

BAHAAR E SHARIAT

VOLUME 16

[ISLAMIC MORALS & ETIQUETTES]

COMPRISING APPROXIMATELY
800 HADITH & 550 LAWS OF FIQH

COMPILED BY
SADRUSH SHARIAH HAZRAT ALLAMA MAULANA
MUFTI MOHAMMED AMJAD ALI AAZMI RAZVI رحمۃ اللہ علیہ

TRANSLATED INTO ENGLISH THROUGH THE
BLESSINGS OF GHAUS-UL-WAQT HUZOOR
MUFTI-E-AZAM HIND رحمۃ اللہ علیہ

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL-QAADIRI
RAZVI NOORI

PUBLISHED FOR
FREE DISTRIBUTION
BY: IMAM MUSTAFA RAZA RESEARCH CENTRE
OVERPORT, DURBAN, SOUTH AFRICA

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Second Edition : 1000 copies
Islamic Date : Muharram 1435
English Date : November 2013

Author: Qadi Sadrush Shariah al-Qaadiri
Translator: Muhammad Afthab Cassim al- Qaadiri Razvi Noori

ISBN 978-0-9870100-1-8

The Publishers
Imam Mustafa Raza Research Centre
P.O. Box 70140, Overport, 4067 Durban, South Africa

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28 Clayton Road, Overport, Durban
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HUZOOR TAAJUSH SHARIAH,
RAHBAR-E-TAREEQAT ASH SHAYKH
MUFTI MOHAMMED AKHTAR RAZA KHAN
QAADIRI AZHARI QIBLA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Choicest and Countless Blessings upon our Beloved Prophet ﷺ
and His Holy Offspring and Companions

I have been told that Maulana Afthab Qasim has translated
some volumes of “Bahaar-e-Shariat”, the great work of the
great scholar Sadrush Shariah, Maulana Allama Amjadi Ali
Qaadiri Razavi Aazami.

May Allah accept this work and give him reward for his efforts.



Mohammed Akhtar Raza Qaadiri
29th Shabaan Al Moazzam 1431 Hijri [Madina Tayyaba]

DUA BY MUMTAZUL FUQAHA JANASAHEEN
HUZOOR SADRUSH SHARIAH, HUZOOR
MUHADITH-E-KABEER ALLAMA MUFTI ZIA-
UL-MUSTAFA QAADIRI AMJADI QIBLA

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله لولیه والصلوة علی نبیه وعلی اله واصحابه المتتادیین بادابه

اما بعد

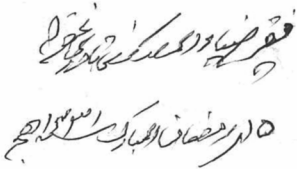
The Kitaab before me, 'Bahaar-e-Shariat' is an exceptionally beautiful English translation. The book consists of a vast number of Shariah Rulings, to solve the issues and needs of people which present themselves in their daily lives. The one who practices and acts upon the Rulings and Laws mentioned in this book will be able to fulfil his necessary requirements and is also able to guard himself in an Islamic mould, it is this which is the true objective in life.

Hazrat Maulana Afthab Cassim Saaheb deserves to be commended, for the sentiment in his heart to inculcate true Islamic teachings amongst the English speaking Muslims and by doing so; he has fulfilled the debt (i.e. the obligation) of the Ulama. (I pray that) Allah grants his efforts the acceptance and gratitude that it deserves, granting him a generous reward (Aameen). Maulana has compassion and sensitivity in his heart in regards to keeping the Muslim Community established

and steadfast. It is for this reason that he is always absorbed in writing and compiling Deeni books and engrossed in the translation and compilation of numerous reliable Kitaabs, such as 'Kanz ul Imaan' and Bahaar-e-Shariat which he has translated in eloquent English.

He has also published the translations of numerous books in English, allowing them to reach the homes of the English speaking populace, causing the waves of Islam to rise passionately within the hearts of thousands of people.

(I pray that) Allah grants Maulana superb reward and grants him countless blessings in all accomplishments in his age and in his religious affairs, granting him acceptance. (Aameen)



فقير زيا مصطفى قادري
15 رمضان المبارک 1431ھ

Faqeer Zia-ul-Mustafa Qadiri

15th Ramadaan-ul-Mubaarak 1431 Hijri

DUA BY MUJAHID-E-AHL-E-SUNNAT,
HAZRAT ALLAMA SAYED SHAH
TURAB-UL-HAQ QAADIRI RAZVI NOORI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I was delighted to hear that the very diverse book 'Bahaar-e-Shariat', by Sadrush Shariah Badrut Tariqah Hazrat Allama Hakeem Muhammad Amjad Ali Aazmi عليه الرحمة has been translated into English by Hazrat Maulana Afthab Cassim Saaheb and is about to be published. Since the mother tongue of the young Faadil is English, this translation will definitely benefit those who read English. Even though the translator has already translated other volumes of Bahaar-e-Shariat but because Volume 16 deals with laws relating to our daily lives and to Islamic Morals and Etiquettes that are beneficial to both the experts and the general masses, it was published first. In translating Bahaar e Shariat, the translator has fulfilled a great need of the English speaking Muslims, especially those in South Africa and in other countries where English is spoken. Hazrat Maulana Muhammad Afthab Cassim Saaheb, has also translated many parts of the world renowned Kanz ul Imaan, the world renowned Translation of the Qur'an by A'la Hazrat Imam Ahmed Raza Khan Muhadith-e-Bareilvi عليه الرحمة.

It is my earnest Dua that Almighty Allah accepts these efforts of Maulana, through the blessing of His Beloved Prophet ﷺ rewarding him abundantly with a blessed reward.

آمین ثمہ آمین بجاہ نبی کریم علیہ وعلیٰ الہ افضل الصلوٰۃ والتسلیم

Sayyid Shah Turabul Haq Qaadiri
Ameer Jamaat-e-Ahl-e-Sunnat, Pakistan, Karachi

AN INTRODUCTION TO BAAHAR-E-SHARIAT

By Hazrat Maulana Qaisar Ali Razvi Misbahi

Bahaar-e-Shariat is the dynamic work of Khalifa-e-A'la Hazrat Sadrush Shariah Badrut Tariqah Faqih-e-Azam Hazrat Allama Maulana Ash Shah Amjad, Muhadith-e-Ghoswi عليه الرحمة. Bahaar-e-Shariat is without doubt an 'Encyclopaedia of Hanafi Fiqh' which has been a means of direction for the Muslims for the last 95 years. Today, there is hardly a Darul Ifta that does not carry a copy of Bahaar-e-Shariat. With the exception of Darul Iftas, there are also numerous Mosques the world-over that have classes in which the Bahaar-e-Shariat is taught to the worshippers; numerous Muslim Colleges and Universities in the World have introduced Bahaar-e-Shariat as a part of the syllabus for those studying to become Ulama. Undoubtedly, in the present time, there has not been any other Book of Fiqh that has been written in the Urdu language, which compares to Bahaar-e-Shariat. The world-renowned 'Fatawa Alamgiri' was compiled by the devoted efforts of hundreds of the most learned Ulama of the time but Qadi Sadrush Shariah عليه الرحمة compiled a voluminous book like Bahaar-e-Shariat single handedly. This great and memorable service of Faqih-e-Azam Qadi Sadrush Shariah عليه الرحمة is of such magnitude, that the Muslim Ummah will forever remain indebted to him. 17 Volumes were originally written by Sadrush Shariah عليه الرحمة and due to ill health, he was not able to go any further, so the last three Volumes were written by his students on his request. Bahaar-e-Shariat is divided into volumes in the following format:

Volume 1	Book of Imaan and Aqaa'id (Correct Beliefs)
Volume 2	Book of Tahaarat (Purification)
Volume 3	Book of Salaah (Prayer)
Volume 4	Book of Salaah, Book of illness & Death
Volume 5	Book of Zakaat (Alms)
Volume 6	Book of Hajj (Pilgrimage)
Volume 7	Book of Nikah (Marriage)
Volume 8	Book of Talaaq (Divorce)
Volume 9	Book of Slaves, Oaths, Expiation & Punishment
Volume 10	Book of Abandoned Children, Unclaimed Property, Missing Person, Partnerships & Appropriations
Volume 11	Book of Sales

Volume 12	Book of Guarantees, Transfer of Debt, Judiciary, Evidence & Testimony
Volume 13	Book of Claims, Admissions
Volume 14	Book of Muzaribat, Deposits, Loans, Gifts, Hiring
Volume 15	Book of Compulsions, Inhibition, Partitions, Cultivation, Sacrificing (Zibah), Halaal & Haraam Animals, Qurbani, Aqeeqah,
Volume 16	Book of Morals & Etiquettes
Volume 17	Book of Intuitions, Wastelands, Pawns
Volume 18	Book of Offences, Reprisal, Blood money
Volume 19	Book of Bequests
Volume 20	Book of Inheritance

Issues in Bahaar e Shariat have been explained in the light of Qur'an and Hadith, in a very simple manner, thus making it beneficial for the general public and for the professionals alike. Allah bless the custodian of Maslak-e-A'la Hazrat, the embodiment of knowledge and sincerity, the Khalifa of Huzoor Taajush Shariah, our beloved Hazrat Allama Maulana Muhammad Afthab Cassim Sahib Qaadiri Razvi Noori, who recognised a very important necessity of the time and translated the above mentioned Book into the English language. In carrying out this memorable service, he has presented such an everlasting gift particularly to the Muslims of South Africa and to Muslims the world-over which the Men of Knowledge and Intellect will be proud of for centuries to come. This is not my devotion but it is a fact, that the amount of effort that Hazrat Maulana Afthab Cassim, Head of Imam Mustafa Raza Research Centre has put into propagating and publicising the teachings of Maslak-e-A'la Hazrat through writing, publishing books in English and through other endeavours, in such a short period of time, is itself a unique service. This is the result of his unselfish and sincere efforts, together with the blessings and the Duas of Huzoor Taajush Shariah Qibla and Huzoor Muhadith-e-Kabeer Qibla. It is my sincere Dua in the Court of Almighty Allah, that Allah Almighty blesses Hazrat Maulana Sahib Qibla with long life and good health. Aameen

A Seeker of Duas

Muhammad Qaisar Ali Razvi Misbahi

Khateeb & Imam Musjid-e-Khalid, Unit 9, Chatsworth

TRANSLATOR'S NOTE (SECOND EDITION)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدَ الشَّاكِرِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen ﷺ and upon his Noble Family and Illustrious Companions. Bahaar-e-Shariat is the distinguished masterpiece of the eminent and celebrated Khalifa of the Mujad'did-e-Deen-o-Mil'lat A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qadiri ﷺ and the great Faqih of the era, Sadrush Shariah Qadi Hakeem Allama Abul Ulaa Amjad Ali Aazmi Razvi ﷺ. By the Grace of Allah and the Mercy of the Holy Prophet ﷺ Volume 16 of this masterpiece is in your hands. I must thank Almighty Allah through the Wasila of the Beloved Rasool ﷺ for affording me the opportunity to translate this distinguished work of Huzoor Sadrush Shariah ﷺ. The articles which follow in this book will introduce Huzoor Sadrush Shariah ﷺ and Bahaar-e-Shariat to you in greater detail. Alhumdulillah, I have been working on the translation of the entire Bahaar-e-Shariat for the past few years and this translation is now in the process of being published. I sincerely pray that Almighty Allah blesses me with the strength to complete this honourable task, through the Wasila of Nabi-e-Kareem ﷺ and through the Karam of Huzoor Ghaus-e-Azam ﷺ and all our Masha'ikh-e-Kiraam. Like all my other translations, I have tried to keep the language and the manner of translation very simple, so that the readers may find the book simple to understand, as the aim of translating a document is so that it is easily understood. Readers will find footnotes on many pages, which explain important terms and other important points that required further explanation. All verses of the Holy Qur'an have also been referenced with the Surah and Ayat number. I have also included in this book an introduction to Fiqh and Imam Azam Abu Hanifa ﷺ who is the Imam of the Hanafis. This will allow us to better appreciate the importance of acquiring knowledge of Fiqh. It must also be noted that all the laws mentioned in this book are in accordance with the Hanafi School of Fiqh. If

there is any shortcoming in this book, it should be attributed to the translation and should not be attributed to the eminent author, Sadrush Shariah in any way. I must place on record my special thanks and appreciation to Murshid-e-Kaamil Huzoor Taajush Shariah Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qadiri Azhari Qibla; Mumtaz-ul-Fuqaha Huzoor Muhadith-e-Kabeer Allama Zia-ul-Mustafa Qadiri Amjadi Qibla and Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turabul Haq Qadiri Qibla for their special Duas and words of encouragement. I would further like to thank all those who have supported us morally and financially, in the publishing of this book. In doing so, I must firstly thank my beloved parents Haji Cassim Goolam Rasool and Hajiya Khadija Goolam Rasool for there valuable duas and my wife Fathima Cassim for her moral support. I must thank all those who assisted with this second addition and I would have failed in my duty in doing so if I do not thank Brother Muhammad Rukhsar Qadiri Amjadi for the lengthy hours he put in to proofread this book before it went to press. Allah reward him immensely for his sincere and true efforts. Aameen

I must also thank Shehzada-e-Taajush Shariah Hazrat Allama Asjad Raza Khan; son in-law of Huzoor Taajush Shariah Hazrat Allama Mufti Shuaib Raza, Shehzada-e-Sadrush Shariah Allama Mufti Jamaal Mustafa and my dear colleague Allama Maulana Arif Barkaati for their kind support and duas. I would also like to thank Hazrat Maulana Turab Ali al-Qadiri Razvi and Hazrat Maulana Qaisar Ali Razvi for their continuous support and encouragement; and to all the other Ulama who sent their congratulatory messages and Duas on the publishing of this book. May Allah through the blessing of Rasoolullah ﷺ reward all those who assisted in any way possible in making this publication a success, with a befitting reward. Aameen

Sag-e-Mufti-e-Azam

Muhammad Afthab Cassim al-Qadiri Razvi Noori

Imam Mustafa Raza Research Centre

Overport, Durban, South Africa

THE IMPORTANCE OF FIQH & A BRIEF INTRODUCTION TO IMAM AZAM ABU HANIFA

Compiled from the Book 'Imam Azam Abu Hanifa' By Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turab-ul-Haq Qadiri Razvi Noori

Fiqh refers to Islamic Jurisprudence and is the explanation of the Shariah in the light of the Qur'an and Sunnah. There are four well-known schools of Jurisprudence, namely; Hanafi, Shafi'i, Hambali and Maliki. Fiqh plays a very important part in the life of every Muslim. The learned Jurists (Fuqaha) have derived the important rulings of the Shariah based on the commands of Qur'an and Sunnah. The importance of Fiqh and the excellence in understanding the Deen has been mentioned clearly in the Holy Qur'an and the Hadith.

FIQH IN THE LIGHT OF THE QUR'AN

Intellect, acumen and understanding are great blessings of Allah. It is necessary for a Muslim to be blessed with these if he wishes to understand the Holy Qur'an, The Hadith and the secrets and laws that have been mentioned therein. Almighty Allah says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

'Verily, in it are signs for those who understand' [Surah 30 Verse 24]

In another verse of the Holy Qur'an Allah ta' aala says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

'Verily, in it are signs for those who deliberate.' [Surah 30, Verse 21]

Almighty Allah says

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

'And We present these examples for the people, so that they may contemplate'
[Surah 59 Verse 21]

Allah Ta'aala says;

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

'Undoubtedly, we have explained the signs in detail; for those who understand.'
[Surah 6 Verse 98]

The above mentioned verses of the Holy Qur'an make it very clear that to attain Tafaquh fid Deen, i.e. proper understanding and appreciation of the Deen; one has to be blessed with intellect and the capability to understand. Those who have been blessed with the knowledge of Deen and especially with the knowledge of Fiqh are those who have been bestowed with special blessings by Allah. The Holy Qur'an makes it very clear that those with knowledge and those who are unaware are not alike. Almighty Allah says

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

'(O Beloved) Say you; Are those who know and those who know not equal? Surely, it is the wise alone that recognize the guidance.' [Surah 39 Verse 9]

Almighty Allah says

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

'And he, who has been blessed with wisdom, has surely been blessed with great virtue.' [Surah 2 Verse 269]

It must be noted that the Mufasireen (commentators of the Qur'an) have mentioned that wherever in the Qur'an the mention of Wisdom has come, it refers to the knowledge of Fiqh. The importance of Fiqh, i.e. understanding the Deen is also evident from this verse of the Holy Qur'an. Almighty Allah says

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ

'And it is not possible for all the believers to go out (at once); then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded. [Surah 9 Verse 122]

Whilst explaining this verse of the Holy Qur'an, Sadrul Afaadil Allama Sayyid Na'eemud'deen Muradabadi رحمه عليه says; 'It is not necessary for every person to become an Aalim or Faqih. However, every individual has to attain sufficient knowledge to be able to differentiate between that which is lawful, unlawful, to know what Fard is and what Waajib is. To acquire this amount of knowledge is Fard-e-Ain upon every Muslim and to acquire more knowledge than this is Fard-e-Kifaayah. It has been mentioned in the Hadith, that it is Fard upon every Muslim to acquire knowledge (of Deen).' [Tafseer Khaza'inul Irfaan]

THE EXCELLENCE OF A FAQIH IN THE LIGHT OF HADITH

Up this point we have mentioned the importance of Fiqh in the light of the Holy Qur'an. This has been further explained and clarified in the Hadith Shareef مَنْ يُرِيدَ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ Hazrat Ameer Mu'awiyah رضي الله عنه has reported that the Beloved Rasool ﷺ said 'If Allah wills to bestow someone with special virtue; He makes him a Faqih of the Religion'. [Bukhari, Muslim, Mishkaat]

خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَفَهُوا

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said; 'Those who were good in the days of ignorance are also good in Islam, if they have understanding of the Deen.' [Bukhari, Muslim, Mishkaat]

In this Hadith, Rasoolullah ﷺ mentioned that people are bestowed with being better, on the basis of Fiqh, i.e. on the basis of their understanding of their Deen. This also proves that according to Rasoolullah ﷺ, one of the best qualities in a person is for him to have knowledge of Fiqh. Once the Holy Prophet ﷺ made the following Dua for Hazrat Abdullah ibn Ab'bas

رضي الله تعالى عنهما by saying; **اللَّهُمَّ فَفِّهِهُ فِي الدِّينِ** O Allah! Make him a Faqih of the Religion [Bukhari]

Hazrat Ibn Ab'bas رضي الله تعالى عنهما says that Rasoolullah ﷺ said

فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

'One Faqih is more superior over shaitaan than a thousand worshippers.' [Tirmizi, Ibn Majah, Mishkaat]

From this Hadith it is evident that a single Faqih (Jurist) is more powerful over shaitaan than a thousand devout worshippers. The reason for this is that due to the knowledge which Allah has bestowed upon him and due to his understanding of the Deen he is able to recognise and avoid the traps and the trickery of shaitaan. In reality, he becomes the one who assist others to be protected from the trickery and deception of shaitaan. In Ilmul-Hadith, there are two things that are fundamental. The first being, the authenticity of the chain of transmission and its narration; the second being its meaning and understanding it. The Muhaditheen of the Ummah memorised and preserved the words and chain of transmission of the Hadith, whereas the distinguished Fuqaha carried the responsibility of understanding its true meaning and wisdom. It should also be noted that the distinguished Fuqaha also have complete expertise and proficiency in

the subject of Hadith. One incident pointing to the importance and excellence of the Fuqaha is as follows: Khateeb Baghdadi mentions that a Group of Muhaditheen were present when a woman who used to bathe deceased females came forth and asked a question, 'Can a female who is menstruating give Ghusl to a female who has passed away or not?'

Imam Yahya bin Mu'een, Abu Hatheema, Zuhair bin Harb and Khalf bin Saalim etc. who are regarded amongst distinguished Muhaditheen رحمهم الله were present there. Each one of them began to look at the other and none of them was able to give an answer immediately. At that moment, Imam Abu Thaur رحمة الله عليه who with the exception of being a Muhadith was also a Mujtahid and a Faqih, passed by. The lady approached him and queried regarding the said issue. He said, 'Yes, a female who is menstruating is permitted to give Ghusl to a deceased female.' The reason being that once Rasoolullah ﷺ said to Hazrat A'isha رضي الله تعالى عنها 'Your menstruation is not in your hand'. It is also mentioned in the Hadith that whilst in the condition of Haidh, Hazrat A'isha رضي الله تعالى عنها used to sprinkle water in the hair of the Prophet ﷺ and she would comb a path in his hair. So, if in such a condition, water can be poured onto the head of a living person then why can a deceased not be given Ghusl?' When the distinguished Muhaditheen heard this Fatwa of Imam Abu Thaur رحمة الله عليه they began to discuss the chain of transmission of the Hadith he had mentioned, mentioning who its narrators were and how it was narrated. When the woman heard this, she said 'Where were you all this while?' In other words, she tried to say that if that were the case, why then did they not give the answer'. [Tareekh-e-Baghdad Volume 6 Page 67]

IMAM AZAM ABU HANIFA

All that has been mentioned up to this point makes the importance of Fiqh and the status of the Fuqaha very evident. It must be noted that amongst the Four Great Imams of Fiqh, the most superior and blessed status has been afforded to Imam Abu Hanifa and it is for this reason that even the greatest Imams in History have referred to him as Imam-e-Azam رحمته الله.

The Imam of the Shafi'i Madhab, Hazrat Sayyiduna Imam Ash Shafi'i رحمته الله says:

النَّاسُ عِيَالٌ فِي الْفِقْهِ عَلَىٰ إِمٍّ حَيِّفَةٌ مَنْ لَمْ يَنْظُرْ كُتِبَ لَمْ يَتَّبِعْ فِي الْعِلْمِ وَلَا يَتَّقَهُ

‘All the Ulama and Fuqaha amongst the people are the descendants of Imam Abu Hanifa رحمته الله in the issue of Fiqh and Imam Abu Hanifa رحمته الله is the distant ancestor. Without reading and studying his books neither can anyone become a big Aalim nor can he become a Faqih.’

Imam Abu Hanifa Nu'man bin Thaabit رحمته الله was born in Kufa. There is a difference of opinion amongst the Ulama regarding the year of his birth, some say 70 Hijri and some mention that he was born in the year 80 Hijri. Shareh Bukhari Mufti Muhammad Shariful Haq Amjad رحمته الله says, ‘Many people give preference to his birth being in 80 Hijri but many of the Muhaqiqeen have given preference to 70 Hijri. According to this humble servant (Shareh Bukhari), 70 Hijri is the correct date.’ His name was Nu'man bin Thaabit and his title ‘Abu Hanifa’. Regarding the excellence of Imam Abu Hanifa رحمته الله, Shaykh Abdul Haq Muhadith Delhwi رحمته الله writes: ‘Some of the Ulama have mentioned that mention of Imam Abu Hanifa رحمته الله has been made in the Taurat. There is a narration from Hazrat Ka'ab bin Ahbar رحمته الله that in the Taurat which was revealed upon Hazrat Moosa عليه السلام, we have found that Almighty Allah says; “There will be a Noor in the Ummat of Muhammadur Rasoolullah رحمته الله and its title will be Abu Hanifa.” This is verified by the title Siraajul Ummat which has been afforded to Imam Abu Hanifa رحمته الله. [Ta'aruf Fiqh wa Tasawuf pg 225]

Allama Maufiq bin Ahmed Makki رحمته الله (575 A.H.) reports that it is narrated on the authority of Hazrat Abu Hurairah رضي الله عنه that Rasoolullah رحمته الله said, ‘A man will be born in my Ummat, who will be known as Abu Hanifa. He will be the lamp of my Ummah on the Day of Qiyaamah.’ [Manaaqib lil Maufiq pg 50]

Hazrat Anas رضي الله عنه reports that Rasoolullah رحمته الله said, ‘A person will be born in my Ummat, who will be named Nu'man and his title will be Abu Hanifa. He will revive the Deen of Allah and my Sunnah.’ [Manaaqib lil Maufiq pg 55]

IMAM ABU HANIFA IS A TAABI'EE

A Taabi'ee is one who saw a Companion of the Holy Prophet ﷺ with the eyes of Imaan. This is the next level of excellence that has been awarded to anyone after the status of the Companions of Rasoolullah ﷺ. Hazrat Imam Azam Abu Hanifa ؒ was afforded with the honour and the status of being a Taabi'ee. Allama Ibn Hajar Makki ؒ says, 'It is reported from Imam Zahabi ؒ and proven from an authentic narration that as a child, Imam Abu Hanifa ؒ was blessed with seeing Hazrat Anas bin Maalik ؒ. He used to apply a reddish dye. Most of the Muhaditheen agree that a Taabi'ee is one who saw any Sahabi.' [Al Khairaatul Hasaan pg 73]

One narration mentions that Hazrat Anas bin Maalik ؒ passed from this world in 90 Hijri and another narration mentions that he passed from this world in 93 Hijri. In both cases, it would be correct to accept that Imam Abu Hanifa ؒ did make ziyarat of him. When Hafiz Ibn Hajar Shafi'i was asked with regards to Imam Abu Hanifa ؒ being a Taabi'ee, he answered with the following words, 'Imam Abu Hanifa was blessed with seeing a Mubaarak Jamaat of Sahaba-e-Kiraam. According to one narration he was born in 80 Hijri in Kufa. At that time, amongst the Sahaba-e-Kiraam that were present in Kufa, was Hazrat Abdullah ibn Abu Ufa ؒ. He either passed away in 88 Hijri or just after that. At the same time, Hazrat Anas bin Malik ؒ was in Basra. He passed from this world in 90 Hijri or just after that. Ibn Sa'ad has mentioned with a very authentic merit, that Imam Abu Hanifa ؒ saw Hazrat Anas bin Malik ؒ. With the exception of these Sahaba-e-Kiraam, numerous other Sahaba were present in numerous other cities at this time, who lived after this. Imam Suyuti ؒ says that Imam Abu Ma'shar Tabri Shafi'i ؒ mentioned Hadith in his books, which Imam Azam ؒ mentioned which he narrated from Sahaba-e-Kiraam رضى الله تعالى عنهم. He mentions that Imam Abu Hanifa ؒ met with the following seven companions of Rasoolullah ﷺ:

1. Sayyiduna Anas bin Malik
2. Sayyiduna Abdulla bin Haarith bin Jaza'
3. Sayyiduna Jaabir bin Abdullah
4. Sayyiduna Mu'qil bin Yasaar
5. Sayyiduna Waathila ibnil Asqa'
6. Sayyiduna Abdullah bin Unais
7. Sayyidatuna A'isha bint Ajrad رضى الله تعالى عنهم اجمعين

Imam Azam reported 3 Hadith from Hazrat Anas رضي الله عنه; 2 Hadith from Sayyiduna Waathila رضي الله عنه; and 1 Hadith each from Sayyiduna Abdullah bin Unais, Sayyidatuna A'isha bint Ajjad and Sayyiduna Abdullah bin Jaza'. He also reported a Hadith from Sayyiduna Abdullah bin Abi Ufa رضي الله عنه and all these Ahadith are reported other than this chain of transmission as well. [Tabayazus Sahifa pg 7] It is further mentioned in Durr-e-Mukhtar that Imam Abu Hanifa رضي الله عنه met with twenty companions of Rasoolullah صلى الله عليه وسلم and it has been mentioned in Khulaasa Akmaal fi Asma'ir Rijaal that he saw 26 Sahaba-e-Kiraam. If we accept that Imam Azam Abu Hanifa رضي الله عنه was born in 80 Hijri then it must be noted that the following Sahaba-e-Kiraam were still physically in this world at that time in numerous cities. Those who are known to have been physically in this world in that time are:

1. Hazrat Abdur Rahman bin Abdul Qari	[81 Hijri]
2. Hazrat Taariq bin Shihaab Kufi	[82 Hijri]
3. Hazrat Umar bin Abu Salma	[83 Hijri]
4. Hazrat Waathil ibnil Asqa	[83, 85 or 86 Hijri]
5. Hazrat Abdullah bin Jaza'	[85 Hijri]
6. Hazrat Amr bin Hareeth	[85 Hijri]
7. Hazrat Abu Umama Baahili	[86 Hijri]
8. Hazrat Hazrat Qabisah bin Zuwaib	[86 Hijri]
9. Hazrat Abdullah bin Abu Ufa	[87 or 88 Hijri]
10. Hazrat Utbah bin Abdus Salma	[87 Hijri]
11. Hazrat Miqdam bin Ma'di Kurb	[87 Hijri]
12. Hazrat Sahl bin Sa'ad	[88 or 91 Hijri]
13. Hazrat Abdullah bin Basr	[88 or 96 Hijri]
14. Hazrat Abdullah bin Tha'lba	[89 Hijri]
15. Hazrat Saa'ib bin Khilad	[91 Hijri]
16. Hazrat Saa'ib bin Yazid	[91, 92 or 94 Hijri]
17. Hazrat Mahmood bin Rabi'	[91 or 99 Hijri]
18. Hazrat Malik bin Aus	[92 Hijri]
19. Hazrat Anas bin Malik	[92, 93 or 95 Hijri]
20. Hazrat Malik ibnil Hawareeth	[94 Hijri]
21. Hazrat Mahmood bin Lubaid	[96 Hijri]
22. Hazrat Abu Umama Ansari	[100 Hijri]
23. Hazrat Abu Tufail Aamir bin Waathila	[102 or 110 Hijri]
24. Hazrat Abul Badah	[117 Hijri]

HIS CHARACTER

Imam Abu Hanifa رضي الله عنه possessed exemplary character and moral values. Abu Nu'aim رضي الله عنه says as follows, 'Imam Abu Hanifa رضي الله عنه had a pleasant face. He was well dressed and fragrant and his gatherings were virtuous. He was a very caring, kind person and showed much affection and care towards his companions.' Umar bin Ham'mad رضي الله عنه says, 'He was very handsome and well dressed. He used a lot of fragrance. When he approached or when he emerged from his home, the scent of his fragrance would reach there even before he arrived.' [Khateeb Baghdadi Vol 13 Page 330]

Hazrat Abdullah ibn-e-Mubaarak رضي الله عنه said to Hazrat Sufyan Thauri رضي الله عنه, 'Hazrat Imam Azam Abu Hanifa رضي الله عنه remained miles away from committing gheebat. I have never ever heard of him backbiting in regards to any of his opponents.' Sufyan رضي الله عنه said, 'By Allah! He was a very intelligent person. He did not wish to place any such thing of his good deeds which would be a source of destroying his virtuous deeds.' Once, a woman intended to sell a bail of silk fabric to him. He asked her regarding the price of the fabric. She mentioned that she would charge a 100 for it. He said that she was asking for a very minimal price as the fabric was much more valuable. The lady then said that she would charge 200. Again he objected and said that it was too cheap, so she increased the price by another 100. This went on, until the price reached 400. He said, 'This is even more valuable than four hundred.' She said, 'Are you mocking me?' He gave her 500 and then purchased the fabric. His piety and truthfulness benefited his business instead of plunging him into any loss. Subhaan'Allah! Look at the character and the manner in which Imam Abu Hanifa رضي الله عنه did business.

HIS FEAR FOR ALLAH AND PIETY

Hafiz Ibn Hajar رضي الله عنه whilst discussing the piety and Allah fearing of Imam Abu Hanifa writes as follows in Al Khairatul Hasaan: 'Asad bin Amr رضي الله عنه says that at night, the sound of Imam Azam Abu Hanifa's weeping could be heard. He would weep to the extent that his neighbours would feel sad for him. Waqi' رضي الله عنه says that he was faithful and trustworthy and Allah's Grandeur and Magnificence was well embedded in his heart. He gave

precedence to the Pleasure of Allah, over everything else and even if he had to be cut into pieces with a sword, he would not have left seeking the pleasure of his Creator. His Rub became so pleased with him, like he is pleased with an Abraar. Imam Azam Abu Hanifa رحمته الله was from amongst the Abraar.’ [Al Khairatul Hasaan page 12]

Hazrat Abdullah ibn Mubaarak رحمته الله says, ‘I have not seen a person more pious than Imam Azam Abu Hanifa رحمته الله. What can be said about such a person, before who heaps of wealth is placed, yet he does not even raise his eyes to look towards it. He was lashed for this reason but still he remained patient. What can be said about that person, who for sake of Allah’s Pleasure endured hardships but he did not accept wealth and the like and he did not desire (wealth or its like) like others usually do, for which people make hundreds of excuses and efforts to attain it. By Allah! He was different from all those scholars who desired that the world should follow them. He used to flee from it. [Manaaqib lil Maufiq] After presenting a lengthy discussion on Imam Abu Hanifa رحمته الله Imam Ibn Hajar Shafi’i رحمته الله says, ‘When he would perform his Namaaz at night then the sound of his tears falling on the grass mat could be heard, just as one hears the raindrops fall. The sign of his fasting could be seen in his eyes and on his face. (All I can say) is that, Allah have Mercy on him and be pleased with him.’ [Al Khairatul Hasaan]

HIS ABSTENTION FROM THE COMPANY OF THE RULERS

Once, the Abbasi Khalifa sent him 200 Dinars. He returned it by saying, ‘I have no right over it’. Once, the Ameerul Mo’mineen of the era sent forth a beautiful servant to him but he did not accept. He said, ‘I do all my chores with my own hands. Thus, I have no need for a slave-girl (maid).’

Once, the Governor made a request to him by saying, ‘Sir! You should visit me every now and then, so that I too may acquire some benefit.’ He boldly replied, ‘What will I get from meeting with you? If you treat me with compassion then I will fall within your payroll and if you become upset with me and then distance me after granting me closeness then for me it is a means of embarrassment. So, I have no need for the wealth which you possess and none can rob me of the wealth (i.e. knowledge) which I possess.’

LOVE FOR HIS PARENTS

Even though he was blessed with such vast knowledge and excellence, Imam Abu Hanifa was a humble and affectionate personality. He showed dear love to his parents and honoured them with the honour that they deserved. His mother would often pity him due to the hardships he was forced to face in striving for the truth. Imam Azam Abu Hanifa رحمته الله personally mentions the following: ‘When I would be lashed (for speaking the truth), my mother would say to me; ‘Abu Hanifa! Knowledge has brought you to this level of endurance. Leave this knowledge and live the life of the ordinary people in the world.’ I said, ‘My Beloved Mother! If I have to leave knowledge, how then will I attain the Pleasure of Allah?’

Imam Abu Hanifa says, ‘I give out 20 Dirhams of khairaat (charity of good virtue) every Friday, for the Esaal-e-thawaab of my parents and I have taken a vow for this. I give 10 dirhams for my father and 10 dirhams for my mother.’ With the exception of this, he used to distribute other things as Sadqa on behalf of his parents as well. [Al Khairatul Hasaan 196]

IMAM AZAM’S INTELLIGENCE AND INSIGHT

Imam Azam رحمته الله was a very intelligent and wise personality. It was his intelligence and wisdom that complimented his personality. Imam Ali bin Aasim رحمته الله says, ‘If the intelligence of Imam Azam Abu Hanifa رحمته الله had to be weighed with the intelligence of half the people of the world then the intelligence of Imam Abu Hanifa رحمته الله would supersede them all.’ A few incidents relating to the intelligence of Imam Abu Hanifa رحمته الله are being presented below.

First Incident: A man had an argument with his wife and during the course of the argument; she had a cup of water in her hand and was walking towards him with it. He said, ‘If you drink water from that cup, then there are three Talaqs upon you; if you drop it (pour it) onto the ground then too there are three Talaqs upon you; and even if you give it to some other person to drink, there are three Talaqs upon you.’ After his anger subsided, he realised what he had done and thus took his case before the

learned Ulama but none could find a solution to stop the Talaq from applying on his wife. Finally, he went to Imam Azam Abu Hanifa رحمته الله and presented his case. He said, 'Put a rag into the cup and soak the water into it. In this way, your condition will be fulfilled and your wife will be saved from Talaq.'

Second Incident: There was a wealthy Raafdhi (Shia) residing in the city of Imam Abu Hanifa رحمته الله. He had an abundance of wealth. He always hosted gatherings but during these gatherings, he would audaciously claim that (Allah Forbid) Hazrat Uthman-e-Ghani رحمته الله was a Jew. Hazrat Imam Azam Abu Hanifa رحمته الله went to his home. He recognised Imam Azam رحمته الله based on his knowledge and standing in the community. Imam Azam رحمته الله commenced a conversation with him and whilst talking to him, he said; 'I have brought a proposal of marriage for your daughter. He is the son of a Sayed and also a very wealthy person. He has memorised the Qur'an-e-Paak and he stays away for most parts of the night praying. In an entire night, he completes the recitation of the entire Qur'an. He is very afraid of Allah.' When the Raafdhi heard this, he said, 'Sir! It is very difficult to find a person of such standing. Please be swift in this arrangement. I do not want any delays in this. I have been in search of a son in-law like this.' Imam Azam رحمته الله said, 'There is however one issue. He has such a quality which you will not be pleased with.' He asked what this was, so Imam Azam رحمته الله said, 'He is a Jewish by faith.' He said, 'Being an Aalim, you are advising me to marry my daughter to a Jew!' Imam Azam رحمته الله said; 'If you are not willing to marry your daughter to a wealthy and reputable Jew then could Rasoolullah ﷺ have given two of his daughters into the marriage of someone if he was a Jew?' On hearing what Imam Azam رحمته الله had to say, he immediately repented and changed his view in regards to Hazrat Uthman رحمته الله. These incidents and all that has been mentioned in this discussion point to the intelligence and wisdom of Imam Azam Abu Hanifa رحمته الله. There is no doubt that he is Imam Azam. Imam Abu Hanifa رحمته الله passed from this world in 150 Hijri.

We pray that Almighty Allah showers the rains of Mercy over his Holy Grave and blesses us through his Blessings and knowledge.

A BRIEF ACCOUNT OF THE AUTHOR

Faqih-e-Azam Hind, Sadrush Shariah Hazrat Allama Muhammad Amjad Ali عليه الرحمة والرضوان was amongst one of the most prominent and illustrious personalities of India. Huzoor Sadrush Shariah, Badrut Tariqat Hazrat Allama Shah Amjad Ali Aazmi the son of Hakim Jamaalud'deen, son of Maulana Khuda Bakhsh, son of Moulana Khairud'deen was born at a place known as Karimud'deen which is situated in the district of Ghosi, in the well known town of Azamgarh in India. His father and grandfather both were renowned scholars in Religious theology and expert specialists in Unani medicine. When his grandfather, Hazrat Maulana Khuda Bakhsh عليه الرحمة went to perform Hajj, he received the permission for the recitation of Dala'il al-Khayrat in Madinatul Munawwarah from the Shaikhud Dalaa'il. He was also a great Saahib-e-Karaamat. He received his elementary education from his grandfather, thereafter studying under the watchful eye of elder brother Maulana Muhammad Siddique عليه الرحمة. After completion of his elementary studies, he was enrolled for higher education at the Madrassa Hanafiya in Jaunpur. This was a very famous and reputable Islamic University in that time. There, he studied under the guidance of a very reputable and distinguished Aalim-e-Deen of the time, Jaami' Ma'qulat Wa Manqulat, Hazrat Allama Maulana Hidayatullah Khan Rampuri Jaunpuri, who passed away in 1326/1908.

Maulana Hidayatullah Khan عليه الرحمة was the student of the personality, who was known for first inspiring the Movement for Independence in India, namely; The Imamul Falsafa, Mujahid-e-Jalil, Hazrat Allama Fazl-e-Haq Khayrabadi عليه الرحمة. After observing his immense wisdom and acumen, Ustaazul Asaatiza Allama Hidayatullah Khan, counted him amongst his most reputable students which can be better understood from the words of Allama Sayed Sulaiman Ashraf Bihari (Professor of the Religious Faculty at Aligarh Muslim University): Hazrat Ustaazul Asaatiza was kind and attentive towards all his students but he would place his special attention over three of his students. He used to say, *'I wish to take whatever is in my heart and pass it on to these three students.'* (The 3 students being mentioned were Maulana Muhammad Siddique, Maulana Amjad Ali and Maulana Sulaiman Ashraf).

It is for this very reason that once his beloved teacher said as follows regarding him: *'I managed to find one (true) student and that too, in my old age.'* After completion of his studies in Jaunpur, on the request of his teacher, he journeyed to Madrasatul Hadith in Pilibhit to specialise in Hadith where he studied Hadith at the feet of Hafizul Hadith, Hujjatul Asr Allama Wasi Ahmed Surti عليه الرحمة who passed away in 1334/1916. He graduated and attained his Degree in 1320/1905. As a student, his teachers and management of the Madrassa acknowledged his acumen and intellect alike. This can be gathered from the report presented by the Director of the Madrassa which he had published in Tohfa-e-Hanafiya in Patna. The report reads as follows: *'Alhumdulillah, Hazrat Maulana Maulvi Shah Muhammad Salaamatullah Saheb Rampuri took the exams for our students on the 6th of Zil Hijjah 1324. After completing the books of his course, Maulvi Amjad Ali also studied the Sihah Sit'ta, Musnad Shareef, Kitaabul Athaar Shareef, Mu'atta Shareef, Tahaawi Shareef with great enthusiasm and dedication throughout the year. He studied by both listening and reading and thus, excelled in his examination with distinction. The examiner was completely impressed with his ability, acumen, intellect and talent. The Dastaar was then tied on his head.'*

After graduating and acquiring his degree, he was immediately engaged as the Principal of Madrassa Ahl-e-Sunnat which was one of the most reputable Madrassas in Patna, Bihar. The excellence and repute of this Madrassa can be understood from the fact that before the arrival of Huzoor Sadrush Shariah عليه الرحمة illustrious personalities like the distinguished student of Allama Fazl-e-Haq Khayrabadi, Allama Maulana Abdul Aziz Mantaqi and Hafizul Hadith Huzoor Muhadith-e-Surti عليه الرحمة held the positions of Shaikh-ul-Hadith at this Madrassa. The first book that he was asked to teach whilst at the Madrassa was 'The Hidayah Volume 2'. He explained the issues presented therein with such proficiency and so clearly, that the Ulama and all those present there were astonished. The Manager of the Institute, Qazi Abdul Waheed awarded him the responsibility of handling all the Educational Affairs of the Madrassa. After the passing away of Qazi Abdul Waheed, he did not remain there for too long. He then journeyed to Lucknow where he studied 'Ilm-ut-Tibb' for two years. After completion of this course, he returned home and commenced serving the people by starting a clinic. His clinic began to progress successfully. When

Huzoor Muhadith-e-Surti عليه الرحمة heard that Sadrush Shariah عليه الرحمة had started practicing and had opened a clinic for this purpose, he became very sad. At this time, The Faqih of Faqihs of the Century, The Imam amongst Imams, the Great Reviver of Islam, A'la Hazrat Imam Ahl-e-Sunnat عليه السلام Imam Ahmed Raza Khan required the services of a teacher at the Darul-Uloom Manzar-e-Islam. Sadrush Shariah then left his clinic and proceeded to Bareilly. At Bareilly, he first served as a teacher. When Huzoor Sadrush Shariah intended to visit Bareilly Shareef from Pilliphit, Huzoor Muhadith-e-Surti عليه الرحمة wrote a letter to A'la Hazrat, Imam Ahmed Raza Khan عليه السلام asking him to inspire him to continue in the field of Ilm-e-Deen. Within a few months, Mujaddid-e-Deen-o-Millat Imam Ahmed Raza Khan عليه السلام arranged for Sadrush Shariah to reside permanently in Bareilly Shareef. He was entrusted with many responsibilities by Imam Ahmed Raza Khan عليه السلام. Important affairs such as, The Educational Affairs of Madrassa Manzar-e-Islam, The management of Anjuman Ahl-e-Sunnat, The management of the printing press, arrangement of manuscripts, proofing of books that were being prepared for publishing, issuing Fatawa and dispatching important postage entrusted to him. Due to his potential and his devotion and sincerity, Imam Ahmed Raza عليه السلام looked at him with great respect and due to this he had immense trust and faith in him. After approximately fifteen years, he journeyed to Ajmer Shareef in 1343/1924 to take up the position as Principal at Darul Uloom Mu'eenia Uthmania. He remained there until 1350 and quenched the thirst of those who came in search of knowledge. The most intelligent and bright students travelled from all corners of the country to humble themselves before him, quenching their thirst for true knowledge and wisdom.

Shaykh-ul-Ulama Allama Ghulam Jilani Ghoswi writes: *'The standard of education at Darul Uloom Mu'eenia excelled to such a high level, that it became famous all over. Students journeyed from the Northern Provinces, Bihar and Hyderabad etc. to acquire knowledge from him, after hearing of his manner of teaching. Those who lived in Ajmer Shareef say that never before did they see such an atmosphere and environment of learning which they saw in his era.'*

He returned to Bareilly Shareef in 1351 and for 3 years he served as a teacher at the Darul Ifta. In 1354, Nawab Haji Ghulam Muhammad Khan

Sherwani, the Governor of Dadon Aligarh invited him to take up the post as principal at Madrassa Haafizia Sa'eedia which he accepted. He remained there for seven years and taught during this time with sincerity and devotion, producing dynamic and capable scholars. He was truly proficient in the art of teaching and instructing. With the exception of instructing the students through the customary books and the set books, he also taught them in other fields through other books as well. He taught the books that were part of the syllabus but at the same time he taught those books that were not part of the syllabus. He did this by explaining to students the footnotes and commentaries in regards to these books. He used to even spend time after Madrassa hours to tutor the students. He would even teach in the days when there was no Madrassa. His manner of teaching and instruction gained prominence throughout the country. He would explain absolutely difficult and intricate issues to the students in a very simple manner, that even a very weak student would be able to understand his explanation. There came a time when the Aligarh Muslim University intended to initiate a department which would specialise in Eastern education which would allow students to study right and achieve an M.A. and for this, they were in search of scholars who understood the current day situation and the manner of instruction in the current day classroom. Amongst those who were appointed to plan this faculty, was Sadrush Shariah عليه الرحمة.

The Roving Ambassador of Islam Allama Abdul Aleem Siddiqi Meerati عليه الرحمة presented the contents to a syllabus which he prepared, for correction and setting, to Huzoor Sadrush Shariah (alaihi rahma). Whilst delivering a discourse at the Annual Jalsa of Madrassa Haafizia Sa'eedia Maulana Habibur Rahman Sherwani paid tributes to the Allama Amjadi Ali عليه الرحمة as a person and as a professional with these words: *'There are only four or five teachers in the continent that I regard as completely proficient and appointed on merit, and Maulana Amjad Ali is amongst them. The fact that students are becoming Faazils at his hands and acquiring certificates of merit is clear evidence of his proficiency. He is not just a Maulvi by name.'*

When there was the need to appoint a Principal for Darul Uloom Manzar-e-Islam, students were prepared and sent over to him for lessons. Huzoor

Hujjatul Islam Maulana Haamid Raza Khan رحمته الله observed his manner of teaching from a distance. After he had observed him teaching, he returned and said as follows: *'When Maulana Amjad Ali was answering the students, it seemed like a vast sea that in which waves (of knowledge) were rising.'*

It is the blessing of the teaching of Huzoor Sadrush Shariah عليه الرحمة that those who are his students directly or indirectly can be found throughout the globe today propagating Islam. There is probably not a single Madrassa or Darul Uloom in the Indo-Pak sub-continent that does not have at least one teacher that has not attained his blessings. His works in the field of Fiqh are undoubtedly shining evidence of his services. Why should this not be so, when with the exception of his special intelligence and expertise, he was blessed with serving in the field of Jurisprudence as a Mufti under the guidance of such a great and expert Jurist and Imam of the era, as Mujadid-e-Azam Imam Ahmed Raza عليه الرحمة a personality whose expertise and proficiency in Fiqh is not only accepted by us but also the refuters. This is the reason that not only did Mujadid-e-Azam acknowledge and have full faith in his understanding of issues of Fiqh and in matters related to Fatawa. However, Imam Ahmed Raza Khan had full confidence in Allama Amjad Ali Khan on account of his diligence and competence in the mission entrusted to him.

Whilst paying tribute to his excellence, Imam Ahmed Raza Khan رحمته الله said: *'You will find the quality of understanding the religion (Tafaqquh) to a greater degree in Maulvi Amjad Ali incomparable to others present here. The reason being that he is proficient in announcing, writing and examining the various Fatawa. He writes down what I say in response to the inquiries sought in this behalf. He has an adoptive nature and he grasps the point of the issue without much effort. He has acquired familiarity with methods and procedures which are an asset for him in this profession'* This alone shows that Imam Ahl-e-Sunnat acknowledged that Huzoor Sadrush Shariah's proficiency as a Mufti and regarded him as being masterful in this regard. When the senior Ulama of the time would find difficulty in resolving any issue, they would present their problems to Huzoor Sadrush Shariah عليه الرحمة.

Once, Maulana Israar-ur-Rahmaan Saaheb of Hyderabad Dakkan sent a query to him on the 18th of Rajab 1346 which consisted of a few issues that needed

to be resolved. In the beginning of his Istifta, he writes: ‘These issues are of such a nature that not every one will be capable to write a satisfactory answer to it. After much deliberation, I noticed that Almighty Allah, through His Grace and Blessing, and through the blessing of the Holy Prophet ﷺ made you worthy of this position. May Almighty Allah grant you abundance in your knowledge, age, blessings and may the Muslims benefit from your blessings. Aameen Thumma Aameen.’ Other learned and great personalities like Hazrat Maulana Ziaú’d-deen Pillibhiti عليه الرحمة, Imam-un-Nahw Allama Ghulam Jilani Meerati عليه الرحمة and Khair-ul-Azkiya Maulana Ghulam Yazdani Ghoswi also referred to him whenever they faced issues in Fiqh etc which found difficult to resolve. Huzoor Sadrush Shariah عليه الرحمة took Bai’at at the hands of the Mujadid-e-Deen-o-Millat Imam Ahl-e-Sunnat, A’la Hazrat Ash Shah Imam Ahmed Raza Khan ﷺ. He was blessed with the Khilafat and the Wakaalat from Huzoor A’la Hazrat ﷺ and great personalities like Hazrat Allama Hashmati Ali Khan عليه الرحمة took the Bai’at of A’la Hazrat ﷺ through the hands of Sadrush Shariah عليه الرحمة. Imam Ahmed Raza Khan ﷺ admired his effort and his sincerity and devotion at the Darul Ifta and in every other field that he partook in. He spent his days and nights working and sincerely striving for the betterment of the Ummah. It was due to this dedication and his striving sincerity that Imam Ahmed Raza ﷺ said: *‘Maulana Amjad Ali Sahib is a work machine’*

Sadrush Shariah عليه الرحمة contributed greatly to the the initiation and finalisation of the world-renowned translation of the Holy Qur’an by Imam Ahmed Raza, entitled Kanz-ul-Imaan. It is regarded as the most unique Urdu translation of the Holy Qur’an. Huzoor Sadrush Shariah was fundamentally and psychologically capable as a religious scholar but he was also conversant with the politics of the day. Whenever and wherever the need arose, he defended and decorated the Muslims. Allah Almighty blessed Huzoor Sadrush Shariah with proficiency in many different sciences and branches of knowledge but he had an intrinsic inclination towards Tafseer, Hadith and Fiqh. His expertise in Fiqh is why Imam Ahmed Raza ﷺ conferred the title ‘Sadrush Shariah’ to him. Huzoor Sadrush Shariah initially started writing marginal notes on the voluminous book of Imam Abu Ja’far Tahawi on Hadith, entitled ‘Sharh Ma’ani’ul Athar’ and in a short period of seven months, he completed a comprehensive annotation of more than 450

pages on this masterpiece. Another distinguished work of Huzoor Sadrush Shariah is his Fatawa Amjadia, which is in four volumes, comprising of several of his Fatawa. Bahaar-e-Shariat is that universally acclaimed book of Huzoor Sadrush Shariah which can be justifiably called the Encyclopaedia of Hanafi Fiqh.

Huzoor Sadrush Shariah wrote 17 parts of the 20 part book. The remaining three volumes were completed by his students. It must be noted that the world renowned book Fatawa-e-Alamgiri also known as Hindiya was compiled by the efforts of more than five hundred outstanding scholars at that time. Huzoor Sadrush Shariah on the other hand, wrote the famous Bahaar-e-Shariat single handedly. This book has been written in such a beautiful and simple manner that not only can the Ulama make use of it but even the general public is able to derive benefit through it.

A'la Hazrat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ personally listened to the first six parts of Bahaar-e-Shariat as Huzoor Sadrush Shariah recited it to him. After listening to the first six parts, Huzoor A'la Hazrat رحمۃ اللہ علیہ mentioned to Sadrush Shariah عليه الرحمة that he had his blessings to continue and there was now no need to read it to him anymore. This was the confidence that Imam Ahmed Raza رحمۃ اللہ علیہ had in the work of Sadrush Shariah. Sadrush Shariah found time to do all this even though he spent most of his time instructing students. The students of Huzoor Sadrush Shariah عليه الرحمة include some of the greatest Ulama of the time. Some of the names of his students are as follows:

1. *Sh'er Besha-e-Sunnat, Allama Hashmat Ali Khan*
2. *Muhadith-e-Azam Pakistan, Mufti Sardar Ahmed*
3. *Huzoor Mujahid-e-Millat, Allama Habibur Rahmaan*
4. *Imam-un-Nahw Allama Sayyid Ghulam Jilani Meerati*
5. *Hafiz-e-Millat Allama Abdul Aziz Muhaddith*
6. *Amin-e-Shari'at, Maulana Rifaqat Hussain Muzafarpuri*
7. *Shamsul Ulama Qadi Shamsud'deen Jaunpuri*
8. *Khairul Azkiya Allama Ghulam Yazdani Aazmi*
9. *Sayyidul Ulama Hazrat Sayed Aal-e-Mustafa Marehrawi*
10. *Fakhrul Amasil Allama Muhammad Sulaiman*

11. Shaykh-ul-Hadith Hazrat Allama Abdul Mustafa Aazmi
12. Allama Abdul Mustafa Azhari (son of Sadrush Shariah)
13. Khalil-ul-Ulama Maulana Mufti Khalil Khan Barkaati
14. Shaykh-ul-Ulama Hazrat Allama Ghulam Jilani Ghoswi
15. Ra'is-ul-Muhaditheen Allama Mubinu'deen Amrohwi
16. Abul Mahasin Allama Mohammad Mohsin
17. Faqih-e-Azam Allama Mufti Sharif-ul-Haq Amjadi
18. Hazrat Maulana Mohammed Ilyas Siyalkoti
19. Hazrat Maulana Mufti Mohammed A'jaz Razvi
20. Hazrat Maulana Mufti Waqarud'deen Amjadi
21. Hazrat Maulana Taqaddus Ali Khan

There were also many great and blessed personalities in the time of Huzoor Sadrush Shariah who would be regarded as his contemporary Ulama. Some of the contemporary scholars in the time of Huzoor Sadrush Shariah were as follows:

1. Sadrul Afadil Allama Sayyid Na'imud'deen Muradabadi
2. Hujjatul Islam, Allama Hamid Raza Khan
3. Mufti-e-Azam-e-Hind Allama Mustafa Raza Khan
4. Malikul Ulama Allama Zafrud'deen Bihari
5. Umdatul Mutakal'imin Sayyid Sulaiman Ashraf Bihari
6. Hazrat Allama Sayyid Ahmed Ashraf ibn Ashrafi Miya
7. Muhadith-e-Azam Hind Sayed Muhammad Kichauchavi
8. Hazrat Maulana Hakim Barakat Tonki
9. Hazrat Allama Wakil Ahmed Sikandarpuri
10. Hazrat Allama Maulana Fadl-e-Haq Rampuri
11. Hazrat Allama Mu'inud'deen Ajmeri
12. Hazrat Maulana Noorul Hasan Rampuri
14. Maulana Qadi Abdul Wahid Sahib
15. Hazrat Allama Ziaud'deen Pilibhiti
16. Mubaligh-e-Islam Allama Abdul Aleem Siddiqi Meerati
17. Hazrat Maulana Sayyid Misbahul Hassan

Huzoor Sadrush Shariah عليه الرحمة blessed some great and learned personalities with his Khirqa. In other words, he honoured them with being amongst his Khulafa. Some of the names of his Khulafa are as follows:

1. *Sher Besh-e-Sunnat, Allama Hashmat Ali Khan*
2. *Muhadith-e-Azam Pakistan Maulana Sardar Ahmed*
3. *Hafiz-e-Millat Allama Abdul Aziz Muhadith-e-Muradabadi*
4. *Shaykh-ul-Ulama Allama Ghulam Jilani Aazmi*
5. *Mufti-e-Azam Kanpur, Mufti Rifaqat Husain Kanpuri*
6. *Hazrat Allama Hafiz Qari Muhammad Muslihud'deen Siddiqui (Uncle and father in-law of Mujahid-e-Ahle Sunnat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori)*
7. *Allama Ghulam Yazdani Ghoswi*

Huzoor Sadrush Shariah عليه الرحمة married four wives and was blessed with many pious children from all his wives. Below are the names of his respected wives and children:

1st wife: Mohtarama Karima Khatun Sahiba:

- Hakim Shamsul Huda Marhum
- Zubeda Khatun marhuma
- Maulana Mohammed Yahya Marhum
- Allama Abdul Mustafa Azhari Marhum
- Allama Ata-ul-Mustafa Marhum

2nd wife: Mohtaramah Safiy an Nisa Sahiba

- Ra'isa Khatun Marhuma

3rd wife: Mohtarama Rabi'a Khatun Sahiba

- Muhammad Ahmed Marhum
- Qari Raza-ul-Mustafa Sahib

4th wife: Mohtarama Hajra Bibi Sahiba

- Mohtarama Sa'ida Khatun Marhuma
- Mohtarama Aisha Khatun
- Muhadith-e-Kabeer, Hazrat Allama Maulana Zia-ul-Mustafa Qadiri Amjadi
- Muhammad Marhum
- Maulana Sana-ul-Mustafa Sahib
- Allama Baha-ul-Mustafa Sahib
- Maulana Fida-ul-Mustafa Sahib

Huzoor Sadrush Shariah travelled from this mundane world into the hereafter on Monday, the 2nd of Zil Qadah 1327 Hijri, coinciding 6th September 1948 at 11pm whilst intending to journey for his second Hajj and Ziyaarat. Allah ta'aala, grant him a special closeness in the shade of His Mercy. Aameen

IMPORTANT SHARI' TERMINOLOGY

There are a few important technical terms of Shariah that need to be explained here, as they will be helpful throughout this book.

FARD-E-E'TIQAADI (EXPLICIT OBLIGATORY ACT): refers to a command of Shariah which is proven by the distinct evidence of Shariah (in other words by such proof that is beyond any doubt). According to Hanafi scholars, one who denies this is an absolute infidel. There is Ijma (consensus of the learned Muslim scholars) that the one who denies any Fard-e-E'tiqaadi, the ruling regarding which is commonly known and obvious as to be related directly to an issue of Obligation in Religion then such a person is not only himself an infidel but one who doubts the infidelity about such a denier, is himself regarded as an infidel. Nonetheless, one who deliberately leaves out even once, any Fard-e-E'tiqaadi such as Namaaz, Ruku, Sujood without a valid reason permitted by Shariah is a fasiq (a transgressor), guilty of having committed a major sin and is deserving of the torment of hellfire.

FARD-E-AMALI (IMPLICIT OBLIGATORY ACT): This is a command of which is not as explicit (as Fard-e-E'tiqaadi) but in view of the consensus of the Mujtahideen, (if) the command is based on the evidence of Shariah one is regarded as guilty of transgression (if left out) and one will not be relieved of his responsibility unless he fulfills it and such as the case when it is Fard in any Ibaadat (worship), then that (Ibaadat) will be regarded as invalid and nullified if that particular (action) is not fulfilled. To reject (deny) it without valid reason is an act of transgression and misguidance. However, if there is one who based on the views of Shariah, is worthy of arguing a certain view (This refers to a Mujtahid) then he has the right to differ with it on the basis of any evidence of the Shariah. (An example) of this is the differences between the righteously guided A'ima-e-Mujtahideen (viz. Imam Abu Hanifa – Imam Shafi'i, Imam Ahmed bin Hambal – Imam Maalik), where one Imam considers something to be Fard whilst the other does not. For example, according to the Hanafi School of thought the Masah (to pass wet hands over the head in Wudu) of one-fourth of the head in

wudu (ablution) is Fard and according to the Shafa'i school of thought, even the masah of one strand of hair is sufficient (to fulfil the Fard); whilst according to the Maaliki school of thought the Masah of the entire head (is Fard). Another Example is that according to the Hanafi School of thought, to recite the Bismillah and to make the intention for wudu is Sunnat, whereas these are regarded as Fard according to the Hambali and Shafi'i Schools of thought; i.e. saying Bismillah is Fard for Hambalis and Niyyat is Fard for Shafi'is; and with the exception of these, there are numerous other examples. In Fard-e-Amali, every person should adhere to the (principles of) the Imam of whom he is a Muqallid (adherent). It is unlawful (impermissible) to follow any other Imam besides your own Imam without any legitimate reason of Shariah.

WAAJIB-E-E'TIQAADI (EXPLICIT COMPULSORY ACT): is that which is proven as essential through Daleel-e-Zan'ni (a tradition reliably transmitted by one or a few people). Fard-e-Amali and Waajib-e-Amali are the two categories of this and it is enclosed within these two.

WAAJIB-E-AMALI (IMPLICIT COMPULSORY ACT): is that Waajib-e-E'tiqaadi that even though one does not fulfill it, there is the probability that one will be absolved of his responsibility. However, its necessity (to be fulfilled) is given precedence. If the Waajib-e-'Amali is omitted in any Ibaadat (worship) where it is regarded as necessary to be fulfilled (in other words it is an essential part of that Ibaadat) then without it being done, such Ibaadat will be regarded as defective but valid. A Mujtahid has the right to disagree with (differ regarding) the rules of a Waajib, based on evidence in the light of the Shariah. To intentionally omit even a single Waajib is a minor sin (Gunah-e-Sagheera) and to do so more than once (i.e. a few times) is a major sin (Gunah-e-Kabeera).

SUNNAT-E-MU'AKKADAH (REGULAR EMPHASISED PRACTICE OF THE HOLY PROPHET ﷺ): It is a practice which was always (regularly) practiced by the Holy Prophet ﷺ but he occasionally omitted it to show it as permitted (i.e. so that it is not regarded as Fard). It (can also be understood) in the sense of it being an importantly emphasised practice, to which he ﷺ did not completely close off the part of it being omitted. To

leave it out is Isa'at (bad but less than abhorrent) and to practice it is Thawaab (deserving of reward). To miss it on the odd occasion is deserving of a warning of serious consequences and to leave it out habitually is deserving of punishment.

SUNNAT-E-GHAIR-MU'AKKADAH (Not A Regular Practice But Deserving Of Reward): It is that desired action in the light of Shariah, that leaving it out is regarded as undesirable but it is not regarded as undesirable to the extent where (one who omits it) has been warned of receiving punishment for doing so, even if the Holy Prophet ﷺ regularly practiced it or not. To practice it is to attain reward and to omit it even habitually does not incur warning of serious consequences.

MUSTAHAB (DESIRABLE ACTION): This refers to that practice, which in the view of the Shariah is desirable and omitting it is not regarded to be undesirable, even though it was practiced by the Holy Prophet ﷺ himself and it was something that was encouraged; or even if the Learned Scholars of Islam (Ulama) were pleased with it (being practiced) even though it may not have been mentioned in the Ahadith. It is worthy of reward if it is done and if it is not done then there is absolutely no accountability.

MUBAH (LAWFUL): The law regarding this is alike, either if it is done or not (In other words either doing it or not doing it, are both lawful).

Haraam-e-Qat'ai (Explicitly prohibited): This is comparable to Fard. To intentionally carry out such an action is a major sin and transgression (of the law) and to abstain from (such an action) is Fard (an obligation) and deserving of reward.

MAKROOH-E-TAHREEMI (DISAPPROVED TO THE POINT OF BEING FORBIDDEN): This is comparable to Waajib. By committing such an action, the Ibaadat becomes defective and one who commits such an action is regarded as sinful, even though the sin of such an action is less than that of committing a Haraam (Forbidden / Prohibited) offence; the committing of such an offence on a few occasions' amounts to it being regarded a major sin (Kabeera).

ISA'AT (BAD ACTION): The committing of such an action is bad and one who commits it occasionally deserves chastisement, whereas making it a habitual action causes one to be culpable of punishment. This (Isa'at) is comparable to Sunnat-e-Mu'akkadah.

MAKROOH-E-TANZEEHI (UNDESIRABLE ACTION): That action which is regarded as undesirable in the Shariat but it is not to the extent where there is warning of any punishment for committing it. This is comparable to Sunnat-e-Ghair Mu'akkadah.

KHILAAF-E-ULA (CONTRARY TO WHAT IS BEST): This means to do something which was best not done. However, if it is done, then there is no harm or any chastisement for it. This is comparable to Mustahab.

One will find numerous discussions regarding these technical terms of Shariat, but this (which has been presented) is the essence of the research done.

وَاللّٰهُ اَعْلَمُ بِمَا نُرِيْكُمْ مِنْ نَفْسِكُمْ وَلَئِنْ كُنْتُمْ اِلَّا رَايِئًا فَاَعْلَمُ بِمَا تَعْمَلُوْنَ

DEDICATION

IN THE LOVE & HONOUR OF A TRUE
AASHIQ-E-RASOOL ﷺ

WHOSE EVERY BREATH WAS TAKEN IN THE SINCERE
LOVE OF ALLAH'S HABEEB ﷺ, OUR LEADER AND
THE TRUE AND DEVOTED COMPANION
OF OUR MASTER ﷺ

HAZRAT BILAL-E-HABSHI ﷺ

I WOULD LIKE TO DEDICATE THIS TRANSLATION TO:

MURSHID-E-BARHAQ, HUZOOR TAAJUSH SHARIAH,
RAHBAR-E-TARIQAT HAZRAT ALLAMA MUFTI
MOHAMMED AKHTAR RAZA KHAN QAADIRI
AZHARI QIBLA

HUZOOR MUHADITH-E-KABEER, JA NASHEEN-E-
SADRUSH SHARIAH HAZRAT ALLAMA ZIA-UL-
MUSTAFA QAADIRI AMJADI QIBLA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَحْمِيْدًا وَنُصْلًا عَلٰی رَسُوْلِهِ الْكَرِيْمِ

LAWFUL AND UNLAWFUL

This chapter discusses the issues in Shariah, which are either regarded as ‘*Mamnu*’ (unlawful / disallowed) or ‘*Mubah*’ (Lawful / allowed).

In the terminology of Shariah, *Mubah* refers to that, which is alike in the letter of the law, whether performed or not. In other words doing it or not doing it are both lawful and neither is there any (guarantee) of reward or any (warning) of chastisement for either performing it or omitting it.

There is also no abhorrence in doing it (i.e. it is not regarded as *Makruh*). The discussion regarding both categories of ‘*Makruh*’ (abhorrent/disapproved actions) has been discussed in Chapter two of *Bahaar-e-Shariat*.

The issues in this volume have been divided into chapters. The first chapter will deal with the rules regarding eating and drinking, as ‘mans’ physical life is related to eating and drinking (i.e. sustenance).

CHAPTER 1

THE ETIQUETTES
OF EATING

It has been mentioned in the Holy Qur'an

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ
اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ
الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

“O you who believe! That which Allah has ordained as Halaal (Lawful) upon you, do not proclaim it to be Haraam (forbidden) and do not transgress the limitations. Verily Allah loves not the transgressors; and eat of the Halaal pure sustenance which Allah has given you, and Fear Allah, on Whom you have brought Imaan.” [Surah 5 Verses 87-88]

كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“Eat of the sustenance which Allah has provided for you and do not follow in the path of shaitaan. Undoubtedly, he is your open enemy. [Surah 6 Verse 142]

يَنْبَى ءَادَمَ خُدُوًا زَيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١١٥﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ
الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١٦﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَنًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١١٧﴾

“O Offspring of Adam! Adorn yourself when going into the Masjid; and eat and drink; and do not be lavish (commit transgressions) and undoubtedly He loves not those who are lavish. O Beloved! You Say: Who has forbidden that adornment which Allah has provided for His servants; (and) the purely wholesome sustenance! You say: They are for the believers, in this world; and on the Day of Reckoning, especially for them only. In this manner do We explain in detail the verses, for the people of knowledge. You say: My Rub has forbidden (made Haraam) immodest actions, (be it) that which is open or that which is concealed; and sins and unlawful transgressions; and associating partners to Allah, for which He has not granted any right; and to attribute that to Allah, regarding which you have no knowledge of.”

[Surah 7 Verses 31-33]

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ
وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ
أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ
أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ
مَفَاتِحُهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ
أَشْتَاتًا

There is no problem to the blind, nor any consequence to the cripple, nor prohibition to the ill and nor to any from amongst you, that you may eat in the homes of your offsprings, or the homes of your fathers, or the homes of your mothers, or at the homes of your brothers, or at the homes of your sisters or at the homes of paternal uncles (father's brothers), or at the homes of your paternal aunts (father's sisters) or at the homes of your maternal

uncles (mother's brothers) or at the homes of your maternal aunts (mother's sisters), or in those places of which the keys are in your custody, or in the house of your friend. There is no sin on you, whether you eat together or individually. [Surah 24 Verse 61]

We shall initially present in this section a few Ahadith relating to the virtues and merits of eating.

HADITH 1: It is reported in Sahih Muslim Shareef from Huzaifa رضي الله عنه that Rasoolullah ﷺ said that, 'food on which بسم الله (Bismillah) is not recited is permissible for shaitaan to eat. This means that shaitaan partakes in your meal if you do not recite بسم الله before eating.'

HADITH 2: It is reported in Sahih Muslim from Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'When a person enters a house and proclaims بسم الله on entering and before eating, then shaitaan says to his accomplices, 'Neither will you get any shelter nor anything to eat in this house'. If one does not say بسم الله when entering the house, he says, 'Now you have found a place of shelter and if he does not say بسم الله before eating, then he says to his brood, 'Now you have found a place of shelter and food to eat.'"

HADITH 3: It is in Sahih Bukhari and Sahih Muslim from Umar ibn Abi Salma رضي الله تعالى عنها. He says, 'As a child¹ I was in the care of Rasoolullah ﷺ and whilst eating, I would eat from all over the plate. Rasoolullah ﷺ said, 'Recite بسم الله eat with your right hand, and eat from the portion of the plate which is before you.'"

1. Umar ibn Abi Salma رضي الله تعالى عنها was the step-son of Sayyiduna Rasoolullah ﷺ and the son of Umm-ul-Mo'mineen Umm-e-Salma رضي الله تعالى عنها

HADITH 4: Abu Dawud, Tirmizi and Haakim narrate from Hazrat A'isha رضى الله تعالى عنها that Huzoor ﷺ said, 'When a person commences eating, he should take the Name of Allah, in other words he should recite بِسْمِ اللّٰهِ and if he has forgotten to recite the بِسْمِ اللّٰهِ at the beginning, then he should say:

بِسْمِ اللّٰهِ اَوَّلُهُ وَاٰخِرُهُ

It is mentioned as follows in the narrations of Imam Ahmed, Ibn Majah, Ibn Hib'baan and Baihaqi:

بِسْمِ اللّٰهِ فِيْ اَوَّلِهِ وَاٰخِرِهِ

HADITH 5: Imam Ahmed, Abu Dawud, Ibn Majah and Haakim narrate from Wahshi bin Harb رضى الله تعالى عنه that Rasoolullah ﷺ said, 'Eat together (in a group) and say بِسْمِ اللّٰهِ (before eating). There shall be abundance in this for you.'

It is further mentioned in the narration of Ibn Majah that the people said, 'Ya Rasool'Allah ﷺ! We eat but our stomachs are not filled (i.e. we are still hungry)'. He ﷺ said, 'Possibly you eat individually'. They acknowledged this and he ﷺ said, 'Eat together and say بِسْمِ اللّٰهِ (and) there shall be barkat (blessings in abundance).'

HADITH 6: It is in Sharhus Sunnah from Abu Ayub رضى الله تعالى عنه. He says, 'We were in the Holy Presence of Rasoolullah ﷺ and the food was presented to us. In the beginning, we noticed such barkat, like we had never seen in any meal before, but towards the end we noticed a scarcity of it (i.e. the Barkat became less). We said, 'Ya Rasool'Allah ﷺ! Why did this happen?' He ﷺ said, 'All of us proclaimed بِسْمِ اللّٰهِ

before eating. Then, one person sat down to eat without proclaiming بِسْمِ اللّٰهِ so shaitaan shared in the meal with him.”

HADITH 7: Abu Dawud narrated on the authority of Umay'ya bin Makhshi رضي الله عنه. He says, ‘once a person was eating his meal without saying بِسْمِ اللّٰهِ He had completed eating his meal; except for one morsel. He then raised the morsel saying, اِخْرَجَهُ وَ اَكَلَهُ بِسْمِ اللّٰهِ Rasoolullah ﷺ smiled and said, ‘shaitaan was eating with him. When he took Allah’s Name, then he (shaitaan) spewed out whatever was in his stomach.’ This could also mean that by proclaiming بِسْمِ اللّٰهِ the blessing of the meal that was lost is regained.’

HADITH 8: It is in Sahih Muslim from Hazrat Huzaifa رضي الله عنه. He says that ‘whenever we partook in a meal with Huzoor ﷺ we would never touch the food, until Huzoor ﷺ would commence eating. On a particular occasion whilst we were present with Huzoor ﷺ a girl came in running, as if she was being pushed forward by someone. She intended to put her hand into the food, but Huzoor ﷺ held her hand. Then a Bedouin Arab came in running, as if someone had thrust him forward. Huzoor ﷺ held his hand as well and said ‘When the Name of Allah is not proclaimed on any food, it becomes Halaal for shaitaan to eat; shaitaan entered with the girl, so that he may join her in the meal, thus I caught her hand. Then he entered with the Bedouin, so that he may partake in the meal with him, so I caught his hand. I swear an oath (By Him) in whose Divine Power is My Life! His hand is in my hand with their hands.’ Thereafter, Huzoor ﷺ proclaimed the بِسْمِ اللّٰهِ and commenced eating.’

Imam Ahmed, Abu Dawud and Nasa'i have presented similar narrations.

HADITH 9: Ibn Asakir has reported on the authority of Uqba bin Aamir رضي الله عنه that Huzoor ﷺ said, ‘That food on which the Name of Allah was not mentioned causes illness and there is no barkat blessing in it, and the amends (Kafarah) for it is that if the eating cloth has not yet been gathered, you should say **بِسْمِ اللَّهِ** and eat something (even if it is a little), and if the eating cloth has already been gathered, say **بِسْمِ اللَّهِ** and clean your fingers.’

HADITH 10: Dailmi reported from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, ‘when eating or drinking, say,

بِسْمِ اللَّهِ وَ بِاللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَ لَا فِي السَّمَاءِ يَا حَمْدُ يَا قَيُّوْمُ

thus that meal or drink will not cause you any illness, even if it has been poisoned.’

HADITH 11: It is in Sahih Muslim from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘When eating food, eat with the right hand and when drinking water, drink with the right hand.’

HADITH 12: It is in Sahih Muslim from Ibn Umar that Rasoolullah ﷺ said, ‘No one should eat any food or drink any water with the left hand, for to eat and drink with the left hand is the manner of shaitaan.’

HADITH 13: Ibn Majah reported from Abu Hurairah رضي الله عنه that Nabi ﷺ said, ‘Eat and drink with the right hand; and take and give with the right hand, for shaitaan eats and drinks with the left hand and takes and gives with the left hand.’

HADITH 14: Ibn ul Najaar reported from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'It is the manner (way) of the Ambia عليهم السلام to eat with three fingers.'

Hakeem reported from Ibn Ab'bas رضي الله تعالى عنهما that Huzoor-e-Akram ﷺ said, 'Eat with three fingers, for it is Sunnat and do not eat with all five fingers, for it is the way of the village dwellers.'

HADITH 15: It is in Sahih Muslim from Ka'ab ibn Maalik رضي الله عنه that Rasoolullah ﷺ used to eat with three fingers and he would clean his hands before wiping them.

HADITH 16: It is in Sahih Muslim from Jaabir رضي الله عنه that Nabi ﷺ commanded us to clean our fingers and plates, and he ﷺ said, 'You know not which portion of the food holds the blessing'.

HADITH 17: It is in Sahih Bukhari and Muslim from Abdullah ibn Umar رضي الله تعالى عنهما that Nabi ﷺ said 'Do not wipe your hands after eating; until such time that you have cleaned them or you allow someone else to clean your fingers'. In other words, you may allow such a person to do this who does not think of it as distasteful and offensive, such as your students or your muredeen (disciples) as they regard the left over food portions of their teachers (Ustaz) or Sheikh (Murshid) to be Tabaruk (sacred) and they gladly take this to be a beneficial opportunity.

HADITH 18: Imam Ahmed, Tirmizi and Ibn Majah report from Nubaisha رضي الله عنه that Rasoolullah ﷺ said, 'whosoever cleans his plate (i.e. wipes it clean by using fingers etc.) after eating; that plate will make Istighfar for him (ask for the forgiveness on his behalf).' It is also mentioned in the narration of Razeen that the plate says 'Allah

grant you salvation from Jahanum (Hell fire), like you have granted me deliverance from shaitaan.'

HADITH 19: Tabrani has reported from Ibn Ab'bas رضي الله تعالى عنها that Huzoor ﷺ forbade blowing in food and water.

HADITH 20: It is in Sahih Muslim from Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'shaitaan infringes in everything you do and he becomes present when you are eating, thus if any morsel falls and something comes onto it, clean and eat that morsel. Do not leave it for shaitaan. When you have completed eating clean your fingers, for it is not known which portion of the meal contains the blessing.'

HADITH 21: Ibn Majah reported on the authority of Hassan Basri رضي الله عنه that Mu'qil bin Yasaar رضي الله عنه was partaking in a meal. A morsel fell from his hand (whilst eating), so he picked it up, cleaned it and ate it. On seeing this, (some) villagers gestured that with their eyes. Someone said to him, that Allah have mercy on the Ameer¹. The villagers gesture at you with their eyes for having eaten the fallen morsel despite sufficient food being before you. Hazrat Mu'qil رضي الله عنه said, 'On account of these non-Arabs, I can not omit that, which I heard from Rasoolullah ﷺ. We were commanded that if any morsel fell, we should pick it up, clean it and eat it, and not leave it for shaitaan.'

HADITH 22: Ibn Majah reported from Umm-ul-Mo'mineen A'isha رضي الله تعالى عنها that Nabi ﷺ entered the house and found a piece of bread on the ground. He picked it up, wiped it and then ate it, saying, 'O A'isha! Respect a good thing, for when this thing was taken away from any nation, it did not return to them.'

1. Mu'qil bin Yasaar was the Ameer and Leader of that locality.

When sustenance is taken away from any ungrateful nation, it never returns to them.

HADITH 23: Tabrani reported from Abdullah ibn Umm-e-Hiraam رضي الله عنه that Huzoor ﷺ said, ‘Respect bread for it is from the blessings of the sky and earth. That person who eats a piece of bread that has fallen from the eating cloth shall be forgiven.’

HADITH 24: Daarimi reported from Asma رضي الله تعالى عنها that when Thareed¹ would be brought to her, she would ask for it to be kept away so that the intensity of its steam may fade away; and she says, ‘I heard from Rasoolullah ﷺ that there is more barkat in doing this.’

HADITH 25: Haakim reports from Jaabir رضي الله عنه and Abu Dawud report from Asma رضي الله تعالى عنها that he ﷺ said, ‘Allow food to cool, for there is no blessing in hot food.’

HADITH 26: It is in Sahih Bukhari Shareef on the authority of Abu Umaama رضي الله عنه that Rasoolullah ﷺ used to read the following (dua) once the eating cloth would to be gathered:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْنِيٍّ
وَ لَا مُوَدَعٍ وَ لَا مُسْتَعْفَى عَنْهُ رَبَّنَا

HADITH 27: In Sahih Muslim it is reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘Allah is pleased with one who praises Allah when he eats a morsel, and one who praises Allah when he drinks water.’

1. Thareed is an Arabian dish made from pieces of bread.

HADITH 28: Tirmizi, Abu Dawud and Ibn Majah reported from Abu Sa'eed Khudri رضي الله عنه that after eating, Rasoolullah ﷺ used to read:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَ سَقَانَا وَ جَعَلَنَا مِنَ الْمُسْلِمِينَ

HADITH 29: It is in Tirmizi from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'A person who is grateful after eating is like the person who is patient whilst fasting'.

HADITH 30: Abu Dawud reported from Abu Ayub رضي الله عنه that whenever Rasoolullah ﷺ ate or drank something, he recited:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَ سَقَى وَ سَوَّغَهُ وَ جَعَلَ لَهُ مَخْرَجًا

HADITH 31: Zia reported from Anas رضي الله عنه that he ﷺ said, 'when food is kept before a person, he is granted forgiveness (Maghfirah), before it is lifted (off the eating cloth), on condition that بِسْمِ اللَّهِ should be mentioned when the food is laid out and 'Alhumdulillah' is said when it is about to be picked up.'

HADITH 32: Nasa'i etc. have reported on the authority of Abu Hurairah رضي الله عنه that after eating, the following dua should be read:

الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَ لَا يُطْعَمُ وَ مَنْ عَلَيْنَا فَهَدَانَا وَ أَطْعَمَنَا وَ سَقَانَا وَ كُلَّ بَلَاءٍ حَسَنٍ
أَبْلَاكَ الْحَمْدُ لِلَّهِ غَيْرَ مُؤَدِّعٍ رَبِّي وَ لَا مُكَابِئٍ وَ لَا مَكْفُورٍ وَ لَا مُسْتَعْنَى عَنْهُ الْحَمْدُ لِلَّهِ الَّذِي
أَطْعَمَنَا مِنَ الطَّعَامِ وَ سَقَانَا مِنَ الشَّرَابِ وَ كَسَانَا مِنَ الْعُرَى وَ هَدَانَا مِنَ الضَّلَالِ وَ
بَصَرَنَا مِنَ الْعَمَى وَ فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ خَلْقِهِ تَفْضِيلًا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

HADITH 33: Imam Ahmed, Abu Dawud, Tirmizi and Ibn Majah report from Ibn Ab'bas رضى الله تعالى عنها that Nabi ﷺ said, 'When having a meal one should say اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَابْدِلْنَا خَيْرًا مِنْهُ' When he drinks milk, he should say اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ for there is nothing comparable to milk, which suffices in place of water and food.'

HADITH 34: It is in Ibn Majah from Hazrat A'isha رضى الله تعالى عنها that Nabi ﷺ forbade getting up from a meal, until such time that the food has been lifted (from the eating cloth).

HADITH 35: Ibn Majah reported from Ibn Umar رضى الله تعالى عنها that Rasoolullah ﷺ said 'When the eating spread is being gathered, none should get up until it has been lifted up, and do not pull your hands away from the food, even though you have completed eating, until such time that all those eating, complete their meal. However, if one wishes to hold his hand back, then he should present an apology for doing so, for if he does not do so, then some other person who is eating will also hold back his hand due to shyness, and possibly he still has a need to eat more'. On the basis of this Hadith, the Ulama have mentioned that if a person is a small eater, he should eat slowly and he should eat a little at a time, and if he is still not able to continue eating at the pace of the congregation, then he should apologise (take leave), so that others are not shy (to continue eating).

HADITH 36: Tirmizi and Abu Dawud have reported from Salman Farsi رضى الله تعالى عنه. He says, 'I read in the Taurat that to wash is a means of attaining blessings. I mentioned this to Huzoor ﷺ and he ﷺ said, 'The blessings of food lies in washing (the hands) making wudu before and after eating'.'

1. In this Hadith, the actual the washing of the hands has been referred to as wudu.

HADITH 37: In Tabrani from Ibn Ab'bas رضى الله تعالى عنهما is is narrated that Huzoor ﷺ said, 'Wudu (i.e. washing hands) before and after eating alleviates dependency and this is from the Sunnat of the Mursaleen).'

HADITH 38: Ibn Majah narrates from Anas رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Whosoever wishes for Allah Ta'aala to increase the goodness in his home, he should wash once the food has been spread out and he should wash once it has been gathered. In other words, he should wash his hands and mouth.'

HADITH 39: Ibn Majah reports from Ibn Umar رضى الله تعالى عنهما that Huzoor ﷺ said, 'Eat together in a group and do not eat individually for there is blessing in eating in a group.'

HADITH 40: Tirmizi reported on the authority of Ikrash bin Zuwaib رضى الله تعالى عنهما who says that 'a bowl with lots of Thareed and pieces of meat was brought to us. My hand began to wander all over the dish but Rasoolullah ﷺ continued to eat from that which was in front of him. Huzoor ﷺ then held my right hand with his left hand and said, 'Ikrash! Eat from one place as it is just one type of food.' After this, a variety of dates was brought in a tray. I ate from what was in front of me and Rasoolullah ﷺ ate from different places on the tray. He ﷺ then said, 'Ikrash! Eat from where ever you desire as this is not something that is of the same type'. Thereafter, water was brought, Huzoor ﷺ washed his blessed hands and he wiped (made masah) using the wetness of his hands, over his mouth, wrists and head, and said, 'Ikrash! This is the wudu after eating that which has been in contact with fire (i.e. cooked food).'

HADITH 41: Tirmizi, Abu Dawud and Ibn Majah have reported from Abu Hurairah رضى الله تعالى عنهما that Nabi ﷺ said, 'One who experiences any

discomfort after retiring to bed with an odour or greasy hands, ought to only blame himself for not having washed them.’ A similar narration is also reported from Hazrat Faatima Zahra رضى الله تعالى عنها .

HADITH 42: Haakim has reported on the authority of Abu A’bas bin Jabar رضى الله عنه that he رضى الله عنه said, ‘remove your shoes whilst eating as it is a Sunnat-e-Jameela (good practice)’, and it is reported from Hazrat Anas رضى الله عنه that when the spread of food has been laid out, then remove your shoes, for there is comfort to your feet in this.

HADITH 43: Abu Dawud reported on authority of Hazrat Sayyid A’isha رضى الله تعالى عنها that Huzoor رضى الله عنه said, ‘do not cut meat with a knife (whilst eating), for this is the way of non-Arabs (westerners). Eat it by biting through it with your teeth, for this is wholesome and good for digestion.’

However, if one uses a knife to cut through meat whilst eating due to a valid reason, such as if it is not thoroughly cooked, or if it is difficult to bite through, or if it is difficult to break it by hand, such as in the case of partaking in a whole roasted thigh piece etc. which would take a long time to bite through, then there is no harm in using a knife to cut through it. There are reports of Huzoor رضى الله عنه cutting through meat with a knife whilst eating in such situations.¹

However, to use these incidents as evidence to eat with the help of a fork and knife and, to prove its validity through this is unfounded.

1. This applies in a case where the meat has been cooked thoroughly, because if it has been cooked thoroughly, it can be eaten by breaking it with the hand or it can be broken by biting it with the teeth. Today, many Muslims eat with the help of a fork and knife, thereby following the way of the westerners. This is a distasteful practice whilst eating. To eat on this, was the manner of the arrogant people, just as today, it has become a (common) habit amongst people to eat at tables. Also to eat in very small bowls is the manner of the wealthy, whereby they lay out numerous dishes in small bowls.

HADITH 44: It is in Sahih Bukhari from Abu Juhaifa رضي الله عنه that Nabi-e-Kareem ﷺ said, 'I do not recline (lean) whilst eating.'

HADITH 45: It is in Sahih Bukhari from Anas رضي الله عنه that Nabi-e-Kareem ﷺ did not eat on a Kwan (a table like object) and neither did he eat in very small bowls and nor were thin chapaatis (rotis) prepared for Huzoor ﷺ. Another narration has mentioned that Rasoolullah ﷺ did not even see (look at) thin chapaatis. Qataadah رضي الله عنه was asked about what they would eat on, and he mentioned that they would eat on an eating cloth (spread). A Kwan refers to that which is like a table. This was usually the manner used for eating at the homes of the wealthy, so that there was no need to bend over.

HADITH 46: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Nabi ﷺ never found fault in any food (he never spoke badly about a meal). If he felt like it, he partook in it; otherwise, he would not partake in it.

HADITH 47: In Sahih Muslim it is reported from Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'Food for one person suffices for two people and the (amount) of food for two people suffices for four people and the food for four people suffices for eight people.'

HADITH 48: It is in Sahih Bukhari from Miqdaam bin Ma'di Kurb رضي الله عنه that Rasoolullah ﷺ said 'Each of you should measure your meals, for there is barkat in this for you'.

HADITH 49: Ibn Majah, Tirmizi and Daarimi have reported from Ibn Ab'bas رضي الله تعالى عنها that Thareed was presented in a bowl to Rasoolullah ﷺ. He ﷺ said, 'Eat from the sides. Do not eat from the centre as blessings descend in the centre'. Thareed is an (Arabian)

dish that is made by pieces of roti being broken and rubbed into gravy. Rasoolullah ﷺ used to enjoy this meal.

HADITH 50: Tabrani reported from Abdur Rahman bin Mauqí رضي الله عنه that Rasoolullah ﷺ said, ‘No vessel that has been filled is worse than the stomach. If you wish to put anything into your stomach, then allocate one third for food, one third for water and one third for air and breathing’.

HADITH 51: Tirmizi and Ibn Majah have reported from Miqdaam bin Ma’di Kurb رضي الله عنه. He says, ‘I heard Nabi ﷺ saying, ‘Man has not filled any vessel that is worse than the stomach. A few morsels are sufficient for Ibn Adam (the offspring of Adam) to keep his back in order (i.e. straight). If there is a need for him to eat more, then he should allocate one third for food, one third for water and one third for breathing’.

HADITH 52: Tirmizi reported from Ibn-e-Umar رضي الله تعالى عنهما that Nabi ﷺ heard the sound of a person burping. Rasoolullah ﷺ said, ‘Limit the sound of your burping, for he who over fills his stomach in the world will be the hungriest on the Day of Qiyaamat’.

HADITH 53: It is in Sahih Muslim from Anas رضي الله عنه. He says, ‘I saw Nabi-e-Kareem ﷺ eating some dates. Rasoolullah ﷺ was seated on his rear in such a manner that both his knees were upright’.

HADITH 54: It is reported in Sahih Bukhari and Muslim from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ forbade (us from) eating two Dates together, except when those with whom you are eating permit you to do so.

HADITH 55: It is in Sahih Muslim from A'isha رضى الله تعالى عنها that Nabi-e-Kareem ﷺ said, 'The family of a person, who has dates in his home, is never without a meal'. It has been mentioned in another narration that, the family of a person who has no dates in his home, is without a meal.

This refers to the era and the place wherein dates are in abundance. In other words, when they had dates in their homes, they were very comfortable and their families and children had sufficient to eat. When they were hungry, they would partake in the dates and this would alleviate their hunger.

HADITH 56: It is in Muslim from Abu Ayub Ansari رضي الله عنه that when food would be presented before Nabi ﷺ he would send the remainder to me, after partaking in it. Once, he sent a platter of food to me from which he had not eaten anything, because it contained garlic. I thus enquired if it (garlic) was haraam and he said, 'No, I do not prefer it because of its odour.' (So) I said, 'I too do not desire that which Huzoor ﷺ does not prefer.'

HADITH 57: It is in Sahih Bukhari and Muslim from Hazrat Jaabir رضي الله عنه that either Nabi ﷺ said, he who eats garlic or onions should remain at a distance from us', or he said that, 'he should keep away from our Masjid, or that he should remain in his home.' (Once), a pot containing green vegetables was presented before Rasool ﷺ. Huzoor ﷺ said, 'Give it to such and such (of my) companions.' He then said to them, 'You may partake in it, for I converse with them and you do not converse with them (i.e. with the Angels).'

HADITH 58: Tirmizi and Abu Dawud have reported from Hazrat Maula Ali رضي الله عنه that Rasoolullah ﷺ cautioned us against eating garlic, unless it was cooked.

HADITH 59: Tirmizi reported from Umm-e-Haani رضى الله تعالى عنها. She says, 'Huzoor ﷺ came to my home and asked if there was anything (to eat). I said that there was nothing except dry bread (roti) and vinegar.' He ﷺ said, 'Bring it forth! The people in a home which has vinegar are never dependant on any condiment.'

HADITH 60: It is in Sahih Muslim from Jaabir رضى الله تعالى عنه that Rasoolullah ﷺ requested some condiment from the people of the house. They said that with the exception of vinegar they had nothing else. Huzoor ﷺ requested it and commenced eating with it and he repeatedly said, 'Vinegar is a good condiment'.

HADITH 61: Ibn Majah reported on the authority of Asma bint Yazeed رضى الله تعالى عنها that some food was presented before Rasoolullah ﷺ. Huzoor-e-Akram ﷺ presented it to us and we said that we had no need to eat. He ﷺ said, 'do not combine hunger and lies!' In other words, when you are hungry and someone offers you food, do not say that you are not hungry, but partake in the meal, for not to eat and then to lie is harmful in this world and in the hereafter. Some people who are shy generally do this and many villagers that unless they are not asked to eat repeatedly; they refuse to partake in the meal by saying that they are not hungry. It is necessary to abstain from telling lies.

HADITH 62: It is in Muslim from Abu Hurairah رضى الله تعالى عنه. He says, 'Once, Rasoolullah ﷺ went out and he also met with Hazrat Abu Bakr and Hazrat Umar رضى الله تعالى عنهما. Rasoolullah ﷺ asked, 'what is it that has drawn you out of your homes?' They said, 'Hunger'. He ﷺ said, 'By Him in Whose Divine Control is my life! That, which has drawn you out of you homes, has also brought me out of my home.' Nabi-e-Akram ﷺ commanded them to stand up. They stood up with Rasoolullah ﷺ and went to the home of an Ansari. They found that

he was not at his home. The wife of that Ansari saw them, and immediately welcomed them. Rasoolullah ﷺ asked, 'where is so and so person?' She replied that he had gone to fetch some sweet water. Just then, the Ansari returned. On seeing The Holy Prophet ﷺ and Hazrat Abu Bakr and Umar رضى الله تعالى عنهما he said, 'today, there is none more fortunate than I, for such exalted visitors have come to my home.' He then presented (them) with a bunch of dates, of which some were ripe whilst others were dry and some were dripping. He requested the blessed personalities to partake in it. He then brought out a knife. Nabi ﷺ asked him not to slaughter one that gave milk. The Ansari slaughtered the goat. The blessed personalities partook in the meat and the dates and drank water. After they had completed eating, he ﷺ said to Hazrat Abu Bakr and Hazrat Umar رضى الله تعالى عنهما 'By Him in Whose Divine Control is my life! On the day of Qiyaamat you will be questioned regarding this blessing. Hunger brought you out of your homes, and you were blessed with this blessing even before you returned to your homes.'

HADITH 63: Muslim and Abu Dawud reported from Umm-e-Salma رضى الله تعالى عنها that Huzoor ﷺ said, 'One who eats or drinks in silver or gold vessels is allowing the fire of hell to enter his stomach.'

HADITH 64: Abu Dawud etc. have narrated on the authority of Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'When a fly falls into your food, then dip it in (and throw it away), for there is illness on one of its wings and Shifa (cure) on the other. It tries to save itself by using that wing which carries the illness and thus dips the wing which carries the illness first into the food, so dip the entire (fly) in.'

HADITH 65: Abu Dawud, Ibn Majah and Daarimi report from Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'When a person has eaten something (and some particles remain in his teeth) which he

removes by means of cleaning the teeth (making khilaal of the teeth), he should spit out those (particles which come from the teeth) and if it is from the tongue, then he may swallow it. Whosoever did this has done a good thing and if he hasn't, then there is no harm.'

LAWS OF JURISPRUDENCE

In certain conditions, it is Fard (obligatory) to eat, and eating in such conditions will allow one to accumulate reward. Not eating (in such conditions) will cause one to be held in contempt (i.e. he will be regarded as being sinful). If a persons hunger is so intense, that he feels he will surely die if he does not eat, then in such a condition, it is Fard for him to eat the amount of food which is sufficient to save his life. If he does not eat in this condition and this causes his death, then he will be regarded as being sinful. It is necessary for a person to eat enough that will give him the energy to stand up and perform his Namaaz and to keep his fast. In other words, if he does not eat, he will become so weak that he will not have enough energy to stand up and perform his Namaaz or keep his fast. To eat in such a condition is deserving of reward. [*Durr-e-Mukhtar*]

LAW: When in a situation of Iztiraar; in other words, when one is faced with a situation where there is a risk of one losing his life if he does not eat, then in such a situation, even if he does not get anything which is Halaal to eat, he may eat that which is haraam, or he may eat of the carrion, or even that which belongs to someone else, in order to save his life. Under such dire circumstances, there is no accountability for eating these things. Actually, one is held accountable for not eating in such a situation. He should eat it, even if he will be held liable to pay a penalty for eating something that does not belong to him. [*Durr-e-Mukhtar*]

LAW: If there is danger of dying due to thirst, then to drink anything in order to save you from destruction is Fard. If no water is available and only alcohol is available, then one should drink only enough to eliminate the threat (of death). [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If some other person has in his possession something to eat and drink, then one may pay him for it and then eat or drink it. If he does not agree to give the said thing even on payment and there is a fear of ones life being in danger, then one may forcefully snatch it from him. If he is also facing the same threat (i.e. he too faces dying if he gives it away), then you should take only a portion and leave a portion for him. [*Raddul Muhtar*]

LAW: If a person is in the condition of Iztiraar (in such a condition where there is danger that one may loose his life) and another person says to him, Cut off a piece of my hand and eat the flesh', then in this case, he has no permission to consume this meat (no matter what the circumstance). To consume the flesh of humans, even in such a (dire) circumstance is not Mubah (Lawful). [*Raddul Muhtar*]

LAW: Medicine and Treatment should not be adduced on the basis of the ruling, which is applicable to food and drink. In other words, in the condition of the risk of death, one is permitted to eat the carrion and to drink alcohol (only sufficient to save ones life), but alcohol as a medicine will not be regarded as permissible. Reason being that the flesh of the carrion and the alcohol will definitely alleviate the hunger which is threatening ones life, but it cannot be said with complete conviction that consuming alcohol as a medicine will definitely reverse the illness. [*Raddul Muhtar*]

LAW: One should try to eat less than ones hunger, and to eat so much that ones hunger is completely alleviated is Mubah (lawful), i.e. neither is there any (special) reward in doing so, nor any sin, because there is always the possibility that one could have had a valid reason for this (eating enough to alleviate the hunger totally), such as to attain more stamina. To eat more than ones hunger (i.e. to over-eat) is haraam. To eat more than ones hunger (over eating), means to eat so much that there is a risk of the stomach being damaged (upset). In other words, there is a risk that it will lead to having diarrhoea and will cause ones condition to become unpleasant (i.e. it can cause severe indigestion). [*Durr-e-Mukhtar*]

LAW: If one eats more than ones hunger (need), with this thought in mind that he would be able to keep the fast of the following day properly and so that he will not feel any fatigue whilst fasting, then there is no harm in doing so. This is only when he only eats so much more, where he knows that it will not cause any harm to his stomach (digestive system) and he knows that if he does not eat more, he will feel fatigue and it will take (a longer) time for him to accomplish other duties. Similarly, if he is partaking in a meal with a visitor and he knows that by him holding back his hand, the visitor will be shy to eat a full stomach, then even in such a situation, one is allowed to eat a bit more. [*Durr-e-Mukhtar*]

LAW: To eat a full stomach so that one may be able to perform Nafil prayers in abundance and that he will not feel any fatigue in reading or teaching and he will be able to accomplish this duty properly, is (recommended). If one ate more than ones limit, but not so much that the stomach is upset, it is Makruh. A person who spends a great deal of time in Ibaadat (worshipping and prayer) has the discretion of either eating to the extent of it being Mubah (Lawful) or to the extent of it being Mandub (recommended), but he should make the

intention that, 'I am eating so that I may attain the necessary stamina to perform Ibaadat' as to eat with the said intention is also included in the category of Obedience (to Allah). One should not eat with the objective of attaining pleasure and delight, as this is not a good quality. In the Holy Qur'an it mentions that the objective of the kufaar is to eat for pleasure and enjoyment, and overeating (over indulging) has been referred to in the Hadith Shareef as the quality of the kufaar. [*Raddul Muhtar*]

LAW: It is impermissible to eat such a modest amount of food whilst striving in the way of Allah (i.e. in Riyaazat and Mujaahida), that it causes one such weakness which hinders him from fulfilling his obligatory Ibaadat, like in a situation where a person eats so little and becomes so feeble due to this, that he is not able to stand up to perform his Namaaz. However, if he does not feel such weakness, then there is no objection (to him eating such a modest amount). [*Durr-e-Mukhtar*]

LAW: If one over ate, so that he may throw up thereafter, and this situation is beneficial for him, then there is no objection to this, as this practice is beneficial to some people.¹ [*Raddul Muhtar*]

LAW: There is no objection to eating a variety of fruits (together), even though it is better not to do so. [*Raddul Muhtar*]

LAW: If a young man fears that by eating a full stomach, he will be overwhelmed by lust, then he should eat less so that he is not overwhelmed by this lust².

1. The above mentioned law should not be misunderstood by those who use the, eat and vomit method when dieting or for other undesirable reasons. To eat and vomit for such reasons is not beneficial in any way and causes harm to the digestive system. In reality, it is an eating disorder which is very harmful and commonly known as bulimia.

2. Similarly, some people have an increase in lust (shahwat) after eating meat. Such people should thus cut down in meat in their diet.

However, he should not eat so little that it causes failure in him performing his Ibaadat. *[Alamgiri]*

LAW: If only one type of food is present and this causes a person to become agitated because he is not able to fulfil his (dietary) requirements through this, and he thus prepares a variety of foods so that he may eat some of each food type and thus fulfil his (dietary) requirement; then there is no objection in preparing a variety of meals for this reason. If a person prepared a variety of foods so that he may invite others to partake in it and none of the food will go to waste, then this too is allowed. If this is not the aim, then it is regarded as Israaf (being wasteful). *[Alamgiri]*

LAW: The etiquettes and recommendations of eating are as follows: (1) To wash the hands before eating; (2) To wash the hands after eating; (3) Not to wipe the hands after washing them before eating; (4) To wipe the hands on a piece of cloth or towel after washing them after eating, so that the traces of food are not left on the hand.

LAW: It is Sunnat to wash both the hands up to the wrists, before and after eating. Some people wash only one hand or just the fingers. Some people just suffice by only washing the finger tips. This does not fulfil the recommendation of the Sunnat. *[Alamgiri]*

LAW: It is Mustahab (Desirable) when washing the hands, not to take assistance from anyone, but rather to pour the water over your hands personally. In other words, the rule is the same as with regards to wudu. *[Alamgiri]*

LAW: (5) Wash the hands thoroughly after eating so that there are no traces of food on the hand. There is no objection in using flour, husk or gram flour when washing the hands. Nowadays, there is the

practice of using soap to wash the hands. There is also no objection to this. It is not Sunnat to rinse the mouth before eating. If someone did not rinse the mouth, it will not be said that he has omitted a Sunnat. However, if a Junub¹ does not rinse the mouth before eating, then this is regarded as Makruh. However, it is not regarded as Makruh for a female who is menstruating to eat without rinsing the mouth. (6) Before eating, the hands of the younger ones should be washed first and after eating, the hands of the elders should be washed first. (7) and thereafter the hands of the youngsters. This same rule applies regarding the Ulama and Mashaikh (Learned Personalities and Mystics), that before eating, their hands should be washed last and after eating, their hands should be washed first. (8) To commence eating by saying Bismillah بِسْمِ اللّٰهِ (9) To complete eating by saying الحمد لله; If one has forgotten to say بِسْمِ اللّٰهِ then on remembering, one should say بِسْمِ اللّٰهِ فِيْ اَوَّلِهِ وَ اٰخِرِهِ (10) Pronounce the الحمد لله (Bismillah) aloud, so that those who have forgotten to say it may remember and then mention it, but say الحمد لله silently if you have finished eating. However, if all have completed eating, then you may say الحمد لله aloud as well, so that the others may hear it and be grateful to Allah. (11) Nothing should be kept on top of the roti (bread). Some people keep the curry bowl or the bowl of chutney or the salt dispenser on it. One should abstain from doing this. However, if the salt is kept in a piece of paper, then it may be kept on the roti. (12) Do not wipe your hands or a knife on the roti. (13) To recline whilst eating or (14) to eat without covering the head is contrary to the etiquettes of eating. (15) To rest the left hand on the ground whilst eating is also Makruh. (16) To break off the edges

1. Junub: A person in an impure state after sexually intimacy etc. and thus in need of taking the Fard (Obligatory) Bath.

(crust) of the roti and only eat the bread from the centre is Israaf (being wasteful). The entire roti should be eaten. There is no objection in breaking off the edges (crust) if they are not properly cooked, and if eating it will be harmful to you. Similarly, if you are aware that the pieces that you break off will be eaten by others and will not go to waste, then there is also no objection in breaking it off. The same ruling applies to eating only that portion of the roti which is raised and leaving the rest. (17) One should not wait for the curry once the roti has been served, but one should immediately start eating. This is one of the reasons why the roti is usually the last thing to be served, so that there is no need to wait; (18) eat with the right hand; (19) it is wasteful to discard a morsel, which has fallen from ones hand onto the spread. One should first pick up and eat the fallen morsel. (20) Do not eat from the centre of a plate or bowl but eat from the sides; (21) and eat from the side, which is closer to you. (22) If there is only one type of food, then eat from one place and do not put your hands everywhere. However if there is a variety of foods kept in a tray, then one may eat from different places, as it is not regarded as being of one type. (23) When eating, place the left leg on the ground and keep the right leg (knee) upright, or sit on your rear keeping both knees upright. (24) Do not eat very hot (steaming) food; and (25) blow neither on food; (26) nor smell the food; (27) continue talking whilst eating. Do not remain totally silent as this is the way of the Majoosis' (fire-worshippers). However, do not speak vile words, but have good discussions. (28) Clean your fingers (lick them) after eating. Do not leave any traces of food on them; (29) wipe your plate clean with your fingers and then clean (lick) the fingers. It has been mentioned in the Hadith that the plate of a person who cleans it thoroughly after eating, will make dua on his behalf by saying, '(May) Allah protect you from the fire of hell, like you have protected me from shaitaan'. It is mentioned in another narration that the plate makes Istighfar for him (asks for him to be forgiven).

(30) Commence eating with salt and (31) end with salt. It alleviates 70 illnesses. [Bazaazia, Raddul Muhtar]

LAW: It is Makruh to eat on the streets and in the market place.

LAW: If pieces of bread have piled up on the eating mat, either eat it or feed it to the chickens, cows or goats etc. Otherwise, leave it somewhere carefully, where the birds or ants will eat it. Never throw it onto a road (pathway). [Bazaazia]

LAW: Neither should you find fault with food, nor should you say that the food is bad. Rasoolullah ﷺ never found any fault with food. If he wished he ate it, if not he left it.

LAW: In India it is a practice, that when someone enters whilst you are eating, people generally invite him to join in the meal. They say, please join us in our meal. However, if those who are eating do not offer them to join in the meal, they then taunt them about it and say, 'they didn't even offer us to join them'. It is a good practice to invite other Muslims to join you whilst eating. However, it is necessary for those who are inviting someone; to do so with sincerity and not merely as a formality to show that they have asked. It has also been noted that sometimes when someone is asked to join in a meal, he replies by saying Bismillah. One should not say this at this juncture, as there is no sense in saying بِسْمِ اللّٰهِ at this time (i.e. it is not appropriate). The learned Ulama have strictly cautioned us against saying بِسْمِ اللّٰهِ at such an instance. The Ulama have mentioned that it is more appropriate to mention some words of Dua, such as, Allah grant you barkat! May Allah bless you abundantly!

LAW: If a father is in (urgent) need of provisions belonging to his son and is needy but does not have the amount to purchase it, then it is

permissible for the father to use the goods of the son without any compensation (payment). However, if he has the amount to purchase it, but he is not able to get the goods, then he may pay the compensation (price) and use it. This is in the case where the son is Na Laa'ik (i.e. incapable or inefficient) and if he is inefficient, then the father may use his belongings even without need. [*Alamgiri*]

LAW: If a person has become so feeble due to hunger that he is not even able to walk out of his house to explain his plight to others, then is Fard upon whoever hears of his plight, to provide him with something to eat, so that he may become able enough to leave his home. If he was not given any assistance and died of hunger, then all those who were aware of his condition are sinners. Now if one person in particular is aware of his condition, but even he is in such a position that he does not have anything to give him, then it is Fard upon him to mention his plight to others and to ask others for something, and to then give it to him; and if this was not done and the person died, then all those who were aware of his condition are sinful; and if this person is strong enough to leave his home but does not have the capacity to work and earn, then he should go to the people and ask for assistance, and it is Waajib (compulsory) upon those who have something that can be given as Sadqa, to give something to him. However, if that needy person is able to work and earn, he should work in order to earn some money. It is not Halaal for him to ask for help (i.e. beg) in such a circumstance. If a needy person is not able to work but he has the ability to go to the homes of people and beg (ask for help), then it is Fard upon him to do this. If he did not do this and died due to starvation, he will be held accountable (i.e. he will be regarded as being sinful). [*Alamgiri*]

LAW: If a few drops of perspiration, saliva or tears dripped (into the food) whilst eating, it will not cause the food to become Haraam. The

food can be eaten. Similarly, if something pure mixed with water, but caused one to feel abhorrence; drinking it is still permitted. [Alamgiri]

LAW: If one finds a piece of dung in the roti and it (the dung) is hardened, then break off that piece and throw it away. The entire roti will not be regarded as being Najis (contaminated – impure), and if it has some softness in it, then it should not be eaten at all. [Alamgiri]

LAW: If one sees a piece of roti (bread) in a gutter or in any other impure place, then it is not necessary for him to pick it up, wash it and keep it in some other place. [Alamgiri]

LAW: If a human tooth is crushed together with wheat in a mill, then neither is one allowed to eat this flour and nor can it be fed to any animal. [Alamgiri]

LAW: It is Haraam (totally forbidden) to eat rotten meat. [Alamgiri]

LAW: If one enters an orchard and finds fruit scattered on the ground, then unless one does not acquire the permission of the owner of the orchard, he is not allowed to eat the fruit. There are two ways of acquiring permission: *Saraahatan* (Explicitly Clear) or *Dalaalatan* (Evidently implying). One is where explicit (i.e. clear) permission is given, where the owner has said that whatever fruit have fallen (from the tree) can be eaten. The second is when the permission is based on the fact that it is well known and a common practice in such a place, that the owners of the orchards do not forbid people from eating the fallen fruit. However, it is not permissible to break the fruit from the trees and then eat them. However, there is an abundance of the fruit and it is known that the

owner will not take offence in you doing so. Then to break the fruit from the trees and eat them is also permissible. However, under no circumstance is it permitted to carry away fruit from the orchard. *[Alamgiri]*

All the above mentioned rules are based on well known and common practice, and if there is no prevalent and common practice prevailing there and one is aware that eating from the orchard will be offensive to the owner, then to eat from it is not permissible.

LAW: During the autumn months, the trees shed their leaves. If the leaves are useful, then to take them away is not permissible. If they are of no use to the owner, like in our country (India) when the trees shed their leaves, and the owner does not make use of them, but rather those who use it in the furnace to parch grain take them away, then to take such leaves is not objectionable. *[Alamgiri]*

LAW: A person went to his friend's home and without permission, he ate whatever food he found there, or if he went into his friend's orchard, broke fruit of the tree and then ate it. If he knows that his friend will not take offence to this, then it is permissible for him to do this. However, he must contemplate accurately here, because in some cases it seems like the friend does not take offence, but in reality such actions offend him. *[Alamgiri]*

LAW: To slice the roti with a knife is the way of the Christians. Muslims should abstain from this. However, there is no harm in doing so, if there is a necessity, such as if one needs to slice the current day loaf of bread, by cutting it into halves, so as to serve each person with one half during a function or when milk bread is served. Similarly there is no harm in slicing (carving) a whole roasted thigh piece.

LAW: The manner of the Muslim is to sit on the ground etc. when eating. To eat at a table whilst sitting on chairs, is the manner of the Christians. We should avoid this. Muslims should emulate the pious predecessors in everything that they do. We should never adopt the ways of the unbelievers.

LAW: When cooking leavened bread, yeast is purchased from the baker and on the same token, the baker takes away a portion of their flour. There is no harm in this. *[Alamgiri]*

LAW: There are people who jointly collected money and then prepared a meal, in which all of them will partake. All of them contributed equal amounts of money, but some will eat more whilst others will eat less. There is no harm in this. Similarly, if a few Musafirs (travellers) kept their provisions together and then sat down to eat all together, there is still no harm in doing this, even though someone may eat more whilst another might eat less, or even if the provisions of some were good whilst the provisions of others were not the same. *[Alamgiri]*

LAW: When cleaning the teeth with a toothpick, if any strands of food etc. come out of the teeth, it is best to discard of it. However, if one swallows it, there is still no harm. One should not throw the toothpick or anything else that was used to clean the teeth in front of anyone, but one should keep it with him until such time that a basin etc. is brought around, wherein it can be discarded. Do not make Khilal of the teeth with picks from fruit trees or flowers. *[Alamgiri]*

When making khilaal of the teeth it is best to use the toothpick acquired from the Neem (Margosa)¹ tree.

The reason for this is that its bitterness helps to cleanse the mouth well and it is also very beneficial to the gums. Broom sticks can also be used for this purpose. This should only be done if they have not been used before.

1. The Margosa (Neem) is an evergreen tree found in semi and sub tropical regions, common to India, Myanmar and Sri Lanka etc. It is also known as the *azadirachta indica*.

CHAPTER 2

ETIQUETTES OF DRINKING WATER

HADITH 1: It is in Sahih Bukhari and Muslim on the authority of Anas رضي الله عنه that Rasoolullah ﷺ drank water in three breaths. In the narration of Muslim Shareef it further mentions that he ﷺ used to say, ‘Drinking in this manner quenches (the thirst) even more. It is (also) good for the health and pleasant.’

HADITH 2: It is in Tirmizi from Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘Do not drink water in a single breath, like a camel drinks, but drink in two or three sips, and say بسم الله when drinking, and Praise Allah when moving the drinking vessel (cup or glass etc.) away from your mouth’.

HADITH 3: Abu Dawud and Ibn Majah have reported from Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ cautioned us against blowing and breathing into the vessel.

HADITH 4: Tirmizi reported from Abu Sa’eed Khudri رضي الله عنه that Nabi ﷺ cautioned us against blowing in that which you drink. A person said that sometimes we notice dust particles in the vessel. He ﷺ said, ‘drop it out.’ The person said, ‘I am not satisfied by drinking in a single breath.’ He ﷺ said, ‘move the vessel away from your mouth and take a breath.’

HADITH 5: Abu Dawud reported on the authority of Abu Sa’eed Khudri رضي الله عنه that Rasoolullah ﷺ forbade us from drinking from the portion of a vessel that is broken, and from blowing into drinks.

HADITH 6: It is in Sahih Bukhari and Muslim on the authority of Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ forbade drinking from the mouth (opening) of a water skin (Mushk).

HADITH 7: It is in Sahih Bukhari, Muslim and Sunan of Tirmizi from Abu Sa'eed Khudri رضي الله عنه that Rasoolullah ﷺ forbade (us from) drinking, by way of twisting (i.e. turning over) the mouth of a water skin.

Ibn Majah also reported this Hadith from Ibn Ab'bas رضي الله تعالى عنهما and in this narration, he also mentioned that after Huzoor ﷺ forbade this, a person woke up at night and turned over the mouth of a water skin (Mushk) in order to drink water, (and) a snake appeared from inside it.

HADITH 8: It is in Sahih Bukhari and Muslim on the authority of Anas رضي الله عنه that Nabi ﷺ forbade (us from) drinking water whilst standing.

HADITH 9: It is cited in Sahih Muslim Shareef from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Under no circumstances should any person drink water whilst standing, and whosoever does so forgetfully, should spew out that water'.

HADITH 10: It is in Bukhari and Muslim from Ibn Ab'bas رضي الله تعالى عنهما He says, 'I presented a pail of Zam-Zam (water) to Nabi-e-Kareem ﷺ which he ﷺ drank whilst standing'.

HADITH 11: It is in Sahih Bukhari that Hazrat Ali رضي الله عنه prayed his Zuhr Salaah and thereafter he sat down to administer the needs of the people, in the open Courtyard of Kufa. Water was brought to him at the time of Asr. He drank some and then performed wudu (ablution). Thereafter, he stood up, drank the remaining wudu water and said, 'People say that it is Makruh to stand whilst drinking water, but I have done just as Nabi ﷺ has done.' The meaning of this, is that people say this in an absolute manner, that it is Makruh to drink water whilst standing (whereas this is not an absolute rule), and this

is not the ruling regarding the remaining water of wudu. It is actually Mustahab (desirable) to stand whilst drinking it. Similarly it is Sunnat to stand whilst drinking the Water of Zam Zam. Both these types of water are exempted from this rule (i.e. that one must sit whilst drinking). The wisdom behind this is that when a person drinks water whilst standing, the water immediately flows through all parts of the body, and this is harmful. However, both these types of waters are full of blessings (barkat) and the actual objective is to attain blessings from them. It is thus beneficial for these to reach the entire body. Some people also mention that the Jhoota (Left over) water of a Muslim should also be drank whilst standing, but I (Sadrush Shariah) have not seen this in any Kitaab (authentic book). I have only found distinction regarding two types of water in the Books **والعلم عند الله**.

HADITH 12: Tirmizi reported that Kubsha رضى الله تعالى عنها says, 'Rasoolullah ﷺ visited my home, and the water skin was hanging, so he drank from the mouth of it whilst standing (The Ulama have attributed the indication of permissibility by way of this practice of Huzoor ﷺ). I cut off the mouth of the water skin and kept it away (preserved it as Tabaruk).' The reason for her cutting of the mouth off the water skin and keeping it away was on the basis of it being regarded by her as a Tabaruk (Sacred Relic), because the Holy mouth of Huzoor-e-Akram ﷺ had touched it. (She thus) regarded it as a means of blessing and knew that through it illnesses would be alleviated.

HADITH 13: It is in Sahih Bukhari from Hazrat Jaabir رضي الله عنه that Nabi ﷺ and Hazrat Abu Bakr رضي الله عنه visited an Ansari, who was engrossed in watering the trees in his orchard. Rasoolullah ﷺ said, 'Do you have some day old water in an old water skin (If so, then bring it forth), if not, we will put our mouths to the vessel and drink'. He said, 'I have

some day old water in an old water skin at my home'. He went into his humble home, brought out water, poured it into a basin and then extracted some goats' milk into it. Rasoolullah ﷺ drank from it. Again, he poured water into it and extracted more milk into it, and the Companion of the Nabi ﷺ drank from it.

HADITH 14: It is in Sahih Bukhari and Muslim from Anas ﷺ that goats' milk was extracted for Nabi ﷺ and the water from the well at the home of Anas ﷺ was mixed with it. It was mixed to make Las'see (A Milk or Curd Drink). It was then presented to Huzoor ﷺ, so Huzoor ﷺ drank it. On the left of Huzoor ﷺ was Hazrat Sayyiduna Abu Bakr ﷺ and on Huzoor's ﷺ right was a Bedouin. Hazrat Umar ﷺ said, 'Ya Rasool'Allah ﷺ! Please give it to Abu Bakr ﷺ'. Huzoor ﷺ gave it to the Bedouin, because he was on the right. He then said, 'The one who is on the right hand side is entitled to it, then after him, the one who is on his right. Thus, always give precedence to the one on the right'.

HADITH 15: It is Bukhari and Muslim on the authority of Sahl ibn Sa'ad ﷺ that a vessel (plate or bowl etc.) was presented to Nabi ﷺ. Huzoor ﷺ drank from it and on the right of Huzoor ﷺ was the youngest person (Abdullah ibn Ab'bas رضى الله تعالى عنها) and the very senior Ashaab-e-Kiraam were on the left. Huzoor ﷺ said, 'O young boy! If you permit, then I may pass it over to the seniors (elder ones).' He said, 'I will not give priority to others over me, when it is concerning partaking in that which the Nabi ﷺ has drank from. (So) Huzoor ﷺ gave it to him.'

HADITH 16: In Sahih Bukhari and Muslim it is reported on the authority of Huzaifa ﷺ that Huzoor ﷺ said, 'Do not wear silk fabric and silk garments, and neither should you drink in silver or gold

vessels, nor eat from silver or gold dishes, for these are for the unbelievers in this world and for you in the hereafter’.

HADITH 17: Tirmizi reported from Zahri that Rasoolullah ﷺ preferred sweet and cold things to drink.

HADITH 18: It is in Ibn Majah on the authority of Abdullah ibn Umar رضي الله تعالى عنهما that the Holy Prophet ﷺ forbade us from drinking in a manner whereby we bend over, whilst lying on the stomach, placing your mouth into water, and do not drink water using only one hand like those with whom Allah is displeased. When drinking water at night from any vessel, shake it first, unless it is covered, for if it is covered, then there is no need to shake it. He who has the ability to drink from a vessel, but still drinks out of his hands due to humility, Allah ta’aala records good deeds for him equal to the fingers on his hands. The hand was the vessel of Hazrat Esa ؑ for he had even thrown away his drinking vessel and said, ‘This too is a product of the world.’

HADITH 19: Ibn Majah reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘Wash your hands and drink water from it, for there is no vessel more pure than the hand’.

HADITH 20: Muslim, Ahmed and Tirmizi have reported from Abu Qatadah ؓ that Rasoolullah ﷺ said that the Saaqi¹ should be the last to drink.

HADITH 21: Dailmi reported from Hazrat Anas ؓ that Huzoor ﷺ said, ‘Suck in the water when drinking it, for it is pleasant and is good for digestion and is a protector against illnesses’.

1. The Saaqi: refers to the person who is distributing the water to the people.

HADITH 22: Ibn Majah reported from Hazrat A'isha رضى الله تعالى عنها. She said, 'Ya Rasool'Allah ﷺ! Which items are not Halaal to refuse?' He ﷺ said, 'Water, Salt and fire'. She says, I asked, 'Ya Rasool'Allah ﷺ! I understand regarding water, but why is it not halaal to refuse salt and fire?' He said, 'O Humaira! One, who gave fire, has actually given as Sadqa all that which has been cooked by the fire and one who gives salt has given as Sadqa all that food which has been seasoned by the salt. Whosoever gave just one sip of water to a Muslim at a place where water is available, then it is like he has saved his neck (life), and one who feeds just a sip of water to a Muslim at a place where water is not available, then it is like he has brought him back to life'.

LAWS OF JURISPRUDENCE RELATED TO DRINKING

Always pronounce بسم الله before drinking water, and drink with the right hand, and in three breaths, in a manner whereby you move the vessel away from the mouth every time you drink, so as to take a breath. In the first and second breaths, you should drink just one sip each, and in the third breath, you may drink as much as you wish. Drinking in this manner quenches the thirst. Drink water in sucking motion and do not drink huge gulps at a time. Say الحمد لله 'Alhumdulillah' after you have completed drinking.

Nowadays, many people drink water by holding the glass or cup with their left hand. They especially regard this (holding the glass with right hand) during eating as being contrary to good manners. This etiquette of theirs is actually the etiquette of the Christians. The Islamic Etiquette is to drink with the right hand. Nowadays, another manner that is being commonly practiced is that after drinking water, the remaining water in the glass is thrown away. It is said that

such water is now regarded as left over water and cannot be given to anyone else to drink. People have learnt this from the Hindus. This is not an Islamic manner, and there is no such thing as catching an illness (just by itself) or getting contaminated in Islam. There is no sense in abstaining from partaking in the left-overs of Muslims and to throw away water merely on the grounds of this is Israaf (i.e. to be wasteful).

LAW: It is Makruh to place the mouth against the opening (mouth) of the water skin (Mushk) when drinking. In doing so, how will one know if something harmful has entered (i.e. lodged itself) into the opening? [*Alamgiri*]

LAW: Similar to this ruling is the ruling concerning drinking water from the spout of a spouted jug, unless one has checked thoroughly to make sure that there is nothing (harmful) inside. The same ruling applies to drinking water from the opening of a long necked clay pot or goblet (also known as a Saraahi).

LAW: The water of a Sabeel (wayside-stall erected for drinking water) may also be consumed by the wealthy. However, none is allowed to take away any water from there to their homes, as it has been kept there, so that those passing by may drink from it, and not so that it may be taken home. However, if permission is granted for this by those who have placed the Sabeel there, then one may take this water. [*Alamgiri*]

During the winter months, many Musjids have water warmed up in water carriers (geysers), so that the Musal'lees (worshippers) who come to the Musjid may perform wudu or ghusl with this water. This water too should only be utilised there. It is not permitted to take it home. The same applies to the spouted jugs etc. which belong to the

Musjid. They must be utilised there only and cannot be taken home. Some people fill fresh water in the jugs and take this home. This is also Na Jaa'iz (impermissible).

LAW: Sometimes, water from Wudu is left over in the spouted jugs. Some people tend to throw away this water. To do this is not permissible, and is regarded as being wasteful.

LAW: The remaining Wudu water and the Water of Zam Zam should be consumed whilst standing. One must sit whilst drinking any other water.

CHAPTER 3

REGARDING WALIMA (THE WEDDING FEAST) AND ENTERTAINING GUESTS

HADITH 1: It is in Sahih Bukhari and Muslim on the authority of Anas رضي الله عنه that Nabi ﷺ saw signs of yellowness on Abdur Rahman ibn Auf رضي الله عنه (in other words he noticed sandy saffron like colour on his body or clothing). He ﷺ asked, ‘What is this?’ (i.e. this colour should not be on the body of a male. How did this colour appear on your body?). He said, ‘I married a lady and this yellowish colour rubbed off from her body on to me’. Rasoolullah ﷺ said, ‘Allah allow it to be blessed for you! You should arrange a Walima (wedding feast) even if it is with a single goat, or (he ﷺ said) with just one goat’.

HADITH 2: It is in Bukhari and Muslim from Anas رضي الله عنه. He says that Huzoor ﷺ hosted the Walima of Zainab رضي الله تعالى عنها in with such grandeur, that he did not do so for any other of the Azwaj-e-Mutahiraat. He ﷺ did the Walima with one goat. In other words this was a very grand Walima compared to all the others, as the meat of an entire goat was prepared during this Walima. It is mentioned in another narration cited in Sahih Bukhari Shareef on the authority of Anas رضي الله عنه that after the Zifaf¹ with Hazrat Zainab bin Jah’sh رضي الله تعالى عنها Huzoor ﷺ hosted the Walima in which everyone was treated to stomach full of Roti and meat.

HADITH 3: It is in Sahih Bukhari from Anas رضي الله عنه that on the return from Khaibar, between Khaibar and Madina, due to the Zifaf of Hazrat Safiya رضي الله تعالى عنها Huzoor ﷺ remained there for 3 nights. He ﷺ invited the Muslims to a Walima. There was neither meat nor bread at the Walima. Huzoor ﷺ gave the command and the eating mats were spread out. Khajoor², Paneer³ and Ghee⁴ were served. It is mentioned in the narrations of Imam Ahmed, Tirmizi, Abu Dawud and Ibn Majah that during the Walima Feast of Hazrat Safiya رضي الله تعالى عنها Situ⁵ and dates were served.

1. The Zifaf refers to the night of the consummation of marriage.

HADITH 4: It is in Sahih Bukhari and Muslim from Abdullah ibn Umar رضى الله تعالى عنهما that the Huzoor ﷺ said, ‘When a person is invited to a Walima, he should attend it’.

HADITH 5: It is in Sahih Muslim from Jaabir رضي الله عنه that Huzoor ﷺ said, ‘When someone is invited to a meal, he should accept (the invitation), then if he wishes, he may either eat or not’.

HADITH 6: In Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه it is narrated that Huzoor ﷺ said, ‘A bad meal (feast) is that Walima feast to which only the wealthy are invited and the poor are left out. Whosoever rejected an invitation (i.e. he rejected it without a valid reason), he has disobeyed the command of Allah and His Rasool ﷺ’.

It is mentioned in a narration of Muslim Shareef that a Walima feast is regarded as a bad feast, when those who attend it (i.e. those who attend such gatherings happily) are shunned from it, and those who reject it (i.e. its virtue) are invited to it. Whosoever has rejected an invitation has disobeyed Allah and His Rasool ﷺ.

HADITH 7: Abu Dawud reported on the authority of Abdullah ibn Umar رضى الله تعالى عنهما that Huzoor ﷺ said, ‘One who was invited and did not accept it, has disobeyed Allah and His Rasool ﷺ and whosoever attended without an invitation, has sneaked in as a thief, and emerged after plundering’.

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2. Khajoor is the name given to dates in the Urdu language.
3. Paneer is a non-melting farmer cheese or curd cheese made by curdling heated milk with some lemon juice etc. and does not contain rennet.
4. Ghee is pure butter oil.
5. Situ is a sweet non-alcoholic beverage made from parched barley.

HADITH 8: Tirmizi reported on the authority of Abdullah ibn Mas'ud رضي الله عنه that Huzoor ﷺ said, '(During Weddings) the feast of the first day is Haq (i.e. it is proven and should be done), the feast of the second day is Sunnat, and the Feast of the third day is Sum'a (i.e. that which is done for attaining name and fame). Whosoever does anything so that it is heard about (for fame) then Allah will cause him to hear. In other words, he will be punished'.

HADITH 9: Abu Dawud reported from Ikrama رضي الله عنه that Rasool ﷺ disallowed us from eating at the home of two people who host banquets (invitations) to compete (with one another) and to be boastful.

HADITH 10: Imam Ahmed and Abu Dawud reported from a certain Sahabi that Rasool ﷺ said, 'When two people come over to invite you at the same time, then accept the invitation of the person whose door is closer to your door and if one of them came first, then accept the invitation of the one who came first'.

HADITH 11: It is in Sahih Bukhari and Muslim from Abu Mas'ud Ansari رضي الله عنه that an Ansari, whose epithet was Abu Shu'aib, commanded his slave to cook an amount of food that will suffice for five people. He said, 'I wish to invite Nabi ﷺ and five of his Companions'. A small amount of food was prepared and he presented himself to invite Huzoor ﷺ. Another person went along with Huzoor ﷺ. Huzoor ﷺ said, 'Abu Shu'aib! This person has come along with us. If you wish, you may permit him to join us and if you wish you may refuse'. He said 'I am permitting him'.

In other words, if someone is invited and another person tags along with him, he should make it known to the host that he did not bring him along, and thereafter the host has the right to either grant him

permission to join in the meal or not. If he does not make it known, then it will be offensive to the host in that he brought along others with him, without being asked to do so.

HADITH 12: Baihaqi has reported in Sha'bul Imaan from Imraan bin Haseen رضي الله عنه that Huzoor ﷺ cautioned us against accepting the invitation of fasiqs (open transgressors).

HADITH 13: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'One who has Imaan in Allah and in the Last Day, should respect his guest and one who has Imaan in Allah and in the Last Day should not cause harm to his neighbour, and one who has Imaan in Allah and in the Last Day should either speak good words or remain silent'. It is in one narration that the one who has Imaan in Allah and in the Last Day should keep good family ties.

HADITH 14: In Sahih Bukhari and Muslim it is reported from Abu Shuraih Ka'abi رضي الله عنه that Rasool ﷺ said, 'One who has Imaan in Allah and the Last Day should respect his guest. One day and night is his assessment (i.e. you should serve him meticulously for an entire day and you should prepare sumptuous meals for him according to your means). Entertaining (the guest) is for three days (i.e. after one day, present to him whatever is available) and after three days, it is Sadqa. It is not Halaal (lawful) for the guest to remain at his (the hosts) home for more than three days, thereby causing him inconvenience'.

HADITH 15: Tirmizi reported on the authority of Abil Ahwas Jashmi who reported from his father. He says, I said 'Ya Rasool'Allah! ﷺ Please inform me (what should be done in this case), I went to the home of a person and he did not entertain me appropriately (as a guest). Now if he visits my home, should I entertain him or should I

treat him accordingly (i.e. should I settle the score)?' He ﷺ said, 'Rather you should entertain him (as a guest should be entertained)'.

HADITH 16: Ibn Majah reported from Abu Hurairah ﷺ that Rasool ﷺ said, 'It is Sunnat for you to walk your guest to the door, when he is departing'.

LAWS OF JURISPRUDENCE

The Walimah Invitation (Feast) is Sunnat. Walima means to hold a feast according to your means, (for the purpose of feeding) your friends, relatives, elders, family members and those in your locality, on the morning after Zifaf (consummation of marriage). To sacrifice an animal and prepare food for this purpose is permissible. Those who are invited should oblige and accept the invitation, as attending the Walima will bring happiness to the host. Regarding whether it is Sunnat or Waajib to attend the Walima when invited, then in this regard, the statements of the Ulama are in support of both. However, it is clear that to accept this invitation is Sunnat-e-Mu'akkadah. With the exception of the Walima, it is also virtuous to attend other invitations. If the person (who has been invited) is not fasting, it is Afdal (more virtuous) for him to partake in the meal which has been provided, as this is to share in the happiness of your fellow Muslim brother. One should still attend the Walima even if he is fasting, and make Dua for the host. With the exception of the Walima, the ruling for other invitations is also the same, i.e. if one is not fasting, then he should partake in the meal provided, and if he is fasting, then he should make Dua for the host. *[Alamgiri - Raddul Muhtar]*

LAW: The ruling cited above is only applicable when the person who is presenting the invitation intends to do so to fulfil the Sunnat, and if the gathering is being hosted for name and fame and so that people may praise the host, as we see many people do today. It is

better not to attend such invitations. The Ahl-e-Ilm (People of Knowledge – Ulama) should especially not attend such gatherings. *[Raddul Muhtar]*

LAW: It is only Sunnat to attend an invitation when one knows that it will be free of any singing and music or amusement and games (i.e. improper entertainment). If one is aware that these obscenities will take place at such a gathering, then one should not attend. If after arriving there one notices these absurdities taking place here, and if this is happening where you are (seated), you should leave. If it is taking place in another portion of the building and not in the part of the building where the food is being served, then one may sit there and partake in the meal. Now, if this person is capable of stopping them from this (practice), he should make an attempt to stop them, and if he does not have the capability to this, then he should make sabr (remain patient). This ruling applies to a person who is not a religious leader. If he is a leader and one who others follow, for example, if he is from amongst the Ulama and Masha'ikh, then if they are not able to put a stop to what is happening there, they should leave. Neither should they remain seated there, nor should they eat there. If one already knew that these things will be taking place there, then whether the person is a leader or not, for either one to go there is not permissible. This is even if it is not happening in the section of the building wherein they are, but it is taking place in another section of the building. *[Hidaya, Durr-e-Mukhtar]*

LAW: If amusement and frivolous activities are taking place at such gatherings and one knows that if he attends, then such activities will be halted, then in such a case, he should go with this intention (i.e. with the intention of having those improper activities halted), because his attendance at such a gathering, will cause those activities which are contrary to the Shariah to be suspended.

However, if one knows that by him not attending, it will be an admonition to them and they will not resort to such bad customs, because they regard his attendance at this gathering to be necessary (i.e. of importance), and (they know that) if he finds out that there will be such activities taking place at weddings and celebrations, then he will not attend their celebrations; then it is necessary upon him not to attend under such circumstances, so that it may be a note of caution to the people and so that they may abstain from such bad customs. *[Alamgiri]*

LAW: The invitation for the Walima feast is only on the first day or on the day after. In other words, this feast can only be for two days. After this, the Walima and wedding ceremony has ended. *[Alamgiri]*

LAW: In India, the series of events pertaining to weddings remains for many days at a time. To go beyond the Sunnat is to be boastful and to do it for name and fame. To abstain from this is necessary.

LAW: It is permissible for a guest to pass over an item to someone else, at the same spread, provided he is sure that the host will not be offended by this. If he knows or if he is unsure if the host will be offended, he should not pass it to another person. *[Alamgiri]*

LAW: Some people serve the best foods to dignitaries on one spread and they just serve common (ordinary) things to the poor. Even though one should not behave in this manner, as it causes the feelings of the poor to be hurt. However, in such a case if one before whom the good things are kept, took something from it and gave it to someone who does not have it, then it would appear that the host would take offence to this, because if he really wished to serve this to them, he would have spread it out before them himself. At least, this is regarded as a doubtful case. It is thus impermissible to give

something to them in such a situation. However, if it is from the same variety of food, such as bread or meat and the bread that was kept before one of them is finished and another person took some and passed it over to them, then it would seem apparent that the host would not take offence to this.

LAW: If one is partaking in a meal at the home of someone else and a beggar asks for something. Then in such a case, it is not permissible for him (the guest) to give a piece of roti (bread) to the beggar, as the host left it there for him to eat, and he did not make him (the guest) the Maalik (owner) of it, whereby giving him the right to give it to whomsoever he wishes. [*Alamgiri*]

LAW: If the meal is being eaten on two different spreads, then a person may not take something from one spread and pass it over to someone eating on the other spread, unless he is completely certain that the host will not be offended by this. [*Alamgiri*]

LAW: If whilst eating, the child of the host comes over, he (the guest) can not give anything from his meal to the child or to the servant of host. [*Alamgiri*]

LAW: If the food has become contaminated (become impure – Na Paak), it is not permissible to feed it to an insane person, a child, or to such an animal which is Halaal to consume. [*Alamgiri*]

LAW: There are four things that are essential for a guest: (1) to sit where asked to sit. (2) To be satisfied with whatever has been placed before him and it should not be so that he makes utterances such as; 'I eat better than this at my own house' or other statements such as people make whilst sitting together in feasts nowadays. (3) Not to get

up without the permission of the host. (4) To make dua for the host, when he does get up.

The host should occasionally say to the guest, 'please have some more', but he should not insist on this, so that by insisting, the guest does not eat more than he is able to, thus causing it to become harmful to him.

The host should not remain completely silent and he should not serve the meal and then himself disappear, rather he should remain there (with the guests). He should also not become upset with his servants etc. in the presence of his guests. If he is a person who has sufficient provisions, he should not due to the guests reduce the amount of food of the household. The host should personally be courteous towards his guests and he should not leave this duty to the servants, as showing courtesy to the guest is the Sunnat of Hazrat Ibraheem عليه الصلوة والتسليم. If there are only a few guests, then the host should sit down to eat with them, as hospitality demands this. If there are many guests, then one should not sit down with them, but one should be occupied in serving and feeding them. A person who causes discomfort to the guests should not be made to sit with them. [Alamgiri]

LAW: When all complete eating, arrange for their hands to be washed. Do not throw away the water after washing the hand of each person, before washing the hand of the next.¹ [Alamgiri]

LAW: If someone sent you a gift and such a person has both Halaal and Haraam possessions, but most of his possessions are Halaal, then there is no harm in accepting (his gift). The same rule applies to

1. This refers to the customary washing with the jug and bowl.

partaking in a feast at his home. You should only partake in the meal if you are certain. If most of his possessions (i.e. wealth) are Haraam, neither should you accept his gift, nor should you partake in a feast at his home, until such time that you are not certain, that the things which are presented to you are Halaal. *[Alamgiri]*

LAW: If a person is your debtor and he has invited you to a meal, (then in such a case), if he used to even invite you in this manner before taking the loan, there is no harm in accepting his invitation, but if he used to invite you (to his home once) every twenty days and now he is doing so in ten days, and he has even prepared more sumptuous meals than in the past, then do not accept this invitation, as this is due to the loan. *[Alamgiri]*

CHAPTER 4

RULES REGARDING
CROCKERY

LAW: To eat and drink in gold or silver vessels and to apply oil from little gold and silver cups, or to apply ittar (fragrance) from pomanders made from them, or to inhale incense from fire pans made from them, are all disallowed. This prohibition is applicable to both men and women. Women are allowed to wear jewellery made from gold and silver. With the exception of jewellery, the use of gold or silver for other purposes is not permissible for both, men and women. [*Durr-e-Mukhtar*]

LAW: To eat with gold or silver spoons, to apply surmah (stibium) using a gold or silver Sala'i (applicator), to apply surmah from a surmah holder made from gold and silver, to look in mirrors made from them, to write with gold or silver pens and ink, to make wudu with a jug or basin made from gold or silver or to sit on chairs made from them is not allowed, for both men and women. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: It is permissible for women to wear gold or silver mirrored thumb rings, but even for a female to look at her face in a mirrored thumb ring is not permissible.

LAW: The uses of gold and silver effects are prohibited in the condition when the actual purpose is to use it (i.e. that particular effect). If the actual objective is not this (i.e. to use it), then there is no prohibition in this regards. An example of this is food which is kept in a gold or silver plate or small bowl. If it is left in this, then it is regarded as a waste of wealth (lavishness). One should remove it from there and place it in another vessel (plate etc.) and then eat it, or in the case where one took some water in the hand from it and then drank it (i.e. one used the hand as a drinking vessel), or in the case where oil was kept in a (gold or silver) goblet and it was not used directly from it, but was poured into another utensil or taken in

the hand and then applied to the hair with the purpose that directly using it from the (gold or silver) vessel is not permissible. Now if one takes the oil out of it in this manner and then uses it, it is permissible. (However) if the oil was taken in the hand for the purpose of using it (i.e. applying it directly and not using the hand as a vessel to transfer the oil from the gold or silver container), but rather to make use of it, like when one takes oil from a small goblet (or bottle etc.) to directly apply it to the hair or beard, then in doing so, it is not abstaining from impermissible use, as this itself is to use it. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: To use gold and silver vessels for tea is not permissible. The same law applies to wearing a gold or silver watch on the hand. Actually, even to see time in it is not permissible, as the actual use of a watch is to see time in it. [*Raddul Muhtar*]

LAW: If gold or silver effects are placed in a house exclusively for adornment and ornamentation; for example, (gold or silver) dishes, pen and ink pots (etc.) are arranged so that the house may be decorated, then there is no objection to this. Similarly, if one adorns the house with gold or silver chairs, tables and benches etc. and the objective is not for sitting on them, then there is no objection. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: When instructing children during the Bismillah Khwani¹, silver ink pots, pens and small writing boards are brought (to the celebration). These items are not really used, but are rather given away (i.e. gifted) to the person who has instructed the child. There is no objection to this.

1. Bismillah Khwani is the traditional celebration held for the commencement of Islamic Studies of a child, usually when the child is 4 years, 4 months and 4 days old.

LAW: With the exception of gold and silver, the use of all other types of vessels (dishware) such as copper, brass, lead and crystal etc. is permissible. The use of earthenware is the best. It is mentioned in the Hadith that, 'Whosoever made the utensils of his home from earth (clay), the Angels shall descend to admire it. Copper and brassware should be plated. To use crockery made from copper or brass without plating them is Makruh. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: Utensils (vessels) which have gold or silver etchings (i.e. carvings or designs) on them may be used, as long as the designs are not on the actual area of use. For example, if there are silver decorations on a glass or bowl, then when drinking water, the mouth should not touch that portion on which there is gold or silver. Some are of the view that even the hands should not touch the area which has gold or silver on it. The first view is the accurate view. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If the handle of a knife is made from gold or silver, its use is not permissible, because the manner of use is that the hand is placed on the handle, and in this case, the area of use thus has gold or silver on it. However, if its ferrule is made from gold or silver and the grip (handle) is not made from gold or silver, then there is no objection in using it, as there is no gold or silver on the area on which the hand is being placed. Similarly, if the nib of a pen (or pencil) is made from gold or silver, to write with it is not permissible as this is the actual part that is being used. If it (the gold or silver) is on the outer portion of the pen, then it is not impermissible.

LAW: If there is gold or silver etching on a chair or bench or there is etching on the ground, then to sit on it is permissible, as long as you abstain from sitting on the actual area where the etching is.

The result of this is that, the use of such a thing which is made purely of gold or silver is absolutely impermissible and if it has gold or silver in numerous portions of it, then if the gold and silver is on the area of usage, then it is impermissible, otherwise it is permissible. An example of this is that to inhale incense from a silver fire pan is absolutely impermissible even though whilst breathing in the smoke (incense), the hand is not even touching the fire pan.

Similarly, if the pedestal of the Huqqa (Mogul pipe) is made from silver, then to smoke Huqqa from it is impermissible, even though the (smoking) person may not be touching the pedestal of the Huqqa. Similarly, if the mouthpiece or pipe of the Huqqa is made from gold or silver, to smoke from it is impermissible. However, if gold or silver threads have been used on different parts of the Huqqa tubes, then to smoke from that Huqqa is allowed, as long as there are no such (gold or silver) threads on the area of use. On a chair, the area of use is the seat on which one sits and the backrest on which a person rests the back and the arm rests on which the arms are placed. On a bench, the area of use is the seat and the same is for the saddle (on a horse etc.). To have a gold or silver stirrup is also impermissible and if there is any such etching on it, then this should not be on the area of use. The same ruling applies to the reigns and the tail piece of the harness. [*Hidaya, Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If there is gold or silver coating (plating/gilding) on crockery (dishware), then there is no objection to using this. [*Hidaya*]

LAW: The same ruling applies regarding the frame of a mirror which has a gold or silver etching on it, and is not held (touched) when making using of it. [*Hidaya, Durr-e-Mukhtar*]

LAW: If there is gold or silver etching on the handle of a sword or on the handle of a knife or dagger, then the ruling regarding all of them is the same (as above). [*Hidaya, Durr-e-Mukhtar*]

LAW: The same ruling applies if gold or silver alphabets have been imprinted on clothing. [*Durr-e-Mukhtar*]. The detailed explanation regarding this will follow in the discussion attire.

LAW: It is permissible to mend broken crockery with gold or silver threads (wire). It is also permissible to make use of such crockery, as long as it is not used from that particular area, just as it has been mentioned in the Hadith that Huzoor-e-Aqdas ﷺ had a wooden bowl which broke, so it was mended with a silver wire, and this bowl was in the possession of Hazrat Anas رضي الله عنه.

CHAPTER 5

RELIABILITY OF KHABAR (A REPORT / NEWS)

Allah Almighty says in the Glorious Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ
فَتُصِيبُوهَا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

“O you who Believe! If a transgressor (sinful person) comes to you with any information (news), then scrutinize it thoroughly, so that you may not cause harm to any nation unknowingly; then thereafter becoming regretful for that which you have done.” [Surah 49 Verse 6]

LAW: If you sent your employee or bondsman, even though he may be a majoosi (fire-worshipper) or Hindu to purchase meat, and he returns with the meat and says that he purchased it from a Muslim or from a Kitaabi¹, then this meat can be consumed; and if he says that the meat he brought has been purchased from a mushrik² (polytheist), such as from a majoosi or Hindu, then to consume such meat is Haraam, because buying and selling is related to Mu'amilat³ and in Mu'amilat, the khabar of a kaafir is regarded as reliable, even though the issue of Hillat (lawfulness) and Hurmat (unlawfulness) is related to Diyaanat⁴ and in Diyaanat, the khabar of a kaafir is not regarded as being unacceptable, but since the actual khabar was related to purchasing (the meat), and the issue of Hillat and Hurmat is only an implicit matter (in this case). Thus, when the said khabar (information or news) is reliable, then inclusively this too will be confirmed. If the actual khabar would have been pertaining to lawfulness and unlawfulness, then it would have been regarded as unacceptable. [Hidaya, Durr-e-Mukhtar]

1. A Kitaabi is one who is truly from amongst the People of the Book

2. A mushrik refers to a polytheist (i.e. pagan) or idol worshipper

3. Mu'amilat: refers to issues related to worldly or business matters etc.

4. Diyaanat: refers to Issues of Faith (i.e. Religious Issues)

LAW: The khabar of a kaafir is only regarded as reliable (i.e. acceptable) in the issues of Mu'amalat when there is [Ghaalib Gumaan] predominant likelihood that he is telling the truth. If there is predominant likelihood that he is being deceitful, then one should not act upon it (the information he gives). [*Jawhara*]

LAW: Meat was purchased and later it was ascertained that the person from whom the meat was purchased from is a mushrik. If the meat was taken back so that it can be returned and he (the mushrik) mentions that the meat is from an animal that was slaughtered by a Muslim, it is still prohibited to eat the meat. [*Raddul Muhtar*]

LAW: Regarding the gift presented by a slave-girl, slave or a child, the information (given by them) is regarded as reliable. An example, if a child brings something to someone and says that my father sent this to you as a gift; that person is allowed to accept it and make use of it and if it is something to eat, then he may even eat from it. In the same way, if a slave-girl or slave gave him something saying, my master has sent this as a gift to you, and actually if both of them give this khabar regarding themselves, that our master has presented us both to you, then even this khabar is regarded as being acceptable. Hypothetically, even if the slave-girl gives this khabar regarding herself, then that person may also make 'Watee' with her (i.e. bed her). [*Zail'i*]

LAW: If they (i.e. the slave-girl or slave) gave this khabar that Our Master or Guardian has granted permission for you to buy us, then even this khabar will be regarded as reliable, on condition that there is predominant likelihood regarding them telling the truth. Accordingly, if a child purchased something such as salt, chillies, tumeric or coriander and he gives khabar that he has the permission to purchase these things, then to sell these things to him is allowed;

and if there is a predominant likelihood that he is lying, then his word should not be accepted. An example of this is that he wishes to buy some sweetmeats or fruit etc. for a few cents and he says, 'I have been given permission for this.' Do not give credence to this, whereas in the said case it seems apparent that he was not given the money to purchase sweets etc. to eat. [*Durr-e-Mukhtar, Raddul Muhtar*]

In other words, when there is a predominant likelihood that he does not have permission to purchase these things, such as when you feel that there is probability that he has hid the money and brought it with him, and is now using it to purchase the sweets. (In such a case, the doubt arises) why his family members have given money to (such young child) to purchase sweets (instead of purchasing it for him). Thus, in such a case, to even sell the sweetmeats to him is Na Jaa'iz (impermissible).

LAW: A kaafir (unbeliever) or fasiq (open transgressor) gave khabar saying, 'I have been appointed as the agent (representative) of a certain person, to sell a certain item for him.' His information (Khabar) can be regarded as being reliable and the item may be purchased. Similarly, the information given by him will be regarded as acceptable in other issues pertaining to Mu'amilat, on condition that there is predominant likelihood that he is telling the truth. [*Durr-e-Mukhtar*]

LAW: In the issues of Diyanaat, it is necessary for the Mukhbir¹ to be Aadil².

1. The Mukhbir is the one presenting the information

2. An Aadil is a just and righteous person

Diyaanaat here refers to those issues which are between the servant and the Creator (i.e. regarding that which Allah has Commanded His servants), such as lawfulness, unlawfulness, impurities and purification (etc.). If with the issues of Diyaanaat, there is also the case of Termination of Association; for example, if someone gives information regarding a husband and wife (wherein he mentions or claims) that both of them are foster brother and sister, then in evidence for this, simply being Aadil is not sufficient. However, the condition of being Aadil and number of witnesses are also necessary. In other words, those giving such information should either be two (adult) males or one (adult) male and two (adult) females, and all of them should be Aadil. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If an Aadil Muslim gives khabar regarding water wherein he says that the water is Najis (impure or contaminated with impurity), one should then not perform Wudu with it. On the contrary, if there is no other water, then Tayam'mum (dry ablution) should be performed. If a fasiq or a Mastoor¹ gives information that the water is impure, one should then apply (the principles of) Tahar'ri². If the heart is positively content that he is telling the truth, then the water should be thrown away and Tayam'mum should be performed. Do not make wudu (in such a case). However, if there is predominant likelihood that he is being untruthful, then one should perform Wudu (with this water) and as a precautionary measure it is also best to perform Tayam'mum. If a kaafir gives khabar of it (the water) being impure, and there is predominant likelihood that he is telling the truth, it is still best to discard the water and then perform Tayam'mum. [*Durr-e-Mukhtar*]

1. A Mastoor is one whose outer appearance is in accordance with the Shariah

2. Tahar'ri means to make a decision based on deliberation and positive intuition

LAW: If a single just person (Aadil) gave khabar that it (the water) is pure and another just person gave khabar that the water is impure, or if one just person gave khabar that, this animal was slaughtered by a Muslim and another just person gave khabar that it was slaughtered by a mushrik (polytheist). Then even in such a case, one should apply Tahar'ri and act on that regarding which there is a predominant likelihood (of it being correct). [*Raddul Muhtar*]

CHAPTER 6

ATTIRE
(CLOTHING)

HADITH 1: Hazrat Imam Bukhari رضي الله عنه reported from Hazrat Ibn Ab'bas رضي الله تعالى عنها that Rasoolullah ﷺ said, 'Eat whatever it is you fancy and wear whatever it is you fancy, as long as it is free from two things; Lavishness and Pride (Arrogance)'.

HADITH 2: Imam Ahmed, Nasa'i and Ibn Majah report from Amr bin Shu'aib who narrates from his father, who narrates from his grandfather that Rasool ﷺ said, 'Eat and Drink and give Sadqa (charity) and wear elegant clothes, as long as it is not associated to lavishness and pride'.

HADITH 3: It is in Sahih Bukhari and Muslim from Anas رضي الله عنه that Rasoolullah ﷺ liked 'Hibrah' very much. This was a type of striped wrap (shawl), which was manufactured in Yemen.

HADITH 4: Tirmizi reported from Jaabir bin Sumrah رضي الله عنه. He says, I saw Nabi ﷺ on a full moonlit night. The Holy Prophet ﷺ was attired in a reddish robe. In other words, it (i.e. the robe) had reddish stripes on it. I would sometimes look at Huzoor ﷺ and sometimes I would look at the moon. According to me, Huzoor ﷺ was more beautiful than the moon.

HADITH 5: It is in Sahih Bukhari and Muslim on the authority of Abu Burdah رضي الله عنه. He says that Hazrat A'isha رضي الله تعالى عنها brought out a small blanket with patches on it, and a thick Tahband (waistcloth) and said, 'Huzoor ﷺ passed from this world in these clothes.' (In other words, at the time of his Wafaat from this world, Huzoor ﷺ was wearing the same type of clothing)

HADITH 6: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'Allah Ta' Aala will not place His Divine Mercy

on a person who drags his tahband (waistcloth) out of pride' (i.e. he wears it so long that it touches the ground).

It is in the narration of Ibn Umar رضى الله تعالى عنهما that, Allah will not place His Divine Mercy on a person who allows his garments to trail in a boastful manner.

It is also in Sahih Bukhari from him as well, that a person was dragging his tahband (waistcloth) in a boastful manner, so he was caused to sink into the ground. He will continue to sink into the ground until Qiyaamat.

HADITH 7: It is in Sahih Bukhari from Abu Hurairah رضي الله عنه that Rasool ﷺ said, 'The piece of the waist cloth which is below (over) the ankles is in the fire'.

HADITH 8: Abu Dawud and Ibn Majah report from Abu Saeed Khudri رضي الله عنه that Rasoolullah ﷺ says, 'The waistcloth of a Momin is up to half the shins. If it is between the shin and the ankle, still there is no objection to this and whatever is below that is in the fire and on the Day of Qiyaamat Allah will not place His Divine Mercy on him, who allows his waistcloth to trail (on the ground) out of pride'.

HADITH 9: Abu Dawud, Nasa'i and Ibn Majah have reported from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'that 'Asbaal' in other words, the wearing of clothes trailing (on the ground) is not allowed and this (prohibition) refers to the waistcloth, Qamees (Upper Garment/Kurta etc.), the turban and everything else. Hazrat Umm-e-Salma رضى الله تعالى عنها enquired regarding the ruling in this matter for the females. He ﷺ said, 'Let it hang down one span in length (i.e. one span length from below half the shin)'. She said, 'The foot of the

women will then be visible'. He ﷺ said, 'Let it hang down (trail by) one hand length (and) not more than that'.

HADITH 10: It is in Sahih Muslim on the authority of Abdullah ibn Umar رضى الله تعالى عنها. He says, 'I passed by Rasoolullah ﷺ and my waistcloth was trailing a bit low'. He ﷺ said, 'Abdullah! Wear your waistcloth higher, so I wore it higher.' He ﷺ then said, 'wear it even higher, so I wore it higher'. After this, I always made an effort to practice this'. Someone queried from Hazrat Abdullah رضى الله تعالى عنه regarding the height at which it should be worn and he said up to half way of the shin.

HADITH 11: In Sahih Bukhari it was narrated from Ibn Umar رضى الله تعالى عنها that Rasoolullah ﷺ said, 'Allah will not place His Divine Mercy on that person who drags his garments out of pride'. Hazrat Abu Bakr Siddique رضى الله تعالى عنه enquired, 'Ya Rasool'Allah! ﷺ my waistcloth ends up trailing (on the ground), unless I give particular attention to it (i.e. His waistcloth never used to remain set on his stomach, it used to slip downwards)'. Rasoolullah ﷺ said, 'You are not of those who cause it to hang due to pride (i.e. this warning is for those whose intention is to wear the waistcloth so that it trails on the ground)'.

HADITH 12: Abu Dawud reported from Ikrama. He says, 'I noticed that Hazrat Ibn Ab'bas رضى الله تعالى عنه was wearing his waistcloth in a manner that the edge of his waistcloth was at the back of his foot'. I asked, 'Why do you tie (wear) the waistcloth in this manner?' He replied by saying, 'I saw Rasoolullah ﷺ tie (wear) his waistcloth in this manner'.

HADITH 13: Tirmizi and Abu Dawud have reported on the authority of Asma bint Yazeed رضى الله تعالى عنها. She says that the sleeves of Rasoolullah's ﷺ Qamees were up to his wrists.

HADITH 14: Imam Ahmed, Tirmizi, Nasa'i and Ibn Majah have reported from Sumrah رضي الله تعالى عنها that Nabi Kareem ﷺ said, 'Wear white clothing, for it is more pure and clean and shroud your deceased in it as well'.

HADITH 15: Ibn Majah reported from Abu Dardah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'The best clothes (are the ones) which you wear when presenting yourself before Allah, when going to your graves and in Musjids, (and these are) white ones'. This means it is best to wear white when performing Namaaz and to use white when shrouding your deceased.

HADITH 16: Tirmizi and Abu Dawud have reported from Abdullah ibn Umar رضي الله تعالى عنهما. He says that a person walked by wearing red clothing and he conveyed Salaam to Huzoor ﷺ. Huzoor ﷺ did not reply to his Salaam.

HADITH 17: Abu Dawud reports from Sayyida A'isha رضي الله تعالى عنها that Asma رضي الله تعالى عنها came before Nabi ﷺ wearing thin clothing. Huzoor ﷺ turned his face away and said, 'O Asma! Once a female reaches puberty, then no portion of her body should be exposed, except for her face and her palms'.

HADITH 18: Imam Maalik reports from Alqama bin Abi Alqama and he reports from his mother that Hafsa bint Abdur Rahmaan visited Hazrat A'isha رضي الله تعالى عنها wearing a very thin stole (i.e. a scarf or a shawl). Hazrat A'isha رضي الله تعالى عنها tore up her stole and gave her one that was thick.

HADITH 19: Tirmizi reported from Ibn Umar رضي الله تعالى عنهما that when Rasoolullah ﷺ would tie the turban, he would allow the shimla (loose end of the turban) to hang between both his shoulders.

HADITH 20: Baihaqi has reported in Sha'bul Imaan from Ubaada bin Saamit رضي الله عنه that Rasoolullah ﷺ said, 'Adopt the tying (wearing) of the Amaama (Turban), for it is the sign of the Angels, and allow it (i.e. the shimla) to hang at the back'.

HADITH 21: Tirmizi reported from Rukana رضي الله عنه that Huzoor ﷺ said, 'The distinction between us and the mushriks (polytheists) is that our turbans are worn (tied) on (top of our) hats'.

HADITH 22: Tirmizi reported from A'isha رضي الله تعالى عنها. She says that, 'Huzoor ﷺ said to me 'A'isha! If you wish to meet with me (i.e. in the hereafter), then be content in this world with the amount of provisions which suffice a trooper (i.e. a rider or traveller), and avoid sitting in the company of the wealthy, and do not regard your clothing as old until you have not patched them'.

HADITH 23: Abu Dawud reported from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, 'Have you not heard! Have you not heard that to be in an insignificant condition is from Imaan. To be in an insignificant condition is from Imaan'. (Insignificant here refers to one who no one values because of his poverty etc)

HADITH 24: Imam Ahmed, Abu Dawud and Ibn Majah reported from Ibn Umr رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Allah will dress the one who wears the garb of fame, with the garb of shame on the day of Qiyaamat'.

Clothing of Fame here refers to a person who dresses in good clothes out of pride (boastfulness) or it refers to that person who is not a Darvesh (Dervish), yet he dresses in a manner that causes the people to regard him as a Dervish; or it refers to a person who is not an Aalim, but dresses up in the garb of the Ulama and tries to deceive

people into believing that he is an Aalim (even though he isn't). In other words, his objective of dressing in such a manner is to show some kind of stature (about himself).

HADITH 25: Abu Dawud reported from one Sahabi that Rasoolullah ﷺ said, 'The person who refrains from wearing good clothes out of humility, even though he has the capability of wearing it, Allah ta'aala will dress him in the Robe of Karaamat (Miraculous Garb)'.

HADITH 26: Imam Ahmed and Nasa'i have reported on the authority of Jaabir رضي الله تعالى عنه. He says that 'Huzoor عليه السلام came over to us and noticed a person whose hair was untidy and spread apart. He عليه السلام said, 'Can he not find something with which he may gather his hair properly (i.e. neaten it)?' He عليه السلام saw another person dressed in unclean clothes. He عليه السلام said, 'Can he not find something with which he may wash his clothes?'"

HADITH 27: Tirmizi reported on the authority of Abdullah ibn Umar رضي الله تعالى عنهما that Rasoolullah عليه السلام said, 'Allah ta'aala loves for the sign of His Grace (Ne'mat) to be visible on His servant'.

HADITH 28: Imam Ahmed and Nasa'i have reported from Abul Ahwas and he in turn reported from his father. He says, 'I presented myself before Rasoolullah عليه السلام and my clothes were frail'. Huzoor عليه السلام said, 'Do you not have any riches?' I replied by saying that 'I did'. He عليه السلام asked, 'What type of riches do you possess?' I replied, 'I have all types of wealth given to me by Allah; (I have) camels, cows, goats, horses and slaves'. He عليه السلام said, 'Allah has blessed you with riches, so the sign of His Grace and His Marvels should be visible on you'.

HADITH 29: In Sahih Bukhari it is reported from Hazrat Umar, Anas, Ibn Zubair and Abu Umaama رضي الله تعالى عنهم that Nabi Kareem عليه السلام

said, 'One who wears silk in this world will not wear it in the Hereafter'.

HADITH 30: In Sahih Bukhari and Muslim on the authority of Ibn Umar رضي الله تعالى عنها that Rasoolullah ﷺ said, 'For the one who wears silk in this world, there is no share in the Hereafter'.

HADITH 31: In Sahih Bukhari and Muslim it is reported from Hazrat Umar رضي الله تعالى عنه that Rasoolullah ﷺ forbade the wearing of silk, except for this much, and Rasoolullah indicated this by bringing his two fingers together, the Kalima (Index) finger and the Middle finger.

It has been mentioned in one narration of Sahih Muslim that Hazrat Umar رضي الله تعالى عنه said during a Khutbah (sermon) that 'Rasoolullah ﷺ forbade the wearing of silk, except for that which is equal to the span of two or three or four fingers'. In other words, a silk edging of that width can be used on any clothing.

HADITH 32: In Sahih Muslim on the authority of Asma bint Abu Bakr رضي الله تعالى عنها that she brought out a Kasrwani Jubbah (Robe), the collar of which was made from Dibaaj (a type of silk) and there were silk edgings on both slits. She said, 'This is the Robe of Rasoolullah ﷺ which was in the possession of Hazrat A'isha رضي الله تعالى عنها and when Hazrat A'isha رضي الله تعالى عنها passed away I took it into my possession. Huzoor ﷺ used to wear it and we rinse it and give its water to those who are ill, so that they may attain Shifa (are cured)'.

HADITH 33: Tirmizi and Nasa'i have reported from Abu Moosa Ash'ari رضي الله تعالى عنه that Nabi ﷺ said, 'Gold and Silk are Halaal (lawful) for the women of my Ummat and Haraam (unlawful - forbidden) upon the men'.

HADITH 34: In Sahih Muslim it is reported on the authority of Abdullah ibn Umar رضى الله تعالى عنهما who says, ‘Rasoolullah ﷺ saw me wearing clothing which was dyed in safflower (coloured dye)’. He ﷺ said, ‘This is the clothing of the unbelievers. You should not wear them’. I asked, ‘should I wash it out?’ He ﷺ said, ‘that I should burn them’.

HADITH 35: Tirmizi reports from Abul Maleeh, who reports from his father that Rasoolullah ﷺ prohibited spreading out (laying) the hide of wild animals.

HADITH 36: Tirmizi reported from Abu Hurairah ؓ that Rasoolullah ﷺ would commence from the right side when he wore his Qamees (Upper Garment).

HADITH 37: It is in Tirmizi and Abu Dawud on the authority of Abu Sa’eed Khudri ؓ that when Rasoolullah ﷺ wore any new clothing, he would address it by its name (by saying); Turban, Qamees or Shawl, and he would then recite this Dua:

اللَّهُمَّ لَكَ الْخَبْدُ كَمَا كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ، وَخَيْرَ مَا صَنَعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صَنَعَ لَهُ

HADITH 38: It is reported in Abu Dawud on the authority of Mu’az ibn Anas ؓ that Rasoolullah ﷺ said, ‘One who wears his clothing and reads: اللَّهُمَّ لَكَ الْخَبْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَمَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ will have his previous sins forgiven’.

HADITH 39: Imam Ahmed reported from Abu Mutar ؓ that Hazrat Ali ؓ purchased fabric for 3 dirhams. When wearing it, he read: الْخَبْدُ

لِلَّهِ الَّذِي ذَرَعْتَنِي مِنَ الْيَتَامَى مَا تَجَعَلُ بِهِ فِي النَّاسِ وَ أُوَارِي بِهِ عَوْرَتِي He then said, 'I heard Rasoolullah ﷺ reciting it'.

HADITH 40: Imam Ahmed, Tirmizi and Ibn Majah report from Abu Umaama رضي الله عنه that when Hazrat Umar رضي الله عنه wore a new set of clothing he read: **اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهِ عَوْرَتِيْ وَ اَتَجَعَلُ بِهِ فِيْ حَيَاتِيْ** He then said, 'I heard from Rasoolullah ﷺ that whosoever recites this when wearing new clothes and gives his old clothes away as Sadqa, then in his lifetime and after his death, he will be in the 'Kanaf', 'Hifz' and 'Satar' of Allah'. All these three words have the same meaning. In other words, Allah will be his Protector and Guardian.

HADITH 41: Imam Ahmed and Abu Dawud reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'that the one who emulates any nation is from amongst them'. This Hadith is a Primary Principle with regards to whom we should emulate and whom we should not emulate, in the case of dressing, habits and conduct. To emulate the kufaar (unbelievers) and the sinful and corrupt people (Fusaaq-o-Fujaar) is not a good habit. To emulate the pious and the virtuous people is good. There are also different levels of emulating and based on this, the rulings regarding them differ. The lowest level of emulating the unbelievers and the sinful and corrupt people is that it is abominable. Muslims should show their distinction from such people, so that they may be (easily) recognised and they should not be mistaken for being non-Muslims.

HADITH 42: Abu Dawud reported from Ibn Ab'bas رضي الله عنه that Rasoolullah ﷺ cursed those women who imitate men and those men who imitate women.

HADITH 43: Abu Dawud reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ cursed that male who dresses in the clothes

of females and he cursed that female who dresses in clothing that resembles that (clothing) of men.

HADITH 44: Abu Dawud reports on the authority of Imraan bin Haseen رضي الله عنه that Nabi-e-Kareem ﷺ said, 'Neither do I sit on a red saddle cloth and nor do I wear clothing that is dyed in safflower (colour), and I do not wear such a Qamees (Upper Garment), which has a silk cuff (i.e. not more than 4 finger span). Hear you! The perfume (fragrance) of males is that which has a scent and no colour and the perfume of females is that which has colour but no scent'.

In other words, the actual objective for males is the scent and not the colour, so it should be of light colour so that it does not stain the clothing or the body. Women should use a light perfume as their objective is that of adornment and this can be attained from deep coloured perfumes such as 'Khalooq'. (When females) use strong scented perfumes, it unnecessarily attracts attention towards them.

HADITH 45: Tirmizi reported from Abu Rumtha Taimi رضي الله عنه. He says, 'I presented myself before Nabi ﷺ. Huzoor ﷺ was dressed in two green garments (sheets)'.

HADITH 46: Abu Dawud reported on the authority of Dahia bin Khalifa رضي الله عنه that a few 'Qubti' fabrics were presented to (our) Nabi ﷺ. Huzoor ﷺ blessed me with one and said 'Split it into two lengths. Make a Qamees with one, and give the other piece to your wife, so that she may make an 'Urhni' (Scole - Long Scarf) with it'. Just before he left, Huzoor ﷺ said, 'Ask your wife to attach another piece of fabric underneath it, so that the body is not visible through it'.

HADITH 47: It is in Sahih Bukhari and Muslim from Hazrat A'isha رضي الله عنها that the bedding on which Rasoolullah ﷺ rested was made

from leather, which was filled with date peels. It is in the narration of Muslim that the sacred pillow of Rasoolullah ﷺ was made from leather which was filled with date peels.

HADITH 48: It is in Sahih Muslim from Jaabir رضي الله عنه that Rasoolullah ﷺ said that ‘one set of bedding is for a man and one is for his wife, and the third is for his wife and the fourth is for shaitaan’. In other words, to keep sufficient bedding for those in ones home and for visitors is permissible, but one should not keep more than what is required.

LAWS OF JURISPRUDENCE

LAW: To wear adequate clothing that covers the Satr-e-Awrat¹ and which protects one from the discomfort of the heat and cold is Fard, and to use more than that, whereby adornment is intended, and because Allah has bestowed this upon you, the aim is to show the Grace of Allah, then this is desirable. To wear good clothes on important occasions such on Jummah and on the Day of Eid is Mubah (Lawful). Such clothing should not be worn daily, as there is the possibility that it will make a person boastful and will cause one to look down on the less fortunate ones, who do not have such good clothing. Thus one should avoid this. Any clothing that is worn out of pride is disallowed. The method used to ascertain whether wearing anything is causing pride or not, is to check whether your condition (i.e. attitude) after wearing it is the same as it was before wearing it, or if it has changed. If it is the same, then wearing the clothes did not cause you any pride, and if wearing them causes a

1. Satr-e-Awrat refers to the portions of the body that must be covered. To cover this portion of the body is Fard. For males, the Satr-e-Aurat is from below the navel to below the knees and for a female, the Satr-e-Aurat is the entire body, except the face, the palms of the hands and the soles of the feet.

change in your attitude (i.e. brings about arrogance), then know that it is causing pride. Thus abstain from wearing such clothes (that cause this), as pride (Takab'bur) is an appalling quality. [*Raddul Muhtar*]

LAW: It is better to make clothes from wool, cotton or fine linen, which is in accordance with the Sunnat. Neither should they be excessively extravagant, nor should they be of very poor quality, but they should be of standard quality, just as wearing very extravagant clothing causes egotism; wearing clothing of very poor quality is also a means of exhibition, as it causes people to raise their eyes (attracts attention). People start to think that this is a Saahib-e-Kamaal¹ and someone who is Taarik-e-Dunya². It is best to wear white clothing as it has been mentioned in the Hadith. Black clothing is also fine, since Rasoolullah ﷺ wore a black Turban on his blessed head when entering Makkah on the Day of Fateh Makkah. Some kitaabs have mentioned that to wear green clothing is Sunnat. [*Raddul Muhtar*]

LAW: It is Sunnat for the length of the the extreme end of a garment to be up to halfway the shin and the maximum length of the sleeve is up to the knuckles of the fingers, and the width should be one span. [*Raddul Muhtar*]. Many Muslims today wear short pants (or loin cloths) instead of the full trouser. What is there to be said about it being impermissible? To have the knees exposed is Haraam. The kurta sleeves (shirts etc.) of many people are above their elbows. This too is Khilaaf-e-Sunnat, and both these types of clothing are worn in resemblance of the Christians. Wearing them is thus even more harmful.

1. Saahib-e-Kamaal refers to a very accomplished person.

2. Taarik-e-Dunya refers to one who has left the worldly life to strive for the sake of Allah.

May Allah allow the Muslims to see the reality, so that they may abstain from emulating the unbelievers, and abstain from their ways and styles. The command which Hazrat Ameer-ul-Mo'mineen Farooq-e-A'zam رضي الله عنه sent to his armed forces, amongst whom, most were Sahaba-e-Kiraam should be kept in mind by the Muslims and we should try to act upon this. The command was *إِيَّاكُمْ وَ ذِي الْأَعْرَابِ* 'Abstain from the appearance of the Westerners' (i.e. do not make your ways and style like theirs).

LAW: Silk clothing is forbidden for men. Even if there is another piece of fabric (clothing) between the (silk) clothing and the body, it is Haraam in both conditions. It is Haraam to wear pure silk clothing even during war.

However, if the warp¹ is cotton and the woof² is silk, then its use during war is permissible and if the warp is silk and the woof is cotton, then it is permissible for every person to use at every instance. Both a Muslim soldier and a non-Mujaahid may wear it.

To wear such clothing during war, where the woof is silk, is only permissible when the clothing is thick. If it is thin, then it is impermissible, since the benefit that was to be derived from it, would not be attained in this case. [*Hidaya, Durr-e-Mukhtar*]

LAW: If the warp is silk and the woof is cotton, but the garment has been made in such a manner that only the silk is visible (i.e. it looks like a complete silk garment), then to wear it is Makruh. [*Alamgiri*]

1. Warp refers to the threads that run vertically in a woven fabric crossed at right angles to the woof.

2. Woof refers to the threads that run horizontally in a woven fabric at right angles to the warp.

There are also certain types of fluffy velvet fabrics that are made from silk. The same rule applies to wearing these. Hats and waist-coats etc. made from this should not be worn.

LAW: It is disallowed to sit or sleep on silk bedding. To use it as a pillow is also disallowed, even though compared to this, wearing it is more wrongful. [*Alamgiri*]. Durr-e-Mukhtar has mentioned this to be contrary to what is well-known, and that which is evident is that it is permissible.

Tussore¹ is the name of a type of silk. Fabric from Bhagalpur is usually called tussore. It is a very thick (coarse) silk. The ruling regarding this is the same as that of fine silk. Kashi Silk² and Cheena Silk³ are actually both silks. The ruling regarding wearing these is the same. The sun and ram baas⁴ are both fabrics which appear to be silk. Even though wearing these fabrics is not in the same ruling as wearing silk, but one should refrain from wearing them, especially the Ulama as it will give people the opportunity of being suspicious or it could give others the excuse to wear silk clothing. Nowadays, a new silk has become common and is known Kela Silk⁵. It is not silk but it is actually the bark of a tree that is turned into threads and it is very easy to identify as silk. There is no objection to wearing this.

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1. Tussore is a strong coarse brownish Indian silk obtained from the Cocoons of an oriental saturniid silk worm, *antheraea paphia*.
 2. Kashi Silk is type of silk common in Banaras, India.
 3. Cheena Silk is actually China Silk, which is regarded as one of the best silk fabrics.
 4. Sun and rambaas are types of fabric and are commonly known by the said names in India.
 5. Kela silk is a natural fibre obtained from plants. It is actually a recycled Banana Silk Fibre. This is a plant fibre produced from the outer leaves of a Banana Tree.

LAW: To cover your self with a silk quilt is also not permissible, as it also falls within the category of wearing (i.e. attire). It is Makruh to hang silk curtains on the doorways (entrances of houses or rooms etc.). It is not regarded as being not impermissible if a person who sells fabric threw (i.e. draped) a silk fabric over his shoulders, like hawkers usually do, as this is not regarded as wearing it. However, if there is a silk robe or kurta and one puts his hands into its sleeves, then even if his aim is to sell it, it is disallowed. [*Alamgiri*]

LAW: It is permissible for women to wear silk, even though it is pure silk with no mixture of cotton at all. [*Wide-ranging Books*]

LAW: Silk brocades equivalent to four fingers in width on clothing for males is permissible. More than this is impermissible.

This means that it must be four fingers in width. The length is not counted. Similarly, if the edge of a garment (or fabric) is made from silk, just as the edges of certain turbans, shawls and waistcloths are made, then in this case, the ruling regarding them is also the same; meaning that if the edge (border) is up to four fingers in width, it is permissible, otherwise it is not permissible. [*Durr-e-Mukhtar, Raddul Muhtar*]. In other words, this is if the embellishment of its border is also made from silk, and if the embellishment is made from cotton, then even if it is more than four fingers in width is permissible. If the hem (fringe) of the turban or shawl is made from silk, then this fringe too must not exceed four fingers in width because it is not permissible for the woof to be of silk.

LAW: If there is silk work on the edge of the sleeves, collar or the Daaman (i.e. the extreme end or skirt of a garment), then this too should only be up to four fingers in width. If the tie-together (i.e. belt) of the robe, or waistcoat is made from silk, then up to four fingers in width is permissible and silk buttons are also permissible.

Even the crest of a topi (hat) of four fingers in width is permissible. The part of the trouser through which the trouser string runs is also permissible (in silk) if it is up to four fingers in width. A design of a paan (betel leaf), or a mango like design on the shoulder or back of a Jubbah, or an Achkan (long buttoned coat) is also permissible, if it is up to four fingers wide (in silk). [*Raddul Muhtar*]. This ruling is only when the paan (design) etc. is decorated in such a way that the fabric can not be seen. If it is not decorated, then even if it is more than four fingers in width, it is permissible.

LAW: If a patch from a silk fabric was sewn onto any other fabric, then if this patch is up to four fingers in width, it is permissible, and if it is more than that, it is impermissible. If silk was filled into a fabric just as wool is filled (into a fabric), but the outer fold and the lining are both cotton fabric, then to wear it is permissible and if either the outer fold or the lining is silk, then it is impermissible. In the same way, the silk lining of a topi (hat) is also impermissible and a silk border of up to four fingers in width is permissible. [*Raddul Muhtar*]

LAW: If lace was attached to a topi (hat), or if a brocade or light brocade lace was attached to a turban and it is less than four fingers in width, it is permissible, otherwise it is not.

LAW: If there is silk work on different parts (of a garment etc.), it will not be gathered. Meaning, if it is not more than four fingers in width at one place, but if it is gathered (i.e. added up) it will exceed it. This is not regarded as being impermissible. Thus, in the embellishment of a garment if there are silk stripes on different parts, it is permissible, as long as no single stripe is more than four fingers in width. The same ruling is regarding floral patterns and embellishments. It should not be more than four fingers in width at

one particular place and if the design of a flower etc. or any other design was made in such a way that only silk can be seen, which is known as embellishment, and where the fabric is not seen at all. Then such work (needlework) cannot be regarded as being in different places (miscellaneous). If this type of silk or Zari work is on a topi, Achkan or waistcoat or on any other garment and it exceeds four fingers in width, then it is impermissible. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: For the stripes not to exceed four fingers in width is only necessary when the stripes are in the woof and if it is in the warp and the woof is cotton, then it is also permissible in the circumstance when it is more than four fingers in width.

LAW: If a fabric has been made in a manner whereby one thread is cotton and the other is silk but when looking at it, it appears to be made purely from silk. In other words, this is in the case were the cotton is not visible, then this is not permissible. [*Raddul Muhtar*]

LAW: In regards to making clothes from gold and silver just as gold and silver wires are woven into Banarasi fabrics and just as Zari¹ is used in Kin cob or brocades and small-perforated beads. Similar to how the edges of the Banarasi turbans and the lower section of both ends are made from Zari. The ruling regarding these is that if it exceeds four fingers in width at any one place it is impermissible. Otherwise, it is permissible, but in the kin cob and in the (small-perforated beads), since the warp and the woof are both silk, so even if the Zari is less than four fingers in width, then too, it is impermissible.

1. Zari is a fabric woven with thin gold and silver wires (threads).

However, if the fabric was a cotton fabric or if the warp was silk and the woof was cotton and zari was woven into it, then it would have been regarded as being permissible, if it were up to four fingers in width. Such as, if the turban is a cotton fabric and zari was woven into it, the same ruling applies to it, that it is impermissible if it exceeds four fingers in width at one place. This ruling is for males. However, it is permissible for females to wear silk, gold and silver. There is no specification of the four fingers in width ruling for them. Similarly, use of brocades and light brocade lace, no matter how wide it may be is permissible.

The distinction between something being an embellishment or not is also specific for males. It is absolutely permissible for females. *[Deduced from Raddul Muhtar]*

LAW: The ruling which applies to the weaving of Zari is the same ruling which applies to its ornamentation (trimmings). Some people still wear zari topis (hats) nowadays. If the fabric is visible between the ornamentation, because it is not fully four fingers in width at one place, it is permissible, but if it is embellished completely (Mughar'raq), meaning it is full of (zari) work, then more than four fingers in width is not permissible. Similarly, if the fabric in the brocade is completely concealed and it exceeds four fingers in width at one place, it will be impermissible, otherwise it is permissible.

LAW: If the waist belt is made from silk, then it is not permissible, and if it is made from a cotton fabric and has silk stripes on it, which is up to four fingers in width, then it is permissible. *[Alamgiri]*

LAW: (To use) a belt made from gold or silver thread is impermissible. Some wealthy people make such belts for their security guards and orderlies. They should refrain from this.

LAW: The use of silk mosquito nets is also permissible for males, as it does not fall within the category of attire (i.e. it is not worn). [*Durr-e-Mukhtar*]

LAW: To sew a Taweez (Holy amulet) in a silk fabric and to hang it on the neck or to tie it on the arm is impermissible, as it falls within the category of something that is being worn. Similarly, to place it (i.e. a taweez) in gold and silver and then wear it is also impermissible, and if the taweez is engraved in gold and silver, then this is even more impermissible.

LAW: Even if a silk topi (hat) is worn under the turban, it is still impermissible. Similarly, a zari topi is also impermissible, even if it is worn under the turban. [*Durr-e-Mukhtar, Raddul Muhtar*].

The gold caps (headgear) worn by the Afghanis, Sarhadis and Punjabis under their turbans, and is completely embellished, and its design work is more than four fingers in width, is impermissible. However, if it is less than four fingers in width, then it is permissible.

LAW: The use of a silk trouser string is disallowed. If a Tasbeeh has been made on a silk string, then to place it on the neck is not allowed. Similarly, if a watch string is made from silk, then to place it around the neck or to put a silk chain (i.e. chord) in a button and hang it, is also disallowed. It is also not allowed to tie a silk string or band on the wrist. In regards to all these items, the four fingers in width rule will not be considered, as all of these are made from pure silk. To wear a watch around the neck by attaching a gold or silver chain to it, or to attach it (i.e. a gold or silver chain) to buttons or to tie it on the wrist is not allowed. [*Raddul Muhtar*]

LAW: The same rule applies to chains (bands) made from other metals such as copper, brass and iron etc. It is also impermissible to wear these metals, and if these items are not hung or not tied on the wrist etc. but they are simply kept in the pocket, then it is not impermissible. The prohibition is related to wearing it, so keeping it in the pocket is not disallowed.

LAW: If the Juzdaan (case or covering) for the Qur'an-e-Majeed is made from an impermissible fabric (i.e. from a fabric which is impermissible to wear), then to keep the Qur'an-e-Majeed in it, is permissible, but to put a band on it and then hang it around the neck is impermissible. In other words, this prohibition is only when the Juzdaan is made from silk or zari. [*Raddul Muhtar*]

LAW: To keep money in a silk purse is not disallowed. However, to hang it on the neck is impermissible. [*Raddul Muhtar*]

LAW: To hang a silk pouch on the neck is disallowed but to keep betel-nut and tobacco in it and eat from it whilst the pouch is kept in the pocket is not disallowed, to wear it is impermissible and its absolute usage is not disallowed. The use of a zari pouch is absolutely disallowed, as the use of gold and silver is disallowed Mutlaqan (absolutely). Even to eat betel-nut and tobacco from it is disallowed.

LAW: If during phlebotomy¹, a Phlebotomist, ties a bandage (strap), so that the veins (blood vessels) may become noticeable, then if this bandage is made from silk, it is impermissible for it to be tied for men. [*Alamgiri*]

1. Phlebotomy may refer to venipuncture, which is the practice of collecting blood samples. However, here it refers to blood letting which is an ancient medical practice.

LAW: To (perform) Namaaz on a silk Musal'la (Prayer Mat) is not Haraam. [*Raddul Muhtar*]. However, to lead Namaaz on it (i.e. as Imam) is not advisable.

LAW: To decorate a house with silk, gold or silver; such as, to drape the walls and doors with silk curtains, and to display gold and silver dishware (crocker) and ornaments, with the sole objective of adornment is objectionable (i.e. it is not recommended), and if one does this out of pride and boastfulness, then it is impermissible. [*Raddul Muhtar*]. Probably the reason for it being not recommended is because even though in the beginning, such an act is not done out of pride, but it eventually leads to pride.

LAW: The Fuqaha (Jurists) and Ulama should dress in a manner by which they are recognised, so that the people may benefit from them and so that the significance of knowledge may be impressed upon the minds of the people. [*Raddul Muhtar*]. If his objective is to show his own personal individuality and distinctiveness, then this is Mazmum (contemptible).

LAW: Some people place a piece of cloth (i.e. a napkin) on their knees whilst eating, so that if any gravy (or curry etc.) spills, then it would not soil the clothing. If the napkin which is placed on the knees (i.e. on the lap) is silk, then its use is impermissible. To use a silk shawl (handkerchief) to clean the nose etc. or to wipe the hands and face etc. after wudu is permissible. This is as long as it is used for the purpose of wiping and it is not just used as a shawl (i.e. worn or thrown over the shoulder or around the neck etc.), and the objective of wearing it should also not be Takab'bur (pride). [*Raddul Muhtar*]

LAW: To use gold or silver buttons in a Kurta or robe is permissible, just as the use of cloth buttons made from silk are also permissible. In other words, this is on condition that the buttons do not have

chains attached to them. If there are chains attached to the buttons, then to use them is not permissible, because chains fall within the category of jewellery and the use of jewellery for males is impermissible.

LAW: To wear a black silk veil over the face due to an eye infection (conjunctivitis) is permissible as this is regarded as a circumstance where there is an UZR (valid excuse). [*Durr-e-Mukhtar*]

LAW: Nowadays, there are colourful spectacles which are being sold. They are worn when it is very sunny or in brightness (i.e. sunglasses). With the availability of such glasses, there is no need for the use of silk.

LAW: It is also Haraam to dress boys who have not as yet reached puberty in silk garments and the sin for this is on the person responsible for dressing them in it. [*Alamgiri*]

LAW: To wear clothing dyed in safflower or saffron dyes is disallowed for males. If it is a dark colour, that is becoming red or it is a light colour that became yellowish, then the ruling regarding both is the same. Both these colours are permissible for females. With the exception of these two (specific kinds of dyes/colours), all other types of colours; apricot yellow, reddish, light green, yellow, champak coloured (golden) and orange etc. are also allowed for males. Even though, it is better that they (males) should not use red or very brightly coloured clothing. Colours which display femininity should not be worn by men at all. [*Durr-e-Mukhtar, Raddul Muhtar*]

This prohibition is not because of a colour, but it is because it shows similarity to females and this is the reason for its prohibition. Thus, if this basis is not present, then there will not be any prohibition as

well. An example of this is that there are certain types of dyes (colours) which are fine to dye the turban with, but if a kurta or trouser has to be dyed in the very same colour, or if a shawl is dyed with that colour and then worn, it displays femininity. (In such a case), the (dying) of the turban will be regarded as permissible and the (dying) of the other garments (in such feminine) colours will be regarded as being Makruh.

LAW: It is impermissible for one in whose home there has been a funeral, to wear black clothing as a sign of mourning. [*Alamgiri*]

LAW: To wear black bans (straps etc.) are also impermissible as firstly it is something which demonstrates Sawg (mourning) and secondly because it is the way of the Christians. During the days of Muhar'ram, i.e. from the 1st of Muhar'ram right up to the 12th of Muhar'ram, it is best to abstain from wearing three colours: Black, as this is the manner of the raafdis (shia); and green as this is the manner of the Muftada'een, i.e. words those who are involved in taazias; and Red, as this is the manner of the kharijis, as they wear red to show happiness. [*Ref: A'la Hazrat Qibla*]

LAW: To wear woollen and fur clothing is the Sunnat of the Ambia-e-Kiraam عليهم السلام. The first person to wear this type of clothing was Hazrat Sulaiman عليه الصلاة والسلام. It has been mentioned in the Hadith, 'Wear woollen clothing and brighten your hearts, for they are drab (i.e. dull) in this world and (Light) in the Hereafter. [*Alamgiri*]

The Awliyah-e-Kaamileen (Saintly personalities) and the Buzurgaan-e-Deen (Pious predecessors) wore Suf, in other words woollen clothing, and one of the reasons for them being called Sufis is because they wore Suf, i.e. woollen clothing. Even though they would wear small black blankets on their bodies but their hearts

were the Treasure Chests of the Light of Allah and Chambers of Infinite Secrets. However, in this present time, we also have very expensive woollen wear which are counted as garments of pride. Where is it possible for the poor and the less-fortunate to have such clothing! The wealthy and the influential are the ones who are able to afford them. Probably the objective mentioned by the Fuqaha and in the Hadith will not be fulfilled by wearing these types of clothing, but this will be fulfilled by wearing a simple blanket which does not have any (materialistic) significance.

LAW: It is Sunnat to wear a full trouser, as this covers the body thoroughly. [Alamgiri]

LAW: This has been regarded as being Sunnat in the sense that Huzoor ﷺ liked it and the Sahaba-e-Kiraam رضى الله تعالى عنهم wore it. Huzoor ﷺ himself, used to wear a Tahband (Waistcloth). Wearing of the trouser is not proven from The Holy Prophet ﷺ.

LAW: For males to wear such trousers that the rear portion of the trouser leg falls on the back of the foot is Makruh. To make 'Asbaal', i.e. to wear the Kurta, Jubbah, Trouser and Waistcloth so low that the ankles are (completely) hidden is disallowed. These garments should be worn from between half the shin up to the ankle, i.e. the ankles should not be completely hidden. [Alamgiri]

However, to wear the trouser or Waistcloth very high nowadays, is the manner and style of the wahabis. Thus, we should not wear the trouser so high that the person who sees you mistakes you for being a Wahabi. Some people nowadays even wear the trousers very low, that not just the ankles, but the heels are even completely hidden.

This has been strictly prohibited in the Hadith, to the level where it has been mentioned, that which is below the ankles is in the fire of hell. Then, there are those, who wear the trousers so high that even the knees are visible, this type of trouser is known as boxers (i.e. short pants). This has been adopted from the Christians. Some wear it so high that the knees are exposed and the ones who wear it long, wear it so long that the ankles are hidden!

They do not leave the extreme ways and follow that which is the Sunnah way. Some people wear tight trousers that are crumpled at the ends. Even in these, the ankles are concealed and the actual figure of the body is visible. Especially females should not wear these crumpled trousers. The trousers which are worn by females should be loose and loose-fitting and flowing and their pants should be worn longer, so that the foot is hidden. For them, the greater portion of the foot that is hidden, the better.

LAW: To wear thick clothing and to patch ones clothing when it becomes old, is the Islamic Manner. [*Alamgiri*]

It has been mentioned in the Hadith that until you do not wear your clothing after patching them, do not regard them as being old. We should also not wear such thin clothing, through which the colour of the body is visible, especially the waistcloth, because if this is very thin, then there will be no *Satr-e-Aurat* (i.e. the parts of the body that are *Fard* to be concealed will not be concealed).

Another catastrophic practice in this time is that waistcloths are made from Saaris. By doing this, the parts of the body that need to be concealed are not concealed at all, i.e. there is no *Satr-e-Aurat* at all. Some people even perform their *Namaaz* whilst wearing this.

The Namaaz of such people is not valid as Satr-e-Awrat is Fard in Namaaz. Some people tie the Dhoti (Hindu traditional dress) instead of wearing a trouser or waistcloth.

To tie the dhoti is the manner of the Hindus and by wearing this, the requirement of Satr-e-Awrat is not fulfilled. (When wearing a dhoti), the hindmost part of the thigh becomes exposed and visible when walking.

LAW: ‘Sudal’ here means to place a piece of cloth (sheet) on the head or shoulders (i.e. like a shawl etc.) and to let the ends hang when reading Namaaz. This is Makruh. The explanation regarding this has already gone by.

Now, regarding whether it is Makruh out of Namaaz as well, then the explanation regarding this is that if one is wearing a Kurta, a trouser or a waistcloth and the sheet has been draped over the head or shoulders, then it is not Makruh, but if one is not wearing a Kurta (upper garment), then Sudal is Makruh. [*Alamgiri*]

LAW: To wear fur coats is permissible. The Buzurgaan-e-Deen, the Ulama and the Masha’ikh have worn it. That animal which is not Halaal, but it was made Zibah (slaughtered) or its hide has been tanned (Dabaagahat), then its fur (or leather) can also be used and a topi (hat) made from it can also be worn.

An example of this is the fur of a fox or a Sable. This is an animal which resembles a cat and leather (fur) coats are made from it. Similar to this, is the fur of the Ermine or Stoat. This is an animal that resembles the Bandicoot. [*Alamgiri*]

LAW: There is also no objection to wearing coats made from the skin of wild animals, such as lions and cheetahs etc. It may be worn and Namaaz can also be read wearing it. *[Alamgiri]*. Even though, it is Afdal (much better) to avoid it. It has been prohibited in the Hadith, to sit on a Cheetah skin.

LAW: To keep a handkerchief (Shawl or face cloth etc.) to clean the nose and wipe the face or to wipe the hands after Wudu is permissible. Similarly to keep it for wiping perspiration is permissible and if it is kept out of pride, then it is disallowed. *[Alamgiri]*

CHAPTER 7

ETIQUETTES OF WEARING THE AMAAMA (TURBAN)

To tie (wear) the Amaama (Turban) is Sunnat, especially during Namaaz, since the reward for the Namaaz that is read whilst wearing a turban is much more. A few Hadith have already been presented in the last section regarding the turban.

LAW: When one ties a turban, then the shimla (tail) should hang on the back, between both shoulders. There is a difference of opinion regarding the length of the shimla. However, the maximum length should be such, that when one sits, it is not pressed (under you). [Alamgiri]

Some people do not hang a shimla at all. This is contrary to the Sunnat. There are some who bring it to the top and then tuck it into the turban. This too should not be done, especially in the condition of Namaaz, as it would be Makruh.

LAW: When one wishes specifically to re-tie the turban, then it should not be removed and thrown onto the ground, but it should be unwrapped in the manner in which it was tied. [Alamgiri]

LAW: Wearing a topi (hat) is proven from Huzoor ﷺ. [Alamgiri]

(Even though it is proven that Rasoolullah ﷺ wore a topi) but Huzoor عليه الصلاة والسلام also used to wear an Amaama (Turban). In other words, under the turban, he used to wear a topi, and He ﷺ said that the difference between unbelievers and us is the tying of the turban on a topi. In other words, we keep both these things and they only tie the turban. They do not wear a topi under their turbans. Hence, even when the kufaar here wear the turban, they do not wear a topi underneath it. Some have explained this Hadith to mean that wearing only the topi is the manner of the mushrikeen (polytheists), but this assertion is incorrect, because even the mushrikeen of

Arabia used to tie turbans. It is clearly mentioned in Mirkaat, the annotation of Mishkaat that the small size turban of Huzoor ﷺ was of seven hands in length and the large size turban was of twelve hands in length. In short, the turban should be kept according to this Sunnat (in length). It should not exceed this in length. Some people wear huge (i.e. long) turbans. This should not be done as it is contrary to the Sunnat. In Maarwar (a place in India), many people there tie turbans that are not very wide, but are forty and fifty yards in length. Muslims should not tie turbans like these.

MISCELLANEOUS LAWS

It is permissible to place a Ghilaaf (Covering – i.e. also known as Chaadar) on the Mazaaraat-e-Tayyiba of the Buzurgaan-e-Deen, Awliyah-e-Kaamileen and the pious persons, if this is done so that the honour of the Saahib-e-Mazaar (The Personality who is resting there) may be inspired onto the hearts of the general public, and so that they may attain their blessings. *[Raddul Muhtar]*

As a reminder for certain things, some people tie knots in their handkerchiefs or on their drawer strings, or they (sometimes) tie a piece of cotton on their finger etc. for the same purpose. This is permissible. However, to tie a string (cotton) without any reason is Makruh. *[Durr-e-Mukhtar]*

LAW: To hang a Taweez on the neck is permissible, for as long as it is a permissible Taweez. In other words, it has been made from verses of the Qur'an, Names of Allah and Duas. Some Hadith have prohibited the use of Taweez. This prohibition is regarding such Taweez which are made up of impermissible words, such as those which were made in the 'Days of Ignorance' (Zamaana-e-Jaahiliyat). Similarly, to write Taweezaat (i.e. Plural of Taweez), Verses of the Holy Qur'an, Ahadith and other Duas (benedictions) on a plate (or

small bowl) and to give this to a sick person with the intention of him attaining Shifa (cure), is also permissible. Men in state of impurity (Junub) and a female who is menstruating and one who is experiencing Lochia (i.e. post natal vaginal bleeding) can also wear a Taweez on the neck and tie it on the arm, for as long as it is covered (in a cloth etc.). [Durr-e-Mukhtar, Raddul Muhtar]

LAW: If something is written on bedding or on a Musal'la (Prayer Mat), then to use it is impermissible, (even) if this text has been imprinted or embroidered on it, or if it has been written with ink. The same rule applies even if the alphabets are written individually, as individual alphabets (Huroof-e-Mufradah) need to be respected as well. [Raddul Muhtar]

LAW: Most eating cloths (table cloths) have inscriptions on them. Such eating cloths should be avoided, and we should not have our meals on it. Some people have poetic stanzas (Ash'aar) written on their pillows. Even these should not be used.

LAW: Some farmers wrap fabric on poles and place them in their fields. Their aim is to protect the field from the evil eye (Nazr-e-Bud), because (by doing this) those passing by will first look at that cloth wrapped on the pole and only thereafter, will their eyes fall upon the crop and in this way, no Nazr will fall upon the crop. To do this is not impermissible as infliction by the evil eye is a fact. It has been verified from the Hadith and thus cannot be rejected. It is mentioned in the Hadith that when you look at something of your own or something belonging to your fellow Muslim brother and you fancy it, then you should make Dua for Barkat by saying these words, *اللَّهُ أَجْسَنَ الْخَالِقِينَ اللَّهُمَّ بَارِكْ فِيهِ* or you could say this 'Allah grant you abundant blessings'. Saying this will not allow any Nazr to befall you. [Raddul Muhtar]

CHAPTER 8

ETIQUETTES OF WEARING SHOES

HADITH 1: It is reported in Sahih Muslim from Jaabir رضي الله عنه. He says he heard Rasoolullah ﷺ saying, ‘Wear shoes as much as you can, for as long as a person is wearing shoes, it is as if he is on (a mode of transport)’, in other words he does not become exhausted.’

HADITH 2: It is in Sahih Bukhari from Ibn Umar رضي الله تعالى عنهما who says, ‘I saw Rasoolullah ﷺ wear a Naalain (Sacred Footwear) which had no fur (covering) on it’.

HADITH 3: It is in Sahih Bukhari from Anas رضي الله عنه that there were two hairs in the Naalain of Rasoolullah ﷺ, in other words, there were two laces (straps) between the mubaarak toes.

HADITH 4: It is in Sahih Bukhari and Muslim on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said that ‘when wearing shoes, first wear the one on the right foot and when removing them, then first remove the one on the left foot, so that the right is first in being put on, and last in being removed.’

HADITH 5: In Sahih Bukhari and Muslim on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Do not walk whilst only wearing one shoe. Either remove both or wear both’.

HADITH 6: In Sahih Muslim it is reported from Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘If the laces (straps) of your shoes break, you should not walk whilst only wearing one shoe, but you should repair the strap, and do not walk whilst wearing only one Mauzah (sock)’.

HADITH 7: Tirmizi reported from Jaabir and Ibn Majah reported from Abu Hurairah رضي الله تعالى عنهما that Rasoolullah ﷺ forbade the wearing of shoes whilst standing (i.e. to put them on whilst standing). This ruling is regarding those shoes which take time to

wear whilst standing (and) those which need the straps to be tied. In the same way the boots (this refers to the present day shoes) should also be worn whilst sitting, because even in these shoes, the laces have to be tied, and to tie them whilst standing is difficult. There is no harm in standing whilst putting on shoes which are not of this type; such as, the Saleem Shahi¹ or the pumps², or the type of sandal in which there is no need to tie a strap.

HADITH 8: Tirmizi reported from Hazrat A'isha رضى الله تعالى عنها that Rasoolullah ﷺ sometimes walked with just one Naalain. This was either to explain permissibility, or it was when he just walked one or two steps, such as to open the Door of the Hujra (Sacred Chamber).

HADITH 9: Abu Dawud reported from Ibn Abi Maleeka that someone mentioned to Hazrat A'isha رضى الله تعالى عنها that a woman wore shoes (which resembled that of men). She (Hazrat A'isha) said that, 'Rasoolullah ﷺ cursed women who resembled men'. In other words, women should not wear shoes that are like that of men. Actually this refers to all things in which men and women have distinctiveness to one another. There is prohibition for each one of them to adopt the style of the other. Neither should men adopt the style of the women, and nor should the women adopt the style of the men.

HADITH 10: Abu Dawud reported on the authority of Abdullah ibn Buraidah رضى الله تعالى عنه that someone had queried from Fudaala bin Ubaid رضى الله تعالى عنه saying, 'why is it that I notice your hair scattered apart?' He said that 'Rasoolullah ﷺ used to prohibit us from Irfa, i.e. from excessively adorning ourselves'. He (then) said, 'Why is it that I notice you bare feet?' He said that 'Rasoolullah ﷺ commanded us to occasionally remain bare feet'.

1. Saleem Shahi: These are slip on embroidered shoes with a painted toe, common to Ind-o-Pak.

2. Pumps: These are closed slip-on shoes initially famous in India and now worn world-wide.

LAW: To wear leather (fur hide) shoes are permissible, and sometimes Huzoor ﷺ even wore such types of Naalain. To wear shoes sewn with iron nails (tacks) is also permissible, and in this current time, many shoes are made in the manner, where they are sewn with tacks (i.e. staples etc.). [Alamgiri]

CHAPTER 9

RINGS AND JEWELLERY

HADITH 1: In Sahih Muslim it is reported from Anas رضي الله عنه that when Rasoolullah ﷺ intended to have letters written to Kasra, Qaisar and Najashi, someone mentioned that they do not accept letters without a seal (i.e. a royal stamp) on them. Nabi ﷺ then had a silver ring made on which was engraved محمد رسول الله ‘Muhammadur Rasoolullah’.

It is mentioned in the narration of Imam Bukhari that this was engraved in three lines. On the first line was محمد on the second line was رسول and on the third line was the Name الله

HADITH 2: It is reported in Sahih Bukhari and Muslim from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ had a ring made from gold. In one narration it has been mentioned that he wore it on the right hand and then threw it away and had a silver ring made, which had محمد رسول الله engraved on it.

He ﷺ said, ‘No person should engrave his ring with an engraving that is similar to that of my ring. Huzoor ﷺ wore his ring, with the gemstone would face his palm’.

HADITH 3: It is in Sahih Bukhari from Anas رضي الله عنه that Rasoolullah’s ﷺ ring was made from silver and it also had a gemstone on it.

HADITH 4: It is in Sahih Bukhari and Muslim on the authority of Anas رضي الله عنه that Rasoolullah ﷺ wore a silver ring on his right hand and its stone was of Abyssinian origin, and it used to be worn facing his palm.

HADITH 5: There is a narration of Muslim from Anas رضي الله عنه that Rasoolullah’s ﷺ ring was on this finger. In other words, it was on the little finger of the left hand.

HADITH 6: It is in Sahih Muslim from Hazrat Ali عليه السلام that Rasoolullah ﷺ forbade me from wearing the ring on this finger or this finger. In other words, he forbade him from wearing it on the middle finger or the Kalima (index) finger.

HADITH 7: Ibn Majah reported from Abdullah ibn Ja'far رضي الله تعالى عنهما and Abu Dawud and Nasa'i reported from Hazrat Ali عليه السلام that Rasoolullah ﷺ used to wear his ring on the right hand and Abu Dawud reported from ibn Umar رضي الله تعالى عنهما that He ﷺ used to wear it on the left hand. It can be deduced from both these Hadith that He ﷺ would sometimes wear it on the right hand and sometimes on the left hand, but Baihaqi has mentioned that wearing the ring on the right hand is inapplicable.

HADITH 8: Abu Dawud and Nasa'i have reported on the authority of Hazrat Ali عليه السلام that Rasoolullah ﷺ held silk in his right hand and gold in his left hand and then said, 'Both of these are Haraam (totally forbidden) for the men of my Ummat.'

HADITH 9: It is in Sahih Muslim from Hazrat Ali عليه السلام that Rasoolullah ﷺ prohibited the use of Qassi¹, fabric dyed in safflower, gold rings, and reciting the Qur'an-e-Majeed whilst in Ruku.

HADITH 10: It is in Sahih Muslim on the authority of Abdullah ibn Ab'bas رضي الله تعالى عنهما that Rasoolullah ﷺ saw a gold ring on the hand of a person, so he removed it and threw it away and said, 'Does anyone hold a red hot coal in his hand?' After Huzoor ﷺ left, someone mentioned to the person that he should pick up his ring and put it to some other use. He said, 'I swear in Allah's Name! I will never take that, which Rasoolullah ﷺ threw away'.

1. Qassi: This is a type of silk fabric.

HADITH 11: Abu Dawud and Nasa'i have reported from Mu'awiyah رضي الله عنه that Rasoolullah ﷺ disallowed (us from) sitting on a cheetah skin, and from wearing gold unless it is crushed into very little particles.

In other words if very fine gold particles are attached to clothing, it is not disallowed.

HADITH 12: Imam Maalik رحمة الله عليه says in Muwatta, 'I regard it as being bad (i.e. improper) to allow little boys to wear gold, as the Hadith wherein Rasoolullah ﷺ forbade the wearing of gold rings has reached me. Thus, it is bad (not acceptable) for men, for both the adults and the younger ones'.

HADITH 13: Tirmizi, Abu Dawud and Nasa'i have reported on the authority of Buraidah رضي الله عنه that a person was wearing a brass ring.

Huzoor ﷺ asked, 'Why is it that the odour of idols is emanating from you?' He threw the ring away and then returned wearing an iron ring. He ﷺ asked, 'Why is it that you are wearing the jewellery of the Dwellers of Hell (Jahannamis)?' He then threw away that (ring) and enquired, 'Ya Rasoolullah! ﷺ from what should I have a ring made?' He ﷺ said, 'Make it from silver and do not let it reach a full Mithqaal¹. It is in the narration of Tirmizi that after removing the iron ring, he wore a ring made from gold and returned in the Holy Presence of Rasoolullah ﷺ so Huzoor ﷺ asked, 'Why do I see you wearing the jewellery of the occupants of hell?' In other words, the Ahl-e-Jannat² will use gold in Jannat (and not on in this world).

1. In other words, it should weigh less than 1 Mithqaal. A Mithqaal is a unit of mass which is equal to four and a half mashas. This is approximately 4.7 grams. Some say it is equal to approximately 4.25 grams.

2. Ahl-e-Jannat refers to those who will enter Holy Paradise and live therein.

HADITH 14: Abu Dawud and Nasa'i reported from Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said ten things to be bad: (1) For men to use the yellowish colour, in other words Khulooq¹ (2) To dye white hair with black dye. (3) To cause the waistcloth to trail too low. (4) Wearing of gold rings. (5) To reveal the adornment (beauty) of a woman improperly². (6) To throw the dice (backgammon), i.e. to play dice (backgammon) and chess etc. (7) To blow and brush someone to cast away evil, except with proper words of protection. In other words, to blow and brush someone to cast away evil with impermissible words is disallowed. (8) To tie Taweez, in other words those Taweez which contain words that are contrary to the Shariah. (9) To spill liquid in an improper place. In other words after copulation, to let out semen, as this is not permissible to do with a free woman without her permission. It could also mean that it refers to Lawatat³. (10) To harm a child, but he did not render the tenth one Haraam. In other words, to copulate with the mother of the child in the days when the child is being breastfed; if she becomes pregnant at this time, then the child will be harmed.

HADITH 15: Abdullah reported a narration on the authority of Abdullah ibn Zubair رضي الله تعالى عنها He says, 'A servant from our home took the daughter of Hazrat Zubair رضي الله عنه to Hazrat Umar رضي الله عنه and she had tinkling anklets on her feet. Hazrat Umar رضي الله عنه cut them off and said, 'I heard from Rasoolullah ﷺ that, with every tinkling anklet there is (a) shaitaan'.'

1. Khulooq is a saffron coloured fragrance.

2. This refers to disclosing her adornment to others except her husband and those who are her Mahram.

3. Lawatat refers to sodomy, and this is absolutely Haraam.

HADITH 16: Abu Dawud reported that a girl came before Hazrat A'isha رضى الله تعالى عنها wearing tinkling anklets. She said, 'Do not bring her before me until you have not cut off the tinkling anklets, for I heard from Rasoolullah ﷺ that Angels do not enter a house in which there is 'Jars' (a bell) or tinkling anklets'.

LAWS OF JURISPRUDENCE

The use of jewellery for men is absolutely Haraam. It is only permissible to wear one silver ring, which should be within one mithqaal in weight. It should be less than four and half mashas (approximately 4.7 grams). Even the use of a gold ring is Haraam. It is permissible for the features of the sword to be of silver. In other words, silver can be set on its sheath, handle and belt, on condition that the silver is not on the area of use. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: Men are only permitted to wear one silver ring. To wear rings from other metals is also Haraam. For example, to wear rings made from iron, brass, copper and zinc etc. are impermissible for both men and women. The only difference is that the female can also wear gold (besides silver) and a male is not permitted to use gold. It is mentioned in the Hadith Shareef that a person wearing a brass ring came before Huzoor ﷺ so He ﷺ asked, 'Why is it that the odour of idols is emanating from you?'

He threw the ring away and then returned wearing an iron ring. He ﷺ asked, 'Why is it that you are wearing the jewellery of the dwellers of hell?' He threw away that ring as well and enquired, 'Ya Rasoolullah ﷺ! From what should I have a ring made?' He ﷺ said, 'Have it made from silver and do not let it reach a full Mithqaal'. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: Some Ulama have mentioned the rings of Yashb¹ and Aqeeq² to be permissible and some have permitted rings made from all types of gemstones, whereas some prohibit (rings made) from all of them. Thus the importunity of precaution is that with the exception of silver, we should avoid wearing all other types of rings, especially when the inclination of illustrious and elite personalities such as the compiler of Hidaaya, has the view of all of them being impermissible.

LAW: A ring refers to the round (circular) part. This does not refer to the stone. The stone can be from any gemstone. The stones of Aqeeq, Yaaqoot³, Zamur'rad⁴, and Feroza⁵ etc. are all permissible to use (on a ring). Since the rings made from all the above are impermissible for both males and females, manufacturing them and selling them is also regarded as being disallowed, as this is to assist in something which is illegitimate (i.e. impermissible). However, selling it is not disallowed to the level of it being disallowed to wearing it. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If a silver covering is placed over a metal ring, whereby the metal is not visible at all, then there is no prohibition to wearing such a ring. [*Alamgiri*]. It is deduced from this, that it is permissible to place a copper or iron tablet inside gold jewellery and then cover it with gold plating, just as people do nowadays. The wearing of such a ring is permitted.

LAW: To press a hole in a gemstone and to embed a gold pin in it is permissible. [*Hidaya*]

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1. Yashb agate jasper
 2. Aqeeq Cornelian Stone
 3. Yaaqoot refers to the Ruby)
 4. Zamur'rad is the name given to an Emerald
 5. Feroza is a Turquoise blue gemstone

LAW: Wearing a ring is only Masnun (i.e. recommended) for those who require using a seal, such as a Sultan¹, a Qazi² and the Ulama³, who place their seals on Fatawa⁴. With the exception of them, it is not Masnun for others who do not required the use of a seal. However, to wear a ring is still permissible. [Alamgiri]

LAW: The ring may be worn as one desires, either on the right or left hand, and it should be worn on the little finger. [Durr-e-Mukhtar, Raddul Muhtar]

LAW: One may have his name engraved on a ring. Allah's Name and the Name of Huzoor-e-Akram ﷺ may also be engraved on a ring. The words محمد رسول الله 'Muhammadur Rasoolullah' should not be engraved on a ring, as this was engraved in 3 lines on Huzoor's ﷺ ring. On the first line was محمد on the second line was رسول and on the third line was The Majestic Name of الله. Huzoor ﷺ explicitly commanded that none should engrave this on his ring. The figure of any human or animal should not be engraved on the ring stone. [Durr-e-Mukhtar, Raddul Muhtar]

LAW: A permissible ring is that which is permissible for men. In other words, it should have one gemstone. If it has more than one stone, then even though it is a silver ring, it is impermissible for a male. [Raddul Muhtar]. Similarly, for a male to wear more than one ring or to wear a Chal'la⁵ is also impermissible, as this is not really classified as a ring. Females may wear the Chal'la.

1. Sultan refers to the Muslim Ruler in a Muslim State.

2. Qazi refers to the Muslim Justice, usually referred to as the 'Qadi'.

3. Ulama is the plural of Aalim, which refers to the Men of Learning or Religious Leaders.

4. Fatawa is the plural of Fatwa, which is a Religious decree or Edict.

5. A Chal'la refers to a ring equally wide all round and without a stone.

LAW: To tie loose teeth with gold wire is permissible and if someone's nose has been severed, then he may have a golden nose made and attached. In both conditions, gold has been regarded as permissible due to necessity, as by having the teeth tied with silver wire or attaching a silver nose, would cause mouldiness. [*Alamgiri*]

LAW: If a tooth falls, it can be tied with gold or silver wire. The teeth belonging to another person cannot be used in your mouth. [*Alamgiri*]

LAW: To adorn boys in gold and silver jewellery is Haraam, and the one who adorns them in it is a sinner. Similarly, it is impermissible to put mehndi on the hands and feet of children without reason. A woman is allowed to apply mehndi on her own hands and feet, but if she applies it onto a boy, she will be regarded as being sinful. [*Durr-e-Mukhtar, Raddul Muhtar*]

CHAPTER 10

COVERING OF DISHWARE & ETIQUETTES WHEN GOING TO BED

HADITH 1: It is in Sahih Bukhari and Muslim on the authority of Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘When the first signs of the darkness of night appear’ or He ﷺ said, ‘When evening appears, then gather the children, for the shayateen are circulating. Then when one portion of night passes, you may release them, and say بسم الله and close the doors, for when the doors are closed in this manner, then shaitaan cannot open them. Say بسم الله and tie-up the mouths of the water-skins (jugs or water bottles etc.) and say بسم الله and cover the dishware. If you do not cover them, then put something over it to block it, and put out the lamps’.

Another Hadith of Sahih Bukhari mentions: Close your dishware (i.e. cover your pots etc.) and seal the mouths of the water-skins, and press your doors closed and gather the children in the evening, for during this time the jins are circulating, and they swoop down (to carry away) and at the time of going to bed, put off the lamps (i.e. candles etc.) for sometimes the rat drags the flame with it causing the house to burn down.

It is reported in a narration of Muslim that: Conceal your dishware and tie up the mouth of the water-skin, and shut the doors and put off the lamps, for shaitaan will (then) neither open the water-skin, nor will he open the doors or the dishware (i.e. pots etc.). If you do not find anything (to cover it with), then take a stick and say بسم الله (Bismillah) and merely place it like a covering.

It is also mentioned in another narration of Muslim that: There comes a night in a year, wherein affliction (pandemic etc.) descends. If any dishware is not closed or if the mouth of any water-skin is not tied (i.e. if a water bottle is not closed), then if the pandemic passes by there, it will creep into it.

HADITH 2: Imam Ahmed, Muslim and Abu Dawud have reported from Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘When the sun sets, then until the blackness (i.e. darkness) of Esha does not start to disappear, do not release your animals and your children, for it is the time when the shayateen are circulating’.

HADITH 3: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘Do not leave fires (burning) in your homes when going to bed (i.e. when sleeping)’.

HADITH 4: It is reported in Sahih Bukhari on the authority of Abu Musa Ash’ari رضي الله عنه that a house had burnt down one night in Madina. Huzoor ﷺ said, ‘This fire is your enemy. Put it out when going to sleep’.

HADITH 5: It is in Sharhus Sunnah from Jaabir رضي الله عنه that Nabi ﷺ said that, ‘when you hear the barking of dogs and the braying of donkeys at night, read اعوذ بالله من الشيطان الرجيم (A’oozu Bil’laahi minash shaitaanir rajeem), for they see that which you are not able to see and when the sound of footsteps stops (i.e. when people stop walking around). Then avoid coming out of the house, for Allah leaves whosoever He Wills from amongst His creation to circulate the earth at night’.

CHAPTER 11

THE ETIQUETTES OF SITTING, SLEEPING AND WALKING

It is mentioned in the Qur'an-e-Majeed:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ
الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

“(Luqman said to his son): and when conversing with anyone, do not distort your cheek (face) and walk not with arrogance on the earth. Verily, Allah loves not anyone who is arrogant and boastful. And walk at a moderate pace and lower your voice. Undoubtedly, the most awful of all sounds is the braying of the donkey” [Surah 31 Verses 18-19]

And He says

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن
تَبْلُغَ الْجِبَالَ طُولًا

“And walk not with arrogance on the earth. Verily, neither will you ever be able to tear through the earth, nor will you reach the mountains in stature.” [Surah 17 Verse 37]

And He says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٣١﴾ وَالَّذِينَ بَيِّتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

“And the servants of The Most Compassionate are those who walk on the earth gently, and when they are addressed by the ignorant ones, then they say ‘Salaam’ (Peace). And those who spend the night prostrating and standing for their Rub (for Allah).” [Surah 25 Verses 63-64]

And He says:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

“O you who Believe! When you are told to make room in gatherings, then make room. Allah will grant you room. And when you are told to rise up and stand, then rise up and stand, Allah will elevate in stature amongst you, those of you who believe and those who possess knowledge.” [Surah 58 Verse 11]

HADITH 1: In Sahih Bukhari and Sahih Muslim it is narrated from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘It should not be such that one person should wake another person up from his place and then he himself sits there, but move aside and make some room’.

In other words, those who are seated should move aside to make room for the one who arrives later, so that he too may be able to sit, or (it means) that the person who comes in should not ask anyone to get up (from where he is sitting), but he should request him to move a little and make some room, so that he may be seated. It has also been mentioned in the narration of Bukhari that Ibn Umar رضي الله تعالى عنهما used to regard it as Makruh for someone to wake up from their place

and for him to then sit at that persons place. This action of Ibn Umar رضي الله تعالى عنهما was from the marvels of abstinence, that it should not be such that the person does not really wish to wake up from his place, but he merely left his place for his sake.

HADITH 2: Abu Dawud reported from Sa'eed ibn Abil Hassan. He says, 'Abu Bukrah رضي الله عنه came to us during a presentation of testimony. A person got up from his place for him. He (however) refused to sit at that place and said that 'Nabi ﷺ prohibited this and Huzoor ﷺ also prohibited one from wiping his hands on the clothes of such a person whom he did not clothe'. In this Hadith, even though Abu Bukrah رضي الله عنه did not ask the person to leave his place, and that person had gotten up by himself from his place, and visibly this is not a situation regarding which there is any prohibition. However, this is the marvel of caution that he did not find it appropriate to sit down even in such a situation. (In other words) even though he did not ask the person to get up, but because the person had gotten up for him, he deliberated that it should not be so that this too may be considered in the same ruling as asking someone to get up (from his place).

HADITH 3: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'The person who leaves his place after getting up, and then returns to it, then that place is rightfully his'. (In other words, this applies if he returns quickly).

HADITH 4: Abu Dawud reported from Abu Dardah رضي الله عنه who says 'When Rasoolullah ﷺ would sit and we would sit near Huzoor ﷺ and if he would get up and leave but he wished to return, then He ﷺ would leave his Naalain Mubaarak or something else there. By this, the Sahaba-e-Kiraam knew that Huzoor ﷺ would return, and they would all remain waiting.

HADITH 5: Tirmizi and Abu Dawud reported from Abdullah ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘It is not Halaal upon anyone to cause separation between two people’. (In other words to sit between two people, except with their permission)

HADITH 6: Baihaqi narrated in Sha’bul Imaan on the authority of Waathila bin Khataab رضي الله تعالى عنه that a person presented himself before Huzoor ﷺ whilst Huzoor ﷺ was present in the Musjid. Huzoor ﷺ moved away from his place for him. He said, ‘Ya Rasool’Allah ﷺ! There is sufficient room available’ (i.e. there was no need for Huzoor ﷺ to move and to take any trouble). He ﷺ said, ‘It is the duty of a Muslim that when his brother looks at him, he should move for him’ (i.e. give him more room).

HADITH 7: Razeen narrated from Abu Sa’eed Khudri رضي الله تعالى عنه that Rasoolullah ﷺ would make Ihtiba¹ with both his hands whilst sitting in the Musjid.

HADITH 8: Abu Dawud reported from Jaabir bin Sumrah رضي الله تعالى عنه. He says, ‘When Nabi Kareem ﷺ would complete praying his Fajr Namaaz, he would sit cross-legged until such time that the sun would rise well’.

HADITH 9: Abu Dawud reported from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘If a person is in the shade and the shade is drawn together, whereby he is partially in the shade and partially under the sun, then he should not sit there any longer’.

1. Ihtiba is when a person sits with his rear on the ground, with both knees upright and he encircles his knees with both hands, holding one hand with the other hand. Sitting in this manner falls within the category of politeness and humility.

HADITH 10: Abu Dawud reported Amr bin Shuraïd, who narrates from his father. He says, ‘I was sitting in a manner whereby I had placed my left hand behind my back, and I was reclining on the nape of the palm of my right hand’. Rasoolullah ﷺ passed by me and said, ‘Do you sit in the manner of those on whom the wrath of Allah is descending?’

HADITH 11: Abu Dawud reported on the authority of Jaabir bin Sumrah ؓ. He says, ‘When presenting ourselves before Nabi Kareem ﷺ, we would remain seated where the Majlis (gathering) had concluded’. In other words they would sit at the edges of the gathering and not tear (through the gathering) enter.

HADITH 12: Tabrani reported on the authority of Abu Musa Ash’ari ؓ that Rasoolullah ﷺ said, ‘When a person visits any nation and they make room for him, (with the intention) of pleasing him, then it is on Allah, that He may grant them happiness’.

HADITH 13: Abu Dawud reported on the authority of Abu Hurairah ؓ that Rasoolullah ﷺ said, ‘that there are a few such phrases, that if recited by a person thrice after the conclusion of a gathering, Allah ta’aala will wipe out his sins and which ever person recites them in a blessed gathering and in a gathering of Zikr. Then Allah will place a seal over this blessing for him, just as a person places a seal with a ring. The (phrases) are:

سُبْحَانَكَ اللَّهُمَّ وَ بِحَبْرِكَ وَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

HADITH 14: Haakim reported in Mustadrak on the authority of Abu Hurairah ؓ that Rasoolullah ﷺ said, ‘Those who sit at any place for a long time and then disperse without making Zikrullah (remembering Allah), and without sending Durood on Nabi Kareem

ﷺ, they have caused injury. If Allah Wills, He may punish them, and if He wills, He may pardon them’.

HADITH 15: Baz’zaar reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘Remove your shoes when you sit. Your feet will attain comfort’.

HADITH 16: It is in Sahih Muslim from Jaabir رضي الله عنه that Rasoolullah ﷺ disallowed (i.e. advised us against) keeping one foot on top of the other foot when lying down flat.

HADITH 17: It is in Sahih Bukhari and Muslim from Ubaad bin Tameem. He reports from his paternal uncle that, ‘I saw Rasoolullah ﷺ lying down in the Musjid (and) Huzoor ﷺ had one foot on the other foot’.

This is to explain permissibility and is in the condition when there is no risk of the Satr being exposed, and the first (previous) Hadith is in the condition where there is the risk of the Satr being exposed. For example, if a person is sleeping flat on the ground wearing a waistcloth and he has one leg standing upright and he lifts the other leg and places it over that leg, then there is the risk of the Satr being exposed. If he has both legs stretched outwards and keeps one foot on top of the other, then (in such a situation) there is no risk of the Satr being exposed.

HADITH 18: It is in Sharhus Sunnah from Abu Qatadah رضي الله عنه that when Rasoolullah ﷺ would disembark at his destination at night, he would rest on his right side and if he arrived at his destination just before morning, then he would keep his right hand upright and He ﷺ would rest by keeping his head on the palm of the right hand.

HADITH 19: Tirmizi reported from Jaabir bin Sumrah رضي الله عنه that, 'I saw Rasoolullah ﷺ resting (lying down) whilst reclining on his left side'.

HADITH 20: Tirmizi reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ saw a person sleeping flat on his stomach. He ﷺ said, 'Allah dislikes for a person to lay down in this manner'.

HADITH 21: Abu Dawud and Ibn Majah reported from Tukhfa Ghafaari رضي الله عنه (he was from amongst the Ashaab-us-Suffa). He says that due to an ailment of the chest, I was lying on my stomach, when suddenly someone tapped me with their foot and said, 'Allah ta'aala dislikes it when (someone) sleeps in this manner. I looked up and saw that it was Rasoolullah ﷺ'.

HADITH 22: Ibn Majah reported from Abu Zir رضي الله عنه. He says that he was lying (flat) on my stomach. Rasoolullah ﷺ passed by me and then jolted me with his foot and said, 'O Jundub¹! This is the manner in which the dwellers of hell lie down'.

It means that it is either the manner in which the kaafirs lie down or it refers to the manner in which the dwellers of hell (jahannamis) will lie down in Jahannum (Hell).

HADITH 23: Abu Dawud reported from Ali bin Shaibaan رضي الله عنه that Rasoolullah ﷺ said, 'None is responsible for a person who rests at night on a roof which has no barrier' (i.e. if it does not have any wall or parapet). In other words, if he falls off the roof at night, then he is to blame for this.

1. Jundub was the name of Hazrat Abu Zir رضي الله عنه

HADITH 24: Tirmizi reported from Jaabir رضي الله عنه that Rasoolullah ﷺ disallowed sleeping on a roof which has no barrier.

HADITH 25: Abu Ya'la reported from Hazrat A'isha رضي الله تعالى عنها that Rasoolullah ﷺ said, 'The person who sleeps after Asr and his brain becomes weak, then he has only himself to blame'.

HADITH 26: Imam Ahmed reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ forbade being alone. In other words, from this, that someone should sleep all alone.

HADITH 27: Sahih Bukhari and Muslim have reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'A person robed in two sheets walked arrogantly and boastfully. He was caused to sink into the earth (and) he will continue sinking until Qiyaamat'.

HADITH 28: Abu Dawud reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ forbade a man from walking between two women.

HADITH 29: Baihaqi narrated in Sha'bul Imaan on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'When women appear in front of you, then do not pass between them. Either pass to the right or to the left'.

LAWS OF JURISPRUDENCE

LAW: To make Qailullah¹ is permissible, and actually Mustahab. [Alamgiri]

Perhaps this is for those who stay up performing Namaaz at night, engrossed in Zikr-e-ilahi², or those who spend (lengthy periods at night) going through Kitaabs or those engrossed in studying religious literature, so that the fatigue that is felt from staying awake at night may be alleviated through Qailullah.

LAW: To sleep at the start of day or to sleep between Maghrib and Esha is Makruh. In sleeping, it is Mustahab (desirable) to sleep with Tahaarat (wudu) and to sleep for a short while on the right side, by keeping the right hand under the cheek, facing the direction of the Qibla, thereafter one may sleep on the left side. When going to sleep, think about sleeping in the grave, as there, you will have to sleep all alone. With the exception of your A'maal (deeds), no one else will be with you. When going to sleep, engross yourself in the remembrance of Allah. Recite Tahleel, Tasbeeh and Tamheed³ (i.e. recite the Kalima declaring Oneness of Allah, Glorify Allah and Praise Allah), until you fall off to sleep doing this, for a person rises in the condition in which he sleeps. A person will be raised on the day of Qiyaamat in the condition in which he dies. Rise before dawn after sleeping and on awakening, immediately remember Allah by reading **الْحَمْدُ لِلَّهِ الَّذِي** **أَخْبَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ الْمُشُورُ** Immediately (after reading this), make a firm intention that you will live piously and be Allah fearing and that you will not cause trouble to anyone. [Alamgiri]

1. Qailullah refers to a mid-afternoon nap.

2. Zikr-e-ilahi refers to the Remembrance of Allah.

3. Tahleel, Tasbeeh and Tamheed, is to recite the third kalmia declaring the Oneness of Allah, To Glorify Allah, and to Praise Allah.

LAW: There are three circumstances related to conversing after Namaaz-e-Esha:

(1) The first is pertaining to knowledgeable discussions. This is to query regarding an Islamic Ruling from someone, or to give the answer to an Islamic query or to do research or analysis regarding it. This type of discussion (conversation) is more virtuous than sleeping.

(2) The second is pertaining to narrating false stories and tales, clowning and sitting around making jokes. This is Makruh.

(3) The third is pertaining to having mutual conversations, such as between husband and wife, or to have a conversation with a guest to make him feel welcome. This is permissible. When having such conversations, then end them with the remembrance of Allah and by making Tasbeeh and Istighfar (repenting from all sins).

LAW: For two men to sleep naked, covered with one sheet is not permissible, even if one is sleeping on one end of the bed and the other is on the other end of the bed. Similarly, it is also not permissible for two females to sleep naked, covered in one sheet. The prohibition regarding this has been mentioned in the Hadith.

LAW: When a boy and a girl reach the age of ten, they should be made to sleep separately. In other words when a boy becomes grown up, he should not be allowed to sleep together with his mother or sister or with any other woman. He can only sleep together with his wife or with his handmaid (Baandi). Actually a boy of that age should not even be allowed to sleep together with boys of the same age or with other men as well. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: When a husband and wife sleep on one bed, then they should not allow a ten year old child to sleep with them. When a boy reaches the age of lust, then his ruling is the same as that of an adult male. [*Durr-e-Mukhtar*]

LAW: None has the right to leave the (common) road and walk (i.e. to trespass) on the property belonging to someone else. However, if there is no road there, then he may walk on the property, until such time that the owner of the property prohibits it. One is not permitted to walk on that property (if prohibited by the owner). This rule is only pertaining to a single particular individual. However, if there are many people (walking there), then unless the owner of the property is not pleased with it, they should not walk there. If there is water on the road and the property is alongside the road, (then) in such a situation one may walk there. [*Alamgiri*]

The land is already cultivated at times, and it is obvious that walking there causes loss to the farmer. In such a circumstance, one should never trespass (walk there). At times the farmers even place thorns alongside the edges where there is likelihood of (people) trespassing. This is clear proof that he is prohibiting anyone from walking there, but some people do not even take heed to this. They should know that to walk there in such a condition is prohibited.

CHAPTER 12

REGARDING LOOKING
AND TOUCHING

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ
 إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٢٤﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
 وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلْيَضْرِبْنَ
 خُمُرَهُنَّ عَلَىٰ جُيُوبِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
 ءَابَائِهِنَّ أَوْ ءَبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
 إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
 أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ
 يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ
 زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٥﴾

“Say to the Muslim men (that) they should lower their gazes and protect their private ornaments. This is of great chastity for them. Undoubtedly, Allah is well aware of all their actions. And command the Muslim Women that they should lower their gazes and protect their private ornaments. And they should not flaunt their ornamentation, except that which is by it self apparent. And they should keep their bossoms covered with their stoles and they should not reveal their beauty, but to their husbands, or to their fathers, or to their husband’s fathers, or to the theirs sons, or to the son’s of their husbands, or to their brothers, or to sons of their brother’s or the sons of their sister’s, or to the women of their Deen or to their female slaves whom their hands own, or to their servants (male), on condition that they do not have lustful needs, or to such small children who have no idea of the things

related to the shame of women; And they should not strike their feet on the ground, through which their concealed beauty may be exposed. And repent, turning towards Allah, O Muslims, Altogether, in the hope of attaining salvation.” [Surah 24 Verses 30-31]

And He commands

يَتَأْتِيهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“O Nabi! Say to your wives and your daughters, and to the believing women, that they should spread their stoles over themselves, through this, they will be recognized and they shall not be offended. And Allah is The Forgiving, Most Merciful.” [Surah 33 Verse 59]

And He commands:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرَجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۗ وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“And the elderly women retired (to their homes), who have no aspiration to marry, there is no sin upon them, that they may leave aside their outer garb, whereas they do not display their attractiveness, and it is better for them to desist from that (as well). And Allah is (All) Hearing, (All) Knowing.” [Surah 24 Verse 60]

HADITH 1: In Sahih Muslim it is narrated from Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘A woman appears before you in the form of shaitaan and she returns in the appearance of shaitaan. When someone looks at a woman and he finds her desirable and something transpires in his heart, then he should be intimate with his wife. This will cause that feeling to subside which transpired in the heart’.

HADITH 2: Daarimi reported from Abdullah ibn Mas’ud رضي الله عنه that Rasoolullah ﷺ said, ‘Whosoever looked at a woman and he finds her desirable, he should go to his wife, for she too has the same which that woman has’.

HADITH 3: In Sahih Muslim it is narrated from Jareer bin Abdullah رضي الله عنه. He says that ‘Rasoolullah ﷺ was asked regarding (what should be done) when the sight falls upon a woman without intent. Huzoor ﷺ commanded, ‘Turn your gaze away’.

HADITH 4: Imam Ahmed, Abu Dawud, Tirmizi and Daarimi reported from Buraidah رضي الله عنه that Rasoolullah ﷺ said to Hazrat Ali رضي الله عنه ‘Do not place the second sight after the first sight (i.e. if unexpectedly without intent, your sight falls upon a woman, then immediately look away and do not lay your sight on her for the second time), because to look once is permissible and to look again is not permissible’.

HADITH 5: Tirmizi reported from Abdullah ibn Mas’ud رضي الله عنه that Rasoolullah ﷺ said, ‘A woman is an Awrat’. In other words she is something that must be concealed. ‘When she emerges, shaitaan peeps at her’. In other words, to look at her is a shaitaani (i.e. evil) action.

HADITH 6: Imam Ahmed reported from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, ‘A Muslim who looks at the attractiveness of a woman for the first time (i.e. only once without intending to have done so) and then closes his eyes tightly, Allah ta’aala will afford him such an Ibaadat, by which he will attain its pleasure’.

HADITH 7: Baihaqi reported from Hassan Basri رضي الله عنه. He says, ‘I received this information that Rasoolullah ﷺ said that ‘the curse of Allah is upon the one who looks and upon the one who was looked at.’ In other words, this is when the one who looks, does so intentionally without a valid reason and the other person displays themselves to be looked at intentionally without a valid reason.

HADITH 8: Ibn Majah reported from A’isha رضي الله تعالى عنها. She says, ‘I never looked towards the private parts of Rasoolullah ﷺ’.

HADITH 9: Tirmizi, Ibn Majah and Abu Dawud reported on the authority of Bahaz ibn Hakeem, who narrated from his father, who narrated from his grandfather, that Rasoolullah ﷺ said, ‘Keep your private parts protected (concealed), except from your wife and from the handmaid, of whom you are the owner’. I said, ‘Ya Rasool’Allah ﷺ! (And) if a man is alone?’ He ﷺ said, ‘It is more precious to be modest before Allah’.

HADITH 10: Tirmizi reported from Hazrat Umar رضي الله عنه that Rasoolullah ﷺ said, ‘When a man is alone with a woman, then the third one there is shaitaan’.

HADITH 11: Tirmizi reported from Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘Do not visit women whose husbands are away, for shaitaan flows in you like blood’. In other words, it does not take time for shaitaan to deceive you. We asked ‘and to you Ya Rasool’Allah ﷺ!?’ He ﷺ said ‘and to me as well, but Allah has granted me assistance

against him. (Either he said) He became a believer or I remain protected'. Both meanings can be derived from the words of the Hadith. (In other words, shaitaan tries to harm everyone, but he cannot harm Rasoolullah ﷺ).

HADITH 12: In Sahih Muslim it is reported from Uqba bin Aamir رضي الله عنه that Rasoolullah ﷺ said, 'Avoid going towards women'. A person said, 'Ya Rasool'Allah ﷺ! What is the ruling regarding the brother-in-law (husband's younger brother)?' He ﷺ said, 'that the brother-in-law is death'. In other words to go in front of the brother-in-law is like facing death, for there is a greater risk of temptation (waywardness) in this.

HADITH 13: Tirmizi reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Abstain from being naked, because there are those (Angels) with you, who do not separate from you except when you enter into the toilet and at the time when a man goes close to his wife (i.e. when he is intimate with her). Thus, be modest before them and respect them'.

HADITH 14: Tirmizi and Abu Dawud reported from Jarhad رضي الله عنه that Rasoolullah ﷺ said, 'Do you know not, that the thigh is 'Awrat'? In other words, it is a part (of the body) that needs to be concealed'.

HADITH 15: Abu Dawud and Ibn Majah reported from Hazrat Ali رضي الله عنه that Huzoor رضي الله عنه said, 'Do not allow the thigh to be exposed, and do not look towards the thigh of a living person or towards the thigh of a deceased person'.

HADITH 16: In Sahih Muslim it is narrated from Abu Sa'eed رضي الله عنه that Rasoolullah ﷺ said, 'Neither should a male look at the (Satr) private parts of another male and nor should a female look at the (Satr)

private parts of another female. Neither should a man sleep naked under one sheet with another male and nor should a female sleep naked under one sheet with another female’.

HADITH 17: Tirmizi, Abu Dawud and Imam Ahmed have reported from Umm-e-Salma رضى الله تعالى عنها that she and Hazrat Maimoona رضى الله تعالى عنها were in the Holy Presence of Huzoor ﷺ when Abdullah ibn Umm-e-Maktum رضى الله تعالى عنه arrived. He ﷺ commanded both of them to go into their private chambers. She says, ‘I said Ya Rasool’Allah ﷺ! He is blind and he will thus not be able to see us’. Huzoor ﷺ said ‘Are the both of you blind as well? Will you not be able to see him?’

HADITH 18: In Sahih Bukhari on the authority of Abdullah ibn Mas’ud رضى الله تعالى عنه that Rasoolullah ﷺ said, ‘A woman should not embrace another woman and then describe her to her husband as if he was looking at her’.

HADITH 19: It is in Sahih Muslim from Jaabir رضى الله تعالى عنه that Rasoolullah ﷺ said, ‘Beware! No man should spend the night at the house of a Thay’yib woman (i.e. a divorced or widowed woman), but in the circumstance where he is to make Nikah to her, or if he is her Mahram’ (legal guardian with whom marriage is disallowed).

HADITH 20: It is in Sahih Muslim from Abu Hurairah رضى الله تعالى عنه who says, ‘I was in the presence of Nabi Kareem ﷺ and I said that I have the intention of making Nikah (marrying) with an Ansari woman. Huzoor ﷺ said, ‘You should see her, for there is something in the eyes of the Ansaar. In other words, their eyes are slightly auburn’ (i.e. golden-brown in colour)

HADITH 21: Imam Ahmed, Tirmizi, Ibn Majah, Nasa’i and Daarimi reported from Mughira bin Shu’ba رضى الله تعالى عنه. He says that I sent a proposal

of Nikah to a lady. Rasoolullah ﷺ said to me, 'Have you seen her already?' I answered in the negative. He ﷺ said 'You should see her, so that due to this, the probability of mutual agreement between the two of you may be greater'.

LAWS OF JURISPRUDENCE

The Laws in this Section are in four categories:

1. *Regarding a male looking at a male*
2. *Regarding a female looking at a female*
3. *Regarding a female looking at a male*
4. *Regarding a male looking at a female*

A male may look at any part of the body of another male except for those parts that are regarded as *Satr*. In other words (this refers to) those parts that must be covered. This is from below the navel up to below the knees, as it is *Fard* to conceal (i.e. Cover) this portion of the body. Those parts of the body which are necessary to be covered, are known as the '*Awrat*' (i.e. that which must be concealed). If you see someone with his knees exposed, then you should prohibit (i.e. caution) him, and if you see that his thigh is exposed, then you should prohibit him sternly and if his private parts are exposed, then he should be chastised. [*Alamgiri*]

LAW: There is no '*Awrat*' for a very young child. In other words, it is not *Fard* to conceal any parts of the child's body. When he becomes a little older, it is necessary to cover his private parts (i.e. both the rear and front), and when he becomes even older, meaning more than ten years of age, the ruling regarding him is the same ruling which applies to one who is *Baaligh*¹. [*Raddul Muhtar*]

LAW: That part of the body which one may look at can also be touched. [*Hidaya*]

LAW: When a boy reaches adolescence and he is not very attractive, then to look at him is based on the same ruling as looking at an adult male. If he is very attractive, then the ruling applying to him is that which applies to looking at a female. In other words, to look towards him with lust is Haraam, and if there is no lust, then it is allowed to look at him. Sitting alone with him is also permissible. When it is said that there should be no lust, it means that one should have full confidence that looking at him will not create any lustful feelings. If one has the slightest doubt of this occurring, then one should never look at him. Even the desire to kiss falls within the confines of lust. [*Raddul Muhtar*]

LAW: Regarding a female looking at a female, the ruling is the same as that of a male looking at a male. In other words, she cannot look at another female from below the waist up to the knees. She is allowed to look at the rest of another female's body, on condition that there is no danger of lustful feelings. [*Hidaya*]

LAW: A pious women should protect herself from the sight of a (sexually) immoral female. In other words, she should not remove her stole (scarf etc.) in her presence, as such a woman will look at her and then mention to other men regarding her figure and looks etc. It is also not Halaal for a Muslim female to open her 'Satr' in the presence of an unbelieving female (kaafirah). [*Alamgiri*]

1. Baaligh refers to one who has reached the age of puberty.

Unbelieving women come into (our) homes and (our) women are attired in a manner whereby certain parts of her 'Satr' are opened, just as when she is in the presence of Muslim women. It is necessary for them to abstain from this.

In most places, the midwives are unbelievers and they assist in the delivering of babies. If Muslim midwives are available, a non-Muslim midwife should not be engaged for this purpose, as it is not permitted to expose those parts of the body in the presence of a non-Muslim female.

LAW: The ruling in regards to a female looking towards a strange man is the same ruling which is regarding a male looking at a male. This ruling is only applicable when a female knows with full confidence, that she will not have any lustful feelings by looking towards him. If there is the slightest doubt that these lustful feelings may occur, then she should never look towards him. *[Alamgiri]*

LAW: A female should never touch the body of a strange male if any one of them is a young person (i.e. is of marriageable age). There is a possibility of that person having lustful feelings. This rule applies even if both of them are confident that no lustful feelings will arise. *[Alamgiri]*

LAW: Some young women press the hands and feet of their Peers (Spiritual Guides) and some Peers even allow their female disciples to press their hands and feet, and most often, either both of them or at least one of them is within the limits of lust. To do this is impermissible and both are regarded as sinful.

LAW: Regarding a male looking at a female. There are a few circumstances pertaining to this:

1. For a male to look at his wife or his handmaid.
2. For male to look (glance) towards his Mahaarim¹.
3. For a male to look at a free strange woman (i.e. not a baandi).
4. For a male to look at the handmaid of someone else.

In the first circumstance, he may look at her from her heel to the top of her hair (pony-tail). In other words, he may look at every part of her body in both conditions, meaning with or without lustful feelings. Similarly, both these women (i.e. his wife and his handmaid) may look at every part of his body. However, it is better not to look at the private ornaments of the body as this causes Nisyaan² and it also causes the weakness in eyesight. In this Law, the baandi³ that is being referred to is one with whom Watee⁴ is permissible. [*Alamgiri, Raddul Muhtar, Durr-e-Mukhtar*]

LAW: That handmaid with whom one cannot be sexually intimate, such as one who is a Mushrika⁵, or if she is a Mukaatibah⁶, or Mushtarika⁷, or if Watee is Haraam with her due to Raza'at⁸ or due to Musaharat⁹ falls within the ruling of an Ajnabiya¹⁰. [*Durr-e-Mukhtar*]

1. Mahaarim refers to those females whom one can not marry

2. Nisyaan refers to an illness that brings on absent-mindedness

3. Baandi refers to a slave-girl (i.e. handmaid). It must noted that the ruling regarding slaves and slave-girls is not applicable in this era. This means that we are not allowed to enslave any person in this present time. Slavery in this era is abolished. The rules regarding them are still mentioned in books of Islamic Jurisprudence, to show distinction between slaves and free-men.

4. Watee refers to copulation

5. Mushrika refers to a polytheist female

LAW: He may touch the entire body of his wife and of a handmaid (who is permissible for him to copulate with) and she may touch any part of his body, to the extent where both are allowed to touch the private parts of one another. *[Alamgiri]*

LAW: During sexual intercourse, both of them are allowed to be completely exposed, that is if the house (room) is very small, i.e. it is of ten or five hand lengths. *[Alamgiri]*

LAW: When a husband and wife are on their bed, and they are not being sexually intimate, then in such a condition, their Mahaarim may enter after seeking permission. They may not enter without permission. Similarly, the servant, i.e. slave or handmaid may also enter. *[Alamgiri]*

LAW: If one holds the hand of the baandi and takes her into his room (private chambers) and closes the door, causing people to realise that he did this so that he may be intimate with her, then this is Makruh. Similarly, to be intimate with your wife in the presence of your co-wife (second or third wife etc.) is also Makruh. *[Alamgiri]*

LAW: One may look towards the head, chest, shin, shoulder, wrist, neck and feet of those who are his Mahaarim, if there is no danger of lustful feelings stirring up between either of them. To look towards the stomach, back and thigh of the Mahaarim is impermissible. *[Hidaya]*

Cont. from last pg....

6. Mukaatibah refers to a female slave who is under bond with her master to pay for her freedom in instalments

7. Mushtarika is a slave belonging to more than one person

8. Raza'at refers to fosterage

9. Musaharat refers to a relationship

10. Ajnabiya refers to a strange non-mahram female

Similarly, to look towards their sides and knees is also impermissible.
[*Raddul Muhtar*]

To look towards their ears, neck, shoulder and face is permissible.
[*Alamgiri*]

LAW: ‘Mahaarim’ refers to those females with whom Nikah is Haraam forever. This is whether it is Haraam due to Nasab¹ or due to Sabab², such as fosterage, or due to relationship. If it is Haraam due to relationship on the basis of adultery, like the causes and effects relating to an adulteress, then the ruling regarding looking towards them is also the same. [*Hidaya*]

LAW: One may also touch the parts of the Mahaarims body, which he is allowed to look at, on condition that there is no risk of lustful feelings stemming from it for each. A man may press the feet of his mother, but he can only press her thigh if it is covered, i.e. he may do so on her clothes. However, it is impermissible for him to touch her thigh without it being covered. [*Alamgiri*]

LAW: One may also kiss the feet of his mother. It has been mentioned in the Hadith: One who kissed the feet of his mother; it is as if he kissed the doorpost of Jannat. [*Durr-e-Mukhtar*]

LAW: To travel with your Mahaarim or to be alone in privacy with her; in other words, for both to be alone in a house, where there is no one else, is permissible, on condition that there is no risk of lustful feelings stemming from this. [*Alamgiri*]

1. Nasab in this context refers to blood relations and lineage

2. Sabab in the context mentioned above refers to a cause or a basis for it to be Haraam

LAW: To look towards a baandi who belongs to someone else is in the same ruling as that of the Mahaarim. The same rule applies to the Mudabirah¹ and Mukaatibah. [*Hidaya*]

LAW: If a person wishes to purchase a Kaneez², he may look towards her wrist, shoulders, shin and chest, as there is a necessity for him to look at her in such a circumstance. He is also allowed to touch those parts of her body, on condition that there is no risk of lustful feelings stemming from this. [*Hidaya*]

LAW: The ruling regarding looking towards a strange woman, is that it is permissible to look towards her face and her palms, as the need for this arises, like on occasion when one needs to testify in support of her or when opposing her, or in a case where one needs to pass a judgement (relating to her). If he does not see her, then what for, will he testify, that she has done a certain thing. When looking at her, the ruling is also the same, i.e. on condition that there is no risk of lustful feelings stemming by looking. With the exception of this, there are also other times when one has to look at them, as many women come in and out of their homes. Thus, to (totally) avoid this (glancing at them) is very difficult. Some Ulama have mentioned that it is also permissible to look towards their feet. [*Durr-e-Mukhtar, Alamgiri*]

LAW: Even though it is permissible to look at the face and palms of a strange woman, touching her is impermissible, even though there may be no risk of lustful feelings. Reason being that looking is on the

1. Mudabirah refers to female slave released by her master, whereby he declares that she should only be free after his death

2. A Kaneez also refers to a slave-girl

basis of necessity and due to Balwa-e-Aam¹. There is no need to touch. Hence, to touch is Haraam. From this it can be deduced that to shake hands with them is impermissible.

That is why Huzoor ﷺ would never hold the hands of females when taking Bai'at² from them, but he used to just take the Bai'at verbally. However, if she is extremely old where the situation of lustful feelings is no more existent, then there is no objection in shaking her hands. Similarly, if a man is extremely old, and there is no risk of waywardness at all, then he too may shake hands. [*Hidaya*]

LAW: To look³ at a very small girl who is not Mushtihaat⁴ is allowed. [*Hidaya*]

LAW: If a strange woman is employed at the home of anyone as a domestic servant or to prepare rotis etc. (i.e. as a cook). Then in such an instance, it is also permissible to look towards her wrists, as she will raise her sleeves whilst working and in doing so her wrists will become visible and how will he be able to avoid this, whereas she is in his home. Similarly, to look towards her teeth etc. is also permissible. [*Alamgiri*]

LAW: Even though it is permissible to look towards the face of a strange woman, if there is no risk of lustful feelings, but this is an era of waywardness (corruption). In this time, where do we find people

1. Balwa-e-Aam refers to Common Dilemma, i.e. the avoidance of which is extremely difficult.

2. Bai'at refers to the Oath of Allegiance.

3. Wherever in this book we discuss touching or looking at a small child or minor etc. it must be noted that this refers to touching or looking at them with compassion. This does not refer to touching or looking with ill-intention, as to do so is an accursed act and totally forbidden. One who behaves in this atrocious manner with children is deserving of the fire of hell.

4. Mushtihaat means desirable. In other words, it refers to one who excites his passion.

like the (pious) people of the past? Hence in this time, it will be cautioned against looking towards them, except in the case of witnesses, when they have to come before the Qazi, as this is to look at them due to necessity. There is also another circumstance pertaining to this. That is when a person intends to make Nikah (marry) that woman. In such a case to look at her for the said reason is permissible, for it has been mentioned in the Hadith that one should see the person that he intends to make Nikah to, as this will be a means to an everlasting love. Similarly, a woman may see that man who has sent a proposal of marriage towards her, even if there is a risk of lustful feelings stemming from this, but the intention of both should be that they wish to act upon the Hadith. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If one is not able to see the girl that he intends to make Nikah to, like nowadays, there is this custom that once someone sends a proposal of marriage (i.e. asks for the hand of a woman in marriage), then (the family) will not allow him to see her under any circumstances. In other words they practice such vigorous pardah with him, that such pardah is not even conducted with others. In such a situation, the person (who intends to marry the woman) should send another female to see her and she should return and explain to him regarding the girl and her looks and features etc., so that he is content regarding her looks and features. [*Raddul Muhtar*]

LAW: (In a situation where) the woman that a man intends to marry has a daughter, and he has been informed that she is exactly like her mother in looks and features, (then) it is not permissible for him to look at her if she is Mushtihaat, because he intends to marry her mother. [*Raddul Muhtar*]

LAW: Another circumstance wherein one is allowed to look towards a strange woman is in the situation of illness, where she is ill and there is a need to look towards certain parts of her body, and there also arises the need to touch certain parts of the body. For example, one has to touch the hands to check the pulse or if there is the notion of their being swelling in the stomach, then to feel the stomach becomes necessary or if there is a sore (wound) on any part, then it needs to be seen and in some cases, one also needs to feel it. In such a condition, to look at the area of the illness and based on this necessity, to touch that area is also permissible. This is in the situation where there is no female to treat this illness. We should teach females as well how to treat illnesses, so that they may be able to assist in such situations, as there is no such predicament in her looking, as it is for a male to look etc. (at the body of a female). In most places, there are midwives who are able to treat the swelling of the stomach etc. In places where there are midwives who are able to treat these situations, there the necessity to look does not exist for males any more. Even when having to look due to illness, it is also necessary to take precaution to only open that portion of the body which needs to be examined. The rest of the body should be thoroughly covered, so that the sight does not fall on it. [*Hidaya etc*]

LAW: If there is a need to do a clyster, then a male may also look at the area of the procedure of a male. This too is (ony) permissible on the basis of necessity and when performing the circumcision, to look at the area of circumcision is also allowed and even to touch it is permissible, as this too is on the basis of necessity. [*Hidaya, Alamgiri*]

LAW: If a female needs to have Fasd (phlebotomy) performed, and there is no female who is qualified to let out the blood properly, then it is permissible to have it done by a male. [*Alamgiri*]

LAW: If a strange woman is wearing very thick clothing, whereby the shade of her body etc. is not visible; then to look towards her in such a condition is not impermissible, because in this condition one is not looking at her, but one is looking at the clothing. This only applies when her clothing is not tight. If she is wearing tight clothing, whereby the silhouette of the body is apparent, for example if she is wearing tight pants, then the shape of the shin and the entire thigh becomes noticeable. To look towards her in such a condition is impermissible. Similarly, some women wear very thin clothing such as fine muslin, lace or knitwear and very thin soft thin Muslin scarves and head coverings, through which the hair on the head and the blackness of the hair and the neck or ears are visible. Some of them wear thin tops and knitted kurtas which allow the back and the stomach to be completely exposed. To look towards them in such a condition is Haraam, and for them to wear such types of clothing in such circumstances is also impermissible. [*Alamgiri*]

LAW: When a Khasi¹, i.e. one whose testicles have been removed, or a Majboob² reach the age of fifteen, then even for them to look towards a strange woman is impermissible. The same ruling applies to effeminate persons³. [*Hidaya*]

LAW: That part of the body which is impermissible to look at is also impermissible to look at if it has been separated from the body, for example the hair of the legs. It is not allowed for another person to see this even after it has been removed from the body. The same applies to the hair from a females head, or her feet or the bone of the wrist.

1. Khasi refers to an eunuch i.e. one whose testicles have been removed

2. Majboob refers to one whose male organ (penis) has been cut off

3. This refers to those males fond of behaving and using make-up like a woman

These parts of the body of a female cannot be seen by a strange male even after she has passed away. Even the toe nails of a female should not be seen by a strange male. He may look at the finger nails. [*Durr-e-Mukhtar*]

It has often been noticed that some people remove their pubic hair, leaving it in the toilet or in the bathroom. It is not proper to do this. They should be put somewhere that no one can see them, or they should be buried in the ground. It is also necessary for females to hide the hair that has fallen off whilst combing the head or whilst taking a bath, so that the sight of a strange person does not fall on it.

LAW: If beard or moustache hairs begin to grow (on the face) of a female, then to pluck them out is not only permissible, but it is also regarded as *Mustahab* (desirable), so that due to this, her husband may not feel any repulsion towards her. [*Raddul Muhtar*]

LAW: To be alone with a strange female, i.e. for both of them to be alone in one house, is *Haram*. However, if she is so old, that she does not have the ability to feel lust, then to be alone with her is allowed. If a person gave a woman *Talaaq-e-Baa'in* (Second Legal Divorce in *Shariah*), then to live alone with her in a house is impermissible, and if there is no other house, then a *pardah* should be placed between the both of them, so that both of them live in their own separate sections. This is only in the condition where the husband is not a *fasiq* (sinful person), and if he is a *fasiq*, then it is necessary that another such female should live there, who has the ability of stopping the husband from the woman. [*Raddul Muhtar, Durr-e-Mukhtar*]

LAW: To be in privacy (alone) with Mahaarim is permissible. In other words, both of them are allowed to be alone in the same house, but if the foster sister and mother-in-law are alone, then to be alone with them in the same house is not permissible. The same ruling applies to the woman's daughter who is from another husband. [*Durr-e-Mukhtar, Raddul Muhtar*]

CHAPTER 13

REGARDING SEEKING PERMISSION TO ENTER A HOUSE

Allah عزوجل commands

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا
وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِن لَّمْ
تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ ۚ وَإِن قِيلَ لَكُمُ ارْجِعُوا
فَارْجِعُوا ۚ هُوَ أَزْكَىٰ لَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ ۚ وَاللَّهُ يَعْلَمُ مَا
تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

“O you believe! Do not enter into other houses, but your own houses, until you have not requested permission and greeted those therein. That is best for you, so that you may observe the advice. And if you do not find anyone in those houses, then enter not, until you have not been granted permission. And if you are told to return (go back), then, come back. This is more virtuous for you. And Allah Knows all that which you do. There is no sin in this for you that you may enter into such houses which are not occupied by anyone, and it serves of some purpose to you. And Allah Knows of that which you disclose and of that which you hide.” [Surah 24 Verses 27-29]

And He commands

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
رِجَالَكُمْ مِّنَ الظُّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۚ لَيْسَ

عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ
مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ ۗ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُم آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

“O you who believe! Let those whom you are the owner of (slaves) and those of you who have not as yet come of age, seek your permission, at three times: before the morning prayer; and when you remove your clothing at noon and after the Esha (Night) prayer. These three are times of modesty (privacy) for you. Besides these three (times), there is neither any wrongdoing on your, nor on theirs, (that) they may come and go before you, each going before the other. Thus, Allah explains His Signs for you. And Allah is All Knowing, The Wise.” [Surah 24 Verses 58-59]

HADITH 1: It is in Sahih Bukhari and Muslim from Abu Sa’eed Khudri رضي الله عنه that Abu Musa Ash’ari رضي الله عنه came to us. He said, ‘Hazrat Umar رضي الله عنه had summoned me, so I went to his door (i.e. his house) and conveyed salaam thrice. I did not get any reply, so I returned. Now, Hazrat Umar رضي الله عنه is asking my reason for not coming; so I said, ‘I came and conveyed Salaam thrice at the door. When I did not get any reply, I returned. Rasoolullah ﷺ said to me that when a person requests permission thrice and he does not get an answer, he should go back’. Hazrat Umar رضي الله عنه said that ‘I should bring a witness (to confirm) that Huzoor ﷺ said this’. Abu Sa’eed Khudri رضي الله عنه says, ‘I went forth and testified to this’.

HADITH 2: It is in Sahih Bukhari from Abu Hurairah رضي الله عنه. He says he ‘entered the house with Rasoolullah ﷺ. Huzoor ﷺ found some milk

in a bowl and said, ‘Abu Hurairah! Go to the Ashaab-us-Suffah and ask them to come here’ (so that they may be given milk to drink). I called them over. They arrived and then requested permission. Huzoor ﷺ granted them permission and then only did they enter the house.’

HADITH 3: Abu Dawud reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, ‘When a person is called (summoned) and he comes with the very person who has called him, then this (calling) is sufficient, as permission for him’. In other words, in such a situation, he has no need to request permission.

In another narration it has been mentioned that to send someone to call him is permission by itself. This ruling is only when he comes immediately (on being called). It is deduced from circumstantial evidence, that if the owner of the house is awaiting your arrival and the pardah (curtain) has already been drawn in the house, then in such a situation there is no need to request permission, and if one arrives late, one should seek permission, like the Ashaab-us-Suffah sought permission.

HADITH 4: Tirmizi and Abu Dawud reported from Kuldah bin Hambal ﷺ. He says, ‘Safwan bin Umay’ya had sent me to Nabi Kareem ﷺ. I entered (the house) without conveying Salaam and without seeking permission (to do so)’. Huzoor ﷺ said, ‘Go out and say **أَدْخُلْ أَسَلَامٌ عَلَيْكُمْ** May I enter? As Salaamu Alaikum’.

HADITH 5: Imam Maalik reported from Ata bin Yasaar. He says that a person enquired from Rasoolullah ﷺ ‘Should I even request permission from my mother when I go to her?’ Huzoor-e-Akram ﷺ said ‘Yes’. He (Yasaar) said, ‘I live with her in the very same house’. Huzoor ﷺ said, ‘Take her permission before going to her’. He said, ‘I

attend to her, in other words I have to go to and fro to her, so what need is there to request permission from her?’ Huzoor ﷺ said, ‘Take her permission before you go to her. Would you like this, that you should see her unclotted?’ He said, ‘No!’ He ﷺ said, ‘So seek her permission’.

HADITH 6: Baihaqi reported in Sha’bul Imaan from Jaabir ﷺ that Nabi Kareem ﷺ said, ‘Do not give permission to that person who does not make Salaam before requesting permission’.

HADITH 7: Abu Dawud reported from Abdullah ibn Basr ﷺ. He says that ‘when Nabi ﷺ went to the door (i.e. home) of any person, He ﷺ would not stand directly in front of the door, but He ﷺ used to stand either to the right or to the left of the door, and He ﷺ would say, *اَسْلَامٌ عَلَيْكُمْ اَسْلَامٌ عَلَيْكُمْ* This was because there were no curtains on the doors in those days’.

HADITH 8: Tirmizi reported from Thaubaan ﷺ that Rasoolullah ﷺ said, ‘It is not Halaal upon any person that he may look into the house of someone without seeking his permission. If he looked inside, then he has actually entered (that house). Do not lead any nation in Imamat (i.e. do not be the leader of any nation) and then only make Dua specifically for yourself and not for them. If he does so, then he has betrayed their trust’.

HADITH 9: Imam Ahmed and Nasa’i have reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, ‘For the one who peeps into the house of someone without permission, and they burst his eye, neither is there any Diyat¹ nor any Qisas²’.

1. Diyat refers to blood money

2. Qisas in this context refers to vengeance

HADITH 10: Tirmizi reported from Abu Zir رضي الله عنه that Rasoolullah ﷺ said, 'Whosoever moved the curtain and looked into a house before attaining permission, he has committed such an act which is not Halaal for him. If someone were to burst his eye, then there is no charge against him. If a person went to such a door on which there is no curtain and his sight fell upon the lady of the house (unintentionally), then it is not his fault but it is the fault of those in the house'. (i.e. why did they not hang a curtain over the doorway).

LAWS OF JURISPRUDENCE

When a person visits the house of someone, he must first seek permission to enter. After entering, he should convey Salaam. Thereafter, he should start any conversation. If the person whom you have gone to see is outside, then there is no need for permission. Just convey Salaam and commence the conversation. [*Khania*]

LAW: If one visits someone and then calls out (or knocks) and is asked, who it is, do not say 'Me' in reply, just as many people do. Huzoor ﷺ disliked this answer. One should mention his name when replying, because the word 'me' is used for every person about himself. How then does this suffice as a reply?

LAW: If you requested permission and the owner of the house did not grant you permission, do not be upset with him and do not have any ill feelings in your heart. Leave there happily. There is a possibility that he did not have the time to meet with you, as he was engrossed in some important work.

LAW: When entering a home in which there is nobody present, say
عَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ كَسَلَامُ عَلَيْنَا وَ عَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ The Angels will reply to this Salaam. [Raddul
Muhtar] or say السلام عليك ايها النبي because the Blessed Soul of Huzoor ﷺ
is present in the home of every Muslim.

LAW: If a person arrives and starts conversing without conveying
Salaam, one has the right not to respond to what he is saying,
because Rasoolullah ﷺ said, 'Do not respond to the words of one
who converses before conveying Salaam'. [Raddul Muhtar]

LAW: Convey Salaam on arriving and when departing. Even if a wall
or a tree comes between two people, then too they should convey
Salaam. [Raddul Muhtar]

CHAPTER 14

ETIQUETTES OF
CONVEYING SALAAM
(GREETING)

Allah ta'aala Commands

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

حَسِيبًا ﴿٨٦﴾

“When someone conveys salaam (greet) you with a word (of salutation), then reply to it with a greeting that is even better. Undoubtedly, Allah takes account of all things.” [Surah 4 Verse 86]

And He Commands

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً

“When you enter houses, then convey Salaams to one another; A greeting which is from Allah, Blessed and Pure.” [Surah 24 Verse 61]

HADITH 1: In Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said that ‘Allah ta'aala created Adam عليه السلام. He was sixty cubits tall. When He created him, He commanded him to go to the Angels and convey Salaam to them and then listen to what they say in reply to you. Whatever they reply is your salutation (salaam and greeting) and the salutation of your offspring. Hazrat Adam عليه السلام approached and said السَّلَامُ عَلَيْكُمْ They replied by saying السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ Huzoor ﷺ said that the Angels replied by adding اللَّهُ وَ رَحْمَةُ اللَّهِ Huzoor ﷺ said, ‘Whosoever enters Jannat, will be in the form of Adam عليه السلام and he will be sixty cubits tall’. After Adam عليه السلام the height of the people became shorter as time passed, until this time (where humans are very short in height).’

HADITH 2: In Sahih Bukhari and Muslim it is narrated from Abdullah ibn Umar رضى الله تعالى عنهما that a person enquired from Rasoolullah ﷺ regarding which is the best feature about Islam. Huzoor ﷺ said, 'To supply food and to convey Salaam to those whom you know and to those whom you do not know'.

HADITH 3: Nasa'i reported from Abu Hurairah رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'One Momin (true believer) has six duties over another Momin: (1) To visit him when he is ill. (2) To present yourself in his Janaazah when he passes away. (3) To accept his invitation when he invites you. (4) To convey Salaam to him when you meet him. (5) To reply to him when he sneezes. (6) In his presence and absence, to wish for good for him'.

HADITH 4: Tirmizi and Daarimi reported from Hazrat Ali رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'There are six duties of a Muslim upon a Muslim: (1) When you meet with one whom you know well, to convey Salaam to him. (2) When he invites you, you should accept. (3) Reply to him when he sneezes. (4) Visit him when he is ill. (5) Go with his Janaazah when he passes away. (6) Whatever you love for yourself, you should love for him'.

HADITH 5: In Sahih Muslim it is reported from Abu Hurairah رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'You shall not enter into Jannat, unless you do not bring Imaan and you shall not be Momins unless you do not love one another. Should I not inform of such a thing, that if you do it, it will cause you to love one another? It is this, that you should make the conveying of Salaam widespread (common) amongst you'.

HADITH 6: Imam Ahmed, Tirmizi, and Abu Dawud report from Abu Umama رضى الله تعالى عنهما that Rasoolullah ﷺ said 'The one who conveys Salaam first is the one more deserving of Allah's Mercy'.

HADITH 7: Baihaqi has reported in Sha'bul Imaan from Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'A person who conveys Salaam first, remains free from arrogance (pride)'.

HADITH 8: Abu Dawud reported from Abu Hurairah رضي الله عنه that Nabi Kareem ﷺ said, 'When a person meets with his brother, he should convey Salaam to him. Then if a tree, a wall or a rock becomes an obstacle between them and they meet (see each other) again, then they should convey Salaam again'.

HADITH 9: Tirmizi reported on the authority Anas رضي الله عنه that Rasoolullah ﷺ said, 'Son! When you visit your family, (you should) convey Salaam to them. The abundant blessings of this will be upon you and your household'.

HADITH 10: Tirmizi reported from Jaabir رضي الله عنه that Rasoolullah ﷺ said that '(Conveying) Salaam is before initiating any discussion'.

HADITH 11: Tirmizi reported from Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'Salaam should precede Kalaam (a conversation) and do not ask someone to eat with you, unless he does not convey Salaam'.

HADITH 12: Ibn Al Najaar reported from Hazrat Umar رضي الله عنه that Rasoolullah ﷺ said, 'Salaam is before asking a question. If a person asks before conveying Salaam, then do not reply to him'.

HADITH 13: Tirmizi and Abu Dawud reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'When a person arrives at any gathering, he should convey Salaam. Then if he wishes to sit there, he may remain seated. If he wishes to get up from there (i.e. leave), then he should convey Salaam, because the first Salaam is not any better

than the last Salaam'. In other words, just as that is Sunnat, this too is Sunnat.

HADITH 14: Imam Maalik and Baihaqi have reported in Sha'bul Imaan from Tufail bin Abi bin Ka'ab that in the morning when he would go to Ibn Umar رضى الله تعالى عنها he would take along with him to the marketplace. When he passed by any person who was selling things that were not so good and when he passed by other sellers, or by any orphans or anyone else, he would convey Salaams to all of them. Tufail says, 'One day I presented myself before Hazrat Abdullah ibn Umar رضى الله تعالى عنها and he requested me to accompany him to the marketplace. I asked what he would do at the market place. (I said), neither do you stand there, nor do you query about any product. You do not even purchase anything and nor do you sit in the gatherings of the marketplace. Rather you sit here and we can talk. In other words you can relate some Hadith (to me)'. He said 'I visit the marketplace to convey Salaams, so that I may convey Salaam to whomsoever I meet (there)'.

HADITH 15: Imam Ahmed and Baihaqi have reported in Sha'bul Imaan from Jaabir رضي الله عنه that one day a person presented himself before Nabi Kareem صلى الله عليه وسلم and said, 'The fruit belonging to a certain person are (encroaching) on my orchard and this is causing me inconvenience'. Huzoor صلى الله عليه وسلم sent a person to summon that person and then said to him, 'Sell your fruits!' He said, 'I will not sell them'. Huzoor صلى الله عليه وسلم said, 'Give it as a gift!' He said, 'No!' Huzoor-e-Akram صلى الله عليه وسلم said, 'Sell it in exchange for the fruits of Jannat!' He said, 'No!' Huzoor صلى الله عليه وسلم said, 'I have not seen a more miserly person than you, except for that person who is miserly in conveying Salaam'.

HADITH 16: Baihaqi reported from Hazrat Ali رضي الله عنه that he said, 'If a congregation (delegation) passed by some place and if one from that

delegation conveys Salaam, it is sufficient and from those who are seated there, if one of them replies to the Salaam, then that is sufficient'. In other words, it is not necessary for everyone to give a reply.

HADITH 17: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that one who is on a conveyance (riding etc.) should convey Salaam to the one who is on foot and one who is walking on foot should convey Salaam to one who is sitting and a small group of people should convey Salaam to a large group of people. In other words, if on one side there are a few people and on the other side there are more, then those who are few should convey Salaams to those who are more.

There is another narration of Bukhari that the younger ones should convey Salaams to the elders and those passing by should convey Salaam to those sitting and few should convey Salaams to many.

HADITH 18: It is in Sahih Bukhari and Muslim from Anas رضي الله عنه that Rasoolullah ﷺ passed by (some) children and conveyed Salaam to them.

HADITH 19: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Do not initiate the greeting of salaam to a Jew or a Christian and when you meet them on the road, then compel him to the narrow path'.

HADITH 20: It is in Sahih Bukhari and Muslim from Usaama bin Zaid رضي الله تعالى عنهما that Rasoolullah ﷺ passed by a gathering in which there were Muslims, polytheist (idol worshippers) and Jews altogether. Huzoor ﷺ conveyed Salaam. In other words he did so with the intention of (greeting) the Muslims.

HADITH 21: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘When the Jews greet you they say, *السامر عليك* ‘As Saamu Alaik’ then in answer to them, you should say *و عليك* ‘Wa Alaik’. In other words, you should not say, *عليك و السلام* ‘Wa alaikas Salaam’. The meaning of *سامر* ‘Saam’ is death, so they are not really conveying Salaams, but they are praying for the Muslims to die quickly.

It is similarly reported from Anas رضي الله تعالى عنه that when the Ahl-e-Kitaab (People of the Book) convey Salaam, reply by saying, *و عليك*

HADITH 22: In Sahih Bukhari and Muslim it is reported from Abu Sa’eed Khudri رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘Avoid sitting on the roads’. They (the people) said ‘Ya Rasool’Allah ﷺ we cannot help sitting (on the roads) as these are (the places) where we have discussions’. Rasoolullah ﷺ said, ‘If you refuse to listen and still sit there, then fulfil the rights of the road’. They said, ‘What are the rights of the road, Ya Rasool’Allah ﷺ?’ He said, ‘Lowering your gaze, refraining from harming others, replying to Salaam, and commanding what is good, and forbidding what is evil’.

HADITH 23: In Sharhus Sunnah it is narrated from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘There is no benefit in sitting on roads, except for him who shows the way (gives direction), replies to Salaams, lowers his gaze and assists in carrying heavy items’.

HADITH 24: It is in Tirmizi and Abu Dawud from Imraan bin Haseen رضي الله تعالى عنه that a person presented himself in the Holy Court of Nabi Kareem ﷺ and said *اَسْلَامٌ عَلَيْكُمْ* Huzoor ﷺ replied to him and he sat down. Huzoor ﷺ said, ‘For him there are ten’, i.e. there are ten good deeds. A second person arrived and he said (the words) *اَسْلَامٌ عَلَيْكُمْ وَ رَحْمَةٌ اِلٰهُ*

Huzoor ﷺ replied to him and he sat down. He ﷺ said, 'For him there are twenty'. Then a third person arrived and he said, *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ*. He ﷺ replied to him and he too sat down. Huzoor ﷺ said, 'For him there are thirty'.

HADITH 25: It is in Tirmizi on the authority of Amr bin Shu'aib, who narrated from his father, who narrated from his grandfather that Rasoolullah ﷺ said, 'One who emulates other than us is not from amongst us. Do not emulate the Jews and Christians. The salaam (greeting) of a Jew is by the raising of the finger and the greeting of a Christian is by gesturing with the palm'.

HADITH 26: Abu Dawud and Tirmizi have reported on the authority of Abu Juraij ﷺ. He says, 'I presented myself in the Holy Presence of Huzoor ﷺ and said: *عليك السلام*. I said this twice'. Huzoor-e-Akram ﷺ said, 'Do not say *عليك السلام* 'Alaikas Salaam'. *عليك السلام* is the salaam (salutation/greeting) of the dead. You should say *السَّلَامُ عَلَيْكَ* 'As Salaamu Alaika'.

LAWS OF JURISPRUDENCE

LAW: When conveying Salaam, the intention should be to safeguard the dignity, honour, wealth, and all the other belongings of the person to whom you are conveying Salaam (i.e. by conveying salaams to him, he is safe from any harassment by you). To hinder him in any with regards to these things is Haraam. [*Raddul Muhtar*]

LAW: Do not only convey Salaam to those whom you recognise, but you should convey salaam to all Muslims, whether you know them or not. Actually some Sahaba-e-Kiraam would visit the market place with the intention of meeting many people, thus allowing them the opportunity to convey Salaam to more people.

LAW: There is a difference of opinion regarding whether it is more virtuous to convey Salaam or to reply to the Salaam. Some have said that to reply to the Salaam is more virtuous, as it is Sunnah to convey Salaam and Waajib to reply to the Salaam. Some have said that it is more virtuous (Afdal) to convey Salaam, as there is humility in doing so, and as far as the reply is concerned, then all generally reply to salaam, but in some instances, there are some people who regard it beneath their status to convey salaams to others. [Alamgiri]

LAW: Even when conveying Salaam to a single person, the Salaam must be conveyed in the plural form. In other words, one should say *اَلسَّلَامُ عَلَيْكُمْ* 'As Salaamu Alaikum' and the person replying to the Salaam should say *وَعَلَيْكُمْ السَّلَامُ* 'Wa alaikumus salaam'. One should not say *عَلَيْكَ* 'Alaika' instead of *عَلَيْكُمْ* 'Alaikum'. If one conveys Salaam to two or more than two person, he should still say *عَلَيْكُمْ* and it is better to mention the words Rahmat and Barkat as well. In other words one should say *وَبَرَكَاتُهُ اللهُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ* and the one replying should say the same, i.e. the salaam should end with *بَرَكَاتُهُ* (and) thereafter, there is no need to add any other words. [Alamgiri]

LAW: Even though *سَلَامٌ عَلَيْكُمْ* 'Salaamun Alaikum' is also Salaam, but this is common amongst the shias, and when a person hears one conveying Salaam in this manner, the mind of the person involuntarily goes towards this thought that the said person seems to be a Shia and he should be avoided.

LAW: To immediately reply to Salaam is Waajib (compulsory). It is sinful to delay the reply without a valid reason, and this sin is not compensated for, by replying to the Salaam later. One must make tauba for this. [Durr-e-Mukhtar, Raddul Muhtar]

LAW: If one conveys Salaam to some people (a group of people) and none from amongst them replied to his Salaam, but another person who is not part of that group (or gathering) replies to the Salaam, then this Salaam will not be regarded as the reply on behalf of the Ahl-e-Majlis (Those in that particular group or gathering). In other words, these people will not be absolved from the responsibility of replying to the Salaam. [*Raddul Muhtar*]

LAW: If one delegation visited another delegation and none conveyed Salaam from amongst them, then all of them are responsible for relinquishing the Sunnah and all of them are blameworthy and if even one from amongst them conveyed Salaam, then all of them are absolved (of their responsibility) and it is more virtuous for all of them to convey Salaam. Similarly, if none from amongst them replied to the Salaam, then all of them are sinful and if one person only replied to the Salaam, then all of them have been absolved (of their responsibility), but it is more virtuous for all of them to reply to the Salaam. [*Alamgiri*]

LAW: If a person enters a gathering and conveys Salaam, it becomes Waajib upon those present in the gathering to reply to the Salaam and if he conveys Salaam for the second time, it is not Waajib to reply to the Salaam again. If someone entered a gathering and said السلام عليك 'As Salaamu Alaika' in other words he used the singular tense, and (in this case) if just one person replied to the Salaam, the reply will be regarded as being fulfilled. It is not necessary for that person to whom he gestured, to reply to the Salaam. However, if when conveying the Salaam, he specifically mentioned the name of the person whom he was addressing by saying 'So and So person' السلام عليك 'As Salaamu Alaika', then that specific person would have to reply to the Salaam. The reply by another person will not be regarded as the equivalent of his reply. [*Khania, Alamgiri*]

LAW: One conveyed Salaam upon the Ahl-e-Majlis¹ and from amongst them, a Na Baaligh Aaqil² replied to the Salaam, then this Salaam is sufficient. If an old woman replies to the Salaam, then this reply is also regarded as sufficient. If a young female, an insane person or a child who has not reached the age of understanding replies to the Salaam, then this Salaam is not sufficient. [*Durr-e-Mukhtar*]

LAW: If a beggar came to your door and conveys Salaam, to reply to the Salaam is not Waajib. If Salaam was conveyed to the Qazi whilst he is convening a session of his court, it is not Waajib for him to reply to the Salaam. If people are eating and if someone arrives, he should not convey Salaam. However, if he is hungry and knows that by conveying Salaam, they will ask him to join them, then he should convey Salaam. [*Khania, Bazaazia*]. The (law with regards to not conveying Salaam to those who are eating), is only applicable when there is already a morsel of food in the mouth of the eating person and he is already chewing it, as he is thus unable to speak. If he has only just sat down to eat or if he has already completed eating, then one may convey Salaam, as the person is now not unable to convey Salaam. [*Raddul Muhtar*]

LAW: If one person is coming from a city, whilst another is coming from a village. Who from amongst the both should convey Salaam?

1. Ahl-e-Majlis refers to those seated in a gathering.

2. Na-Baaligh Aaqil refers to one who has not yet reached the age of puberty, but is of sane nature (i.e. one with understanding).

Some have said that the person from the city should convey Salaam to the villager and some Ulama say that the villager should convey Salaam to the person from the city. One person is sitting, whilst another is passing by, (then in this case) the passer-by should convey Salaam to the person sitting there and the younger one should convey Salaam to the elder and the one on a means of transport should convey Salaam to the pedestrian and a few should convey Salaam to a crowd. If a person comes from behind, he should convey Salaam to the one in front of him. [Bazaazia, Alamgiri]

LAW: If a male and female meet, then the male should convey Salaam to the female and if a strange woman conveys Salaam to a man, then he should reply to her Salaam in a tone whereby she too is able to hear his reply and if she is a young female, then he should reply to her Salaam in a tone whereby she is not able to hear him. [Alamgiri]

LAW: On entering your home, convey Salaam to those in your home (i.e. your family members). When passing by children, you should convey Salaam to them (as well). [Alamgiri]

LAW: Salaam should not be conveyed to unbelievers, and if they convey Salaams, then you may reply, but when replying, one should only say *عَلَيْكُمْ*. However, if you are passing a place where there are both Muslims and unbelievers gathered, then convey Salaam by saying *السَّلَامُ عَلَيْكُمْ* and make the intention that this greeting is for the Muslims. One may also say *السلام على من اتبع الهدى* As Salaamu Ala Mani-taba-il-Huda. [Alamgiri]

LAW: If one conveys Salaam to an unbeliever due to an inevitability; for example, if he does not convey Salaam, then there is a danger of reprisal from him, then (in such a case) there is no harm in

conveying Salaam. One should never ever convey Salaam to a kaafir with the intention of affording him honour as to afford honour to a kaafir is kufr (disbelief). *[Durr-e-Mukhtar]*

LAW: Salaam is actually meant for the reason that one who has come to meet someone should convey Salaam (to him), as this is the greeting of the visitor and the one who is meeting. Therefore, (if) a person arrives in a Musjid and those present in the Musjid are engrossed in recitation of the Qur'an and Tasbeeh, and in daily prayer recitations, or if they are waiting for the Namaaz to commence, then he should not convey Salaam, as this is not the (suitable) time for Salaam. It is for this reason that the Fuqaha have mentioned that they (i.e. those present in the Musjid) have the right of either replying or not replying to the Salaam. However, if a person is sitting in the Musjid so that people may come over to meet him there, then the one who comes (for this reason) may convey Salaam. *[Alamgiri]*

LAW: If a person is engrossed in the recitation of the Qur'an or in teaching or acquiring Islamic knowledge, or in a Religious discussion or if he is revising his Islamic lesson, then one should not convey Salaam to him. Similarly, one should not convey Salaam during Azaan, Iqaamat, Jummah Khutbah or the Khutbahs of both Eids. If all are engrossed in a Deeni discussion, or if one is conversing and others are listening, then Salaam should not be conveyed in both cases. For example, if an Aalim-e-Deen is delivering a discourse or if he is delivering a talk on a Deeni issue and those present are listening, then the one who comes in should enter and then sit down silently without conveying Salaam. *[Alamgiri]*

LAW: If an Aalim-e-Deen is occupied in a matter of Deen and a student arrives, he should not convey Salaam, and if he does convey

Salaam, then it is not Waajib upon him (the Aalim) to reply to his Salaam. *[Alamgiri]*

It must be noted that even though he is not engrossed in teaching, it is not Waajib for him to reply to the Salaam, as the one who entered, has not come to meet with him, as this would make it Masnun to convey Salaam, but he actually came for the purpose of studying. This is similar to the scenario when people go to the Qazi during a session of his court. They do not go there to meet with him, but they go there to present a case.

LAW: If someone visits a person and finds him engrossed in Zikr, then he should not convey Salaam to him, and if he does convey Salaams, it is not waajib upon the Zaakir¹ to reply to his Salaam. *[Alamgiri]*

LAW: One should not convey Salaam to a person who is passing urine or stool (i.e. to a person in the toilet), or a person flying pigeons, or a person singing, or a person taking a bath naked in a bathroom or public bath. For him to reply to the salaam is also not waajib. *[Alamgiri]*

The law regarding Salaam to a person who has already come out of the toilet, but is still walking, using a Dhela² to dry off the (excess) urine, is the same as that for a person who is passing urine.

LAW: Salaam should not be conveyed to a person who openly³ commits Fisq⁴. If a person has Fusaaq⁵ as his neighbours and if he notices that by being firm (strict) towards them, they tend to cause him more problems. However, he notices that if he is soft towards them and conveys Salaam to them and talks to them (as per necessity), then they abstain from causing any harm to him, then (in

such a situation), he is exempt in associating with them on face value. *[Alamgiri]*

LAW: Should salaam be conveyed or not to those who are playing chess! Those Ulama who regard it as permissible to convey Salaam to them, say that the Salaam should be conveyed with the intention, that in the amount of time it takes them to reply to the Salaam, at least in that time, they will not be playing (chess). This Salaam, (should be conveyed) to protect them from sin even if it is only for such a short while. As for those who say it to be impermissible, their intention is to reprimand them, as it is to hold them in contempt. *[Alamgiri]*

LAW: If you ask someone to convey your Salaam to another person, it is Waajib upon that person to convey the said Salaam, and once he conveys the Salaam, then the one receiving the Salaam should reply in a manner, whereby he first replies to the Salaam of the one who is delivering the Salaam and then to the Salaam of the one who initially sent the Salaam. In other words (by saying) 'Alaika wa alaihis salaam'. *[Alamgiri]*

To deliver this Salaam is only Waajib when he has taken it upon himself to do so.

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1. A Zaakir is one who is engrossed in the Zikr (remembrance) of Allah.
2. A Dhela refers to a clod, lump or chunk of earth or clay
3. This refers to publicly committing sin without any regret
4. Fisq refers to sinful actions and transgressions of the Shariah
5. Fusaq is the plural of Fasiq which means open sinner

In other words, he said that, ‘Yes, I will deliver (convey) your Salaam’ (i.e. he agrees to conveying the Salaam), because in this situation he is entrusted with the Salaam which is a trust (Amaanah), in his possession which he has to pass on to the one who it rightfully belongs to, otherwise it is regarded as a type of trust (deposit), whereby it does not make it necessary upon him to (specifically) go there to deliver the Salaam. Similarly, people make requests to Hajjis by saying, ‘Please convey my Salaam at the Exalted Court of Huzoor ﷺ’. It is even Waajib to convey this Salaam. [Raddul Muhtar]

LAW: It is also Waajib to reply to the Salaam which is written in a letter and in this situation, the reply is in two different ways; One is to reply to the Salaam audibly (i.e. by saying it) and the second manner is to reply by writing the Salaam when responding (to the letter). [Durr-e-Mukhtar, Raddul Muhtar]. However, since it is Waajib to reply to the Salaam immediately as it has already been mentioned earlier and one usually does not respond to a letter immediately, just as it has become common that for some reason or the other, the reply to a letter is seldom written immediately. Then (in such a situation) one should immediately respond audibly (i.e. by saying it with the tongue), so that one will not be blameworthy for the sin of delaying (the Salaam). It is for this reason that at this juncture, Imam Sayed Ahmad Tahtaawi has stated, وَالنَّاسُ عَنْهُ غَافِلُونَ i.e. ‘People are negligent of it’. When A’la Hazrat Qibla قدس سره would read a letter, he would first audibly reply to the السلام عليكم that has been written in the letter and only after doing this, would he continue reading the actual contents of the letter.

LAW: If Salaam is conveyed in a manner whereby the م ‘meem’ of the word Salaam is with a Saakin سلام عليكم (i.e. Salaam Alaikum), like it is the practice of most the ignorant people or سلام عليكم is said with the ‘pesh’ (Dam’ma) of the meem, then in both cases, to reply to the

Salaam is not Waajib, as this is not the Masnun (Customary and recommended) manner of conveying Salaam. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If someone initiates Salaam by first saying عليك السلام (Alaikas Salaam) or عليكم السلام (Alaikumus Salaam) then there is no reply to this. It has been mentioned in the Hadith that this is the greeting of the deceased.

LAW: Salaam should be conveyed in such a tone of voice, that the person to whom Salaam is being conveyed is able to hear it. If it is not conveyed in such an audible tone, then it is not Waajib to reply to it. Even when replying to the Salaam, it should be in such an audible tone that the one who conveyed the Salaam should hear it, and if it is conveyed in such a soft tone that he is not able to hear it, then the Waajib will not be discharged (i.e. it is still Waajib). If the person is unable to hear (i.e. if he is a deaf person), then one should reply to the Salaam in front of him by moving the lips, so that he may understand that his Salaam has been replied to. The same ruling applies in replying to sneezing. [*Bazaazia*]

LAW: To convey Salaam by means gesturing with the finger or the palm is disallowed. It has been mentioned in the Hadith that to greet by the gesturing with the finger is the manner of the Jews and to gesture with the palm is the manner of the Christians.

LAW: Some people reply to Salaam by merely gesturing with the hand or (nodding) the head, and some reply just by gesturing with the eyes. The Salaam is not valid in this way. It is regarded as Salaam to convey Salaam by way of mouth (i.e. audibly).

LAW: Some people even bow when conveying Salaam. If this bowing is to the extent of Ruku, then it is Haraam (Forbidden) and if it is less than this, it is Makruh.

LAW: In this era, people have initiated many new styles of conveying the Salaam. The worst amongst these greetings is whereby people say 'Bandagi Arz'. These words should never be mentioned. Some people say 'Adaab Arz'. Even though this is not as bad, but it is contrary to the Sunnat. Some people say, 'Tasleem or Tasleemaat'.

This can be regarded as Salaam as it is in the same meaning as Salaam. Some just say 'Salaam'. This too can be regarded as Salaam. It is mentioned in the Qur'an-e-Majeed, that when the Angels presented themselves before Hazrat Ibraheem عليه السلام, then قَالُوا سَلَامًا 'They conveyed Salaam' [Surah 11, Verse 69].

In reply to them, Hazrat Ibraheem عليه السلام also conveyed Salaam. In other words, if someone said سلام 'Salaam' then to reply by just saying سلام 'Salaam' will discharge the right of replying. There are also such people that leave alone them conveying Salaam to others, even when someone conveys Salaam to them they become upset. They ask those conveying Salaam to them, if they regard them as their equals. In other words, they take offence when being greeted with the Masnun Salaam by a poor person and they regard it as belittling their status. Others want that they should be greeted by saying 'Adaab Arz' or that the person greeting them should bow and gesture with his hand, and some of them are so bold, that they say, 'Have you appointed us well-to-do weavers?' (i.e. they say this in a ridiculing manner). Allah give such people Hidaayat (Guidance) and allow them to see the truth.

LAW: To proclaim عليه السلام (Alaihis Salaam) with anyone's name, is only unique to the Ambia (The Prophets) and the Mala'ika (Angels) عليهم السلام; for example, Moosa عليه السلام, Esa عليه السلام, Jibra'eel عليه السلام. With the exception of Nabis and Angels, this should not be used with the names of anyone else.

LAW: In most places, it is a common practice that when a younger person (usually children) conveys Salaam to the elders, they reply by saying 'Jeete Raho' (Have a long life). This is not regarded as a valid reply to the Salaam. This was actually the reply that the kufaar would give during the days of ignorance. They would say حيّاك الله Islam has taught us to say و عليكم السلام 'Wa Alaikumus Salaam'.

CHAPTER 15

REGARDING SHAKING
HANDS, EMBRACING,
KISSING AND TO
REMAIN STANDING

HADITH 1: Imam Ahmed, Tirmizi and Ibn Majah have reported from Bara' ibn Aazib that Nabi-e-Kareem ﷺ said, 'When two Muslims meet and make 'Musafaha' (shake hands) with one another, then even before they part, they are pardoned.' It is in the narration of Abu Dawud that when two Muslims meet and shake hands and Praise Allah and seek forgiveness, then both shall be pardoned.

HADITH 2: Baihaqi reported in Sha'bul Imaan from Bara' ibn Aazib ﷺ that Rasoolullah ﷺ said, 'That person who performs four Rakaats (Namaaz-e-Chasht) before mid-day, it is as if he has prayed it in Shab'b-e-Qadr and when two Muslims shake hands (with one another), then no sin is left (between them), but all of it is shed.'

HADITH 3: It is in Sahih Bukhari from Qatadah ﷺ. He says that he asked Anas ﷺ whether the practice of shaking hands was a common practice among the Companions of Rasoolullah ﷺ and he said 'Yes'.

HADITH 4: Imam Maalik ﷺ reported from Ataa Khurasani that Rasoolullah ﷺ said, 'Shake hands with one another. The malice of the heart will fade away and share gifts with one another, as this will create love and remove animosity.'

HADITH 5: Imam Ahmed reported from Anas ﷺ that Rasoolullah ﷺ said, 'When two Muslims meet and when one has held the hand of the other (i.e. shakes hands) then it is upon Allah as it is His Right, that their dua should be presented and even before their hands part, they shall (both) be forgiven. For those who gather together in the Zikr (remembrance) of Allah, and they have no other objective but to gain the pleasure of Allah, then a caller calls out from the skies (saying), 'Stand up, for you have been pardoned (and) your sins have been substituted with good deeds.'

HADITH 6: Tabrani reported from Salman رضي الله عنه that Rasoolullah ﷺ said, ‘When a Muslim meets with his Muslim brother and holds his hand (shakes hands), then both their sins fall off, just as the dry leaves of a tree fall off during a strong wind, and their sins are forgiven, even though it may be equal to the foam on the sea’.

HADITH 7: Ibn Al Najaar reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The Muslim who shakes the hand of his brother and if none of their hearts bear any animosity to one another, then even before their hands part, Allah will pardon all their past sins. That person who looks towards his Muslims brother with affection (and) there is no animosity in his heart or chest, then even before he removes his sight, the past sins of both are forgiven’.

HADITH 8: Imam Ahmed and Tirmizi have reported from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, ‘the proper manner of visiting (or comforting) a sick person is to keep your hand on his forehead or on his hand, and ask how he is feeling. The complete greeting is to make Musafaha (shake hands)’.

HADITH 9: Tirmizi reported from Anas رضي الله عنه that a person said, ‘Ya Rasool’Allah ﷺ! When a person meets a brother or friend, should he bow to him?’ He ﷺ replied, ‘No’. He (then) asked whether he should embrace him and kiss him. He ﷺ said, ‘No’. He (then) asked, whether he should hold and shake his hand, (and) the Prophet ﷺ said, ‘Yes’.

HADITH 10: Abu Dawud reported that a person asked Abu Zir رضي الله عنه ‘Would Huzoor ﷺ shake your hands when you would meet with him?’ He said, ‘Whenever, I would meet with him, Huzoor ﷺ would shake my hands. Once Huzoor ﷺ sent someone to my home and I was not present there. On my return I was informed of this. I

presented myself (before him ﷺ). At that moment, Huzoor ﷺ was on his sacred wooden bench. He embraced me, and this felt very good! It felt very good (indeed)!

HADITH 11: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله تعالى عنها. He says that he accompanied Huzoor ﷺ to the home of Hazrat Faatima رضي الله تعالى عنها. Huzoor ﷺ asked if Hazrat Hassan رضي الله تعالى عنه was there. After a little while, he came in running, and Huzoor-e-Akram ﷺ embraced him and he embraced Rasoolullah ﷺ as well. He رضي الله تعالى عنه then said, ‘O Allah! I love him dearly. You too love him and love whosoever loves him’.

HADITH 12: Imam Ahmed reported from Ya’la رضي الله تعالى عنه that Hazrat Hassan and Hussain رضي الله تعالى عنهما came in running to Rasoolullah ﷺ. Huzoor ﷺ embraced them tightly and said, ‘(your) children are the cause of greed and weakness’.

HADITH 13: Tirmizi reported on the authority of Ummul Momineen A’isha رضي الله تعالى عنها that Zaid bin Harithah رضي الله تعالى عنه came to the Prophet of Allah ﷺ whilst he was at my home. Hazrat Zaid رضي الله تعالى عنه knocked at the door. The Prophet ﷺ rose to receive him without any mantle covering him (upper garment), trailing his garment. ‘By Allah! Never before had I seen the Prophet ﷺ go towards anyone without the covering of his mantle and never have I seen this thereafter. He ﷺ embraced and kissed him’.

HADITH 14: Abu Dawud reported from Usaid bin Huzair رضي الله تعالى عنه regarding an Ansari who was humorous in nature. He was having a conversation with the people, causing them to laugh. The Holy Prophet ﷺ poked his side with a stick. He asked the Prophet ﷺ for remuneration for this action. The Prophet ﷺ asked him to claim his remuneration. He said that the Holy Prophet ﷺ was wearing a

Qamees (Kurta) whereas he was not wearing a Qamees on his body. The Prophet ﷺ removed his Qamees. He (immediately) embraced the Prophet ﷺ and kissed the side of the Prophet ﷺ and then said, 'This was my real intention' (i.e. I had no intention of taking remuneration).

HADITH 15: Abu Dawud and Baihaqi have reported a mursal narration from Aamir Sha'bi that Nabi-e-Kareem ﷺ welcomed Ja'far ibn Abi Taalib ؓ and he made Muaniqa with him (i.e. he embraced him), and he kissed him between both his eyes.

HADITH 16: Abu Dawud reported from Abu Zaar'i ؓ when the delegation of the Abdul Qais tribe visited Prophet ﷺ he too was present in this delegation. He says, 'Upon arriving in Madinah, we would swiftly go before the Prophet ﷺ from our posts, and kiss the hands and feet of the Prophet ﷺ'.

HADITH 17: It is in Abu Dawud on the authority of Ummul Momineen A'isha رضى الله تعالى عنها that whenever Hazrat Sayeda Faatima رضى الله تعالى عنها presented herself before the Holy Prophet ﷺ, Huzoor-e-Akram ﷺ would stand up for her. He would hold her hand and kiss her and allow her to sit in his place, and when Huzoor-e-Akram ﷺ would visit her, she would stand up, hold his blessed hand, kiss it and let him sit in her place.

HADITH 18: Abu Dawud reported from Bara' ؓ that when Abu Bakr Siddique ؓ initially arrived in Madinah, I went to his house with him. Hazrat A'isha رضى الله تعالى عنها was resting due to a fever. Hazrat Abu Bakr ؓ went to her and asked, 'My daughter! How are you?' and he then kissed her on her cheek.

HADITH 19: Tirmizi reported from Safwan bin `Assal رضي الله تعالى عنه that two Jews came to the Prophet ﷺ and asked him about the clear signs. The Prophet ﷺ said, '1. Do not associate any partner with Allah. 2. Do not steal. 3. Do not commit adultery. 4. Do not unjustly take a life which Allah has forbidden you to. 5. Do not take him who is free from offence, to a King, so that he may be killed. 6. Do not commit black magic. 7. Do not consume usury (interest). 8. Accuse not the chaste of adultery. 9. Do not turn on your heels (in cowardice) during battle, and you Jews should not exceed your limitations regarding the Saturday'. After the Prophet ﷺ mentioned this, they kissed his hands and feet.

HADITH 20: Abu Dawud reported on the authority of Abdullah bin Umar رضي الله تعالى عنهما He says that they went close to the Beloved Prophet ﷺ and kissed his hands.

HADITH 21: It is in Sahih Bukhari and Muslim on the authority of Abu Sa'eed Khudri رضي الله تعالى عنه that when Bani Quraiza emerged from their fortress on the command of Sa'ad bin Mu'az رضي الله تعالى عنه Huzoor ﷺ sent someone to summon Sa'ad رضي الله تعالى عنه and he was not far away from there. When he came close to the Masjid, Huzoor ﷺ said to the Ansaar '*Stand up and go towards your leader*'.

HADITH 22: Baihaqi reported in Sha'bul Imaan from Abu Hurairah رضي الله تعالى عنه. He says that the Prophet ﷺ was sitting amongst them, having a discussion in the Masjid. When Huzoor ﷺ would rise, we too would stand up and we would remain standing for as long as we were able to see the Prophet ﷺ entering the home of one of his blessed wives.

HADITH 23: Tirmizi and Abu Dawud report on the authority of Mu'awiyah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'That person who wishes for

people to remain standing in his respect, should make the fire of hell his abode.’

HADITH 24: Abu Dawud reported from Abu Umaama رضي الله عنه that the Prophet ﷺ emerged leaning on an Asaa (Staff). We stood up for the Holy Prophet ﷺ. He gestured that we should not stand in the manner in which the westerners stand, whereby some of them stand in respect of others.

In other words, the manner in which the westerners stand up for one another is contemptible and blameworthy. To stand in this manner whereby the wealthy remain seated and others stand close to them as a show of respect for them is disallowed. The other case where it is not permissible to stand for someone is when he desires that people should stand for his respect, and if no one stands to respect him, then he takes offence to this, just as it still a tradition in many parts of India even today, where the employees (or subjects) of the wealthy, leaders and landlords stand up for them and if they do not stand, then in some instances, they are firmly reprimanded for this. The Hadith of Mu’awiyah رضي الله عنه is a warning for such arrogant autocrats. If a person stands up in respect and is not doing so under any compulsion but merely because he regards the person to whom he is affording respect, to be deserving of such respect and he is standing up in order to attain reward for this, or if stands up in humility for someone, then this is not regarded as being impermissible, but it is Mustahab (desirable).

LAWS OF JURISPRUDENCE

LAW: Musafaha¹ is Sunnat and it is proven from Tawatur². Great virtue has been afforded to it in the Hadith. It is mentioned in one Hadith that the one who shakes the hand of his Muslim brother and in doing so moves his hand, then all his sins shall fall off. It is Mustahab (desirable) to make Musafaha on every meeting. The absolute permissibility of shaking hands shows that, in most places the common custom amongst Muslims to shake hands after Fajr and Asr Salaah is also permissible. It must be noted that those books which cite it as being bid'at³ actually refer to it as being Bid'at-e-Hasana⁴. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: Just as it is permissible to make Musafaha after Fajr and Asr, it is also permissible to make Musafaha after the other Namaaz's as well. Reason being that to make Musafaha is permissible, and this can be done at any time, and it will be regarded as permissible, as long as it is not proven from the Shariat to be disallowed. [*Raddul Muhtar*]

LAW: Musafaha is when one person gives his palm in the palm of another person. Just the touching of fingers is not regarded as Musafaha. It is Sunnat to make Musafaha with both hands and there should not be anything such as a cloth etc. hindering between the hands of both persons. [*Raddul Muhtar*]

1. Musafaha refers to shaking hands.

2. Tawatur refers to continuous reports. In other words, in this sense it refers to Hadith that have been continuously reported in every era.

3. Bid'at refers to an innovation and can either be good or bad.

4. Bid'at-e-Hasana refers to a good Bid'at (Innovation).

LAW: One method of Musafaha is as mentioned in Bukhari Shareef etc. on the authority of Abdullah ibn Mas'ud رضي الله عنه wherein he mentions that the sacred hand of Nabi ﷺ was between both his sacred hands. In other words the hand of each person should be between the hands of the other. The second method mentioned by some of the Fuqaha¹, which they have referred to a Hadith, is where each person gives his right hand in the right hand of the other person and his left hand in the left hand of the other person and in doing so, they firmly grasp the thumbs (press them against each other), for there is an artery in the thumb, that holding it increases love (affection).

LAW: The Masnun manner of Musafaha is when two Muslims meet with one another, they should first convey Salaams, which should be followed by Musafaha. One also generally makes Musafaha when departing after a meeting as well. The clarification of this being Masnun has not passed before the sight of this humble servant², but since the legitimacy of Musafaha is proven from the Hadith, this too will be regarded as being permissible.

LAW: Muaniqa³ is also permissible, as long as there is no danger of fitna⁴ and risk of lustful feelings emanating from it. The one with whom you are making Muaniqa should not be wearing only a Tahband⁵, or just a trouser, but he should also be wearing a kurta⁶ or achkan⁷, or he should be covered in a mantle. In other words, there should be a cloth between the both. [Zail'i]. It is proven from the Hadith that Rasoolullah ﷺ made Muaniqa.

1. Fuqaha is plural of Faqih and refers to a Muslims Jurist.

2. Refers to the author of Bahaar-e-Shariat, Sadrush Shariah عليه الرحمة

3. Muaniqa means to embrace in the customary manner.

4. Fitna in this context refers to temptation.

5. Tahband refers to a waistcloth also known in Urdu as 'Lungi'.

6. Kurta is the traditional upper garment (i.e. type of shirt).

7. An Achkan refers to a cloak or a robe.

LAW: It is a common practice amongst the Muslims to make Muaniqa after both Eid prayers and this is done to show happiness. To embrace in this manner is also permissible, as long as it is free from the risk of temptation; for example, to make Muaniqa with a very good looking, beardless lad, as this is a cause for temptation.

LAW: To kiss someone with lust is not permissible, but if it is out of respect and to show honour¹ then it is permissible. Based on these conditions, it is even permissible to kiss someone on the forehead. Hazrat Abu Bakr Siddique رضي الله عنه kissed the Beloved Prophet ﷺ between his eyes. Even the kissing of the hands etc. is proven from the Sahaba² and the Taabi'een³ رضي الله تعالى عنهم

LAW: Some people kiss their own hands after Musafaha. To do this is Makruh and it should not be done. [Zail'i]

LAW: It is permissible to kiss the hand of an Aalim and a Righteous Muslim Ruler. In fact it is even permissible to kiss his feet. If someone requests an Aalim to put forth his hand or feet so that he may kiss it (with respect), then as per the request of the said person, the Aalim-e-Deen may put forth his hand or feet towards the person so that he may kiss it. [Durr-e-Mukhtar]

LAW: It is Makruh for a female to kiss a female on her mouth or cheek when meeting or when departing. [Durr-e-Mukhtar]

1. This refers to kissing the hands of elders etc.

2. The Sahaba are the illustrious Companions of Rasoolullah ﷺ

3. The Taabi'een are those true believers who did not see the Prophet ﷺ but saw the Sahaba.

LAW: To kiss the ground in front of an Aalim or any elder is Haraam. The one who does this and the one who is pleased with this (i.e. one who allows it) are both sinful. [Zail'i]

LAW: Bosa (Kissing) is placed into six categories:

(1). *Bosa-e-Rahmat* 'To kiss out of Compassion', like when parents kiss their children.

(2). *Bosa-e-Shafqat* 'To kiss out of Kindness', like when children kiss their parents.

(3). *Bosa-e-Mohabbat* 'To kiss out of Affection', like when a person kisses the forehead of his brother.

(4). *Bosa-e-Tahiyat* 'To kiss as a greeting', like when a Muslim kisses a Muslim when meeting (like when kissing the hand).

(5). *Bosa-e-Shahwat* 'To kiss with lust', like when a man kisses his wife.

(6). *Bosa-e-Diyaanat* 'Kiss of Honour', like when kissing the Hajr-e-Aswad. [Ref. to all 6 categories is from Zail'i]

LAW: The practice of kissing the Mushaf, i.e. the Glorious Qur'an is evident from the blessed tradition of the Sahaba-e-Kiraam. Hazrat Umar رضي الله عنه used to kiss the Holy Qur'an daily by saying, 'This is the Covenant of my Rub and it is His Book'. Hazrat Uthman Ghani رضي الله عنه used to kiss the Holy Qur'an and hold it to his eyes. [Durr-e-Mukhtar]

LAW: Sajdah-e-Tahiyat, i.e. to make Sajdah (prostrate), before anyone as a mark of respect when meeting them is Haraam (totally forbidden) and if it is done for any person with the intention of Ibaadat (worship), then the person who performs such a Sajdah is a kaafir (unbeliever), as it is kufr (infidelity) to make Ibaadat for anyone besides Allah. [Raddul Muhtar]

LAW: To make Sajdah-e-Tahiyat for a King or to kiss the ground in front of him is not regarded as kufr, but the person who performs such a Sajdah is regarded as being sinful and if he performed the prostration with the intention of Ibaadat, then it is kufr. It is even regarded as impermissible and sinful for those who visit an Aalim, to kiss the ground in front of him. The one who commits this action and the one who is pleased with it being committed, are both sinful. *[Alamgiri]*

LAW: To bend over (bow) when meeting with someone is disallowed. *[Alamgiri]*. This refers to bending over to an extent where one reaches the position of Ruku.

LAW: To stand up when welcoming someone as a mark of respect is permissible, and is in fact regarded as being Mandub¹, provided that he is truly worthy of the respect that is being afforded to him, e.g. standing up in respect for an Aalim-e-Deen. If a person is seated in the Musjid or if he is engrossed in recitation of the Glorious Qur'an and a person deserving such respect enters the Musjid, then even in this condition, he (the sitting person or the one reciting Qur'an) may stand up as a mark of respect for him. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: That person who takes pleasure in people standing in his respect is committing an act which is undesirable and Mazmum². *[Raddul Muhtar]*

(Either) this is the category of standing which has been regarded as being contemptible in the Hadith or it is that manner of standing which is common amongst the westerners, whereby the rulers (kings) remain seated and people stand up all around them in respect and honour.

To stand up to welcome someone as a mark of respect does not fall under the ruling that mentions standing to be contemptible. To present these Ahadith as evidence to refute standing during Meelad Shareef³ is ignorance.

LAW: If one is concerned that not standing as a mark of respect (at a particular place) will cause the one there to have some kind of animosity and ill feeling in his heart, especially in a place where it is a practice to stand up in respect, then at such a place, one should stand up, as in doing so, you will be protecting a Muslim from having any ill feeling and animosity (in his heart). [*Raddul Muhtar*]

1. Mandub in the terminology of Shariah is that which is commendable and recommended.
2. Mazmum in the terminology of Shariah refers to that which is contemptible.
3. Meelad Shareef is refers to the gatherings to commemorate the Birth of The Beloved Prophet Muhammad ﷺ. It is also commonly known as the Mouloud and Meelad-un-Nabi. To commemorate the Mouloud is permissible and a means of attaining great blessing.

CHAPTER 16

ETIQUETTES REGARDING SNEEZING & YAWNING

HADITH 1: In Sahih Bukhari it is reported on the authority of Hazrat Abu Hurairah رضي الله عنه that the Holy Prophet ﷺ said, ‘Allah loves sneezing but dislikes yawning, so if anyone of you sneezes and then says أَلْحَمْدُ لِلَّهِ Alhumdulillah, then every Muslim who hears him (praising Allah) must say يَرْحَمُكَ اللَّهُ Yarhamuk’Allah. However, as regards to yawning, it is from shaitaan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him.’ In other words, shaitaan becomes very happy, since this is a sign of laziness and negligence (and) shaitaan is pleased with such things. It is in Sahih Muslim that when he says ‘Haa’ (yawning sound), shaitaan laughs (at him).

HADITH 2: In Bukhari it is narrated from Abu Hurairah رضي الله عنه that Rasool ﷺ said, ‘When one of you sneezes, he should say, أَلْحَمْدُ لِلَّهِ and his brother or companion should say يَرْحَمُكَ اللَّهُ. Then, the one who sneezed should say, يَهْدِيكُمْ اللَّهُ وَ يُصْغِرُ بِأَلْسِنِكُمْ. A narration cited in Tirmizi and Daarimi from Hazrat Abu Ayub رضي الله عنه mentions that when a person sneezes, then he should say: أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ Alhumdulillah Alaa Kul’li Haalin.

HADITH 3: In Tabrani it is narrated from Abdullah ibn Mas’ud رضي الله عنه that Rasoolullah ﷺ said, ‘When anyone of you sneezes, he should say أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Alhumdulillahi Rab’bil Aalameen’.

HADITH 4: Tabrani reports from Ibn Abbas رضي الله عنه that the Prophet ﷺ said, ‘When a person sneezes and he says أَلْحَمْدُ لِلَّهِ Alhumdulillah, the Angels respond by saying رَبِّ الْعَالَمِينَ Rab’bil Aalameen and if he says رَبِّ الْعَالَمِينَ then the Angels say, يَرْحَمُكَ اللَّهُ Yarhamuk’Allah’.

HADITH 5: Tirmizi reported from Nafi’ that a person sneezed in the presence of Ibn Umar رضي الله تعالى عنهما so he (the person who sneezed) said,

اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ Alhumdulillahi Was Salaamu Alaa Rasoolillahi. (On hearing this) Hazrat Ibn Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, 'I am also saying, اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ Alhumdulillahi Was Salaamu Alaa Rasoolillahi, but this is not the occasion in which to say this. Rasoolullah ﷺ instructed us to say اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ in such a situation'.

HADITH 6: Tirmizi and Abu Dawud reported from Hilal bin Yassaf. He says, 'We were with Saalim bin Ubaid and someone sneezed and he said, اَسَلَامٌ عَلَيْكُمْ As Salaamu Alaikum. Saalim responded by saying اَلَايَاكُمْ وَعَلَى أُمِّكَ Alaika wa Alaa Um'mika 'Salaam upon you and your mother'. He felt sad (i.e. he was embarrassed at being given such an answer). It has been mentioned in the narration of Abu Dawud that he said, 'It would have been more appropriate if you had not mentioned my mother, be it with good or bad intent'. Saalim said, 'I have said that which the Prophet ﷺ said. I gave this reply because a person sneezed in the presence of Rasoolullah ﷺ and said As Salaamu Alaikum. He ﷺ replied by saying, اَلَايَاكُمْ وَعَلَى أُمِّكَ Alaika wa Alaa Um'mika. Rasoolullah ﷺ then advised him saying that when you sneeze say: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ Alhumdulillahi Rab'bil Aalameen, and the person replying should say, يَرْحَمُكَ اللهُ Yarhamuk'Allah and the sneezer should say, يَغْفِرُ اللهُ لِيْ وَ لَكُمْ.'

HADITH 7: It is in Sahih Bukhari and Muslim on the authority of Hazrat Anas رَضِيَ اللهُ عَنْهُ. He says that two people sneezed in the presence of the Holy Prophet ﷺ. He ﷺ replied to one of them and did not reply to the other. He said, 'Ya Rasool'Allah ﷺ, you replied to him (i.e. you prayed for mercy upon him) but you did not do so for me.' He ﷺ said, 'He said اَلْحَمْدُ لِلّٰهِ Alhumdulillah, whereas you did not say it'.

HADITH 8: It is in Sahih Muslim from Abu Musa رضي الله عنه. He says, 'I heard the Prophet ﷺ say that when someone sneezes and says أَلْحَمْدُ لِلَّهِ Alhumdulillah, then you should reply to him, and if he does not say Alhumdulillah, then do not give him any response'.

HADITH 9: It is in Sahih Muslim from Salama bin Aku' رضي الله عنه that a person sneezed in the presence of the Beloved Prophet ﷺ so the Prophet ﷺ responded by saying يَرْحَمُكَ اللهُ. He then sneezed again, (so) the Prophet ﷺ said, 'He has a cold'. It is mentioned in a narration cited in Tirmizi that the Beloved Prophet ﷺ said this after he sneezed thrice. In other words, this is explaining that there is no need to respond when a person sneezes constantly.

HADITH 10: Tirmizi and Abu Dawud have reported on the authority of Hazrat Abu Hurairah رضي الله عنه that when the Holy Prophet ﷺ sneezed, he would either cover his mouth with his hand or with a cloth, and he would suppress the sound.

HADITH 11: It is in Sahih Muslim on the authority of Abu Sa'eed Khudri رضي الله عنه that when a person yawns, he should place his hand over his mouth because shaitaan enters the mouth.

HADITH 12: It is in Tabrani Awsat from Anas رضي الله عنه that Rasoolullah ﷺ said, 'The truth is evident when one sneezes'. It is in the narration of Hakeem on the authority of Abu Hurairah رضي الله عنه that when something is being said and one sneezes in the course of it being mentioned, then that word is true. It is mentioned in the narration of Abu Nu'aim that when one sneezes at the time of Dua, it is testimony to the truth.

HADITH 13: Baihaqi reports in Sha'bul Imaan on the authority of Ubaadah bin Saamit and Shadaad bin Aus and Waathila that Rasoolullah ﷺ said that when anyone burps or sneezes, he should

not do so aloud, as shaitaan likes it when these are done in a loud voice.

LAWS OF JURISPRUDENCE

LAW: To reply to sneezing is waajib, on condition that the person who sneezed says اللهُ اَلْحَمْدُ. It is Waajib to reply to this immediately and to reply in a manner whereby he is able to hear you. The same ruling which applies to the reply to Salaam is also applicable here. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: To reply to sneezing is waajib once. If one sneezes for the second time and he says اللهُ اَلْحَمْدُ Alhumdulillah, then to reply for the second time is not waajib, but Mustahab. [*Alamgiri*]

LAW: When a person sneezes, he should say اللهُ اَلْحَمْدُ and it is better to say اللهُ رَبِّ الْعَالَمِينَ. When the person says اللهُ اَلْحَمْدُ it becomes waajib upon the one who hears him, to respond to it. If he does not proclaim the 'Humd' اللهُ اَلْحَمْدُ then there is no need to answer. If someone sneezes more than once, in one gathering or sitting, one should only reply thrice. Thereafter, he has the option of replying or not. [*Bazaazia*]

LAW: The one who sneezes should either say اللهُ رَبِّ الْعَالَمِينَ Alhumdulillahi Rab'bil Aalameen or اللهُ عَلَى كُلِّ حَالٍ Alhumdulillahi alaa Kul'li Haalin, and in reply to this, the other person should say, اللهُ يَرْحَمُكَ Yarhamuk'Allah. Thereafter, the one who has sneezed should either say, اللهُ يَغْفِرُ لَنَا وَ لَكَمُ Yaghfirullahu Lana Wa Lakum or he should say اللهُ يَهْدِيكُمْ Yahdikumul'laahu wa Yuslihu Baalakum. Nothing else should be mentioned, with the exception of this. [*Alamgiri*]

LAW: If an old woman sneezes, then a male may reply to her sneezing and if she is a young female, then he should reply in a manner whereby she does not hear his voice. If a male sneezes and a female replies to his sneezing, then if she is a young female, he should reply to her in his heart, and if she is an elderly female, then he may reply aloud. *[Alamgiri]*

LAW: If someone sneezed during the Khutbah, then the one who hears this should not reply to him. *[Khaniah]*

LAW: If an unbeliever sneezed and he said **أَلْحَمْدُ لِلَّهِ** Alhumdulillah, then in reply to this, one should say **يَهْدِيكَ اللَّهُ** Yahdeek'Allahu. *[Raddul Muhtar]*

LAW: One who sneezes should praise Allah aloud (i.e. by saying Alhumdulillah) so that others may hear and then reply to it. If some of those present replied to the sneezing, this is sufficient for all those that are present. However, it is better for everyone present to reply. *[Raddul Muhtar]*

LAW: If someone sneezed behind a wall (i.e. he is not present before you) and he says, **أَلْحَمْدُ لِلَّهِ** Alhumdulillah, then the one who hears him should (still) reply to it. *[Raddul Muhtar]*

LAW: If the person who heard someone sneezing said **أَلْحَمْدُ لِلَّهِ** even before the person who sneezed said it, then it has been mentioned in a Hadith that he will be protected from tooth and ear ache, and he will also be protected from gastro-enteritis. Another Hadith mentions that he will be protected from back pains. *[Raddul Muhtar]*

LAW: When sneezing, one should lower the head, cover the mouth and suppress the sound. To sneeze (intentionally) aloud is foolishness. [*Raddul Muhtar*]

BENEFICIAL NOTE: It has been mentioned in the Hadith that to sneeze when saying something is testimony of it being a just (true) word.

LAW: Many people regard it an ill-omen to sneeze. For example, if someone was going out to do something and he sneezes, then it is assumed that the particular reason for which one was going out, will be unsuccessful. This is mere ignorance as there is no basis to it being an ill-omen, and to regard that which has been mentioned as a sign of truthfulness in the Hadith, to be an ill-omen, is seriously inaccurate.

CHAPTER 17

PURCHASE AND SALES

LAW: Where one is not aware of the laws of purchase and sales, whereby one is able to ascertain which type of transaction is permissible and which type is regarded as impermissible. Then until the time he becomes aware, he should not do business. [*Alamgiri*]

LAW: The sale of human faeces is disallowed, but the sale of cow dung is not disallowed. If sand or ash mixes with human faeces and is in a larger amount, such as in the case of manure, in which sand is more, then in such a case its sale is also permissible and to make use or it, in the fields (i.e. as compost) is also permissible. [*Hidaya*]

LAW: If it is known that a Kaneez (handmaid) belongs to a particular person and some other person is selling her. However, this seller is saying that the owner has appointed him as his agent for this purpose, or he claims that he has purchased her from him (the owner), or he says that she was given to him as a gift, then in such a situation, it is permissible to purchase her and to make 'watee' with her. On condition that the person (who is making these claims) is Thiqa¹, or when one knows there is a greater likelihood pointing to the fact that the said person is telling the truth. If one feels there is a greater likelihood that he is not honest in the information he is giving, then for him to act in this manner is not permissible. Now, if one does not know that she belongs to someone else, and the seller himself mentions that she belongs to so and so person, and that he has been appointed as an agent to sell her. In this case, one finds the seller to be reliable and trustworthy, or one finds that there is a greater likelihood pointing to him being true in his claim, then to buy her etc. is permissible. [*Hidaya*]

1. Thiqa refers to a reliable and trustworthy person.

LAW: The ruling is similar, when one has knowledge regarding any other entity (i.e. item of sale) which one knows belongs to a particular person. However, the seller claims that he has been appointed by the owner to make the sale, or that he has purchased it (from the owner), or that it has been given to him as a gift, then for him (the buyer) to buy such items and to profit from them is only permissible, based on the conditions that have been mentioned.

LAW: The person who is selling a particular item, did not disclose that he has received it in a particular manner (i.e. he did not disclose that he has been appointed an agent to sell it etc.), and the Mushtari¹ knows that the particular entity belongs to a particular person, then until he (the buyer) does not know for sure that the particular entity has come to him (the seller) in this way (i.e. in a legal manner), he should not purchase it. If the buyer has no knowledge that the particular item belongs to some other person, then it is permissible for him to buy that item. As it serves as evidence of it being his property as it is in his possession, and there is nothing contradicting this fact, and there is no other reason to merely assume that it belongs to someone else. However, if the item is such that it could not belong to such a person; for example, if the item is very valuable and the person (seller) does not seem to be the kind of person who would own such an item, or if there are books (being sold) by an ignorant person and neither were any of his elders (father or grandfather etc.) Aalims, whereby he would have received them (the books) as an inheritance, then in such a situation, it is better to abstain from purchasing such items.

1. Mushtari refers to the Buyer.

However, if he still purchases the item, the purchasing is still regarded as permissible, as the buyer has purchased it having trust based on evidence in light of the Shariah. In other words, Possession is regarded as evidence of ownership¹. [*Hidaya*]

LAW: One should not sell his share in a shared item, unless the partner is informed of the sale. If the partner wishes to purchase it, then it is fine, otherwise he may sell it to whosoever he pleases. This means that it is Mustahab to inform the shareholders and if it is sold without the shareholder being informed, then this is Makruh. This does not mean that it is impermissible to conduct the sale without the permission (of the shareholder or partner). [*Alamgiri*]

LAW: If the market traders purchase goods from such persons whose merchandise is pre-dominantly Haraam and, usury (interest) and sinister dealings are common within them, then doing business with them is based on three conditions: (a) if there is pre-dominant probability regarding any merchandise, which is being sold that it has been snatched by them unjustly and brought to the market place for sale, then such goods should not be purchased. (b) The second situation is that Haraam merchandise² is specifically present, but it has become mixed with Halaal merchandise³ to such an extent, that to separate it is impossible; (then in such a case) by becoming mixed in this manner, it has become his property, but even such merchandise should not be purchased. Until such time that the seller does not convince the (proper) owner of the merchandise by compensating him for it.

1. In Shariah, possession is regarded as evidence of ownership, unless proven otherwise.

2. Haraam merchandise here refers to that which was taken unjustly or stolen merchandise etc.

3. Halaal merchandise here refers to legally attained merchandise.

However, if one has already purchased it, then it will be regarded as the property of the buyer, but it will still be regarded as repulsive. The third situation is where one knows that the actual merchandise which was usurped (i.e. forcefully or wrongfully taken), or some stolen merchandise is now not actually present (i.e. it is no more existent), then (in such a case) it is permissible to buy from that merchant. *[Alamgiri]*

LAW: A trader should not become so engrossed in his business that it causes his Faraa'id (obligatory duties) to be omitted. Actually, at the time of Namaaz, he should stop his business transactions and immediately fulfil his Namaaz. *[Alamgiri]*

LAW: It is permissible to sell clothing which is Najis³, but if one knows that there is a probability that the buyer will wear it to perform his Namaaz, then in such a case, he should be informed that the clothes are in an impure state. *[Alamgiri]*

LAW: If the seller was given more than the amount due for the item that was purchased, then unless the buyer does not mention that 'this extra is halaal upon you', or unless the buyer does not say 'I have made you the owner of it', to take that extra amount is impermissible. *[Alamgiri]*. There are many who take a gratuity after the transaction has already been done. In other words, after the sale of the items at the stipulated price, they take a bit more than what was agreed upon. Without the seller agreeing to it, this is impermissible to take, and one should not ask for gratuity, as it is regarded as a type of begging (i.e. it is like asking for a hand-out) and to beg without a real need is not permitted.

3. Najis refers to that which is soiled by impurity.

LAW: If items such as meat, fish or fruit etc. which become spoiled easily was sold to someone and the buyer has vanished (i.e. he has not returned to finalise payment and collect the items). Where the seller fears that waiting for him will cause the items to be spoiled, then under such circumstances, he is allowed to sell the said items to some other person. The one who is aware of this, is also permitted to purchase it. *[Alamgiri]*

LAW: The father, son or brothers of an ill person are permitted to purchase items such as medicines etc. which are necessary for him, even without his permission. *[Alamgiri]*

LAW: To sell wholesome and clean wheat by adding dust to it is impermissible, even though it may be the norm there to add (dust etc. to the wheat). *[Alamgiri]*. Similarly, to sell milk by adding water to it is also impermissible.

LAW: In a place where the price of bread and meat is fixed in the entire market place and it is (well-known) that it is sold at the said fixed rate. If someone made a purchase and the seller gave him less, but the buyer was not aware at the time that it was less, and only realised this shortage later, then he may claim whatever is the shortfall, as long as the buyer is also aware of the fixed rate. If the buyer is from out of town and not from that locality, then he may claim back whatever is the shortage in the bread. He will not be able to claim the shortfall for the meat because the price for bread is more or less the same in all towns and this is not the case with meat. *[Zail'i]*

LAW: It is Makruh to sell iron and brass rings etc. which are impermissible for both males and females. *[Alamgiri]*

To consume opium is impermissible, so to sell opium etc., to those who consume it is also impermissible, as it is to assist in sin.

LAW: If an unbeliever owes money to a Muslim and he sells alcohol and then uses the money attained from this sale to pay off his debt to the Muslim. The Muslim has knowledge that this money is from the sale of alcohol, it is still permissible for the Muslim to accept this money, as it is permissible for a kaafir to sell alcohol to a kaafir and that amount which he received as a payment is permissible (legal). Thus the Muslim may accept it towards payment of a debt. If a Muslim sold alcohol, then because this type of sale is impermissible, the amount attained from it is also impermissible and to take this money in payment of debt is thus not permissible. [*Durr-e-Mukhtar*]. The same ruling applies in every such case where one knows that the money is precisely the money which is haraam and impure. To take such money is impermissible, such as when one knows that the money (or item) is stolen property or that which has been usurped.

LAW: The payment which dancing girls (i.e. prostitutes etc.) receive from singing and dancing etc. is also regarded as being tainted money. If it is given to someone in payment of a debt or for any other account, then to accept it is impermissible. The wealth (money) of a person which he attained by unjust means or through usury (interest), should not be taken by his heirs after his death, as this is Haraam wealth. Actually if the heirs are aware that he had taken it unjustly from a particular person (or persons), they should return it to the person from whom the testator had taken it. If one does not know who he took it from, it should be distributed amongst the needy, as this is the ruling regarding such wealth. [*Raddul Muhtar*]

LAW: Money is (sometimes) lent to a grocer and he is told that the amount will continue being deducted from the goods. Even if this condition of it being deducted from the goods is not stipulated at the time of lending the money, but one knows that this is what will be done anyway, then to give him money (i.e. a loan) in this way is disallowed, because this type of loan is yielding a profit, since by him keeping (the money) with him, there is the probability of it being depleted (i.e. lost). Now this probability does not exist anymore. (It must be noted) that to yield profits from (such) a loan is not permissible. [*Durr-e-Mukhtar*]

LAW: Ihtikar is disallowed. Ihtikar means to hold back or hoard food items, and to only sell it when it becomes more expensive. There are severe admonitions in the Holy Qur'an regarding this.

It has been mentioned in one Hadith as follows: 'If a person makes Ihtikar (i.e. hoards or monopolises the sale of food items) for forty days, Allah will cause him to be afflicted with leprosy and poverty'.

It has been mentioned in another Hadith that a person who hoards these food items is free from blessing of Allah, and Allah is not responsible for him.

It has been mentioned in a third Hadith that the curse of Allah, the Angels and all the people befalls him. Neither will Allah accept his Nafil (optional deeds) nor his Fard (obligatory prayers). Ihtikar takes place in the food items consumed by humans, such as grain, grapes and almonds etc., as well as in the fodder which is required for animals, such as hay and straw. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: (An action) will only be regarded as Ihtikar if it is detrimental for him to hold back the grain there. In other words, if it may

become very expensive due to this, or if the situation is such that all the grain is solely in his possession and holding it back (i.e. hoarding it), can lead to famine (i.e. shortage of food) and grain is not obtainable from anywhere else. [*Hidaya*]

LAW: The person who is responsible for Ihtikar will be commanded by the Qazi to keep only that which is sufficient to feed him and his family, and the remainder should be sold. If he now acts contrary to the command of the Qazi, i.e. he refuses to sell the surplus grain, then the Qazi may declare a befitting punishment for him and the Qazi will personally sell whatever is surplus in his possession, as this is the only way to be protected from mass disaster.

LAW: If the king fears that his subjects will be afflicted severely (i.e. they may die due to hunger etc.) then he has the right to take away grain from the one who is responsible for Ihtikar and have it distributed amongst the subjects (i.e. citizens). Then, afterwards when all of them have grain in their possession (i.e. after scarcity), then he should return whatever he has taken. [*Durr-e-Mukhtar*]

LAW: To hold back produce from your own field is not regarded as Ihtikar. However, if he (does so) waiting for the price to escalate or for there to be a scarcity etc. then he is sinful in doing this and even in this situation, if the masses require grain and grain cannot be obtained, then the Qazi will compel him to sell the grain. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If he purchased grain from some other place (i.e. if he imported it into his city) and grain is generally imported here from there, then to hold back this grain is also regarded as Ihtikar. If it is not the routine there to bring in grain from the said place, then to hold it back is not regarded as Ihtikar. However, even in this

situation, it is Mustahab to sell the grain, as holding it back in this situation bears a type of abhorrence. [Durr-e-Mukhtar, Raddul Muhtar]

LAW: The Ruler should not stipulate a fixed price for items. It has been mentioned in the Hadith Shareef that the people said, ‘Ya Rasool’Allah ﷺ! The (market) price has increased drastically. We wish that you should fix the prices’. He ﷺ said, ‘Indeed Allah is the One Who fixes the prices, The One Who causes complexity, The One Who makes plentiful and The One Who gives sustenance, and I wish that I should meet Allah in a manner whereby nobody demands of me for any unjust act I did against him, neither in blood nor in property’.

LAW: If the traders have increased the price of the goods (i.e. food items) drastically, and the prices cannot be controlled without it being fixed. Then after consulting with the Ahlur Rai¹, the Qazi has the right to stipulate a fixed price, and that sale which has taken place based on the stipulated price is regarded as a permissible transaction. This sale (transaction) cannot be regarded as a Makruh transaction because here, there is no compulsion, as the Qazi has not forced the trader to sell. He has the right of either selling it or not. All the Qazi has done is that he has stipulated a price, and ruled that the item should not be sold higher than the stipulated price. [Hidaya]

LAW: To stipulate (a market price) for the food items required by humans and fodder for animals is permissible, based on the above mentioned circumstance and this ruling also applies to other things as well. If the traders have increased the prices drastically, then even in such circumstances, the ruling is that the price can be stipulated. [Durr-e-Mukhtar]

1. Ahlur Rai refers to the People of Opinion (Judgement).

CHAPTER 18

THE GLORIOUS
QUR'AN

Reciting and teaching the Holy Qur'an is the most virtuous act. It is sufficient for one to understand that this is the Divine Word of Allah and the foundation of Islam, and the Laws of Islam are based on this. To recite it and thoroughly study it, allows man to reach a special closeness to Allah. At this juncture, a few Hadith are being presented in this regard.

HADITH 1: In Sahih Bukhari on the authority of Hazrat Uthman-e-Ghani رضي الله عنه it is reported that the Prophet ﷺ said, 'The best amongst you is he who learns the Holy Qur'an and teaches it'.

HADITH 2: In Sahih Muslim it is reported on the authority of Uqbah bin Aamir رضي الله عنه that Rasoolullah ﷺ asked if any of us would like to go to the market of Buthaan or Aqeeq, and fetch from there two she-camels of the finest breed without committing any sin or severing a tie of kinship. We replied that 'every one of us would love to do so'. Rasoolullah ﷺ then said, 'Why not go to the Musjid during the morning and learn two verses of the Kitaabullah¹ as this is better than (attaining) two camels and three (verses) are better than three (camels) and four (verses) are better than four (camels), and this is based on the same analogy'.

HADITH 3: In Sahih Bukhari and Muslim it is reported from Abu Musa Ash'ari رضي الله عنه that Rasoolullah ﷺ said, 'The example of a believer who recites the Qur'an is like a citron, which tastes good and has a good scent. The example of a believer who does not recite the Qur'an is like a date, which tastes sweet but has no smell, and the example of the munafiq² who does not recite the Qur'an is like that of a colocynth³ which tastes bitter and has no scent, and the example of a

1. Kitaabullah means Book of Allah and refers to the Holy Qur'an.

2. A munafiq refers to a hypocrite.

3. The colocynth is also known as bitter apple, bitter cucumber or egusi and is commonly found in Asia and is extremely bitter.

hypocrite who recites the Qur'an is like a flower, which has a scent but tastes bitter'.

HADITH 4: In Sahih Muslim it is reported from Hazrat Umar رضي الله تعالى عنه that Rasoolullah ﷺ said, 'By way of this Book, Allah grants eminence to many and causes many to become inferior'. In other words, there is eminence for those who believe in it and act upon it, and for others there is inferiority.

HADITH 5: In Bukhari and Muslim it is reported on the authority of Hazrat A'isha رضي الله تعالى عنها that Rasoolullah ﷺ said, 'The one proficient in reciting the Qur'an is with Kiraaman Kaatibeen¹. The one who does not recite the Qur'an fluently because it is difficult for him (due to stammering) then for him there are two rewards'.

HADITH 6: It is in Sharh-us-Sunnah on the authority of Abdur Rahmaan bin Auf رضي الله تعالى عنه that Nabi Kareem ﷺ said that three things will be under the Arsh² on the day of Qiyaamah; The Qur'an, which will argue for the servants (of Allah). It has clear and concealed (meanings); and Amaanat (Trust); and kinship, which will call out by saying, 'Whoever has maintained me, Allah will uphold him and whoever has severed me, Allah will deny him'.

HADITH 7: Imam Ahmed, Tirmizi, Abu Dawud and Nasa'i have reported on the authority of Abdullah ibn Amar رضي الله تعالى عنه that Rasoolullah ﷺ said, 'The one who has memorised the Qur'an will be asked to recite and ascend; and recite with Tarteel³ like you used to recite with Tarteel in the world; your manzil⁴ will be where you recited your last Ayat (verse)'.

1. Kiraaman Kaatibeen are the Angels appointed to record our good and bad deeds.

2. Arsh refers to the Throne of Allah.

3. Tarteel means to recite in comprehensible and distinguishing manner of recitation.

4. Manzil here refers to destination or final abode.

HADITH 8: Tirmizi and Daarimi have reported on the authority of Ibn Ab'bas رضي الله عنه that Rasoolullah ﷺ said, 'the one whose inside (i.e. his chest) has no Qur'an is like a vacant house'.

HADITH 9: Tirmizi and Daarimi have reported on the authority of Abu Sa'eed رضي الله عنه that Rasoolullah ﷺ said that Almighty Allah says 'whosoever the (recitation) of the Qur'an has kept back from my Zikr and from invoking me, I will grant him better than that which I bestow upon those who invoke Me'. The excellence of the Divine Word of Allah over all other words is like Allah's Divine Pre-eminence over His entire creation.

HADITH 10: Tirmizi and Daarimi have reported on the authority of Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'The person who recites a single alphabet of the Kitaabullah (Glorious Qur'an) will be awarded with the reward of one good deed, which is equivalent to the reward of ten good deeds. I do not say that آل 'Alif Laam Meem' is a single alphabet, but Alif is one alphabet, Laam is the second alphabet and Meem is the third alphabet'.

HADITH 11: Abu Dawud has reported on the authority of Hazrat Mu'az Jahni رضي الله عنه that Rasoolullah ﷺ said, 'Whosoever recited the Qur'an and then practiced upon whatever is therein, on the day of Qiyaamat his parents will be adorned with a crown, the radiance of which is greater than the sun, but if it were in your homes. Hence, what is your view about that person who practices in accordance with what is in it?'

HADITH 12: Imam Ahmed, Tirmizi, Ibn Majah and Daarimi have reported on the authority of Hazrat Ali رضي الله عنه that Rasoolullah ﷺ said, 'Whoever recited the Qur'an and memorised it, regarding that which it has ordained as Halaal (Lawful), to be Halaal and that which it has

ordained as Haraam (forbidden) to be Haraam. Allah ta'aala will accept his intercession on behalf of ten such members of his family, upon whom jahanum (hell) had become already waajib' (their actions already condemned them to hell).

HADITH 13: Tirmizi, Nasa'i and Ibn Majah have reported from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'Learn the Qur'an and recite it, for he who has learnt the Qur'an and read it and performed Qiyaam reciting it, is like a bag filled with musk. The fragrance of which spreads out everywhere, and whoever learnt the Qur'an and slept, meaning he did not perform Qiyaamul Layl¹, is like a bag which is filled with musk and its opening has been tied up'.

HADITH 14: Baihaqi reported in Sha'bul Imaan on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'These hearts also become rusted similar to how iron becomes rusted when effected by water. It was queried 'Ya Rasool'Allah ﷺ! With what can it attain its brightness again?' He ﷺ said, 'By remembering death in abundance and by recitation of the Glorious Qur'an'.

HADITH 15: It is reported in Sahih Bukhari and Muslim from Jundub bin Abdullah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'Continue reciting the Qur'an until such time that you feel bliss and yearning in doing so and when the heart becomes exhausted, then stand up'. In other words, stop the recitation.

HADITH 16: It is reported in Sahih Bukhari and Muslim from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, Allah does not direct His Divine Attention towards anyone else as much as He Directs His Divine Attention towards this Nabi, who recites the Qur'an in the most beautiful voice.

HADITH 17: It is reported in Sahih Bukhari from Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘The person who does not recite the Qur’an with Taghani², is not from amongst us’. It has also been mentioned regarding this Hadith that ‘Taghani’ in this Hadith refers to ‘Istighna’. In other words it means that one should not take compensation from someone in return for reciting the Holy Qur’an.

HADITH 18: Imam Ahmed, Abu Dawud, Ibn Majah and Daarimi have reported on the authority of Bara’ ibn Aazib رضي الله عنه that Rasoolullah ﷺ said, ‘Adorn the recitation of the Holy Qur’an with your voices’.

In the narration cited in Daarimi it is mentioned as follows: Beautify the Qur’an (i.e. recitation of the Qur’an) with your voices, for a good voice increases the attractiveness of the Qur’an (i.e. of the recitation of the Qur’an).

HADITH 19: Baihaqi reported from Ubaidah Mulaiki رضي الله عنه that Rasoolullah ﷺ said, ‘O People of the Qur’an! Do not make the Qur’an a pillow’. In other words, do not be lazy and careless, and recite the Qur’an during the day and at night, as it is the demand of recitation, and spread it, and make Taghani’. In other words, recite it with good voices, or do not take compensation for (reciting) it, and whatever is in it, reflect upon it, so that you may attain salvation, and do not be hasty in its reward because the reward for it (which will be attained in the hereafter) is great.

HADITH 20: Abu Dawud and Baihaqi have reported on the authority of Jaabir رضي الله عنه. We were reciting the Glorious Qur’an, and Bedouins and non-Arabs (westerners) were amongst us.

1. Qiyaamul Layl here refers to standing in prayer at night.

2. Taghani here refers to reciting in a good voice.

Just then, Rasoolullah ﷺ arrived and said, ‘Recite the Qur’an! All of you are virtuous. Afterwards, (such) nations will come, who will straighten the Qur’an, as straight as an arrow, and they will prefer to take the compensation for it in haste, and they will not want to delay taking it’. In other words, they will want the compensation (reward) for it in this world.

HADITH 21: Baihaqi reported on the authority of Huzaifa ؓ that Rasoolullah ﷺ said ‘Recite the Qur’an in the tone (mannerism) and accent of the Arabs. Abstain from the tone (i.e. manner of recitation) of the Ahl-e-Ishq and the Jews and Christians. In other words, abstain from singing, like it is done in a musical manner. After me, such a nation will come that will recite the Qur’an with Tarjee¹, just as Tarjee is performed in singing and in mourning. The Qur’an will not go beyond their throats. Their hearts are afflicted with waywardness and so are the (hearts) of those who enjoy this manner (of theirs)’.

HADITH 22: It is reported from Abu Sa’eed bin Mual’la ؓ in Sahih Bukhari. I was engrossed in my Namaaz and Nabi ﷺ called for me. I did not reply. (On completing Namaaz) I presented myself in the Holy Presence of Rasoolullah ﷺ and said, ‘Ya Rasool’Allah ﷺ! I was praying Namaaz.’ He ﷺ asked, ‘is it not the Command of Allah ﷻ *أَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ* ‘Present yourself before Allah and His Rasool when They summon you’ [Surah 8 Verse 24]. He ﷺ then said, ‘before leaving the Musjid, I will inform (you) regarding the greatest Surah of the Qur’an’, and Huzoor ﷺ held my hand. When I intended to leave the Musjid, I said, ‘Huzoor ﷺ mentioned that you would educate me regarding the greatest Surah of the Qur’an before I left the Musjid’.

1. Tarjee refers to a repetitive manner of recitation

He ﷺ said, ‘(It is) اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ It is that which is Saba’ Mathani¹ and the Qur’an-e-Azeem which I have received’.

HADITH 23: It is reported in Tirmizi on the authority of Abu Hurairah ؓ that Rasoolullah ﷺ asked Ubay bin Ka’ab, ‘How do you recite in Namaaz?’ He (then) recited Ummul Qur’an, in other words, Surah Faateha. I swear by Him, in Whose Hand (i.e. Divine Power) is my life, that there is no Surah equivalent to it in the Taurat, Injeel, and Zaboor or in the Qur’an. It is the Saba’ Mathani and the Qur’an-e-Azeem which I have received’.

HADITH 24: Surah Faateha is a cure for every illness. [Daarimi, Baihaqi]

HADITH 25: It is reported in Sahih Muslim on the authority of Ibn Ab’bas رضى الله تعالى عنهما who says that Jibra’eel ؑ was in the Presence of Rasoolullah ﷺ when a voice was heard from above. He raised his head and (then) said that this Door of the Sky was only opened today. Before today, this door has never been opened. An Angel descended (and) Jibra’eel ؑ said that this Angels has never come down to earth before today. He conveyed Salaam and then conveyed glad tidings to Huzoor ﷺ saying that two Noors have been bestowed upon Huzoor ﷺ and before Huzoor ﷺ no other Nabi had ever received this. These two Noors are Surah Faateha and the latter verses of Surah Baqara. Whichever alphabet you recite, will be rewarded.

HADITH 26: It is reported in Sahih Muslim on the authority of Abu Hurairah ؓ that Rasoolullah ﷺ said, ‘Do not turn your homes into graveyards, for shaitaan flees from that home in which Surah Baqara is recited’.

1. Saba’ Mathani refers to the seven verses of Surah Faateha and is also one of the many names of Surah Faateha.

HADITH 27: It is reported in Sahih Muslim on the authority of Abu Umama رضي الله عنه that, I heard Rasoolullah ﷺ saying, ‘Recite the Qur’an, for on the Day of Qiyaamat it will come forth as an intercessor for those who recited it. Recite Baqara and Aal-e-Imraan, the two glowing Surahs, as both of them will come forth in such a manner, like two clouds or two roofs or like two flocks of birds in rows. Both of them will argue on behalf of those who recited them’. In other words, they shall intercede (make Shafa’at) for them. ‘Recite Surah Baqara, for to take it is Barkat (a blessing) and to leave it is regrettable and the Ahl-e-Baatil¹ do not have the ability to do it’.

HADITH 28: It is in Sahih Muslim on the authority of Ubay bin Ka’ab رضي الله عنه that Rasoolullah ﷺ said, ‘O Abul Munzir! (This was the title of Ubay bin Ka’ab) Which is the greatest (i.e. most supreme) verse of the Holy Qur’an that you have with you?’ I said, ‘Allah and His Rasool Knows Best’. Huzoor ﷺ said, ‘O Abul Munzir! Which is the greatest verse of the Holy Qur’an that you have with you?’ I said: **لَا إِلَهَ إِلَّا هُوَ** (In other words **آيت الكرسي** Ayat-ul-Kursi). Huzoor ﷺ struck my chest with his blessed hand and said, ‘Abul Munzir! May knowledge bring you delight’.

HADITH 29: It is reported in Sahih Bukhari on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ appointed me to safeguard the charity of Ramadan (Sadqa Fitr). A person appeared and began to fill-up (take) provisions. I caught hold of him and said ‘I will take you into the Holy Presence of Rasoolullah ﷺ’. He said,

1. Ahl-e-Baatil refers to the People of Falsehood, i.e. the corrupt deviants.

‘I am very needy and have many dependants’. I pitied him and let him go. In the morning, Huzoor ﷺ said, ‘O Abu Hurairah ﷺ, what happened to your prisoner of last night?’ I said, ‘Ya Rasool’Allah ﷺ! He complained of being needy and of having many dependents, so, I pitied him and let him go’. He ﷺ said, ‘Indeed he has lied to you and he will return’. I knew that (undoubtedly) he would return because Huzoor ﷺ said that he would, I anticipated his return. He returned and began to fill-up (i.e. take more) provisions (foodstuff). I caught hold of him and said, ‘I will take you into the Holy Presence of Rasoolullah ﷺ’. He said ‘I am very needy and have many dependants. Please let me go, and I promise that I shall not come back again’. I pitied him and let him go. In the morning, Huzoor ﷺ asked, ‘O Abu Hurairah ﷺ! What happened to your prisoner?’ I said, ‘He complained of being needy and of having many dependents, so I pitied him and let him go.’ Huzoor ﷺ said, ‘Indeed he has lied to you and he will return again’. I anticipated his return. He returned and began to fill-up the provisions. I caught hold of him and said, ‘I will surely take you before Rasoolullah ﷺ as this is the third time you have returned. You go on promising that you will not come back, but you still return.’ He said, ‘Let me go and I will teach you such words, by which Allah will grant you benefit. Whenever you go to bed, recite ‘Ayatul Kursi’ **إِلَّا هُوَ الْحَيُّ الْقَيُّومُ** until the end of the entire verse, (and) Allah will appoint a protector over you and shaitaan will not come near you until morning’. So, I let him go. In the morning Huzoor ﷺ asked, ‘O Abu Hurairah ﷺ! What happened to your prisoner?’ I said, ‘He said that he would teach me a few words by which Allah will grant me benefit’. Huzoor ﷺ said ‘He has really spoken the truth, yet he is an absolute liar, and do you know whom you were talking to, these past three nights?’ I said, ‘No’. Huzoor ﷺ said, ‘It was shaitaan’.

HADITH 30: In Sahih Bukhari it is reported from Abu Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'If a person recites the last two verses of Surah Baqara at night, then it is sufficient for him'.

HADITH 31: Almighty Allah inscribed a Book two thousands years before creating the skies and the earth. From it he revealed two verses, which are the closing verses of Surah Baqara. Shaitaan will not go near that house wherein it is recited for three nights. [*Tirmizi, Daarimi*]

HADITH 32: 'The last two verses of Surah Baqara are from amongst those 'Treasures of Allah' which are under the 'Arsh'. Allah has granted me (these) two verses. Learn (memorise) them and teach it to your womenfolk, as they are a blessing and (a means of) attaining closeness to Allah, and a Dua (invocation)'. [*Daarimi*]

HADITH 33: It is in Sahih Muslim on the authority of Abu Dardah رضي الله عنه that Rasoolullah ﷺ said, 'the person who learns (memorises) the first ten verses of Surah Kahf will be protected from Daj'jaal.'

HADITH 34: That person, who recites Surah Kahf on Friday, will receive a glowing light between two Jummahs. [*Baihaqi*]

HADITH 35: Everything has a heart and the 'Heart of the Qur'an' is 'Yaseen'. Allah ta'aala will record (the reward of) ten Qur'ans for the one who recites (Surah) Yaseen (once). [*Tirmizi, Daarimi*]

HADITH 36: Allah recited (As it is befitting Him) Ta'ha and Yaseen one thousand years before creating the earth and the sky. When the Angels heard it, they said 'Glad tidings upon the Ummah, unto whom this will be revealed and glad tidings unto those chests which will

hold this within them, and glad tidings unto those tongues who will recite it.' [Daarimi]

HADITH 37: The past sins of whosoever recites Yaseen solely for attaining the pleasure of Allah shall be forgiven. Thus, recite it at the side of your deceased. [Baihaqi]

HADITH 38: Whosoever recites Ha Meem Al Muminoon until Ilaihil Maseer and 'Ayatul Kursi' in the morning, he will be safe until the evening, and whosoever recites it in the evening, he will remain safe until morning. [Tirmizi, Daarimi]

HADITH 39: The person, who recites Ha Meem Ad Dukhaan on the eve of a Friday will attain forgiveness. [Tirmizi]

HADITH 40: Nabi Kareem ﷺ would never retire to bed unless he had completed reciting Alif Laam Meem Tanzeel and reciting the تبارك الذي بيده الملك Tabaarak'kal lazee bi Yadihil Mulik. [Ahmed, Tirmizi, Daarimi]

HADITH 41: Khalid bin Ma'daan ؓ said recite the Surah which gives salvation. It is Alif Laam Meem Tanzeel. I have heard that a very sinful person used to recite it, and he recited nothing else except this. This Surah spread its wings over him (i.e. shielded him) and said, 'O Rub! Forgive him, for he used to recite me abundantly'. Allah ta'aala accepted its intercession and commanded the Angels to record a good in place of every one of his wrongs, and to exalt him (each time) by one fold. Khalid also said that this (Surah) will dispute on behalf of its reciter in his grave. It will say, 'O Allah! If I am from Your Kitaab (Qur'an), then accept my intercession and if I am not from Your Kitaab, then remove me from it, and it (the Surah) will spread its wings over him like a bird and it will intercede for him and

will save him from the torment of the grave'. Khalid mentioned similarly regarding Tabaarak. For as long as Khalid would not recite both these (Surahs) he would not retire to bed. Ta'us has mentioned that these two Surahs have been given sixty virtues more than any other Surah in the Qur'an.

HADITH 42: There is a Surah of thirty verses in the Holy Qur'an which will intercede for a person until such time that he is forgiven. That (Surah) is Tabaarak'kal lazee bi Yadihil Mulk. [*Ahmed, Tirmizi, Abu Dawud, Nasa'i, Ibn Majah*]

HADITH 43: Some Sahaba pitched a tent on a grave. They did not know that there was a grave there. One from amongst them recited Tabaarak'kal lazee bi Yadihil Mulk until the end of the Surah. They presented themselves before the Nabi Kareem ﷺ and narrated the entire incident, so Huzoor ﷺ said, 'It is Maani'a and Munjiya. It gives deliverance from the punishment of Allah'. [*Tirmizi*]

HADITH 44: One who recites Surah Waaqi'a every night will never face starvation. Hazrat Ibn Mas'ud ؓ used to advise his daughters that they should recite it every night. [*Baihaqi*]

HADITH 45: 'Do you not have the ability to recite one thousand ayats daily?' The people replied, 'Who is it that has the capability to recite one thousand verses daily?' He said, 'Do you not have the capability to recite Al Haaku Mut'takathur.' [*Baihaqi*]

HADITH 46: 'Are you incapable of reciting one third of the Qur'an at night'. The people said, 'How will someone recite one third of the Qur'an'. He ﷺ said, 'Qul Huwal' laahu Ahad is equivalent to one third of the Qur'an'. [*Bukhari, Muslim*]

HADITH 47: Izaa Zulzilat is equivalent to half the Qur'an, Qul Huwal'laahu Ahad and Qul Ya Ayuhal Kaafiroon are equivalent to one quarter of the Qur'an. [Tirmizi]

HADITH 48: The one who recites Qul Huwal'laahu (Surah Ikhlas) 200 times daily will have fifty years of his sins wiped out, except that which is due to someone. [Tirmizi]

HADITH 49: On the day of Qiyaamat, Almighty Allah will say to the one who recites Qul Huwal'laahu Ahad one hundred times whilst on his bed, resting on his right side, 'O my servant! Enter into Paradise (Jannat) from your right'. [Tirmizi]

HADITH 50: Nabi ﷺ heard a person reciting Qul Huwal'laahu Ahad. He ﷺ said, 'Jannat has become Waajib (upon him)'. [Imam Malik, Tirmizi, Nasa'i]

HADITH 51: Someone asked, 'Ya Rasool'Allah ﷺ! Which is the biggest (i.e. most virtuous) Surah in the Holy Qur'an?' He ﷺ said, 'Qul Huwal' laahu Ahad'. He enquired, 'Which is the biggest (most virtuous) verse in the Holy Qur'an?' He ﷺ said, اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. He said 'Ya Rasool'Allah ﷺ! To receive which verse is dear to you and your Ummah'. In other words the benefit and reward of it. He ﷺ said, 'The closing verse of Surah Baqarah, for it is from amongst those Treasures of Allah which is under the Arsh-e-Ilaahi. Allah has given that verse to this Ummat. There is no good in the world and in the hereafter that is not gathered in this verse.' [Daarimi]

HADITH 52: Allah will assign 70 000 Angels for the one who (in the morning) recites thrice اَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ and then recites the last three verses of Surah Hashr. They will make Dua for him until evening, and if he dies on that day, he will die a martyr

(shaheed) and whosoever recites it in the evening, he too acquires the same (reward). [Tirmizi]

HADITH 53: The one who recites the Qur'an should ask for (what he needs) from Allah. Soon, such people will come, who will recite the Qur'an and demand (for payment) from people. [Ahmed, Tirmizi]

HADITH 54: That person, who recites the Qur'an and demands for food (as compensation for his recitation) from the people will appear on the day of Qiyaamat, in a state whereby he will have no flesh on his face. Only bones will be visible. [Baihaqi]

HADITH 55: Ibn Ab'bas رضى الله تعالى عنهما was asked about accepting payment for writing down the Mushaf (The Qur'an, i.e. The Holy Scripture). He said, 'There was no objection to this. These people make inscriptions and they earn a means of living from their handwork.' In other words, this is a type of skill and to take payment for it is permissible. [Razeen]

The laws relating to the Tilaawat (i.e. recitation) of the Qur'an-e-Majeed etc. have been explained in Bahaar-e-Shariat, Part 3. One may find more detail there. A few points regarding the Mushaf Shareef have been presented here.

CHAPTER 19

RESPECT FOR THE QUR'AN & OTHER BOOKS

LAW: To do gold or silver gilding on the Qur'an is permissible, as this increases the respect in the eyes of the public. To put in E'rabs and Nuqtas¹ is Mustahsan² (commendable), because if this were not done, then most people would not be able to recite it (i.e. The Qur'an) correctly. Similarly, it is permissible to insert a symbol denoting a Sajdah on an Ayat-e-Sajdah³, and inserting a symbol denoting a Waqf⁴ or a symbol denoting a Ruku and the Ta'sheer, in other words, the inserting of a sign after every ten verses. Similarly, it is also permissible to write the Names of the Surahs and to write how many verses there are. [*Durr-e-Mukhtar, Raddul Muhtar*]

Nowadays, there is also the practice of publishing translations of the Holy Qur'an. If the translation is a proper one, then there is also no objection to this being printed with the Qur'an-e-Majeed, as this assists one in understanding the meaning of the verse. However, the translation should not be published by itself (i.e. the Qur'anic Text in Arabic should be included).

LAW: To use the pages of a history book as a spine for the Qur'an or as a covering for the books of Tafseer or Fiqh is permissible. [*Durr-e-Mukhtar*]

LAW: The calligraphy in the Qur'an should be very beautiful and should be written clearly. The paper and the ink that is used for this purpose should also be of excellent quality, allowing it to look good to the one who looks at it. [*Durr-e-Mukhtar, Raddul Muhtar*]

1. E'rabs and Nuqtas here refers to punctuation signs in the text of Qur'an.

2. Mustahsan refers to that which is commendable.

3. Ayat-e-Sajdah refers to the verses of the Qur'an, which make it compulsory for one to make Sajdah on reciting or listening to it.

4. Waqf refers to the stopping sign.

Some publishers, print on inferior paper using calligraphy that is not good (not clear) and using inferior quality ink. This should never be the case.

LAW: To minimise the Hajm¹ of the Holy Qur'an is Makruh. [*Durr-e-Mukhtar*]

An example of this is that nowadays, certain publishers have published Ta'weezi Qur'an Majeed, the text of which is so small, that it cannot even be read. Actually even the pocket edition of the Holy Qur'an should not be published, as it's 'Hajm' is also minimised immensely.

LAW: If the Qur'an-e-Majeed (i.e. its pages etc.) become old and unravelled, and is no more in a condition whereby it may be used for recitation and if there is a risk of its pages becoming separated and thus lost. It should be wrapped in a clean piece of cloth and buried with care in a protected place (i.e. in a place where it will not be disrespected). When burying it, a Lahd² must be made, so that no sand falls on it. One may also place a piece of plank over it, like a roof and then throw in the sand, so that sand does not fall on it. If the (text and pages of the) Mushaf Shareef becomes old and unravelled, it should not be burnt. [*Alamgiri*]

LAW: The significance of the Dictionaries and books of Sarf and Nahw³ are alike. The books of each can be kept on the books of the other, and the books of Ilm-ul-Kalaam⁴ should be kept above these,

1. Hajm here refers to the thickness and volume of the Qur'an.

2. Lahd here refers to a niche like that which is prepared in a grave.

3. Books of Sarf and Nahw here refers to books of Grammar, i.e. Morphology & Syntax.

4. Books of Ilm-ul-Kalaam refers to Books of Theological Rhetoric.

on top of that, should be kept the books of Fiqh and the books of Ahadith, Guidance and Books of authentic Duas, should be kept above the books of Fiqh. The Books of Tafseer should be kept above this and the Qur'an-e-Majeed should be kept right at the top. Clothing etc. should not be kept on the trunk or casket wherein the Qur'an is being kept. *[Alamgiri]*

LAW: If one keeps the Holy Qur'an in ones home solely for the purpose of attaining Khair-o-Barkat (Blessings), and he does not recite it at all, then there is no sin in this, but his intention is deserving of reward. *[Khania]*

LAW: If one keeps his foot on the Qur'an with the intention of showing disrespect, he will become a kaafir (unbeliever). *[Alamgiri]*

LAW: It is permissible to be intimate with ones wife in a house in which the Qur'an is kept, as long as the Qur'an-e-Majeed is covered. *[Alamgiri]*

LAW: The Qur'an-e-Majeed should be recited in a very good voice. One should also give Azaan in a good voice. In other words, if one does not have a good voice, he should try to bring out a good voice. To recite with 'Lahn', whereby there is an increase or decrease in the alphabets, like the manner that is used by singers, is impermissible. Actually when reciting, one should give consideration to the principals of Tajweed. *[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: To recite the Qur'an-e-Majeed in both, the Ma'ruf¹ and Shaa² manners of recitation at once is Makruh. To recite it, in only the Qir'at-e-Shaaza, is Makruh to a greater extent. *[Durr-e-Mukhtar, Raddul Muhtar]*

Actually, the Qir'at that is most common in that place should be the Qir'at that is recited in the presence of the general public there, so that they may not reject it due to their lack of knowledge.

LAW: It is the practice amongst the Muslims, that whilst reciting the Qur'an, if they have to get up and go somewhere, they close the Qur'an and they do not leave whilst leaving it opened. This is a sign of respect. However, it is common talk amongst some people that if the Qur'an is left opened, shaitaan will recite from it. There is no source of this. Possibly this has been made-up to direct the attention of children towards the etiquettes (of the Qur'an).

LAW: It is also from amongst the etiquettes of the Qur'an not to face ones back towards it, or spread out the feet towards it. Neither should you raise your feet higher than the Qur'an, and nor should one sit in such a manner whereby one is sitting at a higher position and the Qur'an is kept lower.

LAW: To keep the Qur'an-e-Majeed in a Juzdaan³ or to wrap it in a Ghilaaf⁴ is respectful. This has been the practice of the Muslims since the era of the illustrious Sahaba-e-Kiraam and eminent Taabi'een
رضى الله تعالى عنهم اجمعين

LAW: The shavings of a new pencil may be thrown anywhere, but the shavings of an old pencil should be kept in a proper place. It

1. Ma'ruf here refers to the well-known manner of recitation.

2. Shaaz or Qir'at-e-Shaaza refers to the rare manner of recitation from it. There is no source of this. Possibly this has been made-up to direct the attention of children towards the etiquettes (of the Qur'an).

3. Juzdaan here refers to the case or the bag wherein the Qur'an is kept.

4. Ghilaaf here refers to the covering of the Qur'an.

should not be thrown away. The same applies to the grass and sweepings from the Masjid. This too must be put in a proper place. It should not be thrown in a place where it is regarded as disrespectful. [Alamgiri]

It is Makruh to wrap (or keep) anything in paper that has Allah's Name written on it. To keep money in a purse which has Allah's Name written on it, is not Makruh. To wipe ones hands with paper after eating food is Makruh. [Alamgiri]

CHAPTER 20

ETIQUETTES OF THE MUSJID AND THE QIBLA

LAW: To paint the Musjid with lime (i.e. whitewash) and to use mortar is permissible. It is also permissible to use gold and silver gilding on the engravings or carvings (in the Musjid), as long as this has been done with the wealth of an individual and not with money belonging to the Waqf¹. If the Trustee of the Mosque used the Waqf funds of the Mosque to do such gold and silver carvings (decorations etc.), then he will have to make amends (i.e. pay the penalty for this). However, if the founder of the Musjid (i.e. the one who built the Mosque) had initially done such carvings and they have been damaged, then the Mutawali² of the Musjid can use the Musjid's funds to rebuild this carving (i.e. to have it repaired). Some Masha'ikh³ have mentioned that it is Makruh to do any decorations or carving etc. on the Qibla wall of the Mosque, as the heart of the Namaazi⁴ will be diverted towards it. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: It is permissible to use cement and to plaster the walls of the Musjid, as this allows the building to remain intact. When plastering the Musjid, or when doing plating or when using mud plaster, one should not use water that is impure. [*Alamgiri*]

LAW: To teach (Islamic lessons) in the Musjid is permissible, even though the Musal'las⁵ and grass mats of the Musjid are used at the time of teaching. To eat, and sleep in the Musjid is only permissible for a Mu'takif⁶. This is Makruh for one who is not in I'tekaaf. If a person needs to eat or sleep in the Musjid, then he should enter the Musjid with the intention of I'tekaaf, make some Zikr or pray some Namaaz, and after this, he can do that (i.e. eat or sleep). [*Alamgiri*]

1. Waqf refers to an Endowment for the sake of Allah.

2. Mutawali here refers to a trustee of the Musjid.

3. Masha'ikh refers to Pious Predecessors.

4. Namaazi is the one who is performing his Namaaz.

5. Musal'la refers to a prayer mat.

6. Mu'takif is a person in I'tekaaf; i.e. one secluded to the Musjid for the remembrance of Allah.

It is common in almost all parts of India, that during the month of Ramadan people generally break their fast in the Musjid. If there is an area outside the Musjid where Iftar can be made, then Iftar should not be made inside the Musjid. Otherwise, one should make the intention of I'tekaaf on entering. There is no objection to making Iftar inside. However, one must still be fully cautious not to soil the mats or floors of the Musjid.

LAW: The Musjid should not be made a pathway (road / walkway). For example, if there are two doors in the Musjid and one needs to go somewhere, and it is easier for him to enter from one door and exit (in that direction) through the other door, then one should not do this. If a person went in (i.e. into the Musjid) with the intention that he would enter through this door and then exit through the other door (i.e. he will use it as a walkway), and after entering he regretted this action of his, then he should not exit through the door from which he had intended to exit, but he should use another door. Some Ulama have stated that such a person should first pray Namaaz and then exit (the Musjid), and others have said that if he does not have wudu, then he should exit from the same door through which he entered. To enter the Musjid whilst wearing shoes is Makruh. *[Alamgiri]*

LAW: Selling of Taweez in the Jaame Musjid is not permissible, like it is done by those who do this as a business and compel people to pay a stipulated price to get a taweez. *[Alamgiri]*

LAW: To perform a Nikah ceremony in the Musjid is Mustahab (desirable). *[Alamgiri]*. However, one must be cautious not to cause any disturbance, din in the Musjid or do anything therein that is contrary to the sanctity of the Musjid. If one knows that the

etiquettes of the sanctity or the Musjid will be violated, then one should not have the Nikah in the Musjid.

LAW: One who has any impurity on his clothing or body should not enter the Musjid. [Alamgiri]

LAW: One must observe the following Etiquettes of the Musjid: (1) On entering the Musjid one should convey Salaam, on condition that those present inside are not engrossed in Zikr or in teaching. If there is no one inside or if those inside are occupied, then say: *السَّلَامُ عَلَيْنَا مِنْ* ‘As Salaamu Alayna Mir Rab’bina Wa Ala Ibaadil’laahis Saaliheen’. (2) If it is not within the Makruh time, pray two Raka’at Tahiyatul Musjid. (3) Do not buy or sell (i.e. do not do business transactions inside the Musjid). (4) Do not take an unsheathed sword inside the Musjid. (5) Do not look for a lost item in the Musjid. (6) Do not raise your voice except in Zikr (remembrance of Allah). (7) Do not discuss worldly issues in it. (8) Do not clamber over the necks of people. (9) Do not fight with anyone because of place. (10) Do not sit in a manner, which causes discomfort to others. (11) Do not walk in front of a Namaazi. (12) Do not spit or cough out phlegm in the Musjid. (13) Do not snap your fingers in the Musjid. (14) Protect the Musjid from impurities, children (who have not reached the age of understanding), and insane people. (15) Make Zikr-e-Ilahi in abundance. [Alamgiri]

LAW: If the Musjid is full, then the person who wishes to read his Namaaz can ask the person who is sitting to move aside and give him some space to read his Namaaz. This applies even if the person (sitting) is engrossed in (some form of) Zikr, he is teaching, or reciting the Qur’an, and even if he is a Mu’takif. [Alamgiri]

LAW: To give money to one who begs inside the Musjid is not allowed. To have worldly discussions in the Musjid is Makruh. To talk in the Musjid, devours ones good deeds like fire eats up wood. This is the case when having a permissible conversation, so what can be said about the sin of impermissible conversations. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: After performing Namaaz, we fold up our Musal'las and keep them away. This is a good thing as it is an act that is more appropriate with regards to being cautious. However, some people only fold the corner of the Musal'la, and they say that by not doing so, shaitaan will read Namaaz on it. This is baseless!

LAW: It is Makruh to climb onto the roof of the Musjid. To perform Jama'at on the roof of the Mosque because it is too hot is Makruh. However, if the Musjid is full due to an overflow of Namaazis, then one may read Namaaz on the roof of the Musjid, just as Jama'at takes place on the Musjid roofs in Bombay and Calcutta etc. due to a shortage of space. [*Alamgiri*]

LAW: If a (Deeni) student used a straw from a mat in the Musjid as a marker in his book, it is excused. [*Alamgiri*]

However, this does not mean that he should break (or pull out) straw from a good mat and use it as a marker, because continuously doing this, will cause the (prayer) mat to be damaged.

LAW: To make a 'Hadf', in other words to place a target in the direction of the Qibla and to fire arrows at it, or to shoot bullets towards it, is Makruh. In other words, target practice in the direction of Qibla is Makruh. [*Raddul Muhtar*]

CHAPTER 21

ETIQUETTES OF VISITING THE SICK AND TREATMENT (OF AILMENTS)

A few Ahadith pertaining to the virtues of visiting the sick have already been explained in the chapter on funerals in Bahaar-e-Shariat, Part 4. Ahadith regarding the virtues of visiting the sick are being presented here.

HADITH 1: In Sahih Bukhari it is narrated on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Allah has not sent down any illness without sending down its cure’.

HADITH 2: It is in Sahih Muslim from Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘There is a medicine for every illness. When the medicine reaches the illness, it will be cured through the Command of Allah’.

HADITH 3: Imam Ahmed, Tirmizi and Abu Dawud have reported on the authority of Usama bin Shuraik رضي الله عنه that the people said, ‘Ya Rasool’Allah ﷺ! Should we use medicine (i.e. should we take treatment for our illnesses)?’ He ﷺ said, ‘Yes O servants of Allah! Use medicine, because Allah has not sent a sickness, without setting Shifa (cure) for it, but for one sickness, which is old-age’.

HADITH 4: Abu Dawud reported from Abu Dardah رضي الله عنه that Rasoolullah ﷺ said, ‘illness and its medicine have both been sent down by Allah. He has set aside medicine for every illness, so you should use medication, but do not take treatment from Haraam (i.e. do not use that which is haraam as medicine).’

HADITH 5: Imam Ahmed, Abu Dawud, Tirmizi and Ibn Majah have reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ forbade the use of impure medicines.

HADITH 6: Tirmizi and Ibn Majah reported on the authority of Uqba bin Aamir رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘Do not force the sick to eat, for Allah sustains them’.

HADITH 7: Ibn Majah reported from Ibn Ab’bas رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘When a sick person wishes to eat something, then feed him’. This command applies at the time when he is really hungry.

HADITH 8: Abu Dawud reported on the authority of Umm-e-Munzir bint Qais رضي الله تعالى عنها who says, Rasoolullah ﷺ visited my home together with Hazrat Ali رضي الله تعالى عنه. Hazrat Ali رضي الله تعالى عنه was feeling very weak. He had just recovered from an illness. Bunches of dates were hanging in the house. Huzoor-e-Akram ﷺ ate some dates from it. Hazrat Ali رضي الله تعالى عنه also intended to eat, (but) Huzoor ﷺ stopped him and said, ‘You are weak’. She says, ‘I cooked wheat and beetroot and presented it before them’. Huzoor ﷺ said to Hazrat Ali رضي الله تعالى عنه ‘Take some from this, as it is beneficial to you’.

It can be deduced from this Hadith that a sick person should take preventative measures. He should abstain from eating those things which are harmful to him.

HADITH 9: Imam Ahmed, Tirmizi and Abu Dawud have reported on the authority of Imraan bin Haseen and Ibn Majah has reported on the authority of Buraidah رضي الله تعالى عنهم that Rasoolullah ﷺ said, ‘There is no incantation (i.e. reading and blowing over someone) but for casting away the evil eye and for the bite of a poisonous creature. (In other words, it is most effective in both these cases)’.

HADITH 10: Imam Ahmed, Tirmizi and Ibn Majah reported on the authority of Asma bint Umais رضي الله تعالى عنها that she said, ‘Ya Rasool’Allah

ﷺ! The children of Ja'far ﷺ are very easily afflicted by the evil eye. Should we perform any incantations (to ward away the evil eye)?' He ﷺ said, 'Yes, for if there was anything that was to surpass Taqdeer then it would have been the evil eye, which would have surpassed it'.

HADITH 11: It is in Sahih Bukhari and Muslim from Hazrat A'isha رضي الله تعالى عنها that Rasoolullah ﷺ commanded incantation for casting away the evil eye.

HADITH 12: It is in Sahih Bukhari and Muslim on the authority of Hazrat Umm-e-Salma رضي الله تعالى عنها who says that there was a girl living in her house, whose face was yellowish. Rasoolullah ﷺ said, 'Do an incantation for her, as she has been afflicted by an evil eye'.

HADITH 13: It is in Sahih Muslim on the authority of Hazrat Jaabir ﷺ that the Prophet ﷺ forbade incantations. The family of Amr bin Hazm came forth and said, 'Ya Rasool'Allah ﷺ but we possess an incantation for the sting of a scorpion', and they presented this before Rasoolullah ﷺ. He ﷺ said, 'There is no objection to this. One, who can benefit his brother, should assist him'.

HADITH 14: It is in Sahih Muslim on the authority of Auf bin Maalik Ashja'i ﷺ. He says, 'We practiced incantation in the pre-Islamic days and we said Ya Rasool'Allah ﷺ! What do you command regarding this?' He ﷺ said, 'Present your incantation before me'. (He ﷺ then said), 'There is no harm in the incantation for as long as it does not contain any 'Shirk' (polytheism) in it' (i.e. for as long as it does not contain any polytheistic elements).

HADITH 15: It is in Sahih Bukhari on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'neither is there Adwa¹, nor any bad omen, nor is there any Hamah² and nor Safar³, and one should flee

from a leper as you flee from a lion'. It is mentioned in another narration that a Bedouin said, 'Ya Rasool'Allah ﷺ! How is it that a camel is like a deer (pure and clean) when it is in the desert and when a camel afflicted with the scab mixes with it, it also becomes afflicted with the scab?'

Rasoolullah ﷺ said, 'Who infected the first one with the illness?' In other words just as the first camel was afflicted by the scab, so was the second. It is incorrect to say that an illness is transmittable (by itself), and the command to stay away (flee) from a leper falls under the category of it being a means of hindrance, because if by associating with him, another person gets leprosy, then one will feel that this happened due to association with such a person. We have been commanded to stay away from him, to prevent us from having such an incorrect perception.

HADITH 16: It is in Bukhari and Muslim from Hazrat Abu Hurairah رضي الله عنه. He says, 'I heard Rasoolullah ﷺ saying, 'There is no bad omen (i.e. bad omen from birds) and the best omen is the Faal'. People asked 'What is a Faal?' He ﷺ said, 'A good word that you hear from someone' (i.e. and he takes it as a good omen).'

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1. Neither is there Adwa here means that there is no transmittive disease that is passed without the Will of Allah.
2. Hamah here refers to an owl. In the days of ignorance, the people of Arabia, held many views regarding an owl, and even today some people regarded it as being ill-omened. Whatever the case may be, the Hadith has clarified, that there is no credibility to this.
3. No Hamah or Safar here refers to bad omen especially in the month of Safar. People regarded Safar as being ill-omened. It has been mentioned in the Hadith that there is no basis for this.

In other words, if when going somewhere or when about to do something, someone says some good words to you, this is taken as a good omen.

HADITH 17: It is in Abu Dawud and Tirmizi on the authority of Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'Tiyara (Bad-Omen) is polytheism', and he said this thrice. Whosoever is from amongst us, should walk away, having complete trust in Allah.

HADITH 18: Tirmizi has reported on the authority of Anas رضي الله عنه that when the Prophet ﷺ would go out for any reason, he would be pleased to hear (the words) 'Ya Raashid' and 'Ya Najih'. In other words, if anyone addressed someone by these names, the Prophet ﷺ would become pleased by it, as this is a good omen of success and salvation.

HADITH 19: Abu Dawud reported from Buraydah رضي الله عنه that Nabi Kareem ﷺ did not take bad omens from anything, but when he sent out an Aamil (agent or collector) he would ask about his name. If his name pleased him, he would be glad with it, and Huzoor's ﷺ cheerfulness was visible in his face and if he disliked his name, his displeasure was noticeable in his face. This Hadith does not mean that he used to take bad omens from names, but the reality is that Huzoor ﷺ used to be pleased with good names and displeased with bad names.

HADITH 20: Abu Dawud reported (Mursalan) from Urwah ibn Amir رضي الله عنه that when taking a bad omen was mentioned in his presence, Rasoolullah ﷺ said, 'Faal (Omen) is good, and a bad omen should not cause a Muslim to turn back.' In other words, if one was going out somewhere and a bad omen occurred, he should not return, but rather he should continue (to where he was going). When a person

sees anything which he does not like, in other words (if he notices) a bad omen, he should say:

اَللّٰهُمَّ لَا يَأْتِ بِاَلْحَسَنَاتِ اِلَّا اَنْتَ وَ لَا يَرْفَعُ السَّيِّئَاتِ
اِلَّا اَنْتَ وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ

*'Allahumma La Yaati Bil Hasanaati il'la Anta wa La Yadfa'us Say'yi'aati il'la
Anta Wa La Hawla Wa La Quw'wata il'la bil'laahi'*

HADITH 21: It is reported in Bukhari and Muslim on the authority of Usama bin Zaid رضى الله تعالى عنها that Rasoolullah ﷺ said, 'If you hear of plague in a land then do not go there. If plague should appear in a place where you are present, then do not leave that place in order to run away from it'.

HADITH 22: It has been reported in Sahih Muslim from Usama bin Zaid رضى الله تعالى عنها that Rasoolullah ﷺ said, 'Plague is the sign of punishment. Allah caused some people from His servants to be afflicted by it. So when you hear about it occurring somewhere, do not enter there, and when it breaks out in a land wherein you are present, then do not run away from it'.

HADITH 23: Imam Ahmed and Bukhari have reported on the authority of A'isha رضى الله تعالى عنها that Rasoolullah ﷺ said, 'Plague was a punishment which Allah sends against whomever He Wills. Allah has made it a mercy for the believers. One who remains steadfast with patience in a land infected by plague, hoping for reward and knowing that only that which Allah has written for him will befall him, then he shall attain the reward equivalent to that of the martyr.'

HADITH 24: Imam Bukhari, Muslim and Ahmed have reported on the authority of A'isha رضى الله تعالى عنها that Rasoolullah ﷺ said, '(Death from) plague is martyrdom) for every Muslim.'

LAWS OF JURISPRUDENCE

LAW: It is Sunnat to visit the sick. If one knows that by visiting him, the sick person will feel uncomfortable, then in such a condition, one should not make Iyaadat¹. If one goes to visit a sick person and finds his illness to be intense, then this should not be disclosed before him. Neither should he be told that his illness is serious and nor should one nod the head implying that the illness is serious in nature. Such words should be spoken to him, which will cause contentment and give tranquillity to his heart. Ask how he is feeling. Do not keep your hand on his head, until he himself wishes for you to do so. To visit a fasiq is also permissible as visiting the sick is from amongst the Islamic Rights and a 'fasiq' is also a Muslim. To visit a sick Jew or Christian, who is a Zimmi², is also permissible. [*Durr-e-Mukhtar, Raddul Muhtar*]. There is a difference of opinion amongst the Ulama, regarding whether one should visit a 'majoosi'³ or not. In other words, this is when he is a 'Zimmi'. [*Inaaya*]

The ruling regarding the Hindus (idol-worshippers) is the same as that which applies to the 'majoosi'. The laws regarding them are not the same as that which are applicable to the Ahl-e-Kitaab. None of the Jews, Christians, fire-worshippers, idol-worshippers of India are regarded as being 'zimmi'.

1. Iyaadat here refers to visiting a sick person.

2. Zimmi refers to a non-Muslim citizen of an Islamic State.

3. Majoosi refers to a pagan or to a fire-worshipper.

LAW: Treatment by means of medication is permissible, as long as one has the firm belief that the One who grants Shifa (cure) is Allah. He has made medicines a means for the removal of illnesses. If one regards the medicine alone to be the one that gives cure, then this is impermissible. [*Alamgiri*]

LAW: To use any part (i.e. organ etc.) of a human as medicine is Haraam. To use the hair, bones or any other part of a pig (swine) in medicine is Haraam. The bones of other animals can be used in medicine, on condition that they are from Zabiha¹ or they (the bones) are (completely) dry, meaning that there is no moisture (wetness) present in them. If the bones are to be used in a medicine that will be eaten (i.e. consumed), then it is necessary that such bones are from animals which are Halaal to eat, and such an animal was also slaughtered in accordance with the laws of Shariah. The bones of the carrion cannot be used in medicines that are to be consumed. [*Alamgiri*]

LAW: To make use of Haraam things for medicinal purposes is also impermissible, for it has been mentioned in the Hadith that Allah ta'ala has not kept cure in those things which are Haraam. It has been mentioned in certain Kitaabs that if one has knowledge that there is cure only in that particular thing, then in such a case, that thing will not be classified as being Haraam. The result of this is also the same (i.e. it is still regarded as impermissible), because one can never have complete conviction that the illness will definitely go away by using it. The most, is that one can have a presumption or supposition (regarding it), but one cannot be certain (that it will cure the illness). Even the rules and principals of Ilm-e-Tibb² are

1. Zabiha, is an animal slaughtered in accordance with the laws of Shariah.

2. Ilm-e-Tibb here refers to the Study of Medicines.

conjectural, so there is no way of being completely certain. Here, even such a level of certainty is not present in comparison to the level of certainty in the situation where a starving person may eat a morsel of Haraam, or thirsty person may drink alcohol to save their life. [*Durr-e-Mukhtar, Raddul Muhtar*]. Most Western medicines are such that they contain mixtures of spirits and alcohol. Such medicines should never be used.

LAW: If a Tabeeb¹ diagnoses during an illness, that the blood is too much and the blood needs to be released by means of phlebotomy etc. and the patient did not comply with this and died, then he will not be regarded as sinful for not taking the treatment, because there is no certainty that the illness will be cured by means of the said treatment. [*Khania*]

LAW: If a person has diarrhoea, eye infection or any other illness and he does not take treatment for it and dies due to it, he will not be regarded as being sinful (due to this). [*Alamgiri*] In other words, to have it treated is not necessary, whereby if he does not take the treatment and then dies, he may be regarded as being sinful, whereas in the situation of intense hunger and thirst, when there is something available to eat or drink and one does not eat or drink and then dies, then he is regarded as being sinful, for in this case he knows with certainty that by eating and drinking this situation will be alleviated.

LAW: If a woman is pregnant, she should neither have phlebotomy nor should she do cupping for as long as the baby does not start moving in the womb, and when (her pregnancy reaches the stage) where the baby starts to move, then she is allowed to have

1. Tabeeb here refers to a reliable Muslim Doctor.

phlebotomy etc., but when the time of giving birth comes close, then she should again not do this, as there is a risk of this harming the baby. However, if the situation is such, that by the woman not having phlebotomy, she will be at risk or harm, then it should be done. *[Alamgiri]*

LAW: Scarification¹ should not be done from the 1st to the 15th of the (Lunar) month. Cupping should be done after the 15th, and the best day to do cupping is on a Saturday. *[Alamgiri]*

LAW: To use alcohol for external treatment is also disallowed. For example, if alcohol is used on a wound, or it is on the wound of a wounded animal or alcohol was used in the treatment of a child. In all these situations, the one who applied it will be sinful. *[Alamgiri]*

LAW: There is a type of abscess that appears on the finger and it is treated in a manner whereby the gallbladder of an animal is wrapped on the infected finger. The Fatwa is that to do this is permissible. *[Alamgiri]*

LAW: In certain cases of swelling and inflammation it is permissible to tie dough (from flour) on it, or a paste is cooked and tied on it, or raw or cooked bread is tied on it. *[Alamgiri]*

LAW: There is no objection to administering a Huqna² for the purpose of medicinal treatment, as long as it is not of any Haraam substance, such as alcohol. *[Hidaya]*

1. Scarification here refers to cupping or Blood-Letting.

2. Huqna refers to an enema. An enema or clyster is the procedure of introducing liquids into the rectum and colon via the anus. It is used as a treatment method for constipation etc. It is also used in alternative medicine as a treatment for constipation and other stomach ailments as well and is known as 'colonic irrigation'.

LAW: In some illnesses, the patient has to be rendered unconscious, so that the flesh etc. may be cut (i.e. to perform an operation), or to join a bone or to stitch a wound. Due to this need, it is permissible to render the patient unconscious by use of medicine. *[Raddul Muhtar]*

LAW: Sometimes when administering the enema, a need arises to look at the particular area or to touch it. It is permissible to do this due to necessity. *[Zail'i]*

LAW: To use any medication to bring on an abortion or to have a mid-wife (etc.) perform an abortion is disallowed. This is in both cases, either if the baby has already formed or not. The ruling regarding both is the same. However, if there is an Uzr ¹ such as if the woman has an infant (still being suckled) and the father does not have sufficient money to employ a wet-nurse (to feed the child), or if there is no wet-nurse and the pregnancy will cause the milk to dry up and there is a risk of the child dying, then in such a (dire) circumstance, the pregnancy may be aborted, on condition that the limbs have not formed as yet, and the duration for this is 120 days. *[Raddul Muhtar]*

1. Uzr here refers to a valid reason in which is sanctioned by the Shariah.

CHAPTER 22

EXPLANATION REGARDING AMUSEMENT & GAMES (I.E. ENTERTAINMENT)

Allah ﷻ says

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ هُم مُّعَذَّبُونَ ۚ

“And amongst them, there are some who purchase amusement, to delude others from the path of Allah, without perceiving, and to ridicule it. For them, there is a humiliating punishment” [Surah 31 Verse 6]

HADITH 1: Tirmizi, Abu Dawud and Ibn Majah have reported from Uqba bin Aamir رضي الله عنه that Rasoolullah ﷺ said, ‘Everything with which a person plays is futile, except shooting arrows from a bow, training his horse, and his activity with his wife, for these 3 are true (i.e. proper)’.

HADITH 2: Imam Ahmed, Muslim, Abu Dawud and Ibn-e-Majah have reported from Buraidah رضي الله عنه that Rasoolullah ﷺ said, ‘He who plays the dice (backgammon), is as if he has thrust his hands into the flesh and blood of a swine’. It is mentioned in another narration from Abu Musa رضي الله عنه that, he has disobeyed Allah and His Rasool ﷺ.

HADITH 3: Imam Ahmed reported on the authority of Abdur Rahmaan Khatmi رضي الله عنه that Rasoolullah ﷺ said, ‘The example of the one who plays dice (backgammon) and then stands up for Namaaz, is like a person who performs ablution (wudu) with pus and blood, and then stands up to pray Namaaz’.

HADITH 4: Dailmi reported from of Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The companions of the king (Chess players) are in jahan’num (hell), who says that, I have executed your King’. Here,

the chess players are being referred to, who check the King (in chess) and then (play the) check mate’.

HADITH 5: Baihaqi has reported from Hazrat Ali رضي الله عنه that he said, ‘Chess is the gambling (i.e. game) of the non-Arabs (westerners)’, and Shihaab has reported on the authority of Abu Musa Ash’ari رضي الله عنه that he said, ‘Only a wrongdoer will play chess’. There is also another narration reported from him where it is said that ‘It is Baatil¹ and Allah loves not that which is baatil.’

HADITH 6: Abu Dawud and Ibn Majah have reported from Abu Hurairah رضي الله عنه and Ibn Majah reported from Anas and Hazrat Uthman رضي الله تعالى عنهما that Rasoolullah ﷺ saw a person pursuing a female pigeon. He ﷺ said, ‘shaitaan is pursuing a shaitaana’.

HADITH 7: Tirmizi reported from of Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ forbade the fighting of animals (quadruped).

HADITH 8: Bazzar reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘There are two sounds which are cursed in this world and in the hereafter; the sound of musical instruments during chanting and the sound of wailing at the time of a calamity’.

HADITH 9: Baihaqi reported on the authority of Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘Singing sprouts hypocrisy in the heart, just as water causes the fields to vegetate’.

HADITH 10: Tabrani reported from Ibn Umar رضي الله تعالى عنهما that the Prophet ﷺ forbade singing and listening to songs, (he forbade us) from backbiting and listening to backbiting, and from tale-bearing and from listening to tale-bearing.

HADITH 11: Baihaqi reported from Ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ said that Allah has made alcohol, gambling and drums Haraam, and he ﷺ said, 'Every intoxicant is Haraam'.

HADITH 12: Abu Dawud reported on the authority of Hazrat A'isha رضى الله تعالى عنها. She says, 'I used to play with dolls and sometimes Rasoolullah ﷺ would come in at a time when other girls were with me. When Huzoor ﷺ would arrive, the girls would leave and when Huzoor ﷺ would leave, the girls would return'.

HADITH 13: It is in Sahih Bukhari and Muslim from Hazrat A'isha رضى الله تعالى عنها says, 'I used to play with dolls at the home of Rasoolullah ﷺ and a few other girls used to play with me as well. They would hide away when Huzoor ﷺ arrived. Huzoor ﷺ used to send them to me and they would then return to play with me'.

HADITH 14: Abu Dawud reports from Hazrat A'isha رضى الله تعالى عنها who says that Rasoolullah ﷺ returned from either Ghazwa-e-Tabuk or Khaibar and there were dolls kept in her shelf, and there was a curtain over them. A gust of wind blew and one end of the curtain moved, causing Hazrat A'isha's رضى الله تعالى عنها dolls to become visible. Huzoor ﷺ asked, 'A'isha رضى الله تعالى عنها! What is this? She said that they were her dolls. Amongst the dolls there was also a horse made from fabric, which had two wings. Huzoor ﷺ pointed towards the horse and asked, 'What is that amongst the dolls?' She replied that it was a horse. He asked, 'What is this on the horse?' She replied that they were the horse's wings. He ﷺ said, 'Wings for a horse!' Hazrat A'isha رضى الله تعالى عنها replied, 'Have you not heard, that the horses of Hazrat Sulaiman عليه السلام had wings.' On hearing this, Huzoor ﷺ smiled.

1. Baatil here refers to that which is futile and a complete waste of time.

LAWS OF JURISPRUDENCE

LAW: If the beating of drums is for show (entertainment), it is impermissible but if the aim is to warn people and to get them to think of the sound of the Soor¹, then there are 3 instances where it is permissible to beat the drums; after Asr, After Esha and after half the night has passed, as during these times, beating of the drum resembles the sound of the 'Soor'. [*Durr-e-Mukhtar*] This intention is a very good one, only if the ones who have this drum beaten realise this and how nice it would have been if those who listen to it would also remember the sound of the 'Soor'. However, in this era, where can we find such people? (Nowadays), the aim of the drum-beating is for pomp and show, and for the purpose of adding pomp and adornment to marriage festivities.

LAW: It is permissible to beat the duff on the day of Eid and in weddings, as long as it is a plain and simple duff. It should not have any musical properties and should not be beaten in a musical manner. In other words, it should be an un-musical drumming, the aim of which is to announce the Nikah or Eid. [*Raddul Muhtar, Alamgiri*]

LAW: To blow the bugle with the intention of waking people up and to warn them is permissible, just as the bugle is blown at public baths with the aim of making the people aware that the public bath has opened. In some cities during the month of Ramadan, drums are beaten with the aim of waking people to partake in Sehri and so that they may know that there is still time left for Sehri. This is permissible, as this case is not related to Lahw wa la'ib². [*Durr-e-Mukhtar*]

1. The Soor is the horn-like object which will be blown when Qiyaamat comes.

2. Lahw wa la'ib refers to amusement and futile activities.

Similarly, whistles are blown at factories to announce that the work time has commenced or ended. This too is permissible because the aim here is not amusement (entertainment), but this whistle is blown as an announcement. Similarly, the whistle in the train has the same objective. In other words, it is sounded so that the people become aware that the train is about to depart. The whistle is also sounded for other proper reasons. This too is permissible.

LAW: To play cards and dice is impermissible. The same ruling applies to chess. Similarly, all categories of amusement and games are regarded as futile. Only three types have been permitted in the Hadith; activity with ones wife, riding (training) a horse and archery. [*Durr-e-Mukhtar etc.*]

LAW: Dancing, clapping hands, playing the sitar¹, the one string guitar, the two stringed guitar, the harmonium, the harp, the tambourine and to play all like type musical instruments are impermissible. [*Raddul Muhtar*]

LAW: The (supposed) mystics of today listen to Qawali with musical instruments sometimes leaping up and down, and dancing around. Listening to singing with music in this manner is not permissible, nor is attending such gatherings. There is no evidence of this type of singing from the Masha'ikh. That which is evident from the Masha'ikh is simply this, if someone rendered a stanza that was appropriate in their condition and spiritual state, they would be saturated by a deep spiritual ecstasy. Weeping, they would stand up making involuntary gestures.

1. A sitar is a 3 stringed guitar.

To this, there is no objection. There is a clear distinction between this deep spiritual state of the Blessed Religious Personalities (i.e. the Awliyah Allah) and that of the supposed mystics of today. However, today's Mehfiles (gatherings) are filled with sinful and immoral people. Most of the singers do not conform to the preconditions of Shariah. They sing whilst clapping hands, playing musical instruments, leaping and jumping around immensely, to the extent of dancing and strutting. This they refer to as 'Haal'. What do such actions have in common with the true spiritual conditions of the Great Sufis! (The true ecstasy of the Awliyah are involuntary gestures whilst) as of today's mehfiles everything is within their control!¹ [*Alamgiri*]

LAW: If one breeds pigeons without the intention of flying them (i.e. racing them), then breeding them is permissible, and if the aim is to fly them, it is impermissible, as this too is regarded as a type of futile sport. If one has to climb onto rooftops to fly the pigeons and this causes the privacy of others to be evaded, or if one throws stones when flying the pigeons, wherein there is a risk of people's crockery etc. breaking, then such a person will be strictly asked to stop doing so and if he still does not take heed, then his pigeons will be made Zibah (slaughtered) on behalf of the authorities and then returned to him, so that his action of flying (pigeons) is terminated altogether. [*Durr-e-Mukhtar*]

LAW: There are people who hold animal fights between roosters, quail, partridge, rams and buffalo etc. This is Haraam and to participate in it or to be an audience to this spectacle is also impermissible.

1. However, despite this manner being regarded impermissible, it certainly does not render one out of Islam. To say or believe this is incorrect.

LAW: During the opening of the mango season, young boys go into the orchards, and after this, they play with the peels and pip (of the mangoes). There is no objection to this. [*Alamgiri*]

LAW: If wrestling is not in the sense of futile play and game, but it is done with the intention of building physical strength and so that it will enable one to fight the kuffaar, it is permissible and 'Mustahsan' (commendable) and a means of attaining sawaab (reward). On condition, that the compulsory parts that need to be covered in the Shariah are not exposed in any way. Nowadays, wrestling is done almost naked, simply wearing a loin cloth or short pants (and wrestling breeches etc.), causing the thighs to be exposed. This is impermissible. Huzoor-e-Akram ﷺ wrestled Rukana and pinned him thrice, because Rukana said, 'If you pin me down, I will accept Islam', and thereafter, he became a Muslim. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If there are no obscenities, unpleasant talk, and abusive language, or if no harm is intended towards any Muslim, and if it is only a pleasant and heart pleasing discussion, then there is no harm in engaging in humorous conversation that brings joy and happiness to those sitting together. [*Alamgiri*]

CHAPTER 23

EXPLANATION REGARDING VERSES OF POETRY

Almighty Allah says

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ
ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

“And the poets are followed, by the misguided ones. Have you not noticed that they roam aimlessly in every ravine, And they say that which they do not do, Except for those who believed and did good deeds, and remembered Allah abundantly, and retaliated after, they were treated unjustly.” [Surah Shu’ra 26 Verses 224-227]

In other words, this command is not for those who retaliated by replying to the unjust poetry of the ignorant poets

HADITH 1: It is in Sahih Bukhari from Ubay bin Ka’ab رضي الله عنه that Nabi Kareem ﷺ said, ‘Some stanzas (poems) bear wisdom’.

HADITH 2: It is in Sahih Bukhari and Muslim from Bara’ رضي الله عنه that Nabi Kareem ﷺ said to Has’saan ibn Thaabit رضي الله عنه, ‘Satirize the mushrikeen (polytheists), Jibra’eel عليه السلام is with you’. The Prophet ﷺ would say to Has’saan رضي الله عنه ‘Reply (to them) on my behalf. O Allah, Aid Has’saan through Roohul Quds (The Holy Spirit)’.

HADITH 3: It is in Muslim from Hazrat A’isha رضي الله تعالى عنها says, ‘I heard Rasoolullah ﷺ say the following to Has’saan رضي الله عنه ‘Roohul Quds is always at your aid, for as long as you repel (them) on behalf of Allah and His Rasool ﷺ.’

HADITH 4: Darqutni reported from Hazrat A'isha رضى الله تعالى عنها that it was mentioned to Rasoolullah ﷺ regarding a poetic stanza and he ﷺ said, 'It is a phrase (form of expression). If it is good, then it is good and if it is bad, then it is bad'.

HADITH 5: It is in Sahih Bukhari and Muslim from Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'It is better for the stomach of a man to be filled with pus which causes it to decay, than for it to be filled with (vile) poetic stanzas'.

HADITH 6: It is in Sahih Muslim from Abu Sa'eed Khudri رضى الله تعالى عنه who says, 'we were travelling with Rasoolullah ﷺ towards a mount, when a poet passed by us, reciting a few stanzas'. Huzoor-e-Akram ﷺ said, 'Seize the shaitaan! It is better for the stomach (inside) of a person to be filled with pus, instead of it being filled with poetic stanzas'.

HADITH 7: Imam Ahmed reported on the authority of Sa'ad ibn Waq'as رضى الله تعالى عنه that Rasoolullah ﷺ said, 'The Last Day will not come until such people become apparent who will eat by means of their tongues, just as a cow eats with its tongue'. [In other words, their means of attaining sustenance will be by way of praising (certain) people and being derogatory (towards other) people, and in doing so, they will not pay any heed to what is true and what is untrue, similar to a cow, that does not care whether something is beneficial or harmful. It eats whatever its tongue touches.]

From this Hadith it can be derived that poetic stanzas can be good and bad as well. If the poems are said in praise of Allah and His Rasool ﷺ, or if they are words of wisdom, or if they teach good etiquettes, then they will be regarded as good and if they consist of absurd and futile words, then they are regarded as being bad. Since

most of the poets generally blurt out unsuitable words, it is for this reason that they are criticised.

LAWS OF JURISPRUDENCE

LAW: There is no harm in reading such poetic stanzas which are Mubah (Lawful). If the poetic stanza contains the praise of a particular female who is still alive, then to read such stanzas is disapproved, and if she has already passed away, or if it is not regarding a particular female, then to read it is permissible. If a young boy is being discussed in a poem, then the ruling is the same as it is regarding poems in praise of females. *[Alamgiri]*

LAW: If the aim of studying poetry is to take its aid in better understanding the commentary of the Qur'an, i.e. by studying it, one may become better acquainted with the idioms, style and elegance of the Arabic language, like responses taken from the words of poets from the days of ignorance, then there is no harm in doing so. *[Alamgiri]*

CHAPTER 24

REGARDING LIES

Kizb (Lies) is such an evil, that people belonging to every religion speak out against it. It is forbidden in every religion. Islam has placed great emphasis regarding abstaining from this. It has been condemned in numerous places in the Holy Qur'an, and the curse of Allah is upon those who tell lies. The evils of (lies) have also been mentioned in the Hadith Shareef. With regards to this, a few Ahadith are being presented.

HADITH 1: It is in Sahih Bukhari and Muslim from Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ says, 'Make honesty essential (upon you), since truthfulness leads to good deeds and good deeds lead one towards the corridors of Jannat (Paradise). A man continuously speaks the truth and he continues to strive to be truthful, until by Allah, he is recorded as being a Siddique¹ (Honest Person). Abstain from lies, for lies leads to corruption and corruption leads to the alleyway of hell, and man continuously tells lies and goes all-out to lie, until by Allah, he is recorded as being a Kaz'zab²'.

HADITH 2: It is in Tirmizi from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ said, 'The person who leaves telling lies, and it is futile (i.e. lies is something that one should leave), then a house will be erected for him on the perimeters of Jannat and whosoever abstains from disputing (quarrelling) even though he is on the right³, then a house will be erected for him in the middle of Jannat, and whosoever adorned himself with good character, then for him, a house will be erected in the elevated level of Jannat'.

1. Siddique refers to a truly honest person. It is also the epithet of honoured to the first Khalifa of Islam Hazrat Abu Bakr as Siddique رضي الله عنه

2. A Kaz'zab refers to a liar and the word Kizb means 'lies.'

3. It means that even though he is on the right, he still abstains from a dispute.

HADITH 3: It is in Tirmizi from ibn Umar رضي الله عنهما that Rasoolullah ﷺ said that when a person tells lies, then through its foul odour, the Angels stay a mile away from him.

HADITH 4: Abu Dawud reported from Sufyan bin Asad Hadhrami رضي الله عنه. He says I heard Rasoolullah ﷺ saying, ‘To say something which is a lie to your Muslim brother, whereas he believes you to be telling the truth, is from amongst the things which are regarded as a breach of trust.’

HADITH 5: Imam Ahmed and Baihaqi have reported from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, ‘The nature of a Muslim can consist of all traits, except distrustfulness and lies.’ In other words, both these things are contrary to Imaan. It is very important for a Momin (true believer) to stay away from these (traits).

HADITH 6: Imam Maalik and Baihaqi have reported from Safwaan bin Sulaym that the Prophet ﷺ was asked, ‘Can a believer be a coward?’ He ﷺ said, ‘Yes’. It was then asked, ‘Can a believer be a miser?’ He ﷺ replied, ‘Yes.’ He ﷺ was asked, ‘Can a believer be a liar?’ He ﷺ said, ‘No.’

HADITH 7: Imam Ahmed reported from Hazrat Abu Bakr رضي الله عنه that Rasoolullah ﷺ said, ‘Abstain from lies, since (telling a) lie is contrary to Imaan.’

HADITH 8: Imam Ahmed reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘A servant does not become a true believer unless he abstains from telling lies even when he is being humorous, and (unless) he does not abstain from quarrelling, even though he may be right’.

HADITH 9: Imam Ahmed, Tirmizi, Abu Dawud and Daarimi have reported on the authority of Bahz bin Hakeem, from his father, who narrated from his grandfather that Rasoolullah ﷺ said, ‘May he be devastated, who speaks and whilst doing so lies to amuse people (causing them to laugh). For him there is devastation! For him there is devastation!’

HADITH 10: Baihaqi reported from Abu Hurairah ؓ that Rasoolullah ﷺ said, ‘A person, who speaks only so that he could amuse people, falls into hell at depth which is greater than the distance between the sky and the earth. The amount of errors that are caused by the tongue, are far more than the errors caused by the foot’.

HADITH 11: Abu Dawud and Baihaqi reported from Abdullah ibn Aamir ؓ who says ‘Rasoolullah ﷺ was present in our home and my mother summoned me, (by saying), ‘Come, I will give you (something)’. He ﷺ said, ‘what do you intend giving him?’ She said, ‘Dates’. He ﷺ said, ‘If you would not have given (him) anything, you would have been accountable for a lie being recorded for you.’

HADITH 12: Baihaqi reported from Abu Burza ؓ that Rasoolullah ﷺ said, ‘Telling lies causes the face to become black (dark) and tale bearing causes torment in the grave.’

HADITH 13: It is in Sahih Bukhari and Muslim from Umm-e-Kulthum رضى الله تعالى عنها that Rasoolullah ﷺ said, ‘That person is not a liar, who brings peace between people, says good things, and delivers good words’. In other words, he says good things on behalf of one person to another, even though that person did not say it. For example (he says), he has conveyed Salaam to you and he speaks highly of you.

HADITH 14: Tirmizi reported from Asma bint Yazid رضي الله تعالى عنها that Rasoolullah ﷺ said, 'Lies is not correct (appropriate) except in three situations: (1) A man says something to please his wife; (2) to lie in a dispute; and (3) to lie with the intention of bringing peace between people'.

LAWS OF JURISPRUDENCE

LAW: It is permissible to lie in three situations. In other words, there is no sin in doing so. The first situation is during war, since in this situation, it is done to deceive your opponent (enemy) and this is permissible. Similarly, if a tyrant is intent on being oppressive, then it is permissible to lie, to protect oneself from his tyranny. The second situation is when there is a dispute between two Muslims and one intends to bring peace between them. For example, if you say to one that the other regards you as being a good person and he praises you, or to say that he has conveyed salaam to you, and then to say similar words to the other person as well, so that the animosity between the two becomes less, and peace prevails between them. The third situation is to mention something to please ones wife, which is contrary to the actual situation. *[Alamgiri]*

LAW: 'Tawriyah'¹, in other words, the apparent meaning of the word is incorrect, but he has taken another meaning to it, which is correct. To do this without need is not permissible. An example of Tawriyah is this that you invited someone to join you in a meal and he

1. Tawriyah can be better understood by the fact that it is the formulation of Delphic ambiguous statements that make the person to be deceived, in to believing that you are agreeing with him, when in fact, you are not.

says that he has already eaten. The apparent meaning of this is that he has already eaten the meal for the current time, but he means that he has eaten yesterday. This is regarded as a lie.

LAW: To practice Tawriyah for the sake of preserving the truth is permissible. In other words, the Shafee¹ became aware of the sale of a conjoined property at night and he is not able to make people witness to it at that time, then in the morning, he can say this before the witnesses, 'I became aware of the sale at that time.'

The second example is in the case where a girl starts menstruating at night and she elected to hold herself back on the basis of Khayaar-e-Buloogh³ but there are no witnesses to this, then in the morning she can say to the people, 'I noticed blood at that time.' [*Raddul Muhtar*]

LAW: It is haraam to tell lies to obtain such an objective which can be obtained by telling the truth, as well as by telling lies. If it can only be obtained by telling lies and not by telling the truth, then in certain circumstances, to lie is also Mubah (lawful), but in certain circumstances, it will be regarded as being Waajib. For instance if a tyrant intends to kill an innocent person, or he intends to harm him and he is hiding, due to fear and the tyrant asks someone regarding the whereabouts of the (innocent) person, then he may say, 'I do not know', even though he knows his whereabouts. Or if the entrusted item belonging to someone is in his care and someone wishes to steal it and he asks where the entrusted item is, then he (i.e. the one in whose care it is) has the right to reject it and say, 'His entrusted item is not with me.' [*Raddul Muhtar*]

1. Shafee refers to the one possessing the right of pre-emption.

2. Khayaar-e-Buloogh refers to the Option of puberty.

LAW: If someone committed an immoral act in private and he is asked if he committed such an act, then he may refuse and say that he did not do any such act, because it will be regarded as a second sin, to disclose such an action before the people.

Similarly, if one is aware of any secret of a fellow Muslim brother, he has the right to refuse disclosing it. [*Raddul Muhtar*]

LAW: If telling the truth will lead to disorder (rioting etc.) then, to lie even in such a situation is permissible, and if telling lies will lead to disorder, then it is haraam.

If one is in doubt regarding whether telling the truth will lead to disorder or telling lies will lead to disorder, then in such a situation, it is haraam to lie. [*Raddul Muhtar*]

LAW: The type of exaggeration which is habitually common and people attribute it merely to exaggeration only, and they do not take it in its literal context, does not fall under the category of lies.

In other words, if one says, 'I came to (visit) you a thousand times' or 'I said this to you a thousand times'.

In this context, the figure of one thousand is not meant (to be correct), but it generally refers to coming over many times or saying it many times. However, such words will not be said when one only came over once or said something only once.

If one came over only once and then says that he came a thousand times (i.e. meaning many times), then he is a liar. [*Raddul Muhtar*]

LAW: Ta'reedh¹ (i.e. giving veiled references or hinting). Certain situations regarding Ta'reedh, which are aimed at making peoples hearts happy and where a light hearted moment is intended, is regarded as permissible. (An example of this is) the statement of the Hadith where it is mentioned that 'Old ladies won't enter Jannat'² or 'I will get you to sit on a baby camel'. [Raddul Muhtar]

1. Ta'reedh here refers to giving veiled references or hinting in regards to something.

2. Even though it does not mean that old ladies won't enter Jannat, the Prophet ﷺ said this to an old lady in a light hearted moment. What he meant was that when you enter Jannat, you will be young and not old anymore. The reason for him ﷺ saying this was because when people enter into Jannat, they shall be young and healthy and not old and weak.

CHAPTER 25

REGARDING CONTROLLING THE TONGUE & ABSTAINING FROM ABUSIVE ANGUAGE, TALE-BEARING AND BACK BITING

HADITH 1: It is in Bukhari from Sahl ibn Sa'ad رضي الله عنه that Rasoolullah ﷺ said, 'The person who becomes the protector for my sake of that which is between his jaws, (in other words, he protects his tongue) and that which is between both his legs, (in other words his private ornaments), I will secure Jannat for him'. In other words, by protecting ones tongue and private ornaments from prohibited things, one is promised Jannat.

HADITH 2: It is in Sahih Bukhari from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'A servant says words that please Allah ta'aala and he does not even pay attention to this (in other words he does not even realise that it will please Allah so much), (so) Allah ta'aala elevates him by many levels. When a servant says that which causes Allah to be displeased, and he does not even take notice of this (in other words this thought does not even cross his mind that Allah is so displeased with him), (then) because of this word, he falls into hell'.

It is mentioned in one narration of Bukhari and Muslim that he falls into hell, at a depth which is greater than the distance between the east and west.

HADITH 3: Tirmizi and Ibn Majah reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'That which will enter humans into Jannat most of all is piety and good character, and that which will take humans most into hell, are two hollow (empty) things, the mouth and the private ornaments'.

HADITH 4: Imam Ahmed, Tirmizi, Daarimi and Baihaqi have reported on the authority of Abdullah ibn Amr رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'He who remained silent attained salvation.'

HADITH 5: Imam Ahmed and Tirmizi reported on the authority of Uqba bin Aamir رضي الله عنه. He says that he presented himself before Rasoolullah ﷺ and asked, ‘What is salvation (i.e. safety)?’ He ﷺ said, ‘Control your tongue, keep yourself at home (in other words do not roam around unnecessarily) and weep over your sins.’

HADITH 6: Tirmizi reported from Abu Sa’eed Khudri رضي الله عنه that Rasoolullah ﷺ said, ‘When ibn Adam (a human being) rises in the morning, all his limbs humbly appeal to the tongue by saying, fear Allah, for we are all connected to you. If you remain straight, then all of us will remain straight and if you become crooked, then all of us will become crooked’.

HADITH 7: Imam Maalik and Ahmed reported from Ali bin Hussain رضي الله تعالى عنهما and Ibn Majah reported on the authority of Abu Hurairah رضي الله عنه and Tirmizi and Baihaqi reported from both of them, that Rasoolullah ﷺ said, ‘It is from amongst the goodness of a persons Islam, that he should leave that which is absurd (irrelevant)’. In other words, he should not involve himself with that which is not useful. He should not direct his tongue, heart and limbs towards idle and worthless issues.

HADITH 8: Tirmizi reported on the authority of Sufyan bin Abdullah Thaqafi رضي الله عنه who says, ‘I said Ya Rasool’Allah ﷺ! Which is the thing that is most dangerous (i.e. harmful) to me?’ Huzoor ﷺ held his tongue and said ‘From this’.

HADITH 9: Baihaqi reported in Sha’bul Imaan from Imraan bin Hat’taan. He says, ‘I went to Abu Zirr رضي الله عنه and found him covered in a black shawl, sitting in the Musjid alone. I asked, ‘O Abu Zirr! What is the reason for this isolation?’

He said that he heard Rasoolullah ﷺ saying, ‘To be in isolation (sit alone) is better than being in the companionship of an evil companion, and a pious companion is better than being in isolation and to say something good is better than remaining silent, and it is better to remain silent instead of saying something appalling’.

HADITH 10: Baihaqi reports from Imran bin Haseen رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘To constantly remain firm on silence is greater than sixty years of Ibaadat (worship, prayer)’.

HADITH 11: Baihaqi reported from Abu Zirr رضي الله عنه. He says, ‘I said Ya Rasool’Allah ﷺ! Please advise me’, so Rasoolullah ﷺ said, ‘I advise you regarding Taqwa¹, for everything will be adorned by way of this.’ I said, ‘Please advice me further, and He ﷺ said, ‘Make the recitation of the Qur’an and Zikrullah² essential upon you, for you will be remembered in the heights of the heavens due to this and there will be Noor³ for you on the earth’. I said, ‘Advise me even further, and He ﷺ said, ‘Make silence for lengthy periods necessary, for this causes shaitaan to be repulsed and you will be aided in the services of Deen’. I said, ‘Advise me further’, and He ﷺ said, ‘Abstain from laughing excessively, as this causes the heart to die (i.e. to become dull) and it takes away the Noor of the face’. I said, ‘Advise me further’, and He ﷺ said, ‘Speak the truth, even though it may be bitter’. I said, ‘Advise me further’, and He ﷺ said, ‘Do not fear the reproach of one that reproaches regarding Allah’. I said, ‘Advise me further’, and He ﷺ said, ‘That thing should hold you back from others, which you know is in you.’⁴ True benefit is in looking at your own faults, so that you may find a way to get rid of them’.

1. Taqwa refers to piety, which really means to truly fear Allah.

2. Zikrullah refers to the sincere and devout remembrance of Allah.

3. Noor refers to light and brightness.

4. In other words, one who looks at his own faults, he will not delve in the faults of others.

HADITH 12: Baihaqi reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘O Abu Zirr! Should I not inform you of two things which are light on the back and weighty on the Mizaan (scale of hereafter)?’ He said, ‘Yes’. He ﷺ said, ‘Immense silence and good character’. By Him, in whose Divine Control is my life, the entire creation has not done deeds equivalent to this.’

HADITH 13: Imam Maalik reported from Aslam, that once Hazrat Umar رضي الله عنه went to visit Hazrat Abu Bakr Siddique رضي الله عنه. (He found) Hazrat Abu Bakr Siddique رضي الله عنه holding his tongue and pulling at it. Hazrat Umar رضي الله عنه asked, ‘What is the problem, May Allah pardon you?’ Hazrat Sayyiduna Abu Bakr Siddique رضي الله عنه said, ‘It has caused me devastation’.

HADITH 14: Imam Ahmed and Baihaqi have reported from Ubadah bin Saamit رضي الله عنه that Nabi Kareem ﷺ said, ‘Take responsibility on my behalf for six things and I will become responsible for entering you in to Jannat: (1) Be truthful when you speak. (2) When you make a promise, fulfil it. (3) When you are entrusted with something, return it properly. (4) Protect your private ornaments. (5) Lower your gaze and (6) control your hands (in other words, do not harm anyone by your hands)’.

HADITH 15: Tirmizi reported from Abdullah ibn Mas’ud رضي الله عنه that Rasoolullah ﷺ said, ‘A True Believer is neither one who taunts, nor is he one who curses, speaks abusively or (behaves) obscenely.’

HADITH 16: Tirmizi reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘A believer should not be one who curses’.

HADITH 17: It is in Sahih Muslim from Abu Dardah رضي الله عنه. He says, ‘I heard Rasoolullah ﷺ say that those who curse, will neither be

witnesses on the Day of Qiyaamat and nor will they intercede for anyone’.

HADITH 18: Tirmizi and Abu Dawud reported from Samura bin Jundub رضي الله عنه that Rasoolullah ﷺ said, ‘Do not curse one another by invoking the Curse of Allah or The Wrath of Allah or the fire of Hell’.

HADITH 19: Abu Dawud reported from Abu Dardah رضي الله عنه. He says ‘I heard Rasoolullah ﷺ saying that when a servant (i.e. a person) curses anything, then that curse ascends into the sky and the doors of the skies are sealed unto it. It is then sent down towards the earth and its doors too are sealed unto it. It then goes to the right and the left, and when it does not find any thoroughfare, it goes towards the person who has been cursed. If it finds him deserving of it (i.e. the curse), then it befalls him. Otherwise, it befalls the person who has uttered the curse (i.e. the sender)’.

HADITH 20: Tirmizi and Abu Dawud have reported from Ibn Ab’bas رضي الله تعالى عنهما that a strong gust of wind blew the wrap (shawl) of a person and he cursed at the wind. Rasoolullah ﷺ said, ‘Do not curse at the wind, for it is commissioned by Allah, and whosoever curses that which is not deserving of the curse, the curse falls back onto him’.

HADITH 21: Tirmizi reported from Ubay رضي الله عنه that Rasoolullah ﷺ said, ‘Do not swear at the wind. If you dislike what you see of it, then say, O Allah, we ask You for the good of this wind and the good of what is in it and the good of what it is commanded to do. We seek refuge with You from the evil of this wind and the evil of what is in it and the evil of what it is commanded to do’.

HADITH 22: It is in Sahih Muslim from Jaabir رضي الله عنه that a person cursed the animal on which he was riding. Rasoolullah ﷺ said, 'Dismount from it! Do not take with us that which has been cursed. Do not curse yourself, your children and your wealth. You might invoke this curse during a time wherein any Dua which is made to Allah is accepted!'

HADITH 23: Tabrani reported on the authority of Thaabit bin Dahaak Ansari رضي الله عنه that Rasoolullah ﷺ said, 'To curse a true believer is equivalent to killing him and anyone who accuses a Muslim male or female of kufr (unbelief), then it is the same as killing him'.

HADITH 24: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'That person who refers to his (Muslim) brother as a Kaafir (unbeliever), then with this statement, either one of them will return'. (In other words, this statement will become applicable to either one of them).

HADITH 25: It is in Sahih Bukhari from Abu Zirr رضي الله عنه that Rasoolullah ﷺ said, 'the person who accuses another of sin and kufr (unbelief) and it is not factual, then it will fall upon the one who invoked it'.

HADITH 26: It is in Sahih Bukhari and Muslim on the authority of Abu Zirr رضي الله عنه that Rasoolullah ﷺ said, 'Anyone who calls someone a kaafir or says him to be an enemy of Allah, and he is not as it is being claimed, then this (statement) will return to the one who said it.'

HADITH 27: It is in Bukhari, Muslim, Ibn Majah, Nasa'i and Tirmizi on the authority of Abdullah bin Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'To be vulgar and use abusive language towards a Muslim is Fisq (a sinful act) and to fight against him is kufr (unbelief)'.

HADITH 28: It is in Muslim from Anas and Abu Hurairah رضي الله تعالى عنهما that Rasoolullah ﷺ said, '(Where) there are two persons being vulgar towards each other, then whatever they have said, the visitation of all of it, is the responsibility of the person who started it, as long as the one who is being wronged does not exceed it'. (In other words, he does not say more than that which the first person said).

HADITH 29: Tabrani reported from Samura رضي الله تعالى عنه that Rasoolullah ﷺ said, 'If one wishes to admonish or reproach someone, he should neither slander him, his parents or his nation (tribe etc.). However, if he possesses a trait which one has the knowledge of, then one should say, you are a miser, or you are a coward, or a liar or one who oversleeps'. (i.e. one may only say that which one knows about him for sure).

HADITH 30: Imam Ahmed, Tirmizi and Ibn Majah have reported from Anas رضي الله تعالى عنه that Rasoolullah ﷺ said, 'That which consists of obscenity, will cause (that which it is connected to) to become defective, and that which has modesty in it, will cause it to be beautified'.

HADITH 31: It is reported in Sahih Bukhari and Muslim from Hazrat A'isha رضي الله تعالى عنها that Rasoolullah ﷺ says, 'On the day of Qiyaamat, the worst condition amongst the people will be of that person whom the people stayed away from, in order to be protected from his mischief'.

It has been mentioned in one narration that they stayed away from him, so as to protect themselves from his obscenities.

HADITH 32: Bukhari, Muslim, Ahmed and Abu Dawud have reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said that Almighty Allah says, ‘Ibn Adam harms Me¹, by swearing at the time², for I am the time. Everything is in My Divine Power. I change over the night and the day³’.

HADITH 33: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘When a person says that all the people have been destroyed, it is really he who is destroyed the most’. (In other words, that person who regards everyone else as being sinful and deserving of hell, is himself the most sinful one).

HADITH 34: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘You will find him in the worst condition on the Day of Qiyaamat, who is Zul Wajhain⁴’.

HADITH 35: Daarimi reports from Am’mar bin Yasir رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘A person who is two faced in this world, will have a tongue of fire on the day of Qiyaamat’. It is mentioned in the narration of Abu Dawud that he will have two tongues of fire.

HADITH 36: It is in Sahih Bukhari from Huzaiifa رضي الله عنه. He says, ‘I heard Rasoolullah ﷺ saying that a tale-bearer will not enter Jannat (Paradise)’.

1. Ibn Adam harms Me: It must be noted that none has the power to cause any harm to Allah. The word harm here is being used by Allah to emphasise the waywardness of people in speaking against the Zamana (era), and to show that it is something totally disliked by Allah.

2. Time here refers to the Zamana, i.e. to the era or the age.

3. In other words, to speak badly about the Zamana is to speak against Allah, for whatever happens in the Zamana is from Allah.

4. Zul Wajhain refers to a two faced person, who goes to someone taking one face and to another with another face, i.e. He behaves like a munafiq (hypocrite), by saying one thing here and another thing there, and he does not say the same thing everywhere.

HADITH 37: Baihaqi reported in Sha'bul Imaan from Abdur Rahman bin Ghanam and Asma bint Yazid رضى الله تعالى عنها that Nabi Kareem ﷺ said, 'The pious servants of Allah are those, by looking at whom, one remembers Allah, and the wayward servants of Allah are those who are involved in tale-bearing (backbiting) and those who cause separation between friends, (and those) who intend to cause hardship upon one who has already been acquitted from any false accusation (wrong action)'.

HADITH 38: It is in Sahih Muslim from Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'Do you know what is meant by Gheebat¹?' The people said, 'Allah and His Rasool ﷺ know best'. Rasoolullah ﷺ said, 'Backbiting is to say something about your brother, which he dislikes'. Someone asked, 'Even if what I say is true about my brother?' He ﷺ replied, 'If such defects which you say are true about him, then you have committed Gheebat against him², and if he does not have what you say, then you have committed Bohtaan³ against him'.

HADITH 39: Imam Ahmed, Tirmizi and Abu Dawud have reported from Hazrat A'isha رضى الله تعالى عنها wherein she says, 'I said to Nabi Kareem ﷺ 'It is sufficient for Safia رضى الله تعالى عنها that she is such and such' (i.e. she is short)⁴. Huzoor ﷺ said, 'You have uttered a statement, which if mixed in the sea, would overwhelm it'. (Here Huzoor Nabi-e-Kareem ﷺ is explaining that speaking about someones weakness is

1. Gheebat refers to backbiting.

2. This is the actual reason why it is called Gheebat, because you are divulging that about him which he does not want you to.

3. Bohtaan refers to slandering or accusing someone in regards to a trait etc. which they do not possess.

4. In other words, to refer to a short person as stout or chubby etc. is also regarded as Gheebat, if it is said without need.

not something that is good. In other words if a person has some physical weakness and you speak about it, you are making the person feel worse than they already do)

HADITH 40: Baihaqi reported from Ibn Ab'bas رضي الله تعالى عنها that two persons performed their Zuhr or Asr Namaaz and both of them were fasting. When they had both completed there Namaaz, Nabi Kareem ﷺ said, 'Both of you should perform wudu and repeat your Namaaz and complete your fast and then make repeat that fast on the following day'.

They said, 'Ya Rasool'Allah ﷺ! What is the reason for this command?' He ﷺ said, 'You committed Gheebat (backbiting) regarding a certain person'.

HADITH 41: Tirmizi reported from Hazrat A'isha رضي الله تعالى عنها that Rasoolullah ﷺ said, 'I dislike it when someone is being imitated, even though I may get so much for it'. (In other words, to imitate or mimic is not correct opposed to anything in the world).

HADITH 42: Baihaqi reported in Sha'bul Imaan from Abu Sa'eed and Jaabir رضي الله تعالى عنها that Rasoolullah ﷺ said, 'Gheebat (backbiting) is more harmful than committing adultery'. People asked, 'What is the reason for backbiting to be regarded as more harmful than adultery?' He ﷺ said, 'Man commits adultery, then repents, and Allah Almighty accepts his repentance, whereas the repentance of one who commits gheebat will not be pardoned unless that person whom he has backbitten does not forgive him'.

It is narrated from Hazrat Anas رضي الله تعالى عنه that a person who commits adultery is able to repent, but there is no repentance for one who backbites.

HADITH 43: Baihaqi reported in Da'wat-e-Kabeer on the authority of Anas رضي الله عنه that Rasoolullah ﷺ said, 'The kafarah¹ of backbiting is that one should make Istighfar² for the one whom you have made gheebat against, by saying, اَللّٰهُمَّ اغْفِرْ لَنَا وَ لَهٗ 'O Allah! Pardon me and him.'

HADITH 44: Abu Dawud reported from Abu Hurairah رضي الله عنه that when Ma'iz Aslami رضي الله عنه was stoned, two people began to have a discussion with each other (in this regard). The one said to the other 'Have you not seen the man who had Allah cover his secret, but his heart could not let him rest until he was stoned to death, like a dog. Rasoolullah ﷺ heard this and remained silent. He continued walking until he passed the corpse of a donkey, which lay there with its legs spread apart. Nabi ﷺ said to both of them 'Go forth and eat from the flesh of the dead donkey'. They said 'Ya Nabi ﷺ! Would anyone eat this flesh?' He ﷺ said, 'The slander which you levelled against your brother is worse than eating this donkey. I swear by Him, in Whose Divine Control is my life, He (Ma'iz) is now swimming in the rivers of paradise'.

HADITH 45: Imam Ahmed, Nasa'i, Ibn Majah and Haakim have reported on the authority of Usaama bin Shuraik رضي الله عنه that Rasoolullah ﷺ said, 'O servants of Allah! Allah has removed Harj³, except for that person who unjustly slanders another Muslim. He is in 'Harj' and has been ruined'.

HADITH 46: Imam Ahmed, Abu Dawud and Haakim have reported from Miswar bin Shaddad رضي الله عنه that Rasoolullah ﷺ said, 'That person who acquired something to eat, because of slandering another

1. Kafarah here refers to the expiation.

2. Istighfar here refers to asking for pardon.

3. Harj refers to killing or harming someone.

Muslim, Allah will feed him the exact amount from jahanum (hell) and whosoever got to wear any clothing, because of slandering another Muslim, Allah ta'aala will clothe him in the same amount of clothes of Hell'.

HADITH 47: Imam Ahmed and Abu Dawud reported from Abu Barza Aslami رضي الله عنه that Rasoolullah ﷺ said, 'O community of people, who believed by their tongue, and faith did not enter their hearts! Do not back-bite (against) Muslims, and do not seek out their faults. If anyone searches for their faults, Allah will examine (i.e. divulge) his fault, and if Allah examines the fault of anyone, He disgraces him, even though he may be inside his home'.

HADITH 48: Imam Ahmed and Abu Dawud have reported from Anas رضي الله عنه that Rasoolullah ﷺ said, 'When I was blessed with Me'raj¹, I passed by people who had nails of copper with which they were scratching their faces and their breasts. I asked, 'Who are these people, Jibra'eel?' He replied, 'They are those who used to eat the flesh of people (i.e. they committed gheebat) and who used to slander the people'.

HADITH 49: Abu Dawud reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Everything belonging to a Muslim is Haraam upon (another Muslim). His wealth, His Dignity and his blood (i.e. to harm him in any way is forbidden). For a person to be regarded as a bad person, it is sufficient that he may look down on his fellow Muslim brother'.

1. Me'raj refers to the unique journey of Rasoolullah ﷺ beyond the heavens.

HADITH 50: Abu Dawud reported on the authority of Mu'az ibn Anas Jahni رضي الله تعالى عنه that Rasoolullah ﷺ said, 'If anyone attacks a Muslim saying something by which he wishes to disgrace him, he will be restrained by Allah on the 'Pul Sirat' (bridge over Jahan'num) till he is acquitted of what he said'.

HADITH 51: Abu Dawud reported from Jabir ibn Abdullah and Abu Talha bin Sahl رضي الله تعالى عنهم 'If a person deserted a Muslim man in a place where his dignity is being violated and he is being slandered (in other words, one remains silent and does not say anything in support of the person being violated) then Allah will not assist him at a place where he wishes His help. That person who assists a Muslim man in a place where his dignity is being violated and he is being slandered, (then) Allah will help him at such a juncture where he most wishes His Help'.

HADITH 52: It is in Sharhus Sunnah from Anas رضي الله تعالى عنه that Nabi Kareem ﷺ said, 'If a persons Muslim brother is being slandered in his presence and he has the ability to defend him, and he does so, then Allah will assist him in this world and in the hereafter. If he does not assist (defend) him even though he has the ability to do so, then Allah ta'aala will sieze him in this world and in the hereafter'.

HADITH 53: Baihaqi reported from Asma bint Yazid رضي الله تعالى عنها that Rasoolullah ﷺ said, 'That person who stops the eating of his brothers flesh, by forbidding his backbiting (in other words, a Muslim was being backbitten and he stopped this), then it is upon Allah, that He may grant him salvation from the fire of hell'.

HADITH 54: It is in Sharhus Sunnah from Abu Dardah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'That person who forbids the slandering of his brother (i.e. a Muslim was being slandered and he stopped it), then it

is the Right of Allah to protect him on the day of Qiyaamat from the fire of hell. Thereafter, he recited this verse of the Glorious Qur'an :
كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ 'To assist the Muslims was our Right' [Surah Rum (30), Verse 47]

HADITH 55: Tirmizi and Abu Dawud reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One Momin is a mirror unto another true believer, and true believers are brothers to one another. He should protect his belongings from harm and he should protect him against gheebat'.

HADITH 56: Imam Ahmed and Tirmizi have reported from Uqba bin Aamir رضي الله عنه that Rasoolullah ﷺ said, 'That person who saw such a thing that needed to be hidden (kept a secret) and he kept it veiled (in other words, he kept it hidden), then it is as if he has given life to one who is as good as dead (i.e. one who was living a dejected life)'.

HADITH 57: Abu Nu'aim reported from Ma'rifa bin Shubaib bin Sa'ad Balwi that Rasoolullah ﷺ said, 'On the day of Qiyaamat, the servant (of Allah) will receive his book of deeds opened. He will also see such good deeds recorded therein, which he never performed. He will say, 'O my Lord! From where did I get this? I never performed any of these (virtuous deeds)'. It will be said to him, 'This is in exchange for the gheebat which people committed against you, without you being aware if it'.

HADITH 58: Tirmizi reported from Mu'az رضي الله عنه that Rasoolullah ﷺ said, 'Whosoever shunned his brother for a sin, for which he has already repented, will be implicated in that sin before he dies'.

HADITH 59: It is reported in Tirmizi from Waathila رضي الله عنه that Rasoolullah ﷺ said, ‘Do not rejoice at your brother’s distress, for Allah will have Mercy on him and will cause you to be afflicted by it’.

HADITH 60: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘My entire Ummah is safe, except al-Mujahirin¹. They are not safe and their wrongs will be disclosed, meaning their gheebat is allowed. Among the fearlessness (of such people) is that at night he commits an (evil) act, and wakes up in the morning while Allah has kept his (sin) a secret, he says, ‘Last night I did this and that’. Allah has kept his (sin) a secret but he wakes up in the morning and uncovers what Allah has kept a secret!’

HADITH 61: Tabrani and Baihaqi have reported from Bahz bin Hakeem, who reported from his father, from his grandfather, that Rasoolullah ﷺ said, ‘Do you fear speaking against a Faajir²? When will the people recognise him? Speak against the traits of an open transgressor, so that the people may protect themselves from him.’

HADITH 62: Baihaqi reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘There is no backbiting regarding one who has thrown down the stole (covering) of modesty³’.

HADITH 63: It is in Tabrani from Mu’awiyah bin Junda رضي الله عنه that Rasoolullah ﷺ said, ‘There is no gheebat regarding a fasiq’.

HADITH 64: It is in Sahih Muslim from Miqdad bin Aswad رضي الله عنه that Rasoolullah ﷺ said, ‘When you see those who praise (others) with exaggeration, then throw dust in their faces’.

1. Al-Mujahirin refers to those who openly commit sins.

2. Faajir here refers to a rebellious transgressor.

3. In other words, to disclose the evils of such people is not regarded as gheebat.

HADITH 65: It is reported in Sahih Bukhari from Abu Musa Ash'ari رضي الله عنه that Nabi Kareem ﷺ saw a person praising some other person and in doing so, he was exaggerating his praise. He ﷺ either said, 'you have ruined him' or 'you have broken his back'.

HADITH 66: It is reported in Bukhari and Muslim from Abu Bakr رضي الله عنه who says that a certain person praised some other person in the presence of Nabi Kareem ﷺ. Rasoolullah ﷺ said, 'May you be ruined! You have struck off the neck of your brother'. He ﷺ said this thrice. If it is necessary for one to praise someone, then he should rather say, 'I suppose that the certain person is such and such', if he has knowledge that the person is of such stature. Allah knows his condition best. Do not make commendation of anyone above Allah, i.e. you should not praise someone with full conviction and certainty'.

HADITH 67: Baihaqi reported from Anas رضي الله عنه that Rasoolullah ﷺ said, 'When a fasiq is praised, Almighty Allah's Wrath is raised and the Arsh of Allah begins to tremble'.

LAWS OF JURISPRUDENCE

Gheebat means to mention or disclose a hidden weakness of someone (which he does not prefer to have disclosed before others) with the intention of vilifying him. If this thing (trait or quality) is not really present in him, then it is not gheebat (backbiting), but it is regarded as Bohtaan. It is mentioned in the Qur'an-e-Majeed as follows:

لَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَتُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

“Do not backbite regarding one another amongst you. Would anyone of you like that he should eat the flesh of his dead brother? You regard this as detestable.” [Surah 49) Verse 12]

The evils of backbiting have been mentioned many times in the Ahadith. Some of these Ahadith have already been quoted. You should read them thoroughly. It is very important to abstain from this haraam action. Nowadays, this evil has become very common and widespread amongst Muslims, and we do not make any effort to try to abstain from it. There are very few gatherings which are protected from backbiting and tale-bearing.

LAW: There is a person who performs his Namaaz and keeps fast, but harms other Muslims by way of hand and tongue (i.e. by his actions and words). To speak about how he is causing harm, to others is not regarded as backbiting, because the aim of mentioning this is so that others may become aware of his (wrong) actions. In doing so, they may be able to protect themselves from him. They should not be duped by his Namaaz and fasting and thus become tangled in a problem. It has been mentioned in the Hadith, ‘Are you afraid of speaking against a Faajir? When will the people recognise him? Speak about the bad that he possesses, so that people may abstain from him and be protected from him’. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If the condition of such a person, as mentioned above, is mentioned to the Muslim Ruler or to the Qazi, so that he may be punished and this in turn will allow him to refrain from his activities, then (giving this information) does not fall in the category of tale-bearing or backbiting. [*Durr-e-Mukhtar*]

This ruling is regarding an open sinner and an open transgressor (Fasiq-o-Faajir), regarding whom it is necessary to inform the people about. So, that they may be protected from his mischief, and to do this is permissible and is not regarded as gheebat.

Now! One should understand and realise that the harm that is caused by a Bud-Aqida¹ person is far worse than that which is caused by a fasiq. The harm that will be caused by a fasiq is much less than that which is caused by a person with corrupt beliefs. A fasiq usually causes materialistic loss to us, whereas ones Deen and Imaan is harmed and destructed by a Bud-Madhab². In order to propagate their corrupt ideas, the bud-mazhabs are very punctual in their Namaaz and fasting etc. They do this in order for their prestige to be embedded into the hearts of the people. They do this, so that later on when they speak of their misleading and corrupt ideas, it will be easily accepted by the people. Thus, it is much more important to disclose the corruption and wickedness of such people, compared to disclosing the mischief of a fasiq. One should never be hesitant in disclosing and mentioning their corrupt beliefs. Some (self-styled) Sufis of today try to display their supposed holiness by saying that we should not speak ill about anyone. This is merely a scheme of shaitaan. To protect the creation of Allah from the misled and corrupt people is not just any ordinary act, but it is the Sunnat of the Ambia-e-Kiraam عليهم السلام which these (self-styled Sufis) want to omit by presenting baseless and worthless interpretations. Their aim is to be popular with everyone, without having anyone opposing them.

1. Bud-Aqida refers to a person holding corrupt and deviant beliefs.

2. Budmazhab refers to a misled and corrupt person following a corrupt sect, such as Shia, Wahabi etc.

LAW: If one knows that if the immorality, which is in a particular person, is mentioned to his father, he will be able to stop him from this activity, in such a case, the father should be informed of it. If he can mention it to him verbally then he should do so verbally, otherwise he should inform him of this in writing. If one knows that the son will not take heed to what his father says, and he will not abstain from his activity, one should refrain from mentioning it, as it will cause unnecessary animosity. Similarly, one may complain to the husband regarding his wife, and regarding the subject (citizen) to the King. [*Durr-e-Mukhtar, Raddul Muhtar*]

However, it is important to note that the aim should not be to slander him, but the actual intention should be so that the said persons may be able to put an end to this immoral activity (of his), and so that he may refrain from this bad habit.

LAW: If someone discusses the weaknesses of his Muslim brother with remorse, such as (by saying), I am really sad that he is involved in such an activity. This is not backbiting, because the one whose wrong has been discussed will not even feel offended if he hears about it (i.e. as it was said out of remorse and not to fault him). He will only take offence to it, when he knows that the person, who said such a thing, did so with the intention of slandering him. However, it is important that the said view be expressed only out of wishfulness and sadness; otherwise, it will be regarded as gheebat. In actuality, it will be regarded as a type of hypocrisy, boastfulness and self-praise, because he spoke against a Muslim brother and tried to show that he does not mean bad by doing this. He also made evident unto the people that he regards such an action as immoral upon himself and for others as well. This will be Riya (boastfulness), and since he did not make gheebat in the sense of making gheebat (backbiting), he has tried to show himself to be amongst the pious. This is showing

ones own virtue and is a form of self-praise. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If one criticised the residents of a particular community or city, such as by saying that ‘the people there are such and such type (of people)’. This will not amount to backbiting, because the aim of such a statement does not really mean that all the people there are of such nature, but the referral is generally to only a few people, and the few that have been mentioned, are not known. It is only regarded as backbiting when specific or known persons are being criticised. However, if the aim is to speak ill of all the people that reside there, then this will be backbiting. [*Raddul Muhtar, Durr-e-Mukhtar*]

LAW: Faqih Abul Laith has mentioned that gheebat is in four categories:

The first category is that of kufr (unbelief). This is when a person is committing gheebat and when he is asked to refrain from gheebat, he says, ‘I am not making gheebat. I am true (in what I am saying)’. Such a person has rendered an absolute haraam to be halaal.

The second category is that of ‘Nifaq’ (hypocrisy). This is when a person is slandering someone without mentioning his name, yet the person before whom he is slandering that person is aware and recognises who is being discussed. So, in reality he is making gheebat, but he is showing himself to be very pious. This is a type of hypocrisy.

The third category is that of ‘Ma’siyat’ (Sin). This is when a person commits gheebat and knows that to do so is haraam. Such a person should repent. The fourth category is ‘Mubah’ (Lawful). That is to

disclose and mention the wrongs of a defiant sinner (Fasiq Mu'lin) and the evils of a budmazhab (one with corrupt beliefs), and if this is done with the intention of protecting people from the mischief and corruption of such persons, then there is hope of attaining Thawaab (reward) for it. *[Raddul Muhtar]*

LAW: To speak against the wrong (or corrupt) activities of a person who openly does wrong and does not care what people think of it, is not regarded as gheebat. However, to disclose other things about him which are not evident, will be regarded as backbiting. It has been mentioned in the Hadith Shareef, 'There is no gheebat of a person who has removed the stole of modesty from his face.' *[Raddul Muhtar]*

LAW: If a person seeks the advice of someone about a certain person and he discloses the shortcomings or wrongs of the person in question, it will not be regarded as backbiting. It has been mentioned in the Hadith Shareef that the one from whom advice is sought is an Ameen¹, thus for him not to divulge the wrongs of the said person will be regarded as Khayaanat². An example of this is when one intends to marry someone or he wishes to marry his child (son or daughter) etc. to someone and he mentions this to someone and asks their opinion in the said matter, then in such a situation it is not gheebat for the person who is being asked to mention whatever he knows about the one in question. Similarly, if one wishes to enter into a partnership with someone in a business etc, or if he wishes to entrust some thing to someone or if he wishes to reside next door to someone and he asks the opinion of someone regarding him, then if the person who is being asked discloses the wrongs of the person in question, it will not be regarded as backbiting. *[Raddul Muhtar]*

1. Ameen here refers to a custodian of truth.

2. Khayaanat refers to betrayal of trust.

LAW: To disclose the corruptness of the budmazhabs who hide their corrupt beliefs, such as the Raafdhis, who use deception and many of the Wahabis of today, who hide their Wahabism and claim to be Sunnis, yet when they get the opportunity, they discreetly propagate their corrupt ways, is not gheebat. Since (by disclosing and unveiling their corrupt beliefs) one is saving the people from their craftiness and deceit. If such a person does not hide his corrupt beliefs but he publicly declares them, then too it will not be regarded as gheebat (to speak out against him), as he is now in the category of those who openly confess to evil doings. [*Raddul Muhtar*]

LAW: To complain against the repression of someone to the relevant authority is not regarded as gheebat. For example, if one complains that a certain person has oppressed him and used high-handedness against him, so that the authority may meter out justice and be impartial. Similarly, when presenting an Istifta¹ before a Mufti², if one speaks against anyone, by saying that a certain person did such and such a thing to me, and what is the manner for me to be protected from him? However, in this situation it is better not to mention the actual name. One should rather say, 'A certain person behaved in such a manner with a certain person'. Actually one should interpret the situation by using the names of Zaid and Amr³, which is the common manner that is used in Istiftas nowadays. However, if one does take the actual name of the person, it is still regarded as permissible. There is no harm in this, just as it has been mentioned in the Hadith Shareef that Hind complained to Rasoolullah ﷺ regarding Abu Sufyan ؓ, mentioning that he was very miserly and that he did not give her enough provisions to

1. Istifta here refers to a Religious Query sent to a Mufti.

2. A Mufti is a Muslim Jurist who issues the Religious Verdict.

3. Zaid and Amr here refer to fictitious names used in judicial queries etc.

suffice for her and her children, unless she took some without his knowledge. Huzoor-e-Akram ﷺ said to her, ‘You may take an amount that is appropriate and sufficient for you and your children.’ [Raddul Muhtar]

One form of permissibility is to disclose the shortcoming in something that is to be sold. For example, if a person intended to sell a slave and he has certain faults in him; in other words, if he is a thief or an adulterer, then in such a case, it is permissible to disclose this fault to the buyer. Similarly, if one sees that the buyer is giving fake or counterfeit money to the seller, then one may inform the seller of this act of his. [Raddul Muhtar]

LAW: One other form of permissibility is that the intention of disclosing the fault should not be to speak ill of him, but the aim is for the sake of identification or recognition of the said person. For example, that person who is well known by those particular defects (in other words it has become a title for him), then in such a case the objective is identification and not to disclose a defect, such as A’ma¹, A’mash², A’raj³, and Ahwal⁴. From amongst the Sahaba-e-Kiraam, Abdullah bin Umm-e-Maktoom ؓ was blind, and in narrations, the word A’ma appears with his name. Amongst the Muhaditheen⁵, Sulaiman A’mash is very distinguished. A’mash means blear eyed and this word is used with his name as a sign of recognition. Similarly, here for the sake of recognition, someone is referred to as blind, squint, short or tall. This does not fall within the category of gheebat. [Raddul Muhtar]

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1. A’ma refers to a blind person).
 2. A’mash refers to a person who is blear eyed.
 3. A’raj refers to a lame or crippled person.
 4. Ahwal refers to a person who is squint.
 5. Muhaditheen refers to the annotators of Hadith.

LAW: To examine (or be critical) of the narrators of Hadith, witnesses in a case, and authors, and to state their shortcomings is permissible. If the shortcomings of the narrators are not stated, then one will not be able to differentiate between those Hadith which are authentic and those which are not authentic. Similarly, if the condition of the authors is not stated, then there will be no difference between authentic and unauthentic books. If the witnesses (in a case) are not cross examined then the Rights of the Muslims will not be protected. From the beginning until the end, there are eleven such situations, which apparently seem to be gheebat, but in reality do not fall within the category of gheebat. To state those defects is permissible, and in certain cases, it becomes waajib to state them. [*Raddul Muhtar*]

LAW: Just as one commits gheebat with the tongue, it can also be committed by ones actions. If one commits slander (backbiting) explicitly, or by hinting through a veiled reference or by doing so indirectly (i.e. allusively), then in all these conditions, it is regarded as being Haraam. No matter whatever the nature of the defect (being stated), it will fall within the category of backbiting.

The example of Ta'reedh is when discussing someone, to say, 'Alhumdulillah, I am not like that', the meaning of which is that he (the person who is being discussed) is like that. If one writes the defect of someone, this too is regarded as gheebat. To gesture by (nodding) the head etc. can also be regarded as gheebat. An example of this is when someone is being praised, and one moves his head in a manner whereby he intends to show that you are not aware of the defects (faults) that he has within him. Gheebat can also be committed when gesturing by moving the lips and eyes, and by raising the eyebrows and gesturing with the tongue and hand. It has been mentioned in one Hadith that Hazrat A'isha رضى الله تعالى عنها says, 'A woman visited us and after she had left, I gestured with my hand, to

imply that she was 'short.' Huzoor ﷺ said, 'You have committed gheebat against her.'*[Durr-e-Mukhtar, Raddul Muhtar]*

LAW: One form of gheebat is to imitate (or mimic). For example, to walk with a limp in order to mimic a cripple person, or to imitate the manner in which a particular person walks. This too is regarded as gheebat. Actually, this is more contemptible than saying it with the tongue, since by imitating him, one is completely emulating him and the point is being clearly understood, which is not easily understood when it is just said. *[Durr-e-Mukhtar]*

LAW: One other form of gheebat is also, when a person says, 'A certain sort of person came to me' or 'I went to a certain type of person'. The one who is being addressed (i.e. the listener) knows well that a particular person is being discussed, even though the person speaking did not take the name of any person (in particular). However, he explained it to the listener in such a manner, it will be regarded as gheebat, because since the one being addressed knows that a certain person came to him and he went to a certain person. Then to take the name or not take the name are both alike and the ruling is the same.

However, if the one listening did not understand who in particular is being discussed; for example, if many people came to him, he went to many people and the listener is not sure about whom he is talking about, it will not be regarded as gheebat (backbiting). *[Durr-e-Mukhtar]*

LAW: Just as one commits gheebat regarding a living person, it is also regarded as gheebat to remember a deceased Muslim by his faults (weaknesses), as long as it is not within those situations, where to state the faults does not fall within the category of gheebat. Just as

it is haraam to commit gheebat against a Muslim, it is likewise impermissible to commit gheebat concerning a Zimmi kaafir¹, for their rights are the same as that of the Muslims. To state the defects of a Harbi kaafir² is not gheebat. [*Raddul Muhtar*]

LAW: Even though it is not gheebat, to mention the weakness or defect of a person in his presence, because for it to be gheebat, it must be committed in his absence; however, it is haraam to a higher degree, than gheebat. As the reason for gheebat (to be regarded as evil) is because it is the cause of injury to a Muslim, and this injury to a Muslim is more when slandering him in his presence. In backbiting, there is always the likelihood that he may or may not be informed of it, and if he never finds out about it, then it will not be regard as being injurious to him. In this case, the Shariah has regarded the probability of harm to be harmful (injurious), thus terming it to be Haraam. To make derogatory remarks to a persons face is in reality injurious, so why then should it not be regarded as being Haraam. [*Raddul Muhtar*]

LAW: When some people are questioned regarding their reason for committing gheebat against someone, they audaciously say, 'I am not afraid of him, come (with me) and I will say it to his face.' (Such people) should know that to speak ill of someone in their absence is gheebat and this is Haraam, and if one says such a thing to his face, then this will be regarded as committing a second Haraam. The fact that one has the audacity to say it to his face does not make gheebat Halaal.

LAW: Those defects which are discussed on the basis of gheebat are of different types. (In other words to speak ill about a person), if the

1. Zimmi kaafir refers to a non-Muslim citizen of an Islamic State.

2. Harbi kaafir refers to an unbeliever in a non-Muslim State.

person has some physical defect. For example, he is blind, squint, lame, cripple, has a cut lip, or has a flat nose etc. or (to point out that) which is regarded as a weakness in the case of his lineage. Such as by saying that there is a certain weakness in his lineage, or (to say) that his granny (paternal or maternal) was a cobbler's wife (all fall within the category of gheebat). The people of India have even categorised ones profession in the ruling of ones lineage. Likewise, on the basis of disclosing a defect, it is also regarded as gheebat and Haraam to (maliciously) refer to someone as a carder (i.e. one who works with wool or cotton etc.) or a weaver (etc.). To speak ill of his actions or character, or to discuss some weakness regarding the manner in which one converses, such as by saying that he stutters or stammers, or in the issues of Religion to say that he is not upright, then all these are forms of gheebat. Even (to say) that his clothes are not good or his house is not nice, or to speak of these things in a manner which will cause him to feel insulted and aggrieved, are impermissible. *[Raddul Muhtar]*

LAW: It is necessary upon the person before whom someone is being backbitten, to reject this with his tongue, such as by saying, 'Do not speak ill regarding him in my presence.' If one finds that it is not safe or it is risky to reject this with the tongue, then he should at least regard it as bad with his heart. If it is possible, then the one before whom someone is being backbitten, should get-up and leave, or he should interrupt such a topic, and talk about something that is unrelated. By not doing this, the one who is listening to (the gheebat) is also regarded as sinful. One who listens to gheebat falls within the same ruling that applies to the one who is committing gheebat. It has been mentioned in the Hadith that it is upon the Mercy of Allah that He may grant salvation from the fire of Hell to the one who protected the dignity of his Muslim brother from being vilified. *[Raddul Muhtar]*

LAW: If the one you have committed gheebat against finds out about it, then it is necessary to ask for his forgiveness and in doing so, it is necessary to say, 'I spoke ill of you or committed gheebat against you in such and such a way. Please forgive me.' Only if you get him to forgive you is sufficient or if he did not find out (that you spoke ill of him), then to repent and to be remorseful is sufficient. [*Durr-e-Mukhtar*]

LAW: If the person who was backbitten had no knowledge of this, and he (the backbiter) repented, and thereafter, the one who was slandered finds out that a certain person was backbiting against him, then in such a situation, will the repentance of the backbiter be regarded as valid or not? Regarding this, there are two statements of the Ulama? One statement is that his repentance will be regarded as being valid (and) Allah will forgive them both. The backbiter's forgiveness is based on his repentance and as for the one whose gheebat was committed, and then his salvation is because he overlooked the harm that was caused to him.

Some Ulama have mentioned that his repentance will remain suspended. (They say) that if the person whose gheebat was committed passes away before the information of this reached him, then the repentance of the backbiter is valid, and if he received information of this after the backbiter repents, then it is regarded as being invalid, until such time that he does not get him (the one who has been slandered) to forgive him.

In the case of Bohtaan (false accusation), it is necessary to repent and to apologise. It is necessary for the person to go back to all those in whose presence he falsely accused the said person and to say, 'I lied regarding a certain accusation which I made against the certain person.' [*Raddul Muhtar*]

LAW: It is necessary when apologising and in contradicting the gheebat, to say something good about the said person and to show some affection towards him, so that the (anguish) may fade away from his heart. Lets assume that he forgave with his tongue (i.e. verbally), but his heart is not pleased with him, then his asking for an apology and his showing affection will be regarded as a means of contradicting the ills of backbiting, and he will thus not be held accountable in the hereafter. *[Raddul Muhtar]*

LAW: If the backbiter apologised, and the other person accepted the apology and forgave him, but the backbiter did not apologise truthfully and with a sincere heart. However, he only did this for show, then in such a case, there is a probability that he will be held accountable in the hereafter, because the other person forgave him, thinking that he was apologising sincerely. *[Raddul Muhtar]*

LAW: Imam Ghaz'zali عليه الرحمة states, 'If the one whose gheebat was committed passed away or disappeared, then how will one apologise to him? This situation is a very complicated one. The backbiter should perform good deeds in abundance, so that if his good deeds are given away to the one who was backbitten, then (at least) he will have some good deeds remaining.' *[Raddul Muhtar]*

LAW: If one disclosed such shortcomings of the said person, which he used to hide. In other words, he did not want people to become aware of this, then when apologising, one should not give details of the defects mentioned, but rather one should mention it vaguely by saying that I have disclosed your shortcomings before the people, please forgive me. If the shortcomings are not such (as mentioned above), then it may be mentioned in detail. Similarly, if those statements are such, that by mentioning them, there is a risk of causing strife, then they should not be revealed. Some Ulama have

mentioned that to forgive the Rights that are not well-known is also valid, and it can also be forgiven in this way. Thus, we should use this statement as a basis and in such extraordinary cases, details should not be disclosed. [*Raddul Muhtar*]

LAW: If there was a dispute between two individuals and both of them shook hands with one another in a show of apologising, then this too is a form of apology. If a person who was backbitten passes away, his heirs do not have the right to forgive the backbiter. There is no credibility in them forgiving the backbiter. [*Raddul Muhtar*]

LAW: It is not advisable to praise someone to his face and if one praised him in his absence and he knows that this news will reach him, then this too is not advisable. The third scenario is where one praises someone and he does not even contemplate whether the news of this will reach the said person or not, then this is permissible. However, it is necessary that he should possess the qualities, which are mentioned in his praise. One should not praise someone with illusory (i.e. untrue) words, like the manner that is adopted by (some) poets, as this is very distasteful. [*Alamgiri*]

CHAPTER 26

REGARDING
MALICE & JEALOUSY

It has been mentioned in the Glorious Qur'an

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا
اَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اَكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

'And do not wish for that in which Allah has given others distinction over you. For men, there is a share for in that which they have earned and for the women (as well) there is a share in that which they have earned, And ask Allah of His Grace, Verily is the Knower of all things.' [Surah Nisa 4 Verse 32]

And Allah says:

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

'I seek refuge from the evil of a jealous person, when he is jealous'

[Surah 113) Verse 5]

HADITH 1: Ibn Majah reported on the authority of Anas رضي الله عنه that Rasoolullah ﷺ said, 'Jealousy (envy) eats away at good deeds like fire burns through wood, and Sadqa¹ extinguishes wrongs just as water extinguishes fire'. A similar narration has been reported in Abu Dawud on the authority of Abu Hurairah رضي الله عنه.

1. Sadqa here refers to charity.

HADITH 2: Dailmi reported in Musnad-ul-Firdaus from Mu'awiyah bin Haida رضي الله عنه that Rasoolullah ﷺ said 'Jealousy ruins (ones) Imaan, just as Aloe, spoils honey'.

HADITH 3: Imam Ahmed and Tirmizi reported on the authority of Zubair bin Awaam رضي الله عنه that Rasoolullah ﷺ said

'A disease from the past nations has crept into you. That disease is malice and jealousy. It is the thing that shaves off. It shaves (removes) the Imaan and not the hair. I swear by Him in Whose Divine Power is the life of Muhammad ﷺ, you shall not enter into paradise until you do not have Imaan, and you shall not become Momins¹ unless you are not affectionate towards one another. Should I not inform you regarding that, which if you do, it will create love between you? Make the conveying of Salaam widespread amongst you'.

HADITH 4: Tabrani reported from Abdullah ibn Basar رضي الله عنه that Rasoolullah ﷺ said, 'Jealousy, tale bearing and fortune telling are neither from me and nor am I from it'. In other words, Muslims should totally refrain from these things.

HADITH 5: In Sahih Bukhari it is reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Do not be envious and malicious to one another and do not backbite, and the servants of Allah should live as brothers (in harmony)'.

HADITH 6: It has been reported in Sahih Bukhari on the authority of Ibn-e-Umar رضي الله تعالى عنهما says that he heard Rasoolullah ﷺ saying,

1. A Momin is a true and devout believer.

‘There is no envy except in two; a person to whom Allah has given the Book¹ and he spends the night standing (reciting) it. The other is a person to whom Allah has given wealth and he gives Sadqa in the day and night².’

HADITH 7: It is in Sahih Bukhari from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘There is no envy except upon two persons. The first is regarding the person upon whom Allah has bestowed the knowledge of the Qur’an and he spends day and night reciting it. (and) his neighbour hears this (recitation) and says, ‘I wish I too would have been bestowed with that which has been given to that person, I too would have performed meritorious deeds like him’. The second is regarding that person whom Allah has blessed with (an abundance) of wealth and he spends it in the right way, and someone says, ‘I wish I too were given, like he has been given, then I too would have done meritorious deeds like him’. In both these Hadith, envy (jealousy) refers to Ghabata³ which people also refer to as ‘Rushk’. This actually means to desire some good thing, which someone else has already achieved. In desiring this, one should not have this wish that the thing which the other person has should be lost or it should be taken away from them, because this is the actual intent in jealousy (i.e. in jealousy one has a malicious intent). It is for this reason that jealousy is regarded as being contemptible and ‘Ghabata’ is not regarded as being contemptible. The same can also be derived from the book ‘Tarjamatul Lubaab’ by Imam Bukhari, wherein it is mentioned that these Ahadith refer to ‘Ghabata’ thus, both these Hadith would be interpreted to mean, that these are the only two things in which there is ‘Ghabata’, as both these are great

1. This refers to a person who has been blessed with the knowledge of the Qur’an.

2. In other words, he continuously gives charity from that which Allah has blessed him with.

3. Ghabata is not really jealousy, but it rather refers to desiring something. In other words, it is when one desires something that someone has, without having malicious intent.

bounties of Allah. One should have ‘Ghabata’ only with regards to these two things, and not for other things. والله تعالى اعلم بالصواب.

HADITH 8: Baihaqi reported from Hazrat A’isha رضى الله تعالى عنها that Rasoolullah ﷺ said, ‘On the eve of the fifteenth of Sha’baan, Allah ta’ala sends down His Special Manifestations upon His servants. He forgives those who are seeking forgiveness, and He showers His Mercy upon those who seek His forgiveness and as for those who have malice, he leaves them (to wallow) be in their (pathetic) state’.

HADITH 9: Imam Ahmed reports on the authority of Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, ‘The Register of deeds of the people is presented twice a week, on a Monday and on a Thursday. Every servant is pardoned, except for that person, who harbors animosity (i.e. malice) between him and his brother’. Regarding them it is commanded, ‘Leave them until such time that they abstain from this (malice and animosity)’.

HADITH 10: Tabrani reported on the authority of Usama bin Zaid رضى الله تعالى عنه that Rasoolullah ﷺ said, ‘The Deeds of the people are presented before Allah on a Monday and Thursday. He pardons all of them, except for those two people who harbor malice between each other, and that person who severs the bonds of kindness’.

HADITH 11: Imam Ahmed and Abu Dawud report from Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, ‘The Doors of Jannat are opened on a Monday and Thursday. Every servant who has not committed ‘Shirk’ (polytheism) is pardoned, except for that person, who harbors animosity between him and his brother. Regarding them it is commanded, ‘Allow them reprieve until such time that they make peace with one another’.

LAWS OF JURISPRUDENCE

Hasad¹ is Haraam. It has been severely condemned in the Hadith. Jealousy is when one sees some virtuous thing in a person. If he finds him to be in a good condition and then wishes that, the said person should lose that blessing and he should rather receive it. However, if one wishes that, I too should be like him and I too should receive such a blessing or bounty, then this is not regarded as jealousy. This is regarded as 'Ghabata, which people interpret to mean 'desire'. [Alamgiri]

LAW: To have the longing or desire to acquire the actual thing which someone else has is regarded as jealousy, because one can only acquire that particular thing, if the person who possesses it, loses possession of it. (However) if one desires that he should get that which is similar to what the other person has, then this is regarded as 'Ghabata', because in this case, there is no desire for the other person to incur a loss. [Alamgiri]. It has been mentioned in the Hadith Shareef, that there is no jealousy, except in two things. One is in the case of a person who has been blessed with wealth and he spends it in the right way. The other is in case of a person who has been blessed with knowledge and he teaches it to the people, and makes decisions in accordance with this knowledge. From this Hadith, it appears that it is permissible to be jealous in two cases, but after examining this carefully, one will also note that even in these cases, 'Hasad' is Haraam. Some Ulama have mentioned that 'Hasad' in this context refers to 'Ghabata'. This is the meaning that is also derived from Imam Bukhari's 'Tarjamatul Lubaab', and some Ulama have mentioned that the meaning of this, is that if jealousy would have

1. Hasad refers to envy and jealousy.

been regarded as permissible, then it would have only been regarded as permissible in these two instances. However, in reality, it is also not permissible in this as well, just as it is interpreted in the case of the Hadith: لَا شُؤْمَ إِلَّا فِي الدَّارِ الْحَدِيثِ. Some Ulama have mentioned that the meaning of the Hadith is that only these two things are worth being envious about. Since other things are not worthy enough, that one should be envious regarding them, because jealousy really means that you see some blessing of Allah, which someone else has and you then desire that you too should have that blessing. The (materialistic) things in this world are not really blessings, that the desire to acquire them should cause one concern. For the wealth of this world is that which causes one to earn Allah's displeasure, and these things (i.e. wealth that is spent righteously and knowledge that is used correctly) are things which allow one to attain the pleasure of Allah.

So, these are the things which are really known as (Allah's Blessings), and there can be 'Hasad' (envy) in this. [Alamgiri]

CHAPTER 27

REGARDING THE DISAPPROVAL & CONDEMNATION OF OPPRESSION

The evils regarding Zulm¹ have been mentioned at numerous instances in the Glorious Qur'an, and there are also numerous Ahadith in regards to this. A few are being presented.

HADITH 1: The Prophet ﷺ said, 'On the Day of Qiyaamat, 'Zulm' (oppression) is darkness (and obscurity). In other words, one who causes oppression will be overcome by darkness and adversity on the Day of Qiyaamat'. [Bukhari and Muslim]

HADITH 2: The Prophet ﷺ said, 'Almighty Allah gives an oppressor slack, but when He seizes him, then he does not let him free'. After saying this, Rasoolullah ﷺ recited the following verse

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ

And such is the Hold of your Lord, when He seizes communities, which cause oppression. [Surah 11 Verse 102]

HADITH 3: The Prophet ﷺ said, 'A person should have his brother forgive whatever is his right upon him, before such time, when there will neither be any Ashrafis (i.e. gold) nor any money. However, rather his good deeds will be taken away (from him) equivalent to the right, which is due, and this will be given to the other person. If he does not have any good deeds, then he will be burdened with the sins of other person'. [Bukhari]

HADITH 4: The Prophet ﷺ said, 'Do you know who is a poor person?' The people said, 'A poor person amongst us is one who has no wealth and no possessions.' He ﷺ said, 'A poor person in my

1. Zulm refers to oppression and tyranny.

Ummah is a person who will come forth on the Day of Qiyaamat, bringing with him (his) Namaaz, Fasting and Zakaat, yet he will appear in a state whereby he had sworn at someone, falsely accused someone, usurped the wealth of someone, murdered someone or beat someone up. Thus, his good deeds shall be given away. (And) If his good deeds are finished before such time that the rights of the people are fulfilled, then he shall be burdened with their sins (i.e. their sins will be given to him).’ [Muslim Shareef]

HADITH 5: The Prophet ﷺ said, ‘Do not be Ima’a¹, whereby you say, that if the people are kind towards me, then I shall be kind towards them and if they oppress me, then I too shall oppress them. However, remain steadfast on this, that if people are kind to you, then you too should be kind and if they are cruel towards you, then you should not oppress them (i.e. cause them any harm).’ [Tirmizi]

HADITH 6: The Prophet ﷺ said, ‘A person who seeks Allah’s pleasure, even in the midst of the displeasure of people, Allah ta’aala will protect him from the mischief of the people. The person who wishes to win the pleasure of the people, with the displeasure of Allah, (then) Allah will surrender him to the people’. [Tirmizi]

HADITH 7: The Prophet ﷺ said, ‘The worst person on the Day of Qiyaamat will be the one who destroyed his hereafter in exchange for the worldly issues of another (person)’. [Ibn Majah]

HADITH 8: The Prophet ﷺ said, ‘Avoid the Bud Dua² of one who has been oppressed, for he will demand his right from Allah, and Allah does not refuse the right of any rightful person’. [Baihaqi]

1. Ima’a refers to a self seeker.

2. Bud Dua refers to curse and imprecation.

CHAPTER 28

REGARDING ANGER & PRIDE (ARROGANCE)

HADITH 1: A person said '(Please) give me some advice' Rasoolullah ﷺ said, 'Do not be angry'. He continued to ask the same thing and the reply was the same 'Do not be angry'. [Bukhari]

HADITH 2: The Prophet ﷺ said, 'Strong is not that person who is a wrestler (athletic person), who throws down people, but strong is he, who restrains himself when angry'. [Bukhari, Muslim]

HADITH 3: The Prophet ﷺ said, 'No person has drunk a better mouthful, than the person who has swallowed his anger for the Allah's sake'. [Ahmed]

HADITH 4: There is a verse of the Glorious Qur'an which states,

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

'Deter with that which is good; then he, between whom and you there is hatred, becomes such, as if he were your special friend.' [Surah 41 Verse 34]

Whilst, commentating regarding this verse of the Holy Qur'an, Hazrat Abdullah ibn Ab'bas رضي الله تعالى عنها says that at the time of anger, one should remain patient, and if others treat you unjustly, then you should forgive them. When one does this, Allah will keep him protected and his enemy will be humbled, as if he were a special and close friend. [Bukhari]

HADITH 5: The Prophet ﷺ said, 'Anger damages Imaan, just as (the bitterness of) aloe ruins honey'. [Baihaqi]

HADITH 6: Hazrat Moosa ؑ asked, 'O Allah! Who is that servant that is dearer to you?' Almighty Allah said, 'He, who forgives even

though he has the power (i.e. he forgives, even though he has the power to retaliate)'. [Baihaqi]

HADITH 7: The Prophet ﷺ said, 'Allah will protect the secrecy of the one who protects his tongue, and Allah will suspend His punishment on the day of Qiyaamat from the person who showed restraint during anger; and whosoever presents a plea (excuse) before Allah, Allah will accept his plea'. [Baihaqi]

HADITH 8: The Prophet ﷺ said, 'Anger is from shaitaan and shaitaan is created from fire, and fire is extinguished only by water, so when one becomes angry, he should perform wudu (ablution)'. [Abu Dawud]

HADITH 9: The Prophet ﷺ said, 'If a person becomes angry and he is standing, he should sit down, and if his anger fades away, then all is well, otherwise he should lie down'. [Ahmed, Tirmizi]

HADITH 10: Some people easily become angry and their anger fades away quickly as well. One is in lieu for the other, whereas some people become angry after a while and their anger takes much longer to fade away, and here too one is in lieu for the other. In other words, one word is good and a bad interchange takes place. The best amongst you is he, who does not easily become angry, but his anger fades away quickly and the worst is he, who becomes angry easily, and his anger takes much longer to fade away. Refrain from anger, as this is a red hot ember on the heart of man. Do you not see how the veins of the neck become swollen and the eyes become red? One who is overwhelmed with anger should lie down and bear down against the ground.

HADITH 11: The Prophet ﷺ said, ‘Shall I inform you about the people of Jannat? They are weak (and are those), whom the people regard as weak and despised (but the truth is that). If they take an Oath in Allah’s Name, then Allah allows it to become true. Shall I inform you about the people of hell? They are the ones who speak harshly and are severely arrogant’. *[Bukhari, Muslim]*

HADITH 12: The Prophet ﷺ said, ‘He, who has Imaan (faith) equivalent to a mustard seed in his heart, will not enter hell, and he, who has Takab’bur¹ equivalent to a mustard seed in his heart, will not enter Jannat.’ *[Muslim]*

HADITH 13: The Prophet ﷺ said, ‘There are three people with whom Allah will not speak on the day of Qiyaamat, and neither will He purify them, nor place His Divine Sight on them. For them, there is a painful punishment: (1) An old adulterer; (2) A Lying Ruler and (3) a dependant (poor person) who is arrogant’. *[Muslim]*

HADITH 14: The Prophet ﷺ said, ‘Allah ta’aala says, Grandeur and Magnificence are My Attributes. Whosoever contends with Me in any one of them, I shall cast him into hell’. *[Muslim]*

HADITH 15: The Prophet ﷺ said, ‘A man will continue to be arrogant until he is written among the jab’bareen², and whatever befalls them, befalls him’. *[Tirmizi]*

HADITH 16: The Prophet ﷺ said, ‘In the hereafter, the Mutakabireen³ will be raised in bodies as tiny as ants,

1. Takab’bur refers to pride and arrogance.

2. Jab’baareen here refers to tyrants.

3. Mutakabireen here refers to those who show pride and arrogance.

but their appearance will be that of humans. Humiliation will loom over them from all directions. They will be dragged towards the dungeon of hell known as 'Boulas'. The fire of fires will envelope them. Teenatul Khubaal which is the extract of the dwellers of hell will be given to them to drink'. [Tirmizi]

HADITH 17: The Prophet ﷺ said, 'Allah exalts him, who humbles himself for the sake of Allah. He is small (humble) before himself, but he is exalted in the sight of the people, and as for the one who is arrogant, Allah causes him to be disgraced. He is disgraced in the sight of the people but yet he regards himself as exalted. In the sight of the people, he is more inferior to a dog or a swine'.

HADITH 18: The Prophet ﷺ said, 'Three things bring salvation and three things lead to destruction.

Those things which bring salvation are:

- (1) To fear Allah extrinsically and intrinsically;
- (2) To speak the truth whether it brings happiness or displeasure; (3) To live moderately, both in richness and in dependency.

Those things which lead to destruction are:

- (1) To follow your carnal desires;
- (2) To be obedient to miserliness and
- (3) To behave arrogantly, and this is the worst of them all.' [Baihaqi]

CHAPTER 29

REGARDING SEPARATION & SEVERING TIES

HADITH 1: It is reported in Sahih Muslim and Bukhari from Abu Ayub Ansari رضي الله عنه that Rasoolullah ﷺ said, 'It is not halaal upon a person to leave (i.e. stay away from) his brother for more than three days. To the extent that when both of them meet, one turns his face to one side whilst the other turns away in the other direction. The best amongst both of them is the one who precedes in conveying Salaam'.

HADITH 2: Abu Dawud reported on the authority of Hazrat A'isha رضي الله تعالى عنها that Rasoolullah ﷺ said, 'It is not the way of a Muslim to leave another Muslim for more than three days. When you meet him, convey Salaam to him thrice, and if he does not say Salaam, then he is charged with the sin of this as well'.

HADITH 3: Abu Dawud reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'It is not halaal upon a true believer, that he should desert (i.e. leave) another Momin for more than three days. If three days have passed, he should meet with him and convey Salaam. If the second person replied to the Salaam, then both are equal in the reward and if he did not reply, then it is he who is charged with its sin, and the person (who conveyed salaam) is released from the sin of leaving him'.

HADITH 4: Abu Dawud reported from Abu Kharash Salmi رضي الله عنه that he heard Rasoolullah ﷺ saying, 'One who leaves his brother for an entire year, is equivalent to murdering him'.

HADITH 5: Imam Ahmed and Abu Dawud reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'It is not halaal upon a Muslim, to desert his brother for more than three days. So whosoever did this and died, he has gone into hell.'

CHAPTER 30

REGARDING
FOSTERING CIVIL
RELATIONSHIPS

Almighty Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وآتوا الزَّكَاةَ

‘And when we took a promise from the children of Isra’el: Worship none other than Allah and treat your parents, and your relatives, and orphans and the destitute with kindness; and speak politely to people; and remain steadfast in prayer, and give charity. [Surah 2 Verse 83]

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

‘You say, What ever you spend in (doing) good, then it is for parents, and close relatives, and orphans and the destitute and the wayfarer. And Allah knows well whatever good you do.’ [Surah 2 Verse 215]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرَّهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيمًا ﴿٢١٦﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢١٧﴾

‘And your Lord has commanded that you should worship none but Him, and that you should be kind to (your) parents. If either one or both of them reach

old age in your lifetime, then say not 'agh' to them, nor chide them; and speak to them with words of respect, and lay down wings of humility to them with kind heartedness, and say: O My Lord! Have Mercy on both of them, like they nurtured me in childhood.' [Surah 17 Verses 23/24]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ
بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

'And we have instructed man to be kind towards his parents, and if they attempt to have you associate as a partner to Me, anything of which you have no knowledge, then obey them not.' [Surah 29 Verse 8]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَىٰ وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنْ
أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٤٠﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا

'And we have warned man in regards to his parents: His mother carried him in her womb, enduring debility upon debility, and in two years is his weaning (from milk): This (is the decree), Be grateful to Me, and to your parents. Your final return is to Me (alone). And if both of them attempt to have you associate as a partner to Me, anything of which you have no knowledge, then obey them not, and sustain them with kindness in this world.' [Surah 31 Verses 14-15]

And Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا

‘And We have commanded man to show kindness to his parents. His mother carried him in her womb with pain and she gave birth to him in pain.’
[Surah 46 Verse 15]

Allah Says

إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٩﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ
 ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ
 سُوءَ الْحِسَابِ ﴿٢١﴾

‘It is only those with understanding that accept the guidance. Those who complete the Promise of Allah, and break not their word after affirming it, and (those) who join together that which Allah has commanded to be joined, and (who) fear their Lord, and (who constantly) fear the horror of reckoning.’
[Surah 13 Verse 19-21]

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِمْ
 أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

‘And those who break the Promise of Allah, after affirming their word, and (who) cut that which Allah has commanded to be joined, and (who) cause disruption on the earth; for them there is the curse; and for them is a dreadful abode.’ [Surah 13 Verse 25]

And He says وَالْأَرْحَامَ بِهِ تَسَاءَلُونَ الَّذِي اللَّهُ وَاتَّقُوا

‘And fear Allah, from whom you ask, and (your) relatives.’ [Surah 4 Verse 1]

HADITH 1: In is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that a person asked ‘Ya Rasool’Allah ﷺ who is entitled to be treated with the best companionship?’ (In other words, who is most deserving of favour and kindness), He ﷺ said, ‘Your mother’. (In other words, the right of the mother is foremost). He then asked, ‘Who thereafter?’ Huzoor ﷺ then referred to the mother. Again he asked who thereafter and Huzoor ﷺ said, ‘Your father.’ It is mentioned in another narration, ‘The most deserving is your mother, then your mother, then your mother, then your father, thereafter are those who are closer and thereafter are those who are closer’. In other words, in regards to the rights of favour, the status of the mother is three folds greater than that of the father.

HADITH 2: Abu Dawud and Tirmizi report on the authority of Bahz bin Hakeem, from his father, from his grandfather. The narrator says, ‘I said, Ya Rasool’Allah! ﷺ to whom should I be kind (show favour)?’ Rasool ﷺ said, ‘To your mother’, I then asked, ‘Who thereafter?’ Rasool ﷺ said, ‘To your mother’, I then asked, ‘Who thereafter?’ Rasoolullah ﷺ said, ‘To your mother’, I then asked, ‘Who thereafter?’ (and) He ﷺ said, ‘To your father, then whosoever is closest through him, then whosoever is closer after them’.

HADITH 3: It is reported in Muslim from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The kindest person is one who shows kindness to the friends of his father, after his father has passed away’.

HADITH 4: It is in Sahih Muslim on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘May his nose be rubbed in the dust!’ (He ﷺ said this thrice), (In other words, May he be humiliated). Someone asked, ‘Ya Rasool’Allah ﷺ ‘Who?’ (i.e. who is being referred to?) He ﷺ said, ‘He who had both or any one of his parents alive in their old age, and could not enter Jannat’. (In other words, he

did not take care of them in a manner, which would allow him to attain Jannat).

HADITH 5: It is in Sahih Bukhari and Muslim on the authority of Asma' bint Abu Bakr Siddique رضي الله تعالى عنها that when the Quraish had signed a treaty with Huzoor ﷺ, my mother who was a pagan came over to visit me. I said, 'Ya Rasool'Allah ﷺ, my mother has come (to visit) and she is inclined towards Islam, or that she disregards Islam. Must I be courteous towards her?' Rasoolullah ﷺ said 'Be courteous towards her.'

HADITH 6: It is in Sahih Muslim and Sahih Bukhari from Mughira رضي الله تعالى عنه that Rasoolullah ﷺ said, 'Allah has made these things haraam upon you: (1) Disobedience to your mothers; (2) to half kill your daughters (i.e. treating them with cruelty); (3) not to pay that which you owe others, but to demand payment of that which is due to you. The following are Makruh upon you: (1) useless chit chat, (2) asking too many questions and (3) wasting wealth'.

HADITH 7: In Sahih Muslim and Bukhari it is reported from Abdullah ibn Amr رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'It is 'Gunah-e-Kabeera¹, for a person to swear at his parents'. The people asked, 'Ya Rasool'Allah ﷺ! Can a person really swear at his parents?' He ﷺ said, 'Yes, He does so when he swears at the father of another person and the latter abuses the father of the former and (also) abuses(swears at) his mother'. The Sahaba-e-Kiraam who had seen the 'Era of Ignorance', could not understand why a person would swear at his parents. In other words, this was something that they found very difficult to understand, so Huzoor ﷺ explained to them that it meant, to cause them to be sworn at by someone else. We now

1. Gunah-e-Kabeera here refers to a major sin.

live in such an era, where some people directly swear at their parents, showing complete disregard for them.

HADITH 8: In Sha'bul Imaan it is reported from A'isha رضي الله تعالى عنها that Rasoolullah ﷺ said, 'I entered Jannat and I heard the recitation of the Holy Qur'an. I asked about who was reciting. The Angels said that it was Haaritha bin Nu'man'.

Huzoor-e-Akram ﷺ said, 'This is the outcome of being courteous (kind)! This is the outcome of being courteous!' Haaritha used to treat his mother kindly.

HADITH 9: It is reported in Tirmizi on the authority of Abdullah ibn Amr رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'The Pleasure of Allah, The Cherisher is in the attaining the pleasure of ones father and the displeasure of Allah The Cherisher is in the displeasure of ones father.'

HADITH 10: Tirmizi and Ibn Majah have reported that a person came to Hazrat Abu Dardah ؓ and said, 'My mother is commanding me to give Talaaq¹ to my wife'. Hazrat Abu Dardah ؓ said, 'I heard Rasoolullah ﷺ saying, 'The father is the central Door from among the Doors of Jannat. So, your bliss is in whether you preserve this door or desecrate it'.

HADITH 11: Tirmizi and Abu Dawud have reported from Ibn Umar رضي الله تعالى عنهما that he says, 'I used to love my wife dearly and Hazrat Umar ؓ was not pleased with her. He asked me to give her Talaaq, but I did not do so. Hazrat Umar ؓ then went to Rasoolullah ﷺ and

1. Talaaq is the Islamic term used for a divorce.

explained the entire situation. Rasoolullah ﷺ said to me, ‘Give her Talaaq’.

The Ulama have stated that if the parents are right in what they are saying, then to give Talaaq is definitely waajib (compulsory), and if the wife is on the right, then too, it is permissible to give Talaaq to attain the pleasure of ones parents.

HADITH 12: Ibn Majah reported from Abu Umaama رضي الله عنه that a person said, ‘Ya Rasool’Allah ﷺ! What is the right of the parents upon the children?’ He ﷺ said, ‘Both of them are your Paradise and Hell’. In other words, by keeping them happy you will attain Jannat and by displeasing them, you will be deserving of hell-fire.

HADITH 13: Baihaqi reported from Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The Doors of Paradise are opened unto a person who rises in the morning, in a state of obedience to his parents. If only one of his parents is alive, then one door is opened for him, and that person who wakes up in the morning in a state whereby he disobeyed Allah, through (disobeying) his parents, then as from the morning, the doors of hell are opened for him. If only one parent is alive, then one door is opened for him’. A person said ‘Even if his parents are unjust towards him?’ He ﷺ said, ‘Even if they are unjust towards him, Even if they are unjust towards him, Even if they are unjust towards him!’

HADITH 14: Baihaqi reported from Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘When a child looks at his parents in a merciful (i.e. compassionate) manner, then for every sight he places upon them, Allah records the reward of Hajj-e-Mabroor¹ for him’.

1. Hajj-e-Mabroor refers to an accepted Hajj.

The people said, ‘Even if he looks at them a hundred times in a day?’ He ﷺ said, ‘Allah is The Greatest and (Allah) is Most Generous’. In other words, He has all the Divine Power. He is free from this, that it should be said that He is incapable of giving this.

HADITH 15: Imam Ahmed, Nasa’i and Baihaqi have reported on the authority of Mu’awiyah bin Jaahima رضي الله عنه that his father Jaahima presented himself before Rasoolullah ﷺ and said, ‘Ya Rasool’Allah ﷺ! I intend to partake in Jihad, so I have come to ask the advice of Huzoor رضي الله عنه’. Huzoor رضي الله عنه asked, ‘Is your mother alive?’ He said, ‘Yes.’ The Beloved Prophet of Allah ﷺ said, ‘Make it your incumbent duty to care for her, for Jannat is at her feet’.

HADITH 16: Baihaqi reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘If both or one of the parents of a person passed away, and he was disobedient to them, (but) now he constantly makes Istighfar for them (i.e. prays for their salvation), until such time that Allah Ta’ala writes him amongst the pious’.

HADITH 17: Nasa’i and Daarimi have reported on the authority of Abdullah ibn Amr رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘A ‘Manaan’ in other words one who boasts about the favours he performs, the one who disobeys his parents and the one who is a compulsive drinker (i.e. alcoholic) will not enter Jannat’.

HADITH 18: Tirmizi reported from Ibn Umar رضي الله تعالى عنها that a person presented himself before Nabi Kareem ﷺ and said, ‘Ya Rasool’Allah ﷺ! I have committed a serious sin. Will my repentance be accepted?’ He رضي الله عنه said, ‘Is your mother alive?’ He said ‘No’. He رضي الله عنه said, ‘Is any one of your maternal aunts alive?’ He said ‘Yes’ He رضي الله عنه said, ‘Be courteous towards her (i.e. treat her with kindness)’.

HADITH 19: Abu Dawud and Ibn Majah reported from Abi Usaid Sa'adi رضي الله عنه that we were in the Holy Presence of Rasoolullah ﷺ when a person from the Bani Salma Tribe came forth and said, 'Ya Rasool'Allah ﷺ! My parents have passed on. Is there any way to continue being kind towards them?' He ﷺ said, 'Yes, make Dua and Istighfar for them and fulfil whatever they have undertaken, and be courteous towards their relatives and honour their friends for their sake'.

HADITH 20: Haakim reported in Mustadrak from Ka'ab bin Ujrah رضي الله عنه that Rasoolullah ﷺ said, 'All of you gather close to the pulpit!' so all of us gathered there. When Huzoor ﷺ ascended onto the first step of (the pulpit). He ﷺ said, 'Aameen', when he ascended onto the second stair, He ﷺ said, 'Aameen' and when He ﷺ ascended onto the third stair, He ﷺ said, 'Aameen'. When Huzoor ﷺ descended, we said, 'Today we heard such words from Huzoor ﷺ that we have never heard before?' Rasoolullah ﷺ said, 'Jibra'eel عليه السلام came to me and said, 'May he be distanced (i.e. deprived) from the Mercy of Allah, who attained the month of Ramadan and could not receive salvation', (so) I said, 'Aameen'. When I ascended onto the second step he said, 'May that person be distanced from the Mercy of Allah', before whom Huzoor's ﷺ name is mentioned and he does not send Durood (Shareef) upon Huzoor ﷺ, (so) I said, 'Aameen'. When I ascended onto the third stair, he said, 'May he be distanced from the Mercy of Allah, whose both parents or one of them lived to see their old age and they did not enter him into Jannat', (so) I said, 'Aameen'.

HADITH 21: Baihaqi reported from Sa'eed ibnil A'as رضي الله عنه that Rasoolullah ﷺ said, 'The Right of the elder brother over the younger brother is like that of the father over his children'.

HADITH 22: In Sahih Bukhari and Muslim it is reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘After Almighty Allah created the creation, then Kinship¹, stood up and supplicated in the Divine Court of Allah. Almighty Allah asked, ‘What is the matter?’ Kinship said, ‘I seek refuge in you from those who sever (i.e. break) ties’. It was said to it, ‘Are you not pleased that I will cause those who join you to be joined (i.e. to have good connection with Me), and I will sever those who sever you’. It replied ‘Yes, I am pleased’. It was said, ‘Then so be it’.

HADITH 23: In Sahih Bukhari it is reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, “Rahim’ is derived from Rahmaan. Allah Ta’aala has said, I will keep connection with him who maintains you, and sever connections with him, who severs you’.

HADITH 24: In Sahih Bukhari and Muslim it is reported from Umm-ul-Mo’mineen A’isha رضي الله تعالى عنها that Rasoolullah ﷺ said that kinship embraces the Arsh of Allah, and says ‘whosoever maintains me, Allah will keep connection with him and whosoever severs me, Allah will sever him’.

HADITH 25: Abu Dawud reported on the authority of Abdur Rahmaan ibn Auf رضي الله عنه that he heard Rasoolullah ﷺ saying that Allah says, ‘I am Allah and I am Rahmaan² and I have created Rahim³, and I have named it with a name which is derived from my Name. Thus whosoever fosters it, I will keep connection with him, and he whosoever severs it; I will sever him’.

HADITH 26: In Sahih Bukhari and Muslim it is reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘Whosoever wishes for Barkat¹ in his sustenance and extension to his life, he should foster good relations with his relatives’.

HADITH 27: Ibn Majah reported on from Thawbaan رضي الله عنه that Rasoolullah ﷺ said, ‘There is nothing which can alter Taqdeer² except for Dua³ and Birr⁴’.

In other words, a person’s life is extended due to his kindness and goodwill, and a person is deprived from blessings in his sustenance due to sins. The meaning of this Hadith is that Dua alleviates misfortunes and calamities.

HADITH 28: Haakim reported in Mustadrak on the authority of Ibn Ab’bas رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘Become familiar with your Family Lineage, so that you may be able to maintain good family relations. If you sever family ties, then even though they may be near, they are not close and if you maintain ties, they are not far away, even if they may be distant.’

HADITH 29: Tirmizi reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Become so familiar regarding your family lineage, through which you may be able to foster good family relations, because in us, fostering family ties is a means of love. It will increase your wealth and extend your lifespan’.

HADITH 30: Haakim reported in Mustadrak on the authority of Aasim رضي الله عنه that Rasoolullah ﷺ said, ‘He who desires long life and

Cont. from last pg.....

1. Kinship: refers to relationship, and it is regarded as a creation.
2. Rahmaan is one of the Names of Allah and it means The Compassionate.
3. Rahim here refers to kinship.

1. Barkat here refers to blessing in abundance.
2. Taqdeer here refers to Fate and Destiny.
3. Dua in this context refers to sincere supplication.
4. Birr refers to Goodwill.

abundance in sustenance, and (desires) that he should be protected from a bad death, should constantly fear Allah and foster good relations with his relatives’.

HADITH 31: In Sahih Bukhari and Muslim it is reported from Jubair bin Mut’im رضي الله عنه that Rasoolullah ﷺ said, ‘One who severs family ties will not enter Jannat’.

HADITH 32: Baihaqi reported in Sha’bul Imaan from Abdullah bin Abi Ufa رضي الله عنه says, ‘I heard Rasoolullah ﷺ saying, ‘The Mercy of Allah does not descend over that Nation, in which there is one who severs ties’.’

HADITH 33: Tirmizi and Abu Dawud reported on the authority of Abu Bukra رضي الله عنه that Rasoolullah ﷺ said, ‘From the punishment for those sins which are meted out swiftly in this world and that which holds a stock of punishment in the hereafter, there is none worse than mutiny and severing family ties’.

HADITH 34: It is in Sahih Bukhari from ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘Silah Rahim¹ is not that which is done to acquire something in return for it (in other words one only showed favour to someone because he showed favour to him). However, it is the one who establishes the bonds of kinship who maintains good relationship, even if it is severed by the other party’.

HADITH 35: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that a person said, ‘Ya Rasool’Allah ﷺ! My close relatives are such that I

1. Silah Rahim refers to fostering and maintaining good relationship with your kin.

continue to maintain good relations with them, yet they sever it. I am courteous towards them and they are cruel towards me, and I treat them with tolerance, but they treat me insolently'. Huzoor ﷺ said, 'If it is as you have mentioned, then you are filling their mouths with hot ash, and there will always be a helper with you, from Allah'.

HADITH 36: Haakim reported in Mustadrak on the authority of Uqba bin Aamir ؓ who says, 'I went over to visit Rasoolullah ﷺ (and) I promptly held the blessed hand of Huzoor-e-Akram ﷺ and Huzoor ﷺ (also) held my hand quickly. He ﷺ then said, 'O Uqba! The best character in this world and the hereafter is that you should be good to him who separates you, and forgive him who oppresses you, and whosoever wishes for long life and abundance in sustenance, he should maintain good relations with his relatives'.'

LAWS OF JURISPRUDENCE

Silah Rahim means fostering good relations with relatives. In other words, it refers to being courteous and kind towards ones relatives. There is consensus amongst the entire Ummah that Silah Rahim is waajib and Qatah Rahim¹ is haraam. Who are the relatives with whom it is waajib to foster good relations? Some Ulama have mentioned that it refers to the next of kin who are Mahram, whilst others have said that it refers to all the next of kin, be they mahram or not, and the second statement evidently seems to be the correct one. The Hadith has mentioned absolutely that we should maintain good relations with relatives (i.e. without stipulating close or distant). In the Holy Qur'an ذوى القربى has been mentioned absolutely, but since there are numerous levels amongst relations, there is also a

1. Qatah Rahim refers to severing ties with your relatives.

difference in how relationships should be maintained with each of them. The status (level) of the parents is the greatest, followed by that of relatives that are closest (Mahram), followed by all other relatives, and this is based on their positions. [Raddul Muhtar]

LAW: There are numerous forms of practising Silah Rahim. One way, is to shower them with gifts and presents. To be of assistance to them if they are in need of your assistance in any way. To convey Salaam to them. To visit them. To associate with them. To have conversations with them and, to be kind and considerate towards them. [Durr-e-Mukhtar]

LAW: If a person is in a foreign land, then he should communicate with his relatives by way of letter. He should constantly keep written communication with them, so that one does not lose contact with them. If it is possible, then the one who is abroad should try to return to his country, to refresh his relationship with his relatives. Doing this will enhance the love between them. [Raddul Muhtar]

LAW: If a person is abroad, and his parents call for him, it is necessary for him to return home. Merely writing them a letter will not be sufficient. Similarly, if his parents need him to serve them, then too, he must return home and serve them. After the father, the status is afforded to the paternal grandfather and to the elder brother, because the eldest brother is in place of the father. The status of the eldest sister and maternal aunt is in place of the mother. Some of the learned Ulama have mentioned the paternal uncle to be in place of the father and the same is meant by the words of the Hadith: عم الرجل صنوابيه 'The paternal uncle of a man is equivalent to his father'. With the exception of those mentioned above, it is sufficient to send letters or gifts to other relatives. [Raddul Muhtar]

LAW: One should meet with his very close relatives on alternate days. In other words, one should not visit them daily, and this is based on the analogy that it causes love and affection to increase. Actually one should visit other relatives from a Friday to a Friday, or once in a month. The entire tribes and families should be united together. When they are on the right, then they should all work united together to confront others and to proclaim the truth. If anyone from amongst your relatives presents a need, then try to fulfil this need of his. To reject it is to sever ties (i.e. to be unkind).
[Durar]

LAW: Maintaining good relations does not mean that you should only be good to them if they are good to you. That is merely a type of remuneration. In other words, it is merely like bartering (interchanging), whereby if he sent something to you, then you in turn send something to him. If he comes over to visit you, then you go over to visit him. In reality, Silah Rahim means that if he severs, then you should join (foster) and if he wishes to be distant from you and shows no effort, you should give consideration to the rights of family ties to him. *[Raddul Muhtar]*

LAW: It has been mentioned in the Hadith that being kind towards your relative allows one to live a long life and it brings abundance in sustenance. Some Ulama have interpreted this Hadith based on its obvious meaning. In other words, they have mentioned that Qaza-e-Mu'alaq¹ is being referred to in this instance, because Qaza-e-Mubram² cannot be removed. (This they have based on this verse):

إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

'When their promised (time) is reached, neither can they cause a moment of delay, nor (can they) cause it to advance.' [Surah 10 Verse 49]

Some Ulama have mentioned that long life or extension in life refers to the fact that even after a person passes away, rewards are recorded for him, as if he is still alive; or it could mean, that even after he passes from this world, people will still speak fondly of him.
[Raddul Muhtar]

1. Qaza-e-Mu'alaq refers to Fate that is pending.
2. Qaza-e-Mubram refers to inevitable Fate.

CHAPTER 31

REGARDING AFFECTION TOWARDS CHILDREN & COMPASSION TOWARDS ORPHANS

HADITH 1: It is in Sahih Bukhari and Muslim on the authority of Umm-ul-Mo'mineen A'isha رضى الله تعالى عنها that a Bedouin said to the Prophet ﷺ 'You (people) kiss children (affectionately) and we do not do this.' Huzoor ﷺ said, 'What can I do if Allah has removed mercy (compassion) from your heart.'

HADITH 2: It is in Sahih Bukhari and Muslim on the authority of A'isha رضى الله تعالى عنها says that a woman came to me with her two daughters and then requested for something. I did not have anything in my possession except one date. I gave that away to her. The woman split the date and shared it between her daughters, and she remained without eating. After she had left, Huzoor ﷺ arrived (and) I mentioned this incident to Huzoor ﷺ, who said, 'That person whom Allah has blessed with daughters, and he is compassionate towards them, then they shall be a barrier for him from the fire of hell'.

HADITH 3: Imam Ahmed and Muslim reported on the authority of A'isha رضى الله تعالى عنها says, 'A poor woman came to me with her two daughters and I gave her three dates. She gave one each to her daughters and was about to put one into her mouth, when her daughters asked her for it. She broke it into two pieces and shared it between them. When I mentioned this to Huzoor ﷺ, He ﷺ said, 'Allah ta'aala has made Jannat Waajib upon her, and He has granted her salvation from hell-fire'.

HADITH 4: It is reported in Sahih Muslim from Anas رضى الله تعالى عنه that Rasoolullah ﷺ said, 'That person in whose guardianship two daughters (i.e. two girls) remain until they reach puberty, then such a person will come forth on the day of Qiyaamah in such a condition that him and I will be very close to one another.' Then Huzoor ﷺ joined both his fingers to show this closeness.

HADITH 5: It is in Sharhus Sunnah from ibn Ab'bas رضى الله تعالى عنها that Rasoolullah ﷺ said, 'Almighty Allah will definitely make Jannat waajib (compulsory) upon a person who shares his food and drink with an orphan, except if he committed such a (grave) sin, which cannot be forgiven. Allah will make Jannat Waajib upon a person who takes care of three daughters or the same amount of sisters and teaches them good character and is compassionate towards them, until such time that, they become self-sufficient (i.e. until such time that they do not need him to take care of them any longer). Someone (then) said, 'Ya Rasool'Allah ﷺ! If it is two' (i.e. is the reward the same in taking care of two daughters or sisters?) He ﷺ said, 'For two' (i.e. the same rewards is in this case as well). If the people would have asked regarding one, then Huzoor ﷺ would have mentioned the same about that as well. He ﷺ (then said) 'for him, whose 'Karimatain' Allah has taken away, Jannat is compulsory.' It was asked, 'What is Karimatain'. He ﷺ said 'His eyes'.

HADITH 6: Abu Dawud reported on the authority of Auf bin Maalik Ashja'i رضى الله تعالى عنه that Rasoolullah ﷺ said, 'I and that lady, whose cheek is discoloured, will be in Jannat like this.' In other words just as the middle and the index (Kalima) fingers are close to each other. This refers to a woman of high stature and beauty who became widowed and then spent her life taking care of orphans until such time that they separate (i.e. either they grow up or they pass away)'.

HADITH 7: Imam Ahmed, Haakim and Ibn Majah reported from Suraqa bin Maalik رضى الله تعالى عنه that Nabi Kareem ﷺ said, 'Should I not inform you of the greatest Sadqa? It is to take care of your daughter who has returned to you¹'.

1. This refers to the situation, where a female returned to her father's home because her husband has passed away or he has given her Talaq.

HADITH 8: Abu Dawud reported from Ibn Ab'bas رضي الله عنه that Rasoolullah ﷺ said, 'That person who has a daughter and refrains from being cruel towards her and from causing her any insult and he does not give preference to his male children over her; Allah will enter him into Holy Paradise (Jannat)'.

HADITH 9: Tirmizi reported from Jaabir bin Samurah رضي الله عنه that Rasoolullah ﷺ said, 'For a person to teach his children good manners are better than him giving One Sa'¹.

HADITH 10: Tirmizi and Baihaqi have reported on the authority of Ayub bin Moosa who reported from his father, from his grandfather that Rasoolullah ﷺ said, 'A father can not give a gift better than good manners to his children'.

HADITH 11: Tirmizi and Haakim have reported on the authority of Amr bin Sa'eed inbil A'as رضي الله عنه that Rasoolullah ﷺ said, 'There is no greater gift from a father to his children than him teaching them good manners.'

HADITH 12: Ibn Majah reports from Anas رضي الله عنه that Rasoolullah ﷺ said, 'Respect your children and teach them good manners'.

HADITH 13: Ibn ul Najaar reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Upon the father, is also the rights of the children, just as upon children is the right of the father'.

HADITH 14: Tabrani reported from Ibn Ab'bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Give to your children equally'.

1. One Sa' is equivalent to two handfuls in weight equal to about 3 Kg.

If I had to give excellence (preference) to anyone, I would have given this preference to girls (daughters)’.

HADITH 15: Tabrani reported on the authority of Nu'man bin Basheer رضى الله تعالى عنها that Rasoolullah ﷺ said, ‘Be just with your children, when giving them gifts, just as you desire that all of them should be just in kindness and compassionate towards you’.

HADITH 16: Ibn Najaar reported from Nu'man bin Basheer رضى الله تعالى عنها that Rasoolullah ﷺ said, ‘Allah loves for you to be just between your children, even to the extent of kissing them’.

HADITH 17: It is in Sahih Bukhari from Sahl bin Sa'ad رضي الله عنه that Rasoolullah ﷺ said, ‘That person who maintains an orphan, be he of that house or of another (house), both him and I shall be in Jannat like this’. The Prophet ﷺ gestured by way of joining his middle and index (Kalima) finger and only left a small space between both the fingers.

HADITH 18: Ibn Majah reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘The best house amongst Muslims, is that house in which there is an orphan who is treated with kindness, and the worst house among Muslims is that house in which there is an orphan who is treated with cruelty’.

HADITH 19: Imam Ahmed and Tirmizi have reported on the authority of Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, ‘The person who runs his hand over the head of an orphan solely for the pleasure of Allah. Then he shall be awarded with good deeds equivalent to every single strand of hair that his hand passed over. That person who is kind towards an orphan boy or an orphan girl, him and I will be in Jannat like this (he ﷺ joined both his fingers and said this).’

HADITH 20: Imam Ahmed reported on the authority of Abu Hurairah رضي الله عنه that a person complained about the hardness of his heart, (so) Nabi Kareem ﷺ said, 'Run your hand over the head of an orphan and feed a needy person'.

HADITH 21: Tabrani reported in Awsat on the authority of Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'If a boy is an orphan, then when passing your hand over his head, run your hand towards the front (i.e. back to front). If the child has a father, then when passing your hand over his head, run the hand towards the neck (nape, i.e. front to back)'.

CHAPTER 32

THE RIGHTS OF NEIGHBOURS

Allah ﷻ says

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا^ط وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ^ث إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
مُخْتَلًا فَخُورًا ﴿٣٦﴾

'And worship Allah, and do not join any partners with Him; and be good to parents, relatives, orphans, the needy, and neighbours who are near, and neighbours who are distant, the companions at beside you, the wayfarer (traveller) and to your bondsmen and bondswomen. Verily Allah loves not the egotistical, the conceited.' [Surah 4 Verse 36]

HADITH 1: It is reported in Sahih Bukhari and Muslim on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'By Allah, he is not a Momin, By Allah, he is not a true believer, By Allah, he is not a true believer!' It was asked, 'Who Ya Rasool'Allah ﷺ? He ﷺ said, 'That person whose neighbour is not safe from his wretchedness'.

HADITH 2: In Sahih Muslim it is reported on the authority of Anas رضي الله عنه that Rasoolullah ﷺ said, 'That person will not enter Paradise, whose neighbour is not safe from his wretchedness'.

HADITH 3: In Sahih Bukhari and Muslim it is reported on the authority of Umm-ul-Mo'mineen A'isha رضي الله تعالى عنها that Rasoolullah ﷺ said, 'Jibra'eel عليه السلام constantly advised me regarding the rights of the neighbours, until such time that I felt that the neighbour might be appointed as an heir (inheritor)'.

HADITH 4: Tirmizi, Daarimi and Haakim reported on the authority of Abdullah bin Amr رضى الله تعالى عنهما that Rasoolullah ﷺ said, ‘The best companion (friend) is the one who wishes what is good for his friend and the best among neighbours is the one who is a well-wisher to his neighbour’.

HADITH 5: Haakim reported in Mustadrak on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘He who has Imaan in Allah and in the Last Day should honour his neighbour’.

HADITH 6: Ibn Majah reported from Abdullah ibn Mas’ud رضي الله عنه that a person said in the presence of Rasoolullah ﷺ ‘Ya Rasoolullah ﷺ! How will I know if I have done good or bad?’ He ﷺ said, ‘If you hear your neighbour saying that you have done good, then verily you have done good and when you hear them saying that you have done wrong, then verily you have done wrong’.

HADITH 7: Baihaqi reported in Sha’bul Imaan on the authority of Abdur Rahman bin Abi Qirad رضي الله عنه that one day, Nabi Kareem ﷺ performed wudu. The Sahaba-e-Kiraam took the water and began to rub it over their faces. Huzoor ﷺ said, ‘What is it that causes you to do this?’ They said, ‘The Love for Allah and His Rasool ﷺ’. Huzoor ﷺ said, ‘Whosoever wishes to love Allah and His Rasool ﷺ or wishes that Allah and His Rasool ﷺ should love him, then when he speaks, he should speak the truth and when something is entrusted to him, he should discharge the trust, and he should be civil to his neighbours’.

HADITH 8: Baihaqi reported in Sha’bul Imaan on the authority of Ibn Ab’bas رضى الله تعالى عنهما says, ‘I heard Rasoolullah ﷺ saying ‘A Momin is not one who eats a stomach full of food and his neighbour remains hungry beside him’. In other words, he is not a Momin Kaamil¹.

HADITH 9: Tabrani reported from Jaabir رضي الله عنه that Huzoor ﷺ said, 'When a person cooks a pot of food, he should allow for extra gravy, and he should share some of it with his neighbour as well'.

HADITH 10: Dailmi reported from Hazrat A'isha رضي الله تعالى عنها that Rasoolullah ﷺ said, 'When the neighbour's child comes over, then give him something in his hand. It will increase the love'.

HADITH 11: It is in Sahih Bukhari and Muslim on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'If your neighbour wishes to place beams (rafter) on your wall, then do not refuse him to do so'. This ruling is on the basis of 'Diyaanat' (integrity). However legally (justifiably), one is allowed to refuse (such a request).

HADITH 12: Imam Ahmed and Baihaqi have reported in Sha'bul Imaan from Abu Hurairah رضي الله عنه that a person asked 'Ya Rasool'Allah ﷺ! It is mentioned in regards to a certain lady that she performs Namaaz, fasts and gives Sadqa in abundance, but she also causes distress to her neighbours by way of her tongue (i.e. through harsh words)'. He ﷺ said, 'She is in hell'. The person then said, 'Ya Rasool'Allah ﷺ! It is mentioned in regards to a certain lady that there is shortage in her Fasting, charity and Namaaz (in other words Nawaafil). She gives a piece of cheese in Sadqa, but she does not cause any discomfort to her neighbours by way of her tongue.' He ﷺ said, 'She is in Paradise'.

HADITH 13: Imam Ahmed and Baihaqi have reported from Abdullah bin Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'Allah ta'aala distributed character amongst you, just as He distributed

Cont...from last page

1. A Momin Kaamil refers to a truly perfect and devout believer.

sustenance. Allah gives the world (materialistic things) to the one who is dear to Him and also to the one who is not dear to Him, but He gives Deen (True Religion of Islam) only to him, who is beloved and dear to Him. Thus, to whomsoever Allah has given Deen, He has made him his beloved. I swear by Him in Whose Divine Power is my life! A servant can never be a Muslim unless his heart and tongue is Muslim. In other words, he is not regarded as a believer unless he affirms with the heart and declares with the tongue, and he is not regarded as a Momin until his neighbour is safe from his wretchedness'. Haakim reported a similar narration in Mustadrak as well.

HADITH 14: Haakim reported in Mustadrak on the authority of Naaf'i bin Abdul Haarith رضي الله تعالى عنه that Rasoolullah ﷺ said, 'In this world, it is a Muslims good fortune if he has a pious neighbour, a spacious house and a reliable means of transportation'.

HADITH 15: Haakim reported in Mustadrak on the authority of A'isha رضي الله تعالى عنها says that she said, 'Ya Rasool'Allah ﷺ! I have two neighbours. To whom should I send a gift?' He ﷺ said, 'To the one whose door is closest (to yours)'.

HADITH 16: Imam Ahmed reported on the authority of Uqba bin Aamir رضي الله تعالى عنه that Rasoolullah ﷺ said, 'On the Day of Qiyaamat (Reckoning), the two people who will be first to present their case (arguments), will be neighbours'.

HADITH 17: Baihaqi reported on the authority of Abdullah ibn Amr رضي الله تعالى عنهما (on the merit of it being a weak chain of transmission) that Rasoolullah ﷺ asked, 'Do you know what the right of the neighbour is?'

It is this, that when he asks for your help, you should help him, when he asks for a loan, you should give him a loan, and when he is dependant, you should give him something. When he is ill, you should visit him, and when he receives anything good, you should congratulate him, and when any difficulty (or sadness) befalls him, then you should sympathise with him, and when he passes away, you should go with his Janaazah. Without permission do not extend your building, cutting of the breeze from him, and do not cause him harm through your pot (food), but share some of it with him as well. If you purchase any fruit, then gift some to him as well and if you do not wish to gift some to him, then bring it home discreetly, and your children should not take it outside, as this will cause offence (grief) to the neighbours children. Do you know what the right of the neighbour is?

By Him, in Whose Divine Power is my life! There are only a few people who are able to fulfil the rights of their neighbours. It is they upon who is the Grace of Allah.’ Huzoor ﷺ continued advising us regarding the rights of the neighbours, until such time that the people felt that he would appoint the neighbour as the heir. Then Huzoor ﷺ said, ‘Neighbours are in three categories: Some of them have three rights, some have two and some have just one’.

‘That neighbour, who is a Muslim and a relative as well, has three rights: The Right of a neighbour; The Right of Islam and the Right of a relative. The Rights of a Muslim neighbour are two: The Right of a neighbour and the Right of Islam and the neighbour who is an unbeliever has only one right and that is the right that is due to a neighbour.’ We asked, ‘Ya Rasool’Allah ﷺ! Should we give them from our Qurbanis?’ He ﷺ said, ‘The mushrikeen (pagans and polytheists) should not be given anything from your Qurbani’.

LAWS OF JURISPRUDENCE

LAW: If by climbing onto rooftops allows one to look into the houses of others (i.e. causing their privacy to be invaded), then they have the right to forbid you from climbing onto the roof top. Until such time that, you do not build a wall as a barrier or erect something that will protect their privacy from being invaded.

If when climbing onto the rooftop one is not able to look into the homes of others, but it causes them to confront each other when they climb onto the roof top as well, then in such a case, they cannot forbid him from climbing onto the roof top. Their females should not go on the rooftops, so as to avoid any invasion of privacy. [*Durr-e-Mukhtar*]

LAW: The rear wall (or rear of his house) is in the house of another person (i.e. adjoined to another house) and he wishes to put sand onto the wall of his house (i.e. plaster it etc.), but the other person is not allowing him access through his house.

Now how will it be possible for him to do this? The owner of that house will be requested to give permission for him to enter the house and plaster the wall, or he should do the plastering himself and will be paid for having this done.

Similarly, if a persons wall falls into the property of another person, and there is a need to pick up the sand (etc.) from there, (then in such a case) the owner of the property should grant him permission to pick up the sand (etc.) and if he does not give permission, then he should haul it over himself. [*Alamgiri*]

CHAPTER 33

KINDNESS &
COMPASSION
TOWARDS ALLAH'S
CREATION

Allah ﷻ says

تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

‘Assist one another on righteousness and piety, and assist not (one another) on sin and aggression.’ [Surah 5 Verse 2]

HADITH 1: It is reported in Sahih Bukhari and Muslim from Jareer bin Abdullah رضي الله عنه that Rasoolullah ﷺ said, ‘Allah ta’aala does not bestow His Mercy upon a person who is not merciful upon the people’.

HADITH 2: Imam Ahmed and Tirmizi reported from Abu Hurairah رضي الله عنه who says that he heard Abul Qasim, The Truthful and the Deliverer of the Truth رضي الله عنه saying, ‘Mercy is not removed, but from a wretched person’.

HADITH 3: Abu Dawud and Tirmizi reported from Abdullah ibn Amr رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘Rahmaan has Mercy on those who have mercy. Be compassionate to those on the earth and He, Whose Divine Authority is over the skies, will be Merciful towards you’.

HADITH 4: Tirmizi reported from Ibn Ab’bas رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘He who shows no mercy upon our children and shows no respect to our elders, and he who does not command righteous deeds and he who does not forbid evil, is not from amongst us’.

HADITH 5: Tirmizi reported from Anas رضي الله عنه that if a young person respects an elderly person due to his old-age, then Allah will appoint for him, one who will respect him in his old-age.

HADITH 6: Abu Dawud reported from Abu Musa رضي الله عنه that Rasoolullah ﷺ said, ‘It is from the signs of Respect for Allah, to be respectful to an elderly Muslim, and to respect one who bears the Qur’an (i.e. a Hafiz), who is neither Ghaali or Jaafi¹, and to be respectful to a Just Ruler’.

HADITH 7: Imam Ahmed and Baihaqi have reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said ‘A Momin is a sanctuary of affection, and there is no good in that person who neither shows any affection nor receives any affection’.

HADITH 8: Baihaqi reported on the authority of Anas رضي الله عنه that Rasoolullah ﷺ said, ‘Whosoever fulfils the need of someone in my Ummah with the aim of making him happy, he has pleased me and whosoever pleases me has pleased Allah, and whosoever pleases Allah, Allah will enter him into Jannat’.

HADITH 9: Baihaqi reported on the authority of Anas رضي الله عنه that Rasoolullah ﷺ said, ‘whosoever redresses the grievances of an aggrieved person, Allah will have seventy three blessings and absolutions recorded for him. Through one of them, all of his issues will be set aright and with the remaining seventy two, his status will be elevated on the Day of Qiyaamat’.

HADITH 10: It is in Sahih Muslim on the authority of Nu’mān bin Basheer رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The entire Momineen are

1. One who is neither Ghaali nor Jaafi here refers to those who overstate to the extent of exaggeration, that even in recitation, they give no consideration to the accuracy of the words, or either they give the wrong interpretations, or that they recite merely for the sake of show. The injustice is such, that neither do they decline from doing this, nor do they really recite the Qur’an, nor act according to its commands.

like one person (i.e. one body). If his eye is inflicted (by illness), then his entire body is ill and if there is an illness in his head, then his entire body is ill’.

HADITH 11: In Sahih Bukhari and Muslim it is reported on the authority of Abu Musa رضي الله عنه that Rasoolullah ﷺ said, ‘A believer unto another believer is the example of a solid structure, that part of it gives strength to other parts of it. Huzoor ﷺ then intertwined the fingers of his one hand to the fingers of the other hand. In other words, Muslims too, should be united in the same manner as the fingers are entwined’.

HADITH 12: It is in Sahih Bukhari and Muslim on the authority of Anas رضي الله عنه that Rasoolullah ﷺ said, ‘Assist your brother, be he the oppressor or the oppressed!’ Someone asked, ‘Ya Rasool’Allah ﷺ! If he is oppressed then I will (surely) assist him, but if he is the oppressor, how should I assist him?’ He ﷺ said, ‘Stop him from committing oppression. In this way you will be helping him’.

HADITH 13: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘A Muslim is a brother unto another Muslim. Neither should he oppress him, nor should he quit assisting him and one who is there for his brother in a time of need, Allah is there in his time of need. Whosoever removes a single difficulty of a Muslim, Allah will eliminate for him one difficulty from the difficulties of Qiyaamat, and that person who veils the secrets of another Muslim; Allah ta’ala will veil his secrets on the day of Qiyaamat’.

HADITH 14: In Sahih Bukhari and Muslim it is reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘I swear an oath by Him, in Whose Hand

(Divine Control) is my life, a servant is not a true believer unless he loves for his Muslim brother that which he loves for himself’.

HADITH 15: It is in Sahih Muslim from Tameem Daari رضي الله عنه that Rasoolullah ﷺ said, ‘Deen is to wish-well (i.e. to be supportive and loyal)’. He ﷺ said this thrice. We asked, ‘Who should we be loyal to?’ He ﷺ said, ‘Allah and His Rasool, and His Divine Book, and the Learned Leaders of the Believers, and to the Muslims in general’.

HADITH 16: It is in Sahih Bukhari and Muslim from Jareer bin Abdullah رضي الله عنه; He says, ‘We pledged the oath of allegiance at the hands of Rasoolullah ﷺ to establish Namaaz, give Zakaat, and to be supportive (i.e. caring) to every Muslim’.

HADITH 17: Abu Dawud reported from Hazrat A’isha رضي الله تعالى عنها that Rasoolullah ﷺ said ‘Treat each person according to his status’. In other words, approach each person as it is befitting his status. Do not deal with everyone in the same manner, but in doing so, one must take heed not to belittle or embarrass anyone else.

HADITH 18: Tirmizi and Baihaqi reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘A good person amongst you is one from whom there is expectation of good and from whose mischief others are spared. A bad person amongst you is one from whom there is no expectation of any good and from whose mischief others are not spared’.

HADITH 19: It is reported in Baihaqi from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘The entire creation is dependant on Allah and the dearest to Allah is the one who is kind towards all those who are dependant upon Him’.

HADITH 20: Tirmizi reported on the authority of Abu Zirr رضي الله عنه that Rasoolullah ﷺ said, 'Always remain in the Fear of Allah where ever you may be, and if you commit any wrong, then thereafter do that which is right. This righteous deed will cleanse it, and approach people with good manners'.

CHAPTER 34

GENTLENESS,
MODESTY &
GOOD CHARACTER

HADITH 1: 'Allah ta'aala is Compassionate and compassion is dear to Him, and He awards for compassion, that which he does not award for harshness (i.e. severity).' [Muslim]

HADITH 2: He ﷺ said to A'isha رضى الله تعالى عنها 'Make gentleness (i.e. softness and empathy) necessary and abstain from abusiveness and harshness. Gentleness gives beauty to that which possesses it and that from which it is removed, becomes flawed'. [Muslim]

HADITH 3: 'He who is deprived of gentleness is deprived of Good'. [Muslim]

HADITH 4: 'Whosoever received a share of gentleness, has received the share of good for this world and the hereafter, and the one who is deprived from the share of gentleness, has been deprived from the good of the world and the hereafter'. [Sharhus Sunnah]

HADITH 5: 'Shall I not tell you whom hell-fire is forbidden to touch and upon whom hell-fire is haraam? It is haraam upon a person who brings about easiness, having gentle and lenient (nature).' [Ahmed, Tirmizi]

HADITH 6: 'Believers are lenient and gentle, like a camel on a bridle. If it is pulled, it allows itself to be pulled and if it is brought to sit on a rock, then it will remain seated.' [Tirmizi]

HADITH 7: A person was admonishing his brother because of modesty, saying that he was too shy. Rasoolullah ﷺ said, 'Let him be, (in other words, do not admonish him) for modesty is from Imaan'. [Bukhari, Muslim]

HADITH 8: 'Modesty does not bring forth but good. Modesty is totally good'. *[Bukhari]*

HADITH 9: These are the words of the past Ambia, which is common amongst the people, 'If you have no modesty (i.e. shame), then do as you wish'. *[Bukhari]*

HADITH 10: 'Modesty is part of Imaan and Imaan is in Jannat, and rudeness is part of hardness of heart, and hardness of heart is in hell'. *[Ahmed, Tirmizi]*

HADITH 11: 'Every Deen has an innate character (i.e. natural habit and trait), and the character of Islam is modesty'. *[Imam Maalik]*

HADITH 12: 'Imaan and Modesty are both companions. When one is taken away, then the other is taken away as well'. *[Baihaqi]*

HADITH 13: 'To be virtuous is to have good character and sin is that which feels distasteful in the heart, and you do not desire that the people should become aware of it'. *[Muslim]*

Here a person whose heart Allah has enlightened, and whose heart is alert and bright is being discussed. Even though it is not something proven to be forbidden through evidence of the Shariat, he still feels this. Now, if there is evidence pointing to it being forbidden, then there will be no consideration to it feeling distasteful.

HADITH 14: 'The dearest to me amongst you is the one whose character is the best'. *[Bukhari]*

HADITH 15: 'The best amongst you are those, who are of good character'. *[Bukhari, Muslim]*

HADITH 16: 'The most accomplished in Faith are those who possess good character'. [Abu Dawud]

HADITH 17: 'Man has not been awarded anything better than good character'. [Baihaqi]

HADITH 18: 'The heaviest thing which will be kept on the Mizaan (Scale) of the believers, on the Day of Qiyaamat shall be their good character, and Allah does not keep dear a person who is obscene and foul mouthed'. [Tirmizi]

HADITH 19: 'A Believer attains the excellence of being 'Qaaim-ul-Lail'¹ and 'Saaim-un-Nahaar'², due to his good character'. [Abu Dawud]

HADITH 20: 'A believer is one who is tricked³ and a 'Faajir' is deceiving and mean, and one possessing bad character'. [Imam Ahmed, Tirmizi, Abu Dawud]

HADITH 21: 'Fear Allah wherever you may be and if you commit any wrong, do good thereafter, for it cleanses it, and approach the people with good character'. [Ahmed, Tirmizi, Daarimi]

HADITH 22: 'The one, who swallows his anger even though he has the ability to resist, will be summoned by Allah before all on the Day of Qiyaamat, and he will be afforded the choice to go with whichever of the maidens of paradise he wishes'. [Tirmizi, Abu Dawud]

HADITH 23: Rasoolullah ﷺ said, 'I have been sent so that I may perfect good character'. [Imam Maalik, Ahmed]

1. 'Qaaim-ul-Lail' refers to one who stands in prayer at night.

2. 'Saaim-un-Nahaar' refers to one who keeps fast in the day.

3. In other words, a believer is tricked due to his kindness and not because of stupidity.

CHAPTER 35

REGARDING KEEPING THE COMPANIONSHIP OF THE PIOUS & ABSTAINING FROM BAD COMPANY

HADITH 1: The example of a good companion and a bad companion is like that of the seller of musk and the one who blows the bellow of the blacksmith. As for the seller of musk, then either he will grant some of it to you, or you may buy some from him, or at least you will enjoy the pleasant fragrance from him. As for the one who blows the bellow of the blacksmith, then either he will burn your clothes or you will get an unpleasant smell from him.

HADITH 2: Keep only the companionship of a true believer.

HADITH 3: Sit amongst the elders enquire from the Ulama and be friendly with the (Religious) Leaders.

HADITH 4: A Muslim, who associates with the people and is patient when they aggrieve him, is better than the Muslim who does not associate with them and is intolerant when they aggrieve him.

HADITH 5: A good companion is one, that when you remember Allah, he assists you and when you forget (to remember Allah), he reminds you.

HADITH 6: A good companion is one, that by seeing him, you remember Allah, and his conversations help you to increase your virtuous deeds and his deeds remind you of the hereafter.

HADITH 7: Do not keep the companionship of a person who does not acknowledge your position, like you acknowledge his position ¹.

1. In other words, do not keep the company of a person who looks down on you, or it could mean that he is aware of his rights which you are responsible for, but he does not acknowledge your rights.

HADITH 8: Hazrat Umar رضي الله عنه said, ‘Do not involve yourself in that which is not beneficial to you, and stay away from your enemy and avoid your friend unless he is trustworthy, as there is none equivalent to one who is trustworthy and only one who fears Allah can be regarded as being trustworthy (An Ameen). Do not be in the company of a ‘Faajir’, for he will teach you sinful acts and do not discuss secretive issues before him, and in regards to your affairs, (only) take the advice of those who fear Allah’.

HADITH 9: Hazrat Ali رضي الله عنه said, ‘Do not establish a brotherly bond with a sinful person, for he will adorn his actions before you (i.e. make his wrongs look good), and he will desire that you too may become like him, and (in doing so), he will bring forth his worst traits, making them seem good before you. His association with you is flawed and shameless. Also, do not establish a brotherly bond (friendship) with a foolish person, for he will put himself into hardship and he will afford you no benefit, and at times, he will try to cause you benefit, but he will end up causing you loss. His silence is better than talking, and to keep him at a distance is better than his closeness, and his death is better than his life. Do not befriend a liar as well, for living with him will not bring you any benefit. He will carry your issues to others and he will bring that which others say to you, and even if you are speaking the truth, he will not be truthful’.

CHAPTER 36

REGARDING
ENMITY &
FRIENDSHIP FOR
THE SAKE OF ALLAH

HADITH 1: The army of souls was united (together). Those who were acquainted with one another there, they became affectionate (towards each other) in the world, and if they were unacquainted there, then here there was dispute (between them).

HADITH 2: On the Day of Qiyaamat Allah ta'aala will say, 'Where are those who used to show love to one another because of my Majesty! Today, I will keep them in my Divine Shade (of Mercy). Today, with the exception of my Divine Shade (of Mercy) there is no other Shade'.

HADITH 3: A person went to meet with his brother in a different town. Allah ta'aala appointed an Angel to sit down in his path. When he reached this Angel, the Angel asked him where he intended going to. He said, my brother lives in that town, so I am going there to meet with him. The Angel asked, 'Does he owe you any favour for which you are going'. He said, 'No! The only reason is that I love him for the sake of Allah'. The Angel then said, 'Allah has sent me to you so that I should inform you that Allah has granted you His special closeness, because you loved him (your brother) for the sake of Allah'.

HADITH 4: A person asked, 'Ya Rasool'Allah ﷺ! What is the ruling regarding a person who loves a particular nation, yet he has neither met with them, nor received their companionship and nor has he done any deeds like theirs?' He ﷺ said, 'A person is with the one whom he loves'. From this Hadith it becomes very evident that love for the pious makes one pious and the resurrection of such a person will be with the pious, and (it also proves) that to love the nefarious, makes one nefarious and the resurrection of such a person will be amongst them.

HADITH 5: A person enquired ‘Ya Rasool’Allah ﷺ! When will Qiyaamat come?’ He ﷺ replied, ‘What preparation have you made for it?’ He said, ‘I did not make any preparation except for this, that I love Allah ta’aala and His Beloved Rasool ﷺ.’ He ﷺ said, ‘You are with those whom you love.’ Hazrat Anas ؓ says that after Islam, I did not see the Muslims as happy as they were when they heard these words.

HADITH 6: Allah ta’aala says, ‘Those people who are affectionate (loving) to one another for my sake, and they share the companionship of each other for my sake, and associate with each other and spend their wealth, then my love has become Waajib for them’.

HADITH 7: Allah ta’aala said, ‘Those who love each other for the sake of my Divine Majesty, (then) for them there shall be a pulpit of Noor Light. The Ambia and Shuhada will be in Ghabata, in regards to them’.

HADITH 8: There are certain of servants of Allah, who are neither Ambia nor Shuhada, and yet they will have such an exalted position by Allah that on the Day of Qiyaamat, the Ambia and Shuhada will be in Ghabata in regards to them.

The people said, ‘Ya Rasool’Allah ﷺ! Please inform us who these people are?’ He ﷺ said, ‘These are those who showed love to one another merely for the sake of Allah’s Mercy. Neither are they related to one another nor do they have any financial dealing with one another. By Allah! Their faces are glowing with Noor, and they themselves are on Noor. Neither will they be in any fear, whilst the people will be in fear and nor will they be aggrieved when the others shall be grieving’ and Rasoolullah ﷺ recited the verse:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

'The friends of Allah have neither any fear, and nor shall they grieve.'
[Surah 10 Verse 62]

HADITH 9: From amongst the aspects related to Imaan, the strongest with regards to Allah is Loyalty (i.e. True Adherence and Obedience), and to love for the sake of Allah and to have hatred for the sake of Allah.

HADITH 10: Rasoolullah ﷺ said, 'Are you aware of which action is most beloved to Allah. Someone said Namaaz and Zakaat and someone said Jihad'. Rasool ﷺ said 'the most beloved deed by Allah is to love for the sake of Allah and hatred for the sake of Allah'.

HADITH 11: When a person loves someone for the sake of Allah, he has showed honour to Allah ﷻ.

HADITH 12: If two people loved each other solely for the sake of Allah and one is in the East and the other is in the West, then on the Day of Qiyaamat, Allah ta'aala will bring them together and say, 'This is the person whom you love for My sake'.

HADITH 13: There are pillars made from Rubies in Jannat on which are built mansions of Topaz. They are as bright as glittering stars. The people asked, 'Ya Rasool'Allah ﷺ! Who shall reside therein?' He ﷺ said, 'those who love one another for the sake of Allah, and who sit together in one place and associate with one another'.

HADITH 14: Those who love for the sake of Allah will be seated around the Arsh, on Chairs made from Rubies.

HADITH 15: One who loves someone for the sake of Allah and has enmity with someone for the sake of Allah, and gives for the sake of Allah and forbids for the sake of Allah, has perfected his Imaan.

HADITH 16: When two people love each other for the sake of Allah, then they shall only be separated, when one of them commits a sin. In other words, the sign of that ones love is for the sake of Allah is that when one commits a sin, the other should separate from him.¹

HADITH 17: Allah sent revelation upon a Nabi that he should say to a certain devout worshipper, ‘Your devout worshipping and non-inclination to the world is comfort to yourself, and to separate yourself from all others and keep closeness to Me, is a means of your honour. Have you performed a deed compared to My right which is over you?’ He will say, ‘O My Lord! Which deed is that? It will be said, ‘did you have enmity with anyone for My sake and did you befriend (love) any Wali (saintly person) for My sake?.’

HADITH 18: A man follows the Deen of his friend. He should (thus) be careful of who he befriends.

HADITH 19: When one person befriends another person, he should ask his name and his father’s name, and enquire regarding which tribe he belongs to, as this will allow the love (friendship) to become more permanent.

HADITH 20: When a person has affection for another person, then he should inform him of this by saying, that I have love for you.

1. This means that he should not be part and parcel of the sin that the other is committing, because then it would mean that he does not truly love him for the sake of Allah.

HADITH 21: A person said to Rasoolullah ﷺ 'I love that person for the sake of Allah. He ﷺ said, 'Did you inform him of it'. He said, 'No'. He ﷺ said, 'Rise-up and inform him of it'. He went to him and informed him of it. He (the second person) said, 'May He make you His beloved, for whose sake you love me.' He returned to Huzoor ﷺ and mentioned what had happened. Huzoor ﷺ asked, 'What did he say?' He then mentioned what was said, so Huzoor ﷺ said, 'you shall be with whom you love and for you is that, which you have intended'.

HADITH 22: Be reserved in your friendship with your friend. It is not inconceivable that some day he will become your enemy, and be restrained in your enmity against your enemy, for it is not far off that someday he may become your friend.

CHAPTER 37
ETIQUETTES OF
CUTTING THE HAIR
AND CLIPPING
THE NAILS ETC

HADITH 1: It is reported in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Five things are part of the fitrah¹, (1) circumcision, (2) removing the pubic hair, (3) trimming the moustache, (4) trimming the nails and (5) plucking the hair of the armpit’.

HADITH 2: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘trim your moustaches and lengthen your beards. Act contrary to the fire-worshippers (pagans)’.

HADITH 3: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘Act contrary to the mushrikeen. Lengthen your beards and trim your moustaches short’.

HADITH 4: Tirmizi reported from Ibn Ab’bas رضي الله تعالى عنهما who says that Rasoolullah ﷺ used to trim his moustache and Hazrat Ibraheem Khaleelur Rahmaan عليه الصلوة والسلام used to also do the same.

HADITH 5: Imam Ahmed, Tirmizi and Nasa’i have reported from Zaid bin Arqam رضي الله عنه that Rasoolullah ﷺ said, ‘The one who does not shorten his moustache is not from us’. In other words he is acting contrary to our way.

HADITH 6: In Sahih Muslim it is reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘One who does not shave off the pubic hair, trim his nails and shorten his moustache is not from amongst us’.

1. Fitrah or Fitrat refers to Natural and inherent qualities. In this context, it refers to those things, which are Sunnah of the past Ambia.

HADITH 7: Tirmizi has reported on from Amr bin Shuáib, from his father, from his grandfather that ‘Rasoolullah ﷺ used to slightly trim the length and the breadth of the beard.’

HADITH 8: It is reported in Sahih Muslim from Anas ؓ who says, ‘The fixed time within which we should trim our moustaches and nails, and pluck the hair from our armpits, and shave off the pubic hair is forty days.’ In other words, these things should be done within a period of forty days (i.e. this stipulation should not be exceeded).

HADITH 9: Abu Dawud reported from Amr bin Shua’ib who reported from his father, from his grandfather that Rasool ﷺ said, ‘Do not pluck white (grey) hair as this is the Noor of the Muslims. That person who reaches old-age in Islam, Allah will record for him good deeds, remove his wrongs and exalt him in stature’.

HADITH 10: Tirmizi and Nasa’i reported from Ka’ab bin Mur’rah ؓ that Rasoolullah ﷺ said, ‘That person who reached old-age (becomes grey) in Islam, this old-age will be a light for him on the Day of Qiyaamat’.

HADITH 11: Imam Maalik reported on the authority of Sa’eed ibnil Musayyab ؓ who used to say that Hazrat Ibraheem Khaleelur Rahman عليه الصلوة والسلام was the first to prepare a feast for the Muslims (Believers), and he was the first to have circumcision, and he was the first to trim his moustache and the first to see white hair. He asked ‘O my Lord! What is this?’ Almighty Allah said, ‘O Ibraheem! This is Prestige (Dignity)’. He said ‘O my Lord! Increase my Prestige’.

HADITH 12: Dailmi reported from Anas ؓ that Rasoolullah ﷺ said, ‘That person who intentional plucks out white hair, (then) on the

day of Qiyaamat it will become a spear, with which he will be pierced’.

HADITH 13: Tabrani reported from Hazrat Umar رضي الله تعالى عنه that Rasoolullah ﷺ forbade shaving off the hair from the neck except when having a hair cut.

HADITH 14: It is in Sahih Bukhari and Muslim on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ forbade Qaza’. Nafi was asked regarding what Qaza’ was and he said it meant to partially shave off a child’s head and to leave tufts of hair in different places.

HADITH 15: It is in Sahih Muslim from Ibn Umar رضي الله تعالى عنهما that Nabi ﷺ saw a child whose head was partially shaved and some tufts were left unshaved. Huzoor ﷺ forbade the people from doing this and said ‘Either shave all off or leave all of it’.

HADITH 16: Abu Dawud and Nasa’i have reported from Abdullah ibn Ja’far رضي الله تعالى عنهما that when Hazrat Ja’far رضي الله تعالى عنه was martyred, for three days Huzoor ﷺ did not say anything to his family. Then, he proceeded there and said, ‘As of today, you should not weep over my brother (Ja’far رضي الله تعالى عنه)’. He ﷺ then said, ‘Call the children of my brother’. We were brought before Huzoor ﷺ. He ﷺ said, ‘Summon the barber’ and then he had our heads shaved off’.

HADITH 17: Abu Dawud reported from Ibn Hanzaliyah رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘Khuraym Asadi is a very fine person, only had it not been for the length of his hair and the manner in which he allows his lower garment to hang down’. When this message reached Khuraym رضي الله تعالى عنه, he took a knife and cut his hair in line with his ears and raised his lower garment halfway up his shin.

HADITH 18: Abu Dawud reported from Anas رضي الله عنه who says, ‘I had long hair (locks) and my mother said, ‘I shall not have them cut as Huzoor ﷺ would hold and tug at them.’ In other words, the blessed hands of Rasoolullah ﷺ touched them, so she let his hair grow without having it cut, as she regarded it as being sacred (after being touched by the sacred hand of Rasoolullah ﷺ).

HADITH 19: Nasa’i reported on the authority of Hazrat Ali رضي الله عنه that Rasoolullah ﷺ forbade females from shaving their heads (i.e. it is not allowed for women to have their heads shaved).

HADITH 20: It is reported in Sahih Bukhari and Muslim on the authority of Ibn Ab’bas رضي الله تعالى عنها that when Nabi ﷺ would not be given any command regarding something, he preferred that which was in conformity with the Ahl-e-Kitaab (as it was possible that, these things which they did were from the Sunnah of the other Ambia-e-Kiraam). The Ahl-e-Kitaab used to keep their hair straight and the mushrikeen used to comb a path, so Nabi ﷺ kept the hair straight and did not comb a path, but later Huzoor ﷺ combed a path. (From this it is evident that Huzoor ﷺ was commanded to act contrary to the Ahl-e-Kitaab).


LAWS OF JURISPRUDENCE

LAW: It is Mustahab to trim the nails on a Friday. However, if they have grown too long, then do not wait for Friday, as it is not good for the nails to be too long, since keeping long nails causes shortage in sustenance. It has been mentioned in one Da’eef Hadith¹ that Huzoor ﷺ used to trim his moustache and clip his nails before going for Jummah.

1. Da’eef Hadith refers to a Hadith with weak chain of transmission

It has been mentioned in another Hadith that Allah will protect the one who trims his nails on a Friday, from all calamities until the following Friday and for three more days (i.e. for ten days).

It has been mentioned in one Hadith that a person who trims his nails on a Saturday will have his illnesses removed and he shall be cured and one who trims his nails on a Sunday will have poverty alleviated and he will receive riches. The one who clips his nails on a Monday will be cured from insanity and he will recover well, and one who trims on a Tuesday will have his illnesses go away and he will be cured. The one who trims his nails on a Wednesday will have evil whispering and fear removed and peace and cure will reach him, and one who trims his nails on Thursday will be cured from leprosy and he will receive good health. The one who trims them on a Friday will attain Mercy and his sins will be removed. Even though these Ahadith are Da'eef, but in Fada'il¹, they are regarded as credible. [Durr-e-Mukhtar, Raddul Muhtar]

LAW: It has reported from Hazrat Ali  that the finger nails of the right hand should be trimmed first, in the following manner: First the little finger, then the middle finger, then the thumb, then the one in between and then the Kalima (index) finger. On the left hand, first trim the thumb nail, followed by the middle finger, then the small finger, then the Kalima finger and finally the one in between. In other words, one will commence with the small (baby) finger on the right hand, and from the thumb on the left hand, and some narrations say that it should be done by leaving one finger, and in some narrations, it has been mentioned that one should leave two fingers and then trim the next one.

1. In other words, in the issue of virtuousness.

It has been mentioned in one narration that by following this method one will not suffer from eye infection. [Durr-e-Mukhtar, Raddul Muhtar]

LAW: The sequence that has just been mentioned for above has some intricacy in it and it is especially difficult for the laymen to care for this, so there is another method that is very simple and that too is reported from Huzoor عليه السلام. This method is to start with the index finger of the right hand, and to finish at the baby finger and then to continue onto the thumb of the left hand, and to end by trimming the thumb nail of the right hand. In this method, one will start with the right hand and finish with the right hand. [Durr-e-Mukhtar]

This was also the practice of A'la Hazrat قدس سره and this humble servant (Huzoor Sadrush Shariah عليه السلام) also practices likewise.

LAW: No sequence has been mentioned in regards to trimming the nails of the feet. It is better that when trimming the toe nails one should follow the sequence that is reported for Khilaal¹.

One should use the same sequence to trim the toe nails. In other words, one should start with the little toe of the right foot and end at the big toe, and then start at the big toe of the left foot and complete at the small toe. [Durr-e-Mukhtar]

LAW: We should not use our teeth to bite the nails as to do this is Makruh, and there is a fear that this may lead to one being inflicted by leprosy. [Alamgiri]

1. Khilaal here refers to cleaning between the toes.

LAW: When a Mujaahid¹ is in a Darul Harb, he should allow his nails and moustache to grow long, so that the kufaar may be overwhelmed with awe by looking at his grim appearance. [*Durr-e-Mukhtar*]

LAW: If one does not clip the nails every Friday, then it should be clipped once every fifteen days and the maximum time frame for this is forty days. To leave them unclipped for more than the stipulated time, is disallowed. The same rule applies to trimming the moustache, and removing the hair under the armpit and shaving the pubic hair. To leave this unattended for more than forty days is disallowed. It is reported in Sahih Muslim from Anas رضي الله عنه who says, 'The stipulated time within which we should trim our moustaches and nails, and pluck the hair from our armpits and shave off the pubic hair is forty days.'

LAW: To remove the pubic hair is Sunnat. To have a bath on a weekly basis and to keep the body clean and pure, and to remove the pubic hair is Mustahab, and the best day to do this, is on a Friday. It is also permissible to do this once every fifteen days and to allow more than forty days to pass is disallowed and Makruh. The pubic hair should be shaved off with a blade (i.e. razor etc.) and this should be done from below the navel. Instead of using a blade, if one uses sulphurate, lime or any hair removal soap etc. which has become commonly used in this time, then this too is permissible. For females to pluck out (remove) this hair is Sunnat. [*Durr-e-Mukhtar, Alamgiri*]

LAW: To pluck out the hair from under the armpits is Sunnat and to shave it off is also permitted. [*Raddul Muhtar*]

2. Mujaahid refers to a true Muslim soldier.

LAW: It is better not to shave off the hair on the neck. It should rather be left. [*Raddul Muhtar*]

LAW: The nose hairs (inside the nostrils) should not be pulled out (plucked) as this leads to one being afflicted by an illness called Aankla¹. [*Alamgiri*]

LAW: Neither should one shave off the hair nor trim the nail whilst in the state of Janaabat, as to do this is Makruh. [*Alamgiri*]

LAW: If the eyebrows have become too big, then you may trim them. To clean out the hair on the face (cheeks) is also allowed. This is referred to as making a Khat². It is not good to shave or trim the hair on the chest or on the back. One may remove the hair from hands, legs and stomach. [*Raddul Muhtar*]

LAW: It is bid'at (This refers to a bad innovation) to shave off or pull out the hair on either side of the part of the beard under the lower lip (This part is known as the 'Bachi'). [*Alamgiri*]

LAW: It is Sunnat to trim the moustache. It should be trimmed to the extent that it resembles the shortness of the eyebrows. It should be so short that it does not fall over the upper portion of the upper lip. In one narration there has been mention of removing it. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If the both ends of the moustache are big, there is no objection to it. Some of the moustaches of the pious predecessors were kept this way. [*Alamgiri*]

1. Aankla refers to the illness Gangrenous stomatitis.

2. Khat means to get a trim as in to clean the area under the eye and around the inner cheek. In other words, this refers to cleaning the hair above the beard area. It must be noted that this does not refer to trimming the actual beard.

LAW: To lengthen the beard is from the Sunnat of the past Nabis. To shave off the beard or trim it less than one fist length is Haraam. However, if it grows longer than one fist length, then whatever exceeds this length can be trimmed. [*Durr-e-Mukhtar*]

LAW: To fold up the beard or knot or plait the beard, like the sikhs etc. do, is impermissible. Nowadays, lots of styling and cutting is done to the moustache and beard. Some people completely remove the beard and moustache, whilst some shave off the ends of the moustache only leaving a small piece in the middle which looks like two flies are seated under the nose. Some french cut the beard and some are fashioned in other ways. In doing all this, we are actually emulating the Christians (westerners).

The sentiment in the Imaan of the Muslims has become so weak that they are losing their prestige and their identity. They have no sense of what they used to be and what they have become. Their senselessness has reached such extreme levels, and their sense of honour and sense of modesty in Imaan has reached such levels of weakness, that they are becoming absorbed in emulating other nations. They are not subservient with boldness and fortitude on the teachings and directives of Islam, so how can we ever expect that they will encourage the respect of Islamic Directives, and protect and preserve the Rights of the Muslims! Every Muslim individual should be a complete example of Islamic Teachings. He should be an example of the character of the pious predecessors. He should protect the Islamic Customs, so that it may create a (positive) impression on other nations.

LAW: Some of those who shave off their beards are so fearless, that they make a mockery of the beard. They hurl insulting remarks (towards those who) keep their beards in accordance with the

Shariat. To shave off the beard is Haraam! It is a sin, but think about that which you are mocking! What is it that you are insulting and abusing? Every single thing regarding Islam is firm and all its principles and laws are strongly established. To say anything in it (in Islam) to be bad is to show a defect in Islam. You should think about it for yourself. Whatever is the end result of (this behaviour) you already know well. It will become clear to you and there will be no need to enquire about it from anyone.

LAW: Men have the option of either lengthening or shaving the hair, and to take out a path in the hair. [*Raddul Muhtar*]

Both are proven from Huzoor-e-Aqdas ﷺ even though it is proven that he ﷺ only shaved off his blessed hair when coming out of Ehraam¹. There is no evidence proving that he shaved off the sacred hair at other times. However, there is evidence that certain Sahaba did shave off their hair. For example, Hazrat Maula Ali ؑ habitually shaved off his hair. The Sacred Hair of the Beloved Rasool ﷺ would sometimes be up to half the blessed ears, sometimes up to the earlobe and when they would grow longer, then they would touch the Holy Shoulders, and Huzoor-e-Akram ؑ used to comb a middle path in his sacred hair.

LAW: It is not permissible for men to grow (lengthen) their hair like that of the females. Some of those who claim to be Sufis grow very long locks, which flutter on their chests like a snake and some of them plait pony tails or they use extensions. All these actions are impermissible and against the Shariat. Tasawwuf does not refer to growing long hair and wearing colourful clothes, but it refers to

1. Ehraam refers to the sacred state a Muslim enters before performing Hajj or Umrah, where he puts on the prescribed clothing and follows the rules pertaining to it.

being sincerely obedient to Rasoolullah ﷺ and destroying the desires of the carnal self.

LAW: To pull out white hair or to pick them out and snip them off with a scissor is Makruh. However, if a Mujaahid does this so that his appearance strikes awe into the kufaar, then it is permissible. It is permissible to shave the middle of the head and to leave the remainder of the hair, like in one time; this practice was referred to as 'Paan Banwana'. The prohibition of Qaza', which has been mentioned in the Hadith, means to leave tufts of hair in numerous places, which is also known as making shapes. [*Alamgiri, Raddul Muhtar*]

It is also evident from Bukhari Shareef that the method mentioned above (Paan Banwana) cannot be regarded as Qaza' and to say that it refers to this is incorrect. However, it is better that if one is shaving off the hair of the head, then he should shave the entire hair. He should avoid shaving off some and leaving some.

LAW: It has been noticed that those who are from the villages shape the forehead, like the method that is used for the beard and they cut two spikes (or tufts) on either side, or they do this in other styles. This is contrary to the Sunnah and the manner of the pious predecessors. Abstain from this.

LAW: To shave off the hair of the neck is Makruh. [*Alamgiri*]. In other words, to shave off the neck hair without shaving off the head, like many people do when grooming the face. However, if one has shaved off the entire head, then the hair of the neck should also be shaved off with it.

LAW: Nowadays the style of leaving a tuft of hair on the top of the head has become very common. In other words, the hair is cut very short on all sides, and a huge tuft of hair is only left at the top of the head. This too is to emulate the Christians and is impermissible. Some people even make (or cut) a path either to the right or left of this hair. This too is contrary to the Sunnah. The Sunnah method is that if one keeps hair, then one should comb a middle path. Some do not comb a path in the hair and just leave it straight. This is a Sunnat-e-Mansookha¹ and the manner of the Jews and Christians, just as it has been mentioned in the Ahadith.

LAW: Another common style is where they neither keep the hair nor shave it off completely, but they cut the hair with a scissor or machine. This is not impermissible, but it is better and more virtuous to either remove all the hair or keep all.

LAW: For females to cut the hair, as it is the manner of the Christian (western) women of today, is impermissible and a sinful act, and such a woman has been cursed for this. Even if the husband commands her to do this, the rule is still the same, (in other words) the woman will still be regarded as sinful for doing this, because one is not allowed to listen to anyone (who asks you) to be disobedient to the Shariat. [*Durr-e-Mukhtar*] I have heard that this evil of cutting the hair of females has even started in Muslim homes. Women with such haircuts tend to look like males, and it has been mentioned in the Hadith that the curse of Allah befalls that female whose appearance is like that of males. When cutting the hair for females is impermissible, then (definitely) shaving the hair off is impermissible to a greater extent, as this too is

1. Sunnat-e-Mansookha here refers to an abolished tradition.

the custom of the polytheists in India, because when someone dies amongst them, or when she goes for Hindu pilgrimage, the females remove all their hair.

LAW: The hair that is shaved off or trimmed should be buried. The same applies to the finger nails. To discard of it in the toilet or bathroom is Makruh, as this causes illness. [*Alamgiri*] It is impermissible to discard the pubic hair in a place where others will see it.

LAW: There are four things which should be buried: Hair, nails, sanitary pad and blood. [*Alamgiri*]

LAW: If ones hair is infested with lice and the hair has been shaved off, then it should be buried. [*Alamgiri*]

LAW: If an insane female has some illness of the hair. For example, if the hair is infested with lice, and she has no guardian (to care for her), then if someone shaves off her hair, that person has actually done her a favour. However, some hair should be left on her head, so she may be recognised as a female. [*Alamgiri*]

LAW: It is permitted to pluck out the white hair, so long as it is not being done with the intention of adornment (i.e. for cosmetic reasons). [*Durr-e-Mukhtar, Raddul Muhtar*]. It is quiet clear that those who remove the white hair do this solely for adornment, so that this whiteness is not visible to others, and so that they may seem younger.

It is for this reason that this has been disallowed in the Hadith. It is also evident that this type of tampering with the beard is disallowed to a greater degree.

CHAPTER 38

REGARDING
CIRCUMCISION

Khatna¹ is Sunnat and it is from amongst the Symbolic Islamic Practices, as it is a means of distinguishing Muslims from non-Muslims. It is for this reason that in the common terminology it is also known as ‘Musalmani’. It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Hazrat Ibraheem Khaleelullah عليه الصلوة والسلام performed his own circumcision and he was 80 years old at that time.’

LAW: The stipulated time frame for circumcision is from the age of seven up to the age of twelve, and some Ulama have mentioned that it is also permissible to perform the circumcision from after the seventh day from birth. *[Alamgiri]*

LAW: If a boy was circumcised and the entire foreskin was not cut off, (then) if more than half of the skin has been removed then the circumcision is regarded as valid. It is not necessary to cut off the remaining skin, and if half or less than half of the skin is still remaining, then the circumcision has not been done properly, and should be repeated. *[Alamgiri]*

LAW: If a child was born without the skin, which needs to be cut off in circumcision, then there is no need for circumcision. If there is some skin that can be pulled away, but by doing so it will cause immense pain and the head of the penis is visible, then it should be shown to those who perform the circumcision. If they say that it cannot be done, then it should be left alone. The child should not be caused to suffer unnecessary discomfort. *[Alamgiri]*

LAW: We have heard of incidents, where if a child is born without this (fore) skin, the father and other elders of the family invite

1. Khatna refers to circumcision.

relatives and other elders to partake in a traditional ceremony and instead of circumcision, a seasoned beetle leaf rolled like a pyramid is cut, making it seem as if the custom of circumcision is being fulfilled. This is an absurd and foolish practice which has no benefit or basis.

LAW: If an old man accepts Islam but does not have the strength to have his circumcision done, then he has no need to be circumcised. If a person who has reached the age of puberty accepts, and he is able to perform his own circumcision, then he should do it by himself otherwise not. If there is a female who knows how to perform circumcision, then such a woman may perform his circumcision after she has made Nikah to him. *[Alamgiri]*

LAW: If the circumcision has already been performed, but the foreskin has grown back, and is causing the head of the penis to be hidden, then the circumcision should be repeated. If it has not grown to this extent (of covering the head of the penis), then it should not be repeated. *[Alamgiri]*

LAW: To have the child circumcised is the responsibility of the father. If he is not present, then the one whom he appoints should have it done, thereafter the right is that of the paternal grandfather and there after is the right of his appointed representative. This is neither the responsibility of the maternal uncle nor that of the paternal uncle, or that of their appointed representatives. However, if the child is being brought up by them and is amongst their dependants, then they may have it done. *[Alamgiri]*

LAW: There is no harm in piercing the ears of women and there is also no harm in piercing the ears of young girls, because they used to have their ears pierced in the time of Rasoolullah ﷺ and there was no objection to this. *[Alamgiri]*

Actually, this practice of piercing the ears of the females has continued up to this day. Only a few people have suspended this practice in their emulation of the Christian (i.e. western) women, regarding whom there is no credibility.

LAW: It is Haraam to castrate (i.e. to sterilize and desexualize) human beings. The same applies to become eunuch. There is a difference of opinion in regards to castrating horses. The correct view is that it is correct. If there is benefit in castrating other animals, such as if (castration) will allow its meat to be better, or if the animal is not castrated it will be mischievous, or if it will cause harm to people. Based on such appropriateness, goats and oxen etc. are castrated. This is permissible. However, if there is no benefit in doing so and if it is not done to alleviate any harm, then to castrate is Haraam. [*Hidaya, Alamgiri*]

LAW: It is disallowed to allow a servant (slave) who has been castrated to be of service to you, just as such people serve the wealthy leaders and kings, and they are also famously known as Khaja Sar¹. The harm in having them serving is that it encourages others to have the audacity to castrate thus becoming liable for committing this haraam act, and if the people abstain from using the services of such servants, then the practice of castrating will be completely eradicated. [*Hidaya*]

LAW: There is no harm in impregnating a female horse (i.e. a mare) with a donkey, which causes a mule to be born. It has been mentioned in Sahih Hadith that 'Baghla', the animal which Nabi ﷺ used as a mode of conveyance was white (i.e. a mule) and if this practice was not permissible, then Huzoor-e-Akram ﷺ would have not kept such an animal for his conveyance. [*Hidaya*]

1. Khaja Sar generally refers to an emasculate person put in-charge of the affairs a harem etc.

CHAPTER 39

REGARDING
ADORNMENT
(BEAUTIFICATION)

HADITH 1: It is on the authority of Hazrat A'isha رضى الله تعالى عنها who says, 'I used to apply a fine and exquisite fragrance to Huzoor ﷺ, so much, that I used to find the brilliance of it in his sacred hair and sacred beard'.

HADITH 2: It is narrated in Sahih Muslim from Naafi' that occasionally Ibn Umar رضى الله تعالى عنهما used to inhale pure Ood (aloe wood). In other words, he never used a mixture of anything else with it, and on certain occasions he would make a mixture of camphor and aloe wood and inhale it, and he used to say 'Rasoolullah ﷺ used to also inhale (the smoke) of it like this'.

HADITH 3: Abu Dawud reported from Anas رضى الله تعالى عنه that Huzoor ﷺ possessed a particular type of scent (perfume) which he used.

HADITH 4: In Sharhus Sunnah it is reported from Anas رضى الله تعالى عنه that Huzoor ﷺ used to apply oil abundantly on his sacred head, and he used to comb his sacred beard.

HADITH 5: Abu Dawud reported from Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'One who has hair, should respect it'. In other words, he should wash it, oil it and comb it.

HADITH 6: Imam Maalik reported from Abu Qatadah رضى الله تعالى عنه who says, 'I had a full growth of hair on my head. I asked Huzoor ﷺ if I should comb it'. Huzoor ﷺ said, 'Yes! And respect it'. So, because of this command of Rasoolullah ﷺ Hazrat Abu Qatadah رضى الله تعالى عنه would sometimes apply oil twice in a day to his hair.

HADITH 7: Tirmizi, Abu Dawud and Nasa'i reported from Abdullah ibn Maghfal رضى الله تعالى عنه that Huzoor ﷺ stopped us from combing the hair on a daily basis. This prohibitory tense is not sinful and the aim is to

show that men should not engross themselves in over-adorning and beautifying themselves.

HADITH 8: Imam Maalik reported from Ata'bin Yasaar that Rasoolullah ﷺ was present in the Masjid and a person entered whose hair and beard was untidy. Huzoor ﷺ gestured to him, as if asking him to neaten his hair. That person properly groomed his hair and then returned. Huzoor ﷺ said, 'It is not good that a person should come forth with his hair scattered in such a manner, as if he is shaitaan'.

HADITH 9: Tirmizi reported from Ibn Ab'bas رضي الله تعالى عنها that Nabi Kareem ﷺ said, 'Use surmah made from Antimony as it revives the sight and it causes the eyelashes to grow'. Huzoor ﷺ had a container for keeping surmah, from which he applied surmah every night. (He ﷺ applied it) thrice with the applicator in one eye and thrice in the other.

HADITH 10: Abu Dawud and Nasa'i have reported from Kareema bint Humaam, (that) she says, 'I enquired from Sayyidah A'isha Siddiqah رضي الله تعالى عنها in regards to applying mehndi. She said, 'There is no objection to it, but I refrain from using it as my Habeeb ﷺ disliked its smell'.'

HADITH 11: Abu Dawud narrated from Hazrat A'isha رضي الله تعالى عنها that Hind bint Uqba enquired, 'Ya Rasool'Allah ﷺ! Please accept my oath of Allegiance'. Huzoor ﷺ said, 'I shall not allow you to take the Oath of Allegiance until you do not change the condition of your palms (In other words until you do not apply mehndi and change its colour). Your hands appear to look like the hands of a beast (females should colour their palms)'.

HADITH 12: Abu Dawud and Nasa'i reported on the authority of Hazrat A'isha رضى الله تعالى عنها says that a lady had a Kitaab in her hand and she put out her hand from behind a curtain or veil gesturing towards Rasoolullah ﷺ. She intended to give the book to Huzoor-e-Akram ﷺ, but He ﷺ pulled his sacred hand away and said 'It is not noticeable whether it is the hand of a male or female'. She said, 'It is a female's hand'. He ﷺ said, 'If it is a female, then she should stain her finger nails with Mehndi'.

HADITH 13: Abu Dawud reported from Abu Hurairah رضى الله تعالى عنه that a Mukhanath² was brought before Rasoolullah ﷺ, who had coloured his hands and feet with mehndi. (On seeing this), the beloved Prophet ﷺ said, 'What is his condition?' The people said, 'He emulates the females. He was banished from the city of Madina on the command of Rasoolullah ﷺ and sent away to Naqee'.

HADITH 14: Tirmizi reported from Sa'eed ibnil Musay'yab. He says that, Allah is Teeb and He loves Teeb³. Allah is Most Pure and He loves purity, He is Most Gracious and love kindness, He is Most Generous and loves generosity, so keep your courtyards clean and do not imitate the Jews.

HADITH 15: In Sahih Muslim it is reported on the authority of Abdullah ibn Mas'ud رضى الله تعالى عنه that Rasoolullah ﷺ said, 'One who has even a speck of takkabur in his heart, will not enter Paradise'. A person said, some of us like wearing good clothes and good shoes (in other words, is this also regarded as Takabbur). Rasoolullah ﷺ said, 'Allah is 'Jameel'⁴ and loves beauty. Takkabur refers to rebel against Haq and to look down on the people in contempt'.

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1. Mehndi is the name given to henna.
 2. A Mukhanath refers to an effeminate man.
 3. Teeb in this context refers to fragrance.
 4. Jameel here mean Divinely beautiful.

HADITH 16: In Sahih Bukhari and Muslim it is reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘The Jews and the Christians do not apply colour, so act contrary to them’.

HADITH 17: It is in Muslim from Jaabir رضي الله عنه that on the day of Fateh Makkah¹, Abu Quhafa² was brought forth and his hair and beard was as white as Thaghama³. Nabi ﷺ said, ‘Transform it with something but abstain from the use of black dye’.

HADITH 18: Abu Dawud and Nasa’i have reported from Ibn-e-Ab’bas رضي الله تعالى عنهما that Nabi ﷺ said, ‘Near Qiyaamat, there shall be those who will apply black dye, like the torso of a pigeon. They shall not even smell the fragrance of Jannat’.

HADITH 19: Tirmizi, Abu Dawud and Nasa’i reported from Abu Zirr رضي الله عنه that Rasoolullah ﷺ said, ‘The best dye for white hair is Mehndi and Katam’.

HADITH 20: Abu Dawud reported on the authority of Ibn Ab’bas رضي الله تعالى عنهما that a person who had applied mehndi as a dye, passed by Nabi ﷺ. He ﷺ said, ‘It is very good.’ Then another person who had applied the dye of mehndi and Katam⁴ passed by, so Rasoolullah ﷺ said, ‘(This) is even better than that. A third person, who had applied the yellowish dye then passed by, so Rasoolullah ﷺ said, ‘This is better than all of them’.

1. Fateh Makkah refers to The Great Victory at Makkah.

2. Abu Quhafa was the father of Hazrat Abu Bakr Siddique رضي الله عنه

3. Thaghama refers to a type of shrub with white flowers.

4. Katam refers to Woad.

HADITH 21: Ibn Al Najaar reported from Anas رضي الله عنه that Rasoolullah ﷺ said, 'the first person to use the dye of mehndi and Katam was Hazrat Ibraheem عليه السلام and the first to use black dye was Firawn (the pharaoh)'.

HADITH 22: Tabrani reported in Kabeer and Haakim in Mustadrak from Ibn Umar رضي الله تعالى عنهما that the dye of a Momin is yellowish, and the dye of a Muslim is reddish and the dye of a kaafir is black.

HADITH 23: In Sahih Bukhari and Muslim it is reported from Abdullah ibn Umar رضي الله تعالى عنهما that Nabi ﷺ said that the curse of Allah is upon a woman who joins hair together (i.e. adds extensions to her hair), the one who asks for it to be joined, and the tattooer and the woman who is tattooed.

HADITH 24: It is reported in Sahih Bukhari and Muslim from Abdullah ibn Mas'ud رضي الله عنه that 'Allah curses the women who tattoo and are tattooed. The women who pluck their hair (in other words, those women who pluck the hair off their eyebrows to beautify it for cosmetic reasons), and the women who file their teeth (in other words, those women who file their teeth to beautify it), altering Allah's creation!'

A woman came to Abdullah ibn Mas'ud رضي الله عنه and spoke to him saying that she heard that he had cursed certain types of women. 'Why should I not curse those whom Rasoolullah ﷺ cursed, and whereas it is regarded an (accursed act) in the Book of Allah?' She said that she had read the Qur'an, but did not find anything concerning this in it.

He said, 'if you had read it (attentively) you would have definitely found it. Did you not read this (where Allah Almighty says),

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(In other words) *And take whatever the Rasool gives you, and abstain from that which he disallows you.* [Surah 59 Verse 7]

The lady acknowledged reading this. Abdullah ibn Mas'ud رضي الله عنه said that Rasoolullah ﷺ had disallowed this. It has been mentioned in one narration that after this, the lady said, some of these things (which you mention) can be found in your wife as well. Abdullah ibn Mas'ud رضي الله عنه said, 'Go into (the house) and have a look.' She went into the house and then returned. He asked, 'What did you see?' She said, 'I saw nothing'. Abdullah رضي الله عنه said, 'If these (qualities) were present in her, she would not be living with me. In other words, I would not have kept her as my wife'.

HADITH 25: It is in Sahih Bukhari from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'The evil eye is a reality' (in other words the casting of the evil eye does have an effect), and Huzoor-e-Akram ﷺ forbade tattooing.

HADITH 26: It is in Sunan Abu Dawud on the authority of Ibn Ab'bas رضي الله تعالى عنهما that he said, 'The curse of Allah is on the women who joins the hair and has the hair joined. The one who plucks out the hair from the eyebrows and the one who has it plucked out, and the tattooer and the woman who is tattooed, for as long as it is not done due to an illness'.

HADITH 27: Abu Dawud reported that the year in which Mu'awiyah رضي الله عنه performed Hajj during the era of his Khilaafat, (he came to Madina) and he took in his hand a tuft of (bunch) of hair which was

in the hand of the guard and said, 'O People of Madina! Where are your Ulama? I heard from Rasoolullah ﷺ that Huzoor ﷺ used to disallow this'. (In other words, Huzoor-e-Akram ﷺ disallowed the joining of hair to a plait) and Huzoor ﷺ used to say, 'Destruction befell the Bani Isra'eel when their women began to do this' (i.e. attach hair extensions to their hair).

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It is Haraam for a female to attach extensions from human hair to her own hair. Such women have been cursed in the Hadith. Actually, even the woman who joins hair to the hair of another woman is also cursed in the Hadith, and if the hair that is being joined to her plait is from her own hair, then too, it is regarded as impermissible. However, if she makes an extension for her hair (i.e. if she makes tassels for plaiting the hair) from wool or black threads, then there is no prohibition to this. It is permissible to make a hair band from black material and in reality there is no objection to the use of dyed yarn, as it is visibly distinguishing. Similarly, those women who tattoo and are tattooed and then ones who file the teeth for cosmetic reasons, and the ones who do the filing, and the ones who pluck out hair from the eyebrows, and those who have the hair plucked out, have all been cursed in the Hadith.

LAW: It is permissible to pierce the nose or ears of girls. There are also some people who pierce the ears of boys as well, and even have them wearing small pearls (i.e. pearl earrings). To do this is impermissible. In other words, it is impermissible to pierce the ears (of boys) and it is also impermissible to put on jewellery for them.
[Raddul Muhtar]

LAW: It is permissible for females to apply Mehndi on their hands and feet, as it is a means of adornment. Mehndi should not be

applied to the hands and feet of little children without reason. [Alamgiri]

It may be applied to the hands and feet of (young) girls, just as it is permitted to adorn them with jewellery.

LAW: Women are permitted to use small perforated beads and beads made of gold and silver in their pony tails (plaits). [Alamgiri]

LAW: There is no objection to using Surmah¹ from stone (a mineral), and for males to use black Surmah of kaajal² with the intention of beautification is Makruh (disapproved), and if the aim is not cosmetic (i.e. for adornment), then there is no objection. [Alamgiri]

LAW: To display photographs (or pictures etc.) of living things in the home is not permissible, and to decorate the house with pictures of non-living things is permissible, similar to the tradition of beautifying the home with plaques and calligraphy. [Alamgiri]

LAW: It is permissible to hang screens made from hay or thorny bush (i.e. hedging plants) for protection from the heat, but if this is put out of Takabbur, then it is impermissible. [Alamgiri]

LAW: If a person is on a conveyance (means of transport) and others that are with him are walking, and he is doing this simply out of pride (boastfulness), then to behave in this manner is disallowed. [Alamgiri]

1. Surmah refers to collyrium.

2. Kaajal refers to black antimony.

If he is doing this due to some necessity, then there is no harm in it. For example, if he is so old and feeble that he will not be able to walk, or those that are with him are not satisfied with him walking, just as people sometimes (go somewhere) by foot but they will not allow the Ulama and Masha'ikh to do so (as a mark of respect).

There is no harm in this, as long as one (i.e. the one who is being honoured) keeps his heart in control and is not overcome by pride. His only intention should be to try and please those people.

CHAPTER 40

REGARDING
KEEPING NAMES

Allah ﷻ says

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا
نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا
بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿١١﴾

'O You who Believe! One group of you should not ridicule another group. It may be that they are better than them; and neither should women ridicule women. It may be that they are better than them, and do not vilify one another, nor call each other by offensive titles. (It is bad) to use impious names after he has believed, and those who do not repent, they are from amongst the transgressors. [Surah Verse 11]

HADITH 1: Baihaqi reported from Ibn Ab'bas رضى الله تعالى عنها that Rasoolullah ﷺ said, 'It is the duty of the father to keep a good name for his child, and to teach the child good manners'.

HADITH 2: The Compilers of the Sunan-e-Arba have reported from Abdullah ibn Jaraad رضى الله تعالى عنه that Rasoolullah ﷺ said, 'Address your brothers by their good names. Do not address them using bad words'.

HADITH 3: It is in Sahih Muslim from Ibn Umar رضى الله تعالى عنها that Rasoolullah ﷺ said, 'From amongst your names, the names most dear to Allah are Abdullah and Abdur Rahmaan'.

HADITH 4: Imam Ahmed and Abu Dawud have reported from Abu Dardah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'On the day of Qiyaamat, you will

be summoned by your names and by the names of your fathers, so keep good names’.

HADITH 5: Abu Dawud reported from Abi Wahb Jashmi رضي الله عنه that Rasoolullah ﷺ said, ‘Keep names on the names of the Ambia عليهم السلام and the names dearest to Allah are Abdullah and Abdur Rahmaan, and true names are Haarith and Humaam, and Harb and Mur’rah are bad names’.

HADITH 6: Dailmi reported from Hazrat A’isha رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘keep names on the names of good (pious) people and seek your needs from those with good faces (pious appearance)’.

HADITH 7: In Sahih Bukhari and Muslim is reported from Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘Keep names on my name and do not address each other with filial appellations that are my filial appellations (titles), because (my filial appellation is not Abul Qaasim merely because my beloved son was called Qaasim, but) I have been appointed Qaasim (The Distributor), so that I may distribute between you’.

HADITH 8: It is in Sahih Bukhari and Muslim from Anas رضي الله عنه that Nabi Kareem ﷺ was in the market place and a person called out by saying ‘Abul Qaasim’. Huzoor ﷺ directed his Blessed attention towards him, and the person said that he was addressing some other person, so Rasoolullah ﷺ said, ‘Keep names on my name and do not keep filial appellations on my filial appellations’.

HADITH 9: Abu Dawud reported from Hazrat Ali رضي الله عنه. He says, ‘I said ‘Ya Rasool’Allah ﷺ! if a son is born to me after Huzoor ﷺ, will it be

fine for me to keep his name on your name and his filial appellation on your filial appellation?’ He ﷺ said, ‘Yes’.

HADITH 10: Ibn Asakir reports from Abu Umama رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘If a son is born to a person and he names him Muhammad, because of my love and so as to attain the blessings from my name, then both him and his son are in Jannat’.

HADITH 11: Hafiz Abu Taahir Salfi reported from Anas رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘On the day of Qiyaamat two persons will be presented before the Majestic Court of Allah. It will be commanded that they should be led into Jannat (Paradise)’. They will say ‘O Allah! Due to which of our deeds have we become deserving of Jannat? We have not performed any such deed that makes us deserving of Jannat!’ Allah will say, ‘Enter into Paradise! I have sworn an oath that the one whose name is Ahmed or Muhammad shall not enter into hell-fire’.

HADITH 12: Abu Nu’aim reported in Huliya from Nabeet bin Shurait رضي الله تعالى عنهما that Rasoolullah ﷺ said that Almighty Allah says, ‘I swear by My Honour and Grandeur! I shall not punish him, whose name is kept on your name’.

HADITH 13: Ibn Sa’ad reports (a Mursal narration) in Tabaqat from Uthman bin Umri that Rasoolullah ﷺ said, ‘What harm is there to a person if he has one Muhammad, two Muhammads or three Muhammads in his home!’

HADITH 14: Tabrani reports in Kabeer from Abdullah ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘One who has three sons and does not keep even one of their names Muhammad, he is definitely a Jaahil (ignorant person)’.

HADITH 15: Haakim reported from Hazrat Ali رضي الله عنه that Rasoolullah ﷺ said, ‘If you name a boy Muhammad, then respect him, and make space for him in a gathering, and do not attribute wrong towards him’.

HADITH 16: Bazaaz reported from Abu Naafi رضي الله عنه that Rasoolullah ﷺ said, ‘When you name your son Muhammad, then neither hit him, nor deprive him’.

HADITH 17: It is in Sahih Muslim on the authority of Zainab bint Abi Salama رضي الله تعالى عنها that her name was Barra. Huzoor ﷺ said, ‘Do not adorn (i.e. praise) yourselves. Allah is the One who knows those who are pious (*barra*) among you and those who are deviant. Name her Zainab’.

HADITH 18: It is in Sahih Muslim from Ibn Ab’bas رضي الله تعالى عنهما. He says that the name of Juwairiyah رضي الله تعالى عنها was Barra. Huzoor-e-Akram ﷺ changed this name and kept her name Juwairiyah, and Huzoor ﷺ did not approve of someone saying that we went away from Barra (the pious one).

HADITH 19: It is in Sahih Muslim from Ibn Umar رضي الله تعالى عنهما that the name of one of Hazrat Umar’s daughters was Aasiyah. Huzoor-e-Akram ﷺ kept her name Jameela.

HADITH 20: Tirmizi reported from Hazrat A’isha رضي الله تعالى عنها that Rasoolullah ﷺ used to change bad names.

HADITH 21: In Sahih Bukhari it is reported on the authority of Sa’eed ibnil Musayyab رضي الله عنه who says that my paternal grandfather went to Huzoor ﷺ. Huzoor asked ﷺ ‘What is your name?’ He said, ‘Huzn’. Huzoor ﷺ said, ‘You are ‘Sahl. In other words keep your

name Sahl as it means soft (gentle) and Huzn means hard (i.e. harsh)'. He said, 'I will not change the name which my father has kept'. Sa'eed ibnil Musayyab رضي الله عنه says that the outcome of this was that even up to now, we are harsh in nature.

NOTE: Some laws regarding the issue of keeping names have been mentioned in the section on Aqeeqah. You may peruse them there. Some points have been mentioned in this section.

LAWS OF JURISPRUDENCE

The very dear names to Allah are Abdullah and Abdur Rahman, as it has been already mentioned in the Hadith. The more exalted between both names is Abdullah because the appendage (reference) of servitude (and devotion) is (directly) to Allah's Divine Name. Other names where the servitude is an appendage to the Attributive Names of Allah are also within the same ruling. These are names such as Abdur Raheem, Abdul Malik and Abdul Khaaliq etc. The Hadith that says that these names are the dearest to Allah actually means that if a person wishes to keep a name with the word 'Abd' (i.e. servant and slave) in it, then the best names to keep are Abdullah and Abdur Rahman. He should not keep names like those which were kept in the 'Days of Ignorance', where someone was named Abdush Shams (servant of the sun) whilst another would be named Abdud Daar (servant of the depriver), so one should not think in any way, that both these names are more exalted than 'Muhammad' and 'Ahmed', because Muhammad and Ahmed are the Blessed names of Huzoor-e-Akram ﷺ and that which is manifest, is that Almighty Allah Himself chose both these names for His Beloved ﷺ. If both these names were not so beloved (and dear) to Allah, He would have not have chosen it for His Beloved ﷺ. Great virtue has been given to keeping the name Muhammad. Some of them have already been explained.

LAW: A person whose name is Muhammad, may keep his filial appellation Abul Qaasim, and the prohibition that has been mentioned in the Hadith, particularly referred to the apparent Life-time of Huzoor ﷺ. As in that time, if this was the filial appellation of someone else and he was being addressed, it could create a misconception that possibly Huzoor ﷺ was being addressed. Actually, there was once a situation like this, where a person called out 'Abul Qaasim' whilst calling someone else and Huzoor ﷺ directed his Holy attention towards the said person, so he said, 'I did not intend to call Huzoor ﷺ (i.e. I was addressing another person).' During this instance, Huzoor-e-Akram ﷺ said, 'Keep your names on my name, but do not keep your filial appellations on my filial appellations.' If one has this uncertainty that by naming someone with the name of Huzoor ﷺ one could have had the same kind of misconception, then the answer to this is that the Holy Qur'an has disallowed us to address Huzoor ﷺ by his Name.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Do not summon the Rasool amongst yourselves, like some of you summon the others (amongst you). [Surah 24 Verse 63]

Thus, when the Holy Companions would present themselves before Rasoolullah ﷺ, they would never address him by his Name, but they would address him with (respectful) titles such as 'Ya Rasool'Allah ﷺ' and 'Ya Nabi'Allah ﷺ'. Here, the likelihood did not even exist, that someone would call out saying Muhammad and it would refer to Rasoolullah ﷺ. If the Bedouins (villagers) or those who were unaware called out in this way, then this is a totally different issue, because they had done this because of being unaware.

Hazrat Ali عليه السلام named his son Muhammad ibn Al Hanfiya, and he gave him the title Abul Qaasim, and this was with the permission of Huzoor ﷺ. From this, it has become evident that the said Hadith (regarding not keeping the appellation on the appellation of Rasoolullah ﷺ is no longer applicable).

LAW: Some of Allah's Names, which are regarded as permissible to be applied in a particular sense to other than Allah, may be kept as well. Examples of such names are: Ali, Rasheed, Kabeer and Badee'. These names may also be kept by adding an Alif and Laam to them as well, such as by saying, Al Ali, Al Rasheed, because the meanings which are intended when attributed to Allah, are not the same meanings which are intended when these names are used for Allah's servants. However, it must be pointed out that nowadays, there is this common habit amongst the general masses (laymen) of using the diminutive form when calling someone, so where there is the notion (that this will be done). Then it is appropriate to avoid keeping such names, especially when the a name is kept with the word 'Abd' joined to the Names of Allah, as is the case in names such as, Abdur Raheem, Abdul Kareem and Abdul Azeez (etc.), because here, the Governed Noun is with reference to Allah. In such a case if the use of the diminutive form is intentional, then Allah Forbid, it is regarded as committing kufr, as this is not really using the diminutive form to the person (whose name it is), but the diminutive form is being used for Allah. The laymen and those who are unaware definitely do not intend it in this sense, so that ruling (of kufr) will not apply to them, but they should be informed of this and explained regarding this. Such names should not be kept where there is the likelihood of this occurring. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: The Ulama have a difference of opinion regarding keeping a name which has neither appeared in the Qur'an-e-Majeed, or in the

Hadith and nor is it a name which is commonly used amongst the Muslims. It is best not to keep such a name. [Alamgiri]

LAW: If a child was born and then passed away, he should be named before being buried. If it is a boy, he should be given a boys name and if it is a girl, she should be given a girls name. If one cannot ascertain whether it is a boy or a girl, then such a name should be given which can be used for both males and females. [Raddul Muhtar]

LAW: The correct view regarding whether a child can be given a filial appellation or not, is that it is permitted. The Hadith of Abi Umar is evidence to this.

LAW: To give a child a filial appellation such as Abu Bakr, Abu Turaab and Abul Hassan etc. is permissible. The objective of keeping such appellations is the sacredness (of these names), so that the child may be blessed with blessing of these names. [Raddul Muhtar]

LAW: Bad names should be changed and good names should be kept. It has been mentioned in the Hadith that you will be summoned on the Day of Qiyaamat by your names and the names of your fathers, so keep good names. Huzoor ﷺ changed names that were bad. A persons name was 'Asram', so Huzoor ﷺ changed this and kept his name 'Zar'aa, and he changed the name Aasiyah and kept the name Jameela. He ﷺ also prevented the keeping of the names Yasaar, Rubaah and Aflah Barkat.

LAW: It is permissible to keep the names Abdul Mustafa, Abdun Nabi and Abdur Rasool, because here, the intention is in relation to the nobility, and the actual meaning of servitude is not intended in this. As for the issue of using the word 'Abd' as an appendage (i.e. joining

it) to a name other than that of Allah, then this is proven from the Qur'an and the Hadith.

LAW: Huzoor ﷺ also changed the names which demonstrated self praise and egotism. He ﷺ changed the name of Barra to Zainab and said that do not praise your self. Names such as Shamsud'deen, Zainud'deen, Muhiy'yud'deen, Fakhrud'deen, Naseerud'deen, Sirrajud'deen, Nizaamud'deen and Qutbud'deen etc. are names which contain strong praises, and should thus be avoided. As for the issue of the Great and Distinguished Imams and Pious Predecessors being remembered by these names, then it should be known, that these were not really the names of these Great Personalities, but these were their blessed titles. When these personalities reached highly ranked positions and achieved illustrious status, the Muslims addressed them in this manner. Now, in the (case of a newborn), this name is being given to one who is unaware and who has not even studied anything as yet. He has just been born and has not even served the Deen in any way, yet he is being remembered by such distinguished and self-important words. Even though Imam Muhiy'yud'deen Nawawi رحمه الله تعالى عليه was such an illustrious personality, he would reject it when addressed by the title Muhiy'yud'deen, and he would be heard saying, 'One who addresses me by the name Muhiy'yud'deen does not have my permission to do so'. [Raddul Muhtar]

LAW: It is permissible to keep a name where the word Ghulam is attached to the names of the Ambia, Sahaba and the Awliyah, (such as in the names): Ghulam Muhammad, Ghulam Siddique, Ghulam Farooq, Ghulam Ali, Ghulam Hussain and Ghulam Hassan etc. There is no reason to proving its impermissibility. Some of the Wahabis say these names to be impermissible, and the fact that they refer to them as shirk (polytheism), is evidence of their evil-mindedness. It

has also been heard that some Wahabis have changed the names (of people) from Ghulam Ali to Ghulamullah. This is their ignorance, that they have changed a permissible name and kept a name that is impermissible. To use the word Ghulam as an appendage to Allah's Name and to refer to someone Ghulamullah is impermissible, because the actual meaning of Ghulam is son and little boy and Allah is free from having any son. Allama Abdul Ghani Nablusi رحمته الله has mentioned (as follows) in Hadiqa Nadiyah:

يُقَالُ عَبْدُ اللَّهِ أَمْتِهِ اللَّهُ وَلَا يُقَالُ غُلَامُ اللَّهِ وَ جَارِيَةُ اللَّهِ

LAW: It is permissible to keep names such as Muhammad Bakhsh, Ahmed Bakhsh, Nabi Bakhsh, Peer Bakhsh, Ali Bakhsh, Hussain Bakhsh and other names which are similar to these and wherein the word 'Bakhsh' is joined to the name of any Nabi or Wali.

LAW: It is impermissible to keep names such as Ghafurud'deen and Ghafur'rullah, because the word Ghafur means 'One who wipes out (removes)'. Allah ta'aala is Ghafur and He wipes out the sins of the servants, so Ghafurud'deen would mean one who wipes out the Deen.

LAW: The names Ta'Haa and Yaseen should also not be kept (i.e. should be avoided) as these 'Muqati'aat of the Qur'an (i.e. short meted verses of the Qur'an) and their meanings are not known. It evidently seems that these are the names of Nabi ﷺ and some of the Ulama have mentioned them to be from the Names of Allah. In any case, if the meaning is not known, then there is a possibility that it has such a meaning which is specially Unique to Huzoor ﷺ or to Allah ta'aala. To attach the name Muhammad to these names and to keep the names Muhammad Ta'Haa or Muhammad Yaseen will still not allow the prohibition in this regards to be lifted.

LAW: It is also impermissible to keep the names Muhammad Nabi, Ahmed Nabi, Muhammad Rasool, Ahmed Rasool and Nabi-uz-Zamaan (etc.), but we have also heard some people's names being Nabi'ullah. To refer to a non-Nabi by the word Nabi is not permissible under any circumstance.

NOTE: If someone says that in names, there is no actual consideration to the meaning, but in this case, the said person is being referred to. (Then) the answer to this, is that if this really were the case, then people would not abstain from keeping the names shaitaan and iblees etc., and there would not have been two categories of names, namely good names and bad names, and the Hadith would not have been mentioned, 'Keep good names'. (If this were the case), then Huzoor ﷺ would not have changed bad names, because if there was no consideration given to the actual meaning, then what reason was there to change them?

CHAPTER 41

COMPETING

HADITH 1: It is in Sahih Bukhari from Salma bin Aku' رضي الله عنه. He says, a few people were practicing archery on foot (in other words, they were competing with each other). Rasoolullah ﷺ passed by them and said, 'O Bani Isma'eel (He ﷺ addressed them in this manner because the people of Arabia are the descendants of Hazrat Isma'eel عليه السلام), Practice archery as your father (in other words Isma'eel عليه السلام) was a (talented) Archer'. Then (pointing out) to one of the teams, he ﷺ said, 'I am with Bani so and so', so the other ceased firing arrows. Huzoor ﷺ said, 'Why have you ceased firing (arrows)?' They said, how will we fire arrows now that Huzoor ﷺ is with the opposite team? (In other words, there is now no possibility of us winning). Rasoolullah ﷺ said, 'Fire (your arrows), for I am with all of you'.

HADITH 2: It is in Sahih Bukhari and Muslim from Abdullah ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ organised a race between specially trained horses¹ from Hafya to Thaniyatul Wada, and the distance between both these places was six miles, and for those horses that were untrained, (he ﷺ organised) a race from Thaniya to the Musjid of Bani Zurayq and the distance between both these places was one mile.

HADITH 3: Tirmizi, Abu Dawud and Nasa'i have reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'There is no musabaqat except in archery, camels and horses'.

HADITH 4: In Sharhus Sunnah it is reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'If one enters a horse with two other horses, and if he is certain that it will remain behind, then this is wrong, and if there is a notion that it could go ahead (i.e. win), then

1. This type of horse is known as Mudhmar. It is the type of horse which is well fed and made strong. Thereafter, his feed is cut down and it is placed into a stable, and well covered, causing it to sweat profusely, causing it to become slim and athletic. This type of horse becomes very fast.

there is no harm'. (In other words, it is impermissible in the first instance and permissible in the second instance).

HADITH 5: Abu Dawud reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'If one enters a horse with two other (horses) when he does not know that it will remain behind (lose), it is not 'Qamaar' gambling, but when one enters a horse with two others and he knows that it will remain behind, it is gambling'.

HADITH 6: Abu Dawud and Nasa'i have reported from Imran bin Haseen رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'There is no rebuking and hitting and leading another well compared horse at one's side, so that if the first horse is exhausted, then he may ride the second horse'.

HADITH 7: Abu Dawud reported from Hazrat A'isha رضي الله تعالى عنها that she was on a journey with Rasoolullah ﷺ. She says, 'I had a race with Rasoolullah ﷺ on foot and I won. Then when I gained more weight, I (again) raced with Huzoor ﷺ. On this occasion, Huzoor ﷺ won, and he ﷺ said, 'This is for that race'.

LAWS OF JURISPRUDENCE

LAW: The meaning of Musabaqat is when a few people decide amongst themselves, that the one who goes ahead and the one who wins (comes first) will be given a certain thing (i.e. a prize etc.). This musabaqat (competing) can only take place in archery, or in horses, donkeys and mules, just as it happens in horse races, where a few horses are put into a race and the one who wins, receives some money or some other thing (prize). It is also permissible for people to race (against one another) and to race camels as well, because even camels are regarded amongst provisions of jihad. In other words, it is something which is useful (can be of service) in jihad.

The meaning of this is that the races are intended as means of training for jihad. The objective should not be for sport and amusement. If this is done merely for fun, then it is Makruh (disapproved). Similarly, if this is being done to show off ones pride, or it is done out of boastfulness or to display ones bravery and valour, then this too is regarded as being Makruh. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If there is nothing conditional for the one who wins, then its permissibility is not only restricted to the above mentioned things, but Musabaqat (competing) can take place in anything. [*Durr-e-Mukhtar*]

LAW: Whatever has been agreed upon as a prize for the winner in a competition is Halaal and pure upon him, but there is no legal right over it. In other words, if the other person does not award it to him, (then in such a case) he cannot forcibly demand it by making a claim before a Qazi. [*Alamgiri*]

LAW: For musabaqat to be permissible, the condition is that the money must only be a wager from one side. In other words, one from amongst both persons said, 'If you win then (for example), I will give you one hundred rupees (rands etc.), and if I win, then I will not take anything from you'. The second scenario in which it is regarded as permissible, is when a third person says to the other two competitors that I will give a certain amount to whosoever amongst your wins, just as is the case with most races that are hosted on behalf of ministries (governments), where the prizes are allocated to the winner. (In this case) There is no wager fixed (i.e. giving or taking) between the competitors (athletes). [*Durr-e-Mukhtar etc*]

LAW: If there is a wager (condition of money from both sides), for example (it is said that) if you win, then I will give you so much (i.e. a particular amount) and if I win, then I will take so much from you, then this a form of gambling and it is Haraam (forbidden). However, if the two of them included a third person with them, who is known as a 'Muhallil' (i.e. a Legaliser or one through whom something becomes lawful), and it is agreed that if he wins, then he will take the stipulated amount and if he loses, then he will not give anything. In this case, the wager from both sides is permissible. [*Alamgiri, Durr-e-Mukhtar*]

LAW: It is also necessary that the horse of the Muhallil should be like the horses of the other two. In other words, there can be a possibility of his horse either winning or losing. In other words, there should be no certainty in regards to any one of these two things (i.e. winning or losing). If his horse is not like theirs and it is known for certain that it will lose, or there is certainty of it winning, then it will not be permissible to include him, and this will not make the wager permissible. [*Durr-e-Mukhtar*]

LAW: If the horse of the Muhallil beats the other two horses, then the Muhallil will take from each of the two, whatever they had agreed to pay, and if he remains behind both of them, he will not give anything to either of them. However, the one who wins (the race) between the (first) two, will take what was stipulated from the one whom he beat. This is in the case where (for example) two people laid a wager of five hundred each and they included the Muhallil (in the race with them), (then) if the Muhallil wins, he will take five hundred from each of the other two. In other words, he will receive one thousand, and if the Muhallil does not win, he will not give anything to either one of them, but the one who wins between the two, will take five hundred from the one whom he beat. If both

their horses reached the finish together, then neither one of them will give anything to the each other, and nor will they take anything from the Muhallil. From amongst both of them, if the horse of one of them and the horse of the Muhallil reached the finish line together, then the Muhallil cannot take anything from him. However, he will take it from the one whose horse lost and even the other person (whose horse finished with the Muhallil) will take from the one who lost. [*Durr-e-Mukhtar*]

LAW: The condition in musabaqat is that the distance must be such that can be completed by the horses, and all the horses that are entered (into the race) should be of such quality that there is a probability of each of them winning. The same conditions apply to archery and athletics. [*Raddul Muhtar*]

LAW: In a camel race, the stipulation regarding winning is that the shoulder should be in front. There is no credence in the neck being in front, and in a race between horses, the one whose neck is in front is the winner. [*Raddul Muhtar*]. However, the current day practice is that credence is given to the horses' ear, and the ear will only be in front, if the neck is in front.

LAW: If (some) students made a stipulation that whoseever's point (amongst them) is correct will be given a certain prize, then even in this case, all the details are the same as which have been mentioned regarding musabaqat. In other words, if the stipulation is from one side, then it is permissible and if it is from both sides, then it is impermissible. For example, a student says to another student, 'Let's go to the teacher and ask him if what you are saying is correct. If you are correct, I shall give a certain thing to you, and if my word is correct, then I shall not take (demand) anything from you. This is regarded as a one sided stipulation. It could also be a case where one

says to the other, 'Let's have a discussion on a certain issues (laws). If your view-point is correct, then I shall give this to you and if mine is correct, then I shall not take anything from you.' [*Alamgiri*]

LAW: The students made an agreement amongst themselves, stipulating that who ever arrives first in class, will give his lesson first to the teacher. In this case, the one who arrived first in class will have the right of being first, and if every one claims to have arrived first, then the one who can prove through witnesses that he arrived first, is the one who is first. If there are no witnesses, then lots should be drawn and the one, whose name is selected first, will be first. [*Khania*]

CHAPTER 42

REGARDING
EARNING
(HALAAL INCOME)

LAWS OF JURISPRUDENCE

It is Fard to earn that which is sufficient for yourself, your family, and your dependants, and for the expenditure of those whose maintenance is Waajib (compulsory) upon you, and for that which suffices for the fulfilment (payment) of your debts. After this, one has the choice to either stop at this, or he may endeavour to earn more, as a saving for his family and dependants. If the parents of a person are needy and destitute, then it is Fard upon him to earn so that he may provide them with that which is adequate for them (to live on). [*Alamgiri*]

LAW: If a person earns more than what is adequate for him, with the intention of helping the less fortunate and the needy and taking care of close relatives, then this is Mustahab, and this is more virtuous than Nafil Ibaadat. If he does this, with the aim that by having more wealth, he will be more respected and honoured, and his intention is not pride and boastfulness, then this is Mubah, and if it is merely to hoard wealth and for the purpose of being boastful, then it is disallowed. [*Alamgiri*]

LAW: As for those who just sit (idle) in Musjids and Khanqahs¹ and spend their time doing nothing, but simply sit resigned to fate (i.e. carefree without making any effort), whereas they are always in search of somebody who will come over and give them something, then (in reality) they are not resigned to fate.

It was better for them to spend their time doing some constructive work. [*Alamgiri*]

1. Khanqah refers to a Sufi Spiritual and Devotional Centre.

Similarly, many people today have adopted Peeri Mureedi¹ as a profession. They make annual trips to their disciples and pluck huge sums of money from them, which they refer to as offerings or gifts of money. There are also many amongst them who even go to the extent of deceiving and cheating these unsuspecting disciples. This is impermissible.

LAW: The best means of earning is from striving in jihad. In other words, the wealth that is attained through proceeds of jihad, but it must be necessary that he did not make jihad for the purpose of attaining wealth, but his aim must be to Uphold the Word of Allah. After jihad, (the best earning) is from trading, followed by Agriculture, then Trade and craft (i.e. manufacturing). [*Alamgiri*]

LAW: To draw threads from the spinning wheel is the occupation of females. It is Makruh for males to draw threads from the spinning wheel (i.e. spin fabric). [*Raddul Muhtar*]

LAW: It is Haraam for a person who has sufficient to eat for the day, to beg. The wealth that beggars and mendicants gather in this manner is regarded as impure wealth. [*Alamgiri*]

LAW: That person who stops earning, after acquiring a of Deen and the Qur'an has eaten (demolished) his Deen. [*Alamgiri*]

1. Peeri Mureedi in this context refers to those who have become professional or rather commercial spiritual guides, who use the title of Peer even though they are not deserving of this sacred station. They simply use it as a means to earn and as a means to benefit themselves. True Peers are those who do not pursue worldly and materialistic things, but they are the ones who spend their lives following the Shariat-e-Mustafa, whilst commanding all those with them to do the same.

In other words, after becoming an Aalim or Qaari he sits idle without earning, thinking that the people will look at him as an Aalim and Qaari and thus gives him things to eat, giving him no need to earn. This is impermissible.

Now remains, the issue of taking a wage to teach the Holy Qur'an and Knowledge of Deen and to take a job to teach this. In this regard, the Fuqaha-e-Muta'akhireen¹ have mentioned it to be permissible. This, we have already explained in the section on Ijaarah². This is not regarded as selling the Deen.

LAW: If a person earned through Haraam means and has passed away, and his heirs know that the wealth belongs to so and so, then they should return it to them, and if they do not know (whose wealth it is), then they should give it out as Sadqa. [*Alamgiri*]

LAW: If there is doubt regarding any wealth, then one may distribute such wealth amongst close relatives, and he may even give it to his father or his son. In such a circumstance, it is not necessary to give it specifically to a stranger. [*Alamgiri*]

1. Fuqaha-e-Muta'akhireen refers to the Jurists of the Latter Era.

2. Ijaarah refers to renting, leasing or taking on contract.

CHAPTER 43

AMR BIL MA'RUF
WA NAHI ANIL
MUNKAR

COMMANDING
RIGHTEOUSNESS &
FORBIDDING EVIL

Allah ta'aala says

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

'And there should be such a group of people amongst you, inviting towards that which is good, and commanding that which is right, and forbidding that which is evil (wrong), and they are the ones who shall attain salvation.'
[Surah 3 Verse 104]

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

'You are the best of all the nations, who emerged within mankind, commanding what is right, and forbidding what is evil, and believing in Allah.'
[Surah 3 Verse 110]

The Holy Qur'an announces:

يَبْنِيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ
اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾

(Luqman said to his son): 'O My Son! Establish prayer regularly, and command what is right, and forbid what is evil and be patient over whatever misfortune befalls you. Undoubtedly, this is a matter of courageousness.'
[Surah 31 Verse 17]

HADITH 1: He from amongst you, who sees an evil, should change it by his hand, and if he does not have the ability to do this, then he should change it by means of this tongue (i.e. speak against it). If he does not even have the ability to do this, then (he should do it) with the heart. In other words, he should regard it as evil (i.e. wrong) in his heart, and this is for a person with weak Imaan. *[Muslim]*

HADITH 2: The example of one who is *facile*¹ in regards to the *Hududul'laah*², and the one transgressing the *Hududul'laah* can be understood from this: A nation drew lots in regards to a ship, and it was decided that some will stay in the upper deck and others will stay in the lower deck. Those staying in the lower deck come to the top to collect some water, and in doing so, they walk pass by those living on the upper deck with this water, causing discomfort to those on the upper deck (and they complained in regards to this). Therefore, the one living on the lower deck took a hatchet and started to cut up the lower deck. When those at the top saw this, they asked what was happening, and asked his reason for cutting up the lower deck. He said, 'When I come up to collect water, you are uncomfortable, and it is necessary for me to fetch water (so I will chop up the lower deck planks and take my water from here, and in doing so, I will not cause you people any discomfort)'. In such a situation, those on the upper deck grabbed hold of his hand and stopped him from cutting into the planks. By doing this, they saved him and saved themselves as well. If they leave him to do as he pleases, then they have destroyed (killed) him and themselves as well. *[Bukhari]*

1. This refers to a person who sees something being done contrary to the Shariah but does nothing to remedy it, even though he has the power to stop it.

2. *Hududul'laah* refers to the limits set by Allah

HADITH 3: 'I Swear by Him, in Whose Hand (Divine Power) is my Life! Either you command that which is right and forbid what is evil, or Allah will swiftly (soon) send down His punishment upon you, and you will make Dua (invoke Him) and your Dua will not be accepted'. [Tirmizi]

HADITH 4: When sin is being committed on the earth, the example of the one who is present there, but regards it as wrong, is like the one who is not present there, and as for the example of the one who is not present there, but is happy with (what is happening), is like that of the one who is present there. [Abu Dawud]

HADITH 5: Hazrat Abu Bakr Siddique رضي الله عنه said, 'O People! Do you read this verse!'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ

'O you who Believe! Protect your souls; as long as you yourself are (rightly) guided, the one who is astray will cause you no harm.' [Surah 5 Verse105]

In other words, after reading this verse, you may think that if we are on the righteous path, then the corrupt ways of those who are astray cannot harm us, so there is no need to stop us. Hazrat Umar Farooq رضي الله عنه further says that he heard Rasoolullah صلى الله عليه وسلم saying, 'If people see something wrong and they do not change it, then it is near that Allah will send down such punishment upon them, which will envelope them all'. [Ibn Majah]

HADITH 6: That nation in which sins are committed and those people who have the power to change it, do not change it, (then) it is near that Allah ta'aala will send down punishment upon all (of them). [Abu Dawud]

HADITH 7: ‘Command that which is right and forbid those things which are evil, to the extent that if you notice, that miserliness is being followed and people are following their self-desires. The materialistic world is being given precedence of Deen, and every person is arrogant regarding his own point of view, and if you see such matters, from which you have no other alternative, then protect yourself’. In other words, safeguard yourself from evil doings, and leave the affairs of the general public¹. Ahead of you will come days of patience, and to have patience then, is like holding burning embers in your hand. During such an era, the reward of those who practice what is correct, is the reward of fifty people who practice what is right. People asked, ‘Ya Rasool’Allah ﷺ! Will that one person receive the reward of fifty people amongst them?’ Huzoor-e-Akram ﷺ said, ‘they will receive the reward of fifty amongst you’. [Tirmizi, Ibn Majah]. The verse which has been mentioned in the fifth Hadith is for such a moment and such a time.

HADITH 8: The fear of people should not stop one from saying the truth. When he knows the truth, he should say it. [Tirmizi]

HADITH 9: Allah will not send down His punishment because of the actions of a few specific people, but when something evil (wrong) is taking place there, and people have the ability to stop it and they do not stop it, then the punishment will befall the chosen public and the special ones as well. [Sharhus Sunnah]

HADITH 10: When the Bani Isra’eel committed sins, then their Ulama stopped them, but they did not desist. Then the Ulama began

1. In other words, to command what is right and forbid what is wrong at such a time, is not necessary.

to sit in there gatherings and eat and drink with them (i.e. they too socialised with them), so Allah caused the hearts of the Ulama to become just like theirs, and He caused them to be cursed by the tongues of (Hazrat) Dawud and Esa bin Maryam عليهما السلام. This was because they were disobedient and they transgressed the limits. After this, Huzoor ﷺ said, 'I swear by Allah! You will either command righteousness by forbidding evil and grabbing hold of the tyrant's hand, stopping him for the sake of truth and keeping them firm on the truth or Allah ta'aala will cause all your hearts to be alike. He will then curse all of you, like He cursed all of them'. [*Abu Dawud*]

HADITH 11: On the night of Me'raj, I saw that the lips of some people were being cut with scissors of fire. I said, 'O Jibra'eel! Who are these people?' He said, 'These are the orators of your Ummah, who commanded the people to do what is right, yet they failed to remember themselves'. [*Sharhus Sunnah*]

HADITH 12: To proclaim the truth in the presence of an unjust tyrant Ruler is a great jihad. [*Ibn Majah*]

HADITH 13: After me, there shall be leaders; some of their words will be good and some bad. The one who showed abhorrence to the wrong (bad) is free (from contempt), and the one who rejected it is safe, but the one who was pleased (with it) and adhered to it, has been destroyed. [*Muslim, Abu Dawud*]

HADITH 14: For every Nabi whom Allah sent towards any Ummah before me, there were supporters and companions amongst his Ummah, who would carry the Sunnah of the Nabi and who obeyed his commands. After them, undutiful people were born, who commanded that which they did not do themselves, and they would

do that which they did not command others. Whosoever fought against them with their hands, they are Momins and those who fought against them with their tongues, they are Momins and those who fought with their hearts, they are Momins, and thereafter, there is no Imaan (Faith), even equal to a mustard seed. [Muslim]

LAWS OF JURISPRUDENCE

‘Amr Bil Ma’ruf’ means to command righteousness. For example, to ask someone to read their Namaaz. ‘Nahi Anil Munkar’ is to forbid evil. Both of these are Fard. It has been mentioned in the Holy Qur’an,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

(English translation?)

Much emphasis has been mentioned in this regard in the Hadith Shareef, and we have been cautioned against acting contrary to this.

LAW: If one intended to sin but did not commit the sin, then there is no sin. There is actually hope of reward for this, if he abstained from it, by regarding it as a sinful action. It is evident in this manner from the Ahadith. If one makes a definite intention to commit a sin, which is known as ‘Azm’ (i.e. he made a firm resolve to commit that sin no matter what), then this too is a sin, even though he did not commit the sin, which he made a firm resolve to commit. [Alamgiri]

LAW: When noticing someone committing a sin, caution him (try to stop him) in a meaningful and gentle manner, and explain it to him in a polite way. If he does not take heed to this manner of

explanation, then caution him firmly. Speak to him firmly (strictly), but do not be abusive towards him and do not swear at him. He, who has the power to do something by using his hand, should do so. For example, if he is drinking alcohol, then pour out the alcohol or break the utensil etc. If he sings and plays musical instruments, then break the instruments. *[Alamgiri]*

LAW: There are many forms of ‘Amr bil Ma’ruf’: (1) If one knows that by speaking to a person (who is sinning) about what he is doing, there is a greater likelihood that he will refrain from it and take heed, then ‘Amr bil Ma’ruf’ is Waajib (compulsory). It is not permissible for him to abstain from cautioning such a person. (2) If one knows that the ones committing the sinful act will level accusations against him and become vulgar towards him, it is better to avoid it. (3) If he knows that they will beat him and he will not be able to bear this beating, or there will be strife and conflict because of this and a fight or clash will ensue amongst them due to this, then (in this case too), it is better to desist. (4) If he knows that by cautioning them they will hit him, but he will be able to bear this and be patient in this regard, then he should forbid them from doing the wrong deed. (5) If this person is a Mujaahid and he knows that they will not listen to him, and nor will they hit him or be vulgar towards him, then he has the choice (of either forbidding them or not), and it is better that he should command what is right. *[Alamgiri]*

LAW: If one fears that by commanding them to do what is right, they will kill him, and even though he knew this, he still did it, and these people killed him, he is regarded as a martyr. *[Alamgiri]*

LAW: It is the responsibility of the leaders to practice Amr bil Ma’ruf with their hands (i.e. to physically stop the wrong), by using their power and stately position to stop such things. The responsibility of

the Ulama is to do this with their words. In other words, they should command what is right and forbid what is evil by way of their words (i.e. through their discourses and advice etc.), and the responsibility of the laymen is to think of it as wrong in their hearts. [*Alamgiri*]. The aim of this, is as has been mentioned in the Hadith, that if a person sees some wrong, he should try to change it with his hand, and if he does not have the ability to do this, he should try to change it by speaking against it, and if he cannot even do this, he should think of it as wrong in his heart, and this is the weakest form of Imaan. Here, laymen refers to those who neither have the courage to stop it by physically, nor do they have the courage to speak against it. There are many from the general public, like the chiefs (headmen) of the people and the Landlords (i.e. influential land holders etc), who have the power to physically put a stop to these things. It is thus necessary for them to put a stop to such wrongs. For those who have this kind of power and authority, merely thinking of it as wrong in their hearts is not sufficient.

LAW: When practicing Amr bil Ma'ruf, five things are necessary: The first being knowledge¹. A person who does not have knowledge will not be able to accomplish this responsibility properly. Secondly, his aim should be for the pleasure of Allah and to Uphold the Word of Allah. Thirdly, He should approach the one whom he is commanding, with kindness and compassion and he should speak to him in a gentle manner. Fourthly, the person who is commanding right and forbidding evil should be a patient and tolerant person.

1. Knowledge in this sense does not mean that he should be a fully fledged Aalim, but it means that he should have sufficient knowledge, by which he is able to differentiate, that a particular action is sinful, and he should have the manner of explaining right and wrong to the people, so that he may be able to explain it in a convincing manner.

Fifthly, this person should be one who is himself a practising Muslim¹; otherwise, this command of the Qur'an will be applicable to him,

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

'O Believers! Why do you say that, which you practice not? It is very abhorrent to Allah, that you say that which you do not act upon.' [Surah 61 Verses 2-3]

And the Qur'an says:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

'Command not others to do right, whilst you forget yourselves.' [Surah 2 Verse 44] [Alamgiri]

LAW: The laymen should not practice Amr bil Ma'ruf with regards to a Qazi, Mufti, or a well-known Aalim, as this is to be disrespectful. The saying is famous, that, "Khata'e Buzurgaan Giriftan Khata Ast" "To point out the mistakes of wise men, is a mistake by itself." At times, it is such that these personalities do certain things after important consideration, and the common people cannot see the wisdom in that which they have done. A person starts to think that whatever the pious person has done is the same as that which I have done, whereas there is vast difference between both. [Alamgiri]

1. This does not mean that the person who himself is not practising, should not advise others to do good, but it actually means that he should himself do good and advise others to do so as well.

This ruling is in regards to those Ulama who are steadfast on the Commands of Shariah, and sometimes, they do such things, which seem incorrect in the eyes of the common people. This does not refer to those people who do not even bother about the difference in Halaal or Haraam, thereby causing embarrassment to the name of (true) knowledge.

LAW: If a person sees someone committing some wrong, but he himself is liable for committing the same wrong, he should still caution the person against committing such a wrong. For there are two waajibs for which he is duty bound: One is to personally abstain from doing that which is wrong, and the other is to stop others from doing what is wrong. If he is responsible for omitting one waajib, why should he omit the second waajib! [*Alamgiri*]

LAW: Is it advisable for a person to write a letter of complaint to the father of a person who is caught up in committing some sinful act? In regards to this issue, if one knows that the father has the power to forbid him from committing such an act, and if one knows that the father will also stop him from doing it, one should then send a written complaint to him, otherwise of what benefit is it? The same ruling applies if one wishes to complain about a wife to her husband (or vice versa), and to the King (Ruler) about his subject, and to the employer with regards to his employee. If writing a complaint in regards to them is beneficial, it should be written. [*Khania*]

LAW: A father suspects that if he cautions his son, he will not take heed, but it is still his wish to say (what is right). In such a case, he should say it in this manner, 'If you did a certain thing, it would be really good'. The son should not be instructed, because in this situation, if he does not do (as his father has instructed), he will be

regarded as being undutiful, which itself is a serious and major sin.
[*Alamgiri*]

LAW: One, who committed an offence (sin) and then repented with a sincere heart, should not divulge his offence before a Qazi or Ruler, so that the penalty of Shariah may apply, because to conceal it is better. [*Alamgiri*]

LAW: If one sees a person being robbed of his money and he knows that he will be seriously harmed by the thief if he cautions the victim, he should remain silent. However, if there is no risk (of being harmed), he should inform him. [*Alamgiri*]

LAW: If when launching an offensive against the mushrikeen (in a battle), one feels that there is a greater likelihood of being killed, but he also knows that in doing so, there is a great likelihood of him killing or wounding some of the combatants. Alternatively, if he feels that he can defeat them (in doing this), then there is no harm in him attacking alone. If he feels there is a greater likelihood that he will not be able to harm them in any way, but he will be killed in the process, then he should not launch the offensive. If he knows that if he stops sinful Muslims (Fusaaq) from committing sin, then he will be killed and they will not lose anything, then too he should caution them. This is the true determination, but he is also discharged from not forbidding them (i.e. if he forbids them it is better, but if he does not, he will not be held accountable). [*Alamgiri*]

The reason for this is that if he is killed in such a situation, it is not in vain and without advantage. Even though, the advantages may not be visible immediately, but the results would be positive.

CHAPTER 44

KNOWLEDGE &
TEACHING

The importance and excellence of knowledge does not really require an explanation. The entire world knows and acknowledges the importance of knowledge. To acquire it is a mark of distinction. This is what makes the life of a man become successful and wholesome, and it is that through which ones life and hereafter is improved. However, the knowledge that we are discussing here is not referring to the type of knowledge that is attained through studying philosophy, or that which has been devised by the human mind, and it does refer to the knowledge through which one may acquire the world, (for) the Holy Qur'an has disapproved (i.e. cautioned us) against acquiring such knowledge. The knowledge that we are referring to, is the knowledge that is acquired through the Qur'an and Hadith, for it is this knowledge, by which one is able to adorn his worldly life and his hereafter. It is this knowledge, which is the means of salvation, and it is this (very) knowledge that has been praised in the Qur'an and the Hadith, and it is towards this knowledge that our attention has been directed.

The Holy Qur'an explains its beauty in many places, either explicitly or in a suggestive manner. Allah says,

إِنَّمَا تَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

'Only those from amongst the servants of Allah who possess knowledge, (truly) fear Him'. [Surah 35 Verse 28]

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

'Allah will exalt amongst you, those who believe, and those who have been granted knowledge'. [Surah 58 Verse 11]

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ
 إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

‘Then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded’. [Surah 9 Verse 122]

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو
 الْأَلْبَابِ

‘Say you; are those who know and those who know not equal? Surely, it is the wise alone who recognize the guidance.’ [Surah 39 Verse 9]

There are many Ahadith with regards to the virtue of knowledge. Only a few such Ahadith are being presented (below):

HADITH 1: The Beloved Rasool ﷺ said, ‘If Allah wills to bestow someone with special virtue, He makes him a Faqih of the Religion, and I am the Distributor and Allah is the Giver.’ [Bukhari & Muslim]

HADITH 2: People too have mines, like those of gold and silver. Those who were good in the days of ignorance are also good in Islam, if they acquire knowledge. [Muslim]

HADITH 3: When a person dies, all his deeds are terminated, except for three things (that even after passing away, they are still recorded in his book of deeds): (1) Sadqa-e-Jaariyah, (2) That knowledge which

is beneficial, (3) and Pious children (that he left behind) who continue to make Dua for him. [Muslim]

HADITH 4: Allah ta'aala will make easy the path to Jannat for the person who travels any path, with the intention of attaining knowledge (of Deen). When any nation gathers together in the House of Allah (i.e. a Masjid) for the recitation of the Holy Qur'an, and they recite it and teach it, then Sakina¹ descends upon them, and they are enveloped by Mercy and the Angels encircle them. Allah ta'aala remembers them amongst those who are close to Him, and one whose deeds have made him lazy (slow), will not become swift based on his lineage (i.e. Nobility). [Muslim]

HADITH 5: A person presented himself before Hazrat Abu Dardah رضي الله عنه in the Mosque of Damascus and said that he had travelled from Madina to learn a (particular) Hadith of Rasoolullah ﷺ from him. He said, 'I have heard that you narrate this (particular) Hadith, so I have travelled here solely for this reason'. Hazrat Abu Dardah رضي الله عنه said that he heard Rasoolullah ﷺ saying, 'That person who travels any path for the sake of acquiring knowledge, Allah ta'aala guides him to the path of Paradise and the Angels spread out their wings for the pleasure of the students (who strive to attain ilm-e-Deen). Those in the skies and those who populate the earth and the fish in the sea, (all) make dua for an Aalim, and the superiority of an Aalim over an Aabid (worshipper), is like that of full moon over all the stars, and undoubtedly, the Ulama are the heirs of the Ambia. The Ambia did not appoint heirs to gold coins and wealth.

1. Sakina refers to peace and tranquillity.

They appointed inheritors to (their) knowledge. So whomsoever has taken (this) knowledge, he has attained a complete share'. [Ahmed, Tirmizi, Abu Dawud, Ibn Majah, Daarimi]

HADITH 6: Rasoolullah ﷺ said, 'The Excellence of an Aalim over an Aabid (ordinary worshipper) is like my excellence over the most humble of you (i.e. the lowest of you)'. After this, Rasoolullah ﷺ said, 'Allah ta'ala and all the Angels, and all those in the skies and the earth, even the ants inside their holes and the fish desire goodness for a person who teaches good things to the people'. [Tirmizi]

HADITH 7: A single Faqih is more powerful over shaitaan, than a thousand worshippers. [Tirmizi, Ibn Majah]

HADITH 8: The Prophet ﷺ said, 'To acquire knowledge is Fard upon every Muslim, and the one who entrusts knowledge to an undeserving person, is like the person who places a necklace of jewels, pearls and gold around the neck of a swine'. [Ibn Majah]

HADITH 9: The Prophet ﷺ said, 'When a person leaves home with the intention of acquiring knowledge, then for as long as he does not return, he is in way of Allah'. [Tirmizi, Daarimi]

HADITH 10: The Prophet ﷺ said, 'A Mo'min is never fully enriched (satisfied) with goodness (i.e. knowledge), until such time its last part does not come in Jannat'. [Tirmizi] *(In other words in Jannat he will gain the ultimate gift of goodness and knowledge and that is the Divine Vision of Allah will be blessed to every believer)*

HADITH 11: The Prophet ﷺ said, 'Allah keep that person happy, who heard any one of my words and memorised it, and preserved it, passing it on to others. Since, many who are bearers of knowledge

are not Faqihs (Jurists), and many of those who bear this knowledge, (sometimes) share it with those who are greater Jurists than them'. [Ahmed, Tirmizi, Abu Dawud, Ibn Majah, Daarimi]

HADITH 12: The Prophet ﷺ said, 'A believer receives the benefit of these actions and virtuous deeds, even after passing away. The knowledge, which he imparted (taught) and that which he propagated; pious children that he left behind, or the Sacred Scripture¹ which he left behind in his Estate, or a Musjid which he had constructed, or a resting place for the Musafirs², which he had erected, or a stream that he had prepared. Or the wealth which he gave as Sadqa during his good health in his lifetime, (the benefits of which) he will receive after he has passed away'. [Ibn Majah]

HADITH 13: Hazrat Ibn Ab'bas رضى الله تعالى عنهما mentioned that to learn or teach for just one moment at night, is greater than being in worship for the entire night. [Daarimi]

HADITH 14: Rasoolullah ﷺ entered the Musjid and whilst two gatherings were in session (in the Musjid). Huzoor ﷺ said, 'Both gatherings are virtuous, but one is greater than the other. These people are asking Dua from Allah and they are inclined towards Him. If He Wills He may either bestow or not bestow upon them (what they request). As for those in the second gathering, they acquire knowledge and educate the ignorant by way of it and this is more exalted'. Huzoor ﷺ then said, 'I have been sent as a Teacher (to the entire Universe)'. He ﷺ then sat in that particular gathering.

HADITH 15: The Prophet ﷺ said, 'Allah will raise that person as a Faqih who memorises 40 Hadith pertaining to the Deen of my

1. Sacred Scripture here refers to the Holy Qur'an.

2. A Musafir refers to a wayfarer (i.e. traveller).

Ummat, and I shall be his intercessor and a witness (over him)'.
[Baihaqi]

HADITH 16: Two types of insatiable persons are never fully satisfied: One who is greedy for knowledge, for his knowledge will never fill his stomach (i.e. satisfy him) and the other is one who has greed for materialistic things (the world), for he will never be satisfied (with whatever he possesses). [Baihaqi]

HADITH 17: Abdullah bin Mas'ud رضي الله عنه said that two covetous people are never satisfied: the one is a Saahib-e-Duniya¹ and the other being is a Saahib-e-Ilm², but both of them are not alike. A Saahib-e-Ilm continues to acquire the pleasure of Allah and a Saahib-e-Duniya grows in obstinacy. Thereafter, Hazrat Abdullah رضي الله عنه recited the following verse of the Qur'an,

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦٧﴾
أَنْ رَأَاهُ أَسْتَفْتَى ﴿٦٨﴾

'Indeed, man is disobedient, for he regards himself as being free (independent).' [Surah 96 Verses 6-7]

And referring to the other, he said:

إِنَّمَا تَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴿٢٨﴾

'Only the ones who possess knowledge amongst His servants, truly fear Allah.' [Surah 35 Verse 28]

1. A Saahib-e-Duniya refers to a Possessor of materialistic and worldly effects.
2. A Saahib-e-Ilm refers to a Possessor of Knowledge.

HADITH 18: That knowledge, through which benefit cannot be attained, is like treasure of which nothing is spent in the way of Allah. *[Ahmed]*

HADITH 19: The most disappointed person on the Day of Qiyaamah will be one who had the opportunity to acquire knowledge in the world, but did not acquire it. Also that person, who acquired knowledge, but others neither heard it from him nor benefited from it, or if he himself did not attain any benefit from it. *[Ibn Asakir]*

HADITH 20: The ink of the Ulama will be measured with the blood of the martyr, and the ink will prevail over it. *[Khateeb]*

HADITH 21: The examples of the Ulama are like the stars in the sky, by which one finds direction in a desert and in the darkness of the sea. If the stars were to vanish, then those travelling would be lost. *[Ahmed]*

HADITH 22: Knowledge is (of three types): a Precise Verse, an Established Sunnat, or a just share (of inheritance), and anything other than this is additional.

HADITH 23: Hazrat Hassan Basri رضي الله عنه said, 'There are two types of knowledge. One is that, which the heart possesses, and this (type of knowledge) is 'Beneficial Knowledge' and the second is that, which is on the tongue. This is Allah's evidence over Ibn Adam (humans)'. *[Daarimi]*

HADITH 24: The one, who sought knowledge and acquired it, attains two folds reward, and if he does not acquire it, then he receives one fold reward. *[Daarimi]*

HADITH 25: If death comes upon a person whilst he was acquiring knowledge for the purpose of refreshing Islam, then between him and the Ambia, there shall be a difference of one level in Jannat.

[Daarimi]

HADITH 26: A good Aalim is he, who when approached during necessity, gives benefit (i.e. he is helpful) and if he is treated with indifference (i.e. negligently), then he remains indifferent. [Razeen]

HADITH 27: Hazrat Abdullah ibn Mas'ud رضي الله عنه said, 'If a person has knowledge of something, he should say it and if he has no knowledge regarding it, he should say: *الله اعلم* 'Allah Knows (best)'; because the beauty of knowledge is that if one does have knowledge in regards to anything, he should say: *الله اعلم* 'Allah Knows (best)'. Allah ta'aala said to His Nabi ﷺ:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

Say (O Beloved Prophet): "No reward whatsoever do I ask of you for this (message), and I am not one of those who claim to be what they are not."
[Surah 38Verse 86]

HADITH 28: An Aalim who was not generous with his knowledge shall have the worst position before Allah, on the Day of Qiyaamat.

[Daarimi]

HADITH 29: Ziad bin Lubaid رضي الله عنه says that Nabi ﷺ mentioned something and then said, 'This will happen at the time when knowledge starts to vanish'. I asked, 'How will knowledge vanish? We recite the Qur'an and teach it to our sons and they shall teach it to their children, so this manner will continue until Qiyaamah'.

Huzoor ﷺ said, ‘Ziad! May your mother weep over you! I thought that you are a Faqih in Madina. Did the Jews and Christians not read the Taurat and Injeel? However, is it not true, that they practice not upon what is mentioned therein?’ [Ahmed, Tirmizi, Ibn Majah]

HADITH 30: Hazrat Umar ﷺ asked Ka’ab Ahbar to describe the People of Knowledge. (He said), they are those who have knowledge and practice in accordance with it. He asked, ‘what has caused knowledge to be taken away from the hearts of the Ulama?’ He replied, ‘Greed’. [Daarimi]

HADITH 31: There shall be those in my Ummah who will learn the Qur’an and then say, ‘We will go to the wealthy leaders and acquire the worldly possessions from them, and we shall keep our Deen safeguarded from them, but it will not be so. Just as one cannot acquire anything from a Tragacanth (thorny tree) except its thorns. Similarly, one cannot acquire anything from wealthy leaders, except for error’. [Ibn Majah]

HADITH 32: The very malicious Qur’a¹ by Allah, are those who visit the wealthy leaders. [Ibn Majah]

HADITH 33: Abdullah ibn Mas’ud ﷺ said, ‘if the Men of Knowledge preserve this knowledge and pass it over to those deserving of it, then due to this, they shall become the Rulers over the People of their Era. However, (rather) they have depleted their knowledge for the sake of worldly people, in order to attain the materialistic world from them, causing themselves to be disgraced before them. I heard from your Nabi ﷺ that the one who has made all his concerns the

1. Qur’a here refers to the reciters of the Qur’an and Ulama.

one concern in regards to his concern of the hereafter shall be protected by Allah from the concerns of the world. For the one who has diverse concerns in regards to the affairs of the world, Allah does not have any concern for him, no matter which valley he dies in'.
[Ibn Majah]

HADITH 34: On the Day of Qiyaamat, a bridle of fire will be fitted to the mouth of a person who is asked about something in regards to knowledge and he desists from answering it. *[Ahmed, Abu Dawud, Tirmizi, Ibn Majah]*

HADITH 35: Allah ta'aala will enter into hell, a person who acquired knowledge so that he may challenge the Ulama, or so that he may argue with the ignorant people, or because he wishes to direct the attention of the people towards him. *[Tirmizi, Ibn Majah]*

HADITH 36: If the knowledge (of Deen) which is to be acquired for attaining the pleasure of Allah, is acquired by a person so that he may acquire through it the materialistic and worldly possessions, then on the Day of Qiyaamat such a person shall not even attain the fragrance of Jannat. *[Ahmed, Abu Dawud, Ibn Majah]*

HADITH 37: A sermon (discourse) is not delivered, except by a Leader, or one appointed by the authority of the Leader, or by an arrogant person. In other words, to give counsel or deliver a discourse is the duty of the Muslim Leader or by someone appointed by him to fulfil this duty, and with the exception of them, anyone who delivers a discourse, does so with the intention of seeking status or seeking materialistic (benefit). *[Abu Dawud]*

HADITH 38: Whosoever issues a fatwa without knowledge, the sin will be on the one, who gives the fatwa, and one who gives advice to

his brother and knows well that it is not the (best) advice; it is a breach of trust. *[Abu Dawud]*

HADITH 39: Rasoolullah ﷺ looked towards the sky and then said, ‘This is the time when knowledge will be separated from the people, to an extent that they shall have no authority over any issues of knowledge’. *[Tirmizi]*

HADITH 40: Allah will not take away knowledge by taking it away from the hearts of the people, but taking away knowledge will be by taking away the Ulama. When no Aalim shall remain, the people will appoint the ignorant ones as their leaders. They shall issue edicts (Fatawa) without knowledge. They will themselves be astray and they will lead others astray as well. *[Bukhari, Muslim]*

HADITH 41: The worst of all are the nefarious Ulama and the best of all are the virtuous Ulama. *[Daarimi]*

HADITH 42: The disaster of knowledge is forgetfulness and to discuss issues of knowledge (learning) with the undeserving is to waste this knowledge. *[Daarimi]*

LAWS OF JURISPRUDENCE

LAW: It is allowed for a person to compel his child to study the Qur’an and acquire knowledge. He is allowed to reprimand an orphan child for the same reason for which he reprimands his own child. *[Raddul Muhtar]*. The reason for this, is that if an orphaned child is given absolute free reign, he will be completely deprived of knowledge and good character, and children generally do not remain disciplined without being cautioned. As long as they do not have any fear, they have no concern and they do not listen to what is

being said (to them). However, the aim of reprimanding a child must be the right one. It is for this very instance that it has been mention:

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

'And Allah is (All) Aware of who ruins and who enriches.'

[Surah 2 Verse 220]

Similarly, the teacher may reprimand the students for not learning their lessons or for misbehaving, but that general rule should be in their minds. That if it were their own child, would they have also meted out the same punishment to him or not. The truth of the matter is that the amount of concern a parent has for the upbringing and education of his own child, is something that others do not have. Now, if he does not reprimand his own child for the same reason, or if he punishes him less, and he reprimands the other child more, then it can be ascertained that this reprimanding was merely to vent his anger, and the actual aim was not to correct the child. Otherwise, he would have had more concern in regards to reforming the child.

LAW: Even a young Aalim has excellence over an elderly ignorant person. Thus, he should not be given precedence over the Aalim in regards to talking, walking and sitting. In other words, if there is something to discuss, then he should not be allowed to speak first, and neither should he walk in front of an Aalim, and nor should he sit in a place of distinction. An Aalim who is a non-Quraish¹ has excellence over a Quraishi² ignorant non-Aalim. The right of an Aalim over the non-Aalim is like the excellence of an Ustaaz³ over a

1. A non-Quraish here refers to a person who is not from the lineage of the Prophet ﷺ

2. A Quraish here refers to a person who is from the lineage of the Prophet ﷺ

3. Ustaaz here refers to the Deeni teacher.

student. Even if an Aalim has gone somewhere, a non-Aalim is not permitted to sit in his place. The right of the husband over the wife is even more than this, as a wife has to be obedient to her husband in all such things which are Mubah. *[Alamgiri]*

LAW: It is permissible to have a Munazara (Debate) in support of Deen-e-Haq (Islam). It is actually Ibaadat. However, if a person debates so that he may subdue (overpower) a Muslim, or so that it will become evident about the people regarding his stature as an Aalim, or his objective is to attain materialistic benefits and his aim is to attain wealth, or so that he may become famous amongst the people, then this (type of debating) is impermissible. *[Durr-e-Mukhtar]*

LAW: If a Munazir¹ is debating for the purpose of presenting the truth, and even if this is not his aim, but he does not behave obstinately without a reason and he is (the type of person) who prefers fairness, then to adopt some means against him (i.e. devise a plan against him) is not permissible. However, if his aim is solely to defeat his opponent and subdue him, just as many budmazhabs do during debates nowadays, then one should protect one's self from their craftiness and trickery. In such an instance, one is allowed to devise plans to be safe from his deception. *[Alamgiri]*

LAW: To deliver sermons and advice from the Mimbar² is the Sunnah of the Ambia-e-Kiraam عليهم السلام and if the aim of delivering discourses and Zikr is to attain wealth and status, it is the manner of the Jews and the Christians. *[Durr-e-Mukhtar]*

1. Munazir refers to the Debater.

2. The Mimbar refers to the Pulpit.

LAW: It is disallowed when delivering a lecture, to present points that have no source by adding words or sentences on your own accord to the actual words of the Ahadith, or to leave out some words which cause the actual meaning of the Hadith to be distorted, like it is found in the lectures of many orators in present age, who do such things to captivate the crowds. It is also injudicious when the orator advises others regarding certain things, but he is personally implicated in the same thing. He should first correct himself. If an orator neither presents incorrect incidents and nor does he make such changes. However, he pays attention to pleasantness and exquisiteness in his words and in his discourse, in order to inspire the audience, so that they may be overwhelmed spiritually and in doing so, if he explains the benefits and points of the Holy Qur'an in detail, then this is regarded as a good thing. [*Durr-e-Mukhtar*]

LAW: The Mu'allim¹ asked students to bring some money from home, for the purpose of paying for grass mats. He then gathered the monies, and after purchasing the grass mats, he kept the remaining money for himself, which he would use for his own personal use. He is allowed to do this, as the fathers etc. of the children usually send such monies with the intention, that whatever is remaining may be used by the teacher. They definitely have no expectation of having the change returned to them, and they intentionally give more than the required amount to the children. This alone shows that the objective is to have the change given to the teacher as his possession. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If an Aalim introduces himself as an Aalim to the people, there is no harm in this. However, he should not do this out of boastfulness, as it is haraam (forbidden) to be boastful.

1. Mu'allim refers to the Islamic Teacher, same as Ustaaz.

This disclosure should be simply to recount the bounties, and so that the people will turn towards him and acquire benefit from him. In this way, some of them will enquire from him regarding issues of Deen, whilst others may have the opportunity of learning from him. *[Alamgiri]*

LAW: To acquire knowledge with a pure intention is better than all other virtuous actions, because its benefit is the most. However, it is necessary that in doing so, it should not interfere or cause any harm in fulfilling ones Faraa'id. Good intention means to acquire knowledge for the pleasure of Allah and for the hereafter. The aim should not be for seeking status and wealth. If the seeker of knowledge aims to acquire it so that he may remove his ignorance and benefit the creation, or the aim of acquiring knowledge is to revive the (zest for) knowledge. For example, if people have stopped acquiring knowledge and if I too abstain from this, then (this) knowledge will vanish. Then even such intentions are good ones, and if one does not have the ability to be steadfast in regards to a proper intention, then learning is better than not learning. *[Alamgiri]*

LAW: The Aalim and the one in pursuit of knowledge should not be miserly with regards to knowledge. For example, if someone requests to borrow a Kitaab from him, or if someone wishes for him to explain an issue to them, he should not refuse. He should loan him the Kitaab (and) explain the law to him. Hazrat Abdullah ibn Mubaarak رضي الله عنه says that a person, who is miserly with knowledge, will be afflicted by one of three things; either he will die and his knowledge will die out, or he will be gripped by some calamity roused by the Ruler, or he will forget that which he learnt. *[Alamgiri]*

LAW: The Aalim and the learner should honor their knowledge. Kitaabs should not be kept on the floor, and if they wish to touch any

Kitaab after passing urine or stool, it is Mustahab to perform wudu. If one does not make wudu, then he should at least wash his hands. Only after this, should one touch the Kitaabs. One should also not get too accustomed to a luxurious way of life. With regards to meals, attire and ones daily life, one should adopt a simple lifestyle. One should not pay too much attention towards women, but one should also not deprive oneself of nourishment and sleep, to the extent where it causes one weakness and damages ones health. One has a duty (right) to oneself and a duty to his wife and children as well. One should fulfill his duty (rights) with regards to all of them. The Aalim and seekers of knowledge should also avoid excessive association with the people, and they should refrain from idle talk. (It is better) to remain engrossed in teaching and learning, by having discussions on Religious matters, and (they) should also spend time studying books. If you are involved in a dispute with someone, then be gentle and just. Even in such a situation, the distinction between the Aalim and the ignorant person should be evident. *[Alamgiri]*

LAW: The Ustaaz must be respected and his rights should be protected. He should also be assisted financially. If the Ustaaz does something wrong, do not follow him in doing this. Regard the rights of the Ustaaz as greater than that of the parents and all others. Always present yourself with humility before him¹. When visiting the home of your Ustaaz, do not knock on the door, but wait until such time that he emerges. *[Alamgiri]*

1. This ruling and all other rulings with regards to respecting the Ustaaz, only apply when he is a Sunni Sahihul Aqida (one holding proper beliefs). These rules do not apply when the Ustaaz is a budmazhab. It is totally forbidden to send your children for Deeni Education to budmazhabs as they will corrupt the Imaan of your children. Those who reject the Ilm-e-Ghaib or our Nabi ﷺ and refute that he has the power of assisting us after he has passed from this world, and those who regard the devotees of the Awliyah as innovators and heretics should never be appointed as teachers to your children. Protection of Imaan is more important than anything else.

LAW: Do not teach those who are Na Ahl¹, and do not refuse to teach those who are deserving of it. For it is a waste of knowledge to teach it to those who are undeserving, and to refuse to share it with those who are deserving, is an injustice. [*Alamgiri*]. Undeserving persons refers to such people who will not be able to preserve the rights of the knowledge imparted to them. If one knows that, they are those who will acquire the knowledge and then leave it. Later behaving in the manner of the ignorant people, or if one knows that they will use the knowledge to lead the people astray, or if one knows that they will use it to disgrace the Ulama, then one should not share this knowledge with them.

LAW: If a Mu'allim wishes to attain reward, then there are five things that are necessary upon him: (1) He should not stipulate payment for teaching as a condition. If someone gives him something on their own accord, he should accept it, otherwise he should not say anything. (2) He should remain in wudu. (3) He should impart beneficial knowledge and teach with devotion. (4) If the students have a dispute amongst themselves, he should deal with it in a just manner. He should not give special attention only to the children of wealthy people, and show less attention towards poor children. (5) When disciplining the students, he should not hit them severely. When hitting (reprimanding) them, he should not transgress the limits, for if he does so, he shall be held accountable on the day of Qiyaamat. [*Alamgiri*]

LAW: If one person learnt the laws relating to Namaaz etc. so that he may teach it to others, and another person learnt them so that he may act upon the laws; then the first person is more exalted than the second person. [*Durr-e-Mukhtar*]

1. Na Ahl refers to an undeserving and unworthy person.

This is in the case where the first person intends to practice what he has learnt and teach it to others. The first person has excellence over the second person merely by acquiring the knowledge, because the intention of the first person is to teach others as well and the second persons' intention is only to benefit himself.

LAW: To spend a single moment discussing matters related to the Knowledge of Deen is greater than spending the entire night in Ibaadat. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If a person has memorised a portion of the Qur'an and he has some spare time, then it is more virtuous for him to acquire knowledge of Fiqh, for it is Fard-e-Kifaayah¹ to memorise the Holy Qur'an and to know the necessary aspects of Fiqh is Fard-e-Ain². [*Raddul Muhtar*]

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1. Fard-e-Kifaayah: is that if fulfilled by a few will relieve all the others of this responsibility.
 2. Fard-e-Ain: is that which is an obligation upon every sane, adult, Muslim male and female.

CHAPTER 45
RIYA & SUM'A

Riya¹ refers to performing (good deeds) for show (i.e. so as to be seen as a virtuous person), and Sum'a² refers to performing good deeds with the intention of inviting praises from those who hear about it.

Both of these are very contemptible, because they deprive one of the reward for ones good deeds. Rather, these become recognised as sins, and the person responsible for (these actions) becomes deserving of hell-fire. The Qur'an says,

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ
مَالَهُ رِئَاءَ النَّاسِ

'O you, who Believe, Do not render your charitable deeds wasted by being boastful of your favours; thereby causing injury.' [Surah 2 Verse 264]

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا

'Therefore, whosoever wishes to meet his Lord, (he) should perform virtuous deeds, and he should not attribute any partners in worshipping his Lord.' [Surah 18 Verse 110]

1. Riya refers to hypocritical showiness.

2. Sum'a refers to pursuit of fame.

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٢﴾ الَّذِينَ هُمْ يُرَآؤْنَ ﴿٣﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٤﴾

‘So, may affliction befall those worshippers, who are neglectful of their prayers, those who (perform it) only for ostentation, and refuse to give (to the needy) what is asked of them.’ [Surah 107 Verses 4-7]

Allah says

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴿٢﴾

‘Hence, worship Allah, being a sincere servant to Him. Know that sincere obedience is for Allah alone.’ [Surah 39 Verses 2-3]

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
 الْآخِرِ ۗ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

‘And those who spend of their wealth, to show off before the people, and (who) do not believe in Allah and in the Last Day, and whose (personal) companion is shaitaan, so what an evil companion he is!’ [Surah 4 Verse 38]

There are numerous Ahadith in disapproval of this. A few of them are being presented here:

HADITH 1: Ibn Majah reported from Abu Sa’eed Khudri رضي الله عنه, whereby he says that we were discussing masih Daj’jaal¹, when Rasoolullah ﷺ appeared and said, ‘Should I not inform you in regards to that, which

I fear for you, more than masih Daj'jaal'. We said 'Ya Rasool'Allah ﷺ what is it?' He ﷺ said, 'It is Shirk-e-Khafi², (whereby) a person stands up to perform his Namaaz and he then increases it, because he notices that another person is observing him performing Namaaz'.

HADITH 2: Imam Ahmed reported on the authority of Mahmood bin Labeed ؓ that Rasoolullah ﷺ said, 'That which I fear most for you is Shirk-e-Asghar³'.

The people asked regarding what shirk-e-asghar was, and Rasoolullah ﷺ said, 'Riya'.

In the Hadith of Baihaqi, the following is additional to the narration (mentioned above):

The day on which the servants will be recompensed for their deeds, Allah will say to those who showed Riya, 'Go to those whose attention you desired when performing your deeds'. Go there and see if you will attain any reward or benefit (from them).

HADITH 3: Imam Ahmed, Tirmizi and Ibn Majah reported from Abu Sa'eed bin Abi Fudaala ؓ that Rasoolullah ﷺ said, 'When Almighty Allah gathers all the first and the last (of the people) on that day regarding which there is no doubt, then an announcer will announce: One who performed any deed for Allah and took in it any partner, should seek its reward from the one whom he took as a partner, for Allah is completely free from shirk (having partners associated to Him)'.

1. Masih Daj'jaal here refers to the false messiah.

2. Shirk-e-Khafi refers to minor shirk, i.e. a hidden form of polytheism.

3. Shirk-e-Asghar refers to a lesser (i.e. concealed) form of polytheism.

HADITH 4: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Allah ta’aala said I am free of partnership from all partners. One who has performed any deed and associated in it a partner to me, and then I shall leave him with ‘Shirk’.’ In other words, I will not grant him any reward.

It has been mentioned in another narration that:

‘I am absolved of him. He is with him, for whom he performed the deed’.

HADITH 5: In Sahih Muslim it is reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Allah ta’aala does not look at your appearances and your financial standing (wealth). He (Allah) looks at your heart and your deeds’.

HADITH 6: It is in Bukhari and Muslim from Jundub (in other words) Abu Zirr رضي الله عنه that Rasoolullah ﷺ said, ‘One who does things so that others hear about it (i.e. to invite praises from the people). Then Allah will have him hear, (in other words) Allah will punish him for it and for the one who commits Riya, Allah will give him the punishment for Riya’.

HADITH 7: Tabrani and Haakim have reported on the authority of Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘Even the lowest form of Riya is regarded as shirk (i.e. a type of associating partners to Allah). The closest of all servants to Allah, are the ones who are pious (virtuous), and who are hidden (i.e. out of sight). If they have vanished, none searches for them, and when they give testimony, then none recognises them. They are the ‘Imams (Leaders) of Guidance’ and ‘Lamps of knowledge’.

HADITH 8: Ibn Majah reported that one day when Hazrat Umar-e-Farooq رضي الله عنه went to the Masjid-un-Nabwi¹, he found Hazrat Mu'az رضي الله عنه weeping close to the Rauda-e-Anwar² of Rasoolullah ﷺ. Hazrat Umar asked, 'Why are you crying?' Hazrat Mu'az رضي الله عنه said, 'I heard one thing from Rasoolullah ﷺ and the (thought) of it is causing me to weep. I heard Huzoor ﷺ say that, 'Even a small amount of Riya is shirk, and whosoever makes enmity with a Wali³, he has picked a war with Allah.' Allah ta'aala keeps the virtuous, the pious and the hidden ones as His Chosen Friends. They are those, that when they disappear, none looks for them, and when they are present, then none invites them and none allows them any closeness (i.e. people keep away from them). Their hearts are 'Lamps of Guidance' (and they emerge from dust filled darkness (in other words, they are detached from all difficulties and misfortunes)).'

HADITH 9: Imam Bukhari reported from Abu Tameema that he says that he was in the company of Safwan and his friends (and) Jundub were giving them some advice. They said, 'enlighten us if you have heard anything from Rasoolullah ﷺ', Jundub رضي الله عنه said, 'I heard Rasoolullah ﷺ saying, 'One who does any deed so that others hear of it (and praise him), then on the Day of Qiyaamat, Allah will cause him to hear (i.e. Allah will punish him) and cause him suffering.' They said, 'Give us some advice!' He said, 'The first thing to rot, shall be the stomach of man, so whosoever of you is able to, he should only eat from that which is pure (halaal). They should do just that, and whoever is able to, should not allow even a handful of blood to be a hindrance between him and Jannat (in other words he should not kill anyone unjustly).'

1. Masjid-un-Nabwi is the Sanctified Haram, i.e. the Mosque of Rasoolullah ﷺ

2. Rauda-e-Anwar refers to the Sacred and Sanctified Grave of Rasoolullah ﷺ

3. A Wali is a friend of Allah ta'aala. They have been blessed with the ability to be of assistance to the servants of Allah, whilst they are in this world and even after passing from this world.

HADITH 10: Imam Ahmed reported from Shad'daad bin Aws. He says; I heard Rasoolullah ﷺ saying, 'The one who performs (his) Namaaz with Riya has committed 'shirk', and the one who keeps fast with Riya has committed 'Shirk', and the one who gave out Sadqa with Riya has committed 'Shirk'.'

HADITH 11: Imam Ahmed reported from Shad'daad bin Aws ﷺ that he was weeping and someone asked the reason for him weeping. He said, 'I am recalling something which I heard from Rasoolullah ﷺ and it is causing me to weep. I heard Huzoor ﷺ say, 'I fear (the threat) of 'Shirk' and concealed lust for my Ummah'. I said, 'Ya Rasool'Allah ﷺ! Will your Ummah commit 'Shirk' after you?' He ﷺ said, 'Yes, but they shall not worship the sun, the moon, or the stones and idols, but they shall display Riya in their A'maal¹, and Shahwat-e-Khufiya² refers to this, that he shall keep fast in the morning and then break it due to some desire'.'

HADITH 12: Imam Ahmed, Muslim and Nasa'i have reported from Hazrat Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'On the Day of Qiyaamat, accountability will first be taken from a person who was martyred. He will be brought forth. Allah ta'aala will question him in regards to the good things he bestowed upon him, (and) he will recognised the good things (blessings) (in other words, he will acknowledge them)'. He will be asked, 'What deeds have you performed compared to these blessings?' He will say, 'I made Jihad (i.e. fought) in your path, until I was martyred'. Allah will say, 'You are a liar! The only reason for which you fought was so that people may refer to you as a courageous person, and this has been already said'. It will be commanded for him to be dragged on his face and thrown into hell-fire.

1. A'maal refers to deeds and actions.

2. Shahwat-e-Khufiya, refers to concealed lust.

Then, a person who acquired knowledge and taught it and one who learnt the Qur'an will be brought forth. He will be questioned with regards to the blessings bestowed upon him (and) he will recognise (acknowledge) these blessings. He will be asked, 'What deeds have you performed compared to these blessings?' I acquired and taught (imparted) knowledge for your sake and learnt the Qur'an'. It will be said (to him), 'You are a liar! You acquired knowledge only so that you may be called an Aalim and you learnt the Qur'an so that you may be called a Qaari, so this has already been said to you'. He will be dragged on his face and thrown into hell-fire. A third person will then be brought forth, to whom Allah had granted abundance and He granted him all kinds of wealth abundantly. He will question him with regards to the blessings which He bestowed upon him, (and) he will recognise (acknowledge) them. He will be asked, 'what deeds have you performed compared to these blessings? There is no path beloved to you, in which I did not spend for Your sake'. It will be said, 'you are a liar! You only spent, so that you may be recognised as a generous person, so it has been said. The command will be given for him as well, and he too will be dragged by the face and thrown into hell-fire'.

HADITH 13: Bukhari has reported in Taarikh and Tirmizi reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Ask Allah's refuge from 'Jabb Al Huzn'. This is an abyss in jahanum, and even jahanum seeks refuge from it four hundred times daily. Those Qur'a who displayed Riya in their actions will be thrown into it and those Qur'a who go out to visit the wealthy (leaders), are the ones most deserving of Allah's Wrath'.

HADITH 14: It is in Tabrani Awsat from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One who is adorned by the actions of the hereafter but he neither intends for the hereafter, nor does he seek the hereafter, (then) then he is cursed in the skies and on the earth'.

HADITH 15: Haakim reported from Ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ said, "Shirk' in my Ummah is more concealed than the motion of an ant which crawls on small pieces of (greasy) rock'.

HADITH 16: Imam Ahmed and Tabrani reported from Abu Musa رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'O People! Abstain from 'Shirk', for it is more concealed than the motion of an ant'. The People asked, 'Ya Rasool'Allah ﷺ! How can we abstain (i.e. protect ourselves) from 'shirk'?' He ﷺ said, 'Recite this Dua:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ

'O Allah! We ask refuge in You from knowingly associating any partner to You, and we ask deliverance (forgiveness) for that which we know not.'

HADITH 17: Tabrani reported from Adi bin Haatim رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'The command will be given for certain people to be taken to Jannat. When they arrive close to Jannat and they acquire its fragrance, and when they see the Mansions and all the other provisions which Allah ta'aala has provided for the Jannatis, a command will be given, (which will say), bring them back! They have no share in Jannat. These people shall return with sorrow (and regret), which such sorrow that none has ever felt before, and they will say, 'O Lord! If you had only entered us into hell in the first instance and not shown us the rewards and all that which you have provided (therein) for your beloveds, then it would have been easier for us to bear'. He will say, 'this was my objective, O wretched ones! When you were alone, you used to challenge Me with enormous sins and when you would meet with the people, then you met them with humility. Your actions before the people were contrary to my honour which was in your heart. You feared the people, yet you did not fear Me. You respected the people, yet you did not respect Me.

You abstained from sinning for the people, yet you did not abstain from sinning for My sake, so today, I shall cause you to undergo punishment (and torment) and I will deprive you of (any) reward’.

HADITH 18: Tirmizi reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘For the one who wishes to seek the hereafter, Allah will enrich his heart, and He will gather (for him) his needs and the world will come to him out of favour. For the one who seeks the world (i.e. one who has materialist desires), Allah will bring forth poverty and dependence before his eyes and his needs will be dispersed (i.e. he will find difficulty arranging his life) and he will only acquire that, which has been written for him’.

HADITH 19: It is in Sahih Muslim from Abu Zirr رضي الله عنه that Rasoolullah ﷺ was asked in this regard ‘(Is it regarded as Riya or not), if a person does good things and people praise him (for it)?’ He ﷺ said, ‘This is swiftness (i.e. glad tidings) for a true believer on earth’.

HADITH 20: Tirmizi reported from Abu Hurairah رضي الله عنه (whereby) he says, ‘I said Ya Rasool’Allah ﷺ! I was in the privacy of my home performing Namaaz, when a visitor noticed me in this condition, and I felt good that he had seen me in this condition. (Is this not Riya)!’ He ﷺ said, ‘Abu Hurairah! For you there is two fold rewards. One is for performing Ibaadat secretly (i.e. for trying to conceal your Ibaadat), and the other for performing Ibaadat explicitly’.

This is in the case where one does not perform Ibaadat with the intention of it being evident to the people and so that they may regard him as an Aabid (Devout worshipper). The Ibaadat is solely for Allah and if after performing the Ibaadat, it becomes open to the people, and it feels good to you naturally that people saw you in a good condition, then this natural happiness is not regarded as Riya.

HADITH 21: Baihaqi reported from Anas رضي الله عنه that Rasoolullah ﷺ said, 'To point the finger (i.e. gesture) towards someone in Deen and Worldly affairs is sufficient to harm a person, except for him whom Allah has protected'. In other words, it is very difficult for a person who people regard as a good person, to protect himself from Riya and vanity, except for the person on whom is Allah's special Favour.

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If a fasting person is asked whether he is fasting, he should acknowledge that he is fasting, so that there is no intrusion of Riya in his fast. He should not say, 'I will see what happens'. He should not say such words which will make it seem that he is trying to hide the fact that he is fasting, as this is foolishness, because he is concealing it, but in a manner which makes it obvious (that he is fasting). This is the manner of the hypocrites, whereby they wish to display before the people that they are concealing their virtuous deeds. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: When performing any Ibaadat, sincerity and devotion is of utmost importance. In other words, it is of utmost necessity to perform any form of worship solely for attaining the pleasure of Allah ta'aala. To perform any deed for shows is regarded as being Haraam unanimously. Actually, Riya has been described as 'Shirk-e-Asghar' in the Hadith. It is only on the basis of true devotion, that reward is accumulated. There is a possibility that the action is not performed correctly, but because of sincerity and devotion in (attempting) to fulfil, one receives reward for it. For example, if a person unknowingly performs wudu with water that is polluted by impurity and performs Namaaz, then even though this Namaaz is not valid (with this wudu), because the pre-requisite for the Namaaz was Tahaarat. This is not the case here, but since he performed the Namaaz with a sincere intention and with devotion, then there is

accumulation of reward. In other words, he will receive reward for performing that Namaaz, but later if he finds out that he performed Wudu with water which was polluted by impurity, then that requirement to which he is duty-bound, will not be discharged. It will remain unchanged and he will have to fulfil it (i.e. he will have to perform fresh wudu with clean water and repeat the Namaaz). There are also certain instances where the pre-requisites of validity are present, but one will not attain any reward. For example, the Namaaz is performed and all the basic principles were adhered to and the pre-requisites were also fulfilled, but it was performed with Riya, then even though this Namaaz will be regarded as being valid, but because there is no sincerity and devotion in it, there will be no reward accumulated. There are two forms of Riya: Sometimes the actual Ibaadat is performed with Riya. An example, of this is that of a person who performs Namaaz only in the presence of people and when there is no one to see him praying, then he does not perform Namaaz. This is Riya at its highest, for there is no reward at all for such Ibaadat. The second form is where there is no Riya in the actual Ibaadat. He still performs his Namaaz, regardless if anyone is present or not, but there is Riya found in the quality of the Namaaz. In other words, if there is no one there, he still performs his Namaaz, but not with as much devotion (as when someone is observing him praying). This second form is of a lesser degree than the first. In this case, the reward of the actual Namaaz is acquired, but he does not attain reward for performing it earnestly, for it is being done out of Riya and not with sincerity and devotion. [*Raddul Muhtar*]

LAW: If a person commenced his Ibaadat with sincerity, but in the interim of fulfilling this deed, Riya sets in, then it will not be said that he performed the said Ibaadat with Riya, but this Ibaadat will be regarded as being fulfilled with sincerity and devotion. However, thereafter whatever beauty and elegance is evident in the Ibaadat,

will be regarded as being due to Riya and this will be counted in the second category of Riya. *[Raddul Muhtar]*

LAW: With regards to fasting, it is the view of some Ulama, that there is no Riya in it. This probably means that fasting is to refrain from a few things. In fulfilling it, one does not have to perform any action, and it can not be said that one is doing it for show. Otherwise, it can be possible that to win favour, he goes around mentioning that he is fasting, or he walks around with a grim look on his face so people notice that he is also fasting. In this instance, Riya can also creep into fasting. *[Raddul Muhtar]*

LAW: To take payment for reciting the Holy Qur'an is also a form of Riya, in the case where a person takes something as payment to recite the Qur'an as Esaal-e-Thawaab¹, for there is no sincerity in this. In actuality, the aim of Tilaawat² was to acquire some money, because if he were not to accumulate this, then he would not have even recited (the Holy Qur'an). There is no Thawaab in this kind of recitation, so to say that it is being done as Esaal-e-Thawaab for the deceased is incorrect, because if he does not attain any reward (for the recitation), so what reward will he convey (to the deceased)? In this situation, there is neither any reward for the reciter and nor is there any reward for the deceased, but the one making payment and the one receiving payment are both sinful. *[Raddul Muhtar]*. If one makes Tilaawat with sincerity, there is reward for this and the reward of it can also be conveyed to the deceased, and the deceased also receives benefit by virtue of this. Sometimes, the reciters are not given money, but after the Khatam³ sweetmeats are distributed.

If the recitation was made because one wanted to receive the sweetmeats, then this too is regarded as a type of payment, because when something becomes common, then this too falls within the

category of that which is conditional. The ruling in this regard is the same as mentioned above. However, with regards to the person who recites even though he will not receive any sweetmeats, then he is exempted from this ruling, and this is something regarding which he can decide in his own heart, that whether he is reciting so that he may receive the sweetmeats, or if he is reciting to attain the pleasure of Allah. The one who recites the Panj Ayat¹ (usually) takes a double share (of sweetmeats). In other words, he takes one share particularly for reciting the Panj Ayat. If he does not get this, then he fights over it, which means that this extra share for reciting the Panj Ayat is compensation. From this too it can be ascertained, that just an Ajeer², similarly, this person also does this, so in reality, the sincerity is not evident (in this) والله اعلم بالصواب

Those Meelad Khwans³ and the orators (i.e. lecturers) also generally take a double share, when sweetmeats are being distributed after a lecture. From this, it seems evident that they take one share for their reading and for lecturing. If they too took the same amount which is distributed to everyone else, then it would be really good, so that for the sake of a small amount of sweetmeats, the doubt in regards to wasting a great reward is alleviated. Sometimes they are given special invitations. They are given such invitations, so that they will recite well and deliver good lectures. This special invitation also falls in the category of Ujrat⁴.

1. Panj Ayat refers to the five famously read verses during Faateha.

2. Ajeer refers to one who does something for payment.

3. Meelad Khwans here refers to those who recite the Meelad.

4. Ujrat refers to a payment or some type of remuneration.

However, if others are invited as well, then it cannot be said that this is compensation to the orator for delivering his discourse. There are also numerous other such scenarios, for which a lengthy explanation

is not required. This short explanation is more than sufficient for one who is religious minded and an adherent to the Shariat. He will be able to decide in his own heart, in which situation it is a payment for his good action and where it is not.

LAW: If a person journeyed for Hajj and took goods for trade with him, (and) if the intention of trading (i.e. doing business) is pre-dominant. (In other words) his objective is business, and intends that after reaching there, he will also perform Hajj, or if both are equal, (in other words) he intended the journey for both reasons, then in both instances, there is no reward. In other words, there is no reward in going. If his aim is to make Hajj, but if he finds time, he will also sell some of his merchandise, then he will attain the reward of Hajj. Similarly, if one goes to perform Jummah and he also intends carrying out other chores in the market-place, then if the actual objective was to go for Jummah. He will receive the reward and if the intention concerning the chore is pre-dominant, or both are equal, then there is no reward. [*Raddul Muhtar*]

LAW: There is no intrusion of Riya in Faraa'id. [*Durr-e-Mukhtar*]. This does not mean that there can be no Riya found in Fard actions, because just a Nawafil can be performed with Riya, Fard actions too can be performed with Riya. The meaning of this is that, even

Footnotes from pg 511...

1. Esaal-e-Thawaab in this context refers to conveying reward to the deceased. Thawaab can however, also be conveyed to the living.
2. Tilaawat here refers to recitation of the Qur'an.
3. Khatam here refers to the completion of recitation of the Qur'an. It is also known as Khatam Shareef or Khatamul Qur'an.

though he may perform it with Riya, his duty of fulfilling the Fard will be alleviated, even though he will not receive the reward for not performing it with sincerity and devotion. It could also mean that if a person fears that he will commit Riya in fulfilling his Fard, then he should not abstain from fulfilling the Fard by giving credence to this, but he should perform the Fard and attempt to dispel the Riya by focusing on being sincere and devout.

CHAPTER 46

ETIQUETTES OF ZIYAARAT-E-QUBOOR 'VISITING THE GRAVES'

HADITH 1: In Sahih Muslim it is reported from Buraidah رضي الله عنه that Rasoolullah ﷺ said, 'I (initially) forbade you from visiting the graves. You may now visit the graves. I (initially) forbade you from eating the meat of Qurbani for more than three days. Now you may eat it for as long as you deem fit'.

HADITH 2: Ibn Majah reported from Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'I (initially) forbade you from visiting the graves, but you may now visit graves, for it is a means of non-inclination to the world, and it reminds (one) of the hereafter'.

HADITH 3: It is in Sahih Muslim from Buraidah رضي الله عنه that the Prophet ﷺ taught the people to say this when visiting the graves:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ
نَسْأَلُ اللَّهَ لَنَا وَلكُمْ الْعَافِيَةَ

HADITH 4: It is in Tirmizi from Ibn Ab'bas رضي الله تعالى عنهما that whilst Rasoolullah ﷺ passed by some graves in Madina, he turned his (Holy) Face in that direction and said:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِأَلْتَرِ

HADITH 5: It is in Sahih Muslim from Hazrat A'isha رضي الله تعالى عنها (whereby) she says, 'When it was my turn for Huzoor ﷺ to be with me, Huzoor ﷺ would visit the Cemetery of Baqi, in the last portion of the night, and (there) he would say the following:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَ أَنْتُمْ مَا تُوَعَدُونَ غَدًا مُؤْمِلُونَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَاحِقُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَيْتِي الْعَرَقِ

HADITH 6: Baihaqi reported from Muhammad bin Nu'man (a Mursal narration) that Rasoolullah ﷺ said, 'One who visits the graves of both or either one of parents every Friday, he will be forgiven, and he will be written amongst the doers of virtuous deeds'.

HADITH 7: Khateeb reported from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'when a person passes by the grave of someone he knew in the world, and he conveys Salaam to him, the deceased recognises him and replies to his Salaam'.

HADITH 8: Imam Ahmed reported from Hazrat A'isha رضي الله تعالى عنها who says, 'When I enter into my room where Huzoor ﷺ is present (in other words the Rauda-e-Athar), I would remove my upper garb (i.e. the upper garment which is used to cover the required parts of the body in the presence of others). I used to say that only my (respected) husband and (dear) father are here. Then, when Hazrat Umar-e-Farooq ؓ was laid to rest there, then due to the modesty of being in the presence of Hazrat Umar ؓ I swear an oath by Allah that I never entered, except after wrapping myself thoroughly in a sheet'.

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Ziyaarat-e-Quboor¹ is Jaa'iz² and Masnun³. Huzoor ﷺ used to go for the Ziyaarat of the Shuhada-e-Uhud, and he would make dua for them, and he said, 'You should visit the graves'.

1. Ziyaarat-e-Quboor refers to 'Visiting the Graves' of believers.

2. Jaa'iz means permissible.

3. Masnun refers to that which is recommended.

LAW: When visiting the grave of anyone whom you used to visit in the world, you should consider how far or how close you would stand when meeting him and the same should be followed when visiting the grave. [Alamgiri]

LAW: It is Mustahab to perform 2 Raka'ats of Nafil Salaah at home, if you intend to visit the graves. In every Raka'at after Surah Faateha, one should recite Ayatul Kursi once, and Surah Ikhlas thrice and convey the blessing (reward) of this Salaah to the deceased.

Allah ta'aala will illuminate the grave of the deceased with Noor and the sender will attain a great reward.

After this, one should depart for the cemetery. He should avoid any unnecessary talk whilst on the way there. Before entering the cemetery, he should remove his shoes and stand in front of the grave, facing the face of the deceased, with his back facing the Qibla. He should then say:

اَسْلَمَ عَلَيْكُمْ يَا اَهْلَ الْقُبُورِ يَغْفِرُ اللهُ لَنَا وَ لَكُمْ اَنْتُمْ سَلَفُنَا وَ نَحْنُ بِالْاَثَرِ

He should also recite Surah Faateha, Ayatul Kursi, Surah Iza Zulzilat and Al Haaku Mut'ta Kaathur. He may also recite Surah Mulk and other Surahs. [Alamgiri]

LAW: Four days are best for visiting the graves: Monday, Thursday, Friday and Saturday. On a Friday, (after) the Jumma Namaaz is more virtuous and on a Saturday it is more virtuous until sunrise, on a Thursday the best time is the first portion of day, and some Ulama have mentioned that it is best in the last portion of the day.

It is of great virtue to visit the graves on Sacred Days, such as Shab-e-Bara'at¹ and Shab-e-Qadr² (etc.). It is also virtuous on both days of Eid³ and during the ten days of Zil Hijjah. [*Alamgiri*]

LAW: The ruling concerning the trees in the cemetery is that if the tree was there before the cemetery was allocated. (In other words) the tree was there before the land was allocated as a Cemetery and the tree belongs to the person whose land it is. He may do with it as he pleases and if the land was a barren land (i.e. a waste land). In other words it, was not the property of anyone in particular, then the tree and the portion of land on which the tree is standing, remains in the exact condition as it was, meaning that it is not the property of anyone. If the tree was planted after the cemetery was allocated, and it is known that a certain person planted it, then it belongs to the one who planted it, but it is (better) for him to give it as Sadqa, and if it is not known who planted it, but it grew there by itself, then the Qazi has the authority (i.e. the choice). If the view of the Qazi is that the tree should be cut down and utilised for the cemetery, then he may do this. [*Alamgiri*]

1. Shab-e-Bara'at meaning 'The Night of Salvation' is the eve of the 15th of Shabaan. It is the night when Almighty Allahs places His Special Divine Manifestation on the first sky. It is a night of forgiveness and Mercy.

2. Shab-e-Qadr meaning the 'The Night of Power' according to the Hadith Shareef can fall on any one of the last ten odd nights of Ramadan and most prominently reported to fall on the eve of the 27th of Ramadan. We should seek out this night and attain its blessing. It is a night greater than a thousand months and a night wherein the Angels descend, and the night wherein the Qur'an was revealed.

3. Both Eids refers to Eid-ul-Fitr, being the first of Shawwal, which is based on the actual sighting of the new moon of Shawwal. The second Eid is Eid-ul-Adha, which falls on the 10th of Zil Hijjah, which marks the Day of Sacrifice, in remembering the incident of Ebrahim ؑ and his intention to perform a great sacrifice for the pleasure of Allah.

LAW: It is permissible to place Ghilaaf¹ over the Mazaars² of the Buzurgaan-e-Deen³, The Awliyah⁴ and the Saliheen⁵, as long as the objective of this is to show the prestige of the blessed personality in the sight of the laymen, through which they will honour and respect him, and acquire his blessings. [*Raddul Muhtar*]

1. Ghilaaf in this context refers to the sheets coverings placed over the graves of the pious.
2. Mazaar here refers to the Sacred Graves of the Pious.
3. Buzurgaan-e-Deen refers to the Pious Predecessors.
4. Awliyah is the plural of 'Wali' and means 'Friends of Allah'.
5. Saliheen also refers to the pious servants of Allah.

CHAPTER 47

REGARDING
ESAAL-E-SAWAAB
CONVEYING REWARD
TO THE DECEASED

LAW: To convey Esaal-e-Thawaab, means to convey the reward of the recitation of the Qur'an-e-Majeed, Durood Shareef¹, Kalma-e-Tayyibah² or the reward of any other virtuous deed is permissible. One may convey the reward of either Ibaadat-e-Maaliya³, or Ibaadat-e-Badaniyah⁴, be it Fard of Nafil, the reward for all of this can be conveyed to any other. The conveying of reward by the living benefits the deceased. The explanation concerning this is mentioned in the Books of Fiqh⁵ and Aqaa'id⁶. It has been discussed in Hidayah and Sharah Aqaa'id Nasfiya. To refer to this as Bid'at is to be obstinate. It is also proven to be permissible from the Hadith. When the mother of Hazrat Sa'ad رضي الله عنه passed away, he said, 'Ya Rasool'Allah ﷺ! The mother of Sa'ad (i.e. my mother) has passed away. Which Sadqa is most virtuous?' He ﷺ said, 'Water'. He had a well dug and said, 'this well is for Umm-e-Sa'ad رضي الله تعالى عنها.' From this, it is evident that the deceased receives reward through the deeds of the living, and they attain benefit through this.

Now, as for the matter of specifying (particular days etc.) such as three days, or the forty days, then (it must be noted) that these are neither specifications that are fixed by the Shariah, and nor are they regarded as being fixed to be specific by the Shariah.

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1. Durood Shareef refers to sending blessings and salutation upon Rasoolullah ﷺ 'Allahum'ma Sal'le alaa Sayyidina Wa Maulana Muhammadiw Wa alaa Aali Sayyidina Muhammadiw Wa Ashabihi Wa Baarik Wa Sal'lim'.
 2. Kalma-e-Tayyibah refers to the first Kalima being 'Laa ilaaha il'lal laahu Muhammadur Rasoolullah.
 3. Ibaadat-e-Maaliya refers to that which is done by spending in the way of Allah, such as Zakaat etc.
 4. Ibaadat-e-Badaniyah refers to that Ibaadat which is done physically, such as Namaaz etc.
 5. Books of Fiqh, meaning Books of Jurisprudence.
 6. Aqaa'id refers to ones beliefs. We should all be Sunni Sahihul Aqida as this is the only way and correct way.

No one knows (or says) that the reward will only be received (if sent) on this day or that it will not be received if it is conveyed on any other day. This is simply a customary and commonly known practice which has been performed by the people, for the sake of expediency. Actually, the recitation of the Qur'an and other virtuous deeds are commenced immediately after the person passes away. This continues for many days at the homes of some people. So, with this occurring, why is it said that people regard it impermissible to convey reward on any other day, except the specified days? This is merely a baseless blame against the Muslims and is a futile attempt to deprive the deceased from receiving reward and blessings conveyed to them by the living. Now, that we have explained the actual principles, the minor details in this regard can be ascertained from these principles. 'Sawm', in other words, the 3rd day (or three day Faateha) is that which is done on the third day after the person has passed away. (In this) The recitation of the Qur'an-e-Majeed and the Kalima Shareef takes place, and the reward of this is conveyed to the deceased, and gram, puffed sugar candy or sweetmeats are distributed amongst children and the needy, and food is prepared and fed to the poor and the needy, or it is sent to their homes. These are all permissible and virtuous. Thereafter, they also cook food on Thursdays according to their capacity and have it given or fed to the poor. Then on the fortieth day (similarly) they feed, and they again convey reward at six months and thereafter, the annual customary conveying of reward takes place. All these are branches of Esaal-e-Thawaab. All of them fall within the same category. However, it is necessary that all of this should be done with a pure intention. It should not be done for pomp and show, otherwise there will be no reward for it and it will not be regarded as Esaal-e-Thawaab. Some people give invitations to their elders and close relatives during such times. This is not a time to give invitations, but it is a time to feed the poor and the needy, which will benefit the deceased. Similarly,

Faateha¹ is read over Halwa². To cook this Halwa is also permissible and to read the Faateha over it is included in the category of Esaal-e-Thawaab. In certain places, during the month of Rajab, Surah Mulk is recited forty times and then blessed over 'Rotis' or dry dates and these are then distributed, whilst the reward of it is conveyed to the deceased, this is also permissible. In the same month of Rajab, the Koonde³ of Hazrat Jalaal Bukhari عليه الرحمة is done by some people. This is done by cooking rice or Kheer⁴ which is filled into earthen troughs (i.e. clay bowls). Thereafter, Faateha is made (over it) and it is fed to the people, this too is permissible. However, there is one thing that is undesirable and that is the fact that they only feed it to people at the place where the bowls have been filled. They do not allow one to move away from there. This is an absurd practice (i.e. the practice of saying it can only be eaten there) and is the manner of ignorant people. This does not prevail amongst those who are educated. Similarly, during the month of Rajab, earthen troughs are filled with Purees⁵ for the Esaal-e-Thawaab of Imam Ja'far Saadiq عليه السلام (i.e. famously known as Kheer Puri), this too is permissible. However, even in this some people have brought in the same restriction. This is an unfounded restriction. With regards to this 'Koonde' (i.e. Niyaz of Imam Ja'far), there is also a book which is known as 'Dastaan-e-Ajeeb⁶'. Some people read this during this time. There is no source of that which has been written in this book. It is advisable to refrain from reading it. One should simply read the Faateha and perform the Esaal-e-Thawaab.

1. Faateha is when verses of the Qur'an and Surahs etc. are prayed and the reward of it is conveyed for a virtuous reason.

2. Halwa refers to batter pudding.

3. Koonde refers to Faateha made on some sweet etc., which is usually kept in clay trough.

4. Kheer refers to rice pudding.

5. Puree refers to a thin savoury pancake.

6. Dastaan-e-Ajeeb means 'Amazing Story'.

In the month of Muharram, especially during the first ten days of Muharram, Esaal-e-Thawaab takes place for Sayyiduna Imam Hussain عليه السلام and all the other Shuhada-e-Karbala¹.

Some (people) read Faateha over flavoured milk, over other sweet drinks, sweetmeats and over bread and meat (etc). It is permissible to make Faateha on whatever you wish. No matter which permissible manner is used to convey Thawaab to them, it is regarded as Mandub. Many people erect free wayside stalls for water and sweet drinks, and during winter, some people distribute tea whilst others prepare Kichra².

It is fine, no matter which virtuous deed one does and conveys the reward of it. None of these can be regarded as being impermissible. It is common amongst some ignorant, that with the exception of the Faateha of the Shuhada-e-Karbala, it is not allowed to have the Faateha of any other person in Muharram. This view of theirs is incorrect. Just as the Faateha for anyone can be done at any other time, it can also be done in this time. The Faateha of Huzoor Ghaus-e-Azam³ عليه السلام is offered on the 11th of Rabi-ul-Aakhir, and actually it is done on the 11th of every month⁴ (i.e. according to the Islamic Calendar and lunar dates).

This too is a form of Esaal-e-Sawaab. Actually, no matter which date this Faateha of Huzoor Ghaus-e-Azam⁵ عليه السلام is offered on, the common general public refer to it as Gyarwee Shareef⁶. Even the Faateha of Huzoor Khaja Ghareeb Nawaaz Mu'eenud'deen Chishti Ajmeri⁵ عليه السلام is in the category of Esaal-e-Thawaab. It is also permissible to make the Tausha⁷ of the Ashaab-e-Kahf⁸, or the Tausha of Huzoor Ghaus-e-Azam عليه السلام or that of Sheikh Abdul Haq Radaulvi⁹ قدس سره العزيز and it is included in the category of Esaal-e-Thawaab.

LAW: The Urs of the Awliyah-e-Kiraam which is officiated annually is also permissible, because on this date, the Khatam of the Qur'an-e-Majeed takes place and the reward of this recitation is conveyed to the Pious Personalities. Together with this, the Meelad Shareef is also read and lectures are delivered. In brief, all those actions which are virtuous and a means of reward are permissible during this occasion, just as they are permissible at any other time.

Huzoor ﷺ visited the graves of the Martyrs of Uhud at the beginning or end of every year. However, it is necessary for the Urs to be free of all meaningless and obscene practices. The uneducated, should be forbidden from practices which are disallowed in the Shariah. If they still persist in doing wrong, even after they have been cautioned, then they are accountable for their sins and their actions.

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1. Shuhada-e-Karbala refers to the Martyrs of Karbala.
2. Kichra refers to a thick broth made from grains.
3. This date and all other Islamic dates are based on the Islamic manner of starting the month and that is based on sighting of the moon. In other words, Islamic dates are based on the lunar calendar, but based on proper testimony of sighting.
4. Huzoor Ghaus-e-Azam ﷺ is the title given to Sheikh Muhiyud'deen Abdul Qadir Al Jilani Al Baghdadi, who is the King of the Awliyah Allah and the Imam of Mystics. His Mazaar-e-Paak is in Baghdad-e-Muqaddas in Iraq.
5. Gyarwee Shareef is the name by which the Niyaz or Faateha of Huzoor Ghaus-e-Azam ﷺ is well-known.
6. Hazrat Khaja Ghareeb Nawaaz; is the title given to Sultanul Hind Khaja Mu' eenud'deen Chishti ﷺ. He is the Imam of the Silsila-e-Chisht and one of the greatest and most Blessed Personalities. His Mazaar Shareef is in Ajmer Shareef.
7. Tausha here is another name given to a meal prepared for the Faateha of the pious.
8. Ashaab-e-Kahf refers to the Men of the Cave. This is explained in detail in Surah Kahf.
9. Hazrat Sheikh Abdul Haq Radaulvi ﷺ is a great Wali Allah. His Mazaar Shareef is in Radoli, India.

CHAPTER 48

MAJAALIS-E-KHAIR 'VIRTUOUS ASSEMBLIES'

LAW: Commemorating the Meelad Shareef, in other words, presenting discourses and narrations (etc.) related to the Holy Birth of the Beloved Rasool ﷺ is permissible. Supplementary to this are incidents relating to his Excellence, Miracles, History, Blessed Life, Blessed Childhood and His Blessed Arrival, which are also discussed in this Sacred Assembly (gathering). These issues have been discussed in the Ahadith and in the Qur'an Shareef as well. If the Muslims discuss this in their assemblies (gatherings), and even if they arrange assemblies (Mehfils) specifically to do the above mentioned, there is no reason to deem it impermissible. To invite people towards such gatherings and to have them attend these gatherings is to invite people towards righteousness. Just as lecture programmes and Jalsas (Religious gatherings) are announced, posters are printed and distributed, articles are published in papers concerning them and due to this, and those Lecture Programmes and Jalsas are not regarded as being impermissible. Likewise, inviting people towards the Zikr-e-Paak (Meelad Shareef) cannot be regarded as being impermissible and bid'at (an innovation). Similarly, to distribute sweets during the Meelad Shareef is also permissible and to distribute sweetmeats is the same. When this gathering (assembly) is permissible, then to distribute sweets, which was a permissible action, will not cause this assembly to become impermissible. To label it as impermissible because people regard it as necessary is also incorrect. Nobody regards it as being Waajib or Fard. I have personally witnessed on numerous occasions, that a Meelad Shareef programme took place, and sweetmeats were not distributed, and let us assume that there is someone who does regard it as necessary, then it is something which he refers to as necessary in the sense of it being customary (i.e. expected and routine). He does not regard it as being necessary in the sense of it being an obligation in the Shariah.

In these gatherings, people stand whilst remembering the Blessed Birth (of Rasoolullah ﷺ). In other words, Durood and Salaam is conveyed upon the Prophet ﷺ whilst standing. The Ulama have mentioned this Qiyaam¹ to be Mustahsan². It is (thus) permissible to stand whilst reading Salaat-o-Salaam. Some pious predecessors have even been blessed with the honour of seeing the Beloved Rasool ﷺ in these gatherings. Although it cannot be said that Huzoor ﷺ definitely visits that particular gathering, but if he ﷺ blesses one of his servants with his special affection and Honours the gathering with his Holy Presence, then this is also not something which is unlikely and far-fetched.

LAW: In the gatherings of Meelad Shareef, as well as in other such gatherings, only those narrations (and incidents) should be presented, which are proven and authentic. Unauthentic and fabricated accounts should never be discussed, because instead of attaining blessings, one accumulates sin for mentioning such accounts.

LAW: It is permissible to arrange gatherings to discuss the Me'raj Shareef, which is commonly known as 'Rajabi Shareef' and to present the incidents relating to it is also permissible.

LAW: It is commonly mentioned that Huzoor ﷺ journeyed for Me'raj whilst wearing his sacred Naalain³, and the orators also present a particular incident in regards to this. There is no proof of this, and it is also not proven that he ﷺ went barefoot. It is thus best to remain silent with regards to this issue.

1. Qiyaam means to stand. However standing, in this context, refers to standing in honour of Rasoolullah ﷺ whilst conveying Durood and Salaam.

2. Mustahsan in the terminology of Shariah is that which is virtuous and recommendable.

3. Naalain in this context refers to the Sacred Footwear of Rasoolullah ﷺ

LAW: It is also permissible to commemorate gatherings in honour of the Khulafa-e-Raashideen¹ on the dates of their Wisaal, to educate the Muslims in regards to their lives, excellence and splendours, for these blessed personalities are True Leaders of the Muslims. Their heroic deeds and memorable works serve as a torch of guidance for the Muslims, and to remember them is a means of attaining blessing and virtue. It is also a means of Mercy descending over us.

LAW: Fasts are kept on the 26th and 27th of Rajab. The people refer to the first as 'Hazaari' and the second as 'Lakhi'. In other words, they say that the first comprises the reward of one thousand fasts, whilst the second comprises the reward of one hundred thousand fasts. There is no objection or harm in keeping these fast, but as for the issue made common regarding the amount of reward one will attain, (then) in this regard, there is no evidence of it.

LAW: To commemorate gatherings during the ten days of Muharram and to discuss incidents related to Karbala is permissible, for as long as the narrations which are being discussed are authentic narrations. There is a perfect lesson of patience and tolerance, in these narrations, and it also displays a firm and powerful practical example of adherence to the Principles of Shariat and obedience to the Sunnat. Where Imam Hussain عليه السلام gave the sacrifice of his elders, close family members, his companions and ultimately sacrificed his own life for the preservation of Deen-e-Haq, with complete tolerance and without allowing any show of mourning and wailing at all. Actually, the Sahaba-e-Kiraam are also discussed in

1. Khulafa-e-Raashideen here refers to the Four Senior Companions of the Prophet ﷺ and the Righteous Khalifas, namely; Hazrat Abu Bakr Siddique, Hazrat Umar-e-Farooq, Hazrat Uthman-e-Ghani and Hazrat Ali-e-Murtuza رضي الله تعالى عنهم اجمعين

these gatherings, so that there may be a difference and distinction between the gatherings of the Ahle Sunnat Wa Jama'at and the shia.

LAW: 'Taazia Daari' whereby different types of drafts are made with regards to the incidents of Karbala, which are said to be the commemorative model of the tomb of Imam Hussain عليه السلام. In some places, platforms are constructed, sepulchres are made, flags and banners are raised, drums and other musical instruments are played, and the taazias are paraded with great splendour and show. People argue and fight with each other to be in front or at the back, like in the days of ignorance. Sometimes the branches of trees are cut off, whilst in other places terraces are dug, vows are invoked from the taazias, banners and flags made from gold and silver are hoisted, garlands, flowers and coconuts are offered. To go there wearing shoes is regarded as a sin and they forbid this with such firmness, that such firmness is not even shown when having to really forbid a sinful act. They regard erecting an umbrella (canopy) as being very bad. Inside the taazias, they make two artificial graves. They place a green covering over one and a red covering over the other. They refer to the one with the green cloth as the grave or the model of the grave of Imam Hassan عليه السلام and the one with the red cover, as that of Imam Hussain عليه السلام. There, they offer Faateha over Maalida¹ and flavoured milk etc., having the notion that they are doing this in the Holy Presence of the Sacred Mazaar of Imam Aali Maqaam Imam Hussain عليه السلام. These taazias are taken to an artificial Karbala on the 10th of Muharram and are then buried there, as if it were a Janaazah, which they have buried and then returned.

1. Maalida is bread mashed in butter and sugar. However, it must be noted that there is no harm in making Maalida and offering Faateha in the name of the Shuhada or any other pious servant of Allah, over the Maalida, but to do this there and with the wrong intention, is incorrect.

Thereafter, the 3 days, 10 days and 40 days etc. is commemorated and this consists of all types of irrational practices. They carry out the Mehndi procession of Hazrat Qaasim عليه السلام as if it was his wedding and the Mehndis is celebrated. In connection with the same 'Taazia Daari' are dressed to resemble a courier and tinkling bells are tied to his waist, as if he were the courier and envoy of Imam Aali Maqaam عليه السلام who is carrying a letter from here to ibn ziyad and yazid, and this person runs around like a courier (on his mission). A child is dressed to resemble a Faqeer and a small bag is hanged around his neck. They send him to beg from house to house. Someone is dressed as a water-carrier and a water skin is hanged on his shoulder, as if he were Hazrat Ab'bas the flag bearer, attempting to fill water from the River Euphrates as the Yazidis pierced the water skin with arrows. Many other things like this take place. All these are irrational and absurd. Sayyiduna Imam Hussain عليه السلام can never be pleased with all of this. You should ponder over this personally; that he gave such a great sacrifice for the sake of preserving and reviving Deen and Sunnat, and you have (Allah Forbid) turned it into a means of introducing innovations.

In some places, a (supposed) image of the Buraaq¹ is made in an astonishing form. Part of it is made to resemble a human and part to resemble an animal. Probably (they regard this) as a means of conveyance for Imam Hussain عليه السلام. Others make replicas of Dul Dul² whilst some construct huge graves. In some places, people appear as bears, monkeys and long tailed black monkeys, running and jumping around. This is not only regarded as impermissible by Islam, but is also against the principles of human refinement.

1. The Buraaq is the Jannati creature which was assigned for the conveyance of the Beloved Prophet ﷺ on the eve of Me'raj.

2. Dul Dul is was the name of Imam Hussain's عليه السلام horse.

Islam does not regard such immorality as permissible under any circumstance. It is sad, that they claim to love the Ahl-e-Bait-e-Kiraam¹ yet their behaviour is so meaningless. This incident was a guiding lesson for you, and you have turned it into entertainment and a spectacle. Mourning and lamenting is another aspect connected to this, and those involved in it even beat their chests with such force that it causes the chest to swell and become red. Some even lament and mourn by beating themselves with chains and knives, causing blood to flow from their chests. Marsiyahs² are recited at the taazias and when the taazias is paraded, even then, these Marsiyahs are rendered in front of it. Incorrect accounts of Karbala are composed in many of these Marsiyahs. Things such as the impatience, mourning and weeping and how the Ahl-e-Bait were treated with disrepute are presented in them, and because most of (these) Marsiyahs are composed by those who are known as the raafdis³ some of them comprise of ‘Tabarra’⁴. However, in spite of this, Sunnis also end up reciting them unceremoniously, and they do not even seem to realise what they are reading. All these are impermissible and sinful actions.

LAW: They scatter their hair to display sadness, and also tear their clothing. They even throw dust on their heads and scatter chaff. To do this is also impermissible, and is the behaviour of the ignorant. It is very necessary to refrain from (all) of this. These actions have been strongly condemned in the Ahadith.

1. Ahl-e-Bait-e-Kiraam refers to the Noble Family of the Holy Prophet ﷺ

2. A Marsiyah is an Elegy.

3. Raafdi refers to the shias, who are another corrupt and deviant sect, which hold corrupt beliefs. They slander the many of the companions including Hazrat Abu Bakr, Hazrat Umar and Uthman and they disregard and reject the Khilaafat of these three illustrious Khulafa. More detail can be found in books of the Ahl-e-Sunnah Scholars. For reference in this regard, peruse Raddur Rufada by Imam Ahmed Raza رحمته اللہ علیہ

4. Tabarra refers to expressions of disapproval.

It is necessary upon the Muslims to refrain from such things. They should do that which pleases Allah and His Rasool ﷺ, as it is this which is the path to salvation.

LAW: Some people distribute meals etc. whilst parading the Taazia and flags etc. In other words, they throw rotis or biscuits etc. from high places. This is impermissible as it is utter disregard for sustenance. These food items sometimes even fall into the gutters, and often end up under the feet of those who are trying to get a share of it, causing much of it to be trampled, and thus wasted. If these items were to be distributed in a humane manner to the poor (who are truly deserving of it), then it would have avoided any disrespect to it and it would have benefited those to whom it is being given. Such people regard disposing of it in this manner an illustration of their (supposed) virtue.

CHAPTER 49

THE ETIQUETTES OF TRAVELLING

HADITH 1: It is in Sahih Bukhari from Ka'ab bin Maalik رضي الله عنه that Nabi-e-Kareem ﷺ departed for The Ghazwa-e-Tabuk¹ on a Thursday, and Huzoor ﷺ preferred departing (for journeys) on Thursdays.

HADITH 2: Tirmizi and Abu Dawud have reported from Sakhr bin Wada'a رضي الله عنه that Rasoolullah ﷺ said, 'O Allah, Grant my Ummah Barkat (blessing and abundance) in the morning'. Whenever Huzoor ﷺ sent out any contingent or regiment, he would do so in the morning, and Sakhr رضي الله عنه was a trader, who would dispatch his trade goods during the morning, so he became a very wealthy person and his goods (stock) became abundant.

HADITH 3: In Sahih Bukhari it is reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'If others only knew the dangers of travelling alone, no rider (traveller) would travel alone at night'.

HADITH 4: Imam Maalik, Tirmizi and Abu Dawud report on the authority of Amr bin Shu'aib from his father, from his grandfather, that Rasoolullah ﷺ said, 'shaitaan concerns himself with one and two travellers. When there are three, it is a Jama'at (group) (i.e. so he does not concern himself with them)'.

HADITH 5: Abu Dawud reported from Abu Sa'eed Khudri رضي الله عنه that Rasoolullah ﷺ said, 'When there are three people on a journey, then one (from amongst them) should be appointed as the Ameer (i.e. he should be made the group leader)'.

HADITH 6: Baihaqi reported from Sahl ibn Sa'ad رضي الله عنه that Rasoolullah ﷺ said, 'A leader of a group of travellers is the one who serves them. With the exception of martyrdom, no other deed of others can surpass one who takes greater initiative in serving'.

1. A Ghazwa refers to a battle or expedition.

HADITH 7: It is in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Travelling is a portion of suffering. It prevents (one) from sleeping, eating and drinking, so return home in haste, after you have completed your undertaking’.

HADITH 8: It is in Sahih Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said ‘When you disembark at night, at any stage of your journey, then take respite away from the road, for it is the path of the animals and a place inhabited by poisonous creatures’.

HADITH 9: Abu Dawud reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Do not make the backs of animals your pulpits. In other words, do not sit on their backs, making conversation when you stop, for Allah has subdued the animals to (serve) you, so that you may reach such cities, which cannot be (ordinarily) reached without causing yourself distress’.

HADITH 10: Abu Dawud reported on the authority of Abu Tha’lba Khashni رضي الله عنه that when people descended at their destinations, they would set up camp individually. Huzoor ﷺ said, ‘Your setting-up camps individually is from shaitaan’. From then forth, whenever the Sahaba-e-Kiraam descended at any place, they camped together.

HADITH 11: Abu Dawud reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘Deem it necessary to travel at night, because the earth is gathered at night’¹.

HADITH 12: Abu Dawud reported from Anas رضي الله عنه who says, ‘When we would descend upon our destinations, we would not perform our Salaah until such time that we untied the saddles of our camels’.

1. The meaning of this, is that one should not travel only in daylight, but one should also continue ones journey for a portion of the night because the distance of the journey is covered faster at night.

HADITH 13: Tirmizi and Abu Dawud reported on the authority of Buraidah رضي الله عنه that Rasoolullah ﷺ was travelling on foot, when a person arrived on a donkey and said, ‘Ya Rasool’Allah ﷺ! Please ascend (onto the donkey)’ and he then stepped back. Rasoolullah ﷺ said, ‘Not in this manner! To sit on the focal area of the animal is your right, except when you grant this right to me’. He said, ‘I have given this right to Huzoor ﷺ. (Only then) did Huzoor ﷺ ascend’.

HADITH 14: Ibn Asaakir reported from Abu Dardah رضي الله عنه that Rasoolullah ﷺ said, ‘When a person returns from a journey, he should bring back a gift for his family (household), even if it may be stones that he put into a small bag’.

HADITH 15: It is in Sahih Bukhari and Muslim from Anas رضي الله عنه that Huzoor ﷺ would not return to his family from a journey at night. He ﷺ would either go to them in the morning or in the afternoon.

HADITH 16: It is in Sahih Bukhari and Muslim from Jaabir رضي الله عنه that Rasoolullah ﷺ said, ‘If a person has been away (from home) for a lengthy period, he should not go to his wife at night’.

It has been mentioned in another narration that Huzoor ﷺ said to him, ‘If you arrived in Madina at night, then you should not go to your wife until such time that she has properly adorned and beautified herself’.

HADITH 17: It is in Bukhari and Muslim on the authority of Ka’ab bin Maalik رضي الله عنه that Rasoolullah ﷺ would return from a journey at the time of Chasht¹.

1. Chasht refers to the Mid-morning, wherein the Chasht Namaaz is also prayed. This is an optional prayer and is full of blessings.

On returning, he would first go to the Musjid and offer two Raka'ats of Namaaz. Thereafter, he would be seated in the Musjid (i.e. to allow the people to meet with him).

HADITH 18: It is in Sahih Bukhari from Jaabir رضي الله عنه, whereby he says that he went on a journey with Nabi Kareem صلى الله عليه وسلم. When he entered Madina, Huzoor صلى الله عليه وسلم said to me, 'Go to the Musjid and offer 2 Raka'ats of Namaaz'.

LAWS OF JURISPRUDENCE

LAW: It is impermissible for a female to travel on a journey of three days or more, without a Mahram¹, and if she undertakes a journey of less than three days with a pious male or with a child, then it is permissible, the ruling concerning a bondswoman is the same. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: With the exception of Jihad, if one intends to undertake any other journey, such as (if he wishes) to go on a business trip, or for Hajj or Umrah, he should seek the permission of his parents. If his parents do not permit him to undertake this journey, and he fears that if he goes, then there shall be none to watch over and take care of them, and if he also does not have sufficient funds, whereby after giving some to them, he will not have sufficient for the expenditure of his journey, then in such a circumstance, he should not undertake this journey without their permission. However, if his parents are not dependant and the children are not responsible for their maintenance and for providing their necessities, but the journey

1. Mahram refers to her Proper Legal Guardian as stipulated in the Shariah, i.e. one whom she can never marry.

(that he wishes to undertake) is a dangerous one and there is also a fear of loss of life in undertaking such a journey. Then too he should not travel without the permission of his parents. If there is no threat of harm or loss of life, then he may travel without seeking their permission. [*Alamgiri*]

LAW: If a person undertook a journey to acquire knowledge of Deen, without seeking permission from his parents, there is no harm in this. It will not be regarded as disobedience to his parents. [*Alamgiri*]

CHAPTER 50

MISCELLANEOUS
ISSUES

LAWS OF JURISPRUDENCE

LAW: As a reminder for certain things, some people tie knots in their handkerchiefs or on their drawer strings, or they (sometimes) tie a piece of cotton on their finger etc. for the same purpose. This is permissible. However, to tie a string (cotton) without any reason is Makruh. [*Durr-e-Mukhtar*]

LAW: To hang a Taweez on the neck is permissible, for as long as it is a permissible Taweez. In other words, it has been made from verses of the Qur'an, Names of Allah and Duas. Some Hadith have prohibited the use of Taweez. This prohibition is regarding such Taweez which are made up of impermissible words, such as those which were made in the 'Days of Ignorance' (Zamaana-e-Jaahiliyat). Similarly, to write Taweezaat (i.e. Plural of Taweez), Verses of the Holy Qur'an, Ahadith and other Duas (benedictions) on a plate (or small bowl) and to give this to a sick person with the intention of him attaining Shifa (cure), is also permissible. Men in state of impurity (Junub) and a female who is menstruating and one who is experiencing Lochia (i.e. post natal vaginal bleeding) can also wear a Taweez on the neck and tie it on the arm, for as long as it is covered (in a cloth etc.). [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: If something is written on bedding or on a Musal'la (Prayer Mat), then to use it is impermissible, (even) if this text has been imprinted or embroidered on it, or if it has it has been written with ink. The same rule applies even if the alphabets are written individually, as individual alphabets (Huroof-e-Mufradah) need to be respected as well. [*Raddul Muhtar*]

Some eating cloths (table cloths) have inscriptions on them. Such eating cloths should be avoided, and we should not have our meals

on it. Some people have poetic stanzas written on their pillows. Even these should not be used.

LAW: A person made a promise, but there was a defect in it according to Shariah, due to which he did not fulfil the promise. (In this situation), it will not be regarded as going back on ones word, and he does not receive the punishment that one receives for going back on his word, even though he did not make any distinction at the time of making the promise; for in this situation, there is distinction from the side of the Shariah. There is no need to say it verbally. For example, he promised that he will go to a certain place and wait there for the said person, but when he reached the said place, he found that the people there were involved in dancing and consuming alcohol etc., so he left. This will not be regarded as going against ones word. (Another example) is that, he promised to wait for someone at a certain place and whilst waiting, the time of Salaah commenced, and he left (due to this), then too it is not going against ones word. [*Mushkilul Athaar, Imam Tahawi*]

LAW: Some farmers wrap fabric on poles and place them in their fields. Their aim is to protect the field from the evil eye (Nazr-e-Bud), because (by doing this) those passing by will first look at that cloth wrapped on the pole and only thereafter, will their eyes fall upon the crop and in this way, no Nazr will fall upon the crop. To do this is not impermissible as infliction by the evil eye is a fact. It has been verified from the Hadith and thus cannot be rejected. It is mentioned in the Hadith that when you look at something of your own or something belonging to your fellow Muslim brother and you fancy it, you should make Dua for Barkat by saying:

تَبَارَكَ اللهُ أَحْسَنَ الْخَالِقِينَ اللَّهُمَّ بَارِكْ فِيهِ

or you could say this ‘Allah grant you abundant blessings’. Saying this will not allow any Nazr to befall you. [Raddul Muhtar]

LAW: It is Makruh to eat and drink in crockery of the mushrikeen without thoroughly washing it. This is in the case where one does not know if the utensil is contaminated by any impurity, but if one knows this, then to eat and drink in it is Haraam. [Alamgiri]

LAW: To leisurely listen to strange and astonishing stories and tales is permissible, for as long as it is not definite that it is a lie (false story), and even those which are known to be untrue, can also be heard and are regarded as permissible. For as long as it is explained in a proverbial manner, or if the objective is to impart advice through it, just as there are numerous hypothetical stories that are reported in the ‘Mathnawi’ etc., to impart wisdom and counsel. Similarly, to explain and listen to hypothetical incidents about rocks and stones etc., are also permissible, like those which have been mentioned in the Gulistan of Hazrat Sheikh Sa’adi عليه الرحمة in which he says: گلے خوشبوے در حمام روزے اُلُح

LAW: The Arabic Language the most exalted of all languages. This is the language of our Master Hazrat Muhammad ﷺ, The Holy Qur’an was revealed in Arabic and the Dwellers of Jannat will converse in Arabic. One who learns it and one who teaches it to others will attain reward (for doing so). [Durr-e-Mukhtar]

That which has been mentioned above is only being mentioned in regards to the language. A Muslim should himself realise how important it is for him to learn this language. The Qur’an, Hadith and all the Principles and Branches (of Jurisprudence etc.) are in this language. Ignorance of this language is a serious weakness, and is the cause of being deprived of so much.

LAW: If a woman was sent off as a bride and the ladies inform (the groom) that she is his wife, then for him to be intimate with her is permissible, even though he does not personally recognise (know) her. [*Durr-e-Mukhtar*]

The same applies to the woman that was adorned as the bride and sent into his room by the ladies on the night of his marriage. Even though he does not recognise her, but 'Wate'e' (sexual intimacy) with her is permissible. In this case, he recognises her by means of her special and particular appearance and adornment etc. This is evidence (that she is the bride), because another woman will never be sent forth in this manner.

LAW: If a person owes you something and he is not paying it back, and you find something belonging to him, which is of the same type which he owes you, then you may take possession of it. In this matter, rupees and Ashrafis (i.e. currencies) are of the same type (i.e. both currencies are money), so if he owed you rupees and you attained possession of Ashrafis from him, then to take equivalent to that which is due to you is allowed. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: It is Mustahab to approach people with politeness, gentleness and cheerfulness when talking to them, but it is important that it should not bring out any hypocrisy. When speaking to a budmazhab (deviant), be sure not to speak to him in a manner whereby he supposes that you agree with his views and that you do not regard his views as corrupt, but you regard it as good¹. [*Alamgiri*]

1. The meaning of this, is that when conversing with a budmazhab (i.e. a non-Sunni), you should let him know that your views are contrary to what he believes and that neither do you agree, nor do you prescribe to his corrupt views and beliefs. In other words, you should make it very clear that you have no religious affiliation or connection to him due to his corrupt Aqida.

LAW: If one rented out a house and the tenant is residing in it, and the landlord wishes to visit the house to inspect the condition, so that he may ascertain whether it needs any attention. In such a case, he should take the permission of the tenant before entering. He should not feel that because it is his property, there is no need for him to seek permission (to enter). It must be noted that even though the house belongs to him, someone else is residing in it. The reason for seeking permission is on the basis of the tenant being a resident in it. [*Alamgiri*]

LAW: When visiting a public bath, wear a waistcloth when bathing. It is impermissible to be naked in the presence of others. One is permitted to bathe without any clothes in a place where there is no chance of being seen naked by anyone. Similarly, one may bathe in a (huge) pond or in the river without any clothes, on condition that the water is above waist height. [*Alamgiri*]

This is not permitted when the water is clear and there is some other person nearby, because then his sight will fall upon the part of the body which needs to be covered, so in such a case, it is also impermissible to be naked in the water.

LAW: It is permissible if the people of the locality collected some funds for the Imam of the Musjid and handed it to him, or if they used it to get some groceries (etc.) for his use. This is regarded as permissible even by those, who regard performing Imamat for a salary as being impermissible, because this is not a form of payment, but it is a generous gesture, which should be practiced with such persons. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: It is disallowed for a person who is a leader and Religious Head, to socialise with corrupt people and with the Ahl-e-Baatil, and if he

is polite to them, knowing that if he does not do this, then they will oppress him (i.e. harm him), then there is no objection to this, if he is not a well-known person. [*Alamgiri*]

LAW: If someone has a vicious pet dog that bites travellers (who pass by), then the people of the locality have the right to kill it (i.e. to put it to sleep). If a cat causes injury (i.e. harm), then it can be killed by slaughtering it swiftly with a sharp knife. It should not be tormented to death. [*Alamgiri*]

LAW: Locusts are halaal creatures but can be killed for the purpose of eating. They can also be killed to protect one from any loss or harm. If an ant caused some harm and one kills it, there is no harm in this; otherwise, it is Makruh (i.e. an ant should not be killed if it does not harm you). Lice can be killed even if it has not bitten you, and to throw it into a fire to burn is Makruh. To pick off lice from ones clothes or body and carelessly throw it somewhere is unethical behaviour. [*Alamgiri*]. To kill a bedbug is permissible as it is a harmful creature.

LAW: It is better for a person who has shortage of wealth and many children not to write a bequest, and if the heirs are wealthy and even two thirds of the wealth (property) will be too much for them, then it is better to make Wasiyat of one third. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: It is Makruh for a male to partake in the leftover food or water of a strange female and for a female to partake in the leftover food or water of a strange male. There is no harm in eating the leftovers of the wife or any Mahram. [*Durr-e-Mukhtar, Raddul Muhtar*]

It is only regarded as objectionable when it is done to derive pleasure. If the objective is not to derive pleasure but to partake in it as Tabaruk (i.e. because of its sacredness), like in the case of the food left by an Aalim (i.e. a practicing steadfast Aalim) and a Peer who is firm in regards to the matters of the Shariah. People usually partake in the food leftover by them to attain blessings. There is no harm in this.

LAW: If the wife does not read her Namaaz, the husband is permitted to chastise her¹. He is also allowed to do this if she does not adorn herself. He may also chastise her if she leaves the home. [*Durr-e-Mukhtar, Alamgiri*]

LAW: Even though the wife may be an obscene and sinful woman, it is not necessarily Waajib upon the man to give her Talaaq. The same applies if a man is obscene. It is also not necessarily waajib upon the wife to escape from him. However, if it is known that both of them will not be able to live within the Limits stipulated by Allah (i.e. there is fear of them transgressing the limitations), then in such a case there is no harm in separating. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: There is no objection in securing a loan at the time of need, for as long as one has the intention of repaying it. If one has the intention of not paying the loan back, then he is partaking in Haraam, and if a person dies without paying it off, but he fully intended to pay it, then there is hope that he will not be held accountable for this in the hereafter. [*Alamgiri*]

1. The above mentioned law should not be misunderstood. This does not give a person permission to beat up or abuse his wife or any other female. Hitting or chastising here refers to cautioning by patting with the hand, without causing injury or severe pain. Beating in Islam is totally unacceptable and disallowed.

LAW: If one is liable for something he owed to someone and the said person has vanished and his whereabouts are not known, and one does not even know whether he is alive or dead, then it is not waajib upon him to go from city to city searching for him. *[Alamgiri]*

LAW: The one who was owed something has passed away and the debtor refuses to pay it, and even the heirs were not able to acquire it from him. Then the reward of this will go to the creditor, and not to his heirs, and if the debtor paid the debt to the heirs, then he is relieved. *[Alamgiri]*

LAW: If a person was liable for a debt and he passed away, and his heirs did not have any knowledge of this debt, so that they could fulfil it from his estate, and the heir (inheritor) spent all of it, then (in such a case), the heir will not be held accountable for the debt. However, if the heir knows that the deceased had a debt to pay, then it becomes waajib (compulsory) upon him to pay off this debt, and if the heir had knowledge of the debt, but forgot to pay it and thus did not clear the debt due to this, then too he is not accountable in the hereafter. The same ruling applies to that which is given as a deposit (trust). In other words, if he forgot about it and did not return it to the rightful owner, he will not be held accountable for this. *[Alamgiri]*

LAW: The debtor and the creditor were travelling together, when bandits accosted them. The debtor wants to pay off his debt to the creditor at this very moment, so that the bandits may snatch away the money (of the creditor), and he (the debtor) will be saved. The question that arises here is whether the creditor has the right of refusing to accept this money in the current circumstance, or is he under obligation to accept it (even in such a circumstance)? Faqih Abul Laith رحمه الله عليه says that the creditor may refuse to accept (the amount owed to him at this time). *[Alamgiri]*

LAW: If someone says, 'I have usurped a particular item belonging to a certain person'. You should give him five rupees (on my behalf). If he is not present, then it should be given to his heirs and if there are no heirs, it should be given as 'Khairaat' (i.e. Charity of Goodwill). If that person only has a wife and no other heir, and the wife says that he owed me my dowry, and then the money can be given to her, otherwise she should only be given one fourth. In other words, one rupee and twenty-five cents, and this is in the case where the woman says that he did not have any children. [*Alamgiri*]

LAW: If one fears a threat to his life, wealth (property) and prestige (i.e. to his honour), and he (is forced) to give a bribe. Alternatively, if something is due to him from someone, which he will not be able to acquire without giving the bribe, and his reason for giving the bribe is so that he may acquire what is rightfully his, then to give this is permissible. In other words, the one who is giving it will not be sinful (i.e. he is not held accountable), but the one who is soliciting (i.e. taking) the bribe, will definitely be sinful. For him to accept (the bribe) is not permissible. The similar ruling applies to those, from whom there is a threat of abusive language being used; such as some hooligans and scoundrels who think nothing of being vulgar to someone or embarrassing him in public. To give something to such persons in order to protect your prestige and to silence them, so as to avoid them from behaving in this manner, or to give something to such poets, who if not given anything, tend to say strings of words consisting of derogatory remarks, is allowed. [*Durr-e-Mukhtar, Raddul Muhtar*]

LAW: To give something to a shepherd so that he may keep goats and sheep in your pasture at night. Thus allowing the pastures to stay in order, is impermissible and a bribe, even though these animals may be belonging to the shepherd. Even if there is no

exchange of anything (i.e. money etc.) it is still regarded as impermissible, because in such instances, they are commonly given something. Thus, even though there is no condition made that he should be given something, but it still falls within the category of something that is conditional. One way of it becoming legal (permissible), is to borrow the animals from the owner, and the owner should say to the shepherd that he should let the animals graze in your pasture at night. Now, if you wish to give something to the shepherd (in this instance) as a gesture of generosity, then you may give something to him and this will not be regarded as being impermissible. However, if the shepherd still demands something, even after the owner tells him (what needs to be done), and he is not prepared to leave the animals there for the night unless he is not given something, then this is impermissible and a bribe. [*Alamgiri*]

LAW: It is Makruh to address the father by his name, as this is contrary to respectful etiquette. Similarly, it is Makruh for the wife to address her husband by his name. [*Durr-e-Mukhtar*]

Some ignorant people are of the view that if the wife addresses her husband by his name, it causes the Nikah to break this is incorrect. This has probably been invented to prevent her from addressing her husband by his name, in fear that it will lead to Talaq.

LAW: It is Makruh to wish for death or to make dua for death, if it is being done due to some worldly hardship or calamity. For example, if a person's life is being spent in poverty, or if he fears his enemy, or if he fears losing his wealth. If it is not for the reasons mentioned, but he does this because the condition of the people has become pathetic, and they are immersed in wrongdoings and he fears that he too will become trapped in this sin, then to desire death (in such a circumstance) is not Makruh. [*Alamgiri*]

LAW: It is permissible to leave your home and come outside during an earthquake. Similarly, if a wall is unstable and it is about to fall over, then to run away from it is permissible. [*Alamgiri*]

LAW: It is not permissible to flee from a place where there is an outbreak of plague. One should also not go to such a place from some other place.

The meaning of this is that if those with weak Faith go to such a place and are afflicted by the plague, then they will feel that this happened to them because of coming here, and if they had not come, then why would they be afflicted by this calamity.

(And) If he survived because of fleeing (from such a place), then he will think that if he were there, then he would not have survived. He would think that he survived because of fleeing. In such a situation, it is disallowed to go to such a place and to flee from such a place as well. These are the kind of things that are commonly heard from the laymen during an outbreak of plague.

Now, if the persons Faith is strong and he knows well that only that can happen which is in his destiny and he believes that no harm can come to him by going to such a place and no benefit can come to him from merely fleeing such a place. Then for such a person to go to such a place is permissible and for him to leave such a place is also not objectionable, as this will not be regarded as fleeing, and to leave is not absolutely forbidden in the Hadith, but it has been mentioned that it is disallowed to flee.

LAW: Dua-e-Maghfirat¹ should not be made for an unbeliever under any circumstance. Dua for Hidaayat² should be made for him. [*Alamgiri*]

LAW: If a known unbeliever died, but a Muslim gives testimony saying that he was a Muslim, then the Janaazah Namaaz³ of such a person will be performed. Now, if a Muslim passes away, and one person testifies that he was a murtad, he will not be classified as a murtad⁴ merely based on the statement of just one person, and his Janaazah Namaaz will not be abandoned. [Alamgiri]

LAW: If a bird built a nest in a house and there are also hatchlings in it, and the bird droppings tend to fall on the bedding and on the clothing, (then) even in this case, the nest should not be destroyed and the bird should not be chased away. One should rather wait until such time that the hatchlings grow a bit more and fly off. [Alamgiri]

LAW: To talk during sexual intercourse is Makruh (undesirable). One should not have any discussions (or conversations) except when discussing those things which are virtuous, from the time Fajr commences until the time of Fajr Namaaz, or rather until such time that the sun does not rise. [Alamgiri]

LAW: People regard the month of Safar to be ill-fated (i.e. they regard this month unlucky). During this month, they do not marry or have wedding festivities. They do not send their daughters off to their husband's homes as brides, and they also refrain from doing other such things. They even avoid undertaking any journeys,

Cont... from previous pg.

1. Dua-e-Maghfirat means 'Benediction for salvation'.
2. Hidaayat refers to Guidance.
3. Janaazah Namaaz refers to the Funeral Prayer.
4. Murtad refers to an apostate.

especially during the first thirteen days of Safar, which they regard as being extremely ill-fated and these (days) are known as ‘Tera Tezee’. All these are expressions of ignorance. It has been mentioned in the Hadith, that there is nothing about Safar. In other words, it is incorrect for people to regard it as ill fated. Similarly, many people even regard the month of Zil Qadah as being bad (ill-fated) and they refer to it as, ‘Khaali ka Mahina’. This too is incorrect. They also regard the following dates as ill fated in every month: 3rd, 8th, 13th, 18th, 23rd and 28th. This too is merely absurd and superstitious.

LAW: The say that it is ill fated to travel during ‘Qamr Dar Aqrab’, in other words, when the moon is in the ‘Burj Aqrab’. The astrologers also refer to it as ill fated days. They also say that it is not good to cut material and sew clothing when the moon is in Burj-e-Asad. Such views should never be accepted. These things are contrary to the Shariah and are merely babblings of the astrologers.

LAW: It is also against the Shariah to take heed to the words of astrology where the effects of the stars are mentioned, whereby it is said that if a certain star rises, then a certain thing will happen. The same applies to calculating the constellations in the path of the moon, by saying that a certain constellation will cause it to rain etc. This is also incorrect. This has been strongly condemned and refuted in the Hadith.

LAW: The last Wednesday of Safar is celebrated with much brilliance. People close their businesses (for this purpose). They go visiting, sightseeing and hunting.

They also cook puris and take fresh baths and say that Rasoolullah ﷺ performed Ghusl for recovery from his (worldly) illness on this day and journeyed to the outskirts of Madina on that day.

All such statements are not authentic and have no source. Actually, during the time which is being mentioned, Huzoor's ﷺ illness was very intense. Their words are contrary to the actual facts. Some people say that we are afflicted by calamities on this day. They mention many other (baseless) things. All of them are without any evidence. Actually, the words of the Hadith: *'There is nothing in Safar'* repels all these ridiculous notions.

LAW: If a person harmed another person and wishes to apologise to him and he knows that the other person is still very angry and he will not accept his apology (i.e. he will not forgive him), and on this basis, he delayed apologising. He is not regarded as being exempted in this delay. An oppressor conveyed Salaam to the one being oppressed continuously, and he also continued to reply to him, and he approached him with kindness, until such time that the oppressor realised that the said person is now pleased with him. This is not sufficient. He will still have to apologise (sincerely). *[Alamgiri]*

LAW: One should stand whilst tying the turban and sit whilst putting on ones trouser. The one who acts contrary to this, will be afflicted by an illness for which there is no medicine (i.e. cure).

LAW: When putting on clothes, commence from the right side. In other words, first put on the right sleeve or the right trouser leg and then the left.

LAW: Do not use your trouser as a pillow as this is contrary to proper etiquette. One should also not use the Amama (Turban) as a pillow. *[A'la Hazrat]*

LAW: To use an ox as a means of conveyance and to load goods on it, and to have a donkey pull a plough is permissible. In other words, it

is not necessary to only have an ox pull a plough, and not to have any load placed on it, or to only load goods on a donkey and not use it to pull the plough. [Durr-e-Mukhtar]

LAW: When working an animal, it is necessary to consider that you are not overworking it. It should not be worked so intensely that it ends up in a problem. It should only be loaded with the amount of goods it can manage to carry. It should only be allowed to go up to a distance that it can comfortably reach. It should also only be allowed to work for as long as it is capable to work. Some of those who have horse driven carts and carriages, allow too many passengers to sit (in the carriages), causing much discomfort to the horse, this is impermissible. It is also important to note that the animal should not be beaten unnecessarily, and the animal should never be hit on the head or the face under any circumstance, as this is unanimously agreed as being impermissible.

To treat an animal badly is worse than treating a 'Zimmi kaafir' badly, and to ill treat a Zimmi is worse than ill treating a Muslim (this is because they are the responsibility of the Muslim state), because the animal does not have any helper except for Allah. Who will save that poor creature from being ill treated? [Durr-e-Mukhtar, Raddul Muhtar]

وَصَلَّى اللهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ
وَ الْحَبْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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22. AL MUSTADRAK

IMAM ABU ABDULLAH MUHAMMAD IBN ABDULLAH AL-HAKIM AL-NISHABURI رحمته الله

23. AL MU'JAM AL AWSAT

IMAM ABUL QASIM SULAIMAN BIN AHMAD AT TABRANI رحمته الله

24. DURR-E-MUKHTAR

IMAM MUHAMMAD AMIN BIN IBN ABIDIN SHAAMI رحمته الله

25. RADDUL MUHTAR

IMAM ALA'UDDIN AL HASKAFI رحمته الله

26. FATAWA ALAMGIRI

COMPILED BY ORDER OF SULTAN AURANGZEB ALAMGIR رحمته الله

27. FATAWA BAZAZIA

IMAM MUHAMMED BIN MUHAMMED AL-KHAWARZAMI رحمته الله

28. AL HIDAYA

QAZI HALB BURHAN'UD'DIN AL-MARGHINANI رحمته الله

29. AL JAWHARA AL NAYYARA

IMAM ABU BAKR IBN 'ALI IBN MUHAMMAD YEMENI رحمته الله

30. MUSHKIL AL ATHAAR

IMAM ABU JA'FAR AHMAD IBN MUHAMMAD AT-TAHAWI

31. ZAIL'I

IMAM AL HAFIZ AL ZAILI AL HANAFI رحمته الله

32. FATAWA AL TATAR KHANIA

IMAM AALAM BIN AL A'ALA AL ANSARI رحمته الله

33. INAAYA

IMAM MULLAH ALI AL-QAARI رحمته الله

34. FATAWA RAZVIYAH

IMAM AHL-E-SUNNAT IMAM AHMED RAZA KHAN رحمته الله

35. TAHAWI

IMAM ABU JA'FAR AHMAD IBN MUHAMMAD AT-TAHAWI رحمته الله

36. HULIYA

IMAM ABU NU'AIM AL ISFAHANI رحمته الله

37. KHATIB

IMAM AL-HAFIZ ABU BAKR AL-KHATIB AL BAGHBADI رحمته الله