Etiquettes of Life in Islam
Mohammad Yusuf Islahi

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MARKAZI MAKTABA ISLAMI, DELHI-6
Ishaat-e-Islam Trust Publication No. 565

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Name of the Book
ETIQUETTES OF LIFE IN ISLAM
Pages 424

English Version of Urdu
A' dab-e-Zindagi

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3rd Edition : 1994 1000

Published by:
Markazi Maktaba Islami
1353, Chitli Qabr, Delhi-6
Ph: 3262862

Price: Rs. 100.00

ISBN 81-7292-035-0

Printed at: Dawat Offset Printers, Delhi-6 Ph.: 3267573
Composed at: S.A. CompuTypeset, J207, Ballimaran, Delhi-6
Arabic Calligraphy: Obaidur Rahman, University of Delhi
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                       R.T.A., S.A.W.
INTRODUCTION

To realise the full potential of your life, to fill it with optimum joy and to lead a truly successful life is your inalienable right, provided, of course, that you understand the correct mode of living and the rules and etiquettes of a successful life, moreover, not only should you be acquainted with these rules and etiquettes, but you should also be constantly striving to adorn and civilize your life by translating these rules into practice. Civility and good manners, dignity and courtesy, neatness and purity, prudence and discretion, organization and discipline, keen aesthetic sense, magnanimity and nobility of temperament, sympathy and consideration, mildness and pleasant speech, hospitality and humility, selflessness and sacrifice, lustlessness and sincerity, fortitude and perseverance sense of responsibility and industry, fear of God and piety, reliance on God and bold initiative — these are the magnificent features of a truly Islamic life, which throw a halo of attraction round the graceful lives of the pious men and make their personalities charismatic; so much so that not only the Muslims but even the non-Muslims are irresistibly drawn to them and the common mind is forced to the conclusion that the humanistic culture which confers on mankind such invaluable manners and etiquettes for adoring and reforming life and infusing it with charisma, is like air and light, the common patrimony of mankind. This humanistic culture, therefore, is worthy of adoption by the entire humanity so that all human beings may individually and collectively build up a successful life order. This will not only make their earthly life a haven of contentment and comfort, felicity and joy, peace and tranquillity, but also secure in the world Hereafter all that is essential for a successful and redeemed life. Etiquettes of Life in Islam is an attempt to present these etiquettes and manners of Islamic culture in conventional book form. This work which represents a pattern of life ordered in the light of the teachings of the Book of God, the precedent of the Holy Prophet (S.A.W.), the guidance provided by the immortal deeds of our forbearers and the Islamic taste and temperament contains five important chapters:

Chapter I — Manners and etiquettes
Chapter II — Devotion and Prayers
Chapter III — Decent Living
Chapter IV — Call to Religion
Chapter V — Sense of Devotion
Under these chapters, Islamic manners and etiquettes relating to all aspects of human life have been explained in a style which is characterized by:

* an impressive arrangement of material;
* plain and easy language;
* lucid and eloquent explanations;
* thought provoking arguments and;
* rhetorical diction.

It is hoped that the manual of *Etiquettes of Islamic Life* will, by the grace and beneficence of Allah, prove useful for readers belonging to all age groups and classes. Brethren and sisters devoted to Islam are expected to adorn their personal lives with these precious rules and prayers as well as strive to reform and mould the morals, habits and conduct of the younger generation along sound lines. They should try their utmost to impress upon the youngsters the value of learning these rules and prayers by heart.

The life adorned with these etiquettes will not only be acclaimed with reverence and admiration in this world but will also be deemed worthy of reward and favour in the Hereinafter.

Reference to important works which have been consulted during the preparation of this book are indicated at appropriate points within the text. I pray to the Venerable and Exalted Allah to favour this humble attempt with His approval and enable the Muslims to order their lives in conformity with these rules and etiquettes. They should foster an inclination, yearning and zeal for Islam in the hearts of people. This manual should serve as an effective means of attracting the people to the true religion of God, and that it should be deemed a basis for the author's redemption. May God reward all those serving the cause of Islam with His favour and also those whose valuable works have been drawn upon in the preparation of this Book. (Amin)

30th August, 1967

MUHAMMAD YUSUF ISLAHI
Chapter 1

MANNERS AND ETIQUETTES

Etiquettes of:
* Purity and Neatness
* Maintenance of Health
* Dress
* Eating and Drinking
* Going to Bed and getting up
* Walking
* Travelling
* Mourning and Grief
* Fear and Panic
* Rejoicing

Hazrat Jabir [R.A.A.] stated: "One day the Holy Prophet [S.A.W.] visited our home to see us. He [S.A.W.] beheld a man who had dishevelled his hair and was covered all over with dust. The Holy Prophet [S.A.W.] observed: "Has this fellow no comb with which to set his hair!" And the Holy Prophet's [S.A.W.] gaze fell on another man who was wearing very soiled garments. The Holy Prophet [S.A.W.] observed: "Can't this man procure even that thing with which to wash his clothes clean."

(Mishkat al-Masabih)
Purity and Neatness

Allah's favourites are those who make constant efforts to be neat and clean. The Holy Prophet [S.A.W.] has observed: "Purity and neatness are half of faith." In other words, Faith partly consists in cleansing one's soul and partly in keeping physically clean and pure. The purity and neatness of soul implies cleansing the soul of all impurities such as infidelity, polytheism, sin and vice, and embellishing it with righteous beliefs and pure morals. The purity and neatness of the body denotes keeping it clear of all external filth and adorning it with neatness and good manners.

1. On waking up, clean your hand before putting it in a pot of water. You never can tell where your hands lay during sleep.

2. Do not discharge urine on the floor of bathroom/toilet, especially when its floor is made of soil.

3. When passing stool or urine, do not sit facing the direction of Qiblah, nor with your back to Qiblah. Having relieved yourself, use a clod or water to clean the private parts or purify yourself with water only. Do not use the dung, bone or charcoal for cleaning purpose. When the private parts have been cleaned, scrub your hands with soap or earth and wash them.

4. Do not sit down to eat when your bowels are under pressure. Relieve yourself of urine or stool, before eating.

5. Use your right hand for eating and drinking. For cleaning the private parts of the body or for cleaning the nose, use your left hand only.

6. Discharge urine on soft ground, so that its drops do not splash around. Always pass the urine in a sitting posture. However, if the condition of the ground or some real hardship prevents from sitting down, you may urinate in a standing posture. Otherwise,
in normal circumstances, it is a very dirty habit and should be
strictly avoided.

7. Do not sit down to answer the call of nature on the riverside, the
quay, on the thoroughfares or in shaded places. Such a practice
causes inconvenience to others and is derogatory to rules of
propriety and good manners.

8. Put on shoes and cover your head with a cap etc. before going to
the lavatory and read the following prayer on your way:

\[ \text{"Allah! I seek Thy protection against the devils of the mas-}
\text{culine as well as the feminine species."} \quad (Bukhari, Muslim) \]

On emerging from the lavatory, read this prayer:

\[ \text{"I thank Allah who relieved me of the burden and granted}
\text{me ease."} \quad (Nasai, Ibn-e-Majah) \]

9. Discharge your nose or phlegm with care in a spittoon, or do so
in a place out of the sight of people.

10. Avoid putting your finger in the nostrils and clearing the wax of
your nose too often. Clear the nose and clean it well out of the
sight of people, whenever the need arises.

11. Strictly avoid the practice of spitting phlegm into the folds of a
handkerchief and rubbing them together. This is a despicable
habit and must be avoided except when it cannot be helped.

12. While chewing betel leaf, do not talk in such a manner as to
splash saliva on the person you are talking to, thus causing dis-
comfort to him. If you chew tobacco or betel leaf frequently, you should take great care in observing the rules of oral hygiene. Beware also, lest you should talk with your mouth too close to the person addressed.

13. Perform ablution with great care and try to keep in a state of ablution most of the time, if not at all hours. Where water is not available, you may perform Tayammum. Recite

\[
\text{بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ}
\]

‘In the name of Allah, the Most Beneficent, the Most Merciful’ at the commencement of ablution and say the following prayer in the course of its performance:

\[
\text{أَشْهَدُ أَنَّ لَلَّهَ إِلَّا لَهُ وَحَدَّٰهُ لا شَرِيكَ لِهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا}
\]

\[
\text{عَبْدُهُ وَرَسُولُ اللَّهِ صَلَّىٰ أُمَّةَ مُّسْلِمَةَ مِنَ النَّبَوِيِّينَ وَاجْعَلاَنِي مِن}
\]

\[
\text{المُتَّظَهِّرِينَ - (رَزِى)}
\]

"I bear witness that there is no god save Allah and He has no partner. And I testify that Muhammad is the servant of Allah and His Messenger. Allah! Join me with those people who repent most and take great care in keeping themselves pure and clean."

*(Tirmidhi)*

When the ablution is over, say the following prayer:

\[
\text{سَبِيعَاتَ اللَّهِ يُخْلَدُكَ أَشْهَدُ أَنَّ لَلَّهَ إِلَّا إِنَّ لَاتِ أَسْتَغْفِرُكَ}
\]

\[
\text{وَأَنْبِيَاثَ الْيَوْمِ - (رَسُول)}
\]

"Allah! Thou art Pure and Supreme in Thy Praiseworthiness. I testify that there is no deity beside Thee. I seek Thy forgiveness and I appeal to Thee."

*(Nasai)*

The Holy Prophet [S.A.W.] observed:

The hallmark of my Ummah on the Day of Judgment will be
that their foreheads and other parts of the body on which ablution is performed will be radiant with light. Hence whosoever wishes to enhance his light is free to do so." *Bukhari, Muslim*

14. Brush your teeth with *miswak* (twig) regularly. The Holy Prophet [S.A.W.] has affirmed:

"I would have decreed the brushing of teeth with a *miswak* (twig) during all ablutions but for the inconvenience it would have caused to the Ummah."

On one occasion, some people arrived to see the Holy Prophet [S.A.W.]. Their teeth were stained with yellow grease. On observing their teeth the Holy Prophet [S.A.W.] urged them to form the habit of using *miswak*.

15. You must bathe at least once a week. Make it a point to bathe on Friday and join the Friday congregation in clean and neat dress. The Holy Prophet [S.A.W.] said:

"Discharging of trust leads to Paradise." The Companions [R.A.A.] submitted: O Apostle of Allah! What is meant by Trust?"

The Apostle of Allah observed:

"Allah has appointed no greater trust than cleansing oneself of impurity by taking bath." Hence a person must take bath when he needs one.

16. Do not go into or pass through the mosque in a state of impurity. If no alternative is available, perform the *Tayammum* before entering the mosque or passing through it.

17. Dress your hair with oil and comb. Trim the overgrown hair of you beard with scissors; apply collyrium to your eyes; clip your nails and keep finger-nails clean. Adorn yourself with propriety, simplicity and moderation.
18. Cover your face with a handkerchief on sneezing, so that the excretion is not splashed on anyone else. After sneezing say:

الحمد لله

"Praise be to Allah"!

The listener should say:

بِحَمْدِكَ اِلَهُ

"May Allah show you Mercy"!

In response to this, you should recite:

يَهْدِيَكَ اللَّهُ

"May Allah guide you."

19. The Holy Prophet [S.A.W.] was very fond of perfume. After finishing the toilet on arising from sleep, the Holy Prophet [S.A.W.] invariably used perfume.
1. Health is not only a great blessing of Allah but also a valuable trust from the Almighty. Regard your health as of great value and take every care to safeguard it. Health once lost is hard to recover. As the white-ant eats into the books and destroys great libraries, similarly a little negligence or an ordinary sickness ruins the life. To neglect the rules of hygiene and to be indifferent towards proper maintenance of health is callous, even it is an act of ingratitude to the Almighty. The essence of human life is reason, morality, faith and knowledge. It is only the physical health which ensures the proper functioning of human faculties of reason, morality, faith and knowledge. In fact, physical health is the basic factor in the development of mind and the growth of reason; It is also a pre-requisite for the performance of sublime acts of morality and the discharge of religious obligations. A weak and sick body has a feeble mind whose faculty of reason cannot but be unsound. When life is devoid of longing and ardour; when there is no courage and the will is weak; when the urges are exhausted – such spiritless existence is a drag on the infirm body. The true believers have to perform lofty deeds in life and discharge heavy responsibilities of state. It is imperative, therefore, that they should have robust physique, sturdy intellect and sound mind, firm will, high morale and a life full of spirit, enthusiasm and sublime passions. Healthy and spirited individuals make dynamic nations and such nations by offering supreme sacrifices in the struggle for existence achieve pre-eminent position and are a living symbol of the value and dignity of life.

2. You should always be cheerful, glad, alert and active. Made your life well-ordered, elegant, and healthy by means of good living, cheerful manners, joyful smiles and lively disposition. Avoid sorrow, anger, grudge or anxiety, envy, jealousy, slander, narrow-mindedness; don’t lose your spirits and keep your mind clear of all complexes. These moral ills have an adverse effect on the di-
gestive system and a defective digestive system is the major cause of poor health. Allah's Apostle observed:

"Lead a simple life, adopt moderate habits and keep yourself cheerful." (Mishkat)

The Holy Prophet [S.A.W.] once saw an old man who was dragging on supported on either side by two of his sons. The Holy Prophet [S.A.W.] inquired: "What has happened to this old man." The people told him: "This man had vowed to travel to the House of Allah on foot." The Holy Prophet [S.A.W.] observed: "It is not the will of Allah that this old man should torment himself" and then urged the old man to ride towards his destination.

Hazrat 'Umar [R.A.A.] once saw a youth walking along slowly like a sick man. 'Umar stopped the youth and inquired: "What sickness afflicts you?" He replied: "I am not ailing." Thereupon 'Umar took hold of a whip and threatening him with it said to the young fellow: "Walk on the way energetically with firm foot."

The Holy Prophet [S.A.W.] used to walk with a firm foot and stepped on the ground as if he were descending a slope.

Hazrat 'Abdullah bin Harith reports: "I never met a man who smiled more often than the Prophet of Allah [S.A.W.] ."

The Holy Prophet [S.A.W.] taught the following prayer to his people and you should say this prayer more often:

اللَّهُمَّ أُتْبِعَكَ مِنَ الْهُمِّ وَالْخَوْفِ وَالْعَجْزِ وَالْحَسَلِ وَصَلِّ

(Logo, R.A.)

"O Allah! I seek refuge in Thee from the anxiety and grief, from inability and sloth, from the burden of indebtedness and the domination of men." (Bukhari, Muslim)

3. Do not lift more burden than your strength can bear. Do not waste your physical energy. It is obligatory that you should save
and protect your physical strength and use it with moderation according to your capability.

Hazrat 'A'isha [R.A.A.] reports that the Holy Prophet [S.A.W.] observed:

"Act as much as is within your strength, for the Lord will not feel wearied but you will get weary." (Bukhari)


The Holy Prophet [S.A.W.] forbade that a person should stand in a position where a part of his body is under the shade and the other part in the sun.

A lady of the Bahla tribe, Hazrat Mujiba [R.A.A.] relates:

"Once my father called on the Holy Prophet [S.A.W.] to seek religious knowledge. Having learnt some important matters about religion, my father returned home. A year later, he again went to see the Holy Prophet [S.A.W.]. The Holy Prophet did not recognise his visitor. Upon this, my father submitted: "O Prophet of Allah! Don't you remember me." The Holy Prophet [S.A.W.] said: No, I do not recognise you. Introduce yourself." My father submitted: "I belong to the tribe of Bahla. I came to see you last year also." The Holy Prophet [S.A.W.] observed: "Why are you in such a bad shape. When you came here last year you were in a much better state and looked fine." My father replied: "Since our last meeting, I have been continuously observing fasts. I eat only at night." The Holy Prophet [S.A.W.] observed: "It was utterly needless for you to torment yourself and ruin your health." Then the Prophet [S.A.W.] urged my father, "You should keep fasts during the whole of the month of
Ramadan and in addition observe fast for one day during each month." My father submitted: "O Prophet of Allah! Permit me to keep more fasts." The Holy Prophet [S.A.W.] enjoined: "You should observe two fasts during each month." My father asked permission for more. The Holy Prophet [S.A.W.] said: "You can keep three fasts during each month." My father entreated for a further addition in the number of fasts. The Holy Prophet [S.A.W.] replied: "Well then, you may observe fasts during sacred months each year and then leave a gap. You may follow this course every year." While observing this, the Holy Prophet [S.A.W.] made a sign with three fingers, joined them and moved them apart.

The point that the Holy Prophet [S.A.W.] wanted to bring home to his visitor was that he should observe fasts during the months of Rajab, Dhiga'dah and Dhulhijjah and leave a gap in fasting during the intervening years. The Prophet [S.A.W.] has affirmed:

"It does not behove a believer to degrade himself." The people inquired: "In what manner does a believer degrade himself." The Holy Prophet [S.A.W.] observed: "He subjects himself to intolerable sufferings and thus degrades himself."

(Tirmidhi)

4. You should always be industrious, energetic, hard-working, painstaking and bold in your daily life. You should form the habit of facing all forms of hardship and tackling with the most difficult situations. Prepare yourself to lead the hard and simple life of a Mujahid (a fighter in the service of True Faith). Don’t be ease-loving, careless, indolent, voluptuous, timid and a materialist. While dispatching Hazrat Mu’adh bin. Jabal [R.A.A.] as Governor of Yemen, the Holy Prophet [S.A.W.] gave him the following instruction:

"Mu’adh! Deny yourself the love of pleasure for the servants of Allah are not pleasure-seekers." (Mishkat)

*(Abu Dawud)*


Horse was the Prophet's favourite riding animal. The Holy Prophet [S.A.W.] himself tended his horse. He used to rub and clean the mouth of his horse with his own sleeve. He would tie the hair of its mane into knots and used to say:

"Goodness remains attached to its forehead till Doomsday."

Hazrat 'Uqba [R.A.A.] reports that the Prophet of Allah observed:

"Learn archery and horse-riding. I like the archers more than the horse-riders. He who learns the art of shooting arrows and then gives it up has paid scant regard to a Diving blessing."

*(Abu Dawud)*

Hazrat 'Abdullah bin. 'Umar [R.A.A.] reports that the Holy Prophet [S.A.W.] stated:

"He who guards the soldiers of Islam against danger in the night passes a night better than Shab Qadr."

In an address to his Companions, the Holy Prophet
[S.A.W.] observed: "A time will come when the other nations will fall upon my followers as diners scramble over food." Someone inquired: "O Prophet of Allah [S.A.W.]! Will our numbers so dwindle that other people will join forces in order to annihilate us?" The Holy Prophet [S.A.W.] answered: "Not that your numbers will be small. In fact you will be much larger in number, but then your number will carry no weight, just as so many straws floating in flood-tide are weightless. Your enemies will no longer fear you, cowardice will creep into your hearts." At this point a man enquired: "O Prophet of Allah [S.A.W.]! what will be the cause of this cowardice?" The Holy Prophet [S.A.W.] observed: "The cause will be that you will grow to love the worldly life and hate death."

Hazrat Abu Huraira [R.A.A.] reports that the Holy Prophet [S.A.W.] observed:

"He who holds the reins of his horse firmly and rides to serve the cause of Islam, lives the best life. From whichever spot the news of threat to the cause of Islam reaches him, he mounts his steed and rushes thither. He is so fearless of death as if he is after it." (Muslim)

5. Women should also lead hard and strenuous life. They should perform all household chores with their own hands. They should form the habit of being active and train themselves to bear hardships. They should abstain from being work-shy, indolent or voluptuous. They should raise their children so that they learn to be sturdy, energetic and tough from the very beginning of their lives. Even when there are servants in home, do not encourage your children to depend on them for odd jobs. Teach children to cultivate the habit of self-help. The ladies of the Companions of the Holy Prophet used to perform house-hold tasks with their own hands. They would work in the kitchen; they would grind at the millstone; they fetched water for use in the home, washed clothes, sewed and led a strenuous life. In the hour of need, they took the responsibility of rendering medical
aid to the wounded in the battle-field and supplied water to the fighting forces. Hard work keeps women fit; it ensures the purity of their morals and the good example of the mothers serves as a model for character-building of their children. From the Islamic point of view, a good wife is the one who keeps herself busy in housekeeping tasks. She should be so engrossed in household activities that signs of exhaustion due to hard work, the blackness of the kitchen and the soot of fire-smoke should be evident from her face. The Holy Prophet [S.A.W.] has stated:

"I and the woman whose cheeks are besmeared with kitchen smoke will be close together on the Day of Resurrection."
(While saying this, the Prophet made a sign by joining his index finger with the middle finger).

6. Be an early riser. Keep your sleeping hours within limits of propriety. Don't sleep little, for in that case your body will not get proper rest and your limbs will feel exhausted and weary. On the other hand, do not sleep for long hours, for in that case you will become lazy and inactive. Follow the maxim: "Early to bed and early to rise, is the way to be healthy, wealthy and wise."

Get up early in the morning and offer prayers. Go for a stroll into the field or garden and relax there. The fresh air of the morning has a salutary effect on health. Make it a point to do some light exercise daily according to your physical strength and endurance. The Holy Prophet [S.A.W.] liked to divert himself by visits to the gardens. He used to go for a stroll in the garden once in a while. The Prophet [S.A.W.] forbade to remain awake and engage in conversation after 'Isha' (night prayer) and observed:

"Only that person is permitted to remain awake after 'Isha' who is either engaged in talk concerning religion or has to discuss some important matter with the members of his household."

7. Learn self-control. Keep your passions, fancies, desires and lusts under control. Guard against your ideas getting distracted or
your eyes going astray. Peace of mind and contentment of the heart evaporate when the passions are given free rein and eyes begin to wander astray and the faces of such people lose all the beauty, grace and attractiveness. Having lost these attributes, these persons prove to be timid, weak-minded and cowards in every sphere of life.

The Holy Prophet [S.A.W.] has stated:

"To cast a lascivious eye is the adultery of eyes and shameless talk is the adultery of tongue. Your lust presses a demand on you and your genitals either affirm or contradict this demand."

A sage observes:

"O Muslims! Keep away from sin. Sin entails six evils: three evils relate to this world and the other three are concerned with the eternal world. Those evils that relate to this world are:

* Beauty and grace vanish from the face of man.
* The man is seized by the torment of poverty and destitution.
* It shortens the life of man.

8. Save yourself from intoxicants. They affect the brain as well as the stomach. Liquor, of course, is forbidden, but you should refrain from using all other things having an intoxicating effect.

9. Observe the rules of simplicity and moderation in all your activities. In physical labour, mental exertion, marital relations, eating, drinking, sleep and rest, anxiety, merriment, recreation, worship, walking and conversation – in short, in all your activities always follow a middle course, and regard it as the main source of virtue and well-being.

The Holy Prophet [S.A.W.] has said:
"How wonderful it is to be moderate in the midst of plenty! And what a fine thing it is to follow a middle course in deprivation, and what a better course it is to be moderate in offering prayers."

(Musnad Bazaz/Kanz al‘Amal)

10. Eat at the proper time. Abstain from over-eating. Don’t munch all the time. Take food only when you feel the appetite and stop eating before your stomach is filled, so that you should still feel slightly hungry when the meal is over. You must never indulge in over-eating. The Holy Prophet [S.A.W.] observed:

"The believer fills only one intestine while the non-believer eats to fill seven intestines."

(Tirmidhi)

Good health depends on proper functioning of the stomach. Over-eating makes the stomach sick. The Holy Prophet [S.A.W.] has explained this point in an allegory as follows:

"The stomach serves as a cistern. The veins receive their life-blood from this reservoir. Hence if the stomach is healthy, the veins will be irrigated with the juices of health, and in case the stomach is ill, the veins will only suck the juice of sickness."

(Baihaqi)

Persuading the people to be abstemious in taking food the Prophet [S.A.W.] observed:

"One man’s dinner is sufficient for two."

11. Always eat simple food. Eat whole wheat bread. Do not eat while the food is piping hot. Avoid spiced and pungent foods and have no unnecessary craving for tasty delicacies.

Make it a point to eat simple, easily digestible, nourishing and healthful diet. Do not crave for delicious foods or foods that leave a pungent taste on the tongue.

He did not like bread made of soft flour or thin. He never ate while the food was piping hot, but waited till it cooled. Referring to the eating of food while it is piping hot, the Prophet [S.A.W.] some times observed: 'Allah has not ordained us to eat fire'; and some other time he would say: "There is no virtue in eating piping hot food."

Meat (especially joints of leg, pieces of neck and flesh of the backside) was the Prophet's [S.A.W.] favourite food. In point of fact, meat is an important and essential food for the nourishment of body and for forging a bold attitude of mind; and the believers should always be bold and sturdy.

The Holy Prophet [S.A.W.] has affirmed:

"One who died without fighting in the cause of Allah and had no desire for such a fight has in a way died in the state of hypocrisy." (Muslim)

12. Eat with perfect peace of mind and in a relaxed mood and chew the food well. Avoid eating in a mood of sorrow, anger, anxiety or perplexity. The food that is eaten in a cheerful and peaceful state of mind nourishes the body, whereas food that is gulped down in a state of anxiety or grief has an adverse effect on the stomach and affords no strength to the body. Don't be silent, sad or woe-begone while taking meals nor show undue mirth by raising loud guffaws. Laughter during meals proves fatal sometimes.

Talk and laugh with moderation while taking meals. Eat in a pleasant and cheerful mood and offer thanks to the Almighty and when ill, take every precaution with regard to your meals.

Umme Mundhir [R.A.A.] relates:


"When he [S.A.W.] had a guest at meals, he used to prompt the guest repeatedly to eat more and until he had eaten to his fill and insisted on taking no more, the Holy Prophet [S.A.W.] then stopped to prompt him."

During meals, the Holy Prophet [S.A.W.] used to be engaged in amiable talk and maintained an atmosphere of joy and cordiality.

13. Take a nap after the mid-day meal and go for a stroll after dinner. Avoid strenuous physical and mental exertion immediately after the meals. There is a well-known maxim in Arabic which runs thus:


dan minsaid akhfa minsh

"Stretch out after the midday meal and take a stroll after taking dinner."

14. Take good care of your eyes. Don’t expose your eyes to glaring light. Don’t set your gaze upon the sun. Don’t read in either faint or intense light. Always study under a clear and soothing light. Avoid keeping yourself awake for too long. Protect your eyes from filth and dust. Apply collyrium to your eyes and always try to keep your eyes clean. Go for a walk in the fields, gardens and green pastures and amuse yourself. The sight of greenery has a pleasant effect on eyes. Guard against casting evil glances, for this practice will dim the sparkle of your eyes and your general health will decline. The Holy Prophet [S.A.W.] has said:
"Your eyes have a right on you."

It is, therefore, incumbent upon a believer to value this Divine blessing. He should use this blessing according to the will of the Almighty. He should be particular about the protection of his eyes and keeping them clean. He should use all means which may be of benefit to his eyes and avoid everything that may cause injury to them. Similarly, a true believer should take care to preserve the strength of other limbs and organs of his body. The Holy Prophet [S.A.W.] observed:

"O people! You should apply collyrium to your eyes. It clears away all wax from your eyes and helps in the growth of hair."

(Tirmidhi)

15. Be careful about dental hygiene and protect your teeth. Clean teeth keep you fresh, produce a good effect on digestion and cleanliness makes the teeth firm too. Form the habit of cleaning your teeth with a miswak (twig); use dental powder also. Don't spoil your teeth by too frequent chewing of betel leaf or using tobacco. Clean your teeth well after every meal.

Unclean teeth cause various diseases. It was customary with the Holy Prophet [S.A.W.] that on getting up from sleep, he used to clean his teeth with a miswak (twig). (Agreed upon)

Hazrat 'A'isha [R.A.A.] states:

"We used to keep the water for ablution and the miswak (twig) ready for the use of the Holy Prophet [S.A.W.]. By the will of Allah when the Prophet [S.A.W.] got up from sleep he used to clean his teeth with the miswak (twig). Later, he performed ablution and then offered prayers." (Muslim)

Hazrat Anas [R.A.A.] has reported that the Holy Prophet [S.A.W.] observed:
"I have already laid much stress upon the need to clean your teeth with miswak (twig)." (Bukhari)

Hazrat ‘A’isha [R.A.A.] relates that the Holy Prophet [S.A.W.] stated:

"The miswak (twig) cleans the mouth and the Lord is pleased by this act of cleanliness."

The Prophet [S.A.W.] is reported to have said:

"Had I not considered it a great inconvenience for my Ummah, I would have enjoined upon people to brush their teeth with a miswak (twig) before each prayer." (Abu Dawud)

Some Muslims once came to see the Holy Prophet [S.A.W.]. Their teeth were unclean and were encrusted with yellow grease. Noticing this, the Holy Prophet [S.A.W.] said to them: "Your teeth look so yellow! You should clean them with a miswak." (Musnad Ahmad)

16. When the need arises to answer the call of nature fulfil it promptly. Delay in answering the call of nature affects the brain and the stomach badly.

17. Pay full attention to keeping yourself pure, clean and tidy. The Holy Qur’an says:

"Allah’s favourites are those who take great care in keeping themselves pure and clean." (At-Tauba)

The Holy Prophet [S.A.W.] has said:

"Cleanliness and purity are the half of Iman (Faith)."

In view of the great importance of cleanliness and purity, the Holy Prophet [S.A.W.] has given detailed injunctions about
neatness and has stressed the need for observing purity and cleanliness in every matter. Keep all articles of food under cover. Protect them from being soiled and keep the flies away. You should have clean utensils. Keep your dress and bed-covers tidy and spotlessly clean. Keep your body clean by performing ablution and taking a bath. Cleanliness of body, neatness of dress and tidiness of all articles of use is refreshing and pleasant for the soul. The body also feels delightfully fresh. On the whole purity and neatness have a salutary effect on human health.

Hazrat 'Adi bin Hatim [R.A.A.] stated: "I always remain in a state of ablution for each salat (prayer) since I embraced Islam."

The Holy Prophet [S.A.W.] once asked Hazrat Bilal [R.A.A.]: "How did you manage to reach Paradise before me yesterday?" Hazrat Bilal [R.A.A.] submitted: "Whenever I proclaim the call for prayer, I invariably offer two Rak'ats of Salat (prayer) and as soon as I am out of the state of ablution, I perform ablution afresh and try to remain in this state always."

Hazrat Abu Huraira [R.A.A.] reports the Prophet [S.A.W.] as having said:

"It is Allah's right upon every Muslim that he should take bath once a week and wash his head and body." (Bukhari)
Etiquettes of Dress

1. You should wear a dress which covers and protects your body and meets the requirements of modesty, honour and virtue. Your dress should also be an expression of culture, elegance and beauty. In respect of this blessing, Allah says in the Holy Qur'an:

\[
\text{يَجْعَلُنَّكَ مَارِيَةً عَلَيْكُمْ لِيُؤَرِّخَ قُوَّاتُكُمْ وَرَزْقَكُمْ}
\]

(الإسراء١٠٩)

"O children of Adam! We have sent unto you raiments to conceal your shame and to serve as protection and adornment."

(7: 26)

As a matter of fact the word 'Rish' in the verse, literally means the wings of the bird. The wings of a bird lend beauty and grace to it and also serve as a means of protection for its body. The word, however, is commonly used when referring to beauty, elegance and fine dress. Of course the purpose of dress is to lend beauty and grace and to serve as protection against climatic effects. But the foremost use of dress is to cover private parts of the body. Allah has inculcated modesty and diffidence in the nature of man. It was for this reason that when Hazrat Adam and Hazrat Hawwa (Eve) [A.S.] were deprived of the elegant robes of Paradise, they began to use leaves of trees to cover their bodies. Hence consider this as the principal use of dress and choose a dress which conforms to the requirements of modesty. You should also make sure that your dress, besides affording adequate protection against climatic conditions, should also be such that it should lend an aura of grace, elegance and culture to your personality. Do not wear such dress which should make you an object of ridicule or provoke satirical comments from the people.

2. You should keep in mind while putting on clothes that dress is a blessing which Allah has conferred on man only. It has been denied to all other living creatures. Offer thanks to Allah for this
special favour and blessing. Endowed as you are with this distinctive bounty, you should never act contrary to the decrees of Allah or show ingratitude. Dress is a remarkable favour from the Lord. While putting on dress, re-kindle this feeling in your heart and express your sense of gratitude in the words which the Holy Prophet [S.A.W.] had taught to the believers.

3. Piety is the best apparel. Piety signifies purity of soul as well as righteous physical appearance. In other words you should wear dress of the kind which the Shari'ah has prescribed for the believers, which does not display arrogance or pride, which does not lend a feminine air to men nor a masculine appearance to women. The dress should be an emblem of your righteousness and devotion to Allah. The women should strictly conform to the rules set by Shari'ah in respect of female dress and men must observe the laws of Shari'ah with regard to their dress.

4. Put on a new dress with feelings of joy. Give some name to it when you don a new apparel and acknowledge the munificence and blessing of Allah. Inspired by a sense of gratitude to the Lord, recite the prayer which the Holy Prophet [S.A.W.] used to offer while putting on a new dress.

Hazrat Abu Sa'id Khudri [R.A.A.] reports: "Whenever the Holy Prophet [S.A.W.] put on a new dress, head dress, shirt or a sheet covering, he used to recite the following prayer and insert the name of the garment in the recitation:

"O Allah! Unto Thee belongeth all praise. Even as Thou hast clothed me in this (garment), I ask of Thee the good thereof, and I seek refuge in Thee from the evil thereof, and the evil of that wherewith it hath been made."

(Abu Dawud)

The prayer bears the following meaning: Allah! Make me
use this dress which You have bestowed on me for the purposes which You deem righteous. Enable me to cover my modesty with this dress and to protect my soul and body against immodesty and shamelessness; to make it a means of adornment and grace for my body; to eschew displaying ostentation, pride or arrogance and let me not transgress the bounds set by you for men and women in the use of dress.

Hazrat 'Umar [R.A.A.] stated: "The Holy Prophet [S.A.W.] observed: "Whosoever puts on a new dress and has means, should give away his old dress to the poor. On wearing a new dress, a person should recite the following prayer:

الْحَمْدُ لِلَّهِ الْمُتَّمِّمِ الْعَمَّالِيْنِ ۚ مَآ أَوَّلَىٰ عَلَيْهِ وَمَآ أَخَلَصَهُ مِنْ حَيَاةِ

"Praise be to Allah Who clad me with that wherewith I cover my shame, and wherewith I adorn myself in my life."

Whosoever reads the above prayer at the time of putting on a new dress, Allah will keep him under His care and protection in this life and in the life Hereinafter."

(Tirmidhi)

5. Take care to put on the dress with the right side first. While putting on the shirt, kurta, shervani or coat, wear the right sleeve first. Similarly while putting on a pyjama enter the right foot first. The Holy Prophet [S.A.W.] while putting on the shirt used to wear the right sleeve first and then put the left arm into the left sleeve. Similarly, the Holy Prophet [S.A.W.] used to put the shoe on his right foot first and then wore the left shoe. On taking off his shoes, the Holy Prophet [S.A.W.] first took off from his left foot and then from the right one.

6. You must shake the garments before putting them on, lest there be deadly insect hidden in them which might cause you harm. The Holy Prophet [S.A.W.] was once wearing socks in a jungle. He put on a sock and was intending to put on the second one when a crow dived and carried off the sock. The crow soared to a
great height and dropped the sock on the ground. The shock of landing threw out of the sock a snake which fell at some distance. On seeing this, the Holy Prophet [S.A.W.] offered thanks to Allah and observed: "It is the duty of every Muslim that on intending to wear socks, he should shake them first." (Tabarani)

7. Wear white dress. White dress is ideal for men, especially. The Holy Prophet [S.A.W.] observed: "Wear white dress. It is the best. You ought to wear white cloth in life and bury your dead in a shroud made of white cloth." (Tirmidhi)

On another occasion, the Holy Prophet [S.A.W.] observed: "You should wear white clothes, for the white cloth stays cleaner and put your dead in white coffins."

The phrase 'white cloth stays cleaner' implies that white cloth shows off the slightest stain instantly, which a person may clean immediately. If the cloth is dyed, the stains will not be seen instantly. Hence a person will not pay immediate attention to wash a dyed garment.

It is recorded in Sahih Bukhari that the Holy Prophet [S.A.W.] used to wear white clothes. In other words he [S.A.W.] not only liked to put on white dress himself, but also enjoined upon the male members of his Ummah to wear white clothes.

8. The length of your pyjama, or lungi should fall above the ankles. The Holy Prophet [S.A.W.] holds such people as the doomed ones and deserving of severe torment who out of pride and haughtiness let their pyjamas or lungis fall below their ankles. The Holy Prophet [S.A.W.] has affirmed: "There are three types of people with whom Allah shall not speak on the Doomsday, nor look at them, nor will He admit them to Paradise after purifying them; rather He shall ordain a painful torment for them." Hazrat Abu Dhar Ghifari [R.A.A.] submitted: "O Apostle of Allah who are these unfortunate people?" The Holy Prophet [S.A.W.] observed:
"Firstly, he who out of pride and haughtiness lets his lower garments fall below his ankles.

Secondly, the man who reminds others of the favours he has done to them.

And thirdly, the one who wishes to promote his business by misrepresentation on oath." (Muslim)

Relating a personal anecdote, Hazrat 'Ubaid ibn Khalid [R.A.A.] says: "I was once walking in the holy city of Madinah when a voice said from behind: Lift up your lower garment – by so doing a man not only guards himself from physical filth but also from the impurity of soul." Looking over my shoulder, I saw the Allah's Apostle [S.A.W.]. I submitted: "O Apostle of Allah [S.A.W.!]! It is a simple sheet of cloth that I am wearing. How can it show haughtiness and pride?" The Holy Prophet [S.A.W.] observed: "Is it not obligatory for you to follow my example?" On hearing these words of the Holy Prophet [S.A.W.] my eyes at once fell towards his lower garment and I saw that it came to the middle of his calf."

The Holy Prophet's [S.A.W.] observation that by keeping the length of his pyjama or lower garment above the ankles the man is guarded against not only physical dirt but also impurity of soul, is highly significant. It implies that when the length of a garment falls below the ankles, it gathers filth from the ground and becomes dirty. Soiled clothes are always offensive to a person of neat and clean taste. Moreover, the habit of wearing garments whose length falls below the ankles betrays arrogance and pride and these two evils are symptoms of the impurity of soul. These considerations apart, the Qur'anic injunction 'The life of the Prophet is the best model for you to follow' should suffice for a pious believer.

According to a Tradition reported by Abu Dawud, the Holy Prophet [S.A.W.] has given warning of terrible punishment for
this offence. The Holy Prophet [S.A.W.] observed: "The pious believer should wear the length of his 'lower garment' up to the middle of his calf; there is no harm if the length falls to the ankles; but any part of the length which falls below the ankles shall burn in the fire. And on the Doomsday, Allah shall not even look at the man who out of pride and arrogance wears an apparel whose length falls below his ankles."

9. Do not wear silk. Garments of silk are befitting for females only. The Holy Prophet [S.A.W.] has strictly forbidden men to wear female dress or to put on effeminate airs.

Hazrat 'Umar [R.A.A.] reports that the Holy Prophet [S.A.W.] observed: "Do not wear silk garments, for he who wears them in this world shall not wear them in the next." (Bukhari, Muslim) The Holy Prophet [S.A.W.] once observed to Hazrat 'Ali [R.A.A.]:

"Cut this silk cloth¹ into scarves and distribute them among the Fatimahs."² (Muslim)

This also shows that silk dress is desirable for women. It was for this reason that the Holy Prophet [S.A.W.] urged Hazrat 'Ali [R.A.A.] to cut the silk cloth into scarves for the ladies, otherwise the cloth could have been used for some other purpose.

10. Women should not wear thin dress which should make their forms visible, nor should they put on a tightly fitting dress which might make their figures prominent and alluring. In this way, they would be exposing their bodies, despite having worn gar-

1. The cloth had been sent as a gift by the ruler of Okaidar and Dooma.

2. 'Fatimahs' refers to the following three illustrious ladies:
   iii. Fatimah [R.A.A.] the daughter of Hazrat Hamza, the uncle of the Holy Prophet [S.A.W.].
ments. The Holy Prophet [S.A.W.] has warned such immodest women of dire punishment.

"Woman who are nude in spite of having garments on them, who allure others and are allured by others shall be consigned to Hell. Their heads are coquettishly inclined on one side like the humps of the Bakht ُتُحَطَّ camels. These women shall not enter Paradise, nor shall enjoy the sweet odour of Paradise, although the sweet odour of Paradise can be savoured from a long distance off." (Riyad-us-Salihin)

On one occasion Hazrat Asma [R.A.A.] came to the Holy Prophet [S.A.W.] wearing thin clothes. On seeing her, the Holy Prophet [S.A.W.] turned his face at once and observed:

"Asma' when a woman comes of age it is not lawful for her to expose any part of her body except face and hands."

11. When wearing a Tehbund or pyjama do not lie down or sit in such a posture as to make prominent or lay bare any part of your body. The Holy Prophet [S.A.W.] has observed: "Do not walk with one shoe on. Do not squat with one knee raised while you are wearing a Tehbund. Do not eat with your left hand. Do not wrap up your whole body in a sheet in such a manner as to make it impossible for you to move your hands freely for performing your work or for offering prayers. Do not lie flat and put one leg over the other lest it should uncover your body.

12. Men and women should not adopt the same fashions in dress. The Holy Prophet [S.A.W.] affirmed: "Allah sends curses on those men who adopt feminine fashions and on such women who adopt a masculine style." (Bukhari)

Someone once mentioned to Hazrat ‘A’isha that there was a certain woman who wore masculine shoes, whereupon Hazrat ‘A’isha observed: "The Holy Prophet [S.A.W.] has pronounced a curse upon such women who adopt masculine habits."

13. The women must cover themselves with a scarf and keep their head and bosom veiled. They should not wear scarf of such transparent stuff as to reveal their hair. The scarf is meant to veil the beauty of the person. Allah ordains in the Holy Qur’an:

\[\text{And draw their veils over their bosoms.}\]  (24: 31)

The Holy Prophet [S.A.W.] once received a fine Egyptian veil. He cut out a piece and handing it to Hazrat Wahya Kalbi [R.A.A.] observed: "Cut a piece and make a shirt for yourself and give the other piece to your wife to use as a scarf, but tell her to stitch another layer of cloth under it so that her form may not be exposed to view."  

(Abu Dawud)

Bearing this clear injunction of the Holy Book and Sunnah in mind, you should scrupulously follow the purport of Divine Command. Do not make a mockery of the Ordinance of Allah and His Messenger by wearing only a small strip of cloth around your neck.

Hazrat ‘A’isha [R.A.A.] states: When this injunction was revealed, the women discarded thin garments. They started making their scarves out of coarse cloth."  

(Abu Dawud)

14. Dress yourself in keeping with your means and status. Do not dress up to show off vanity and to display an attitude of haughtiness towards others or to make an indecent show of your affluence. On the other hand, your dress should not cost more than your means permit, for thus you will be guilty of the sin of extravagance. Do not look shabby and crest-fallen so as to make
an impression of penury and helplessness upon others. Do not make a show of destitution, despite having everything. Put in proper, suitable and neat garments in keeping with your means and position. Some people appear destitute by wearing rags or patched garments and consider it an act of piety or virtue. Moreover, they view those who put on clean and neat dress as worldly-minded and irreligious. This conception of religion is wholly fallacious. Hazrat Abu al-Hasan ‘Ali Shazli [R.A.A.] was once clad in very fine clothes. A destitute Sufi took exception to this and remarked: "What need have the servants of Allah to put on such elegant dress?" Hazrat Shazli [R.A.A.] answered: "Brother, I have put on this elegant dress to express my gratitude and homage to the Grand and Magnificent Allah. Your shabby appearance is a show of misery. You appear as if you were begging alms from the people." In reality, virtue does not consist in wearing rags, patched garments or clothes of inferior quality, nor does it require wearing luxurious apparel. The ingredients of virtue are the pious intentions and right thinking of the man. The truth is that every man should adopt a moderate and balanced attitude in all matters in consonance with his means and position. He should not let his soul grow dull by putting on destitute airs, nor should he display vanity and pride by wearing resplendent garments.


The implication is that when Allah has conferred ample means to you, why do you put on the garb of a beggar and destitute person? This is an act of ingratitude to Him.
Hazrat Jabir [R.A.A.] reports: "Once the Holy Prophet [S.A.W.] visited our house to see us. He chanced to see a man who was covered all over with dust and his hair was dishevelled. The Holy Prophet [S.A.W.] observed: "Does this man possess no comb with which to set his hair." The Holy Prophet [S.A.W.] then happened to see a man who was clad in a dirty dress, whereupon the Holy Prophet [S.A.W.] observed: "Does this man not possess even that (soap etc.) with which to wash his clothes clean."

(Mishkat)

A man submitted to the Holy Prophet [S.A.W.] "O Messenger of Allah! I like to have fine clothes and I like to dress my hair with oil, and wear nice shoes.....' In this manner, he named several niceties he was fond of and even mentioned that he wished that his lash should also be of the best quality. The Holy Prophet [S.A.W.] listened to him and then observed: "All these things are desirable and Allah views this fine taste with favour."

(Mustadrak Hakim)


(Ibn Majah)

The following Tradition has also been reported by Hazrat ‘Abdullah bin ‘Umar [R.A.A.] "The Holy Prophet [S.A.W.] observed: Put on both garments when saying prayers (in other words, dress yourself in full suit). Man owes it to Allah more than to any one else that he should go into His presence in his best apparel and in the neatest state."

(Mishkat)

Hazrat ‘Abdullah bin. Mas‘ud [R.A.A.] states: "The Holy Prophet [S.A.W.] observed: He who has even a little bit of pride in his heart shall not enter Paradise." A man submitted: "Every man wishes that he should put on fine clothes and wear nice
shoes." The Holy Prophet [S.A.W.] observed: "Allah Himself is Graceful and elegance pleases Him. In other words, elegant dress does not connote haughtiness. Haughtiness consists in ignoring the rights of others and looking down upon others as mean and base."  

(Muslim)

15. Observe good taste and propriety in dress and make-up. It is improper and offensive to good taste to go about with shirt unbuttoned at the chest, to wear buttons without proper arrangement, to roll up one leg of the trousers and keep the other down, to walk with one shoe on or to keep the hair dishevelled.

One day, the Holy Prophet [S.A.W.] was seated in the mosque when a man with dishevelled hair, and unkempt beard came into his presence. The Holy Prophet [S.A.W.] made a gesture with his hand towards the man signifying that he should go and set the hair of his head and beard. The man went away and returned having put his hair in better shape. Whereupon the Holy Prophet [S.A.W.] remarked: 'Isn't it better to look elegant and fine than to wear unkempt hair. A man with dishevelled hair wear the look of the devil.'

(Mishkat)

Hazrat Abu Huraira [R.A.A.] states: "The Holy Prophet [S.A.W.] observed: No one should walk with one shoe on; either wear both shoes or take off both."

(Tirmidhi)

It is in the light of this Tradition that the Ulama have forbidden the wearing of only one sleeve and only one sock.

16. Avoid wearing red, gaudy or resplendent dress or showy black or yellow apparel. Red, gaudy and resplendent dress is suited only to women and even women should observe proper rules about wearing such dress. As regards assuming superior airs by donning flowing robes and yellow garments, for the sake of displaying one's distinction, it is a sure sign of pride and haughtiness. Similarly, do not put on strange and funny clothes which may lend you an outlandish appearance and you may become an object of public ridicule.
17. Always put on simple, dignified, civilised dress and spend moderately on your clothes. Avoid luxury and extravagant finesse in matters of dress. The Holy Prophet [S.A.W.] has observed:

"Keep away from luxury, for the favourites of Allah are no lovers of ease and luxury." (Mishkat)

The Holy Prophet [S.A.W.] also affirmed: "Allah will adorn that man with the dress of honour and nobility who, in spite of possessing means and power, observes simplicity in dress out of humility and obedience to Allah." (Abu Dawud)

The illustrious Companions were one day sitting together discussing worldly matters. The Holy Prophet [S.A.W.] remarked: "Simplicity of dress is one of the signs of Faith." (Abu Dawud)

Once the Holy Prophet [S.A.W.] observed: "There are many a servant of Allah in the world whose outward appearance is humble; their hair is dishevelled and dusty and their dress is ordinary and simple, yet in the sight of Allah their stature is very high. Should they take a vow to do something, Allah fulfils their oath. Bra' bin. Malik [R.A.A.] is one among this type of people." (Tirmidhi)

18. Give clothes to the destitute by way of expressing thanks to the Lord for having conferred the bounty of dress on you. The Holy Prophet [S.A.W.] has observed: "Whosoever gives clothes to a Muslim to cover his body, Allah shall clothe that man on the Day of Judgement in the green dress of Paradise." (Abu Dawud)

The Holy Prophet [S.A.W.] also affirmed: "A Muslim who gives clothes to another Muslim shall be afforded protection and safety by Allah as long as those clothes serve as a covering for the beneficiary." (Tirmidhi)
19. Give fine clothes according to your means to your servants who serve you day and night.

The Holy Prophet [S.A.W.] observed: "The slaves, male and female, are your brothers and sisters. Allah has given them under your charge. Hence to whomsoever Allah has given power and control over some one, he should give him the same to eat as he eats himself and the same kind of dress to wear as he wears himself and he should not give him work to do which is beyond his capacity, and should the slave be unable to cope with the load of work, the master should share his burden." *(Bukhari, Muslim)*
1. Wash your hands before taking your meals. It is in keeping with the rules of cleanliness and neatness that your mind should be satisfied about the cleanliness of your hands before starting the meal.

2. Say ِبسم الله الرحمن الرحيم Bismillah hirrahma nirrahim ‘In the Name of Allah, the Most Beneficent, the Most Merciful’, while starting the meal. Should you forget this, then say ِبسم الله أولاً و أخيراً as soon as you realise the oversight during the meal. Remember, the meal which is not consecrated by the Name of Allah is made lawful by the devil for himself.

3. Do not lean against anything when sitting down for a meal. Sit in a humble position with your knees raised or joint on the floor or with one knee prostrate and the other one raised. The Holy Prophet [S.A.W.] used to sit for meals in this posture.

4. Always eat with your right hand. However, the left hand may be used simultaneously with the right hand, if needed.

5. Use three fingers while eating. If required, use four fingers except the little finger. Do not put your fingers in the food up to their roots.

6. Do not take a big morsel, nor a small one. Put the second morsel into your mouth only after swallowing the first one.

7. Do not wipe your fingers with bread. This is a filthy habit.

8. Avoid brushing off the loaves and refrain from knocking them about also.

9. Eat out of the plate from the side nearest to you. Do not put your
hand in the middle of the plate nor extend your hand to eat from that edge of the plate which is nearer to other diners.

10. If the morsel drops from your hands pick it up and eat it after cleaning or washing it.

11. Eat in company. Dining in company promotes cordiality and love and is a source of blessing.

12. Do not find fault with the food. Leave it if you don’t like it.

13. Do not eat while the food is piping hot or simmering.

14. Avoid breaking into guffaws or indulging in too much conversation during dinner.

15. Do not sniff the food needlessly, it is a bad habit. Do not often open your mouth so wide during dinner that the other people may see the food you are munching between your teeth, nor should you pick your teeth repeatedly in the course of eating. The other diners will find this habit disgusting.

16. Sit down to eat and sit down also while taking a drink of water. However, if needed, you may eat fruit or drink water while standing.

17. If some soup is left over in the plate, drink it; otherwise clear the sediments from the plate with a finger and lick the finger.

18. Do not blow on the articles of food. The breath that we exhale is polluted and poisonous.

19. Take three breathing pauses while drinking water. By this method you can drink according to your need and get full satisfaction. Beware, drinking all the water in one breath may be harmful.

20. While eating in company pay due regard to the needs of the slow
diners as well as those who eat at a rapid pace and rise only when all others have finished eating.

21. When you have finished eating, lick your fingers and then wash your hands.

22. Do not pick up two pieces or slices at once while eating fruit.

23. Do not drink water from the spout of a water pot or a goblet etc. Drink from such a container that you may clearly see the water that you are pouring into your mouth in order that no filth or harmful substance goes into your stomach.

24. Say this prayer at the end of the meal:

إِفْمَامُ اللَّهِ وَبَشْرُكُمُ اللَّهُ وَسَلَّمُكُمُ اللَّهُ مَسْلِمِينَ

"Praise be to Allah Who fed us and gave us drink and made us Muslims."
Etiquettes of going to bed and getting up

1. When the dusk falls call your children inside and do not permit them to play outside the home. It is safe not to let the children go out at night except in the case of an urgent need. The Holy Prophet [S.A.W.] has observed:

"When the night falls make your children stay at home, for at this hour evil spirits stalk the earth. However, after an hour has passed you may permit the children to move out."

2. At the hour of nightfall, say the following prayer. The Holy Apostle [S.A.W.] used to instruct his Companions [R.A.A.] to say the same.

اللāهُمَّ بِكِ أَمْسِيكَ وَبِكِ أَصْبَحَكَ وَبِكِ تَمُّنْيَا وَبِكِ نَزْرُكَ وَإِلَيْكَ

اللَّهُمَّ (تَرْزِئُ)

"O Allah! with Thy help do we enter upon the morning and with Thy help do we enter upon the evening. With Thy help do we live and with Thy help do we die. And unto Thee shall be the Resurrection." (Tirmidhi)

At the hour of the call for Maghrib (evening) prayer, say this prayer:

اللَّهُمَّ هَلَآ إِبَاحَ كُلُّ نَيْلَكَ وَإِذْ أَبدَرْ تُمْارِكَ وَأَصْبَحَ كَأَمْلَكَ تُنْفِقُثُ

(تَرْزِئُ، إِبَارَّئُ)

"Allah, this is the hour of the approach of Thy night and the departure of Thy day and this is the time of Thy Mu’addhin’s call. Hence grant me salvation." (Tirmidhi, Abu Dawud)

3. Do not go to bed before saying ‘Isha prayers. Often the ‘Isha prayer may be missed if you take a nap before prayer for who
knows Allah will return life to man after this sleep (akin to death) or He forfeits his life for ever while he slumbers in deathlike sleep. The Holy Prophet [S.A.W.] did not like to sleep in a house which was not lit up at night.

4. Soon after the fall of night, light up your homes. The Holy Prophet [S.A.W.] abstained from sleeping in a house which was not lit up at night.

5. Do not keep awake till late hours in the night. Adopt the habit of going to bed early at night and rising early at dawn. The Holy Apostle [S.A.W.] observed in this regard: "After the time of ‘Isha prayers, you may either keep awake for the purpose of remembering Allah or to talk over necessary matters with the members of household."

6. Abstain from keeping awake at night and making up for sleep during the day. Allah has appointed the night a time for peace and rest. He has made the day a time for keeping awake and a time for labour to earn one’s living. *Surah al-Furqan* (47) affirms:

\[\text{وَهُوَ الَّذِي جَعَلَ كُلًّا لِّلَّذِينَ رَبَّاساً وَجَعَلَ اللَّهَارَ نَشَأً}\]

"And He it is Who created night a covering for you and sleep for repose and made the day (a time for) waking up."

And *Surah-An-Naba* affirms:

\[\text{وَجَعَلْنَا نَومَكُمْ سَبَّانًا وَجَعَلْنَا الْيَلِينَ رَبَّاساً وَجَعَلْنَا اللَّهَارِ نَشَأً مِّمَّا ضَامِنًا}\]

"And We made your sleep for repose and We made the night a covering and We appointed the day for livelihood." And in *Surah al-Namal* (86) Allah says:

\[\text{الْمَيْرَةَ أَنَا جَعَلْتُنَا الْيَلِينَ لِسَكَنَّا بِهِ وَالْهَارِ مَبْصِرَةً إِنَّ فِيٌّ}

46
"Have they not observed how We have made the night that they may rest therein and the day bright (so that they may strive during its course). No doubt, there are signs in it for a people who believe."

The implication of making the night dark so as to serve as a time of peace and rest and making the day bright so that man may labour and strive is that one should keep a strict schedule of sleeping at night and working hard for earning one's livelihood during the day. In the light of day devote yourself energetically to work and make strenuous efforts to earn your living till your faculties and limbs begin to feel tired. Then in the night when an atmosphere of peace and privacy reigns, repose in bed in a calm and comfortable state. As soon as dawn breaks, arise and invoking the blessings of Allah enter into the field of practical endeavour with renewed vigour. People who due to indolence and lethargy drone in day time or keep awake throughout night enjoying sensuous pleasures and making merry are guilty of violating the law of nature. They ruin their health and undermine their lives. Those who sleep long during the hours of the day not only neglect their daily work but also deprive their body and soul of necessary repose and rest; for sleep during the day cannot serve as an alternative for repose at night in providing rest and nourishment. The Apostle of Allah [S.A.W.] even disapproved of the idea that a man should remain awake all night for offering worship to Allah and thus suffer an unbearable hardship.

The Apostle of Allah [S.A.W.] once said to Hazrat 'Abdullah bin. 'Umar [R.A.A.]: "Is it true what I have heard that you regularly keep fast during the day and pass all night in offering prayers?" Hazrat 'Abdullah [R.A.A.] submitted: "I confess this to be true." The Holy Prophet [S.A.W.] observed: "No, don't go on like that. Keep fast sometimes and eat and drink at other times. Similarly get some sleep and then rise and say prayers. You owe a duty to your eye." (Bukhari)
7. Do not sleep on a very soft bed. The true believers should forbear love of ease, indolence and luxurious living in the world. Life is a Jihad (struggle) for the true believers. The true believers should, therefore, follow an energetic, strenuous and a hard-working pattern of life. Hazrat 'A'isha [R.A.A.] related: The Holy Prophet [S.A.W.] slept on a bed made of a hide-skin filled with the bark of a palm tree. (Shama'il Tirmidhi)

Someone asked Hazrat Hafsa [R.A.A.]: "What kind of a bed did you make for the Holy Prophet [S.A.W.] in your house?" She replied: "There was a canvas cloth which we used to fold up and spread under the Holy Prophet [S.A.W.] One day, I thought that if I folded the cloth into four layers it would make a softer bed. So I folded up the canvas into four layers and spread it for the Prophet [S.A.W.] to sleep on. Next morning the Apostle [S.A.W.] enquired: "What was it that you spread beneath me last night?" I submitted: "It was the same canvas cloth. However, I had folded it up into four layers to make a softer bed." The Holy Prophet [S.A.W.] observed: "No, keep it folded in two layers. The softness of the bed proved a hindrance in rising up for midnight prayers last night." (Shama'il Tirmidhi)

Hazrat 'A'isha [R.A.A.] reports: "One day a lady from the Ansar visited our house and saw the bed of the Holy Prophet [S.A.W.]. She returned home and prepared a bedding and heavily padded it with wool to make it extra soft. She sent it as a gift for the Holy Apostle [S.A.W.]. When the Holy Apostle [S.A.W.] returned home, he saw the bedding and enquired: "What is it?" I submitted: "O Prophet so and so lady from the Ansar came and saw your bed. She went back and has sent this bedding as a gift for you."

The Holy Prophet [S.A.W.] said: "No, return it to her." I liked that bedding so much that I did not really want to return but the Holy Prophet [S.A.W.] insisted so hard that I had to return it back to the lady." (Shama'il Tirmidhi)

The Holy Prophet [S.A.W.] was one day sleeping on a mat. The mat left some marks on his august body. Hazrat 'Abdullah
bin. Mas'ud [R.A.A.] relates: "On seeing the marks of mat on his body I broke into tears." The Holy Prophet [S.A.W.] looked at me and enquired: "Why do you weep?" I submitted: "O Prophet of Allah [S.A.W.]! The Emperors of Rome and Persia rest on silk and velvet cushions and you go to sleep on such a rough mat." The Holy Prophet [S.A.W.] observed: "There is no point in weeping for it. They love the world and we crave for the Hereafter."

On one occasion, the Holy Prophet [S.A.W.] observed: "How can I lead a luxurious, easy and carefree life while the angel Israfil with a trumpet to his lips, with ears open, head bowed, stands waiting for the Lord's Command to blow the trumpet to usher in the Day of Doom." (Tirmidhi)

The precedent of the Holy Prophet [S.A.W.] requires the true believers to lead a strenuous life in the world and to abstain from luxurious, carefree living.

8. Perform ablution before going to bed and sleep in a clean and pure state. If your hands are greasy wash them well before going to bed. The Holy Prophet [S.A.W.] has said: "The person whose hands are greased and goes to sleep without washing his hands has only himself to blame if he comes to harm (if he is bitten by some insect)."

The Holy Prophet [S.A.W.] used to perform ablution before going to sleep. On occasions when he wanted to sleep while in a state when a bath is obligatory, then he used to wash the unclean part and go to bed after performing ablution.

9. When going to bed, close the doors of your house, extinguish the wick lamp or lantern, and put out the burning fire. Once fire broke out in the home of a person in Madinah at night. On that occasion, the Holy Prophet [S.A.W.] enjoined upon the people: "Fire is your enemy. Be careful to put it out before going to bed."

The Apostle of Allah [S.A.W.] further observed: "Do not permit your little children to go out at the hour of evening, for at
that hour evil spirits stalk the earth. When an hour or so of the night has passed, let them go out if need be. Close your doors at night reciting *Bismillah* (Bismillah) the name of Allah and extinguish the light after reciting *Bismillah* (Bismillah) Allah’s name, and tie the mouth of the waterskin with the recital of Allah’s name and again recite *Bismillah* (Bismillah) the name of Allah and cover the vessels in which you eat and drink. If there is no cloth cover available for this purpose, cover the pots and pans with something else.

10. Take care to keep the following things within reach of your bed at the time of going to sleep. Drinking water and a glass, a jug, a stick, a box of matches or torch for lighting purposes, a *miswa* (twig for cleaning the teeth), a towel etc. If you are staying as a guest in a home, ask the host for directions to toilet rooms etc. You may thus save unnecessary inconvenience if a sudden need arises during the night. Seven things were always kept ready near the bed when the Holy Prophet [S.A.W.] was in repose:

1. A bottle of oil.
2. A comb.
3. Collyrium container.
4. Scissors.
5. A twig for cleaning the teeth (*miswa*).
6. A Mirror.
7. And a small wooden needle used for scratching the head etc.

11. Keep your shoes and clothes near at hand while going to bed. This will save you the trouble of looking for them on arising. Do not put on shoes at once after leaving the bed. Similarly, do not put on clothes without shaking them briskly. It is possible that some deadly insect may have crept into your shoes or clothes and, Allah forbid, may cause you harm.

12. Clean and give a brisk shake to your bed covers before lying down for sleep. If you get up from sleep and leave your bed for
any reason, then shake the bed covers once again when you return to the bed. The Holy Prophet [S.A.W.] observed: "When a person leaves the bed at night and returns to it again, he should dust it thrice with the edge of his wrapping cloth, for he does not know what creature may have crept on to the bed in his absence."

(Tirmidhi)

13. Say the following prayer, when you get into bed. The Prophet's [S.A.W.] close attendant Hazrat Anas [R.A.A.] reports that on going to bed, the Holy Prophet [S.A.W.] used to recite the following prayer:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمنَا وَسَيَطَانَـا وَأُؤُمِّنَـا وأَوَّلًا مَّوْلُوْسِـنا لَكُمُّ لَهُ

(شَامَّةَ تَرَى)

"Praise be to Allah Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter! How many there are who have neither a provider nor shelterer." (Tirmidhi)

14. Recite some portion of the Holy Qur'an at the time of going to bed. The Holy Prophet [S.A.W.] invariably used to recite a portion of the Holy Qur'an before going to sleep. He has observed: "Allah sends an angel to a man who recites a portion of the Book of Allah before going to sleep to protect him from all harm till the time of his rising."

(Ahmad)

The Holy Prophet [S.A.W.] has further observed: "When a man lies down on the bed, an angel and the devil call on him. The angel says to him: "Close thy deeds of the day with a virtuous act." And the devil says: "Close thy deeds of the day with an evil act." If that man then recites the name of Allah before going to sleep, the angel stands guard over him all night."

Hazrat 'A'isha [R.A.A.] has reported: "When the Holy Prophet [S.A.W.] went to bed, he used to join his hands in the style of prayer and having recited the Surahs (last three Surahs of the Qur'an) used to blow upon his hands and then starting from his head, face and the front he passed his
hands over his body as far as it could go. The Holy Prophet [S.A.W.] repeated this act three times."  

(Tirmidhi)

15. While going to sleep put your right hand under the right cheek and turn on the right side. Hazrat Bra [R.A.A.] relates: "The Holy Prophet [S.A.W.] used to so rest that his right hand lay under his right cheek. While retiring to sleep, the Prophet [S.A.W.] used to say the following prayer:

رَبَّ قُلْنَ نَتَبِعُكَ وَنَخُذُكَ عِبَادَتَكَ

"O Allah! Save me from Thy doom on the day Thou wilt raise Thy bondmen."

It is recorded in Hisn Hasin that the Holy Prophet [S.A.W.] used to recite this prayer three times.

16. Do not lie down on your belly nor take a turn to the left side of your body when going to sleep. The father of Hazrat Mu'ish Tafkhah al-Ghifari [R.A.A.], relates: "I was lying on my belly in the mosque. Presently a person startled me with a touch of his foot and observed: "Allah disapproves of this posture." When I looked up I saw he was the Holy Prophet [S.A.W.]. (Abu Dawud)

17. Sleep in place where fresh air is accessible. Do not sleep in closed rooms where there is no opening for letting in fresh air.

18. Do not keep your face covered when asleep. This habit is harmful for health. Sleep with your face uncovered so that you may inhale fresh air.

19. Take care not to sleep on roofs which are not surrounded with a ridge of the wall or railing. Put on light before stepping down the stairs as a little oversight often causes grave consequences.

20. Even in the freezing cold, do not keep the stove burning while you are asleep, nor keep the lantern on in a closed room. The
gases produced by fire are deeply injurious to health; sometimes they may even prove fatal.


"In Thy name, my Lord! I lay my side (on the bed) and in Thy name I raise it. If Thou withhold my soul, then have mercy thereon. If Thou send it back, then guard it even as Thou dost guard Thy righteous bondmen." (Bukhari, Muslim)

In case memory does not retain this prayer, here is a short prayer:

"O Allah! In Thy name do I live and die." (Bukhari, Muslim)

22. Form the habit of waking up in the small hours of the night. It is essential to rise in the last quarter of the night and remember Allah to master your desires and physical demands and to establish communion with Allah. The distinctive trait of the favourites of Allah, as Allah has Himself affirmed, is that they wake up in the night and bow in humility to Him and make prostrations and seek His forgiveness for their sins. It was the practice of the Holy Prophet [S.A.W.] that he repose in the early part of the night and got up in the small hours and engaged himself in devotion to Allah.

23. Say this prayer on arising from sleep:
"Praise be to Allah Who restored us unto life, having caused us to die and unto Him shall be the Resurrection." *Bukhari, Muslim*

24. Offer thanks to the Lord on seeing a happy dream and take it as a good omen. The Holy Prophet [S.A.W.] observed: "Prophethood now bears glad tidings and nothing besides." The people enquired: "What do the glad tidings signify?" The Apostle of Allah observed: "A happy dream" *(Bukhari)*. The Holy Prophet [S.A.W.] further remarked: "Whoever is more truthful among ye will see a more truthful dream." The Prophet [S.A.W.] instructed the people, "Offer thanks to the Lord and praise Him whenever you see a happy dream. And relate your happy dreams and relate them to your friends only." Whenever the Holy Prophet [S.A.W.] saw a happy dream, he related it to his Companions and he used to say to his friends, "Recount your dreams to me and I shall tell you their interpretation." *(Bukhari)*

25. Invoke blessings frequently upon the Holy Prophet [S.A.W.]. Perchance Allah may bless you with a vision of His Apostle [S.A.W.].

Hazrat Maulana Muhammad ‘Ali Mongiri once asked Hazrat Fazal Rahman Ganj Muradabadi, "Teach me some special *Darud* (prayer of Benediction) by which I may be blessed with the vision of the Holy Prophet [S.A.W.]" Hazrat Fazal replied: "There is no special prayer of Benediction. You need to cultivate deep devotion only." Later, after some deliberation he observed: "However, with the following Benediction Hazrat Syed Hassan [R.A.A.] had the vision of the Prophet:

\[
اللهُمَّ اغْفِرْ لِي وَلِمَلائِكَةِ التَّابِعِينَ وَلِلمُكَانِجِينَ حَيَةَ وَمُسَابَقَتَيْنِ رَبِّ أَنتِ الْعَزِيزِ الْقَهِـرٌ
\]

"Allah! shower Thy Grace upon Muhammad and his family to the ultimate extent of numbers which are in Thy Knowledge."

The Holy Prophet [S.A.W.] observed: "He who sees me in
dream does actually sees me, for the devil cannot appear in my form." (Shama'il Tirmidhi)

Hazrat Yazid Farsi [R.T.A.] used to calligraph the Holy Qur'an. Once he was blessed with the vision of the Holy Prophet [S.A.W.] in a dream. Hazrat Ibn 'Abbas [R.A.A.] was alive at that time. Hazrat Yazid mentioned his dream to him. Thereupon Hazrat Ibn 'Abbas related this Tradition to him, "Whoever sees my vision in a dream actually sees me, for the devil can never appear in my form." Then 'Abbas asked Yazid: "Can you describe the person you saw in your dream?" Hazrat-Yazid recounted: "His frame and height were of fine proportions. He had a brown complexion inclined towards fairness. He had dark eyes and a smiling, handsome, round face. He had a thick beard covering his whole visage and flowing down to and spreading over his bosom." Hazrat Ibn 'Abbas affirmed: 'Yes, if you had seen the Holy Prophet [S.A.W.] in his life you could not have given a better description of him" (i.e. The description given by you fits the actual appearance of the Apostle. [S.A.W.] (Shama'il Tirmidhi)

26. When, Allah forbid, you see an unhappy or terrifying dream, never relate it to any one. Beseech Allah to protect you from the menace of the dream. If it pleases Him, you will be safe from any evil. Hazrat Abu Salama relates: "I often used to fall ill on seeing unhappy dreams. One day, I told of it to Hazrat Abu Qatada [R.A.A.] who related to me the following Tradition of the Holy Prophet [S.A.W.] "A happy dream is a blessing from Allah. If any of you sees a happy dream, he should not relate it to any one other than his sincere friend. If any of you sees a bad dream, he should not mention it to any one. On the other hand, as soon as he wakes from sleep he should recite. (A'audhu billahi minashshaita nirrajim) three times and breathe a 'tut-tut' towards his left side and then take a turn over to the other side. In this manner, he will remain safe from the evil effects of the dream" (Riyad-us-Salehin, Muslim)

27. Do not relate false dreams conceived by your own imagination. Hazrat 'Abdullah bin. 'Abbas [R.A.A.] states that the Holy
Prophet [S.A.W.] observed: "The person who relates concocted dreams shall be awarded a punishment to bind two grains of barley in a knot and he will never be able to do it." (Muslim)

And the Holy Prophet [S.A.W.] observed: "It is a great calumny that a man should relate what he has not seen with his own eyes." (Bukhari)

28. When a friend relates his dream to you, give him a favourable interpretation and say a prayer to invoke the blessing of Allah upon him. A man once related his dream to the Holy Prophet [S.A.W.]. He observed: "You have seen a good dream and it shall have a happy outcome."

After the dawn prayers the Holy Prophet [S.A.W.] used to sit cross-legged and asked the people to relate to him if anyone had seen a dream and before listening to anyone’s dream, the Holy Prophet [S.A.W.] used to say:

"May the goodness of this dream be bestowed on you and may you be protected from its evil effects. May this dream prove favourable to us and may it bring curse upon our enemies. Praise and thanksgiving is due to Allah alone Who is the Lord of all worlds."

29. If a dream strikes feelings of terror into you or an awkward dream perplexes you, you should recite the following prayer to get rid of fear or perplexity and ask your grown-up children also to learn it by heart.

Hazrat ‘Abdullah bin. ‘Amr bin al ‘As [R.A.A.] related that whenever a person saw a terrible or awkward dream, the Holy Prophet [S.A.W.] used to instruct him to say the following prayer:
"I seek the protection of the perfect words of Allah against His wrath and anger and punishment; against the evil-doings of His creatures; against the fears of evil spirits and against the possibility that these evil spirits or their fears should assail me."

(Abu Dawud, Tirmidhi)
Etiquettes of Walking

1. Walk with a medium pace. Do not rush to become an object of ridicule for the onlookers, nor drag your feet so wearily that people might think you are ill and start making anxious enquiries after your health. The Holy Prophet [S.A.W.] used to take long steps when walking and placed his feet firmly on the ground; he never dragged his feet while walking.

2. Walk with poise and dignity with eyes cast down. Do not continue to look sideways at everything along the path. It is childish and improper. The Holy Prophet [S.A.W.] used to walk with his holy self inclined forward as if he were descending a slope. He [S.A.W.] used to move with dignity at a rather quick pace and kept an alert but self-possessed posture of body. He [S.A.W.] seldom looked sideways, right or left, on the road.

3. Walk humbly with even steps. Do not walk arrogantly and proudly. You can’t split the earth with a kick nor are you going to scale the heights of mountains. What is the sense then, for striking arrogant and haughty postures in walking?

4. Walk with shoes on. Do not walk barefoot. Shoes protect the feet from injury by thorns, pebbles or other harmful bits and pieces lying on the way, as well as from the bites of deadly insects. The Holy Prophet [S.A.W.] observed: "Keep your shoes on most of the time. A person who keeps his shoes on is a kind of rider."

5. Be mindful of good taste, propriety and dignity when walking along the road. Walk with both shoes on, or with both feet bare. It is ridiculous to walk with a shoe on one foot and the other foot bare. Observe utmost care not to display such bad taste or improper behaviour unless it is inevitable. The Holy Prophet [S.A.W.] observed: "No one should walk with one shoe on. Walk
with both shoes on or with both feet bare." (Shama'il Tirmidhi)

6. Keep the ends of your dress folded in the course of walking to avoid the danger of entanglements. The Holy Prophet [S.A.W.] used to roll up his attire a bit while walking.

7. Walk shoulder to shoulder with your companions. Do not walk ahead of your companions to show off your higher rank. Sometimes walk hand in hand with your fellows in a spirit of close friendship. The Holy Prophet [S.A.W.] never displayed his distinguished rank while walking with his Companions [R.A.A.]. Often the Prophet [S.A.W.] would walk behind his Companions [R.A.A.] and sometimes took the hand of a Companion into his own sacred hand as a mark of intimate companionship.

8. Observe the following etiquettes strictly while walking along the road. Do not stop or sit on the way with the object of staring at the passers-by. If on occasions you must stop or sit on the way, you should follow the following six rules:

i. Keep your eyes downcast.
ii. Remove harmful bits and pieces out of the way.
iii. Respond to the salutation of others.
iv. Persuade the people to do good and prevent them from doing evil.
v. Show the way to travellers who have lost direction.
vi. Help those who are in trouble or are facing hardship.

9. In the course of a journey, seek the companionship of the good and avoid travelling with the wicked.

10. Men and women should not walk in a mixed company on the road. The women should avoid the middle path and walk along the edge of the road. The men should walk apart from the women. The Holy Prophet [S.A.W.] affirmed: "Collision with a mud-stained swine drenched in stinking slush is tolerable, but it is undesirable that a stranger should rub shoulders with a female."
11. Whenever righteous women have to pass along the road they should cover their bodies, garments and all pieces of adornment carefully with a 'burqa' or a sheet and cover their faces with a veil.

12. Do not wear a piece of ornament which gives out a tinkling sound while you walk, or otherwise, walk with soft steps so that the tinkle of your ornaments may not invite the attention of those unrelated to you.

13. Women should not use strong perfumes if they intend to go out on the road. The Holy Prophet [S.A.W.] has disapproved of such women in strong terms.

14. When you emerge from your home, look up to the sky and say the following prayers:

\[
بسم الله الرحمن الرحيم
أعوذ بك من أن تشرك آله
أن تَصَبَّحْ أو تُصَبِّحْ أو تظَلَّمْ أو يظَلِّمْ طَيِّبَةُ أَنْتَ أَنَّهُنَّ أَنْتَ
(سنام)
\]

"In the name of Allah, I rely upon Allah. O Allah! We seek refuge in Thee lest we slip, or go astray or wrong or be wronged, or act foolishly or any one should act foolishly with us."

(Musnad Ahmad)

15. On going to the bazar, say this prayer:

\[
بسم الله الرحمن الرحيم
أعوذ بك أن تشرك آله
آسَلُكَ خَيْرَهُمْ وَخَيْرَ مَنْ بِهُمْ وَأَعْؤُودُكَ بِهِ وَلَا تُصَبِّحْ وَلَا تُصَبِّحْ مَنْ بِهِ وَلَا تَشُّرَّاهُمْ وَلَا تَشُّرَّاهُمْ مَنْ بِهِ أَنْ أَصْبَحُ
(سنام)

"In the name of Allah. O Allah! I ask of Thee good of this market and the good of that which is therein and I seek refuge in Thee from the evil thereof and the evil of which is therein. O Allah! Behold I seek refuge in Thee lest I take a false oath or strike a bargain incurring loss."
Hazrat 'Umar bin. Khattab [R.A.A.] stated that the Holy Prophet [S.A.W.] had observed: "The man who says this prayer on entering the bazar, Allah adds ten lakh virtues to his account and forgives his ten lakh sins and raises his merits by ten lakh degrees"

لَآ إِلَّا اللَّهُ وَحْدَهُ لَمْ يُشْرِكْنَ بِهِ وَلَدَّأُ اللَّهِ وَلَدُّ الْحَمْدُ وَهُوَ الْكَبِيرُ وَهُوَ الْخَيْرُ وَهُوَ عَلَيْ كلِّ شَيْءٍ قَدْرٌ

(تَمْرِيْشُ)

"There is no deity save Allah. He is One. No partner hath He. His is the Sovereignty and His is the praise. He giveth life and He giveth death. He is the Ever Living that never dieth. In His hand is all the good and He hath power to do all things."

(Tirmidhi)
1. You should set out on a journey at a suitable hour so that the journey may be completed in the shortest possible time and prayer times may also be properly observed. The Holy Prophet [S.A.W.] generally held Thursday to be a propitious day to start on a journey himself or for sending someone else on a journey.

2. Do not go on a journey alone. If possible, travel in the company of three persons. This ensures proper care of baggage and needs are easily met by mutual cooperation. Companionship during a journey also ensures safety from several dangers and mishaps. The Holy Prophet [S.A.W.] once observed: "If the disadvantages of travelling alone that I am aware of are made known to the people, no rider would go on a journey alone during the night." (Bukhari). On one occasion, a man having made a long journey came to the Holy Prophet [S.A.W.]. The Prophet [S.A.W.] enquired from the traveller, "Who is thy companion?" The traveller submitted: "O Prophet of Allah [S.A.W.] I have no companion. I have come alone." Thereupon the Holy Prophet [S.A.W.] observed: "A lone rider is a devil; two riders are devils, too; but three riders are riders all right." (Tirmidhi)

3. A woman must go on a journey in the company of her spouse or lawful kith and kin. In the case of ordinary travelling for a day or half, she may go alone, but it is always discreet for a woman not to move out alone. The Holy Prophet [S.A.W.] has observed: "It is not permissible for a woman who believes in Allah and the Day of Judgement to go on a journey lasting for three or more days alone. She may, however, undertake such a long journey if she is accompanied by her father, brother, husband, her own son or any other lawful kith or kin." (Bukhari). The Holy Prophet [S.A.W.] is reported to have remarked on one occasion: "A woman should not go alone even on a journey of one day and one night." (Bukhari, Muslim)
4. Setting out on a journey when you get on to the vehicle of transport and it begins to move, say this prayer:

"Glory be unto Allah Who hath subjugated this (beast) unto us, thought we were unable to subdue it. Behold we are assuredly to return unto our Lord. O Allah! Behold, we beg of Thee in this journey of ours righteousness and piety and a conduct wherewith Thou wilt be well pleased. O Allah! Make this journey of ours easy for us, and roll up for us the distance thereof. O Allah! Thou art (our) companion in this journey, and representative in (our) household. O Allah! Behold, I seek refuge in Thee from the toil of this journey, from holding a sad sight and a bad reverse in my wealth and household and from deficiency after plenty, and from the curse of the oppressed."

(Muslim, Abu-Dawud, Tirmidhi)

5. Pay due regard to the comfort and convenience of others on the way. Your fellow-travellers have a right on you. The Holy Qur’an affirms: والصاحب بالجنب Was-sahibi bil-jahanbi. ("Be nice to the companion beside you"). The term 'companion beside you' includes all such persons who happen to be your fellow-travellers any time, anywhere. The brief fellowship in the course of a journey imposes a duty on you to show the best conduct towards your fellow-traveller and take the utmost care not to cause him any physical or mental distress by word or deed. The Holy Prophet [S.A.W.] affirmed: "The chief of the nation is the servant of the people. The person who excels others in rendering good service to his fellow men can be surpassed in piety by no one, save those who attain martyrdom in the way of Allah."

(Mishkat)
6. Say two Raka'ats of Thanksgiving on leaving for a journey and on returning from it. Such was the practice of the Holy Prophet [S.A.W.].

7. When your train or bus ascends a slope or your aeroplane takes off and is air-borne, say this prayer:

أَلْهَمُّ اللَّهُ الْشَّرْفَ عَلَى كُلِّ شَرِيفٍ وَلَكَ الْحَمْدُ عَلَى كُلِّ حَمَّالٍ

"O Allah, Thou art supreme over all heights and elevations. Praise and Thanksgiving under all circumstances is due to Thee alone."

8. If you have to halt in your journey at night, stay at a safe place where your life and goods are sufficiently safeguarded against thieves and brigands as well as from the menace of deadly animals or insects.

9. Having achieved the purpose of your journey, make haste to return home. Do not linger about aimlessly.

10. On return from a journey, do not enter your house suddenly without sending in advance information of your arrival. Offer two Raka'ats of prayers in the mosque, thus affording time to the members of your household during which they may make preparations to accord you a befitting welcome.

11. Take care of the comfort of the animals accompanying you during the journey and look after the needs and protections of the rider who accompanies you.

12. In the cold weather, carry your bedding with you. Do not cause unnecessary trouble to your host.

13. Carry a tumbler and a prayer mat during the journey to avoid inconveniences at times of need like purification, ablution, prayer and taking a drink of water.
14. When some persons are travelling together they should appoint one person from among themselves to act as their "Ameer" (leader). But each one should keep his ticket, money for necessary expenses and other baggage in his own custody.

15. When night falls in the course of a journey, you should say this prayer:

"O earth! My Lord and Thy Lord is Allah. I seek refuge in Allah from thine evil, and evil of that which is in thee, from the evil of that which hath been created in thee, and from the evil of that which moveth over thee. I also seek refuge in Allah from the lion and the Aswad, from the serpent and the scorpion, from the evil of the dweller in the land, from the begetter, and that which (the begetter) begetteth."  

(Abu-Dawud)

16. At the time of returning home from a journey, say this prayer:

"We are returners, penitents before our Lord, penitence that may not let any effect of our misdeeds remain on us."

(Hisn Hasien)

17. On sending off someone on a journey, accompany him for some distance. On taking leave, ask him to say a prayer and say this prayer for him when the traveller departs:

"Unto Allah’ I commend your faith, your trust, and the conclusion of your deeds."

(Hisn Hasien)
18. Extend a warm welcome to the traveller when he returns from the journey. Make affectionate remarks and shake hands with him or embrace him as need be or as the occasion demands.
1. Endure calamities with fortitude and calmness. Do not lose heart and never let your grief and sorrow exceed moderate proportions. No person in the world can remain safe and unaffected by sorrow, grief, calamity, hardship, affliction, failure or loss. The response of the believers and unbelievers is, however, different in this respect. The non-believer loses his sense under the burden of pains and sorrows and is completely immobilised by feelings of hopelessness and dismay. Sometimes he succumbs to grief and commits suicide. In contrast, the believer remains undaunted in the face of the greatest calamity and never loses his patience. At such times he becomes a symbol of patience and fortitude and remains firm like a rock. He takes the view that whatever has occurred was decreed by Allah and no command of Allah is without wisdom or purpose. Hence whatever Allah commands is for the ultimate good of man and surely there is always an aspect of mercy in all the dealings of Allah with man. This reasoning produces a state of spiritual calm and the bitter taste of sorrow turns into sweetness. This faith in the predetermined destiny makes the burden of hardship light and calamity becomes easy to bear. Allah has affirmed:

"Naught of disaster befalleth in the earth or in yourselves but it is in a Book before We bring it into being. Lo! that is easy for Allah that ye grieve not for the sake of that which hath escaped you."

(Al Hadeed 22, 23)

In other words one of the merits of putting faith in a divinely appointed destiny is that the believer finds solace even
amidst the greatest suffering deeming it to be the decree of the Providence. He remains unshaken and in all matters looks towards the Merciful Allah and thinks only of His Grace and endeavours to seek good out of every evil by employing the virtues of patience and contentment under all circumstance. The Holy Prophet [S.A.W.] has observed:

"How excellent is the state of the true believers! He wins Grace under all conditions. If he is afflicted with grief, sickness or poverty, he bears them with fortitude and such trials bring good to him. If he is rewarded with happiness and prosperity it becomes the cause of goodness for him."

(Muslim)

2. On hearing a tragic or painful news or if you suffer loss or sustain grief or injury or are beset with a sudden misfortune, recite at once:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Lo! We are Allah's and Lo! unto Him are we to return."

(al-Baqarah)

The implication is that all our possessions belong to Allah; Allah has given us everything and He is the One Who will take away everything. We are his creatures and we must return to Him. We submit to the Will of God in all matters and are content with His Dispensation. All acts of Allah contain certain purpose, wisdom and justice. He acts with greater good in view. It is the duty of His faithful servant never to resent the actions of the Lord. Allah has said:

وَلَتَبْتَلُوا مِنَ النَّجُورِ وَالْخَزَى وَنُقْصُ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالْمَالِ الَّذِينَ إِذَا أَصَابَهُمْ مَصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أَوَلَاتُكُمُ عِلْمَهُمْ صَلَوُواٰ عُنُونَ قَبْلَهُمْ

(الشعراء: 56)

"And surely We shall try you with something of fear and hunger and loss of wealth and lives and crops; but give glad
tidings to the steadfast who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are to return. Such are they on whom are blessings from their Lord and Mercy. Such are the rightly-guided." (al-Baqarah: 155-157)

The Holy Prophet [S.A.W.] has affirmed: "When a man is afflicted with hardship and says: اَنَا لِلَّهِ وَرَاضِيٌ إِلَيْهِ رَاجِعٌ Allah removes his affliction and blesses him with a happy outcome and bestows on him what his heart desires in reward for it."

On one occasion when his lamp went off, the Holy Prophet [S.A.W.] said: إِنَّا لِلَّهِ وَرَاضِيٌ إِلَيْهِ رَاجِعُونَ inna lillahi wa inna ilaihai raji'un someone enquired: "O Holy Prophet [S.A.W.] Is it a calamity if the lamp goes off?" The Holy Prophet [S.A.W.] observed: "Yes, everything that causes hardship to a believer is a calamity." And the Holy Prophet [S.A.W.] has observed:

"Allah forgives all the sins of those Muslims who suffer a torment of the soul or physical pain, illness, sorrow, grief or affliction, even the injury on account of the piercing of a thorn (and bear all these trials with patience)." (Bukhari, Muslim)

Hazrat Anas [R.A.A.] reports:

"The Holy Prophet [S.A.W.] observed: 'The more severe the trial and hardship, the greater its reward. When Allah cherishes love for a group of people, He puts them to trial to cleanse them more and to make them pure. Hence those who submit to the Will of Allah win His pleasure. And those who harbour resentment against Allah in the hour of trial, Allah also is displeased with them'." (Tirmidhi)

Hazrat Abu Musa Ash'ari [R.A.A.] relates that the Holy Prophet [S.A.W.] observed: "When the child of a person dies, Allah enquires from His angels: 'Did you extract the soul of the child of one of my creatures?' They submit: 'Yes.' Allah again asks them: 'Did you extract the soul of the most beloved of my creature?' They submit: 'Yes.' Allah then enquires from them:
'What did my creature say?' They submit: "In his hour of affliction, he praised Thee and said: إِنَّا بَلَغْنَآ إِلَيْكَ رَاجِعِينَ.' There-upon. Allah commands the angels: 'Build a dwelling for this creature of Mine in the Paradise and call it 'Bait ul-Ham'd' (The House of Thanksgiving).'' (Tirmidhi)

3. It is natural to show grief on suffering pain or meeting an accident. However, care should be taken that even under the stress of extreme pain and grief the tongue should not utter an unbecoming remark, nor the virtues of patience and contentment be forsaken.

The Holy Prophet [S.A.W.] had his son Hazrat Ibraheem [R.A.A.] in his lap when the child was about to depart from this earthly life. On seeing this piteous sight tears started trickling down the eyes of the Holy Prophet [S.A.W.] and the Prophet observed: "O Ibraheem! we grieve over thy separation, but our tongue shall utter only that which conforms to the Will of Allah." (Muslim)

4. Even in the throes of grief, do not commit an act which may smack of ingratitude or complaint or which transgresses the limits of Shari'ah. It is unlawful for a believer to give vent to loud weeping, tearing off clothes, slapping cheeks, crying and shouting or beating of head or the chest in mourning. The Holy Prophet [S.A.W.] has said: "The man who tears off his clothes, slaps his cheeks and raves and shouts like pagans and wails is not a member of my ummah." (Tirmidhi)

When Hazrat Ja'far Tayyar [R.A.A.], the cousin brother of the Holy Prophet [S.A.W.] attained martyrdom and the news reached his home, the women of his household began to shout and cry and started wailing loudly. The Holy Prophet [S.A.W.] sent word, "Stop wailing." But the women continued their lamentations. The Holy Prophet [S.A.W.] forbade them a second time, but the women would not comply. Thereupon the Holy Prophet [S.A.W.] observed: "Fill their mouths with dust." (Bukhari)
On one occasion, the Holy Prophet [S.A.W.] was accompanying a funeral procession. A woman came carrying a stove. The Holy Prophet [S.A.W.] reprimanded her so severely that she ran away at once. *(Sirat-un-Nabi Vol. VI)*

The Holy Prophet [S.A.W.] observed: "No one should carry fire or funeral music behind a bier."

There was a custom in Arabia that people who walked behind a bier used to cast away their cloaks as a mark of grief and kept only their shirts on. On seeing people in this state once the Holy Prophet [S.A.W.] observed: Are you observing a pagan custom! I was thinking of invoking such a curse upon you that your appearances might be deformed." The people at once put on their cloaks and never acted in this fashion again. *(Ibn Majah)*

5. Do not curse your illness, nor utter any word of complaint. Exercise utmost restraint and self-control and pray for the reward in the Hereafter.

The sins of the believers are washed away by suffering illness or enduring tortures. The soul of the believer is purged and he attains capital reward in the Eternal world. The Holy Prophet [S.A.W.] has affirmed:

"All pain that the believer endures on account of physical torture, illness or some other cause is rewarded by Allah in such fashion that Allah purges the believer of all his sins even as a tree sheds its leaves." *(Bukhari, Muslim)*

Once on seeing a lady shivering, the Holy Prophet [S.A.W.] enquired from her, "O Umm Sa’ib (or Musayyib)! Why are you shivering so?" She replied: "I am seized with fever. May Allah curse it!" The Holy Prophet [S.A.W.] advised her, "No, don’t curse the fever. Fever purges the progeny of Adam of sins even as fire melts the ore to extract pure iron." *(Muslim)*
Hazrat 'Ata bin Rabah [R.A.A.] describes a first-hand account as follows: "On one occasion when we were near the Ka'ba, Hazrat 'Abbas said to me, "Would you like to see a woman who will go to Paradise?" "Yes, certainly." Hazrat 'Abbas [R.A.A.] said: "Look at that black woman. She once went to the Holy Prophet [S.A.W.] and submitted, "O Prophet of Allah [S.A.W.] I am seized with such deep fits of epilepsy that I lose all consciousness and in that state I become completely naked: O Prophet of Allah! Pray to Allah in my behalf." The Holy Prophet [S.A.W.] observed: "If you continue to endure this affliction with patience, Allah will send thee to Paradise or if you wish I shall pray to Allah to cure thee." On hearing this, the lady submitted; "O Prophet of Allah [S.A.W.]: I am willing to endure this affliction. However, please pray to Allah to save me from the humiliation of becoming naked when gripped with fits." The Holy Prophet [S.A.W.] thereupon prayed to Allah on behalf of this lady. Hazrat 'Ata [R.A.A.] reports that he saw this tall lady, Umm Rafz, on the steps of the Ka'ba."

6. Do not observe mourning for more than three days on the death of any one. It is natural to be stricken with grief and to weep on the death of relations, yet the period of mourning should not exceed three days. The Holy Prophet [S.A.W.] observed: "It is not lawful for a believer to mourn the death of someone for a period of more than three days. However, the lawful mourning period for a widow is four months and ten days: During this period, she should not put on a colourful dress, nor use any perfume nor should bedeck herself." (Tirmidhi)

On the fourth day after the death of the brother of Hazrat Zainab bint Jahsh [R.A.A.], some ladies visited her to offer condolences. Hazrat Zainab [R.A.A.] applied perfume to her person in the presence of everyone and remarked: "I did not need to use perfume at this time. However, I have done so now because I have heard the Holy Prophet [S.A.W.] to say, "It is not lawful for a Muslim lady to observe mourning for more than three days for any relation except her husband."
7. Advise each other to bear sorrow, grief or calamity calmly and patiently. When the Holy Prophet [S.A.W.] returned from the battle of Uhud, the ladies came to his holy presence to enquire after their relations and kin. When Hazrat Hamna bint Jahsh [R.A.A.] appeared, the Holy Prophet [S.A.W.] instructed her to bear her grief calmly, and said: "Be patient over the martyrdom of your brother 'Abdullah, [R.A.A.] and she recited: إِنَّاَ بِلَوْلُوْودُ إِنَّاَ إِلَيْهِ رَّحْمَةُ وَبَرَاءَةُ (It is from Allah and we have to return to Allah) and prayed for the salvation of her brother." Then the Holy Prophet [S.A.W.] instructed her, "Be patient over the martyrdom of your maternal uncle Hamza [R.A.A.]." Hazrat Hamna [R.A.A.] again recited إِنَّاَ بِلَوْلُوْودُ إِنَّاَ إِلَيْهِ رَّحْمَةُ and prayed for the salvation of her uncle.

The son of Hazrat Abu Talha [R.A.A.] was gravely ill. Leaving his son in this precarious state, Hazrat Talha [R.A.A.] had to go out to work. The child died in his absence. Abu Talha’s wife [R.A.A.] instructed the people not to report the news to Abu Talha [R.A.A.]. When he returned home in the evening after work, he enquired from the wife: "How is the child?" She replied: "He is in a more restful state." Then she brought dinner for Abu Talha [R.A.A.]. He ate it in peace and went to bed. Next morning the pious wife conveyed the sad news to her husband in a very wise manner. She asked him: "If someone lends something to somebody and then demands it back, what right has the possessor to withhold the thing from the real owner?" Abu Talha [R.A.A.] replied: "It is improper for the borrower to claim such a right." Thereupon the patient wife observed: "Be patient over the loss of your son then."

(Muslim)

8. Welcome all hardships in the way of righteousness in good cheer and feel joy rather than sorrow at whatever distress befalls you in this way. Offer thanks to the Lord that He thus accepted your sacrifice in His way. Hazrat Asma' [R.A.A.] the illustrious mother of Hazrat 'Abdullah b. Zubair [R.A.A.] once fell gravely ill. Hazrat 'Abdullah [R.A.A.] came to enquire after her health. The mother said to him "Son! in the first place, I wish that Allah
should keep me alive until I witness one of the two things that either you should attain martyrdom on the field of battle and I should obtain the Grace of being patient on hearing the report of your martyrdom or you should gain victory and seeing you a victor I should be happy. As Allah willed it so Hazrat ‘Abdullah b. Zubair [R.A.A.] attained martyrdom in the lifetime of his mother. Hajjaj ordered to keep his dead body hanging on the stake. Hazrat Asma’ [R.A.A.] was at that time too old and weak yet in spite of her old age and weakness she arrived to look at this piteous sight. Instead of crying and wailing on seeing the dead body of her dear son, she addressed Hajjaj and said to him: "Has not the time yet come for this rider to dismount the horse"?

9. Support one another in grief and pain. Share the sorrows and afflictions of your friends and lend all help you can to alleviate their suffering. The Holy Prophet [S.A.W.] observed: "All Muslims are like one human body. If the eye becomes sore, the entire body feels distress. If there is a pain in the head, all organs of the body suffer the agony." (Muslim)

At the time when Hazrat Ja‘far Tayyar [R.A.A.] attained martyrdom, the Holy Prophet [S.A.W.] observed: "Let food be sent to Ja‘far’s house, for the inmates of his house, in the abundance of their grief will not be able to cook food". (Abu Dawud)

Hazrat Abu Huraira [R.A.A.] reports that the Holy Prophet [S.A.W.] observed: "A man who offers condolences to a woman whose child is dead shall be admitted in Paradise and he shall be wrapped in the sheet of Paradise". (Tirmidhi)

And the Holy Prophet [S.A.W.] also observed: "The man who solaces an afflicted person shall be rewarded in the same degree as the afflicted one". (Tirmidhi)

In the same connection the Holy Prophet [S.A.W.] enjoined upon the people to join the funerals. Hazrat Abu Huraira [R.A.A.] has reported: "The Holy Prophet [S.A.W.] observed:
The person who joins the funeral and says the funeral prayer will get a reward equal to one Qirat (Carat) and the person who after the funeral prayers attends the burial also will get reward equal to two Qirats (Carats)." Someone asked: "What will be the mass of these two Qirats?" The Holy Prophet [S.A.W.] observed: "The mass of these two Qirats will be equal to two mountains". 

(Bukhari, Muslim)

10. When you are pressed under the burden of calamities and afflicted with sorrows, turn to Allah; offer worship and bow in humility to Him and say prayers to Him. The Holy Qur'an affirms:

يا أيها الذين آمنوا إسكتوا واستغفروا بالصبر والصبر وقللوا (بطر)

"O ye who believe! Seek help through perseverance and prayer." (al-Baqarah)

It is natural to be sorrowful and shed tears in a grief-stricken state. However, avoid weeping loudly. The Holy Prophet [S.A.W.] used to weep in a muffled voice. He [S.A.W.] used to heave a cold sigh; tears would stream down the eyes and the voice which came out of his holy bosom used to be similar to the sound of a bubbling kettle or the turning of a grinding wheel. The Holy Prophet [S.A.W.] has himself described the state of his grief and weeping:

"The eye sheds tears; the heart is filled with sorrow; yet our tongue utters only those words which are pleasing to our Lord."

Hazrat Abu Huraira [R.A.A.] reports that whenever the Holy Prophet [S.A.W.] felt worried, he used to look up to the heavens and said repeatedly .. سبَحَانَ اللَّهِ الْعَظِيمُ (Gloried by the Lord the Magnificent) and when the sorrow deepened the Holy Prophet [S.A.W.] devoted himself to prayer with greater fervour, and used to say:
(The Alive, The Eternal)  

11. Say these prayers in the moments of intense grief and sorrow; when calamities befall and you are under heavy stress of grief and unrest. Hazrat Sa'd b. Waqqas [R.A.A.] reports that the Holy Prophet [S.A.W.] affirmed: The prayer which Dhun-nun⁹ offered to Allah from the belly of the fish was as follows:

لا إله إلا أنت سبحانك إني كنت من الظالمين — (أبو داود)

"There is no deity except Thee. Be Thou glorified! Lo I have been a wrong doer."

(21: 87)

Hence any Muslim who says this prayer to Allah in times of distress or hardship, Allah surely accepts his prayer. It is reported by Hazrat Ibn'Abbas [R.A.A.] that in moments of sorrow or grief, the Holy Prophet [S.A.W.] used to say this prayer:

لا إله إلا الله رب العرش العظيم، لا إله إلا الله رب السموات و狙ب الأحزان رب العرش العظيم — (غزارة، سعد)

"There is no deity except Allah. He is the Master of Great Heaven. There is no deity except Allah. He is the Master of Heaven and Earth and the Master of High Heaven."

(Bukhari, Muslim)

Hazrat Abu Musa [R.A.A.] states that the Prophet [S.A.W.] observed:

لا حول ولا موسى إلا بالله ولا ملجأ من الله إلا إليه —

3. The allusion is to Hazrat Yunus [A.S.].

4. It is Allah only Who bestows the strength to abstain from sin and bestows the favour to perform righteous deeds. There is no refuge from the punishment so Allah, save in His own Being (i.e. only he can escape from the punishment of the Lord who seeks refuge in the mercy of the Lord.
This prayer is a panacea for ninety-nine ills. The least benefit to be derived from saying this prayer is that he who says this prayer remains safe from grief and sorrow.

Hazrat 'Abdullah b. Mas'ud [R.A.A.] reported that the Holy Prophet [S.A.W.] affirmed: "Any one who is afflicted with pain or distress and says this prayer, Allah will surely turn his sorrow and grief into happiness and felicity:

اللهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدُكَ وَابْنُ أَمْيَلِكَ نَاضِخَةٌ كُتُبَتْيُهُ إِبْدَالَهَا
ماَضِيْنَ فِي حَكْمَكَ حَتَّى نَصْبَهُ بُعْلُكَ إِسْمَ هُمْ
لَكَ سَيَتْ بِهِ نُسُكَ أَوَّلُتُهُ فِي كِتَابِكَ أَوْ عَلْمَتُهُ أَحَدًا
وَمَنْ خَلِيفَكَ أَوَّاَلُتُهُ أَيْ بِهِ فِي عَلْمِ الْغَفُورِ عَنْدَكَ إِنْ تَحْمَّلْ
الفَرَّانَ الْعَظِيمَ رَيْئَاتُ مَلِيكَيْنَ وَرَأَيْنَ بَصِيرَتَيْنَ وَجَلَالَ حَزَائِرَ وَذَكْبَ
هَهُنَّ (أَمٌّرُ، إِبِنُ حَبْنَ، حِينَ حَسَنٍ)

"Allah! I am Thy servant. My father is Thy servant and so is my brother. Thou hast power over my whole being. It is Thy Law which rules my life. All Thy Commands in my case are most just. I beseech Thee in the name of all Attributes which thou have mentioned. Thy own or those which Thou revealed in Thy Book or revealed to some among Thy creatures or kept them hidden in Thy veiled Treasures, to make the Great Book, the Qur'an, the pleasure of my heart, the light of my eyes, the balm for my affliction and a cure for my anxiety."

(Ahmad, Ibn Habban Hisn Hasien)

12. If, Allah forbid, matters come to such a pass that the calamities and hardships oppress you so hard that life becomes unbearable and distress assume such fearful proportions that the burden of life hangs heavy on you, even under such circumstances do never call for death nor should you ever think of the disgraceful act of taking your own life. The act of suicide is a symptom of cowardice; it is the worst form of breach of trust and the most heinous sin. Under such conditions of perplexity and unrest, pray constantly to Allah in these words:
"Allah! Keep me alive as long as it is better for me to live and if there be goodness for me in death, send me death."

(Bukhari, Muslim)


"He who says the following prayer on seeing the other afflicted with trouble will, Allah willing, himself remain safe from this trouble:

"Praise be to Allah Who saved me from that where-with He hath afflicted thee and made me to excel with a marked excellence most of those whom he created."

(Tirmidhi)
1. Assailed by the threat of slaughter, devastation, tyranny, barbarity, mischief and strife unleashed by the enemies of faith or panic-stricken by the catastrophic effects of natural calamities — under all circumstances use the insight of a true believer and probe into the real causes of these visitations. Instead of wasting time on superficial remedies, focus all your energies on putting into effect the injunctions contained in the Book of Allah and the Sunnah. The Holy Qur'an affirms:

وَمَا أُصَابَكُمْ مَنْ مُصِيبْتِهِمْ وَمَا كَسَبْتُمْ إِنَّ خَيْرَ الْكَسَبِ وَأَيَّامَ عُنْكُمْ

(الشری، ۳۰)

"Whatever of misfortune striketh you it is what you have earned by your own deeds. And He forgiveth much."

(Ash-Shura: 30)

And the Holy Qur'an itself reveals the remedy:

دُوِّنُوا إِلَى اللَّهِ جُنُوبَةَ أَيْمَهَا المُؤْمِنُونَ لَتَتَّقُوا وَلَا يَفْلِحُونَ

"And all of you together should turn to Allah in repentance, O Believers, so that you may get salvation."

‘Tauba’ (Repentance) denotes: ‘To return’, ‘To have recourse to’. Immersed in the fearful cesspool of sins and vices, when the Ummah (Muslim Nation) feels a sense of shame and turns to Allah in a spirit of devotion and having washed the stains of her vices by tears of repentance, renews her pledge of allegiance to Allah — this state is described in the Holy Qur'an by the term ‘Tauba’. This ‘repentance’ and ‘petition for mercy’ is the most efficacious and genuine remedy against the fear and dread of all forms of evil and strife.
2. Do not degrade the honour of your national life by adopting a cringing attitude before the tyranny, oppression and mischiefs of the enemies of faith; do not reduce yourself under their awe to the indignity of begging the cruel enemy for mercy. Gird up your loins; strengthen your faith and remove weakness which produces cowardice in you and encourages the enemies of faith to oppress and extinguish you. The Holy Prophet [S.A.W.] has identified two causes for this weakness:

i. Attachment to the world;
ii. Fear of Death.

Make a resolve that you will not rest in peace until you have eliminated these two weaknesses from your own self as well as from the general body of the Muslims. The Holy Prophet [S.A.W.] observed:

"My Ummah will pass through a time when other nations, considering you an easy prey, will fall upon you just as the hungry rush towards food. Someone asked: "O Prophet [S.A.W.]: Will our number diminish encouraging other nations to make an assault to devour us?" The Holy Prophet [S.A.W.] observed: "No, you will not then be less in number but will render yourself weightless like straws that float helplessly in the flood water. Your enemies will no longer fear you and your hearts will be stricken with cowardice." At this stage, a man enquired: "O Prophet [S.A.W.].! What will be the cause of such cowardice?" The Holy Prophet [S.A.W.] observed: "There will be two causes:

i. You will start loving the world and;
ii. You will feel allergic to death and hate the very idea of it."

(Abu Dawud)

3. Purge your society of sensuality, frivolity, rule of women, and wickedness. Make your collective strength impregnable and use it to eradicate evil and mischief. Make a determined effort to inculcate and promote bravery, zest and courage in each and every individual of your fraternity. The Holy Prophet [S.A.W.] has affirmed:
"When your rulers are righteous, and the rich among you are generous and large-hearted and when your collective affairs are decided by mutual consultation, then the surface of the earth is better for you than its belly (life is worth living). But when your rulers are persons of wicked character and the rich in your society are lovers of wealth (miserly), and when your affairs are determined by your women, then the belly of the earth is better for you than its surface. (Tirmidhi)

4. Never fail to support the right even under the most adverse circumstances. To give away one's life in support of right is far better than to lead a godless and ignominious existence. Do not shrink from upholding the truth in the severest of trials and in the face of the greatest threat. Respond to the threat of death with a smile and welcome the chance of attaining martyrdom with zest and eagerness. The Holy Prophet [S.A.W.] has said:

"The wheel of Islam is on the move, beware you must turn towards the direction given by the Holy Qur'an. Be vigilant! The Qur'an and the political power will shortly part company. Beware lest you should forsake the Qur'an. In the times to come there will be rulers who will impose their will on you. If you obey them, they will lead you astray from the path of righteousness. And if you rebel against them, they will put you to death." A Companion [R.A.A.] submitted: "What should we do then, O Prophet [S.A.W.]!" The Holy Prophet [S.A.W.] replied: "Do what the companions of Jesus [A.S.] did. They were cut through with saws and hanged on the cross. It is far better to give one's life obeying the commandments of Allah than to live a life of disobedience to the Almighty."

5. Strive constantly against those evils of the society which produce an atmosphere of fear and panic in the people and lead to poverty, famine and violence reducing the whole nation to a miserable and helpless lot suffering the oppressions and tyranny of their enemies.

Hazrat 'Abdullah b. 'Abbas [R.A.A.] remarks: "Wherever
dishonesty becomes the order of the day, the people lose heart and courage and are afraid of their enemies, and wherever adultery becomes common, the people are destined to perish. Whenever people start cheating in weights and measures, they certainly face famine and starvation and where justice is denied blood is inevitably to be shed there. And nation which commits breach of promise is doomed to become the slave of its enemy."

(Mishkat)

6. When you are assailed by the dread of the foes, say this prayer:

 אללָהּ אָמַרְתֶּנָא דְּבַעָקִיל בָּא הַקְּשִׁיֵּין הַשָּׁם הָאָלֶּהָ וְתַעֲוֹדְוּ אָאָא מִן שְׁמוֹרְנִי הָמוּרָא

(Al-Qur'an, Nasai, Hisn Hasien)

"O Allah! Behold, we place Thee in front of them and seek refuge in Thee from their mischiefs."

(Abu-Dawud, Nasai, Hisn Hasien)

7. When you are surrounded by the enemy, say this prayer:

 אללָה הֲאָסָלְתַּר תַּשְׁלַחְתָּן מִי חֵרֶל הִמְנָא אֶלָּה הֲאָסָלְתַּר תַּשְׁלַחְתָּן

"Allah! Do safeguard our honour and respect, and bless us with peace in this state of fear and harassment."

(Ahmad, Hisn Hasien)

8. On seeing the windstorm rising or a cloud overcasting the sky, you should feel apprehension and fear. Hazrat 'A'isha' [R.A.A.] reports that "I never beheld the Holy Prophet [S.A.W.] breaking into laughter in such a manner as to make his sacred mouth wide open. In moments of joy, a thin smile used to play on his august face. When a windstorm arose or a cloud darkened the sky, he [S.A.W.] used to feel apprehension, he alternately stood up or sat down and this mood lasted until the clouds had burst into rain. I submitted: "O Prophet [S.A.W.]! I see that other people rejoice when they see a cloud and look forward to rain with joyous hope, yet I see that your holy face shows feelings of heaviness and anxiety on watching a cloud." Thereupon the Holy
Prophet [S.A.W.] observed: 'A'isha, how can I avoid the apprehension that this cloud will not bring down a calamity, when I have the precedent before me that the nation of 'Ad were visited with a calamitous windstorm. On beholding this cloud, the people of 'Ad had said: This cloud will pour rain over us." (Bukhari, Muslim). Say this prayer when you see a cloud or a windstorm rising:

اَلْلَّهُمَّ اِجْعَلْنَا رَيْسًا وَإِجْعَالْنَا رَبِّيَّةً اَلْلَّهُمَّ اِجْعَالْنَا رَحْمَةً وَالْجَالِفَةً

عَدَادًا بَعْضًا (طَلَب)

If the windstorm fills the horizon with deep darkness say:

- فَلِلْآمِرِ الْقُرْنِ النَّاسِ -

I seek refuge with the Lord of the Dawn and I seek refuge with the Lord of Men (Surah 113: 114)

Hazrat 'A'isha [R.A.A.] relates:

"Whenever the Holy Prophet [S.A.W.] beheld the windstorm rising, he used to say the following prayer:

اَلْلَّهُمَّ اِسْلَكِ إِيَّاهَا خَيْرًا وَخَيْرًا مَسِيَّتُهَا وَخَيْرًا أَرْسِلْتَ يَبْهُ وَأَعْلَذْنَكَ مِنْ شَيْءٍ هَا وَشَيْءٍ مَا كَبَرْتَهَا وَشَيْءٍ مَا أُرْسِلْتَ يَبْهُ

(رسل, ترني)

"O Allah! Behold, I beg of Thee the good of this (wind) and the good of that which is therein, and the good of that which hath been sent therewith. And I seek refuge in Thee from the evil thereof and the evil of that which is therein and the evil of that which hath been sent therewith." (Muslim, Tirmidhi)

5. Allah make this wind a blessing, not an evil, Allah make it a bounty, not an ordeal. (Tabrani)
9. When excessive rain threatens loss and destruction, say this prayer:

"O Allah! let there be downpour in our suburb; but not on us. Let the rain fall on hillocks, in the thickets on the mountains, rivers, and on the hot beds of plantations."  
(Bukhari, Muslim)

10. On hearing the roar of clouds and the thunderbolt, stop conversation and begin reciting the following verse of the Holy Qur’an:

"And the thunder (of the clouds) hymneth His praise and (so do) the Angels for awe of Him."  
(Al-Ra’d: 13)

Hazrat ‘Abdullah ibn Zubair [R.A.A.] on hearing the thunderbolt used to stop talking and recited the same verse.

(Al-Adab al-Mufrad)

Hazrat Ka’b [R.A.A.] states that any one who recites this verse three times on hearing the thunderbolt will remain safe from its danger.

(Tirmidhi)

The Holy Prophet [S.A.W.] on hearing the roar of the clouds and the thunderbolt used to say this prayer:

"O Allah! Slay us not with Thy wrath and destroy us not with Thy punishment but take us unto Thy protection."  
(Al-Adab-al-Mufrad)

11. When fire breaks out, make energetic efforts to extinguish it and
continue to say: ﷽ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ 

(Allah is Great, Allah is Great). The Holy Prophet has observed: "When you see a fire blazing out say: ﷽ ﷼ ﷼ (Allah is Grate). 'Takbir' Glorification of Allah extinguishes the fire."

12. When you are seized with fear and panic, say this prayer. God-willing fear will vanish and you will attain peace of mind. Hazrat Bra' b. 'Azib reports: "A person once complained to the Holy Prophet [S.A.W.] "I suffer from panic all the time." The Holy Prophet [S.A.W.] enjoined upon him to say the following prayer. He recited this prayer frequently and Allah freed his heart from panic.

سُبْحَانَ اللَّهِ الْمُلِكِ الْقُدُّوسِ رَبُّ الْعَلَمِينَ جُلُطُتُ السَّلَامُ

"Pure and Supreme is the Lord, the Real Sovereign, Faultless. Oh Creator of Angels and Jibrail! Your Power and Awe reigns over the Heavens and Earth."
1. You must celebrate occasions of joy in a befitting manner. Rejoicing is a demand of human instincts and a natural urge. Religion gives due importance to the satisfaction of natural instincts and permits their fulfilment subject to some useful restraints and conditions. Religion disapproves of marring the attractiveness of your personality by assuming artificial postures of dignity, unnecessary sombreness, and constant moroseness. Religion allows you to be joyous on all lawful such occasions and enjoins upon you to keep your spirits high and live with zest. It is misunderstanding the religion if it is thought that giving expression to joy and to rejoice on lawful occasions does not conform with the dignity of religion.

If Allah grants you the favour of performing some religious duty; you or one of your relations attains high honour in learning and excellence; Allah blesses you with prosperity, wealth or some other bounty; you return safe from a long journey or any of your relations comes back from his travels to distant parts; you receive a visit from an honourable guest; a marriage comes off or the birth of a child takes place in your home; you receive report of the health and well-being of a near relative or the happy news of the victory or glorious achievement of the people of Islam; or on festivals – it is your natural right to celebrate these occasions with rejoicing. Islam not only allows the holding of festivities, but regards this act as in perfect harmony with the spirit of religion.

Hazrat Ka'b ibn Malik [R.A.A.] relates: "When Allah had accepted my prayer for forgiveness and I received the glad tidings of it, I at once went to the Holy Prophet [S.A.W.] offered my salam. At that moment, the holy face of the Prophet [S.A.W.] was radiant with joy. Whenever the Holy Prophet [S.A.W.] attained some happiness, his face would glow like the radiance of
moon and we used to take the brightness and radiance of his face as index of exceedingly joyous feelings in him, [S.A.W.].

\textit{(Riyad-us Salihin)}

2. Feel free to do arrangements to celebrate a festival and join the festivities without inhibitions. On arrival at Madinah, the Holy Prophet [S.A.W.] observed:

"You used to celebrate festivities on two days during a year. Allah has now blessed you with two better days, i.e., 'Id al-Fitr and 'Id al-Adha." Therefore you should celebrate these two festivals of the year with great happiness and rejoicing and arrange reunions and indulge in recreation in joyous mood and give vent to your feelings of happiness in a natural manner. It is because of this injunction of the Holy Prophet [S.A.W.] that fasting is forbidden on the occasions of these two festivals. The Holy Prophet [S.A.W.] observed:

"These two days are meant for feasting, celebration of joy in union with other people and to remember Allah."

\textit{(Sharah M‘aani-ul-Athar)}

On the day of 'Id, be neat and clean and take a bath, put on the best dress according to your means, use perfume, eat good food and let the children enjoy themselves with proper means of recreation and games and permit to observe fun freely and without let or hindrance.

Hazrat ‘A’isha [R.A.A.] relates: "It was the 'Id day and some slave-girls were singing the verses which the Ansar had composed about the battle of Bu’ath. While the girls were thus engaged in singing, Hazrat Abu Bakr [R.A.A.] came and exclaimed in astonishment: "How strange! Singing in the household of the Prophet [S.A.W.]!" The Holy Prophet [S.A.W.] answered: "Abu

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6. The battle of Bu’ath refers to that famous battle which took place between two prominent tribes of the Ansar, Aus and Khazraj in the pagan times. 
\hline
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Bakr, never mind. Each nation has a festival day and today we celebrate our 'Id."

Once on 'Id day some negro acrobats were giving a demonstration of their skill. The Holy Prophet [S.A.W.] himself watched these exercises and let 'A'isha [R.A.A.] also see them from behind his back. The Holy Prophet [S.A.W.] cheered also. When 'A'isha [R.A.A.] grew weary, the Holy Prophet [S.A.W.] permitted her to depart. (Bukhari)

3. Observe the injunctions and mores of Islam in your rejoicings. Offer thanks to your Benefactor and prostrate before Him in gratitude. In the excitement of your joy, do not perform any act nor adopt any attitude which does not conform to the spirit of Islam or is contrary to Islamic manners and injunctions. You must express your joyous sentiments, but observe the rule of moderation and do not let your expression of happiness take the better of the duty of obedience, devotion and humility and turn into a display of haughtiness and pride. The Holy Qur'an directs:

(العصر) 128

"And exult not because of that which hath been given. Allah loveth not all prideful boasters." (57: 23)

Do not be so intoxicated by happiness as to forget Allah. The supreme happiness of the pious is to remember the Bestower of happiness all the more and offer prostration before Him in gratitude and acknowledge by action and speech the Benefactions, Greatness and the Glory of Allah.

After observing fasts during the month of Ramadan and securing the blessings of reciting the Holy Qur'an and saying 'Taravih' prayers during the month, when you sight the 'Id moon, your happiness knows no bounds. On realising that you have been successful in carrying out the injunctions of Allah by
His Grace, you at once give away the share of your poor and needy brethren out of your wealth so as to make amends for any negligence in worship or error in discharging the duty of Devotion to Allah and also to enable the poor people to participate with others in the joys of the 'Id. In acknowledgement of this favour of Allah, you express your befitting sentiments of joy by offering two prayers of thanksgiving to Allah and on the day of 'Id al-Adha you commemorate the great and unique sacrifice of Hazrat Ibraheem and Hazrat Isma'il [A.S.] and thus finding your own heart filled with the eagerness to make sacrifice when need arises you offer prostration to Allah in gratitude. And then the hymns of 'Praise be to Allah', 'Takbir' and 'Thanksgiving' resound through every community and are heard in all streets, lanes and roads. And when on 'Id days you eat well and put on your best clothes and celebrate in lawful fashion according to the injunctions of the Shari'ah all these activities of yours are recorded as submission to and acknowledgement of the authority of Allah.

4. Invite others to join your celebrations and share your joy and similarly participate in the rejoicing of others to enhance their feelings of happiness. Exchange messages of felicitation on occasions of joy.

When the repentance of Hazrat Ka'b b. Malik [R.A.A.] was accepted by Allah and the Muslims got news of it they came in crowds to offer congratulations to Hazrat Ka'b [R.A.A.]. They expressed their unbounded joy. Hazrat Ka'b was so deeply moved by the felicitation and expressions of rejoicing displayed by Hazrat Talha [R.A.A.] that it remained fresh in his memory all through the rest of his life. In his old age Hazrat Ka'b [R.A.A.] related the case of his trial and repentance to his son 'Abdullah and especially mentioned about Hazrat Talha's [R.A.A.] expressions of joy. He remarked: "I can never forget Talha's manner of congratulating me and his feelings of joy."

The Holy Prophet [S.A.W.] on conveying to Ka'b [R.A.A.] the glad tidings of the acceptance of his repentance expressed his
personal feelings of great happiness and observed: "Ka‘b, this is the happiest day of the life!"

(Riyad-us-Salihin)

On occasions of marriage or birth of a child or on similar events of joy in the homes of other people, join in their celebrations and felicitate them on the happy occasion.

Hazrat Abu Huraira [R.A.A.] reports that the Holy Prophet [S.A.W.] used to congratulate the newly-wedded in these words:

بَارِكَ اللَّهُ لَا كَفُّ دَارَكَ عَلَيْكُمْ وَجَمِيعٌ نَّيَتَكُمْ لِيْ نَحْتَرِينَ

"May Allah keep you in prosperity and confer His blessings upon both of you and may He grant you the favour of living together in perfect harmony."

(Tirmidhi)

On one occasion Hazrat Husain [R.A.A.] instructed someone to felicitate others on the birth of a child in the following manner:

"May Allah grant you grace in this gift. May Allah grant you the favour of offering gratitude to Him. May Allah develop this child into a full-blended youth and raise him submissive to you."

5. When a near relative or an acquaintance return from a long journey, go and welcome him and express your feelings of joy on his safe return and successful conclusion of his mission. If he holds a function to celebrate the happy occasion of his safe return from the journey, go and join the party. On the other hand, when you return home safe from your travels and arrange a function to celebrate the occasion, invite your near relatives to the party. However, you must avoid unnecessary expense or ostentatious and lavish display. Do not incur expenditure which is beyond your means. When the Holy Prophet [S.A.W.] returned from the battle of Tabuk, the Muslim men and children had gone up to Thaniyyat-ul-Wada‘ to receive him [S.A.W.].

(Abu Dawud)
When the Holy Prophet [S.A.W.] migrated from Makkah and reached Madinah and prepared to enter the city from the southern side, the Muslim men, women, boys and girls came out of their homes to greet him [S.A.W.]. The small girls of the Ansar were singing this happy song:

من شكرتكم علمنا
مَا دُعِي لَيْلَةِ دُعَاء
جَعَلَتْ بِالْأَمْرِ الطَّعَاء

"Today, the moon arose upon us from the southern hill, Thaniyyatul Wada'." It is our duty to offer thanks for the call and teaching of the Apostle who guided us towards Allah. O Prophet! You have been sent among us, you have brought a religion that we will bear allegiance to it."

Once on his return to Madinah from a journey, the Holy Prophet [S.A.W.] slaughtered a camel and a cow and arranged a feast for the people.  

(Abu Dawud)

6. Celebrate the occasions of marriage with joy and happiness and invite your relatives and friends to participate in the celebration of the happy event. The Holy Prophet [S.A.W.] permitted singing and playing of music on weddings. This injunction is meant to serve a two-fold purpose: the expression of the feelings of joy and the public announcement of the news of wedding.

Hazrat A’isha [R.A.A.] married one of her female relations to a man from the Ansar. At the time of the departure of the bride, the Holy Prophet [S.A.W.] observed: "Why didn’t these people send a slave-girl with her to play duff and sing some

7. Thaniyyatul-Wida' was the name of a mound in the south of Madinah. The citizens of Madinah used to accompany their departing guests up to this point. It was due to this reason that the mound come to be known as Thaniyyatul Wada' or the mound of departure.
songs on the way."

(Bukhari)

On the occasion of the wedding of Hazrat Rabi' bint Mu'awwadh [R.A.A.] some girls were sitting with her and playing on duff. They were singing some verses in praise of their fathers who had attained martyrdom in the battle of Badr. One of the girls recited this line: "And there is a prophet in our midst who knows what is to happen tomorrow." On hearing this, the Holy Prophet [S.A.W.] observed: "Leave this bit out and sing those verses which you were singing earlier."

(Bukhari)

7. On the happy occasions of wedding, arrange a feast for your relatives and friends according to your position and means. The Holy Prophet [S.A.W.] established the precedent of arranging 'Walima' feasts on his own marriages and enjoined upon others to follow the same practice. The Holy Prophet [S.A.W.] observed: "If nothing else, slaughter a goat and serve its meat to guests."

(Bukhari)

If for some reason you cannot attend a wedding party, do send a message of congratulations. The practice of exchanging gifts on nuptials, weddings and on similar occasions of joy, renews and deepens the relationship and augments love and lends warmth to it. Nonetheless be careful to send gifts of the value which your means can afford and avoid ostentatious display.
Chapter 2

DEVOTION AND PRAYERS
Etiquettes of Life in Islam

Etiquettes of Respect of Mosque

1. The best portion of the earth in the sight of Allah is that upon which a mosque is raised. The distinctive feature of the devotee of Allah is that he loves the mosque also. On the terrific day of doom when there will be no shade anywhere, Allah will keep that person under the shade of His Heaven whose heart is devoted to the mosque. The Holy Prophet [S.A.W.] has observed:

"The man whose heart is devoted to the mosque will rest under the shade of Heaven." (Bukhari)

2. Render service to the mosque; keep the house of Allah populated. To render service to the mosque and keep it populated is a sign of faith. Allah affirms:

إِنَّمَا يُعْمَرُ مَسْجِدُ اللَّهِ مَنْ أَصْمَىٰ رَيَّاهُ وَإِلَيْهِ الْأُلَيْلُ (الْقُوْرَةٰ: 81)

"He shall tend Allah’s sanctuaries who believeth in Allah and the Day of reckoning." (Al-Tauba: 18)

3. Always say your obligatory prayers in congregation in the mosque. Maintain a regular system of congregation and announcement of the Prayer-call in the mosque and correlate your whole life with the mosque. Mosque is the pivot around which the life of a true believer revolves. The Holy Prophet [S.A.W.] observed:

"There are certain people among the Muslims who stay in the mosque permanently and do not leave the place. They have angels as their companions. If such people disappear from the mosque, the angels go about looking for them. If these people fall ill, the angels enquire after their health and when they are engaged in some task, the angels aid them – A person who sits in
the mosque anticipates blessings of the Lord."  (Musnad Ahmad)

4. Go to the mosque with eagerness and enthusiasm to say your prayers. The Holy Prophet [S.A.W.] affirmed: "The act of going to the mosque morning and evening is like going to fight in the cause of Allah." And further observed: "The people who go towards the mosque in the dim light of the dawn will be accompanied by full radiance of light on the Day of Doom." In addition, the Holy Prophet [S.A.W.] affirmed: "Each step that a man takes towards the mosque to say his prayers with the congregation, debits one sin and credits one virtue to his account."

  (Ibn Hibban)

5. Keep the mosque clean and tidy. Sweep the place and clean out all dust or filth. Burn incense, especially on Fridays so that the whole mosque becomes fragrant with the aroma of the incense. The Prophet [S.A.W.] observed: "To sweep the mosque; to keep it tidy and clean; to cast out all dust and filth from the mosque; to burn incense in the mosque, especially to make the place fragrant with the aroma of the incense on Fridays—all these are acts which lead to Paradise."

  (Ibn Majah)

Moreover, the Holy Prophet [S.A.W.] said: "To clean out the dirt and dust of the mosque is the mehr (dower) of a pretty-eyed Houri."

  (Tabrani)

6. Go to the mosque in a state of awe and trepidation. Say 'Assalamo 'Alaikum' [peace be on you] on entering the mosque. Sit down quietly and pray in such a manner that your heart should be filled with the awe of the Greatness and Glory of Allah. Those who enter the mosque laughing and talking are careless and impudent. The hearts of such people are devoid of the fear of Allah. Some people in their bid to join the congregation lest they miss any Rak'ah rush forward into the mosque. This act is contrary to the sanctity of the mosque. Whether you are able to join the 'Rak'ah' or not, walk in the mosque with poise, dignity and in humility; avoid hurried movement.
7. Sit down in the mosque in peace and avoid worldly talk. To shout or make a noise, to cut jokes and laughter, to discuss bazar rates, to comment on the world affairs or to strike business deals in the mosque is an act of sacrilege. Mosque is a place for Worship; use it for the purpose of offering devotions to Allah only.

8. Do not take such small children with you in the mosque who have not yet attained awareness of the sanctity of the mosque lest they should discharge urine, defecate or spit in the mosque.

9. Do not use the mosque as a thoroughfare. On entering the gate of the mosque it becomes obligatory upon you to say prayers, or sit down and engage in the remembrance of Allah or recite the Holy Qur’an.

10. If you lose something somewhere else, do not make an announcement of your loss in the mosque. Whenever someone made such an announcement in the mosque of the Prophet [S.A.W.] the Holy Prophet [S.A.W.] was offended and used to remark:

لاِمـَرِيُّ اللّهُ عَلَيْكَ صَالِحًا

"May Allah restore not the lost thing to thee!"

11. On entering the mosque put your right foot first in and say ‘peace and blessings of Allah be on the Holy Prophet’ [S.A.W.] and then say the following prayer. The Holy Prophet [S.A.W.] observed: "Whenever any of you enters the mosque, he should say ‘peace and blessings of Allah be on the Holy Prophet’ [S.A.W.] and then say this prayer:

اللّهُمَّ افْتُنِخْرِي أَبْرَارًا لَكَ وَجَبَّاكَ

"O Allah! Open the gates of Thy Mercy for me." (Muslim)

After entering the mosque, say two Rak‘ah of super-
erogatory prayers. These two *Rak'ah* are described by the term ‘Tahiyyat ul-Masjid’. Similarly, whenever you return from a journey, go first to the mosque and say two *Rak'ah* of supererogatory prayers and then proceed to your house. On return from a journey, the Holy Prophet [S.A.W.] used to go first to the mosque and offered supererogatory prayers and afterwards proceeded home.

12. On coming out of the mosque, put your left foot out first and say this prayer:

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اللهُمَّ إِنِّي أَسْلَكُكَ مِنْ فَضَلِكَ (صلم)
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"O Allah! I seek your Favour and Blessings." *(Muslim)*

13. Maintain a regular system of announcing the prayer-call and holding of congregational prayers. Appoint only such persons as *Mu'addhin* (one who gives *azaan* i.e. call for prayers) and *Imam* (one who leads the prayers) as are on the whole better than others in their devotion to religion and possess superior character. If possible try to appoint such people as *Mu'addhins* and *Imams* who demand no remuneration for their services and are willing to discharge these duties voluntarily in anticipation of the reward in the Hereafter.

14. Say this prayer after hearing the prayer-call. The Holy Prophet [S.A.W.] observed. "The man who after hearing the prayer-call recites the following prayer will thereby acquire a right over me to pray for him on the Day of Doom."

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اللهُمَّ بَلَاءَ الْذَّكَرَةِ النَّافِعَةِ وَالصَّلَاةِ النَّافِعَةِ إِبْ مُحْتَدًا
الْمُبَيِّنَةَ والْفَضْلَةَ وَالْزَّمنَةَ الْمُفَيِّضَةَ وَأَيْضًا مَنْ أَحْصُرَ
الْذَّوِيَ وَعَدَّتُهُ أَذْكَرْنَا شَفَاءَتُهُ يُحْيِي الْمَمْلَوُوتَ إِنَّكَ لَا تَخْلِمُ
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"Allah! The Master of this Perfect Call and this Congregation standing for Prayer! Grant Muhammad [S.A.W.] Thy closeness and Excellence and appoint him to that exalted state the
promise of which Thou gave him and grant us the favour of Muhammad’s [S.A.W.] intercession with Thee on our behalf. Undoubtedly Thou never goes back on Thy promises."

15. When the Mu’addhin is announcing the prayer-call, repeat his utterances after him. However, when he says ... حَيِّي عَلَى الْضَّلَالِّ وَاحْدَنَ َِّا خَلَقَتْنَاهُوأَلَّا فَشَقَّ قَُوْةَ إِلَّا بِأَمْلِي الْعَمِّي الْمَظْهَرِ - Hayya ‘alassalah and Hayya’alal falah say in reply La haula wala quwwata illa billahil ‘aliyyil ‘azim.¹ In the course of announcing the call for dawn prayers when the Mu’addhin says ُمُسْلِمَهُ وَعُزِيزُ الْمُنْبِرِ Assalatu Khairum min-annaum. (Prayer is better than sleep) say these words in reply صَدَقَتْ وَبَصَرَتْ Sadaqta wabararta. (You spoke the truth and good).

16. When the announcer of Takbir says (Qadqamatiissalah) says these words in reply أَقَامَهَا اللَّهُ وَأَقَامَهَا رَبُّهُ Aqama-hallahu wa adamaha. (May Allah maintain it for ever).

17. The women should say their prayers in the home instead of going to the mosque. On one occasion the wife of Hazrat Abu Humaid Sa’adi [R.A.A.] submitted: "O Prophet [S.A.W.]! I cherish a great desire to say prayers in your company." The Holy Prophet [S.A.W.] observed: "I am aware of your eagerness. But it is better for you to say prayers in your room than in the verandah outside your room and saying prayers in the verandah of your house is better for you than saying prayers in the courtyard of your home."

However, the women should try their best to cater to the requirements of the mosque. They should arrange for the supply of water, mats, incense and perfumes and other articles of use in the mosques and should cherish feelings of deep attachment to the mosque in their hearts.

18. Take grown up children with you to the mosque. Mothers ought

¹ There is no power and might but of Allah the Exalted, the Magnificent.
Devotion and Prayers

to persuade their children to go to the mosque so that they may develop eagerness and enthusiasm for prayers. Show tenderness, love and affection to children in the mosque. If they commit any wrong or an act of mischief, do not rebuke or bully them. Make them understand the proper etiquettes with love and affection and instruct them in virtue.
1. Observe perfect cleanliness and purity for the purpose of saying the prayers. Brush your teeth (use *miswak*) also when performing ablutions. The Prophet [S.A.W.] said: "The distinctive mark of the members of my Ummah on the Doomsday will be that their brows and organs of ablution will be glowing with the radiance of Divine Light. Hence it is open to everyone to enhance his share of the Divine Light as much as he wants."

2. Put on clean, neat, respectable civilised and proper dress for observing prayers. The Holy Qur'an affirms:

"O sons of Adam! Adorn yourself properly at each hour of prayer."

3. Say prayers at the prescribed hours.

"O Prophet of Allah [S.A.W.! Which deed is the most favourite one to Allah?" The Holy Prophet [S.A.W.] replied: "To say prayer at the proper time." Furthermore, the Holy Prophet [S.A.W.] observed: "Allah has made five prayers obligatory. A person who after performing ablutions carefully observes these prayers in perfect humility at their proper hours acquires a right of salvation by Allah; but he who shows carelessness in prayers has no right to anticipate forgiveness and salvation by Allah. In this case, it is entirely up to the Will of Allah to forgive him or to punish him."

*(Malik)*
4. Always say your prayers in congregation. At times when you miss the congregation for any reason, try to say the obligatory (Fard) prayers in a mosque. However, offering of Sunnah prayers is permissible at home also. The Holy Prophet [S.A.W.] said: "The person who joins the congregation for prayer at the start i.e. first Takbir for forty days at a stretch is secured from the torments of Hell as well as from the evil of discord." 

(Tirmidhi)

In addition to this, the Holy Prophet [S.A.W.] also said: "If the people become aware of the rewards and blessings of offering prayers in a congregation, they would hasten to join the congregation for prayer despite a thousand hinderances. The first row of a congregation for prayer is like the row of angels. It is better for two men to offer prayers together than separately. The larger the congregation the dearer it is to Allah." (Abu Dawud)

5. Say prayers with peace of mind. Perform bows (Ruku') and prostrations (Sajda) calmly. Rising from a bow, stand straight with ease and then go into prostration. Keep a suitable interval between two prostrations and in this interval, say the following prayer:

اللَّهُمَّ اغْفِرْ ليُّ وَأَهْلِيَّ وَأَكْفَّرْنَا عَنْ مَآ أَنْعَمْتَنَا وَأَرْزُقْنَا

"O Allah, forgive me, be Merciful to me, set me on the right path, remove my misery, grant me peace and provide for my sustenance." (Abu-Dawud)

The Holy Prophet [S.A.W.] has observed: "The person who observes prayer properly, the prayer itself blesses him with good wishes in these words 'May Allah protect thee in the same manner in which thou took care of me."

2. Prayers that are not obligatory (Fard) but supererogatory offered by the Holy Prophet punctually and without fail.

6. Start making preparations for the prayer at once on hearing the prayer-call (azan). Perform ablutions and reach the mosque well before time. Sit down quietly in the line and wait for the congregation to form. It is symbolic of hypocrites to be sluggish, to tarry and go for the prayers in a languid manner after hearing the prayer-call.

7. Announce the prayer-call with eagerness and zest. A person asked the Holy Prophet: "O Prophet of Allah [S.A.W.].! Tell me a deed that can lead me to Paradise." The Holy Prophet [S.A.W.] said: "Announce the call for prayer." The Prophet [S.A.W.] further said: "Within the extent to which the call of the Mu’addhin reaches each man who hears the call will bear witness in favour of the Mu’addhin on the Day of Judgement. A shepherd who grazes his flock in the pasture and pronounces the azan in a loud voice at the fixed hour, all things within the radius of the area in which his voice vibrates will stand testimony in his favour on the Day of Judgement." (Bukhari)

8. If you are acting as an Imam, discharge your responsibility in relation to the saying of prayer with all the manners and rules prescribed by religion. Keep in view the interests of the congregation and perform your duty as a leader well. The Holy Prophet [S.A.W.] said: "The Imams who lead the prayer in a proper manner and entertain a high sense of personal responsibility for the good will obtain reward for the prayers of their congregation also. The Imam’s reward in this case will be equal to the combined reward of the congregation. However, the reward and virtue of the members of the congregation is not curtailed thereby." (Tabrani)
9. Say your prayers with humility in such a state that the heart should be filled with a sense of awe of the Greatness and Glory of Allah and your entire being should be overwhelmed with trepidation and solemnity. It is a great sacrilege to make unnecessary movements of hand and foot, scratching any part of the body, to pass fingers through the beard, to plug the nose with a finger or to fold up your dress. Take the utmost care to avoid such actions.

10. Seek to gain nearness to Allah through prayers. Say prayers in such a state of mind as if you are standing before Allah or at least be mindful that Allah is watching you. The Holy Prophet [S.A.W.] Said:

"The bondman is nearest to Allah at the moment when he is lying in prostration (Sajdah) before Him. Hence while you are performing Sajdah pray fervently." (Muslim)

11. Say prayers with eagerness and zest. The formal observance of prayers as if prayer were a burden or a compulsion is no genuine form of worship. Having said prayers of one time, look forward to the next hour of prayers with eagerness and fervour. One day after having offered the Maghrib prayers, some people stayed waiting for the hour of ‘Isha prayers. The Holy Prophet [S.A.W.] arrived with such hurried steps that he was panting for breath. The Holy Prophet [S.A.W.] observed: "O people! Be happy, your Lord opened a gate of the heavens and showed your view to His angels and said with pride: ‘Look my devotees have finished one prayer and are awaiting the next hour of worship’." (Ibn Majah)

12. Do not say prayers in a hurried manner with a sense of ‘Let us get over with it’, like the careless and carefree persons. Remember Allah with a sincere heart and say prayers with complete devotion and a solemn awareness of duty and direct your heart, mind, feelings, passions, thoughts and ideas towards Allah. Prayer, in order to become a genuine form of worship, must contain remembrance of Allah. The prayer of the hypocrites is
always devoid of the remembrance of the Lord.

13. Discharge the duty enjoined upon you by prayer even after the prayer and manage your whole life in such a manner that it should fully reflect the injunctions contained in the prayers. The Holy Qur'an says: "Prayer serves as a deterrent to immorality and contumacy." The Holy Prophet [S.A.W.] elucidated the same point through a deeply impressive simile: The Holy Prophet [S.A.W.] shook a dry branch of a tree briskly so that all the leaves of the branch fell off. Thereupon the Holy Prophet [S.A.W.] observed: "The sins of those who say prayers drop off as the leaves of this dry branch fell off." Afterwards the Holy Prophet [S.A.W.] recited this verse of the Holy Qur'an:

\[
\text{سَجَّدَ النَّبِيُّ ﷺ ﻊَلَى ﺍﻟْأَرْضِ ﻓَذَا ذَهَبَ ﻋَلَى ﺍﻟْأَرْضِ}
\]

(11: 111)

"Establish worship at the two ends of the day and in some hours of the night. Lo! good deeds annul ill deeds. This is a reminder for the mindful."

14. Recite the Qur'an slowly in the course of prayers and observe other narrations of the prayer at a slow pace with careful attention and devotion of heart and mind. The practice of reciting the Qur'an and saying other words of the prayer with understanding augments your fervour and the prayer then attains the form of genuine worship.

15. Observe prayers regularly and don't ever miss any prayer. It is the basic attribute of the believers to be regular and punctual in observing prayers:

\[
إِلَىِّ الْمُتَّقِينَ الَّذِينَ هَيَّنُ عَلَى صَلاَةِهِمْ وَإِلَى هَالِكَ ذَٰلِكَ ۛ رَحْمَةٌ مِّنِّيُّ}
\]

"Save worshippers who are constant at their worship."

(70: 22-23)
16. Along with regular observance of obligatory prayers, you should offer supererogatory worship and offer praises to Allah frequently. The Holy Prophet [S.A.W.] said: "Any man who offers twelve Rak‘ahs (supererogatory prayers) during a period of day and night in addition to the five obligatory prayers, Allah ordains a dwelling to be built for this man in Paradise." (Muslim)

17. Say your supererogatory prayers (Sunnah and Nawafil) off and on in your homes also. The Holy Prophet [S.A.W.] has said: "Offer some supererogatory prayers at home after saying obligatory prayers in the mosque. Allah shall bestow goodness in your homes as a reward for these prayers." (Muslim). The Prophet of Allah [S.A.W.] himself frequently offered Sunnah and Nawafil at home.

18. When you set out from the house for dawn prayers, say this prayer:

الْحَمْدُ لِلَّهِ الَّذِي أَجْعَلَنَّ بِقَلْبِي نُورًا وَقَبْلَيْهِ نُورًا وَأَفْنَى نُورًا عَلَيْهِ وَسَيِّئَتْ مَعْنَى نُورًا وَأَطَمَأَنَّ نُورًا ۛ وَقُرِّبْ بِنَارٍ فِي دُخَنِهِ وَأَجْعَلْنَّ فِي نُورِهِ وَأَعْظَمْ بِهِ 

أَعْطِنِي نُورًا (جَيْسَ حَسَن)

"O Allah! Make Light in mine heart, Light in mine eye, Light in mine ear, Light on my right, Light on my left, Light above me, Light beneath me, Light before me, Light behind me, and make thou for me Light. Light in my tongue, Light in my sinews, Light in my flesh, Light in my blood, Light in mine hair, Light in my body, Light in my soul and magnify for me Light! O Allah bestow upon me Light!" (Hisn, Hasien)

19. When you have finished the performance of dawn and evening prayers, repeat the following prayer seven times before engaging in conversation.
"O Allah! Protect me from the Fire." 

The Holy Prophet [S.A.W.] said:

"After the dawn and evening prayers, repeat the following prayer seven times before engaging in conversation. If perchance you die in the course of that day or night, you shall certainly be saved from Hell." (Mishkat)

20. After each prayer, repeat Astaghfirullah three times and then say this prayer:

"O Allah! Thou art the peace and from Thee is the peace. Blessed art Thou, O Lord of Majesty and Glory." (Muslim)

Hazrat Thaубan [R.A.A.] reports:

"The Holy Prophet [S.A.W.] used to repeat (I seek forgiveness from Allah) three times after finishing each prayer and afterwards said this prayer." (Muslim)

21. Observe proper care in keeping the lines straight for offering the prayer in congregation. Keep the lines perfectly straight and stand shoulder to shoulder close to each other, leaving no space in between. Do not form lines in the rear unless the front lines are filled. On one occasion in a congregation for prayer, a man was standing in line in such a manner that the position of his chest was inclined forward. On seeing the man standing in this fashion, the Holy Prophet [S.A.W.] warned: "O people of Allah! you must stand in straight lines in a proper manner else Allah shall cause you to stand in opposite directions to each other." (Muslim, Vol. I)
On one occasion, the Holy Prophet [S.A.W.] said: "Any man who arranges the line in a formation, Allah shall bestow Grace on him; and any man who causes disarray in the line, Allah shall cause him to suffer chaos." (Abu Dawud, Vol. I)

22. The line of the children must be formed behind the lines of men. Do not let the children stand with their elders. However, in the ‘Idgah, where certain difficulties might be faced or where the possibility of the loss of children exists, there is no need to send the children to form lines in the rear. Make them stand with you. The lines of women should be formed either at the farthest rear or separately if a separate enclosure has been built in the mosque for women. Similarly, in the ‘Idgah make separate arrangements for the congregation of women.
Etiquettes of Life in Islam

Etiquettes of Reciting the Qur'an

1. Recite the Holy Qur'an with eagerness and fervour and put all your heart and soul in the recitation. Be sure that love of the Qur'an means love of Allah. The Holy Prophet [S.A.W.] said: "The best form of worship for my Ummah is recitation of the Qur'an."

2. Engage yourself in the recitation of the Qur'an off and on and never feel weary of reciting the Holy Book. The Holy Prophet [S.A.W.] said: "Allah has ordained that any man who engages himself in the recitation of Qur'an so oftenly that he finds no time for supplication I shall provide him more without asking than those who ask." (Tirmidhi)

Further then this, the Prophet of Allah [S.A.W.] observed: "The servant gets nearest unto Allah by reciting the Qur'an." (Tirmidhi)

Advising the people to recite the Holy Qur'an, the Holy Prophet [S.A.W.] also said: "The man who has studied the Qur'an and recites it daily is like a basket full of musk whose sweet smell is making the whole atmosphere fragrant. And the man who has studied the Qur'an but does not recite it is like a bottle full of musk whose mouth has been sealed with a stopper." (Tirmidhi)

3. Recite the Qur'an with the sole motive of seeking guidance and not for the sake of gaining popularity, or establishing a reputation for good, harmonious recitation or making a name for piety. These are base motives and he who recites the Qur'an with these motives in mind can obtain no guidance from the Qur'an.

4. Take care to be completely neat and clean before you sit down for recitation. Do not touch the Holy Book without performing
ablution and recite it sitting in a clean and tidy place.

5. Sit cross-legged with your face towards the Qiblah and recite the Qur'an with your head bowed, with utmost care, complete attention, eagerness of heart and in a proper manner. Allah says:

١٩٠٣١٩٠٣١٩٠٣١٩٠٣١٩٠٣١٩٠٣١٩٠٣١٩٠٣١٩٠٣١٩٠٢

"(This is) a scripture that We have revealed unto thee, full of blessing, that thee may ponder over its revelations, and that men of understanding may get guidance from it." (38: 29)

6. As far as possible recite the Qur'an in a clear and distinct manner and read the letters correctly and utter the syllables in proper style and recite slowly. The Holy Prophet [S.A.W.] said: "Use your voice and style to recite the Qur'an in the best manner."

(Abu Dawud)

The Holy Prophet [S.A.W.] used to recite each word in a clear and distinct manner and read each verse separately.

The Holy Prophet [S.A.W.] said:

"He who recites the Qur'an will be told on the Day of Judgement. Recite the Qur'an now in the same clear and distinct manner and in the same harmonious style in which you used to recite it with care and propriety in the world and as a reward for the recitation of each verse you shall be elevated one degree higher and your ultimate place is near the end of the final verse."

(Tirmidhi)

7. Do not recite the Qur'an in an extremely loud or very low voice. Keep your voice at a medium pitch. Allah ordains:
"Be not loud voiced in thy prayer nor too low voiced but follow a way between."  

(17: 110)

8. Recite the Qur'an whenever you find time, but do try to recite Qur'an in the course of Tahajjud prayer at dawn. This recitation of the Qur'an entails the reward of highest degree and it should be the aspiration of a true believer to attain the apex of excellence in reward for recitation.

9. Do not complete the reading of the whole of the Holy Qur'an in less than three days. The Holy Prophet [S.A.W.] observed: "He who completes the recitation of the full text of the Qur'an in less than three days does not understand the meanings of the Qur'an at all."

10. Keep in mind the glory and value of the Qur'an and as you observe the etiquette of keeping your person neat and clean while reciting the Qur'an, so also you must purge your heart of evil thoughts, wicked passions and impure purposes. The heart that is tainted with evil and wicked thoughts and passions cannot appreciate and admire the glory and value of the Holy Qur'an, nor can the bearer of such an evil heart grasp the meanings and realities of the Qur'an. Hazrat 'Ikrama [R.A.A.], whenever opened the Qur'an, he often fainted. He used to say: "These are the words of my Great and Glorious Lord."

11. Recite the Qur'an with the conviction that on this earth this Book is the only source of guidance for mankind. Meditate and reflect deeply over the meanings of the Qur'an from this viewpoint and try to grasp the realities and learn the wisdom contained in this Book. Do not recite it hurriedly but form the habit of reading slowly, distinctly and with careful understanding of the meanings and try to ponder over the message conveyed to us. Hazrat 'Abdullah b. 'Abbas [R.A.A.] often remarked: "I consider it far better to recite small Surahs like Al-Qari'ah and Al-Qadr with understanding and care than to read through the longer Surahs of Al-Baqarah and Ali-'Imran speedily without
careful understanding of the meanings of the words. The Holy Prophet [S.A.W.] once recited this one verse over and over again all through the night.

إِنَّ تُنَافَّضُوْنَ عَلَىْهُمْ وَإِنَّ تَغَفُّرُوْنَ لَهُمْ وَإِنَّكَ أَنتَ الْغَيْبُ.

(الْبَكْرَةُ) 118

"If Thou punisheth them, Lo! they are Thy slaves, and if Thou forgivest them, Lo! Thou only Thou art the Mighty, the Wise." (5:118)

12. Recite the Qur'an with full determination to adapt your life to the injunctions of this Holy Book and to reform the pattern of your living in the light of the guidance provided by it. Make constant endeavours to order your life in conformity with the Qur'anic injunctions and purge your life of all impurities. The Holy Qur'an like a mirror will clearly reflect each blot and spot on your character. It is entirely your own responsibility to wash off these blots and stains from your life.

13. Feel the full impact of the verses of the Holy Book during recitation. Rejoice and feel happy on reading about the narrations of Divine Mercy, Forgiveness and the Everlasting bounties of Paradise. And on reading about the narrations of the wrath, anger and the terrific punishments of Hell your body should tremble, eyes should flow and the heart should melt with the sentiments of repentance and shame. Your face should glow with the light of happiness on reading about the successes of the pious and faithful people and you should be seized with deep sorrow on reading about the destruction of nations. The study of verses containing warnings and forebodings of torments should make you tremble and your soul should be filled to the brim with the sentiments of gratitude on reading the verses which bear glad tidings.

14. After reciting the Holy Qur'an offer a prayer. The words of one of the prayers offered by Hazrat 'Umar [R.A.A.] are as follows:
"Allah! Whatever my tongue recites from Thy Book, grant me the favour to reflect upon it. Allah! bestow upon me the understanding of it. Vouchsafe to me the knowledge of its meaning, and spirit, and the vision to see its niceties. Grant me the favour to act according to its injunctions as long as I live. Your Being is without doubt Omnipotent."
1. Take full measures to clean and purify yourself on Fridays. Bathe and adorn yourself in the best possible manner.

Hazrat 'Umar [R.A.A.] reports that the Holy Prophet [S.A.W.] observed: "The person who comes to offer prayers in the Friday congregation should bathe himself first."

(Bukhari, Muslim)

According to the statement of Hazrat Abu Huraira [R.A.A.] the Holy Prophet [S.A.W.] observed: "Every Muslim owes duty to Allah that he should take bath every week and wash his head and body."

Hazrat Abu Sa'id [R.A.A.] relates that the Prophet of Allah [S.A.W.] observed: "It it obligatory upon every adult youth to take bath on Friday and to brush the teeth and use perfume if available."

(Bukhari, Muslim)

Hazrat Salman [R.A.A.] states that the Holy Prophet [S.A.W.] said: "Any man who bathes on Friday and takes full care to keep himself neat and clean and uses hair oil and perfume and then reaches the mosque just after mid-day and does not part two men sitting in a line in the mosque and then offers the prayer which Allah had decreed to him and afterwards listens to the sermon seated calmly when the Imam ascends the pulpit, Allah shall pardon all the sins committed by him during the interval between this Friday and the preceding one."

(Bukhari)

2. Take care to perform good deeds on Friday such as most frequent remembrance of Allah, recitation of the Holy Qur'an, prayer, Sadaqa, charity, enquiring after the welfare of the sick, joining the funerals, visit to the graveyard and other pious acts.
Hazrat Abu Huraira [R.A.A.] reports that the Holy Prophet [S.A.W.] said:

"The most important day that ever dawned is the Friday. It was on this day that Adam [A.S.] was created and on this day he was admitted to Paradise and it was on Friday when he was expelled from there (and was appointed the vicegerent of Allah and it is on this day that the Doom will descend." (Muslim)

Hazrat Abu Sa‘id Khudri [R.A.A.] reports that the Holy Prophet [S.A.W.] said: "There are five such acts that if a man shall perform them in the course of a single day, Allah shall write his name among those destined to enter Paradise. These acts are:

i. To enquire after the welfare of the sick.
ii. To join a funeral.
iii. To keep a fast.
iv. To offer Friday Prayer.
v. To emancipate a slave." (Ibn Habban)

It is evident that the performance of all these five acts together is possible only on a Friday.

In another tradition Hazrat Abu Sa‘id Khudri reports that the Holy Prophet [S.A.W.] observed: "Any man who recites Surah Kahf on Friday, a radiant light will glow for him in the space between two Fridays." (Nasa‘i)

And Hazrat Abu Huraira [R.A.A.] states that the Holy Prophet [S.A.W.] said: "Seventy thousand angels beg mercy for the man who recites Surah Ad-Dukhan on Friday night and all of his sins are pardoned." (Tirmidhi)

The Holy Prophet [S.A.W.] has affirmed: "There is a certain blessed moment in the course of Friday that any prayer said in by a believer is accepted by the Almighty." (Bukhari)
Which blessed moment is this? The opinion of the ‘Ulama is at variance on this point, because of the reason that traditions mention different times in this respect. However, the ‘Ulama agree that two statements are more correct than the others. According to one statements, the intervening time from the moment the preacher ascends the pulpit to deliver the sermon to the end of the prayers is the most propitious one. Another version holds that blessed moment is the end of Friday when the sun is about to set in the horizon. It is advisable, therefore, that you should pass both the times in offering prayers and supplications in utter humility and reverence to the Lord. It is better to add the following prayer with your other prayers:

اللهُمَّ أَنْتَ رَبِّيُّ لَا إِلَهَ إِلَّا أَنْتَ حَقَّتِيُّ وَأَنَا عَبَدُكَ وَأَنَا عَسَلُكَ
عَمَّدَكَ وَرَعَدَكَ مَا سَتَتَطُّعُ أَبُوُنَا لَكَ بِعَمَلِكَ عَلَيْهِ وَأَبُوُكَ
بِذَنَبِي فَاعْفَعْنِي فَأَنْذِكَ لَا يَغْفِرُ السَّنَوُبُ إِلَّا أَنْتَ أَعُوذُ بَكَ
مِنْ شَيْءٍ مَا صَنَعْتِ

"Allah! You are my Lord. There is no deity except You. You created me. I am Your servant and I hold firm to my promise and allegiance to You as far as it lies in my power. I acknowledge all the bounties and favours that You have conferred on me. I confess my sins; forgive me, for there is no one else except You Who has the power to grant pardon for sins and I beseech protection against the evil effects of my own sins." (Bukhari, Nasa’i)

3. Observe Friday prayers according to all the prescribed etiquettes. Friday prayer is obligatory upon every adult, healthy, resident and sane Muslim male. If there be two men beside the Imam present at a place, the Friday prayer must be offered. The Holy Prophet said:

"The people ought not to miss Friday prayer under any circumstance or else Allah shall seal their hearts (and having been denied Divine Guidance) they will become one with those who are forgetful (of Religion)." (Muslim)
According to the testimony of Hazrat Abu Huraira [R.A.A.] the Prophet of Allah [S.A.W.] said: "Any man who comes to the mosque for saying the Friday prayer after bathing and washing himself clean and then offers ‘Sunnah’ prayers which Allah had decreed and then sits quietly till the end listening to the sermon of the Imam and afterwards offers obligatory prayers with the Imam, Allah shall grant him pardon for the sins which he committed between the preceding Friday and this one and the sins committed till three days before."

"Hazrât Yazid b. Maryam [R.A.A.] relates: "I was going to offer Friday prayers when I chanced to meet Hazrat ‘Abaya b. Rifa‘ah [R.A.A.] on the way. He asked me: "Where are you going?" I said: I am going to offer Friday prayers. Hazrat ‘Abaya [R.A.A.] remarked: "I congratulate you. Every step you move, you move on the path leading towards Allah." The Holy Prophet [S.A.W.] said: "Fire is made unlawful for the man whose feet are soiled with dust while walking along the path of Allah."

4. Hasten towards the mosque the moment you hear the call for Friday prayer. Close your business and stop your other activities at once. Listen to the sermon and say prayers with perfect devotion. Resume your business as soon as the Friday prayer is over. The Holy Qur‘an says:

"يا بني إسرائيل إن أنتوا فرساء للصلاة من يُؤدى إلى الجمعة فاسمعوا
إلى ذكر الله وذكر الصلاة وذكر التحميل وذكر تلاوة الرحمن النجمي.
وإذا قضيت الصلاة فانظروا إلى الأمر وابتعدوا من مصلي
الله وذكر ولا تلوون وقللوا يعني تأخروا.
(الجمعة: 9-10)"

"O ye who believe! When the call is heard for the prayer of the day of congregation hasten unto remembrance of Allah and leave you trading. That is better for you if ye did but know. And when the prayer is over, then disperse in the land and seek Allah’s bounty, and remember Allah much, that ye may be successful." (Al-Jumah 9-10)
These verses contain the following injunctions for the true believers:

i. A true believer should offer Friday prayers with complete devotion and utmost awareness of the etiquettes of this prayer. He should stop all other engagements on hearing the prayer-call and hasten towards the mosque.

ii. It is unlawful for the true believer to carry on business or to engage in other worldly interests after hearing the announcement of the prayer-call and thus having forsaken the memory of Allah to turn into a world-loving creature.

iii. The secret of a pious man’s salvation lies in his living as a servant and slave of Allah in this world. Whenever the call of Allah reaches him, he should, as a devoted and obedient servant forsake all interests and set aside all worldly advantage and rush to respond to the call of his Master. He should proclaim by deed that the sacrifice of worldly advantage for the sake of fulfilling the demands of religion does not signify ruin and failure. On the other hand, destruction and failure lies in transgressing the bounds of religion in his lust for gaining worldly interests.

iv. The theory of renouncing the world altogether is fallacious. Man should not be so much immersed in spiritual pursuits that he should become incapable of dealing with worldly affairs. The Holy Qur'an, in fact, enjoins upon the faithful to disperse on the earth as soon as the prayer is over and to take full advantage of all the resources and means of livelihood that Allah has provided on the earth. The Qur'an affirms that the pious should exert all their energies and employ all faculties in the business of earning their share of the subsistence provided by Allah. It is not proper for a true believer to be dependent on others for his needs, nor is it advisable for him to neglect his duty of providing for the needs of his dependents and to cause them suffering and dismay.

v. The final and important injunction is that the true believer should not be engrossed in worldly affairs so deeply that he
should forget Allah. He should remember under all circumstances that the real gain and essence of his life is the remembrance of Allah. Hazrat Sa‘id b. Jubair [R.A.A.] remarks: "The remembrance of Allah is not only announcing the greatness of Allah or uttering praises of Allah but all those are engaged in the remembrance of Allah who are busy ordering their lives in conformity with the Commands of Allah."

5. Try to reach the mosque for the Friday prayer as early as possible to get a seat for yourself in front line.

According to the statement of Abu Huraira [R.A.A.], the Holy Prophet [S.A.W.] said: "Any man who bathes himself and washes his whole body to cleanse it of all impurities and then reaches the mosque first is like the person who offers the sacrifice of one camel, and he who arrives next to him is like the person who sacrifices one cow (or buffalo) and the one who reaches in the third place is like a person who offers the sacrifice of a horned ram. Coming next to him is like a person who gives away as it were, one egg in the way of Allah. Later when the Imam comes forward to deliver the sermon, the angels leave the gate of the mosque and come over to sit in the mosque to hear the sermon and say the prayers."  

(Bukhari, Muslim)

Hazrat Irbad b. Saria [R.A.A.] states: "The Holy Prophet [S.A.W.] used to invoke mercy of Allah three times upon those who formed the first line and only once upon those who were in the second line."  

(Ibn Majah, Nasa‘i)

And Hazrat Abu Huraira [R.A.A.] observes: "The people do not know the high degree of reward and blessings reserved for the people who form the first line of prayer. If they knew it, they would start drawing lots for the privilege of joining the first line."

(Bukhari, Muslim)

6. Offer your Friday prayers in a Big mosque (Jama Masjid). Take
your seat wherever it is available. Do not jump over people's heads and shoulders in an effort to get a seat in front. This causes considerable mental and physical discomfort to the people, disturbs their peace of mind and diverts their attention.

Hazrat 'Abdullah b. 'Abbas [R.A.A.] relates that the Holy Prophet [S.A.W.] said:

"The person who retreats from the first line of prayer and stands in the second line with the intention that his brother Muslim may suffer no inconvenience, Allah will grant such a man reward and blessing twice as much as to people in the first line."

*(Tabrani)*

Hazrat Salman [R.A.A.] reports that the Holy Prophet [S.A.W.] said: "The person who bathes himself on Friday and cleanses and purifies himself as much as he can, and then use oil and applies perfume and reaches the mosque just after mid-day and does not part two men sitting together (in other words he does not commit the error of jumping over the heads and shoulders of people, or making his way through the lines or sitting between two men by pushing them apart, but sits down quietly wherever he finds room) and offers prayer and Sunnah which Allah had decreed upon him and afterwards listens quietly to the sermon when the Imam takes the pulpit, Allah will pardon all his sins which he committed during the period between that Friday and the preceding one."

*(Bukhari)*

7. The sermon should be brief as compared to the prayer. The sermon in fact is meant to induce people to offer devotions and worships and worship to Allah, while prayer is not only worship in itself, but the best worship. Hence it is in no way proper to prolong the sermon and go through the prayer quickly in a shorter period of time. The Holy Prophet [S.A.W.] said:

"To prolong the prayer and deliver a brief sermon is an attribute of the wise preacher. Hence say prayers for a longer period of time and make the sermon brief."

*(Muslim)*
8. Listen to the sermon in silence with rapt attention and eagerness in a receptive mood. Make up your mind with all sincerity to act upon the injunctions of Allah and His messenger [S.A.W.] that you have come to know through the sermon. The Holy Prophet [S.A.W.] said:

"The man who bathes and comes to offer Friday prayer and says the prayer which Allah has destined for him and then sits quietly and listens to the sermon in rapt attention and with perfect devotion till the preacher has finished the sermon and afterward says obligatory prayer with the Imam, Allah shall pardon all his sins which he committed during the period between that Friday and the preceding one and his sins even committed during three days before it." *(Muslim)*

According to another tradition: "When the preacher comes forward to deliver the sermon, then it is improper to say any prayer or engage in conversation."

9. The second sermon must be delivered in Arabic. However, in the first sermon describe some injunctions of Allah and His Messenger [S.A.W.], give some advice, provide guidance and remember Allah in the local language of the participants of the congregation. The sermons which the Holy Prophet [S.A.W.] delivered on Fridays reveal that the preacher should provide advice and guidance to the Muslims in regard to the prevailing circumstances. This purpose can only be achieved if the preacher delivers his sermon to the congregation in the people's own language.

10. It is highly propitious to recite Surah al-‘Ala and al-Ghashiya or surah Munafiqun and Surah al-Jum‘ah in the obligatory prayers on Friday as was the practice of the Holy Prophet.

11. Make it essential to offer Darud as much as possible and pray for Allah’s peace and blessings upon the Holy Prophet on Fridays.
The Holy Prophet [S.A.W.] has observed:

"Recite as much Darud for me as possible on Fridays. The angels join this ‘Darud’ prayer and Darud is presented to me.

(Ibn Majah)
1. Do join the funeral prayers. The funeral prayer is a petition of mercy for the deceased and this is a duty which every one owes to the dead. If you fear the funeral prayer will be over by the time you have performed ablution, then perform Tayammum and join the prayers at once. The Holy Prophet [S.A.W.] said: "Do say the funeral prayers. May be this prayer induces feelings of sorrow in you. A sorrowful man remains under the shadow of Allah and welcomes every pious deed." (Hakim)

The Holy Prophet [S.A.W.] also said: "The deceased whose funeral prayers are offered by three lines of Muslims will certainly be admitted to Paradise." (Abu Dawud)

2. At the time of saying funeral prayers, put the bier on the ground so that the head is towards the north, the feet towards the south and the face of the dead is turned in the direction of the Qiblah.

3. If you are leading the funeral prayer, stand facing the bosom of the dead.

4. The number of lines in a funeral prayer must be odd. A single line would suffice if those present at the funeral prayer are few, but if there are enough present, fall in three. As the number of people increased, form more lines, yet the number of lines should be kept odd.

5. Make a resolve in your mind before starting the funeral prayer that you are saying the funeral prayers to beg Mercy from the Kind and Beneficent Lord for the deceased. The Imam as well as the followers should make this resolve.

6. Whatever the Imam says in the funeral prayer, the followers must repeat the same. The followers should not keep silent.
However, the Imam should say Takbirs in a loud voice and the follower should repeat them in a low sound.

7. Say four Takbirs in the funeral prayer. Raise your hands up to the ears while saying the first Takbir and then fold them on your abdomen and offer praise to Allah:

"Allah! Thou art Pure and Supreme. High Praise and Thanksgiving is due to Thee. Thy Name is the Most Blessed one and the Bestower of Good. Thy Exaltedness and Glory are Most High. Thy Praise is Great and there is no deity except Thee."

Now say the second Takbir, but do not raise your hands, nor make a motion of the head. At the end of the second Takbir, recite the Darud:

"Allah! May Thy peace and blessings be upon Muhammad and his family, as Thou sent Thy peace and blessings upon Ibrahim and his family. Without doubt Thou possesseth the greatest attributes and art Most High. Allah! May Thy peace and blessings be upon Muhammad and his family, as Thou sent peace and blessings upon Ibrahim and his family. Without doubt Thou possesseth the greatest attributes and art Most High."

Now say the third Takbir without raising your hands and offer a prayer with prescribed supplication to beg mercy from the Lord for the dead. Finally, say the fourth Takbir and say Salam turning the head to right and left.
8. If the deceased is an adult male or female, say this prayer after
the third Takbir.

"Allah! Show mercy to our living, to our dead, to those who
are present with us here and to those who are not present, to
our younger, to our elders, to our men and to our women.
Allah! Whomsoever it pleases Thee to keep alive among us, keep
him alive as faithful of Islam and upon whomsoever it pleases
Thee to send death, let him die in faith."

If the deceased is a minor boy, say this prayer:

"Allah! Let this boy serve as a means of Thy grant of salva-
tion to us and let him be a repository of our reward and welfare
in the eternal world and let him be our successful intercessor."

If the deceased is a minor girl, say this prayer. The meaning
of this prayer is identical with the prayer offered for the boy.

9. While going along with a funeral procession think over your own
end and visualise that as you are proceeding to commit the
deceased to earth, in the same way others will be proceeding one
day to bury you in the earth. In this pensive and thoughtful
frame of mind, you will gain the favour of remembering your ul-
timate end for some time at least and the worries and cares of
the world will vanish from your mind.
Devotion and Prayers

Etiquettes for
Attending the Death-bed

1. When you visit a person whose end is near, keep on reciting the Kalimah (There is no god but Allah and Muhammad is His Apostle) in a loud voice. Do not press the patient to utter the Kalimah. The Holy Prophet [S.A.W.] said: "When you sit by the death-bed of any Muslim, keep reciting the Kalimah." (Muslim)

2. Recite Surah Yasin when the patient is heaving last breaths. The Holy Prophet [S.A.W.] observed: "Recite 'Surah Yasin' by the death-bed." (Fatawa Alamgiri, p. 100, Vol. I). When the person has breathed his last, do not recite the Qur'an near the deceased till his body has been given bath. The man who needs a bath and the woman who is passing through the period of her menses or the after-birth course should not go near the dead.

3. Say ("We are for Allah and we shall return to Him.") "The Holy Prophet [S.A.W.] said: "The following three rewards are conferred on a man who recites (We are all creatures of Allah and we shall return to Him) in the moment of distress:

i. Firstly, blessings and salvation descend on him from Allah.

ii. Secondly, he receives the reward for seeking the Truth.

iii. Thirdly, his loss is compensated and a better reward in lieu of the dead and lost one is conferred on the bereaved person who says: (Tabrani)

4. Abstain from loud lamentations and wailing for the deceased person. However, if the eyes are filled with tears out of grief it is but natural. When the Holy Prophet's [S.A.W.] son Hazrat Ibrahim [R.A.A.] expired, the eyes of the Holy Prophet [S.A.W.] were filled with tears: Similarly, when his grandson, the child of his daughter Zainab [R.A.A.] passed away, the Holy Prophet
[S.A.W.] shed tears. The people asked: "O Prophet of Allah [S.A.W.], How is it?" The Holy Prophet [S.A.W.] said: "This is a blessing which Allah has bestowed upon the hearts of His creatures. Allah shows mercy to those among His creatures who are tender hearted and kind." The Holy Prophet [S.A.W.] further said: "He who slaps his face, tears his clothes and indulges in lamentation like the pagans, has nothing to do with us."

5. As soon as one expires, straighten out his arms and legs; close the eyes and pass a wide bandage below the chin and tie its ends over the head. Both toes of the feet should be tied together with a strip of cloth. Wrap the body in a shroud and keep on reciting

 salari al-ahadug kafir molahu ra'lohuna allahu. In the name of Allah and according to the custom of the followers of the Prophet of Allah [S.A.W.]. Pass around an obituary notice among the people. At the moment of lowering the corpse in the grave, continue to say the same prayer.

6. Mention the virtues of the dead and avoid narration of his ills. The Holy Prophet [S.A.W.] said: "Do mention the virtues of your dead and keep silent about their vices." (Abu Dawud). In addition, the Holy Prophet [S.A.W.] said: "When a man dies and a few of his neighbours testify that he was a good man, Allah observes — "I accept your testimony and I grant him pardon even for those of his acts which remained a secret to you." (Ibn Hibban)

On one occasion the companions [R.A.A.] praised the virtues of a dead man in the presence of the Holy Prophet [S.A.W.] whereupon the Prophet of Allah [S.A.W.] said: "This dead person's abode has been made in Paradise! O people, you are the witnesses of Allah on earth. If you testify that a certain man is good, Allah admits him to Paradise and if you bear witness that a certain man is wicked, Allah consigns him to Hell."

(Bukhari, Muslim)

And the Holy Prophet [S.A.W.] also said: "When you visit a patient to enquire after his welfare or join a funeral procession,
do utter good remarks, for the angels say 'So be it' (Amin) after each good remark you make." (Muslim)

7. Always show patience and fortitude on the death of your near and dear ones. Do not utter any ungrateful remark. The Holy Prophet [S.A.W.] has said:

"When a man observes patience on the death of his child, Allah enquires from His angels, "Did you extract the soul of the child of my servant?" The angels submit: "Yes." Allah then asks: "And what did my servant say?" They submit: "Lord! He offered praise to Thee and recited: إِنَّا نَعْبُودُ إِلَيْكَ وَإِنَّا نَسْتَجِبُونَ (We all belong to Allah and to Him shall we return.) Thereupon Allah ordains the angels: "Build a dwelling in Paradise for this servant of mine and name this dwelling 'Bait al-Hamd' (House of Thanksgiving)." (Tirmidhi)

8. Do not delay washing the body of the deceased. It is better to put some leaves of the 'plum tree' in the bath water and heat it a little. Stretch the body on a clean wooden board; take off its garments and wrap a sheet round the lower part of the body. Cover your hand with a cloth and clean the front and back private parts of the body. Take care that the wrapping sheet does not slip off. Then perform ablution on the body; there is no need, however, to rinse the mouth or pass water into the nose of the body during the performance of ablution. When washing the corpse block the ears and nostrils with cotton wool so that water does not enter into them. Then wash the head clean with soap or something else. Turn over the corpse towards the left side and pouring water from the right side bathe the body from head to foot. Similarly, pouring the water from the left side wash the body from head to foot. Take off the water soaked sheet and wrap a dry sheet round the lower part of the body. Now lift the body from the board, and place it in the coffin on the cot. The Holy Prophet [S.A.W.] said: "Allah shall pardon forty capital sins of man who bathes a corpse and conceals the sins of the dead person; and the man who lowers the corpse in the grave, provides, as it were, a home to the deceased to live in until the Day of
Doom."

(Tabrani)

9. Use a white cloth of average quality as a shroud for the body; don't use a very costly cloth nor a cloth of very low quality. For men the shroud should consist of three garments; one sheet, one 'Tehband' (a sheet for wrapping round the lower part of the body) and a 'Kafni' or 'shirt' (a covering for the upper portion of the body). The length of the sheet should exceed the stature of the dead in measurement so that its ends may be tied on the side of the head as well as on the side of the feet. The measure of the width of the sheet should be adequate to cover the body well. For women, include an additional apparel 'sarband', a piece of cloth to cover the head and conceal the hair in the coffin. It should be one yard long and measure a little less than a yard in width. A 'Chest Band', a cloth to provide an additional covering from armpits to the knees, should also form part of a woman's coffin. The Holy Prophet [S.A.W.] said: "Allah will provide dresses made of Sundus and Astabraq in Paradise for him who puts the body of a deceased in coffin." (Hakim)

10. Keep your pace quick while taking the bier to the graveyard. The Holy Prophet [S.A.W.] has observed; "Make haste in the matter of funerals." Hazrat Ibn Mas'ud [R.A.A.] submitted to the Holy Prophet [S.A.W.]: "O Prophet of Allah [S.A.W.], What should be the pace of our steps while taking the bier to the graveyard?" The Holy Prophet [S.A.W.] said: "Keep the pace of your steps short of running. If the deceased was a good man, carry him to his good end quickly. If he was wicked one, make haste to remove his evil from your midst." (Abu Dawud)

11. Accompany the funeral on foot. On one occasion, when the Holy Prophet [S.A.W.] was walking with a funeral procession, he [S.A.W.] saw a few participants riding along. The Holy Prophet [S.A.W.] reprimanded them thus: "Don't you feel ashamed of yourselves! The angels are walking on foot, while you are riding

3. Highest quality of silk interwoven with silver and gold threads.
Devotion and Prayers

on the backs of the beasts." However, on your way back from the burial, you can use a transport. The Holy Prophet [S.A.W.] went with the funeral procession of Abu Wahidi [R.A.A.] on foot and returned on horseback.

12. Stand on your feet on seeing a funeral approaching and if you do not wish to accompany it, wait till the procession has moved on to some distance before resuming your journey or other activities. The Holy Prophet [S.A.W.] said:

"Stand on your feet on seeing a funeral procession approaching. Those who accompany the funeral procession should not sit down until the bier has been placed on the ground."

13. Do offer funeral prayers. You should also participate in funeral processions and put your shoulder under the bier for sometime. The Holy Prophet [S.A.W.] said:

"Every Muslim owes a duty to accompany the funeral procession of a deceased Muslim." The Prophet of Allah [S.A.W.] further said: "A man who participates in the funeral procession and offers funeral prayers will get a reward equal to one Carat. He who attends the burial also after saying the funeral prayers will receive a reward equal to two Carats." Some one submitted: "What will be the size of these two Carats?" The Holy Prophet [S.A.W.] said: "It will be equal to the mass of two mountains."

(Bukhari, Muslim)

14. Let the grave be excavated from north to south lengthwise. Keep the body of the deceased turned towards the Qiblah when lowering it in the grave. If the body is light, two men are enough, otherwise three or four men may join in interring a body into the grave. At the moment of internment, untie the knots of the shroud and turn over the body towards the Qiblah.

15. Do observe purdah when interring a female body into the grave.

16. Start filling the grave with earth from the side of the head. Pick
up the earth in both hands and throw it into the grave. Repeat
the act three times. When throwing in the earth the first time
say مِنَّا كُلُّ نَفْسٍ إِلَيْهِ نُرِي. Minha Khalagnakum. "We created you
out of this earth." When throwing in the earth the second time,
say وَفِيهَا نُؤِيْدَكُمْ. Wa fiha nu'idooram. "And We return you to
the same earth." And when you throw in the earth the third
time, say وَهُمْ يُخْرِجُونَكُمْ مِنْهُمْ Ukhra. And We shall resurrect you from the same earth."

17. Do not raise the grave very high, nor make it in the form of a
square. Fill the grave with the same amount of earth which was
excavated from it. Sprinkle some water over the grave after
filing it with earth.

18. Stay a while near the grave after burial. Offer prayers begging
mercy for the deceased. Recite some verses of the Qur'an and
send its blessings for the departed soul. Ask other people to offer
prayers to Allah to show mercy to the dead person. The Holy
Prophet [S.A.W.] himself used to offer prayers to Allah for
the grant of mercy to the deceased and said to other people: "Pray to
Allah that your brother may remain steadfast and beg mercy for
him from the Lord as now is he to account for every moment of
his worldly life." (Abu Dawud)

19. If a bereavement occurs among the kin, relatives, or in the neigh-
bourhood, send cooked food for one or two times to their house,
because they will be too overcome with grief to think of cooking
meals. 'Jami' Tirmidhi' records that when the martyrdom of
Hazrat Ja'far [R.A.A.] was reported the Holy Prophet [S.A.W.]
commanded: "Prepare some food for the family of Ja'far. They
are pre-occupied with grief today."

20. Do not mourn for the dead for a period of more than three days.
However, for a woman whose husband is dead, the prescribed
period of mourning is four months and ten days. When Abu
Sufyan [R.A.A.], the father of Umm ul-Mo'minin Hazrat Ummi
Habibah [R.A.A.] expired, the illustrious lady Zainab [R.A.A.]
came to offer condolences to her. Hazrat Ummi Habibah [R.A.A.] asked for perfume in which some quantity of yellow saffron had been mixed. Umm ul-Mo'minin rubbed that perfume on her slave-woman and then applied some to her own face. She then said: "Allah knows I did not need perfume, but I have heard the Prophet of Allah [S.A.W.] say: "No woman who believe in Allah and the Day of Judgement should observe mourning for more than three days for any man. However, the period of mourning in the case of her husband's death is four months and ten days."

( Abu Dawud)

21. Offer some charity on behalf of the deceased according to your means. However, strictly avoid performance of unpropitious and improper rites in this case.
Etiquettes of Life in Islam

Etiquettes of Visiting Graveyards

1. Accompany the funeral procession to the graveyard and attend the burial. Do pay visits to the graveyard off and on. These visits remind one of the life Hereafter and induce one to start making preparations for the life after death. On one occasion the Holy Prophet [S.A.W.] accompanied a funeral procession to the graveyard and sitting down beside a grave shedded so much tears that the earth became wet. Then addressing the companions [R.A.A.], the Holy Prophet [S.A.W.] said: "Brothers! Prepare yourself for this day."

(Ibn Majah)

Once when he was seated near a grave, the Holy Prophet [S.A.W.] said: "Every grave proclaims in the most terrific voice; 'O Progeny of Adam! Have you forgotten me? I am the house of loneliness. I am a strange land of wilderness! I am a hole of mites and worms. I am a place of hardship and trial. Save those fortunate one for whom Allah makes me commodious and wide, I am for all other human beings a tortuous place." In addition, the Holy Prophet [S.A.W.] observed: "The grave is either one of the pits of Hell or a small flower-garden out of the gardens of Paradise."

(Tabarani)


'O inmates of graves! O inhabitants of ruins! O those who live in isolation in a land of wilderness! Say, how you are? As regards conditions over here, the assets left over have been divided, the offspring are rendered orphans, the widows have entered into new marriage contracts. This is the state of affairs.
in our world. Now tell us what is happening to you." Hazrat ‘Ali [R.A.A.] then remained silent for some time and then turning towards Hazrat Kameel [R.A.A.] observed: "Kameel, if the inmates of these graves were allowed to speak, they would say: ‘Piety is the most valuable treasure.” Having said this, Hazrat ‘Ali [R.A.A.] wept and continued to weep for a long time. Later Hazrat ‘Ali [R.A.A.] remarked: "Kameel, the grave is an enclosure where only deeds matter and as soon as one meets death he realises this fact."

3. Say this prayer on entering the graveyard:

أَسْلَامُ مَعَكَ أَهْلَ الدُّيَارِ مِنَ الشَّهِيدِينَ وَالْمُسْلِمِينَ وَالْمُؤْمِنِينَ وَأَهْلَ الْكَوْمِ

اللَّهُ يَكْفَرْنِي لِجَعَلْنِي أَسْلَمُ اللَّهَ لَنَا وَلَكُمُ الرَّحْمَةُ

"Peace be on you, O pious and faithful inmates of this habitation. Allah willing, we shall soon join company with you. We pray to Allah for our sake and for your sake, that He may protect us from His torture and Wrath."

4. Don’t laugh, crack jokes or engage in wordly talk in the graveyard like careless and carefree person. Grave is the gateway to Eternity. Let the sight of this gateway turn your thoughts to the next world and overcome by feelings of care and remorse let your eyes shed tears of repentance. The Holy Prophet [S.A.W.] said: "I had forbidden you to visit graveyards (so that faith in one Allah may take firm roots in your heart). But now if you wish you may go to the cemeteries, for the sight of graves makes one remember the life Hereafter." (Muslim)

5. Avoid building graves of bricks and mortar and do not embellish them. When the Holy Prophet [S.A.W.] was close to end of his [S.A.W.] earthly life, he was restless with physical pain. In this state, he would sometimes draw the sheet over his holy face and then remove it. While the Holy Prophet [S.A.W.] was in this turbulent condition of restlessness, Hazrat ‘A’isha [R.A.A.] heard him uttering the following words: "Allah’s curse be on the Jews and Christians. They turned the sepulchres of their Prophet’s into places of worship."
6. Do pray that Allah may bestow rewards on the dead and grant them mercy, whenever you visit the graveyard. Hazrat Sufyan [R.A.A.] states: "Just as the living stand in need of eating and drinking, so do the dead stand in dire need of prayers for their salvation."

Tabarani records the following tradition: When Allah elevates a pious man one degree higher in Paradise, the man submits—"O Creator! How did I come to deserve this reward?" Allah thereupon affirms: "This reward has been conferred upon you by virtue of your sons' petitions of mercy on your behalf."
Etiquettes of Eclipse of Sun or Moon

1. When the sun or the moon is eclipsed, do engage yourself in the remembrance of Allah. Offer prayers to Him. Praise Him, and give charity. As a blessing for these pious deeds, Allah puts off all trials and calamities. Hazrat Mughirah b. Sho’bah [R.A.A.] relates that the Holy Prophet [S.A.W.] said: "The sun and the moon are the two signs of Allah. They do not go under eclipse on the birth or death of anyone. Do call for the grace of Allah, offer prayers to Him, worship Him when you see the sun or the moon in eclipse and continue to offer devotions to the Almighty until the eclipse clears off." (Bukhari, Muslim)

2. When the sun is under eclipse, offer prayers in a congregation in the mosque. However, do not announce the prayer-call, nor say 'Iqamat'. Call the people together by some other means. When the moon is in eclipse, offer supererogatory prayers (Nawafil). Do not assemble a congregation.

3. When the sun is eclipsed, say two 'Raka’ahs' of supplementary prayers (Nafl) in a congregation and recite long from the Holy Qur’an and continue your prayers until the sun is clear. Recite the Holy Qur’an loudly during the prayers. In the days of the Holy Prophet [S.A.W.] once the sun came under eclipse. The same day Hazrat Ibrahim [R.A.A.], the infant son of the Holy Prophet [S.A.W.] expired. The people began to say to each other that since Hazrat Ibrahim, the son of Muhammad [S.A.W.] has passed away, the sun has gone under eclipse. The Holy Prophet [S.A.W.] assembled the people in a congregation and led them in prayer consisting of two Rak‘ahs. The Holy Prophet [S.A.W.] engaged in long recitation of the Holy Qur’an in the course of this prayer and read through the whole of ‘Surah al-Baqarah’.

4. The eclipses of the sun and moon are called 'Kusuf'. Khusuf only denotes 'eclipse of the moon'. However, when an antonym of 'Khusuf' is used or 'Khusuf' is coupled with 'Kusuf', it refers only to the 'eclipse of the sun'.
The Holy Prophet [S.A.W.] then told the people: "The sun and the moon are the two Signs of Allah. They do not go into eclipse on the birth or death of anyone. O People! Whenever such an event occurs, do engage in devotion to Allah. Offer prayers to Him, praise Him, hymn His greatness and oneness. Say prayers and give charity."

(Bukhari, Muslim)

Hazrat 'Abdul Rahman b. Samurah [R.A.A.] says: "During the propitious days of the Holy Prophet [S.A.W.] the sun went into an eclipse once. I was at that time practising archery outside Madinah. I at once flung away the arrows to see what would the Holy Prophet [S.A.W.] do at the occurrence of this event. So I went to the presence of the Holy Prophet [S.A.W.]. He was occupied in offering praises to Allah and repeating His Attributes and uttering Takbir and Tahliil and observing prayers and making supplications with his hands raised to the Heavens. Then the Holy Prophet [S.A.W.] offered prayer consisting of two Rak‘ahs and recited two long Surahs of the Qur‘an in the course of the prayers and continued to offer devotions till the sun cleared off the eclipse."


4. In the course of the prayer on the occasion of an eclipse of the sun, recite Surah ‘Ankabut and Surah Fatiha in the first Rak‘ah and recite Surah al-Room in the second Rak‘ah. It is propitious to recite these Surahs, but not obligatory. Surahs other than those mentioned above may also be recited.

5. If the women wish to join the congregation for prayer on the occasion of an eclipse of the sun and the facility for including

5. Takbir stands for Allah-o-Akbar while Tahliil stands for La Ilaha ill Allah.
them in the congregation exists, do let them join. Persuade the children also to join prayers so that faith in one Allah takes firm roots in their hearts in their early years and no other notions derogatory to the belief in one Allah may infiltrate their minds.

6. If the eclipse of the sun occurs during those hours in which the saying of prayers is forbidden i.e., the hours of sunrise, sunset and the declining hours of the day, avoid offering ‘Namaz’. Do offer praises to Allah however and give charity to the poor and the destitute. If the eclipse continues even after the hour of sunrise or the declining hour of the day have passed, then say prayers also in addition to performing the above-mentioned deeds.
1. Start preparing your mind from the month of Sha'ban for according a befitting reception to Ramadan. Keep fasts frequently before the fifteenth of Sha'ban. Hazrat 'A'ishah [R.A.A.] relates: "The Holy Prophet [S.A.W.] used to keep fasts more often in Sha'ban than in any other month."

2. Make an effort to sight the Ramadan moon with full attention and eagerness and say this prayer on sighting the moon:

\[ \text{الله أ خْبَر اللهُ أ مَرْحَبَةً عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ كَالسَّلَمَةِ وَالْإِسْلَامِ} \]

\[ \text{وَالنَّوْمَيْنَ لِسَلْيْمَتُهُ وَلُغْصَانِي -} \]

"Allah is the greatest! O Allah! Do, make the appearance of this moon a token of peace, faith, salvation and Islam (obedience) for us. Do make this moon arise as a favour to us so that we may perform deeds which conform to Thy Will and are dear to Thee. Our Lord and thy Lord is Allah!"

And say the same prayer on sighting the moon of each month. \( (\text{Tirmidhi, Ibn Hibban, etc.}) \)

3. Do take special interest in offering devotions during the month of Ramadan. In addition to obligatory prayers, make it a point to observe supererogatory prayers (\textit{Nawafil}) also. Make a firm resolve to win the maximum favour of Allah. Allah has reserved His special favours and blessings for this great and propitious month. On the final day of Sha'ban, the Holy Prophet [S.A.W.] in a discourse on the blessings of the month of Ramadan said:

"O people! A great and blessed month is going to set in on you. Each night of this month is better than a thousand months. Allah has made fasting obligatory during this month and has ordained \textit{Taravih} as a supplementary prayer. Any one who per-
forms a good deed during this month of his own free volition will receive a reward equal to the reward for obligatory deeds performed during other months. And any one who performs a single obligatory act during this month, shall receive a reward equal to the reward of seventy obligatory acts during other months.”

4. Keep fasts whole of the month with deep eagerness and zeal. Even if you can’t observe fast due to some serious illness or for any other reason permissible in shariah, strictly avoid eating before others out of the respect for the sanctity of Ramadan. To all intents and purposes, you must appear as if you are fasting.

5. Make it a point to recite the Holy Qur’an. The month of Ramadan has a special connection with the Holy Qur’an. The Holy Qur’an was revealed in this month and the other Divine Books also descended in the same month. Hazrat Ibrahim [A.S.] received scriptures on the first or the third day of this month. ‘Zabur’ descended on Hazrat Dawud [A.S.] on the twelfth or eighteenth day of this month. Torah was revealed to Hazrat Musa [A.S.] on the sixth day of this propitious month. On the twelfth or thirteenth day of the same blessed month, the Bible was transmitted to Hazrat ‘Isa [A.S.]. Hence recite Qur’an as many times as possible in the course of this month. Hazrat Jibrail [A.S.] used to recite the Holy Qur’an to the Holy Prophet [S.A.W.] and also heard recitation of the Qur’an from the Holy Prophet [S.A.W.] every year during the month of Ramadan. In the final year of the Holy Prophet’s [S.A.W.] earthly life Hazrat Jibrail [A.S.] completed the whole text of the Qur’an twice during the month of Ramadan.

6. Try to recite the Qur’an distinctly and with understanding. Along with frequent recitation, be careful to grasp the meaning of the Holy Qur’an with a clear impact of its message on your mind and heart.

7. During ‘Taravih’ do listen to the recitation of the whole text of the Qur’an. The Holy Prophet [S.A.W.] used to listen to the
whole text of the Holy Qur’an at least once during Ramadan.

8. Say ‘Taravih’ prayers with humility, eagerness and devotion. Do not just complete the number of Rak‘ahs in a mechanical fashion. Offer prayer with understanding and devotion so that your life may be influenced by the propitious influence of the Namaz and your devotion to Allah may become firm and deep. Do offer Tahajjud prayers also by the favour of Allah.


10. Do offer maximum rak‘ah of supplementary prayers during ‘Shab Qadr,’ and recite the Holy Qur’an. The importance of this night is affirmed by the fact that the Holy Qur’an was revealed during this night. The Holy Qur’an says:

Lo! We revealed it in the Night of Power. And do you understand what the Night of Power is! The Night of Power is better than a thousand months. The angels and the spirits descend

6. The word ‘Mawasat’ means to show sympathy to the poor and the needy. Sympathy means offering financial help to the poor or expressing your sympathy in conversation. Be nice in your speech and behaviour towards them. Provide all facilities to your employees and give them financial support.

7. Lailatul Qadr i.e., the night when the decisions for the whole year are announced and the destiny is shaped.
therein, by the permission of their Lord with all decrees. (That night is) Peace until the rising of dawn.

The traditions record that ‘Shab Qadr’ is one among the odd nights in the last week of Ramadan. Say this prayer during this night:

اللهُمَّ أَغْفِّلْ عَذَابَ الْعُقُورِ فَاغْفِئْ عِبَادَكَ

"Allah! Forgiveness is Thy Greatest Attribute, for thou likest to forgive. So forgive me."

Hazrat Anas [R.A.A.] relates that once in the month of Ramadan, the Holy Prophet [S.A.W.] observed: "A month has come upon you people in which there is one night which is better than a thousand months. The person who misses offering devotions in the course of this night deprives himself of all the bliss. And only that person remains deprived of the Grace and Blessings of this month who really deserves deprivation."

(Ibn Majah)

11. Observe I’tikaf in the last week of the month of Ramadan. The Prophet of Allah [S.A.W.] used to perform I’tikaf during the last ten days of Ramadan.

Hazrat ‘A’isha [R.A.A.] reports: "When the last week of Ramadan approached, the Holy Prophet [S.A.W.] used to keep awake during most part of the nights and devoted himself to worship. He [S.A.W.] also decreed the female of the household to remain awake and engaged himself in the worship of Allah with full zeal and perfect devotion."

12: Show utmost tenderness and affection to people in the month of Ramadan. Provide maximum facilities to your employees and supply their needs with extreme liberality. Deal with members of your household with kindness and generosity.

The traditions record: "In the month of Ramadan, Allah ordains the heaven supporting angels to give up their supplications and say Amin (So be it!) after the prayers of the fasting persons."

14. Pay ‘Sadaqa Fitr’ (charity ordained before Eid prayers and at the end of Ramadan) with a willing heart and give it away before saying ‘Eid prayer. If possible pay it well before the ‘Eid so that the needy and destitute may also buy necessary provisions for the ‘Eid and go to the ‘Idgah with everybody else and join in the festivities of the ‘Eid. It is reported in the traditions that the Holy Prophet [S.A.W.] made the payment of ‘Sadaqa Fitr’ obligatory for his followers for two reasons: first, as an atonement for any improper or licentious deed that the fasting people may have committed unconsciously in the period of their fast; and secondly, ‘Sadaqa Fitr’ is to be paid to make provisions of food for the poor and the indigent to afford them to enjoy the auspicious Eid day. (Abu Dawud)

15. Besides practicing maximum possible piety yourself in the holy days of Ramadan, persuade others also with fervour, zeal, tenderness and tact to do acts of piety, so that the fear of Allah, love of piety and goodness may reign supreme over all and the society, as a whole, may derive the greatest benefit from the limitless blessings of the holy month of Ramadan.
1. Keeping in view the great reward and great blessings of Fasting, make arrangement for observing fasts with full zeal and complete earnestness. No other form of worship can serve as an alternative to Fasting. For this reason, Allah made Fasting obligatory for every *Ummah* (Followers of a Prophet). Allah affirms:

\[
\text{بَلِّكُمُ ْالْيَوْمِ یَوْمُ الْعَذَابِ ۚ ۚ کَذَّبْتُمْ عَلَى الَّذِینَ مِنَ}
\]

"O ye who believe! Prescribed for you is fasting, as it was prescribed for those before you so that you may become God-fearing."

The Holy Prophet [S.A.W.] elucidated this sublime objective of Fasting as follows:

"A person who does not renounce false speech and practising falsehood while he fasts, Allah cares not for his abstinence from food or drink." *(Bukhari)*

The Holy Prophet [S.A.W.] further observed:

"The person who fasts with a perfect sense of devotion to faith and 'Ihtisab' (sense of accountability), Allah will pardon all the sins which he may have committed in his previous life."

*(Bukhari)*

2. Observe all fasts of Ramadan with full care and miss not any fast save in case of severe illness or on the ground of some religious excuse. The Holy Prophet [S.A.W.] said:

8. The term 'Ihtisab' means that the fast should be observed only to please Allah and to win reward in the eternal world and to avoid all evils which violate the spirit of fasting.
"Anyone who misses a single fast during Ramadan except in case of severe illness or on ground of religious excuse cannot make amends for this offence by keeping fasts on all the remaining days of his life."

(Tirmidhi)

3. Keep yourself busy in your daily occupation and be active and cheerful in work so as to avoid hypocrisy and false appearances during fasting. Do not show weakness or lethargy in your behaviour during the fast. Hazrat Abu Huraira [R.A.A.] remarked: "When a man observes fasts he ought to anoint himself with oil as usual so that the effects of fasting do not show off."

4. Make your best efforts to avoid all forms of evil during the fast, because the very objective of the fast is to purge the life of man of all evil and make it righteous. The Holy Prophet [S.A.W.] has affirmed:

"Fast serves as a shield. When any of you is in a state of fasting, he should take care not to utter any evil speech by his tongue or to start an affray. In case someone starts railing at him or is inclined to start a fight with him, the man who is fasting should reflect that he is in a state of fasting (how can he reciprocate offensive language?)"

(Bukhari, Muslim)

5. Covet the great reward for fasting as reported in the Traditions. Offer a prayer to Allah especially near the hour of Iftar (breaking the fast). "O Allah! Be gracious to accept my fast and grant me that favour and reward which You have promised." The Holy Prophet [S.A.W.] affirmed: "Those who observe fasts will enter Paradise through a special gateway. The name of this gate is 'Riyyan'. When the entire number of all those who observe fasts have gone in, the gate will be closed and no one will be allowed to enter it afterwards."

(Bukhari)

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9. 'Riyyan' means 'that which irrigates'. The Holy Prophet [S.A.W.] has affirmed: "Those who enter the Gateway of 'Riyyan' will never more feel thirst."
The Holy Prophet [S.A.W.] also observed: "On the Day of Judgement, Fast will intercede with Allah and say: "O Creator! I restrained this man from eating, drinking and taking other pleasures during the day. O Allah! Be gracious to accept my intercession on behalf of this man." And Allah shall grant this petition."  

(Mishkat)

In addition, the Prophet of Allah [S.A.W.] observed: "Any prayer which a fasting person offers at the hour of Iftar (time of breaking the fast) is granted and is never refused."  

(Tirmidhi)

6. Bear the hardships of the fast in good cheer. Do not degrade the sanctity of the fast by complaining of the pangs of hunger or thirst or weakness.

7. If you are unable to observe fast during a journey or because of severe illness, you can forego it, but atone for it on other days. The Holy Qur'an affirms:

\[
\text{ورَمَيْتُ كَانَ فِرِيضَا أَوْ عَيْنَ سَقِيرًَ فَغَلَّتْ فَغَلَّةُ فَعَنَّ أَيَاَّـمَ أَخْرَٰحُ} \text{ (التّرّا 185)}
\]

"But whosoever among you is sick or on a journey (he is required to observe fast instead of these days) the same number of other days."  

(2: 185)

Hazrat Anas [R.A.A.] reports: "On occasions when we went on journeys with the Holy Prophet [S.A.W.], some of the companions observed fast and other did not. However, neither those who had kept fast criticised those who had missed the fast nor the latter objected to the fasting of the former."  

(Bukhari)

8. Avoid back-biting and casting an evil eye strictly during the fast. The Holy Prophet [S.A.W.] has observed:

"The person who keeps fast is in fact offering devotion to Allah from morning till evening unless, of course, he backbites
against someone. When he indulges in backbiting, his fast is broken."  
(Ad-Dailmi)

9. Earn a lawful living. No devotion of the body fed on illicit earnings is admissible. The Holy Prophet [S.A.W.] has affirmed: "The body fed on illicit earnings is a proper fuel for Hell-Fire."  
(Bukhari)

10. Do eat ‘Sahri’ meal. This alleviates the hardship of fasting as well as safeguards against weakness and lethargy. The Holy Prophet [S.A.W.] has observed: "Do eat the ‘Sahri’ meal, for the eating of ‘Sahri’ meal entails blessing."  
(Bukhari)

Moreover, the Holy Prophet [S.A.W.] observed: "Eating of ‘Sahri’ meal entails blessing; Take a few draughts of water, if nothing else. The angels of Allah send peace and blessings upon those who eat the ‘Sahri’ meal."  
(Ahmad)

Furthermore, the Holy Prophet [S.A.W.] observed:

"Take some rest at noon and get some ease in the night prayers. Eat Sahri meal to obtain nourishment during fast in the day time." (Ibn Majah). ‘Sahih Muslim’ records: The Holy Prophet [S.A.W.] observed: "The only difference between our fasting and the fasting observed by other people of the Book is that we begin the fast by eating the Sahri meal."

11. Do not delay in ending the fast after sunset, for the main objective of fasting is to inculcate the spirit of submission rather than abstinence from food and drink. The Holy Prophet [S.A.W.] affirmed:

"The Muslims will remain in good condition if they hasten to do Iftar (meal taken at sunset to end the fast)."  
(Bukhari)

12. Say this prayer at the time of Iftar:

الهَلَكُمْ صَمْتٍ مَّعَ رَزْقِهِ - (سُمّ)
"O Allah! it is for thee that I observe fast and it is with Thine blessing that I break it." (Muslim)

After ending the fast, say this prayer:

دهب الظباء وبكلب العروق وثبت الأجر من شقاء الله. (البراز)

"No more was the thirst, moistened were the veins and reward became due. If the Lord so Willed." (Abu-Dawud)

13. When you perform Iftar (ending the fast) at the house of somebody else, say this prayer:

أفتح مَثْرَك الصَّادِقُين وآفْحِ لِعَمْامَكُم الذَّبْرَ وصَلِّ عَلَىَهُم

(البراز)

"May it please Allah that the fasting people may perform Iftar at your house and pious people may enjoy the hospitality of food provided by you! May the angels invoke blessings upon you by their prayers!" (Abu-Dawud)

14. Do arrange Iftar parties. This act entails a high reward. The Prophet of Allah [S.A.W.] has observed:

"Any man who supplied meal to a fasting person to perform Iftar, Allah shall pardon his sins in reward for this act and grant him salvation from Hell-Fire. The man who supplies mean for Iftar to a fasting person will receive an equal reward with him. The reward of the fasting person will not, however, be curtailed.". The people submitted: "O Prophet of Allah [S.A.W.], Where shall all of us find the wherewithal to make provision for the Iftar of a fasting person and to feed him." The Holy Prophet [S.A.W.] observed: "It is enough to feed a fasting person at Iftar with a date or some quantity of milk or even supply him a single draught of water for Iftar." (Ibn Khuzaima)
1. Give away in the way of Allah with the sole motive of winning the favour of Allah. Do not waste your virtuous deed by keeping in view some ulterior purpose or motive. Do not expect the beneficiaries of your deed to offer thanks to you or acknowledge your favour or testify to your magnanimity. The true believers anticipate reward for their deeds from Allah only. The Holy Qur'an expressed the sentiments of the true believers in these words:

إِسْتَفْعَمُّواْ بِنَفْسِهِمْ لِعَبْرَ أَنفُسِهِمْ وَلِذَّكَرٍ يَكُونُ كَذَا مِنْ عَمَلِهِمْ وَلَقَدْ كَانَ مِنْ مَآ أَصَلَّى إِلَى وَلَدَيْهِمْ وَلَقَدْ كَانَ مِنْ مَآ أَعَلَى إِلَى وَلَدَيْهِمْ وَلَقَدْ كَانَ مِنْ مَآ أَمْلَى إِلَى وَلَدَيْهِمْ

(البقرة: 9)

"We feed you for the sake of Allah only. We wish for no reward nor thanks from you." (76: 9)

2. Avoid display, ostentation and showing off. Hypocrisy destroys the virtue of the best of deeds.

3. Pay Zakat openly, so that others may also be induced to perform their duty. However, offer other Sadaqat (charitable acts) secretly so as to promote feelings of deep sincerity in your heart. Deeds performed with true sincerity are of great value in the eyes of Allah. On the Day of Judgement in that terrible field where there will be no shade, Allah shall keep under the shadow of heaven that man who spends in the way of Allah in such extreme secrecy that the left hand does not know what the right hand has spent."

(Bukhari)

4. After expending in the way of Allah avoid reminding the beneficiaries of the favours you have done to them nor cause them any distress. To administer shocks to the self-respect of the indigent and poor, to injure their feelings by reminding them of favours done to them and to expect that they should acknow-
ledge their obligation to you, that they should always humbly bow to you and regard you as their superiors – such sentiments when you have given away charity in the way of Allah, are wicked and despicable. The heart of the true believers should be free of such notions. Allah ordains:

"Ye who believe! Render not vain your alms giving by reproach and injury like him who spendeth his wealth only to be seen of men."

5. Do not take pride or assume an air of arroganace after expending in the way of Allah. Do not advertise your magnanimity among the people. You should rather tremble at the thought whether your sacrifice has been accepted by Allah or not. Allah ordains:

"And those who give what they give while their hearts are full of fear that to their Lord they shall return."

6. Show tenderness to the poor and destitute. Do not rebuke them, nor try to rule over them nor show off your superiority over them. In case you have nothing to give to a supplicant, excuse yourself with extreme humility and politeness, so that he may depart silently invoking blessings upon you even without receiving anything from you. The Holy Qur'an says:

"But if you turn away from them seeking means from thy Lord, for which thou hopest, then speak unto them a reasonable word."

(17: 28)
And Allah also ordains:

وَأَمْتَّنَّ الْمَالَ الزَّاَلِينَ كَلَّا نَتَّمِهِ

"Therefor the beggar drive not away."

7. Spend in the way of Allah liberally with eagerness. Do not spend with a stingy or grudging heart, nor consider it an oppressive fine. Only those people deserve grace and success who forswear miserliness, narrow-mindedness and stinginess.

8. Spend only 'Halal' (earned by righteous means) goods in the way of Allah. Allah accepts only those goods which are pure and have been earned through righteous means. How can a believer who is eager to spend in the way of Allah bear that his lawfully earned goods should be mixed with illicit gains? Allah ordains:

يِأَيُّهَا الْمُؤْمِنُونَ َأَنْفَقُوا مِنْ طَيْبِ مَا كُنْتُمْ بِهِ

"Ye who believe! Spend of the good things that you have earned."

9. Give away the best goods in the way of Allah. Allah ordains:

لَنَّ يُؤْمِنُونَ بِاللَّهِ وَالْيَسِيرَةَ الَّتِي نَفَقَوْا وَمَنْ نَفَقَوْا مَنْ أَپْرَقَ مِنْهُ

(3: 92)

"You shall never attain righteousness until you expend of that which you love."

Goods given away as Sadaqa (charity) are being accumulated for the benefit of eternal life in the Hereafter. How can a believer bear the thought of defective goods for his everlasting life.

10. If you are liable to pay the Zakat (poor-due), do not delay the payment. Pay it at once after careful accounting so that, Allah for-
Devotion and Prayers

bid, nothing remains due in your account.

11. Pay the Zakat (poor-due) under a collective system and spend it under the collective system. Where Muslim governments do not exist, the Muslim citizens can form parties and create a Baitul Mal for the receipt and expenditure of Zakat (poor-due).
1. Do not delay or keep putting off the performance of Hajj. Whenever Allah bestows enough means on you for the fulfilment of this interesting obligation set out for Hajj at the earliest opportunity. You do not know how much longer life will last, so why should you keep putting off the performance of this duty from one year to the next. The Holy Qur'an affirms:

وَلَيۡلَهَ عَلَى النَّاسِ حَجُّ الْبَيۡتِ مِنْ اسۡتَطَاعَ إِلَيْهِ سَيۡدَاهُ وَمَنْ كُفَّرَ عَنۡهُ خَالِدٌ فِيهِ

"And the people owe this duty to Allah that whoever has the means to journey to his House should make a pilgrimage to it. And whoever refuses to obey this command should know that Allah needs no favour from any one in the world."

A greater ruination and deprival of man cannot be imagined than that Allah should thus openly proclaim His indifference and disconcern to man.

The Traditions relate: "The person who makes up his mind to go on the pilgrimage should make haste to perform this obligation. It is possible that he may be taken ill; or his she-camel may get lost, or perhaps an event occurs which makes it impossible for him to go to the Hajj."

(Ibn Majah)

The implication is that when means are available a person should not evade the performance of this duty without sufficient reason, for one never knows if these means, freedom and facility will still be available to him in the near future, Allah forbid, the man may remain deprived of the blessing of performing the Hajj for ever. May Allah save every believer from this deprival! The Holy Prophet [S.A.W.] has reprimanded such persons in very strict terms. The Tradition records that the Holy Prophet [S.A.W.] observed:
"A man who is not prevented by illness or genuine need or is free from the restraints of a tyrannical and despotic ruler and yet does not perform the Hajj may die a Jew or a Christian for aught we care."

(Sunan Kubra, Vol. 4)

Hazrat 'Umar [R.A.A.] was heard as saying: "I wish to impose jizya on those who, despite having means, do not perform the Hajj, for they are not Muslims, they are not Muslims at all."

2. Go on a pilgrimage to the House of Allah and perform Hajj to please Allah alone. Do not stain this pure objective with any worldly motives or interests. The Holy Qur'an affirms:

\[
\text{وَلَا أَمَانِعُ الْبَيْتَ الْمُخْرَاجِ بِبَعْضٍ مِّنْ رَيْحَمِ وَرِضْوَانِ}
\]

(الانف: 2)

"And hinder not those who are proceeding to the Sacred House seeking the graces and pleasure of Allah."

(5: 2)

\[
\text{واَنْتُوْا الْحَجَّ وَالْعَمْرَةَ إِلَيْهِ}
\]

(البقرة: 196)

"And complete the Hajj and 'Umrah for Allah's (sake)."

(2: 196)

And the Holy Prophet [S.A.W.] has affirmed: "The reward for the performance of 'Hajj Mabrur' is certainly no less than admission to Paradise."

3. Do not circulate the news of your going to the pilgrimage. Keep your departure for Hajj and your return a private matter. Avoid strictly all those customs and ceremonies which smack of ostentation or display. Even though the real test of righteousness and acceptability of a deed is that it should be performed with the sole intention of pleasing Allah, and that the motive of the act should be free from all taint of any extraneous desire, but this

10. 'Hajj Mabrur', refers to the pilgrimage performed with all the proper rules and conditions in order to earn the pleasure of Allah.
point should be especially borne in mind in the case of Hajj, for Hajj is the last resort for effecting a spiritual revolution and the purification of soul and the moral conduct of man. The ‘spiritual patient’ who is not successfully cured by this efficacious treatment has no hope of healing by any other means.

4. Even if you have no wherewithal to proceed to the pilgrimage, you should cherish the desire to view the House of Allah, to offer ‘salam’ (peace and blessing) on the Mausoleum of the Holy Prophet [S.A.W.] and keep the Ibrahimi sentiments of sacrifice which are produced in the souls of the believer by Hajj ever afresh in your heart. The heart which is devoid of these sentiments is not that of a true believer but resembles to a desolate ruin. The Holy Prophet [S.A.W.] has affirmed:

"Those who go to perform Hajj or ‘Umrah are the special guests of Allah. Their prayers are granted by Allah and if they supplicate for mercy, He forgives them." (Tabarani)

5. Take the best provisions with you when you go for Hajj. The best provision in this case is fear of Allah. In this journey of righteousness, the man who avoids transgressing the Commands of Allah and who reaps the maximum benefit of the blessings of pilgrimage is the one who fears Allah under all circumstances, and has a burning zeal to win the favour of Allah. The Holy Qur’an says:

\[\text{"And take provisions for the journey (to perform Hajj) for verily the best provision is the fear of Allah."} \] (2: 197)

6. Having resolved to go to Hajj, start making preparations with single-minded devotion. Keep the date of the Hajj constantly in view. Reflect upon each article of the obligation of pilgrimage. Try to realise the feelings which Allah intends to promote in the heart of the believer through the observance of these articles of
the obligation of Hajj. Like a conscious and knowledgeable believer, observe all the articles of Hajj with full awareness and imbibe the realities contained in the articles of Hajj and endeavour to bring about a righteous revolution in your life in conformity with these realities. It is for this reason that Allah has ordained the performance of Hajj obligatory for the believers. Allah ordains:

\[
\text{بِذَٰلِكَ كَانَ أُكَلِّمُونَ مِنْ فِئَتِينَ يَسُرِّبُونَ}
\]

(البقرة: 198)

"And remember Him as He has guided you and verily prior to it you were of those gone astray."

(2: 198)

For this purpose, deeply reflect upon those portions of the Holy Qur'an which describe the reality, importance and the sentiments created by the performance of Hajj. A careful study of the Traditions of the Holy Prophet [S.A.W.] and those books which deal with the date of the Hajj and discuss the articles of Hajj will also prove useful in this respect.

7. Memorise the propitious prayer which should be offered during the Hajj. These may be found in the Books of Traditions. And in the words of the Holy Prophet [S.A.W.] beg not from Allah than what the Prophet [S.A.W.] himself had asked for.

8. Protect your Hajj from all unpropitious motives or actions. Beware lest you Hajj should become like the Hajj of those who will get no share in the Hereafter, because the latter group shuts its eyes from the rewards of the eternal world and begs exclusively for worldly bliss. When they reach the House of Allah, they offer the following prayer:

\[
\text{زَكَّا إِيَنَا بِإِلَٰهِيْنَا وَمَالِكِيْنَا فِي الْأَخِرَةِ مِنْ خَلْقِيْنَ - (البقرة: 203)}
\]

"Our Lord, give to us in this world. And for such there shall be no portion in the Hereafter."

(2: 201)
Make a plea to Allah for grace and success in both worlds by means of the Hajj and pray to Allah in these words: "Creator, I have come to Thy Presence to supplicate for success and the fulfilment of my righteous desires in both this life and the life Hereafter." Keep saying this prayer also:

"Allah! Grant us goodness in this world and good in the Hereafter (also) and protect us from the agony of Fire." (2: 201)

9. During Hajj avoid transgression of Allah's commands with extreme sensitivity. The journey to perform the Hajj is in fact a passage to the House of Allah. You are the guests of Allah there. You have gone there to renew your covenant of devotion to Allah. By putting your hand on the 'Hajar Aswad' you are in fact taking a pledge of faith and bondage and when you kiss the stone, you kiss the emblem of submission to Allah you proclaim your fidelity by chanting repeated Takbir (praises) and Tahlil (La Ilaha illa Illah) of Allah. Imagine, then, that in such an atmosphere how disgusting would be the commission of even a minor vice or the blemish of a small transgression. Allah has warned His servants who present themselves in His Court in these words:

"There should be no ungodliness."

10. During Hajj keep away from all sorts of quarrels. In the course of the journey when there is a rush of people everywhere, when you suffer discomforts, when there is a clash of interests at every step, when feelings are injured every moment, it is the duty of the guest of Allah to display large-heartedness and self-sacrifice and show toleration, liberality and kindness to everybody.
Abstain from rebuking your servant even.

وَأَكَابَّالْمُحَجَّرَ

"And there should be no quarrels."

11. Safeguard against sexual matters and continue to be vigilant against carnal sentiments in the course of Hajj. In the course of the journey when there is a greater possibility of provocation of sexual passion or of eyes going astray, you should become more alert against the evil promptings of your passions and the devil and try to protect your piety at all costs. In case you are accompanied by your spouse, you should not only avoid indulgence in sexual relationship with her, but also shun all that can stir up sexual passion. In order to warn the pilgrims, Allah ordains:

الْحَجُّ اِلْمُهَادِرَاتِ وَالْمُعَلَّمَاتِ فَمَنْ فَرَّصَ فَمَنْ أَهْلُ الْحَجِّ فَلَا رَيْسَتِ.

The pilgrimage is (in) the well-known month, and whosoever is minded to perform the pilgrimage (let him remember that) there is (to be) no lewdness." (2: 197)

And the Holy Prophet [S.A.W.] has affirmed:

"Any man who comes here to perform Hajj in the House of Allah and keeps away from immoral and sexual affairs and has not indulged in ungodly acts returns in that state of purity and innocence in which he was born from the womb of his mother."

(Bukhari, Muslim)

12. Pay full reverence to the symbols of Allah. The word 'Shariah' refers to the symbol appointed by Allah to remind and bring home to the people some spiritual or meaningful reality. 'Sha'air' is the plural of the above word. All things associated with the Hajj serve as symbols to bring home to you of some reality about devotion to Allah. You should revere them all. The Holy Qur'an affirms:

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"O ye who believe! Profane not Allah's emblems nor the Sacred Month nor the garlands nor those repairing to the Sacred House, seeking the grace and pleasure of Allah."

'Surah Hajj' affirms:

وَمَنْ يُفْتَرِقُ صَاعَدًا عَلَى رَبِّهِ فَالْهَيَا منْ تَفْرَقَ الْقُلُوبِ

"And whoso observe the sanctity of what have been ordained as Symbols of Allah, do so because of the piety of the hearts."

13. Perform the articles of Hajj with utmost humility and adopt an attitude of destitution and helplessness before Allah, for above all Allah likes the virtues of humility, modesty and poverty in man. Someone enquired from the Holy Prophet [S.A.W.], "Who is a Haji?" The Holy Prophet [S.A.W.] observed: "The person who has dishevelled hair and is covered with dust all over."

14. Say Talbih with a loud voice after tying the 'Ihram', after each prayer, while ascending a height or descending a slope, on joining a caravan and on waking up each morning. The words of the Talbih are as follows:

لَبِّيَكَ الْحَمْدُ وَالْبَلْغَةُ لَكَ لَبِّيَكَ الْحَمْدُ وَالْبَلْغَةُ لَكَ لَبِّيَكَ الْحَمْدُ وَالْبَلْغَةُ لَكَ

"Here I am O Lord. Here I am, Here I am. No partner hast Thou. Here I am. Behold unto Thee belong the Praise and the Bounty; and also the Sovereignty. No partner hast Thou."

(Mishkat)

15. On arrival at the plain of 'Arafat', say the maximum number of prayers for mercy and offer penitence. The Holy Qur'an affirms:

لغَرَيْطُكَ فِي نُعْمَانِ الدُّنْيَا وَاسْتَعْفِفْهَا إِلَّا إِلَى اللَّهِ إِنَّ اللَّهَ عَلِيمٌ رَحِيمٌ

(اللَّهَ)
"Then hasten onward from the place whence the multitude hasteneth onward and ask forgiveness of Allah. Verily Allah is Forgiving, Merciful."

(Al-Baqarah)

The Holy Prophet [S.A.W.] has observed:

"The day of Arafat is the best of all days in the view of Allah. On this day, the Lord of the Heavens especially turns His attention towards the world and expresses His Pride before the angels on the humility and misery of His pilgrims. Allah observes to the angels: "O angels, look! my servants stand before me in the sun in a helpless state. They have gathered here from afar and the hope of begetting My Mercy has drawn them to this place, although they have not yet seen the agony of punishment." After expressing His pride, Allah then ordains that these people have been granted salvation from the torments of Hell. On no other occasion are such a greater number of men granted salvation as on the day of ‘Arafat."

(Ibn Hibban)

16. On reaching Mina, offer sacrifice with the same passionate zeal and devotion to Allah with which the friend of Allah, Hazrat Ibrahim [A.S.] had placed the knife on the neck of his dear son Hazrat Isma’il [A.S.]. Imbibe these feelings of sacrifices and let them be embedded in your mind and heart so that you may be willing to offer sacrifice in every field of life and your practical life reflects an image of:

إنّ صلواتي و سلامة و حمایة و مباركة بله ۛ حسب العلمين لا شريك

(الاسام)

"Verily my prayer, and my sacrifice, and my living and my dying are for Allah, Lord of the worlds."

(Al-An‘am)

17. Occupy yourself continuously in the remembrance of Allah in the days of Hajj and never let the memory of Allah fade from your heart. Remembrance of Allah is the essence of all worship. Allah affirms:
"Remember Allah during appointed days." (2: 203) Further Allah observes:

"And when you have completed your devotion then remember Allah as ye remember your fathers or with more lively remembrance."

The main purpose of the articles of Hajj is that during the days of Hajj, you should keep yourself completely absorbed in the commemoration of Allah and then memory of Allah should so permeate through your soul that the mundane activities and struggles of life may not succeed in turning your thoughts away from the memory of Allah. In the days of paganism, people used to laud the memory of their ancestors and made loud boasts about them after performing the articles of Hajj. Allah ordained that these days should be spent in the remembrance of Allah and in acknowledging His grandeur alone Who is truly Great.

18. Perform circumambulation of Allah’s House with feelings of great love and devotion. Allah ordains:

"And you should circumambulate the House of Allah."

The Holy Prophet [S.A.W.] has affirmed:

"Each day Allah confers a hundred and twenty favours on His pilgrims. Sixty blessing are showered upon those who circumambulate the House of Allah; forty blessing are bestowed upon those who offer prayers in House of Allah; and twenty blessing are conferred upon such as only keep gazing at the Ka'ba (Baihaqi). Furthermore, the Holy Prophet [S.A.W.]
observed:

"He who has performed fifty circumambulations of the Baitullah (House of Allah) is purged of all his sins and is transformed into that state of innocence in which he was on the day of his delivery from the womb of his mother." (Tirmidhi)
Offer devotions to Allah

Appoint no one His Partner

Be Good to

Your Mother and Father,
Your Kith and Kin,
The Orphans,
The Needy,
The Neighbour — who is a relative, and
The Neighbour — who is not a relative,
The Companion — in whose fellowship you spend some time, however brief it may be, and
Be kind to the traveller, and
The captives (slaves) who are under your charge.

(4: 36)
1. Behave well towards your father and mother and consider this good conduct as a propitious act which will earn Allah's grace in this world as well as in the next. Next to Allah, man owes the greatest obligation to his parents. The greatness and value of this obligation towards one's parents may be realised from the fact that the Holy Qur'an at several points mentions the rights of parents and the rights of Allah simultaneously at one place. Furthermore, the Holy Qur'an has ordained the duty of offering thanks to the parents along with thanksgiving to Allah.

وَقَضَى رَبُّكَ أَنْ لاَ تَعْبُدُواٰ إِلَّا إِيَّاهُ وَبَالَاءِ الْأَبْعَدِينَ إِحْسَانًا –

(یس, 33)

"Thy Lord hath decreed that ye worship none save Him and (that ye show) kindness to parents."

(17: 23)


(Bukhari, Muslim)

Hazrat 'Abdullah [R.A.A.] reports: "One day a person went to the Holy Prophet [S.A.W.] and submitted: "I give my hand into your hand and swear allegiance for performing Hijrat and Jihad and I beseech a reward from Allah in return for this." The Holy Prophet [S.A.W.] enquired: "Is one of your parents alive?" He submitted: "Yes, praise be to Allah, both my father and mother are alive." Thereupon the Prophet of Allah [S.A.W.]
observed: "Well then do you really want to receive a reward from Allah for performing Hijrat and Jihad?" The man replied: "Yes, indeed, I beseech reward from Allah in return for these acts." The Holy Prophet [S.A.W.] observed: "Go then. Attend to your parents and serve them well." (Muslim)


In other words, if you treat them well, you will be sent to Paradise and if you violate the rights that your parents have over you, you will be consigned to serve as fuel for Hell-Fire.

2. Be grateful to your parents. Thanksgiving and an acknowledgement of debt and gratitude are the first duties which a beneficiary owes to the Benefactor. It is a fact that the parents are the palpable cause for our existence. Again, it is under their protection and upbringing that we grow up to an age of maturity. The extraordinary self-sacrifice, unparalleled devotion and deep affection with which they patronise us demand that our hearts should be filled with sentiments of reverence, indebtedness, love and an acknowledgement of their magnanimity and every fibre of our heart should pulsate with feelings of gratitude to them. It is for this reason that Allah has ordained offering of gratitude to parents along with thanksgiving to Him.

آبائی اسکریں: تلوکاالدینی

"(We willed) that you should offer thanks to Me and remain grateful to your father and mother."

3. Always try to make your parents happy. Do not say anything in opposition to their will or temperament which may displease them, especially when they are advanced in age they acquire a
peevious and irritable temperament. In old age the parents start making unexpected demands and begin proffering impossible claims. In this case also tolerate their behaviour in good cheer and do not say anything in anger in response to their demands which may cause them pain and may injure their feelings.

إِنَّا يُبَلَّغُنَا عَنْدَكَ الْجَيْبُ إِحْدَاهُمَا أَوْ كَلاَهُمَا فَلَا تُقْفُنَّ لَهُمَا أَوْتِ

"If one or both of thy parents reach an advanced age with thee, say not 'fie' unto them nor repulse them."

As a matter of fact, the strength to tolerate unpleasant things is sapped during old age and weakness increases the sense of self-importance in old people. Hence they react sensitively to even the minor offensive matters. Keeping in view their delicate and sensitive nature, do not let your parents feel angry by any of your words or deeds.

Hazrat 'Abdullah b. Amr [R.A.A.] relates that the Holy Prophet [S.A.W.] affirmed: "The pleasure of Allah is contained in the pleasure of the father even as His displeasure is contained in the displeasure of the father." (Tirmidhi, Ibn Hibban, Hakim)

In other words, any one who wants to please Allah should seek the pleasure of his father, for if the father is angry, the favour of Allah cannot be earned. The one who makes his father angry provokes the wrath of Allah."


(Abu Dawud)
4. Do service to your parents with heart and soul. If Allah has afforded you the opportunity to serve your parents, it is in fact a favourable opportunity for you to earn entitlement to Paradise and to win the Pleasure of Allah. Good service to parents secures blessings and grace in both worlds and man obtains salvation from the calamities of this world and the next. Hazrat Anas [R.A.A.] relates:

"Any man who desires that his life should be prolonged and his subsistence may be increased ought to do good service to his parents and show kindness to them." (Al-Targhib-o-Tarhib)

The Holy Prophet [S.A.W.] has observed:

"Let that man be disgraced, and disgraced again and let him be disgraced even more." The people enquired: "O Prophet of Allah [S.A.W.], who is that man?" The Prophet of Allah [S.A.W.] affirmed: "I refer to the man who finds his parents old in age – both of them or one of them – and yet did not earn entitlement to Paradise by rendering good service to them."

(Muslim)

On one occasion, the Holy Prophet [S.A.W.] gave precedence to the obligation of looking after one’s parents over one of the supreme forms of worship like Jihad. The Holy Prophet [S.A.W.] forbade a companion [R.A.A.] to proceed on Jihad and urged him to look after his parents.


(Bukhari, Muslim)

5. Respect and adore your parents and do not show disrespect to them by a single word or action. The Holy Qur’an affirms:
"But speak to them a gracious word."

(17: 23)

On one occasion Hazrat 'Abdullah b. 'Umar [R.A.A.] enquired from Hazrat Ibn 'Abbas [R.A.A.]: "Do you wish to ward off Hell and gain entry into Paradise?" Ibn 'Abbas [R.A.A.] answered: "Yes, why not, I swear in the name of Allah I cherish this desire." Hazrat Ibn 'Umar then asked: "Are your parents alive?" Ibn 'Abbas [R.A.A.] replied: "Yes, my mother is alive." Ibn 'Umar [R.A.A.] remarked: "If you talk to them in a polite manner and look after their needs and feed them well, you will certainly be admitted to Paradise provided you abstain from capital evils."

(Al-Adab-ul Mufrad)

Hazrat Abu Huraira [R.A.A.] once saw two men. He asked one of them: "What is your relationship with the other man?" The person replied: "He is my father." Hazrat Abu Huraira [R.A.A.] thereupon advised him, "Look, never call him by his proper name, walk ahead of him nor sit before he takes his seat."

(Al-Adab-ul Mufrad)

6. Be faithful and humble towards your parents.

"And lower unto them the wing of submission through mercy."

(17: 23)

To offer humble obedience to parents implies to pay constant regard to their dignity. Do not assume a haughty attitude towards them, nor treat them with insolence.

7. Love your parents and consider this act as a privilege and a source of reward in the eternal world. Hazrat Ibn 'Abbas [R.A.A.] relates that the Holy Prophet [S.A.W.] observed:
"The pious offspring who casts a single look of affection at his parents receives a reward from Allah equal to the reward of an accepted Hajj." The people submitted: "O Prophet of Allah [S.A.W.]: If someone casts a hundred such glances of love and affection at his parents, what then?" The Holy Prophet [S.A.W.] observed: "Yes, indeed, even if one does so a hundred time a day, he will get a hundred fold reward. Allah is far greater than you imagine and is completely free from petty narrow mindedness. (Muslim)

8. Obey your parents with full devotion. Even if they show some intransigence, obey their will cheerfully. Keeping in view the great favours which they have done to you, try to fulfil all their demands willingly which may be offensive to your own taste or temperament, provided, of course, they are not derogatory to the tenets of religion.

Hazrat Abu Sa'id [R.A.A.] narrates that a person came to the presence of the Holy Prophet [S.A.W.] from Yemen. The Prophet of Allah [S.A.W.] enquired from him: "Do you have any relations in Yemen?" He submitted: "yes, my father and mother are there." The Holy Prophet [S.A.W.] then asked: "Did they give you permission to leave?" He submitted: "No, I did not take their permission." The Prophet of Allah [S.A.W.] thereupon observed: "Go back then and ask the permission of your father and mother. If they agree, come back and join the Jihad, otherwise, attend on them and render good service to them." (Abu Dawud)

Realise the value of rendering obedience to parents from the facts that a man came from miles intending to join the Holy Prophet [S.A.W.] in Holy war for the glory of religion, yet the Holy Prophet [S.A.W.] turned him back saying: "You can join the Holy War only if both your father and mother allow you to do so."

having previously discharged all the duties and obligations laid upon him by Allah concerning his parents, he will find the two gates of Paradise open for him on waking up in the morning; and in case there is only one parent, the person will find one door of Paradise open for him. And in contrast if a man wakes up in the morning having previously disregarded any obligations or duties laid upon him by Allah concerning his parents, then he will find two gates of Hell open for him on waking up in the morning; and in case one of the parents is alive, then the man will find one gate of Hell open for him." The man submitted: "O Prophet of Allah [S.A.W.], if the parents are treating him wrongly, what then?" The Holy Prophet [S.A.W.] affirmed: "yes, even if they are treating him wrongly; yes, indeed even if they are treating him wrongly."

(Mishkat)

9. Consider your own goods as the property of your parents and spend your capital on them with an open hand. The Holy Qur'an affirms:

\[\text{يَسْتَثْنِفْنَكَ مَا أَسْتَفْنُونَ فَنَّمَا أَنْفَسْتُمْ مِنْ خَيْرٍ فِي كِتَابِ الْؤُلْدَيْنِ}.
\]

(البقرة: 255)

They ask thee, what they shall spend. Say what ye spend for good must go to parents."

On one occasion a man came to the presence of the Holy Prophet [S.A.W.] and complained that his father took whatever goods he wanted from him. The Holy Prophet [S.A.W.] sent for that man's father. An old, infirm man came walking with the help of a stick. When the Holy Prophet [S.A.W.] interrogated him on the point, the old man submitted: "O Prophet of Allah [S.A.W.]! There was a time when I was strong and he was weak and helpless. I had money and he was empty-handed. I never forbade him then to lay his hands on anything that I possessed. Today, he is strong and healthy and I am old and infirm. He has money and I am empty-handed. He now denies me access to his goods." Upon hearing this tale of the old man, the Benefactor of
the humanity [S.A.W.] burst into tears and addressing the son of the old man observed: "You and your goods are the property of your father."

10. Even if your father and mother are non-Muslims, treat them well. Continue to pay them respect and devotion and serve them faithfully. However, in case they command you to become a polytheist or indulge in a sinful act, refuse to obey them and sternly repulse their demand.

"And if your (parents) pressure you to associate some one with Me of which you have no knowledge, obey them not, yet continue to treat them well in the world."

Hazrat Asma’ [R.A.A.] states: "In the sacred lifetime of the Holy Prophet [S.A.W.], my mother visited me on one occasion. She was a polytheist at that time. I submitted to the Holy Prophet [S.A.W.]: "My mother has come to pay me a visit and she is an unbeliever in Islam. How should I treat her?" The Holy Prophet [S.A.W.] observed: "Yes, you should continue to show kindness to your mother."

(Bukhari)

11. Offer prayers begging grace for your parents, Bring to mind their fervent appeals to the Allah and beg His mercy for them with a zealous and sincere heart. Allah ordains:

"And say: My Allah! Have mercy on them both as they did care for me when I was little."

In other words, say: "O Creator, with mercy, devotion, affection and love my Allah they reared me in childhood and sacrificed their own pleasure and ease for my sake but, they, in their infirmity and helplessness of old age, are more deserving of
kindness and love than I ever was. Allah! I can pay them no recompense. Do patronise them and show them mercy in their miserable state."

12. Observe special care in looking after your mother. By nature, the mother is weak and more sensitive and needs your better treatment and devotion. Moreover, her favours and sacrifices are comparatively far greater than the father. Hence religion has conceded preferential rights to the mother and has enjoined upon the believers to treat their mothers with special consideration. The Holy Qur'an affirms:

وَوَصِّيَتَنَا الْإِنسَانَ إِلَى الْمَلَائِكَةِ إِحْسَانًا، حَمْلَةً، أَمْثَلَةً كَرِيمَةً
وَوَصِّيَتَنَا كَرِيمَةً وَحَمْلَةً وَفَضْلَةً تَلْبَسْنَهَا شَهْرًا.

(الإحاطة، 15)

"And We have commanded unto man kindness towards parents. His mother beareth him with suffering, bringeth him forth with suffering, bearing of him and weaning of him is thirty months."

(46: 15)

While enjoining upon the believers to show good behaviour towards both father and mother, the Holy Qur'an has drawn a poignant picture of constant suffering of pain and hardships by the mother and has excellently pointed out in a psychological manner the fact that the devoted mother deserves comparatively more of your service and kind behaviour than your father. The same fact has been elucidated in greater detail by the Prophet of Allah [S.A.W.].

"Your father."

Hazrat Jahma [R.A.A.] paid a call on the Holy Prophet [S.A.W.] and submitted: "O Prophet of Allah [S.A.W.], I wish to join you in the *Jihad* and have come to solicit your guidance in this matter. I seek your command." The Holy Prophet [S.A.W.] enquired from him: "Is your mother alive?" Jahma [R.A.A.] submitted: "Yes, she is alive." Thereupon the Holy Prophet [S.A.W.] [S.A.W.], said "Return to her then and devote yourself to her service, for Paradise lies under her feet." *(Ibn Majah, Nasa‘i)*

Hazrat Awais [R.T.A.] was a contemporary of the Holy Prophet [S.A.W.], but he could never attain the privilege of calling on the Holy Prophet [S.A.W.]. He had an old mother to whose service he devoted himself day and night. He cherished a great desire to see the Holy Prophet [S.A.W.] and it was but natural for every Muslim to have a burning desire to catch a glimpse of the Prophet of Allah [S.A.W.]. Hazrat Awais [R.T.A.] indeed wanted to pay a call, yet the Holy Prophet [S.A.W.] forbade him to come. Similarly, Hazrat Awais [R.T.A.] cherished an ambition to discharge the obligation of Hajj, yet as long as his mother remained alive, Hazrat Awais [R.T.A.] never set out for the Hajj alone. He fulfilled the desire to perform Hajj after his mother’s demise.


14. Remember your parents after they have passed away. Observe the following etiquettes to render good service to your deceased parents:
i. Offer prayers continuously invoking mercy of Allah upon your dead father and mother.

The Holy Qur'an enjoins upon the pious to say this prayer:

رَبَّنَا اعْفُرْنِي وَعَفْرُ ثُمَّ نَتَّبِعُ مَنْ يَعْفَرُ الْجُنُوبَ

"O our Allah! Grant forgiveness to me and my parents and pardon all the faithful on the day of Reckoning."

Hazrat Abu Huraira [R.A.A.] states: "When the deceased is elevated to high degrees of favour, he enquires in astonishment: "How so?" He is informed by Allah, "Your offsprings have been offering prayers, begging mercy for you (and Allah has accepted those petitions of mercy)."

Hazrat Abu Huraira [R.A.A.] also states:

"The Holy Prophet [S.A.W.] observed: The opportunity to do something ends with one's death yet there are three things which continue to afford benefit to him after death—a recurring charitable act; knowledge which he has imparted to others from which people derive benefit and thirdly, pious offsprings who continue to offer prayers invoking mercy of Allah upon him."

ii. Fulfil all the contracts and promises made by your parents and carry out their will. Your parents must have made many agreements with some people, they might have made a covenant with Allah; they might have taken a vow; they might have promised to deliver goods to someone; they might have owed a debt to somebody but were unable to discharge it before death overtook them; they might have made a will at the time of their death. Fulfil all these obliga-
tions to the extent of your means.


iii. Show good conduct to the friends of your father and the female companions of your mother. Treat them with respect. Seek their advice just as you seek the advice of your elders and pay due regard to their opinions and advice. On one occasion, the Holy Prophet [S.A.W.] observed: There is no superior deed of piety than that man should do good service to the companions and friends of his father."

Once Hazrat Abu Darda [R.A.A.] fell ill and his condition continued to aggravate till they lost all hopes of his life. Hazrat Yusuf b. 'Abdullah [R.A.A.] made a long journey and came to enquire after his health. On seeing him, Hazrat Abu Darda asked in astonishment: "How are you here?" Yusuf b. 'Abdullah [R.A.A.] replied: "I have come here only to enquire after your health, for you were on terms of deep friendship with my late father."

father [R.A.A.] were on terms of deep friendship. I wish to commemorate this friendship and fulfil its duties."

(Ibn Hibban)

iv. Show constant good treatment to the relations of your parents and entertain full respect and pay due regard to the sanctity of these connexions. An indifferent and irresponsible conduct towards these relations is tantamount to treating your own parents with indifference and negligence. The Holy Prophet [S.A.W.] observed: "Do not observe indifference towards your forefathers. To show carelessness in your conduct towards your parents is to display ingratitude to Allah."

15. If, Allah forbid, you have been guilty of negligence in treating your parents well or discharging your full obligations towards them during their lifetime, do not despair of Allah’s mercy. Offer prayers constantly invoking blessings of Allah upon your deceased parents. It is possible Allah may forgive your sin of negligence and admit you among the ranks of the pious people.


"If a person does not observe filial devotion to his parents during their lifetime, and both parents or one of them passes away, the person ought to offer prayers for his deceased parents and beg His Mercy and beseech Him to grant salvation to them till Allah in His Mercy ordains their admission to the rolls of the pious people."
The sublime culture and civilisation which Islam envisages can only come into existence when we succeed in building up the structure of a righteous society. And a stable and well-organised family system is a prerequisite for the birth of a righteous society. Family life begins with the sacred matrimonial connexion between husband and wife and the development of this connexion into a permanently happy and pleasant matrimonial life chiefly depends on the full awareness of the etiquettes and duties of marital life in both husband and wife and their zeal, sincerity and devotion to observe those etiquettes and discharge obligations of married life. Let us in the first place deal with those etiquettes and obligations which concern the husband and then we shall proceed to discuss the etiquettes and duties to be observed by the wife.

1. Treat your wife well in life. Discharge your obligations towards her with a liberal heart and adopt a favourable and self-sacrificing attitude in every matter concerning your wife. Allah ordains:

\[\text{"And live with them in a good manner."}\]

In a sermon to a mammoth congregation on the eve of Hajja-tul-Widah (Last Hajj) of the Prophet [S.A.W.], the Holy Prophet [S.A.W.] enjoined upon the Muslims:

"O people! Listen! Behave well towards women, for they are like captives with you. You have no right to give them harsh treatment save in the case when they show open disobedience. If they are guilty of disobedience, keep away from them in the bed room. In case you punish them, take care not to cause them severe injury. When they come round and obey your will, do not
find pretexts to harass them. Listen carefully! you have some rights over your wives and your wives have some rights over you. They owe an obligation to you not to let your beds be trampled by anyone whom you dislike and not let anyone trespass into your house whose visit you do not like. And listen, you owe a duty to them to feed them well and provide good clothing to them."

(Riyad-us-Salihin)

In other words, make such provisions for their feeding and clothing as are befitting to a marital relationship of unique intimacy, union of hearts and a spirit of companionship.

2. 

Entertain a good opinion about your wife as far as possible and adopt an attitude of politeness, toleration and magnanimity for the sake of amicable living with her. If she lacks beauty of face or person or is deficient in good manners, morality, good sense or skill in household affairs, bear these faults with patience. Look to her virtues and maintain a harmonious relationship by means of generosity, liberality of mind and self-sacrifice. Allah ordains:

والأصلح خير

"And amity contains goodness."

And the believers are enjoined upon as follows:

كان كرهُ وشّوتهُ فوالله أن تكرهُوا شيعتهُ ويجعل الله فتنه

(النساء: 19)

"For if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good."

(4: 19)

The same subject has been elucidated by the Holy Prophet [S.A.W.] in the following Tradition:

"No believer should hate his pious wife. If he dislikes one habit of his wife, it is possible he may like her for some other aspects of her character."
As a matter of fact, each woman has some weakness of one sort or another and if the husband turns against her on account of her bearing a certain deficiency and conceives a hatred for her, a pleasant home life becomes impossible for the couple. Common-sense dictates that man should adopt a liberal attitude and reposing his trust in Allah should endeavour to live amicably with his wife. It is possible that Allah may vouchsafe to that man merely for the sake of this woman, such bounties which his limited mind cannot comprehend. For instance, this woman may possess excellent virtues of religion, faith, character and morality in reward for which Allah may shower blessings upon her own family or may be a pious soul is born of this woman who may prove beneficial for the whole mankind and may serve as a Sadaqa Jariyah (Continuing Charity) in favour of the father till the end of his life, or perhaps the woman may serve as a means of reforming the character of her man and thus may help him to gain proximity to Paradise or it may be that Allah may bless this man with large subsistence and prosperity because such a blessing of prosperity was destined for his wife. At any rate, do not ruin your married life impetuously on the grounds of an apparent defect in the woman. On the other hand, be wise and try to promote gradually an atmosphere of happiness and concord in the home.

3. Adopt an attitude of forgiveness and kindness. Forget all the faults of omission, stupid actions and disobedient attitude of your wife. The woman is deficient and weak in wisdom and Common-sense and bears an extremely passionate temperament. Hence try to bring her round with patience, calmness, kindness, affection and devotion. Try to get along with her with patience and restraint. Allah ordains:

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Ya'anihuka al-ladheen ammawu 'In wu'nuu azza jaza'um wa azza zaka'um iyya llaahumma fa'ahdina wa sharhhina wa takfina wa tasa'imina. Fa'ana alaahu 'askarriyyin

(Al-Naseer, 38)
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"O ye who believe! verily, among your wives and your children, there are enemies for you, therefore beware of them."

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And if ye efface and overlook and forgive, then Allah is Forgiving, Merciful."  
(Attaghabun: 14)

The Holy Prophet [S.A.W.] affirmed:

"Be good to women. The woman has been created out of the rib and the uppermost part of the rib ends in a curve; so if you try to straighten out the curve, it will break, yet if you leave it alone, the curve will remain. Hence, be good to women."
(Bukhari, Muslim)

4. Treat your wife politely and show love and affection to her. The Holy Prophet [S.A.W.] has affirmed:

"The believers who possess perfect faith are those who display the best manners, and the best among you are those who treat their wives in the best possible manner."  
(Tirmidhi)

Politeness and tenderness of behaviour can best be judged in the home. People are constantly living amidst their family members and the real temper and moral conduct of man is completely revealed in the free and uninhibited atmosphere of the home. It is a fact that only such believers possess perfect faith who display civility, kindness, and affectionate behaviour towards their family members and who support, sympathise, love and adore inmates of their household.

Hazrat 'A'isha [R.A.A.] reports: "I used to play with dolls along with my playmates in the house of the Holy Prophet [S.A.W.]. On the arrival of the Holy Prophet [S.A.W.] all of them used to hide themselves in the nooks and corners of the house. The Prophet [S.A.W.] used to search out each one of them and send them to join me in the play."  
(Bukhari, Muslim)

Once on the occasion of Hajj, the camel of Hazrat Safiyah [R.A.A.] sat down on the ground and she was therefore left behind while the entire caravan passed on. The Holy Prophet
[S.A.W.] came to her and found her weeping without restraint. The Holy Prophet [S.A.W.] stood there wiping off her tears with the edge of a sheet with his own holy hands. While the Prophet of Allah [S.A.W.] wiped off tears from her eyes, she [R.A.A.] continued to weep unrestrainedly for a long time."

5. Make liberal provisions for all the needs of your wife and do not stint in expenses. Feel a sense of pleasure and comfort in spending your lawful earnings on members of your family. You owe an obligation to your wife to provide her with food and clothing and to struggle energetically, in order to earn enough money to discharge this obligation, is the most pleasant duty of a husband. The performance of this duty with an open and cheerful heart earns for the believer the reward of a happy marital life in this world and a favourable recompense and bounty in the world to come. The Holy Prophet [S.A.W.] has affirmed:

"You spend a dinar in the way of Allah; you spend another dinar to ransom a slave; you give away one dinar as alms to a beggar; and there is one dinar which you spend on your family. Among all these, the dinar that will earn the best reward and blessings of Allah is the one which you have spent on your family."

(Muslim)

6. Teach your wife the rules and manners enjoined by religion. Let her observe Islamic morality and make her life graceful. Make every possible effort to train and mould her according to the Islamic pattern of life so that she may prove to be a good wife, good mother and a pious devotee of Allah and may discharge her duties as a wife efficiently and faithfully. Allah affirms:

يَا يِتَابُهَا الْوَالِدَاتِ اسْتَغْفِرُواْ أَنْعَمَّواْ فَاِنْضَحَكِرُواْ أَهْلَيكُمْ قَارِرًا

"O ye who believe! Save yourselves and your family from the Fire of Hell."

As the Holy Prophet [S.A.W.] devoted himself to preaching and teaching the laws of religion outside the home, likewise he
continued to perform the same function inside his home. Making an illusion to this fact, the Holy Qur'an addresses the wives of the Holy Prophet [S.A.W.] in these words:

"And remember the verses of Allah and the matters of wisdom that are conveyed to you in your house."

The Qur'an has advised the believers through the ministry of the Holy Prophet [S.A.W.]:

وأَمِّرَهُمْ أَنْ يُعْرَجُواُ لِلصَّلَاةِ وَلْيَصْلِفُوا عَلَيْهَا

"And urge upon the inmates of your house to observe prayers and fully abide by this obligation yourself too."

The Prophet of Allah [S.A.W.] affirms:

"When a man wakes up his wife during the night and they offer two Rak'ah of Prayers together, Allah ordains that the man’s name should be included in the rolls of the male remem-
berers of Allah and the woman’s name in the register of those females who offer praises to Allah and remember Him."

(Abu Dawud)

The second Caliph Hazrat ‘Umar [R.A.A.] used to stand all night offering devotions to Allah. Near the hour of dawn he used to wake his wife saying: "Rise, get up and say prayers," and later he [R.A.A.] used to recite this verse also:

وأَمِّرَ أَهْلَكُ بِالصَّلَاةِ وَأَصْلِفْ عَلَيْهَا

"And urge upon the inmates of your house to observe prayers and fully abide by this obligation yourself."

7. If you possess several wives, show equal treatment to all of them. The Holy Prophet [S.A.W.] used to observe great care in dispensing equal treatment to his wives. On the eve of setting
out for a journey the Prophet of Allah [S.A.W.] used to draw lots and took with him the wife whose name was decided by the toss. Hazrat Abu Huraira [R.A.A.] states that the Holy Prophet [S.A.W.] observed:

"If a man has two wives, but does not treat them with equality and even-handed justice, he shall be resurrected on the Day of Judgement in such a condition that half of his body is paralysed." (Tirmidhi)

'Justice' and 'equality' imply to treat them equally in all matters and show the same kind of behaviour to each wife. As regards the fact that a man may be specially attracted towards one wife or may be drawn to her or cherish deeper feelings of love for her, Allah will award no punishment to the man for it.

8. Obey your husband with a willing heart and feel pleasure and satisfaction in being faithful to him. This is what Allah commands a wife to do and the believing woman who acts according to the will of Allah wins His Favour. The Holy Qur'an affirms:

"The pious wives are those who show obedience to their husbands."

The Holy Prophet [S.A.W.] observed:

"No woman should keep fast without the permission of her husband." (Abu Dawud)

Stressing the importance of rendering obedience and devotion to her husband, the Holy Prophet [S.A.W.] has warned the woman:

"There are two types of persons whose prayers do not rise above their heads—the prayer of a slave who deserts his master until he returns to his service and the prayer of a woman who
shows disobedience to her husband until she recants from this behaviour."  

(Al-Targhib-o-Al-Tarhib)

9. Protect your honour and chastity. Keep away from all matters of activities which contain a possible threat to violate your honour or chastity. This is what Allah commands and it is also an essential prerequisite for making your marital life happy and pleasant. No amount of devotion and obedience of the wife can win the heart of her husband if the seeds of suspicion about her infidelity are once sown in his mind. Even an ordinary act of carelessness on the wife's part may prompt the devil to fill the heart of her husband with indelible doubts and suspicions. Hence keeping in view this human weakness, exercise utmost vigilance in such matters.

The Prophet of Allah has affirmed:

"If the woman offers prayers five times a day, protects her honour and chastity, remains faithful to her husband, she may enter Paradise by whichever gate she likes."

(Al-Targhib-o-Al-Tarhib)

10. Do not go out of the house without leave or permission of your husband. Do not call at homes of which your husband disapproves, nor admit anyone into your house whom your husband dislikes.

Hazrat Mu‘adh ibn Jabal [R.A.A.] narrates that the Prophet of Allah [S.A.W.] observed:

"It is not lawful for a woman who believes in Allah to admit a man into her house whose visit is disapproved by her husband or that she should go out of the house against her husband's will or she should obey the will of someone else in opposition to her husband's wishes."

(Al-Targhib-o-Al-Tarhib)

In other words, obey the wishes of your husband, even
watch and be mindful of the slightest indications of his approval or disapproval. Do not follow the councils of others which are in opposition to the will of your husband.

11. It should be your permanent concern to make your husband happy by your words, actions, behaviour and manners. This is not only the real secret of a successful marriage, but a means to win the favour of Allah and admittance into Paradise. The Holy Prophet [S.A.W.] has affirmed:

"The woman who dies in such a state that her husband was entirely satisfied and in concord with her, will certainly enter Paradise."  

(Tirmidhi)

Furthermore, the Holy Prophet [S.A.W.] observed:

"When a man calls his wife to fulfil the sexual urge and she declines and for this reason the husband remains angry with her all night, the angels send curses upon such a wife till dawn."

(Bukhari, Muslim)

12. Love your husband and value his companionship. He is the adornment of your life, your life's support and a great companion and helper in the course of your life. Give thanks to Allah for this great Bounty and value this Bounty too with all your heart and soul. The Holy Prophet [S.A.W.] observed on one occasion:

"For the two who love one another there is no better thing than the 'Nikah' (matrimonial tie)."

Holy Prophet [S.A.W.] observed:

"She is not merely making show of her affection; she is expressing her genuine love.""

13. Acknowledge the debt of gratitude you owe to your husband and remain grateful to him. Your greatest benefactor is your husband who is always concerned with making you happy, providing for your needs and feels satisfied when he has made all provisions for your comfort.

Hazrat Asma’ [R.A.A.] narrates the Tradition: I was once with my neighbour friends when the Holy Prophet [S.A.W.] passed near me. He [S.A.W.] said ‘Salam’ [peace be on you] to us and observed: "Avoid being ungrateful to those whom you owe a debt of gratitude. One of you, for instance, lives with her parents in an unmarried state for a long period. Then Allah confers upon her a husband. Subsequently, Allah grants her offspring. Yet in spite of all these favours when she feels enraged with her husband on some matter, she utters, ‘Never have I received anything good from you.'" (Al-Adab ul Mufrad)

The Holy Prophet [S.A.W.] in a warning statement to an ungrateful and unthinking wife observed:

"On the Day of Judgement, Allah will not even look at a woman who is ungrateful to her husband, despite the fact that a wife can never get along without her husband." (Nasa’i)

14. Feel happy in doing service to your husband and afford maximum comfort to him at the expense of your own inconvenience. Devote yourself to his welfare in all matters and by means of this sincere service capture the deep affections of his heart. Hazrat ‘A’ishā [R.A.A.] used to wash the clothes of the Holy Prophet [S.A.W.] with her own hands, anointed his sacred head with oil, combed his hair, and rubbed perfume on his holy person. The other contemporary pious ladies [R.A.A.] served their hus-
bands in the same manner.

On one occasion, the Holy Prophet [S.A.W.] observed:

"It is unlawful for a human being to prostrate before another human. If it had been permissible, the wife would have been ordained by Allah to offer prostration to her husband. The husband has the supreme right over his wife, and such is the optimum degree of this right that in case a husband's whole body is covered with wounds and the wife licks them all with her tongue, the obligation she owes to her husband is even then not discharged in full measure."

(Musnad Ahmad)

15. Safeguard the home, property and goods of your husband. After marriage consider the husband's home as your own and spend the wealth of your husband wisely and economically on the adornment of your home, on the enhancement of the prestige of your husband and on securing a better future for your children. Consider the advancement and prosperity of your husband as your own personal achievements. Praising the virtues of the women of the tribe of Quraish, the Holy Prophet [S.A.W.] observed:

"How excellent are the women of the tribe of Quraish! They are most affectionate towards children and most efficient guardians of their husband's homes."

(Bukhari)

Describing the virtues of a pious wife, the Holy Prophet [S.A.W.] observed:

"Next to the fear of Allah the most useful and the bountiful reward for a believer is a pious wife. When he asks her to do something, she does it cheerfully. When he looks at her, she pleases him to the core of his heart. When he swears upon her trust, she fulfills his oath. When he goes away, she protects her honour and chastity in his absence and finally in superintendency of her husband's goods and property she remains truly faithful and devoted to his interest."

(Ibn Majah)
16. Observe cleanliness, manage you household affairs wisely and look after the decoration and furnishing of your homes. Keep your house clean. Arrange everything tidily and use things with proper care and skill. A clean and tidy home, neatly furnished rooms, good management of household affairs and home economy and a beautifully dressed and adorned wife wearing a pleasant smile on her lips...all this charges the home atmosphere with currents of deep love and affection and the marital life is enriched with happiness and blessings. This is the only way for a wife to gain her personal salvation and to win the favour of Allah.

On one occasion during a meeting Hazrat 'A'isha [R.A.A.] saw that the wife of 'Uthman b. 'Maz'un [R.A.A.] was dressed in plain clothes and wore no adornments. Hazrat 'A'isha [R.A.A.] was taken aback and enquired:

"My good lady! Has your husband 'Uthman gone out on a journey?"

You can judge from the exclamation of Hazrat 'A'isha [R.A.A.] what a propitious act it is for a married woman to adorn and beautify herself for her husband.

Once a Muslim lady of Madinah [R.A.A.] presented herself before the Holy Prophet [S.A.W.]. She was at that time wearing gold bangles. The Holy Prophet [S.A.W.] expressed his disapproval of her wearing the gold bangles. The lady submitted:

"O Prophet of Allah [S.A.W.]! If a woman does not adorn herself and make her person attractive for her husband, she would soon lose her value for him." (Nasa'i)
1. Consider your children as a bounty of Allah. Celebrate the birth of a child with joy and exchange messages of congratulation on such occasion. Welcome the birth of children with prayers for grace and blessings of Allah. Offer thanks to the Allah that He has conferred upon you the favour of rearing one of His creatures and that He has afforded you the opportunity of leaving behind an heir to represent you in spiritual as well as mundane life.

2. If you are childless, pray to Allah for favour of granting you pious offspring in the same manner as the venerable Prophet of Allah Hazrat Zakaria [A.S.] had prayed to Allah for the grant of pious offspring.

\[ 
\text{رَبَّ قَلْبِي مِنْ لَدَنَا ذَرَّيْةٍ كَلِبَةٍ إِنَّكَ سَبِيعُ النَّدْرَاءِ} 
\]  
(آل شر: 38)

Allah! Bestow upon me by Thy bounty goodly offspring. Lo! Thou art the Hearer of prayer." (3: 38)

3. Do not feel downcast on the birth of a child. Strictly guard against feeling remorse or considering the birth of a child as a burden on account of financial hardship, ill health or for any other reason.

4. Do not procure an abortion. Abortion or killing a child after birth are both acts of heinous barbarity, gruesome cruelty and extreme cowardice and entail ruination in this world and Hereinafter. Allah affirms:

\[ 
\text{قَدْ خَسَّرُ الْمُتَّقِينَ فَخَاذِبَانِ أَوْلَادَكُمْ سَفَهَةٌ يَغْفِرُونَ} 
\]

"Those who kill their children out of their foolishness are the great losers." (6: 140)
In an impressive condemnation of human shortsightedness, Allah has clearly forbidden the genocide of children:

\[\text{لا تنَّمُّوا ولا تُذْعَفُوا أَوْلَادَكُمُ الْخَسَيْبَةَ إِلَّا إِلَى الْمَكَّةِ} - \text{(3: 148)}\]

"Slay not your children fearing poverty. We shall provide for them and for you. Lo! the slaying of them is great sin." (17: 31)


5. At the time of delivery, recite Ayat-ul-Kursi and the following two verses of Surah Al-A'raf near the pregnant woman. Recite also Surah 'Al-Falaq' and Surah 'An-Nas' repeatedly and after each recitation blow your breath over the woman awaiting delivery:

\[\text{إِلَّا إِلَلَّهَ إِلَّهُ أُنفِقُوا مَا تُؤْتِينَ مَنْ بَعْدُ} - \text{(2: 256)}\]

Allah! There is no Allah save Him, the Alive, the Eternal. Neither slumber nor sleep overtooketh Him, unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is that intercedeth with Him save by His leave? He
knoweth that which is in front of them and that which is behind them while they encompass nothing of His knowledge save that what He wills. His throne includeth the heavens and the earth and He is never weary of preserving them. He is the Sublime, the Tremendous."

(2:255)

The two verses of Surah A'raf are as under:

"Lo! your Lord is Allah Who created the heavens and the earth in six days, and then sat upon the throne of His Kingdom. Who makes the night cover the day which is in haste to follow it and has made the sun and the moon and the stars subservient by His Command. His verily is all creation and commandment. Blessed be Allah the Lord of the worlds! (O mankind) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors."

(7:54, 55)

6. After birth, bathe the infant and say adhan in its right and Iqamat in its left ear. On the birth of Hazrat Husain [R.A.A.], the Holy Prophet [S.A.W.] had said adhan and Iqamat in his ears."

(Tabrani)

The Holy Prophet [S.A.W.] is also reported to have affirmed: "Whenever someone begets a child and says Adhan in its right and Iqamat in its left ear, the child is immunised against the affliction of Umm-ul-Sibiyah by this act."

(Abu Ya’la)

1. "Umm-ul-Sibiyah" refers to Epilepsy which develops in children due to polluted air. The children faint under the effect of this ailment.
There is great wisdom in conveying the names of Allah and His Messenger [S.A.W.] to the ears of a new-born infant.

In his work entitled 'Tuhfa-tul-Wadud', 'Allama Ibn Qayyim observes: "The significance of this act is that the proclamation of the Greatness and Glory of Allah should be the first to reach the ears of a human being. And the affirmation of belief which he will render in full consciousness later in order to enter the fold of Islam should be conveyed to him in the very first day of his life as a man is prompted to recite Kalimah Tauhid (Affirmation of belief in One God) at the time of his death. Another advantage of saying the Adhan and Iqamat in the ears of the child is that the devil, who lies in ambush planning to entrap the human being in trials, flees on hearing the sound of Adhan and before the devil can draw the soul of the child towards himself, the child is called towards Islam and worship of Allah."

7. After the Adhan and Iqamat get a date chewed by some pious man or woman and paste its pulp on the palate of the infant and ask that man or woman to offer a prayer invoking grace and blessings of Allah upon the child. Hazrat Asma [R.A.A.] reports: "When 'Abdullah ibn Zubair [R.A.A.] was born I put him in the lap of the Holy Prophet [S.A.W.]. The Holy Prophet [S.A.W.] asked for a date, chewed it and applied his sacred saliva inside the mouth and pasted the chewed pulp of date on the palate of 'Abdullah ibn Zubair. Afterwards, the Holy Prophet [S.A.W.] offered a prayer invoking grace and blessings of Allah upon the child."

Hazrat 'A'isha [R.A.A.] states: "Infants were brought to the presence of the Holy Prophet [S.A.W.]. The Holy Prophet [S.A.W.] used to Tehnik² and pray for the favour and blessings of Allah upon him." (Muslim)

2. 'Tehnik' means to chew the date into a soft pulp and apply this pulp on the palate of the infant.
When Hazrat Imam Ahmad ibn Hanbal [R.A.A.] was blessed with a child, he asked for Meccan date which was available in the home and requested a pious lady Umm ‘Ali [R.T.A.] to perform the Tehnik.

8. Give your child a fine name, preferably a name resembling that of the Prophets [peace be upon them] or put a prefix ‘Abd with some attribute of Allah, just as ‘Abd-Allah or ‘Abd-Rahman, to make up a name for your child.

The Holy Prophet [S.A.W.] has affirmed: "On the Day of Judgement, you shall be called by your names. So prescribe fine names for yourselves." (Abu Dawud)

Furthermore, the Holy Prophet [S.A.W.] observed: "Among all your names ‘Abdullah and, ‘Abdul Rahman are the most favourite of Allah." In addition, the Prophet [S.A.W.] affirmed: "Prescribe those names which resemble the names of the Prophets [A.S.]"

It is recorded in Bukhari that the Holy Prophet [S.A.W.] also observed: "Name your children after my name, but do not give them my ‘Kuniyyat’.

9. If you have prescribed a wrong name due to ignorance, change it and prescribe some good name. The Holy Prophet [S.A.W.] used to alter wrong names. The name of one of Hazrat ‘Umar’s [R.A.A.] daughter was ‘Asiya. The Holy Prophet [S.A.W.] changed it and named her Jamila [R.A.A.]. (Muslim)

The original name of Hazrat Zainab [R.A.A.] the daughter of Abu Salama [R.A.A.] was ‘Barrah’ which means ‘the pious one’. On hearing this name, the Holy Prophet [S.A.W.] observed: "Do you make a self proclamation of piety?" The people submitted, "What other name shall we prescribe then?" The Prophet [S.A.W.] observed: "Name her Zainab." (Abu Dawud)
10. Perform the *Aqīqa* ceremony on the seventh day of the birth of a child. Sacrifice two lambs for a boy and one if the baby is a girl. However, it is not obligatory to slaughter two lambs for a boy. You may sacrifice one animal also. Get the hair of the head of the baby shaved off and give away in charity gold or silver equal in weight to these hair. The Holy Prophet [S.A.W.] has observed:

"Prescribe a name for the child on the seventh day after birth and perform ‘*Aqīqa*’ ceremony after getting the baby’s head shaved off."  

*(Tirmidhi)*

11. Get the male child circumcised on the seventh day after birth. However, if for some reason the operation is put off, it is obligatory to get the circumcision performed before the male child reaches the age of seven. Circumcision is part of Islamic faith.

12. When the child learns to speak, teach him first of all to recite:

\[La Ilaha Ilallah\]. (There is no god but Allah.) The Holy Prophet [S.A.W.] has observed:

"When your offspring starts speaking, teach him to recite:

\[La Ilaha Ilallah\]. (There is no god but Allah) and never fear about his end. When the milk teeth are uprooted, order your child to observe prayers.

The Tradition also record that whenever a child in the household of the Holy Prophet [S.A.W.] began to speak, the Prophet [S.A.W.] used to teach him the second verse of *Surah al-Furqan* in which the concept of the belief in One God has been beautifully expressed in a concise form.

\[الدهرِن نِكُ عِشْرِنَاتُ وَالْحَرْجِمُ وَلَعَرَّجُكُمْ وَلَدَلَا ولَمَرْكِنْ

*الْخَيْمَة* في المَلِكِ وَخُلَقَ كُلُّ شَيْءٍ فَقُدْ مَا تَفْتَرِدَ.

3. See the prayer to be offered at the time of ‘*Aqīqa* on p. 373.
"He unto Whom belongeth the sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the sovereignty. He hath created everything and hath meted out for it a role."

13. Feed the child on your breast-milk. The mother owes this obligation to the child. The Holy Qur'an has made repeated references to this favour of the mother to her child and has enjoined the pious to treat their mothers with extraordinary devotion in return for their favour. It is the duty of the mother to inculcate in the soul of the child belief in One God, devotion to the Prophet [S.A.W.] and love of religion along with the drops of her milk which she feeds to the child. She should make sure that the heart and soul of her child completely assimilates the spirit of religion. Do not ease your burden by transferring the duty of rearing the child to a nurse. Perform this pleasant obligation of religion yourself and enjoy spiritual satisfaction and ecstasy.

14. Avoid frightening the children. The fright instilled in the mind of the child in the early years overshadows his mind and intellect for the remainder of his life and these children usually prove incapable of achieving extraordinary success in life.

15. Make it a point not to shout at, reproach or rebuke children on every trifling matter. Make an affectionate endeavour to train the children to form good habits with devotion and good sense instead of expressing annoyance or contempt on the faults of children. However, act in such a way that children must remain in fear that you will not tolerate any of their actions which do not conform to the dictates of religion.

16. Always treat your children with affection, love and tenderness. Keep them happy by providing for their needs and requirements according to you means. Promote sentiments of loyalty and devotion in your children.

Once Hazrat Mu‘awiyah [R.A.A.] asked Ahnaf ibn Qais
[R.A.A.], "Say, in what manner the offspring should be treated?"

Ahnaf ibn Qais [R.A.A.] answered: "Amir-ul-Mo'minin, the offspring are the fruit of our hearts, a support for our backs; we are like the sky providing a protective shade over them; we are like a soft and harmless ground on which they recline. It is they who give us the incentive to perform great deeds. Hence if they demand anything from you, fulfil their demand with a generous heart. If they are stricken with sorrow, alleviate their grief. Consequently they will love you and appreciate your paternal concern. Do not be an intolerable burden on them to the extent that they should in annoyance wish that you were better dead than alive and hate to come near you."

Hazrat Mu'awiyah [R.A.A.] was deeply moved on hearing this wise speech of Ahnaf ibn Qais [R.A.A.] and remarked: "Ahnaf [R.A.A.] I swear in the name of Allah that when you came and sat beside me I was burning with rage against Yazid."

Later, when Hazrat Ahnaf [R.A.A.] departed Hazrat Mu'awiyah's [R.A.A.] anger had cooled down and he felt reconciled to Yazid. He at once sent two hundred dirhams and two hundred dresses as a token of love to Yazid. On receiving these presents, Yazid divided them into two equal portions and despatched one hundred dirhams and a hundred dresses as a gift to Hazrat Ahnaf ibn Qais [R.A.A.].

17. Pat the heads of children with affection; take them up and seat them in your laps, fondle them and treat them in good humour. Do not rule over them as an irate tyrant. Such an attitude stunts the growth of affectionate sentiments towards parents in the hearts of children, destroys their self-confidence and adversely affects the development of their inborn faculties.

On one occasion Aqra' ibn Habis [R.A.A.] came to the presence of the Holy Prophet [S.A.W.]. The Holy Prophet [S.A.W.] was at that time engaged in fondling Hazrat Hassan
[R.A.A.]. Aqra’ [R.A.A.] felt rather surprised and submitted, "O Holy Prophet [S.A.W.] do you also fondle children. I have ten children and have never shown fondness to even one of them"—The Holy Prophet [S.A.W.] raised his eyes and taking a look at Aqra’ observed: "If Allah has deprived your heart of kindness and affection, what can I do!"

Hazrat ‘Amir [R.A.A.] held a high post in the government during the reign of Hazrat Umar [R.A.A.]. He once paid a call at the house of Hazrat ‘Umar [R.A.A.] and was astounded to see that a few children had mounted the chest of the Caliph and were engaged in play. The Caliph realised the feelings of annoyance writ large on the face of ‘Amir [R.A.A.] and enquired, "What manner of treatment do you show to your children?" ‘Amir [R.A.A.] now got the opportunity to express his viewpoint on the matter. He said: "Amir-ul-Mo’minin, as soon as I enter my house the people of my household are struck with terror and stand dumb with fear." On hearing this, Hazrat ‘Umar [R.A.A.] said in a deep tone of sorrow:

"‘Amir [R.A.A.], you are a follower of the Holy Prophet [S.A.W.] and yet are ignorant of the important injunction that a Muslims should behave towards his family members with extreme love and deep tenderness."

18. Concentrate all your efforts to train and educate your children in piety and honesty and consider the greatest sacrifice too little to achieve this purpose. This is an obligation laid upon you by religion; it is a favour you owe to your children; and it is the greatest good that you can do to yourself. The Holy Qur’an affirms:

\[ \text{يَا يَا الْبَيْتِ اسْتَسْتَعَنِّي وَأَنْفَسْكُمْ وَأَهْلُكُمْ كَأَنْ وَهُنَّ كَأَنَّهُمْ نَارٌ} \]

"O Believers, protect yourself and the people of your household from the fire of Hell."

The only means of obtaining salvation from Hell-Fire is
that man should be aware of all the requisite knowledge about religion and his life should pass in loyalty and devotion to the commands of Allah and His Messenger [S.A.W.].

The Holy Prophet [S.A.W.] has observed: "The best gift that a father can bestow upon his son is to arrange good education and training for him." *(Mishkat)*

In addition to this, the Apostle of Allah [S.A.W.] affirmed: "The actions of man cease with his death. But there are three deeds whose reward and blessing continue to reach him even after death: One that he should make a *Sadaqa Jariah* (Recurring Charity). Secondly, he should leave behind a legacy of knowledge from which people may continue to derive benefit; thirdly, pious offspring who continuously invoke mercy of Allah upon him." *(Muslim)*

In fact the pious offspring are the only means of keeping alive your cultural traditions, religious doctrines and the concept of faith in One God, after you have expired. The believer prays for pious offspring so that the younger generation may keep the message of the old generation ever green and alive.

19. When the children attain the age of seven years, teach the 'Namaz' and urge them to observe prayers. Take them to the mosque with you to arouse their interest. If the children neglect to observe prayers when they have attained the age of ten, administer suitable punishment to them. By word and action make it absolutely clear to them that you will not tolerate their evasion of saying prayers.

20. When the children attain the age of 10 years, give them separate beds to sleep in. The Holy Prophet [S.A.W.] has observed:

"When you children are seven years old, urge them to observe prayers. When they attain the age of ten and neglect saying prayers, punish them, and after this age provide separate
beds for them to sleep in."

21. Always keep your children clean and neat. Take care that they are clean, neat and bathed. Keep their dress pure and clean. However, avoid excessive adornment or ostentation in dressing up children. Keep the dress of a female child simple and clean. Do not spoil the nature of your children by dressing them up in gaudy and flamboyant clothes.

22. Do not point out the faults of your children in the presence of others and strictly abstain from degrading or hurting the self-respect of your children.

23. Do not express your dismay at reforming your children in their presence. Instead praise them generously even for their ordinary virtues in order to boost up their morale. Make constant endeavours to encourage them, and to foster self-confidence and boldness in them so that they may strive for the highest goals in the field of life.

24. Keep telling the children the stories of the Prophets [A.S.], tales of the pious people [R.A.A.] and episodes of the courageous feats of the illustrious companions of the Holy Prophet [S.A.W.]. This must be considered an essential means of training, civilising, character-building and arousing love for religion among the young and despite countless other pre-occupations you must find some time to talk on these subjects with your children. Recite to them the Holy Qur’an in a sweet rhythmical voice frequently and on occasions relate to them the stirring stories and traditions of the life and work of the Holy Prophet [S.A.W.]. In this manner, you should try to inculcate in the hearts of the young warm sentiments of true love and devotion to the Holy Prophet [S.A.W.].

25. Let the children distribute food or money to the poor with their own hands sometimes so that the virtues of liberality, generosity and charity to the poor may develop in their hearts. On occasions, let brothers and sisters distribute shares of food or other
eatables among themselves without your aid. This will create in them an awareness of the rights of others and accustom them to fair-dealing.

26. Do not comply with each legitimate or non-genuine desire of the children. By means of patience and common-sense teach them to give up this habit. Be strict with them at times and do not turn them into obstinate and self-willed youngsters by showering excessive love upon them.

27. Avoid thundering and shouting at the highest pitch of your voice and urge the children to speak softly in a moderate tone and abstain from shouting or railing at each other.

28. Inculcate the habit of self-help in children. They should not look to the servants to do every little job for them. This habit makes the children lazy and crippled in some ways. Foster the habits of sturdiness, hard work and strenuous application among the children.

29. In the event of an altercation taking place among children, do not lend undue support to your own child. You must realise that the sentiments which you cherish in your heart for your child are exactly the same which other people have for their children. Keep in view the faults of your own child and in all untoward circumstances try to pinpoint the error and fault of your own child and then make an earnest endeavour to eliminate these childish shortcomings in a wise manner by exercising constant vigilance.

30. Show equal treatment to all your children and avoid going to extremes in the matter of behaving towards children. If you are naturally drawn towards a particular child then, of course, it can’t be helped. Yet in behaviour and dispensation of requirements you must show equal treatment and evenhanded justice. Do not show distinctive favour to a child to the dismay of other children. This will foster inferiority complex, hatred and frustration and all this will finally erupt into rebellious conduct. These
evil sentiments greatly retard the development of natural faculties of a child and leave an adverse effect on the moral and spiritual growth of child’s personality.


(Bukhari, Muslim)

31. Always present a good practical model before the children. Your own life style serves as a mute and permanent precept for your children. Children constantly lean and adopt lessons from your own conduct in life. Do not tell a lie even as a matter of fun before the children.

Hazrat ‘Abdullah b. ‘Amir [R.A.A.] relates an episode from his own life as follows: "One day when the Holy Prophet [S.A.W.] was present in our house, my mother called for me and said: "Come here, I have something for you." The Holy Prophet [S.A.W.] was watching. He [S.A.W.] observed to my mother, "What is it that you want to give to the child?" My mother submitted: "I wish to give him a date." The Holy Prophet [S.A.W.] observed: "If you had called the boy on the pretext of giving him
something and in fact did not give him anything on his arrival, surely this sin of falsehood would have been added to the scroll of your deeds."  

(Abu Dawud)

32. Celebrate the birth of a female child with as much rejoicing as you observe on the birth of a male child. Boy or girl, both are a gift from Allah and only He knows better whether a boy or a girl is propitious for you. It does not behove a faithful of Allah to demure or feel crest-fallen on the birth of a girl. Such behaviour is the height of ingratitude and an insolence towards the Omnis- cient and Merciful Allah.

The Tradition records: "When a girl is born to someone Allah sends angels to his home who pronounce: "O inmates of this house! peace be on you." The angels take the baby girl under their wings and passing their hands on her head in a gesture of affection observe: "This is a weak creature born out of a weak creature. Whosoever protects and rears this infant girl, Allah shall sustain him till doomsday."

(Tabrani)

33. Train and bring up your girls with a sense of great pleasure, spiritual satisfaction and in the spirit of religion. In return for this pious service anticipate from Allah that He will admit you to the uppermost level of Paradise. The Holy Prophet [S.A.W.] has affirmed: "The man who patronises three daughters or three sisters, educates them and teaches them good manners and behaves kindly towards them till they become independent of his care by the will of Allah, is entitled by Allah to enter Paradise." Thereupon a person submitted: "If there be only two daughters or two sisters?" The Holy Prophet [S.A.W.] affirmed: "The same reward will be given for similar conduct towards two daughters or two sisters." Hazrat Ibn 'Abbas [R.A.A.] observes: "Had the people enquired about the reward for rearing one girl in this manner, the Holy Prophet [S.A.W.] would have given the same glad tidings."

(Mishkat)

Hazrat 'A'isha [R.A.A.] narrates, "One day a woman accom-
panied by two small girls came to visit me and begged me to give her something. I had only one date which I handed over to her. The woman divided the date into two halves and gave one half to each girl, leaving nothing to eat for herself. Afterwards she stood up and went out. The same moment the Holy Prophet [S.A.W.] entered the house. I related the whole matter to him [S.A.W.]. On hearing the case, the Holy Prophet [S.A.W.] observed: "Any man who is put to trial on account of daughters being born to him and he comes out of the trial successful by virtue of showing good treatment to his daughters, these girls will serve him as a shield against the fire of Hell on the Day of Judgement."

(Mishkat)

34. Do not look down up the female child, nor show preference to the boy over the girl in any matter. Treat both with equal love and behave towards both in an equal manner. The Holy Prophet [S.A.W.] has affirmed: "Anyone who is blessed with the birth of a girl and does not bury her alive in the manner of the pagan days and does not look down upon her; neither shows preference to the boy over the girl nor considers the boy in any way superior to the girl, such a man will surely be admitted into Paradise by Allah."

(Abu Dawud)

35. Give the prescribed share to the girl out of your property willingly and with careful attention. This share is ordained by Allah and no one has the authority to increase or decreases the amount of this share. It does not behave a pious believer to make excuses in the matter of paying the share of the girl or to feel content by giving away some fraction of it according to his own personal views. Such an action is a breach of covenant with Allah as well as tantamount to offering an insult to the religion. (Allah forbid!)

36. Along with these practical measures, say prayers from the depths of your soul and with sincere devotion of heart for your offspring. We may trust the Munificent and Kind Allah that He will not let earnest prayers offered by the parents out of the depth of their soul go unanswered.
Etiquettes of Friendship

1. Love your friends and become the object of love of your friends. The man who is held in deep affection by his friends and who cherishes feelings of love for his friends is the most fortunate person. The person who avoids the company of other people and whom the people regard with feelings of disgust is the most deprived man. The man who has no wealth is not poor. In point of fact great poverty consists in being friendless. A friend makes life beautiful, acts as a supporter in the journey of life and is a gift of Allah. Make friends and become friends of others. The Holy Prophet [S.A.W.] has affirmed:

"The believer is an embodiment of love and affection. And the man who neither loves other nor is loved by others has no good or virtue in him." (Mishkat, Bab al-Shafqat)

The Holy Qur'an has affirmed:

الخُمْسُونَ وَالخُمْسُونَاتِ بَعْضُهُمْ أُحِيَّاهُمُ بَعْضُهُمْ بَعْضَ ١٤٤٠ (Sure 2:48)

"The believing men and believing women are protecting friends of one another." (9:71)

The Holy Prophet [S.A.W.] used to cherish deep feelings of affection for all his illustrious companions [R.A.A.] so each one of them entertained the happy thought that the Holy Prophet [S.A.W.] loved him more than any one else.

Hazrat 'Amr b. al-'As [R.A.A.] reports: "The Holy Prophet [S.A.W.] used to converse with me with such deep attention and sincerity and lavished such great care on me that I came to believe myself to be the best person among my people. And one day I submitted to the Holy Prophet [S.A.W.]: "O Prophet of Allah [S.A.W.]: Who is better – Me or Abu Bakr?" The Holy

2. Maintain amicable social relations with your friends and try to develop sincere links and continue to cement friendships. Avoid adopting an attitude of annoyance with your friends or keeping aloof from them. When a man lives in the society of other men and has to participate in social matters, it is inevitable that he should suffer different kinds of shocks. Sometimes his sentiments are hurt; at other times his reputation is tarnished; one time his peace is disturbed, other times his usual activities are interfered with. Sometimes things are done against his temper and desires; at other times his patience and endurance are severely tried and at times he has to suffer great financial loss. In other words, he has to face all kinds of trials and tribulations. But when a man suffers these hardships, his heart is strengthened and he gains in wisdom and experience. Good morals develop in his personality and passing through a natural process of training and purification he makes rapid spiritual and moral progress. He thus acquires the sublime virtues of patience, forbearance, selflessness, affection, sympathy, humanity, respect, loyalty, devotion and co-operation, sincerity and love, generosity and gallantry, kindness and favour to the highest degree and he becomes an instrument of goodness and blessing for the human society. Every man holds him in esteem and values his friendship; each man considers him a source of blessing in his favour. The Holy Prophet [S.A.W.] has observed:

"The Muslim who participates in social matters with other men and shows forbearance if he suffers any pain from them is a far better person than the one who isolates himself from the
people and is dismayed at the hardships caused by others."

(Tirmidhi)

3. Form friendships with the pure and righteous people. In the choice of friends do keep in mind the thought as to how far the people with whom you are forging bonds of amity and friendship can prove useful to you from the viewpoint of religion and morality. There is a famous maxim which says: If you wish to ascertain the moral state of a man, look at the moral condition of his friends." And the Holy Prophet [S.A.W.] has observed: "A man follows the beliefs of his friend. hence each man should deeply consider the question as to what kind of a man is the person with whom he is striking a friendship."

(Musnad Ahmad, Mishkat)

The observation that a man will follow the beliefs of his friend implies that when a man keeps the company of his friend he will be affected by the sentiments, thoughts, taste and the mental outlook of his friend. He will inevitably begin to judge things to the standard of likes and dislikes adopted by his friend. Hence a man should exercise utmost care in choosing a friend and should establish bonds of affection and friendship with a person whose taste, temperament, and activities conform to the tenets of faith and religion. The Holy Prophet [S.A.W.] has enjoined: "Develop a relationship of love and friendship with a believer only and eat and drink in his company only." Furthermore the Holy Prophet [S.A.W.] affirmed:

"Keep company with the believer and only the righteous should eat from the Dastar Khwan⁴ of a believer."

Eating together naturally stimulates sentiments of warm affection and love between friends and these links should only be developed with the believers who are Allah-fearing and righteous people always keep away from those who have forgot-

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4. Cloth spread on the ground on which food is laid for the diners.
ten Allah and are irresponsible and indifferent in carrying out the commands of religion and are immersed in immorality. The Holy Prophet [S.A.W.] has described the nature of relationship with a good and bad friend in a sublime allegory:

"The example of a good or a bad friend is like that of a dealer of musk-perfume and an ironsmith who stokes the furnace. In the company of the perfumer you will certainly derive some benefit i.e. you will buy musk perfume or at least its sweet odour will afford pleasure to you. On the other hand, the furnace of the ironsmith will burn your house or set your clothes ablaze or the foul fumes emitted by the furnace will give you a headache." (Bukhari, Muslim)

The Tradition is recorded by Abu Dawud in the following words:

"The example of a pious friend is like that of a musk-perfumery shop-keeper. If nothing, at least the benefit of sweet smell can be derived from this friend. The example of an evil friend is like that of a furnace. Even if your clothes are not set ablaze, your dress will certainly be blackened by the fumes of the furnace."

4. Love your friends for the sake of Allah. The favourites of Allah are those who join together on the basis of Allah's religion and struggle shoulder to shoulder with perfect unity of mind and soul to discharge their obligation of establishing the religion of Allah and stand like a solid wall in defence of their creed.

The Holy Qur'an affirms:

إِنَّ الَّذِينَ يُحَبَّ الْدِّينَ يَقُولُونَ فِي سَبِيلِ الْمُسْلِمِينَ صَافِعَةً كَأَنْ أَنْتُمْ بَنَٰدِيَانَ

(61:4) مَرْضُوٰصٌ (المف.)

"Lo! Allah loveth those who battle for His cause in ranks as if they were a solid structure."
And the Holy Prophet [S.A.W.] has affirmed:

Allah will ordain on the Day of Judgement: Where are those people who used to love their fellows for my sake only. I shall place them under My own shadow." (Muslim)

The enviable state of dignity in which these people will find themselves on the Day of Judgement has been described by the Holy Prophet [S.A.W.] in these words:

"There are some loyal servants of Allah who, though they are not Prophets or martyrs, yet they shall be elevated to such high status by Allah on the Day of Judgement that the Prophets and martyrs will envy their good fortune." The illustrious companions [R.A.A.] submitted: "O Prophet of Allah [S.A.W.]! Who will be these fortunate persons?" The Holy Prophet [S.A.W.] affirmed: "These will be the people who loved each other on the basis of the religion of Allah – they were not related to one another by blood, nor had any commercial connection with each other. I swear by Allah, the faces of these people will be glowing with radiance nay they will be the emblems of pure light. When all the people shall be trembling with fear, they shall be free from fear. When all the people will be grief-stricken, they shall know no sorrow." Afterwards the Holy Prophet [S.A.W.] recited this verse of the Holy Qur’an:

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الله إن آلن أُليمكم اللهو لا كروت علهمُ هم هم يحسرون
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"Lo! verily the friends of Allah are (those on whom fear (cometh) not, nor do they grieve." (10: 62)

Hazrat Abu-Darda [R.A.A.] states that the Holy Prophet [S.A.W.] observed: "Some people shall be raised from their graves on the Day of Judgement in a state that their faces will be glowing with radiant light. They shall be seated on pulpits made of pearls. Other people shall envy their elevated state. These dig-
Decent Living

nified people, however, will neither include Prophets nor martyrs." The companions submitted: "O Prophet of Allah [S.A.W.]! Who are these people? Tell us their distinguishing qualities." The Holy Prophet [S.A.W.] observed: "These are the people who love each other for the sake of Allah only."

(Tabrani)

5. Consider the love of pious people as a source of salvation in the eternal life and a means of winning the favour of Allah. Pray to Allah to bless you with the love of righteous people and beseech His favour to admit you to the ranks of the pious. Hazrat 'Abdullah ibn Mas'ud [R.A.A.] narrates: "A person came to the presence of the Holy Prophet [S.A.W.] and submitted: "O Prophet of Allah [S.A.W.], a person, loves a pious man for his piety, yet himself does not emulate the good deeds of this pious man, how shall he be treated in the next world?" The Prophet of Allah [S.A.W.] affirmed: "It does not matter at all. Man shall find himself in the company of that person whom he loves. (Bukhari)

One night the Holy Prophet [S.A.W.] was blessed with the vision of Allah. Allah said to the Holy Prophet [S.A.W.]: "Ask what thou wilt?" Thereupon the Holy Prophet [S.A.W.] said this prayer:

اللهُمَّ إِنِّي أَسْتَلَكْ فَغُلْبُ الْحُبُّ لِلْقُدُّوسِ وَزُوِّرَتُ الْمُسْتَقِيمُ وَحَضَّتْ المُلْكَ وَرَكَّزَتُ الْمَكَّةَ وَحَبَّتُكَ وَحَبَّتُ الْإِنْسَانَ في نَفْسِكَ وَلَدَوَرَهُ كَمَا رَأَيْتَ مَعَهَا دُرْسَةٌ وَإِنَّكَ لَسُهُبٌ أَبْنَيْتُكَ عَلَى الْخَبَّةَ وَلَيْخَوِيلَيْنِي إِلَى الْخَبَثَ (سُرْدَاء)

"Allah! I beseech Thy favour to perform good deeds and avoid evil deeds and I seek the love of the poor and Implore Thee to grant me forgiveness and show me Thy Mercy. When you wish to send a calamity over a people, lift me in a state in which I may enjoy Your protection from the calamity. I implore Thy love and I beseech Thee to grant me love of that person who loves Thee and grant me the favour to perform deeds which may serve as means of obtaining nearness to You."
Hazrat Mu'adh ibn Jabal [R.A.A.] states that the Holy Prophet [S.A.W.] affirmed: "Allah ordains that I owe love to those people who develop links of love and friendship among themselves for My sake and assemble at one place to recite My name and meet each other for the love of Me and show good treatment to each other in order to win My favour."

(Ahmad, Tirmidhi)

The Holy Prophet [S.A.W.] giving an inspiring description of the meeting of two friends, observed:

"A man set out to-call on his friend who lived in another habitation. Allah appointed an angel to await him an the way. The angel enquired of him: "Where are you going?" The man made the answer: "I am proceeding to that village to see my brother." The angel further enquired: "Does he owe you a debt of favour which you are now going to receive from him?" The man replied: "No, I am going to meet him only because I love him for the sake of Allah." The angel thereupon told him: "Listen then! God has sent me to convey to you the glad tiding that Allah loves you as much as you love your friend for Allah's sake." (Muslim)

6. Make friendships with those who deserve to be your friends from the viewpoint of Islam and then try your utmost to maintain a loyal and devoted friendly relationship throughout your life. As the choice of pious people as friends is a matter of utmost importance, so equally is the continuous endeavour to maintain and strengthen these bonds of friendship.

The Holy Prophet [S.A.W.] has affirmed: "On the Day of Judgement when there will be no shade anywhere except under the heaven of Allah, only seven types of people will find place under the shade of Allah's heaven. Of the first type will be two persons who were friends of each other for no other purpose except for the sake of Allah. The love of Allah would have forged a common link of friendship between them and they would separate from each other in the same condition. In other words,
their friendship would be based on their common love of Allah and they would endeavour to maintain and cement this bond of friendship throughout their lives. And when one of them would be near the end of his life, their friendship would be intact at that time and they would part in this world as friends.

Trust your friends. Behave cheerfully while you are in their company. Avoid being gloomy and making your friends gloomy. Be informal, frank and good natured amidst friends. Do not frown; nor stand on formality. Try to act as an informal companion, a good-natured mate and a cheerful comrade among your friends. Your friends should not feel bored with your presence; rather they should feel happy and alive in your company and should feel drawn towards you.

Hazrat ‘Abdullah ibn Harith [R.A.A.] relates: "I have never seen a person who smiled more often than the Holy Prophet of Allah [S.A.W.]." (Tirmidhi)

Hazrat Jabir b. Samrah [R.A.A.] narrates: "I was present in over hundred sittings with the Holy Prophet [S.A.W.]. In these sittings the illustrious companions [R.A.A.] used to recite verses and related stories and anecdotes dating back to pagan times. The Holy Prophet [S.A.W.] used to hear all this in silence and even joined in laughter himself at times." (Tirmidhi)

Hazrat Shuraid [R.A.A.] reports that "on one occasion I was sitting behind the Holy Prophet [S.A.W.] on the back of an animal. During the journey I recited a hundred verses of Umaiya ibn as-Salt to the Holy Prophet [S.A.W.]. After each verse the Holy Prophet [S.A.W.] asked me to recite some more verses and I complied." (Tirmidhi)

Similarly, the Holy Prophet [S.A.W.], sometimes himself used to relate stories in his company. Hazrat ‘A’ishah [R.A.A.] reports: "Once the Holy Prophet [S.A.W.] related a story to the members of his household. A lady submitted: "This strange tale resembles the stories of Khurafa." The Holy Prophet [S.A.W.]
asked her: "Do you know the real story of Khurafa?" and then himself narrated the true story of Khurafa in great detail. Similarly, the Holy Prophet [S.A.W.] once related a very interesting story of eleven women to Hazrat ‘A’isha [R.A.A.].

Describing the informal conduct and cheerful temper of the illustrious companions [R.A.A.] Hazrat Bakr ibn ‘Abdullah [R.A.A.] relates:

"The illustrious companions [R.A.A.] used to throw the peelings of melon at each other in playful fun, yet when the time came for attack or defence the valour of the companions [R.A.A.] outweighed others in this field also."

(Al-Adab-ul-Mufrad)

Hazrat Muhammad b. Ziyad [R.A.A.] reports: I have seen the times of the righteous forebears. Several families of them lived in a single mansion. On many occasions it so happened that a family received a visit from a guest. At that moment food would be cooking in a pot in the quarter of another family. So, the host who had received a guest would go to the quarter of his neighbour and bring over the food without informing the family. The owners of the pot would then go about searching for their pot of food and would ask the people: "Who has taken away my pot?" The host who had taken the pot would then confess to him. "Brother, I had received a visit from a guest so I took away your pot of food." The owner of the pot of food would thereupon say, "May Allah bless you by increasing the quantity of this food." Muhammad ibn Ziyad [R.A.A.] also states that when these people baked bread, the same thing happened.

(Al-Adab-ul-Mufrad)

A saying of Hazrat ‘Ali [R.A.A.] is as follows:

"Let your heart be free at time. Let your mind conceive pleasant notions, for mind also gets weary even as the body is fatigued."
8. Do not be dull and spiritless. Be of good cheer and keep your spirits high. Beware, however, that your cheerful temper and humour does not exceed proper limits. Along with a cheerful temper, fun and recreation, you should never forget to observe sanctity of religion, prestige and self respect, balance and moderation in your activities.

The illustrious companion of the Holy Prophet [S.A.W.], Hazrat Abdul Rahman [R.A.A.] reports that the illustrious companions of the Holy Prophet [S.A.W.] neither were devoid of humour nor walked about in a lifeless manner. They used to recite verses and narrate tales and legends of pagan times in their sittings. But when in any matter something was demanded of them which did not conform to justice and truth, the pupils of their eyes were inflamed with such intense anger as if they were seized with a fit of madness." (Al-Adab-ul-Mufrad)

Somebody remarked to the renowned traditionist Hazrat Sufyan b. Uyaina [R.A.A.] that humour is a nuisance. He answered: "No, humour is a Sunnah, but only for the man who knows the suitable occasion on which to practise it and has the ability to indulge in good jokes." (Sharh Shama'il Tirmidhi)

9. If you love someone, you must express your love to that person. Its psychological effect on that person will be that he will develop a sense of nearness to you. The exchange of feelings and passions on both sides will augment love and sincerity to an extraordinary extent. Love then will no longer be merely a feeling confined within the heart but will begin to play a potent role in practical life. Thus people will have an opportunity of taking deep interest in the individual lives of each other and coming nearer to each other.

The Holy Prophet [S.A.W.] has affirmed: "Any person who cherishes in his heart sentiments of love and sincerity for his brother, he should express these sentiments to his brother and tell him clearly that he holds him in love and affection." (Abu Dawud)
On one occasion a man passed in front of the Holy Prophet [S.A.W.]. Some people were at that time in attendance on the Prophet [S.A.W.]. One of them submitted; "O Prophet of Allah [S.A.W.]! I love this man for the sake of Allah alone." On hearing this the Holy Prophet [S.A.W.] enquired from him: "Have you told this to the man?" The man submitted: "No, I have not." Thereupon the Holy Prophet [S.A.W.] urged the man: "Go and tell the man that you love him for the sake of Allah." The man stood up at once and approaching the passer-by expressed to him his sentiments. The passer-by made the answer: "May Allah love thee for whose sake you entertain feelings of love for me."

(Tirmidhi, Abu Dawud)

In order to cement the bonds of friendship and to bring friends closer to each other for their mutual benefit, it is essential that you should take proper interest in the individual and private matters of your friends and express to them your special feelings of devotion and concern.

The Holy Prophet [S.A.W.] has observed:

"When a man establishes ties of friendship and fraternity with another person he should ascertain from him his name, father’s name and particulars about his family as this strengthens the roots of mutual friendship." (Tirmidhi)

10. Adopt a moderate course in expressing your love and in the conduct of mutual relationship. Do not display such unconcern that your love and connexion may appear doubtful, nor permit yourself to go to such extremes of passion that your love and friendship may assume the form of craziness and perchance you may suffer a shock at times (Allah forbid!) Always observe moderation and keep your feelings at balance. Adopt a moderate attitude which may be enduring and long-lasting. Hazrat Aslam [R.A.A.] states that Hazrat 'Umar [R.A.A.] observed: "Your love should not assume the form of madness, nor should enmity excite you to perpetrate torture on other." I submitted: Sir, how
should we do so?" Hazrat 'Umar [R.A.A.] observed: "In this manner that if you love someone you start hugging him in a childlike fashion and display other forms of childish behaviour. And if you feel angry with someone, you resolve upon the destruction of his life and property and utter ruination." (Al-Adab-ul-Mufrad)

Hazrat 'Ubaid Kindi [R.A.A.] reports: I heard Hazrat 'Ali [R.A.A.] observing: "Adopt a tender and moderate attitude towards your friend; he might turn your enemy tomorrow. Likewise, follow a tender and moderate course in your conduct towards the enemy; he might become your friend sometime later." (Al-Adab-ul-Mufrad)

11. Be loyal and devoted to your friends. The best form of devotion to your friend is that you should increasingly try to elevate his morals. You should be more concerned with his salvation in the eternal world than his advancement in the material world. The Holy Prophet [S.A.W.] observed: "Religion wholly consists in seeking the welfare of others." The real test of a well-wisher is that one should wish for his friend the same thing that one wishes for his own self, for a man can never be his own ill-wisher.

The Holy Prophet [S.A.W.] has affirmed:

I swear by Him Who hath power over my life, no man can be truly pious unless he wishes for his brother the same thing that he wishes for himself."

Laying down six obligations which each Muslim owes to the other, the Holy Prophet [S.A.W.] observed: "And the believer should act as a well-wisher of his brother both in his presence and absence." Furthermore, the Holy Prophet [S.A.W.] affirmed:

"Without doubt Allah has ordained the ordeal of fire for that man and He has forbidden his entry into Paradise who forfeits the right of a brother Muslim after having sworn to fulfil his obligation." Someone from among the illustrious companions
[R.A.A.] submitted: "What if that obligation relates to a very minor thing?" The Holy Prophet [S.A.W.] affirmed: "Yes, even if he owes an ordinary branch of the 'Pelu' tree to another Muslim."

12. Share the grief and sorrow of your friends. Likewise, participate actively in their joyous occasions. The purpose of your sharing their grief should be to alleviate their suffering and the aim of your participation in their festivities ought to be to enhance their joy. Every friend rightly expects from his sincere associates that they will stand by him in times of trial and will never desert him in the hour of need. Similarly, he anticipates that his friends will add to his felicity by increasing the grace of his festive parties with their presence and active participation.

The Holy Prophet [S.A.W.] has observed:

"The Muslim fraternity is like a mansion. Even as each brick supports and cements the other brick, so does a Muslim act as a supporter and a source of strength for the other Muslim." So saying the Holy Prophet [S.A.W.] interlocked the fingers of his both hands and thus explained the mutual link and close connexion that ought to subsist among the Muslim community.

(Bukhari, Muslim)

The Holy Prophet [S.A.W.] enjoined: "In their sense of mutual love and affection and perception of common distress, you will find Muslims as one body; if one organ of this body is afflicted, the whole body is affected by fever and sleeplessness."

(Bukhari, Muslim)

13. Meet your friends in a cheerful, amicable, joyous and sincere manner. Greet them warmly and observe proper etiquettes in receiving them. Avoid showing an indifferent, cold and unconcerned behaviour. These evils create a rift in the hearts. Say words of praise and thanks and joy and satisfaction during meetings with your friends. Abstain from talk which reveals sorrow,
grief and low spirits. Behave in such a manner during meetings with your friends that they should be thrilled with feelings of joy and liveliness. Do not greet them with such a gloomy face that they may feel crestfallen and may come to regard your fellowship as intolerable nuisance.

The Holy Prophet [S.A.W.] has affirmed:

"Do not look upon any pious deed as insignificant, may it be greeting your brother with a cheerful heart." (Muslim)

On another occasion, the Holy Prophet [S.A.W.] observed: "Your smile on seeing a brother is also an act of sacrifice on your part." (Tirmidhi)

Tenderness, politeness and civility generate feelings of affection and love in the heart and it is on the basis of these virtues that a good society can be formed.

The Holy Prophet [S.A.W.] observes:

"I tell you the distinguishing marks of a person for whom the fire of Hell has been made unlawful and who is a forbidden person for the Hell Fire to consume: He is a man who bears a sweet temper, tender heart and is soft-spoken." (Tirmidhi)

The illustrious companions [R.A.A.] relate that the Holy Prophet [S.A.W.] used to be attentive with his whole posture towards the person with whom he was talking and listened to the talk in rapt attention. Once the Holy Prophet [S.A.W.] was sitting in the mosque. A man paid a call and the Holy Prophet [S.A.W.] shifted his posture and shrank a little. The man submitted: "O Prophet of Allah [S.A.W.], there is ample room here." The Holy Prophet [S.A.W.] observed:

"A Muslim owes it to his brother that on seeing him, he should move for him a little." (Baihaqi)
Describing the virtues of the believers, the Holy Qur'an affirms:

أذَلُّةٌ ﻋَنْدَ الْمُؤْمِنِينَ

"They are always very gentle to the believers."

The Holy Prophet [S.A.W.] has elucidated the same fact in the following words:

"The believers are forbearing and soft-hearted like a camel who is tied with a nose band; the camel is drawn to whichever direction his nose-band is tugged and if he is made to sit on a stone, he complies." (Tirmidhi)

14. Whenever you differ among yourselves on any matter resolve it at once. Always take the initiative to seek forgiveness and to admit your fault.

rat Umar. Noting the displeasure against Hazrat ‘Umar, Hazrat Abu Bakr [R.A.A.] felt deeply perturbed. He fell on his knees and submitted to the Holy Prophet [S.A.W.] in great humility "O Prophet of Allah [S.A.W.], ‘Umar is not at fault. All blame rests on me. I committed the fault. It was I who spoke harshly to him."

Thereupon the Holy Prophet [S.A.W.] observed: "Allah sent me as His Prophet among you and when in the early days you refuted me, it was Abu Bakr who affirmed his faith in me and stood by me at the cost of his life and property. Would you now aggrieve my companion?"

Do not lose time in making peace. The longer the delay in resolving quarrels, the deeper grow the roots of contention, and the wider grows the gulf of separation between the hearts. The following precept of Hazrat ‘Isa [A.S.] contained in the Bible is intensely heart-warming:

"So if you are engaged in offering sacrifice at the altar and you suddenly recall to mind that your brother has some complaint against you, leave your offering at the altar and return at once to your brother to make peace with him. Then go back to the altar and make your offering."

The Holy Prophet [S.A.W.] has observed:

"The deeds of the people are presented to Allah on every Monday and Thursday and every believer is granted pardon except the one who nurses a grudge against any of his believing brothers. Allah ordains: "Leave them so that they may resolve their quarrel."

Who knows whether the next moment will bring death or life! Who knows whether he will witness the next Monday or Thursday! Why and on what hope do you delay in purifying your heart and settling the complaints of your friends? Is any sensible person who believes in the Day of Judgement ready to present himself with an impure, dark and gruesome heart before the Almighty Allah?
Beware also that if your friend admits his fault and requests pardon, you should accept his excuse and forgive him from the core of your heart.

The Holy Prophet [S.A.W.] has affirmed:

"The Muslim who declines to accept the confession of his fault and a request for forgiveness from his brother Muslim is held guilty of a sin as grave as the sin of cruelty and oppression committed by an Octroi man who extorts an illegal cess."

15. Restrain your tongue even if friends talk or behave in a manner which is offensive to your temper or taste. Do not utter harsh or offensive speech in retaliation. Instead let the matter pass with tact and gentle conduct.

The Holy Prophet [S.A.W.] observed:

Hazrat Moosa [A.S.] submitted to Allah: My Allah! Which one is the dearest to you among your creatures?" Allah affirmed: "That one who hath the power to take revenge. Yet forgives."

(Mishkat)

In addition to this, the Holy Prophet [S.A.W.] observed:

"The heaviest thing put in the balance of a believer on the Day of Judgement will be his politeness. Allah looks upon that person with intense wrath who utters indecent and foul speech."

Hazrat 'Abdullah ibn Mubarak [R.A.A.] had defined the virtue of politeness in three ways:

i. A person should meet others with a bright, smiling face.
ii. A man should spend his wealth on the destitute and needy persons.
iii. A person should not cause harm to any one.
Hazrat 'A'isha [R.A.A.] reports: "The Holy Prophet [S.A.W.] observed: "The worst man in the eyes of Allah on the Day of Judgement will be the one whom the people avoid on account of his indecent and foul speech." (Bukhari, Muslim)

16. Do not shirk your duty to reform your friends and train them in righteousness. Do not let vanity and pride take root in the character of your friends which is the greatest hurdle in their reformation and moral uplift. Always try to persuade your friends to realise their omissions and errors and develop moral courage to confess their faults. They should always be mindful of the fact that failure to realise one's shortcomings and insistence upon one's faultlessness mars one's spiritual development.

As a matter of fact it is very easy to show off false humility, to call oneself as insignificant and to display submissiveness in style and manners, but it is extremely difficult to sustain an injury to your feelings, to listen to and admit your shortcomings with a cool mind and to tolerate the criticism directed by your friends against your personal faults. Yet true friends are those who keep an enlightened eye on the conduct of their friends and are always alert and alive to the task of protecting each other from the evils of vanity and pride by sincere counsel and practical example.

The Holy Prophet [S.A.W.] affirms:

i. The passion which is allowed to prevail upon one's good sense.

ii. The greed and lust which is allowed to become the guiding principle of one's life.

iii. And vanity—the most dangerous of the three ills." (Baihaqi, Muslim)

Criticism and accountability are lancets which purge the moral existence of man from all undesirable elements. They augment moral strength and infuse new life into the individual and
the society. To take offense, to get irritated and to consider oneself as above the criticism and accountability of friends is detrimental to one’s moral being as well as to evade healthy and constructive criticism of one’s friends to check and protect them from moral degradation. Do feel uneasy if you find hideous faults and shortcomings in your friends and take wise measures to eliminate those blemishes on the characters of your friends. Similarly, give a chance with genuine humility and large-heartedness to your friends that they should expose to you your own foibles and faults. When your friends discharge this unpleasant duty towards you, do not be vainglorious, but welcome their criticism with large heartedness, cheerfully and with a grateful heart. Express your gratitude to them for their sincerity and kindness. The Holy Prophet [S.A.W.] has described this exemplary friendship in a most eloquent allegory.

"Each one of you serves as a mirror to his brother. Hence if your see any fault in your brother, eliminate it." (Tirmidhi)

There are five illuminating points in this allegory which can make your friendship exemplary in genuine terms:

i. The mirror reflects the spots and stains on your person when you stand before it with the intention of locating these spots and stains. When you stand aside, the mirror ceases to reflect these blemishes. Similarly, you should expose the foibles of your friend only if he willingly presents himself before you for criticism and chastisement with an open mind. At the same time, make it sure that his mind is receptive to your criticism and that his heart is eager to accept suggestions for the correction of his faults. In the absence of these conditions, you should keep silent and put off the matter wisely for a later occasion. In the absence of your friend especially you should exercise the utmost care not to utter a single word pointing to any shortcoming of your friend, for this would be counted as back-biting and backbiting divides the hearts rather than uniting them.
ii. The mirror reflects very honestly all such spots or stains which are really present on the face; it neither hides their number nor makes an addition to them. Furthermore, the mirror reflects only those deformities which are outwards and apparent; it does not expose the hidden blemishes, neither probes inward, nor presents an illusory picture of your demerits. Likewise, you should also present a genuine and true picture of the inadequacies and faults of your friends. Moved by sentiments of undue politeness and flattery you should neither suppress the exposure of a few foibles of your friends nor exaggerate their dimensions or add to their number in the heat of your passionate oratory and declamation. Moreover, point out only those faults of your friends which are exposed in the normal conduct of life. Do not display curiosity or an eagerness to spy into the secrets of others. To expose the secret faults of your friends is no moral service, in fact it is a perilous and immoral act on your part.

The Holy Prophet [S.A.W.] once ascended the pulpit and warned the congregation in a very high tone of his holy voice:

"Do not pry into the vices of Muslims. Allah exposes the hidden vices of a person who seeks to expose the faults of his brother Muslims; and when Allah decides to expose the faults of someone, He inevitably reduces the man to disgrace, even if such a man hides himself in the inner recesses of his home."

(Tirmidhi)

iii. The mirror discharges its duty unaffected by any sort of motives. Any one who faces the mirror, the mirror shows him his true image without any reservations. The mirror nurses no grudge or vendetta against anyone, nor wreaks vengeance on anybody. You should also chastise your friends unaffected by personal motives, feelings of vendetta grudge, pique, or dishonesty. Your only motive in criticising
your friends should be to enable him to reform himself, as a
man adorns himself by eliminating spots and stains from
his person by locating them through their reflection in the
mirror.

iv. No one feels annoyed at seeing his true image in the mirror,
nor commits the blunder of breaking up the mirror in a fit
of rage. Instead most people on looking into the mirror
begin to adorn themselves by removing the apparent
defects on their persons and in fact realising the valuable
services of the mirror in this regard are thankful to it in
their hearts. They are fully conscious of the fact that the
mirror has proved extremely helpful to them in the task of
embellishing their persons. They believe that the mirror
has done its natural duty remarkably and they put it away
carefully for use at another time. Similarly when someone
presents your true picture before you in his own words, do
not retaliate in annoyance. Instead express your gratitude
to him for his sincere performance of the obligation of
friendship. Feel grateful to him in your heart also, apart
from offering him thanks in words and set about reforming
yourself at once. Realising the value and greatness of your
friends with an open mind and with a sense of extreme
gratitude, request your friend to continue to show you the
favour of his valuable suggestions.

v. The final point is that "every Muslim serves as a mirror
unto his brother Muslim." A brother is an emblem of sin-
cerity and love for his brother. A brother is loyal, devoted,
sympathetic a well-wisher and a helper in grief to his
brother. He feels restless on seeing his brother in trouble
and is overjoyed at his happiness. Hence the criticism of a
brother and a friend if motivated by feelings of extreme sin-
cerity, devotion, sympathy and love. It will be characterised
by a desire for the welfare and extreme concern for the best
interests of his friend. Every word of this friendly criticism
will reflect the spirit of reformation. Such a form of
criticism may be rightly expected to unite the hearts and correct the wrongs.

17. Exchange gifts in order to express your feelings of sincerity and love for your friends and to deepen the relationship of love and affection. Mutual exchange of gifts unites the hearts and cements the bonds of love. The Holy Prophet [S.A.W.] has observed:

"Exchange gifts with each other. This will generate mutual feelings of love and eliminate feelings of animosity and estrangement from your hearts." *(Mishkat)*

The Holy Prophet [S.A.W.] himself often used to send gifts to his illustrious Companions [R.A.A.]. The Prophet’s Companions [R.A.A.] also frequently exchange presents and gifts among themselves. In the matter of exchanging gifts always keep within your means. Whatever the status of the receiver, do not think that your gift should necessarily be a costly one. Give according to your means and whatever is easily available. The real worth of your gift depends on your sincerity and the nature and depth of feelings with which you have presented the gift. It is the feelings of sincerity and deep passions of love and devotion which unite the hearts and the cost or value of the gift is insignificant in this regard. Do not regard the gift of your friend as insignificant, however cheap in cost it may be. Instead put a high value on the feelings of love and sincerity reflected by the gift of your friend.

The Holy Prophet [S.A.W.] observed:

"Even if someone offers me the leg of a goat as a gift, I shall accept it and if someone invites me to a dinner consisting of a cooked leg of goat, I shall certainly join the feast." *(Tirmidhi)*

You must answer a gift with a gift. The Holy Prophet [S.A.W.] used to observe this rule strictly. The Holy Prophet’s [S.A.W.] favourite gift was perfume. You should also consider
the present of a perfume as a propitious gift. In the present-day circumstances, the presentation of a book can also be regarded as a propitious gift. In this connection, you should hold common feasts at times. Invite your friends to dinner at home. When friends invite you to functions at their homes, make it a point to join their parties. Mutual entertainment promotes feelings of love and affection, and bonds of fraternity are further cemented. However, on these occasions instead of observing excessive formalities and laying out lavish quantities of food and drink, you should put more emphasis on displaying and augmenting the feelings of love and sincerity.

18. Look after your friends. Stand by them in their hour of need, even at the cost of your own life and property. Asbahani relates in a tradition: "A person came to Hazrat ‘Abdullah b. ‘Umar [R.A.A.] and asked: Which one is the most favourite of Allah among the people?" Hazrat ‘Abdullah b. ‘Umar [R.A.A.] answered: "The most favourite person of Allah among the people is he who affords the greatest benefit to his fellow men. The deed which wins the greatest favour of Allah is that you should make a Muslim happy in such manner that you should alleviate his suffering or hardship or make a provision of food to satisfy his hunger. I would go out with a brother Muslim in order to help him in his need rather than sit in the mosque of the Holy Prophet [S.A.W.] and perform Ḥikaf. Allah shall full the heart of that man with His favour on Doomsday who controlled his rage at a time when he could give vent to his fury, if he so wished. And the person who accompanied his brother in order to help satisfy his need and actually provided for his need shall be rewarded with the favour of Allah on Doomsday when the other people will be staggering, this person will walk with a firm gait."

The Holy Prophet [S.A.W.] has affirmed: "Any man who provides for the need of his brother, Allah shall always keep fulfilling the need of that man. And any person who alleviates some hardship of a Muslim, Allah on Doomsday shall remove one of his hardships out of the many hardships of that day."

(Bukhari, Muslim)
The Holy Prophet [S.A.W.] also affirmed: "Allah continues to help a man as long as he continues to help his brother."

(Tirmidhi)

Hazrat 'Abdullah b. 'Abbas [R.A.A.] has reported that the Holy Prophet [S.A.W.] observed: "The reward and blessing for the act of providing for the need of a brother Muslim exceeds the reward and blessing for performing an I'tikaf for a period of ten years."

(Tabrani)

Hazrat Anas [R.A.A.] states that the Holy Prophet of Allah [S.A.W.] observed: "A Muslim who conveys a message of felicity and happiness to a brother Muslim and thus affords him happiness, Allah shall, on Doomsday, make this messenger happy."

(Tabrani)

19. Be a trustworthy confident. If a friend, relying on your good faith, confides his secret to you, you should safeguard his secret. Do not betray the confidence of your friend. Make you heart an iron vault for the safe keeping of secrets, so that friends may take counsel with you without hesitation and also in order that you may proffer good advice to your friends and extend your full cooperation to them.

Hazrat 'Umar [R.A.A.] narrates: "When Hafsa [R.A.A.] was widowed, I called on 'Uthman [R.A.A.] and said to him: "If you are agreeable I should give Hafsa in marriage to you." 'Uthman [R.A.A.] answered: "I shall think over the matter." I waited for his message for many nights. Later 'Uthman [R.A.A.] met me and said: "I have no intention of marrying at the moment." I then went to see Abu Bakr [R.A.A.] and proposed: "If you wish you may take Hafsa [R.A.A.] as your wife." Abu Bakr [R.A.A.] kept silent and make no answer. I was offended at the silence of Abu Bakr. I was more deeply offended with him than even at the response of 'Uthman [R.A.A.]. Many days passed and one day the Holy Prophet [S.A.W.] sent me a proposal to marry Hafsa [R.A.A.]. I accepted the proposal and gave Hafsa [R.A.A.] in mar-
riage to the Holy Prophet [S.A.W.]. Later one day Abu Bakr [R.A.A.] met me and said: "You talked to me concerning Hafsa [R.A.A.] and I kept silent. My response might have caused you some pain." I replied: "Yes, I did feel sore at your silence." Abu Bakr [R.A.A.] thereupon told me: "I knew that the Holy Prophet [S.A.W.] himself intended to send a proposal for marriage with Hafsa [R.A.A.]. The Holy Prophet [S.A.W.] had confided this secret to me and I did not intend to reveal it. If the Holy Prophet [S.A.W.] had not expressed his intention concerning Hafsa [R.A.A.], I would certainly have accepted your proposal."

(Bukhari)

Hazrat Anas [R.A.A.] relates: "One day I was playing with boys of my age when the Holy Prophet [S.A.W.] arrived and blessed us with 'salam' [peace be on you]. The Holy Prophet [S.A.W.] told me his need and sent me on some errand. The errand took rather a long while. When it was over and I reached home late my mother enquired: "Where have you been for so long?" I answered: "The Holy Prophet [S.A.W.] had sent me on an errand." She asked: "What for?" I said: "It is a secret matter." Thereupon my mother advised me: "Look, do not reveal the secret of the Holy Prophet [S.A.W.] to anyone." (Muslim)

20. Your moral conduct towards the people should be characterised by a cosmopolitan, vast, comprehensive, and tolerant outlook, so that people of every taste and temper, thought and ideal may feel an uncommon sense of attraction towards you. Keeping in view the particular taste, viewpoint and temperament of every one, behave towards each person so wisely that no one’s feelings are hurt. Do not adopt the unwise attitude of measuring everyone according to your own particular standard of propriety, nor make an absurd and unsuccessful attempt to mould every one according to your own taste and temperament. The variety of tastes and temperaments is a beauty of Nature. Do not deform the beauty. Keep your relations according to the nature of acquaintance and the temperament of your friends, give them respect and importance accordingly and keep them attached in
bonds of friendship with you by means of your own liberal behaviour and good character.

An all-round genius as the Holy Prophet [S.A.W.] was, men of all tastes and temperaments found consolation and contentment in his august company. Nobody felt any uneasiness due to the magnanimous toleration and extraordinary charitable nature of the Holy Prophet [S.A.W.]. The august company of the Holy Prophet [S.A.W.] included embodiments of toleration and affection like Abu Bakr [R.A.A.] and men of iron nature and courage like 'Umar Farooq [R.A.A.], pacifists who trembled at the prospect of war like Hassan b. Thabit [R.A.A.] as well as the gallant victor of Khybar Hazrat 'Ali [R.A.A.]. There was Abu Dhar Ghifari [R.A.A.] a saintly, gloomy figure as well as 'Abdul Rahman b. 'Auf [R.A.A.], sumptuously rich and elegant in person. It was by virtue of the cosmopolitan outlook, excellent conduct, deep love for humanity and the highest degree of statesmanship of the Holy Prophet [S.A.W.] that men of divergent personalities were extremely devoted to the person of the Holy Prophet [S.A.W.] and the Prophet of Allah [S.A.W.] himself treated everyone of them with such deep consideration that everyone thought himself the most favourite friend of the Holy Prophet [S.A.W.]. Again, it was owing to this cosmopolitan moral view-point, statesmanship, wisdom and unique selflessness that the Holy Prophet [S.A.W.] formed that matchless group of illustrious companions [R.A.A.], who despite their variegated natures and temperaments, were welded together in a unique combination characterised by uncommon unity, cooperation and enviably deep mutual love and affection. The mankind as a whole may rightly consider this era as the essence and substance of its long existence so far.

Your friendships, in fact, can only be successful and long-lasting when your collective attitudes and behaviour reflect rationality, liberalism, patience and tolerance, forbearance and magnanimity, forgiveness and selflessness, mutual understanding and humility, submissiveness, mutual accommodation of each other's sentiments and due consideration of each other's in-
terests in every day life. You may judge from the following few references from the life of the Holy Prophet [S.A.W.] how con-
siderate, magnanimous, liberal, forbearing and tolerant was the
Prophet of Allah [S.A.W.] towards the natural needs, feelings
and frailties of human beings:

* "I come to offer prayer and wish to prolong the prayers. But
I hear some infant crying on the woman’s side and I shorten my
prayers, for I cannot afford to put the mother of the child to
inconvenience by prolonging the prayers." (Bukhari)

* Hazrat Malik bin al Huwarith states: "Some of us young
men of the same age group paid a visit to the Holy Prophet
[S.A.W.] in order to learn religion from him. We stayed with the
Holy Prophet [S.A.W.] for twenty days. The Holy Prophet was
very kind and tender in his dealings. At the end of our twenty
days’ stay, the Holy Prophet [S.A.W.] felt that we were anxious
to return home. The Prophet of Allah [S.A.W.] enquired from
us: "Tell me about the people you have left behind at home." we
related to him [S.A.W.] the affairs of our households in detail.
Whereupon the Holy Prophet [S.A.W.] commanded us: "Go back
to your wives and children. While living among them teach them
everything you have learnt here and urge them to observe piety.
Tell them the proper timings for offering prayers. When the
time for prayer comes, one of you should call the people for
prayers by saying Adhan and he who excels in knowledge and
good morals among all of you, should act as leader (Imam) in the
prayer." (Bukhari, Muslim)

* Hazrat Mu’awiyah b. Hakam Sulami [R.A.A.] relates one of
his own experiences as follows:

"I was saying prayers behind the Holy Prophet [S.A.W.]
when a man sneezed. Forgetting that I was saying my prayers I
spontaneously replied يرحبك الله يارهامكallah whereupon
the people started in rebuke at me. I said to them: "May Allah
protect you, why do you stare at me?" I felt, however, that the
people wanted me to observe silence, so I kept mum. When the Holy Prophet [S.A.W.] had finished the prayers—May my father and mother be sacrificed for him, for never had I seen nor saw afterwards anyone who was a better teacher and guide than the Holy Prophet [S.A.W.]—he did not reproach me, neither beat me, nor rebuked me. He [S.A.W.] only observed: "This is worship and it is not proper to talk in the prayer. Prayer is meant to announce the purity of Allah, to acknowledge His Greatness and to recite the Qur'an." 

(Muslim)

21. Be very much particular in prayers. Pray for your friends and request them to remember you in their prayers. Pray for your friends in their presence as well as in their absence. Think of your friends and pray for them by name in their absence. Hazrat 'Umar [R.A.A.] reports: "I requested leave of the Holy Prophet [S.A.W.] to perform 'Umrah. Granting the leave, the Holy Prophet [S.A.W.] observed: "O My brother, do not forget us in your prayers." Hazrat 'Umar [R.A.A.] says: "I felt so happy on hearing this observation of the Holy Prophet [S.A.W.] that I would not have felt happier had I been offered the whole world."

The Holy Prophet [S.A.W.] has affirmed: "When a Muslim says a prayer for his brother Muslim in absentia, Allah accepts his prayer and appoints one of his angels on the Muslim who is offering the prayer so that when this Muslim prays for his brother Muslim the angel says: "Amen, you shall receive from Allah for yourself too what you are asking for you brother."

(Muslim)

Beseech Allah in your sincere prayers: "Allah, clear our hearts of all grudge, vendetta, enmity and misunderstanding and tie us with bonds of sincerity and love. Make our relationships pleasant by means of mutual cooperation and love." Say this prayer of the Holy Qur'an also:

زَيَّنَّا الْبَصَرَ الْمَخْلُوقَاتِ وَإِلَّا إِنَّكَ لَعَلَّمُونَا إِلَّا أَيْنَ نَكُونَا إِنَّكَ رَبِّنَا إِنَّكَ رَبِّ فَدَاءٌ رَحِيمٌ

في غيابك غياباً للذين أستوى ربياي إنك روت تحييغ وراءنا

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"Our Allah! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour towards those who believe. Our Allah; Thou art full of pity, Merciful."

(59: 10)
Etiquettes for the Host

1. Express your joy and love on the arrival of a guest. Greet him with a cheerful heart. Welcome him with open arms and show him every mark of respect and honour. Do not display stinginess, indifference, cold attitude or resentment.

The Holy Prophet [S.A.W.] has observed:

"The people who believe in Allah and the Day of Judgement should show hospitality to their guests." (Bukhari, Muslim)

Hospitality includes all those matters which are essential for showing due respect and honour to the guest and to make provisions for his comfort, peace, happiness and fulfilment of his needs. Showing respect to your guest means treating your guest with politeness and in good cheer; to entertain him with pleasant conversation, to make provisions for his rest and relaxation; to introduce him to your other respectable friends; to look after his needs, to arrange provisions of food and drink for him with a liberal and generous mind and to give personal service and attention to all the requirements of your friend.

"Whenever respectable guests paid a visit to him, the Holy Prophet [S.A.W.] used to attend to their hospitality himself."

"Whenever the Holy Prophet [S.A.W.] served meals to his guest he [S.A.W.] used to prompt the guest repeatedly to partake more of the food. When the guest had taken to his fill and expressed inability to eat more, it was then that the Holy Prophet [S.A.W.] ceased urging him to take more.

2. When a guest arrives, say Salam [peace be on you] to him and pray for him. Then enquire about his health.
The Holy Qur’an affirms:

هَل َّ أَنَا ضَحِيمُ صَلِّي ُبَراَيْهِمْ ُمُكَرَّمُونِ إِذْ دَخَلُوا عَلَيْهِ
(التمرات: 33، 25)

"Hath the story of Abraham’s honoured guests reached thee (O Muhammad) when they came in unto him and said: "Salam" Hazrat Ibrahim answered salam."

(51: 24-25)

3. Show generous hospitality to your guests and offer them the best that is readily available. On arrival of his guests, Hazrat Ibrahim [A.S.] at once got busy in making arrangements for their dinner. He [A.S.] had a fat calf in his home, which he slaughtered and got it roasted for his guests. Faragha ila ahlihi also bears the meaning that Hazrat Ibrahim [A.S.] went inside his home to make arrangements for the feast without informing any one lest the guests should feel informal or forbid preparation of food for them for fear of causing inconvenience to the host. In that case, it would not be possible for the host to entertain his guests.

"Then he went apart unto his house folk and brought a fattened calf roasted for the guests; and presented it before them."

(51: 26, 27)

Hazrat Abu Sharih, in his report of the manner in which the Holy Prophet [S.A.W.] has urged the Muslims to show hospitality to their guests, states as follows:

"I saw with my two eyes and heard with mine two ears when the Holy Prophet [S.A.W.] was delivering this counsel: "The people who believe in Allah and Day of Judgement should show hospitality to their guests. The first night and first day of his stay is the prized day and night for you."

(Bukhari, Muslim)
To attribute ‘In’am’ (reward) to the first night and first day of the guest’s stay implies that as the munificent feels spiritual contentment on giving away (reward) with deep sentiments of joy and love, similar behaviour should be displayed by the host towards the guest on the first night and first day of his stay with him. Likewise as the beneficiary receives the (reward) with joy and happiness deeming it as his rightful due and appreciates the munificence of his benefactor, a similar attitude should be adopted by the guest towards his host during the first night and first day of his stay with him. The guest should not stand on formality and ought to accept the offerings of the host with sentiments of joy and close fellowship considering the host’s hospitality towards him as his rightful due.

4. As soon as the guest arrives, think first of his natural human needs. Make discreet enquiries as to whether he wishes to use the toilet or bathroom. Arrange a bath for him, if it is required. Even though it may be a late hour for meals, ask your guest if he wants to eat or drink in such a discreet manner that he should not decline as a matter of formality. Show your guest his bed room where he is to stay.

5. Do not pester your guest with your constant company. Similarly do not keep him awake late in the night talking or discussing matters. Allow him sufficient time to rest so that he may not feel inconvenient. When the guests paid a visit to him, Hazrat Ibrahim [A.S.] left them alone for a while and went inside his home to prepare a feast for the guests.

6. Do feel pleasure when the guests are dining with you. Do not show any signs of stinginess, annoyance or weariness. The guest is not a burden, but a source of blessing, grace and Divine favour. Whomsoever Allah sends to you as a guest, ‘He sends provisions for the guest also. The guest eats with you whatever was decreed for him; he does not eat your share of the Divine bounty. The visit of a guest adds to your honour and dignity.
7. Protect the honour and dignity of your guest and consider his honour and dignity as vital as your own. In case any one poses a threat to the honour of your guest, you should consider it a challenge to your own honour and conscience.

The Holy Qur'an affirms that when the people of the habitation assaulted the guests of Hazrat Lut [A.S.] with evil intentions, Hazrat Lut [A.S.] rose up in their defence and declared: "These people are my guests. Do not disgrace me by treating them offensively. I hold their disgrace as an offence against my own person."

قال إن هؤلاء صنيعني فلما تفصحوا دانقوا الله وكرل تحرور

(49:148)

"He said: Lo! they are my guests. Affront me not! And fear Allah and shame me not."

(22: 68-9)

8. Observe all the etiquettes of hospitality with deep enthusiasm and eagerness for three days. The guest has a right over you to entertain him for three days and a believer should always be extremely generous in discharging their obligations. On the first day the guest should be shown special hospitality. Hence make sumptuous arrangements for the entertainment of your guest. On the subsequent two days it does not matter if that level of sumptuous entertainment cannot be maintained. The Holy Prophet [S.A.W.] has observed:

"And hospitality is ordained for three days. Later whatever entertainment the host offers to his guest is a charity on his part."

(Bukhari, Muslim)

9. Consider rendering service to the guest as your moral duty. Do not consign your guest to the care of your servants and children.
Instead devote yourself personally to the service of your guest. The Holy Prophet [S.A.W.] used to look after the entertainment of the guests personally. When Hazrat Imam Shafi [R.T.A.], paid a visit to Imam Malik [R.T.A.] he was received with every mark of honour and respect due to a guest and was lodged in his bed room to sleep for the night. At dawn Imam Shafi'i heard a knock on the door and a voice said in affectionate tones: "May Allah show you His Mercy! Arise, the hour of prayer has come." Imam Shafi'i at once got up and found Imam Malik standing on the door with a vessel full of water in his hand. At this, Imam Shafi'i [R.T.A.] felt some embarrassment, noticing which Imam Malik [R.T.A.] remarked in deep affection "Never mind, brother, it is obligatory to look after the guests."

10. Having lodged the guest, tell him the location of the toilet; provide him with a vessel of water; point out the direction of the Qiblah, and supply him with a prayer-mat. The servant of Imam Malik [R.T.A.], having lodged Imam Shafi'i [R.T.A.] in a room submitted to him: "Hazrat! This is the direction of the Qiblah; the vessel of water is placed here and the toilet is located this way."

11. At dinner time wash your hands first and reach the table before your guests wash their hands. When Imam Malik [R.T.A.] observed this etiquette, Imam Shafi'i [R.T.A.] asked him the significance of this gesture. Thereupon Imam Malik [R.T.A.] observed, "Before starting the meal the host should wash his hands first and reach the dining place before his guests in order to greet them at the meal. At the end of the meal, however, it is the guests whose hands should be washed first and the host should wash his hands last of all lest some more guests should drop in before the host gets up from the dinning place."

12. The quantity of food and the number of plates should be somewhat in excess of the actual number of guests. It is possible that someone might turn up during the meal. In that case, the host will have to get up and take the extra trouble of making further arrangements. If the provisions and plates are already there the
new guest will be saved from embarrassment and will rather feel happy and honoured.

13. Show selflessness and sacrifice in the case of a guest. Provide comfort to him at the cost of your won convenience.

One day a person came to the Holy Prophet [S.A.W.] and submitted: "O Prophet of Allah [S.A.W.]! I am in a terrible agony of hunger." The Holy Prophet [S.A.W.] sent word to one of his holy wives [R.A.A.]: "Send whatever food is available," The answer he [S.A.W.] received was: "In the name of Allah Who has sent you as His Apostle, there is nothing except water available here." The Holy Prophet [S.A.W.] thereupon sent the same message to a second wife and received the same reply. The Holy Prophet [S.A.W.] made enquiries from each of his wives, but answer was invariably the same. The Holy Prophet [S.A.W.] then turned towards his companions [R.A.A.] and observed; "Who among you will accept this man as his guest for tonight?" A companion [R.A.A.] from among the Ansar submitted: "O Prophet of Allah [S.A.W.], I accept this man as my guest."

The Ansari [R.A.A.] thereupon took the guest to his house and told his wife: "I have brought a guest from the Holy Prophet [S.A.W.] with me. Show him some hospitality." The wife answered: "I have just enough food for children and no more." The illustrious companion said: "Put the children to sleep by diverting their attention to some thing else and when you serve the meal before the guest, extinguish the lamp on some pretext and sit down beside the guest so that he may feel we are sharing the meal with him." In this manner, the guest ate to his fill, but the hosts passed the night on an empty stomach. Next morning when this illustrious companion [R.A.A.] reached to the presence of the Holy Prophet [S.A.W.], the Prophet [S.A.W.] on beholding him observed: The goodness both of you displayed towards your guest has won you the immense pleasure of Allah."

(Bukhari, Muslim)
14. Even if your guest has treated you with bad manners and given you a cold shoulder on some occasion in the past, behave towards him with generosity, liberality and magnanimity.

Hazrat Abul Ahwas Jashmi [R.A.A.] relates about his father that once he submitted to the Holy Prophet [S.A.W.]: "If I come across someone and he does not perform his duty of hospitality and entertainment towards me and later if he happens to meet me, is it obligatory upon me to show him hospitality? Or should I act towards him in the same impolite and indifferent manner? The Prophet [S.A.W.] observed: "No, you should perform your obligation of hospitality towards him in any case."

(Mishkat)

15. Make a request to your guest to offer a prayer invoking the favour and grace of Allah on you, especially when the guest is a man of piety, a devotee of religion and a person of excellent faith. Hazrat ‘Abdullah b. Busr [R.A.A.] reports: "The Holy Prophet [S.A.W.] once stayed as a guest with my father. We presented to him a dish of ‘Harisa’. The Holy Prophet [S.A.W.] ate some of it. Afterwards we offered some dates. The Holy Prophet [S.A.W.] ate the dates and taking the kernels between the two forefingers of his hand, cast them away. Finally we presented a drink. He [S.A.W.] took some draughts of it and passed it on to the next person sitting on his right. When the Holy Prophet [S.A.W.] got up to leave, my father took hold of the bridle of his horse and submitted: "O Prophet of Allah [S.A.W.]! Pray for us." Thereupon the Holy Prophet [S.A.W.] prayed for him.

(O Allah! Bless the provisions you have vouchsafed to them with Thy increased bounty, grant them salvation and show them Thy Mercy."

(Tirmidhi)
1. When you pay a visit to someone as a guest, do take some gifts for the host or for his children according to your means. Keep in mind the taste and liking of your host while choosing gifts for him. Exchange of presents and gifts augments sentiments of love and promotes intimate relationship. The gift creates a soft corner in the heart of the receiver for the donor.

2. Do not stay for more than three days as a guest with any one, save under special circumstances or when the host insists on your staying with him for a longer period. The Holy Prophet [S.A.W.] affirms:

"It is not permissible for a guest to stay so long with the host as to cause him trouble." (Al-Adab-ul-Mufrad)

'Sahih Muslim' reports: "It is not permissible for a Muslim to stay so long with his brother as to make him a sinner." The people submitted: "O Prophet of Allah [S.A.W.]! How will a Muslim make his brother a sinner in this manner?" "By staying so long with his brother that his brother may be exhausted of all means of entertaining him."

3. Do not always be a guest of others. Invite others also to be your guests and entertain them liberally.

4. When you go to stay as a guest with somebody, take necessary baggage and bedding etc. according to the season along with you. In winter, especially, never forget to take the bedding with you, otherwise the host will be put to extreme hardship. It is highly improper that the guest shall in any way become an unbearable burden for the host.

5. Keep in mind the engagements and duties of your host. Take
care that your host’s occupation, duties and engagements are not in any way disturbed by your presence as a guest with him.

6. Do not make all sorts of demands on your host. Be content with whatever provisions he makes for your comfort and entertainment and thank him for this. Do not put him in any extraordinary trouble.

7. If your host’s women are not your close or blood relation, avoid entering into conversation with them without reason. Do not eavesdrop on the mutual conversation of your host’s women. Behave yourself in such a manner that your conversation or conduct does not become a nuisance for them. Do not violate the privacy and the limitations of Purdah in any case.

8. If for some reason you do not wish to eat with your host, or you are observing a fast, excuse yourself politely and say a prayer invoking the Grace and Blessings of Allah upon your host.

When Hazrat Ibrahim [A.S.] presented a sumptuous meal to his venerable guests and the guests would not partake of it, Hazrat Ibrahim [A.S.] said to them: "Gentlemen, why don’t you eat?" In a bid to put Hazrat Ibrahim at ease the angels submitted: "Please do not take it ill. As a matter of fact, we cannot eat. We have come only to convey the glad tidings of the birth of a talented son to you."

9. When you attend a feast, say a prayer at the end of the meal invoking Allah to bless the host with extensive means, grace, favour, salvation and His Mercy. Hazrat Abu Athhim b. Tahan [R.A.A.] once invited the Holy Prophet [S.A.W.] and his illustrious companions [R.A.A.] to a feast. When the meal was over, the Holy Prophet [S.A.W.] observed: "Reward your brother." The illustrious companions [R.A.A.] submitted: "How can we reward him, O Prophet of Allah [S.A.W.]?" The Holy Prophet [S.A.W.] observed: "When a man pays a visit to his brother and eats and drinks there, he can reward his brother by
praying for Allah's favour and blessings upon his brother."

(Abu Dawud)


أَنْظَرَ عَنَّكَ مُكْرَمَ الصَّادِقِينَ وَأَخْلَقْ طَعَا مِكَّمُ الْأَبْرَارِ وَصَلِّتْنَ

علیكم مَلَكَة آل‌الْعَرَقِیةَ (إِبَراَضُ)

"May the fasting people break their fasts with your provisions! May the pious partake of your meals and may the angels pray for Allah's Mercy and forgiveness for you." (Abu-Dawud)
1. Try to keep company with persons of good character.

2. Join in the conversation that is going on among those present in the company. To exclude yourself from the conversation and to sit in company with a frowning face betrays a haughty attitude. The Holy Prophet [S.A.W.] used to take an active part in the conversation among his illustrious companions. Do not adopt a gloomy attitude or a posture of depression while sitting in a company. Wear a smile on your face and sit in the company in a fresh and joyous mood.

3. Try that the remembrance of Allah and the life in the Hereafter should form part of discussion in each of your meetings. When you feel that the interest of the participants is lagging in conversation on religious matters, change your topic to worldly issues. Later when a suitable opportunity arises make a discreet effort to bring the talk round to religious topics again.

4. When you go to a meeting take seat wherever you find room. Do not make a bid to move ahead by pushing through or jumping over the heads or shoulders of the people. Such conduct causes inconvenience to those who came early and took their seats first and the man who indulges in such impolite behaviour reflects a sense of self-importance and haughtiness.

5. In a meeting, do not try to dislodge a person from his seat in order to occupy it yourself. This is a very bad habit. Such conduct provokes hatred and ill-will in the hearts of others and betrays a sense of self-assertion and a haughty attitude towards others.

6. In a meeting where people are sitting around in a circle, do not sit in the centre of the circle. Such a behaviour is not only
ridiculous, but extremely improper. The Holy Prophet [S.A.W.] has cursed such defaulters.

7. Do not try to grab the seat of a person who leaves his seat for a while. Keep his seat reserved until he returns. However, if it is known that the person will not return, you are free to take the seat previously occupied by him.

8. Do not separate two persons sitting together in some gathering without seeking their permission. They might be sitting together because of intimacy, love or for some other reason and separation may hurt their feelings.

9. Avoid sitting at a place of distinction in a gathering. If you pay a visit to somebody’s house, don’t try to take a seat of distinction, save in case the host himself insists on your taking such a seat. Always sit in the meeting in a respectful manner. Do not spread your feet or stretch your legs.

10. Do not make a bid to always sit near the person presiding the meeting. Sit wherever you find room, and leave space for those who arrive after you to find a place to sit conveniently. In case a greater number of people arrive to attend the meeting, you should try to adjust yourself in a smaller space and generously leave room for the new comers to find a seat.

11. Do not stand before or around someone, even to show respect as it is against Islamic etiquette.

12. No two persons should talk to each other in confidence in a gathering or sitting. This annoys others and creates a feeling that they do not deserve to be taken into confidence. It may also create a misunderstanding among others that the two persons are perhaps engaged in back-biting against others present over there.
13. Seek the permission of the chairman before you say anything in a meeting. While you speak or take part in question and answers, do not assume such role as if you are presiding over the meeting. It may be taken as an attempt to impose yourself upon others as well as an insult to the chairman of the meeting.

14. Only one man should speak at a time. Each one should be heard with full attention. Eagerness to express himself first in a meeting may create chaos and pandemonium.

15. The matters discussed in confidence in the meeting must not be spread everywhere. The participants are under obligation to guard the secrets of the meeting.

16. Do not broach another issue until the meeting concludes discussion about the matter under consideration. Do not interrupt a speaker in order to start speaking yourself. In case, it is imperative for you to speak up at once, you should do so with the permission of the speaker.

17. In the course of the proceedings, the Chairman of the meeting should pay equal attention to all members. He should address the meeting turning towards right and left so that each side receives the benefit of attention. The Chairman should allow the participants a right to express their views.

18. Say this prayer before dispersing the meeting. The meeting should not end without offering this prayer:

أَلْهَمُّ اِسْمُرَعْنَا وَتَفَصِّلْنَا مَا كِتَََّبَكَ وَتَبََّْيِّنَّ مَعْصِیَّكَ
وَمَن كَلَّكَ فُلُهْنَا مَا تَجَّدُدْنَا بِهِ جَنَّاتُكَ وَمَن الْیَكْرَمُ مَا تَحْمِّرُ
بِهِ عَلیمَا مَحْيَانَا الدُنْيَا - أَلْهَمُّ تَمْعَنُّنَا بِأَسْمَأَتَا وَأَعْصَمَتَا
وَمَن هَوْیَتُ سَا كَرَّتَاكَ الْمَطْرُ وَأَخْلَصَتَا وَأَشْفَعَتَا
فَوَانِیْكَا وَلَاصْحَابُهَا وَأَجْمَعِیْكَا وَأَفْتَحَیْكَا وَأَخْبَََّرَیْكَا وَلَا بَخِیْلُ عِلَیمَا مَحْیَانَا الدُنْيَا - أَلْهَمُّ تَمْعَنُّنَا بِأَسْمَأَتَا وَأَعْصَمَتَا
وَمَن هَوْیَتُ سَا كَرَّتَاكَ الْمَطْرُ وَأَخْلَصَتَا وَأَشْفَعَتَا وَأَجْمَعِیْكَا وَأَخْبَََّرَیْكَا وَلَا بَخِیْلُ عِلَیمَا مَحْیَانَا الدُنْيَا - أَلْهَمُّ تَمْعَنُّنَا بِأَسْمَأَتَا وَأَعْصَمَتَا
وَمَن هَوْیَتُ سَا كَرَّتَاكَ الْمَطْرُ وَأَخْلَصَتَا وَأَشْفَعَتَا وَأَجْمَعِیْكَا وَأَخْبَََّرَیْكَا وَلَا بَخِیْلُ عِلَیمَا مَحْیَانَا الدُنْيَا - أَلْهَمُّ تَمْعَنُّنَا بِأَسْمَأَتَا وَأَعْصَمَتَا
وَمَن هَوْیَتُ سَا كَرَّتَاكَ الْمَطْرُ وَأَخْلَصَتَا وَأَشْفَعَتَا وَأَجْمَعِیْكَا وَأَخْبَََّرَیْكَا وَلَا بَخِیْلُ عِلَیمَا مَحْیَانَا الدُنْيَا - أَلْهَمُّ تَمْعَنُّنَا بِأَسْمَأَتَا وَأَعْصَمَتَا
وَمَن هَوْیَتُ سَا كَرَّتَاكَ الْمَطْرُ وَأَخْلَصَتَا وَأَشْفَعَتَا وَأَجْمَعِیْكَا وَأَخْبَََّرَیْكَا وَلَا بَخِیْلُ عِلَیمَا مَحْیَانَا الدُنْيَا - أَلْهَمُّ تَمْعَنُّنَا بِأَسْمَأَتَا وَأَعْصَمَتَا
وَمَن هَوْیَتُ سَا كَرَّتَاكَ الْمَطْرُ وَأَخْلَصَتَا وَأَشْفَعَتَا وَأَجْمَعِیْكَا وَأَخْبَََّرَیْكَا وَلَا بَخِیْلُ عِلَیمَا مَحْیَانَا الدُنْيَا - أَلْهَمُّ تَمْعَنُّنَا بِأَسْمَأَتَا وَأَعْصَمَتَا

"Allah, grant us Thy Fear and Mercy which may stand bet-
ween us and disobedience to Thee. Vouchsafe to us that devotion which may entitle us to Thy Paradise. Give us such deep Faith which may render all worldly losses as worthless for us. Allah, grant us the favour of utilising our sense of hearing, sight and physical strength to our advantage and continue this favour even after we are no more. Take our revenge from him who oppresses us. Grant us victory over him who shows enmity towards us. Do not put us to trial concerning religion. Do not make worldly goods the chief objects of our lives. Do not make this world the limit of our knowledge and wisdom, nor entrust us under the charge of a person who shows no mercy to us." (Tirmidhi)
1. Say ‘Assalamo-‘Alaikum’ on meeting a Muslim brother in order to express your feeling of attachment and felicity.

The Holy Qur’an affirms:

وَإِذَا جَاءَكُمْ الَّذِينَ يُؤُمِّنُونَ بِاللَّهِ وَطِيَّبُتُهُمْ فَأَقْلِمُوا سَلَّمُوا إِلَيْكُمْ

(النَّازِعُ 6: 45)

"And when those who believe in our revelations come unto thee say: Peace be unto you."

This verse which is addressed to the Holy Prophet [S.A.W.] indirectly teaches a moral etiquette to the entire Ummah i.e. whenever two Muslims meet each other, they should exchange feelings of love and felicity with each other, and the best means of doing this is that they should pray for the salvation and well-being of each other. One should say ‘Assalamo-‘Alaikum’; the other should respond with ‘Wa ‘Alaikumus salam’. Offering the salam is a means of maintaining and augmenting love and affection.

The Holy Prophet [S.A.W.] affirmed:

"You cannot enter Paradise until you acquire piety and you cannot attain piety unless you learn to love each other. Let me tell you a novel way. If you practice it, you will learn to love each other. Make the practice of offering salam to each other common among you."

(Mishkat)

2. Always say ‘salam’ after the Islamic fashion. In personal conversation or in correspondence, you must use these words of greeting which have been prescribed by the Holy Qur’an and Sunnah. Do not avoid the usage of this Islamic etiquette of greeting, nor
use substitute words or expressions prescribed by modern society. This Islamic mode of greeting is not only very simple, meaningful and impressive but also a comprehensive prayer for salvation and peace. The significance of your offering a salam to your Muslim brother is very vast. 'Assalamo-'Alaikum' implies 'May Allah bless you with all kinds of peace and salvation'; 'May Allah protect your life and property'; 'May Allah protect your hearth and home'; 'May He keep your family and relations in safety'; 'May Allah safeguard your faith and belief'; May you live in peace in this world and in the world Hereafter'; 'May Allah vouchsafe to your graces of which I know and graces of which I have no knowledge'; I bear deep sentiments good-will, love and sincerity, safety and peace for you. Hence do not have fear on my account. You will never come to harm from any deed of mine'. By adding 'Alif' and 'Lam' to the world 'salam' and saying 'Assalomo-'Alaikum' can be used for expressing heartfelt felicity, sincerity, love, goodwill and devotion to the person whom you meet, provided these words are uttered with full awareness of their significance. When you greet your brother with the words 'Assalomo-'Alaikum', you in fact invoke the blessings of Allah to protect your brother; you invoke the blessings of Him Who is the Fountain of all good and Whose Being is synonymous with peace and salvation. 'Assalam' is one of the attributes of Allah and a person can attain peace and salvation only at the goodwill of the Almighty and whomsoever He denies salvation is deprived of it in both worlds.

The Holy Prophet [S.A.W.] has affirmed:

"Assalam is one of the attributes of Allah. It has been sent unto the world for the benefit of the people. Hence make the use of Assalam common among you." (Al-Adad-ul-Mufrad)

Hazrat Abu Huraira [R.A.A.] has reported that the Holy Prophet [S.A.W.] observed: "When Allah created Hazrat Adam [A.S.], He ordained that Adam [A.S.] should approach a group of angels and offer them 'salam'. Allah also counselled Adam [A.S.]
to listen carefully the answer given by the angels and to remember it, because the same prayer would be prescribed for Adam [A.S.] and his progeny. Hence Hazrat Adam [A.S.] approached the angles and said: "Assalamo-'Alaikum'. The angels in reply said: 'Assalamo-'Alaikum Wa Rahmatullah.' In other words, the angels in their answer added the words 'Rahmatullah' to 'Assalamo-'Alaikum'.

(Bukhari, Muslim)

The Holy Qur’an affirms that when the angels come to extract the souls of the believers they say ‘Salamu ‘Alaik’ on their arrival:

كَذَّبَ اللَّهُ يَجْزِي الْمُكْفَرِينَ الْبُلُورَةَ نَارًا مَّكَانًا كَبِيرًا
يَقُولُونَ سَلامًا صَلِّي لَكَ الْحَمْدُ وَنَسْأَلُ اللَّهُ نَعْمَتَهُ

(2:101)

Thus Allah repayeth those who ward off (evil).

"Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the garden because of what ye used to do."

(16: 31, 32)

When these God-fearing people will arrive at the gates of Paradise, the sentinels of Paradise will accord them a magnificent welcome with the same words:

أَنْفُسُ الْمُؤْمِنِينَ وَأَنْفُسُ الْمُؤْمِنَاتِ إِلَى الْجَنَّةَ رَمَّةُ كَحْلَةٍ حَتَّى إِذَا أُجْهَبَتْهَا
ذُي حَكْمَةِ الْأَمْرِ وَذُي حَكْمَةِ الْخَيْرَاتِ سَلَامًا عَلَيْكُمْ طَبَّابُ مُتُمُّر

(3:26)

"And those who keep their duty to their Allah are driven unto the gardens in troops till when they reach and the gates thereof are opened and the warders thereof say unto them: Peace be unto you! You are good so enter you (the garden) to dwell therein forever."

(39: 73)

And when they shall have entered Paradise, the angels will enter from all the Gates of Paradise and say 'Assalamo 'Alaikum’ to them.
And the angels shall arrive to offer them welcome from each Gate of Paradise and say to them: 

_Salamun-‘alaikum_. This is the recompense for your patience and steadfast conduct. Hence how excellent is this eternal home."

The people of Paradise will also greet each other with the same words:

"And therein their tongues shall pronounce. "O Allah! Thou art Pure and Supreme" and they shall pray for each other in these words: "Salam be on you."

Even Allah shall send them greetings of ‘Salam’ and ‘Blessings’.

"Lo! those who merit paradise this day are happily employed, they and their wives in pleasant shade on thrones reclining! Theirs the fruit and theirs that they ask; the word from a Merciful Lord is peace!"

In reality, there shall be greetings of ‘Salam’ for the believers from all sides in Paradise.

"They shall not hear improper absurdities there, nor (talk) of sin. There shall only be greetings of ‘Salam’, ‘Salam’, on all sides."
In view of these clear injunctions and evidence of the Holy Qur'an and Sunnah, it is not lawful for a believer to forsake the manner prescribed by Allah and His Prophet [S.A.W.] under any circumstance and adopt other modes of expressing love and felicity.

3. Say Salam to every Muslim, whether you have a prior acquaintance or connexion with him or not. The condition that he is your Muslim brother suffices for establishing a relationship or making an acquaintance and a Muslim must cherish sentiments of love, sincerity, goodwill and loyalty for his brother Muslim. A person submitted to the Holy Prophet [S.A.W.]: "What is the most commendable deed in Islam?" The Holy Prophet [S.A.W.] observed: "To feed the poor and to offer Salam to every Muslim, whether you have a prior acquaintance with him or not."

(Bukhari, Muslim)

4. On entering your house, say 'Salam' to members of your family. The Holy Qur'an affirms:

فأذا دخلتم بيوتكم فسلموا على أنفسكم تحيه من عند الله
مباركة طيبة

(النور 49)

"But when ye enter houses salute one another with a greeting from Allah blessed and sweet."

(24: 61)

Hazrat Anas [R.A.A.] reports that the Holy Prophet [S.A.W.] had advised him: "Dear son! On entering your house, you should first say 'Salam' to members of your family. This is an act of goodness and blessings for you and your family."

(Tirmidhi)

Similarly, when you call at somebody's house, say 'Salam' before entering the house. Do not go into the house without saying 'Salam' first.

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"O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof."  

(24: 27)

When the angels called on Hazrat Ibrahim [A.S.] as his venerable guest, they offered ‘Salam’ and in response Hazrat Ibrahim [A.S.] also said ‘Salam’ to them.

5. Say ‘Salam’ to small children also. This is the best means of teaching the children the manner of offering ‘Salam’ as well as an observance of the Sunnah of the Holy Prophet [S.A.W.]. When Hazrat Anas [R.A.A.] passed near the children, he said ‘Salam’ to them and observed that the Holy Prophet [S.A.W.] used to do the same."  

(Bukhari, Muslim)

Hazrat ‘Abdullah b. ‘Umar [R.A.A.] used to write ‘Salam’ in his letters to children also.  

(Al-Adab-ul-Mufrad)


(Al-Adab-ul-Mufrad)


(Al-Adab-ul Mufrad)

7. Accustom yourself to say ‘Salam’ as often as possible and never miss the opportunity of saying ‘Salam’—Say ‘Salam’ to each other as often as possible. The act of offering ‘Salam’ promotes love and in recompense for this act, Allah grants protection from all pain or loss.

The Holy Prophet [S.A.W.] has affirmed:
"Let me tell you a device, which will promote love and friendship among you. Say Salam to each other as often as possible."  

(Muslim)

In addition, the Holy Prophet [S.A.W.] also observed: "Make the practice of offering ‘Salam’ common among you. Allah shall grant you salvation in recompense."

Hazrat Anas [R.A.A.] reports that the illustrious Companions of the Holy Prophet [S.A.W.] used to say ‘Salam’ to each other very often. So common and widespread was the practice that if at times a Companion went out of sight behind a tree and appeared in view again, he offered ‘Salam’ again. The Holy Prophet [S.A.W.] has observed:

"Any person who meets a Muslim brother should say ‘Salam’ to him. Later if one of them goes out of sight behind a tree, wall or a stone and reappears, he should offer ‘Salam’ once again on seeing his brother." (Riyad-us-Salihin)

Hazrat Tufail [R.A.A.] reports: "I used to call on Hazrat ‘Abdullah b. ‘Umar [R.A.A.] often and also accompanied him on his trips to the bazar. When both of us went to the bazar it was the common practice of Hazrat ‘Abdullah ibn ‘Umar [R.A.A.] to say ‘Salam’ to every passer-by, may he be a junk-man, a shopkeeper or a poor or destitute person. In fact he invariably offered ‘Salam’ to every person whoever he may be."

One day when I called on him, he said: "Let us go to the bazar." I submitted: Hazrat what will you do in the bazar? You never stop to make any purchases, neither enquire about any goods; nor strike a bargain; nor attend any company in the bazar. Come, sir, let us sit here and talk." Hazrat Tufail [R.A.A.] observed: "O Abu Batan (fat-bellied)! I go to the bazar merely to offer ‘Salam’. Whoever happens to meet me I say ‘Salam’ to him." (Muwatta Imam Malik)
8. Beware that each Muslim has a right over you to offer him 'Salam'. Discharge this obligation towards a brother Muslim open-heartedly and never miss an opportunity to say 'Salam' to another Muslim.

The Holy Prophet [S.A.W.] has observed: "Each Muslim owes an obligation to another Muslim to offer him 'Salam' whenever they happen to meet." *(Muslim)*

Hazrat Abu Huraira [R.A.A.] states: "The most niggardly person is he who lets go an opportunity to say 'Salam'". *(Al-Adab-ul-Mufrad)*

9. Always be the first to say 'Salam'. If, Allah forbid, you are not on good terms with someone, even then you should take the initiative in offering 'Salam', and making up the quarrel.

The Holy Prophet [S.A.W.] observed:

"He who takes the initiative in offering 'Salam' is the nearest to Allah." *(Abu Dawud)*

Furthermore, the Holy Prophet [S.A.W.] affirmed: "It is not lawful for any Muslim to sever all connexions with his brother Muslim for a period of more than three days to such extent that if they happen to come across each other, one should turn towards one side and the other should change his course towards the other side. Between these two, he is the superior who is the first to say 'Salam' to the other." *(Al-Adab-ul-Mufrad)*

Someone submitted to the Holy Prophet [S.A.W.]: "When two persons happen to meet each other, who should say 'Salam' first?" The Holy Prophet [S.A.W.] observed: "He who is better than the other in the eyes of Allah." *(Tirmidhi)*

Hazrat 'Abdullah b. 'Umar [R.A.A.] was so much particular
in being the first to offer 'Salam' that no one ever succeeded in beating him in this respect.

10. Do offer the 'Salam' by word of mouth and say Assalamo-'Alaikum in a distinct voice so that the addressee may hear it clearly. There is nothing wrong with making a sign with your hand or nodding your head if need be along with saying the 'Salam'. For example if the person to whom you wish to offer 'Salam' is out of the reach of your voice, or he is unable to hear your because of deafness, you must make a gesture of 'Salam' along with uttering Assalamo-'Alaikum.

Hazrat 'Abdullah b. 'Umar [R.A.A.] has observed: When you offer 'Salam' to someone, make sure that he hears it, for 'Salam' is the purest and the most blissful prayer vouchedsafed by Allah to man." (Al-Adab-ul-Mufrad)

Hazrat Asma' daughter, of Yazid [R.A.A.] has reported: "One day the Holy Prophet [S.A.W.] passed near the mosque where a group of women were seated. While passing by the Holy Prophet [S.A.W.] offered 'Salam' to the women with a gesture of his holy hand."

It is evident that the Holy Prophet [S.A.W.] made a gesture of the hand along with uttering the words Assalamo-'Alaikum. The Tradition recorded in the Abu Dawud also confirms this point. Hazrat Asma [R.A.A.] states that when the Holy Prophet [S.A.W.] passed by us, he offered us 'Salam'." It is proper, therefore, to make a gesture of the hand or nod the head if need be, but the words of 'Salam' must be uttered all the same.

11. Be particular in offering 'Salam' to your elders. If you are walking along and some people are sitting on the way, you should be the first to offer them 'Salam'. When you are part of a small group and your small group comes across a large number of people, the smaller group must take the initiative in saying the 'Salam'. The Holy Prophet [S.A.W.] has affirmed:
"The younger should be the first to say ‘Salam’ to the elder; the passer-by should be the first to offer ‘Salam’ to those who are sitting; likewise a smaller group of people should take the initiative in saying ‘Salam’ to the larger group."

(Al-Adab-ul-Mufrad)

12. If you are mounted, you must be the first to say ‘Salam’ to the pedestrians and to those who are sitting on the way.

The Holy Prophet [S.A.W.] observed:

"The mounted should take the initiative in offering the ‘Salam’ to the pedestrians; the pedestrians should be the first to offer ‘Salam’ to those who are sitting on the way; and a smaller group of people should say ‘Salam’ to the larger group first."

(Al-Adab-ul-Mufrad)

13. When you call at somebody’s house and enter his sitting room or pass by a crowd or on arrival at a meeting, offer ‘Salam’. Similarly, say ‘Salam’ at the time of taking leave.

"The Holy Prophet [S.A.W.] has observed:

"You should offer ‘Salam’ on arrival at a meeting and say ‘Salam’ again on leaving the meeting and remember that the recompense for the first ‘Salam’ is in no way more than the recompense for the second ‘Salam’ (The implication is that you should not underrate the importance of offering ‘Salam’ on taking leave or consider saying of ‘Salam’ on arrival enough to cover the offering of ‘Salam’ at the time of leaving)." (Tirmidhi)

14. On arrival at a meeting, offer ‘Salam’ to the meeting as a whole; do not offer ‘Salam’ to a particular person by name. One day Hazrat ‘Abdullah [R.A.A.] was seated in the mosque when a supplicant arrived and offered him ‘Salam’ addressing him by name. Hazrat Abdullah observed: "Allah affirmed Truth and the Holy Prophet [S.A.W.] fully discharged his duty of communicat-
ing the Divine Message." Afterwards Hazrat 'Abdullah [R.A.A.] went inside his home. The people waited, wondering what his words meant. At last, when he returned, Hazrat Tariq [R.A.A.] enquired: "Sir we could not grasp the sense and substance of your utterance." Hazrat 'Abdullah [R.A.A.] answered: "The Holy Prophet [S.A.W.] affirmed that when the Doomsday will approach near, the people will adopt the custom of saying 'Salam' to particular persons by name on arrival at meetings."

(Al-Adab-ul-Mufrad)

15. If an opportunity arises to convey 'Salam' to an elder, a near relative or friends through somebody else or by means of a letter written by someone else, you must take this opportunity to communicate your 'Salam'.

Hazrat 'A'isha [R.A.A.] states: "The Holy Prophet [S.A.W.] observed to me, 'A'isha, Jibrail says 'Salam' to you'. I answered:

\[ \text{وَعَلِينَكُمَا السَّلاَمُ وَرَحْمَةُ اللَّهُ وَبَركَانَهُ} \]

16. If you arrive at some place where some people are asleep, say 'Salam' in such a low voice that the wakeful may hear it, yet those who are asleep may not be disturbed by your voice.

Hazrat Miqda'd [R.A.A.] reports: "We used to keep some milk for the Holy Prophet [S.A.W.]. When the Holy Prophet [S.A.W.] came home late at night, he used to say 'Salam' in such a manner that those who were asleep might not be disturbed by the sound and the wakeful might hear it. So the Holy Prophet [S.A.W.] came and said 'Salam' as usual. (Muslim)

17. Make a cheerful and happy response to the 'Salam'. You owe this obligation to your Muslim brother who offers you a 'Salam'. You should never miss an opportunity to respond to the offer of 'Salam'.

The Holy Prophet [S.A.W.] has affirmed:
"A Muslim has five rights over another Muslim:

i. To make a response to the ‘Salam’.
ii. To visit him if he is lying ill.
iii. To join in the funeral procession.
iv. To accept the invitation.
v. To respond to a sneeze.

Furthermore the Holy Prophet [S.A.W.] enjoined: "Avoid sitting on the road sides." The people submitted: "O Holy Prophet [S.A.W.]: It is an unavoidable necessity for us to sit on the roadside." The Holy Prophet [S.A.W.] observed: "If it is unavoidable for you to sit on the roadside, then you must discharge certain obligations concerning the roadside." The people submitted: "What are those obligations concerning the roadside? O Prophet of Allah [S.A.W.]?" The Holy Prophet [S.A.W.] observed: "To keep your eyes cast down, not to cause inconvenience, to respond to the ‘Salam’, to preach piety and to forbid people to indulge in wicked deeds."

18. In response to ‘Salam’, do not just confine yourself to saying ‘Wa Alaikumus salam’, but utter the words ‘

\[\text{ورحمة الله وبركاته}
\]

\[\text{Wa rahmamatullahi Wa barakatu hu}\]

The Holy Qur’an affirms:

\[\text{ورداً أحييكم وسأبشركم بخيركم ونها أزى دواها} - (السماء)}\]

"And when ye are greeted with a prayer greet ye with a better prayer than it or repeat it." (4: 86)

The implication is that you should never miss the opportunity of responding to the ‘Salam’. Say a better prayer in response by adding more words to the ‘Salam’, or at least utter the same words. In any case a response to ‘Salam’ must be

Hazrat 'Umar [R.A.A.] has reported: "Once I was riding behind Abu Bakr [R.A.A.] and Abu Bakr said: السلام عليكم Assalamo 'Alaikum to every one whom we passed by and every one responded with the words ورحمة الله وسلام عليكم Wa 'Alaikum Assalam Wa Rehmatullah. And when Abu Bakr [R.A.A.] said: Assalamo 'Alaikum Wa Rehmatullah, the people responded with the words: Wa 'Alaikum Assalam Wa Rehmatullahi Wa Barakatuhu. Thereupon Abu Bakr [R.A.A.] observed: Today the people have surpassed us in excellence to a great extent. (Al-Adab-ul-Mufrad)

19. On meeting some one say 'Assalamo 'Alaikum' first. Do not start conversation straight-away. Start conversation only after offering the 'Salam'.

The Holy Prophet [S.A.W.] has enjoined:

'Do not respond if somebody starts talking before saying the 'Salam'.

20. Avoid saying 'Salam' under the following conditions:

i. When people are engaged in reading, listening to or teaching the Holy Qur'an and Hadith.
ii. When some one is either delivering a sermon or is listening to it.
iii. When some one is announcing ‘Adhan’ or ‘Takbir’.
iv. When a religious topic is being discussed in a meeting or some one is telling what Allah has ordained to us.
v. When the teacher is engaged in giving a lesson.
vi. When somebody is relieving himself of excretions.

Moreover, under the following conditions, you should not only avoid saying ‘Salam’ but also express your unconcern and spiritual agony in a discreet manner:

i. When somebody is engaged in licentiousness and evil acts or merry-making such as is forbidden by Shariah and is thus guilty of contempt of religion.
ii. When someone is defaming religion by uttering abuses, mean and senseless talk, fabricated lies and nonsense or is indulging in obscene jokes.
iii. When someone is propagating views and philosophies which are repugnant to religion and is trying to proselytise people or inciting them to anti religious activities and immoral and unethical manners.
iv. When some one is desecrating religious beliefs and manners and is indicating his inner wickedness and hypocrisy by making fun of the principles and injunctions of the Shariah.

21. Do not take the initiative in offering ‘Salam’ to the Jews or Christians. The Holy Qur’an affirms the fact that the Jews are the worst nation as regards their disbelief, denial of truth, tyranny and savagery, falsehood and deception. Allah showered countless bounties upon this nation, yet they always displayed ingratitude to Him and persisted in their foul practices. It is the same nation which assassinated the venerable Prophets sent by Allah. Hence the believer should eschew all such conduct which shows even the slightest trace of respect or esteem for the Jews. On the other hand, the believers should adopt such conduct
towards the Jews that they should be repeatedly reminded of the fact that recompense for offering the most hideous opposition to Truth is always disgrace and humiliation.

The Holy Prophet [S.A.W.] has observed:

"Do not take the initiative in saying 'Salam' to the Jews and Christians. When you meet them on the way, force them to move over to the edge of the road." (Al-Adab-ul-Mufrad)

The implication is that you should walk with such dignity and in a stately manner that the Jews and Christians should move over to the edge leaving the road open for you.

22. However, say 'Salam' on arrival at a mixed meeting of the Muslims and polytheists. The Holy Prophet [S.A.W.] once passed near a meeting in which Muslims and polytheists were all taking part. On that occasion the Holy Prophet [S.A.W.] had said: 'Salam' to the whole meeting." (Al-Adab-ul-Mufrad)

23. In case an occasion arises to greet a non-Muslim with some words of respect, do not say Assalamo-'Alaikum. Use words like—'Adab Arz', 'Taslimat' (respect or honour to you) etc. Do not make a gesture of your hand or nod your head or make any other sign which is repugnant to the tenets and spirit of Islam.

The letter which the Holy Prophet [S.A.W.] had addressed to Heracles contained the following words of greetings:

-سَلَّمَ عَلَى مَنْ أَتْبَعَ الْهُدَايَا- 

"Salam be on him who follows Guidance (of the Allah)."

24. Do shake hands after saying the 'Salam' in order to express feelings of love, felicity and reverence. The Holy Prophet [S.A.W.] himself used to shake hands with people and his illustrious companions [R.A.A.] also used to shake hands whenever they met each other. In fact, the Holy Prophet [S.A.W.] had enjoined upon
his Companions [R.A.A.] to adopt the custom of shaking hands with each other, and had explained the merits and importance of this etiquette in many different ways.

Hazrat Qatada [R.A.A.] enquired from Hazrat Anas [R.A.A.]: "Was the custom of shaking hands current among the illustrious companions [R.A.A.]?" Hazrat Anas [R.A.A.] replied: "Yes, it was." (Bukhari)

Hazrat Salama b. Dardan [R.T.A.] states: "I saw that Hazrat Malik b. Anas [R.T.A.] was shaking hands with people. He asked me 'Who are you?' I answered: 'I am the slave of Bani Laith.' Thereupon he passed his hand three times over my head and observed: 'May Allah bless you with goodness and bounty.'"

On one occasion when some visitors from Yemen arrived, the Holy Prophet [S.A.W.] observed to his illustrious companions [R.A.A.]: "The people of Yemen have come to you and they deserve handshakes more than other visitors." (Abu Dawud)

Hazrat Huzaifa b. Yaman [R.A.A.] reports: "The Holy Prophet [S.A.W.] observed: When two believers meet each other and after exchanging 'Salam' shake hands with each other they are shorn of their sins as dry leaves fall off from the trees."

(Tabrani)

Hazrat 'Abdullah b. Mas'ud relates: "The Holy Prophet [S.A.W.] affirmed: 'To shake hands is to complete your Salam.'"


Hazrat Anas [R.A.A.] states: "When the illustrious Com-
Decent Living

panions [R.A.A.] happened to meet each other, they shook hands and when any of them returned from the journey he was greeted with an embrace."  

(Tabrani)
1. You must enquire after the health of the patients. To visit a patient is not only a social requirement or a means of promoting mutual cooperation and sympathy, but it is also a right of a Muslim over another and an essential pre-requisite to devotion to Allah. He who is devoted to Allah cannot remain unconcerned with the creation of Allah. To evade the obligation of offering sympathy, consolation and assistance to the sick is tantamount to forsaking the remembrance of Allah.

The Holy Prophet [S.A.W.] has affirmed:

"On the Day of Judgement Allah shall ordain: "O son of Adam! You did not visit me when I was ailing?" The man will submit: "O Creator! You are Lord of the whole universe. How could I dare enquire after your welfare!" Allah shall ordain: 'Such and such person from among My creatures fell ill and you did not enquire after his health. If you had gone to enquire after his welfare, you would have found Me there. (In other words you would have earned My Favour and Blessing)."

(Muslim)

In addition, the Holy Prophet [S.A.W.] observed:

"A Muslim has six rights over another Muslim." The people submitted: "O Holy Prophet [S.A.W.]! What are those rights?" The Holy Prophet [S.A.W.] affirmed:

i. Say 'Salam' to your brother Muslim whenever you meet him.
ii. Accept the invitation of your brother Muslim whenever he invites you.
iii. Offer proper advice with all sincerity to your brother Muslim whenever he seeks your good advice.
iv. When your Muslim brother sneezes and says 'Al-Hamd-o-Lillah', respond with saying 'Yar hamokallah'.
v. Visit your brother Muslim whenever he falls ill and enquire about his health.
vi. When a Muslim brother dies, join in his funeral procession."

(Muslim)

Furthermore, the Holy Prophet [S.A.W.] affirmed:

"He who enquires after the health of an ailing Muslim brother will find a dwelling place on the highest level of Paradise."

(Al-Adab-ul-Mufrad)

Hazrat Abu Huraira [R.A.A.] has reported that the Holy Prophet [S.A.W.] observed:

"When a person goes to enquire after the health of a Muslim brother or just pays a call on him, a caller from the Heaven pronounces, "you have done well; your walking is propitious; you have earned a dwelling place in Paradise."

(Tirmidhi)

2. Sit towards the head of the patient, pass your hand over his head or body and utter words of sympathy and consolation, so that the patient may start thinking about the reward and recompense awaiting him in the eternal world; and he may abstain from uttering any remarks showing impatience, or feelings of anguish and complaint.

will away one-third of your wealth and this is enough." Afterwards, the Holy Prophet of Allah [S.A.W.] placed his hand on my forehead and passed it over my face and belly and then said the following prayer:

"O Allah, bless Sa’ad with health and complete his Hijrat."
Since then whenever I recall to mind that moment I feel the soothing sensation of the holy hand of the Holy Prophet [S.A.W.] to the depth of my inner-self." (Al-Adab-ul-Mufrad)

Hazrat Zaid b. Arqam [R.A.A.] relates: "Once my eyes became sore. The Holy Prophet [S.A.W.] visited me to enquire after my health and said: "Zaaid, what do you do when you are suffering from sore eyes." I submitted: "I endure this illness with patience." The Holy Prophet [S.A.W.] observed: If you observe patience and endurance while you are afflicted with sore eyes, Allah shall admit you into Paradise as a reward for this."

Hazrat Ibn ‘Abbas [R.A.A.] states: "Whenever the Holy Prophet [S.A.W.] visited a patient to enquire after his health, the Prophet [S.A.W.] used to sit at the head of the ailing person and repeated the following prayer seven times:

أَسْأَلُ اللَّهُ عَزَّ الْجَلَّالَـيْنِ رَبَّ الْعَرْشِ الْمَعْلُوْسِيِّـنَّ يَسْتَفْهِيَكَ

"I beseech Allah Almighty Who is the Lord of Exalted Heavens to grant you health!"

The Holy Prophet [S.A.W.] observed: "The patient will certainly be restored to health if this prayer is offered seven times, except in case the hour of his death has come." (Mishkat)

which is oppressing me." On hearing this, the Holy Prophet [S.A.W.] observed: "Don't curse the fever. It purges the pious of sins just as the furnace smelts the iron and purifies it of rust."

(Al-Adab-ul-Mufrad)

3. When you visit a patient, enquire about his condition and pray for his recovery. Whenever the Holy Prophet [S.A.W.] visited a patient he first enquired about his health and then used to observe: 

لَبَسْتُ طَهُورًا أَن شاء اللَّهُ 

L ba'sa tuhurun insha Allahu. "There is no need to worry. By the Will of Allah, this illness will disappear and will prove a means of purging you of all sins." Afterwards, the Holy Prophet [S.A.W.] used to pass his right hand over the region of pain and discomfort and say this prayer:

اللَّهَمَّ أَذْهِبْ اللهَمَّ ابْتُسُرْ ابْتُسُرْ إِنَّكَ البَالِجُي لَمْ تَفَزْ 

"Allah! Remove this pain. O Lord of mankind, grant health to this person. You are the Healer. There is none from whom we expect recovery from illness save You alone—Grant such recovery that this disease may be completely uprooted."

4. Do not sit beside the patient for long, nor make noise near him. However, if the sick person is your intimate friend or a near relation and himself insists on your sitting beside him for a longer time, you should comply with his wishes.

Hazrat ‘Abdullah b. ‘Abbas [R.A.A.] states: "It is part of the Sunnah not to sit for long beside a patient, nor to make noise near him."

5. Do ask the relations of the patient about his condition and express your sympathy. Offer them all possible assistance or co-
operation. For example, fetch the doctor, or convey a message about the condition of the patient, or fetch medicines etc. or if required, extend financial help also.

Hazrat Ibrahim b. Abi Habla [R.A.A.] relates: "Once my wife fell ill. In those days I used to pay frequent visits to Hazrat Umm al-Darda [R.A.A.]. Whenever I called on her, she used to enquire: "Say, how is your wife?" I answered: "She is still indisposed." Thereafter, she used to send for food. I sat down and dined at her home and then came back. One day, when I called on her and she enquired about my wife's health, I replied: "By the grace and favour of Allah, she has nearly recovered from her illness. "Hazrat Umm al-Darda [R.A.A.] thereupon observed: "When you used to say that your wife was unwell I used to arrange a meal for you. Now that she has gained her health, I need not arrange a meal for you."

6. Do visit a non-Muslim patient to enquire after his condition. Whenever you get an opportunity invite his attention towards Islam in a discreet manner as illness makes a man more inclined towards Allah and he gets more receptive to the truth.

Hazrat Anas [R.A.A.] reports: "A Jewish boy used to attend on the Holy Prophet [S.A.W.]. Once he fell ill. The Holy Prophet [S.A.W.] visited him to enquire after his health. The Holy Prophet [S.A.W.] sat at the head of the boy and conveyed to him the message of Islam. The boy looked to his father, who was standing nearby, as if to seek his opinion. The father said to the boy: "My son, submit to what Abul-Qasim says." So the boy accepted Islam. The Holy Prophet [S.A.W.] came out of his house saying: "Thanks Allah Who saved the boy from Hell-Fire."

(Bukhari)

7. When you visit the house of a patient to enquire after his health, avoid 'looking about in the house. Sit in a manner that the inmates of the house, particularly the women are not within your sight.
Once Hazrat ‘Abdullah bin Mas‘ud [R.A.A.] went to the house of an ailing person to enquire after his health. He was accompanied by some others also. One of his companions started gazing a lady of the house. When Hazrat ‘Abdullah [R.A.A.] perceived it, he observed to his companion: "It would have been better for you to gouge out your eyes."

8. Do not go to enquire after the health of those who openly indulge in sinful acts and flout the Commands of Allah unashamedly and obstinately.

Hazrat ‘Abdullah b. ‘Amr [R.A.A.] observes: "When the drunkards fall ill, do not go to enquire after their health."

9. When you go to enquire after the health of a patient, request him to pray for you also. It is recorded in Ibn Majah: "When you visit a patient to enquire after his health, request him to pray for you. The prayer of a patient is as much effective as the prayer offered by angels." (The implication is that the angels offer prayers only at the Command of Allah and hence their prayers are always granted).
Etiquettes of Life in Islam

Etiquettes of Meeting each other

1. Whomsoever you meet, greet him with a smiling face. Express your sentiments of felicity and take initiative in offering Salam. It will invoke great blessings of Allah on you.

2. Use no words of greeting other than those enjoined by the Holy Prophet [S.A.W.] i.e., ‘Assalmo-‘Alaikum’. Shake hands if possible and enquire after his health as well as the welfare of his family. The greetings ‘Assalmo-‘Alaikum’ taught by the Holy Prophet [S.A.W.] are comprehensive in their connotations and cover all the blessings of this material life as well as our spiritual life and religion. These words signify complete peace and salvation. While shaking hands with somebody, keep it in your mind that the Holy Prophet [S.A.W.] never withdrew his hand first, but waited for the other one to release his hand.

3. Put on a clean dress when you go to call on someone; do not go out in dirty dress nor wear expensive garments while going to visit someone in order to impress him with your costly dress.

4. When you intend to visit someone, make an appointment with him first. Never visit anybody at inconvenient hours. Such a visit is not only an interference in others’ engagements but also degrades you in their eyes.

5. When someone calls on you, greet him with an affectionate smile. Offer him a seat in a respectful manner and entertain him according to the occasion.

6. When you call on someone, confine yourself to talking about useful matters. Do not waste time in useless conversation, otherwise the people will dislike and avoid you.
7. When you call on somebody’s house, stand outside the gate and ask for permission to enter. When permitted to enter, say ‘Assalamo-‘Alaikum’ and enter the house. If you get no response after pronouncing ‘Assalamo-‘Alaikum’ three times, don’t mind it and return cheerfully.

8. While visiting somebody, do not forget to carry some suitable gifts with you. Exchange of gifts deepens feeling of mutual love and affection.

9. If a needy person calls on you, try to fulfil his need to the extent of your means. If he requests you to recommend his case to someone, do it. However, if you cannot comply with his request, you should decline in a polite manner. Do not keep him in hopeful illusions.

10. If you call on someone to seek his assistance in need, tell him your requirement in a courteous manner. If he fulfils your need, thank him. But if he declines, never mind, say ‘Salam’ to him and return cheerfully.

11. Do not always expect others to call on you. You should also pay visits to others off and on. It is the most pleasant thing to develop social relations and to serve others in need. Keep in your mind that brothers in faith always develop relations for good ends.

12. If you notice a little straw or any other thing clinging to the face, beard or clothes of the person whom you happen to meet, remove it with your own hands. If the other persons does the same for you, thank him and pray for him:

\[
\text{مَسَّّحَ اللّهُ عَلَيْكَ مَا كَرَّرَةً}
\]

"May Allah remove all such things from you as are displeasing to you."
13. When you visit someone at night, be mindful of his comfort. Do not sit with him for long. If you come to know that he has gone to bed return cheerfully without feeling resentment.

14. When a group of people call on someone, the man who is talking should represent all his companions. Never try to press your importance or give prominence to your own self ignoring the presence of your other companions.
1. Always speak the truth. Never hesitate speaking the truth even at the greatest risk.

2. Speak only when you must, and always talk with a purpose. Too much talk and useless conversation betrays lack of seriousness. You are accountable before Allah for every word you utter. The angel of Allah records.

ما يَلُوْدُ مِن كَبْلَةٍ إِلَّا أَنْ مَلَكَتِهِ رَقُبَتِ غَيْبَتَهَا

"A supervisor remains vigilant to preserve on record every speech that is uttered by his tongue."

3. Always speak politely. Wear a smile on you face and a sweet tone in your speech. Always speak in a moderate voice. Do not keep your voice so low as to be inaudible to the addressee, nor raise it so loud that the addressee might be over-awed by your voice. The Holy Qur'an affirms:

إِنَّ اسْمُ الْأَصَوَائِ لَصَوَائِلُ الْحَمْدِ

Lo! the harshest of all the voices is the voice of the ass.

(31: 19)

4. Do not spoil your tongue with dirty talk. Do not speak ill of others. Never indulge in backbiting. Do not complain against others. Never indulge in mimicking others to ridicule them. Do not make false promises. Never laugh at others, nor boast of your own superiority or indulge in self-praise. Never get unreasonable and rash in conversation. Do not pass remarks on others or satirize them. Do not call someone by a disgraceful name. Avoid swearing frequently.

5. Always say what is just and fair regardless of any loss to your-
self, your friend or relative.

"And when you say something, speak what is just even if you are talking about your relative."


7. When women happen to talk with men, they should speak in a clear, straight and rough manner. They ought not speak in delicate, sweet tone lest the listener should entertain any foul expectation.

8. If the impudent wish to entangle you in dialogue or altercation offer them ‘Salam’ politely and leave them. Those who indulge in loose talk and absurd conversation are the worst lot of the Ummah.

9. Keep in view the mental level and outlook of the man you are talking to so as to make him understand. If the addressee cannot hear or is unable to catch your meaning, repeat what you have said before without any resentment.

10. Always be brief and to the point in your talk. It is unfair to prolong discussion without rhyme or reason.

11. When you wish to explain the tenets of Islam; want to speak on the teachings of Islam be simple and clear and speak in a passionate and heart-warming style. To seek reputation through oratory, to try to impress people with flowery language, to seek popularity among people, to adopt a proud and haughty mien, or to deliver speeches only for the sake of fun or recreation – all these are the worst habits that corrupt the man to the core of his heart.
12. Never indulge in flattery, nor ingratiate with anybody. Always mind your honour and respect and avoid any thing below your dignity.

13. Do not interrupt and interfere in others’ conversation without their permission, nor intercept others’ conversation in order to say something yourself. If, however, you must speak, do so with the permission of other.

14. Speak slowly in a proper and dignified manner. Do not speak in a hurried manner nor indulge in fun and jokes all the time as it degrades you in the eyes of others.

15. If somebody puts a question to you, listen carefully to him and make an answer after careful thought. It is simply foolish to answer the questions without due consideration. If the questions are being put to somebody else, do not be so officious as to give answers yourself.

16. When someone is narrating something, do not say ‘we know already’. May be he reveals something new and impresses you by his sincerity and piety.

17. When you talk to someone, give due regard to his age, status and his relationship to you. Do not talk with your parents, teachers and elders in a manner in which you would talk to your friends. Likewise, when you are talking to youngster, speak with affection and elderly dignity.

18. While engaged in conversation, do not point out towards any one lest he should conceive any misunderstanding or suspicion. Abstain from eavesdropping on others.

19. Listen more and talk less. Do not reveal your secrets to others. Once you disclose a secret to someone, never expect it to remain a secret any more.
1. Always begin your letter with the words.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحْمَيِّنِ

In the name of Allah the Beneficent, the Merciful

If you wish to use an abbreviation, you may write.

پَاتُیِمَتُ ۚۚ ۙۚ عَزّالَلّٰه

In the name of Allah, the Exalted

The Holy Prophet [S.A.W.] has affirmed: Any undertaking, which does not commence with utterance of the attribute of Allah ‘Bismillah’ remains incomplete and unblessed.” Some people write the numerals 786 in place of the words. This practice should however be avoided, because it is the words that carry blessings not the number.

2. Do write your own address in each letter. Never omit your address under the impression that the addressee already knows your address. Your address may not be necessarily preserved by the addressee nor can you be sure that the addressee remembers your address.

3. Write your address on the right hand side leaving a little space in between the margin and the lines of the address. Write your address clearly and take care that it is correct and the spellings of each words are also correct.

4. You must indicate the date below your address.

5. After indicating the date, write a brief ‘salutation’ to the addressee. Keep your ‘salutation’ brief and simple, such as may
communicate feelings of sincerity and close relationship. Avoid words of salutation, which smack of artificiality and convey a formal sense. Along with the salutation or on the next line after it write ‘Salam Masnoon’ or ‘Assalamo-‘Alaikum’. Do not write words like ‘Adab’ or ‘Taslimat’.

6. If you are sending a letter to a non-Muslim, write words like ‘Adab’ or ‘Taslimat’ instead of ‘Assalamo-‘Alaikum’ or ‘Salam Masnoon’.

7. After the salutation, write down your message or purpose which you wish to convey to the addressee. Close your letter with a suitable compliment which indicates your relationship to the addressee such as yours obediently, yours sincerely, yours truly etc.

8. Your letter must be legible, clear and simple, so that it may be easily read and understood, and may impress the addressee.

9. Use fluent and polite language in your letter.

10. Be brief, but never miss necessary details to make your point clear.

11. Throughout the letter, from the salutation to the complimentary close, pay due regard to the status of the addressee.

12. Start with a new paragraph for every new point.

13. Adopt a serious style in correspondence and avoid frivolity.


15. Do not discuss secret matters in general correspondence.

16. Put a dot at the end of each sentence.
17. Do not read a letter addressed to someone else without his permission. This is a grave violation of trust. However, the elders and guardians should, as a matter of duty, go through the letters written or received by their children so that they may correct and guide them. Islam does not give free licence to the teenagers to indulge in activities that do not conform with the norms and ethics of Islamic society. Before marriage, boys and girls, having no blood relations, are not allowed to mix freely or to write private letters to each other. Hence it is the responsibility of the parents to keep an eye on the letters written to or by their children till they are married.

18. Keep up a regular correspondence with your relatives and friends conveying to them your welfare.

19. When someone falls ill, or, Allah forbid, is injured as a result of an accident or some other calamity, do send a letter of concern and sympathy to him.

20. On occasions of ceremony, festivity or any happy development, do send letters of congratulation and joy.

21. Always use blue or black ink for the purpose of writing letters. Do not use a pencil or red ink for correspondence.

22. When someone gives you a letter for the purpose of posting it, never forget to post it without delay. Negligence and delay in such matters speaks of irresponsibility.

23. Send a return card or stamp to those with whom you are not familiar.

24. If you wish to cancel a portion of what you have written already, just cut it with a faint line.

25. While writing a letter, keep in view the interest of the addressee as well, and do not concentrate on the matters of your own
choice and interest. You should not only communicate news of the peace and welfare of your own family but enquire about the peace and welfare of the family of the addressee and do not make too many demands even in letters. A man who makes too many demands degrades himself.
1. Conduct your business diligently and with interest. Earn your living by the sweat of your own brow and do not live as a parasite on others. On one occasion, a man from the tribe of Ansar came to the Holy Prophet [S.A.W.] and begged for assistance. The Holy Prophet [S.A.W.] enquired: "Do you have anything at home?" The companion [R.A.A.] submitted: "O Holy Prophet of Allah [S.A.W.]! We have two things only—a canvas which we use as bedding as well as a covering sheet and a bowl for drinking water." The Holy Prophet [S.A.W.] commanded: "Bring those two things to me."

The companion [R.A.A.] at once brought both the things to him. The Holy Prophet [S.A.W.] auctioned them for two dirhams and handing over the money to the companion, observed: "Go, buy some food for one dirham and leave it with your family, and buy an axe for the other dirham."

The Holy Prophet [S.A.W.] fixed a handle to the axe with his own auspicious hands and observed to the companion: "Go to the jungle daily, cut some wood and sell it in the bazar. Come back after fifteen days and report your condition to me." At the end of a fortnight when the companion [R.A.A.] returned, he had accumulated a sum of ten dirhams. The Holy Prophet [S.A.W.] was overjoyed and observed: "This hard earned income is better for thee than begging from others which might leave a stigma of begging on thy face on the day of Judgement."

2. Carry on your business in right earnest and earn as much as you can so that you may be free from dependence on others. Once the people submitted to the Holy Prophet [S.A.W.]: "O Holy Prophet of Allah [S.A.W.]! Which is the best form of earning?" The Holy Prophet [S.A.W.] observed: "Earning with your own hands and income from the business which is free from
dishonesty and fraud." Hazrat Abu Qalaba [R.T.A.] observed: "Conduct your business in right earnest in the bazar. This is the way to remain attached to religion and free from all dependence upon others."

3. Promote your business by truthful means. Strictly avoid swearing falsely in the name of Allah. The Holy Prophet [S.A.W.] affirmed: "On the Day of Judgement Allah shall neither address, nor look at, nor admit that man to Paradise after purging him of sins who endeavours to expand his business by swearing falsely in the name of Allah." (Muslim). Moreover, the Holy Prophet [S.A.W.] observed: "Avoid swearing falsely in order to sell your goods. Apparently it looks like promoting your business but in fact it lets your business down and damages the goodwill of your business." (Muslim)

4. Be honest and trustworthy in business dealings. Do not turn your lawful earnings into unlawful income by supplying defective goods or by indulging in profiteering. The Prophet of Allah [S.A.W.] has affirmed: "A truthful and honest trader will be a companion of the Prophets, the righteous and the martyrs on the Day of Judgement." (Tirmidhi)

5. Try to supply the best quality of goods to the customers. If a customer seeks your counsel, give him the best possible advice.

6. Take your customers into confidence so that they may trust you as their well-wisher who will never deceive them. The Holy Prophet [S.A.W.] has observed: "He who lived on lawful earnings, observed my Sunnah and did not cause mischief to the people will be admitted to Paradise." The people submitted: "O Holy Prophet [S.A.W.]! There is a great number of such people at the present time." The Holy Prophet [S.A.W.] observed: Such people will exist even after me." (Tirmidhi)

7. Be punctual. Arrive at your place of business in time and remain there steady. The Holy Prophet of Allah [S.A.W.] has observed: "Set out in search of livelihood and lawful earnings early in the
morning, for work in the morning is auspicious and brings prosperity."

8. Work hard and demand hard and sincere work from your employees. Discharge your obligations towards your employees with selflessness and generosity and in a liberal and polite manner. Avoid scowling at them frequently or adopting an attitude of suspicion towards them in every matter. The Holy Prophet [S.A.W.] observed: "Allah never blesses a nation with piety where the weak do not get their right."

9. Be polite and liberal to your customers. Never be harsh to those who ask for loan from you neither disappoint them, nor press them unduly hard for return of your loan. The Holy Prophet [S.A.W.] has affirmed:

"May Allah bless the person who observes politeness and courtesy in business dealings and in demanding his money back." *(Bukhari)*

Moreover, the Holy Prophet [S.A.W.] observed:

"Any person who craves for the protection of Allah against the affliction and oppression of the Day of Judgement should allow enough time to the hard-pressed debtor or relieve him of the burden of debt altogether." *(Muslim)*

10. Avoid concealing the defect of the goods and making false representations to the customer. You should openly declare the defects or inferior quality of your goods to the customer. Once the Holy Prophet [S.A.W.] passed by a heap of grain. The Holy Prophet [S.A.W.] put his hand into the heap and felt that his fingers had caught some dampness. The Prophet of Allah [S.A.W.] enquired from the grain dealer, "What is this?" The dealer submitted: "O Holy Prophet of Allah! Some rain poured over this heap." Thereupon the Holy Prophet [S.A.W.] observed: "Why did you not put the wet grain on top of the heap so that
people may readily notice it. The man who deceives people has nothing to do with me."

11. Do not hoard foodstuffs anticipating a rise in prices. Strictly avoid causing distress to the people by such a vicious act. The Prophet [S.A.W.] observed: "The hoarder is a sinner." On another occasion, the Holy Prophet [S.A.W.] observed: "How wicked is the hoarder! When Allah makes goods cheap, the hoarder is afflicted with sorrow, and when the prices go up, he rejoices." (Mishkat)

12. Give the customer full value of his money. Be honest in weights and measures. Stick to one standard of give and take. Addressing the dealers on weights and measures, the Holy Prophet [S.A.W.] warned:

"You have been charged with two duties while the people before you have perished only because they failed to fulfil these duties:

The Holy Qur'an affirms:

وَنَزَّلَ الْقُرْآنُ عَلَى الْنَّاسِ بِالْحَقِّ مِنْ هُدًى لِّلْعَالَمِينَ

وَإِذَا كَانَ مَسْتَعْدَاءً أُرْسِلَ عَلَيْهِ مِنْ نَزُولٍ مَّعَضُورٍ يُؤْتُوهُمُ الْحَقَّ وَيُغْنِيهِمُ الْبَارِئُ عَلَيْهِمَّ

"Woe unto the defrauders; those when they take the measure from others they demand it full, but if they measure unto them or weigh for them they give less. Do such (men) not consider that they will be raised against unto an awful Day, the day when (all) mankind stand before the Lord of the Worlds?"

(S3: 1-6)

13. Do compensate for lapses of business ethics and give away in cash and kind as much as you can in the name of Allah without fail. The Holy Prophet [S.A.W.] enjoined upon the traders:

"O traders and businessmen! There is every chance of exag-
geration and lie in selling your commodities. Hence compensate (your faults) by spending as much as you can (to help the poor and needy).

(Abu Dawud)

14. And never lose sight of that business which will secure you from the fearful tortures in the life Hereafter and pay you in terms of eternal prosperity, peace and pleasure. The Holy Qur'an affirms:

"O ye who believe! shall I show you a Commerce that will save you from a painful doom; ye should believe in Allah and His Messenger and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know."

(61: 10, 11)
And who is better in speech than him who calleth towards Allah, And Doeth Right and sayeth. 
Lo! I am of those who surrender (unto Him).  (41: 33)
1. Develop full appreciation of the position conferred upon you. You are the successor to the mission of the Holy Prophet [S.A.W.] and you have to discharge the same duty of communicating the message of Allah, testifying the truth through your practical life and propagating the teachings of Islam which the Holy Prophet [S.A.W.] performed all through his holy life. Try to develop the same degree of zeal and fervour for the propagation of Islam which was the unique and distinctive characteristic of the Holy Prophet [S.A.W.].

The Holy Qur'an affirm:

وَأَجْعَلَ عَلَيْكُمْ مِن خَلِيفَةٍ مُّلْكَ
كَأَيِّمَكُمْ إِلَّا هُنَّ خَلِيفَةُ عَلَيْكُمْ السَّلَمْيَنَّ مِنْ قَبْلِ وَفِي هَذَا
لَيَكُنَّ الْمُسْلِمُونَ شْهَدًا عَلَيْكُمْ وَمَنْ تَعِينُوهُمْ عَلَى الْإِسْتِسْتِعْ

"He hath chosen you and hath not put you in any hardship in the matter of faith; follow the faith of your father Abraham. He hath given you the nomenclature of Muslim long ago and in this (Scripture) too, that the Prophet of Allah [S.A.W.] may testify the truth before you and that you may stand witness to the whole of Mankind"

In other words, the Muslims are the successors to the mission of the Holy Prophet of Allah [S.A.W.] and required, therefore, to discharge the same duty which the Apostle of Allah performed during his auspicious life. In the same manner as the final Prophet of Allah [S.A.W.] struggled day and night by his words and action and made the way of total submission to Allah clear to the people, the adherents to Islam have also to preach Islam, the religion of Allah, to all the people of the world and what is more, they have to practise it in their every day life and testify
and prove it the religion of truth with the same high sense of duty and missionary zeal.

2. Always keep in view your real position in this world and constantly endeavour to order your life accordingly. You are not like the other people of the world. Allah has conferred on you a distinction and a privilege. You have been vested with the honour of leading the affairs of the world. You don’t believe in extremes and are expected to keep yourself firm on the straight path of Allah with moderation.

The Holy Qur’an affirms:

وَجَعَلْنَاهُ جَمِيعًا وَسَطًا لِّكُلِّ مَكَّةٍ عِندَكُمَا هُدَايَةٌ عِندَ الْمَلَائِكَةِ

"Thus we have appointed you a middle nation that ye may be witnesses against mankind and that the Messenger may be a witness against you."

(2: 143)

3. Seek knowledge of the real purpose and aim of your life and try to achieve it with confidence and conviction. The real mission and task before the Muslims is to establish and enforce the religion as a whole which the Holy Prophet Muhammad [S.A.W.] communicated to the mankind—a religion which contains divine guidance and injunctions in each and every aspect of life such as beliefs and worship, morality, and social, economic and political spheres etc. The Holy Prophet [S.A.W.] during his auspicious days enforced Islam with all its details. The Holy Prophet [S.A.W.] taught beliefs, principles of morality and the modes of worship; he [S.A.W.] established and organised a society on the principles of Islam and brought about countless favours and blessings to the people.

Allah has affirmed:

فَأَذْكُرُوا ذَٰلِكَ الْكِتَابَ وَأَذْكُرُوا نِعْمَتَنَا عَنْكُمْ وَأَذْكُرُوا الْعَلَمَ مُؤَمِّنِينَ

(الاشترى: 13)

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"He hath ordained for you that religion which He commended unto Noah, and that which We inspire in Thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus saying: Establish the religion and be not divided therein." (42: 13)

4. Always remain determined to eliminate evil and establish good. This is an obligation you owe to your faith to justify your existence as upholders of the truth. Live to achieve this aim and idea serving this mission. Allah has named you as the best people on earth only because you live to uphold the truth and sacrifice even your life for this noble cause.

\[ 	ext{(Al-Imran: } 101) \]

"Ye are the best Community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency and ye believe in Allah." (3: 110)

The Holy Prophet [S.A.W.] has affirmed:

"I swear by Him Who has power over my life you must enforce virtue and curb evil, otherwise Allah shall send very soon such calamity over you that you will cry and seek mercy from Allah but you will get no response." (Tirmidhi)

5. Develop missionary zeal and exemplary fervour and enthusiasm for the propagation of the message of Allah and to save the people of Allah from the fearful torment of Hell. The Holy Qur'an has acknowledged the unique fervour and abounding zeal of the Holy Prophet [S.A.W.] in the following words:

\[ 	ext{(Al-Imran: } 101) \]

"Yet it may be, if they believe not in this statement, that thou wilt torment thy soul with grief for them." (18: 6)
The Holy Prophet [S.A.W.] has himself described his feeling in these words:

"I am like a person who lit a fire and when the surrounding area became bright with light, the moths and insects began to drop in fire. The person is now trying with all the force at his command to stop these moths and insects from dropping in the fire, but the moths and insects are rushing towards the fire rendering all his efforts ineffective. Likewise, I am trying my level best to draw you back and keep you away from the fire, yet you are bent upon falling in it." (Mishkat)

One day Hazrat 'A'isha [R.A.A.] submitted to the Holy Prophet [S.A.W.]: "O Prophet of Allah [S.A.W.]! Have you passed a harder day than the day of Uhud in your life?" The Holy Prophet [S.A.W.] observed: "Yes, 'A'isha! The day of 'Aqabah was the hardest in my life." This was the day when, dismayed with the people of Mecca, the Holy Prophet [S.A.W.] had visited Ta'if to convey the message of Allah to the people there. Their chief 'Abd Yalil set ruffians after the Prophet [S.A.W.] who hurled stones at him in response to his message of blessing and salvation. The Prophet of Allah [S.A.W.] sustained serious injuries. His whole body was stained with blood and he fainted. Deeply grieved and frustrated, the Holy Prophet [S.A.W.] returned to Mecca. When the Prophet [S.A.W.] arrived at Qarn Aththaalib, he had overcome his grief. Allah sent the angel of calamity to the Prophet [S.A.W.]. The angel of torture submitted: "O Prophet of Allah [S.A.W.]! If you wish I shall collide Abu Qubais with Jabal Ahmar and crush all the wicked between the two mountains. The benefactor of the world [S.A.W.] observed: "No, no, let me warn my people of the torments of Allah. May Allah open their hearts to accept the truth and concede to the Divine Guidance or else their succeeding generation may submit to the truth." (Bukhari, Muslim)

The Meccans were constantly busy conspiring against the Holy Prophet [S.A.W.]. Some said that the Prophet [S.A.W.]
should be exiled from the city while others counselled that he should be assassinated. In the mean time a famine struck Mecca. It was such a terrible calamity that the Quraish were con- strained to eat leaves and bark of the trees. The children suf- fered from the terrible agony of hunger and the elder felt restless but helpless over the affliction of their children.

The benefactor of the mankind [S.A.W.] was deeply moved by the heart rending distress of the people. His devoted com- panions [R.A.A.] could not bear the grief and uneasiness of the Holy Prophet [S.A.W.]. The Holy Prophet [S.A.W.] conveyed his heartfelt sympathy to his deadly foes who had always been after him to harm and tease him and its unhappy memories were still fresh in his mind. The Holy Prophet [S.A.W.] sent a sum of five hundred dinars to Abu Sufyan and an equal amount to Safwan with the instruction that the money should be distributed among the famine-stricken people.

Truly speaking, to be sorry for the misguided, to feel dis- turbed over their wickedness and distress, to be anxious to save them from the wrath of Allah, to be distressed at their affliction and to have an extra-ordinary craving for their right guidance—such are the attributes of a missionary of truth which create irresistible attraction in his life and an impression uncom- mon in history.

6. Serve your people with selfless devotion and do not ask for any recompense for your devotion from anybody. Do whatever good you can only to win the favour of Allah and expect reward and blessings from Him only. The desire to earn the favour of Allah and to demand reward and blessings from Him alone lends weight to a man's word and makes him dynamic. Allah has al- ways been and will remain for ever. He neither sleeps, nor dozes off. No move or activity of man is hidden from Him. He never lets the reward of any of His devotees go waste. He pays more than ones labour and never deprives any one of His blessings. The Prophets (peace be upon them) repeatedly observed to their
people:

"I demand not any reward or recompense from you. My reward lies with the Lord of the worlds."

Do acquire a deep understanding of Islam and be sure that Islam is the only true religion in the eyes of Allah. No mode of worship, except the one enjoined by this true religion has any worth before Allah. Allah holds only that religion as true and valid which He has revealed in the Holy Qur'an and which the Holy Prophet [S.A.W.] translated into practice during his auspicious life. The Holy Qur'an enjoins upon the Prophet of Allah [S.A.W.] to make it clear to the people that he had adopted his path with careful deliberation and full awareness.

"Say, this is my way. I call on Allah with sure knowledge, I and whosoever followeth me—Glory be to Allah! and I am not of the idolators." 12: 108)

Allah makes clear affirmation:

"And whoso seeketh as religion other than the surrender (to Allah) it will not be accepted from him and he will be a loser in the Hereafter." 3: 85

"The only religion unto Allah is the surrender (unto Him)." 3: 19
and beware it is for the performance of this grand task that Allah had sent Prophets (peace be upon them) one after another—and be convinced in your own heart that this wealth of religion which the Almighty has vouchsafed to you is the key to attain excellence and honour in the world and Hereafter. The worldly pomp and show which is transitory and short-lived can not be compared with the eternal and inestimable wealth of religion! The Holy Qur’an affirms:

"And We have bestowed upon you seven oft-repeated verses and a great book, the Qur’an. Hence care not for this mundane wealth We have conferred on others." Addressing the believers of other Revealed Books before Qur’an, the Holy Qur’an says:

\[
\text{(5: 68)}
\]

"Say: O People of the scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Allah."

9. Make constant efforts to grasp the real spirit of religion and the wisdom it contains. The Holy Prophet [S.A.W.] has observed:

"Allah endows, whomsoever He wishes to bless with goodness, with the real understanding and deep insight into religion."

\[
(Bukhari, Muslim)
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As a matter of fact, it is the real knowledge of religion and insight into the spirit of religion which is the fountain-head of all goodness and the man who is deprived of this goodness is deprived of the blessings of this world as well as of the world Hereafter. Such a man can never achieve balance and consistency in life, nor can he truly represent religion in any walk of life.

10. Whatever you wish to proclaim to the world, address it to your-
self first. Tell yourself first what you wish to tell others and perform in your own life what you preach to others. The distinction of a missionary of true religion is that he tries to project in himself the true model of his preachings. His deeds and character stand testimony to his words. He himself yearns for the truths he propagates to others as a source of goodness. Whenever the Prophets (peace be upon them) rose to call the people to surrender themselves before Allah they proclaimed Ana awwalul muslimin (I am the first to surrender before Allah).

Testify by spoken as well as written word that truth is what you represent. Make it evident through your individual life, family relations, social dealings and through your national and political activities that piety can only be developed by adopting the way of life as enunciated by Islam. This system guarantees stability of homes, emergence of a morally oriented society and a culture and civilisation based on justice and equity. Those who ignore the duty of reforming and training their own character and ruminate over the reformation and training of others are completely devoid of common-sense. Their own house is on fire, yet they are carrying about buckets of water looking for a blaze anywhere else to extinguish. Such people are losers not only in this world but in the Hereafter also. Their inaction in this world will render all their preachings ineffective and weightless and in the next world they shall undergo the most deterrent punishment. It is most hateful in the sight of Allah that they do not practise what they preach and tell others to do what they themselves do not do. The Holy Prophet [S.A.W.] has warned such missionaries of Islam who do not do what they preach, of the most fearful punishment. The Holy Prophet [S.A.W.] observed:

"A man shall be brought on the Day of Judgement and will be thrown into the Fire. His intestines will spill out due to the Fire. He will then carry around his intestines as a donkey goes

1. ‘As-Saf’, Verses 2, 3.
round the mill. On seeing him the denizens of hell will gather around him and enquire: "O man, what has become of you! Are you not the one who preached to us in the world to perform virtuous deeds? Are you not the one who dissuaded us from the performance of evil acts? How did you come into this place despite having performed such pious deeds?" The man will answer: "I did teach you piety, but never cared for it myself. I forbade you to do evil, but performed evil deeds myself." (Muslim, Bukhari)

The portentous account of the night of Ascension which the Holy Prophet [S.A.W.] related to the people contains a warning for the misguided to reform themselves. The Holy Prophet [S.A.W.] observed:

"I beheld some people in the night of Ascension whose lips were being clipped with scissors of fire. I enquired from Jibrail [A.S.]: Who are these people?" Jibrail [A.S.] replied: They are the orators of your Ummah. They preached piety and fear of Allah to people, but forgot to follow these teachings in their personal lives." (Mishkat)

The illustrious companions [R.A.A.] also used to issue stern warnings to such misguided and hypocritical people who did not follow what they preached. On one occasion, a person said to Hazrat 'Abdullah b. 'Abbas [R.A.A.]: "Hazrat I desire to instruct people in piety and forbid them to commit evil deeds. I wish to propagate religion among the people." Hazrat 'Abdullah enquired: "Have you acquired the proper qualifications for becoming a preacher?" The person submitted: "Yes, I believe I am capable of performing the task of a missionary." Hazrat ibn 'Abbas [R.A.A.] observed: "If you do not apprehend any condemnation in the light of three verses of the Holy Qur'an, do preach Islam." The person enquired: "Which three verses do you mean?" Hazrat ibn 'Abbas [R.A.A.] answered:

The first verse is:

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\text{أَكُلِّمْتُ النَّاسَ بِالْيَدَيْنِ وَكَنَّىْنَ أَفْسَكُمْ (الْبَرْقُ} \text{33)}
\]
'Enjoin ye righteousness upon mankind while ye yourselves forget to practise it?" (2: 44)

Ibn ‘Abbas [R.A.A.] then enquired: Do you follow this verse in your practical life fully?" The man replied: "No." Ibn Abbas [R.A.A.] then recited the second verse:

لَمْ تَقْفُوِّلُوُنَّ مَا لَا نَفْصَوِّلُوُنَّ. (العنف، 3)

"O ye who believe! Why say ye that which ye do not? (61: 2)

Hazrat ibn ‘Abbas [R.A.A.] then asked: "Are you sure you are following this verse" The man replied: "No." Hazrat ibn ‘Abbas [R.A.A.] observed: The third verse is:

مَا أَرْسَلْنَا أَنْ أَحَالَفْكُمْ إِلَى مَا أَنْتُمْ تَعْمَّسُونَ. (البر، 88)

"I desire not to do behind your backs that which I ask you not to do." (11.88)

"Tell me now, have you fully carried out the instruction contained in this verse. The man submitted: "No." Whereupon Hazrat, Abdullah observed: "Go then and instruct yourself in piety first and forbid your own self from evil."

11. Perform your prayers with full devotion keeping in view its rules, regulations and conditions. In addition to them also offer supererogatory prayers.

No one can propagate religion without establishing a close communion with Allah. Prayer is the sure means—a means prescribed by Allah Himself—of establishing a deep connexion with Allah. Allah affirmed through a revelation to the Holy Prophet [S.A.W.].

نا يَثِبِّتْكُمْ فِي الْبَيْتِ الْأَقْرَبِيْلَ نَصِفَةً أَوْ النَّفْصِ مُّسَنَّةَ قِيلِيْلَا أَوْ رَبِّيْلَا عَلَيْكُمْ وَرَبِّيْلَا الْعَفَّارُ الْكُرْمُانْ كَرْمِيْلَا. إِنَّا سُلْطِيْنَكُمْ مُّلِيْكَ. (295)
"O thou wrapped up in the raiment! Keep vigil the night long, save a little—a half thereof, or abate a little thereof, or add (a little) thereto and chant the Qur'an in measure, for We shall charge thee with a word of weight."

(74: 1-5)

'Charge thee with a word of weight' implies 'Propagation of the Religion of Truth' and truly this responsibility is the most burdensome and heavy of all duties in the world. In order to be able to discharge this duty, it is important for you to derive strength from prayer and establish a firm connexion with Allah.

12. Develop a fondness for and interest in the study of the Holy Qur'an and recite the Book regularly. Recite the Qur'an slowly and with deep concentration during the prayers as well as during the period other than prayers. When the Qur'an is recited with a interest and concentration, it becomes easy to understand and reflect upon the meanings of the Holy Qur'an. As soon as one starts appreciating the charms of the word of Allah, his interest and inquisitiveness increases and he goes deeper and deeper in the Book of Allah. The Holy Qur'an is the only source of guidance and warning. It has been revealed to make the people ponder over its contents and derive benefit from its guidance and warnings, so ponder over the meanings of the Holy Qur'an and learn wisdom from it. Recite the Qur'an with a firm determination to mould your own self as well as your society as a whole according to the injunctions of the Holy Qur'an. Only those can establish the rule of Allah who mould their own thought and action according to the teachings of Qur'an. He, who forsakes Qur'an, can no longer maintain his allegiance to the faith, nor can he contribute any way in the struggle to establish Islamic system of life. Readers of the Qur'an have been advised:

کتاب آئنی فسلے اسماء مرتکب لیستگا بزرگا اور تختاکر اولو لاوی بابا
"(This is) a Scripture that We have revealed unto thee, full of blessing—that they may ponder its revelations and that men of understanding may reflect."  

(38: 30)

Moreover, the readers have been instructed: "Read the Qur’an slowly with pauses."  

(73: 4)

The Holy Prophet [S.A.W.] affirmed:

"These hearts get rusted as the iron rusts when water is poured over it." The people submitted: "O Holy Prophet [S.A.W.]. Tell us then what cleanses the rust of the hearts?" The Holy Prophet [S.A.W.] observed: "The rust of the hearts is cleansed when one remembers death frequently and secondly studied the Qur’an often."  

(Mishkat)

13. Be grateful to Allah under all circumstances. Look towards those who are below you in terms of material prosperity and social status. It will help you develop a sense of gratitude to Allah.

The Holy Prophet [S.A.W.] observed:

"Look at those who are below you in terms of material prosperity and social status. (You will then feel grateful to Allah). Do not look at those who surpass you in material riches, lest you depreciate the bounties and blessings that the Allah has conferred upon you (as it may foster ingratitude to Allah)."


The Holy Prophet [S.A.W.] observed:

"How can I live at ease or seek pleasure in life when I know that Israfil stands ready with the trumpet close to his mouth, to

2. An angel of Allah vested with the duty of sounding the signal for Doomsday.
sound the call for Doomsday to descend as soon as he receives the Command of Allah." Addressing the Believers, Allah affirms in the Holy Qur'an:

"Make ready for them all thou canst of (armed) force and of horses tethered that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them whatsoever ye spend in the way of Allah. It will be repaid to you in full and ye will not be wronged." (8: 60)

15. Be prepared to sacrifice everything for the sake of religion and if needed, be prepared even to migrate from your homeland. Check up yourself off and on as to what extent you have developed this devotion. Giving an account of the emigration of Hazrat Ibrahim [A.S.], the Holy Qur'an has urged believers to be prepared to emigrate and offer sacrifices in the following verses:

"And make mention (O Muhammad) in the scripture of Abraham, Lo! he was a saint, a Prophet. When he said unto his father: O my father! Why worshippers thou that which heareth
not nor seeth, nor can in aught avail thee? O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path. O my father! Serve not the devil. Lo, the devil is a rebel unto the Beneficent. O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil. He said: Rejectest thou my gods, O Abraham! if thou cease not I shall surely stone thee. Depart from me a long while! He said: Peace be unto thee! I shall ask forgiveness of my Allah for thee. Lo! He was ever gracious unto me, I shall withdraw from you and that unto which ye pray beside Allah and I shall pray unto my Allah. It may be that, in prayer unto my Lord, I shall not be unblest."

(19: 41-48)

16. Develop a burning zeal striving in the way of Allah, a spirit of fighting with all your means and soul and a pious desire to attain martyrdom in the cause of Allah. Truly speaking, ‘Jihad’ is the test of faith and the heart which is devoid of the spirit of Jihad is devoid of faith and right guidance and may be compared to a desolate ruin in the wilderness. It is really a great privilege to be able to reach the field of Jihad and to gain an opportunity of sacrificing one’s life and property in the way of Allah. In case, the circumstances prevent you from availing of the opportunity to participate in the Jihad; if you lack means or wherewithal to prove your conviction in the field of Jihad, even then you may be counted among those soldiers in the eyes of Allah, who either attained martyrdom while fighting for His cause or returned from the field as the winners provided your heart is filled with the zeal of setting out in the way of Allah, you always takes into account the feelings and sentiments which stir a man to perform heroic deeds in the way of Allah. On his return from the battle of Tabuk, the Holy Prophet [S.A.W.] addressed his illustrious companions [R.A.A.] on the way and observed:

"There are some people left behind in Madinah who did set out with you and traversed the valley and remained with you throughout the battle." The companions [R.A.A.] were astonished and submitted: "Did they do all this while staying
behind in Madinah all the time!" The Holy Prophet [S.A.W.] observed: "Yes, they did all this even while staying behind in Madinah all the time, for circumstances forced them to stay back, otherwise they would not have held themselves back of their own accord."

In the Holy Qur’an, Allah has also praised those people who could not take part in Jihad, despite their burning zeal and were ever afterwards smitten with sorrow over this deprivation.

وَلَوْ قَدْ أَفْتَكَرْتُ لِتَخْيِلَهُمْ ثُلُثٌ مِّنِّي أَيْحَدَ مَا أَخْيَلْتُ عَلَيْهِ تَزْوَجُوا وَأَعْمَلُوا تَفْنِيطًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ (47) ١٤٠٨

"Nor unto those whom, when they came to thee (asking that thou shouldest mount them thou didst tell: I cannot find whereupon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find means to spend."

(9: 92)

The Holy Prophet [S.A.W.] observed: "The man who died without waging a struggle in the way of Allah or had no yearning in his heart to wage such a struggle, has died in a state of hypocrisy."

(Muslim)

In fact anybody whose heart is devoid of the spirit of fighting in the way of Allah and of sacrificing his life and resources for the cause of the Almighty is not a true believer.
Etiquettes of Preaching

1. Observe prefect decorum and propriety while preaching and propagating Islam. Adopt such an appropriate, dignified, and calculated technique to communicate your message as to generate fervour and zeal in the listener.

The Holy Qur'an affirms:

أَذَّنِ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْقَرَأَةِ الْحَسَنَةِ وَكَلَالِهِمْ

(الْقُرْآنِ) ١٢٥

"Call unto the way of thy Lord with wisdom and fair exhortation and reason with them in the better way." (16: 125)

This comprehensive verse of the Holy Qur'an contains instructions regarding three principles:

i. The call must be made in the most appropriate manner.
ii. The instruction and guidance must be provided in the best possible way.
iii. Discussion and reasoning should be fair and courteous.

Calling in a wise manner means to communicate your message according to the situation and circumstances aptitude of the people, their intellect and understanding and their social environments and status. Do not waste this precious treasure of knowledge and wisdom in a haphazard way. Address each class, group or individual according to their ability, capacity, and their mental level. Always start your discussion from such universal truths as are mutually conceded to and pave the way for mutual understanding and agreement.

Arouse one's best sentiments with sincerity and devotion. Create and develop in him an urge and desire to know the truth.
Thus he will not only achieve peace of mind but adopt and accept the faith as his own inner urge. It will serve as a source of nourishment for his soul and a tranquiliser for his passions and sentiments.

To be courteous in criticism, and discussion means that you should offer constructive criticism. Your criticism should reflect your earnestness and sincerity. Your style should be so convincing and simple that the intransigence, hate, obstinacy, prejudice or pride may get no inlet. Your approach should be so rational and impressive and your discussion so charming and thought provoking as to make the listener think over your arguments and to feel an irresistible attraction towards the truth. Whenever you feel intransigence in attitude and reasoning, stop discussion and take leave.

2. Propagate religion as a whole and do not add to or expunge anything from its teachings or principles of your own accord. The preacher of Islam has no discretion to project what he thinks fit and to withhold what he does not think fit to project.

Allah affirms:

"And when Our clear revelations are recited unto them they who look not for the meeting with us say: Bring a lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my own accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful"
day. Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense? Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful."

(10: 15-17)

However unfavourable the circumstances may be, the preacher must propagate religion in its true and whole form. It is a hideous crime to introduce innovations into or to make alterations in the principles and teachings ordained by Allah to suit the prevailing trends. The people who are guilty of such alterations are the losers in this world as well as in the world Hereafter. Islam is a religion ordained by Allah who is All Knowing and Omnipotent. His knowledge is eternal and there is nothing beyond His knowledge of whole of this universe right from beginning to the end. Whatever be the human conquests in the field of science and technology, discoveries and explanations, all are subject to the supreme Will of Allah. Nobody has got any right to make any addition or alteration in the Code of life ordained by Him. So much so that the Holy Prophet [S.A.W.], through whom this code of life has been conveyed to us, has been introduced to us as the most ideal servant of Allah who follows what is ordained to him in letter and spirit and dares not overrule His mandate.

3. Convey the message of Islam in a natural way, so that it may not be taken as an unnatural burden. The people may take it as a remedy for all their ills and sufferings instead of feeling scared and developing hatred against it. You should be so polite and rational in conveying the message of Islam to the people that they may feel an irresistible attraction towards Islam. Hazrat Mu‘awiya ibn Hakam [R.A.A.] states: "Once I was saying prayers behind the Holy Prophet [S.A.W.] when a man sneezed. I responded to the sneeze by sayingِ إِرْحَبِكَ اِلّهِ in the course of the prayer. The people began to stare at me. I said: "May Allah bless you! Why are you staring at me? The People indicated to me by gestures to keep quiet. I kept quiet. When the prayer was
over, the Holy Prophet (peace and blessings of Allah be upon him) and may my father and mother be sacrificed for him, never did I see a better guide and teacher before or after him) neither reproached me, nor beat me, nor blamed me. He only said to me "Look. This is prayer and it is not admissible to talk during the prayer. Prayer is meant to acknowledge the purity, supremacy and exaltedness of Allah to recite the Holy Qur'an."

4. Be moderate in your writing, speech and conversation while conveying the message and call of Islam so that the listeners may feel hopeful as well as seized with awe. Neither over stress the terrifying aspects of the punishment for sins, lest the people should lose all hopes of mercy from Allah and consider salvation not only difficult but impossible; nor should you present such a rosy and one-sided picture of the kindness and forgiveness of Allah that people become fearless and irresponsible in their actions and feel free to transgress the divine commands trusting upon the Munificence and Forgiving Nature of Allah.

Hazrat 'Ali [R.A.A.] observed:

"The best scholar is he who invites the people to obey and submit before Allah in such a manner that people do not lose hope in Allah; he neither gives them allowances to commit transgressions against the Law of Allah nor makes them fearless of Divine punishment."

5. Observe perseverance and constancy in missionary activities. Continue implementing your programme with fortitude and a high sense of responsibility. Avoid the habit of abandoning your programmes half way and chalking out new schemes. Do little, but do it steadily.

The Holy Prophet [S.A.W.] has observed:

"The best deed is the one which, however little it may be, is done constantly and regularly."
6. Meet all hardships and trials that confront you while preaching and propagating Islam cheerfully and with patience and fortitude:

The Holy Qur'an affirms:

(31:17)

"And enjoin kindness and forbid iniquity and persevere whatever may befall thee."

Hardships and difficulties do come in the way of truth and submission to Allah. These trials and hardships strengthen faith in Allah and season one's character and morals. This is why Allah puts those to trial who claim to be His servants and the trial gets harder and harder for those who are better seasoned in faith and devotion.

Allah affirms:

(2: 155-57)

"And most certainly shall We try you by means of some fear, and hunger and loss of worldly goods, lives and fruits, and glad tidings to the patient who, when adversity overtakes them, say: Surely Allah's we are, and unto Him we are to return. It is they, upon whom there are blessings of their Lord and (His) mercy and it is they alone who are guided aright."

persons who are put to the severest trials are firstly the Prophets of Allah [A.S.], then those who are nearest to the prophets in conviction and devotion, and then those who are next to them in their faith and submission. In fact one is tried according to his conviction and devotion. Whoever is firm in his conviction and devotion is put to a hard test and whoever is weak in faith and submission is confronted with a mild trial and these trials continue till a man is purged of all traces of sin."

(Mishkat)

Recounting his own experience, the Holy Prophet [S.A.W.] observed: "Never was a man more persecuted in the way of Allah than I was and never was a man more threatened in the way of Allah as I was. We spent thirty days and thirty nights in such state that Bilal [R.A.A.] and I had nothing that a living being could eat, save some little provisions in the small pack which Bilal [R.A.A.] kept under his arm."

(Tirmidhi)

The Holy Prophet [S.A.W.] also affirmed:

"And person who will make an effort to be patient shall be granted patience by Allah. And there is no blessing which encompasses more good than patience."

(Bukhari, Muslim)

In fact, trials are essential for strengthening and carrying forward the movement. No movement can achieve success without passing through periods of trial, especially a movement which calls for a universal revolution in human society and plans to raise the social structure of human life on entirely new foundations.

Reminiscing about the days when the stone-hearted Meccans were perpetrating endless tortures on the Holy Prophet [S.A.W.] and his illustrious Companions [R.A.A.], Hazrat Khabbab ibn al-Arat [R.A.A.] related:

"The Holy Prophet [S.A.W.] was resting with a sheet placed
under his sacred head in the shade of Bait-Allah (House of Allah) when we reached his presence with the complaint: "O Prophet of Allah [S.A.W.!] Don't you seek aid for us from Allah! Don't you pray for an end to this oppression! (How long will this period of trial continue and when will it come to an end?) The Holy Prophet [S.A.W.] heard our complaint and observed: There had been people before you who faced unprecedented trials and oppressions. Often one of them was made to stand in a pit, half buried in the ground, and his body was sliced into two parts with a saw like a log of wood, yet the man refused to renounce his faith. Their flesh was pierced through with steel combs till the iron nails reached the bones and the fibres, yet the devotees of Allah did not resile from truth. By Allah, Islam shall prevail and you will see (such a state of peace and security) that a man riding from San'aa (the Capital of Yemen) to Hadramut will have nothing to fear on the way except Allah. The shepherds will only fear the wolves lest they should carry off their goats. But, alas, you show impatience."

(Bukhari)

Hazrat Mu'awiya [R.A.A.] relates: "I have heard the Holy Prophet [S.A.W.] observing, "There shall always remain a group among my Ummah who will defend Islam and their faith. Those who do not support them or oppose them shall never be able to destroy or eliminate them till the final word from Allah. These defenders of Faith shall remain firm in their conviction.

(Bukhari, Muslim)

7. Do not show undue toleration, or shower undeserved praise on any one, nor sacrifice principles under any circumstances. In affirmation of a virtue of the believers, the Holy Qur'an says:

آشيلاً هب المَكْتَباً

"They deal strictly with the non-believers."

In other words, the believers are extremely strict about matters of religion and principle and under no circumstances do they compromise their principles or tolerate wrong-doing. They can bear anything, but cannot sacrifice their religion or principles. Allah has transmitted through the Holy Prophet [S.A.W.]
the following to the Muslims:

لاَ تَسْبِيحُ أَفْرَادُكُمْ وَإِنَّكَ كَمَا أَرَنتَ لَيْسَ الْبَحْرُ أَهْرَأْكَمْ

"Unto this then summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts."

Accommodation for wrong-doing, undue toleration and compromise with falsehood are the weaknesses that destroy one's faith and religion.

The Holy Prophet [S.A.W.] has observed:

"When the tribe of Israel began to transgress the commands of Allah, their learned men checked them, but they did not refrain from their wicked deeds. Their learned men instead of boycotting their society, continued to attend their company and ate and drank with them. Consequently Allah equated these pious Uleemas with the transgressors and cursed them through His Prophets, Hazrat Dawud and Hazrat 'Isa [A.S.]. Allah cursed the Israelites because they followed the path of disobedience to Allah and went too far on this way." The reporter of this Tradition 'Abdullah b. Mas'ud [R.A.A.] relates: "The Holy Prophet [S.A.W.] changed his reclining posture and sat erect and observed: No, I swear by Him Who hath power over my life, you will certainly continue to enforce virtue and curb evil and you will hold the hand of the oppressor and bend the tyrant before truth. If you do not act as you must, you too shall assimilate with them and Allah shall withhold all His blessings and guidance from you and forsake you completely, just as He deprived the Israelites of His clemency.

8. To train and reform your children and to prepare them for the duty of establishing religion is not only your foremost obligation, but a logical sphere of your activity. On the other hand, it is unwise and unnatural to ignore your children and get yourself busy in missionary activities outside. It is a gross negligence and an
escape from duty. It is as if you leave your own family writhing in agony of hunger and thirst during famine and go out in search of the needy to distribute grain among them to display your munificence. It shows that you are quite incapable of perceiving the suffering of hunger and thirst and are devoid of the sense of kinship and love; nor can you appreciate the wisdom that lies behind the act of distributing grain. The Holy Qur'an enjoins upon the believers:

"O Believers! Save yourselves and your families from the fire of Hell."

The Holy Prophet [S.A.W.] has elucidated the same verse as follows:

"Each one of you is a guardian and is charged with a responsibility, and each one of you shall be held accountable for those who have been placed under your care. The ruler is a guardian and he shall be held to account for the affairs of his subjects. The husband is the guardian of his family; the woman is the guardian of her husband's home and children. So each one of you is a guardian and charged with a responsibility and each one of you shall be called to account for the affairs of those who have been placed under your care." (Bukhari, Muslim)

9. Expend some care upon reforming and cultivating your neighbours and the people living around you and consider this task as a part of your duty.

The Holy Prophet [S.A.W.] delivered a sermon one day and in the course of his sermon praised some Muslims and then observed: "Why is it so that some people do not impart religious knowledge to their neighbours and do not season them in religion, neither do they warn them of the fearful consequences of their ignorance of religion, nor restrain them from committing evil deeds? And why is it so that some of you do not care to learn
religion from their neighbours and do not acquire an understanding of its purpose and spirit, nor do they try to ascertain the fearful consequences of remaining ignorant of religion. By Allah! The people must teach religion to their neighbours and inculcate an understanding of religion in them. The people should guide their neighbours, give them good counsel and restrain them from wrong and evil. Besides, it is the duty of people to learn religion and accept their counsels or else I shall punish them soon." The Holy Prophet [S.A.W.] then descended from the pulpit concluding his sermon.

Those who were present there enquired from each other: Against whom the Holy Prophet [S.A.W.] delivered this warning?" The others said, "The Holy Prophet [S.A.W.] was alluding in his speech to the people of the tribe of Ash'ar. These people are well-versed in religion, but their neighbours, who live in the Oasis, are ignorant yokels." When the people of the tribe of Ash'ar came to know of the sermon delivered by the Holy Prophet [S.A.W.] they presented themselves before the Holy Prophet [S.A.W.] and submitted: "O Prophet of Allah [S.A.W.], you were pleased to shower praise on some people and expressed your displeasure towards us. Kindly let us know what is wrong with us?" The Holy Prophet [S.A.W.] observed: "It is the duty of the people to teach religion to their neighbours; they ought to preach to them, educate them and restrain them from wrong and evil. Likewise it is the duty of the people to learn religion from their neighbours and to accept their counsels. They should also cultivate an understanding of religion, otherwise I shall punish them soon in this world." The people of the tribe of Ash'ar again submitted: "O Prophet of Allah [S.A.W.], should we inculcate the spirit of religion among others?" The Holy Prophet [S.A.W.] observed: "Yes, indeed, it is your duty." Thereupon the people submitted: "O Holy Prophet [S.A.W.], allow us a grace period of one year." The Holy Prophet [S.A.W.] granted them a grace period of one year within which they were to teach religion to their neighbours and inculcate an understanding of religion in them. The Holy Prophet [S.A.W.] then recited the fol-
lowing verses:

"Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus son of Mary. That was because they rebelled and used to transgress. They restrained not one another from the wickedness they did. Verily evil was they used to do."

(5: 78, 79)

10. Respect and give due regard to the religious beliefs and sentiments of the people among whom you are performing your pleasant duty of preaching and propagating religion. Do not desecrate the names of their forbears or leaders; neither attack their beliefs, nor denounce their religious doctrines. You should preach your religion in a positive manner with sense and wisdom. Your criticism, instead of provoking the listeners, shall be earnestly aimed at driving home your preachings to them. Impassioned criticism and disparaging speech never succeeds in bringing about the desired change in the addressee. On the other hand, there is an ever present danger in this case that feelings of pride in ignorance and prejudice may be ignited in the listener and under their influence he may pass impudent remarks upon Allah and religion and instead of drawing near to religion may go farther astray.

The Holy Qur'an affirms:

"(O Believers!) Do not revile those whom they call besides Allah lest they should unknowingly take to reviling Allah out of enmity."

11. When you become a missionary for spreading the message of
Allah, you should confine your activities to calling people towards Allah and nothing else. Do not call the people of Allah towards anything other than Allah; do not issue your call in the name of a country, people, race, or language; nor call them on behalf of a party. The objective of the believer is to obey the Will of Allah. Call people towards total submission to Allah and cultivate an assurance among them that the slave’s duty is to worship his Creator and Master, be it in the sphere of his individual or family life, or in social and political affairs. The slave should obey in all spheres of his life the order of his Lord and Creator and submit to His Law with sincerity and devotion. A Muslim can have no objective before him other than this. He should, therefore call others also to achieve this objective. Whenever a believer should dare turn his back upon the Commands of Allah and set up anything else than obedience to the Will of Allah as his objective, he shall be condemned and rejected in both the worlds.

"Who is better in speech than he who calls people towards Allah, acts righteously and says 'I am surely of those who submit."
1. Form a strong organisation for propagating religion and make a concentrated and collective struggle to establish Islamic Order.

"And there must exist at least a group among you which should call people towards goodness enjoining good and prohibiting wrong and evil."

"Al-Khair" denotes all that is naturally good and which has always been regarded as good by human nature and which has been attested as good by the revealed Books. A comprehensive and systematic form of all that is good and virtuous is the religion of Allah which the Apostles (peace be upon them) have been transmitting to the world in every successive epoch and whose final, complete, authentic and fully preserved form is the Qur'an and Sunnah which the Holy Prophet Muhammad [S.A.W.] bequeathed to the Ummah. To call people towards this good and to enrich the world with virtue it is imperative that Muslims should form a party and perform this duty in an organised manner. They should forge strong and well-knit front and launch a well-organised and concentrated struggle to eliminate the wrong and evil from every sphere of life. Allah describes this unity and strength of the Muslims with appreciation and praise and lauds their collective and concentrated struggle.

"Verily Allah loves those who fight in His cause arrayed in ranks as though they were a structure cemented with molten lead."
Stressing the importance of collective struggle and advising Muslims to live as an organised body, the Holy Prophet [S.A.W.] observed:

"Three men who live in a jungle are forbidden to live together save they choose one from among themselves as their Amir (Chief)."

(Muntaqa)

Further the Holy Prophet [S.A.W.] observed:

"The person who wishes to secure a dwelling place in the centre of Paradise ought to remain firmly attached to the "Al-Jama'at" for the devil haunts a single person, but if two persons join together, the devil runs away as far as possible."

"Al-Jama'at" implies a well-organised society of Muslims which is governed by the rule of Shari'ah under a Muslim Caliph and the Muslims as a whole agree and concede to his authority and leadership. In such a situation there is no justification, whatsoever, for any Muslim to keep himself away and aloof from such a society. In case such a society and such an organisation does not exist make an all out concentrated and collective effort to bring about such a society which is called Al-Jama'at in Islamic terminology.

2. Make Islam the foundation of your unity and organisation as the distinguishing feature of an Islamic organisation is nothing but total submission to Allah. Any organisation, unity or alliance based on any thing other than total submission to Allah shall not be termed as Islamic, as it is not based on the foundation of Islam. The real base of brotherhood and bond of unity is Islam and Islam only. Anything other than Islam cannot cement relations of brotherhood and unison. It will rather disperse and disintegrate the people and instead of forming a powerful and well-knit unit and organisation with singularity of purpose and procedure, they will be divided into several sects and factions.
If you form a party, the only objective before you should be to establish the rule of Allah and all your struggle and efforts should be devoted to achieve this goal only.

The Holy Qur’an affirms:

إِذْ كَنَّا أَهْلَكْنِاهُمْ أَهْلَ سَبِيلٍ فَأَصْبَحَ بَعْضُهُمْ بِبَعْضٍ يُعَافُونَ

( آل عمران : 60)

"And hold fast all of you together to this rope of Allah and do not separate. And remember Allah’s favour unto you how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace." (3: 103)

'The rope of Allah' means Islam, the 'Religion of Allah'. According to the Holy Qur’an, it is Islam which forms the basis of the unity and organisation for Muslims. Anything else will only divide them into a number of factions instead of uniting and unifying them.

3. Love those working for the cause of Islam from the core of your heart and consider this connexion as the most important and the most inestimable of all connexions.

Describing the characteristics of the believers, the Holy Qur’an affirms:

لَا تَجْعَلُوا مَوَلَّاءَنَا بَيْنَ الْمُؤْمِنِينَ وَالْبَيْكِيَّةَ الْآخِرَ يُؤْذَانَ مِنْ حَكاَيَةِ اللَّه

وَرَسُولِهِ وَلَوْ كَانَ أَبِيَاءُ هُمْ أَوْ بَنِيَاءُ هُمْ أَوْ إِخْوَانُ هُمْ أَوْ أَخْمَصُ هُمْ

وَأَحْفَظْنَيْنَ جَنَّاتَكَ لِمَنْ اتَّبَعَكَ إِنَّ الْمُؤْمِنَينَ (الشَّعْرَاء: 15) (الباقر: 22)

"Then will not find folk who believe in Allah and the Last Day loving those who oppose Allah and His Messenger even though they be their fathers or their sons or their brothers or their clan."

(58: 22)

4. Extend support and counsel to your colleagues in the party and
keep alive the spirit of mutual guidance and advice in your party life, for this is the real key to success.

"By the time, surely man is ever in a state of loss except those who believe and do righteous deeds and exhort one another to preach Truth and exhort one another to be steadfast."

5. Observer party discipline with full care, and do not consider it only a means of strengthening your party, but deem it as a religious duty.

Allah affirms:

"They only are true believers who believe in Allah and His Messenger and when they are with him on some common errand go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His Messenger."  
(24: 62)

Party discipline and loyalty and devotion to the leader is not only a legal point, but an important issue of Shari'ah. The Holy Qur'an has affirmed the true faith of those who are loyal to party discipline and in no case abandon their party duty without leave of their leader.

6. Extend sincere co-operation in all the good works that are being carried out by the party and exert yourself to the maximum in this effort. Do not stain the purity of your moral character by entertaining any evil sentiments such as selfishness, or personal
motives and self-glorification.

The Holy Qur'an enjoins upon the believers:

وَتَوَكَّلُوا عَلَى الْبَرِّ وَالنَّعْمَى

"And co-operate with each other in good works of piety and Allah-fearing."

7. Maintain cordial relations with your colleagues. If at times a difference of opinion arises, resolve the dispute at once and keep your heart clear of any feelings of grudge.

كُفِّرُوا اللَّه وَأَضْلَلُوا دَارَ بَيْنَكُمْ

"So fear Allah and maintain cordial relations among yourselves."

8. Obey the Amir of the Islamic Party with all sincerity and in good spirit and remain loyal and devoted to him.

The Holy Prophet [S.A.W.] has observed:

"It is the duty of the Muslims to listen to and obey the order of their leader, regardless of the consideration whether such an order is agreeable or disagreeable to them, provided such an order does not constitute a transgression of Allah's law. In case such an order is issued as is repugnant to Allah's law, it should not be listened to, nor obeyed. (Bukhari, Muslim)

Hazrat Tamim Dari reports that the Holy Prophet [S.A.W.] observed:

"Religion means devotion and loyalty." The Holy Prophet [S.A.W.] repeated this observation three times. Thereupon we submitted: "Devotion and loyalty to whom?" The Holy Prophet [S.A.W.] observed: "Devotion and loyalty to Allah, His Messenger, His Book, the leaders of Muslims and the mass of
9. Avoid party chauvinism, bigotry and factionalism. Cooperate with everyone with an open heart and in good cheer. Esteem those who are working for the cause of religion. Deal with them in good faith and sincerity and consider them as your colleagues and comrades. All those who work for the cause of religion are in reality supporters and helpers of one another. The goal of everyone of them is the glory of religion and all of them wish to serve religion according to their lights. It is auspicious and fruitful to point out each other’s faults in a spirit of friendship and understanding and to focus attention on correct mode of thought and action. On the other hand, it is below the dignity and office of the preachers of religion to indulge in such despicable conduct as hatred, friction, envy, grudge, confrontation and hostile propaganda against each other. The character of the preachers must be clear of all these blemishes who sincerely and truly wish to expend their energies and talents in the way of Allah and to render some service to the cause of Islam during their lifetime.
1. To lead and guide the Islamic party choose a person who excels others in piety and fear of Allah. Heritage nor wealth is the basis of leadership or eminence in Islam. The best person in Islam is he who fears Allah most.

The Holy Qur’an affirms:

"O mankind! Lo! We have created you male and female, and have made you nations and tribes so that ye may know one another. Lo! the noblest of you in the sight of Allah, is the best in conduct."

(49: 13)

2. Regard the election of a leader as a sacred duty and use your vote as a trust from Allah only in favour of person who in your view is best qualified to discharge the onerous responsibility of leadership.

Allah affirms:

"Lo! Allah Commandeth you that you restore deposits to their owners."

(4: 58)

This is a precise principle which encompasses all kinds of trusts. In the context of this Chapter ‘trusts denote the responsibilities of an Islamic Party i.e. the duty of leadership should be vested by open choice in such a person who is the best qualified among you to discharge the onerous responsibility of leadership.
To cast your vote in this case in a partisan spirit or to show undue favour or to act under the influence of other extraneous factors is a breach of trust. The character of a believer must be free from the taint of breach of trust.

3. If you are to lead an Islamic Party, you should be fully conscious of your responsibilities and should discharge your duty with complete honesty, diligence, sense of responsibility and energy.

The Holy Prophet [S.A.W.] observed:

"Allah shall ban the entry of that person into Paradise who is entrusted the duty of administering the affairs of Muslim society and he betrays their trust." (Bukhari, Muslim)

The Holy Prophet [S.A.W.] also observed:

"The person who accepts the charge of administering the affairs of Muslims and then does not serve their interests and does not tire himself out in their service to the same extent that he tires himself out to fulfil his own personal needs, Allah shall throw such a man headlong into the fire of Hell." (Tabrani)

4. Treat your subordinates with tenderness, affection, fairness and large-heartedness so that they may cooperate with you willingly and Allah may grant your Party the favour of rendering some service to Islam. Describing the virtues of the Holy Prophet [S.A.W.] the Holy Qur'an says:

إِنَّمَا كَرَحَحَتْ بِنَاسِكُمْ مِنَ اللَّهِ لَعَلَّهُ تُفْلِحُوا وَكَرَحَحْتُ نَفْسِي لِتُفْلِحَ نَفْسِي أَلَمْ تَنْفَضَّوا بِمِنْ حُرْءَكُمْ؟

(آل عمران : 159)

"It was by the mercy of Allah that thou wast lenient with them (O, Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee." (3: 159)

Moreover, Allah has urged the Holy Prophet [S.A.W.]:

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"And lower thy wing (in tenderness) unto these believers who follow thee."

(26: 215)

In the course of a speech, Hazrat 'Umar b. Khattab [R.A.A.] remarked:

"O people! You owe us a duty to support us sincerely in our absence and assist us in performing deeds of piety." Furthermore he observed:

"Officers of the government! No tenderness is greater before Allah and more profitable than the tenderness and leniency shown by the head of the executive. Similarly, no lack of wisdom and ineptness is more damaging, dangerous and despicable than the indiscretion, whimsical nature and haphazard actions of the executive head."

5. Realise the importance of your colleagues. Respect their sentiments and pay due regard to their needs. Treat them in such a fraternal way that they should look upon you as their greatest well-wisher.

Hazrat Malik ibn Huwarith relates: "Once some of us young men who were of the same age group went to stay with the Holy Prophet [S.A.W.] and lived in his auspicious company for twenty days. The Holy Apostle of Allah was no doubt extremely kind and tender-hearted. When the Holy Prophet [S.A.W.] felt that we were homesick, he [S.A.W.] enquired from us: "What relations have you left behind at home?" We submitted details, whereupon the Holy Prophet [S.A.W.] advised us: "You should now return home and live with them and teach them what you have learnt and propagate good deeds among them. Tell them the exact hours of prayers and when the time of prayer approaches, one of you should announce the call and he who excels
all others in learning and character among you should lead the prayers."

6. Appreciate the worth and importance of your colleagues and considering them your real assets, take pains to train them in right earnest. Do not underrate them as poor and destitute nor covet those upon whom Allah has bestowed worldly pomp, grandeur and wealth.

"Restrain thyself along with those who cry unto their Lord at morning and evening, seeking His countenances and let nor thine eyes overlook them desiring the pomp of the life of the world." (18: 29)

In fact the people who have devoted their lives and resources to the propagation and preaching of religion are the veritable assets of a religious party. The duty of the party leader is to realise the value of these people and concentrate all his attention on their education and training.

7. Settle and execute all party matters in consultation with your colleagues. Try to develop their interest in the party and consolidate their support for the activities of the party. Allah, in praise of the believers, also affirms that they settle their affairs by mutual consultation.

"And their affairs are (settled) by mutual consultation."

Allah has urged the Holy Prophet [S.A.W.] to consult his companions in matters of special importance.
8. Display generosity and selflessness in party matters. Do not seek to advance your own or your family's interests in any party matter. On the other hand, show a liberal and unselfish conduct so that your colleagues may always be prepared to make all sacrifices with a willing heart and may not feel disillusioned with the party or sever their connection with it or may not be moved to act with selfish and interested motives. Hazrat Abu Bakr [R.A.A.] once observed to Hazrat 'Umar [R.A.A.]:

"O son of Khattab! I have chosen you and appointed you over Muslims so that you may deal with them with kindness. You have been a companion of the Holy Prophet [S.A.W.J]. You know how the Holy Prophet [S.A.W.] used to prefer our interests to his own interest and that of our family to his family, so much so that we often returned as a gift to the Prophet's family whatever we received from him in excess of our needs and requirements."

(Kitab al-Kharaj)

9. Always avoid partiality and nepotism and never show undue regard and toleration. Hazrat Yazid b. Sufyan [R.A.A.] relates: "When Hazrat Abu Bakr [R.A.A.] appointed me chief of the army and sent me towards Syria, he gave me the following instructions:

'O Yazid! You have some kinsmen and relations. It is possible that you may feel tempted to prefer them to others for appointment to offices of trust. This is what I fear most about you."

The Holy Prophet [S.A.W.] observed: "Allah will accept no compensation or consideration from a person who is responsible for the affairs of the Muslims and appoints a man to an office of authority over Muslims merely on the basis of kinship or friendship, so much so that Allah shall consign the guilty person to Hell."

(Kitab al-Kharaj)
10. Maintain strict party discipline as far as is possible and do not show weakness or leniency in matters of discipline.

Allah affirms:

فَإِذَا اسْتَأْخِرُوا لِمِنْ يَنْفِقُونَ مَنْ أَعْمَلَ عَلَيْهِمُ الْبَلَاءَ كَأَنْ بَنَى شَبَابَتَانِ وَأَسْتَغْفِرُوا لِلَّهِ (الْخَوْرَةِ: ۴۵)

"So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah." (24: 62)

In other words, when the members of the party assemble to attend to some party business and later some members begin to seek permission to leave on account of their personal needs or disabilities, it behoves the leader of the party to accept the requests of those people only whose personal needs are really more pressing than the matters confronting them in the meeting or of those whose disabilities justify their leave by canonical law and, therefore, must be considered and conceded.
Chapter 5

SENSE OF DEVOTION

The Holy Prophet [S.A.W.] observed that Allah has affirmed as follow:

"My creatures! Each one of you is misguided, save the one whom I guide. So seek guidance only from Me so that I may instruct you. My people! Each one of you is famished, save the one whom I feed. So apply to Me only for subsistence, so that I may grant you livelihood. My slaves! Each one of you is naked, save the one whom I dress with an apparel, so beseech clothing from Me so that I may dress you with garments. My bondmen! You commit sins day and night and I can forgive all sins. So seek forgiveness from Me so that I may forgive you your sins."

(Sahih Muslim)
1. Never lose hope of acceptance by Allah of your repentance and petition for forgiveness. Whatever the magnitude of your sins, purify your soul by offering repentance and be hopeful of Allah’s mercy. Despair is the characteristic of unbelievers. It is the distinctive trait of the believers that they repent the most and under no circumstances do they lose hope of Allah’s clemency. It is disastrous to succumb to dismay and lose hope of Allah’s Mercy and clemency considering the magnitude of sins. The most outstanding quality of the favourites of Allah is that they do not stick to the wrong and guilt but admit their fault clearly and unconditionally. They are never supposed to be above faults and omissions, but when they commit any fault and realise the wrong done, they do all within their means to beg forgiveness from Allah and to purify themselves of that fault and misdeed.

"And those who when they do an evil thing or wrong themselves remember Allah and implore forgiveness for their sins; who forgiveth sins save Allah only? — and will not knowingly repeat (the wrong) they did."

(3: 135)

And Allah affirms in another verse:

"Lo! those who ward off (evil) when a glamour from the evil troubleth them they do but remember (Allah’s guidance) and behold them seers."

(7: 201)

And the Holy Prophet [S.A.W.] observed:
"All human beings without exception are sinful, but the best sinners are those who repent the most." (Tirmidhi)

In the Holy Qur'an, Allah has mentioned it as a distinct virtue of the believers that they offer penances before Allah at dawn and repent and seek His Forgiveness and Allah has urged the believers that they should rest assured that Allah shall cover their sins with His Forgiveness and Clemency, for He is All-Forgiving and the Most Affectionate towards His creatures.

"Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving." (11: 90)

2. Always be hopeful of Allah’s Blessings and rest assured that however great your sins may be, Allah’s Munificence is wider and all-encompassing. When a person who has committed a greater volume of sins than the surf of the sea feels ashamed and offers sincere penance before Allah, He listens to his entreaties and grants him refuge under His Mercy.

"O My slaves who have been prodigal to their own heart! Despair not of the Mercy of Allah who forgiveth all sins. Lo! He is the Forgiving the Merciful. Turn unto Him repentant; and surrender unto Him before there come unto you the doom, when ye cannot be helped."

(39: 53, 54)

3. Whenever you feel shame and remorse and at whatever stage of your life, consider this feeling and realisation a special favour of
Allah and be sure that the doors are always open for repentance. Allah accepts repentance of His slaves as long as they are alive. However, when they are at the threshold of death and are about to pass over to the next world, the time for offering repentance expires. The Holy Prophet [S.A.W.] observed:

"Allah accepts the repentance of His slaves, but only before the slave has breathed his last." (Tirmidhi)

The brothers of Hazrat Yusuf [A.S.] pushed him into a dark well and felt sure that he was dead. In other words, they stood guilty of the murder of a Prophet. They soaked Hazrat Yusuf's shirt in blood and presented it as a positive evidence of his death to their father Hazrat Ya'qub [A.S.]. They assured him that a wolf had devoured Hazrat Yusuf [A.S.] Many years after the commission of this grave offence when the sense of guilt prevailed upon them, they went to their father remorsefully and requested him: "Dear father, pray to Allah on our behalf and intercede with Him to grant us forgiveness." The Messenger of Allah Hazrat Ya'qub [A.S.] did not disappoint his sons by confronting them with the question: "Your offence is grave. Many years have elapsed since you committed this heinous crime, why ask for forgiveness now?" Instead he undertook to offer a prayer to Allah that He should grant them salvation and assured them that Allah would certainly forgive them for Allah is the Most-Forbearing and Most Compassionate.

"They said. O our father! Ask forgiveness of our sins for us, for Lo! we are sinful." 

(12: 97)

"He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful." 

(12: 98)
The Holy Prophet [S.A.W.] told a strange tale to his Com-
panions [R.A.A.] with a view to save them from falling a prey to
dismay. The tale contains the moral that whenever at any stage
of his life a believer feels ashamed of his misdeeds and he sin-
cerely entreats Allah to forgive him, Allah shall bestow upon
him salvation and He shall never refuse him His favour.

The Holy Prophet [S.A.W.] observed: "There was a man in
ancient days who had committed ninety-nine murders. He en-
quired from people: "Who is the greatest scholar of the time?"
The people gave him the name of a Allah-fearing monk. The
man approached the monk and said. "Respected Sir, I am guilty
of ninety-nine murders. Can my repentance and petition for for-
giveness be accepted?" The monk replied: "No, you stand no
chances for forgiveness." In utter dismay the man killed the
monk too. Now he had completed a century of murders. He
again went round asking the people as to who was the greatest
religious scholar on the earth. The people gave him the name of
another monk. The man approached the monk to offer repen-
tance. He related his problem in detail and enquired from him:
Sir, I have committed a hundred murders. Tell me, can my
repentance be accepted?" The monk replied: Why not? Nothing
stand in the way of acceptance of your repentance. Go to such
and such country. You will find a few venerable slaves of Allah
engaged in prayer and devotions to Him. Join them and devote
yourself to the worship of Allah and never return to your
homeland, as this place is no more virtually suitable for you (In
other words, it is impossible for you to remain firm upon your
vow of repentance and to strive to reform yourself while living in
this place)." The man set out according to the directions of the
monk. He had hardly covered half the distance when death over-
took him. Now the angels of grace and the angels of torment fell
into a dispute. The angels of grace argued, "This man repented of
his sins and went a long way to offer submission to Allah." The
angels of torment countered: "No, he has not yet performed a
single act of virtue—thus the argumentation between the angels
went on. In the meantime an angel appeared in the shape of a
human being. The angels requested him to settle their dispute.
He gave his verdict: "Measure the distance on both sides and determine which side is nearer; the place from where he set out or the place where was he going." When the angels measured the distance on both the sides, it came out that the destination was nearer as compared to the distance he had so far covered. Thus Allah had in fact forgiven him.  

(Bukhari, Muslim)

4. Confess your sins only before Allah; beseech Him only for forgiveness; express your sense of humility, helplessness and guilt only before Him. Humility and prostration is a tribute which man should pay only to Allah. The unfortunate one, who pays this tribute of humility and prostration to other human beings who are as helpless and humble before Allah as he himself, becomes insolvent and is left with nothing to pay as tribute to Allah. Such a man is condemned to disgrace and ignominy. He goes to everybody in search of honour and respect but he gets none.

Allah affirms:

"Thy Lord is the Forgiver, Full of Mercy. If He took them to task now for what they earn, He would hasten on the doom for them; but there is an appointed term from which they will find no escape."

(18: 58)

The Qur'an affirms:

"And He it is Who accepts the repentance from His bondmen, and pardoneth the evil deeds and knoweth what ye do."

(42: 25)
In fact, one must himself be convinced that there is only one way to salvation and whoever is denied that approach, is condemned to ignominy and destitution for ever. The besetting attitude of mind in a believer is that whatever the degree of his offence he should only offer penitence to Allah and shed tears of shame only before Him. There is none except Allah Who only has the authority to grant pardon. So much so that even if someone tries to propitiate the Prophet excluding Allah, he will be deprived of favour before Allah, and will be discarded outright. The Prophet of Allah [S.A.W.] is also a slave of Allah soliciting His favour and mercy. The Prophet has been appointed to the exalted office by virtue of his surpassing humility among the creatures of Allah and he makes greater penances to Allah in comparison with others.

The Holy Prophet [S.A.W.] observed:

"O People! Seek forgiveness of Allah for your sins and return to Him. Look at me. I offer prayers to Allah for salvation hundreds of times in a day." (Muslim)

Concerning the hypocrites Allah affirms:

لا يَرْضِعُ عِينَ الْقَوْمِ النَّافِسِينَ

(9: 95)

"They swear unto you, that ye may accept them, Though ye accept them. Allah verily accepteth not wrong doing folk." (9: 96)

The terrible episode of Hazrat Ka‘ab b. Malik [R.A.A.] as related in the Holy Qur’an gives us a lesson that man should suffer hardships and endure all trials, but he should never think of abandoning submission to Allah. The trials that come in the way of Islam and the maximum pain and suffering he has to bear in the way of Allah are means to purify and illumine the life of man and to elevate his rank. This humiliation is the sure means of
securing eternal prestige and he who abandons submission to Allah and seeks dignity elsewhere shall find it nowhere. Such a man will meet with disgrace everywhere and no eye on earth or in the sky shall regard him with respect.

"And to the three also (did he turn in mercy) who were left behind, when the earth, vast as it is was straitened for them and their own souls were straitened for them till they bethought them that there is no refuge from Allah save towards Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful."

(9: 118)

The three referred to above are Hazrat Ka‘ab bin Malik Hazrat Murarah ibn Rabi‘ and Hazrat Hilal b. Umayya [R.A.A.]. The example of their penitence serves as a beacon light for the believers as long as the world exists. Hazrat Ka‘ab b. Malik [R.A.A.] who had lost his eyesight in old age and used to walk with the help of his son, had himself related the instructive episode of his exemplary penitence to his son which has been preserved in the Books of Tradition.

"When the preparations were being made for the battle of Tabuk and the Holy Prophet [S.A.W.] used to call upon the people to join the war I regularly attended all his meetings. Whenever I heard him speak, I made a resolve that I would join the war. However, on returning home I relapsed into laziness. I thought there was plenty of time yet and I had all the provisions of the journey. Moreover, I was in good health and could afford the best mount. There was nothing that could delay me in joining the battle. In this mood, I continued to postpone my departure until all holy warriors had reached the field of battle and I

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lingered on in Madinah entrapped in indecision and lethargy.

"Soon the reports began to pour in that the Holy Prophet [S.A.W.] was returning and one day I heard that he had arrived in Madinah and was staying as usual in the mosque. So I went to the mosque. On arrival I found that the hypocrites were trying to convince the Holy Prophet [S.A.W.] of the genuineness of their excuses on oaths. The Holy Prophet [S.A.W.] heard their insincere speeches and indicated his acceptance of their lame excuses by observing 'May Allah forgive you'.

"When my turn came, the Holy Prophet [S.A.W.] enquired: 'Say, what prevented you from coming'? I saw that his smile had a trace of annoyance, so I spoke the truth. "O Messenger of Allah [S.A.W.]! As it happened I had no excuse. I was healthy and prosperous and possessed the mount. It was my lethargy and negligence which deprived me of this privilege.

"On hearing me speak the truth, the Holy Prophet [S.A.W.] observed: "Well, then, go and wait the verdict from Allah." I got up and went among the people of my tribe. The people of my tribe railed at me and said: "Why did you not offer some plausible excuse. You have always been in the forefront in the service of Islam." However, when I found that two other friends of mine had also told the truth, I felt at ease and determined to hold firmly to the truth.

"Afterwards, the Holy Prophet [S.A.W.] issued a general proclamation that no one should speak to us. As soon as this proclamation was issued froth, the attitudes in Madinah suddenly changed for me. I became a helpless stranger among my own kith and kin. No one in the society exchanged greetings or entered into a conversation with me. One day, I felt extremely depressed and went to a childhood friend and cousin Abu Qatada [R.A.A.]. I offered him *salam*, but he did not reciprocate. I, then, said: "Abu Qatada! I ask you in the name of Allah, tell me, am I wanting in love for Allah and His Messenger [S.A.W.]" Qatada [R.A.A.] remained silent. I repeated my question, but he
made no answer. When I asked him in the name of Allah for the third time, he said: "Allah and His Messenger [S.A.W.] know better." My heart overflowed with a surge of emotion and I burst into tears and returned home with the burden of my grief enhanced. It was during those days that a Syrian trader in the bazar delivered to me a letter from the monarch of Ghassan. The Christian monarch had written: "It has come to our knowledge that your chief is subjecting you to extreme repress-ion. You are not a lowly person. We know the worth of a man like you. Come to us. We shall treat you as befits your status and rank." As soon as I read the letter, my tongue uttered: "Here, is another calamity that has befallen me." And I threw the letter into the hearth.

"Forty days had passed in this state when a courier of the Holy Prophet [S.A.W.] delivered his command that I should separate from my wife also. I enquired: "Shall I divorce her?" The answer came: "No, just live separately from her." I despatched my wife to the home of her parents and told her: "Now, wait for the verdict from Allah."

"On the fiftieth day after dawn prayers, I was sitting on the roof of my house highly dejected, stricken with extreme grief and considering life as no longer bearable, when suddenly someone shouted to me: 'Ka'ab! Congratulations'. On hearing this, I understood that the hour of my deliverance had come and fell in prostration to my Allah. Later people rushed towards me. They came in crowds and congratulated me. I rose and went straight to the presence of the Holy Prophet [S.A.W.]. I saw his august face glowing with happiness. When I moved forward and greeted him, the Prophet [S.A.W.] observed: 'Ka'ab! Congratulations! This is the happiest day of your life.' I submitted: 'Prophet of Allah [S.A.W.], is this clemency a favour from you or from Allah?' The Holy Prophet [S.A.W.] observed: 'This is a favour from Allah' and then recited the verses of Surah Taubah (9)."

5. Do not delay in offering repentance. Nobody knows when his life
will end, and the next moment will bring death to him or his life shall continue. Always remember your fast approaching end and continue to cleanse the impurity of sins from your heart and soul and mind and speech.

The Holy Prophet [S.A.W.] observed:

"Allah extends His mercy during the night so that the person who committed a sin during the day should return to Him in the night. Allah extends His mercy during the day so that the person who has committed a sin during the night may return to his Lord in the day time and see His forgiveness until the sun rises from the east." (Muslim)

The expression 'Allah extends His mercy' means that Allah beckons His sinful slaves towards Himself and desires to cover their sins with His blessings. If the person has committed a sin under the pressure of a temporary impulse, he should immediately turn towards his kind and All-Forgiving Allah and should lose no time, for sin begets sin. The Satan constantly lies in ambush for the human being and never misses an opportunity to lead man astray.

6. Offer repentance with such true and deep sincerity of heart that the entire course of your life is altered and after repentance you may appear an entirely different man.

Allah decrees:

يَأْتِيْهَا السَّدِينَ أَمْموَأْنَوْيَءَ إِلَى اللَّهِ رَبِّيَّةٌ تَصْرِيحًا يَسْقِي فِي رَبِّيَّةٍ
أن يَثْمِنُ عَمَّا تَلْبَسْنَ فِي سَيْنَاتِكُمْ يَتَكَثَّرُ جَنَّتُكُمْ جَنَّتٌ تَجْرِيها مِن
تَحْتِها الأَنْهَارُ يَوْمَ لا يُخَرَّى اللَّهُ الْكَبِيرُ وَالْكَبِيرُ اسْتَوْا مَعَهُ

"O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow on the day when Allah will not abase the Prophet and those who believe
with him."

In other words, offer such sincere and true repentance that not a trace of any temptation to return to the sin remains in your heart or mind. Such a repentance has three or four ingredients. If the sin relates to a transgression of Allah's right, repentance should have three elements:

i. Man should be sincerely ashamed of his sins.
ii. Man should firmly resolve to avoid sin in future.
iii. And man should put his heart and soul in the task of reforming and embellishing his life.

If a man has committed a sin which involves the violation of a human right, repentance should consist of a fourth element also:

iv. Man should restore the right of another human being or seek forgiveness of the person whose right he has violated.

This is the repentance which really cleanses the man of all his sins. His soul is cleared of sins and adorned with pious deeds, is presented before Allah and is awarded a dwelling place in His Paradise.

The Holy Prophet [S.A.W.] observed:

"When man commits a sin, his heart is stained with a dark spot. Now if he:–

i. renounces the sin;
ii. is ashamed of his sin and seeks salvation;
iii. and turns to Allah with a firm determination to avoid sin in future;

Allah illumines his heart. But if he again commits sin, the dark spot is enlarged until it covers the whole of his heart. This is the
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rust about which Allah affirms in His Book:

كَلَّا بَلَى رَأِيٌّ عَلَى غَلُوْبِهِمْ مَا كَانُوا يَكْسَبُونَ

(سُمَّنْبَنَّ: ۳۸)

"Nay, but that which they have earned is rust upon their hearts."

(83: 14)

7. Take a firm resolve to remain true to your repentance and be vigilant day and night that the commitments you have made before Allah are duly fulfilled. Test the firmness of your resolve by constant efforts to purify and reform yourself. If despite all your efforts to guard against evil, you slip and commit an offence, do not lose hope even then. On the contrary seek refuge in the Mercy of Allah and offer fervent prayers to him: "O Creator! I am weak and infirm. Do not banish me in disgrace from Your threshold. For, I can seek asylum nowhere except in Your Mercy."

Repentance of a wrong-doer invites the pleasure of Allah. *Taubah* (Repentance) literally means 'return, to turn to'. When thoughts and emotions go astray and one gets entrapped in the quicksand of sin, his connexion with Allah is severed and he is so far removed from Allah as if he is lost to Allah. And when such a man returns and turns to Allah in utter shame for his sins, it is as if a lost slave has come back to his master. This situation has been graphically described by the Holy Prophet [S.A.W.] in the following eloquent allegory:

"If one of you loses his camel in a waterless desert with all his provisions of food and water laden on the lost camel — and having vainly searched for the camel in all directions of the desert he despairs of his life and lies down under a tree awaiting death and in this state he suddenly beholds his camel laden with all the provisions standing by his side, imagine then his happiness! — the happiness of your Lord and Creator far surpasses the happiness of this man when His lost slave returns and having gone astray resumes allegiance to Him." *(Tirmidhi)*

On another occasion, the Holy Prophet [S.A.W.] elucidated
the same fact by means of another impressive allegory:

Some prisoners of war were brought before the Holy Prophet. [S.A.W.] The group included a woman who had lost her infant. The maternal instinct so overpowered the woman that she found no peace or rest unless she picked up and breast-fed any baby she found near her. On seeing the woman in such state the Holy Prophet [S.A.W.] enquired from the Companions [R.A.A.]: "Can you imagine that this woman will fling her baby into fire with her own hands?" The Companions submitted: "O Messenger of Allah [S.A.W.]! Leaving apart the matter of throwing the child herself, she would stake her life to save the child if it were falling by itself." The Prophet [S.A.W.] thereupon observed:

"Allah is by far even more Compassionate and Kind to His slaves than this woman is considerate towards her child."

8. Offer repentance to and seek forgiveness of Allah continuously. There are countless offences which a man commits from morning till evening; sometimes man is not even conscious of these transgressions. Do not imagine that repentance is called for only when a capital sin has been committed; man needs to repent and pray for his salvation at all times, because he is liable to make a slip at every step. The Holy Prophet [S.A.W.] himself used to repent and pray for his salvation seventy or even hundred times in a day.  

(Bukhari, Muslim)

9. Do not look down upon a sinner who repents and reforms his life. Hazrat 'Imran b. al-Haseen [R.A.A.] has reported an incident of the time of the Holy Prophet [S.A.W.]: "A woman of the tribe of Juhainah presented herself before the Holy Prophet [S.A.W.]. She had become pregnant as a result of an unlawful relation. She submitted: "O Messenger of Allah [S.A.W.]! I deserve punishment for adultery. Enforce the Shari'ah in my case and punish me." The Holy Prophet [S.A.W.] sent for the guardian of this woman and observed to him: "Treat this woman
well and when she has delivered the child, bring her to me." When the woman returned after the delivery of her child, the Holy Prophet [S.A.W.] commanded that her garments should be tied fast around her body (so that the garments may not slip off during stoning and her physical veil may not be torn off) and when this had been done, the Holy Prophet [S.A.W.] ordered that she should be stoned to death. The order was carried out. The Holy Prophet [S.A.W.] later offered funeral prayers for her. Hazrat 'Umar [R.A.A.] submitted to the Holy Prophet [S.A.W.]: "O Messenger of Allah [S.A.W.]! This woman committed the offence of adultery and you are saying funeral prayers for her." The Holy Prophet [S.A.W.] thereupon observed: "She repented and offered repentance of such magnitude that if it were portioned among seventy men of Madinah, it would secure their salvation. Did you see any one better than the one who presented the gift of life to Allah?"

10. Say the 'finest prayer' to Allah. The Holy Prophet [S.A.W.] observed to Hazrat Shaddad ibn Aus [R.A.A.] 'This is the Sayyed-ul-Istaghfar' ('the finest prayer'),

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اللَّهُمَّ أَنْتُ رَبِّي إِلَّا أَنْتَ خَلْقَتِي وَأَنَا عَبْدُكَ وَأَنَا عَبْدُ أَنْتِ عَلَى عَهْدِكَ وَعَلَى عَهْدِ أَنْتِ عَلَى عَهْدِكَ مَا اسْتَطَعْتَ أَعُوْدُكَ مِنْ شَيْءٍ مَّا
صَنَفْتُ أَبْوَيْكَ يَدُّكَ عَلَى وَأَبْوَيْكَ يَدُّكَ عَلَى إِنْ بَلَى تَغَفِّرْكَ رَبِّي

(لا إِلَهَ إِلَّا أَنتَ)
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"Allah! Thou art my Creator! There is no deity except Thee. Thou created me and I am Thy slave. I shall remain faithful to the pledge of devotion which I have given to Thee to the best of my capability. I seek asylum with Thee against the fearfull consequences of my sins. I acknowledge all the blessings Thou hast conferred on me and I confess that I am a sinner – Hence, O My Creator, Forgive my sins. Who else except Thee will forgive my sins?"

(Bukhari, Muslim)
1. Pray to Allah only. Do not call upon any one else except Allah to fulfil your needs. Prayer is the essence of worship and worship should be rendered to Allah alone.

The Holy Qur'an affirms:

لا دعوة لله ولا دعوة لذي ورثه ولا يدعون له من دونه لا يسجدون له من عينه إلا كبكاست كفريته إلى النداء يسجنه فائة وما هو به بعليه و ما دعاء الاحترامي إلا في صلالة  

(البقرة: 33)

"Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretches forth his hand, towards water (asking) that it may come to his mouth and it will never reach it. The prayer of disbeliever goeth (far) astray." (13: 14)

In other words all powers to fulfil prayers and to dispose of things lie in the hands of Allah. All powers vest in Him and no power lies with any one else. All are dependent upon Him. There is none except Him Who hears the petitions of human beings and fulfils their prayers.

يا بنيا الناس أسسكم الفقراء إلى الله وسلمه و هو المقرب الحميد  

(النحل: 51)

"O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise." (35: 15)

The Holy Prophet [S.A.W.] observed:

"Allah affirms, 'My creatures! I have declared tyranny unlawful for Me. So you should also consider acts of oppression and
excess on each other as forbidden. My slaves! Each of you is misguided, except the one whom I guide on the right path. So seek guidance from Me alone, so that I may guide you aright. My people! Each of you is hungry, except the one whom I feed. Hence call upon Me for sustenance, so that I may provide for your livelihood. My servants! Each of you is naked, except the one whom I have blessed with garments. So entreat Me to confer dress on you and I shall provide you clothing. My worshippers! You commit sins in the night as well as in the day and I shall forgive all sins! (Sahih Muslim)

The Holy Prophet [S.A.W.] also observed: "Man should call upon Allah alone to provide for all his needs, so much so that even if a shoe-lace is broken, man should pray to Allah to provide a shoe-lace, and if he needs salt, he should beseech Allah to send it to him." (Tirmidhi)

The Implication is that man ought to turn to Allah for the fulfilment of his most insignificant and ordinary needs. None except Allah can hear the prayers and none except Him can fulfil wants.

2. Ask Allah for only that which is lawful and good. To beseech Allah's help for the execution of unlawful purposes and sinful acts is the height of impertinence, immodesty and irreverence. To pray to Allah for the fulfilment of unlawful and forbidden desires and to make vows for such desires is to perpetrate the basest joke on religion. Similarly, do not offer prayers to Allah to change those realities which He has determined once for all and which are now unalterable. For example, a short man should not pray to Allah to make him tall, nor should a tall man pray to Allah to make him short; nor indeed should a man pray to Allah for eternal youth so that he may never experience old age etc.

The Holy Qur'an affirms:

الرَّحْمَٰنُ لِلْمُسْلِمِينَ (39:9)

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"And set your faces upright (towards Him) at every place of worship, and call upon Him, making religion pure for Him (only)."

(7: 29)

He, who would present his needs before Allah, should not take to the path of infidelity and pray for the fulfilment of unlawful desire, but should display good character and virtuous passions and beseech Allah for the fulfilment of lawful wants.

3. Say prayer with profound sincerity and a righteous disposition and with the conviction that Allah Whom you beseech is perfectly aware of your condition and is Most Considerate towards you; it is He alone who hears the petitions of His servants and fulfils their prayers. Always offer a pure prayer unmixed with all taint of exhibition, display, deception or polytheism.

The Holy Qur’an affirms:

قُلْ لِلَّهِ مُخْلِصًا، لَّهُ السُّلْطَانِ (الْمُتْرَكَّزِ) 131

"Call ye, then Allah devoting your obedience wholly to Him."

(40: 14)

And Surah Baqarah bears the command:

إِذَا سَأَلَ أَيُّهَا الْيَهُودُ وَالْأُمَرَاءُ دُعَاءً أَجْبِعُ ذِيَّةَ الدِّعَاعِ إِذَا ذَكَّرَ فَلْيُبْنِيُّ لَهُ مَسَاجِدٍ مِّنْ نِّيرَ الطَّارِقِ (الْبِقَّارٍ) 187

"And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the supplicant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright."

(2: 186)

4. Offer prayer with perfect concentration and devotion of mind and heart and with a positive conviction of Allah’s favour. Instead of gazing at the enormity of your sins, look towards the
unlimited mercy, kindness and the countless bounties and blessings of Allah. The prayer of an inattentive man whose thoughts are not concentrated on Allah and who is only mumbling a few words half-heartedly at a whim without anticipating the favour of Allah is vain.

The Tradition relates:

"Offer prayer with the firm conviction of Allah's favour. Allah does not accept a prayer sent forth by an inattentive heart." (Tirmidhi)

5. Say prayer in utmost humility with awe and fear of Allah. Your heart should be astir with the awesome majesty, grandeur and power of Allah and fear of Allah should be obvious from your physical posture. Your head should be bent and eyes downcast. Your voice should be muffled, limbs limp, eyes damp with tears and the whole demeanour should present a picture of helpless misery before Allah. The Holy Prophet [S.A.W.] on beholding a man stroking his beard during worship, observed: "Had he the fear of Allah in his heart, his body too would have been overcome by it."

In point of fact while praying a man should tremble with the realisation of his destitution and helpless misery and with the fear that if he were repulsed from the threshold of Allah, he would not find refuge anywhere. He should have deep awareness of the fact that he possesses nothing of his own; everything he has is a bounty from Allah; if Allah withholds, no other power in the world can bestow anything on him. Allah is the Master of everything; He alone holds the treasure of everything; man is only a miserable beggar.

The Holy Qur'an commands:

ادعو ربك بكل تفتكر

"Call your Lord with humility."
The dignity of worship consists in the servant calling upon his Creator in desperate humility and in a lowly manner so that his heart and intellect, emotions and feelings and all parts of his body should be bent in homage to Him and the servant’s soul and body should bear evidence to his destitution and plea for help.

6. Say prayer in a muted, faint voice. Do present your petition before Allah in a desperate manner, but never display your desperation and misery openly. Man should display his humility, lowliness and the plea of misery only before Allah.

There is no doubt that sometimes you may say prayers in a loud voice, but only in privacy, or amid a congregation so that the others may say ‘Amin’. Generally, however, you should say prayer quietly in muffled tones and take full care that your expression of misery and destitution and your supplication is not just a show intended for other people.

"And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe below thy breath at morn and evening. And be thou not of the neglectful." (7: 205)

The Holy Qur'an praises the beauty of the worship offered by Hazrat Zakaria [A.S.] in these words:

"When he cried unto his Lord a cry in secret." (19: 3)

7. You should execute some pious deed before saying prayer. For instance, make some sacrifice, give alms, feed the hungry one or
offer supererogatory worship or observe a fast. In case, Allah forbid, you land in some trouble, offer prayer to Allah reminding Him of all these pious deeds which you have performed with true sincerity of heart for His sake only.

The Holy Qur'an says:

إِلَيْهِ يُضَحِّكُ الْكَمْرُ الطَّيِّبُ دَارَ الْعَمْلِ الصَّالِحِ يُرَنَّعُهُ - (النَّافِرٌ) 

"Pure utterances ascend towards Him only and pious deed propel them to higher altitudes." (35: 10)

The Holy Prophet [S.A.W.] once related the incident of three men who were entrapped in a cave during a very dark night. They prayed to Allah reminding Him of their truly sincere deeds and Allah rescued them from the calamity.

It so happened that during a dark night a group of three men took refuge in a cave. As Allah willed, a rock slipped down the hill and falling over the mouth of the cave closed the passage completely. It was a massive rock and was too heavy for them to push aside and clear the passage. On consultation among themselves, they resolved to pray to Allah reminding Him of their truly sincere deeds in anticipation of His Favour to rescue them from this calamity. In accordance with this resolution, one of them related his pious deed as follows:

I used to take goats for grazing in the forest and earned my living by means of this occupation. On returning from the forest I used to offer milk first to my old parents and then to my children. One day, I arrived late. My old parents had gone to sleep. The children were awake and hungry. But I could not bear to feed the children before my parents had taken the milk, nor did I wish to put them to inconvenience by waking them up. So I stood all night at the head of their beds holding the cup of milk in my hand. The children clung to my feet and cried for milk all the night, but I remained unmoved and stood there until night
gave way to morning.

"O Allah! I performed this deed for Your sake only. Remove this rock from the mouth of the cave in recompense for my deed." And Allah caused the rock to move aside just so much as to let in a view of the sky.

The second man spoke thus: I put some labourers to work and paid wages to all of them except one man who went away without receiving payment for his labour. A short while later when the man returned to claim his wage I said to him: "All these cows, goats and servants are yours. Take them where you will." He said: "For Allah’s sake, don’t cut joke with me." I answered: "This is not a joke. All this is yours. I invested the money which you had left behind in business. By the Grace of Allah, the business thrived. All this which you see is the profit derived from that business. Take it with an easy mind. All this belongs to you." And that man went away taking everything with him. "Oh Allah! I acted in this way to earn Your Goodwill alone. Oh Allah! Remove this rock in recompense of my deed." By the gracious will of Allah the rock moved further away from the mouth of the cave.

The third one narrated the following account of his pious deed: I had a cousin sister for whom I conceived an extraordinary liking. She asked for some money which I supplied. But when I sat close to her to satisfy my need, she said: "Fear Allah and refrain from this act." I rose at once and I pronounced that sum as a gift to her. "Oh Allah! You know perfectly well that I did this to win your favour only. Oh Allah! Open the mouth of the cave as a reward for this pious deed." Allah removed the rock from the passage of the cave and liberated the three men from this calamity.

8. Along with offering prayers for the fulfilment of pious purposes, try to reform and adorn your life in conformity with the Ordinances of Allah. Avoid all sins and forbidden things. Respect
and observe the Commands of Allah in all matters and lead a pious life. It is the height of folly and insolence to eat and drink forbidden thing, clothe yourself out of unlawful gains and fatten your body on illicit earnings and then anticipate acceptance of your prayer. If you wish your prayer may be accepted, your words and action both should conform to the tenets of Islam.

The Holy Prophet [S.A.W.] observed:

"Allah is Pure and He accepts only pure goods. Allah has enjoined upon the pious the same deeds as He has upon the Messengers. Allah affirms:

يَايُبْنَيَا الرَّسُولُ ﷺ كِلُّ وَاحِدٍ مِّنْ الْكُلُّبَاتِ وَأَعْمَلُوا صَالِحًا

"O Messengers! Partake of lawful provisions and perform good acts."

Addressing the pious, Allah enjoins:

يَايُبْنَيَا الْدُّولَةِ إِنَّمَا كَلُّ وَاحِدٌ مِّنْ كُلِّ بَيْتٍ مَا رَضِيْنَاكُمُ

"O ye who believe! Partake of those lawful and pure things which We have bestowed on you."

The Holy Prophet [S.A.W.] then referred to the case of a man who travels a long distance and arrives at a sacred spot to pay homage; he is covered all over with dust; he raises both hands towards the sky and says: ‘My Lord’, ‘O My Lord’, yet because he partakes of unlawful food and drinks and dresses out of forbidden gains and fattens his body on illicit earnings, how can the prayer of such a contumacious and disobedient person be accepted? (Sahih Muslim)

9. Offer prayers regularly. The expression of one’s humility, destitution and sense of loyalty to Allah is in itself a worship. Allah Himself has commanded His servants to offer prayer to Him. Allah has said: "Whenever the servant calls Me I listen to him."
Do not get tired of offering prayer. Do not be tied down by the doubt whether your prayer would change your destiny or not. The obstinacy or flexibility of fate or the acceptance or rejection of prayer depends on the Will of Allah Who is All-Knowing and All-Wise. All the same, it is the duty of the slave to offer prayer to Him like a beggar and destitute person and not to consider himself independent of Him for a single moment.

The Holy Prophet [S.A.W.] observed:

"The humblest person is the one who is humble in prayer."

(Tabrani)

In addition to that the Holy Prophet [S.A.W.] affirmed: "Allah considers nothing as nobler and as more honourable than prayer."

(Tirmidhi)

The most luminous trait of the believer is that in distress or ease, pain or pleasure, poverty or prosperity, adversity or luxury – under all sorts of condition he turns to Allah only and presents his needs to Him alone and prays to Him regularly for grace.

The Holy Prophet [S.A.W.] observed:

"The person who does not pray to Allah invokes wrath of Allah."

(Tirmidhi)

10. Put complete faith in Allah as to the acceptance of your prayer. Never commit the blunder of renouncing prayer in desperation if quick results of the acceptance of your prayer are not forthcoming. Concentrate on offering prayer instead of feeling anxious about the acceptance of your prayer.

Hazrat ‘Umar [R.A.A.] observed:

"I am not concerned about the acceptance of my prayer. I am only anxious to pray. When the favour of offering a prayer
has been granted to me, the acceptance will also be granted."

The Holy Prophet [S.A.W.] observed:

"When a Muslim turns towards Allah to ask for some favour, Allah inevitably supplies his want. Either his wish is granted or Allah adds the thing desired to the balance of reward which the Muslim will receive in the eternal world. On the Day of Judgement, Allah shall summon a pious man to His Presence and enquire from his face to face: "O My slave! I commanded you to pray and promised that I shall grant your prayer. Did you then offer prayer?" The man will submit: "Yes, I offered prayer." Allah will then observe: "I granted whatever prayer you offered. Did you not pray to Me on that day for the alleviation of sorrow and pain which had seized you and I had succoured you." The slave will submit: "True, O Creator." Allah then will observe: "I granted that prayer and fulfilled that desire of yours in the mortal world. But on the other day you were struck by another calamity and you prayed to Me for succour, but you found none and, therefore, continued to labour under pain and sorrow." The slave will submit: "Yes, it is true beyond doubt, My Creator." Thereupon Allah will observe: "In Paradise many bounties have I reserved for you in reward for that prayer,"—and in the same manner Allah shall ascertain other needs and make a similar observation in regard to all of them."

Afterwards, the Holy Prophet [S.A.W.] observed:

"There shall not be a single prayer offered by a pious person concerning which Allah will not state, "I granted this prayer of yours in the world and I added that desire of yours to the balance of your reward in eternity." The pious person will ponder then: "Would that none of my prayers had been granted in the mortal world! Hence the servant should continue to pray under all conditions."

(Hakim)

11. Observe all external etiquettes, purity and cleanliness at the time of prayer. Keep your heart clear of all evil passions, illicit
designs and absurd beliefs.

The Holy Qur'an affirms:

إن الله يحب العُدُوءين و يحب المَتْغَفِرِين -

"Truly, they are the favourites of Allah who repent most and those others who keep themselves pure and clean."

In Surah Muddaththir, Allah enjoins:

وَزَكَّاهُ وَفَسَأَلَّاهُ فَطَلَّبَ-

"Thy Lord magnify and thy raiment purify."

12. Offer prayer for others also, but begin with yourself. Seek favour for yourself first and then for others too. The Holy Qur'an reproduces two prayers offered by Hazrat Ibrahim and Hazrat Noah [A.S.] which bear the above moral:

زَبَعَ الْجَمِيلِينَ مُقَيِّمَ الْصَّلَوَاتِ وَمَنْ دُرِّيْتَيْنَ رَيْبًا وَتَفْسِئُ دَعَاءَكَ -

زِبَعَا الْخَيْرَيْنِ كِلَاءِ الْعَلِيمِيْنِ يَوْمَ يَقْوُمُ الْحَسَابُ -

(إِبْرَاهِيمٌ م٥٠٥٠٣)

"My Lord! Make me to establish proper worship and some of my posterity (also) our Lord! and accept the prayer. Our Lord! Forgive me and my parents and believers on the day when the account is cast."

(14: 40, 41)

زَبَعَ الْأُخْشَاهِيَنَّ كُلَّمَّدِينَ وَلَهِنَّ دَخَلَ بَيْتِيَ مَوْمِيْنَ وَالْمَوْعِدَيْنَ -

(الْحَج١٠٨) -

"My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women."

(71: 28)

Hazrat Ubayi b. Ka'b [R.A.A.] reports: "Whenever the Holy Prophet [S.A.W.] happened to mention some person, he [S.A.W.] used to offer a prayer for that person and commenced
the prayer by asking Allah's favour for himself first." (Tirmidhi)

13. If you are acting as leader in the prayer, you should always offer prayer on behalf of the whole congregation using plural parts of speech. The prayers which have been reproduced in the Holy Qur'an generally contain plural parts of speech. The leader in fact is the spokesman for the whole congregation. When he utters a prayer using plurals, the congregation should say 'Amin' at the end of each prayer offered by them.

14. Avoid prejudice and selfishness in prayer. Do not fall into the error of considering the vast and common blessing of Allah as limited and thus praying for the grant of His Grace and Bounty to you especially.

Hazrat Abu Huraira [R.A.A.] relates: "A beduin entered the mosque of the Prophet [S.A.W.] and said his prayer and then said: "O Allah: Grant your favour to me and to Muhammad [S.A.W.] and to none else besides us." On hearing this, the Holy Prophet [S.A.W.] observed:


"You have narrowed the vast limits of Allah's blessings."

(Bukhari)

15. Avoid formal and conscious rhyming in prayer. Utter your prayer in a simple manner with profound sincerity. Abstain from singing or rhyming. However, it does not matter if by chance your tongue does utter a rhymed speech or an alliteration. A few such prayers as have an informal rhyme and perfect balance in stress are reported to have been uttered by the Holy Prophet [S.A.W.]. For instance, Hazrat Zaid b. Arqam has reported a very comprehensive prayer offered by the Holy Prophet [S.A.W.]:

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"Allah I seek Thy refuge from the heart which is devoid of Thy fear, from the being that lacks contentment, from the knowledge that is unprofitable and from the prayer which is unacceptable."  
(Tirmidhi)

16. Offer praise and thanksgiving to the Lord before putting your needs and requirements before Him. Afterwards, say two Rakahs of supplementary prayer and say (Darud) 'peace and blessings be on the Holy Prophet' at the beginning and end of your prayer.

The Holy Prophet [S.A.W.] has observed:

"At times when a person seeks the favour of Allah or the assistance of man, in connection with some need or requirement, the needy person should perform ablution, say two Rakahs of prayer, offer praise and thanksgiving to Allah and say (Darud) 'peace and blessings of Allah be on the Holy Prophet'. (Afterwards, he should put his need before Allah)."  
(Tirmidhi)

The Holy Prophet [S.A.W.] affirmed the fact that the prayer of a man which is accompanied by praise and thanksgiving to the Allah and by the invocation of Allah's peace and blessings on the person of the Holy Prophet is granted the honour of fulfilment. Hazrat Fadala [R.A.A.] narrates: "The Holy Prophet [S.A.W.] was seated in the mosque when a man entered, performed the worship and at the end uttered, *Allahumma maghfirli* (Allah grant me pardon). On hearing this, the Holy Prophet [S.A.W.] said to the man: "You were rather quick in offering the prayer. When the worship is over, you should first of all render praise and thanksgiving to the Allah, invoke peace and blessings upon the Prophet and finally say your prayers. As the Holy Prophet [S.A.W.] was speaking to the person, another man came in, offered worship and at the end, rendered praise to Allah and invoked His peace and blessings upon the Holy Prophet. The Holy Prophet, thereupon, observed to him: "Now say your prayer,"
it shall be granted." (Tirmidhi)

17. Offer prayer to Allah at all times and at every step, for He is never tired of hearing the prayers of His slaves. However, traditions reveal to us that there are certain special times and circumstances in which prayers are accepted very soon. Hence, do not miss the opportunity of offering prayer at these hours and circumstances:

i. In the stillness of the latter part of night when most people are enjoying sweet slumber, the man who gets up and engages in communion with Allah and places his needs before the Allah in sincere humility shall be blessed with special favour of Allah.

"Allah holds court on the sky of the world every night. When the latter part of the night remains Allah observes, "Who calls Me? I will accept his prayer. Who begs? I will fulfil his need. Who asks for salvation? I will grant him salvation." (Tirmidhi)

ii. Offer the maximum number of prayers in the night of Shab Qadr, for in auspiciousness this night is better than a thousand months. Say the following prayer especially:

اللّهُمَّ اذْكُرْ عَمَّا ذَكَرْتَ ٍ Fa’a’* عَمَّا ذَكَرْتَ ٍ

"Allah: Thou art All-Forgiving. Thou likest showing Mercy the best. Hence Forgive me."

iii. In the field of 'Arafat when the 'guests of Allah' assemble there on the 6th Dhil-Hajj. (Tirmidhi)

iv. At particular moment on Friday which falls between the commencement of the sermon and end of the worship or from the time when the 'Asr prayer is over till the hour of the Maghrib prayer.

v. At the hour of announcement of the Prayer-Call and at the
time when the Holy warriors are being lined up for battle in
the field.

The Holy Prophet [S.A.W.] has observed:

"Two things are never repulsed from the Court of Allah. One, the prayer offered at the hour of the announcement of
Prayer-Call. Second, the prayer uttered at the time of lining up
for battle in the field."  

\textit{(Abu Dawud)}

vi. In the interval between the announcement of the Prayer-
Call and the Takbir.

"The Holy Prophet [S.A.W.] observed:

"The prayer offered in the interval between the \textit{Adhan}
(Prayer-Call) and the \textit{Aqamah} is never rejected." The illustrious
should we pray during this period. The Holy Prophet observed:
Say this prayer.

\textit{اللهُ إِلَيْكَ أُسْلِمَ ﺑِلْكِ الدُّروُدُ وَالْعَفْوُ وَالْعَفَا ﺑِنِّيِّ وَالْحَرْبُ وَالأُخْرَجُ.}

"Allah! I implore of Thee forgiveness, kindness and protec-
tion in this world and in eternity."

vii. During the auspicious days of Ramadan and specially at the
time of breaking fast.  

\textit{(Bazaz)}

viii. After the performance of obligatory prayers whether you
offer prayer individually or in a congregation.

ix. In the state of prostration.

The Holy Prophet [S.A.W.] has observed:

"In the state of prostration, the slave gains the .nearest
proximity to his Allah. Hence offer the optimum prayer while you are lying in prostration before Allah."

x. When you are seized by a serious calamity or the deepest sorrow and pain. (Hakam)

xi. When a religious assemblage takes place for the purpose of remembrance and worship of Allah. (Bukhari, Muslim)

xii. When a reading of the Holy Qur’an is completed. (Tabrani)

18. Offer prayers at the following places, especially. On the eve of his departure from Mecca to Basra, Hazrat Hasan Basri [R.T.A.] wrote a letter to the residents of Makkah stating the importance of putting up in Makkah and the favours thereof and also clearly mentioned that prayers offered at the following fifteen places in Makkah are especially accepted by Allah:

i. Near the Multazam
ii. Below the Mizab
iii. Inside the Ka’bah
iv. Near the fount of Zam Zam
v. At Safa and Marwa
vi. Near Safa and Marwa at the place where ‘Sa’i’ is performed
vii. At the rear of the ‘Place of Ibrahim’
viii. In ‘Arafat
ix. In Muzdalifa
x. In Mina
xi. Near the three Jamarat (Hisn. Hassin)

19. Make constant efforts to memorise the same words of prayer to Allah as are contained in the Holy Qur’an and the Traditions of the Holy Prophet [S.A.W.]. It is clear that no better words of prayer and no better manner of offering prayer can be found than that which Allah taught to His Prophet [S.A.W.] and to His pious slaves [R.A.A.]. Besides there is no speech which can possibly surpass the word taught by Allah and adopted by His Messengers in effect, sweetness, comprehensiveness, grace and ac-
ceptability! The repetition of the prayers taught by the Holy Qur'an and the Traditions and a thoughtful consideration of their meanings trains and educates one's mind as to what wishes and prayers should a pious person entertain. What deeds are worthy of his striving and what goals should he set for himself. There is no doubt that prayer transcends all barriers of language, style. It is, however, a supplementary Blessing of Allah that He has revealed to us what to ask for and in what manner? By prescribing words of prayer. Moreover, Allah taught the pious what attitude to adopt for achieving grace in religion and in secular matters and what wishes and aspirations should a pious man entertain in his heart. There is no religious or secular need as well as there is no aspect of grace, for which a prayer has not been prescribed. It is more propitious, therefore, that you should pray to Allah in those words which are contained in the Holy Qur'an and the Traditions and you should repeat only those prayers which are incorporated in the Qur'an or those which were uttered at various times by the Holy Prophet [S.A.W.] himself.

However, until such time as you take into memory the words of the prayers contained in the Holy Qur'an and the Traditions, you ought at least to reproduce their sense in your prayers.

We reproduce in the following pages some comprehensive prayers from the Holy Qur'an as well as from the Traditions of the Holy Prophet [S.A.W.]. You should learn these prayers by heart gradually and then repeat only these prayers afterwards.
Prayer for Mercy and Forgiveness:

ربِّ اكتب لنا أفْسَنَا وَإِن لَّمْ تَغْفِر لَنَا وَلَمْ تَرْحَمْنَا لَنْصَحْوَنَّ

(الإسراء : 26)

Our Allah! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost. (7: 23)

No doubt unless Allah absolves man of his sins and showers endless Mercy on him, man will go to ruin.

Prayer for Grace in both the Worlds

رَبَّنَا أَبْنِي فِي الْدِّينِي حَسْنَةٍ وَفي الأَخْرَى حَسْنَةٍ وَقِنَّ

(البقرة : 101)

Our Allah! Give unto us in the world that which is good and in the Hereafter that which is good and guard us from the doom of the Fire.

(2: 201)

Prayer for Forbearance and Fortitude:

رَبِّنَا أَضْرِعِ عَلَيْنَا صَبْرًا وَتَبْيِنَ أَنْتَ أَنْتَ أَمَامَنَا وَانْصْرِنَا عَلَى الْقُوَّمِ

(الكافرون : 75)

Our Allah! Bestow on as endurance, make our foothold sure, and give us help against the disbelieving folk.

(2: 250)

Prayer for Protection against the Mischief of the Devil:

زَيَّنَ الْأَضْرَارَ بِهِ فِى سَفْرَانَكَ يَا مَلَائِكَةَ الْمَخَاطِئِ وَأَعُوذُ بِكَ رَبِّ أَنْ

(الإسرء : 98)

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My Allah! I seek refuge in Thee from suggestions of the evil ones and I seek refuge in Thee, my Lord! lest they be present with me.  
(23: 97, 98)

Prayer for Protection against the torment of Hell:

Prayer for the Correction of Heart:

Prayer for the Purification of Heart:

Prayer for Favourable Turn of Events:

*Our Allah! Give mercy from Thy presence and shape for us
right conduct in our plight."

(18: 10)

Prayer for Salvation:

 bagi إِنْ تَعْفَفْنَا وَأَرْحَمْنَا وَأَنتَ حيْرَانُ الْإِجْهَامِينَ - (الْمُذَنِّبِينَ ; 10)

Our Allah! We believe therefore forgive us and have mercy on us for Thou art best of all who show mercy.

(23: 109)

Prayer for the grant of satisfaction and peace in the family:

 bagi هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرُّييْنَا حُرَّةً أَعْيُنَيْنَ وَاجْعَلْنَا بِالْمُتَّبِعِينَ إِسْمَاهَا - (الْحَرَّةِ ; 61)

Our Allah! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).

(25: 74)

In other words, grant us such a pure and noble life that the pious should take us as a model and emulate our example.

Prayer for Parents:

 bagi اعْفُنِي كَيْلَا إِذَا رَكَّبْتُ الْمُؤْمِنِينَ يَوْمَ يَقُومُ الْجِبَاحُ - (الْيَمِينِ ; 4)

Our Allah! Forgive me and my parents and the believers on the day when the account is cast.

(14: 41)

Prayer for Protection from trials and tribulations:

 bagi لَوْ آتَكُنَا إِنْ كُنْتُمْ أَوْ اخْتَلَفْنا وَلَمْ نَحْمِلْ عَلَيْنا إِضْرَارُكُمْ خَلْقَتَنَا عَلَى الْأَرْضِ وَلَمْ نُحْمِلْ عَلَيْنا إِلَّا كَانَتْ عَلَى مَوْلَانَا كَانَ مَوْلَانَا كَانَ مُؤْمِنُنا عَلَى الْقُوَّامِ الْكَافِرِينَ - (الْبَقْرَةِ ; 286)

Our Allah! Condemn us not if we forget or err: Our Allah! Lay
not on us such a burden as Thou didst lay on those before us: Our Allah! Impose on us that which we have not the strength to bear: Pardon us, absolve us and have mercy on us. Thou, art our Protector and give us victory over the disbelieving folk. (2: 286)

Prayer for getting rid of the disbelievers’ domination:

عَنْباً اللَّهُ وَكِلِّنا رَبِّيًا لَا نَجْعَلْنَا فِي نَفْسِهَا نُفَرُّمِينَ الْقُوُّمِ الْكَافِرِينَ ۚ (رَيْسٌ: 85)

In Allah we put trust. Our Allah! Oh, make us not a lure for the wrongdoing folk. And of Thy mercy, save us from the folk that disbelieve. (10: 85)

Prayer for a propitious end.

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ آتِي نِعْمَتَكَ فِي الْحَمْدِ وَالْأَحْمَرَةِ ۚ (رَيْسٌ: 10)

Creator of the heavens and the earth Thou art my protecting Friend in the world and the Hereafter. Make me to die submissive (unto Thee), and join me to the righteous. (10: 101)

رَبِّنَا إِنَّا سَمِيعُنَا مِنْ أَيْنَآ أَنْتُوْرُكُمْ ۖ كَأَنَّا رَبِّنَا فَأَعْفَرْنَا ذُنُوبَنَا وَكَأَنَّا سَمِيعُنَا مِنْ أَيْنَآ أَنْتُوْرُكُمْ ۖ مَثْلَ مَا حَمَّلْنَا ۚ وَأَنْبَأْنَا رَبِّنَا ۖ (اِنْتِ أَنْتُ سَيْتَانُ وَأَنْتَ مَعَنَّا عَلَى رَبِّكَ إِنَّكَ أَنوْلِدُونَ ۖ (الْمَمَّالِكَ: 1970)

Our Allah! Lo! We have heard a crier calling unto Faith: Believe ye in your Lord! So we believed Our Lord! Therefore forgive us our sins, and remit from us our evil deeds and make us die the death of the righteous. Our Allah! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the trust. (2: 193, 94)
Some Prayers of the Holy Prophet [S.A.W.]

The Muhaddithin (Reporters of Traditions) have worked hard and devoted whole of their lives in collecting and compiling the books of Traditions, the prayers which the Holy Prophet [S.A.W.] used to offer during journeys and in camp. Along with the prayers incorporated in the Holy Qur’an, you should also utter these prayers of the Holy Prophet [S.A.W.]. These prayers are not only comprehensive, impressive and propitious, but also teach the correct thinking to the believer as well as the desires and ambitions he should cherish. In fact, a man’s real nature is reflected in his desires, especially moments when he is satisfied that no other human being is present and that his murmur can only be heard by his Creator. Each word of the prayers offered by the Holy Prophet [S.A.W.] in the darkness of the night, in privacy, in the midst and outside the company of the people, is characterised by profound sincerity, devotion and eagerness and one feels that the utterer of such prayers is the most exalted person who is perfectly aware of his status as the servant of Allah and he constantly begs from his Allah as a needy person. Moreover, his eagerness and devotion is constantly increasing in depth and intensity as he continues to offer prayers to Allah. The essence of all his prayers is as follows: "Allah! Draw me closer! Spare me from Thy wrath! Bestow upon me Thy favour! Give me success and grace in Eternity."

Prayers to be offered in the Morning and Evening:

Hazrat ‘Uthman b. ‘Affan [R.A.A.] narrates: "The Holy Prophet [S.A.W.] observed: No harm can come to a man from anything who utters the following prayer morning and evening":

بسم الله اللدی لا يضمر مع اسمه شيء في الأرض ونك
في السماو وهو السمين العليم

In the name of Allah by virtue of Whose name naught in the heaven nor earth doth hurt and Hens the Hearer the Knower.

(Musnad Ahmad)

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Hazrat ‘Abdullah b. ‘Umar [R.A.A.] reports: "The Holy Prophet [S.A.W.] used to offer the following prayer in the morning and evening regularly without respite":

أَلْهَمْنِي إِنِّي أَسْلَكُكَ الْغَابِينَةَ فِي السَّمَّى وَالْجَهْرِ - اللَّهُمَّ
إِنِّي أَسْلَكُكَ العَفْوِ وَالْغَابِينَةَ فِي دِينِي وَذُنُوبِي وَأَهْلِي وَمَلِكَ اللَّهُ اسْتَخْرُوْزْلِي وَأَمِنَ رَوْنَاتِي. اللَّهُمَّ اكْفُرُونِي مِنْ بَيْنِي
يَدُوَّرُونِي وَعَشَنُ يَشِيْلُوني وَعَشَنُ سَحَابَتِي وَمَنْ فَوْيَتُ
وَأَعْلِمْنِي يُظْعِفُونِيكَ أَنْ أَعْبُدَ مِنْ تَحْتِيّمَ - (تَرَنَّمَ)

O Allah! Behold, I beg to Thee peace in this world and the Hereafter. O Allah! Behold, I beg of Thee forgiveness and safety in my faith, in my world, in mine household and in my wealth. O Allah! cover my defects and give me peace from mine apprehension. O Allah! protect me from my front and from my rear, from my right and from my left also from above me; and I seek refuge in Thee lest I be surprised from beneath me! (Tirmidhi)

Prayer against Lethargy and Cowardice:

Hazrat Anas b. Malik [R.A.A.] states:

I used to remain in attendance on the Holy Prophet [S.A.W.] and I used to hear him offer this prayer very often:

لَهُمْ إِنِّي أُعْمَدُ يَكُونُ مِنْ الْهَمْرِ وَالْحَزَنِ وَالْعَجْزِ وَالْمَحْسُولِ، وَالْجُنُّوْنِ وَصَلَّى السَّلَامُ وَمَعْلِمَةَ الرَّحْبَالَ - (غَرِيَّ مِلْمَ)

O Allah! Behold, I seek refuge in Thee from anxiety and grief, from inability and sloth, from faint heartedness and niggardliness, from the burden of indebtedness and the domination of men. (Bukhari, Muslim)
Prayer for the Attainment of Piety and Purity:

اَللَّهُمَّ رَبِّي اسْتَفْنَّكَ الْهَدَايَةَ وَالْعَفَاةَ وَالْغَفَّاءَ وَالْغَفُّـٰنَ

O Allah! Behold! I beg of Thee, guidance, piety, purity and contentment.

This is the most comprehensive prayer. In these four words the Holy Prophet [S.A.W.] has asked for everything that a believer needs.

Prayer for Protection against degradation in this world and the Hereafter:

اَللَّهُمَّ احْسِن كَرَآبِنَا فِي الْأَمُورِ چَلَّهَا وَأَخْرِجِنَا مِنْ خِزْيِ الْحَذَايِ

وءَلْدُ أَبِ اللَّهَرَمَ (ْلِيْلَانٍ)

"Allah! End all our activities in grace and protect us from the torment of degradation in this world and in the Hereafter."

(Tabrani)

Prayer to be offered after Worship:

Hazrat Mu'adh [R.A.A.] states that one day the Holy Prophet [S.A.W.] took my hand and observed: "O Mu'adh! I love thee', and then proceeded to affirm: "O Mu'adh! I advise you that you should never miss uttering the following words after each prayer:

اَللَّهُمَّ أَعْفِنِي عَلَى ذِكْرِكَ وَشَكْرِكَ وَحُسْنِي عَبْدَكَ

O Allah! help me in remembering Thee, in expressing gratitude to Thee and in worshipping Thee in the best manner.

Will of the Holy Prophet [S.A.W.]

in amassing gold and silver, you should gather the blissful treasure by uttering the following words off and on:

وَأَسْأَلُكَ شُكْرًا بِعَبْدِكَ ۛ وَأَسْأَلُكَ تَذَبَّا
سُهْيَمًا وَرَضَيْتُكَ صَادًّا وَأَسْأَلُكَ مِنْ حَيْبِ مُّتَّقُمْ وَأَمْوَدًا
مِنْ شَهْرِ مَا تَعِلِمُ وَأَسْتَعْفُرْ ۛ إِنَّا لَعَلَّمُ إِنَّكَ أَنَّكَ عَلَمَ السَّمَاءَ الْعَظِيمَ

O Allah! Behold, I beg of Thee steadfastness in keeping (Thy) command and firmness of resolution in (pursuing) the right course. I beg of Thee (the feeling of) thankfulness for Thy grace and (ability for) adoring Thee best. I beg of Thee a sound heart and a truthful tongue. I beg of Thee the good of that which Thee Knowest, and I seek refuge in Thee from the evil which Thee knowest I seek Thy forgiveness for all of my wrongs thou knowest. No doubt Thou knowest all that is unknown to us.

(Musnad Ahmad)

Prayer for Forgiveness and the Favour of Allah

Hazrat Abu Huraira [R.A.A.] states that the Holy Prophet [S.A.W.] while bequeathing a will to Hazrat Salman Farsi [R.A.A.], had observed: "I wish to bequeath a few words to you. Beseech the Most Kind in these words. Rush towards the Most Kind and offer prayer to Him in these words day and night:

اَللِّهُمْ رَبِّي اَسْأَلُكَ صَفَّى فِي إِيَّاكَ دِينِي نَّاَمِي فِي حَسَنِ خَلَّالِ وَخَالِكَ

O Allah! Behold! I beg of Thee vigour and health in my faith and effect of faith in my dealings and behaviour and success leading to peace and mercy from Thee; and also security, forgiveness and Thy pleasure.

(Tabrani, Hakam)

Prayer for Purification from Sins:

Hazrat Umm Salama [R.A.A.] narrates: "The Holy Prophet
[S.A.W.] used to offer the following prayer:

اللهم كفي قلبي من الخطايا كما نفيت الرب الأبيض من
الدنس اللهم بعدين بيني و بينين خطيئةي كما تقدست ببين
الخليمن و المقرب (عمير)

O Allah! clean my heart from sins, just as you clean white cloth of dirt. O Allah! cause as great as distance between me and my faults, as there is between East and West. (Moajam Kabir)

Prayer for the Attainment of Respect among the People:

اللهم اجعلني صغيرا و اجعلني سكرما و اجعلني في عيني
صغيرا و أعين الناس صغيرا.

O Allah! make me patient and thankful to Thee, and make me small in my own eyes, but great in other people's eyes.

A comprehensive Prayer:

Hazrat 'A'isha [R.A.A.] states: "It so happened once that when the Holy Prophet [S.A.W.] came to see me I was engaged in offering worship. The Holy Prophet [S.A.W.] needed me immediately but I was delayed, whereupon the Holy Prophet [S.A.W.] observed: 'A'isha, you should utter brief and comprehensive prayers. When I came to the Holy Prophet [S.A.W.] I submitted: "O Messenger of Allah [S.A.W.]: Teach me a brief and comprehensive prayer." The Holy Prophet [S.A.W.] observed: "You should utter the following prayer:

اللهم أنتي أسألك من الخير صلى عاجله و اجعله ما كلهت
منه و فاته أ_photos و أعفوه يك من الشهر كله عاجله و اجعله
ما كلهت منه و فاته أشعوه أشعوه و أسألك الجنة و ما قرب إليها
من قول أو عمل و أعفوه يك من السر و ما قرب إليها من
قول أو عمل و أسألك منه ما سألك فيه محقه و أعفوه يك و ما
فروع منه محقه و ما قضي في من فضاء داجنة خابتة
رسته (عام)

O Allah! I ask of Thee all the good which is in the present or in the future, and I ask of Thee paradise, and the works and deeds,
which would take me nearer to the same, and I seek refuge in Thee from Fire and the works and deeds which would take me nearer to the same. And I ask of Thee that which was sought by Muhammad, and I seek refuge in Thee from that regarding which Muhammad sought Thy Protection, and that the end of all Thy decrees above me should be good. (Hakam)

Prayer for Holding Firm to Islam:

أَلْهُمَّ أَحْفَظْنِي بِإِلََّهِيَّ مُحَمَّدًا وَأَحْفَظْنِي بِإِلََّهِيَّ مُحَمَّدًا وَأَحْفَظْنِي بِإِلََّهِيَّ مُحَمَّدًا وَأَحْفَظْنِي بِإِلََّهِيَّ مُحَمَّدًا

O Allah! maintain my faith in Islam, while I am standing or while I am sitting or while I am lying and let not the enemy, the envious pass sarcastic remarks about me.

Prayer of a New Convert to Islam:

Hazrat Abu Malik Ashja'i [R.A.A.] reports: "My father narrated that whenever a person embraced the religion of Islam, the Holy Prophet [S.A.W.] used to teach him Salat and also the following prayer":

أَلْهُمَّ اِخْرِجْنِي مِنْ شَفَاقِي وَأَهْمَدْنِي وَخَلَقْنِي وَأَرْزَقْنِي

O Allah! forgive me, have mercy on me, guide me, grant me peace and give me sustenance.

Prayer for the Avoidance of Dissensions and Immorality:

أَلْهُمَّ إِنِّي أَعْوذُ بِكَ مِنْ مَنْ تَكَبَّرَ الْخَلَقَ وَالْأَعْمَالِ وَالْهُزَاءِ

أَلْهُمَّ إِنِّي أَعْوذُ بِكَ مِنْ الْخَلَقِ وَالْبَقَاةِ وَسُوءِ الْخَلَاقِ

O Allah! I seek refuge in Thee from evil morals, deeds and desires. O Allah! Behold, I seek refuge in Thee from schism, hypocrisy and evil morals.
Invocation of Peace and Blessings on the Holy Prophet [S.A.W.]

Invoke peace and blessings of Allah upon your venerable benefactor Hazrat Muhammad [S.A.W.]. Truly, we can make no recompense for his countless favours and limitless love and affection. What we can do, however, is to invoke the peace and blessings of Allah on him with the deepest sense of reverence, love, devotion and loyalty to his person. We should pray to Allah, "Creator! Your Messenger [S.A.W.] had to suffer terrible torments in his task of communicating your message to us. He [S.A.W.] took great pains to guide us on the path of righteousness. Creator! We can make no return for this favour. We implore You, O Creator! to shower Your boundless benefactions upon the Prophet [S.A.W.], to exalt him in Your favour; to protect his religion from the onslaught of falsehood; to extend his religion and to bestow upon him a higher rank than all other favourite companions of Yours in the eternal world." The Holy Qur'an enjoins upon the Muslims:

إِنَّ الَّذِي نَفَسَ امْرَأَةٍ ضُرُرًا مُّؤْمِنَةٍ عَلَى النُّبِيِّ يَا بُنيَّةٍ النَّاسِیٖ آمِنَّا

صرُّورُ عِلَيْهِ وسَلَمُوا سَلَمَتُنا (النَّازِئُوبَ 1:56)

"Lo! Allah and his angels, shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation."

(33:56)

The Holy Prophet [S.A.W.] observed to Hazrat Ubayi bin Ka'b [R.A.A.]:

"Obayi! If you devote all your time to invoking peace and blessings of Allah upon the Prophet, Allah shall take it upon Himself to provide for your sustenance in this world and in eternity."

(Musnad Ahmad)

Hazrat Anas b. Malik [R.A.A.] narrates that the Holy Prophet [S.A.W.] observed:
"A person who invokes peace and blessings of Allah on me is recompensed by Allah in the following manner:

"Allah showers blessings on him ten times. Allah adds ten virtues and erases ten vices from his record of deeds. And Allah elevates his rank by ten grades."  
(Nasa’i)

In addition to this, the Holy Prophet [S.A.W.] affirmed:

"The angels continue to invoke the blessings of Allah upon a man as long as he devotes himself to invoking peace and blessing of Allah upon me."  
(Ahmad and Ibn Majah)

The Holy Prophet [S.A.W.] observed:

"The man who hears my name mentioned yet fails to invoke the peace and blessings of Allah on me is a miser."  
(Tirmidhi)

The Holy Prophet [S.A.W.] declared the person most deserving of the honour of his companionship and attendance in the life Hereafter who invokes the peace and blessings of Allah on him the most.

The Holy Prophet [S.A.W.] observed:

"The person who invokes peace and blessings of Allah on me the most, will be the best deserving my companionship and attendance on the Day of Judgement."  
(Tirmidhi)

There is a slight variation in the wordings of the texts of the invocation of peace and blessings of Allah which the Holy Prophet [S.A.W.] taught to the illustrious companions [R.A.A.] on various occasions. You may use any of these texts. The text which is generally recited in worship and which has been declared as the most propitious one by Hazrat ‘Abdullah b. ‘Abbas [R.A.A.] is as follows:

اللهُمَّ صلِّ علَى مُحَمَّدٍ وَ رَكِبَةَ مُحَمَّدٍ لَمَّا صَلَّيْتُ بَيْنَ يَدَيْهِمَا
"O Allah! Shower Thy mercy upon Muhammad and the followers of Muhammad, as thou didst shower Thy mercy upon Abraham and the followers of Abraham! Behold Thou art Praiseworthy, Glorious! O Allah! shower Thy blessing upon Muhammad and the followers of Muhammad, as Thou didst shower Thy blessings upon Abraham and the followers of Abraham Behold, Thou art Praiseworthy, Glorious."

(Sihah Sitta, Musnad Ahmad)

Hazrat 'Abdullah b. Mas'ud [R.A.A.] observed to the people: "You should invoke peace and blessings of Allah on the Holy Prophet in a proper manner. Who knows this invocation may be presented before the Holy Prophet [S.A.W.]?" The people requested him to teach the proper invocation to them. Thereupon he observed: "You should recite the invocation thus:"

الله أكبر صلوا عليه وسلم ورحمة وبركاته علّه سعيد المرسلين و
إلا بعثت عبادك يوم القيامة متحدون عبادك وبركاتك إمساك
التكبير وتشتيت الحنون ورسول الرحمن. اللهم اغفر لنا ماسا
يعطيك بهما الأولون الله أكبر صلى عليه وسلم وعسى إلى الحكمة
حكماً صلى عليه وسلم وإنك أكرم من كل 존재ات
الله أكبر صلى عليه وسلم وعسى إلى الحكمة كما بازتك
ولأك حميدة مجدًا. (رنا أد) 1

"Allah! Shower Your favour, blessing and benefactions upon the lord of Prophets, leader of the pious and the seal of Prophets, Muhammad who is Your servant, Your Messenger of Blessings. Allah! elevate him to an exalted position which may be the envy of his predecessors. Allah! Show Your blessings to Muhammad and the progeny of Muhammad as you blessed Abraham and the
progeny of Abraham. Truly, You possess the purest attributes and are Great. Allah! Show Your favour to Muhammad and the progeny of Muhammad as You showered favour on Abraham and the progeny of Abraham. Truly, you possess the purest attributes and are Great."

*(Ibn Majah)*

Hazrat Abu Mas‘ud Ansari [R.A.A.] narrates: "Once Bashir bin Sa‘d [R.A.A.] submitted to the Holy Prophet [S.A.W.]: In what manner should we invoke peace and blessings of Allah on you? The Holy Prophet [S.A.W.] remained silent for a while and then observed: Say these words:

أَلْهَمْتُ عَلَى مَخْطَوْنِي وَ عَلَى الِالْمَخْطَوْنِ كَمَا صَلَّيْتُ عَلَى
أَلِإِبْرَاهِيمَ رَبَّ بَارِكْ عَلَى مَخْطَوْنِي وَ عَلَى الِالْمَخْطَوْنِ حَسَبَا
بَارِكْ عَلَى إِبْرَاهِيمَ رَبِّي الْغَلَّاَهِنَّ إِنَّكَ حَمِيْسَتَ مَجِيدًا.

O Allah! shower Thy mercy upon Muhammad and the followers of Muhammad as Thou didst shower Thy mercy upon the followers of Abraham! Behold! Thou art Praiseworthy, Glorious. O Allah! shower Thy blessings upon Muhammad and the followers of Muhammad, as Thou didst shower Thy blessings upon Abraham in the worlds. Behold Thou art Praiseworthy, Glorious.
Sense of Devotion

The Supplication of Sacrifice

Lay down the animal parallel with the direction of the Qibla and utter the following prayer first:

إِنَّا نُصَّبْنَا لَكَ الْغُرَّةَ وَالْأَرْضَ كَحْيْاً
وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صُلُوبَكَ وَسُنُوْكَ وَخَيْتَكَ وَمَسَّكَبَ
بِلَّهُ رَبُّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبَعْدَ مَا أَنْعَمَ نَأْسَأِ
مِنْ الْمُؤْمِنِينَ الْحَرُّ وَكُتُبُكَ

Behold I have turned my face earnestly towards Him Who originated the heavens and the earth and I am not of polytheists. Behold, my salat, mine offering, my living and mine dying are all for Allah, Lord of the worlds. No partners hath He, concerning this I have been bidden and I am of the Muslims O Allah! (I offer this) to you and You gave it to me.

After reciting this prayer, Say ﷺ
'Bismillahi Allahu Akbar'. (In the name of Allah Who is Great) and cut the throat of the animal with a sharp-edged knife. Having performed the slaughter, read this prayer:

اللَّهُمَّ نَقُولُلَّهُ مَنِينَ كَمَا نَقُولُلَّهُ ﻣِنَ حَلَالٍ إِنْ يَقُولُ إِنْكَ ﺑِعْلَمِكَ

"Allah! Accept this sacrifice offered by me as Thou accepted the sacrifice offered by Thy friend Abraham and that offered by Thy loved one Muhammad. May peace and blessings descend upon both."

Although it is permissible to let someone else perform the slaughter of your sacrificial animal, yet it is better if you perform this act with your own hands. While you perform the slaughter, try to think and feel in the same way as you express through the words you utter at the time of sacrificing the animal i.e all that we have got belongs to Allah and it is all to be spent in His way only. The act of
sacrificing the animal in His name is in submission to His will and if ever required we shall readily sacrifice even our own life in the way of Allah and shall be grateful to Him that He conferred upon us the honour of martyrdom by affording us an opportunity to shed our blood in His name. ¹

¹ If the animal is jointly shared by several, say ﴿ ﴽ instead of ﴿ ﴽ and then announce the names of all partners.
Aqiqah Prayer

‘Aqiqah’ refers to the goat or ram which is sacrificed on behalf of a new-born child on the seventh day after his birth.

The Holy Prophet [S.A.W.] observed:

"On the seventh day a name should be prescribed for the child. Its hair and all filth should be removed and sacrifice should be performed on his behalf."

Before sacrificing the animal, first make it lie down parallel with the direction of the Qibla and recite the prayer which is uttered at the slaughter of a sacrificial animal i.e. from لَتَفْتَحُ وَيَعْفَرُ إِلَّا وَإِلَيْهِ. Afterwards say: and cut the throat of the animal with a sharp-edged knife and then recite the following prayers:

اللَّهُمَّ مَنْهَرْ عَقِيقَةٍ ......... تَقْلِبْهَا كَمَا تَقَلِّبْتَ مِنَ حَبِيبِكَ مَخْلِقَكَ إِنْ تَرَاهُمْ عِلْمُهُمَا الصَّلَوَةُ وَالسَّلَامُ دَخُلْهَا مَرَّ مَا يَدْخُلُهُ شَعْرِهِ - عُظُمْهَا يَعْظُمْهَا.

"O Allah! This is the ‘Aqiqah of 2 ................ Accept it as Thou accepted the ‘Aqiqah offered by Thy loved one Muhammad [S.A.W.] and by Thy friend Abraham [A.S.]. The blood of this sacrifice is ransom for the blood of the child; its flesh is the ransom for the flesh of the child, its hair are a ransom for the child’s hair and its bones are ransom for the child’s bones. Allah! Accept it."

The people who possess means must offer sacrifice on behalf of their children. ‘Aqiqah is a desirable sacrifice. Two lambs or goats on behalf of the male child and a single goat or lamb on behalf of the

2. Insert the name of the child whose ‘Aqiqah is being performed after the words.
female. It is permissible also to sacrifice a single goat on behalf of a boy. However for those who lack means, it is certainly improper to perform the sacrifice by begging loans.

Non-cooked 'Aqiqah meat may be distributed. It is preferable, however, to send cooked meat to the beggars, the poor and your neighbours. On the eve of the 'Aqiqah of Hazrat Hasan [R.A.A.], the Holy Prophet [S.A.W.] instructed: "Send one chopped leg of the animal to the midwife and eat the rest yourself and feed others." (Abu Dawud)
The Taravih Prayer

The word ‘Taravih’ is the plural form of ‘Tarviha’. ‘Tarviha’ denotes the period of rest and relaxation at the end of every four Rakahs of prayer. It is in this context that this supplementary prayer of the month of Ramadan is called ‘Taravih’. Tarviha, i.e. to pause and relax at the end of every four Rakahs of prayer, is a Sunnah.

The following prayer should be recited during ‘Tarviha’:

"Pure is the Ruler and the Sovereign. Pure is the Exalted and the Supreme, the Awesome and the Powerful and the Great Wielder of Authority. Pure is the Immortal Sovereign Who neither sleeps, nor will ever die. Purest and free from all blemishes is our Sustainer Who is the Provider of angels and of Jibrail.
Allah! Grant us asylum from the Fire of Hell. O Protector, O Protector."

Offer the ‘Taravih’ prayer in congregation and if possible listen to the recitation of the full text of the Holy Qur’an during ‘Namaz’. Offer ‘Taravih’ behind a ‘Hafiz’ (the one who has memorised the full text of the Holy Qur’an) who recites the Qur’an with full reverence, devotion and eagerness in moderate pace and with proper pauses and correct accents so that the listeners do not get tired and the Qur’an may be recited so clearly as to make every word of it audible and distinct. It is a great injustice with the Holy Qur’an to read it rapidly without understanding as if you are trying to get rid of a burden. The Book of Allah deserves to be read with a will, devotion and concentration pondering over its meaning and implications and trying to grasp its real sense and spirit.
Similarly the 'Taravih' prayer must be offered with ease and concentration showing no haste and hurry. To perform *Ruku* and *Sajda* (Prostration) in rapid succession without knowing what is being uttered amounts to sheer disregard of the objectives of prayer and missing the relish of real taste and enjoyment of worship.
Qunut-i-Nazila

Whenever, Allah forbid, the Muslims are faced with a critical situation and the menace and terror of the enemy has overcome them, they should recite Qunut-i-Nazila during prayers, especially in the course of the dawn prayer (Fajr). In the second Rakah of the morning prayers, after performing the Ruku' recite the following prayer in the standing posture before performing the prostration. Traditions reveal that this prayer was recited during worship by the Holy Prophet [S.A.W.] and his illustrious Companions [R.A.A.] at critical times, they offered this prayer especially during morning worship:

اَلْهَمِّ اِنْ اِنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ

لا يَبْرِجُونَ عَلَى الْاَيَّامِ الْحَدِيثَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ

وَلا يَبْرِجُونَ عَلَى الْاَيَّامِ الْحَدِيثَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ

الْهَمِّ اِنْ اِنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ اَنْ هَيْنَ

O Allah! guide us amongst those whom Thou hast guided aright, and preserve us among those whom thou hast preserved. Include us amongst those whom Thou hast taken under Thy protection. Bless us in that which Thou hast bestowed upon us and protect us from the evil of that which Thou hast ordained, for it is Thou Who ordainest and none can ordain against Thee indeed! Never is he abased whom Thou takest as friend and none is respected whom Thou takest as a foe. Blessed art Thou Our Allah and exalted. We ask repentance from Thee and turn to Thee; O Allah! send torment upon the unbelievers, who prevent us from following Thy way and refute Thy messengers, and fight against Thy friends. Allah! grant forgiveness to us and
to the Faithful males and females and Muslim men and women and bring reconciliation among them and foster affection (for one another) in their hearts and bless them with conviction and insight and make them firm and unwavering followers of the Holy Prophet [S.A.W.] and enable them to fulfil the pledge You have taken from them; help them against Thy enemies and against their enemies. O Real! Deity! hear our prayers and deal us with these people!"
Prayer for the Fulfilment of a Need

Whenever any need, big or small, arises, you should stand before Allah and offer two Rakahs of supererogatory prayer, (Salat al-Hajat). Afterwards, offer thanksgiving and praise to Allah and invoke peace and blessings upon the Holy Prophet [S.A.W.]. Then utter the following prayer. There is every hope that Allah will not reject your prayer. The Holy Prophet [S.A.W.] observed:

"When someone seeks fulfilment of a need from Allah or man, he should first carefully perform ablution, say two Rakahs of supererogatory prayer and then offer thanksgiving and praise to the Lord; afterwards, he should invoke peace and blessings of Allah on the Holy Prophet; [S.A.W.] and finally utter this prayer to Allah:

ذَٰلِكَ الَّذِي إِلَّهُ الْكَلِمُ ﷺ ۚ الْقُرْآنُ ﷺ سِبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
المُظْهِرِّ وَالْحَمْدُ ﷺ رَبِّ الْعَالَمِينَ آسَأْلَكَ مُسَبِّبًا مَجْبَعًا
وَغَزَورِيَّ مَغَزَّورًا وَالْفَضْلِيَّةَ مِنْ كُلِّ بَرِّ الْمُسْلِمَةِ مِنْ كُلِّ لِبْنَاءٍ
إِنَّهُ لَا يُضَلُّلُ بِذِنَانِهِ ﷺ وَلَا هَوْهُ إِلَّا فَرَحِيَّةً وَزَدَكَتَهُ
فَمَنْ كُلِّ رَكِيَّةٍ إِلَّا فَضْلُ تِلْكَ يَا أَرْحَمَ الْرَّحْمَٰنُ إِنَّبِينَ" (تَمْرِكَ، ابْنِ يَمَانِ)

There is no deity save Allah the Clement the Bountiful. Glory be to Allah, Lord of the Magnificent Throne! Praise be to Allah, Lord of the Worlds! I beg of Thee the means of (obtaining) Thy mercy and securing Thy pardon; participation in every righteousness and protection from every sin. Leave no sin of mine unforgiven no anxiety unrelieved and let no need of mine unfulfilled wherewith Thou art pleased. O Thou the Most Merciful of Those who show mercy!

(Tirmidhi, Ibn Majah)
Prayer for Memorising the Qur'an

To learn the Holy Qur'an by heart and to memorise its text for ever you should offer the prayer which was taught to Hazrat 'Ali [R.A.A.] by the Holy Prophet [S.A.W.].


"O Abul Hassan! Let me teach you a prayer which will be of benefit to you and to those whom you will teach this prayer and having learnt this prayer whatever you commit to memory shall be retained and you shall always remember it." Hazrat 'Ali [R.A.A.] submitted: "O Messenger of Allah [S.A.W.]! Do teach me this prayer" Whereupon the Holy Prophet [S.A.W.] observed concerning this prayer: "Say this prayer on Friday night and offer it on three, five or seven Thursday nights in succession. By the Will of Allah, this prayer will prove efficacious, I swear by His Name Who has entrusted me with the Religion of Truth, this prayer by the believers never goes unanswered."

Continuing his narration, Hazrat 'Abdullah b. 'Abbas [R.A.A.] says: "Five or seven Thursday nights had passed when Hazrat 'Ali [R.A.A.] came to the company of the Holy Prophet [S.A.W.] and submitted: "O Messenger of Allah [S.A.W.]! Before this whenever I memorised four verses, my memory failed me when I tried to reproduce them. Now, however, the position is that I memorise forty verses and when I wish to reproduce them, it appears as if the Book of Allah is lying open before me. Similarly, I used to hear a tradition and later failed to reproduce it, but now I hear several traditions and retain them so well that I hardly miss a single word while reproducing those traditions."
Sense of Devotion

On hearing this, the Holy Prophet Muhammad [S.A.W.] observed: "I swear by the Lord of Ka'bah that Abul Hassan is a true believer."

Giving detailed instructions about this prayer, the Holy Prophet [S.A.W.] observed: "Say this prayer on Friday night. When the sons of my brother Ya'qub requested him to pray for their redemption, Ya'qub replied: "Yes, I shall offer a prayer for your redemption shortly." Ya'qub meant that he would pray for their redemption on the next Friday night. So 'Ali! Rise at the hour of 'Tahajjud' on Friday night, for this is the most propitious time for the fulfilment of prayer; one's soul is eager at this time and the heart is fully devoted to Allah. If perchance you are unable to rise in the later part of the night, get up at midnight. If you can't wake up at midnight, then offer four Rakhs of supererogatory prayer in the first watch of the night in the following order: In the first Rakah, recite Surah Fatiha and after this Surah Yaseen; in the second Rakah, recite Surah Fatiha and Surah Ad-Dukhan, in the third Rakah, read Surah Fatiha with Surah Alif Lam Mim Sajdah, and in the fourth Rakah, recite Surah Mulk after Surah Fatiha. Afterwards, having recited 'Attahiyyat' and offered Salam on both sides, offer thanks to Allah and praise Him. Invoke Allah's peace and blessings upon the Holy Prophet and all other Messengers in a proper manner. Implore Him to grant redemption to all the believing men and believing women and offer prayer for the salvation of those brethren who preceded you in faith. And finally say this prayer:

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4. Surah-44.
5. Surah-32.

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"O Allah! Be thou gracious unto me by enabling me to eschew sins altogether as long as Thou sufferest me to live; and have mercy upon me lest I concern myself with ought which is of no consequence to me. And vouchsafe me the aesthetic sight which will cause Thee to be well pleased with me."

"O Allah! Originator of the heavens and the earth Lord of Majesty and Glory and of Might is comprehensible! I beseech Thee O Allah! O Beneficent Allah in the name of Thy Majesty and of the Light of Thy countenance to cause mine heart to retain Thy explaint as Thou hast taught to me. And grant that I may recite it in such manner as will cause Thee to be well pleased with me. O Allah, Originator of the heavens and the earth, Lord of Majesty and Bounty and of Might Who is unchallengeable. I beseech Thee O Allah, O Beneficent Allah! in the name of Thy Majesty and of the Light of Thy countenance, to illuminate my sight with Thy scripture, make my tongue fluent with its words to comfort mine heart therewith, to make me fully receptive to it and to wash my body clean with its blessings. For indeed, none aideth me in (attaining) the truth besides Thee and now giveth it unto me besides Thee. There is no strength nor power save in Allah, the Exalted, the Magnificent."
Prayer of gaining understanding of the Qur’an

The favourite worship of the pious is to recite the Holy Qur’an and to meditate and reflect upon its meaning. Love of Qur’an is proof of attachment to Allah as it is also a means to establish communion with Allah. The believer obtains spiritual bliss by contemplating and meditating on the meanings of the Qur’an and it is through this process only that he secures access to the fountains of wisdom contained in the Qur’an.

The Holy Qur’an is undoubtedly an easily comprehensible Book. As regards obtaining guidance from it and carrying out its injunction, the teachings of the Holy Qur’an are very simple, clear and free of all ambiguity or complexity of meaning. However, to grasp its inner meanings and significance and to derive wisdom from it, it is imperative that you should study the Qur’an after having fulfilled all the conditions and obligations for gaining comprehension of it; reflect upon its contents with sincere application and never adopt a careless and listless attitude towards the Book, but study it constantly for the rest of your life.

It is quite natural that at certain points during study, you will come across a text upon which you will deliberate long and hard without arriving at any one interpretation which your mind will accept. You will then feel at a loss. But if you are a devoted student of the Qur’an, don’t ever feel dejected or lose heart, nor should you entertain any impudent notion of levelling criticism upon the Holy Book. And feeling hopeless, don’t abandon the practice of deliberating and meditating upon the meanings of the Qur’an. On the contrary, you should turn towards Allah with full concentration and reposing complete trust in Him you should seek His aid in the unravelling of this problem. Do not make an impudent bid to make a whimsical exposition of the Qur’an or to give it an interpretation which conforms to your ideas. Like a true seeker of Truth, stick to the meaning which the text of the Qur’an makes plain and pray to Allah in extreme
humility and with a sense of helplessness: 'O Allah! Eliminate my confusion; make the true meaning manifest to me and let my heart be content with that interpretation and meaning which is really true'. For this purpose, recite the Holy Qur'an rather loudly but distinctly with pauses in the course of supererogatory prayers at night. Offer the prayer reproduced below. It is hoped from Allah that the prayer will prove efficacious.

The Holy Prophet [S.A.W.] observed: "Any person who offers this prayer while in a state of sorrow and distress, Allah shall alleviate his suffering and bestow upon him felicity and rejoicings."

الله‌مَّ اسْتُغْفِرِي مِنْ فَاحِشَتِي وَ اسْتَغْفِرِي اِنْ تَوَارَىَتْنَا حِينَ اسْتَغْفَرَنَا عَنْ ذُنُوبِنَا وَ اسْتَغْفِرِي اِنْ تَوَارَىَتْنَا حِينَ اسْتَغْفَرَنَا عَنْ ذُنُوبِنَا

"Allah! I am Thy slave. I am the son of Thy bondman and the son of Thy bondmaid. My brow is in Thy grip. I am under Thy command. Thy judgement in regard to me is just and fair. In the Name of all Attributes applicable to Thee and all Attributes which Thou hast reserved for Thyself, or those which Thou hast revealed in Thy Book, or have transmitted to one of Thy creatures or have kept them hidden in the treasury of the unseen with Thee in the Name of all these Attributes I implore Thee to make the Holy Qur'an the joy of my heart, the light of my bosom, a panacea for my distress and a cure of my sorrows and perplexity."

The narrator of this Tradition Hazrat 'Abdullah ibn Mas'ud [R.A.A.] states that the people submitted to the Holy Prophet [S.A.W.]: "Shall we learn this prayer?" Whereupon the Holy Prophet [S.A.W.] observed: "Any one who hears this prayer, must learn it and memorise it."
The Friday Sermon

The Friday sermon is an extremely effective and disciplined means of arousing Islamic sentiments, keeping the Faith alive and carrying out the duty of remembering Allah constantly and in an orderly manner. It is a unique religious institution designed to remind the Muslims of their obligations each week in a perfectly natural way and to inculcate in them a sense of the requirements of religion and an impassioned spirit to serve Islam. But you can make an effective use of this institution only when you address the congregation in their vernacular.

As regards the second sermon, it must be delivered in Arabic; however, the first sermon ought to be delivered in a speech which the audience can understand. It is proper for you to prepare a brief but comprehensive address on the requirements of religion in the context of current affairs and try to develop the mind of the people and rouse them to action each week regularly and in a disciplined manner. If for some reason it is not possible for you to prepare an address yourself, you should at least read the Arabic text and deliver its meaningful translation in the vernacular of your audience. Among the Arabic texts, your best choice is a sermon delivered by the Holy Prophet [S.A.W.] or the illustrious companions [R.A.A.]. Below are reproduced quotations from the authentic speech of the Holy Prophet [S.A.W.]. One of these is the historic sermon which he [S.A.W.] delivered on the first Friday after his migration to Madinah. The second address contains an eloquent call to the Muslims to acquire a deep sense of the Holy Qur’an and to deliberate and ponder over its meanings constantly for it is impossible to hold on to religion without a firm attachment to the Holy Qur’an.

The First Sermon of the Holy Prophet [S.A.W.] in Madinah:

أَتَّقِنُ بِهِ ذَلِكَ الْكُرْآنَ رَبَّكُمْ مَنْ كَانَ يُتْبَعُ فِيهِ رَبَّكُمْ دُولَةً
إلا الله وحده لا شريك له، كأن محمدًا أن منهذا عندب فضائل كنُزلت بين النحل والتسبب في الرسول صلى الله عليه وسلم، وكتب الله فيه الكتب، والطهارة، والضمير، والحرام، والنهي عن الزنا، وذكر فيه كلمة الإخلاص، وذكر له سنة في الموت والحياة، وذكر له النص في الصحابة كحبيب بن الأجل، وذكر فيه كلمة الله وكرهه، وذكر فيه كلمة من في السماء، وذكر فيه كلمة من في الأرض.}

كما يحكى عنه المثير المشهور أن بخطبة جعل الأخندز وان كتب في كتبه الله، كأن محمدًا أن منهذا عندب فضائل كنُزلت بين النحل والتسبب في الرسول صلى الله عليه وسلم، وكتب الله فيه الكتب، والطهارة، والضمير، والحرام، والنهي عن الزنا، وذكر فيه كلمة الإخلاص، وذكر له سنة في الموت والحياة، وذكر له النص في الصحابة كحبيب بن الأجل، وذكر فيه كلمة الله وكرهه، وذكر فيه كلمة من في السماء، وذكر فيه كلمة من في الأرض.}

وعلّم الله محمدًا كهذا كنُزلت بين النحل والتسبب في الرسول صلى الله عليه وسلم، وكتب الله فيه الكتب، والطهارة، والضمير، والحرام، والنهي عن الزنا، وذكر فيه كلمة الإخلاص، وذكر له سنة في الموت والحياة، وذكر له النص في الصحابة كحبيب بن الأجل، وذكر فيه كلمة الله وكرهه، وذكر فيه كلمة من في السماء، وذكر فيه كلمة من في الأرض.
"Thanksgiving and Praise be to Allah. I pay Him gratitude. I invoke His aid. I beseech His Forgiveness and seek Guidance from Him; and I put my faith in Him; and I disbelieve Him nor and I consider him as my enemy who disbelieve Him. And I bear witness that there is no deity except Allah; He is Alone and has no partner; and I bear testimony that Muhammad [S.A.W.] is the servant of Allah and His Apostle, Allah sent him with guidance, light and exhortation and instituted him as His Messenger at a time when the office of Prophethood had long remained dormant; the light of true knowledge had faded; evil was dominant; society was in a state of upheaval; doom was hanging overhead; and death was hovering over the head of each man. Hence he who believed in the Messenger and obeyed Allah and His Messenger was righteous. And he who defied the both went astray, transgressed limits and fell into shortsightedness and having lost the path of righteousness advanced far into wrong.

I instruct you to fear Allah. The best counsel that a Muslim can offer to another Muslim is that a Muslim should persuade the other to make provision for the life Hereafter and urge him to fear Allah. Fear Allah as hath He ordained you to fear Him. Hence no exhortation is better than this, nor can there be a better reminder. The fact is that awe and fear of Allah is the real aid to secure a propitious destiny in the eternal world for the man who passes his life in constant fear of Mighty and the Exalted. Allah affirms: "My word suffers no change and I never do the least injustice to any of My people." Hence fear Allah in all the public and private affairs relating to this world or the life Hereafter. Verily Allah redeems the sins of a person who fears His wrath and He enhances the reward of such a person to the maximum degree. And he who constantly fears Him achieves the highest success; and behold, the fear of Allah saves man
from His punishment, protects him from His wrath and behold!
the fear of Allah makes your faces radiant and lively; it pleases
Allah and elevates the man before Allah Almighty.

So, gather virtues of your share and never fail, or lack in
submission to His Commands, especially when He has taught
you what is right and what is wrong through His Book and has
guided you to the right path. This is to differentiate the truthful
from those who are liars. Behave well with the people, as Allah
has treated you with kindness. Consider His enemies as your
own, and strive hard in the way of Allah. He has chosen you and
has designated you as ‘Muslim’, so that one who is to perish
should meet his doom with manifest reason and logic and one
who is to live, should live with manifest reason and all power
and authority rests in Allah and Allah one.

So, ever remember and mention Allah and mind your deeds
and actions keeping in view the day to come; for the man who
sets the matters between him and the Almighty, Allah suffices
him in all the matters between Him and the mankind because
Allah decides the fate of the mankind and the mankind wields
no authority over Him. Allah is the Master of every thing that
men possess; men exercise no power on anything that men pos-
sess; men exercise no power on anything divine; He is Para-
mount and there rests no power but with Allah."

(Al-Tibri, Vol. 12, p. 255)

Advice to Develop Interest in the Qur'an

إنَّ الْبَصْرَةَ لَعَلَّهُ أَخْمَدَةٌ وَأَسْتَجِيذَةٌ وَنَعْرُوْيَاهُ وَمِنْ شَيْءٍ
أَلْبَسْناَ كَمْ سَيِّئَاءِ أَخْمَدَةٌ مِنْ تَجْهِيلٍ فَ عَلَّهُ اِلَّهُ مِنْ كُلِّ مَسْتَجِنٍ
وَمِنْ كُلِّ خَيْرَةٍ كَلاًّ فَادِئُ كُلِّ ذِنْبٍ وَأَنْبَطَهَا أَنَّ الْإِلَّهَ رَءَى اِلَّهُ
أَلْحَيْيَكِ لَكَ

إنَّ كُلَّ الْبَصْرَةَ كَبْبَ الْأَلْهَ وَذَا كْلَلَّ مِنْ رَأْيَةِ الْهَيْلَ
قَلْبِهِ رَأْيَتَهُ يَبْصُرُ الْإِلَّهُ فَذَا كَلَلَّ مِنْ رَأْيَةِ الْهَيْلَ
وَأَكْفَأْتَهُ بِالْإِلَّهِ بَعْدَ اَلْكِفْرِ، وَالْخَتَانَةَ فَخَذْ مَا وَأَكَتَّهُ
فِي كَبْبِ الْأَلْهَ فَأَكْفَأْتَهُ بِالْإِلَّهِ، وَأَكْفَأْتَهُ أَكْفَأْتَهُ
مِنْ كُلَّ الْبَصْرَةِ وَأَكْفَأْتَهُ اِلَّهُ مِنْ كُلِّ كَبْبِ الْأَلْهَ
وَأَكْفَأْتَهُ، وَأَكْفَأْتَهُ اِلَّهُ مِنْ كُلِّ كَبْبِ الْأَلْهَ
"Verily, thanksgiving and praise are due to Allah alone. I offer Him gratitude and praise and beg His aid; and we seek asylum with Him against our misdeeds and wrongs committed by us. Whomsoever He guideth (and he guideth only those who really look for His guidance) no one can lead him astray. Whomsoever He deflects from the right path (and He deflects only those who yearn not the guidance) no one can guide him aright."

I bear witness that there is no deity save Allah. He is Alone. He has no partner.

Verily, the best word is the Book of Allah. Indeed, successful is he who adorns his heart with the word of Allah and whom Allah has favoured with Islam and turned him away from paganism and who preferred the word of Allah over all the human thinking and theories. Verily the word of Allah is the truth, most impressive and most effective. Love him who loves the word of Allah. Develop real love and attachment with Allah with your heart and soul. Let not the recitation of the word of Allah and remembering Him bore you and let not your hearts be indifferent and adamantine to the word of Allah. Worship Allah alone; and attribute none as His partner or associate, fear Him ever to the extent He should be feared. Confirm your pious deeds by your words also i.e. say what is proper and becoming of you; and love each other for the cause of Allah and in total submission to Him. May Peace and Mercy of Allah be upon you!"

(Ijaz-ul Qur'an)

The Second Sermon

Verily, the best word is the Book of Allah. Indeed, successful is he who adorns his heart with the word of Allah and whom Allah has favoured with Islam and turned him away from paganism and who preferred the word of Allah over all the human thinking and theories. Verily the word of Allah is the truth, most impressive and most effective. Love him who loves the word of Allah. Develop real love and attachment with Allah with your heart and soul. Let not the recitation of the word of Allah and remembering Him bore you and let not your hearts be indifferent and adamantine to the word of Allah. Worship Allah alone; and attribute none as His partner or associate, fear Him ever to the extent He should be feared. Confirm your pious deeds by your words also i.e. say what is proper and becoming of you; and love each other for the cause of Allah and in total submission to Him. May Peace and Mercy of Allah be upon you!"

(Ijaz-ul Qur'an)
"The praise is due to Allah, the abundant praise, and benediction and peace be upon His Messenger whom Allah has sent as a witness, a warner and an inviter towards Allah with His mandate and as a radiant light and may peace and abundant peace be on his progeny, followers and companions.

Thereafter, O mankind, I exhort you to fear Allah, for verily fear of Allah is supermest virtue and incumbent upon you is the obedience. And verily he, who obeys Allah and His Messenger, achieves great success, Allah, the Exalted, has declared in His Dignified Book (the Qur'an): Verily, Allah and His angels invoke
benediction on the Apostle. So, O ye who believe, invoke blessings on him and seek abundant peace for him.

Allah! Bestow on our Master and our Guide Muhammad and on his progeny, followers and his companions who obeyed him in adversity. Allah! Shower Thy perfect pleasure on those who excelled (to affirm faith) amongst the emigrants and the helpers, particularly on the unanimously admitted the most excellent of mankind, next to the Prophets the Amir of the believers, our master, Abu Bakr the most truthful [R.A.A.] and on the Amir of the believers, our master Umar Al-Farooq [R.A.A.] and on the Amir of the believers, our master, Usman b. Affan [R.A.A.] and on the Amir of the believers, our master, Ali [K.A.W.] and on his two noble sons, the masters of the youth of the inmates of Paradise Hasan and Husain [R.A.A.] and on their mother, the leader of the ladies of the paradise, Fatima-Zahra [R.A.A.] and on all companions of the Holy Prophet and their successors [R.A.A.].

Allah! Grant success to those who uphold the way of life taught by the Deen of Muhammad [S.A.W.] and make us amongst them; and humiliate those who humiliate the teachings of Muhammad [S.A.W.] and make us not amongst them. O servants of Allah! May Allah show mercy on you. Verily Allah, enjoins justice and kindness, and giving to kinsfolk, and forbids indecency, abomination and transgression. He exhorts you so that you always remember. Remember Allah, He will remember you (in adversity) Pray unto Him, He will respond to you. And remember Allah the most High, most Excellent, most Dignified most Superior, most Grand and the Greatest."
The Nuptial Sermon

It is propitious to read a sermon at a wedding ceremony in order to explain the significance of 'Nikah' (marriage contact) in Divine law, and to bring home to the parties the requirements and heavy responsibilities imposed by this contact. With a view to derive the maximum benefit from the sermon, it is advisable for the preacher to translate the sermon and offer a brief exegesis of the text in the vernacular so that the assembly may fully appreciate the sermon. To this end, we reproduce below the text of the Nuptial Sermon along with its translation.

"Thanksgiving and praise are due to Allah alone, we seek aid from Him alone; and we beseech forgiveness of our sins from Him only; and we consign ourselves to the protection of Allah"
against the evils of our souls and against all offences: Truly, whomsoever Allah guides on the straight path (and He puts him only on the straight path who sincerely desires to walk along that way), no one can lead him astray. And whomsoever Allah deflects (and He deflects only him who yearn to be deflected), no one can put him on the straight path. And I bear witness that there is no deity except Allah and I testify that Muhammad [S.A.W.] is the bondman of Allah and His Messenger."

O Believer! Fear Allah, as He should be duly feared; and die not save you be Muslims.

O mankind! Fear the wrath of your Allah Who created you from a single soul and from it created his spouse; and from then twain hath spread (all over the world) a multitude of men and women. Fear Allah, in Whom you claim your rights from one another and (be careful in observing your duty to) the wombs (that bore you). So! Allah is Watchful over you.

O Believer! Fear Allah constantly and utter what is fair and sound. Allah, then, will rectify your deeds and cover up your sins with forgiveness; and whosoever obeys Allah and His Messenger, he indeed shall secure a glorious success. *(Mishkat)*

The Holy Prophet [S.A.W.] says: "By Allah! I fear Allah more than all of you; I save myself from the wrath of Allah more than do all of you; but I observe fast and sometimes I do not keep fast. I say prayers at night and I sleep also; and I also take women in marriage. Hence whosoever turns away from my way, he bears no relation with me." *(Bukhari)*
Istikhara

Do have ‘Istikhara’ on the eve of such important events of life as journey, Nikah (marriage contract), employment and in commercial matters. ‘Istikhara’ means ‘to beseech goodness and welfare’. When your mind is in doubt as to which aspect of an important and lawful problem is propitious for you, you must perform an ‘Istikhara’ and, then, adopt the course suggested by your heart, taking it was the will of Allah. Whenever you are confronted with an issue of extraordinary importance, and find it difficult to reach the correct decision and adopt the right course, perform two Rak‘ahs of supererogatory prayer at any hour outside the unpropitious and forbidden timings. Afterwards, offer the ‘Istikhara’ prayer. Hazrat Sa‘d b. Abi Waqas [R.A.A.] reports that the Holy Prophet [S.A.W.] observed:

"It is propitious for the progeny of Adam to beseech goodness and welfare from Allah; and it is also propitious for the progeny of Adam to submit to the Will of Allah; and it is most unfortunate for the progeny of Adam if they do not beseech goodness and welfare from Allah and are not happy in the Will of Allah." (Musnad Ahmad)

The Holy Prophet [S.A.W.] also observed:

"One who observes ‘Istikhara’ is never disappointed; and the one who takes counsel is never put to shame; and the one who observes economy does not have to depend on others." (Tabarani)

Hazrat Jabir [R.A.A.] states: "As the Holy Prophet [S.A.W.] taught us the Qur’an, so also he [S.A.W.] instructed us to observe ‘Istikhara’ in every matter. The Holy Prophet [S.A.W.] used to observe: When anyone among you is perplexed over an important matter, he should perform two Raka‘ahs of supererogatory prayer and then offer this prayer: (Bukhari)

الْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ
مِنْ فَضْلِهِ الْمَهْيَظِ
كَفَانَكَ تُغَدِّرُ نَارَكَ وَتُقَلِّدُكَ وَتَعْمَلُ بِالْاِضْطِرَابِ
وَأَنتَ عَلَى رَحْمَةٍ عِنْدَ اللَّهِ.
O Allah! I ask of Thee the good through Thy knowledge, and ability through Thy power and beg (Thy favours), out Thine infinite bounty. For, behold, Thou hast power; I have none. Thou knowest, I know not; and Thou art the great knower of things hidden.

O Allah! If in Thy knowledge this matter be good for my faith, for my livelihood, and for the issue of mine affairs, then ordain it for me, and make it easy for me and bless me therewith. But if in Thy knowledge, this matter be bad for my faith, for my livelihood, and for the issue of mine affairs, then turn it away from me, and turn me away therefrom and ordain for me the good wherever it be, and cause me to be pleased there with.

7. At this point, the supplicant should describe his need in place of the expression or should think of his need while uttering.
The Excellent Attributes of Allah

The most authentic and safe means of achieving purity of soul and contentment of heart is to devote your tongue to the remembrance of Allah, to commemorate His Attributes; to ponder over the significance of these Attributes, and to accustom yourself to absorb these Attributes in your mind and heart in perfect faith and awareness. The Holy Qur’an affirms:

"O Believers! Remember Allah abundantly and commemorate Him morning and evening." (33: 42)

And Surah ‘Araf reveals:

"And Allah are excellent names. Invocate Him by them.

The detail and vast significance of these names has clearly been revealed in the Holy Qur’an. The Holy Prophet [S.A.W.] has also told us their number and detail and pointing out the great reward that their retention in mind entails, he [S.A.W.] has urged frequent remembrance of these Attributes. The Holy Prophet [S.A.W.] has said:

"Allah has ninety-nine—one short of a hundred—names. Whosoever preserves these names in his memory shall enter Paradise."

(Bukhari)

The preservation of the Divine Attributes in your memory implies that you should understand their significance, absorb them, absorb their spirit and order your lives in conformity to them—the
best course to achieve this end is that you should recite the Qur’an with zeal and fervour; develop the habit to study the meanings of the Qur’an; and make it a rule to reflect upon and evaluate the mandate of the Qur’an regularly. Study also with devotion and concentration those Traditions of the Holy Prophet [S.A.W.] which explain the meaning and significance of these Attributes of Allah. In addition, make it a point to recite such propitious submissions to Allah and prayers having sanction of the Holy Prophet [S.A.W.] with concentration and devotion as incorporate these Attributes of Allah. The scholars of the Qur’an have collected these ninety-nine excellent names of Allah from the text of the Qur’an itself.

1. Allah 

This is the Personal Name of the Creator of the universe Who is the fount of all exalted virtues, goodness and blessings. No one ever has been called by this name before, nor is it lawful to call any one now by this name. Allah is the true object of all your devotions; to Him alone is due all your worship and sacrifice; and His protection is the only refuge against all apprehensions. Hence cherish love for Him in your heart, offer true worship to Him only, and put all your trust and reliance upon Him alone.

"And those who believe, cherish deep love for Allah." (Al-Baqarah)

"O Prophet, Verily, We have sent down the Book to thee with truth. So, worship Allah alone, with pure devotion for Him. Know well that obedience and devotion are the dues of Allah only." (39: 2)

"Say, I have been commanded to worship Allah only and not to appoint any one as His Partner."

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"And the trusting repose trust in Allah only."

2. **Al-Rahman**

He Who is very zealous in beneficence and Whose Mercy knows no bounds; the one who out of His Mercy has bestowed great bounties on mankind.

"The Rahman (Beneficent) taught the Qur'an, created man and conferred on him the faculty of speech."

The greatest expression of Allah's Beneficence is that He bestowed upon mankind such a supreme bounty as the Qur'an and then by conferring on man the faculty of speech, Allah elevated him to a distinctive position among the living species.

3. **Al-Rahim**

He Whose Blessings are constantly descending, Whose perennial bounty never ceases. As in the world, man obtains sustenance, progresses forward, advances on the path of righteousness, and is enjoying an opportunity to act under the constant shade of Allah's Blessings, so also in the eternal world the pious shall secure a life of peace and luxury in a comfortable abode like Paradise by the grace of this Attribute of Allah.

"And if you enumerate the bounties of Allah, you would not encompass them. Verily, He is Forgiving, Merciful."
It is He Who bestows blessings upon you and His angels (A.S) in order that He may redeem you from darkness and bring you into Light; He is exceedingly Merciful to the believers. Their salutation on the day when they shall meet Him will be: Peace. And He has prepared for them a good recompense.

4. Al-Malik

Real King of the universe, Whose authority is supreme in both worlds.

"So, Supreme is Allah, the real King."

5. Al-Quddus

Completely free from all defects and errors. Hence the Law He has transmitted to us is infallible.

6. As-Salam

Free from and immune to all foibles or failings.

7. Al-Mu’min

Saviour and Protector from all calamities and torments.

8. Al-Muhaimin

Guardian of the creatures; He Who protects from sins.
9. Al-Aziz  

The only source of dignity and authority. One Whose sovereignty reigns supreme over all.

إِنَّ الْحَرْثَ إِلَّا اللَّهُ جَعَلَهَا (رَانِس)

"Verily. All Dignity is for Allah." (10: 65)

10. Al-Jabbar  

The all powerful overlord, the Mighty; One Who sets right the destiny of His creatures.

11. Al-Mutakabbir  

Fount of grandeur and sovereignty; Who has no partner in sovereignty.

هُوَ الْحَلِيْلُ إِلَّا اللَّهُ أَلَمْ يَعْلَمُ نَبِيُّ الْمُلْكِ الْجَبَّارُ النَّافعُ السَّلِيمُ

المَوْلُودُ الْمُهْيُصُ الْمُهْيُصُ الْمُهْيُصُ الْمُهْيُصُ، سُبْحَنَ اللهُ عَمَّا كَانَ

"He is Allah, save whom there is no deity. The Sovereign Lord, the Flawless and the Holy One, Dispenser of Peace and tranquillity; Guardian, Lord of all; All powerful and Supreme; the Superb and Glorified over and above all they assign to Him as partners." (59: 23)

12. Al-Khaliq  

Repository of befitting powers and faculties and bestower of the best form.

13. Al-Bari  

The nonsuch Inventor, who brings into being all from nonentity.
14. Al-Musawwir

One who gives various shapes and forms to His creation,

"It is He alone Who shapes you in the wombs of your mothers as He wills."

(3: 6)

15. Al-Ghaffar

All-Forgiving and All Foregoing.

"And I said: Seek forgiveness from Your Lord; He is All-Forgiving."

(71: 10)

16. Al-Qahhar

Full Sovereign and Perfect Authority over His creatures.

17. Al-Wahid

ONE, Who has no partner in His Person, Attributes, Powers and Privileges.
"In Whom doth the sovereignty vest this Day? In Allah, the One, All Dominant.

18. Al-Tawwab ﴿التواب﴾

One who relents to His creatures and accepts the repentance of the wrongdoers.

"Allah, then, turned to them. So that they may repent. In fact Allah is the Most Relenting and Most Merciful."

19. Al-Wahhab ﴿الوَهَابِ﴾

Selfless Benefactor; and Generous.

"Confer Thy Mercy upon us. Truly, Thou art highly Generous"

20. Al-Khalil ﴿الخَليْلِ﴾

Creator of everything, at all times and in all manners, Perfect Creator.

"Has He, Who created heaven and earth, not the power to create the like? Why not! He is the Great Creator and All-Knowing."

21. Al-Razzaq ﴿الرَّزَقِ﴾

Generous Sustainer of His creatures; Who meets all their needs and demands.
22. Al-Mateen

All Strength and Power.

"Verily, Allah is the Most Generous Sustainer, Mighty, Strong."

23. Al-Fattah

Fair judge of His creatures—Reliever of all hardships.

24. Al-'Aleem

Directly aware of every word and action, feeling and thought of His bondmen.

"Say: Our Lord will assemble us; then He will Adjudicate among us with justice. Verily, He is the Fairest Judge, All-Knowing."

25. Al-Muhit

He Who encompasses all creations; nothing is outside the purview of His knowledge and authority.

"And Allah encompasses them from every side."

26. Al-Qadir

Has got full power and authority over everything.
(It is a fact) that Allah has got full authority over everything and that His Knowledge encompasses everything.

27. Al-Halim

Not eager to put people to torment; He Who allows every chance to the people to reform themselves; Extremely Tolerant.

28. Al-Ghafur

Most Forbearing; He Who covers up the faults and sins with His utmost Mercy.

29. Al-Afuww

All-Forgiving.

30. Al-Shakoor

One Who fully appreciates the good actions of His bondmen.

 وإن الله يمسك السماوات والأرض أن تزراها كلينًا ذئباً
إن أمسكتما فمن أحبكم فمن بعليه إن الله كان خليما غفورًا (الفاطر: 32)

"Verily Allah prevents the heaven and earth from collapsing: and if they should collapse, there is no one beside Allah Who can prop them up. Verily, Allah is the Most Forbearing and All-Forgiving."

(35: 41)

"May be Allah will Pardon them. Allah is All-Pardoning All-Forgiving."

وَكَالَوا اللَّهُ يَلَوْنَا أَذْهَبْ عَنَا الْخَزْنِ دِينَانَا لَهُمْ عُفُوًا (الفاطر: 33)

"And they will say: All praise is due to Allah Who relieved us of our sorrow. Verily, Our Lord is All-Forgiving, Most Appreciating."

(35: 34)
31. Al-‘Azīm

Great and Venerable in His being and Attributes.

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"And you should constantly commemorate the Name of your venerable Creator."

32. Al-Wasil‘

All embracing, Most overwhelming, Most liberal Benefactor of His slaves.

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"And Allah is extremely Liberal, All-Knowing. He confers wisdom on whomsoever He Wills; and whosoever is awarded wisdom, he in fact obtains great goodness." (2: 268, 269)

33. Al-Hakim

The Most Wise controller of the whole system of the universe and the affairs of the His bondmen.

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"Truly, Allah is All-Knowing, All-wise. He admits into the fold of His Mercy whomsoever He Wills and for the oppressors, He has prepared a painful torment." (76: 31)

34. Al-Hayyu

Fount of Life. Immune from death, sleep or dozing off.
And repose your trust in the Ever-Lasting Who is never subject to death.

35. Al-Qayyum

Administrator and Maintainer of the universe.

Allah, there is no deity except Him, the Immortal, the Maintainer. He neither dozes off, nor sleeps. (2: 255)

36. As-Sami

Hearer of the petitions of His bondmen; completely aware of His creatures.

37. Al-Basir

Keeps watch over the deeds and affairs of His bondmen so that He may Judge between them fairly.

And Allah gives correct judgement. As regards those whom they invoke beside Him, they have no power to adjudicate. Verily, Allah is All-Hearing All Observing. (Al-Mumin: 20)

38. Al-Latif

Extremely Astute; Very minute in His plans and their execution.

39. Al-Khabir

He Who fully keeps abreast of everything concerning His slaves.
Sense of Devotion

"O my dear son Lo! though it be but the weight of a grain of mustard seed and though it be in a rock or in the heavens or in the earth, Allah will bring it forth. Verily Allah is subtle and aware."

(31: 16)

40. Al-'Aliyyu

Supreme and Highly Exalted.

41. Al-Kabir

Very Venerable and Great, Who has no partner or rival in Greatness.

42. Al-Haqq

Whose existence is an undeniable truth and its denial by anybody makes no difference.

"It is because Allah is the Reality and those whom they invoke beside Him are false and also that Allah is the Exalted and Great."

(31: 30)

43. Al-Mubeen

He Who unravels and vindicates the truth.

"And they shall know that verily, Allah is the manifest Truth."

(25: 24)

44. Al-Maula

Supporter and Sustainer of the believers. The True master; One who meets all the needs of mankind.
45. Al-Naseer

Helper and Supporter of the believers.

"That is because Allah is patron of those who believe and because the disbelievers have no patron."

(47: 11)

46. Al-Kareem

Magnanimous Forgiver and Magnanimous in Dealings.

"O Man! What hath made thee careless concerning Thy Lord the Bountiful; Who created thee, then fashioned, then proportioned thee. Into whatever form He willed, He casteth thee."

(82: 6-8)

47. Al-Ghani

Independent of all species of creatures and unmindful of them.

48. Al-Hameed

Praiseworthy in Himself; Who needs no praise or thanksgiving from any one.

(11: 13)
"Whosoever offers gratitude, he offers gratitudes for his own good and whosoever refuseth Lo! Allah is Absolute and Praiseworthy." (31:12)

49. Al-Qawiyyu  
Mighty, before whom no power matters.

50. Ash-Shaheed  
Extremely strict Arraigner, whom nobody can dodge.

"Like the people of Pharaoh and those who preceded them they denied signs of Allah; and Allah arraigned them for their sins. Verily, Allah is Mighty, Powerful, strict in chastisement."

51. Al-Rahee  
Vigilant over the deeds and affairs of His servants.

"Verily, Allah is watchful over you." (4:1)

52. Al-Qareeb  
Closest to His bondmen.

53. Al-Mujib  
Who entertains and grants the prayers of His bondmen.

"And when My bondmen asks you about Me; (tell them) I am closest to them; I respond to the call of the caller the moment he calls Me." (2:186)
"So ask His forgiveness and turn in repentance to Him. Surely, My Allah is near and responds (to the prayers)."

54. Al-Wakil

Who solves the problems of His bondmen and meets their demands and requirements. One who undertakes to fulfil the wants of mankind.

"And they said: Allah is sufficient for us, the best supporter." (3: 173)

55. Al-Haseeb

Who puts His bondmen to task and thoroughly scrutinises all of their acts and deeds.

"Verily, Allah calls for account each and everything." (4: 86)

56. Al-Jami

Who will re-shape the body with its particles and gather all His bondmen.

"O our Allah! Surely Thou wilt gather mankind on the Day about which there is no doubt." (3: 2)

57. Al-Qadir

Who has the capacity and power to accomplish everything.
"Thinketh man that We shall not assemble his bones? Yea, verily yea. We are able to restore his very pores."  (75: 3, 4)

58. Al-Hafeez

Saviour of His bondmen from all calamities and hardships.

إن رَبِّي عَلَى كُلِّ شَيْءِ حَفِيظُ

"Verily, My Allah is the Protector of Everything."

59. Al-Muqeeet

He who has full power to the apportion fair shares among creatures; the Sustainer.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُؤِنِّسًا

"And Allah has the power to apportion a fair share to one and all."

60. Al-Wadud

Who cherishes boundless love for His bondmen.

61. Al-Majeed

Venerable and Dignified.

وَهُوَ الْعَلِيُّ الْمُؤْنِسُ دَاوُدُ الْعَرْشِ المَجِيدُ (البروج: 13-15)

"And He is the Forgiving, the loving Allah of the throne of Glory."  (85: 14, 15)

62. Ash-Shaheeed

Omnipresent; Omnisciently aware of everything.

وَللهُ عَلَى كُلِّ شَيْءٍ شَهِيدًا
"And Allah is witness of everything."

63. **Al-Warith**

Real Owner of everything, whose ownership will never lapse.

64. **Al-Muhyi**

Bestower of life upon His creation.

"And it is We who grant life or make one suffer death and We alone are the Real successors." (15: 23)

65. **Al-Waliyyu**

Patron and Supporter of the believers.

66. **Al-Fatir**

Creator of each and every thing in the Universe.

"Creator of the heavens and the earth! Thou art my Protector in the world and the Hereafter." (12: 101)

67. **Al-Malik**

The Real Owner of everything before whom all are powerless and helpless.

"Master of the Day of Recompense."

68. **Al-Muqtadir**

Absolute sovereign over everything, free from all sorts of dependence.
69. Al-Maleek

All Powerful King.

"Verily, the Allah fearing will dwell among gardens and rivers firmly established in the favour of the All Powerful King." (54: 55)

70. Al-Awwal

He Who pre-existed of all the creations.

71. Al-Akhir

Who will exist even after the end of the whole creation.

72. Al-Zahir

Whose Divine authority and control is manifest from each particle of the universe.

73. Al-Batin

Invisible and Hidden from the eyes;

"He is the pre-existing and outliving among all, Manifest to all, and yet invisible." (57: 3)

74. Al-Qahir

Wielding complete domination and authority over His bondmen.

"And He completely dominates His bondmen."
75. Al-Kafi

Who suffices in Himself to all the needs of His bondmen.

"Is not Allah sufficient by Himself for His bondmen."

76. Ash-Shakir

Appreciator of the struggle and deeds of His bondmen.

"And Allah is the Appreciator, All-Knowing."

77. Al-Musta‘an

The Being from Whom help is sought.

"And Allah is the only one from Whom help can be sought."

78. Al-Badee‘

Original Creator; Unrivalled Inventor

"Matchless Inventor of the heavens and the earth."

79. Al-Ghaflir

Forgiver of sins.

"Forgiver of sin and Acceptor of repentance."

80. Al-Hakim

Ruler over His creation; The only Authority and Law-Giver.
Sovereignty belongs to Allah alone.

And Allah has complete control over His operations.

And so! Should I seek a judge beside Allah.

And so! Should I seek a judge beside Allah.

And so! Should I seek a judge beside Allah.

Knowledge of the unseen and the manifest, Great Exalted.

Of Exalted ranks, Allah of Throne.

Protector from calamities and accidents.
"So, Allah is the Best Protector."

87. **Al-Muntaqim**

He Who takes revenge from His enemies and the enemies of His Faithful.

"Then We wreaked vengeance on those who had committed offences and it was incumbent on us to support the believers."

88. **Al-Qa‘im Bil Qist**

Who administers justice and fairplay.

89. **Al-Ilah**

Deity, save whom none deserves devotion.

"One and the only Deity who administers justice and fairplay."

90. **Al-Hadi**

Who guides to the right path, Sender of the Prophet and the Book.

"Surely Allah guides those, who believe, on to the right path."

91. **Al-Rauf**

Most Beneficent to His bondmen.

"And Allah is Most Beneficent to His bondmen."
92. An-Noor

Who illuminates both the worlds; Source of Light.

"Allah is the Light of Heavens and the Earth."

93. Al-Akram

Noble and Dignified; Magnanimous in dealing with His bondmen.

"Read and your Allah is Most Beneficent."

94. Al-`Ala

Paramount and Supreme.

"Praise the Name of your Supreme Allah."

95. Al-Barr

Who shows favour to His creatures; Munificent to His bondmen.

"Verily, He is the Most Munificent, Merciful." (Al-Toor)

96. Ar-Rab

Sustainer and Guardian. He Who protects from all dangers and affords all means of development to perfection; Allah; Master.

"Praise be to Allah, the Lord of the worlds."
"Praise be to Allah, the Lord of the worlds."

97. Al-Hafiiyyu

Most Mindful Benefactor of His creation.

إِنَّهُ كَانَ رَبِّي حَفِيظًا

"Truly, He is Most Kind towards me."

98. Al-Ahad

Unique, unparalled, Unrivalled, Who has no equal.

99. As-Samad

Independent, relying on none; upon Whom all are dependent.

قُلُ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ

"Say, He is Allah, the One Allah, The eternally besought of all."
Memorise prayers incorporated in the Holy Qur'an and Traditions which are meant to be uttered on various occasions and at different timings round the clock and commemorate them. Offer these prayers regularly with sincerity and understanding, eagerness and concentration and with complete devotion until these prayers and supplications become the true yearnings of your heart. To beseech Allah, to beseech constantly, to beseech in the words instructed by Allah and beseech what has been besought by His Beloved people—this is the glory of the pious and this alone entails Grace of Allah in both worlds.

In pursuance of this ideal a selection of the prayers from the Qur'an and Traditions have been incorporated in this book. Since, however, these prayer are interspersed throughout the book under different headings in various chapters, the reader may find it rather difficult to trace them as and when needed for use or reference. Hence we are giving an index of these prayers. These prayer have been arranged in alphabetical order with page numbers.
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[S.A.W.] means:
Sallallahu Alaihi Wasallam

[A.S.] means:
Alaihissalam

[R.A.A.] means:
Razi Allahu Ta'la Anhu/Anhuma

[R.T.A.] means:
Rehmatullahu Alaihi

[K.A.W.] means:
Rahmatullah Wajhu

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Culture

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"A book that is shut is but a block."

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