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A.D.], Ghazâl, Tus (Mashhad), Iran, 505 (1111), the same place. The latter was translated by Mustafâ Alî Erâzî ‘rahima-hullâhu ta’âlâ’ and was entitled **Tuhfat-us-Sâlihîn**. Moreover, Mâdî ‘rahima-hullâhu ta’âlâ’ wrote a commentary to the latter. An English version of Imâm Ghazâlî’s book **Eyyuhelveled** occupies the final pages of **Documents of the Right Word**, one of our publications.

During the reproduction of Hadrat Suleymân bin Jezâ’s work we have added bracketed passages borrowed from other books or **important notes**. We entreat Allâhu ta’âlâ to bless people who attain the fortune of reading this valuable book to benefit from the pure souls of those great people whose names are mentioned in it.

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THE BOOK 'O SON'

Al-hamdu lillâhi Rabbil 'âlamîn. Wa-s-salâtu wa-s-salâmu 'alâ Rasûlinâ Muhammadin wa Âlihi wa Sahbihi ajma'în.

1- O son! Collecting from books written by the scholars of the Hanafî Madhhab three hundred and sixty hadîth-i-sherîfs and forty-four khabars and also the seven essentials and the five rukns and the seven wâjibs and the fourteen sunnats and the twenty-five mustahabs and the fourteen mufsidis of namâz, I have explained them for you. Adapt your acts and deeds to these teachings so that you attain fayz and nejât (salvation)!

2- Also for your information, I have collected a thousand and ninety âdâb (adabs) for you and for other young Muslims like you. If you adapt your actions and acts of worship to these teachings, they will be sufficient for you. If you laze, disobey Allâhu ta'âlâ and cease from these practices and manners, you will be afflicted with slavery and disgrace in the world and subjected to torment in the world to come.

If you live up to them and advise your Muslim brothers to do the same, it will be useful for you. They will say blessings over you. And Haqq ta'âlâ will accept their invocations. For, a slave will be pardoned on account of another slave's invocations for them.

FIRST CHAPTER

3-O son! Acceptability of [namâz and] any (other) kinds of worship is conditional, first of all, on holding a belief agreeable with that of the (Believers called) Ahl as-sunnat, on acts' of worship being sahîh, on their being performed with ikhlâs, (i.e. only for the grace of Allâhu ta'âlâ,) and on not being indebted to other people (by way of borrowing, cheating, seizure by violence, stealing, or otherwise.) It is stated as follows in hadîth-i-sherîfs quoted in Ibni Hajare-i-Mekkî's 'rahima-hullâhu ta'âlâ' book entitled **Zewâjir**: **"Yâ Sa'd! Eat what comes by way of halâl so that your prayers will be accepted! If a person eats one morsel that is harâm, the acts of worship that he will be performing for the following forty days shall not be accepted, [which means that he shall not be given any thawâb for them.]" "A namâz performed with a harâm jilbâb on shall not be accepted."** [Hadîth-i-sherîfs of this kind indicate that

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jilbâb is not the ‘charshaf’ worn by women. “A **namâz performed being clad in clothes bought for ten dollars one dollar of which has been earned by was of harâm shall not be accepted** (by Allâh ta’âlâ).” “**If a person is cruel towards a non-Muslim, I shall demand the wronged non-Muslim’s right from that person on the day of Rising.**” “**Prayers said by a wronged (or oppressed) person shall not be turned down even if he is a disbeliever.**” [Then, o Muslim! If you want your acts of worship to be accepted, do not steal! Do not cheat or betray people! Pay the worker’s wage before his sweat dries! Do not damage property or a public place that you rent! Pay your debts fast and fully! Pay the fares for the vehicles that you ride without docking any amount! Do not disobey the state, laws or your superiors! Do not commit tax evasion! Observe others’ rights even if you live in the dâr-ul-harb, i.e. in a country of disbelievers, and observe disbelievers’ rights as well! Do not arouse fitna! To arouse fitna means to arouse social commotion and to cause trouble; so fitna is harâm. Exhibit such model behaviour so that others should learn Islam’s beautiful ethics from you. A Muslim both adapts himself to Islam, so that he does not commit sins, and obeys the laws, so that he does not commit guilty acts. He does not cause fitna. He does not harm any creature. “**The best of people is the useful one**” and “**Among you the one with a superior îman is the one with a beautiful moral conduct**” are two hadîth-i-sherîfs that he never forgets about.] A couplet:

***Avoiding fitna, even by lying,
Beats causing it even by truth-telling!***

CONCERNING ABLUTION (‘ABDEST, WUDÛ’)

4— O son! The first one of the twelve farzes of ablution is **tahârat from hadeth** (purifying oneself from the state of being without an ablution or a ghusl). In other words, it is to make an ablution or a ghusl, (as the case may be.) An ablution should be made at a cleanly place. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**When you want to make an ablution, do not make it where you have broken it (by urination or defecation)! For, each and every drop of water used in making an ablution will yield an amount of thawâb that could be earned by performing nâfila (supererogatory) namâz of an entire year.**” And he stated in another hadîth-i-sherîf: “**If you make an ablution at a place where you have broken it, i.e. in a toilet, you will become a person with much waswasa (groundless anxieties,**

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suspicions, fears; misgivings) and: “If a person says the Bismillah (i.e. if he says, ‘Bismillah-in-Ramman-ir-Rahman’) and he starts to make an ablution, angels called Kirâm and Kâtibîn will write law for him until he is through with it.”

One of the Ashâb-i-kirâm asked the Sultân-i-Enbiyâ (Master of Prophets):

“Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Will you please tell me about one of the properties of an ablution?” Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“Whenever one of my Ummat (Muslims) says, ‘Bismillah,’ starts to make an ablution, and washes his hands, all the [venial] sins that he has committed with his hands will be forgiven. As he applies water into his mouth, to his face and to his other limbs, all his [venial] sins will fall down.”**

As he washes his other limbs, his [venial] sins will be forgiven. [Grave] sins and rights of human beings and animals are excluded from this forgiveness. Regardless of who the owner of the right is, [a Muslim or a non-Muslim or an animal alike,] the sin involved will not be pardoned unless the right is paid back to its owner [or to the owner’s inheritors].

As Hadrat Mûsâ (Moses) the Kalîmullah was going to Mount Sinai (Tûr), he met someone performing namâz and imploring Allâhu ta’âlâ in tears. The great Prophet ‘alaihis-salâm’, during his supplication, entreated Jenâb-i-Haqq for the forgiveness of that person. Thereupon a voice came from Allâhu ta’âlâ and declared: **“Yâ Mûsâ! I shall not accept that person’s namâz or benedictions. For, there is harâm money in the purchase of the clothes that he wears!”**

5– O son! A Muslim will respect his parents, his neighbours, his friends, his teachers, government officials, and laws. He will have compassion for his juniors and for animals. He will not cause harm to any creature or subject anyone to religious, sectarian or racial discrimination. He will not harm others’ property, lives or chastity, even if they are disbelievers in (or from) the dâr-ul-harb. He will be kind to people who are unkind to him. He will perform his religious duties and pay his legal debts. He will not cheat or betray anyone. He will work both for his faith and for his worldly needs. He will be extra careful not to cause fitna. A nation whose members are equipped with such ethical characteristics will become powerful and advanced. They will win the entire world’s affection and trust. They will attain happiness in this world as well as in the world to come.

FARZES of an ABLUTION

6– There are four farzes in an ablution in the Hanafî Madhhab, seven in the Mâlikî Madhhab, and eight in the Shâfi'î and Hanbalî Madhhabs. They are as follows in the Hanafî Madhhab:

- 1) To wash one's face once.
- 2) To wash one's forearms including elbows, once each.
- 3) To make masah on one-fourth of one's head. That is, to rub (one fourth of) one's head gently with one's moistened hand.
- 4) To wash one's feet, including the heels, once.

If a person omits one of these (obligatory) acts, the ablution he (or she) makes shall not be sahih. It will not be sahih (valid), regardless of whether the omission has been done purposely or by mistake.

SUNNATS of an ABLUTION

7– The ten sunnats of an ablution are as follows:

- 1) When starting to make an ablution, to make niyya with one's heart and thereafter to say **Bismillah-ir-Rahmân-ir-Rahîm.**"
- 2) If there not a tap, to put water into a separate container for an ablution.
- 3) To use a miswâk.
- 4) To apply water into one's mouth.
- 5) To apply water into one's nostrils.
- 6) To make masah on one's entire head.
- 7) To make takhlîl between one's fingers and toes and in one's beard.
- 8) To wash one's beard again.
- 9) After washing the anal area for tahârat after defecation, to dry the area with a piece of cloth.
- 10) To remove the najâsat with water or stone by using one's left hand.