ۗ

“And give away wealth out of love for Him to the near of kin and the orphans, and the needy and the wayfarer and the beggars and for the emancipation of slaves.” (2 : 177)

You should discourage professional beggars as far as possible but it is undesirable to rail at them even. You should pay the charity of *Fitr* before the performance of the 'Id-ul-Fitr Prayers. This charity appeases the wrath of Allāh for our negligence on one hand and purifies our fasts on the other hand. Ibn 'Abbās reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) made charity of *Fitr* binding as a purification of fast from absurd discourse and vain talks and also to serve the purpose of food for the poor. (Abū Dāwūd)

It is commendable to pay Zakat under the collective system. As it is not practicable in some countries during the present era, you should try to form committees for the collection and distribution of Zakat.

CHAPTER 27

Etiquettes relating to Marriage

Unlike other religions, Islam does not believe in absolute suppression of the sensual side of human nature. The conception of the saintly life in Islam is to control sexual instincts and keep them within proper limits. Islam does not make the life of an individual devoid of all charms of life. It encourages healthy enjoyments and one of these is the satisfaction of carnal impulses through marriage. Marriage is a union of two opposite sexes for love and procreation of legal offspring. It contributes to physical, mental, moral and spiritual progress of human beings. In Islam marriage is a civil contract based on mutual consent of the bride and the bridegroom. When the sexual instinct is strong and there is every chance of deviating from the right course and committing a sin, marriage becomes necessary.

It is reported by Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “When a man gets himself married, he has indeed made his religion half perfect. Then let him fear Allāh for the remaining half.”

(*Baihaqi*)

If you have sufficient means for maintenance and a suitable match is available, you should enter into matrimonial alliance with a woman who is chaste and virgin. She should have sound character, polite habits, polished manners, sweet appearance, affectionate nature and child-bearing capacity. She should belong to a religious family. It is also lawful to have a sight of the bride before marriage.

It is reported on the authority of Jābir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : “When some one of you seeks a woman to enter into matrimonial allegiance with her, and then if he is able to have a look at whom he desires to marry, let him do so.” (Abū Dāwūd)

In case a boy or a girl has attained maturity, they can contract marriage in the presence of witnesses. With regard to the minors, marriage can be solemnized by the guardians of the minors on their behalf. You should proclaim marriage among the public. The greater is the publicity, the greater is the merit. For this reason the declaration of marriage by beating of *daffs* (drums) and desirable songs with moderate limits have been allowed.

‘Ā‘isha (Allāh be pleased with her) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Proclaim marriage and solemnize it in the Mosque and beat *Daffs* over it. (Tirmidhi)

Dower is another essential part of marriage. It gives advantage to women and enhance their prestige and position. Sometimes it proves a great force

to check the oppression of a cruel and irresponsible husband. No hard and fast rule has been laid down by the Holy Qur'ān regarding the amount of dower but it is to be adjudged according to the status of the parties. It can be decreased after marriage by mutual agreement. You should pay it immediately when your wife makes a demand for it. In this respect it is reported by 'Uqba b. 'Amr that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "The most equitable of the conditions of marriage is that you should fulfil that with which you have made private parts lawful."

(Agreed upon)

Marriage sermon or *Khutba* should be delivered at the time while the marriage is being solemnized. It contributes towards invocation of blessings on the newly-married couple. You should listen to it attentively. You should keep in mind that it is the blessing of marriage which transforms the earthly love into pure love and it saves the couple from devilish acts. It shall take you nearer to your Lord. It is also pointed out that sermon is a part and parcel of marriage as narrated in various Traditions of the Holy Prophet (peace and blessings of Allāh be upon him). It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Every affair of serious nature which is not performed without the praise of Allāh is cut off (from blessings)."

(Ibn Mājah)

You should arrange a feast on the occasion of

marriage in accordance with the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him). Anas (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) gave feast when Zainab was brought to his house (after marriage). The people ate bread and meat to their heart's content. (*Bukhāri*)

You should not extend invitations to the rich only and neglect the poor members of your community. It is binding upon you to attend the marriage feast whether you wish to eat something or not. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: "The worst of feasts is a feast of marriage to which the rich are invited and the poor are ignored. Whoso does not attend the invitation, disobeys Allāh and His Prophet." (*Agreed upon*)

ETIQUETTES IN CONNECTION WITH DIVORCE (TALAQ)

Divorce in Islam means dissolution of the contract of marriage in abnormal circumstances. Ibn 'Umar reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) remarked: "The most repugnant of things made lawful in the sight of Allāh is divorce." (*Abū Dāwūd*)

Thubān reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "Whichever woman asks her husband for divorce without fault, the fragrance of Paradise is unlawful for her." (*Ahmad and Tirmidhi*)

Sometimes divorce becomes necessity when the husband and the wife are not pulling on well. It is sheer foolishness to keep them tied up in matrimonial bond when both of them are disgusted. It enhances the sufferings of the couple. Men have been given liberty of divorce on certain conditions. Firstly, as regards the dower which they have bestowed upon their wives, they are not permitted to withhold it or take back any thing from it. Secondly, a divorce pronounced at a single sitting does not have the effect of final separation. It is laid down as a condition that divorce, to take legal effect, must be pronounced three times at intervals of one lunar month each. During the period of the first two pronouncements of divorce, the husband and the wife should live together and may establish marital relations.

In case they arrive at amicable settlement the preliminary pronouncements of divorce lapse automatically. Before actually taking recourse to this fatal step the parties must be urged to reconcile. Divorce is the most abominable act. It should be avoided till no other alternative is left. Every effort should be made for reconciliation and private judges should be appointed for this purpose. The Holy Qur'an affirms :

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهَا

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ۝

“If you fear a breach between them, appoint two arbiters ; one from his family and other

from her folk. If they wish for reconciliation (peace) Allāh will effect a harmony between them. Surely, Allāh is All-Knowing, All-Aware.”

(4 : 35)

When all attempts for restoring normal relations between both the parties are not crowned with success, the husband should make the third and final declaration of divorce. Thus the marriage is dissolved instantly and the divorce is completed.

The husband intending to divorce his wife should not do so in the period of menstruation because the woman is liable to become ill-tempered during her monthly course. Sometimes this physical disability may lead her to act indecently and consequently her husband gets annoyed. Similarly the pregnant woman should not be divorced up to her delivery from this burden. The Qur'ān has laid some principles of divorce in the following verses :

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ

يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ وَبَعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا

“And the divorced women shall wait until they have had their courses thrice and it is not lawful for them to conceal what Allāh has created in their wombs if they believe in Allāh and the Last Day; and their husbands have the greatest right to bring them back in this state if they desire what is right (reconciliation).” (2 : 228)

الطَّلَاقُ مَرَّتَيْنِ ص فَإِمْسَالِكُمْ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ ط وَلَا
يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا إِلَّا يَقِيمَا
حُدُودَ اللَّهِ ط فَإِنْ خِفْتُمْ إِلَّا يَقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا
افْتَدَتْ بِهِ ط تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ۝

“You may divorce your wives twice ; after that you may retain them honourably (on equitable terms) or put them away with kindness. But it is not permissible to take back what you have given to them except when both fear that they cannot abide by the injunctions of Allāh. And if they are unable to observe the ordinances of Allāh, no blame shall be on either of you for what the wife shall herself give for her redemption. These are the limits ordained by Allāh so do not violate (Laws of Allāh) for whoever transgresses the limits of Allāh, is evil-doer.”

(2 : 229)

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ط فَإِنْ
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَآ جَعَا إِنْ ظَنَّا أَنْ يَقِيمَا حُدُودَ اللَّهِ ط

“But if the husband divorces her a third time, it is not lawful for him to re-marry her, until she shall have married another husband and he has also divorced her, then they shall not be

blamed if they re-unite provided they can keep the limits fixed by Allāh.” (2 : 230)

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ
وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بَيْتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا
أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَقَدْ ظَلَمَ نَفْسَهُ ط

“O Prophet ! When you divorce women, divorce them at the prescribed times ; and count those times exactly and fear your Lord. Expel them not from their houses nor allow them to depart unless they have committed a crime of lewdness (immorality) manifestly. And such are the limits of Allāh and whoso transgresses the bounds fixed by Allāh, he assuredly imperils his own-self.” (65 : 1)

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تَضَارُوهُنَّ لِيُضَيِّقُوا
عَلَيْهِنَّ ط وَإِنْ كُنَّ أَوْلَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ
حَمْلَهُنَّ ؕ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ؕ وَاتَّمِرُوا بَيْنَكُمْ
بِمَعْرُوفٍ ؕ وَإِنْ تَعَاَسَرْتُمْ فِى الرِّضْعِ لَهُ أُخْرَى ط لِيُنْفِقَ ذُو سَعَةٍ مِنْ
سَعَتِهِ ط وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ بِمَا آتَاهُ اللَّهُ ط لَا يَكْفَى اللَّهُ
نَفْسًا إِلَّا بِمَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ؕ

“Lodge them (during the prescribed period) wherein you dwell according to the best of your means and molest them not by putting them to straits ; and if they are pregnant bear their expenses till they are delivered of their burden ; and if they suckle your children, give them their due payment and consult with each other and act generously. And if you create difficulties for one another, then let another female suckle for him.” (65 : 6, 7)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ
 أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعَهُنَّ وَ
 سَرَّحُوهُنَّ سَرَاحًا جَمِيلًا

“O you who believe ! If you wed believing women and divorce them before you have touched them, then there is no period that you should reckon (*‘iddat*). So make some provisions for them and release them in a handsome manner.” (33 : 49)

According to the injunctions of Islam a woman can get a legal decree of separation on the following grounds :-

- (a) insanity or disappearance of the husband.
- (b) wilful desertion.
- (c) refusal to finance economically.
- (d) change of religion.
- (e) option of puberty.
- (f) infectious diseases.

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