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O SON

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**HÜSEYN HİLMİ İSİK,
'Rahmat-Allahî 'alaih'**

Hüseyn Hilmi Isık, 'Rahmat-Allahî 'alaih', publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

Hüseyn Hilmi Isık, 'Rahmat-Allahî 'alaih' (guided by Sayyid 'Abdullhakim Arwâsî, 'Rahmat-Allahî 'alaih', a profound Islamic scholar and perfect in virtues of Tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha'bân 1422) and October 26, 2001 (9 Sha'bân 1422). He was buried at Eyyub Sultan, where he had been born.

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O SON

PREFACE

In our time, everyone with a pen in his hand attempts to write books. Being quite unaware of Islam's teachings, he writes whatsoever takes to his mind. If he is a powerful talker, he mounts the platform offered and rants about his fancies and suppositions. Whenever today's younger generation want to learn their sacred religion, Islam, a legacy from their lion-hearted forefathers, they have no choice but to read concocted tafsîts or publications of Islamic history translated from books written in languages such as English, Jewish and others by Islam's enemies and which therefore spew out their personal grudge and hatred (against this blessed religion) or books and periodicals prepared by unlearned and hypocritical vendors whose sole concern is to earn money by touting for religion, or to acquire religious knowledge from newspapers that have nothing to do with religion. However, the number of the high quality savants schooled in our blessed religion bears a favourable comparison to that of the Israelite Prophets and the thousands of books written by them have introduced and taught Islam to the entire world. The correct Islamic knowledge consists of the teachings of **Ahl as-sunnat**. For people who wish to obtain detailed information in this subject, we recommend that they read the six fascicles of **Endless Bliss**, (which are available from Hakikat Kitâbevi of Istanbul, Turkey.) With a view to protecting our Muslim brothers and Muslims' children against a misleading and altogether different acquisition in the name of learning Islam by reading the venom-outpouring books and periodicals that are being published in rapid succession and which worn their way into the public's attention and demand owing to their sequinned verbosity, we have deemed it essential to reproduce and republish a book which Suleymân bin Jezâ'î Hanafî Madhab and wrote with the title **O Son** in 960 [1552 A.D.]. There is yet another valuable book published under the same title, **Eyyuhelweled (O Son)**, and which was written by the Hujjet-ul-islâm Imâm Ghazâlî 'rahima-hullâhu ta'âlâ' (450 [1058

A.D.], Ghazâl, Tus (Mashhad), Iran-505 (1111), the same place). The latter was translated by Mustafâ 'Alî Efendi 'rahima-hullâhu ta'âlâ' and was entitled **Tuhfat-us-sulahâ**. Moreover, Hâdimî 'rahima-hullâhu ta'âlâ' wrote a commentary to the latter. An English version of Imâm Ghazâlî's book **Eyyuhelweled** 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.

THE BOOK ‘O SON’

Al-hamdu lillâhi Rabbî ‘âlamîn. Wa-s-salâtu wa-s-salâmû ‘alâ Rasûlinâ Muhammadin wa ‘Âlihî wa Sahbihî 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 muftids of namâz, I have explained them for you. Adapt your acts and deeds to these teachings so that you attain fayz and nejat (salvation)!¹

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 Haq 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-sunna, on acts² of worship being sahh, 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 Ibnî Hâjare-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.]”³ “**A namâz performed with a harâm jûbâb on shall not be accepted.**” [Hadîth-i-sherîfs of this kind indicate that

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 Allâhu 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 imân is the one with a beautiful moral conduct” are two hadîth-i-sherîf that he never forgets about.] A couplet:

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

CONCERNING ABLUTION (‘ABDEST, WUDŪ’)

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 clean 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,

suspicious, fears, misgivings) and: “If a person says the Basmala, (i.e. if the says, ‘Bismillāh-ir-Rahmān-ir-Rahīm,’) as he starts to make an **ablution**, angels called Kirāmān Kâtibūn will write thawāb for him until he is through with it.”

One of the Ashāb-i-kirām asked the Sultān-i-Enbiyā (Master of Prophets):

“Yâ Rasūlallah ‘sall-Allāhu ta’âlā ‘alāhi wa sallam’! Will you please tell me about one of the properties of an ablution?” Rasūlallah ‘sall-Allāhu ‘alāhi wa sallam’ stated: “**Whenever one of my Ummat (Muslims) says, ‘Bismillāh,’ 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 Mūsā (Moses) the Kalīmullah was going to Mount Sinai (Tîr), he met someone performing namāz and imploring Allāhu ta’âlā in tears. The great Prophet ‘alāhis-salām’, during his supplication, entreated Jenāb-i-Haq for the forgiveness of that person. Thereupon a voice came from Allāhu ta’âlā and declared: “**Yâ Mūsā! I shall not accept that person’s namāz or benedictions. For, there is harām 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 dār-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 Mâlîkî Madhhab, and six in the Shâfi'î and Hanbalî Madhabs. 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-forth of one's head. That is, to rub (one forth 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 sañh. It will not be sañh (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-i-Rahmân-i-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.

MUSTAHABS of an ABLUTION

8– The ten mustahabs of an ablu­tion are as follows:

1) Niyya(t).

2) To wash the limbs (of ablu­tion) one immediately after another, quickly.

3) To begin with one's right hand side.

4) To make masah on the back of one's neck.

5) To make masah on the head, on one's ears, and on the back of one's neck by one single action, (which is explained in detail in the second chapter of the fourth fascicle of **Endless Bliss**.)

6) To make dhikr of Hadrat Haq ta'âlâ at the beginning and at the end of the ablu­tion. That is, to say certain (prescribed) prayers. (Those prayers, in their entirety, are provided in the chapter dealing with the mustahabs of an ablu­tion of the book entitled **Way to Paradise**, one of the publications of **Hakikat Kitâbevi** of Istanbul, Turkey.)

ÂDÂB (i.e. ADABS) of an ABLUTION

9– The six âdâb^[1] of an ablu­tion are as follows:

1) To say the prescribed prayers of an ablu­tion, or simply to say the *Kalima-i-shehâdat*, when washing each of the limbs of ablu­tion.

2) To apply water into one's mouth and nostrils by using one's right hand.

3) To use one's left hand when blowing one's nose.

4) Not to talk in the toilet, not to stay there long, and to cover yourself immediately after the *istinjâ*, i.e. after making *tahârat*, (i.e. after doing the cleaning after urination or defecation.)

5) Not to squat with one's front or back in the direction of Qibla or towards the moon or the sun during urination or defecation. (The most healthful way to urinate is to do it squatting. It is a proven medical fact that one of the causes of prostatic illnesses is to urinate standing.)

[1] Âdâb is the plural form of 'adab', which in turn means the best way of doing something. Please see the sixth chapter of the sixth fascicle of **Endless Bliss**.

6) To say the Basmala before entering the toilet, to enter it with the left foot and to exit with the left foot.

NÂFILAS of an ABLUTION

10- The six nâfilas of an ablution are as follows:

- 1) To make masah on the back of one's neck with the back of one's both hands.
- 2) To make takhlîl between one's toes by inserting the small finger of one's left hand from the underneath parts of one's feet.
- 3) To say the prescribed prayers when washing each and every one of one's limbs of ablution.
- 4) After istinjâ, i.e. cleaning oneself in the toilet, to sprinkle some water into one's underpants.
- 5) After cleaning oneself in the toilet, to remove the urine in one's penis by rubbing it (gently) on stone or on soil or by squeezing it with one's fingers. This act is called *istibrâ*.
- 6) To wash one's hands after cleaning oneself in the toilet.

It is stated in a hadîth-i-sherfî: “**If a person says the Innâ enzeîhânu... Sûra after making an ablution, Haqq ta'âlâ will list that person among Siddîqs. If he says the same Sûra twice, He will list him among Martyrs. If he says the same Sûra three times, he will find himself among Prophets when he rises (in the world to come).**” Our Prophet 'salî-Allâhu 'alaihî wa sallam' stated: “**If any person says the (prescribed prayer called) Salawât onto me ten times, Allâhu ta'âlâ will remove sadness from that person, replacing it with joy, and He will accept prayers said by that person.**”

MAKRÛHS of an ABLUTION

11- Six of the kerâhats (or makrûhs) of an ablution are as follows:

- 1) To splash one's face with water (instead of washing it gently).
- 2) To blow one's nose into the water.
- 3) To use one's left hand when applying water into one's mouth and nostrils without an 'udhr that forces one to do so.
- 4) To expose the awrat parts of one's body when making an

ablution. (Please see the eighth chapter of the fourth fascicle of **Endless Bliss** for ‘awrat parts’.)

5) To use one’s right hand when making tahârat, (i.e. when cleaning oneself after urination or defecation,) without an ‘udhr forcing one to do so.^[1]

6) To urinate or defecate into water, at a waterside or by the roadside or under a tree.

NULLIFIERS of an ABLUTION

12- According to the Hanafî Madhhab, there are six nullifiers of an ablution:

1) All substances discharged from one’s body will nullify, (i.e. break,) one’s ablution. Exceptions of this rule are: Spitting, blowing one’s nose, sweating, painless tears, liquid coming out from one’s ear(s), [unless it is pus:] these exudations will not break one’s ablution.

2) To vomit as much as a mouthful.

3) To sleep leaning against something behind.

4) To laugh loudly when performing namâz.

5) To faint or to become mad or drunk.

6) To do or say something that will remove one’s îmân and cause one to become an unbeliever. May Allah protect us against it!

Any one of these things will break one’s ablution.

Imâm Shâfi’î rahmatullâhi ‘alaih’ stated: “Anything that comes out from a person’s front or back, such as blood and urine and faeces, will break their ablution. However, dermal exudations such as blood and pus or tears are not nullifiers of an ablution.” On the other hand, according to Imâm A’zam Abû Hanîfa rahmatullâhi ‘alaih’, any one of such things as urine and faeces and blood that come out from a person’s front or back and blood and pus coming out from their body and tears that a person sheds on account of an eye illness will break their ablution. If blood or pus comes from

[1] An ‘udhr is something that cannot be helped and which prevents you from doing something that is farz or wâjib or forces you to do something which is harâm or makrûh. ‘Udhrs are not self-appointed; they are dictated by our religion, Islam, and explained by scholars of Ahl as-sunnat.

one's body and smears another part of one's body, it will break one's ablution anyway.

CONCERNING GHUSL

13- O son! The second kind of tahârat from hadeth is to make a ghusl. It is farz for every Muslim to learn how to make a ghusl.

FARZES of a GHUSL

14- (In the Hanafî Madhhab,) there are three farzes to be fulfilled when making a ghusl:

1) To apply water into one's mouth. If there is an area as wide as the point of the inside of one's mouth that has not been wetted by the water which one has applied into one's mouth, or if the water has not penetrated the tooth sockets and the outer parts of the teeth, when making a ghusl, the ghusl one has made will not be sahîh (valid) if one is in the Hanafî Madhhab. [The hundred and ninety-seventh article of the current book provides information concerning the ghusl to be made by people with filled and crowned teeth. (And please also scan the fourth chapter of the fourth fascicle of **Endless Bliss**.)]

2) To apply water into one's nostrils.

3) To wash one's entire body (once), all the parts of one's body unless there is haraj (difficulty) to wash them.

SUNNATS of a GHUSL

Six of the sunnats of a ghusl are as follows:

1) To wash the hands first.

2) To wash one's parts of adab, i.e. genitals.

3) To cleanse one's entire body from najâsat. (Please scan the sixth chapter of the fourth fascicle of **Endless Bliss** for kinds of 'najâsat'.)

4) To make an (ordinary) ablution before the ghusl.

5) To wash the entire body three times.

6) After washing one's entire body, to wash one's both feet. [It is written in Ahmed Hamawî's annotation to (Ibnî Nujeym's book entitled) *Eshbâh* that water that has been used for making an ablution or a ghusl has lost its property as a cleaner, although it is still clean, itself.]

CAUSES of a GHUSL

15– There are two events that make it *farz* for one to make a ghusl:

1) Actual event. An orgasmic ejaculation of semen or ova on the part of a man or woman, respectively, as a result of a sexual act or another event, asleep or awake alike.

2) Judged event. Supposing a person wakes up, finds some wetness in their underpants, and yet does not know whether or not it is semen (or ova), it has been judged (by authorized Islamic scholars) that the person involved should make a ghusl for circumspecion.

GHUSLS THAT ARE ACTS of SUNNAT

16– There are four occasions whereon it is *sunnat* to make a ghusl, according to the owner of our Madhhab, Imâm A'zam Abî Hanîfe 'rahîma-hullâhu ta'âlâ:

- 1) For Friday prayer;
- 2) For prayers of 'Iyd;
- 3) At the 'Arafât on 'Arafâ day.
- 4) Before putting on the (seamless pilgrim's garb called) *ihrâm* during the performance of hadj.

CONCERNING TAYAMMUM

17– O son! You make *tayammum* in lieu of an ablution or ghusl in cases such as when you cannot find water and when you cannot use water. *Tayammum* is the same when it is made in lieu of an ablution or in lieu of a ghusl, and it is made as follows: You roll up both your sleeves to a level slightly higher than your elbows. You make your *niyyat* like this: "... to make *tayammum* for the purpose of performing *namâz*." Saying, "**Bismillah-ir-Rahmân-ir-Rahîm**," you (gently) strike earth or something dusty in your house with the palms of your hands. Rubbing your hands gently against each other, you make *masah* on your entire face, (i.e. you gently rub your hands on your face.) If there are any dust and soil remains on your palms, they will fall during the rubbing. With both palms open, four fingers of each hand contiguous with one another and thumbs apart from the other fingers, palms against your face and horizontal, middle fingers of both hands are

brought together, their tips in contact with each other. Thereafter, putting your middle fingers on your face, with their outer tips tangent to the hairline, you move your hands downwards, your hands being in continuous contact with your face until your fingertips reach your chin. One masah on your face has been accomplished now. There must not be a space as wide as the point of a needle and which (at least a spot on) your either hand has not touched on your face. Once again gently strike earth with the palms of your both hands and make masah on the outer part of your right forearm with half of the palm of your left hand, i.e. with the inners of your fingers, beginning with the tip of the nail of smallest one of your fingers, which must be kept adjacent as you do so, and finishing when the inner side of your index finger reaches your elbow! Thereafter you make masah on the inner side of your right forearm with the inner side of your left hand, i.e. by moving your palm and the inner side of your thumb from your elbow to your wrist. In the meanwhile the inner side of your thumb makes masah on the outer side of the thumb of your right hand. (If you are wearing a loose ring,) it must be stirred (slightly). You make masah on your left forearm likewise with your right hand. It is unnecessary to make masah on the sides of fingers with the inners of the other hand. So much for the procedure to be followed when making tayammum.

There are three farzes in tayammum:

- 1) Niyat; niyyat must be made with heart.
- 2) To strike clean earth gently with the hands and make masah on the face; that is, to rub the hands gently on the (entire) face.
- 3) To strike clean earth gently with the hands again and make masah on the forearms including the elbows. Several people may use the same earth for making tayammum. Tayammum becomes null and void when water is found. In the Shāfi'ī and Mālikī Madhabs tayammum has to be renewed when every prayer time begins.

If a person who is junub, (i.e. person who needs to make a ghusl) finds water enough to make an ablution, he makes a single **tayammum** in lieu of both an ablution and a ghusl and performs his namāz(es). Afterwards, when his ablution breaks (on account of one of the nullifiers of ablution), he makes an ablution with that water. It is farz to make niyyat (intention) when starting to make tayammum. Supposing you have made tayammum making

niyyat to purify yourself from a state of hadeth (being without an ablution) or junub (being without a gusl) or to perform a namâz or another certain act of worship; a namâz can be performed with that tayammum. However, you cannot perform a namâz with tayammum that has been made with the niyyat of tayammum only. A person who is a mile away from water, be he within an urban area, makes tayammum. One mile is a distance of four thousand dhrâ's. One dhrâ' is equal to twenty-four parnaqs in the Hanafî Madhhab and twenty-one parnaqs in the other three Madhabs; and one parnaq, in its turn, is a length equal to the total width of six grains of barley placed side by side, i.e. two centimetres. One mile is nineteen hundred and twenty (1920) metres in the Hanafî Madhhab and sixteen hundred and eighty (1680) metres in the other three Madhabs, (i.e. in the Madhabs called Shâfi'î, Mâlîkî and Hanbalî. Please see the thirty-third and thirty-fourth chapters of the second fascicle of **Endless Bliss** for 'Madhabs'. If a person who does not have a warm place or money to pay for a bath fears that he will fall ill, he may make tayammum. Water for drinking means no water. Tayammum is not made when there is zemzem water. Stone, earth, lime, sulphur and rock salt (are substances that) are used for making tayammum. It cannot be made by using substances that can burn into ashes, substances that can be melted with heat, such as metal, paint and glass, glazed porcelain, snow or ice, or flour. Anything with dust on it can be used. Things to be used for making tayammum have to be dusty enough to smear your hands with dust. It cannot be made with mud, which is wet. In the Mâlîkî Madhhab, it is permissible to make tayammum by using snow or ice. Areas between heads of the beard and ears, eye-brows and eyes, and nostrils are included in the face. The face and the forearms do not necessarily have to become dusty. Masah on one-fourth of the head can be made by having two fingers move on the head when making an ablution. In tayammum, however, masah with fewer than three fingers is not permissible. Masah with both hands is not compulsory. It can be made with one hand as well. You can as well have someone else do it for you, which is not conditional on having an 'udhr. It is permissible for several people to use the same object for making tayammum. It is mustahab for a person without an ablution to make tayammum before entering a mosque. It is necessary to inquire whether there is water, to request for water from someone who has water, and/or to buy

water if it is being sold for its market price. In the Hanafi Madhhab it is permissible to make tayammum before the beginning of a prayer time. It is not permissible in the other three Madhabs.

If half or more of the limbs of ablution of a person are covered with running sores, then they make tayammum (in lieu of an ablution). If more (than half) of them are healthy, then they wash the healthy ones and make masah on the sores. In *ghusl*, the entire body is considered as a single limb. If half of the body is covered with sores, tayammum is made. If masah would cause harm to the skin, masah is made on the plaster(s). In case this also would cause harm, then masah must not be made. [For, it is not possible to imitate another Madhhab because the same rule applies in all (four) Madhabs.] If a person's hands are missing (or crippled), then they rub their face and forearms gently on earth. They should not desist from namâz. The same rule applies in the case of a person whose arms below the elbows are missing. Supposing a person whose hands and feet have been cut off has a running sore on the face, then this person performs namâz without an ablution. There is also a scholarly statement that that person does not (have to) perform namâz. An invalid who cannot find someone to help them to make an ablution makes tayammum (in lieu of an ablution). However, if they have slaves, children and/or servants (to help them with an ablution), they do not make tayammum. Nor does a person for whom it is possible to ask for help from people other than these (three groups of) people. A prisoner who cannot find a clean place or water or earth pretends to be performing namâz without reciting anything. He performs his namâz(es) again when he gains freedom. Tayammum made without knowing that there is water will be sahîh (valid).

An important note: It is written as follows in the book entitled **Ni'mat-i-islâm**: There are eight a'â-i-mukallafln, i.e. things that a Muslim is to do: Farz (or fard), wâjib, sunna(l), mustahab, mu'bâh, harâm, makrûh, and mufsid. Farzes and harâms are stated clearly in the Qur'ân al-kerîm by Allâhu ta'âlâ.

If one of the farzes in a certain act of worship is omitted, that act of worship will not be sahîh (valid). It will not be sahîh even if that farz is omitted unknowingly. In fact, it is sinful to omit it. The thawâb earned by performing a sunnat is less than the thawâb earned by doing a farz. It is not sinful to omit a sunnat knowingly.

Torment (in the Hereafter) shall not be inflicted for it. But the Muslim who omits it shall be scorned. A sunnat that is termed *ghayr-i-muakkad* (or *muekked*) *sunnat*, (i.e. one that is not *muakkad*), is also called ‘*mustahab*’ and ‘*mandub*’ (or ‘*mendub*’). It yields *thawâb* to perform it. In other words, a Muslim who performs it shall be rewarded with blessings in Paradise. It is not sinful not to perform it knowingly. It is *mustahab* to perform a *nâfila* (supererogatory) act of worship, i.e. an act of worship that has not been commanded (by Allâhu ta’âlâ). *Mubâh* is something that is neither *thawâb* (blessed) nor sinful to do or not to do.^[1] It is *mubâh* to eat and drink, until becoming satisfied, food and drink that are essentially *halâl* to eat and drink. It is *harâm* to eat and drink after being satisfied. It is *thawâb* to avoid something that is *harâm*. [It is more *thawâb* than performing something that is *farz*.] Another sinful act is to commit a *makrûh*, (i.e. to do something that is *makrûh* to do.) A person who says that something is *halâl* although it is *harâm* becomes an unbeliever. It is *harâm* to drink an alcoholic beverage [such as beer] or to gamble or to disobey one’s parents, [i.e. not to do their orders that do not involve something *harâm*, or to hurt Muslims’ hearts or to take their property without their approval.] A person who says ‘*halâl*’ about something that is *makrûh* will not become an unbeliever (*Kâfir*). It is *makrûh* to eat mussels, oysters or lobsters or to waste water when making an ablution or a *ghusl*. ‘*Sunnat*’, (when used alone,) should be construed as ‘*sunnat muakkad*’, and ‘*makrûh*’ should be construed as ‘*makrûh tahrimî*’. It is *mubâh* (permitted) to ask for a loan. It is *mustahab* to lend. It is *farz* to pay one’s debt(s). It is *wâjib* not to press a poor debtor to pay his debt urgently. It is *farz*, for women also, to learn religious knowledge as much as necessary. It is *farz-i-kiâyâ* to learn more (than necessary) for the purpose of teaching others. It is *mandûb* to learn even more. It is *makrûh* to boast about one’s knowledge. A sale that has been performed by stipulating something that will give benefit either to the buyer or to the seller, even though it is not one of the conditions to be fulfilled in the sale, will become

[1] The word ‘*thawâb*’ is used both as a noun (countable and uncountable) and as an adjective in our books. For instance, when we say that there is (are) much (many) *thawâb(s)* in doing something or that it is very *thawâb* to do it, we mean that you will be rewarded plentifully if you do it.

fâsid, which is harâm. An act of farz that every person has to perform before doing anything else is to have îmân, (i.e. to become a Believer in Islam.) [A person who does not have îmân is called a **kâfir** (unbeliever, disbeliever). And a person who has îmân is called a **Muslim**. Some words and deeds cause îmân to be gone. A Muslim who loses his/her îmân is called a **murtadd** (renegade). When a Muslim becomes a murtadd, his nikâh (marriage contract prescribed by Islam) becomes null and void.]

The greatest one of Allâhu ta'âlâ's blessings and kindnesses upon mankind is His sending Prophets 'alahim-us-salawât-u-wa-t-teshmât' onto them. [By sending Prophets, He let them know His likes and dislikes. Prophets did not teach science. They said to search and find it by using mind and to utilize it and benefit from it. They also made and used the scientific means known in their own times. They did not busy themselves trying to make more and newer ones. They left that business to others. They exerted themselves to spread and teach the religions declared by Allâhu ta'âlâ.] Religion (**Dîn**) is a (detailed) statement of tenets of belief, cleanliness of body and heart, the slaves' duties towards Allâhu ta'âlâ, and the rights and duties among themselves. Tenets of belief are called '**Aqâ'id**. Teachings pertaining to worship, social and business transactions and jurisprudence, in the aggregate, are called **Fiqh**. There are five different acts of worship: namâz, fasting, zakât, hajj, and jihâd. [These acts of worship are called the '**ibâdât** section of the Ahkâm-i-islâmiyya. Jihâd is performed by way of war on the part of the armed forces and by spreading knowledge. Physical jihâd is performed by the Government or, rather, by the armed forces. Jihâd by spreading knowledge is performed by scholars. Both of them are farz-i-kiyfâya. The Islamic scholars parted into various groups in the teachings pertaining to Fiqh. Four of these groups survive today. They are the Madhabs called Hanafî, Shâfi'î, Mâlikî, and Hanbalî. Every Muslim has to choose one of these four Madhabs and adapt himself (herself) to the books of Fiqh belonging to that Madhab. We are in the Hanafî Madhab.]

Tahârat means cleanliness. It is farz for the body, for the clothes and for the place where namâz is to be performed to be clean. Hadeh means state of being without an ablution. If the area of the body that is farz to wash has a spot as large as the point of a needle and which has not been wetted, the ablution made will not be sahlh (valid). If water does not penetrate the wax or the

suet or the dough or the mud or the fish scale [or the fingernail polish or the paint] on the skin or the dirt or crust on the outer part of the nose or around the eyes, the ablution or ghusl made will not be sahīl. Ghasl means to wash, to pour water (on the limb to be washed) and make it flow down (it). At least two drops of water should reach the ground (or the basin). It is not sufficient to rub on water like applying an ointment. Rubbing snow or a wet piece of cloth or sponge (against the skin) does not mean washing (the limb during an ablution). When making an ablution, it is not farz to wash inside the eyes or the mouth or the nostrils or the skin under a thick beard or excrement of a flea or fly or eyebrows or moustache. Their upper parts are washed. It is farz to wash the elbows and the prominent ankle bones on both sides of the feet. It is not permissible to make masah on bare feet instead of washing them. Masah is to make unused wetness contact (the dictated surface). It can also be done by rubbing on wet cloth or rain or snow. Masah must be made not on the hanging hair but on the head. If you have a head cold and masah will make it even worse, then you should not make masah on your head (when making an ablution). If you know that you made an ablution and doubt whether it has been broken, then you still have an ablution. If you know that your ablution was broken and doubt whether you made an ablution thereafter, then you do not have an ablution. If a person who doubts whether he has washed some of his limbs (of ablution) is not not one who has misgivings, he must wash the doubtful limb(s). However, he does not (have to) wash them if he is a habitual doubter. If he doubts after the ablution is completed, then he does not (have to) wash the doubtful limb(s). It is farz to wash the outer part of one's beard if it is thick. It is not farz to wash that part of one's beard that hangs from one's chin or one's hair that hangs down. Visible parts of one's lips must be washed. A boil under crust is not washed. So is the case with remains of henna on fingernails. [It is farz to wash nails under colloidion or fingernail polish.] A tight ring must be shifted. If contact with water would harm a slash under an ointment, the upper part of the ointment only is washed. If this also would be harmful, then masah is made on the sore. In case that also would cause harm, then masah is made on the plaster (that is on the sore). In case even this would be harmful, [another Madhhab cannot be imitated. For, it has not been forgiven in any of the other three Madhabs, either. So, there has arisen a dar'urat, and

therefore] all the alternatives are omitted. The same rule applies when making a ghusl. The harmless way must be taken. In case cold water would cause harm, then the washing must be done with hot water. If it will not be harmful. If the medicine applied has spread over the healthy area adjacent to the sore or slash, the area beneath it must be washed. The same rule applies if washing the tops of eyelids would cause a sore eye. If you shave after having made an ablution or a ghusl, it is not necessary to wash the shaved area. The same rule applies when you cut your nails.

It is not sinful to omit an act that is sunnat to do. It is sinful to make it a habit without an `udhr. It is farz to wash the najâsat on your hand, quite little as it may be. In a situation compelling you to dip your dirty (najs) hand into clean water, you should rather perform namâz with a tayammum (instead of making an ablution), in which case you will not have to reperform the namâz (that you have performed). In case the container is too big for you to lift and you can not take water from it by using your mouth or a piece of cloth, either, then, if your left hand is clean, you bring its fingers together and dip it into the water, washing your right hand with it. Then, taking water into your right hand you carry on the washing. When a person who is junub needs to take out the bowl in the basin in their hot bath, it is permissible for them to put their clean arm into the water. (It may be appropriate at this point to remind our readers that 'junub' means [a Muslim] who is unclean and needs to make a ghusl.) If you forget to say the Basmala when beginning to make an ablution, –note that it is sunnat to say the Basmala, (i.e. to say, “Bismillâh ir-Rahmân ir-Rahîm,”) when starting to make an ablution–, the sunnat will not have been performed by saying the Basmala during the ablution. Should the same forgetfulness take place when eating, the sunnat will have been performed when the Basmala is said some time during the eating. The hadith-i-shefî that reads, “**An ablution (made) without (saying) the Basmala (at the outset) will not be an ablution,**” is intended to say that it is sunnat (to say the Basmala at the outset), rather than asseverating that it is (an act of) farz (to do so). It is (an act of) sunnat to say the Basmala and make your niyyat with your heart, i.e. to keep in mind that you are performing it for the grace Allah, when you start to make an ablution. A miswâk is a twig from a tree called Erâk (*salvadora persica*). It is held between the little finger and the thumb of the right hand, underneath it, and the other three fingers, over it. A

Muslim who cannot find a miswâk inserts his thumb into his mouth from the right hand side and his index finger from the left hand side and rubs them against his teeth. It is mustahab to use a miswâk at other times. Women do not use a miswâk. It is mustahab for them to chew gum. It is makrûh for men to chew it. ‘Madhmadha’ means to ‘fill one’s mouth with water, rinse, and empty it’. Rinsing is not mandatory. Drinking a mouthful of water will stand for madhmadha. Drinking it by sucking will not stand for it. Istishâq means to snuff up water through the nostrils to wash them. It is not necessary to snuff it up to the bones. If a person doubts whether he has done the washing three times, it is permissible for him to do the fourth washing. It is sunnat to make takhlîl between fingers and toes, i.e. to pass fingers between each other and to insert the little finger between toes from underneath them. Pouring water between them will stand for takhlîl (or khilâl). If your beard is thick, it is sunnat to apply takhlîl to it, i.e. to insert the fingers into the beard from beneath it. It is mustahab to make masah on the entire head from the front towards the back. (It is farz in the Mâlikî Madhhab to make masah on the entire head.) Masah is made on outer parts of ears with the thumbs and on their inner parts with the index fingers, and ‘tahrîk’ is applied by inserting the little fingers into earholes.

It is mustahab not to splash water on yourself (when making an ablution), to make it standing in the direction of Qibla, not to ask for help from anybody, to take a drink from the remaining water, to dry your wet skin (with a towel, etc.) after the ablution, thereafter to say the Kalima-t-esh-shahâdat, thereafter to say the Sûra Qadr three times, and thereafter to perform a namâz of two rak‘ats.

It is farz to make an ablution before doing (any one of) the following things: Performing a namâz; holding the Qur‘ân al-kerîm; touching a coin (or bill) or a curtain or a wall that carries an âyat-i-kerîma or its tafsîr (explanation) or translation written on it. It is wâjib to make an ablution for the purpose of making a tawâf. In the other three Madhabs, (i.e. in the Madhabs called Shâfi‘î and Mâlikî and Hanbalî,) it is mustahab to make a new ablution after doing something that nullifies an ablution.

Any wet discharge through (one of) the urinary and rectal outlets, even if it does not spread around, and blood or any

insanitary liquid^[1] flowing out from elsewhere on the body, when it spreads over the area that must be washed (during an ablu-tion or ghusl), will nullify one's ablu-tion. An ablu-tion will be nullified when bleeding reaches the nose bones. For, it is sunnat to make water reach there (when making an ablu-tion). The same rule applies with the earholes. Tears on account of an il-ness or a pain will nullify it. Tears shed by weeping or on account of a fit of laughter [or with the effect of onions or other irritating gases or dusts] or liquid from a running nose will not nullify an ablu-tion. There are Islamic scholars who state that fluids from chilblains (or piles, hemorrhoids) or rashes between fingers or blisters or itches or variolas or from areas where cataplasms have been applied will not nullify an ablu-tion. It is written in Ibnī 'Ābidīn that this statement can be acted on in (helpless situations called) *darūrat(s)*. When a leech or a tick or a big bedbug sucks much blood (from you) or when blood is drawn (from you), your ablu-tion will become nullified. For that matter, your ablu-tion will become nullified also when blood is drawn from your vein. It will not be nullified if the tick or the bedbug or the mosquito sucks little blood. So long as the blood or pus that surfaces beneath the cataplas-m is not seen on the cloth or around it, it will not nullify your ablu-tion. When the cataplas-m or the plaster is removed, your ablu-tion will become null and void the moment the blood or pus is seen on it. A mouthful of vomit or blood whose amount is equal to that of saliva will nullify your ablu-tion. If your saliva has turned yellow with blood, it will not nullify your ablu-tion. It will nullify your ablu-tion if it has turned red. If blood is seen on the bitten part of an apple or quince, it will not nullify an ablu-tion. In the *Malikī* and *Shāfi'hi* *Madhabs*, exudations from the skin will not nullify an ablu-tion. Sleeping in a manner wherein the anus is loose, e.g. leaning over to one side or lying flat on your back or leaning on your elbow or against something, or erecting one of your knees and sleeping seated on your other thigh, will nullify your ablu-tion. Supposing the thing you were leaning against were yanked, your ablu-tion would not break if you (were not deeply asleep, so that you) did not tumble. Sleeping during a *namāz* or

[1] Any liquid which is symptomatic of a health problem. Tears are not within the definition of 'insanitary liquid' when they are shed as a result of sorrow or sadness or inordinate joy or pain felt at a limb or organ other than eyes.

sleeping with your head on your erected knees or sleeping while sitting cross-legged or sitting on your knees or sitting in a posture called *teverruk* will not nullify your ablution. *Teverruk* means to sit like a woman sitting during *namâz*. It nullifies your ablution to faint or to become intoxicated; or to laugh aloud when performing a *namâz*. Solid blood or a piece of flesh falling from a sore or worms falling from a sore or from one's nose or ears or touching one's limbs of ablution, (i.e. limbs that must be washed when making an ablution,) or touching a *nâ-mahram* woman or vomiting phlegm or laughing or crying (or weeping) will not nullify one's ablution. In the *Shâfi'i* Madhhab, touching a *nâ-mahram* woman will definitely nullify (a man's) ablution. In the *Mâlikî* and *Hanbali* Madhabs, it will nullify his ablution if it arouses lust.

Ghasl means to wash something; and *ghusl* means to wash oneself, i.e. to make make a major ablution. *Madmada* means to rinse one's mouth with water; it is an act which is *sunnat* when making a (minor) ablution and *farz* when making a *ghusl*, (i.e. major ablution.) *Gharghara* means to gargle water in your throat; it is not an act of *farz* when making a *ghusl*, either. When making a *ghusl*, it is *farz* to wash inside earring holes if they are not closed. It is not necessary to (try to reopen them by) insert(ing) a small wooden stick into them. It is *farz* for a woman to wash the skin under her hair. It is unnecessary for her to undo her braided hair and wash their insides. It is *farz* to wash the skin under the beard, even if the beard is thick, and the skin under the moustache and (the skin) under the eyebrows.

A man or woman who ejaculates or ovulates, respectively, asleep or awake, or who experiences a sexual act, is said to have become **junub** (or *jenâbat*). It is *farz* for them, or for a woman who has undergone a menstrual or puerperal period, to make a (major ablution called) **ghusl** when they are to perform a *namâz*. When making a *ghusl*, there are some acts that are *sunnat* to do. They are: To make *niyyat* for a *ghusl*; to say the *Basmala*, (i.e. to say, "Bismillah-ir-Rahmân ir-Rahîm,") when starting to make the *ghusl*; to first wash the *awrat* parts, even if they have not been smeared with *najâsat*, and thereafter to make an ablution, (i.e. the minor one); and thereafter to wash the entire body three times, or to have a dip in water, such as the sea or a river or a large enough pond, once; to pour water first on your head, next on your right hand side shoulder; and to rub your body (gently with your

hands). Prayers that are said when making an ablution are not said during a ghusl. Supposing a man is making a ghusl among other men or a woman is doing so among other women without a bath towel (to cover themselves with); then they wash themselves by kneeling or turning their backs (to the other men or women, respectively). Any one who looks at them will become sinful. A tayammum must be made (in lieu of a ghusl) in the presence of groups of people made up of both sexes. In that case, a qadâ of ghusl is made, (i.e. a ghusl is made when the conditions are favourable.) As for making a ghusl at a place where nobody will see you; it is permissible to make it in the nude if the place is small, and it is makrûh to do so if the place is large.

WHAT MASAH ON MESTS MEANS and HOW TO MAKE IT

O son! To make masah on mests when making an ablution, you moisten your both hands with water and, with your fingers apart from one another, make masah on your mests (soleless shoes worn indoors), beginning on the points of toes and completing the masah on your heels. Masah on mests can be made for twenty-four hours, beginning from the earliest nullification of your ablution which you made washing your feet as well. This length of time is three days plus three nights for a person who is (making a long-distance journey called 'safar' and who therefore is called) safarî. (What a long distance journey is will be dealt with in the sixty-eighth [68] chapter.)

Mests are slippers made of coarse cloth, or (leather) shoes, and which cover the entire feet including the ankles. Validity of making masah on both mests when making an ablution is conditional on having put them on when you had an ablution. You rub your moistened three fingers gently on each mest, beginning from the points of toes and sort of drawing (three) straight lines on it until you reach a level immediately above the ankle bone. Masah made on a part of the mest that does not contain your foot in it will not be sahîl. A person wearing mests has to take off his mests and make an ablution by washing his feet as well, twenty-four hours later if he is muqîm, (i.e. if he is not on a long-distance journey called a safar,) and three days plus three nights later if he is safarî, (i.e. if he is making a safar.) If, during this term, one of his feet goes out of the mest, he washes his feet only, if he was with an ablution. In the Mâlikî Madhhab, validity of (making) masah lasts till you become junub. Washing the feet (when making an ablution) yields more thawâb than making masah on mests. Masah on mests when making an ablution is always permissible, everywhere and for everybody, men and women alike; and Islam does not prescribe a (good reason termed) 'udhr for utilizing that convenience. Masah on mests is not permissible when making a ghusl. Mests must have been made of something fit for an hour's walk. Masah is not made on mests made of wood, glass or cloth. None of the mests should contain a hole large enough to let three toes jut out at the same time. A long and narrow opening that would not widen as you walked does not pose a problem. Holes on both mests are not

added together for a lump sum. Calculation by summation, however, applies in the total amount of najâat (on one's body or clothes) and in the total amount of (exposed) parts of awrat (for the validity of a namâz being performed). Mests have to be waterproof. A person without toes cannot make masah. A single-footed person, (i.e. one who has lost one of his feet,) cannot make masah on the mest on his other foot (Faz'ziyya). The length of time wherein masah is valid is twenty-four hours. This term begins by the time you lose your ablution which you made and donned your mests. The length of time for a person who sets out for a long-distance journey with mests on his feet is three days plus three nights. Supposing a musâfir, (i.e. a Muslim who is making a long-distance journey or who is a long-distance [104 km.] away from home, makes masah for one day plus one night and thereafter becomes mudîr; he cannot make masah on them. It is obligatory to make masah once on an area as large as the total some of three fingers on each mest. Masah by rubbing with moistened cloth or sponge or by pouring water is sound, yet it does not yield thawâb for an act of sunnat. It is sahîh (valid) to make masah by moving the three fingers from the leg towards the toes or leftwards from right or to make masah three times with a single finger; yet masah thatwise runs counter to the technique that is sunnat. In case one of your feet gets out of mest, you will have to wash both your feet. Masah can be made on rubber boots being worn over mests. When the boots are taken off, the time of masah on the mests under them will not change. If water goes into one of your mests and most of your foot becomes wet, then you will have to wash your feet. Masah cannot be made on a headgear, on gloves, [on fingernail polish], on a veil, [or on a crowned tooth].

The Mâlîkî Madhhab rules that masah must be made entirely on the top and bottom surfaces of the mests being worn. For doing this, you place the wet palm of your right hand on the point of your right mest and move it towards your ankle. Thereafter you place the (wet) palm of your left hand on the bottom surface of the (same) mest and move your hand backwards, completing the action with your thumb and other fingers clasping your heel. In the Mâlîkî Madhhab as well, it is farz for the mests being worn to be tâhir (clean in the sense dictated by Islam).

A jebîra is a (long flat) piece of wood [or cast plaster of Paris] fastened to a broken bone. An 'isâba is a (fillet or) kerchief [plaster] bound round a sore (or wound). Supposing a person has a sore on account of a cupping or applying leeches or getting an

injection or falling or having a boil and therefore cannot wash the sore with hot water or make masah (directly) on the sore; that person makes masah once on a major part of the item placed on the sore (or wound). He might as well make masah on the skin covered by the bandage. This kind of masah does not have a dictated length of time. Masah is made until the injury heals up. Application (of such bandages) is not conditional on the person's having an ablution beforehand. It is permissible to wash one feet and make masah on the other one. If undoing the bandage would cause bleeding or pain, the length of time for masah will not expire even if the injury (or sore or wound) heals up. If the injury becomes wet, masah that was made on the bandage will not become null and void. If the bandage is changed, the new one will not need (a new) masah. Niyyat is not necessary when making masah on these things or on your head or on your nests. If it would be harmful to remove the medicine or ointment applied on a sore or a cut, then their surfaces are washed. If water would be harmful, then masah is made on them. If masah would be harmful, then masah is not applied, either. Because the same rule applies in the other three Madhabs, it is impossible to imitate another Madhhab.

If bleeding called *istihāda* (menorrhagia) or uncontrollable urination or diarrhea or wind-breaking or continuous nose-bleeding or a running sore continuous nose-bleeding or a running sore continues incessantly within a prayer time, then, in the Hanafī Madhhab, the sufferer becomes a Muslim with an **'udhr**. Other examples are: Continuous tears on account of a sore eye and a steady exudation from one's ear or nipple or navel. It is *wājib* to stop the flow by using medicine or a cotton bandage or by binding or by performing the *namāz* sitting. If he or she cannot stop it, they perform each of the daily (five) *namāz* with a new ablution made after the prayer time begins. Supposing you failed to perform a certain *namāz* within its prescribed time and you did not have an **'udhr** at that time, you may make *qadā* of it. (i.e. perform it later.) even if you have an **'udhr**, (e.g. one of the aforesaid **'udhrs**.) Ablution made by a Muslim with an **'udhr** becomes null and void when the prayer time is over. A Muslim in the Hanafī Madhhab can be one with an **'udhr** only if that **'udhr**, (e.g. one of the aforesaid bleedings,) continues incessantly without a pause long enough for him or her to make an ablution and perform the *farz* part of that prayer time. Once a Muslim has become a person with an **'udhr**, he or she will keep on having that **'udhr**, as long as the

‘udhr, (such as bleeding) recurs only once and then stops during every prayer time. If it never recurs within a prayer time, that Muslim will no longer have an ‘udhr. That the same rules apply in the Shâfi‘î Madhhab is written in the commentary to the book entitled **al-Ma‘fuvât**. The Shâfi‘î Madhhab imposes four other conditions. Since such exudations from a person with an ‘udhr are **najāsāt-i-ghaīza** (qaba najāsāt) in these two Madhhabs, when this person is to perform namāz, if the exudation has smeared over their clothes, it is farz for them to wash the dirtied clothes, according to the Hanafī Madhhab, if the amount of the najs exudation exceeds one dirham. They perform their namāz without washing the dirtied parts if the exudation continues and dirties them without a pause long enough to let them perform their namāz. [A dirham amount of najāsāt in terms of qabâ najāsāt is a weight of one mithqal, i.e. four grams and eighty centigrams. With liquids it is an area as large as the surface of water in the palm of your open hand.]^[1] Even if the exudation nullifying an ablution occurs and continues within a prayer time and during the performance of that namāz, the person experiencing it becomes a person with an ‘udhr according to teachings of the **Mālikī Madhhab**. So, their namāz will not become null and void, (in that Madhhab.) A person in the Hanafī Madhhab should therefore imitate the Mālikī Madhhab.

The second one of the twelve essentials for namāz is **tahârat** (cleanliness) **from najāsāt**. Every animal, with the exception of swine (boars, pigs, etc.), is clean when alive. They become najs (dirty in terms of Islam) when they die. All the limbs of a swine, including its skin, are najs. The other animals become najs when they die. Since a dog also is clean in the Hanafī Madhhab, it is salable, lentable, and donatable. (Please see the forty-sixth chapter of the fifth fascicle of **Endless Bliss** for details.) A person who kills someone else’s dog will have to indemnify. Its hide becomes clean after tanning. Supposing a cat or a dog without any najāsāt on it falls into a well or a pond of water and then goes back out alive; the water will not become najs if the animal’s mouth did not touch the water (in the well or the pond). A dog’s flesh and saliva are najs. Its hairs are clean. [In the Shâfi‘î Madhhab, a dog, as well as a swine, is najs. In the Mālikī Madhhab, both of them are clean.] Supposing a dog is wet because it has been in water or because of rain; the water that splashes on you when the dog shakes itself is

[1] Please see the sixth chapter of the fourth fascicle of **Endless Bliss**.

not naj̣s, in the Hanafī Madhhab. [In the Shāfiʿi Madhhab, however, it is naj̣s, and the places dirtied by the splashes have to be washed seven times with (clean) water. For the first washing, the water is mixed with soil. Then the water and the soil is removed by rubbing and pressing manually. Or the rubbing or pressing may be done after sprinkling soil on the wet area. Or, the water and the soil are mixed and the mud thereby obtained is rubbed onto the area. When a liquid that is naj̣s, e.g. spirit, is mixed with things such as medicine, perfume, [water or soil] [for some use], the mixture is clean. [However, it is harām to drink such mixtures that are not intended for medical purposes.] For that matter, tincture of iodine and eau de Cologne are (mixtures that are) clean according to the Hanafī Madhhab. In the Shāfiʿi Madhhab, blood that exudes from the natural holes such as ears, nostrils and eyes has been forgiven if the amount is small, i.e. if it cannot be said to be a large amount according to the customary standards. As for (the naj̣s exudations on account of exceptional events such as) a boil or a sore or a cupping; they have mostly been forgiven even if the amount is considerable, with the proviso that the naj̣sât has not spread over other (adjacent) areas. Fishes and all other marine animals and bloodless insects do not become lesh when they die. (Lesh means carcass that is naj̣s and which cannot be eaten. An animal that has died by itself or which has not been killed Islamically is (a) lesh.) If an animal that has been killed in a way prescribed by our religion (Islam) or by hunting is one whose consumption is halâl, both its flesh and its hide are clean. If its consumption is harâm (forbidden by Islam), then only its hide is clean. When the hide of a lesh is tanned, it becomes clean. With the exception of swine, the hairs or feathers on the carcass or lesh of any animal, or any other part of its body that has not been smeared with its blood such as nails (claws, hooves), horns, bones and beaks, are clean. Its nerves are foul (naj̣s). A human being, alive and dead alike, is clean. Like any other living being, however, it becomes smeared with naj̣sât as it dies. For that matter, the corpse is washed and cleaned. If a human being falls into a well and dies, the corpse will make the water naj̣s. If a human tooth or nail or hair falls into water, it will not make the water naj̣s. If a piece of the corpse's skin as large as a nail or a drop of its blood falls into water, it will make the water naj̣s. A piece of flesh torn off the living body of an animal which is halâl to eat or of a human being becomes naj̣s, and it cannot be eaten. It is muḃâh (permitted by Islam) to use clean animal organs. They can be bought and sold. It is harâm to use or sell human

organs, [such as hair, kidneys, milk, without a darûrat,] [Hence, organ transplantation is jāiz (permissible).] Eggs from a dead fowl is tâhir (clean) and edible. In the Shâfi'î Madhab, it is najs and inedible if its shell has not hardened. Milk from a dead sheep is clean and can be drunk. It is najs in the Shâfi'î Madhab. A lamb from a dead sheep is najs. Rennet made from its gastric juice is clean. Meat that goes bad or any food that goes sour is not najs. Yet it is not halâl to eat them since they are deleterious. Fat that has turned bitter is not harâm to eat. Meat or cheese that has become rancid and maggots is not najs. Supposing a piece of clean (animal) liver fell into a well and turned rancid and maggots there, neither the liver nor the water is najs.

Rain, snow and hail water, water in a river, in a well, in a lake, and water from a spring are called **mutlaq water**. These kinds of water can be used for cleaning oneself from hadeth, (ie. from the state of being without an ablution,) and/or from najâsat. Water mentioned with a special name is called **mugayyad water**, examples of which are flower water, vine water, grape juice, and meat water. Fluid kind of this water can be used only for cleanliness from najâsat. Nothing can be cleaned with liquid that is not fluid, e.g. with milk or olive oil, or with a liquid that is najs, e.g. urine. Please see the hundred and ninety-eighth chapter (of the current book, and also the seventh chapter of the fourth fascicle of **Endless Bliss**). This is the end of the passages from the booklet entitled **Ni'mat-i-islâm**.

***Why don't you perform fard and sunnat?
Aren't you Hadrat Muhammad's Ummat?
Don't you remember Hell and Jannat?
Is this how a Believer should act?***

ESSENTIALS of NAMĀZ

19- There are seven essentials that are farz to observe outside of a namâz, i.e. before starting to perform a namâz:

1) **Tahârat** (cleanness) **from** hadeth; in other words, to make an ablution, or to make tayammum if there is no water available.

2) **Tahârat from najâsat**, i.e. to clean yourself, your clothes, your body, and the place where you are to perform namâz from foul matter (called najâsat). It is good to clean foul matter, regardless of its being heavy or light, or its amount. Our Prophet ‘alaihîs-salâm’ stated: “**Blood and pus are foul (najs). Also the place where namâz will be performed must by cleaned from foul matter. Also, your body must be cleaned from urine, from semen, and from all (other sorts of) foul matter.**”

[In the Hanafî Madhhab, blood and urine and spirit (alcohol) are (kinds of heavy foul matter called) qaba najâsat (or najâsat-i-ghalîdha). When a drop of (one of) them falls into a small pond of water, the entire water turns into qaba najâsat. If the spirit or blood or alcoholic beverage you happen to be carrying in a (closed) container (such as a bottle) in your pocket weighs lighter than a mithqal [five grams], the namâz you perform will be saħîh (valid). If it is heavier than that weight, your namâz will not be saħîh. It is stated as follows in the book entitled **Durr-ul-mukhtâr**, at the end of the chapter dealing with Istinja’: “If one of the components of a mixture is clean, e.g. water and soil, the mixture, mud in the given example, is accepted to be clean. The farwâ rules in agreement with this judgment.” So is written in the books entitled **Ibnî ‘Âbidîn**, **Bahr**, **Eshbâh**, **Fat-h**, and **Bezzâziyya**. There are also scholars who argue that this report is a da’if (weak) one; but then a report (qawl) that is da’if can be acted upon in case of a haraj, difficult situation. This report on the part of scholars of Fiqh brings us to the conclusion that alcoholic mixtures prepared for the purpose of a certain need, such as eau de Cologne, medicine, varnish and dye, are to be accepted to be clean. When there is a haraj, a difficult situation encountered in avoiding najâsat when performing a namâz, this report should be had recourse to as a guide to follow. That the same rule applies in the Shâfi’î and Mâlikî Madhabs is written in the book entitled **Ma’tuwât**. That alcoholic medicines are accepted to be clean should not be construed as a permission to drink them. Unless there is a darûrat, it is still not permissible to consume them. Alcoholic beverages are

not among vital needs. Their being najâsat is not excusable on account of the qawl, either.]

3) A namâz performed by a person with their awrat parts exposed will not be sahîh (valid).

4) To turn to the direction of Qibla. The Qibla is the Kâ'ba in the city of Mekka. Namâz is performed toward the Kâ'ba. Prostration (sajda) is made toward the Kâ'ba. It is not made for the Kâ'ba. Prostration is made for Allâhu ta'âlâ. It is farz to turn towards the Qibla when performing namâz on board a ship or on a train. Muslims in the Hanafî Madhhab and who cannot perform a namâz in the direction of Qibla on one of these vehicles should imitate either one of the Mâlikî and Shâfi'î Madhhabs and thereby (perform two namâzes one immediately after the other, which is called to) make jen' of two namâzes. A person who stands towards the Sun at the **Qibla time** written on daily calendars will have stood in the direction of Qibla.

5) Whatever namâz you are performing, to know that you are performing it at its correct time. It is stated in Ibnî 'Âbidîn: "When an azân (for a certain namâz) is performed within the time prescribed (for that namâz), it is an Islamic azân. If it is performed before its prescribed time, it is a mere talk, which in effect means to make fun of Islam."

(The sixth and seventh essentials outside of a namâz will be dealt with after **TIMES of KERÂHAT**.)

PRAYER TIMES

Every discreet and pubescent Muslim, i.e. one who is discreet and has reached marital age, regardless of their sex, has to perform the daily five namāzes within their dictated times; it is farz for them to do so. The time when a certain prayer time begins is called the time of that prayer (namāz). A namāz performed before its time will not be saḥīḥ (valid). In fact, it is a grave sin to do so. Not only is it necessary to perform a namāz within its time so that it will be saḥīḥ, but also it is farz to know for certain and without any doubt that you are performing it within its (correct) time.

A ḥadīth-i-sherīf states: “**Every prayer time has an earlier version as well as a later version.**” The earlier version of a prayer time in a certain location is the time when the Sun reaches a certain altitude with respect to the line of apparent horizon of that location. The earth on which we live rotates around its axis in space. Its axis is an imaginary straight line going through the earth’s center and intersecting the earth’s surface at two symmetrical points. These two points are termed the (terrestrial) Poles. The sphere on whose inner surface the Sun and the stars are imagined to be moving is termed the **celestial sphere**. Because the earth revolves around the Sun, we get the impression as if the Sun were moving, although it is not the case. When we look around, the earth and the sky appear to meet on the curved line of a tremendous circle. This circle is termed line of **apparent horizon**. In the morning the Sun rises on the eastern side of this horizon. It moves up towards the middle of the sky. Culminating at noontime, it begins to move down. Finally, it sets at a point on the western side of the line of apparent horizon. The highest point it reaches from the horizon is the **time of noon** (zawāl). At this time, the Sun’s altitude from the (line of apparent horizon) is termed the **meridian altitude** (‘ghāya irtifā’=‘culmination’). A person (supposed to be) gazing at the sky is called **observer** (rāsīd). The earth’s radius intersecting the earth’s surface at a point exactly under the observer’s feet is at the same time the observer’s **plumb level**. The observer is at point M, which is some distance above the earth’s surface. ME is the observer’s plumb level. Planes perpendicular to this plumb level are termed the observer’s **horizons**.

There are six planes of horizon: 1– The plane MF, termed (mathematical horizon), which goes through the observer’s feet,

(and which is numbered 3 in figure 1-A, a few pages ahead) 2– The plane BN₁ termed (tangential horizon), which is tangent to the earth's surface. 3– The plane LK, termed (mer'î=[visible, observed] horizon), whereby the (line of apparent horizon) surrounding the observer, (i.e., the circle marked LK,) is determined, (and which is numbered 5 in figure 1-A.). 4– The plane, termed (true horizon), which goes through the earth's centre, (number 1 in fig. 1-A.). 5– The plane P, termed (shar'î horizon), which coexists with the apparent horizon belonging to the highest point of the observer's location; the circle q around which this plane intersects the earth's surface is termed (line of shar'î horizon, and is numbered 6 in fig. 1-A.) These five planes are parallel to one another. 6– The plane of tangential horizon passing through the observer's feet is termed the **surface** (sath) **horizon**, (which is not parallel to the other five horizons and is numbered 4 in fig. 1-A.) The higher the observer's location, the wider and the farther away from the tangential horizon is the apparent horizon, and the closer is it to the true horizon. For this reason, a city's apparent prayer times may vary, depending on the altitudes of its various parts. On the other hand, there is only one prayer time for each prayer of namâz. Therefore, apparent horizons cannot be used for the determination of prayer times. Shar'î altitudes are employed because they are based on shar'î horizons, which in turn will not admit of any further changes contingent to increase of height. Each prayer of namâz has three different prayer times for three of the six different horizons of every location: True; apparent (zâhirî); and shar'î times. Muslims who (live at such a location as they enjoy the conditions wherein they can) see the Sun and the horizon perform (each prayer of) namâz at its shar'î time, which is when the Sun's altitude from the shar'î horizon attains its position which Islam ascribes to the prayer time. Muslims who do not see them are to perform their prayers of namâz at their shar'î times determined by calculation. However, altitudes based on shar'î horizons are longer than apparent altitudes based on apparent horizons. These horizons cannot be used because prayer times are after noon. There are mathematical as well as mer'î (observed) times for each of the (daily) three prayers of namâz. Mathematical (riyâdî) times are determined by calculation based on the Sun's altitude. Mer'î times are obtained by adding eight (8) minutes and twenty (20) seconds to mathematical times, because it takes the Sun's rays eight minutes and twenty seconds to come to the earth. Or it is determined by observing that the Sun has reached a certain

altitude. Namâz is not performed at mathematical or true times. These times help to determine the merî times. Altitudes relating to sunrise and sunset horizons are zero. Altitudinal degrees with respect to apparent horizon begin as the Sun rises, before noon; and after true horizon, after noon. Sharî horizon is before true horizon, before noon; and it follows true horizon, after noon. The Sun's altitude at the time of fajr-i-sâdiq is -19° according to all four Madhabs^[1]. Its altitude to initiate the time of night prayer is -19° according to Imâm-i-a'zam (Abû Hanîfa, the leader of Hanafî Madhab), and -17° according to the two Imâms (called 'Imâmeyn', namely, Imâm Muhammad and Imâm Abû Yûsuf, two of Imâm-i-a'zam's most eminent disciples), and also according to the other three Madhabs. The altitude to indicate the beginning of early afternoon is the meridian altitude (ghâya irfâ'), which, in its turn, is the algebraic addition of the (Sun's) declination and complement of latitudinal degrees. Merî-haqîqî **noon time** (zawâl) is when the center of the Sun is observed to have culminated, (i.e., to have reached the elevation called ghâya irfâ') with respect to true horizon. The altitudes for the times of early afternoon and late afternoon ('asr) change daily. These two altitudes are determined daily. Since it is not always possible to determine (by observation) the time when the limb of the Sun reaches the altitude from the apparent horizon for a certain prayer, books of fiqh explain the signs and indications of this merî time, which means to say that the apparent times of namâz are the merî times, not the mathematical times. Muslims who are unable to see these indications in the sky, and calendar-makers as well, calculate the mathematical times when the limb of the Sun reaches the altitudes with respect to the lines of surface horizon after noon; since timepieces will show the merî times when they reach the mathematical figures thereby calculated, these people will have performed their prayers of namâz at the so-called **merî times**.

An important note: By calculation, the mathematical times when the Sun reaches the prescribed altitudes from the true horizon are determined. That the Sun has reached a certain merî time (or altitude) is observed eight minutes and twenty seconds after the time thereby calculated; this time (of observation) is called **merî time**. In other words, the merî time is eight (8) minutes and twenty (20) seconds after the mathematical time.

[1] These four Madhabs are Hanafî, Malîkî, Shâfi'î, and Hanbalî.

Since the time of true noon and that of adhâni sunset according to which timepieces are adjusted to begin are merî times, the riyâdi times indicated by timepieces are merî times. The times printed on calendars, mathematical as they are, change into merî times on timepieces. For instance, if a certain time determined by calculation is, say, three hours and fifteen minutes, timepieces demonstrate this moment of three hours and fifteen minutes as the merî time. First the **haqîqî mathematical times**, when the center of the sun reaches the altitudes prescribed for the prayers of namâz from the true horizon, are determined by calculation. Then these times are converted into **sharî mathematical times** through a process performed with the period of time called **Tamkin**. Hence, there is no need for also adding 8 minutes and 20 seconds to the riyâdi times represented on timepieces. The difference of time between true time and sharî time for a certain prayer of namâz is termed the time of **Tamkin**. The time of Tamkin for each prayer time is approximately the same.

The time for morning prayer at a certain location begins, in all four Madhabs, at the end of **sharî** (canonical) **night**, which in turn is when the whiteness called **fajr sâdiq** is seen at one of the points on the line of apparent horizon (ufq-i-zâhirî) in the east. This time is also the beginning of fast. Chief of Astronomy Department 'Ârif Begh reports: "Because there are weak reports saying that the fair sâdiq begins when the whiteness spreads over the horizon and the altitude of the Sun is -18° or even -16°, it is judicious and safe to perform the morning prayer 15 minutes later than the time shown on calendars." To determine the Sun's altitude at the time of dawn, the time of dawn is determined by observing the line of apparent horizon and in the meanwhile directing our attention to our timepiece, in a night when the sky is clear. The time determined thereby will match one of the times calculated to correspond with various altitudes, and the altitude wherewith the matching time corresponds is the altitude of dawn (fajr). An identical method is used to determine the altitude of shafaq (disappearance of evening twilight). Throughout centuries Islamic scholars have adopted the altitude for fajr as -19°, rejecting any other values as 'incorrect values'. According to Europeans, dawn (fajr) is the spreading of the whiteness^[1], and the Sun's altitude is -18° at dawn. Muslims' religious tutors are not Christians or people who have not adapted

[1] This is the time when **Astronomical twilight** begins.

themselves to any of the (four) Madhabs; our tutors are Islamic scholars. The time of morning prayer ends at the end of **solar night**, which is when the preceding [upper] limb of the Sun is observed to rise from the line of apparent horizon.

The **celestial sphere**, with the Earth at its centre like a point, is a large sphere on which all the stars are projected. Prayer times are calculated by using the **arcs of elevation**, which are imagined to be on the surface of this sphere. The two points at which the axis of the Earth intersects the celestial sphere are called **celestial poles**, (which are directly above the poles of the Earth). Planes passing through the two poles are called **planes of declination**. Circles that these planes form on the celestial sphere are called **circles of declination**. Planes containing the plumb-level of a location are called **azimuth planes** (or vertical planes). The circles formed by the imagined intersection of planes containing the plumb-level of a location and the celestial sphere are called the **azimuth** or **altitude circles** (or **verticals**). The azimuth circles of a given location are perpendicular to the location's horizons. At a given location, there is one plane of declination and an infinite number of azimuth circles. The plumb-level of a location and the axis of the earth (may be assumed to) intersect at the centre of the earth. The plane containing these two lines is both the azimuthal and the declination plane of the location. This plane is called the **meridian plane** of the location. The circle of intersection of this plane with the celestial sphere describes the **meridian circle**. A location's meridian plane is perpendicular to its plane of true horizon and divides it by half. The line whereby it cuts through its plane of true horizon is termed the meridian line of the location. The arc, (GN), between the point, N, where the azimuth circle (vertical) passing through the Sun intersects the true horizon, and the centre of the Sun, G, is the **arc of true altitude** of the Sun at a given location at a given time. The angular value of that arc is the Sun's true altitude at that place at that moment. The Sun crosses a different azimuth circle every moment. The arcs measured on an azimuth circle between the point, Z, at which the circle passes through the Sun's (upper) limb, and the point at which it intersects the tangential, apparent, mathematical and surface horizons are called the Sun's **apparent altitudes** with respect to these horizons. Angular values of these arcs represent the Sun's **apparent altitudes** with respect to the so-called horizons. The Sun's surface altitude is greater than its true altitude. At different times the Sun is at an equal altitude from

these horizons. The true altitude is equal to the value of the geocentric angle subtended by the celestial arc of true altitude. The angular values of an infinite number of arcs of a variety of lengths that are bounded by the sides of this angle and which are parallel to the so-called celestial arc as well as to one another, are equal to one another and to the true altitude. Every pair of straight lines that describe the other altitudes originate from the point where the plumb level of the place of observation intersects the horizon. The plane passing through the centre of the earth perpendicular to its axis is called the **equatorial plane**. The circle of intersection of the equatorial plane with the Earth is called the **equator**. The place and the direction of the equatorial plane and those of the equatorial circle never change; they divide the Earth into two equal hemispheres. The value of the arc of declination between the Sun's center and the equatorial plane represents the **Sun's declination**. The whiteness before the apparent sunrise on the line of apparent horizon begins two degrees of altitude prior to the redness; in other words, it begins when the Sun ascends to an altitude of 19° below the apparent horizon. This is a fact stated in a fatwâ^[1]. Non-mujtahids do not have the right to change the fatwâ. It has been reported in Ibn 'Âbidîn (Radd-ul-muhîr) and in the calendar by M.Ârif Bey that some 'ulamâ have said that it begins when the Sun is a distance of 20° (from the apparent horizon). However, acts of worship that are not performed in accordance with the fatwâ are not sahîh (valid).

The Sun's daily paths are circles on the (imaginary inner surface of the) celestial sphere and which are parallel to one another and to the equatorial plane. The planes of these circles are (approximately) perpendicular to the earth's axis and to the meridian plane, and intersect the horizontal planes of a given location obliquely, which means that the Sun's daily path does not intersect the line of apparent horizon at a right angle. The azimuth circle through the Sun is perpendicular to the line of apparent horizon. When the Sun's centre is on the observer's meridian, the circle of declination going through its center and the location's azimuthal circle coexist, and its elevation is at its daily maximum

[1] Fatwâ is a conclusive explanation wherein an authorized Islamic scholar answers Muslims' questions. Conditions to be fulfilled to be an authorized Islamic scholar are explained in our publications, **Belief and Islam, The Sunni Path**, and **Endless Bliss** (chapter 33 of second fascicle and chapter 10 of third fascicle).

from the true horizon, (the event termed culmination).

Muslims who (possess the conditions wherein they can) observe the Sun are accredited to avail themselves of the **time of apparent zuhr**, i.e. the **apparent time of early afternoon prayer**. This mer'î time begins as the Sun's following (trailing) limb departs from the apparent region of zawâl. The Sun rises from the surface horizon, i.e., from the line of apparent horizon, which we see, of a given location. First, the **time of apparent-mer'î zawâl** begins when the preceding (leading) limb of the Sun en route for its culmination with respect to (the eastern arc of) the surface horizon, which is the **line of apparent horizon** that we observe, reaches the celestial (circle of apparent) zawâl region relating to this maximum altitude. This moment is determined when decline in the length of the shadow of a rod (erected vertically on a horizontal plane) is no longer perceptible. Thereafter the **time of true-mer'î zawâl** is when the centre of the Sun rises to the location's celestial meridian circle, [i.e. when it has traversed the mid-day arc peculiar to that location,] or, in other words, when it culminates with respect to the true horizon. Thereafter, when its following limb descends to the point of culmination with respect to the western arc of the surface horizon of the location, the **time of apparent zawâl** ends, the shadow is observed to begin gaining length, and hence the beginning of the time of **apparent-mer'î zuhr**. The motion of the Sun and that of the tip of the shadow are imperceptibly slow as the Sun ascends from the apparent zawâl time to true zawâl time, and as it descends thence to the end of the apparent zawâl time, because the distance and the time involved are negligibly short. When the following limb descends to the point of culmination with respect to the shar'î horizon on the western arc of the line of surface horizon of the location, the **time of apparent mer'î zawâl** ends and the **time of shar'î mer'î zuhr** begins. This time is later than the time of true zawâl by a period of **Tamkin**, because the difference of time between the true and the shar'î zawâls is equal to the difference of time between the true and the shar'î horizons, which in turn is equal to the period of time called **Tamkin**. The zâhirî (apparent) times are determined with the shadow of the rod. The shar'î times are not found with the shadow of the rod. The true time of zawâl is found by calculation, (length of) time termed **Tamkin** is added to this, hence the riyâdî (mathematical) shar'î time of zuhr. The result is recorded in calendars. The shar'î time of zuhr continues until the **'asr awwal**, which is the time when the shadow of a vertical rod on a level place becomes longer than its shadow at the

time of true *zawâl* by as much as its height, or until **'asr thâni**, which is the time when its shadow's length increases by twice its height. The former is according to the Two Imâm's [Abû Yûsuf and Muhammad ash-Shaybânî], and also according to the other three Madhhabs, and the latter is according to al-Imâm al-a'zam.

Although **the time of late afternoon prayer** begins at the end of the time of early afternoon prayer and continues until the following limb of the Sun is observed to set below the line of apparent horizon of the observer's location, it is *harâm* to postpone the prayer until the Sun turns yellow, an event that takes place when the distance between the Sun's lower [preceding] limb and the line of apparent horizon is a spear's length, which is five angular degrees. This is the third one of the daily three times of *kerâhat* (explained towards the end of this chapter). Calendars in Turkey contain time-tables wherein times of late afternoon prayers are written in accordance with 'asr *awwal*. For (performing late afternoon prayers within times taught by Imâm a'zam and thereby) following Imâm a'zam, late afternoon prayers should be performed 36 minutes, (in winter,) and 72 minutes, (in summer,) after the times shown on the aforementioned calendars. In regions between latitudes 40 and 42 a gradational monthly addition of the numerical constant of 6 to 36 from January through June and its subtraction likewise from 72 thenceforward through January, will yield monthly differences between the two temporal designations termed 'asr, (i.e. 'asr *awwal* and 'asr *thâni*).

The time of evening prayer begins when the Sun apparently sets; that is, when its upper (following) limb is seen to disappear below the line of apparent horizon of the observer's location. The *shar'î* and the solar nights also begin at this time. At locations where apparent sunrise and sunset cannot be observed, and in calculations as well, the *shar'î* times are used. When (the first beam of) sunlight strikes the highest hill at one of these locations in the morning, it is the *shar'î* time of sunrise (at that location). Conversely, in the evening, when sunlight is observed to withdraw from there, it is the *mer'î-shar'î* time of sunset. The *adhân* timepieces are adjusted to twelve (12) o'clock at this moment. The time of evening prayer continues until the time of night prayer. It is *sunna* to perform the evening prayer early within its time. It is *harâm* to put it off till the time of ***ishthâk-i-nujûm***, which is when the number of visible stars increase, or, in other words, after the following limb of the Sun has sunk down to an altitude of 10° below the line of apparent horizon.

For reasons such as illness, long-distance journeys^[1], or in order to eat food that is ready, it might be postponed until that time.

The time of night prayer begins, according to the Imâmeyn^[2], with **ishâ-i-awwal**, that is, when the redness on the line of apparent horizon in the west disappears. The same rule applies in the other three Madhabs. According to Imâm-al-a'zam it begins with **ishâ-i-thânî**; that is, after the whiteness disappears. It ends at the end of the shar'î night; that is, with the whiteness of fajr-i-sâdiq according to the Hanafî Madhhab. The disappearing of redness takes place when the upper (following) limb of the Sun descends to an altitude of 17° below the surface horizon. Thereafter, the whiteness disappears when it descends to an altitude of 19°. According to some scholars in the Shâfi'î Madhhab, the latest (âkhir) time for night prayer is until the shar'î midnight. According to them, it is not permissible to postpone the performance of night prayer till after the shar'î midnight. And it is makrûh in the Hanafî Madhhab. In the Mâlîkî Madhhab, although a night prayer that has been performed by the end of the shar'î night is sahîh (valid), it is sinful to postpone it till the end of the initial one-third of the night and perform it thereafter.^[3] Muslims who have somehow failed to perform the early afternoon or the evening prayer of a certain day before the end of the time prescribed by the Two Imâmns should not make the worse choice by (putting off the prayer till the unanimously definite end of the prayer time, which is widely

[1] What is meant by long-distance journeys, and also how a Muslim travelling a long distance is to perform his daily prayers termed namâz (or salât), is explained in full detail in the fifteenth chapter.

[2] 'Imâmeyn' means 'Two Imâm's'. In 'Figh', one of Islam's main scientific branches pertaining to acts of worship, **'Imâmeyn'** means **'Imâm Muhammad and Imâm Yûsuf'**, two of the highest disciples of Imâm a'zam Abû Hanîfa, the leader and founder of the Hanafî Madhhab, one of the only four valid Madhabs in matters pertaining to Islamic practices; **'Tarafeyn'** means **'Imâm a'zam Abû Hanîfa himself and his blessed disciple Imâm Muhammad'**; and **'Shaikhayn'** means **'Imâm a'zam himself and his blessed disciple Imâm Abû Yûsuf'**. In another register of Islamic nomenclature, e.g. when matters concerning the Sahâba (the blessed companions of Muhammad 'alaihîs-salâm') are being dealt with, **'Shaikhayn'** means **'Hadrat Abû Bakr as-Siddîq and Hadrat 'Umar ul-Fârûq'**.

[3] It goes without saying that it must definitely be performed if it has been delayed till thereafter. What is sinful is to delay it till thereafter.

expressed by Muslims in Turkey as) 'leaving the prayer (namâz) to qadâ'; they should perform them according to al-Imâm-al-a'zam's prescription; and in that case, they should not perform the late afternoon and the night prayers of that day before the times prescribed for these prayers by al-Imâm-al-a'zam. A prayer is accepted as to have been performed within its prescribed time if the initial takbîr has been uttered, according to the Hanafî Madhhab; and if one rak'a of the namâz has been completed, according to the Madhabs named Mâlikî and Shâfi'î, before the end of the prescribed time. A. Ziyâ Bey notes in his book **'Ilm-i hey'**et:

"The further ahead in the direction of the poles, the farther apart from each other are the beginning of morning prayer, i.e. the breaking of morning twilight, and sunrise; and for the same matter, the beginning of night prayer, i.e. the (end of) evening dusk, and sunset, and, also incidentally, the closer to each other are the initial times of (a certain day's) morning prayer and the night prayer (of the previous day). Prayer times of a location vary depending on its distance from the equator, i.e., its degree of latitude, φ , as well as on the declination, δ , of the Sun, i.e., on months and days." [At locations whose latitudinal value is greater than the complement of declination, (i.e. when $\varphi > 90 - \delta$, or when $\varphi + \delta > 90$), days and nights never take place. During the times when the sum of latitude and declination is $90^\circ - 19^\circ = 71^\circ$ or greater, i.e., $90^\circ - \varphi \leq \delta + 19^\circ$ or $\varphi + \delta \geq 71^\circ$, for example, during the summer months when the Sun's declination is greater than 5° , fajr (dawn, morning twilight) begins before the shafaq (evening dusk, evening twilight) turns into complete darkness. So, for instance, in Paris which is on latitude $48^\circ 50'$, the times of night and morning prayers do not start from 12 through 30 June. In the Hanafî Madhhab, the time of a certain prayer is the reason (sabab) for performing that prayer. The prayer does not become fard unless the reason arises. Therefore, these two prayers (salâts) do not become fard at such places. However, (as is stated in Ibnî 'Abdîn, according to some authorized Islamic scholars, [even in situations wherein times of these two prayers do not virtually begin, such as during the period between June 12 and 30 in the exemplified locations,]) it is still farz to perform the two prayers either by using a method called 'aqrab-i bilâd', which means 'locality proximity', and thereby performing them within the times they are being performed at the closest location where they are being performed because it is beyond the exempted zone, or by using the method termed 'aqrab-i leyâlî', which means 'proximity

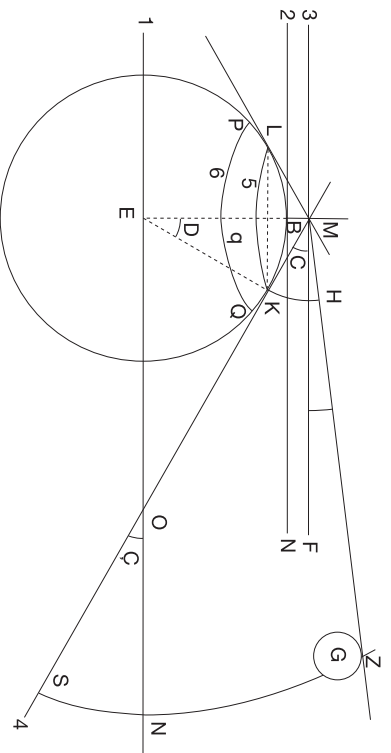


Fig. 1-A

K = The point at which the azimuthal plane through the Sun intersects the line of apparent horizon.

with reference to the surface horizon. This angle is equal to the angle subtended by the arc HK.

MS = The plane ufq-i hissî

NS = Dip of horizon.

(tangential horizon) tangent to the Earth at point K, perpendicular to the plumb-line at K, is termed the observer's **surface horizon**.

= A point on the straight line of intersection of planes of true and surface horizons.

1, 2, 3, 4, 5, 6 = Planes of horizon

2, 3, 4, 5, 6 = Planes of horizon

HK = The altitude of the

horizon; 3. Mathematical

(upper) limb of the Sun with respect to point K, which is on the line of apparent horizon.

horizon; 4. Surface horizon; 5.

Line of apparent horizon; and
also Plane of meridian horizon. 6.

This altitude is equal to the altitude ZS of the Sun with

*Line of Shar'î horizon; and
plane of Shar'î horizon.*

respect to the surface horizon.

$D=C=\dot{C}$ =Angle of dip of horizon.

G = The Sun as observed from the Earth.

$M = A$ high place of the location.

GN = True altitude of the Sun.

ZS = The arc of azimuthal circle giving the altitude of the Sun

B = Lowest place of the location.

with respect to time', and thereby performing them within the times when they were and will be performed when, respectively, they were and will be performed beyond the aforesaid exemption.]

The time of **Dhuhâ** begins when one-fourth of nehar-i-shar'î, i.e., the first quarter of the canonically prescribed duration of day-time for fasting, is completed. Period of time half the nehar-i-shar'î is called the time of **Dhahwa-i-kubrâ**. In adhân time (reckoned from shar'î sunset) Dhahwa-i-kubrâ= $\text{Fajr} + (24 - \text{Fajr}) \div 2 = \text{Fajr} + 12 - \text{Fajr} \div 2 = 12 + \text{Fajr} \div 2$. Hence, half the time of Fajr gives the time of Dhahwa-i-kubrâ reckoned from 12 in the morning, (For example), in Istanbul on the 13th of August, the time of dawn (fajr) in standard time is 3 hours 9 minutes, the standard time of sunset is 19 hours 13 minutes, and therefore, daytime lasts 16 hours 4 minutes and the standard time of Dhahwa-i-kubrâ is $8:02 + 3:09 = 11$ hours 11 minutes. In other words, it is equal to half the sum of times of imsâk and ifâr in standard time.

Since the amount of refraction of light by the atmospheric layers increases as the Sun draws near the line of apparent horizon, at level places such as sea surfaces and planes it appears to have risen as the upper (preceding) limb of the Sun is still below the line of apparent horizon by about 0.56 angular degrees (33.6'). Conversely, its disappearing below the horizon in the evening takes place after its upper (following) limb has descended to an equidistant position below the horizon.

Planes perpendicular to the plumb level of a location, i.e., to the Earth's radius through that location, are called the **ufqs=horizons** of the location, the **Ufq-i-sat-hî** (surface horizon) being the only exception. Six types of horizon may be defined. **Ufq-i-hagûq= True horizon** is the one passing through the Earth's centre. **Ufq-i-hissî=Tangential horizon** is an infinite plane passing through the lowest point B of the location, that is, a plane tangent to the Globe at point B. The angle formed at the Sun's centre by the two straight lines, one from the Earth's centre and the other from the Earth's surface, is called the Sun's **horizontal parallax=ikhtilâf-i-manzar**. Its annual mean value is 8.8 angular seconds. It is the difference between the altitude of the Sun's centre with respect to two different horizons, the true horizon and the riya'dî (mathematical) or tangential horizon. Parallax results in a delay in the sighting of lunar and solar risings. The horizontal plane passing through the point M of a certain height where the observer is located is called the observer's **ufq-i-**

riyâdî=mathematical horizon. The **khat ufq-i-zâhirî=line of apparent horizon** is the circle LK described as the line of tangency of the cone formed by the revolution about the plumb level through M, of the straight line MK, projecting from the observer's eye at M and tangent to the Globe at K. The plane containing this circle and perpendicular to the plumb level through M is called the observer's **ufq-i-merî=visible horizon**; and the surface of this cone is the observer's **ufq-i-sathî** (surface horizon). The line of **apparent horizon** appears to the observer, who stands at a certain height, as a circular line around which the sky and the lowest points, such as sea surfaces and meadows, on the Earth's surface intersect. This circular line is formed by the points of intersection between the visible horizon and the Earth's surface. There is a plane of azimuth containing every point of this circle. The plane of azimuthal horizon going through point K, which is intersected by the plane of azimuth containing the Sun, intersects the plane of azimuth at a right angle and along line MS. This tangential horizon, plane MK, is called the observer's **ufq-i-sath=surface horizon**. There are various surface horizons for various altitudes at a location. The points K, whereat each of these horizons is tangent to the earth's surface, make up the (circular line termed) line of apparent horizon. The direction of the ray projecting from the observer's eye, i.e. the line MS, is called the **line of surface horizon**. The vertical (azimuthal) arc, ZS, is the altitude of the Sun with respect to the surface horizon. The arc ZS subtends the angle inscribed between the two straight lines projecting from the observer's eye to the two ends of this arc. As the Sun moves, the point of tangency K of the surface horizon MS glides on the line of apparent horizon and, thereby, the surface horizon changes momentarily. The observer will see the Sun when he looks at the point H at which the straight line MZ from the observer to the Sun intersects the arc HK, drawn parallel to ZS, the arc of altitude. He will perceive this arc as the altitude of the Sun with respect to the line of apparent horizon. The angle subtended by this arc HK is identical with that subtended by ZS, the altitude of the following (upper) limb of the Sun with reference to the surface horizon. Therefore, the **apparent altitude HK** is used for the altitude with respect to the surface horizon. The Sun sets when it is at point S in the sky. The observer perceives as if it sets at point K on the Earth. Once the Sun and the stars go below the surface horizon of a location, i.e., when their altitude with reference to this horizon becomes zero, all the observers who share this horizon see them set. The observer at

point M sees the Sun set at point K of the surface horizon. In other words, the time of sunset for the observer at point M is when the altitude of the upper limb of the Sun attains zero with respect to the surface horizon. Likewise, the other prayer times for the observer are determined on the basis of shar'î altitudes with respect to the surface horizons. Since the shar'î altitude of the Sun with respect to the surface horizon is perceived by the observer at point M as the altitude HK with respect to the line of apparent horizon, the **apparent altitudes** measured with reference to the apparent horizon are used for determining the prayer times. These altitudes are greater than those with respect to the observer's mathematical, tangential, visible and true horizons. The difference between the altitude ZS with respect to the surface horizon and the arc ZN with respect to the true horizon is called the **zâwiyâ inhiât-i ufq=the angle of dip of horizon** for the height of point M. The arc of azimuthal circle equal to the angle of dip of horizon, i.e. the arc NS, is the **dip of horizon. Shar'î times**, which are recorded in calendars, are used in mountainous places where the apparent horizon cannot be observed.

Mathematical, tangential, and mer'î (observed, visible) horizons are identical for an observer at the lowest point. At this lowest point, B, there is not a surface horizon, the line of apparent horizon being a small circle around B, and the altitude with respect to this line and the altitudes with respect to all the other horizons being the same. As the point of observation gains elevation, so does the observer's mathematical horizon; thereby their tangential horizon changes into their surface horizon; and their line of apparent horizon descends towards their true horizon and widens. Radius of each of thereby widening circles formed by the descending lines of apparent horizon demarcates an arc to subtend angle D, which in turn is equal to the angle of dip of horizon. The arcs ZS, which represent the Sun's altitudes with respect to the surface horizon, are higher than the true altitude by the same angular value as that of the dip of horizon.

The Sun's reaching the time of zawâl with respect to a horizon means its culmination with respect to that horizon. When the observer is at the lowest place of a location the Sun's regions of zawâl with respect to all horizons and to the line of apparent horizon converge at one point, and the diurnal arc of the Sun's daily path intersects the meridian at point A, –as is seen on figures 1 and 2 a few pages ahead–, which is mid-point of the diurnal part

of its daily path. This point is called the **region of true zawâl**. As for observers who are at higher places and who (possess the conditions wherein they can) observe the Sun; their **Regions of apparent zawâl** are **circles of regions of zawâl** formed around the celestial region of true zawâl by the points of culmination with respect to the circular lines of apparent horizon peculiar to the heights they occupy. As the Sun moves along its path, it meets with each of these circles at two points. When it reaches the first point, the **time of apparent zawâl** begins. The end of the time of apparent zawâl is when the Sun reaches the second point. As the observer's position becomes higher, dip of horizon takes place and the circles of apparent horizon become larger. And so do the so-called celestial **circles of regions of zawâl**, so that their radii produce arcs subtending angles, equal to the angles, (represented by angle D in fig. 1-A) subtended by their terrestrial counterparts, i.e. arcs produced by the radii of the circles of apparent horizons. When the observer goes up to the highest point of their location, the circle of celestial region of zawâl becomes the greatest and the outermost. This greatest circle of region of zawâl is called the observer's **Shar'î region of zawâl**. The surface horizon of an observer at the highest point of a location is called the observer's **ufq-i-shar'î**. The altitude of the Sun's (upper) limb with respect to the shar'î horizon is called the **shar'î iritfâ'**. The preceding limb of the Sun enters the circular region of shar'î zawâl when it culminates with respect to the place of sunrise on the shar'î horizon. A hill so far from a location as the shaded and the illuminated regions on it are not distinguishable to the naked eye during the time of isfirât, (when the Sun's canonical altitude is less than 5° and it is yellow,) is not considered within the limits of that location. The radius of the circle of shar'î region of zawâl subtends an angle equal to the angle of dip of horizon for an observer (supposed to be) on the highest hill of the location. The circles representing times of zawâl are not visible; the Sun's getting in and out of these circles can be determined from the shortening and elongation of the shadow of a vertical rod erected on a level ground.

In the section on the mustahabs to be observed by a fasting Muslim in **Radd al-muhâtar** by Ibn 'Âbidîn and in the annotation to **Marâq al-falâh** by at-Tahtâwî, it is noted, "(Of two Muslims supposed to be fasting,) the one who lives at a lower place, and who therefore observes the apparent sunset earlier, breaks fast earlier than the one living at a higher place, [since Islam recognizes

the apparent times, not the true times, as canonically acceptable for those who (can) see the Sun.] For those who are unable to observe the sunset; 'sunset' is when the hills in the east darken." In other words, it is the apparent sunset that would be observed by people living on the highest hill, which in turn means sunset with respect to the shar'î horizon. It is noted also in the book **Majma' al-ahur** and the Shafi'î book **Al-anwâr li-âimâl-il abrâr** that the **shar'î sunset** is to be taken into account by those who are not able to observe the sunset; and it is determined by calculation.

For easy determination of the times of early and late afternoon prayers, 'Abd al-Haq as-Sujâdî, who was matured in the subha of Muhammad Ma'thûm al-Fârûqî as-Sirhindî, describes a method in his Persian book **Masâ'il-i sharh-i Wiqâya**, printed in India in 1294 [1877 A.D.]:

"A circle is drawn on a level ground taking sunlight. This circle is called the **Dâira-i Hindîya=the Indian circle**. A straight rod, with a length equal to the radius of the circle, is erected at the centre of the circle. The top of the rod must be equidistant from three different points on the circle to make it certain that it is precisely vertical. This vertical rod is called the **miqyâs=gnomon**. Its shadow extends beyond the circle on the western side before noon. As the Sun moves higher up, i.e., as its altitude increases, the shadow shortens. A mark is made at the point where the tip of the shadow enters the circle. Another mark is made at the point where the tip of the shadow exits the circle as it elongates eastwards. A straight line is drawn from the centre of the circle to the midpoint of the arc between the two marks. This straight line is called the **khat misf-un-nahâr=the meridian line of the location**." The meridian line extends in the north-south direction. When the preceding limb of the Sun reaches its maximum altitude from the line of apparent horizon of the location, the time of **zâhirî** (apparent) **zawâl** begins. It is no longer possible now to perceive the shortening of the shadow. Next, the centre of the Sun comes to the meridian and is at its maximum altitude from the true horizon. This is the **time of haqîqî** (true) **zawâl**. At the time of true zawâl, the times of zawâl in terms of mean time are not subject to variation on account of latitudinal variation. As the Sun departs from this point, the shadow also departs from the meridian line, though imperceptibly. The apparent zawâl time ends when the following limb descends to its apparent maximum altitude with reference to the sunset spot on the line of apparent horizon. Now

the **time of apparent zuhr** begins. The shadow begins observably to lengthen. The middle of the time during which the length of the shadow remains unchanged is the **haqīqī (true) zawāl time**. As the Sun's center transits the meridian, its momentary passage is observed from London with telescopes and thereby zawālī timepieces are adjusted. At this mer'ī haqīqī zawāl time, the haqīqī (true) time is twelve. The algebraic addition of this twelve to the equation of time^[1] yields the **meantime** beginning, i.e. twelve, of the day on the local timepiece. The riyāfī times found by calculation show also the mer'ī times on timepieces. This **mer'ī zawāl time**, which is the beginning for the meantime clocks, is eight minutes and twenty seconds after the **riyāfī zawāl time**, which is the time when the Sun reaches the zawāl. The ratio between the height of anything erected at right angles to the Earth's surface and the length of its shortest shadow, **fay-i-zawāl**, varies with latitude and declination.

A pair of compasses is opened by a length of fay-i-zawāl. The sharp point of the compasses is placed at the point where the meridian line meets the (Indian) circle and a second circle, whose radius is the distance between the centre of the first circle and the point whereon it intersects the extension of the line of meridian beyond the first circle, is drawn. It is the time of **apparent 'asr awwal** when the shadow of the gnomon reaches the second circle. The second circle must be drawn anew daily. Fay-i-zawāl is used only to find the times of early and late afternoon prayers. It is not practicable in finding the times of other prayers.

It is written in the books **Majma'al-anhur** and **Riyādh-un-nāshihīn**: "The time of zuhr begins when the Sun is at zawāl, i.e., when its following limb begins to descend from the maximum altitude it has ascended with respect to the line of apparent horizon. To determine the time of zawāl, a rod is erected. It is **the time of zawāl** when the shortening of its shadow stops, that is, when it neither shortens nor lengthens. It is not permissible to perform namāz during this time. The time of zawāl is over when the shadow begins to lengthen." The maximum altitude mentioned

[1] The modification to be applied to **apparent solar time**, (i.e. the time as shown on a sundial, which records the motions of the real (true) Sun across the sky) to **mean solar time**, (i.e. the time as shown on timepieces, with the irregularities of apparent solar time, due to elliptic movement of the Earth around the Sun, smoothed out). See Appendix IV.

in the aforementioned books is not the altitude with respect to the true horizon. Two positions are noted: one is when the preceding limb ascends to its maximum altitude from the surface horizon, i.e. with respect to the eastern arc of the line of apparent horizon; and the other is when the following limb begins to descend from its maximum altitude from the surface horizon, i.e. with respect to the western arc of the line of apparent horizon. As a matter of fact, it is written in the annotation to the commentary book **Imdâd-ul-Fetâh** that the line of apparent horizon, not the true horizon, is to be taken into account in determining the time. The “time of apparent zawâl” commences when the Sun’s preceding limb reaches its maximum altitude from the surface horizon, or from (the eastern arc of) the line of apparent horizon. The time of apparent zawâl ends when the following limb begins to descend from its maximum altitude from the surface horizon with respect to the place of sunset on the line of apparent horizon, and thenceforth the time of apparent zuhr commences. At this moment the shadow of the gnomon is imperceptibly longer. The apparent time of late afternoon prayer (‘asr) is when the length of this shadow increases by the length of the gnomon. The time of true zawâl is only an instant. On the other hand, the times of apparent zawâl based on the preceding and following limbs are when the respective limbs enter and exit the circles (imagined) on the celestial sphere and termed **Regions of apparent zawâl**, whose centers coexist with the points of true zawâl and radiuses equal the angular value of the **dip of horizon** pertaining to the height of the observer’s location. The region of apparent zawâl is not an (instantaneous) point; it is an arc between the two points whereby (each of) the so-called circles intersect(s) the Sun’s (apparent daily) path. The greatest of these circles is the **Circle of region of shar’i zawâl**. In Islam, the time of zawâl, i.e. midday, is the period of time between the instant when the Sun’s preceding limb enters this shar’i circle and the instant when its following limb exits the circle. The **time of shar’i zawâl** begins when the Sun’s preceding limb enters the circle. The shar’i zawâl time ends when the Sun’s following limb exits the circle, and then the **shar’i zuhr time** begins. This time is determined by calculation and recorded in calendars.

The six-rak’at salât performed after the fard of evening salât is called the salât (namâz) of **awwâbîn**.

The job of understanding, working out, determining, and explaining the times of acts of worship requires Islamic knowledge

(‘ulûm ad-dîn). The ‘ulamâ’ (authorized Islamic scholars) of (the branch of Islamic knowledge termed) **fiqh** wrote in their books of fiqh the teachings which mujtahids (extracted from the Qur’ân al-kerîm and hadîth-i-sherîfs and) explained. It is permissible to exercise oneself in the recalculation of the prescribed times, (which have already been explained by mujtahids.) Results of such calculations, however, are conditional on the aforesaid Islamic scholars’ approval. It is noted in the section dealing with (the essentials of) “facing the Qibla in salât” in **Radd al-muh târ** by Ibn ‘Âbidîn, and also in **Fatâwâ-i-Shams ad-dîn ar-Ramlî**, that it is jā’iz (permissible) to determine the times of salât and direction of the Qibla by calculation. It is noted in **Mawdî’ât-ul-‘ulûm**: “It is fard kifâya to calculate the prayer times. It is fard for Muslims to know the beginning and the end of the prayer times from the position of the Sun or from the calendars approved by Islamic scholars.”

The Earth rotates about its axis from west to east. In other words, an overhead view of it, like that of a globe placed on a table (with the North Pole pointing upwards), would reveal that it rotated in a counterclockwise direction. This is called the **true** (direct, prograde) **motion**. The Sun and the fixed stars appear to make a revolution per day from east to west. This is called the **retrograde motion**. The time between two successive meridional transits of a star at a certain location is defined as **one sidereal day**. One-twenty-fourth of this period is **one sidereal hour**. The time interval between two successive transits of the centre of the Sun across the meridian, that is, the time between successive instants of true zawâl is called **one true solar day**. Meanwhile, the Earth moves from west to east along the **ecciptic** and completes one revolution per year around the Sun. Due to this motion of the Earth, the Sun appears to move from west to east on the ecliptic plane, rotating about the **ecliptical axis** through the Earth’s centre perpendicular to the ecliptic plane. The average speed of this translational movement is about 30 kilometres per second, though it is not constant. Since the orbit of the Earth on the ecliptic plane is not circular but **elliptical**, the angles subtended by the arcs travelled in equal intervals are not equal. The smaller its distance to the Sun, the higher its speed. As a result of this movement of the Earth, the Sun is slower than the stars by about 4 minutes per day, thus completing its daily revolution about 4 minutes later than the stars. Therefore, the “true solar day” is about 4 minutes longer than the sidereal day. This extra time slightly varies from day to

day around 4 minutes. The second reason for the variation of the lengths of true solar daytimes is that the axis of the Earth is not perpendicular to the plane of ecliptic. There is an angle of about $23^{\circ}27'$ between the axis of the Earth and the ecliptical axis. This angle never changes. The third reason is that the maximum altitude of the Sun changes daily. The ecliptic and the equatorial planes intersect along a diameter of the Earth. There is an angle of about $23^{\circ}27'$ between these two planes. This diameter of intersection is called the **line of nodes**, (or the nodal line.) This angle never changes. The average direction of the Earth's axis does not change as it revolves round the Sun. It remains parallel to itself. On the 22nd of June, the axis of the Earth is tilted in such a direction as its northern part is inclined towards the Sun with respect to the (upright position of the) axis of the ecliptic, so that more than half of the northern hemisphere takes sunlight. The declination of the Sun is about $+23.5^{\circ}$. When the Earth arrives at a point about one-fourth of the length of its yearly round, the projection of axis of the Earth on the ecliptic deviates from the Sun-Earth direction by about 90° . At this time the line of nodes passes through the Sun; and the Sun's declination is zero. When the Earth travels one-half of its yearly orbital round (from the point where it was on 22nd June), the perpendicular projection of the Earth's axis on the ecliptic resumes its former sunward position, (such as it was six months earlier,) with the mere difference that the axis itself, with respect to the (still upright) axis of the ecliptic, is now declined proportionally away from the Sun, whereby the equatorial semi-circle facing the Sun is above (, i.e. to the north of) the ecliptic plane; less than half of the northern hemisphere and more than half of the southern hemisphere are exposed to sunlight; the Sun is 23.5° below (to the south of) the equator and hence its declination is -23.5° . When the Earth has travelled three-fourths of its yearly orbital route, i.e., on 21st March, the nodal line passes through the Sun and the Sun's declination is again zero. Hasb Bey notes in his book **Kozmografya**: "The light rays coming nearly parallel to one another are tangent to the Globe around a major circle. This major circle is called the **dâira-i tanwîr=the circle of illumination (the terminator)**. For the first six months during which the Sun is above the equatorial plane, (i.e. north of it), more than half of the northern hemisphere is on the side of the terminator exposed to the Sun. The plane of illumination defined by this circle passes

through the Earth's centre, bisects the Globe, and is perpendicular to the light rays from the Sun. Since the Earth's axis is perpendicular to the equatorial plane, the **angle of illumination** between the plane of illumination and the Earth's axis is equal to the Sun's declination. This is why there are days without nights and nights without daytime at places with latitudes greater than $90^{\circ} - 23^{\circ}27' = 66^{\circ}33'$. Let us assume another and smaller circle sketched parallel to the circle of illumination 19° away from it on the unilluminated side. The phenomena of fajr (morning twilight, dawn, daybreak) and shafaq (evening dusk, evening twilight) take place within the zone between the two circles. At places where the complementaries to the latitudes are less than declination $+19^{\circ}$, or, in other words, in situations where regional and seasonal conditions concur in such a way as the sum of latitude and declination, $(\varphi + \delta)$, is greater than or equal to $90^{\circ} - 19^{\circ} = 71^{\circ}$, the morning twilight or dawn begins before the evening twilight disappears." In situations when the Sun's declination is smaller than the latitudinal value of a location, the Sun's culmination takes place at a region south of the observer's zenith. The observed paths of the Sun and the stars are circles parallel to the Equator. The Sun's declination is zero when the daily path of the Sun coincides with the equatorial plane on the Gregorian March 21 and on September 23. On these two days, the durations of the night-time and daytime are equal everywhere on the Earth. Since the *nisf fadla* (excess of semi-diurnal arc, shown as ZL and Z'L in fig. 2.) is zero, the time of true zawāl in *ghurūbī* time, and the times of true sunrise and sunset in true solar time are all 06:00 hours everywhere. The *shar'ī* times of zuhr in *adhānī* time are also shown as 6 in all authentic calendars, because approximately the same amount of time of Tamkin for sunset exists in the time of zuhr as well. Thereafter the Sun's apparent daily paths lapse into an ever-increasing digression from its equatorial course, so that the Sun's declination eventually reaches the angular value of $23^{\circ}27'$ on June 22, (i.e. at the end of the three months posterior to the vernal equinox on March 21,) and, conversely, $-23^{\circ}27'$ on December 22, (i.e. at the end of the three months following the autumnal equinox on September 23). These two dates, (i.e. June 22 and December 22,) ^[1] are when there begins a gradual decrease in the absolute value of the Sun's declination. During the time when the Sun is

[1] The former is termed **Summer Solstice**, and the latter **Winter Solstice**.

below (south of) the Equator, the major part of the northern hemisphere is on the sunless, dark side of the terminator. As the Earth rotates about its axis, the Sun rises when the front edge of the small circle of apparent horizon. (termed 'line of apparent horizon') of a location touches the illuminated one of the two hemispheres divided by the terminator. The Sun rises exactly in the east when its declination is zero. As the declination increases, the points of sunrise and sunset glide along the line of apparent horizon northwards in summerward months and southwards in winterward months (on the northern hemisphere, and vice versa on the southern hemisphere). The arcs of line of apparent horizon, with their angular value daily changing, are called the **sī'a=annual** (sunrise and sunset) **amplitudes**. (The arcs BL and B'L' in figure2.) In northern countries, (in those to the north of Tropic of Cancer,) the Sun, after rising, always appears to gain elevation in a direction with southerly obliquity (with respect to the observer's zenith or plumb level).

One-twenty-fourth of a true solar day is called one **true solar hour**. The lengths of true solar hours change daily. However, the units of time to be adopted (and to be used for civil time-keeping purposes) by using clocks, are required to consist of standardized lengths of days and hours immune to daily fluctuations. Consequently, the **mean solar day** was devised. One-twenty-fourth of a mean solar day is called one **mean hour**. Ibn 'Âbidîn calls the former **mu'awwaj** (crooked, not straight or uniform) and the latter **mu'tadil** (uniform, equable) or **falakî** (celestial) in the chapter dealing with menstruation. The length of one mean solar day is the average of the lengths of true solar days in a year. Since there are 365.242216 true solar days in a madârî (orbital, natural, solar, tropical) year, the [hypothetical] Mean Sun travels an angular distance of 360° within this number of days and 59' 08.33" in a mean solar day. Assume that a Mean Sun which travels that distance per mean solar day along the Equator, and the True Sun (on the ecliptic) start moving on a day with the shortest diurnal period of the year. First the true Sun will be ahead. So the true solar day will be shorter than the mean solar day. Until mid-February the distance (against the Mean Sun) between the two suns will increase every day. Thereafter the True Sun will slow down and they will be on the same meridian around mid-April. After that, the True Sun will lag behind the Mean Sun. Increasing its velocity around mid-May the True Sun will catch up with the

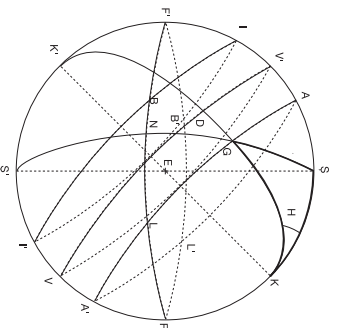


Figure 1

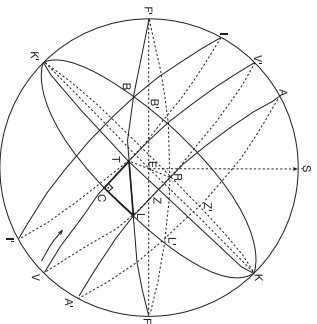


Figure 2

B = Point where the Sun rises on December 22.
T = Point where the Sun rises on March 21 and on September 23.
L = Point where the Sun rises on June 22.
B' = Point where the Sun sets on December 22.
R = Point where the Sun sets on March 21 and on September 23rd.
L' = Point where the Sun sets on June 22.
BI = Semi-diurnal arc (six hours) minus nist fadla on December 22.
TV' = Semi-diurnal arc on March 21 and September 23.
LA = Semi-diurnal arc (six hours) plus nist fadla on June 22.
AV' = CL = GD = Declination of the Sun on June 22.
IV' = Minus (southerly) declination of the Sun on December 22.
VTIV'R = Celestial equator.
AF', VF', IF' = The Sun's maximum elevations (at summer solstice, at the two equinoxes, and at winter solstice, respectively).
A = Point where the Sun culminates on June 22.
KLOCK' = Semicircle of declination on June 22.
GN = Arc of the Sun's true altitude.

KZK'Z' = Circle of declination on March 21, and September 23.
TC = Arc of the equator equal to nist fadla at sunrise and sunset on June 22.
FK = F'K' = Arcs of polar distance.
FK = \$V' = Celestial arc subtending observer's latitude.
H = Angle of fadl-i dâ'ir=hour angle.
GA = Arc of fadl-i dâ'ir.
E = Observer's location.
ES = Plumblin direction, (such as that of the observer's upright posture).
TR = East-West diameter of celestial true horizon.
FEF' = Meridian line.
VKV'K' = Meridian circle.
F = Northern point of the true horizon.
ZL = Arc of Nist fadla, (excess of semi-diurnal arc, or, conversely, complement of semi-nocturnal arc,) at sunrise on June 22.
ZA = Z'A = The semi-diurnal and semi-nocturnal arcs on June 22.
ZL' = Arc of Nist fadla, (excess of semi-diurnal arc, or, conversely, complement of semi-nocturnal arc,) at sunset on June 22.
LT, BT = Semi-annual sunrise amplitudes.

Mean Sun around mid-June and they will be on the same meridian. Then it will surpass the Mean Sun. Around mid-July it will slow down, and they will be on the same meridian again around mid-August. Next it will lag behind the Mean Sun. By the end of October it will slow down and the difference between them will gradually decrease. Finally they will resume their concurrence at the start. The time it will take the Mean Sun to travel these differences between the two Suns can be calculated by using Kepler's Laws. The daily difference of time between the two suns is called the **(Solar) Equation of Time**. The equation of time is positive when the Mean Sun is ahead and negative when it is behind. It varies between about +16 minutes and -14 minutes of time throughout a year. It is zero four times a year when the two suns are on the same meridian. A point of time in Mean Solar Time can be converted to True Solar Time by adding to it the equation of time if it is + (positive) and subtracting the equation of time from it if it is - (negative). The daily variations in the equation of time range between +22 seconds and -30 seconds of time per day. (Please see appendix IV)

Ahmed Ziyâ Bey states, "The value of the dip of horizon in angular seconds is equal to the product of 106.92 and the square root of the elevation in metres of the observer from the tangential horizon of the location." Since the highest hill near the observer in Istanbul is Camlica with a height of 267 metres, the greatest angle of dip of horizon is 29' (in Istanbul). In the table of daily Tamkin which Tâhir Efendi, Chairman of the Astronomy Department, calculated, –he prepared it when he assumed office as Director of Cairo Observatory in 1283 A.H. (1866)–; and in the book *Marâsîd* by Ismâ'îl Gelenbeyî the Virtuous; and in the Turkish book *Mîyâr-ül-evkât* written by Ismâ'îl Fehîm bin İbrâhîm Hakkî of Erzurum in the year 1193; and at the end of the calendar for hijrî-solar year 1286 (hijrî-lunar year 1326) prepared by Sayyîd Muhammad Ârif Bey, Chairman of the Astronomy Department, it is written: "The angle of dip of horizon in Istanbul is maximally 29', and, at this elevation which is below the true horizon, i.e., below zero, the refraction of light is 44.5"; the apparent radius of the Sun, on the other hand, is at least 15.45"; these three altitudes result in the sighting of the Sun before true sunrise. The solar parallax, however, causes a delay in the sighting of sunrise. Subtraction of 8.8", the angular amount of the solar parallax, from the sum of these three altitudes, yields 1° 29' 6.2",

an angular amount termed **the angle of the Sun's altitude**. The period, from the moment when the center of the Sun sets with respect to the true horizon to the moment when its following limb descends by the amount of angular distance (calculated above), so that the following limb dips below the shar'î horizon and daylight reflected on the highest hill (facing the sunset) disappears, is called the **Tamkin**. With the help of the formula used for determining the prayer times on a certain day (in a certain city, say,) in Istanbul, [and a scientific calculator, e.g., Casio], the temporal values of the complements (fadl-i dâir) of the Sun's altitudes, ($0^{\circ} : 0' : 0''$ and $1^{\circ} : 29' : 6.2''$), at the two times of sunset, i.e., setting of the Sun's center with respect to the true horizon and setting of its upper (following) limb with respect to the canonical horizon, respectively, are calculated. Since the time of zawâl in terms of true-zawâlî system is zero, the times of two sunsets are the same as the temporal values of their complements thereby determined. The period between the two times of sunset is the **Tamkin**." For instance, on March 21 and on September 23, the angle of the Sun's altitude is $1^{\circ}29'6.2''$ and the Tamkin, i.e., the time taken by the center of the Sun to descend that amount of altitude below the true horizon along its trajectory, is 7 minutes 52.29 seconds (for Istanbul). With the variables such as the declination of the Sun and the latitude of the location in the formula of prayer times, period of Tamkin in a certain city varies, depending on the degree of latitude and date. Although the period of Tamkin for a city is not the same for every day or hour, there is a mean period of Tamkin for each city. Please see Appendix V for the table of periods of Tamkin. As a precaution, 2 minutes is added to the Tamkin determined by calculation, and the mean Tamkin for Istanbul is accepted to be 10 minutes (of time). At any place with latitude less than 44° , the difference between maximum and minimum Tamkins in a year is about one or two minutes. A city has only one Tamkin, which is utilized to find the shar'î time of a certain prayer of namâz from the true time. There are not different Tamkins for different prayers of namâz. Nor is there a Tamkin applied to apparent times. If a person, believing that the period of Tamkin is something added with precautionary considerations, continues to eat for 3 to 4 minutes after the imsâk (time to start fasting), his fast becomes fâsid (null), as do his fast and evening prayer when he takes the sunset to be 3 to 4 minutes earlier; this fact is written also in the

book **Durr-i Yekâ**. Declination of the Sun, Tamkin and equation of time change every moment at a location, and the unit of *haqîqî ghurûbî* time, (i.e. the time of true sunset,) is slightly different from the unit of *haqîqî zawâlî* time, (i.e. the time of true *zawâl*), and therefore, the calculated prayer times are not precisely exact. To be sure of the beginning of a prayer time, 2 minutes of precaution is added to the period of Tamkin calculated.

There are three kinds of (times of) sunset: the first one is the time when the true altitude of the Sun's centre is zero, called the **true sunset** (*haqîqî ghurûb*); the second one is the time when it is observed that the apparent altitude of the Sun's following limb with respect to the apparent horizon of the observer's location is zero, i.e. when its upper (following) limb disappears below the line of apparent horizon of the location, called the **apparent sunset** (*zâhirî ghurûb*); the third one is the time when the altitude of the rear (following) limb is calculated to be zero with respect to the *shar'î* horizon; this kind of sunset is called the **shar'î sunset** (*shar'î ghurûb*). A city has only one *shar'î* horizon. It is noted in all books of *fiqh* that, of these three kinds of sunset, the sighting of the apparent sunset is to be taken as a basis. However, there are different lines of apparent horizons for different heights. Although the sunset with respect to the *shar'î* horizon is the apparent sunset observed from the highest hill (of the location), the times of these sunsets and those of true sunsets are mathematical times; that is, they are always determined by calculation. At the time of the calculated true sunset, the Sun is observed not to have set yet below the lines of apparent horizons of high places. This shows that the time for evening prayer and for breaking fast begins not at the moments of the (aforesaid) first and second types of sunset, but at a time somewhat later, i.e. at the time of *shar'î* sunset. First the true sunset, and then the apparent sunset, and finally the *shar'î* sunset take place. In his annotation to **Marâq ul-faîâh**, Tahtâwî wrote: "Setting of the Sun means sighting of its upper (following) limb disappear below the line of apparent horizon, not below the true horizon." The Sun's setting below the line of apparent horizon means its setting below the surface horizon. If a person, who has failed to perform the late afternoon prayer, (performs the evening prayer and breaks his fast and then) flies west by plane and sees that the Sun has not set yet (at this place he has newly arrived at), he performs the late afternoon prayer and, after sunset, reperforms (*i'âda*) the evening prayer and, after the 'Iyd, makes

qadâ of his fast^[1]. At locations where the apparent sunset cannot be seen because of hills, high buildings and clouds, the time of sunset, as is stated in a hadîth-i sherîf, is the time of darkening of the hilltops in the east. This hadîth-i sherîf shows that “**in the calculation of the time of sunset or sunrise, not the true or apparent altitudes but the shar’î altitudes of the Sun with respect to the shar’î horizon are to be used;**” in other words, the Tamkin must be taken into account. This hadîth-i sherîf should be followed, i.e., the Tamkin should be taken into account in calculating the shar’î times of all the other prayers as well because the true riyâdî times are determined by (a single-step astronomical) calculation. There is a difference of time which is as long as the period of Tamkin between the true and canonical times of a prayer. The Tamkin corresponding to the highest hill of a city cannot be changed. If the period of Tamkin is reduced, late afternoon prayer and the prayers following it being performed before their prescribed time, and, for the same matter, (the worship of) fasting being begun after the end of the time of sahur (imsâk), these acts of worship will not be sahîh (valid). Until the year 1982 no one had considered re-arranging the period of Tamkin in Turkey, and for centuries all Scholars of Islam, Awliyâ, Shaikh al-Islâm, Muftîs and all Muslims had performed all their prayers and started their fastings at their shar’î times. (The calendar prepared and published by the daily newspaper Türkiye gives the correct times of prayers and fasting without making any alterations in the period of Tamkin.)^[2]

Calculating the early time of any (of the daily five prayers termed) namâz (or salât) requires a definite knowledge of the Sun’s altitude pertaining to the prayer in question. First, the true solar time indicating the difference between midday or midnight and the time when [the center of] the Sun reaches the altitude for the prayer with respect to the true horizon on its path at a location of a certain latitude on a given day with a certain declination of the Sun’s center, is calculated. This time is called **fadl-i dâir** =

[1] In other words, he re-performs that day’s fast after the ‘Iyd of Ramadân. Please see the second chapter of the fifth fascicle of **Endless Bliss for Fasting in Ramadân and ‘Iyd of Ramadân**, or **‘Iyd of Fitrâ**.

[2] Please visit the websites: “<http://www.turktakvim.com>” and “<http://www.namazvakiti.com>” and “www.islamiccalendar.co.uk”.

difference of time (represented by the arc *GA* in figure 1). To determine the true altitude specific to a certain prayer of namâz, the altitude of the Sun's upper limb with respect to the mathematical horizon is measured with the help of a (**rub-i-dâira**) or astrolabic quadrant at the moment when the prayer time written in books of Fiqh begins. From this, the true altitude can be calculated. [The apparent altitude with respect to the apparent horizon is measured by using the sextant.] The arc side *GK* of the spherical triangle *KSG* imagined on the celestial sphere^[1] is the complement of the arc of declination, *GD*; the curvilinear side *KS* is the complement of polar distance *KF*, or of the observer's latitude, (*SV'*); and the arc *SG* is the complement of the Sun's true altitude, *GN*. (Figure 1). The angle *H* at the polar point *K* of the triangle, as well as the angular value of the arc *GA* subtending this angle, represents *fadl-i dâir* (hour angle); this is calculated in angular degrees and multiplied by four to convert it to true time in minutes. The temporal value of hour angle is combined with the time of true or *ghurûbî zawâl* or midnight; thereby **true time** of the prayer is obtained in terms of true *zawâlî* or *ghurûbî* time. Then the *ghurûbî* time is converted to *adhânî* by subtracting one unit of *Tamkin* from it. The *zawâlî* time is converted to mean time by adding the equation of time to it. Then the **Shar'î time** of the prayer in question is obtained from these *adhânî* and mean *ghurûbî* times. While doing this, the **time of Tamkin**, which is the period between the time when the (upper) limb of the Sun has reached the altitude peculiar to this prayer from the *shar'î* horizon and the time when the center of the Sun has reached this altitude from the true horizon, is taken into consideration. For, the difference of time between the true and *shar'î* times of a prayer is equal to the difference of time between the true horizon and the *shar'î* horizon; this difference is the period of **Tamkin**. The *shar'î* times are found by subtracting one unit of *Tamkin* from the calculated true prayer times before midday, since (before midday) the Sun passes the *shar'î* horizon before passing the true horizon. Examples of this are the times of *imsâk* and sunrise. Ahmad Ziya Bey and Kadûsî say in their books entitled **Rub-i-dâira**: "Fajr begins when the upper (preceding) limb of the Sun has reached a position 19° below the *shar'î* horizon. The *shar'î* time of *imsâk* in

[1] Vertices of this triangle are the Sun (*G*), the observer's zenith (*S*), and the celestial north pole (*K*).

terms of true time is obtained by subtracting Tamkin from the calculated true time of fajr (dawn).” Hasan Shawqī Efendi of Hezargrad, senior professor of Islamic sciences at the Fâth Madrasa and translator of Kadûsî’s *İrtifâ-i sems risâlesi*, (Booklet on the Sun’s Altitude), describes the method of finding the time of imsâk in its ninth chapter, and adds: “The times of true imsâk we have obtained by calculation are without Tamkin. A Muslim who will fast must stop eating 15 minutes, i.e. two units of Tamkin, before this time. Thus, they will protect their fast from being fâsid.” As is seen, to find the shar’i adhânî time of imsâk, he subtracts twice the Tamkin from the true ghurûbî time and reports that otherwise the fasting will be nullified. [One unit of Tamkin is subtracted from the ghurûbî time to find the Shar’î time, and another unit of Tamkin is subtracted from the ghurûbî time to convert it to the adhânî time.] This we have observed also in the yearly tables of awqât-i shar’iyya (shar’î times) which Hadrat Ibrâhîm Hakkî (of Erzurum) arranged for Erzurum, as well as in the book *Hey’et-i felekiyya*, by Mustafaî Hilmi Efendi in 1307; therein true times of dawn and sunrise are converted to shar’î times in terms of the system of adhânî time by subtracting twice the period of Tamkin. The same method is applied in the book *Hidâyat-ul-mubtadi fî ma’rifat-il-awqât bi-rub’-i-d-dâira* by ‘Alî bin ‘Uthmân; he passed away in 801 [1398 A.D.]. On the other hand, to find the shar’î prayer times within the period after midday, wherein the Sun transits the shar’î horizon after transiting the true horizon, one unit of Tamkin is added to the true times. In this category are the times of early and late afternoon, evening, ishtubâk, and night. Ahmed Ziyâ Bey states as follows in the aforementioned book, in the chapter dealing with the time of Zuhur: “If Tamkin is added to the time of true zawâl in terms of mean time, the time of shar’î Zuhur in terms of mean time is obtained.” Always one unit of Tamkin is subtracted from time known in terms of ghurûbî system of time to convert it to adhânî time. To convert time that is known in respect to the ghurûbî horizons belonging of the period covering noontime and thereafter, to the shar’î time with respect to the shar’î horizons, one unit of Tamkin is added; then one unit of Tamkin is subtracted to convert it to the adhânî time. Consequently, the adhânî times of these prayers concur with their ghurûbî times. The shar’î times determined in terms of haqîqî (true) or ghurûbî systems of time are converted to the wasatî (mean) and adhânî times and printed on calendars. The times determined thereby are riyâdî times in terms

of *riyâdî* time system. The *riyâdî* times, which are calculated in terms of *riyâdî* time system, also indicate the *me'rî* times on clocks.

NOTE: To work out the time of zuhr in terms of *adhânî-haqîqî* (true) time system from the (already known) *ghurûbî-haqîqî* time of *zawâl*, Islamic scholars subtracted the *Tamkin* at sunset from it, and they obtained the *ghurûbî-zawâl* time again by adding the period of *Tamkin*, which is the method for finding the *shar'î* time at *zawâl*. This fact shows that the *Tamkin* at the time of zuhr must be equal to the difference of time between the true and *shar'î* horizons, i.e., to the *Tamkin* at sunset. Likewise, *Tamkins* for all the *shar'î* prayer times are equal to those at sunrise and sunset. As is reported in the book **al-Hadâiq al-wardiyya**, "Ibnî Shâtîr 'Alî bin Ibrâhîm [d. 777 (1375 A.D.)] describes in his book **an-Na'ûl'âm** the construction of a quadrant practicable at all latitudes. He devised a *basîta* (sundial) for the *Amawiyya* Mosque in Damascus. Muhammad bin Muhammad Hânî (d. 306 h.), a *khalîfa* (disciple and successor) of Hadrat Mawlânâ Khâlid al-Baghdâdî, renewed it in 1293 [1876 A.D.], and wrote a book entitled **Kashf-ul-qinâ' 'an ma'rifat-il-waqf min-al-irfîfâ'**."

Two other sources that we have studied and wherein the period of *Tamkin* was taken into account in the calculations of *shar'î* times of prayers, are a calendar entitled '*Ilmiyye sâhnâmesî* and prepared by **Mashûhat-i Islâmiyya**, the-highest council of the Ottoman 'ulamâ', for the year 1334 [1916 A.D.], and the **Tûnkiye'ye Malsûs Evkat-i Ser'iyye** book no. 14 published by the Kandilli Observatory of the University of Istanbul in 1958. We have seen that the times determined as a result of the observations and calculations carried on by our staff, composed of true men of Islam and specialized astronomers using latest instruments, are the same as those found and reported by Islamic scholars, who used the **rub-i-daira=astrolabic quadrant**, for centuries. Therefore, it is not permissible to change the quantities of *Tamkin*, for it would mean to defile the prayer times.

One mean solar day on timepieces is twenty-four hours. A period of twenty-four hours which begins when a time measuring instrument, e.g. our watch, shows twelve o'clock at the *haqîqî* *zawâl* time and ends at twelve o'clock the following day is called the **mean solar day**. The lengths of mean solar days are all equal. On the other hand, the duration of time that begins when our watch shows twelve at the time of *zawâl* and ends at the time of *zawâl* the following day is called the **true solar day**. The length of

a **true solar day**, which is the time taken by two successive transits^[1] of the center of the Sun, is equal to the length of a mean solar day four times in a year. Except on these days, their daily lengths differ by the amount of daily variation in ta'dīl-i zamān (equation of time). The length of a **ghurūbī day** is the time between two successive settings of the center of the Sun below the true horizon. An **adhānī day** is the time between two successive canonical settings of the upper [following] limb of the Sun below the canonical horizon of a location. When this (second kind of) setting is observed, the adhānī clock is adjusted to 12. Though an adhānī day is equal in length to a ghurūbī day, it begins a period of Tamkin later than a ghurūbī day. Since the Sun culminates only once in a ghurūbī day versus its ascent to and descent from two different altitudes within a true zawālī day, there is one-or-two-minutes' difference of length between these two days. The resultant difference of seconds between the horary units of the true zawālī and ghurūbī times is smoothed out with compensatory modifications manipulated in the period of Tamkin. Timepieces indicate the adhānī or wasatī (mean) times, not the haqīqī (true) or ghurūbī times. Let us set our clock (calibrated to run at the rate of mean time) to 12:00 o'clock at the time of shar'ī sunset on any day. The next day, the time of setting of the following limb of the Sun below the shar'ī horizon will differ by a little less than one minute from mean solar day, i.e., 24 hours. This alternate difference, which develops against one and the other between the lengths of haqīqī (true) and wasatī (mean) days around (yearly four-time) passing periods of equalization, is termed **equation of time**^[2]. Lengths of nights and days have nothing to do with equation of time; nor do ghurūbī or adhānī times. Lengths of days and hours in adhānī hours are equal to lengths of true solar days and hours. For this reason, when timepieces are adjusted to 12 at the time of sunset daily, they indicate the length of true day, not the length of mean day.

Timepieces set to keep the adhānī time must be adjusted to 12:00 at the time of shar'ī sunset calculated in mean solar time

[1] When a celestial object is on the observer's meridian, it is at culmination or in transit.

[2] The dates on which the true and mean solar times are equalized, i.e. when the difference between them is zero, are April 15, June 14, September 1, and December 25. Please see Appendix IV.

every evening. Every day, these clocks must be advanced as the time of sunset shifts backwards and taken backwards as it advances. There is not a mean length for an adhâni day, nor a mean equation of time. It is written in the calendar **Mi'yâr-i awqât** prepared in Erzurum in the Hijrî Qamarî year 1193 A.H. (1779): "At the time of true zawâl, when shadows are the shortest, the adhâni clock is taken backwards so as to adjust it to a position one unit of Tamkin behind the time of zuhr written on the calendar." To correct the adhâni clock, when the mean clock comes to a prayer time, the adhâni clock is adjusted to the time of this prayer written on the calendar. A way of adjusting the vasaî and adhâni clocks is as follows: two convergent straight lines are drawn, one in the direction of the observer's meridian and the other towards the Qibla, on a level place. Then, a rod is erected at the point of intersection of these two straight lines. When the shadow of this rod becomes aligned with the line parallel to the meridian the clock is set to the time of zawâl, and when it becomes aligned with the one pointing towards the Qibla, the clock is set to the time of Qibla. The adhâni clock is not adjusted on days with a variation of sunset time less than 1 minute. In Istanbul, clocks are advanced daily throughout a period of six months, so that they are 186 minutes ahead by the end of this period, and thereafter the process is repeated in the opposite direction for another six-month period at the end of which the 186 minutes gradually added to clocks will have been taken back likewise. These clocks reckon time in reference to the beginning of the adhâni day. Calculation of times of namâz, however, is done in reference to the ghurûbî day. Since an adhâni day begins one unit of Tamkin later than a ghurûbî day, prayer times are converted to adhâni time by subtracting the Tamkin from the ghurûbî times determined by calculation. Equation of time is not used in calculating the ghurûbî or adhâni times.

Since the Earth rotates round its axis from west to east, places to the east see the Sun before those to the west. Prayer times are earlier in the east. There are three hundred and sixty imaginary longitudinal semicircles [meridians] passing through the terrestrial poles, and the semicircle passing through Greenwich, London, (termed prime meridian,) has been accepted as the one for reference. There is one degree of angular distance between two successive semicircles. As the Earth rotates, a city goes fifteen degrees eastwards in one hour. Therefore, of two cities one degree

of longitude apart from each other but with the same latitude, prayer times for the one on the east are four minutes earlier. Locations on the same meridian, i.e. with the same longitude, have a common time of true zawāl. Times of zawāl and zuhr on the basis of ghurūbī time system, and also other prayer times, depend on latitude. The greater the latitude of a location, the farther away from noon are the times of sunrise and sunset summer, and vice versa in winter. A quantity is measured in reference to a certain beginning; e.g. zero. The more distant something is from zero the greater is it said to be. To start clocks from zero they are adjusted either to zero or to 12 (or 24). The moment at which a certain kind of work is started is said to be the **time** of that work. The time may mean a moment or a period. Examples of the latter case are the **time of shar'ī zawāl, prayer times**, and the **time** during which it is **wājib** to perform the **Qurbān**^[1].

Clocks adjusted to local (mahallī) times in cities to the east are ahead of those adjusted to the local times in cities to the west on the same day. The time of zuhr, i.e., the shar'ī time of early afternoon prayer begins a period of Tamkin later than true zawāl time at every location. Since the adjustments of local clocks vary in direct ratio to their longitudinal degrees, the prayer times on local clocks on the same latitude do not vary with longitudinal variations. The adhānī time clocks are local today, as they were formerly. Since the highest places of different locations are not equal in height, the period of Tamkin applied at different locations differ from one another by about one or two minutes, and so do the shar'ī times of (daily five) prayers; yet the precautionary modifications made in Tamkin eliminate such differences. In the present time, clocks adjusted simultaneously to a common mean time in all cities of a country are used. In a country where this **common mean time** is used, time of a certain prayer in standard mean time vary even in cities on the same latitude. Four times the longitudinal difference between a pair of cities with the same latitude shows the difference, in minutes, between the times of the same prayer, in standard mean time, in these two cities. In brief, at locations on the same longitude, the only two things that remain unchanged despite change of latitude are clocks adjusted to local time and those adjusted to standard mean time. As the absolute

[1] There is detailed information about **Qurbān** and how to perform the Qurbān in the fourth chapter of the fifth fascicle of **Endless Bliss**.

value of latitude increases, a prayer time moves forwards or backwards, the direction depending on the time's being before or after noon as well as on the season's being summer or winter. Calculation of prayer times from those for the latitude 41° N has been explained in the instructions manual for the **Rub'-i-dâira** (in Turkish). When longitudinal degrees change, i.e. at places with common latitude, the adjustments of timepieces and all the prayer times on the standard timepieces change.

In all places between the two longitudes 7.5° east and west of (the longitude of Greenwich,) London, mean solar time for London (Greenwich Mean Time, GMT, or Universal Time, UT, counted from midnight,) is used. This is called the West European Time. In places between seven and a half degrees and twenty-two and a half degrees east of London, time one hour ahead of it is used, which is called Central European Time. And in places between 22.5° and 37.5° of longitude east, time two hours ahead of GMT is used, which is called East European Time. Times three, four and five hours ahead of GMT are used in the Near, Middle and Far East, respectively. There are twenty-four such zones of standard time on the Earth, which follow one another by one hour. The **standard time zone** adopted in a country is the one centered on the mean local time of places located on one of the **hourly longitudinal semicircles** imagined to traverse the country with intervals of fifteen degrees. Turkey's standard time zone is the local mean time of the places located on the meridian thirty degrees east of London, which is East European Time. The cities Izmit, Kütahya, Bilecik and Elmalı lie on the meridian 30° . Some countries do not use the time of the geographical zone they are in because of political and economic considerations. For example, France and Spain use the Central European Time. Clocks in countries where different standard times are used are so adjusted as to differ from one another only by multiples of hours at any given moment; the hourhand in a country is in advance of that in one to its west.

The time of a prayer at a given place in Turkey in local solar mean time differs, in minutes, from Turkey's standard time by four times the longitudinal difference between that place and the longitude 30° . To find the time of this prayer in standard time, this difference will be subtracted from or added to the local time if the longitudinal degree of that place is greater or smaller than 30° , respectively. For example, let us say the time of a prayer begins in

the city of Kars (41°N, 43°E) at 7 hr 00 minutes in local mean time on May 1. The city's longitude being 43°, which is greater than 30°, local time of Kars is ahead of standard time. Then the time of that prayer begins 13 x 4 = 52 minutes earlier, at 06:08 in standard time.

The sum of M_g (the time of zawāl in ghurûbî time) and S_f (the time of true sunset in true solar time) for the same place is equal to 12 hours [equation (1), below], because this sum is a period of about 12 true hours continuing from 12 o'clock in the morning in ghurûbî time to the time of true sunset. Please see the chart for summer months. The unit of true solar time is approximately equal to that of ghurûbî time.

Time of midday in ghurûbî time+Time of sunset in true time=12hours or

$$M_g + S_f = 12 \text{ hours} \quad (1)$$

And the sum of half of true daytime and half of true night-time N_f is about 12 hours. Therefore,

Half of true nighttime+Time of sunset in true time=12hours or
1/2 N_f + S_f =12 hours (2)

By combining the equations (1) and (2), we obtain:

Time of midday in ghurûbî time=Half of true nighttime or
 $M_g = (1 / 2) N_f$ (3)

The time of midday in ghurûbî time is from the ghurûbî twelve in the morning till true midday. The ghurûbî twelve in the morning is half the daytime later than midnight. It is before sunrise in winter, and after sunrise in summer. The period for morning prayer, as well as that for fasting, begins at the time of fajr-i-sâdiq. Its beginning is known when the adhâni clock, which begins from 12 at the time of sunset, indicates the time of fajr, or when the mean clock, which begins from 12 at the time of midnight, indicates the time of fajr. Sunrise begins half the night-time later than 12 midnight, or a period of night-time later than 12 at the time of sunset, or half the daytime earlier than zawāl. Twelve o'clock in the Ghurûbî morning is 12 hours after 12 at the time of sunset, or half the daytime later than 12 midnight, or half the night time earlier than time of true zawāl. Between the time of sunrise and (the ghurûbî) 12 in the morning there is a difference equal to the difference between halves the lengths of night and day. All these calculations are done using the true solar time. After calculation,

true solar time is converted to mean solar time and thence to standard time. Below, we shall see that the time of midday in ghurûbî time is the time of zuhr in adhâni time. For that matter, on May 1, since the time of zuhr in adhâni time is 5:06, the time of sharî sunrise in standard time in Istanbul is 4:57 (5:57 in one-hour advanced summer time).

If days and nights were always equal in length, the Sun would always rise six hours before midday and set six hours thereafter. Since they are not equal, the period between the times of zawâl and ghurûb (sunset) is somewhat longer than six hours in summer months. In winter months, on the other hand, this period becomes a little shorter. This discrepancy centered around the mean six hours is called the **nîsf fadla** = **excess of semi-diurnal time**. (Please see figure 2). In summer months, true sunsets differ from the time of zawâl by the sum of six and nîsf fadla, whereas the difference in winter months is the subtraction of nîsf fadla from six. Conversely, the ghurûbî twelve in the morning is translationally the same amount different from the time of zawâl.

To find the time of zuhr in adhâni time system and the times of sunrise and sunset in true and mean time systems, the nîsf fadla is obtained by using Scottish Mathematician John Napier's (1550-1617) formula. According to this formula, on a spherical right triangle [for example, the triangle TCL in Figure 2] cos of one of the five parts other than the right angle [sin of its complement] is equal to the product of cot values of the two parts adjacent to that part [tag of their complements], or to the product of the sin values of the other two parts not adjacent to it. However, instead of the (angles subtended by the) two perpendicular sides themselves, their complements are included in the calculation. So,

$$\sin (\text{nîsf fadla}) = \tan (\text{declination}) \times \tan (\text{latitude}).$$

Using this formula and with the help of a scientific calculator or a table of logarithms of trigonometric functions, the arc of **nîsf fadla** in degrees and, multiplying this by 4, its equivalent in minutes of true solar time are found. If the terrestrial location of a certain city and the celestial position of the Sun are on the same hemisphere, (so that the latitudinal value of the former and the declinational value of the latter share the same sign,) its local solar time of true sunset is obtained by adding the absolute value of nîsf fadla to 6 true solar hours (one-fourth of a true day). By subtracting the absolute value of nîsf fadla from 6 hours, the time of true midday (zawâl) in ghurûbî time, or the time of true sunrise

in true solar time, [beginning with midnight,] is found. That means to say that the ghurūbī 12 in the morning is earlier than the time of true zawāl by the difference obtained by doing this subtraction. Please see appendix IV for the table of declination of the Sun. If the city in question and the Sun are on different hemispheres, the time of true zawāl in ghurūbī time, or the time of true sunrise in true solar time, is obtained by adding the absolute value of nisf fadla to 6 hours; and by subtracting nisf fadla from 6 hours the time of true sunset in true solar time is obtained for that city.

For instance, on May 1, declination of the Sun is +14°55', equation of time is +3 temporal minutes and Istanbul's latitude is +41°; depressing the keys,

$$14:55 \boxed{\rightarrow} \tan x \ 41 \tan = \arcsin x \ 4 = \boxed{\rightarrow} 0:22$$

on the scientific calculator (Privilege) gives the resultant 53min 33sec (of time). Nisf fadla is found to be 54min (of time); the calculated true sunset is at 6:54 in true zawāl time, at 6:51 in local mean zawāl time, and at 18:55 in standard time or at 19:55 in summer time. Time of canonical sunset is found to be 20:05, in summer time, by adding the Tamkin of 10 minutes for Istanbul. Duration of true daytime is 13 hours plus 48 minutes, and duration of night is its difference from 24 hours, i.e. 10 hours plus 12 minutes; 5:06, which is the difference between nisf fadla and 6 hours, is the time of true sunrise in true time, i.e. from the time of midnight, or the time of zawāl in terms of ghurūbī time. The time of true midday in adhānī time is earlier than that in ghurūbī time by a period of Tamkin; i.e., it is at 4:56. The shar'ī time of zuhr in adhānī time begins later than the time of true midday in adhānī time by a period of Tamkin, that is, at 5:06. Twice the time of zuhr in adhānī time, 10 hours and 12 minutes, is the approximate duration of astronomical nighttime, and subtracting 20 minutes (twice the Tamkin) from this gives 9:52 to be the time of shar'ī sunrise in adhānī time. If equation of time and Tamkin are subtracted from 5 hours 6 minutes and the result is converted to standard time, the time of shar'ī sunset is obtained to be 4:57. Subtraction of the time of adhānī zuhr from 6 hours yields the nisf fadla time. Since the maximum absolute declination of the Sun is 23° 27', the Nisf fadla is 22° maximum by calculation for Istanbul, which makes one hour and twenty-eight minutes, and hence there is a difference of 176 minutes between the latest and earliest times of sunset. And since there is equal difference between the (earliest and latest) times of sunrise, the difference also between the longest

and shortest daytimes is 352 minutes, [5 hours and 52 minutes.]

Nisf fadla is zero, always at locations on the equator, and all over the world on March 21st and on September 23rd, because the declination of the Sun, and hence tan, dec., is zero always on the equator and worldover on March 21st and on September 23rd. On April 1, declination of the Sun is 4°20' and the equation of time is -4 minutes. The latitude of Vienna, Austria, is 48°15', and nisf fadla is found, with the use of a scientific (Privilege) calculator by depressing the keys, $CE/C\ 4.20\ [\rightarrow] \tan\ x\ 48.15\ [\rightarrow] \tan = \arcsin\ x\ 4 =$ to be about 19.5 minutes. Then, the time of the evening prayer [shar'î sunset] in Vienna begins at 6:33:30 in local mean solar time. Vienna's longitude is 16°25', which is 1°25' east of the (hourly) standard meridian; therefore, the time of evening prayer begins at 6:27:30 in Austria's geographical standard time, which is 1 hour ahead of GMT. Since the latitude of Paris is 48°50', nisf fadla is 20 minutes and the time of the evening prayer in local mean time begins at 6:34; with its longitude +2°20' east, it should normally begin at 6:25 in the geographical standard time, yet the standard time used in France is 1 hour ahead of West European Time; so it begins at 19:25. As for New York; its latitude is 41°, and nisf fadla is 15 minutes; hence the time of evening prayer begins at 6:29 in local mean time; with longitude -74°, it is 1° east of the (hourly) standard meridian -75° which corresponds to the standard geographical time 75/15=5 hours behind that of London; therefore, evening prayer begins at 6:25 in that time zone. For Delhi, latitude is 28°45'; nisf fadla is 9.5 minutes, the time of evening prayer begins at 6:23:30 in local mean time; its longitude is +77°. Since this longitude is 2° east of the standard hourly meridian, which in turn is 5 hours ahead of London, the time of evening prayer begins at 6:15:30 on the standard hourly meridian.

For Trabzon, latitude is the same (41°) as that for Istanbul, and longitude is 39°50'. To find nisf fadla on May 1, the following keys of the CASIO fx- scientific calculator are depressed:

ON 14 $[\rightarrow] 55\ [\rightarrow] \tan\ x\ 41\ \tan = \text{INV}\ \sin\ x\ 4 = \text{INV}\ [\rightarrow] \arcsin$ and the time of nisf fadla is found to be 53 minutes and 33 seconds, which is about 54 minutes^[1]. Time of sunset, like in Istanbul, is 7:01 in local mean time, and 39 minutes earlier, i.e. 6:22, in standard time. Al-Mekkat al-mukarrama is on latitude 21°26' and, like Trabzon, on longitude 39°50', and nisf fadla on May 1 is 24

[1] The use or operation of calculators vary with brand.

The time of *zawāl* in local mean solar time differs from 12 hours (in local true solar time) by the equation of time, i.e. less than one minute, everywhere, and annually ranges, e.g. in Istanbul, from approximately 16 minutes before to 14 minutes after 12. In standard time, however, it is earlier or later than the local time of the place by an amount, in minutes, of four times the longitudinal



difference between the place in question and the standard meridian of longitude 30° for every location in Turkey. And the time of *zawāl* changes every day for an amount of one or two minutes on the *adhâni* clocks. The Ottoman administration employed **muwaqqits** (time-keepers), who were in charge of these adjustments in great mosques.

An easy way to determine the equation of time on a certain day is simply to learn the time of early afternoon prayer [zuhr] in terms of standard time on that day in a certain city, e.g. in Istanbul. This time minus 14 minutes is the time of midday in local mean solar time. As the time of midday in true solar time is 12 o'clock everywhere, the difference between these two midday times in minutes is the equation of time. If the time of *zawāl* (midday) in mean time is short of 12:00, the sign of the equation of time is (+) and, if it exceeds it, it is (-).

Since the equation of time is -13 minutes on March 1, a place's local time of *zawāl* in terms of mean solar time is 12:13 everywhere. The time of early afternoon prayer begins later than this by the amount of *Tankin*. In Istanbul, for example, it begins at 12:23. At any location, its time in terms of standard time begins either earlier or later than its time in terms of local mean time by an amount, in minutes, equal to four times the longitudinal difference in degrees between the (hourly) standard meridian and the meridian of the place in question. If a location in Turkey is to the east of the standard meridian 30° E, it is earlier, otherwise later. Thus, the time of early afternoon prayer in terms of standard time is about 12:11 in Ankara, whereas it is 12:27 in Istanbul. When a clock adjusted to standard time arrives at the time of early afternoon prayer, the daily adjustment of a clock keeping the *adhâni* time would have been realized simply by setting it to the time of the early afternoon prayer determined by using the *nisf fadla*. If the height of the highest place is not known, the **period of *Tankin*** of a location is either (1) the period between the moment when sunlight reflected on the highest place disappears and the instant when sunset below the tangential horizon is observed, or (2) the difference between 12 and the time found by combining with equation of time the time shown by a clock set to local mean time when it is the time of zuhr determined by applying *nisf fadla* to the time shown on an *adhâni* clock set to 12 when sunlight reflected on the highest place of the location is observed to disappear, or (3) the difference between the time when the

reflection of sunlight on the highest place disappears in terms of local mean time and the time of sunset determined by applying *nisf fadā*; or (4) the period of time determined by adding the equation of time to the difference of time of *zuh*r in local mean time and 12:00 if the equation of time is positive (+), or by subtracting it if it is negative (-).

It is written as follows in Ibn ʿAbidin, as well as in the *Shāfiʿī* book **al-ʿAnwār** and in the commentary to the *Mālikī* book **al-Muqaddamat al-izziyya**, and also in **al-Mizān ul-kubrā**: “For a *saʿāt* (prayer) to be *saḥīḥ* (valid), one should perform it after its time has begun and know that one is performing it in its correct time. A *saʿāt* performed with doubtful knowledge as to the arrival of its correct time is not valid (*saḥīḥ*) even if you realize, after performing it, that you performed it in its correct time. To know that the prayer time has come means to hear the *adhān* recited by an ʿādil^[1] Muslim who knows the prayer times. If the reciter of the *adhān* is not ʿādil [or if there is not a calendar prepared by an ʿādil Muslim], you should investigate whether the time has come and perform it when you surely believe that it is the time. Information obtained from a *fāsiq* Muslim or a person who is not known to be an ʿādil Muslim concerning the direction of *qibla* or other religious matters such as cleanliness or uncleanness of something, or whether a certain act (or behaviour or thought) is *halāl* (permitted) or *harām* (forbidden), as well as the (call to prayer termed) *adhān* performed by such a person, is not trustworthy; instead of asking a person of that kind, you have to learn the

[1] A Muslim who never commits a grave sin and who does not commit venial sins continually and whose good deeds are more than his wrongdoings, is called an ʿādil Muslim. On the other hand, *fāsiq* Muslim means one who is habituated to committing one of the grave sins such as fornication, gambling, consumption of hard drinks, usury (however low the rate of interest), looking at people or things or images that are forbidden for a Muslim to look at, condoning acts of wrongdoing committed by a person under his responsibility such as his wife or daughters, for instance their going out without covering those parts of their body which Islam commands them to cover. Also, a Muslim who habitually neglects one of Islam’s open commandments such as the daily five prayers of *naḥāz*, etc., as well as one who ignores learning something which is *farz* or *wājib* for a Muslim to learn, is a *fāsiq* Muslim. Hence, ʿādil and *fāsiq* are antonymous.

matter in your own and act in accordance with the result of your personal research.”

It is mustahab to perform the morning prayer when it becomes rather light everywhere in every season; this is called “**isfār**”. It is mustahab to perform the early afternoon prayer in jamā’a late on hot days in summer and early on winter days. It is mustahab to always perform the evening prayer early. And it is mustahab to perform the night prayer late but till it is the initial one-third of the shar’ī night, which is the period of time between ghurūb (sunset) and fajr (dawn). It is makrūh tahrīmī to postpone it till after midnight. In fact, the postponements suggested above apply only to those who perform namāz in jamā’a. A Muslim who performs namāz alone at home should perform every prayer as soon as its time begins. A hadīth sheri’ reported in **Kunūz ad-daqā’iq** on the authority of Hākim and Tirmidhī reads: “**The most valuable ‘ibāda is the salāt performed in its early time.**” Another hadīth sheri’, reported in the **Sahīh** of Muslim and also written on page 537 of **Izālat al-khafā’**^[1], declares: “**Such a time will come when directors and imāms will kill the salāt; [that is,] they will postpone it till the expiration of its [prescribed] time. You should perform your salāt within its time! If they perform it in jamā’a after you [have performed it], perform it again together with them! The one you perform the second time is nāfila (supererogatory).**” It would be cautious to perform the late afternoon and night prayers according to Al-Imām al-āzam’s ijthād. A Muslim who is afraid he may fail to wake up later should perform the witr prayer immediately after the night prayer. He who performs it before night prayer should reperform it. And he who can wake up should perform it towards the end of the night.

Ahmad Ziyā Bey provides the following information on page 157: In a city, the algebraic sum of a certain prayer’s canonical time known with respect to the local mean time and the equation of time for the day in question is its time with respect to the true solar time. This plus the time of zuhr in adhānī time and minus one unit of Tamkin yields the prayer’s shar’ī time with respect to the adhānī time. If the result exceeds twelve, the excess indicates the adhānī

[1] **Izālat-ul-khafā’ an khitāfat-il-khulafā’**, by the great Sunnī Islamic scholar Shāh Walīyullah Dahlawī [1114 [1702 A.D.]-1176 [1762]; Delhi).

time. For example, the Sun sets at 18:00 (6:00 p.m.) in standard time in Istanbul on March 1. Since the equation of time at the time of sunset is -12 minutes, the time of shar'i sunset in Istanbul is 5:44 in local true solar time. And since the time of shar'i zuhr in adhâni time is 06:26, the time of sunset is 06:26+05:44-00:10=12:00. In general,

(1) t in adhâni time = t at the same moment in true solar time + t of zuhr in adhâni time - Tankin of the location

(2) t in true solar time = t in adhâni time + t of shar'i sunset in true solar time

where t is time.

In the equation (2), if the time of sunset is in mean time, the zawâit time obtained is also mean.

The equation (2) may also be written as:

(3) t in adhâni time = t in true solar time - t of shar'i sunset in true solar time

If the time of sunset treated is greater than the true time, the subtraction must be done after twelve is added to the true time.

The zawâit time in the equations (2) and (3) is given in true solar time; yet, since the same numbers are added and then subtracted while converting standard time to true time and then the true time found to standard time, the computation done without converting standard time to true time yields the same results; as follows:

(4) t in standard time = t in adhâni time + t of shar'i sunset in standard time

(5) t in adhâni time = t in standard time - t of shar'i sunset in standard time

The time of sunset on March 1 as calculated above can also be determined with the help of the last equation: 18:00 - 18:00 = 00:00, which is 12:00 in adhâni time. Likewise, since the time of the late afternoon prayer is 15:34 and the time of sunset is 6:00 in standard time on March 1, the time of the late afternoon prayer in adhâni time is:

$$15:34 - 6:00 = 9:34.$$

Similarly, since the time of imsâk in adhâni time on the same day is 10:52, the time of imsâk in standard time is 10:52+6:00=16:52 or 4:52 p.m. by the equation (4).

Let us find the time of sunset in true solar time in Istanbul on 23 June 1982 Wednesday, 1 Ramadan 1402: on that day, the time of the early afternoon prayer in Istanbul is 4:32 in adhâni time, and the equation of time is -2 minutes. The time of sunset in local true solar time in Istanbul is the difference between this and 12 hours; that is, 7:28. The shar'î sunset is at 7:38 in true solar time, at 19:40 in mean solar time, at 19:44 in standard time of Turkey and at 20:44 in summer time.

If the time in standard time is smaller than the time of sunset, 12 or 24 is added to it in the equations (3) and (5). Ahmad Ziyâ Bey employs the formulas

$$(6) \text{ t in adhâni time} = \text{true time of zawâl} + \text{true solar time} \\ \text{and}$$

$$(7) \text{true solar time} = \text{adhâni time} - \text{true time of zawâl.}$$

Mustafa Efendi, Chairman of the Ottoman Astronomy Department, wrote in the pocket calendar of 1317 A.H. (1899): "In order to convert ghurûbî and zawâl times to each other, the time given in one is subtracted from the time of early afternoon prayer if the time in question is before noon (a.m.); then this difference is subtracted from the time of early afternoon prayer in the other time. If it is p.m., the time of early afternoon prayer is subtracted from the time given, and then the difference is added to the time of early afternoon prayer in the other time. For example, the time of imsâk on June 12th, 1989 is 6:22 in adhâni time; the time of zuhr is 4:32. The difference (16:32-6:22)=10:10. Subtracting this from 12:14, which is the time of the early afternoon prayer in standard time, the time of imsâk is found to be 2:04 in standard time.

To determine the time the Sun comes to the altitude for the beginning of the time of a certain saât, first the value of **fadl-i dâir** (time corresponding to the hour angle of the Sun) is calculated. Fadl-i dâir is the interval between the point where the center of the Sun is and the time of zawâl (midday) for the daytime, and it is the interval between that point and midnight for the nighttime. The angle of fadl-i dâir, H, can be calculated from the formula for the spherical triangle: [See figure: 1]

$$\sin \frac{H}{2} = \sqrt{\frac{\sin (M-90^{\circ}+\delta) \times \sin (M-90^{\circ}+\varphi)}{\sin (90^{\circ}-\delta) \times \sin (90^{\circ}-\varphi)}} \quad (1)$$

where δ is the declination of the Sun and φ is the latitude of the location and M is the half of the sum of the three sides of the spherical triangle and determined with the formula:

$$M = \frac{(90^\circ - \delta) + (90^\circ - \varphi) + (90^\circ - h)}{2}$$

where h is the altitude of the Sun. The sign of altitude is (+) above the true horizon and (-) below it. If declination and altitude have opposite signs, the declination added to 90° , instead of its complementary to 90° , is taken.

The formula for *fadl-i dâir* is simplified by substituting the value of M as

$$\sin \frac{H}{2} = \sqrt{\frac{\sin \frac{Z_+ + \Delta}{2} \times \sin \frac{Z_- - \Delta}{2}}{\cos \varphi \times \cos \delta}} \quad (2)$$

Here, the interval represented by the angle H is measured in reference to the meridian (*nisf an-nahâr*), and:

$$\Delta = 90^\circ - \mathbf{GI} = (\text{latitude of location}) - (\text{declination of the Sun}) = \varphi - \delta,$$

where **GI** is the acronym of **ghâyât irfîfâ'**, which in turn is the **maximum altitude of the Sun's centre** (at midday).

Z (angular distance to the zenith) = $90^\circ -$ (azimuthal zenith), which represents the angle of **Fay-i zawâl** formed by the two straight lines which start from the top of the rod, each extending in the direction of one of the two celestial points, which are the point of culmination and that of azimuthal zenith.

The variables are substituted into the formula with their algebraic signs.

Let us calculate the time of 'asr awwal, i.e. the early time of late afternoon prayer in Istanbul on August 13. Assuming that a rod of 1 m in length is erected on the ground: [The two acute angles of a right triangle are complementary to each other. If one of the sides inscribing an angle is 1 cm. in length, its tangent shows the length of the side subtending it. The Sun's acute angle on the ground, (i.e. the angle formed by the rod's shadow on the ground and subtended by the rod,) is the Sun's altitude.]

$$\tan Z_1 = \tan (90^\circ - h_1) = 1 + \text{fay-i zawâl} = SAA$$

where Z_1 represents the angle complementary to the altitude h_1 for 'asr awwal, SAA is the the length of [the rod's] shadow at 'asr awwal, and

$$\text{fay-i zawâl} = \tan \text{CGI} = \tan \Delta$$

where CGI is the angle complementary to ghâyat irtifâ' (altitude of the centre of the Sun at midday). **Ghâyat irtifâ', GI = maximum altitude** of the Sun at the time of zawâl is determined by adding the declination to the angle complementary to latitude if the signs of both are the same, i.e., when both of them are on the same hemisphere, or by subtracting the declination from the latter if they have opposite signs, i.e., when they are on different hemispheres. If the sum of the angle complementary to latitude and declination is more than 90° , its difference from 90° is the GI, and the Sun is in the eastern side of the sky. If latitude and declination are on the same side, their difference or, if they are on different sides, their sum gives the complementary to GI (Δ).

$$\text{GI} = 49^\circ 00' + 14^\circ 50' = 63^\circ 50'$$

$$\log (\text{fay-i zawâl}) = \log \tan 26^\circ 10' = \bar{1}.69138$$

$$\text{Fay-i zawâl} = 0.4913 \text{ metres,}$$

$$\tan Z_1 = \tan (90^\circ - h_1) = 1.4913$$

and using the table of logarithms of trigonometric functions,

$$\log \tan Z_1 = 0.17357$$

or with a Privilege calculator, the operations:

$$1.4913 \text{ arc tan } \boxed{\Rightarrow 90^\circ} \text{ give:}$$

$$90^\circ - h = \text{azimuthal distance} = Z_1 = 56^\circ 09'$$

$$M = \frac{75^\circ 10' + 49^\circ + 56^\circ 09'}{2} = 90^\circ 10'$$

$$\sin \frac{H}{2} = \sqrt{\frac{\sin 15^\circ \cdot \sin 41^\circ 10'}{\sin 75^\circ 10' \cdot \sin 49^\circ}}$$

and using the table of logarithms of trigonometric functions,

$$\begin{aligned} \log \sin \frac{H}{2} &= \frac{1}{2} [(\bar{1}.41300 + \bar{1}.81839) - (\bar{1}.98528 + \bar{1}.87778)] \\ &= \frac{1}{2} (\bar{1}.23139 - \bar{1}.86306) = \frac{1}{2} (\bar{1}.36833) = \bar{1}.68417 \end{aligned}$$

(1/2) $H=28^{\circ}54'$ and $H=57^{\circ}48'$ and multiplying this by 4 we get 231.2 minutes of time, that is, 3 hours 51 minutes, which is the period of fadl-i dâir (hour angle) for the 'asr awwal on August 13th in Istanbul. Since the true time is 00:00 at the time of true zawâl, it is directly the time of true 'asr awwal in true time and is three hours and fifty-one minutes, which is equal to the time for the rod's shadow to lengthen by a length equal to its height after the time of true zuhr. Shar'î time of 'asr awwal in reference to shar'î zuhr is later than this by the amount of the Tamkin of that location. Since equation of time is -5 minutes, it is 16:10 in standard mean time. If the time of sunset in standard mean time, 7:12, is subtracted from this standard mean time, time for the late afternoon prayer in Istanbul is obtained in adhânî time to be 8:58, using equation (5) a few pages earlier. When the (time termed) fadl-i dâir is added to the adhânî time of zuhr, i.e. the true time of zawâl with respect to the ghurûbî time, which is five hours and seven minutes, the result is both the true time of late afternoon prayer in ghurûbî time and the shar'î time of 'asr-i-awwal in adhânî time. For, although the shar'î time of 'asr-i-awwal is one unit of Tamkin later than this sun, i.e., than the ghurûbî true time, its shar'î time in adhânî time is one unit of Tamkin earlier than that ghurûbî shar'î time. Similarly, the shar'î times of early afternoon, evening and night prayers in adhânî time are the same as their true times found by calculation in ghurûbî time.

Another method applicable for determining the altitude for the 'asr-i-awwal (the early time for late afternoon prayer) is as follows: the time when the Sun reaches maximum altitude, (i.e. its culmination,) is determined graphically by measuring or calculating, and using the relation

$$\text{Length of shadow} = \cot h,$$

the length of the shadow of a 1 m long (vertical) rod (erected on a level ground) is measured; the maximum altitude and the length of the shadow are recorded daily. Hence, a table of "altitude" versus "shadow length" is obtained. Since the maximum altitude of the Sun is 64° on August 13, the minimum length of shadow is 0.49 m as can be read off from the table. The length of the shadow is 1.49 m and the altitude is 34° . A table of altitude versus length of shadow exists in the appendix of the book **Taqwîm-i sâl** printed in 1924. (Please see Appendix VI.)

The 'asr thâni time of early afternoon prayer (, i.e. the later time for late afternoon prayer,) can be found by utilizing the same formula, yet in this case:

$$\tan Z_2 = 2 + \text{fay-i zawâl} = \text{SAT}$$

where Z_2 is the angle complementary to the Sun's altitude for 'asr thâni = azimuthal distance, and SAT is the [length of the gnomon's] shadow at 'asr thâni.

$$Z_2 = 68^\circ 8'. \text{ Hence,}$$

$$M = 96^\circ 09' \text{ and}$$

$$H = 73^\circ 43'.$$

The time of fadl-i dâir is 4 hours 55 minutes. When the Tamkin is added to this, the 'asr thâni comes out to be 5:05 for Istanbul in true solar time.

To determine the time of the 'asr-i-awwal for late afternoon prayer, first the angle Z , complementary to altitude h , and then fadl-i dâir are calculated using the formula:

$$Z_1 = \text{complementary to the Sun's altitude (bud'i sent} = \text{azimuthal distance)} = \text{arc tan } (1 + \tan \Delta),$$

and for the 'asr-i-thâni:

$$Z_2 = \text{arc tan } (2 + \tan \Delta),$$

where $\tan \Delta$ is fay-i-zawâl. The angle whose tangent is equal to the sum of $\tan \Delta$ and 1 or 2 is the value of Z_1 and Z_2 , respectively, (complementary to the altitude) for late afternoon prayer.

At the 'ishâ awwal of night prayer, the center of the Sun is 17° below the true horizon; in other words, its true altitude is -17° . Since the declination plus 90° is taken into account instead of the angle complementary to the declination:

$$M = \frac{104^\circ 50' + 49^\circ + 73^\circ}{2} = 113^\circ 25' \text{ and } H = 50^\circ 53'$$

and the time of fadl-i dâir = hour angle is 3 hours 24 minutes, which is the interval from the time for night prayer in true time to midnight. 10 minutes of Tamkin at the time of 'ishâ for Istanbul is added to the difference between that time [of fadl-i dâir] and 12 hours, since the center of the Sun leaves the shar'i horizon later and naturally its following limb leaves the horizons even later. On August 13, the time for the night prayer is 8:46 in true solar time and 20:55 in standard time. Subtracting the time of fadl-i dâir from

the time of adhâni zuhr, which is equal to half the true night-time, one unit of Tamkin is added to it to find the ghurûbî time, which is then converted to adhâni time by subtracting one unit of Tamkin from it. Or, instead of first adding and then subtracting the Tamkin, the time of shar'î ishâ awwal in terms of ghurûbî and adhâni times is found to be 1:42, without taking the Tamkin into account.

$$M = \frac{104^{\circ} 50' + 49^{\circ} + 71^{\circ}}{2} = 112^{\circ} 25' \text{ and } H = 47^{\circ} 26'$$

On August 13, as the whiteness called fajr-i sâdiq begins to dawn, the center of the Sun is below the true horizon by the sum of 19° and the angle of the Sun's altitude; in other words, the Sun's true altitude exceeds -19°. Hence:

and dividing this by 15, we get the time of fadl-i dâir (hour angle) to be 3 hours 10 minutes, which is the distance between the Sun's center and midnight. This is the time of imsâk in true time since the true time is 00:00 at midnight. The Tamkin, 10 minutes, is subtracted from this, because the Sun's altitude of -19° is closer to the shar'î horizon than it is to the true horizon and naturally the upper (preceding) limb of the Sun is closer than its center to the horizons. Then, the time of imsâk is 3:00 in true solar time of Istanbul and 3:09 in standard time. If fadl-i dâir is added to the time of zuhr, i.e. (5:07), which is equal to half of the night-time, and then 20 minutes of Tamkin is subtracted, the time of imsâk comes out to be 7:57 in adhâni time. The fadl-i dâir found on the programmable CASIO fx-3600p calculator is 8 hours 50 minutes, which is the interval from the fajr (dawn) to the zawâl (midday). To find its difference from midnight, this is subtracted from 12 hours, which yields fadl-i dâir to be 3 hours 10 minutes, again.

The period between dawn and sunrise is called **hissa-i fajr = duration of dawn**, that between dusk and sunset is called **hissa-i shafaq = duration of dusk**. If the fadl-i dâir of dawn or dusk is subtracted from the adhâni zuhr time, [i.e., from midnight,] or if nist fadla is added (in winter) to or subtracted (in summer) from the complementary to the fadl-i dâir of dawn or dusk, their conversions to time will yield the hissas = durations. Since the signs of the altitudes for fajr and shafaq are (-), their fadl-i dâirs begin from midnight.

Ahmad Ziyâ Bey wrote: "The 'ulamâ' of Islam reported the time of imsâk to be the time of the first sighting of whiteness on the horizon, not the time when it spreads around it." Some European books, however, define the time of dawn as the time when the spread of redness, which begins later than whiteness, along the horizon is completed, thus taking into account the true altitude of the Sun 16° below the horizon. As it has been observed since 1983, some people who publish calendars act under the guidance of those European books and base their calculations of the time of imsâk on the solar position 16° below the horizon. Muslims who begin fasting according to such calendars continue eating sahur meal till 15 to 20 minutes after the deadlines prescribed by the Islamic scholars. Their fast is not sahlh. On the first and last pages of the pocket calendar **Takwîm-i Ziyâ** for 1926 (Hijrî lunar 1344, solar 1305) by Ahmad Ziyâ Bey, it is stated: "This calendar has been printed after the examination carried out by the Board of Consultation and a certification granted under the authority of the Great Head Office of the Religious Affairs." Prayer times approved by a Board composed of eminent Islamic scholars aided technically by an expert astronomer should not be altered. Some details on this topic have been provided by Elmahlî Hamdi Yazır in the twenty-second volume of the magazine **Sahîl-ur-reslâd**.

Because the Sun's declination changes every moment, its hourly declination should be used in order to obtain accurate results.

For example, let us examine the accuracy of our clock in the afternoon on May 4, in Istanbul. The Sun's declination is 15°49' at 00:00 London time, i.e., at the beginning of the day (the pervious midnight). In Istanbul, with the help of the instrument called "**astrolabic quadrant**", apparent altitude of the Sun's upper limb with respect to mathematical horizon is measured and, by subtracting the value of the atmospheric refraction of light for this altitude and 16' for the radius of the Sun, true altitude of the Sun's center with respect to true horizon is obtained. We write down the standard zawâit time of our clock, say, 2:38 pm, at the moment the true altitude is measured, say, +49°10'. Declination of the Sun is 16°06' on May 5. The difference in declination is 17' for 24 hours. Since our clock is 2 hours 38 minutes ahead of the time of zawâl (midday) while the mean solar time in London is 1 hour 56 minutes slower than that in Istanbul, the interval from midnight in London to the time we measure the altitude in Istanbul is 12:00+2:38-

1.56=12.42=12.7 hours. The difference in declination for this interval is (17/24)x12.7=9'. Differences of declination must be added to the calculation in determining the prayer times. Accordingly the declination becomes +15°58', since it is on the increase in May.

There is another formula, more suitable to scientific calculators, for finding the angle of fadl-i dâir, the hour angle, H:

$$\cos H = \frac{\sin h \pm (\sin \delta \times \sin \varphi)}{\cos \delta \times \cos \varphi} \quad (3)$$

where h is the altitude, δ is declination and φ is latitude. Hence

$$\begin{aligned} \cos H &= \frac{\sin 49^{\circ}10' - [\sin (15^{\circ}58') \times \sin (41^{\circ})]}{\cos 15^{\circ}58' \times \cos 41^{\circ}} \\ &= \frac{0.7566 - (0.2750 \times 0.6561)}{0.9614 \times 0.7547} = \frac{0.7566 - 0.1805}{0.7256} \\ &= \frac{0.5762}{0.7256} = 0.7940 \end{aligned}$$

This gives H=37°26' and, dividing this by 15, we get fadl-i dâir to be 2 hours 30 minutes, which is in true solar time. To obtain this result, the following keys of a Privilege calculator are depressed:

CE/C 15.58 \rightarrow cos x 41 cos = MS 49.10 \rightarrow sin -
15.58 \rightarrow sin x 41 sin = ÷ MR = arc cos x 4 = 149.7 minutes
of time, which is the result read on the screen.

Since the equation of time is +3 minutes on May 4, it is 2:31 in standard time; hence we see that our clock is approximately 7 minutes fast.

In equation (3), the absolute values of the variables were equated with $\cos H$. If the terrestrial site of the city and the celestial position of the Sun are on the same hemisphere, i.e., if the latitude of the city and the declination of the Sun have the same sign, the (-) sign in the numerator of the formula is used when the Sun is above the horizon, i.e., for diurnal computations, whereas the (+) sign is used in nocturnal calculations. If vice versa, the opposite is done. Fadl-i dâir calculated in this way is the interval

between the point where the center of the Sun is and the time of midday (nisf an-nahâr) during the day, or between that point and midnight at night. The same formula may also be used with only the minus sign in the numerator. In that case, all figures will be substituted with their signs and the resultant H will always be reckoned from the meridian (nisf an-nahâr).

Let us find the fadl-i dâir according to the second form of the formula (3): on the Privilege calculator, depressing the keys CE/C 49,10 $\boxed{\rightarrow\rightarrow\rightarrow\rightarrow}$ sin - 15,58 $\boxed{\rightarrow\rightarrow\rightarrow\rightarrow}$ MS sin x 41 sin = ÷ MR cos ÷ 41 cos = arc cos ÷ 15 = $\boxed{\rightarrow\rightarrow\rightarrow\rightarrow}$ gives 2hr 29 min 44.59 sec, showing fadl-i dâir to be about 2 hours and 30 minutes.

To modify the apparent altitude of the upper limb of the Sun with respect to the mathematical horizon measured by using an astrolabic quadrant, the corresponding atmospheric refraction and the apparent radius of the Sun are subtracted from and the solar parallax is added to this altitude, and thus the true altitude of the center of the Sun with respect to the true horizon is obtained. In the book **Rub-i-dâ'ira** by Ahmad Ziyâ Bey, it is written that the times of ishrâq and isfrâ' are calculated in the same way as that of checking the accuracy of our clock, (explained a few pages earlier).

We shall now find the time for **salât al-'iyd^[1]**, i.e., the time of ishrâq, in Istanbul on January 11. This is the time when the following (lower) limb of the Sun is as high as the length of a spear from the line of the apparent horizon, which corresponds to an altitude where its center is 5° above true horizon. The Sun's declination is -21°53', and it is -21°44' the next day. The daily difference of declination is 9'. Because salât al-'iyd is approximately 8 hours later than midnight and the time in Istanbul is two hours ahead of that in London, the difference of declination for 6 hours is 2'. Since the absolute value of declination is on the decrease in this month, the declination at the time of ishrâq is - 21°51'. When the following keys are depressed:

$$\text{ON } 5 \sin - 21 \boxed{\rightarrow\rightarrow\rightarrow\rightarrow} 51 \boxed{\rightarrow\rightarrow\rightarrow\rightarrow} \boxed{+/-} \sin \times 41 \sin = \div 21 \boxed{\rightarrow\rightarrow\rightarrow\rightarrow} 51 \boxed{\rightarrow\rightarrow\rightarrow\rightarrow} \boxed{+/-} \cos \div 41 \cos = \text{INV} \cos \div 15 = \text{INV} \boxed{\rightarrow\rightarrow\rightarrow\rightarrow}$$

[1] Salât al-'iyd, or namâz of 'iyd, is dealt with in detail in chapter 22.

the calculator (CASIO fx-3600 P) reads 4:07. The difference between the (thereby calculated) fadl-i dâir and midday [12:00], 7:53, is the time of ishrâq with respect to the centre of the Sun in true time. Since the equation of time is -8 minutes, it is 8:05 in standard time. 10 minutes of precaution is added and 8:15 is written in calendars. If fadl-i dâir is subtracted from the adhânî time of zuhr [7:22], the time of ishrâq is found to be 3:15 in ghurûbî time. With a view to safeguarding the correct time of salât al-iyd, the times of duhâ have been taken forward by an amount equal to the period of Tamkin, and, for this purpose, the time of ishrâq in adhânî time has been written in calendars without subtracting the Tamkin. **Kadûsî** says at the end: "Two units of tamkin [5°] is, in winter subtracted from and, in summer, added to twice the amount of nisf fadla and the angle complementary to the sum is converted to hours and added to 6. The result is the time of sunrise in adhânî time. If two tamkins are added instead of subtracting and subtracted instead of adding and as a precaution a Tamkin is added to the result, the time of **duhâ**, i.e. the time of the prayer of ishrâq is obtained." The treatise by Kadûsî, the booklet **Irîfâtâ**, was written in 1268 A.H.[1851] and reprinted in 1311.

The time of **isfirâr-i shams** on the same day is the time when the preceding [lower] limb of the Sun approaches the line of the apparent horizon as near as the length of a spear, i.e., the time when the center of the Sun is at an altitude of 5° from true horizon; the time it spans has been stretched to the length of 40 minutes for precautionary purposes. Since isfirâr is approximately 16 hours later than midnight, and since the difference between the times of Istanbul and London is 1 hour and 56 minutes, declination at that time is 5°16.5" less than that at midnight, that is, it is -21°47' 43.5". Depressing the following keys of the programmable^[1] CASIO fx-3600 P calculator:

P1 5 RUN 21 [0.00] 47 [0.00] 43.5 [0.00] [÷] RUN 41 RUN

fadl-i dâir is easily found to be 4 hours 7 minutes 20.87 seconds. Since the true time is 00:00 at zuhr, the time of isfirâr in true time is at the same time the fadl-i dâir itself; and it is 4:15 in mean solar

[1] To make the related programme, for example on the CASIO calculator, this succession is followed:

MODE [◻] P1 ENT sin — Kin 1 sin × ENT Kin 3 sin = ÷ Kout 1 cos ÷ Kout 3 cos = INV cos ÷ 15 = INV [0.00] MODE [◻]

time and 4:19 in standard time. From the sum of the time of zuhr in adhân time and fadl-i dâir, 11 hours 29 minutes, which is the time of isfirâr in ghurûbî time, a Tamkin is subtracted and the remainder, 11:19, is the time of isfirâr in adhân time. The time of isfirâr-i shams can also be obtained by subtracting an amount of time one unit of Tamkin shorter than the time of ishrâq written in calendars from the sum of the time of sunset and the time of sunrise in terms of adhân or local or standard time. The difference of time between the times of isfirâr and sunset is equal to that between the times of ishrâq and sunrise; it is 40 minutes, for precautionary reasons.

The following keys are depressed in order to adjust the CASIO fx - 3600 P calculator so as to use it in the calculation defined above: **MODE** $\boxed{0}$ **P₁ ENT sin - ENT Kin 1 sin x ENT Kin 3 sin = ÷ Kout 1 cos ÷ Kout 3 cos = INV cos ÷ 15 = INV** $\boxed{\rightarrow\rightarrow\rightarrow}$ **MODE** $\boxed{\cdot}$

Let us find the times ('asr awwal and thânu) of late afternoon prayer in Istanbul as of February the 1st. The Sun's declination is -17°15' (at time 00:00 and -16°58' at 24:00) and the equation of time is -13 min 31 sec (at time 00:00 and -13 min 39 sec at 24:00): Since $\text{Fay-i-zawâl} = \tan$ (complement of maximum altitude, which in turn is: $\varphi - \delta$), first, the altitudes are found utilizing the formulas:

$$\tan Z_1 = 1 + \tan (\varphi - \delta) \quad \text{and}$$

$$\tan Z_2 = 2 + \tan (\varphi - \delta)$$

where φ is latitude, δ is declination, Z_1 is the angle complementary to the altitude for 'asr awwal, and Z_2 is the angle complementary to the altitude for 'asr thânu. The series of operations,

CE/C 41 - 17.15 $\boxed{\rightarrow\rightarrow\rightarrow\rightarrow}$ $\boxed{+/-}$ $\boxed{=}$ **tan + 1 = arc tan MS 90 - MR =** $\boxed{\rightarrow\rightarrow\rightarrow\rightarrow}$ gives the altitude for 'asr awwal to be 20°55', and the series of operations,

$$20.55 \boxed{\rightarrow\rightarrow\rightarrow\rightarrow} \sin - 17.15 \boxed{\rightarrow\rightarrow\rightarrow\rightarrow} \boxed{-} \boxed{+/-} \boxed{=}$$

$$41 \cos = \arccos \div 15 = \boxed{\rightarrow\rightarrow\rightarrow\rightarrow}$$

gives fadl-i dâir to be 2 hours and 40 minutes on a Privilege calculator. Adding Tamkin of 10 minutes for Istanbul to this result, the time for 'asr awwal comes out to be 2:50 in true solar time, 13:04 in mean solar time, and 3:08 in standard time. Addition of fadl-i dâir to the adhân time of zuhr (7:03) gives 'asr awwal to be

9:43 in għurûbî and in adhânî times.

The series of operations,

CE/C 41 - 17.15 $\boxed{\rightarrow\rightarrow\rightarrow}\boxed{+}\boxed{=}$ = tan + 2 = arc tan MS 90 - MR = $\boxed{\rightarrow\rightarrow\rightarrow}$,
 gives the altitude for 'asr thâni to be 15°28', and the operations,
 15.28 $\boxed{\rightarrow\rightarrow\rightarrow}\boxed{\rightarrow}$ sin - 17.15 $\boxed{\rightarrow\rightarrow\rightarrow}\boxed{\rightarrow}\boxed{+}\boxed{=}$ MS sin \times 41 sin = \div MR cos \div

$$41 \cos = \arccos \cos \div 15 = \boxed{\rightarrow\rightarrow\rightarrow}$$

gives fadl-i dâir to be 3 hours 21 minutes. The time for 'asr thâni comes out to be 3:31 in true solar time, 15:45 in mean solar time, 15:49 in standard time, and 10:24 in għurûbî and in adhânî times.

We can find the time of imsâk on August 13 also with the use of the first form of the equation (3): Depressing the keys

$$\text{CE/C } 19 \sin + 14.50 \boxed{\rightarrow\rightarrow\rightarrow}\boxed{\rightarrow} \text{MS} \sin \times 41 \sin = \div \text{MR} \cos \div 41$$

$$\cos = \arccos \cos \div 15 = \boxed{\rightarrow\rightarrow\rightarrow} \text{ of the Privilege}$$

gives fadl-i dâir (time of hour angle) to be 3 hours 10 minutes. The time of imsâk for Istanbul in true solar time is obtained to be 3:00 hours in true solar time by subtracting 10 minutes of Tamkin and adding it to midnight.

Since this time of fadl-i dâir calculated for fajr-i sâdiq cannot be subtracted from midnight, [from zero, that is,] it is subtracted from 12 hours and, adding 10 minutes of Tamkin, we obtain the time of 'ishâ thâni for the night prayer to be exactly 9 o'clock in true solar time. Adding the fadl-i dâir to the adhânî time of zuhr corresponding to midnight, [05:07], and subtracting 20 minutes (two Tamkins), we obtain 7:57, which is the adhânî time of imsâk.

Let us determine the time of 'ishâ'i-awwal on August 13 (in the solar year 1990+4n). On a programmed CASIO fx-3600 P, keying,

$$P_1 \ 17 + \boxed{+}\boxed{=}\text{RUN } 14 \boxed{\rightarrow\rightarrow\rightarrow} 50 \boxed{\rightarrow\rightarrow\rightarrow}\text{RUN } 41 \text{RUN}$$

the fadl-i dâir, FD=H is found to be 08:36 hours. Since true time is 00:00 hours at the time of zawâl, the time of 'ishâ'i-awwal, by adding 10 minutes of Tamkin, is found to be 8:46 pm (or 20:46) in true time, 8:55 (or 20:55) in standard time. As the time of zuhr in adhânî time is 5:07, the adhânî time of 'ishâ'i-awwal is 13:41 hours or 1:43 pm.

Time for late afternoon prayer found, using the equation with

the square root, for August 13 can also be calculated using the electronic calculator (light-operated CASIO); depressing the keys:

ON 26 $\boxed{0.4913}$ $\boxed{10}$ $\boxed{0.4913}$ $\boxed{\tan}$

gives 0.4913 as fay-i-zawāl; depressing the keys,

ON 1.4913 INV \tan INV $\boxed{0.4913}$

gives 56°09' as the angle complementary to the altitude for 'asr awwal, and depressing the keys,

75 $\boxed{0.4913}$ $\boxed{10}$ $\boxed{0.4913}$ $\boxed{+}$ 49 $\boxed{+}$ 56 $\boxed{0.4913}$ $\boxed{9}$ $\boxed{0.4913}$ $\boxed{=}$ \div 2 = INV $\boxed{0.4913}$

gives M to be 90°09'30", and depressing the keys,

ON 15 $\sin \times$ 41 $\boxed{0.4913}$ $\boxed{10}$ $\boxed{0.4913}$ $\boxed{\sin \div}$ 75 $\boxed{0.4913}$ $\boxed{10}$ $\boxed{0.4913}$ $\boxed{\sin \div}$ 49 $\sin =$
 $\boxed{1}$ INV $\sin \times$ 2 \div 15 = INV $\boxed{0.4913}$

fadl-i-dâir is calculated as 3 hours 51 minutes.

Since the altitude for 'asr-i awwal is 33°51', using a battery operated programmable CASIO fx-3600P calculator, if we depress on the keys

P1 33 $\boxed{0.4913}$ $\boxed{51}$ $\boxed{0.4913}$ RUN 14 $\boxed{0.4913}$ 50 $\boxed{0.4913}$ RUN 41 RUN

the time of hour angle, H is found to be 3 hours 51 minutes.

TIMES of KERĀHAT

There are three times during which it is makrūh, i.e. harām, to perform namāz: These three times are called **times of kerāhat** (or *karāhat*). A farz namāz started within one of these times will not be sahlī. A nāfila namāz, however, will be sahlī (valid); but then it is makrūh tahrīmī to do so. These namāzes must be discontinued, and qadā of them must be made some other time. The earliest time of kerāhat starts at sunrise every morning and lasts for forty minutes. The end of this time of kerāhat is called **time of duḥā** or **time of ishrāq**. The next time of kerāhat begins when the Sun is at zawāl. Forty minutes before sunset there begins the third time of kerāhat. Sunrise is a length time that begins with the moment of tulū' (sunrise), i.e. the moment it upper limb appears from the line of mer'ī horizon, and comes to an end when the Sun rises to a height where it becomes too bright to look at, i.e. the **time of duḥā**, which is the time following the (earliest) time of kerāhat. The Sun's being at zawāl is its being within the celestial circle called 'area of shar'ī zawāl'. In other words, it is a length of time between two moments one of which is earlier than the moment called true zawāl by a length of time called 'tanḳin' and the other one is the same length of time later than true zawāl. (In other words, it is a length of time astride true zawāl and which lasts for two times of tanḳin on both sides of true zawāl.) This length of time begins, say, for Istanbul, twenty minutes earlier than the time of early afternoon prayer. And sunset is the time which begins when the Sun becomes pale enough to be looked at and ends when it sets, (i.e. when its upper limb disappears below the line of mer'ī horizon.) The length of this time, as of locations on the forty-first latitude, e.g. Istanbul, varies between thirty-seven minutes and forty-two minutes. It is forty minutes on the average. The earlier time of this length of time is called **ishrār-i-shems** (the Sun's turning yellow) or **time of kerāhat**. The only namāz that can be performed during sunset is the day's late afternoon prayer. However, it is makrūh tahrīmī to delay the late afternoon prayer until the (time of) ishrār. According to Imām Abū Yūsuf, the only namāz that is not makrūh to perform when the Sun is at culmination is a nāfila namāz on Friday. This gawī (report), however, is a da'if one. Other prayers that are not permissible (within that period of time) are: namāz for a janāza (a dead Muslim to be buried) that was prepared before (the beginning of) that time; a sajdā-t-ilāwat; and a sajdā-t-sahw. If the janāza is prepared within this time, then it will be sahlī (valid) to perform

the namâz during that time.

There are two lengths of time during which only a nâfila (supererogatory) namâz is makrûh. Between the fajr-i-sâdiq [dawn] in the morning and sunrise, no nâfila namâz, with the exception of the sunnat part of morning prayer, is performed. After the day's late afternoon prayer has been performed, it is makrûh tahrimî to perform a nâfila namâz before evening prayer. It is makrûh to begin performing the nâfila namâz, i.e. the sunnat part of the namâz after the imâm has mounted the minbar and the muazzin has started saying the iqâmat on Friday, or when the imâm is performing the farz part of the namâz, (i.e. when he is conducting the namâz in jamâ'at,) during the performance of other daily prayers. The only exception is the sunnat part of morning prayer, and it is not makrûh to start performing it (at the afaresaid time). And then it must be performed somewhere far from the jamâ'at or behind one of the columns. There is a scholarly report saying that once you have started performing the sunnat namâz, you should complete it (instead of discontinuing it).

If sunrise begins as you are performing morning prayer, the prayer (namâz) you are performing will not be sahîh. If the Sun sets when you are performing late afternoon prayer, your namâz will be sahîh. Supposing you performed evening prayer and then flew westwards and saw the Sun as you flew (or when you get off the plane, you will have to reperform the evening prayer after sunset. If you broke your fast, you will have to make qadâ of your fast after the 'îyd.

In the Hanafî Madhhab there are only two occasions whereon two successive namâzes must be made jemi' of: Muslims who are performing (Islamic pilgrimage called) hajj, (i.e. Muslim hadjis,) must do so when they are at the area called 'Arafât and the Muzdalifa (or Muzdalifa). In the Hanbalî Madhhab, on the other hand, jemi' of two successive namâzes is permissible during a (long-distance journey called) safar; during an illness; during a woman's lactation or menorthagia; in case of 'uhrs that nullify an ablution; for people who have difficulty in making an ablution or tayammum; for blind people and for people unable to know prayer times, e.g. underground workers; and people who fear for their chastity and/or property. In the Hanafî Madhhab, it is not permissible for Muslims who cannot absent themselves from work for a while long enough to perform namâz to leave their namâz to qadâ, (i.e. not to perform their namâz within its prescribed time with the intention of performing it some other time.) It is

permissible for these people to imitate the **Hanbalî Madhhab** only on such days and perform early and late afternoon namâzes, or evening and night namâzes, one immediately after the other, which means to make jem' of two successive namâzes by way of taqdîm, (which means to perform the late afternoon namâz immediately after the early afternoon namâz within the time prescribed for the early afternoon namâz or to perform the night namâz immediately after the evening namâz within the time prescribed for the evening namâz,) or by way of te'khîr, (i.e. to make jem' of each pair by performing the former one of each pair within the time prescribed for the latter one and immediately before the latter one.) When making jem', the requirements to be satisfied are: to perform the early afternoon namâz before performing the late afternoon namâz, and to perform the evening namâz before performing the night namâz; to make niyyat for making jem' when you are to perform the earlier one of each pair; to perform each pair of namâzes in succession; and to learn the farzes and muftids of an ablution and those of a ghusl taught in the Hanbalî Madhhab and to satisfy the requirements in its teachings.

6) The sixth one of the essentials of namâz is to make niyyat for namâz. Niyyat must be made with one's heart.

7) The seventh one of the essentials of namâz is the **tekbîr** (or takbîr) iftiâh, i.e. to say, "**Allâhu ekber,**" when starting to perform namâz. If a person omits one of these seven essentials, forgetfully and purposely alike, their namâz will not be sahîh (valid).

*If Muslims are steady with their daily namâz,
Everything they do will be fruitful.
Obedience without knowing what to obey,
Is no good; Fiqh will make its fruit full.*

HOW TO PERFORM NAMÂZ

20- Our Prophet 'alaihî-salâtu wa-s-salâm' stated: "**Do not turn your homes into churches! Embellish them with namâz.**" He stated in another hadîth-i-sherîf: "**A namâz of two rak'ats performed in my mosque [in Medîna] is more fruitful than a namâz of a thousand rak'ats performed at some other place.**" Again, he stated: "**If a Muslim performs the sunnat part of morning namâz in his home, it will be more fruitful than performing it in my mosque.**"

MORNING NAMĀZ

21— When you start performing a namâz, start doing so with such kemâi-i-adab as if you were seeing Hadrat Haq ta'âlâ and as if our Master, the Prophet, were before you and you were seeing him, so that your namâz will be a true namâz. If your body is at the place of namâz and your heart is elsewhere, that namâz will not be an acceptable one. In that case, say the prayer called **Kalima-i-temjîd**. That is, say: “**Lâ hawla wa lâ quwwata illâ billâh-il-‘aliyyil ‘adhîm.**” Thereafter begin performing the namâz.

Pass this niyyat through your heart: “I make niyyat to perform the sunnat (part) of today’s morning prayer; raise your both hands to your ears, and touch your earlobes with (the points of) your thumbs. (When a woman makes niyyat for a namâz, she raises her both hands to a height level with her breast, says the Tekbîr, with her palms facing the Qibla, and places her hands on her breast, [her right hand atop her left hand,]) It is farz to pass the niyyat through your heart. If you are (performing the farz part of the namâz in jamâ‘at and therefore) adapting yourself to the imâm (who is conducting the namâz in jamâ‘at), then make your niyyat as follows: “I make niyyat to perform the farz (part) of today’s morning namâz, following the imâm.” Saying, “**Allâhu ekber,**” lower your hands from your ears down to a level (immediately) below your navel, and clasp (the wrist of) your left hand with (thumb and small finger of) your right hand! (A woman places her right hand atop her left hand on her breast.) Once you have said the Tekbîr and entered the namâz, stand still and never move your eyes off the place of sajdâ. And your feet must not be too wide apart from each other. There must be a distance as wide as four fingers between them. Start reciting the (prayer called) Subhânaka. After the Subhânaka, say the A‘ûduhu Basmala, (i.e. say, “A‘ûduhu billâhimin-esh-sheytân-ir-rajîm, bism-illâh-ir-Rahmân-ir-Rahîm,”) and then recite the Sûra called Fâtîha; thereafter, without saying the Basmala, recite a sûra or an âyat as long as three (average) âyats added together or three âyats (each with an average length)! Thereafter, say, “**Allâhu ekber,**” and bend your body (by the waist) for the Rukû‘. Spread the palms of your hands on your knees. In the meantime your back must be absolutely straight, and your head and pelvis must be level and straight.

Hadrat 'Aīsha 'radīy-Allāhu 'anhâ' related: "As the Messenger of Allah 'sall-Allāhu 'alaihi wa sallam' performed namâz, so straight was his blessed back when he bent his blessed body for the rukû' that a bowl full of water and placed on his blessed back would not topple over." As for women, however, their backs as they make rukû' should not be quite level. Their backs should be well nigh level, but not as level as men's backs. This difference is of hygienic as well as religious importance. In fact, acts of worship that we perform, [those which we perform in ways and manners that our religion, Islam, dictates,] yield various hygienic and social benefits and hikmats.

At the rukû' the worshipper's eyes should be gazing at the space between their feet.

After saying, "**Subhâna Rabbiyel 'adhîm,**" three times at the rukû', straighten up from the rukû' position, saying, "**Semî 'Allāhu limen hamida,**" in the meanwhile, and stand quite upright and motionless for a while and say, "**Rabbânâ lekel hamd,**" during that upright pause. Thereafter, saying, "**Allāhu ekber,**" go down for the sajdâ. After the sajdâ, sit upright and remain motionless for a moment before making the second sajdâ. **Ta'dîl-i-ekân** means to stand upright and motionlessly for a while after the rukû' before going down for the first sajdâ and to sit upright and motionlessly for a while between the two sajdâs. As you go down for the (first) sajdâ, first put your two knees on the ground (or floor) and then put your hands down. Both the (point of the) nose and the forehead must be put on the ground (or floor). If your nose touches the ground and your forehead does not, or vice versa, the namâz you perform will not be sahîh (valid) according to Imâm Abû Yûsuf and Imâm Muhammad 'rahimahum-Allāhu ta'âlâ. Both of them, (your nose and forehead) must be in contact with the ground. Do not spread your (forearms and) elbows on the ground. (Women, however, should do so.) Keep your abdomen detached from your thighs. (Women should not do so.) It is not permissible to make sajdâ on a (flat) piece of wood or rock placed (beforehand) on the ground, unless there is an 'udhr to compell you to do so. [If the object (you have placed on the ground) is so thick as to make the place of sajdâ more than twenty-five centimetres higher, the namâz will not be sahîh. You will have committed an act of makrûh if the difference is less than twenty-five centimetres.] After saying, "**Subhâna Rabbi-el-a'lâ,**" three

times during the sajdā, say, “**Allāhu ekber**,” (once) as you raise your head, and sit on your thighs with your right foot upright. Thereat the toes of your right foot should be pointing to the Qibla. After a relaxed sitting posture, repeat the sajdā, saying the ‘tesbīh’ three times, as you did at the previous sajdā. Thereafter, say, “**Allāhu ekber**,” as you raise first your head, then your hands, and then your knees from the ground. (Old people and people with an ‘udhr are exempt from this instruction.) Clasp (your left wrist with your right) hand, like before, (immediately) below your navel. [Women put their hands on their breast.] Recte only the Basnala and the (sūra named) Fāṭiha and then the Dhamm-i-sūra completely; [three short āyats said in succession or an āyat as long as three āyats added together is called Dhamm-i-sūra.] Then, undoing your (clasped) hands, say, “**Allāhu ekber**,” and go down for the rukū’ and then make the sajdā, saying the same tesbīhs (or tasbīhs) as you did during the previous rak‘at. Do not forget to make the sajdā twice (at each rak‘at). And do not forget, either, that you must say, “**Allāhu ekber**,” when bending your body for the rukū’ and when going down for the sajdā and when sitting up after sajdā and when prostrating yourself again for the second sajdā (and also when sitting up after the second sajdā). After rising from the last sajdā (and sitting up), put your both hands on your both knees, with your fingers loosely pointing towards the Qibla on your knees, and do not move any of them. Do not keep your arms in touch with your abdomen. Do not move your eyes away from your two hands. After saying the Tehiyāt and the Salawāt, say one more short prayer, if you like, and turn your head first to your right and then to your left, saying, “**Es-salāmu ‘alaikum wa rahmatullah**,” at each turning and your eyes looking (attentively) at the point of each shoulder. Thereafter say this prayer: “**Allāhumma anta-s-salām wa minka-s-salām tebārakta yâ dhejelâl-i-wa-l-ikrâm**.” Prayers to be said thereafter are available in *Miftāh-ul-Janna*, one of the publications of *Hakikat Kiriābevi* in Istanbul, Turkey. A prayer that must be said all the time is: “**Yâ Allah yâ Allah yâ Hayy-u-yâ Qayyûm-u-yâ dhejelâl-i-wa-l-ikrâm, e’saluka an tuhyiya qalbî bi nûr-i-ma rifatika ebeden yâ Allah yâ Allah**.”

An important note: A more commendable time to say the aforesaid prayers is before the sunnat part of morning prayer or after its farz part. For, as is stated in the three hundred and fifty-sixth (356) and four hundred and fifty-seventh (467) pages of the

Bulaq, Egypt, edition of the book entitled Ibnî 'Âbidîn, if you talk or say prayers or make dhikr between the sunat and farz parts (of namâz), it will not nullify the sunnat that you have performed. Yet it will detract from the thawâb to be earned on account of the sunnat. The only prayer to be said after the sunnat is: "**Allâhumma anta-s-salâm, .. ikrâm.**" If you say any other prayers, you will have performed the sunnat outside of its place which is sunnat. According to some Islamic scholars, the sunnat will become null and void and you will have to reperform it. On the other hand, it is makrûh to delay the [final] sunnat after the farz longer than after saying, "**Allâhumma anta-s-salâm ...** ." According to a report given by Muslimîn and Tirmuzî on the authority of 'Âisha 'radîy-Allâhu 'anhâ, Rasûlullah 'sall-Allâhu 'alaihi wa sallam', after performing the farz part, would sit as long as to say, "**Allâhumma anta-s-salâm...**" and immediately thereafter he would stand up and start performing the final sunnat. Hadîth-i-shefîs do not say, even by implication, that (the prayer called) **Awrâd**, which is stated to be recited after (daily) namâzes, should be recited before the final sunnats. In fact, the preferable conclusion to be drawn is that it should be recited after the final sunnats. For, the sunnat namâz is a continuation of the farz. For that matter, saying the prayer after the final sunnat is expressed as "saying it after the farz". For the same matter, the report saying that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would say the Tesbîh, the Tahmîd, the Tekbîr and the Tehlîl "after every farz" has been interpreted as that he would say the so-called prayers "after the final sunnats". According to (the great Islamic scholar named) Shems-ul-ainmma Halwânî, there is nothing wrong with saying some short prayers between the farz and the sunnat but it is better to do so after the final sunnat. Translation from Ibnî 'Âbidîn ends here.

22- An important note: When making an ablution or cleaning oneself from najâsat or making niyyat or performing namâz, **waswasa** should be avoided. Waswasa means (unfounded) doubt or suspicion. The books entitled **Hadîqa** and **Betîqa** provide a long list of harms of waswasa in their final sections. It is stated as follows in a hadîth-i-shefî: "**Waswasa is the Satan's business. Avoid the Satan's waswasa when making an ablution or a ghusl and when cleaning yourself from najâsat!**" Waswasa is something sinful. It is makrûh to perform namâz (in jamâ'at) behind an imâm infested with waswasa. It is wâjib to see to that he should be

banned from conducting namâz (in jamâ'at). Waswasa causes isrâf (waste) of water. And isrâf, in its turn, is harâm. Waswasa causes one to delay namâz; to be too late for the jamâ'at; in fact, it causes one to fail to perform a namâz within its dictated time. It causes waste of time, and waste of one's lifetime. It causes one to commit bid'at, such as using a special apron, a special ewer, a special prayer rug. It causes one to doubt that clothes worn or food cooked by others may be najis; incidentally, it is harâm to be suspicious about Believers, which is called sù-i-dhan. Moreover, it causes one to look on oneself as a cautious person, which in turn flatters one's vanity. To do something that causes something else is, in effect, to do the latter.

A person who does not know the essentials, the sunnats and the makrûhs of an ablution and tahârat will come down with the disease of waswasa. When we know them and practise them, we should not let waswasa catch us; we should believe that we have done what is good and perfect. It is this belief that is cautious. And it is waswasa to entertain a suspicion. A person down with waswasa should prefer rukhsats (easier ways and latitudes taught by Rasûlullah and by his blessed inheritors, i.e. scholars of Ahl as-sunnat,) in his (her) religious practices and daily life. Streets and outdoor places, i.e. soil, etc.) are clean. Everything is clean so long as najâsat is not seen on them. Suspicion will not make anything najis. Strong belief will make it sahîh and permissible to use them, yet it is makrûh tenzîh to do so, (i.e. to use them.) Examples of such things are underpants worn and dishes used by disbelievers and fâsiq Muslims and dirty streets. It is halâl to eat edible animals killed by disbelievers, without any need for making inquiries. When, however, it comes to purifying the heart from vices, safeguarding others' rights and avoiding harâms; meticulous attention will not be waswasa; in contrast, it will be wara' and taqwâ.

ÂDÂB TOWARDS MOSQUES

23— It is stated as follows in the book entitled **Dure**: It is harâm for a menstruating woman or for a person who is junub to enter a mosque. It is makrîh for a person without an ablution to do so.”

When you enter a mosque step in with your right foot! Say this prayer: “**Ilâhî, open for us the gate to Thine Rahma (Mercy).**” Then enter. If you see someone in the mosque, greet him (by saying, “**Salâmun ‘alaikum.**”) In case there is no one, then, again, make this salâm (greeting): “**Assalâmu ‘alaihâ wa ‘alâ ‘ibâdillâh-is-sâlihîn.**” Then say the following prayer three times: “**Subhânallâhi wa-l-hand-u-lillâhi wa lâillâha il-l-Allâhu wa-l-lâhu ekber wa lâ hawla wa lâ quwwata illâ billâh-il-‘alîyy-il-‘adhîm,**” and sit down to make tesbîh and tehlîl. [Saying the tesbîh and the tehlîl will stand for performing the namâz called ‘tehiyyat-ul-masjîd’.]

When the muazzin is through with performing the azân, say the following prayer: “**Allâhumma Rabba hâdhîhi-d-da’wa-t-i-t-tammâtî wa-s-salât-il-qâimati âti Muhammadan-il-wâsîlata wa-d-darajâ-t-terrefî‘ata wa-b-‘as-hu maqâman mahmûdan-illeddî wa‘adahu innaka tukhlifu-l-mâd. Lâ hawla walâ quwwata illâ billâh-il-‘alîyyîl ‘adhîm.**” When the namâz commences, make your niyya to adapt yourself to the imâm, and follow him.

‘Alaihi-s-salât-u-wa-s-salâm. (i.e. the Prophet,) stated: “**Allâhu ta‘âlâ sends His Rahma on to the imâm, (i.e. the Muslim conducting the namâz in jamâ‘at), and also onto (the Muslims performing the namâz in jamâ‘at) behind the imâm, and also on to his right and left hand sides.**”

In each and every one of the five daily namâzes, exert yourself to catch up with the imâm as he makes the tekbîr iftitâh! Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**‘Jabrâ’îl ‘alaihi-salâm’ visited me and said to me: Yâ Muhammad ‘alaihi-salâm’! Haqq ta‘âlâ said on to me: Give this good news to My Beloved: If all the (world’s) seas were ink and all the (world’s) trees were pens and all the celestial creatures were scribes and wrote until Doomsday, their power would fall short of writing one-tenth of the thawâb (promised) for the tekbîr iftitâh made simultaneously with the imâm!’**”

24— Do not enter a namâz in jamâ‘at at a place disparate from

the line (that you should be in)! If you do so your namâz will become makrûh. In case there not enough room in the line, stand somewhere (as possible as) directly behind the imâm. Make the tekbr (iftitâh) when the imâm does so, making your niyyat beforehand.

After you have raised your both hands to your ears, make your tekbr as you detach your thumbs from your earlobes. That is, join your two hands as you (finish) say(ing), “**Allâhu ekber.**” Put your right hand on your left hand, clasping the wrist of the latter with the thumb and the small finger of the former, below your navel. Do not take your eyes off the place of sajdâ! Stand in âdâb and erkân and with khudhû’ (humility) and khushû’ (reverence and fear), as if you were standing in the presence of Allah. Mind, your heart must not wander outside as your body is in the mosque. Listen to the Qur’ân al-kerîm recited by the imâm, and say, “Âmîn,” softly, when the imâm finishes his reciting. The person standing beside you should not hear you. When the imâm bends down for the rukû’, do the same, and say, “**Allâhu ekber,**” (softly) as you, too, bend down for the rukû’. However, there is something that assumes paramount importance at this point. It is this: Do not go down for the rukû’ before the imâm does so, and do not straighten yourself up before the imâm does so, either! Do not prostrate yourself for the sajdâ before the imâm does so! And do not sit up from the position of sajdâ before the imâm does so! Say the tesbîhs (or tasbîhs) during the sajdâ! The Habîb-i-kibriyâ ‘sall-Allâhu ‘alaihi wa sallam’ states as follows in one of his hadîth-i-sherîfs: “**If a person bends his body or prostrates himself for the (two) sajdâs or straightens or sits up, respectively, before the imâm does so; on the Rising Day (Qiyâma) his head will look like that of an ass.**” As the imâm bends down for the rukû’, you do the same, and say, “**Allâhu ekber.**” as you do so, and make, [i.e. say,] the tesbîhs, (i.e. say, “**Subhâna Rabb-î-y-‘adhîm,**” at least three times!) As the imâm says, “**Sami’ Allâhu imman hami’eh,**” (as he stands back up), you, too, stand back up, and say, “**Rabbânâ laka-l-hamd!**” Do not go down for the sajdâ before having stood still (for a while)! When the imâm goes down for the sajdâ, say, “**Allâhu ekber,**” and go down for the sajdâ after the imâm! Say the tesbîhs at the sajdâ! (That is, say, “**Subhâna Rabb-î-y-‘al-‘a’lâ,**” at least tree times.) As the imâm raises his head from the sajdâ, you, too, raise your head and say, “**Allâhu ekber!**” Put your both hands on your knees. When the imâm goes down for the second

sajda, you, too, go down for the second sajda and say, “**Allâhu ekber.**” Do not go down for the second before having sat without any motion (for a while). At the (second) sajda, say the tesbîhs again. When the imâm raises his head after the (second) sajda, follow him, and say, “**Allâhu ekber.**” as you stand up! Follow the same procedure as you perform the second rak’at. When the imâm sits for the tehiyyât (after the second sajda), do the same, (saying, “**Allâhu ekber,**” as you sit up!) Say the Tehiyyat, the Salawât, and the other prayers that you know. As the imâm makes the salâm (and says, “**Es-salâmu ‘alaikum wa rahmatullah,**) do the same, and (after the salâm), say the following prayer, “**Allâhumma anta-s-salâm wa minka-s-salâm tebârakta yâ dhal-jelâl-i-wal-ikrâm,**” and say the Âyat-al-kursî immediately thereafter!

VIRTUES of the ÂYAT-AL-KURSÎ

The entire âyat-i-kerîma that exists in Baqara Sûra and which begins with the words, “**Allâhu lâ ilâha illâ Hu...**” is called **Âyat-al-kursî**. If a person says this âyat-i-kerîma with ikhlâs, (i.e. only for the grace of Allâhu ta’âlâ and only for the purpose of pleasing Him,) all his sins, with the exception of human and animal rights and his debts pertaining to acts of worship that are farz, will be forgiven. In other words, the tawba made by that person will be accepted (by Allâhu ta’âlâ).

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**If a person, as soon as finishing a farz namâz and without standing up, says the Âyat-al-kursî once and says, “Subhânallah,” thirty-three times and, “Al-hamd-u-llillah,” thirty-three times and, “Allâhu ekber,” thirty-three times, all of which add up to ninety-nine times; and then says, “Lâ ilâhe il-l-Allâhu wahdahû lâ sherka leh lehulmulku wa lehulhamdu wa Huwa ‘alâ kulli shey’in qadr,” Allâhu teâlâ will forgive all that person’s sins.**” The sins that Hadrat Allâhu ta’âlâ has forgiven are only those which are between Him and that slave of His and for which that slave has made tawba. As for the rights belonging to human beings and animals; after making tawba for such sins, that slave will have to either pay those debts back or somehow manage to get him/or herself forgiven by the owner(s) of the right(s).

The Habb-i-kibriyâ ‘sall-Allâhu ‘alaihi wa sallam’ stated in another one of his hadîth-i-sherîfs: “**Hadrat Haqq ta’âlâ has three**

thousand Names reserved only for His Dhât (Person). Of them, the one that weighs heaviest is this: ‘Subhânallahi wa bihamdihî subhânallah-il-‘adhîmi wa bihamdihî.’ If a person says this ten times after a namâz and after the (aforesaid) tesbîhs, that person will be granted ten thawâbs for each one of the letters it contains.” Thereafter, together with the imâm and the (other Muslims making up the) jamâ‘at, raise your both arms as high as your chest and, with your arms kind of extended forward and your palms wide open and turned towards heaven, whisper your prayers, and say, “Âmîn,” in the meantime. After the prayers, rub your hands gently on your face and say, “**Wa-l-hand-u-il-lâini Rabb-il-‘âlamîn**,” and then say the Salawât and the Sûra called Fâtîha-i-sherîfa. It is stated in the three hundred and forty-first [341] page of the book entitled Ihnî ‘Âbidîn ‘rahimahullâhu ta‘âlâ’: “As you say your prayers after namâz you hold your hands forwards and level with your chest. You open your palms upwards towards heaven. For, heaven is the qibla as prayers are being said. The two hands are held apart from each other. It is an act of sunnat to rub your both hands gently on your face after saying your prayers.

The following passage has been borrowed from the fifth volume of **Fatâwâ-y-i-Hindiyya**: “There is a variety of scholarly reports concerning how the arms should be held when saying prayers after a namâz. Of them, the most preferable one is the one that says that they should be held apart from each other, with the palms opened towards heaven. It is an act of mustahab to raise the arms to a height level with the chest. It is sunnat to rub both hands gently on the face after saying the prayers.”

MUSÂFAHA (HANDSHAKING)

25– [Musâfaha is a timeless (social-Islamic) practice. It is makrûh to develop a habit of always making musâfaha only after (the five daily) namâzes. The book entitled *Berqâ* quotes (the following hadîth-i-sherîf) from (the celebrated book of hadîth-i-sherîfs entitled) *Hadîth-ul-jâmi*, in its page 1220: “**Whenever two men or two women meet; if they make musâfaha**, (i.e. if they shake hands, in a prescribed manner); **their sins will have been forgiven** (even) **before they part**.” (Then the book adds:.) “Musâfaha is an act of sunnat-i-muakkada. It is not permissible to kiss and/or hug each other during a musâfaha.” It is permissible for women to make musâfaha with one another at places (inaccessible to men and) where men nâ-mahram to them cannot see them.]

O son! Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**If any Muslim visits a brother of his, another Believer, both of them will be given a villa to each, in Paradise.**” [Only, the visit should have been made only for the grace of Allah and not also for the sake of a worldly and personal return.] And, again, the Rasûl-i-ekrem ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**If any person visits a Believer brother of his and makes musâfaha with him, shaking the latter’s hand three times, Haqq ta’âlâ will have become pleased with them both** (even) **before they part. Like leaves falling from trees, the (past) sins of both people will fall.**”

After the musâfaha, both parties should pray for the forgiveness of their dead kith and kin, of their teachers and other past Muslims, and of all ahl-i-îmân (Believers). In the meantime, it is a must to say the Salât-u-salâm for the most blessed soul of our Master, the Prophet ‘sall-Allâhu ‘alaihi wa sallam’.^[1]

26– O son! As you exit the mosque, say this, (in a whisper or inwardly): “**Yâhî (O my Allah)! With Your Fadl, open for me the gate into (Your) Rahma!**” And step out with your left foot. When you go out, make your niyya as follows: “Inshâ-Allah, I shall come back for the next namâz!”

For, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Good deeds are dependent only upon niyyat** (intention).” Worship

[1] Detailed information about the matter is available from the sixty-second (62) chapter of the third fascicle of *Endless Bliss*.

without niyyat is impossible. If a person makes his niyyat to perform a good deed and yet fails to do it, that person will be given thawâb for his niyyat, and that niyyat of his will be recorded for him.

Again, he ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Namâz is the mainmast of the religion. A person who performs namâz has built his religion. Anyone who does not perform namâz has demolished his religion.**” For, namâz is the most virtuous of all acts of worship. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Performing namâz in jamâ‘at is twenty-seven times as virtuous as performing it on your own.**”

He stated in another hadîth-i-sherîf of his: “**A person who performs namâz in his home, [i.e. on his own,] will have paid his debt, yet the thawâb for his namâz will be inadequate.**” If you are to perform a certain namâz, you should perform it within the early version of its time or, at least, in the middle of its time. You will have paid your debt if you perform it later, yet in that case you will not earn thawâb. Namâz performed after its prescribed time is performed with the intention (niyyat) of making qadâ. The Rasûl-i-ekrem ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**During night of Mi‘râj^[1] I observed a group of people being tormented bitterly. I asked Jibrâ‘îl ‘alaihis-salâm’: ‘Who are these people [and why are they being tormented]?’ Jibrâ‘îl ‘alaihis-salâm’ replied: ‘They are the people who did not perform their namâzes withing their dictated times.’**”

If a person does not perform namâz and denies that it is farz to do so, i.e. if he (she) does not make their niyya to pay their debt, they become disbelievers according to a scholarly consensus. If a person performs one of the five daily namâzes and omits the next one (without an ‘udhr), he (she) is no different from a person who does not perform namâz at all. For, that person has made fun of namâz. To make fun of namâz means –hâshâ thumma hâshâ– to make fun of Allâhu ta‘âlâ. For that matter, namâz, as well as all other kinds of worship, must be performed always and regularly!

[1] Detailed information about the matter is available from the sixty-second (62) chapter of the third fascicle of **Endless Bliss**.

BLESSINGS in JAMĀ'AT

27–Hadrat Rasūl-i-ekrem ‘salī-Allāhu ‘alaihi wa sallam’ stated: **“If a person performs the farz part of morning namāz in jamā’at, on the Rising Day his face will shine like the full moon. If he performs the farz parts of early and late afternoon namāzes in jamā’at, Allāhu ta’ālā will appoint a thousand lines of angels for that slave, and they will make teshn on his behalf until the end of the world. If a person performs the farz part of evening namāz in jamā’at, Allāhu ta’ālā will make that person join the Prophets assembling (for judgment in the Hereafter). If a person performs the farz part of night prayer in jamā’at, there will no longer be any curtains left between that person and Allāhu ta’ālā.”** These virtues are meant for jamā’ats conducted by imāms who are not (barefaced and inveterate sinners called) fāsiq Muslims or people who hold and/or practise bid’ats.

If a person ceases from (performing his daily namāzes in) jamā’at, he will not smell the scent of Paradise (in the Hereafter). That person has been qualified as an accursed one in all four Heavenly Books. A person who omits namāz will not escape from the Wrath of Allāhu ta’ālā. If a person omits morning namāzes, his imān will weaken; if he omits early afternoon namāzes, Prophets ‘‘alaihim-us-salawāt-u-wa-t-teslīmāt will be offended with him, if he does not perform late afternoon namāzes, angels will dislike him; if he does not perform evening and night prayers, Allāhu ta’ālā will dislike him.

28– Everything has a nūr, an essence. The essence of Islam is (to perform) the daily five namāzes. At the same time namāz is the mainmast and the cover of Islam. Everything has its fesād. Islam’s fesād is to cease from namāz. A person who ceases from namāz will have abandoned Islam.

29– If a person likes to perform namāz in jamā’at, Allāhu ta’ālā will like him in return. Angels will, too.

30– Perform your daily five namāz in jamā’at! Do not sink into oblivion!

An important note: It has been understood that the thawāb for performing namāz in jamā’at is more than the thawāb for a namāz performed on your own. This great virtue inherent in a namāz in jamā’at is conditional on that the namāz performed by the imām be saḥīḥ (valid and sound). Of old, when Islam was powerful, imāms and all Muslims would be looked on with (a good opinion

called) husn-i-dhan. Today, however, some people who profess to be Muslims and demand to be accepted as imâms make such statements, exhibit such behaviours and perform such acts as betray their ignorance and the fact that they know nothing in the name of Islam and imân. Then, today we must find an imâm who is not known to be against the creed of Ahl as-sunna and who is able to make a ghusl and an ablution and perform a namâz correctly and who avoids committing harâms. Otherwise, we will be deprived of, let alone the thawâb for having performed our namâz in jamâ'at, our namâz. For, there is not an 'udhr for not learning and knowing an Islamic rule which is indispensably and commonly known and heard of even by unlearned people. It is written in the book entitled **Halabî-yi-kebir** that a namâz performed behind an imâm who is fâsiq will not be sahîl (valid) in the Mâlikî Madhhab. If a filled or crowned tooth is seen in the mouth of an imâm who is a sâlih Muslim, he must not be asked whether he has been imitating the Mâlikî or the Shâfi'î Madhhab.

31- The Rasûl-i-ekrem stated: **"It yields plenty of thawâb to perform morning and night namâzes in jamâ'at. Anyone who knew how virtuous it is to perform these two namâzes in jamâ'at and how great thawâb it yields to do so would never fail to do so."**

Haqq ta'âlâ states in a hadîth-i-qudsî: **"There is not a single deed whereby My slave will be so close to Me as he will when he performs a namâz that is farz."** As for people who perform their farz namâzes and who owe no debts of namâz on account of namâzes left to qadâ; their nâfila (supererogatory) namâzes yield the same closeness. Again, Allâhu ta'âlâ states in a hadîth-i-qudsî: **"When My slaves perform namâz, their eyes, their ears, their hands and feet, and all their limbs will be under My command."** Rasûlullah stated: **"Haqq ta'âlâ has created hours in the Jannat-i-a'lâ (Paradise). When those hours are asked who they were created for, they will say: 'We were created for people who perform their five daily namâzes in jamâ'at.'"**

32- Ibn-i-Mes'ûd, [who passed away in Medina in the thirty-second (hijrî) year] stated: I asked our blessed Prophet: "What act is the most lovable in the view of Allâhu ta'âlâ?" He replied: **"To perform the namâzes within their (dictated) times, to be good towards parents, and to perform jihâd in the way of Haqq."**

33- One day a blind person asked our Master: Yâ Rasûlallah (O Messenger of Allah) 'sall-Allâhu 'alaihî wa sallam'! I am sightless. And I don't have someone to hold me by the hand and

guide me to the mosque. Should I perform my namâzes at home? Rasûlullah 'salî-Allâhu 'alaihi wa sallam' asked: "**Do you hear the voice that calls the azân?**" "Yes, I do," was the answer.

The Best of creation stated: "**I cannot give you permission to perform (the farz) namâz at home.**" Another person asked:

There are snakes, scorpions and wild animals around in the city where I live. Is there a solution for me? May I perform my (daily) namâzes at home? "**Do you hear the Azân-i-Muhammadi,**" asked the blessed Prophet. When that person replied positively, the Beloved One of Allâhu ta'âlâ stated: "**In that case you will have to go (to the mosque) for the namâz in jamâ'at.**" In light of this extreme fact, why should you perform your (farz) namâz at home instead of going out for the jamâ'at with your healthy eyes and feet and since you do not have fears or any other hindrances which Islam recognizes as good reasons? Only, an illness serious enough to hamper one's walking, a severely cold weather, and rain are acceptable excuses.

34— Our blessed Prophet stated: "**May the rahma (mercy, compassion) of Hadrat Haqq ta'âlâ be on the slave who does not omit the sunnat part of late afternoon namâz.**" And "**If a person performs the sunnat part of late afternoon namâz and does not omit it, I am the guarantor for his entering Paradise.**" [This glad tidings is intended for Muslims who never leave their farz namâzes to qadâ, (i.e. those who never omit their farz namâzes,) and who do not commit harâm acts.]

35— Do not neglect to perform the **namâz of awwâbîn**, which consists of six rak'ats and is performed after evening namâz!

An important note: Ever since the beginning, quite a number of virtues in the nature of namâz have been tallied. The namâz enabling one to attain these virtues is the namâz possessed of all the farzes and the sunnats and the mustahabs and the erkân (essentials) and the sherâit (conditions) that come together to make a namâz perfect. In addition, to also attain the entire thawâb promised to Muslims who perform namâz, they will have to make their niyyat to perform it only for the grace of Allah and not to have debts on account of omitted namâzes. In fact, as is written in the thirtieth (30) page of the book entitled **Eshbâh**, a namâz which you perform with the supposition that you have an ablution will not be sañh; however, you will be granted thawâb owing to the niyyat you have made.

36— The namâz that yields the most plenteous thawâb and

which occupies the leading position is the namâz that is farz. Namâzes that are sunnat and those which are nâfla (supererogatory), collated in aggregate *vis-à-vis* farz namâzes, would not even represent a drop of water visualized versus a vast ocean. So long as a Muslim does not repay a debt of farz namâz which he left to qadâ, (i.e. which he knowingly omitted,) none of the sunnat or nâfla namâzes he performs will be accepted, i.e. he will not be given thawâb, even if they may be sañh and even if he makes niyyat for them. ‘Abd-ul-Qâdir Geylânî ‘qaddas-Allâhu ta’âlâ sirrah-ul-‘azîz’ states as follows in his celebrated book entitled **Fitûh-ul-ghayb**: “If a person omits a namâz that is farz, it would be silly and unscholarly of that person to perform namâzes that are sunnat before having made qadâ of that farz namâz. (i.e. before having paid his debt by performing that omitted namâz.) For, the sunnat namâzes that he performs will not be accepted.” Hadrat ‘Abd-ul-Haq Dahlawî ‘rahimahullâhu ta’âlâ’, one of the scholars in the Hanafî Madhhab, in his commentary to the aforesaid book, supports Hadrat Geylânî’s statement by providing a lengthy explanation of the hadîth-i-sherîf which is the original source of the stated fact. The hadîth-i-sherîf is quoted (in English) in the three hundred and forty-ninth (349) page of the fifteenth edition of the fourth fascicle of **Endless Bliss** and also in the book entitled **Zahîra-t-ul-fiqh-ul-kubrâ**, written by the Sudanese Mâlikî scholar named Tâhir Muhammad Suleymân. Then, the first thing we must do is to perform the (farz) namâzes that we left to qadâ and thereby pay our debts; we must, for instance, perform the qadâs of the farz namâzes that we lazily omitted, also in lieu of the sunnat parts of the four of the five daily namâzes, with the exception of the sunnat part of morning namâz, until we are through with the omitted namâzes. Some people who are not familiar with scholarly statements and who have no share from knowledge argue that qadâ is not performed in lieu of namâzes that are sunnat and try to corroborate their argument with their one-track minds; however, that their argument is totally subjective and quite groundless betrays itself instantly to connoisseurs who read their books. Sayyid ‘Abd-ul-Hakîm Elendi ‘rahimahullâhu ta’âlâ’ (1281-1362 [1943 A.D.]), a profound Islamic scholar fully learned in the teachings of all four Madhabs, enlightened Muslims in this matter time after time in his preaches in the mosques of Istanbul and in his written articles. Please see the hundred and sixty-eighth (168) page of the seventh edition of **Ethics of Islam**, one of the publications of **Hakikat Kitâbevi** at

Fâtlâ, Istanbul, Turkey! Muhammad Ma'îthûm Serhendî, a profound Islamic scholar and a great Walî, states in the sixty-third letter (of his book entitled **Makûbâh**): “Qadâ must be performed in lieu of namâzes that are sunnat. This will yield thawâb for the namâzes that are sunnat as well.”

It is written as follows in the three hundred and forty-fourth page of the fifteenth edition of the fourth fascicle of **Endless Bliss**: “(It is a grave sin to omit a farz namâz, i.e. not to perform it within its prescribed time, without an ‘udhr, i.e. a good reason for the postponement.) Depending on the number of the standard [six-minute] periods long enough to perform a namâz and spent in leisure after the earliest daily prayer omitted, a person who omitted that prayer (namâz) has gone into a debt of qadâ with a multiplier to be expressed in terms of millions. By the time that person makes qadâ of the earliest one, all the sins thereby accumulated (and multiplied by two at each stage of deferment) will be forgiven. The importance of performing prayers (namâzes) of qadâ must be realized well. A person who dies without îmân will find no mercy in the Hereafter; what such people will find there is the fire of Hell. A person who committed grave sins and died without having made tawba will be forgiven either by way of shafâ’at (intercession) or in return for his efforts to spread Islam. As a matter of fact, a hadîth-i-sherîf purports: “**A pious deed that Allâhu ta’âlâ loves best is hubb-i-filâh** (love for the grace of Allah) and **bughd-i-filâh** (dislike for the grace of Allah).” A Believer who loves the scholars of Ahl as-sunnat and the Âwiyâ will attain the blessings imparted in this hadîth-i-sherîf. And attaining the blessings purported in the hadîth-i-sherîf, ‘**A person who recovers one of my forgotten (or distorted) sunnats will be given thawâbs (blessings) equal to the total sum of the blessings that will be given to a hundred martyrs.**’ requires selling, (distributing, dispensing, promulgating) books written by scholars of Ahl as-sunnat and thereby contributing to the fortunate deed of spreading Islam in its pristine purity as it had when it was conveyed and taught by Muhammad ‘alaihîs-salâm’. All the books published by **Hakikat Kitâbevi** in Istanbul are facsimiles of works written by scholars of Ahl as-sunnat.”

Imni ‘Âbidîn ‘rahimahullâhu ta’âlâ’ states as follows in his discourse on nâfila namâzes: “Sunnats are namâzes additionally performed alongside the namâzes that are farz or wâjib. All namâzes that are sunnat, whether muakkad or not, are called ‘nâfila’. For, namâzes that are not farz or wâjib fit into the nâfila

category. Not all the namâzes that are called 'nâfila' are sunnat namâzes. A Muslim who omits a sunnat namâz continuously and without an 'udhr to do so, will have committed a venial sin (continuously), if he (or she) believes that it is an act of sunnat and pays it due respect. A person who omits it because he (she) does not believe it or respect it becomes a kâfir (unbeliever). Also, a person who denies an Islamic fact that he knows will become a kâfir, if it is something indispensably known, i.e. if it is known even by unlearned Muslims. According to the Hanafî Madhab, another reason that will cause a person to become a kâfir is denial of an Islamic rule whereon an jimâ' (consensus) was reached, i.e. a rule that is the same in all four Madhabs. Sinfulness incurred by omitting a muakkad (or mukeked) sunnat without an 'udhr verges on the sinfulness of omitting a wâjib. And to make a habit of omitting such important Islamic practices aggravates the sinfulness down into dalâlat (aberration, deviation from Islam; heresy). A Muslim who does so is reproached and scolded. Namâzes that are sunnat and which are performed after the farz parts (of the five daily namâzes) will stand in lieu of the sunnats that are within the farz parts and which have been omitted with 'udhrs such as forgetfulness; thereby they will repair the farz parts. They will by no means supplant the farz namâzes that have not been performed or the omitted farzes. A hadîth-i-sherîf reads: '**An inadequately performed namâz will be completed with the addition of its subha.**' Subha means nâfila namâz. [As is seen, sunnat namâzes that are performed before and after the farzes (of the daily five namâzes) have been called nâfila namâzes.] The sunnat part of morning namâz is more emphatic than the other sunnats. There are Islamic scholars who say that it is wâjib. 'Âisha 'radyi-Allâhu 'anhâ' says: "Of all the namâzes that are nâfila, the two rak'ats (of nâfila namâz) in the morning namâz is the nâfila namâz to which Rasûlullah 'sall-Allâhu 'alaihi wa sallam' attached the most importance. [As is seen, Hadrat 'Âisha also calls the sunnat namâzes 'nâfila'. The hadîth-i-sherîf which reads, '**A person who omits the sunnat namâz of four rak'ats before the farz part of early afternoon namâz will not attain my shafâ'at**' means that special shafâ'at (of the blessed Prophet) that will produce promotion to a higher position in Paradise. For, all Believers will attain his general shafâ'at. If the number of people who ask an Islamic scholar religious questions is so great that he has no free time left, he may omit the sunnat parts of (the four daily) namâzes, with the exception of morning prayer. The same permission has been given

to students lest they should miss their classes. [As for leaving farz namâzes to qadâ, (i.e. omitting them;) it is by no means permissible for these two groups of people.]

After entering a mosque, it is sunnat to perform a namâz of two rak'ats for the Owner of the mosque, i.e. for Allâhu ta'âlâ, before sitting down. This namâz is called **Tehiyet-ul-masjid**. Performing a namâz that is farz or else, or sitting somewhere in the mosque with the intention of performing one of such namâzes, after entering the mosque, will stand for performing the namâz called tehiyyet-ul-masjid. When performing one of such namâzes, it is not necessary to also make a niyyat for performing the tehiyyet-ul-masjid. A person who has performed (the current day's) morning or late afternoon prayer does not perform the tehiyyet-ul-masjid after entering the mosque.

Supposing a person makes his niyyat both for the farz part and for the sunnat part of early afternoon namâz as he (or she) performs the farz part of (the current day's) early afternoon namâz, they will have performed only the farz part according to two imâms, (i.e. Imâm Abû a'zam Abû Hanîfa and Imâm Abû Yûsuf.) According to Imâm Muhammad 'rahimahullâhu ta'âlâ', however, the farz part of their namâz will not be sañh (valid), either. (In other words, their farz namâz has become null and void.) Since the sunnat parts of the daily five namâzes are additional namâzes performed separately from the farz parts, a Muslim who performs the farz part (of one of them) will not have performed its sunnat part at the same time. As the farz part is being performed, the tehiyyet-ul-masjid also will have been performed. It will not have been omitted. However, attaining thawâb for the tehiyyet-ul-masjid as well requires making your niyyat for it as well. For, a hadîth-i-sherf reads: '**Acts of worship are dependent on niyyat.**' Hence, attaining thawâb for a pious act is conditional on making niyyat for it." Here we end our translation form Ibnî 'Âbidîn.

Qadâ namâzes, being namâzes other than the farz parts (of the daily namâzes), are in keeping with the definition of the sunnat (parts of the five daily) namâzes. For that matter, as a Muslim performs a qadâ namâz (in lieu of the sunnat part of one of the daily five namâzes), they will have performed also the sunnat part without having to make a niyyat for the sunnat as well. And they will not have to perform the sunnat additionally. A person who performs qadâ in lieu of the sunnat is not omitting the sunnat by doing so. However, for attaining the thawâb promised for the

sunat namâzes, it is necessary to make their niyyat also for the sunnat, i.e. to pass through your heart the intention for the sunnat as well, when making their niyyat for the qadâ namâz. When this double niyyat is accomplished, not only will both the qadâ and the sunnat be saħîh according to all three Imâms (of the Hanafî Madhhab, i.e. Imâm a'zam Abû Hanîfa and Imâm Abû Yûsuf and Imâm Muhammad.) but also thawâb for the sunnat will be attained. Please see the twenty-third (23) chapter of the fourth fascicle of **Endless Bliss!**

This prolonged discussion of ours on the matter is intended both to explain the fact that it is necessary to perform qadâ namâzes in lieu of the sunnat parts of the daily namâzes and to confirm the truth stated in the final page of the book entitled **Nejât-ul-mu'minîn** and written by the late Islamic scholar Muhammad emîn Efendi of Of. The blessed scholar states as follows in that page of his: "As you perform the sunnats of the daily namâzes, with the exception of (the sunnat of) morning namâz, you make your niyyat both for the qadâ of namâzes left to qadâ and for the time's sunna. Thereby you will both pay your debt and attain thawâb for (having performed) the sunna. Although some people with limited Islamic learning argue that this written statement on the part of Emîn Efendi of Of is wrong, the aforesaid research borrowed from İbni 'Âbidîn reveals the fact that it is those people themselves who are wrong.

The great Islamic scholar named Ahmad bin Muhammad bin Ismâ'îl Tahîrî 'rahmatullâhi ta'âlâ 'alaih' (d. 1231 [1815 A.D.]) states as follows towards the end of his discourse on qadâ namâzes in his annotation to the book entitled **Merâq-il-fe'lâh**, which in turn is a commentary which the great scholar named Abul-Ikhlâs Hasan bin Ammâr Shernblâh 'rahmatullâhi ta'âlâ 'alaih' (994-1069 [1658 A.D., Egypt] had written to commentate on his own book entitled **Nûr-ul-idâh**: "If a namâz that you have failed to perform within its dictated period falls into the category called 'fawt', i.e. if you have missed it involuntarily and on account of an 'udhr which Islam recognizes (as a good reason), making qadâ of it is more important and more commendable than performing namâzes that are sunnat. However, it is better to perform the nâfilas that are muakkad, e.g. namâzes called 'duhâ' and 'tasbîh' and others, which are mentioned namely in hadîth-i-sherîfs, with the niyyat of performing namâzes that are sunnat, and to perform the other nâfilas with the niyyat of performing qadâ of the namâzes that are farz (and which have been missed or omitted). His stating that it is

better to perform the muakkad sunnats with the niyyat of performing namâzes that are sunnat and the other nâflas with the niyyat to perform qadâ namâzes, should not be construed as a dissuasion from performing them with the niyyat of making qadâ. It is stated as follows in **Durr-ul-mukhtâr**: “Qadâ of missed farz namâzes that fall into the category called ‘faw’ must be made without further delay. They can be delayed only on account of an ‘udhr. An example of ‘udhrs (good reasons dictated by Islam) is necessity to earn a living.” Another good reason which Islamic scholars defined as an ‘udhr is necessity to perform the muakkad sunnats of (daily) namâzes at the cost of delaying the qadâ of namâzes missed so as to make them ‘faw’ namâzes. On the other hand, it is a grave sin to omit farz namâzes without an ‘udhr. Necessity to perform the muakkad sunnats of the five daily namâzes, therefore, has not been counted (by Islamic scholars) as an ‘udhr for performing them at the cost of delaying that farz act. That the muakkad sunnat must be omitted be it needed lest you should delay an act that is wâjib, is written in the chapter dealing with the namâz called *Witr*.

Muhammad Khâdimî of Konya ‘rahimahullâhu ta’âlâ ‘alaih’ (d. 1176 [1762 A.D.]), as he deals with ‘**insistence in committing sins**’, the sixtieth of vices and unethical habits, in his book entitled **Beîğa**, states: It is a grave sin not to perform a farz namâz within its dictated time without an ‘udhr. A person who slights and scorns this very important and valuable duty becomes an unbeliever. It is written as follows in **Fatâwâ-i-Zeyniyya**: “It is farz to immediately make tawba for a sin committed. Postponement of the tawba is sinful, too.” [As is seen, it is sinful also to delay the tawba.] There are two sins in omitting a namâz that is farz without an ‘udhr: The first one is (the sin of) delaying it till after the time allotted for it. Tawba for it means to repent for it and to resolve not to miss it again. The second sin is to omit the namâz. Its tawba is to perform it immediately and in haste. Another grave sin is to delay the tawba. It requires an additional tawba. For, it is an additional grave sin to commit a sin insistently. It is stated in a hadîth-i-sherîf that it is a grave sin to commit a venial sin insistently. Since it is harâm to omit farz namâzes without an ‘udhr, the ‘udhrs for delaying (the necessity of) making qadâ of them is the same as the ‘udhrs for delaying the farz parts of the daily five namâzes. These ‘udhrs are: to be too ill to perform a namâz even by way of imâ (signs); danger of being attacked by the enemy in warfare or by thieves or wild animals during a journey; sleep and forgetfulness.

In case of the final illness that ends in death, it is wājib to make a will commanding payment of fidya^[1] after death and to leave property to finance it. Translation from **Beṛqa** ends here: As is written in books, supposing a certain prayer time is almost over and performing the muekked sunnat will prevent to perform the farz part within the stated time, then it is harām to perform that sunnat part. Likewise, it is harām to perform the sunnat namāz since doing so will cause postponement of performance of the qadā namāz. For, every period of time long enough to perform an omitted namāz without an 'udhr. [6 minutes,] will multiply the grave sin again. For the purpose of rescuing Muslims from this tragic disaster, all books of Fiqh state that qadā namāzes must be performed as soon as possible. Because it is not harām not to perform a farz namāz within its dictated time on account of an 'udhr, which is a kind of involuntary postponement called 'fawr', it has been accepted as an 'udhr to delay making qadā of them for a time long enough to perform namāzes that are muekked sunnat; any delay longer than that, however, has not been permitted.

37– Namāz called **Ishrāq** also possesses a great virtue. There is quite a number of mentions made of it. The Sultān-ul-Enbiyā (Master of Prophets) stated: “**A person who performs morning namāz and thereafter stands in the direction of Qibla without uttering worldly words and performs a namāz of ishrāq, which consists of two rak'ats, after the Sun has risen as high as the length of one mizraq, is, no doubt, bound for Paradise.**” [When the lower limb of the Sun has risen as high as the length of one mizraq from the line of apparent horizon, its center is five degrees high with respect to the true horizon, which takes place forty (minutes) after sunrise.]

38– Perform namāz called Tahajjud, i.e. midnight prayer, as well, so that your invocations will be accepted (by Allāhu ta'ālā). A scholarly report on the authority of Hadrat Hasan Basī 'rahmatullāhīlbarī reads: Allāhu ta'ālā said to Mûsâ 'alaihissalām at the Tûr-i-Sinâ (Mount Sinai): “**Yâ Mûsâ! Perform an act of worship for Me!**” Mûsâ 'alaihissalām petitioned: “Yâ Rabbi! When should I worship Thee so that it be acceptable in Thine Presence?” Thereupon he was commanded to perform namāz after midnight. As a matter of fact, the second âyat of Muzammil Sûra purports: “**Perform namāz when the time is half way into the**

[1] Please see the twenty-first (21) chapter of the fifth fascicle of **Endless Bliss** for 'isqat' and 'fidya'.

night!" [However, it is written in the fifth volume of **Durr-ul-mukhtâr** that learning [or teaching] knowledge for an hour yields more thawâb than does spending the night performing worship.]

39- There are five conditions to be fulfilled for the acceptability of an invocation:

1) To be a Muslim.
2) To hold the creed of Ahl as-sunnat. Fulfilment of this condition requires imitating one of the four Madhhabas.

3) To perform the acts that are farz. Debts on account of omitted farz namâzes must be paid as soon as possible by performing qadâ namâzes both at night and in lieu of sunnat parts (of daily namâzes).

Sunnat and nâfila namâzes and invocations performed by a person who has debts on account of farz namâzes namâzes left to qadâ will not be accepted. That is, they will not yield any thawâb even if they are sahîh. The devil, in order to dupe Muslims, deludes them into treating the farzes with contempt and encourages them to perform the sunnats and nâfilas. Namâz should be performed in an awareness that its time has arrived and within its earlier version.

4) To avoid harâms. If a person consumes what is halâl, his (or her) invocations will be acceptable.

5) Say your prayers and invocations through one of the Awliyâ-i-kirâm (Muslims whom Allâhu ta'âlâ loves very much).

Muhammad bin Ahmad Zâhid, one of the Islamic scholars in India, states as follows in Persian in the fifty-fourth chapter of his book entitled **Terghib-us-salât**: A hadîth-i-sherîf reads: "**Two things are necessary for the acceptability of a Believer's invocations: First, the invocations must be done with ikhlâs. Second, food being eaten and clothes being worn must have been obtained through ways that are halâl. A piece of thread obtained by a way that is harâm in a Believer's room will cause all the invocations that he makes in that room to be quite far from being acceptable.**"

Iklhâs means to ask only from Allâhu ta'âlâ without ever mixing this with any other considerations. And that, in turn, requires holding an Islamic creed, îmân, exactly as is taught by the scholars of Ahl as-sunnat, not owing any rights and debts unpaid to other people, and performing the five daily namâzes steadily.

40- Perform the namâz of tasbîh (or tesbîh) whenever you can. This namâz consists of four rak'ats. Yet salâm must be made at the

end of each pair of rak'ats. First you make niyyat and say the Tekbûr ittîhâ and thereafter say the Subhânakal Then say this prayer fifteen times: "**Subhânallâhi wa-l-hamdu lillâhi wa lâilâha il-l-Allâhu wallâhu ekber.**" After the tenth time, say this: "**Walâ hawla walâ quwwata illâ billâh-il-'aliy-yil-'adhîm.**" Then, after saying the Fâtiha and the dhamm-i-sûra, say the same tasbîh ten times before bending for the rukû'. Say, "**Walâ hawla walâ quwwata illâ billâh-il-'aliy-yil-'adhîm,**" at the end of the tasbîh and bend down for the rukû'. After saying the Tasbîh during the rukû', make the aforesaid Tasbîh ten times, straighten up, saying, "**Semi'allâhu limen hamideh,**" as you do so. Thereafter, as you stand, make the aforesaid Tasbîh ten more times. Thereafter, say, "**Rabbenâ laka-l-hand,**" (standing on,) and go down for the sajdâ, saying, "**Allâhu ekber,**" while doing so. At the sajdâ, say the tasbîhs of the sajdâ and thereafter make the aforesaid Tasbîh ten more times. After raising your head from the sajdâ and sitting up, make the aforesaid Tasbîh ten more times before prostrating yourself again for the second sajdâ. After going down for the second sajdâ, saying the same tasbîhs of sajdâ, make the aforesaid Tasbîh ten more times before raising your head. Raise your head and stand fully up. Before saying the Fâtiha Sûra, make the aforesaid Tasbîh ten more times. Then say the Fâtiha Sûra and dhamm-i-sûra and make the aforesaid Tasbîh ten more times and go down for the rukû'. Then stand up and then down for the sajdâ. Make the same tasbîhs as you did during the first rak'at. Sit down for the Tehiyyât. Say the Tehiyyât and the (prescribed) Salawâts and make the salâm. Perform two more rak'ats, repeating the same procedure!

So we have described how to perform namâz of Tasbîh. There is not a certain time for this namâz. It can be performed at any chosen time, be it night time. If a person performs this four-rak'at namâz, Allâhu tâ'âlâ will forgive all their sins and accept their tawba.

41 – The Rasûl-i-ekrem 'sall-Allâhu 'alaihi wa sallam' stated: "If a person, after performing morning namâz and before the time of night namâz arrives, performs a namâz of two rak'ats, recites the Fâtiha Sûra once and the Âyat-al-kursî once and the Sûra called Ikhlâs-i-sherîfa five times in the first rak'at and the Fâtiha once and the following prayer once: 'illâhi mâ-fissemâwât-i-wanâ fi-l-erdh-i-wa in tubdû mâ fî enfûsukum aw tuhfihû yûkâsibkum bihîllâh fa yaghfiru limen yeshâu wa yuazizbu men yeshâu wallâhu 'alâ kulli shay'in qadîr,' and the following passage from the Qur'ân

al-kerîm in its entirety once: ‘Âmen-er-Rasûlu...’ and thereby performs this namâz. Hadrat Haqq ta‘âlâ will bestow upon them a rank in Paradise and will reward them with thawâb equal to that for a martyr for each of the rak‘ats (in the namâz) and also with thawâb equal to that for manumitting a slave in return for each âyat recited.” [The so-called thawâbs shall not be given to those who have debts on account of namâzes left to qadâ. They shall not escape from Hell unless they pay their debts.]

42– Adore performing namâz! Perform your daily five namâzes, which are farz! Namâz five times daily is more virtuous than all other acts of worship. Namâz performed in jamâ‘at is even much more virtuous. Never cease from performing namâz in jamâ‘at without an ‘udhr. It is a symptom of being a munâfiq to neglect namâz in jamâ‘at without an ‘udhr. It is an offence mentioned with damnation in all four heavenly books. When this is said about people who perform namâz on their own, just imagine the catastrophic end awaiting people who do not perform namâz at all! [A person whose belief does not agree with the creed of Ahl as-sunnat is either a heretic or a disbeliever or a mutadd (renegade). We should not perform namâz behind an imân who holds such wrong creed, and we should not argue with such people, either. We should always be in good terms with others.]

43– Perform your namâz with integrity, in ta‘dî-i-erkân and in huddû‘ and kushû‘ during the rukû‘ and the sujûd and the other erkân (rukuns) of namâz. Someone was careless in fully observing the rukn and the sujûd and the ta‘dî-i-erkân as he performed namâz. When our beloved Prophet ‘sall-Allâhu ‘alaihi wa sallam’ saw this he stated: “**If this person continues to be like that he will not benefit from his deeds!**” Namâz will not be complete without ta‘dî-i-erkân in its rukuns. The performer will have made fun of namâz. When a person’s namâz is not a namâz, his faith will be imperfect as well. The Rasûl-i-ekrem ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Namâz is the mainmast of the religion. A religion without a mainmast will not exist.**” Religion of a person who does not perform namâz will collapse. Again he stated: “**Namâz is the Mi‘raj^[1] of a Believer.**”

44– Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**If a**

[1] Mi‘raj is our blessed Prophet’s ascent to Heaven. Please see the sixtieth chapter of the third fascicle of **Endless Bliss** for details on the event.

person recites the Qur'ân al-kerîm as he performs one of the daily five namâzes, Haqq ta'âlâ will give them a hundred thawâbs for each of the letters. If a person recites (or reads) the Qur'ân al-kerîm at a time outside of namâz, they will be given ten thawâbs for each letter articulated. If a person listens, standing or sitting, but respectfully in either case to (a passage from) the Qur'ân al-kerîm being read (or recited) [not melodiously and with due respect], they will be given one thawâb for each letter. If a person makes a *khatm* of the Qur'ân al-kerîm, (i.e. reads or recites the entire Qur'ân al-kerîm,) Allâhu ta'âlâ will accept that slave's invocations (and prayers)."

45- **An important note:** Imâm Ghazâlî 'rahimahullâhu ta'âlâ was born in Tus city in 450 [1058 A.D.], and passed away in the same city in 505 [1111 A.D.]. He states as follows in his *Kimyâ-i-se'âdat*, which he wrote in the Persian language and is the last one of the hundreds of the books that he wrote: People who learn how to read the Qur'ân al-kerîm must learn also how to pay it due respect. First, they should avoid sins and ugly words and behaviours, and should always behave properly. Otherwise, the Qur'ân al-kerîm will sue them (in the Hereafter). Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**Most of the munâfiqs will appear from among hâfidhes.**" Abû Suleymân Dâdânî 'rahimahullâhu ta'âlâ' (205 [820 A.D.], Damascus) states: Zebânîs (angels of torment) in Hell will inflict torment on hâfidhes with wicked behaviour and speech before they do on idolaters. Hasan Basrî 'rahima-hullâhu ta'âlâ' (110 [727 A.D.], Basra) states: "People who came before us would read the Qur'ân al-kerîm as a (heavenly) Book announcing the commandments of Allâhu ta'âlâ; they would meditate on His commandments by night and strive to perform them by day. As for you; you only try to memorize it, to recite it melodiously and musically, and do not even remember its commandments. Yet the essential thing is to carry out its commandments."

Hâfidhes who do not adapt themselves to the Qur'ân al-kerîm are like a servant who has received a letter (or a mail) from his master. He takes the letter and reads it aloud, melodiously and with a doleful voice, instead of doing the commandments in the letter.

There are ten adabs to be observed when reading (reciting) the Qur'ân al-kerîm:

1) It must be read (recited) respectfully and when you have an ablution and facing the Qibla [and your head covered].

2) It must be read (recited) slowly and in deep meditation of its meaning. It must be read slowly even if you don't know its meaning.

3) It must be read (recited) in tears.

4) Every âyat must be given its right; you must feel fear as you read an âyat expressing fear, and read âyats of tanzîh in a manner of making tasbîh; and you must say the A'udhu and the Basmala when beginning to read the Qur'an al-kerîm.

5) In case a feeling of ostentation arises in you, or lest you should disturb someone performing namâz, you must read (or recite) it silently, Hâfîdhes' reading the Qur'an by looking at the written text yields more thawâb than their reciting it from memory. For, the eyes will have partaken in the act of worship.

6) The Qur'an al-kerîm must be read (or recited) in a mellifluous voice and observing the rules of (pronunciation called) tajwîd (or tejwîd). It is harâm to read (recite) it melodiously so as to defile the letters. It is makrûh to do so if the letters are not defiled. [It is stated in the book entitled Halabî that a namâz performed in jamâ'at performed by an imâm reciting the âyats melodiously will have to be reperformed.]

7) The Qur'an al-kerîm is the Word of Allâhu ta'âlâ, one of His Attributes, and eternal. Letters produced orally are like saying, 'Fire.' It is easy to say, 'Fire.' Yet nobody can endure fire. So are the meanings borne by these letters. These letters are unlike other letters. If the meanings borne by these letters materialized, the seven layers of earth and the seven layers of heaven would prove too weak to endure them. Allâhu ta'âlâ has hidden the greatness and beauty of His Word in these letters and sent them to mankind. By the same token, animals cannot be made to do something by talking to them. They are manipulated by producing sounds similar to sounds of animals. An ox, for instance, will pull the plow when it hears a certain sound it has been made used to. But it is quite unaware of the purpose and the use of what it is doing. Likewise, what most people sense from the Qur'an al-kerîm is the sounds that they hear; to them the Qur'an al-kerîm is composed of sounds and letters only. They are like people who think that fire is nothing but a couple of letters. Those people are too poor to see the fact that whereas paper subjected to fire will burn to ashes the

letters making up the word 'fire' will stay on paper without causing any harm to it. As a person has a soul which is quite dissimilar to their figure, likewise these letters are mere figures not much different from the human figure. As for the meanings carried by these letters; viewed from their inner essence, they are comparable to the human soul. As a man's honour and value will be assessed with respect to his soul, the honour possessed by the letters lies in their meanings.

8) Before reading (or reciting) the Qur'ân al-kerîm, we should meditate over the greatness of Allâhu ta'âlâ, Who is the Utterer of His Words. We should ponder over whose words we are uttering and over how great a danger we are exposing ourselves to. As we need clean hands to touch it with, likewise we need a clean heart to read (or recite) it with. It is for this reason that Ikrima 'radî-Allâhu 'anhî' would swoon whenever he opened the Qur'ân al-kerîm. A person who does not know the greatness of Allâhu ta'âlâ will not realize the greatness of the Qur'ân al-kerîm. And realizing the greatness of Allâhu ta'âlâ requires meditating over His Attributes and over His creatures. The Qur'ân al-kerîm should be read (or recited) to the accompaniment of meditation over the fact that it is the Word of a Being Who is the Owner and the Commander of the entire creation.

9) We should not think of other things as we read (or recite) the Qur'ân al-kerîm. If a person walks around in a garden without thinking of what he sees in the garden, he has not walked around in the garden. The Qur'ân al-kerîm also is a place where the Believers' hearts walk around. A person who reads the Qur'ân al-kerîm should meditate on the curiosities and hikmats it contains.

10) As we read a word, we should think of its meaning and repeat it until we understand it. We should repeat it when we relish it as well. One night our blessed Prophet 'sall-Allâhu 'alaihî wa sallam' repeated the âyat which reads, "**In tu'azzihum.**" in its entirety until morning. It is quite difficult to understand the meanings in the Qur'ân al-kerîm. Three people cannot understand the meanings in the Qur'ân al-kerîm:

1- A person who is not well-versed in the Arabic sciences and who does not read its zahîrî tafsîrs.

2- People who have made it a habit to commit a grave sin or whose hearts have been darkened because they have not adapted their belief and creed to the credal tenets taught by scholars of Ahl

as-sunnat 'rahimahumullāhu ta'ālā'.

3- A person who admits the outward meanings of the Ahl as-sunnat credal tenets and who hates other things that come to Believers' hearts cannot improve beyond those outward meanings.

[The number of the âyats in the Qur'ân al-kerîm is somewhere between sixty-two hundred (6200) and sixty-three hundred (6300). The number commonly known among people is sixty-six hundred and sixty-six (6666). Some Islamic scholars divide long âyats into shorter ones and find larger numbers.]

Translation from the book entitled **Kimya-i-se'âdat** ends here.

46—[It is not permissible to read (recite) the Qur'ân al-kerîm or to call the azân through a loud speaker. People who hear the azân performed or the Qur'ân al-kerîm read that wise will have heard other similar sounds. As a namâz in jamâ'at is performed, the namâz performed by people who adapt themselves only to the sound produced by the radio or the loud speaker without hearing the imâm conducting the namâz or any one of the Muslims performing their namâz in a position where they (directly) see the imâm or hear his voice, or who do not (at least) hear the muazzin's voice, will not be sahîh (valid). For, the sound heard through those instruments is not the imâm's or the muazzin's own voice. It is a sound produced by a metal plate vibrating with power of electricity or magnetism. Although it is quite identical with the imâm's voice and its original source is the imâm's voice which he produced of his own volition, it still is not the very voice produced by the imâm. Ibnî 'Âbidîn 'rahmatullâhi 'alaih' states as follows as deals with the subject 'Muharram women', i.e. women who are harâm for a Muslim to enter into a marriage with, in the chapter of nikâh: "To see something through glass or in water is to see that object itself. To see that object's image in water or in a mirror does not mean to see the object itself. It means to see its likeness, its image. Supposing a person swears an oath not to look at a certain person's face; he will not have violated his oath if he looks at that person's image in a mirror or in water. When a person with spectacles looks at something, the rays of light from that thing go through the spectacles and causes vision in that person's eyes. The vision that is caused by the rays coming from the image in the mirror or the water is not the vision of the real object but of its image." These statements show clearly that the sound coming from a radio or from a loudspeaker is not the voice of the imâm. It is a

likeness of his voice. People who hear it do not hear the imâm's voice, but they hear a sound identical with his voice. If a person (performing a namâz in jamâ'at) adapts himself to a sound that is not the voice of the imâm (conducting the namâz) or of the muazzin or says, "Âmîn," in response to the Fâtiha Sûra recited by someone other than the imâm, his namâz will not be sahih.]

47- If you want to conduct a namâz in jamâ'at as imâm, first [adjust your belief to the credal tenets taught by the scholars of Ahl as-sunnat!] Learn well the farzes, the wâjibs, the sunnats and the âdâb of namâz! Occupy the position of imâm (in a namâz being performed in jamâ'at) after becoming knowledgeable in these things, and recite the Qur'ân al-kerîm correctly and well. A person who conducts a namâz in jamâ'at as imâm has to have reached the ages of discretion and puberty. (Supposing a person and his guests are to perform the farz part of one of the daily five namâzes in jamâ'at.) If the host asks one of the guests to conduct the namâz as their imâm, in that case he can and should do so. You should not postpone your namâz for any reason. If you are hungry and meal is ready, then perform your namâz after eating your meal. If the prayer time may be over, perform your namâz first and eat your meal thereafter! When you are to perform namâz put on clothes clean and tidy enough to enter the presence of Allâhu ta'âlâ in, and put them on properly with your arms in the sleeves. The coat or overcoat that you wear must be buttoned up. Cover your arms, legs and head. Your head is not covered when you perform namâz with ihrâm on you. You will earn more thawâb if you perform your namâz on a clean piece of cloth with no writings or pictures of any kind on it or on a single coloured prayer rug. The most virtuous prayer rug to be used for namâz is one that has been made from crops. As well, it yields thawâb to perform namâz on grass.

As is written in **Halabî**, it is makrûh to perform namâz bareheaded. If your headgear falls off during namâz, you should immediately put it back on at a single stroke. It is makrûh to start performing it with your sleeves rolled up to your elbows or lower. If you roll them up as you perform namâz, your namâz will become null and void. [Hence, it is makrûh to perform namâz in a shirt with short sleeves.] It is written as follows in **Durr-ul-mukhtâr**, at the end of the chapter dealing with the makrûhs of namâz: "Performing namâz with feet covered with mes and shoes is way more meritorious than performing it barefoot. There is a hadîth-i-sherîf commanding to perform it with feet covered." [If your shoes

or mests are dirty, it is sunnat to wear socks to cover your feet. It is makrûh to omit (any one of) the wājibs or sunnats of namâz. And a namâz performed in a way that is makrûh will not yield thawâb, although it may be saħîh. That it is makrûh to leave shoes and the like somewhere behind you in a mosque is written in **Beṛḡa** and in Ibnî 'Âbidîn, in the final sections of their chapters dealing with makrûhs of namâz and devil pelting during a ḥajj.]

48— Do not conduct a namâz in jamâ'at as imâm without being offered to do so. Go ahead and do so when you are offered. As prayers and invocations at the end of namâz are being made, the imâm and the (Muslims making up the) jamâ'at should not forget to invoke blessings on one another. When a namâz in jamâ'at is being performed, the imâm stands before the jamâ'at. Do your best to stand somewhere behind the imâm. If there is no room behind the imâm, then stand somewhere on his right or, if it is impossible, on his left hand side. As long as there is enough room in the foremost line, you should not stand in the second line; it is makrûh to do so. If there is room enough (for you to stand) in the front lines and the lines behind them are fully occupied, never ever attempt to occupy one of the empty spaces ahead by jostling over people and trampling over them. Do not annoy other people! The lines must be straight. The lines' being straight is one of the iqâmas of namâz, (i.e. one of the conditions to be fulfilled for the commencement of namâz.) Do not disfigure the line (wherein you are to perform the namâz in jamâ'at) by standing somewhat ahead of it or behind it. For, affection among Believers is contingent on their standing so as to make up a straight and tightly-pressed line.

49— Do not bend down for the rukû' or prostrate yourself for the sajdâ before the imâm does so. You should not attempt any of the rukns before the imâm. Perform the namâz standing (during the obligatory standing positions) (even) if the imâm performs it sitting (on account of an 'udhr that compels him to do so!)

50— Do not omit any of your (daily five) namâzes without an 'udhr so that you should not join munâfiqs. The Rasûl-i-ekrem 'sall-Allâhu 'alaihi wa sallam' stated: **"If it were not for women and suckling babies, I would put an imâm for my place, tour the entire city, and see to the burning of the houses of all those Muslims who are not here for the namâz in jamâ'at."** Again, Rasûlullah stated: **"Perform your namâzes with ikhlâs! For, the angels beside you will take your pious deeds, namâzes and tâats and go up to heavens with them. As they ascend heavenwards, various angels will see**

these acts worship:

- 1- Angels in the first heaven will not let liars' worship pass.
- 2- Angels in the second heaven will not let the namâz of people whose hearts are busy with worldly matters during namâz pass.
- 3- Angels in the third heaven will not let (namâz) of those who are pleased with their own namâz pass."

- 4- Angels in the fourth heaven will not let conceited and arrogant people's namâz pass."

- 5- Angels in the fifth heaven will not let jealous people's namâz pass.

- 6- Angels in the sixth heaven will not let the namâz of people who do not have mercy and compassion."

- 7- Angels in the seventh heaven will not let covetous and avaricious people's namâz pass; they will turn their namâz back."

When the Habîb-i-kibriyâ stated this fact, the Ashâb-i-ghuzîn 'rady-Allâhu ta'âlâ 'anhum ajma'in' wept.

The Rasûl-i-ekrem 'sall-Allâhu 'alaihi wa sallam' said to Hadrat Mu'âz, one of the greatest Sahâbîs: "Yâ Mu'âz! Cover up (others') faults! Do not cast anyone's faults in their teeth! Do not tell anyone the namâzes and acts of worship that you have performed, with the exception of the farz one's. Do not think more of your worldly matters than your matters pertaining to the Hereafter; and do not do the former before doing the latter! Do not look down on anyone! Do not hurt anyone's heart, and get on well with others! If you do not behave accordingly, you will end up in bitter torment!"

51- Perform worship at the darkest time of the night, i.e. at the time of seher (or sahar), so that there will be light all around you as you pass the Sirât tomorrow! [The most valuable act of worship is to read books of Ilmihâl, (i.e. books teaching Islam,) to learn them and Islam,) to learn them and to teach them.] Do your utmost to provide mosques with pious (sâlih) imâms and muazzins! [A sâlih Muslim is one who does not commit sins or listen to musical instruments and who protects his wife and daughters against harâm's.]

52- Once you have entered a mosque, avoid worldly conversations! Rasûlullah stated: "If a person talks on worldly matters in a mosque, his mouth will give off a bad smell. Angels will deplore: Yâ Rabbî! This slave of yours has uttered worldly

words, so that the bad smell coming out of his mouth is hurting us, Hadrat Haq̣q ta'ālâ says: For the right of My 'Izz and Jelâl, I shall send a major catastrophe onto them."

[It is permissible to talk on a worldly matter after performing a namâz of two rak'ats and which is called **Tehiyat-ul-masjîd** or another act of worship first.]

Do your utmost to help (others) to clean the mosque! You will earn voluminous thawâb. The blessed Messenger of Allah 'alaihîs-salâm' stated: "If one of my Ummat (Muslims) cleans a mosque, Hadrat Haq̣q ta'ālâ will bestow on him as much thawâb as if he partook in four hundred Ghazâs (Holy Wars) with me or performed four hundred hadjes (pilgrimages) with me or a namâz of four hundred rak'ats with me or fasted for four hundred days or **manumitted four hundred slaves.**"

53- 'Allâma Ahmad Tahtâwî 'rahmatullâhi 'alaih' states in his annotation to **Merâq-il-felâh**: "Istisqâ' means to go outdoors to offer prayers for rain. The prayers are offered by paying hand and saying istighfâr. Rasûlullah 'sall-Allâhu 'alaihî wa sallam' and the Sahâba and Islamic scholars offered prayers for rain. Out in the open country, first the imâm performs a namâz of two rak'ats, on his own or in jamâ'at, or performs a (prescribed speech called) Khutba, leaning on a staff as he performs it. Then he turns into the direction of Qibla, opens his palms heavenwards, raises his hands up to a level as high as his shoulders, and prays, standing. The congregation, sitting, say, "Âmîn," as he prays. If the prayers are offered only for rain, the arms are raised higher than the shoulders. In prayers offered for the purpose of asking for something, it is sunnat to open the palms skywards. It is stated as follows in a hadîth-i-sherîf: "**When a slave raises his hands and prays, not to accept his prayers will sound like shame to Allâhu ta'ālâ.**" In prayers that are offered for salvation from an illness or from famine or from the enemy, the palms are turned earthwards. A person who cannot raise his arms points out with the index finger of his right hand. The sunnats to be fulfilled when performing the prayers for rain are as follows: To go outdoors for the prayers for rain for three days running; to wear old, patched clothes; to give alms, to fast for three days, to make tawba and istighfâr very much and to pay people their dues before going out; to take along the domestic animals so as to separate them from their youngs; and to take along the old people and the children as well. The clothes being worn must not be turned inside out and disbelievers must

not be taken along. It is makrûh to let disbelievers mix with the jamâ'at (of Believers).” The women must be far apart from the men, and babies must be separated from their mothers.

54— Do not neglect to perform a namâz of two rak'ats every night during the blessed month of Ramadân! Rasûlullah stated: “If a person performs a namâz of two rak'ats every night throughout the Ramadân-i-sherîf and recites the Ikhâs-i-sherîf in each of the two rak'ats, Allâhu ta'âlâ will create two angels. Those angels will perform acts of worship on that slave's behalf and the thawâb will be recorded in that slave's book of deeds. That slave will be promoted to a higher position in Paradise, and the angel will prepare various grades in Paradise for that slave until the next year's Ramadân-i-sherîf.” [The namâz of Terâwih yields more thawâb. And it yields much more thawâb to perform qadâ namâzes.]

55— Our Master, the Rasûl-i-ekrem, stated: “If a person gets up at the time of sahar in a night of the Ramadân-i-sherîf and busies himself with performing namâz with the niyyat to perform worship, the angels called Kirâman kâûbîn will say: May Hadrat Haqq ta'âlâ bless you with His Mercy and send barakat onto your life-time! His bed will say: May Hadrat Haqq ta'âlâ make your feet firm and fast on the Sirât Bridge and bless you with safety and salvation. When he makes an ablution, the water (that he uses for the ablution) will say: May Hadrat Haqq ta'âlâ purify your heart! Finally, when that slave starts to perform namâz Hadrat Haqq ta'âlâ states with His 'Adhnamat-i-shân: ‘O My slave, ask of Me whatever you like! I shall give you whatever you wish!’ ” [At night you should learn books of 'ilm-i-hâl, perform your qadâ namâzes until you have no more debts unpaid, and thereafter perform the so-called namâz.]

56— Perform namâz as it rains! Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Yâ Abâ Hurayra! Perform namâz as it rains! As long as it rains, Hadrat Haqq ta'âlâ will rain (on you) as many drops of thawâb as the drops of rain.**”

57— If you can, be a muazzin or an imâm! [Thereby you will prevent a fâsiq person from being an imâm.] You will attain thawâbs as many as the number of the people who will perform namâz behind you. When you say your prayers after namâz, do not pray only for yourself! Pray for your parents and for all Believers! Otherwise you will be a traitor. Rasûlullah ‘sall-Allâhu ‘alaihi wa

sallam' stated: "**Yâ Abâ Hurayra! Do not neglect performing nafla namâzes, and perform nafla prayers in your home, so that your nûr (light, brightness) will increase like celestial stars.**" When you start to perform namâz, do not play with the clothes you wear lest you should please the devil, which in turn would sadden all the angels. Do not let a day begin as you are without an ablution!

58- In case you are the imâm (in a namâz in jamâ'at), do not make a namâz that is too long! For, there may be old people as well as invalids among the jamâ'at.

59- Do not omit namâz called Kushiug [Duhâ]! The Rasûl-i-ekrem stated: "**Yâ Abâ Hurayra! Do not omit namâz of Kushiug! Paradise has an entrance which is called 'Entrance of Duhâ. Only Believers who perform namâz of Kushiug will enter (Paradise) through this entrance.**" If a person performs two or four rak'ats of the namâz of Kushiug, his name will be added to the list of dhâkirs. [A person who performs gadâ namâzes at the time of Kushiug (Duhâ) will both pay his debts on account of gadâ namâzes and attain the thawâb for having performed namâzes of Kushiug.]

60- Do your utmost to avoid harâm! Rasûlullah stated: "**If there is a tiny piece of thread coming by way of harâm on a person's clothes, the namâzes performed and the prayers said by that person with those clothes on him will not be accepted.**" Hence, it should be imagined what would become of a person whose body has been grown with harâms. Ahead of all kinds of worship is to earn a living by ways that are halâl and to support your family and children by ways that are halâl. Halâls and harâms must be learned.

61- The Rasûl-i-ekrem stated: "**O my Ummat-u-ashâb (Muslims and my Companions)! Do not close your eyes as you perform namâz, and do not let your hands rest on your hips as you walk. For, that behaviour, exhibited by jewelry, is very abject.**"

62- Attend janâzes (funerals) of Believers who are Sâlih Muslims, so that your janâza will be attended. Exert yourself to walk behind the janâza! A thousand thawâbs will be given for each and every step you take. If a person does not walk behind the janâzas of bid'at holders and people who are not in a certain Madhab, Haqq ta'âlâ will treat that person with compassion.

An important note: It is sunnat to carry the janâza on shoulders. It is an act that is harâm and which will annoy the dead person to carry the janâza in a manner customary among

disbelievers or only to stand up instead of joining the people who carry the janâza when you see the janâza. Islam does not give access to such things as carrying signs of mourning or wreaths or putting them on the grave.

63– In the lines above, I have provided a list of acts of worship, including the ones that are nâfila and sunnat and mandûb, so that you should perform them and reap the plenty of thawâb promised.

An important note: People who omitted their farz namâzes, i.e. those who did not perform them within their stated times because of personal laxity should make niyyat ‘to perform qadâ namâz as well’ when they perform sunnat and/or nâfila namâzes. Sunnat and nâfila namâzes performed by people who have debts of farz namâzes will not be accepted. That is, they will not be given thawâb for them. On the other hand, when you make your niyyat ‘also to perform the sunnat part of the time’s namâz when you perform a qadâ namâz, you will be given thawâb for that sunnat namâz as well. Ibnî Nujaym ‘rahimahullâhu ta’âla’ (926-970, Egypt) states: “Sunnat and nâfila namâzes will not save people with debts of qadâ prayers from Hell.” Calculating the number of the namâzes left to qadâ, they should perform qadâ namâzes in lieu of sunnat namâzes as well and thereby try to save themselves from Hell. As they perform the sunnat parts of the five daily namâzes, with the exception of that of morning namâz, they should perform the farz parts of the earliest ones of those namâzes, and also perform the (qadâ of the) farz part of morning namâz in lieu of the final sunnat of early afternoon namâz, the (three-rak’at qadâ of the) farz part of evening namâz in lieu of the sunnat part of evening namâz, and the (qadâ of the) three rak’at wir part of night namâz in lieu of the final sunnat part of night namâz; and it is very important that they make their niyyat to perform the aforesaid qadâ namâzes. They should perform one day’s qadâ namâzes in lieu of the tarâwih namâz as well, in which case the tarâwih namâz will have to be performed at home. If the tarâwih namâz has to be performed in jamâ’at (in the quarter’s mosque) lest there should arise a fitna, they still should perform qadâ namâzes. If the imâm makes the salâm at the end of every pair of rak’ats, (in which case it will be impossible to perform a qadâ namâz of four rak’ats,) or makes salâm always at the end of four rak’ats, (which makes it impossible for the people in the jamâ’at to perform qadâ of a namâz that consists of two rak’ats,) then they should make niyyat for other namâzes.

THE AZÂN (or ADHÂN)

64— O son! Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**This prayer should be said when the azân is (heard being) called:** ‘*Wa anna eshjadu an lâilâha illallâhu wâldahu lâ sherka leh wa eshjadu anna Muhammadan ‘abduhu wa rasûluh wa radîu billâhi Rabbân we bi-l-islâmi dîman wa bi Muhammadîn ‘sall-Allâhu ‘alaihi wa sallama rasûlan nebiyyâ.*’” If a Muslim, upon hearing an azân-i-Muhammadi being performed agreeably with Islam, listens to it in deep reverence and thereafter says the prayer quoted above, his sins will be forgiven regardless of their number. And again, the Best of Mankind stated: “**O my Ummat-u-Ashâb! When the azân is finished, say this prayer:** *Allâhumma Rabba hâdihid-dâwat-i-t-tâmmati wa-s-salât-il-gâimati âti Muhammadan-il-wesîlata wa-l-fadîlata wa-d-darajat-er-reifata wa-b-‘as-hu maqâman mahmûd-an-illedhî waadiahu innaka lâ tuhliful mîd.*” Great thawâb will be given to a person who says this prayer beautifully.

65— Pay respect and deep veneration to an azân being performed agreeably with Islam! The azân is the truest expression ever uttered on earth.

Hadrat ‘Âisha ‘radiy-Allâhu ‘anhî [d. 57 A.H., in Medina at the age of sixty-five] would always listen to an azân. She was asked: O Mother of Believers! Why do you stop working whenever the azân is called? Her reply was as follows: I heard from Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’: “**It is a religious shortcoming to work as the azân is being performed.**”

Abû Haws Haddâd ‘rahima-hullâhu ta‘âlâ’ [d. 265 A.H. in Nishâpur] was a blacksmith. Every time he heard an azân being performed, he would not let his hammer go down if he had raised it up; and if the hammer was down on the anvil he would not raise it up. If he was having a conversation with someone, he would stop talking at once and listen to the azân being performed. And he was dead one day. His friends and acquaintances were carrying his janâza, when the muazzin began to call the azân, saying, “Allâhu ekber,” on the minaret. People carrying the janâza were no longer able to walk. Try as they would, they failed to move the janâza. Only at the end of the azân was it possible for them to resume carrying the janâza. People who revere and respect the Azân-i-Muhammadi and who perform it agreeably with the Sunnat on a minaret without changing and defiling its letters and words and

without changing it into a musical recitation will attain high grades (in the Hereafter). Ibnî 'Âbidîn states as follows as he begins to deal with namâz: "An azân performed sitting or melodiously or within the mosque or prematurely [or through a loudspeaker] is not Islâm's azân." In any one of these cases the azân should be reperformed in a way dictated by the Sunnat.

66— A hadith-i-sherîf reads: "**If a person, upon hearing a voice saying the Azân-i-Muhammadi, repeats after the muazzin, softly, will be rewarded with a thousand thawâbs, and a thousand of his sins will be forgiven.**"

67— The Azân-i-Muhammadi, i.e. an azân performed compatibly with the Sunnat, is a great blessing. It is a grand lutf-i-ilâhî (a gift from Allâhu ta'âlâ) that must be treated with veneration. The Azân did not exist in the birth of Islam. The Ashâb-i-Ghuzûn 'radiy-Allâhu ta'âlâ 'anhum aima'in' petitioned to Rasûlullah 'sall-Allâhu 'alaihi wa sallam': Yâ Rasûlallah! We wish that there would be something to announce the prayer times for us. That night Bilâl Habashî 'radiy-Allâhu ta'âlâ 'anhî', one of the Sahâba, had a dream wherein two people from heaven descended; both of them made an ablution; one of them performed an azân and a qamat; they performed a namâz (in jamâ'at), one of them conducting the namâz as imâm. Thereafter they ascended heavenwards and disappeared. (The following morning) the blessed Sahâbî went to Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' and told the Best of mankind what he had seen in his dream. On an occasion when the Ashâb-i-kirâm were all together, the Rasûl-i-ekrem related the dream and asked Bilâl 'radiy-Allâhu ta'âlâ 'anhî': "**What did that angel say?**" The latter replied: "**That angel put his both hands on his ears and said: 'Allâhu ekber, Allâhu ekber, Allâhu ekber, Allâhu ekber; esh hadu an lâ ilâha il-l-Allah, esh hadu an lâ ilâha il-l-Allah; esh hadu anna Muhammadan rasûlullah, esh hadu anna Muhammadan rasûlullah; hay-yaalas-salâh, hay-yaalas-salâh, hay-yaala-l-felâh, hay-yaala-l-felâh; Allâhu ekber, Allâhu ekber; lâ ilâha il-l-Allah.'**" Hadrat 'Umar 'radiy-Allâhu ta'âlâ' said that he had had the same dream. Some of the other Sahâbîs also reported having had the same dream. The Rasûl-i-ekrem 'sall-Allâhu ta'âlâ 'alaihi wa sallam' stated: "**That person you saw is my brother Jibrâil (the Archangel). He taught me the times of daily namâzes.**"^[1] The other

[1] Please see the tenth chapter of the fourth fascicle of *Endless Bliss*.

person is Mikâil (Another one of the highest angels). **He became imâm and conducted a namâz (in jamâ'at) which the two angels performed together."**

An important note: The first stage of the veneration is not to change and defile its form and verbalization. Ibnî 'Âbidîn "rahimahullâhu ta'âlâ" (1193-1252, Damascus) states: "Azân is to say certain words in certain manners." It is not permissible, either, to perform the azân with musical instruments or through musical instruments.

That it is not permissible to perform the azân on the radio or through a loudspeaker is explained in the twenty-fourth chapter of the fourth fascicle of **Endless Bliss** and also in **Miftâh-ul-Janna**. Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ' states as follows as he deals with times of daily namâzes: "A namâz (performed) will be sahîf (valid) provided that it be known for certain that the time for that namâz has commenced. If a person performs a certain namâz although it is doubtful whether its time has commenced and finds out afterwards that the namâz was performed after the commencement of its dictated time, the namâz performed has not been sahîf. That the dictated time for a certain namâz has commenced is known from an azân performed by an 'âdil Muslim.^[1] If the Muslim who performs the azân is not an 'âdil one, you make a search on your own to know whether the prayer time has arrived. A strong conviction will suffice for you to start to perform the namâz. In religious matters, an 'âdil Muslim's statement must be believed. For instance, when he informs that a certain object is clean or najis or that a certain act is halâl or harâm, he must be believed. If the informer is a fâsiq person, or if it is not known whether he is an 'âdil one or a fâsiq one, then you make a search on your own whether he is telling the truth and act in accordance with the conviction you have reached. For, a strong conviction is as dependable as if you knew well. It is an act of worship to announce the commencement of a prayer time. In this respect, as well, an azân performed by an 'âdil man who knows prayer times well and who has reached the age of discretion and that of puberty must be believed. An announcement made by a fâsiq muazzin or imâm must not be believed. An azân performed prematurely is not sahîf. In fact, it is a grave sin. Azân means to

[1] 'Âdil is the adjectival form of 'adl or 'adâlat, which means justice. In the register of the Islamic science called Fiqh, an 'âdil Muslim is defined in the fourth chapter of the second fascicle, and in the second chapter of the fifth fascicle, of **Endless Bliss**.

announce the beginning of a prayer time by uttering certain words in a certain manner. It is an act of sunnat to perform it after climbing on to a raised up platform.”

His account on the people who are not acceptable as witnesses in the fourth volume is as follows: “Witness born by the following people is not acceptable. For, they are not within the group of Muslims defined as ‘ādil people: A blind man; a murtadd (renegade, apostate); a child, women who raise their voice loud enough to be heard by men who are nâ-mahram to them; a person swears an oath frequently; a person who changes his Madhab for worldly interests [or one without a certain Madhab]; a person who consumes wine, and one has made it a habit to consume other alcoholic beverages; people who play musical instruments for pleasure; people who sing improper songs to amuse others and those who listen to them; people who sit at places where fitsqs and sins are being committed; people who go out without properly covering their awrat parts; [people who allow their wives and daughters and the others under their command to go out with exposed awrat parts]; people play games such as backgammon and card; people who participate in any sort of gamble; people who indulge in any occupation or game that will take all their time so that they will have no time left for namâz; people who are notorious for taking interest; people who urinate in the street or who eat something as they walk in the street; and people who openly backbite Muslims.”

[Some of the people without a certain Madhab cast a slur on Sunnî Muslims and stigmatize them as polytheists, and others openly defame most of the Sahâba ‘radyi-Allâhu ta’âilâ ‘anhum ajma’in’ and the (earliest) three Khalifas and Hadrat ‘Aisha ‘radyi-Allâhu ta’âilâ ‘anhâ; therefore, those two groups of people are not acceptable as witnesses.] A person who commits a grave sin floutingly or insistently commits venial sins cannot be an ‘ādil Muslim. He is not acceptable as a witness. A secret sinner will not lose his ‘adâlat. It is a grave sin to be in one of the seventy-two groups of bid’at. It is written as follows in Tahlâtî’s annotation to **Durr-ul-mukhîât**: “Of the people belonging to one of the seventy-two groups of bid’at, the ones who have not become disbelievers are (among the Believers called) Ahl al-Qibla. Since this grave sin of theirs is hidden in their hearts, they are acceptable as witnesses. However, if any one of them has become mâjîn, i.e. if he tries to spread their heresy among other people, he will not be acceptable as a witness.”

An azân performed by a muazzin who has committed a grave sin once or who commits venial sins insistently is not trustworthy. An announcement made by wahlâbîs or shiites or Islâm's reformers^[1] or people without a certain Madhhab, (i.e. people who are not in one of the four Madhabs,) should not be accepted as an evidence for the times of daily namâzes or for the beginning of Ramadân.

Nor is it compatible with the teachings written in books of Fiqh to announce the azân or qamat or other tekbrs of namâz on the radio [mizyâ] or through loudspeakers [mukebbir-us-sawt]. For, sounds emitting from such devices are not human voice. They are other sounds that are quite similar to human voice and which are dependent on the human will. They are sounds produced by electricity and magnetism. Human voice ceases to exist in the microphone. In its stead there comes into existence an electric current termed induction, which develops into magnetic waves, which produce sound waves. Ibnî 'Âbidîn "rahimahullâhu ta'âlâ" states in his discourse on the sajda of Tilâwat that the sound produced should be discernible to the producer; in other words, a sound's acceptability (as a voice of azân, etc.) is conditional on the producer of that sound's being conscious of the sound being produced. Hence, a sound produced by an insane person or by a person sleeping or by a small child who does not know what it is reciting or by a bird, (e.g. a parrot,) or a sound echoed will not effect performance (of an azân, etc.). Performing (an azân, etc.) is like performing a namâz. [In other words, performing (or calling an azân or reciting a prayer) will be sahih (true, valid) only when it is done by a person whose performing a namâz would be sahih.] When a person who would have to make a sajda upon hearing an âyat of sajda says an âyat of sajda, people who hear him will have to make a sajda. That is, sounds heard otherwise are not called utterances of holy words.

Tahâtîwî 'rahimahullâhu ta'âlâ' states in his annotation to **Merâğ-îl-Fe'lâh**: "Words uttered by a bird or by a schooled monkey or voices echoing from high domes or mountains are not human utterances. They are not utterances; they are sounds similar to utterances. For, producers of those sounds do not have discernment." As is seen, echoes of human utterance, dependent as they are on human will and exactly identical with human utterance, are not called human utterance. By the same token,

[1] Please see **Islâm's Reformers**, one of the publications of Hakikat Kitâbevi in Istanbul, Turkey.

voices reading (or reciting) the Qur'ân al-kerîm or performing the azân through the radio or the loudspeaker are produced dependently on the human will and are precisely analogous to the human voice; but they are not human voice itself. So they are not (human) reading (or reciting) itself. Reading (or reciting) the Qur'ân al-kerîm or performing the azân via radio waves or through loudspeakers causes violation of the manner dictated in the Sunnat. And this violation, in turn, is a *bid'at*.

Sounds coming out from the radio or from a loudspeaker are like human images in a mirror. A person's image in a mirror is not the person him or herself, although it is so much like its origin and its movements are subject to the will of its origin. Although it is *harâm* (for a man) to look at a *nâ-mahram* woman's limbs other than her hands and face, it is not *harâm* (for him) to look, without lust, at her image in a mirror. Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ' makes the following remarks in the second injunction towards the end of the chapter dealing with '*nadhar wa lems*' in the fifth volume: "A person's image in a mirror or in water is not that person him or herself. It is their likeness. However, if that person is behind glass or in water, what we see there is the very person. For that matter, it is not *harâm* to look, without lust, at a *nâ-mahram* woman's image in a mirror or in water. Ahmad Mehdi Hidir 'rahimahullâhu ta'âlâ', one of the scholars of Ahl as-sunnat in Damascus and the Arch Qâdi of Syria, states as follows in pages 127 and 284 of the 1382 [A.D. 1962] edition of his book entitled **Fihrist-i-ibni 'Âbidîn**: "In this citation borrowed from Ibnî 'Âbidîn do we find the (Islamic) ruling on looking at women's images on movie screens." Not only is a sound coming out of the radio or a loudspeaker not the voice of the person doing the reading (or recitation), but it is its reflection or image, either. It is quite a different sound produced mechanically. A person who hears that sound will not have heard the imâm's or muazzin's voice. He will have heard not the voice itself but its copy. When we hear the sound coming out of the loudspeaker on the minaret, we should say, "It's time for *namâz*," rather than saying, "The *azân* is being performed." A *namâz* performed by tagging along with such sounds without seeing the actions of the imâm or those of the *jamâ'at* will not be a *namâz* performed in *jamâ'at* conducted by an imâm; that *namâz* performed under the pretence of one with an imâm has not been *sahîh* (valid). Hearing by using earpieces, on the part of a person who is deaf or one who is not, is the same as hearing from a loudspeaker. *Namâz* performed by a deaf person

by hearing the imâm's voice with a hearing aid will be saḥñ, since there is a darûrat for him to do so. In fact, the namâz (in jamâ'at) that he pas performed has been saḥñ, since he has done so with the actions of the imâm or those of the jamâ'at within his sight. As for conducting a namâz in jamâ'at by using a loudspeaker: it is by no means a darûrat. Even a likeness of the Qur'ân al-keřm and that of an azân must be treated with veneration.

As is written in most of the books of Fiqh and those of fatwâs, e.g. in **Qâđi-Khân**, "It is an act of sunnat to perform an azân. Because it is one of the characteristics and symbols of Islam, if the azân is neglected or omitted in a certain city or quarter, the government will have to resort to force to get the Muslims living there to perform it (five times daily). A muazzin has to know the direction of Qibla and the times of the five daily prayers. For, it is an act of sunnat to perform the entire azân towards the Qibla. An azân is performed to announce the times of namâzes and the beginning of the time of iftâr. If it is performed by a person who does not know those times, it causes fitna. It is makrûh for an indiscreet child or a drunken person or an insane person or or a person who is junub or a fâsiq person or a woman to perform an azân. The muazzin will have to reperform the azân (performed one of the aforesaid people). Other azâns that are makrûh are: an azân performed sitting; one performed by a person without an ablution; and one performed by a mounted person in an urban area. However, such azâns are not necessarily reperformed. An azân is performed on a minaret or (somewhere) outside of the mosque. It is not performed within the mosque. It is makrûh to perform it melodiously in a manner called telhîn, which means to chant or sing by quaking and lengthening the phonemic sounds so as to spoil the meaning. It is not performed in a language other than Arabic." It is written in **Hindiyar**: "It is makrûh for the muazzin to exert himself and pitch his voice to a level higher than his natural reach." **Ibni 'Âbidîn** 'rahimahullâhu ta'âlâ' says: "It is an act of sunnat for the muazzin to make his voice heard from distant places by mounting at an elevated platform. It is permissible for more than one muazzins to perform an azân together." These written statements made by Islamic scholars show that it is an act of bid'at, which is gravely sinful, to perform an azân or a qamat or to conduct a namâz in jamâ'at by using a loudspeaker. A hadîth-i-sherif reads: "**If a person commits a bid'at, none of his acts of worship will be accepted** (by Allâhu ta'âlâ)!" The sound produced by a loudspeaker is perfectly identical with the human voice; yet it

is not the human voice itself. It is a sound produced by magnetically activated plates. It is not a voice produced by a person who mounts a high place and stands there. This sinful behaviour is doubled by another sin on account of the loudspeakers mounted on the right, left and back sides of the minaret or roof of the mosque and which thereby prevent the azân from being performed in the Qibla direction. Nor is the metallic and rasping sound of the loudspeaker needed for the voice's reaching distant places. For, it is wâjib to build a mosque in every quarter, so that an azân being performed in every quarter will be heard by every family living in the quarter. Furthermore, there is the **Azân-i-jawq**, which is permissible, too. Azân-i-jawq means an azân that is performed by a couple muazzins at the same time. Touching and mellow voices produced simultaneously are heard from afar, stirring people's hearts and souls, carrying them away, and refreshing their beliefs. **Ibnî 'Abidin** 'rahimahullâhu ta'âlâ states as he deals with the sunnats of namâz: "Raising the voice is makrûh for the muazzin as well as for the imâm. It has been stated unanimously by scholars of all four Madhabs that when the imâm's voice is audible it is makrûh for the muazzin to repeat the imâm's words; it is an ugly bid'at for him to do so." Hence, the imâm's and/or the muazzin's using a loudspeaker is an act that is tahrimû makrûh; that is, it is harâm and an ugly bid'at. It is a grave sin to practise an act that is a bid'at; because of it none of one's acts of worship will be accepted. [Coins made from bronze, an alloy of copper (and tin), are identical with gold coins in colour and shape, and are used in lieu of gold coins; yet they cannot be paid (in lieu of gold) for the purpose of paying zakât. For, zakât is an act of worship. And it has to be paid in gold. For, worship cannot be changed. A person's wakîl (deputy, proxy) can do anything on his behalf. However, he cannot perform a namâz on his behalf. For, acts of worship cannot be changed. It is not permissible for a fâsiq person, i.e. for a person who commits grave sins daily, to perform an azân, in clean clothes and with adab as he may do so. Likewise, since a loudspeaker is used for amplifying sinful songs and songstresses' voices, it is not permissible to perform an azân by using this sinful instrument. For, worship cannot be changed. It is not permissible to keep a musical instrument in your home, even if you never use it. These examples would suffice for one to realize that it is not permissible to perform an azân by using a loudspeaker.]

NAMÂZ DURING LONG-DISTANCE

JOURNEYS

68— It is written as follows in the annotation to the book entitled **Merâq-il-felâh**: “Supposing a person sets on for a long-distance journey from the city or village where he lives; if he, as he leaves behind the houses or the places called ‘finâ’ such as fields and cemeteries and which are on the outskirts of the location in question, makes his niyyat to go to a place three days’ walk or farther away by a standard applied in respect of the shorter days of year, he becomes a musâfir [traveller] by the time he passes by the last stage. He walks even hours daily. He will have to have gotten beyond a village that is connected (to his location) with an unbroken chain of houses in between. He does not necessarily have to have gone beyond a village situated after a place termed ‘finâ’ in between. According to some Islamic scholars, the **muddeṭ-i-safar** (criterial distance in a long-distance journey) is three methalas (stages). One methala (stage) is equal to six fersahs (parasangs). One fersah is a length of three miles. One mile equals four thousand dhrâ’s. One dhrâ’ is equal to twenty-four finger-widths in the Hanafî Madhabs; that is, it is forty-eight centimetres in the Hanafî Madhabs; and forty-two centimetres in the other three Madhabs. Hence, one mile is nineteen hundred and twenty (1920) metres, one fersah, i.e. an hour’s walk, is 5.750 kilometres (5 km. + 750 m.), one methala, i.e. a day’s walk, is 34.560 kilometres (34 km. + 560 m.), in the Hanafî Madhabs. Hence, the muddeṭ-i-safar, in the Hanafî Madhabs, is 103.680 km. (103 km. + 680 m.). In the other three Madhabs, the muddeṭ-i-safar is sixteen fersahs, i.e. eighty kilometres. A person who leaves the outskirts of his town with the niyyat of going somewhere one muddeṭ-i-safar away will become safarî, (i.e. a musâfir.) If a musâfir makes his niyyat to stay for fifteen days according to the Hanafî Madhabs, or four days, according to the Mâlikî and Shâfi’ Madhabs, at his destination, days when he arrives at his destination and when he leaves excluded, he will become muqim (settled, no longer a musâfir), and the same rule applies if he goes back to his location. [In the Hanafî Madhabs, if he makes his niyyat to stay there shorter than fifteen days, he will be a musâfir throughout the days he stays there. If, before or after the end of the fifteen days, he leaves for another place three days’ walk away, he will also be a musâfir both on the way and at his new

destination if he stays there shorter than fifteen days.]

[Musâfi's perform two rak'ats of daily namazes that are made up of four rak'ats each. It is sinful for them to perform all four rak'ats of each of those namâzes. It is permissible for them to leave their fasts to qadâ, (i.e. not to fast during their journey even if it takes place during Ramadân, and to fast afterwards,) and wear meses. They do not have to perform namâzes of Friday and ¹Yd or to perform Qurbân. It is harâm in three Madhabs for a woman to go on a long-distance journey without her mahram to accompany her. In the Shâfi'i Madhab it is permissible for her to go for a hajj that is farz without a relative who is mahram to her provided there will be two other women with her. A Hanafi Muslim who is imitating the Shâfi'i or Mâlikî Madhabs on account of a dental treatment^[1] performs four rak'ats of farz namâzes if he stays longer than three days and shorter than fifteen days. For, his namâzes have to be sahih according to the Shâfi'i or Mâlikî Madhab. In the Shâfi'i and Mâlikî Madhabs, it is permissible to make jem' of early and late afternoon namâzes and/or evening and night namâzes, i.e. to perform each pair within the prescribed time of either one, which is done by way of taqdim, i.e. by performing the late afternoon namâz within the time of the early afternoon namâz and performing the night namâz within the time of the evening namâz, or by way of te'khîr, i.e. by performing the early afternoon namâz within the time of the late afternoon namâz and performing the evening namâz within the time of the night namâz, during the safar, (i.e. the journey,) and at the place where you are safarî. In the Hanbali Madhab, jem' is permissible also for people who are unable to leave the place where they work. (Please see the fifteenth chapter of the fourth fascicle of **Endless Bliss**.)

VIRTUE of REJEB-i-SHERÎF

69- Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: "**If a Muslim fasts one day during the initial part of Rejeb-i-sherîf, another day during the medial part, and one more day during its final part, Hadrat Haqq ta'âlâ will reward him with such kindness as if he fasted throughout Rejeb-i-sherîf.**" The sacred night called Raghaib night is the first Friday night of Rejeb-i-sherîf, (i.e. the

[1] A filled or crowned tooth, discussed in the current book.

night between its first Thursday and first Friday.) It is extremely valuable. It is not the night whereon Rasûlullah's 'sall-Allâhu 'alaihî wa sallam' blessed father consummated his marriage. It is wrong to say so. [Please scan the sixtieth chapter of the third fascicle of **Endless Bliss**.

***Do not take pride in your wealth.
Never say you are matchless.
An adverse wind will like chaff.
Winnow away all your pelf.***

VIRTUE of SHA'BÂN-I-SHERÎF

70—Fasting in Sha'bân-i-sherîf yields plenty of thawâb. The Rasûl-i-ekrem 'sall-Allâhu ta'âlâ 'alaihî wa sallam' states: "Sha'bân-i-sherîf is a month allocated to my person. Hadrat Haqq ta'âlâ says with His 'Adhamat-i-Shân to the angels of the 'Arsh-i-a'lâ: O My angels; do you see how My slaves treat My Beloved One's month with veneration and respect? For the night of My 'Iz and Jelâl I have blessed My slaves with My 'Afw and Maghfirât." The Beloved Prophet stated in another hadîth-i-sherîf: "If a person fasts three days in Sha'bân-i-sherîf, Allâhu ta'âlâ will prepare for him a place in the Jannat-i-a'lâ." In another hadîth-i-sherîf: "Allâhu ta'âlâ will forgive those who spend the fifteenth night of the month of Sha'bân performing worship. (The fifteenth night is the night between the fourteenth and fifteenth days.) However, He will not forgive polytheists, sorcerers, people who hurt their parents, people of bid'at, fornicators, and people who persistently continue to consume wine." That special night is the night of Berât. Formerly, it was harâm to be drunk when performing a namâz. This hadîth-i-sherîf was uttered during those former times. Thereafter, when it was made permanently harâm to drink wine, the injunction came and it was declared: "**Something that intoxicates when taken in a large amount is harâm when taken in drops,**" which meant that a person who drank even drop of alcohol would not be forgiven unless he made tawba.

VIRTUE of RAMADÂN-I-SHERÎF

71—When you fast in Ramadân-i-sherîf, fast with all your limbs, so that your fasting will be real fasting and you will attain the virtue and the grade of fasting. Our Master, the Habîb-i-Kibriyâ

'sall-Allâhu 'alâhi wa sallam' stated: "Yâ Abâ Hurayra! When you fast, break your fast early! [That is, make ifâr as soon as the azân for the evening namâz is heard.] Of my Ummat, the good person is one who breaks his fast as soon as the azân for the evening namâz is called and who takes his time eating sahur meal. For, there is plenty of rahmat and barakat in the sahur. And if my Ummat performs fasting in Ramadan-i-sherif beautifully and perfectly, nobody but the Dhât-i-pâk of Allâhu ta'âlâ Himself knows the ejr-imesûbât and the in'âm and ihsân that Hadrat Haq ta'âlâ will give them on the evening of the 'Iyd. Hadrat Haq ta'âlâ says with His 'Adhamat-i-Shân: 'Fasting is done for My Grace. And I (alone) know the rewards that I am going to give.'" It is for this reason that disbelievers worshipped idols in all their acts of worship. Yet they did not worship them by fasting. Fasting in Ramadan, after performing namâz, is much more virtuous than all other acts of worship and than fasting in other months.

[Fasting does not cause illness. It makes man stronger and opens his memory. We should not believe the lies fibbed by enemies of religion.]

An important note: Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ' states as follows in his book entitled **Radd-ul-muhâtâr**: "To watch for the new moon in the sky for the commencement is an act of wâjib-i-kiâyâ which is incumbent upon all Muslims who have reached discretion and puberty. When they see the new moon it becomes wâjib for them to inform the qâdî, i.e. judge of the law-court. A qâdî who accepts information offered by a fâsiq person will become sinful. A person whose information has been rejected by the qâdî fasts (the following day) on his own. In case the qâdî accepts the information and announces (that the following day is the first of Ramadan-i-sherif), it becomes farz for all Muslims [in every country] to fast (the following day). A fâsiq Muslim cannot celebrate the 'Iyd after fasting for thirty days. He adapts himself to the other people and fasts one more day (in addition to his thirty-day fasting). In cloudy weather, information offered by one 'âdil Muslim must be accepted. In clear weather, the information will have to be provided by a number of people. In places without a qâdî or a Muslim governor, when an 'âdil Muslim says that he has seen the new moon, people who hear him will have to fast (the following day). If the people in charge of the gun (fired for announcement in the blessed month of Ramadan) and the lamps (lit in the blessed month) are 'âdil Muslims, these ways of

announcement will be signs for the qâdî's verdict. It is not permissible to derive the commencement of Ramadân from calendars or calculations. Even if these things are 'âdil, their calculations have no value concerning the commencement of the month of Ramadân. Fasting in Ramadân will not begin with their foretelling the day when the new moon will be sighted. Imâm-i Subkî 'rahimahullâhu ta'âlâ', an Islamic scholar in the Shâfi'î Madhhab, states: "Supposing someone said that he had seen the crescent in the evening on the thirtieth day of Sha'bân and yet the calculation showed that it would be seen a day later, the calculation should be believed in this case. For, the date found by calculation is definite. It is impossible to see the new moon before it reaches the position to be seen." Shems-ul-aimma Halwânî 'rahimahullâhu ta'âlâ' states: "The blessed month of Ramadân begins when the crescent is sighted, not when it reaches the position to be seen. Because calculation foretells the evening when the crescent will reach the position to be seen, commencement of the blessed month of Ramadân cannot be determined by way of calculation. When the blessed month of Ramadân commences at a certain location upon two 'âdil Muslims' informing that they have 'seen the crescent or upon the qâdî's verdict, Muslims the entire world over will have to start fasting. Not so are the times of (other acts of worship such as) Hajj, Qurbân and Namâz. When their times are known at a certain location, other locations will not necessarily have to follow its example." Imî 'Âbidîn 'rahimahullâhu ta'âlâ', again, states as he deals with determining the Qibla direction within the subject allotted to conditions to be fulfilled concerning namâz: "The trustworthy sources to be utilized for determining the times of namâz and the Qibla direction are calendars and astronomical calculations [endorsed by 'âdil Muslims]. Although the information furnished by these sources will not be definitely correct, they will induce a strong conviction. [However, it will have to be known that the calendars were prepared by sâlih Muslims knowledgeable about times of namâzes.] A strong conviction will suffice in this respect, but doubt or probability will not be sufficient. On the other hand, astronomical calculations must not be utilized for determining the commencement of Ramadân-i-sherîf. For, commencement of the blessed month takes place when the crescent is sighted in the sky. A hadîth-i-sherîf commands: "**Start fasting when you see the new moon!**" The crescent's reaching the phase at which it can be sighted is

determined not by seeing, but by calculation. Information obtained by calculation will be accurate. However, as well as it may be possible to sight the crescent the first evening, it may be seen the second evening, and not the first evening. The commandment says that the commencement of Ramadân takes place not when the crescent is (calculated to be) at the phase when it can be sighted but when it is sighted.” Since calendars tell not the crescent’s being seen but its reaching the phase wherein it will be seen, the commencement of Ramadân cannot be determined with calendars. When the blessed month of Ramadân begins under the guidance of a calendar or with the information offered by people who are not ‘âdil, i.e. disbelievers, people without a certain Madhhab or fâsiq people, its first and last days will be dubious, i.e. it will not be known for certain that they are days of Ramadân. That is, if the month of Ramadân commenced one day earlier than its real time, the fast performed on the first day was actually performed on (the previous month,) Sha‘bân. And fast was not performed on the last day of Ramadân. If Ramadân commenced a day later than the real month of Ramadân, fast was not performed on the first day of Ramadân, and hence the last fast was performed on a day of ‘Yd. and a fast performed on one of the days of ‘Yd will not be saħîh. A month of Ramadân that commenced that wise may have coincided with the first day of (the real) Ramadân, which in turn will not change its being a dubious Ramadân. That it will be taħrîmî makrûh to fast on such dubious two days, and it will not be an ‘udhr not to know acts of worship on account of living in a non-Muslim country, is written in Ibnî ‘Âbidîn. For that matter, Sayyid ‘Abd-ul-Hakîm Efendi ‘rahimahullâhu ta‘âlâ’ (1281 [1865 A.D.], Başkale, Van – 1362 [1943], Ankara), a great Islamic scholar and the Mujaaddid of the fourteenth (hiġrî) century, stated: “Muslims living in such places should fast two more days with the niyyat to make qadâ after the ‘Yd, which can be done any time at will.” It is wrong to claim to “have seen the crescent” on the evening previous to the evening shown in calendars. [Hajj performed by people who believe such misleading information and climb the ‘Arafât will not be saħîh. They will not become hadjis.]

A prayer to be said in Ramadân: **Yâ Hannân, yâ Mennân, yâ Deyân, yâ Buhân, yâ Zhef-faġl-i-wa-l-ihsân! Nefy-ul-‘aġwa wa-l-ghuġfân. Waj‘alnâ min utakâi shehr-i-Ramadân, bihurmat-il-Qur‘ân!**

VIRTUE of the TERÂWÎH

72- They asked the Emîr-ul-mu'minîn Hadrat 'Alî 'radîy-Allâhu ta'âlâ 'anh' about the virtue of the Terâwîh (or Tarâwîh). He replied: "If a person performs the namâz of Terâwîh on the first night of Ramadân-i-sherîf, (i.e. on the night between the last day of Sha'bân and the first day of Ramadân,) Haqq ta'âlâ will [accept all the tawbas made by that person and] forgive all the sins committed by that person. If a person performs it on the second night as well, the sins committed by their parents will be forgiven. If a person performs it on the third night as well, angels will say onto that slave: 'Glad tidings to you. Hadrat Haqq ta'âlâ has accepted your worship, you have attained the honour you wish, and He has forgiven your sins.' When a person performs the namâz of Terâwîh on the fourth night as well, he will be given as much thawâb as if he had made a khâtîm of the entire Qur'ân al-kerîm. If he performs it on the fifth night as well, Hadrat Haqq ta'âlâ will bestow on him so much thawâb that it will be as if he had performed it at the Masjid-i-'aqṣâ or in Mekka or in Medîna. If he performs it on the sixth night as well, he will be given so much thawâb as if he had made tawâf of the Beyt-ul-mâ'mûr; if he performs it on the seventh night as well, it will be as if he had joined a ghazâ' fought against Pharaoh; if he performs it the eighth night as well, it will be as if he had participated in the war of Bedr with Rasûlullah 'sall-Allâhu 'alaihi wa sallam'; if he performs it the ninth night as well, it will be as if he had performed worship with Hadrat Dâwûd 'alaihis-salâm'; and for the tenth night he will be gifted with safety and happiness in the world."

All nights until the end of Ramadân-i-sherîf possess special and varying virtues, high grades and thawâbs. Eventually, when a person brings the thirtieth night to a close after having performed the thirty-day fast perfectly with all his limbs and in full heedfulness of all its âdâb and erkân and in the meantime performing its namâzes of terâwîh and avoiding harâm's, a speaker from below the 'Arsh-i-'âlâ will announce with the command of Hadrat Haqq ta'âlâ: Slaves who have performed terâwîh every night are slaves who have been saved from Hell. Escaping from their dreaded trepidation, Hell, they have attained the blessing they have been craving, Paradise and the Jemâ'i-lîlâh.^[1] Hadrat

[1] In Paradise, Believers will see Allâhu ta'âlâ in a manner which the human mind, imagination, knowledge would fall short of understanding or expressing. This greatest blessing is termed Jemâ'i-lîlâh.

Haqq ta'âlâ will say with His 'Adhamat-i-Shân: For the Grace of My 'Iz and Jelâl, I have treated these slaves of Mine with forgiveness. Thereafter Hadrat Haqq ta'âlâ will order and those slaves will be given a warrant of salvation each. Of all women and men, the ones who attain the Kindness on the part of Jenâb-i-Haqq by performing their worship within these stated condition will be handed a warrant of salvation each, so that they will easily pass the Sirât.

Then, let us perform fast in Ramadân-i-sherîf and perform namâzes of qadâ and namâzes of terâwîh veraciously and with sincere belief and avoid the harâms and thereby attain the Compassion of Jenâb-i-Haqq.

73- Do not spend the Qadr Night in unawareness! For, the virtue of the Qadr Night is more than equal to a thousand months spent performing acts of worship. In fact, those thousand months of worship have been spent fasting by day and performing acts of nâfila worship by night.

74- Perform the fast of Ramadân-i-sherîf in veneration and dignity. If a person fasts properly and avoids the harâms and performs namâzes of qadâ in the blessed month of Ramadân for the pure purpose of obeying the commandments of Allâhu ta'âlâ, Hadrat Haqq ta'âlâ will reward him with such thawâb as if he performed a thousand days' nâfila fast each and every day spent, and various curtains will be placed between that person and Hell. [Fast is an act of worship that must be performed even by people who do not perform namâz daily. That will protect them against the sin of not fasting, which is quite a grave sin.]

75- There is a grand virtue in the month of Dhu'lhiija. According to a narration, it was during one of the months of Muharram and Dhu'lhiija when the tawba made by Hadrat 'Âdam was accepted (by Allâhu ta'âlâ). In a hadîth-i-sherîf quoted on the authority of Ibnî 'Abbâs 'radîy-Allâhu 'anhumâ' the days until the end of Dhu'lhiija, like the days of Ramadân-i-sherîf, are defined with various virtues and values each, and its tenth day is defined as follows: **"The tenth day of Du'lhiija is the (first) day of the 'Iyd of Qurbân. If a person comes back home after performing the namâz of 'Iyd, does not eat anything until the animal of Qurbân is jugulated and thereafter eats the kidneys of the Qurbân and thereafter performs a namâz of two rak'ats, the sins committed by that person, by his parents, by his family, children and kinsfolk will be changed into thawâb (rewards) before the blood from that**

person's Qurbân falls down onto the ground."

The Qurbân is a camel or a cattle or a sheep or a goat that is killed (in a manner dictated by Islam) sometime during the three-day period that begins with the namâz of 'Yd on the tenth day of the blessed month of Du'lhijja and ends with sunset on the twelfth day, and which includes the two nights in between. An animal killed before or after the aforesaid period cannot be a qurbân. Up to seven people can share a camel or a cattle as their common qurbân. A woman as well can kill her own qurbân or someone else's qurbân as their wakîl (deputy, proxy). It is permissible to buy the (animal for) qurbân before the 'Yd. During the purchase the following niyyat is necessary: "To buy the qurbân for the 'Yd (or for performance of the vow I have made)." The qurbân you will have performed will be either one of these two kinds of qurbân, depending on the niyyat which you have made. It is not permissible to donate the qurbân that you have bought, alive as it is, or not to buy the animal at all and, instead, give its monetary equivalent to poor people or to charity organizations. A person who does so will have given alms, rather than having performed a qurbân. The thawâb that he will have earned for alms will not save him from the torment he will be subjected to (in the Hereafter) for the sin of not performing the qurbân.

If a person gives (some meat) from his qurbân to poor people who have no property equal to the amount of nisâb^[1] in addition to (one year's) vital needs (called hawâyij-i-'asliyya), in the Hereafter he will be rewarded with favour and kindness more than the amount he has given.

If a person fasts on the last day of Dhu 'lhiĵja-i-sherîf and on the first day of the blessed month of Muharram (Muslims' New Year's Day), he will attain such virtue as if he fasted the entire year. If a person helps poor people during ten days of Dhu 'lhiĵja, he will have paid respect to Prophets 'alaihim-us-salawât-u-wa-t-teslîmât'. If a person pays a visit to an invalid during these ten days, it will be as if he greeted and visited friendly slaves of Hadrat Haq̃ ta'ââ. Any sort of worship performed during these ten days is far superior to acts of worship performed on ordinary days and yields much more thawâb.

A person who participates in sessions held on religious

[1] Please see the first chapter of the fifth fascicle of **Endless Bliss** for details.

knowledge will be like one who has attended a conference among Prophets ‘alāhim-us-salawât-u-wa-t-teslîmât’. [Learning religious knowledge is farz for all Muslims, women and men alike. Teaching children religious knowledge is prime parental duty.]

76– Develop a habit of fasting in other months as well! Rasûlullah ‘sall-Allāhu ‘alāhi wa sallam’ stated: **“If a person fasts on Thursdays and on Mondays every month, Hadrat Haqq ta‘âlâ will reward that slave with as much thawâb as if he fasted for seven hundred years.”**

77– Fast if you can on days called Eyyâm-i-beyd. [The eyyâm-i-beyd are the thirteenth (13), the fourteenth (14), and the fifteenth (15) days of Arabic months.] The Ashâb-i-kirâm ‘radî-Allāhu ta‘âlâ ‘alāhim aimaîn’ would fast every month. Hadrat ‘Alî ‘kerrem-Allāhu wejheh’ related: One day I visited Rasûlullah ‘sall-Allāhu ‘alāhi wa sallam’. The blessed Prophet stated: **“Yâ Aî! Jibrâ’îl ‘alāhis-salâm’ came to me and said: Yâ Rasûlallah! Fast every month! I inquired: Yâ Jibrâ’îl, my brother! On what days shall I fast?”**

“Jibrâ’îl ‘alāhis-salâm’ replied: If a person fasts on days of beyd, Allāhu ta‘âlâ will reward him with thawâb as if he fasted for ten years, for the first day; thirty years for the second day; and a hundred years, for the third day.” [The immutable rewards promised in return for the acts of worship that we have been describing will be given to those who believe in the solemnity and honour of these acts of worship and perform them with veneration and conviction. So simple to do as these acts of worship may appear to be, they take on great value on account of their actually being based on performing the commandments of Allāhu ta‘âlâ and thereby attaining closeness to Jenâb-i-Haqq and the honour of becoming His true slaves. That a mere act of worship on the part human beings will be returned to them as rewards at a ratio of one to ten, one to seven hundred, and one to infinity, (on the part of Jenâb-i-Haqq,) is an established fact verified in the Qur‘ân al-kerîm.]

Hadrat ‘Alî inquired: Yâ Rasûlallah (O, you, Messenger of Allah)! Why have those days been called Eyyâm-i-beyd? The Highest of Mankind replied: **“When Hadrat ‘Âdam went out of Paradise his entire body darkened. Hadrat Jibrâ’îl came and said to ‘Âdam ‘alāhis-salâm’: Yâ ‘Âdam! If you want your body to resume its original colour, fast on the thirteenth, fourteenth and fifteenth days of each month. Hadrat ‘Âdam followed the advice,**

so that his body became as white as it had been originally.” Hence, the appellation *Eyyâm-i-beyd* for the so-called three days.

78– Fast as you can! For, on the Judgment Day, fasting will assume a lovely countenance and will be honoured with the addressing of *Haq ta'âlâ*; and *Haq ta'âlâ* will speak unto it: O, you, fasting; take along the people with whom you were pleased, and enter Paradise with them! Thereafter *Haq ta'âlâ* will inquire: O, you, fasting; what else do you want? Whatsoever, do ask Me! Fasting, in its turn, will ask of *Allâhu ta'âlâ* various honours and virtues on behalf of the people it was pleased with, and come up with a high honour to be conferred on fasters on the Judgment Day. To the bargain, fasters will attain the privilege to do *shai'at*, (i.e. to intercede,) for the Muslims who found themselves among the people of Hell. Atop all these grand favours, fasters will be our Prophet's 'sall-*Allâhu ta'âlâ 'alaihi wa sallam*' neighbours in Paradise and enjoy the greatest bliss of seeing the beauty of *Haq ta'âlâ* (when they are in Paradise).

79– Fast on the days of 'Ashûra as well! The ninth and tenth and eleventh days of the blessed month called Muharram also possess great virtues. Fasting should not be limited to the tenth of Muharram only. For, Rasûlullah 'sall-*Allâhu 'alaihi wa sallam*' prohibited to fast that day only. For, it is a day respected by Jewry. Following in the footsteps of Jewry should be avoided by fasting on the ninth, tenth and eleventh days instead of fasting only on the tenth day.

An important note: As is seen, Acts of worship should not be performed in imitation of jews and christians. Then, we should try to preserve our acts of worship, our mosques and our azân (calling to namâz) in their pristine purity as we saw and found them from our Master, the blessed Prophet 'sall-*Allâhu 'alaihi wa sallam*', and from our forefathers, who were true and pure Muslims, and we should not turn a blind eye to the minutest change or reform in them wherein the enemies of religion will be watching for a foible to exploit for the defeatism they are planning to put in application under disguises such as innovation, facilitation and beautification. We should be alert enough to tell friend from foe!

If a person strokes an orphan's head for the grace of these valuable days, *Hadrat Haq ta'âlâ* will reward that person with blessings as many as the hairs on the orphan's head. If a person feeds a poor person on one of those days, he will attain the same blessings and thawâbs as if he fed all Muslims. When a man dies,

or divorces his wife, nursery, i.e. the right to raise and educate the children, which is called 'hidāna', will be enjoyed by their mother, who will retain the right until the son is seven years old and the daughter is nine years old. In case the mother dies, or enters into a new marriage, her right passes on to her female relatives. Their livelihood will always be the father's responsibility. (Fayziyya, a book containing the fatwās of Shaik-ul-islām Fayzullah Efendi, martyred in Edirne in 1115).

An important note: "Ashūra Day" means tenth day. That day, it is an act of bid'at and very sinful to only cook a sweet food called 'ashūra' and dispense it. Another sinful act that day is to spend it mourning.

80—There are a few nullifiers of fast. Our Master, the Rasûl-i-ekrem 'sall-Allâhu 'alaihi wa sallam', stated: "**Backbiting, spreading gossip, perjury, looking lustfully at people nâ-mahram to you are acts that will nullify a fast** [that is nâfilā]." [These sinful acts will also wipe out the thawâb earned on account of a fast that is farz.] Backbiting, which entails violation of rights, both of Allâhu ta'âlâ and of His slaves, is a mistake and a grave sin in that it means to shoulder an unwarranted responsibility. On the Rising Day the backbiter's tongue will be a horrendous sight, embarrassing the sinner with awful shame before all the other people. Backbiting (Ghîbet) is prohibited with clarity in the Qur'ân al-kerîm and is compared to "eating one's dead brother's flesh."

An important note: Imâm Ghazâlî 'rahmatullâhi 'alaihi' states as follows as he discusses fasting in his book entitled **Kimyâ-i-se'âdat**: There are three kinds of fasting: Fasting performed by the awâm, i.e. by people who have not attained the grade of ijtihâd. Fasting by all the contemporary religious teachers, imâms, hâfizs, muftîs preachers and other Muslims is in this first (lowest) grade. Fasting being performed by these people will become null and void when something enters their body, i.e. when food or medicine goes into their body, and when they have sexual intercourse. In the Hanafî and Shâfi'î Madhabs it will become null and void also when medicine is injected into their body. We should not believe fatwās issued by ignorant people.

The second grade belongs to the fasting performed by the khawâs, i.e. by the (great Islamic scholars called) mujtahids. Their fasting will become null and void when any of their limbs commits a sin. For instance, backbiting, telling a lie, talebearing, looking at nâ-mahram people are acts each of which will nullify their fast.

According to some Islamic scholars, these acts will nullify the 'awâm's fast as well. In the Hanafi Madhhab, however, these acts are only makrûh for the 'awâm. Imâm A'zam Abû Hanîfa 'rahmatullâhi 'alaih' [p. 80 – d. 150, Baghdâd] explained the hadîth-i-sherîf (quoted above) as follows: "It means that those sinful acts will obliterate the thawâb to be earned by way of (nâfilâ) fast. In other words, those acts will detract from the perfection of a fast; they will not invalidate fasting. The third grade is the fasting of people called Ehass-ul-Khawâs; their fasting will become null and void when any thought other than that of Allâhu ta'âlâ enters their heart.

81 – You should know that the 'aql (mind, wisdom) is the earliest creature of Allâhu ta'âlâ. After creating it, He equipped it with attributes such as knowledge, intellect, integrity, generosity, tawakkul^[1] (trust in Allâhu ta'âlâ), fear, and hope. So, people who have been honoured with this blessing, 'aql, will confirm the Ujûhiyyat and Wahdâniyyat of Jenâb-i-Haq, which is the purpose of their creation, and thereby attain His Grace. The fortieth âyat-i-kerîma of An-Nâzi'at Sûra purports: "**Verily, Paradise is the destination for people who fear the presence of Jenâb-i-Haq and keep their nâfes away from [forbidden] sensuous desires.**"

After (creating) the 'aql, Jenâb-i-Haq created the nâfs. He gave it lowly feelings such as ignorance, lust, avarice, mendacity, covetousness, wrath, cruelty, indecency, jealousy, and polytheism.

The two âyat-i-kerîmas previous to it purport: "**If a person disobeys My commandment and follows his nâfs, his destination is Hell.**" and "**If a person is cruel and chooses only worldly life, his destination is Hell.**" Then, everybody should consult their mind about what they are going to do. If they act without consulting their mind, they will have followed their nâfs and their destination will be Hell. Mind should not be left aside, and the nâfs and the shehwa (lust) should be ceased from. For, the nâfs and the shehwa are man's most formidable enemies. People with properly working mind will think over the matter and have îmân in Allâhu ta'âlâ. Those who do not use their mind and who follow their nâfs will always remain in heresy and will never find the way guiding to Jenâb-i-Haq.

About people who do not think although they have mental power and who do not see the Haq although they have visual

[1] Please see the thirty-fifth chapter of the third fascicle of **Endless Bliss**.

power and who do not hear the truth although they have ears, Allâhu ta'âlâ states as follows in the hundred and seventy-ninth âyat-i-kerîma of A'râf Sûra of the Qur'ân al-kerîm: "**They are only like quadruped animals; nay, they are even worse than animals.**" And so are some people who always run after their sensuous desires although they have Muslim parents. They are Muslims only in name.

CONCERNING ÎMÂN

82- O son! Îmân means to believe with your heart. Jeb râ'îl 'alaihîs-salâm' brought the 'aql (mind), the hayâ (shame, feeling of shame) and îmân (belief) to 'Âdam 'alaihîs-salâm'. And he said: "Yâ 'Âdam! Allâhu ta'âlâ sends His salâm to you, (i.e. He greets you), and He asks you to accept one of the following three gifts." 'Âdam 'alaihîs-salâm' accepted the 'aql. Thereupon Jeb râ'îl 'alaihîs-salâm' said to the hayâ and îmân: "You may leave." Îmân said: "Hadrat Allâhu ta'âlâ commanded me to always stay with the 'aql." When the hayâ also said that Allâhu ta'âlâ had commanded it to do the same thing, both of them joined the 'aql and stayed in 'Âdam 'alaihîs-salâm'.

Consequently, whoever is blessed with the gift of 'aql by Allâhu ta'âlâ will be in possession of the hayâ and the îmân as well. Someone without the gift of 'aql will have neither hayâ nor îmân.

One day a woman came to Hasan Basrî 'rahimahullâhu ta'âlâ' and asked: "Yâ Imâm! What is purity of faith? What is the essence of faith. And what is the treasury of faith?"

Hasan Basrî 'rahmatullâhi 'alaih' replied: "You define them. And we will listen." The woman said: "Purity of faith is to make an ablution? The essence of faith is to fear Allâhu ta'âlâ and to be bashful (to feel hayâ) before Him. Namâz is the power of faith. For, Hadrat Haqî ta'âlâ praises His slave who feels hayâ. The treasury of faith is 'ilm (knowledge). For, a person without an ablution will not have a pure faith. If a person does not feel hayâ and does not fear Allâhu ta'âlâ, they will not be in possession of an essence of faith. And a person without 'ilm will not have the treasury of faith."

Hasan Basrî 'rahimahullâhu ta'âlâ' admired these statements made by the woman and acknowledged that she was telling the truth.

Îmân has been depicted as follows: Îmân resembles a fortress

with five storeys. The first storey is made of gold, the second storey is of silver, the third storey is of iron, the fourth storey is of bronze, and the fifth storey is of copper.

The storey that we say to be copper is adab. If a person does not have adab the devil will probably go through that storey. If they have adab they will not let the devil go through and thereby that person's î mân will survive.

What we call iron is sunnat; the storey that we call bronze is farz; the storey that we call silver is ikhlâs (doing everything only to please Allâhu ta'âlâ); and that storey that we say is gold is closeness to Allâhu ta'âlâ. If a person has adab he will find the way to the sunnat, and if he has ikhlâs he will find the way whereby to attain love of Allâhu ta'âlâ.

If a person is not watchful of adab, i.e. if he does not have adab, he will not find the way to the sunnat. A person who is not watchful of sunnat will not find the way to the farz. And he who does not perform the farz will not find the way to the ikhlâs.

If a person gives whatsoever he gives only for the grace of Hadrat Allâhu ta'âlâ and loves whatsoever he loves only to please Allâhu ta'âlâ and adapts his resentment to that of Allâhu ta'âlâ, that person's î mân will attain perfection. Also, beautiful moral qualities will entail perfect î mân. A symptom of î mân is to resent disbelievers (only) because they are disbelievers. [A person with î mân will dislike Islam's enemies, communists, freemasons and holders of bid'at.]

Rasûlullah 'sall-Allâhu 'alaihî wa sallam' states: "**Of you, the ones who are perfect with respect to î mân are those who possess beautiful moral qualities and who are kind to people.**" For, Hadrat Haq ta'âlâ declares in the Qur'ân al-kerîm: "**Verily, you possess very high moral qualities.**" In other words, Hadrat Allâhu ta'âlâ praises the moral qualities of His Habîb (Darling) 'sall-Allâhu 'alaihî wa sallam'. If a person has beautiful moral qualities, he has adopted Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihî wa sallam' beautiful moral qualities and has become one of his followers. He has been saved from his fears, attained his wishes, and become a true Believer. Supposing something (Islamically) illegal came to a person's mind, it would be a symptom of î mân (for that person) to know that it is harâm. The Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'in' asked: "Yâ Rasûlallah (O Messenger of Allah)! What should we do if bad things occupy our hearts?" The Honour of Creation replied: "**Something good as well as something bad may**

come to one's heart. It emanates from î mân also to know and understand that bad things are bad."

83– If you want your î mân to be perfect, do not assume yourself to be superior to other Muslims! Our Prophet 'sal-Allâhu 'alaihi wa sallam' stated: **"If a person wants to find perfection in his î mân, he should feed reason to himself, [that is, he should behave modestly,] and give alms even if he is poor! These two good habits will heighten (one's) î mân to the grade of perfection."**

84– Alcoholic beverages are harâm. Wine and î mân will not coexist. Hadrat 'Uthmân 'radîy-Allâhu 'anh' stated: "I swear on the Name of Allâhu ta'âlâ, when a person takes (the glass of) wine in his hand and is about to drink it, î mân says to the wine: O you accursed being, stop! Let me exit first, and you may enter thereafter." Wine will not enter one's body before î mân leaves. However, if the sinful person makes tawba-i-nasîh with sincerity, î mân will re-enter his heart.

85– As is stated by scholars of Ahl as-sunnat 'rahima-humullâhu ta'âlâ, it is not an act of kufr (unbelief) to commit a grave sin. Committing a grave sin will not remove (one's) î mân. A hadîth-i-sherîf informs that a person who denies that it is a sin or that sins are bad things will lose their î mân. Or, as it has been informed (by Islamic scholars), making it a habit to commit grave sins will cause death without î mân, unless tawba is made.

86– If you want your î mân not to be precarious, i.e. if you want it to always stay with you so that you will enter the presence of Allâhu ta'âlâ with it in your heart, say the following prayer forty times daily: **"Yâ hayyu yâ gayyûm yâ dhei-jelâl-i-wa-l-ikrâm, yâ lâ îlâha illâ Anta."**

Rasûlullah 'sal-Allâhu 'alaihi wa sallam' stated: **"Four things will remove (one's) î mân: 1 and 2. To act upon what one does not know instead of practising what one knows. 3. and 4. To be ashamed to learn what one does not know, and to prevent learners."** [The î mân of people who do not learn Islam and tenets of Islam will not remain healthy. People who remain ignorant thereby will believe the lies fibbed by freemasons, communists and Islam's reformers and will let their î mân slip out of their hearts.]

***I am a true Muslim by day and by night;
The Throne of Grace I worship is One.
Not a single minute have I swerved from Right;
I worship Allah, and He is One.***

CONCERNING TAWHĪD

[Qâdî-Zâda Ahmad bin Muhammad Emîn Efendi “rahimahullâhu ta’âlâ”, one of the scholars of the Ottoman State, wrote a Turkish explanation of the *Âmanîtu billâhi...*, which teaches the six tenets of îmân, and entitled the resultant two-hundred-and-fifty-page book *Farâid-ul-fawâid*. Sayyid ‘Abd-ul-Hakîm (Arwâsî) Efendi ‘rahimahullâhu ta’âlâ’, a great Walî and a profound Islamic scholar, would say that that book and another (Turkish) work of art, *Birgiri Vasiyetnâmesi Şerhi*, authored by the same great scholar, were invaluable, and recommend that young people should read them. Qâdî-Zâda Ahmad Efendi passed away in 1197 [1783 A.D.]. It is written in the book, (i.e. in the former one): Allâhu ta’âlâ has six (Attributes called) **Sifât-i-zâtîyya**. These Attributes are also called **Sifât-i-wujûdiyya** or **Attributes of Ulûhiyyat**. These Attributes are: **Wujûd** (to exist), **Qidem** (or **Qidam**, not to have a beginning for His existence), **Baqâ** (not to have an end for His existence), **Wahdâniyyat** (not to have a likeness or a partner), **Qiyâm bi-nafsihî** (not to need a place. He existed when matter and place were non-existent), **Mukhâlafat-un-il-hawâdith** (not to be like creatures or anything whatsoever). Allâhu ta’âlâ has eight (Attributes called) **Sifât-i-thubûtiyya**. They are also called **Sifât-i-haqîqiyya**. These Attributes are: **Hayât** (being alive), **‘Ilm** (having knowledge, knowing), **Sen’** (having hearing), **Basar** (having seeing, seeing), **Qudat** (having power), **Irâdat** (having will), **Kelâm** (having language, saying), **Tekwîn** (being creative). It is His ‘Âdat-i-ilâhiyya (Divine Habit, Law of causation) to create everything through causes and means. However, the causes and means have no effect on His creating. He is the Creator without any causes or means in between. There is no Creator other than He. He created all beings from nothing. He, alone, creates men’s and animals’ actions, pauses, thoughts, illnesses, recoveries, good and evil deeds, benefits and harms. Man cannot create his own actions or thoughts or anything else. It is Him always who invents and creates man’s thoughts, actions, explorations and findings. It is ignorant and blasphemous to use the word ‘creator’ when referring to someone other than Him. Allâhu ta’âlâs Sifât-i-thubûtiyya, as well as His Sifât-i-Dhâtîyya, are qadîm (eternal). These Attributes, as well, are not separable from His Dhât (Person). In other words, His Attributes are neither the same as His Dhât nor separate from His Dhât.

Tawhîd means to say, “*Lâ ilâha il-l-Allah Muhammadun Rasûlullah.*” Its meaning is: “Hadrat Haq ta’âlâ is One; He does not have a sherîk (partner) or a likeness, and Muhammad ‘*alaihî-salâm*’ is His Beloved slave and His true Prophet.” Our Prophet ‘*sall-Allâhu ‘alaihi wa sallam*’ stated: “If a person utters the *Kalima-i-tawhîd*, the curtains between that *Kalima* (utterance, expression) and Hadrat Haq ta’âlâ go up and the *Kalima* (uttered) goes directly to Hadrat Allâhu ta’âlâ. Allâhu ta’âlâ says: *O Kalima, Stop! The Kalima replies: I cannot stop unless You forgive the slave who has uttered me. Thereupon Hadrat Haq ta’âlâ declares: For the right of My ‘Jizat, My Jelâl, My Qudrat and My Kemâl, I have forgiven that dhikring slave of Mine.*”

87– O the Rising Day angels will pay a visit to the slave who uttered the *Kalima-i-tawhîd*. Hadrat Haq ta’âlâ declared to Mûsâ (Moses) ‘*alaihî-salâm*’, (as is purported): “*Yâ Mûsâ! If you want angels to visit you on the Rising Day, utter the Kalima-i-tawhîd frequently.*” Do not let your heart doubt this *Kalima-i-tawhîd* as your tongue pronounces it! Otherwise, you will stay eternally in Hell.

Mûsâ ‘*alaihî-salâm*’ asked: *Yâ Rabbi!* If a slave of Yours doubts this *Kalima-i-tawhîd* with his heart as he utters it with his tongue, what reward will You give to that slave of Yours? Allâhu ta’âlâ replied (as is purported): “*Yâ Mûsâ! I shall make him an eternal inhabitant of Hell. That person shall not attain shafâ’at (intercession), neither from the Prophet nor from any Walî, any Martyr or any Angel.*”

88– Utter this *Kalima-i-tawhîd* very often! For, Mûsâ ‘*alaihî-salâm*’ asked Hadrat Jenâb-i-Haq: *Yâ Rabbi!* If a slave of Yours utters the *Kalima-i-tawhîd*, how will you reward him? Hadrat Allâhu ta’âlâ is purported to have replied: “*I shall be pleased with that slave of Mine and I shall make them happy with My Jannat and Jemâl (Paradise and the bliss of seeing My Beauty).*”

Such are the favours and gifts that Haq ta’âlâ will bestow on the utterers of the *Kalima-i-tawhîd* as no one but Allâhu ta’âlâ knows how they are. When the *Kalima-i-tawhîd* is pronounced, the ‘*Arsh-i-a-lâ*’^[1] trembles. Rasûlullah ‘*sall-Allâhu ‘alaihi wa sallam*’ stated: “*Hadrat Haq ta’âlâ created a pole. This pole also will tremble from the Kalima-i-tawhîd, making the ‘Arsh tremble as*

[1] Please see the twenty-first chapter of the sixth fascicle of *Endless Bliss*.

well. When the ‘Arsh trembles Hadrat Haq ta’âlâ will order the ‘Arsh to be calm, whereupon the ‘Arsh will reply, so that the person who uttered the Kalima-i-tawhîd will attain ‘afw-u-îlâhî (forgiveness) on the part of Allâhu ta’âlâ.”

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “If a person utters the Kalima-i-tawhîd sincerely and with all their heart, Hadrat Haq ta’âlâ will bestow on that person four thousand grades in Paradise, and forgive four thousand of their sins.” The Ashâb-i-kirâm ‘alahim-ur-ridwân’ wanted to know: Yâ Rasûlallah ‘sall-Allâhu ‘alaihi wa sallam’! What if that person did not commit four thousand sins? Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ replied: “Sins of their kith and kin, such as their spouse and children and other relatives, will be forgiven.”

89— Say the Kalima-i-tawhîd very frequently with your tongue! Its thawâb will outweigh all sorts of sins committed. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “On the day of **Maṣher** (Assembling for the Judgment) a person will appear with ninety-nine deed books each of which has a surface as vast as eyesight. None of the deed-books will contain good deeds. One space, only as big as a finger, will contain a single utterance, that of the Kalima-i-tawhîd which he said once as he was in the world. They will place the ninety-nine books on one scale of the balance and that single Kalima-i-tawhîd on the other scale. The scale with the Kalima-i-tawhîd will weigh heavier.”

90— The Kalima-i-tawhîd is very prolific in respect of thawâb.

An important note: Hadrat Imâm Rabbânî mujaddid-i-elf-i-thânî Ahmad Fârûqî Serhendî ‘quddisa sirruh’ [971 – 1034, India] enlarges on the virtue of the Kalima-i-tawhîd in a long letter, namely the thirty-seventh letter of the second volume of his valuable book entitled **Makṭûbât**, which was translated from Fârisî (Persian) into Turkish, and thence into English (by Hakikat Kittâbevi in Istanbul). The English version occupies the twenty-sixth chapter of the fourth fascicle of **Endless Bliss**.

GRACE of ALLAH (How to please Allah)

91 – O son! If you want to attain the grace Hadrat Haq ta'âlâ, practise the following way! Hadrat Haq ta'âlâ is purported to say to Mûsâ 'alahis-salâm': **"Yâ Mûsâ! What deed have you performed for My grace?"** Mûsâ 'alahis-salâm' replied: **Yâ Rabbî! I have performed namâz, fasted, said tesbîh (tasbîh), and given alms for Your grace. Haq ta'âlâ declared: "All these things are for your own good. If you perform namâz I shall give you Paradise. If you fast it will turn into nûr (light) in your grave and as you pass the Sirât. If you say tesbîh a tree will be planted for you in the Jannat-i-a'îlâ. Your almsgiving will repel and deflect the accidents and catastrophes befalling you. Yâ Mûsâ! What is the good deed that you have done for Me?"** Mûsâ 'alahis-salâm' inquired: **Yâ Rabbî! What good deed should be do (only) for You?** **"It is to deem My friend as your (own) friend and My foe as your (own) foe, for Me."** The act of worship that Allâhu ta'âlâ likes is to love Muslims and to feel hostile towards kâfirs (unbelievers, disbelievers). This sentimental worship is called **hubb-i-illâh and bughd-i-illâh**.

92 – The Sultân-i-Enbiyâ 'sall-Allâhu 'alaihi wa sallam' stated: **"If a person wants to commit a sin and then fears Allâhu ta'âlâ and gives up to commit it, Hadrat Haq ta'âlâ will give that slave two gardens of Paradise."** Examples of sin are to eat what is harâm; to take interest; [to let one's wife and daughter(s) go out without properly covering themselves; to watch movie and television programs that mock Muslims and spoil their ethical values;] to look at people who are harâm for one to look at; to commit fornication and/or sodomy; to drink alcoholic beverages; homicide; to attribute a partner to Allâhu ta'âlâ; and suchlike... All these sins are **gunâh-i-kebâir** (grave sins).

93 – The symptom of a person's being a **saîd** (good) one is their acquiescence to the **qadâ** and **qadar** of Hadrat Haq ta'âlâ. The symptom of a **shaqî** [good man] is their protesting against **qadâ** and **qadar**. When something adverse to their interests happens they shout, yell, cry and moan.

94 – If you want to be an obedient slave of Hadrat Haq ta'âlâ, say, **"Inshâ-Allah,"** about everything (in future)! Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"No other instance of obedience can be more virtuous than this."**

As you conduct business transactions with other people, make it a habit to say, “Inshâ-Allah,” in the beginning lest you should fall into a liar’s position in case you fail to keep your promises.

95– Keep your heart ready at three occasions:

- 1) As the Qur’ân al-kerîm is being read (or recited);
- 2) As you utter the Name of Allâhu ta’âlâ;
- 3) As you perform namâz.

The symptoms of a person who is ‘Ârif are: His silence is (meant) for meditations; his looking (at something) yields lessons taken; his wishes are tâ’at.

96– Shaikh Zunnûn-i-Misrî ‘rahmatullâhi ta’âlâ ‘alaihî’ [d. 245 hijrî, Egypt] says: Hikmat cannot catch on in the heart of a person with a stomach filled up with food. How lucky for a person who avoids sins! And this, in turn, is contingent on not overfeeding the body. Making dhikr of Haq ta’âlâ will make a person closer to Allâhu ta’âlâ.

The following are the symptoms of not fearing Allâhu ta’âlâ:

- 1) Weakness of niyyat;
- 2) Arrogance;
- 3) Not to be aware that death is imminent, which in turn causes (worldly-mindedness, which is called) tîl-i-amal.
- 4) To please people at the cost of leaving aside the grace of Hadrat Haq ta’âlâ.
- 5) To commit bid’ats, leaving aside the Sunnat.
- 6) To deem your sins as mere petty offences. How lucky for a person who does not carry any of these six symptoms. A couplet:

*The sole criterion for skill is to take pleasure from afflictions;
Anxiety and happiness are perpetually what fate gives.*

VIRTUE of PAYING HAMD

97– One day Ibrâhîm ‘alaihîs-salâm’ prayed as follows: “Al-hamd-u-lî-l-lâhî qabla kullî ahad, wa-l-hamd-u-lî-l-lâhî ba’dâ kullî ahad, al-hamd-u-lî-l-lâhî ‘alâ kullî hâ!”

Hadrat Haq ta’âlâ stated: “Yâ Jebbrî’î! Extend My salâm to My friend. He has uttered those three expressions three times. And I, the ‘adhûm-ush-shân, have given him thawâb as I would have if he had performed forty accepted nâfila (supererogatory)

hajjes (Muslims' pilgrimages). **If a person says this prayer, I shall bestow on them the same thawâb.**" A prayer said by Hadrat Enes: **"Bismillâhillehdû lâ yedurru ma'asmihi shey'un fi-l-erdi wa lâ fi-s-semâ' wa Huwa-s-semî'ul 'alîm."** This prayer is said three times in the morning and that number of times in the evening, beginning with the Basmala each time. It will protect you against a number of adversities.

98- Whenever you sneeze, say, **"Al-hand-u-illâh."** thereafter! Rasûlullah 'sall-Allâhu 'alâhi wa sallam' stated: **"If person says, 'Al-hand-u-illâh,' after a sneeze, Haqq ta'âla will protect that person against seventy kinds of adversities. If a person says four words a hundred times in the morning and the same number of times in the evening, there will not be another person more beloved than that person in the presence of Haqq ta'âla."** This fact was stated by the Sultân-i-Enbiyâ 'sall-Allâhu 'alâhi wa sallam' in its quoted entirety. Here are the four words: **"Subhânallâhi wa-l-hand-u-illâhi wa lâ ilâha il-l-Allâhu wa-l-lâhu ekber."** Hamd means to believe that all sorts of blessings are created and sent (to us) by Allâhu ta'âla, and to state this fact.

Another prayer that yields very great virtues and grades and which is extremely valuable in the view of Jenâb-i-Haqq is this: **"Subhânallâhi wa bi hamdihi subhânallâh-il-'adhîm."** This prayer must be said a hundred times daily.

PRAYER for ÎMÂN

According to a riwâya (narration, report) coming from Muhammad Tirmuzî 'rahimahullâhu ta'âla' [209-279 Hijr], if a person whispers the following prayer between the sunat and farz of morning namâz, he will deliver his soul with îmân: **"Yâ Hayy-u-yâ Qayyûm yâ dhel jelâl-i-wa-l-ikrâm. Allâhumma innî es'eluka en tuhviya galbî bi nûri ma'rifatika ebeden yâ Allah, yâ Allah, yâ Allah jalla jelâluh."** Please review the twenty-first chapter!

99- Rasûlullah 'sall-Allâhu 'alâhi wa sallam' stated: **"O my Ummat-u-Ashâb** (Muslims and my Companions)! **Say this prayer as you get up in the morning: Subhânallâhi wa bihamdihi subhânallâh-il-'adhîm."** If a person says this prayer, it will be a kaifârat (atonement) for their sins that day.

The blessed Prophet, again, stated: **"If a person says this prayer ten times, Allâhu ta'âla will bestow forty thousand thawâbs on that person: Esh-hadu an lâilâha il-l-Allâhu wahdehu lâ sherîka lehu**

Ilâhan wâhidan samadan lem yettehiz sâhibatan walâ waladan walem yekunlahu kufuwan ahad.”

100—The Sultân-i-Enbiyâ ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ stated: “As you stand up after a meeting that you have attended, say this prayer: ‘Subhânêka Allâhumma wabihamdika, esh-hadu an lâilâha illâ anta waldaka lâ sherîka laka wa estaghfiruka wa atûbu ilayka.’ Sins in that meeting will be forgiven.”

Say this prayer lest you should let your heart die! For, it is a prayer recommended by Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’: “Yâ hayyu yâ Qayyûm yâ bedâssemâwâtî wa-l-ardi yâ dhejje-lâhî wa-l-ikrâm, yâ lâilâha illâ Anta-eş’eluka an tuhîyîya qalbî bi-nûri ma’rifatika yâ Allâhu yâ Allâhu yâ Allah jalla jelâluh.”

Here is a prayer which the Sultân-i-Enbiyâ ‘sall-Allâhu ‘alaihi wa sallam’ said at his time of death as well:

“Subhânallâhi wa bihamdihî estaghfiruka wa atûbu ilaih.”

A prayer to be said when going out shopping, etc. “Lâ ilâha il-l-Allâhu waldahû lâ sherîka leh lehu-lmulku wa lehu-lhamdu yuhîy wa yumîtu wa Huwa Hayyun lâ yemûtu biyedihi-l khayr wa Huwa ‘alâ kulli shey’in qadir.”

101—Âdâb when eating:^[1]

It is written in the fifth volume of *Fatâwâ-i-Hindiyâ*: It is an act of sunnat to wash the hands before and after eating a meal. Two other acts of sunnat are: To say, “*Bismillâh-i-Rahmân-ir-Rahîm*,” in the beginning, and to say, “*Al-hamd-u-lilâh*,” at the end. It is sunnat to eat and drink with the right hand. It is an act of makrûh for a person, male or female alike to eat and/or drink without washing their hands and mouth. It is not makrûh for a menstruating woman to do so. Boiling food must not be eaten, smelled or breathed into. It is makrûh to eat and/or drink walking. It is permissible to eat bare headed. It is permissible for a person about to die of hunger to eat lesh.^[2] Supposing even lesh is not available and someone says, “Cut my hand off and eat it,” or “Cut off one of my limbs and eat it,” it is not permissible to do so. It is

[1] Âdâb means the best and most beautiful way of doing something. Âdâb is its plural form. Please see the sixth chapter of the sixth fascicle of *Endless Bliss*.

[2] Lesh means flesh of an edible animal that died of itself or which was killed in a way outside of the manner prescribed by Islam. For instance, it is necessary to say the Basmala.

not permissible, either, to cut off one of one's own limbs and eat it. Supposing a person is asked how much they paid for something that they bought and they say, "Five pounds," although they paid ten pounds for it; they will not have told a lie. It is harâm to eat stinking meat. It is not harâm to consume edible oil (fat) or milk whose smell has changed. (Cooked) food will not become najis when it becomes sour or putrid. But it becomes harâm to eat. Fruit that has fallen under its tree is halâl to eat if its owner is known to have granted permission to take and eat it. It is halâl to take and eat fruits drifting with the current in a stream. Supposing a poor person is given alms by a rich person and returns some of the alms as a gift to the rich person; it will be permissible (for the rich person) to take it.

The Habîb-i-Kibriyâ 'sal-Allâhu 'alaihi wa sallam' stated: "If a person says this prayer after a meal, his sins will be forgiven: 'Al-handu li-l-lâhi-l-icdhî e'amanâ hâdha-tâ'âna wa razakanâ min ghayr-i-hawlin minnâ wa lâ quwata.'"

The greatest one of istighfâr:

The Habîb-i-Kibriyâ 'sal-Allâhu 'alaihi wa sallam' stated: "If a person who says this prayer in the morning and dies (any time) until evening, they will die after having attained the grade of a martyr. If they say it in the evening and then die until morning, they will attain the same grade. Here is the prayer: Allâhumma Anta Rabbî lâilâha illâ Anta khalaqtinî wa ana 'abduka wa ana 'alâ 'abdika wa wa'dika mesteta'tu a'ûdhû bika min sharri ma sana'tu abûu laka bi-nîmatika 'alayya wa abûn bi zenbî faghfirî zunnûbî faimnahû lâ yaghfiruzzunûba illâ Anta. Lâ ilâha illâ Anta subhânaka innî kuntu min-az-zâlimîn.'"

Our Prophet 'alaihî-salâm' stated: "Yâ Abâ Hurayra! If a person says this prayer twenty-five times daily, Haqq tâ'âlâ adds that person to the list of 'Âbids." The prayer reads as follows: "Allâhum magfir li wa li-wâlidayya wa li-ustâziyya wa li-l-mu'minîna wa-l-Mu'minât wa-l-muslimîna wa-l-muslimât al ahyâ-i-minhum wa enwât bi-rahmatika yâ eham-er-râhimîn." This prayer is written also in the final paragraph of the twenty-seventh chapter of the fifth fascicle of *Endless Bliss*, (and also in the book entitled *Kitâb-us-salât*. Both books are available from **Hakkat Kitâbevi** at Fâtih, Istanbul, Turkey.)

PRAYER for TEJDÎD-I-ÎMÂN

Yâ Rabbi! I repent for all the wrong beliefs and blasphemies that I have held and committed as a result of being misled by enemies of Islam and people of bid'at and for all the heretical and sinful things that I have uttered, listened to, seen and heard from the very day I reached puberty until this moment; I am sorry for them and I am determined, firmly resolved and quite purposeful never to commit those wrong beliefs and acts. The first Prophet is 'Âdam 'alaihis-salâm', and the last one is our beloved Prophet, Muhammad 'alaihis-salâm'. I believe these two Prophets and also all the other Prophets that came between the two. All of them are rightful and faithful. Their teachings are true. "Âmentu billâh wa bi-mâ jâa min 'indillâh, 'alâ murâdillâh, wa âmantu bi-Rasûlillâh, âmantu billâhi wa Melâikatihi wa Kutubihî wa Rusulihî wa-l-yawmil âkhiri wa bilqadari khayrihi wa sherrihî minallâhi ta'âlâ wa-l-ba'thu ba'dalnawî haqun eshadu an lâilâha il-l-Allah wa eshad anna Muhammadan 'abduhu wa Rasûluh."

Prayer for tejdîd-i-îmân: "Allâhumma innû urîdu ujeddid-al îmâna wa-n-nikâha tejdîdan bi-qawî lâ ilâha il-l-Allah Muhammadun Rasûlullah."

102- Whenever Rasûlullah 'sall-Allâhu 'alaihî wa sallam' put on new clothes he would say this prayer: "Al-hamdu lillâhilleddî kesânî mâ ûriya bihi 'awratî."

[Sayyid 'Abd-ul-Hakîm Efendi 'rahmatullâhi 'alaih', Mujaiddid of the fourteenth hijrî (hegiral) century, would make the following statements in his preaches in the various mosques in Istanbul, in his lectures in the Madrasa-t-ul-mutekhasisîn and in the high school at Vefâ and in his special sobhats: "Wear clean and new clothes! Wear such clothes as will make you look like a person of position and esteem! Wear clothes and consume food and sherbets that are halâl as often and as much as necessary! Wherever you go, exhibit Islam's dignity and value with your behaviour and speech, and inspire respect and interest with your attire! Eating a variety of delicious food and drinking sweet and cool beverages, satisfy and entertain your body and nafs." These counsels on the part of 'Abd-ul-Hakîm Efendi are written in detail in the book entitled **Hadîqat-un-nedîyya** and written by Muhammad bin Suleymân Baghdâdî 'rahimahullâhu ta'âlâ'. The book, in Arabic, was offset by Hakîkat Kittâbevi in Istanbul in 1397 [1977 A.D.].]

VIRTUE of SAYING the IKHLÂS SŪRA

103— O Son! Say the Ikhlas̄ Sūra frequently! Our Prophet ‘sall-Allāhu ‘alāhi wa sallam’ stated: “**On the Rising Day an announcer calls, saying: Let those who made dhikr of Hadrat Haq̄q ta’āla and those who said the Ikhlas̄ Sūra frequently come and attain their high positions in Paradise.**”

A person who says this sūra-i-sherīfa with the Basmala a thousand times will never have a toothache.

An important note: Hadrat ‘Alī ‘radyi-Allāhu ‘anh’ relates: Our Prophet ‘sall-Allāhu ‘alāhi wa sallam’ stated: “**If a person says the âyat-i-kerīma which reads, ‘Subhāna Rabbika Rabb-il-‘izzeti ‘ammā yasifūn wa salāmun ‘ala-l-murselīn wa-l-hand-ul-il-lāhi Rabb-il-‘ālamīn,’ at the end of a class, a book-reading or a passage-reading from the Qur’ān al-kerīm, he will be given plenty of thawāb (rewards) in the Hereafter.**” A tragic trend has been observed where some people with a smattering of religious knowledge have been committing the grave sin of misguiding the Muslims by writing books by way of translation and interpolating their own lame translations with their personal views. One of their casuistries is their argument: “It is better to say, ‘**Subhāna Rabbīnā...**’ instead of saying, ‘**Subhāna Rabbika.**’ (by altering the âyat-i-kerīma quoted above.) For, the jamā‘at should be made to join the supplication by saying, ‘our Rabb,’ (instead of ‘my Rabb’) since it is said as a prayer.” They are totally wrong. For, the âyat-i-kerīma which reads, “**Subhāna Rabbika...**” is not a prayer; it is a tesbīh (or tasbīh). Our Prophet ‘sall-Allāhu ‘alāhi wa sallam’ tells us to say the âyat; he does not say to alter the âyat. Abū Bakr as-Siddiq states: “I would exchange all my acts of worship for a mistake made by our Prophet ‘sall-Allāhu ta’āla ‘alāhi wa sallam.’” An error on the part of the Muqarrabs, i.e. people beloved to Allāhu ta’āla is more valuable than pious deeds performed by the Ebrār (or Abriā), i.e. good people. Do these people want to –hāshā– correct and improve the âyat-i-kerīma? A single letter of the Qur’ān al-kerīm is more valuable than all acts of worship. In fact, an attempt to change it causes a state of unbelief.

Answers given by Islamic scholars to people who say an altered version of the âyat-i-kerīma are written in the sixty-third chapter of the third fascicle of **Endless Bliss**.

104— It yields plenty of thawāb to say the three âyats at the end

of **Hashr Sûra** and which start with the phrase, “**Huwallâh-ul-ledhî**,” every morning, and if a person who does so in the morning dies in the evening, they will die with the grade of a martyr.

105—A person who says the Sûra called ‘**Amma** as the sun rises will be safeguarded against all disasters.

[‘Abdullah Dahlawî ‘qaddas-Allâhu sirreh-ul-‘azîz’, a true Islamic scholar and a great Walî, states as follows at the end of his ninetyeth letter: “The âyat-i-kerîmas and prayers taught by our Prophet ‘sal-Allâhu ta‘âlâ ‘alaihi wa sallam’ should be said at their stated times. If they, as well as the nâfila namâzes, are not said (and performed) with ikhlâs and with hudûr-i-qalb, they will not be sahib and useful. For that matter, we should try to cleanse our hearts and moral behaviours by always dhikring Allah and avoiding harâm, rather than saying anything other than the farzes and muakkad sunnats and performing acts of nâfila worship!” The blessed Walî states as follows in his seventy-first letter: “Our time is beset by kufr (unbelief), fisq (sins) and bid‘at (heresies) from all places. In our time it has become quite difficult to install in our hearts the awareness that Allâhu ta‘âlâ is always present and omniscient. However, we still have to try to cure our ailing hearts. A bird will try to fly up to heaven; it will fail to attain heaven; yet it will reach heights above others and attain safety against feline assaults.” Please scan the first six paragraphs of the first chapter of the book entitled **Ethics of Islâm!** ‘Abdullah Dahlawî is the Murshid of Khâlid Baghdâdî. He passed away in Delhi in 1240 [1824 A.D.]. His blessed name is written before that of Sibghatullah Hîzânî in the (list of highest Islamic scholars and Awliyâ and which is called) the *Silsila-i-‘aliyya*. Sibghatullâhi Arwâsî, is better known with the cognomen Ghaws-i-Hîzânî. He is a Khalîfa (successor) of Sayyid Tâhâ (Hakkârî) and one of the Mushids of Sayyid Fehm (Arwâsî). His blessed grave is at Hîzân. He is the Murshîd of ‘Abd-ur-Rahmân Tâghî, whose blessed grave is at Nurshîn.]

THE SALAWÂT

106—If a person says the Salawât-i-sherîfa time and again on Fridays, Haqq ta‘âlâ will make that person attain a hundred of their aspirations. Thirty of those aspirations are worldly aspirations and seventy of them are nex-worldly ones.

Our blessed Prophet ‘alaihîs-salâm’ stated: “**If a person says**

the Salawât-i-sherîfa a hundred times daily and in the meantime thinks over the meaning it bears, on the Rising Day that person will be protected against the heat of the sun and will be with me in the shade of the 'Ârsh. And if a person says the Salawât for me once, angels of Rahma will pray for the forgiveness of that person's sins and say *istighfâr* on behalf of that person."

107— Say the Salawât-i-sherîfa very often for the Messenger of Allah 'sall-Allâhu 'alaihî wa sallam'! For, a hadîth-i-sherîf reads: **"Shame on people who do not say the Salawât-i-sherîfa for me when my name is mentioned in their presence."**

108— If a person donates a poor person something which that person wishes, Allâhu ta'âlâ will give the donor a thousand grades in the Jannat-i-âlâ and bestow on them quite a number of blessings in Paradise.

109— Do not forget to dispense alms to the poor. Also, your donations to your wife, to your children and to your kinsfolk will stand for alms. In a hadîth-i-sherîf quoted by Abû Emâma 'radî-Allâhu ta'âlâ 'anh', Rasûlullah 'sall-Allâhu 'alaihî wa sallam' states: **"What blessing could ever be greater than being kind to your family and your kinsfolk?"** First, you should see to that your wife and children eat food that is halâl and wear clothes that are halâl, then pay the zakât of your remaining property, and then dispense alms.

110— Here is a piece of advice for you: Develop the following habits, so that you will join the group of muhsîn [good] people:

1— To pay zakât at times of opulence [richness] and to dispense alms at times of financial straits.

2— To swallow one's anger at times of wrath.

3— In the event of seeing someone's defect, to try to conceal it instead of disclosing it.

4— To be kind to one's servant, wife, children and kinsfolk and to treat them with tolerance.

111— It yields plenty of thawâb to give water to a thirsty person. Our Prophet 'sall-Allâhu 'alaihî wa sallam' related: **"Allâhu ta'âlâ asked Jibrâ'îl 'alaihis-salâm: What would you do if you descended on to earth? Jibrâ'îl 'alaihis-salâm' said: Yâ Rabbi! You know what I would do. I would do four things:**

1— I would give water to thirsty people.

2— I would help people with populous families.

3– I would recorcle people cross with one another.

4– I would conceal Muslims' defects."

Again, Rasûlullah 'sall-Allâhu 'alaihî wa sallam' stated: "Seventy years' thawâb will be recorded in the deed-books of people who give water to thirsty people. In case you give water to a thirsty person at a place without water, you will be given as much thawâb as if you saved one of Isnâ'î's 'alaihîs-salâm' children from unbelievers' hands and manumitted them."

112– Always do good, and as much good as you can! Hadrat Haq ta'âlâ loves His slaves who do useful things. Rasûlullah 'sall-Allâhu 'alaihî wa sallam' stated: "If a person gives a poor person a morsel of food to eat, the morsel will give that person good news in five different ways:

1– There was only one of me, and you have made me multiply.

2– I was small, and you have grown me up.

3– I was an enemy, and you have made me a friend.

4– I was a mortal, and you have made me an immortal, everlasting being.

5– You have preserved me up until now, and from now on I shall preserve you for evermore."

113– Your property will not dwindle on account of almsgiving and paying zakât. On the contrary, it will increase. 'Abd-ur-Rahmân bin 'Awf 'rady-Allâhu 'anh' states a fact that he heard from our blessed Prophet 'alaihîs-salâm': I would swear to the truth of three things:

1– Paying zakât will not detract from the amount of your property; it will cause it to proliferate.

2– If the wronged person forgives the one who has wronged him, on the Rising Day Haq ta'âlâ will promote that slave of His to a higher grade.

3– If a person prefers to always play the beggar, Allâhu ta'âlâ will not save him from being a chronic beggar.

114– Abû Hurayra 'rady-Allâhu 'anh' quotes our Prophet 'alaihîs-salâm' as having said: "If people perform their almsgiving for the grace of Allah, it will be evaluated as if it were given to Hadrat Haq and will be returned as a thousand thawâbs [two thousand according to another riwâya]. "If you lend something (such as money) to someone, lend it in a friendly manner and (when you take it back) take it back likewise! Supposing the

borrower is a poor Muslim performing his daily namâzes steadily and avoiding the harâm; if the lender donates him the loan, on the Judgment Day he will enjoy the shade of the 'Arsh-i-a'lâ and will attain a great grade in Paradise.

An important note: Almsgiving is an act of nâfila worship. On the other hand, Paying zakât, paying one's debt and returning someone's due are acts that are farz. Acts of sunnat and nâfila performed by people who have debts that are farz will not be accepted. Then, unless a person pays his debt or pays his zakât, be it worth a penny, his almsgiving will not be accepted. Even if he dispenses millions of dollars as alms and spends thousands as charity, none of them will be accepted so long as he does not pay zakât or his debt; that is, not only will he earn no thawâb, but also he will not be absolved from the sin of unpaid zakât and/or debt. There is detailed information about zakât in the two hundred and twelfth chapter (of the current book and also in the first chapter of the fifth fascicle of **Endless Bliss**).

115—Lending is more useful than almsgiving. For, our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**Lending is eighteen times as virtuous as almsgiving.**"

When you employ someone give him his wage immediately! If you don't, and especially if his due remains unpaid until Rising Day, Hadrat Allâhu ta'âlâ will sue against you on that person's behalf on Judgement Day. When you have someone do something for you, when you borrow and lend, and in all your transactions, behave beautifully! Don't hurt one another. If you do so your goodness will turn into sinfulness. A person who borrows should do so with the intention of returning the loan. Borrowing is done for one of the following three purposes:

1—For a very poor person who is too weak to work to borrow as much as necessary for his living.

2—To borrow for the purpose of acquiring a dwelling place by way of renting or purchase, depending on the social conditions in the location.

3—To borrow for the purpose of making a marriage.

If a persons trusts himself to Allâhu ta'âlâ and borrows for (one of) the stated purposes, Allâhu ta'âlâ will bless him with the lot of paying his debt soon, provided that his plan is to pay it. Do not borrow a large amount so that you feel relaxed. For, a person in debt is like a slave; he will be pensive day and night.

116- As you sell or buy something or lend, avoid ribâ, i.e. taking or paying **faiz** (interest)! When you lend something to someone, do not expect any advantage or interest from him! For, a tiny amount of faiz taken or paid is as sinful as if one had committed fornication with one's own mother seventy times. In other words, it is harâm to take or pay faiz, the amount taken or paid making no difference. A person who does so is accused and responsible in the view of Allâhu ta'âlâ. It must be studiously avoided.

An important note: Hadrat Imâm Rabbânî Mijâddid-i-eîf-i-thânî Ahmad Fârûqî-i-Serhendî 'qaddas-Allâhu sirreh' states as follows in the hundred and second letter of the first volume of **Makûbât**: If a Muslim is lent some money with the stipulation that the amount borrowed will be returned with an additional (prearranged) sum, not only will the additional amount become faiz, but also the '**aqd**, agreement made beforehand will become faid. An agreement of this sort is harâm itself, and anything taken to fulfil a requirement that is harâm will be harâm as well. Hence, an agreement or contract or bargain made with a statement that, say, a hundred dollars borrowed should be returned with an additional sum, e.g. ten dollars, so that the total amount to be repaid will be a hundred and ten dollars, will be harâm, and also all the hundred and ten dollars taken will be harâm. This matter is explained in an exquisite manner in the book of Fiqh entitled **Jâmi'ur-*rumûz***, (and written by Shems-ad-dîn Muhammad bin Husâm-ad-dîn Qubistânî 'rahmatullâhi ta'âlâ 'alaih', (d. 962 [1555 A.D.], Bukhârâ), and also in Ibrâhîm Shâh's book. As for people who need to borrow money with faiz; that ribâ is harâm is written clearly in the Qur'ân al-kerîm and in hadîth-i-sherîf, and the rule is a general one. In other words, it is harâm for people in need as well as for those who do not need to borrow money. To make an exception for people who need it would mean to change a rule made and commanded by Allâhu ta'âlâ and our Prophet 'sall-Allâhu 'alaihî wa sallam'. Who is the book entitled **Qinya** to work out a compromise in their commandment? Mawlânâ Jemâl 'rahimahullâhu ta'âlâ, the greatest of the scholars in the city of Lahore, states that quite a number of statements in the book entitled **Qinya** are untenable and that they are counter to valuable Islamic books. Supposing we were to lend credence to Qinya's statement that it will be permissible for people in need to borrow money with faiz, then it would have been unnecessary to make faiz harâm. For, need is the sole motive underlying all those people's

borrowing money with *fâiz*. Nobody would undertake such a venture that would be harmful for themselves without any need to do so, and this commandment of Allâhu ta'âlâ, the Absolutely Wise and Praiseworthy, would be useless and unnecessary. This supposition would be an abominable and disgustingly daring slander against the Qur'ân al-kerîm, the Book of Allâhu ta'âlâ. Supposing we were to admit that every need is an 'udhr, then need means necessity. And necessity has a measure, a degree. It is not a need to borrow money with *fâiz* for the purpose of giving a large and special meal, and there is not a *darûrat* compelling one to do it. For instance, it has been stated (by Islamic scholars) that a shroud is the only thing that a dead Muslim needs, and that it is not something needed to cook a sweet for his soul. On the other hand, his need for alms is above all other needs. So, are the needs of people who borrow money with *fâiz* needs or not? And is it *halâl* to eat food that has been prepared by spending such money? It is not compatible with being a Muslim to capitalize on having a large family or doing military service as a need to exploit. If it should be argued that it is impossible to find *halâl* food today, yes, it is true. But then it is still necessary to avoid *harâm*s to the best of one's ability. They (i.e. Islamic scholars,) have said that you should not sow your seeds when you do not have an ablution, lest your crops will be without *barakat*. Today, however, it has become impossible to escape such situations. But it is quite easy not to borrow money with *fâiz*. Things that are said to be *harâm* in the Qur'ân al-kerîm and in *hadhith-i-sherîfs* should be known as *harâm* and those which are said to be *halâl* should be known as *halâl*. A person who denies them is an unbeliever. Not so is the case with *halâls* and *harâm*s that are not clearly stated as such. For instance, there are a number of things, (i.e. acts, behaviours,) that are *harâm* in the *Hanâfî Madhhab*, whereas they are *halâl* in the *Shâfi'î Madhhab*. Then, a person who says that it is not permissible to borrow money with *fâiz* when one needs money cannot be prevented from saying so with the argument that a person who says 'harâm' about something that is *halâl* will become an unbeliever. For, that person's statement is close to truth; perhaps it is truth itself; therefore, it is dangerous to attempt to gainsay that person. It is commendable to avoid acts that may be *harâm*. Let us repeat once again that there is a wide range of needs. With an amplitude at large, no one will have qualms about interacting with *fâiz*. In that case, Allâhu ta'âlâ's having prohibited *fâiz* will –*hâshâ*– have been something unreasonable and vain. After all, the permissibility

argued in the book entitled *Qinya* are intended for people who need money, not for all people. Instead of having recourse to such dubious ways, one should search for *halâl* ways for obviating one's need, and with the *barakat* of *taqwâ* primed with a few drops of endeavour, the need will be gone. This is the end of our translation from *Makûbât*.

Ibni Nujeym *Zeyn-ul 'Âbidîn Mistrî* 'rahimahullâhu ta'âla' states as follows at the end of the fifth chapter of his book entitled **Eshbâh**: "Some kinds of needs are accepted as *darûrât*. For instance, it is permissible for a person in need to borrow money by paying an interest." Sayyid Ahmad Hamawî 'rahimahullâhu ta'âla' explains this matter as follows: "For instance, he borrows ten gold coins, and pays, daily, a certain amount of something as an interest." Hence, supposing a person needs to earn a living but is unable to work and cannot find some *qardh-i-hasan*, (i.e. a loan without an interest;) then it will be permissible for that helpless person to borrow money by paying an interest. But then this loaning has to be done by a method called a 'sale by way of **mu'âmala**'.^[1] For instance, a tacit agreement is made for a payment of twelve gold coins in return for ten coins borrowed, and, as the loan of ten coins is being taken, something like a pen or a notebook or a book is bought for two gold coins, and thereby the loan amounts to twelve coins. This quest for a safe way for doing something agreeably with Islam at times of *fasâds* and *bid'ats* is termed **hîla-i-shar'iyya**. A person who finds himself in a helpless situation or a *darûrat* has to utilize a *hîla-i-shar'iyya* lest he should fail to perform a certain act of worship or commit an act that is *harâm*. Conversely, it is called **hîla-i-bâtîla** to search for ways of avoiding obedience to Islam; it is a behaviour that is *harâm*.

Another important note: In a country called *dât-ul-harb*, i.e. one which belongs to a polytheistic government, e.g. France and Italy, it is permissible to exploit disbelievers' property on their approval, e.g. by loaning them on credit (and taking interest in return). However, impermissibility of borrowing with a *fâiz* carries on in those countries as well. To put money with a certain percentage of *fâiz* in a bank in the *dâr-ul-harb* means to join the bank's partners. If all the people who borrow money from that bank are non-Muslims, it will be *halâl* to take *fâiz* for the money

[1] This method is explained in detail in the thirty-seventh chapter of the fifth fascicle of **Endless Bliss**.

you have deposited in the bank. If all the people who borrow money from the bank are Muslims, it will be harâm to take faîz for the money. If all the clients who borrow money from the bank are a mixture of Muslims and non-Muslims, in that case the faîz taken will be makrûh, i.e. makrûh tahrîmî. If the non-Muslim clients hold a majority, it will be makrûh tenzihî, i.e. makrûh that is closer to being halâl. Acts that are makrûh should be avoided as well, lest one should be smeared with faîz. Faîz for money deposited in a bank should be taken as the price for a sale performed with *mu'âmalâ*. Our blessed Prophet ‘alahis-salâm’ stated: “**Do not accept a person as a witness if he is one who consumes faîz! If you do, Allâhu ta’âlâ will not accept your acts of worship. As well, a person who neglects to perform his (farz) namâzes in jamâ’at should not be accepted as a witness.**” To buy some property, rather than you lend money with faîz from a bank, the bank should buy that property and sell it to you at a certain profit, the payment being made in instalments. The book entitled **Riyâd-un-nâshîn** (written by Muhammad Rebhâmî ‘rahmatullâhi ta’âlâ ‘alahi’) provides a list of forty kinds of faîz, and gives examples for them.^[1]

MENDACITY in SELLING and BUYING

117–If a person lies during an interaction of buying and selling, he will be deprived of Allâhu ta’âlâ’s Rahma (Mercy, Pity, Compassion). “**On the Rising Day there will be three groups of people who will be deprived from Allâhu ta’âlâ’s Look of Rahma:**

1– **People who tell lies in their transactions of buying and selling and who sell their wares at exorbitant prices.**

2– **People who swear oaths very frequently and at every occasion.**

3– **People who have water but who will not give some to others (who need it).”**

118–On the Rising Day Allâhu ta’âlâ will say to people who would not give water to thirsty people: You withheld My water from My slaves. So I keep you away from My Rahma now.

119–If someone buys something from you and then regrets it and brings the purchase back, take it back! For, it will give you no harm to take it back. Allâhu ta’âlâ will bless you with His barakat,

[1] The blessed book is available from **Hakikat Kitâbevi** at Fâtih, Istanbul, Turkey.

multiplying it ten-fold.

120– O son! Allâhu ta'âlâ threatens people who give short and fraudulent measure and weight, in Sûra Mutaffîh, which purports: “**Vehement torment awaits people who measure deficiently as they sell.**”

121– Dread rights of slaves, (i.e. others' rights!) If you have debt, try to pay it. The Habîbullah (the Beloved One of Allah) declined to join a namâz of janâza to be performed for a person who had owed a penny to someone. One cannot enter Paradise unless that debt is paid. [A man has to pay his wife's **mahr-i-mu'ajjal** immediately and her mahr-i-muejjel in case of a divorce. (Please see the twelfth chapter of the fifth fascicle, and the fifteenth chapter of the sixth fascicle, of Endless Bliss!) A husband should put aside his debt called mahr-i-muejjel to his wife and add into his will that it should be paid to his wife after his debt. If he did not state it in his will, after his death, before the legacy is divided and distributed, the entire mahr will have to be subtracted from the legacy and paid to the wife immediately. If a man divorces his wife without paying his wife's mahr to her, he will be imprisoned in the world and tormented in the Hereafter. The husband will not add his debt of mahr to his (calculations of) nisâb for zakât, for fitra or for qurbân. The wife will add it to her calculations of nisâb. However, in case she is paid a nisâb amount of it, she will have to pay that year's zakât at the end of the first year if she still has that amount. Another sort of human right is to teach your kinsfolk and people under your command the religious knowledge that they need.] A hadîth-i-sherîf reads: “**If a person in debt is determined to pay his debt, Allâhu ta'âlâ's help will be with him.**”

[The book entitled **Hadîqa** states as follows as it deals with disasters which a person incurs with his feet: “Animals' rights as well as disbelievers' rights are among the reasons for torment in the Hereafter. If one does not somehow get oneself forgiven for possible impingements on others' rights as parties are still alive, it will be more difficult to get oneself absolved in the Hereafter, especially if the wronged party is a disbeliever. Animals' rights will be even more difficult to get oneself delivered from.” For that matter, Muslims in the Dâr-ul-harb should do their best to avoid being involved in a possible transgression against disbelievers' property, lives or chastity. Their laws must be obeyed lest a fitna or fasâd should arise.]

SAFEKEEPING of one's BODY [A BLESSING]

122—Our Prophet 'sall-Allâhu wa sallam' stated: "The hand has been entrusted to man for safekeeping; do not hold something that is harâm with it! Your foot has been entrusted to you for safekeeping. Do not go to a place that is harâm with it! The organ of generation has been entrusted to you for safekeeping. Do not commit fornication with it! Likewise, all the parts of the body are for safekeeping each. If you use these blessings in a lawful manner and at lawful places, you will join trustworthy people and will have paid perfect gratitude to Allâhu ta'âlâ. A person who uses these trusts at unlawful places will have been rebellious and treacherous towards Allâhu ta'âlâ.

An important note:

To administer medical treatment to an invalid person is an act of sunnat. It has been stated that the treatment will be given by prescribing a medicine, by dispensing alms, and by saying prayers. As is understood from the chapter headlined **Harar wa Ibâha in Ibni 'Âbidîn**, it is farz to use vaccines, serums, antibiotics and similar medicines with experimentally proven net effects. It is stated as follows at the end of the chapter dealing with kinds of water: "In case a certain medicine which is harâm has a definite effect and another healing effect which is halâl cannot be found, it will be permissible to use that harâm medicine unless it is pork. It will not be permissible if its healing effect is only putative. It is stated in its section dealing with fasting: "When an invalid Muslim cannot find a Muslim doctor, it will be permissible to consult a doctor who is a non-Muslim for treatment. However, it will not be permissible to omit or postpone his worship [or to use a medicine that is harâm] upon a non-Muslim doctor's advice." It is stated as follows in the eighteenth chapter of the section headlined 'Kerâhiyyat' of the book entitled **Fatâwâ-i-Hindiyâ**: "It is permissible for an invalid to use medicine if they believe that recovery from an illness comes from Allâhu ta'âlâ. It is not permissible to expect recovery from medicine. Allâhu ta'âlâ's creating recovery is conditional on the conviction that Allâhu ta'âlâ has made medicine a means for recovery. A pig being a khabîth (dirty) animal and mankind being a sacred creature, it is not permissible to use limbs of these two creatures for medicinal purposes. It is permissible to use other animals' limbs. It is not sinful to die by not taking medicine. It is sinful to die by not eating

food [A medicine with a definite healing effect is like food.] It is harâm not to use things that will definitely be useful. It is permissible to use a woman's milk for medicinal purposes. It is permissible according to a consensus of Islamic scholars for a woman to chew a chewing gum. Whether it is permissible for a man to chew it is a dubious issue. There is an unassailable scholarly argument on the permissibility of practices such as treating an invalid or a person stung by a poisonous animal by reading (or reciting) the Qur'ân al-kerîm or by writing it on a sheet of paper and carrying the paper as an amulet or soaking it in water and drinking the water or washing the painful limb with the water. Also permissible are amulets and medicines with other widely known prayers. As well, there are Islamic scholars who say that fumigation and pouring molten lead are permissible against the evil eye. It is permissible to hang certain things in one's vineyard, garden or arable field for the purpose of averting the evil eye. It is permissible for a man to have recourse to contraceptive methods. A woman who aborts her four month old foetus will deserve punishment. An earlier abortion is permissible."

Question: Supposing a couple married with a shar'î (Islamically performed) nikâh do not have a child: will it be permissible for them to attempt an artificial insemination or a test-tube baby to have a child?

Answer: There are many hadith-i-sherîf encouraging a man and a girl to perform a sahr'î nikâh and thereafter to invoke Allâhu ta'âlâ for being blessed with a child. Couples without children should offer their invocations for the grace of the (great Awliyâ called) Silsila-i-'aliyya and make attempts by having recourse to lawful methods. Semens taken from the married couple are placed in a test tube. After the insemination takes place in the tube the fertilized ovum is in is put back into the wife's uterus. This practice is termed **artificial insemination** or tube baby. It has been concluded that this practice is permissible. However, since this practice is not a method in (the last resort called) a darûrat, the married couple had better do it on their own lest people nâ-mahram to them, e.g. doctors and nurses should see their awrat parts, and then the so-called method should be practised by a couple married by way of (a marriage contract termed) nikâh.

'Abd-ul-'Azîz Dahlawî 'rahimahullâhu ta'âlâ' states in the chapter dealing with the virtues of Baqara Sûra in his book of

Tafsîr, which is in the Persian language and which was published in 1386 [1966 A.D.] in the Kabul city of Afghanistan: As is related on the authority of Ubayyubni Ka'b 'radîy-Allâhu ta'âlâ 'anh' in the books entitled **Zawâ'id-i-Musnad**, by 'Abdullah bin Ahmad bin Hanbal 'rahimahullâhu ta'âlâ', and **De'awât**, by Hâkim and Bayhakî (or Beyhekî): I was sitting beside Rasûlullah 'sall-Allâhu 'alaihî wa sallam'. A villager came up and said that his brother was gravely ill. When the blessed Prophet asked, "**What is his illness,**" the villager said, "He's been smitten by a genie." "**Bring your brother here,**" said the Best of creation. When the villager's brother came and sat, Rasûlullah 'sall-Allâhu 'alaihî wa sallam' recited the following âyats and breathed them onto the invalid. Presently the man recovered and rose to his feet: Sûra Fâtîha; four âyats from the beginning of Sûra Baqara, beginning with "**Wa iâhukum**" and ending with "Ya'qilân"; its two âyats numbered 163 and 164; the Âyat-al-kursî, (ie. the two hundred and fifty-fifth âyat-i-kerîma of Sûra Baqara,) up to the word **khâlidûn**, (which is the last word of the two hundred and fifty-seventh âyat-i-kerîma of the same Sûra;) the three âyat-i-kerîmas, beginning with the word **Li-l-lâhî**, at the end of Sûra Baqara; the eighteenth âyat-i-kerîma, beginning with the word **Shehidallâhu**, of Sûra Âl-i-Imrân; the fifty-fourth âyat-i-kerîma, beginning with the word **Inna-Rabbakum**, of Sûra 'A'râf; the hundred and sixteenth âyat-i-kerîma, beginning with the word **Fa-ta'al-allâhu**, of Sûra Mu'minûn; the third âyat-i-kerîma, beginning with the word **Waanmahu ta'âlâ**, of Sûra Jim; ten âyat-i-kerîmas from the beginning of Sûra Sâffât; the three âyat-i-kerîmas, each beginning with the end word **Huwallâhu** at the end of Sûra Hashr; Sûra Iklîlâs and Sûra Mu'awwizateyn. [Sayyid Ahmad 'rahimahullâhu ta'âlâ' compiled these âyat-i-kerîmas and wrote a book containing them and entitled **Âyât-al-hîrz**. Âyât-al-hîrz means 'protective âyats', and they were appended to the Istanbul – 1982 edition of the curative book entitled Teshîl-ul-menâfi' along with some additions. A recommended way is this: Make an ablution, say the (prayer termed) Istighfâr seven times, the (prayer termed) Salawât eleven times with the niyyat of the invalid's recovery twice a day, once after sunrise and once after late afternoon namâz, and breathe them onto the invalid at indicated places, repeating the process until the invalid attains recovery, [for forty days.] At the end of each repetition say Sûra Fâtîha once and send the thawâb thereby earned as a gift to the soul of our Master, the blessed

Prophet 'sall-Allâhu ta'âlâ 'alaihî wa sallam' and to the souls of great Awliyâ and profound Islamic scholars such as Bahâuddîn Bukhârî, Ahmad Rifâ'i, and Imâm Rabhânî. Carrying an amulet (containing these prayers) will protect you against magic, incantation and evil eye and make you attain your wish. Please see the hundred and thirty-eighth chapter, ahead!

Another very useful remedy to resort to for the elimination of afflictions is to read the book entitled **Hizb-ul-bahr**. It was prepared by Abul Hasan Shâzilî.]

'Abdullah ibni Mes'ûd 'radîy-Allâhu 'anh' is quoted to have said as follows in **Musnad** by Dârimî: "If five âyats from Sûra Bagara are read in a house, from the beginning to the word **Muflihîn**, that night the devil can never enter that house."

It was commanded that when a dead Muslim is interred Sûra Bagara should be read (or recited) by the grave, the initial half on the head side and the final half on the foot side.

A hadîth-i-sherîf reads: "**When the following thirty-three âyats are read (or recited) in a certain house, that night predators, highwaymen and enemies will not be able to harm the dwellers' lives and property until morning.** Five âyats from the beginning of Sûra Bagara; the Âyat-al-kursî, from the beginning to the word **khâlidûn**; three âyats at the end of Sûra Bagara, beginning with **Lillâhî** and ending with the end of the Sûra; three âyats beginning with the fifth, i.e. the part beginning with **Inna Rabbekum** and ending with **Muhsinûn**; two âyats, beginning with Sûra **Saffât** and ending with **Lâzib**; two âyats, beginning with **Yâ ma'sherajjinn** and ending with **Fa idhâ**, in Sûra **Rahmân**; part of Sûra **Hashr** beginning with **Lev enzelhâ** and ending with the end of the Sûra; four initial âyats from Sûra **Jinn**, ending with **Shatatâ.**"

Saying Sûra Fâthîha seven times and breathing it onto aching or painful limb will yield a curative effect. This is the end of the passage translated from **Tafsîr-i-'Azîzî**.

'Abdullah-i-Dahlawî 'rahmatullâhî 'alaih' states in his seventeenth letter: "Every attempt to do something should be confided to the care of Allâhu ta'âlâ and invocations should be offered to Him, and the pure souls of the greatest Awliyâ should be had recourse to as intercessors. [A version of such intercessory invocations is to say the (prayer termed) **Silsila-i-'aliyya.**] Intercession on the part of the Awliyâ will activate the Mercy of

Allâhu ta'âlâ, and He will gratify religious and worldly wishes.” The (special prayer called) **Silsila-i-'aliyya** (and which contains the blessed names of the greatest Awliyâ and profoundest Islamic scholars) is written in the Turkish books entitled **Se'âdet-i-Ebediyye** and **Eshâb-i-kerâm**. Effectivity of the âyat-i-kerîma read (or recited) or the invocations pronounced is conditional on the performer's holding the creed of Ahl as-sunnat(), avoiding human and animal rights, not eating anything harâm or khabîth, and not demanding a payment from the person on whose behalf invocations are being offered.

[Taking medicine, saying âyat-i-kerîmas or prayers and breathing them or carrying them on you will not prolong your life-time or prevent or postpone death. They will eliminate the afflictions and pains of people who have lives to live and cause them to lead healthful, comfortable and jovial lives. Heart or brain or kidney or liver transplantations or other surgical operations or vaccinations or serums will not prevent death. They will be useful to people who are to continue living. There is nobody unaware of the fact that quite a number of people die during surgical operations because their times of death have come. Acceptability of a prayer said is contingent on holding on to causes. Allâhu ta'âlâ creates everything through His law of causality. It is necessary to take the necessary measures and to look for the causes. When prayers are said (and invocations are offered), Allâhu ta'âlâ will make the invoker attain the cause needed and create the needed effect and power in the cause. The Awliyâ and His beloved slaves will be given their wishes without causes as well. Wonderful events of this sort are called **kerâmat** (pl. kerâmât). To offer invocations without having recourse to causes means to disobey Allâhu ta'âlâ's law of causality.

Duâ (prayer, invocation) means to ask something from Allâhu ta'âlâ. There are two kinds of duâ: 1– Duâ lafzî, 2– Duâ fi'lî.

1– Duâ lafzî means to invoke Allâhu ta'âlâ by way of speech. There are conditions to be fulfilled for the acceptability of this duâ. These conditions are: (for the invoker) to be a Muslim; to have ikhlâs, (i.e. to do everything to please Allâhu ta'âlâ, for the grace of Allâhu ta'âlâ); to perform his daily namâzes steadily; not to be fâsiq, i.e. not to commit harâms; not to owe rights to others. Prayers said and invocations offered by people who do not fulfill these conditions are virtually not accepted, and they live in distress and trouble.

2- Duâ fi'î means to resort to the causes for the realization of the wish. Allâhu ta'âlâ creates everything through causes. A person who asks something from Allâhu ta'âlâ ought to do whatsoever will be the cause for the creation of that wish. For instance, a person with a painful limb should take a medicine to relieve the pain. This use of medicine means to perform duâ fi'î. Acceptability of the duâ fi'î is contingent on the certitude and well-knownness of the effect of the cause. In case duâ lafzî and duâ fi'î run counter to each other, the duâ fi'î will be accepted. A Muslim should know the causes of good and permissible things and act in concordance with those causes. When those causes are fulfilled Allâhu ta'âlâ will create the thing wished. For, it is His Divine Habit to create something whose causes have been done. A hungry person's eating something means their holding on causes which in turn means to perform duâ fi'î. The Divine Promise that reads: **“Perform duâ, and I will accept it,”** is a commandment to perform duâ fi'î.]

123- Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ related: **“Someone came up to Hadrat Loqman Hakîm:**

“- Yâ Loqmân! How did you attain this high position?

“Hadrat Loqman stated: I attained this position by doing three things:

“1- By delivering a trust to its right place;

“2- By telling the truth;

“3- By avoiding mâlâyâ'nî, [which means useless talk.]”

124- The eighth âyat-i-kerîma of Mu'minûn Sûra purports: **“If a person uses things entrusted to him beautifully and in their right places, I shall make him safe against his fears and entertain him in My Paradise.”**

An important note: At various places of the current book there are prayers and good deeds written and recommended as means to attain mercy of Allâhu ta'âlâ. They are commended and their practice is advised. It should not be forgotten that attaining mercy of Allâhu ta'âlâ is conditional on dying with îmân, (i.e. as a Believer.) A person who does not have îmân agreeable with the clearly stated teachings in the Qur'ân al-kerîm and in hadîth-i-sherîf and/or who does not attach importance to the requirement of avoiding harâms and performing Islâm's five commandments shall not attain mercy (of Allâhu ta'âlâ). A person who does not

hold a belief consistent with (the credal tenets taught by the scholars of) Ahl as-sunnat is called a holder of **bid'at**, (i.e. a heretic.) Acts of worship performed by such people will be saħîḥ (valid) and they will stay out of debt; however, they shall not attain the promised thawâb, (i.e. rewards in the Hereafter promised for those acts of worship.) In the Hereafter they shall not attain the rewards for the good deeds, the pious acts and the acts of charity they have performed in the world. He who wants to attain the rewards for his good deeds in the world will have to make tawba outright and rectify his ģmân.

125—Haq ta'âlâ states: O My slave! I was hungry. You did not feed Me. The slave replies: Yâ Rabbi! It is You Who feeds all beings! How could I ever have fed You? Thereupon Jenâb-i-Haq states: That slave of Mine was hungry, whereas you were bathing in an ocean of blessings. If you had fed that slave of Mine, you would have attained My grace. Again, Allâhu ta'âlâ states: O My slave! I was thirsty. Why didn't you give Me water? The slave replies likewise: Yâ Rabbi! It is you Who gives water to all beings. Do I have the power to give You water? Allâhu ta'âlâ states: That slave of Mine was thirsty. If you had slaked his thirst you would have attained My love and affection. A similar process of question and answer is repeated concerning provision of clothes for a person without clothes. Likewise: I was ill. You never visited Me to ask Me how I was. Yâ Rabbi! How could I have visited You? Allâhu ta'âlâ states: That slave of Mine was ill. If you had visited him you would have found My grace there.

GRATITUDE for BLESSINGS

126—Hadrat Haq ta'âlâ stated: “Yâ Mîsâ! If a person knows that the blessing that I have given them is from Me and that it is not something that they have earned on their own, then they will have shown gratitude for My blessings. If a slave of Mine looks on their means of living as something they have earned instead of knowing that they are My blessings, they have not shown gratitude for the blessing.” What becomes human beings is a continuous consciousness of the fact that their rizq (sustenance, living) is from Allâhu ta'âlâ. This consciousness means to make hamd. And, in return for the blessings, they should make shukr and tesbîḥ and tahmîd day and night. When Mîsâ ‘alahis-salâm’ heard these words, he said: “**Yâ Rabbi! All Your Words are the truth.**”

VIRTUE of the 'IYD

127— On the 'Iyd Day, treat your wife and children and your next of kin well and with a smiling face! Pay your zakât, which you put aside during the blessed month Ramadân, to the poor during the days of 'Iyd! A person who cannot fast will pay his fitra. (From the book entitled *Fatâwâ-i-Fayziyya*.)^[1] [As for the sadaqa-i-fitra; before the namâz of 'Iyd on the first day of the 'Iyd, calculate, on the basis of half a sâ' of wheat per head, your fitra and the fitra for your small children who do not possess property as much as the amount of nisâb for fitra, and pay the sum of the fitras, either in wheat or its value in gold or silver, to poor Muslims. It is permissible as well to pay it after the namâz or during Ramadân. It is written as follows in the books entitled *Teghlîb-us-salât* (by Muhammad bin Ahmad Zâhid 'rahmatullâhi ta'âlâ 'alah', d.632 [1234 A.D., India.) and *Nî'mat-i-islâm* (by Muhammad Zihnî 'rahmatullâhi ta'âlâ 'alah', 1262 – 1332 [1914 A.D.]): "A person who possesses any kind of property as much as the amount of nisâb for zakât is called 'rich'. If a Muslim becomes rich as the dawn breaks on the first day of the 'Iyd, it will become wâjib for him to pay fitra. It will not become wâjib for a person who dies or becomes poor before that time or who becomes a Believer or who is born or who becomes rich after that time. A person who becomes a Believer before that time and one who becomes poor thereafter will have to pay fitra. It is more virtuous to pay it before the namâz of 'Iyd. As for a Muslim whose property reaches the amount of nisâb and who becomes poor again before the end of the year: he will be absolved from (having to pay) zakât. In the Shâfi'i Madhhab payment of zakât becomes wâjib as the sun sets on the last day of Ramadân." [Sâ' is a capacity of eight (8) rîtl of lentils. One rîtl is 130 dirhams or 91 mithqals. One mithqal is 4.8 grams in the Hanafi Madhhab and 3.45 grams in the Shâfi'i Madhhab. Half a sâ' of wheat is (a weight of) 1748 grams in the Hanafi Madhhab. In the Shâfi'i Madhhab one sâ' is 694 dirhams or 1680 grams. One dirham-i-shar'i is 14 carats or 3.36 grams in the Hanafi Madhhab. It is 16.8 carats or 2.42 grams in the Shâfi'i Madhhab. One carat is 0.24 grams in the Hanafi Madhhab and 0.144 grams in the Shâfi'i Madhhab. One Ottoman gold coin is 1.5

[1] Written by Fayzullah Efendi 'rahmatullâhi ta'âlâ 'alah' (martyred in Edirne, Turkey, in 1115 [1703 A.D.]), the forty-sixth Ottoman Shaikh-ul-islâm.

mithqals, i.e. 7.2 grams. The nisâb for Qurbân is the same as the nisâb for fitra. All kinds of property are included in this nisâb.]

128- There is a high grade and a grand virtue in attending a sitting of 'ilm (knowledge). Rasûlullah 'sall-Allâhu 'alaih wa sallam' stated: **"If a person goes to a place occupied by religious scholars and by sâlih Muslims, [i.e. Muslims who steadily perform Islam's five commandments,] at each step he takes Haqq ta'âlâ will bless him with as much thawâb as if he performed an acceptable nâfla hajj. For, Haqq ta'âlâ loves scholars and sâlih Muslims. He would earn that thawâb only if Allâhu ta'âlâ had a house and he visited that house."**

129- Our Master, the Prophet 'sall-Allâhu 'alaih wa sallam' stated: **"Be either an 'âlim (scholar) or a muta'allim [disciple, learner], or a person who listens to them [or reads their books]! If you are not any one of these three people and are a fourth one, instead, [i.e. if you are not any one of them,] you will perish."** [A person who does not read a book of ilmihâl, (i.e. a book teaching Islam,] will not learn Islam. And a person who does not learn Islam will lose their faith and îmân. Believing the lies of enemies of religion they will become a disbeliever.]

130- Try to reconcile people who are cross with each other! Hadrat Mûsâ 'alaih-salâm' asked Allâhu ta'âlâ: Yâ Rabî! If a person reconciles two people cross with each other and who avoids displaying cruelty, for the purpose of attaining Your Grace, what reward will You give that person? Haqq ta'âlâ stated: **"On the day of Rising I shall give them salvation and make them safe against their fears, and honour them with attainment of their hopes."** According to a narration Jenâb-i-Haqq asked Mûsâ 'alaih-salâm': **"Yâ Mûsâ! Do you know the reason why I gave you Prophethood?"** When Mûsâ 'alaih-salâm' answered in the negative, Haqq ta'âlâ stated: **"One day you were tending a flock of sheep. One of the sheep left the flock and ran away. You chased it to make it rejoin the herd. It was quite a long and tiresome way, both for you and for the sheep. When you caught the sheep in the long last, you said: 'O sheep, what prompted you to get both me and yourself into all this trouble and cause us both this state of exhaustion?' So suave and gentle was your reaction despite the excessive fury and total fatigue you had been driven into and so unselfish was your effort in suppressing that state of wrath and indignation that I bestowed Prophethood upon you."**

131- Treat poor people with compassion! On the other hand,

do not humble yourself before rich people on account of their richness! Do not sympathize with enemies of religion, with people who despise Islam, and with people who do not perform namâz, so that you will attain safety and happiness on the day of Rising.

When you see a child, say to yourself: "This child is sinless, whereas I am sinful. So this child is more virtuous than I am." When you see an elderly Muslim say to yourself: "This person must have performed more acts of worship than I did; so he is more virtuous than I am." When you see an Islamic scholar say to yourself: "I am unlearned, whereas he is much more learned than I am; so he is more virtuous than I am." When you see an unlearned person say to yourself: "He commits sins without knowing that he is doing so. But I am committing sins knowingly; then he is more virtuous than I am." When you see a disbeliever say to yourself: "It may transpire that he die with îmân. As for me; it is not known for certain whether or not I will expire with îmân. Then, he is more virtuous than I am." If you do not look down on Muslims, you will attain high grades in the view of Haqq ta'âlâ.

132—Our Prophet 'alaihîs-salâm' stated: "**Do not look at a person who is religiously lower than you; otherwise you will be self-conceited, and perish. Look at a person who is above you and more useful than you. Do not look at someone whose property is more than yours; otherwise you will feel indignant about the share Allah has predestined for you. Look at someone who scrapes a bare pittance, so that you will be grateful for the blessings which Haqq ta'âlâ has given you.**"

133—Our Prophet 'alaihîs-salâm' stated: "**If a person's world is in safety, then his faith will be short.**" [In other words, a person who exceeds the bounds of Islam will fail to attain the favours to be enjoyed in the Hereafter.] Again the blessed Prophet said: "**Yâ Abâ Hurayra! Guide people who exceed the bounds of Islam back to the right way. Teach knowledge to the unlearned, so that you will be given the grade of a martyr.**" [You should teach the creed of Ahl as-sunnat and farzes and harâms to your children and give Islamic books to your acquaintances.]

134—When you attain abundant property and a high position, do not let your heart darken and forget Allâhu ta'âlâ; do not rely on your property and high position and cease from worship! Someone with little property will remember Allâhu ta'âlâ more and will be attached to Him more firmly.

An important note: In Islam it is not something bad to fare well

with respect to property and social status. Property and money earned by selling alcoholic beverages or playing musical instruments or singing or obtained by theft, lies, extortion, bribery or interest are *khabiṭh*, even if they are little (in amount or value). It is *harām* to make use of them. Property and money earned in a way that is *halāl* and for which *zakāt* has been paid is acceptable, regardless of their amount. *Jenāb-i-Haq* calls the *halāl* property '*khayr*' in the *Qur'ān al-kerīm*.

Imām-i-Ghazālī '*rahimahullāhi ta'ālā*' states in the third chapter of his book entitled ***Kimyā-i-se'âdat***: People who work for the purpose of earning by a way that is *halāl* lest you and your children need others' support will be given *thawāb* for *jihād*. One early morning our Prophet '*sal-Allāhu 'alaihī wa sallam*' was sitting, when a young and robust *Sahabī* walked by. He was going to his shop. Someone protested: "What a shame! He passes by instead of listening to you here for the grace of Allah." The Best of the entire creation deprecated: "**Don't say so! If he is gone for the purpose of protecting his parents and wife and children against a needy state, he is in the way of Allah. If his real intention is to earn ornamental articles and riches and to make a show towards Muslims, then he is bound for Hell.**" In another *hadīth-i-sherīf* he stated: "**A tradesman in the right way will be among Siddīqs and martyrs on the day of Rising.**" And here is another *hadīth-i-sherīf*: "**Allāhu ta'ālā loves a Believer who practises an art.**"

If a person attends a *Sunni* scholar's class for forty days, his heart will be filled with *nūr*. For, teachings commanded by Islam are lights for heart. [A person without *'ilm* (knowledge) will be misguided by the devil and by enemies of Islam and their newspapers. If a person reads writings by men of religion who do not hold the creed of *Ahl as-sunnat*, his heart will become black.] If *Allāhu ta'ālā* gives you much property do not be a miser! Spend it for Islamic charity. Buy true books of *Ilm-i-hāl* written by true Muslims and give them to people! You will attain *thawāb* for *jihād*. One day our Prophet '*alahis-salām*' stated: "**Yâ Abâ Hurayra! The greatest Believer next after me is one to whom Allāhu ta'ālā gives property and he spends it in the way of Haqq, secretly and overtly, and never rubs in the favours he has done to others.**"

135- Be merciful to all creatures! Our Prophet '*sal-Allāhu 'alaihī wa sallam*' stated: "**Have mercy on all terrestrial beings, so that celestial beings will have mercy on you. Symptoms of Siddīqs are: When they give alms, they do so secretly; when a misfortune**

befalls them, they do not shout and wail or complain to others about it; they conceal that misfortune from others; when they commit a sin, they (make tawba and) and give alms, so that it will be a kaffârat for their sin.”

136– Avoid talking much and avoid arguing with others. Always keep silence, so that you will attain salvation in both worlds. If you make much dhikr of Hadrat Haqq ta’âlâ, your heart will not die and you will attain victory. Hikmat will flow into the hearts of people who make dhikr of Hadrat Haqq ta’âlâ.

137– “Even if a person worships Hadrat Haqq ta’âlâ as long as Nûh’s (Noah’s) ‘*alaihîs-salâm*’ life-time, he will not benefit from the worship unless he possesses the (following) three merits.”

1– To practise what he knows.

2– For the food he consumes to be *halâl* and for him not to be wasteful of *halâl* things. [(Edible) animals killed (in an Islamic way but) without saying the Basmala (when killing them) and those killed by disbelievers without a heavenly book, [i.e. by mushriks,] are najs. It is *harâm* to eat them. In case there are people also who kill them saying the Basmala, it will be *halâl* to eat them unless it is known for certain that they have been killed without saying the Basmala. It has not been stipulated (by Islam) that the fisherman should be a Muslim or that he should have said the Basmala.]

3– To avoid being disobedient to Allah. [A person who does not learn the credal tenets taught by the [scholars of] Ahl as-sunnat, who does not have *îmân* agreeable with their teachings, and who does not know *harâms* and *farzes*, (i.e. Islam’s prohibitions and commandments,) and does not lead a life concordant with them, has been disobedient to Allâhu ta’âlâ.]

An important note: Disobedience to Allâhu ta’âlâ, i.e. committing *harâms*, will drag the delinquent into a catastrophic result, both in this world and in the Hereafter. The most perious *harâm* is not to know the Sunnî credal tenets. The second gravest one is not to perform the daily *namâzes*. The third one is to consume alcoholic beverages. It is written in the tenth chapter of the book *Emûs-ul-wâ’izîn*: Wine and all sorts of intoxicants are *harâm*. Our Prophet ‘*sall-Allâhu ‘alaihî wa sallam*’ stated: “**Drinking wine is the gravest of all grave sins and the mother of all sorts of debauchery and sinful acts.**” “**All sorts of debauchery have come together in one place. The lock of that place is fornication and its key is wine;** (likewise) **all sorts of goodness have come together in one place. The lock of this place is *namâz* and its key is**

to make an ablution.” “Let a person who loves Allāhu ta’ālā and believes in the Rising avoid sitting at a place where alcoholic beverages are being drunk.” “Making wine, squeezing grapes for wine, carrying it, distributing it, selling it and drinking it are equally sinful, and people who do these acts will never be given thawāb for their namāz, for their fastings, for their ḥaḍjes, for their zakāts and alms, unless they make tawba.” “Wine made from dates is harām as well.” “Grape juice is ḥalāl if it is fresh and a chemical change has not taken place in it.” The books entitled *Bukhārī-sherīf* and *Muslim* quote Abū Mūsā ‘rahimahullāhu ta’ālā’ as having said: “All alcoholic beverages made from honey and/or barley and all intoxicants are harām.” Imām-i-Muhammed ‘rahimahullāhu ta’ālā’ stated: “If a certain beverage intoxicates when a large amount of it is drunk, then a small amount of it is harām as well.” The fatwā agrees with this statement. It is also harām to drink these beverages as a medication as long as there are other medicines as well. It is permissible to apply them externally, but then they are najs and will have to be washed away since the organ smeared with them will not become clean after evaporation. [It is written in the book entitled *al-Fiqh-u-ṭ-ṭal-madnāhiḥ-ul-erba’a*: “All liquid intoxicants are ghalāṭh or dire, or qaba, najāsāt like wine in all four Madhabs. If a person’s body or clothes is smeared with a certain amount of najāsāt, more than an amount that would cover one’s entire palm, in the Hanafī Madhhab, and even a visible amount of it, in the other three Madhabs, a namāz performed in that state will not be saḥiḥ (valid). In the Shāfi’ī Madhhab as well as in a riwāya in the Hanafī Madhhab, an amount of alcohol used for making medicine or eau de Cologne, be it a large amount, has been forgiven, and therefore it will not prevent a namāz from being saḥiḥ. (i.e. it will not invalidate it.)”] Consumption of such things as hashish, opium and heroin are harām as narcotics and permissible for medical treatment. Here we end our citations from Enûs-ul-Wâizîn. Please review the essentials of namāz dealt with earlier in the text!

As for the cigarette; Ibnî ‘Âbidîn ‘rahimahullāhu ta’ālā’ states in his commentary to *Durr-ul-mukhtâr*: “There have been people, (i.e. scholars,) who say that tobacco is ḥalāl as well as those who say that it is harām. Allāhu ta’ālā has made everything ḥalāl, exempting the harāms from them. So long as Islam does not say that something is harām, no one is accredited to say that it is harām. Although tobacco is essentially mubāḥ (permitted, free), it is makrūh naturally, like onions.” Scholars of the Shāfi’ī Madhhab

have included it in the items of nafāqa (means of living). Hence, people who argue that it is harām to smoke a little tobocco, are wrong. Isrāf (wastefulness, prodigality) is something else. In that case, money you spent for a newspaper would be isrāf and harām. It is harām to over-eat, for instance.

Ibnī ‘Ābidīn, at the end of the book entitled **al-Uqūd-ud-duriyya**, refutes the argument that it is harām to smoke tobocco and proves with documentary evidence that tobocco is muḥāl. Final part of the book of fatwās was printed as an appendix to the book entitled **al-Habl-ul-meīn** in 1977 by Hakikat Kitâbevi in Istanbul.

In (matters of) mu‘âmalât (such as selling, buying, etc.), it is permissible to believe a statement by a fâsiq (sinful) person. In matters of worship, only an ‘âdil Muslim’s statement is believable. If it is not known whether the person who makes the statement is ‘âdil or fâsiq, judgment is to be based on zann-i-ghâlib (prevailing opinion). We should not believe the sequined and flattering statements of Islam’s enemies, whose real purpose is to dupe us into changing acts of worship.

As for the radio; radio, cinema, television, books and newspapers are tools of broadcast and means of propagation. For example, a gun is a tool. If a person lends his gun to a ghâzî, he will earn thawâb as the ghâzî makes jihād. If he lends it to an outlaw such as a highwayman, he will be sinful as the outlaw commits a homicide. As the same gun may cause a person to earn thawâb or to become sinful, likewise radios, cinemas, newspapers are under Muslim administrations and are used only to broadcast imân, worship, knowledge, arts and trade, they are premisable and will yield thawâb. If they are possessed by unbelievers and renegades and are used for broadcasting irreligiousness or contain programs that are bid‘at and harām, it will be harām to buy them, to listen to them, to watch them, to read them, or to support them financially. A Muslim should protect his children also against these harâms. It is not sinful for a lonely person to chant a song to shake off his apathy. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ would detest it to cry out when reading (or reciting) the Qur‘ân al-kerîm, when carrying a dead Muslim (to cemetery), when making a war or when preaching.

It is harām to yell and cry in tekkas. Formerly such clamours did not exist. Celâleddîn-i-Râmî ‘rahimahullâhu ta‘âlâ’ (604 [1207 A.D., Belkh – 672 [1273], Konya, Turkey) did not play the flute or

dance or whirl.^[1] These follies were concocted afterwards by ignorant people. It is *halâl* to write poems containing hikmat, [i.e. science and arts and other useful things], and advice, and read or recite them aloud. It is *harâm* to read or recite poems that arouse lust. Reading (or reciting) them incites *nifâq* (sedition, discord) in the heart. It is *harâm* to play wind instruments, percussion instruments, keyboards and stringed instruments, to listen to them or to go to places where they are played in order to listen to them. When our Prophet ‘*sall-Allâhu ta’âlâ ‘alâhi wa sallam*’ came across a place where musical instruments were being played, he plugged his blessed fingers into his earholes. [To read (or recite) the Qur’ân al-kerîm or the Mawlid or the Azân or ilâhîs as musical instruments are being played or in the accompaniment of musical instruments is an act of kufr (disbelief, unbelief).] It is *makrûh* to read (or recite) poems that contain *harâm* elements, and it is *harâm* to read (or recite) them melodiously, and it is *harâm* to read (or recite) those which contain indecency. It is *halâl* to blow horns to wake people who need to take a bath or to play drums to help fasting Muslims wake up for the Sahur.

138– To do the acts of worship, such as reading (or reciting) the Qur’ân al-kerîm or the Mawlid and performing the Azân and conducting *namâz* in *jamâ’at* as *imâm* and saying prayers, in return for a certain payment, is *harâm* both for the person who makes the payment and for the one who receives it, and it is even worse to make a bargain over the payment. These things should be done only for the grace of Allâhu ta’âlâ, and presents offered should be accepted. The person who gives the presents should not be close-fisted; he should give generously. The more he gives the more *thawâb* will he earn. No other version of stinginess is worse than giving little for the grace of Allâhu ta’âlâ while giving much for worldly interests. Needs of people such as *imâms*, *muazzins* and other people of knowledge are met from the *Beyt-ul-mâl*. Payment of *zakât* and ‘*ushr* to learners and teachers has precedence even if they have *nisâb* amount of property.

[It is written in the thirty-sixth (36) letter of the second volume of **Maktûbât-i-Ma’thûmiyya**: “No one’s permission is necessary when doing a pious act that is *farz* or *sunat* and which is done for

[1] Hence, ‘whirling dervishes’ is a mere British concoction. Please see the twelfth and thirteenth paragraphs of the twenty-fifth chapter of the fourth fascicle of **Endless Bliss**.

the purpose of earning thawâb, such as dhikr, charity, donations, prayers, and saying âyat-i-kerâmas. On the other hand, when they are done for purposes such as healing, obviating a need, resolving a problem, their effectivity is contingent on the permission of a Murshid and Ustâd.” [It serves as a permission to read books written by Murshids and follow their advice.] Hadrat Imâm Rabhânî states as follows in the twenty-fifth and thirty-fourth letters of the third volume (of his great work entitled **Makrûbât**): “Making dhikr yields plenty of thawâb. However, its cleansing the heart is conditional on a permission (taken from the Murshid). The person given the permission is the wakîl (deputy, proxy) of the person who gives the permission. Any prayer said by the deputy is a effective and useful as if it were said by the principal.]

Ibnî ‘Âbidîn states: “Things that are harâm for adults to wear or to drink or to eat are harâm also for children to be made to wear or to drink or to eat. It is not sinful to use a towel after an ablution or a handkerchief for blowing your nose. It is permissible to prepare and wear amulets containing (written passages from) the Qur’ân al-kerîm and other prayers, and such things have protective effect on people (who carry them). The Qur’ân al-kerîm is a healer against all sorts of affliction, material and immaterial ones alike, and each and every one of its letters is blessed and venerable. (Magical power called) evil eye is a fact; it will act on human beings, animals, and inert matter.”

139– Highest grade of taqwâ is to perform what Allâhu ta’âlâ has made farz and avoid doing what He has made harâm.

140– Try to please the Believers, who are your brothers! For, our Prophet stated: “**If a Muslim pleases his Muslim brother, Haqq ta’âlâ will gratify that person’s heart on the day of Rising.**” Again, the blessed Prophet stated: “**If a person delights an innocent child, Haqq ta’âlâ will forgive all his past sins, with the exception of polytheism.**” “**If a person solves a problem that a Muslim brother of his has been involved in, in this world, Haqq ta’âlâ will bless him with solutions with seventy of his difficulties. Ten of these solutions will take place in this world. He will enjoy the remaining sixty solutions on the day of Rising. If a person conceals a defect of a Muslim brother of his, on the day of Rising Allâhu ta’âlâ will conceal all the person’s defects!**”

141– Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**A good deed that a person performs should be continual; a good deed performed continually will make one attain one’s goal.**”

ZUHĎ and TAQWĀ

142– Always be in a state of zuhd and taqwā! Yalyā ibni Mu‘āz ‘rahimahullāhu ta ālā [d. 258, Nishāpūr] stated: Zuhd means to avoid worldly ornamentation. For, our blessed Prophet stated: “**Love of the world is the starting point for all false moves. People who keep themselves clear of the world are the zāhid ones.**”

143– Habībullah (Beloved one of Allāhu ta ālā) ‘sall-Allāhu ‘alaihī wa sallam’ stated: “**My Umma (Muslims) have three sorts of love, yet those three things are not theirs:**

1– Love of life in their body;

2– Love of property.

3– Love of the world. [Dunyā, (which is mostly translated into English as ‘world’) is an Arabic word. In scientific register it means ‘the closest thing’. Because the globe called earth (or world) is closer than the Sun, moon and stars, the earth has been termed ‘dunyā’. Because life before Rising is earlier than life thereafter, the former has been termed ‘Life in the world’, whereas the latter is called ‘life in the Hereafter’. The word ‘dunyā’ in religious register means ‘the most harmful, the worst thing’. Things that cause disbelief (or unbelief) and harāms and makrūhs are dunyā (world). When mubāhs prevent from obeying Islam, they become ‘dunyā’. Affection or love means to wish to be together all the time and to enjoy being together, to take pleasure from being together. The beloved one will never be forgotten. Heart is the home of love. Heart is a force existing in the piece of flesh which also is called heart. Learning is mind’s business. Mind exists in the piece of flesh which we call brain. It is kufr (unbelief, disbelief) to love bad things such as kufr, harāms and makrūhs. It is kufr, or dunyā, to dislike farzes and sunnats. Being a Muslim requires expelling love of dunyā from one’s heart. A person who purifies his heart to such an extent that it does not remember the dunyā any longer is called a **Sālih** Muslim. And it is called **Fanā-fillah** to remove everything, dunyā and mubāhs alike, all mâ-siwā, i.e. everything except Allāhu ta ālā, from one’s heart. A Muslim who has attained this blessed state is call a **Wali**, or **Awliyā**. A Wali learns, knows everything. He uses his mind in adapting himself to the Ahkām-i-islāmiyya and in worldly occupations. He never errs in his calculations, in his art and trade. However, thoughts in his mind do not penetrate or smear his heart. A heart that remembers the dunyā is unhealthy. A heart’s being pure means its having freed itself from being fond of or

remembering things which we call ‘dunyâ’. Medicine for a heart’s illness is to obey Islam, to make much dhikr of Allâhu ta’âlâ, which means to remember His Names and Attributes and to plant them into the heart. Sobbat (togetherness) with a Murshid-i-Kâmil, e.g. to read his books, facilitates this treatment. Attaining this sobbat and these books causes attaining happiness in this world and in the next. Hence, sobbats and books that will not provide this treatment are imitative, false and harmful, and therefore they will lead to perdition.] Things that are obtained by way of halâl and for which zakât has been paid and mubâhs that are not squandered are not included in the dunyâ. Property is not yours; it belongs to your inheritors. What you will take along with you is your sins.

144— Longevity and ample amount of property are blessings whereby Allâhu ta’âlâ tests His slaves. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Yâ Abâ Hurayra! Don’t pin your hopes on anything other than Allâhu ta’âlâ! Put your tawakkul (trust) in Allâhu ta’âlâ! If you have a wish, ask Allâhu ta’âlâ for it! It has been the ‘âdat-i-îlâhiyya (divine habit) of Allâhu ta’âlâ to create everything under a cause. To do something, it is necessary first to resort to its cause and then expect its creation from Allâhu ta’âlâ. That is what we call tawakkul.**”^[1]

If all the terrestrial and celestial beings came together, they would not be able to give you an iota of harm unless Hadrat Allâhu ta’âlâ willed it be so.

It is written in the three hundred and seventy-ninth (379) page of the fifth volume of **Fatâwâ-i-Hindīyya**: Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ ran past a wall that was about to collapse. When he was asked if he was running from Allâhu ta’âlâ’s qadâ and qadar,^[2] he replied: “**I am running from Allâhu ta’âlâ’s qadâ to, again, His qadâ.**”

145— You will answer as follows to the angels who will question you in your grave:

Allâhu ta’âlâ is my Rabb; Hadrat Muhammad ‘‘alaih-salât-u-wa-s-salâm’ is my Prophet; Islam is my religion; the Qur’ân-i-‘adhm-ush-shân is my heavenly Book; the Kâbe-i-sherîf is my Qibla; my Madhhab in i’tiqâd (credal tenets) is Ahl as-sunnat wa-

[1] Please see the thirty-fifth chapter of the third fascicle of **Endless Bliss** for details about tawakkul.

[2] Please see the fortieth chapter of the third fascicle of **Endless Bliss**.

I-jamâ'ât; the Madhhab of Imâm a'zam Abû Hanîfa is my Madhhab in 'amal (religious practices, acts of worship). [It is written in the book of Tafsîr entitled **Rûh-ul-beyân**, in its explanation of the seventy-first (71) âyat of Sûra Isrâ, that on the day of Rising people will be summoned with the name of the leader (Imâm) of the Madhhab they had been following (in the world), and that, for instance, a voice will say: "Hanâfi's, come forward!" or "Sunni's, come forward!"]

Learn them by heart and also teach them to your children now!

Cleanse your body by eating food that is halal and avoiding what is harâm! Cleanse your heart by not harbouring an enmity against Muslims in your heart and not having a bad opinion about anybody, and your soul by fasting in the Ramadân-i-sherîf and by opposing your own nafs and by not telling lies, by not backbiting and by not slandering anybody and by avoiding mâlâ-ya'nî: Lying, backbiting, slandering and mâlâ-ya'nî are acts that are harâm. It is harâm for women and for girls to go out without properly covering their heads, arms and legs. Men who condone them and their going out without covering themselves properly will be recorded as gravely sinful people. It is not compulsory for women to cover themselves with (garments called) charshaf. A long and ample overcoat and something to cover the (entire) head will do to cover themselves with.

Another fact you ought to know is that keeping away from mâlâ-ya'nî, i.e. avoiding useless talk, fills one's imân with nûr, (i.e. it enlightens one's imân.)

Hands should not hold something that is harâm, ears should not listen to something harâm, feet should not walk to places that are harâm, eyes should not look at things that are harâm, stomach should not be fed with harâm food, tongue should not utter words that are harâm. Likewise, limbs of your body should be made to lose contact with harâm, so that you will attain fayz-u-felâh (enlightenment and deliverance from vice). Otherwise you will destroy yourself. If your eyes accidentally see something that is harâm, you will not be sinful for that. However, it is sinful to take another look. When you see it accidentally, you must turn your head away from it.

146– If you take the pieces of advice that I have so far given you and act accordingly, you will be honourable in the view of Allah, in the view of Prophets 'alahim-us-salawât-u-wa-t-teslîmât', in the view of angels, and in the view of the entire mankind.

Miscellaneous: The following passage has been borrowed from **Fatâwâ-i-Hindiyya**, from the three hundred and fiftieth (350) page of the fifth volume on: "It is an act of sunnat for elderly women and men to visit graves. At home or by the grave (being visited), you should read (or recite) âyats from the Qur'ân al-kerîm and send the thawâb earned as a gift to the souls of the dead, and also pronounce blessings over them. It is a Christian custom to rub your hands gently on the grave, or to kiss the grave. It is permissible to kiss one's parents' graves. It is an act of makrûh to build tombs in a cemetery. [Contrary to Wahhâbîs' argument, it is not a polytheistic act. The top of a grave should slope on both sides like the back of a fish; it should not be flat. Lime or cement should not be used in a grave. The walls should be built with sundried bricks or stones. It is not even makrûh to build a tomb in one's own property.] It is good to plant roses or flowers on a grave. It is makrûh to place bunches of roses or [bouquets of] flowers on a grave, which, again, is customary among Christians. It is harâm to chant lââhs or to dance or whirl like (some) men of Tarîqat. It is harâm also to watch people doing so. It is harâm to play musical instruments, regardless of their kind. Only, it is permissible to play the tambourine or the drum in a wedding ceremony, during 'Iyd days, during a voyage for hajj, or in a war.

[As is written clearly in **Hadîqa** and in **Berîqa**, it is harâm to listen to a song being sung by a nâ-mahram woman, regardless of the kind of the song she is singing or to listen to a story she is telling or to listen to any statement made by anyone whosever and which is destructive to or blasphemous against or derisive of Islam or laudatory towards harâms or derogatory towards acts of worship or provocative of lust, fornication, indecency, immorality, rebellion against the government, violation of laws, discord among brothers, or any musical instrument being played; all these sorts of audition are harâm, whether they are taking place actually or on the radio or on television. As is detailedly written in these two books, it is also harâm to keep such things in your home, even if you don't listen to them yourself. In case something is both halâl and useful and harâm and harmful, i.e. if it will cause both halâl and harâm at the same time, it is not permissible to let it be brought into your home.]

It is farz to consume as much food and drink as will protect you against dying from hunger or thirst. It is an act of sunnat to take as much medicine as will protect you against death (from a certain

illness), or to receive (or to provide) medical treatment. It is never and by no means permissible to eat human flesh or pork; these things are definitely and invariably harâm. It is permissible for a man to drink a woman's milk as a medicament. It is permissible to take wine or urine or blood or lesh as a medicament if a tabî'i-Muslim (Muslim medical doctor) says that it is the only medicament and a *sine qua non* way of treatment. However, porcupine or snake flesh is not permissible. It is permissible for both sexes to chew gum. It is permissible to read (or recite) the Qur'ân al-kerîm and breathe it unto the invalid or for the invalid to carry on himself a written amulet or to drink water from a container with âyat-i-kerîmas or prayers written on it. It is permissible to burn rubbish picked here and there and brought together and turn the fire around a child suffering from evil eye or to pour molten wax or lead into the water in a container held over the head of a frightened child, provided that healing should be expected from Allâhu ta'âlâ. It is permissible to hang the skull of an animal or something like that somewhere in a field to avert evil eye. It is permissible to take medicine for the purpose of aborting a baby at an earlier stage when its limbs have not developed yet. A child's age of circumcision varies between seven and twelve. It can be performed earlier or later as well. An old man will be exempted from circumcision if he is too weak to undergo the process. When it is permissible to omit an act that is wâjib on account of an 'udhr, then *afortiori* it will be commendable to omit an act which is sunnat. It is permissible for girls and women to have their earlobes pierced. It is permissible for a family to have a house large enough for them. It is permissible to hang carpets on walls against cold. It is makrûh when it is intended for decoration. It will be harâm if there are pictures of living beings on them." It is written as follows in its three hundred and twenty-second page: It is permissible to have a copy of the Qur'ân al-kerîm for the purpose of being blessed with its barakat and benefits instead of reading it; nay, it will yield thawâb (rewards in the Hereafter). If an azân performed on an elevated platform is not heard by all the people living within a certain quarter, it will be permissible to have a minaret built financed by the revenue of a waqf so that all the inhabitants will hear it. If it is audible by all the inhabitants without a minaret, then it will not be permissible to have one built and have the waqf finance it. [It is not permissible to perform an azân by using a loudspeaker on a minaret or elsewhere. Please scan the book entitled **Miftâh-ul-Janna**]

PARENTS SHOULD BE OBEYED

147— Hadrat Haq ta'âlâ commanded Mûsâ ‘alaihîs-salâm’: **“Yâ Mûsâ! If a person disobeys his parents, cut his tongue off, and if he offends his parents with any one of his limbs, cut off that limb of his!”** If a person pleases his (or her) parents, two gates of Paradise will be opened for him (or her). If their parents are not pleased with them, in that case two gates of Hell will be opened for them. Even if a person’s parents are cruel people, it is still not permissible to disobey them or to talk harshly with them.

Haq ta'âlâ stated: **“Yâ Mûsâ! Among sins there is a sin which is the heaviest and the gravest. That sin is to disobey a parent’s summon.”** If you are busy doing something when your parent summons you, you must immediately discontinue what you have been doing and run to carry out their command! If your parent gets mad at you and shout at you, do not retort! If you want to lure your parents to invoke blessings on you, try to do what they command you to do, as soon and as well as possible! Fear their being displeased with your work, taking offence at you, or pronouncing a malediction over you! If they are cross with you, do not say anything that may hurt them! Kiss their hands to appease their anger! Beware of what may come to your parents’ hearts! For, your happiness or perdition lies in the utterances that originate from their hearts. If your parents are ill or old, visit them! You should know that your happiness is dependent on the benedictions that they will pronounce over you! If you hurt them and incur their maledictions, both your world and your next world will lie in ruins. Once an arrow has been thrown, it will never go back to its bow. Know their value when they are alive!

Allâhu ta'âlâ’s grace is in pleasing parents who are adherent to their religion, Islam, and His wrath is in the wrath of parents adherent to their religion. The Habîb-i-Kibriyâ ‘sall-Allâhu ‘alaihî wa sallam’ stated as follows in one of his hadîth-i-sherîf: **“Paradise is under mothers’ feet.”** In other words, it is under the feet of your parents who taught you your faith and îmân. Hadrat Haq ta'âlâ said to Mûsâ ‘alaihîs-salâm’: **“Yâ Mûsâ! A person who pleases their parents will have pleased Me. If a person obeys their parents, I will treat them among good people even if they disobey Me. If a person disobeys their parents, I will put them among evil people even if they obey Me.”**

Of all Believers (who will be sent to Hell for a temporary stay on account of their sins), the ones who disobeyed the Islamically lawful commands of their parents who followed the way guided by Islam will be the last group to go out of Hell.

148– Our Prophet ‘*‘alaihissalâm*’ stated: **“Obedience and doing favours to parents will yield more virtues than the virtues of *nâfila namâz* and *nâfila hajj*, [i.e. going out for an ‘Umra.] People who serve their parents will be blessed with longevity with plenty of barakat. Life of people who disobey and offend their parents will be short and poor in barakat. A person who disobeys their parents is an accursed one.”**

Hasan-i-Basî‘ *‘rahimahu’llâhu ta’âlâ*’ was making *ziyârat* and *tawâf* of Kâ’ba, when he saw someone making *tawâf* with a basket on his back. He turned to that person and inquired: “Friend, wouldn’t it be better if you made *tawâf* after putting the load on your back somewhere?” That blessed person replied: “What I have on my back is not a load; it’s my father. This is the seventh time that I have been carrying him all the way down from Damascus and making *tawâf* with him on my back. It is him who taught me my religion, Islam, and *îmân*. And it is him, again, who brought me up with ethics of Islam.” Hadrat Hasan-i-Basî‘ said to him: “Supposing you made *tawâf* with him on your back since Doomsday; all the service you had done to him would disappear into thin air if you hurt him only once. In contrast, if you pleased him only once, it would equal that entire service.”

149– Someone came to our Prophet ‘*‘alaihissalâm*’ and said: “Yâ Rasûlallah ‘*‘alâhi wa sallam*’! My parents are dead. What should I do for them?” Our Prophet ‘*‘alâhi wa sallam*’ replied: **“Always make *duâ* for them! Read (or recite) (sûras and âyats from) the Qur’ân al-kerîm and say (the prayer termed) *Istighfâr* on their behalf!”**

One of the Sahâba ‘*radîy-Allâhu ta’âlâ ‘anh*’ inquired: “Yâ Rasûlallah ‘*‘alâhi wa sallam*’! Is there any other thing that we can do additionally?” The blessed Prophet said: **“Give alms and make hajj for them!”** Someone came forward and said: “My parents are quite merciless. How can I obey them?” Rasûlallah ‘*‘al-Allâhu ‘alâhi wa sallam*’ replied: **“Your mother carried you in her womb for nine months. She suckled you for two years. She took you to her bosom, fed you, hid you, and carried you around until you grew up. And your father brought you up,**

feeding you and enduring quite a number of hardships. He earned a living for you and made things easy and comfortable for you. They taught you your religion and îmân. They brought you up with an Islamic education. How can they be merciless now? Can there be a greater and more valuable instance of mercy?"

150—Another story being told about parents is this: As Mûsâ ‘alaihîs-salâm’ was communing with Hadrat Haqq ta’âlâ on the Tûr-i-Shînâ (Mount Sinai), he inquired: “Yâ Rabbi! Who is my neighbour in the Hereafter?” Haqq ta’âlâ stated: “Yâ Mûsâ! **Your neighbour is butcher so and so living in a place called so and so!**” Mûsâ ‘alaihîs-salâm’ visited the butcher and asked him if he would admit him as a guest. Being admitted as a guest, the time’s great Prophet began to stay there. At dinner time the butcher cooked some meat. Taking a basket hanging on the wall down, he fed its content, a woman consisting of bones only, with meat, and gave her water as well. Mûsâ ‘alaihîs-salâm’ asked: “What relation is there between you and her?” “She is my mother,” replied the butcher. “Old age made her this weak; I have been serving her like this every morning and every evening.” As the butcher fed his mother, his weak and disabled mother was praying for her son: “Yâ Rabbi! Made my son a neighbour to Mûsâ ‘alaihîs-salâm’ in Paradise.” When Mûsâ ‘alaihîs-salâm’ heard this and gave him the good news: “Allâhu ta’âlâ has forgiven you and made you a neighbour to Mûsâ ‘alaihîs-salâm’.”

151—If you should make a mistake and somehow offend one of your parents’ heart, try hard, beg, humiliate yourself, and do your best to make up to them! Parents have very great rights over their children. Always keep this fact in consideration and treat them accordingly!

An important note: It is not permissible to disobey one’s parents, one’s teacher(s) or the government. If they command something forbidden by Islam, disobedience to them should still be avoided, and one should not commit a guilt or a sin.

It is written as follows in the eighty-third (83) page of the translated version of Shems-ul-aimma Serahs’s ‘rahimahullâhu ta’âlâ’ (d. 483 [1090]) commentary to the book entitled **Siyer-i-kebrî**, (which had been written by Muhammad Sheybânî ‘rahmatullâhi ta’âlâ ‘alaihî:’) It is farz-i-‘ayn to do favours to one’s parents and to protect them against harm and trouble. Since, on

the other hand, it is farz-i-krifâya to go out for a jihâd, it is not halâl to go out for a war without a permission taken from one's parents. Even if one's parents are disbelievers it is still farz for one to do favours to them and to serve them. It is permissible to go out for trade or for hajj or 'umra or for a safar without a parental permission. So is the case with going out for education. For, since these things, as opposed to a war, do not involve risk of death, sadness of separation will be offset by hope of reunion. If one's parents' or teacher's commands will entail sinfulness on one's part, then it is not necessary to obey them. Supposing a woman is being sent out for committing a sin such as larceny, homicide, brigandage and fornication and there is a man who would be able to prevent the sin and yet the man's parents refuse their consent for their son's getting involved; he will have to prevent the sin despite his parents' opposition. For, it is farz-i-'ayn to prevent a sin, whereas obedience to parents is farz only when it will not entail sinfulness. On the other hand, since it is sinful for parents to cause their children to omit an act that is farz, their commands of this nature will have to be overstepped. The fifty-ninth (59) âyat of Sûra Nisâ purports: "**O Believers!... Obey My Prophet** 'sall-Allâhu 'alaihi wa sallam', **and obey those charged with authority among you!** ..." It is necessary to obey commandments that are not sinful. One day our Prophet 'sall-Allâhu 'alaihi wa sallam' sent a small military unit to a certain place and appointed one of them commander of the unit. (Some time later) commander of the unit was angry with them for some reason, had a big fire made, and ordered them to throw themselves into the fire, adding, "It is farz for you to obey me." Some of the soldiers were of the opinion that they should walk into the fire, while others said, "We became Muslims to save ourselves from fire; so we shouldn't walk into it." They didn't walk into it. When our Prophet 'sall-Allâhu 'alaihi wa sallam' heard about the event he stated: "**If they had obeyed and gone into it, Hell would be their eternal abode.**" It was stated in a hadîth-i-sherif: "**Unless a Muslim appointed commander over you commands something that is harâm, obey him, whosever he is! Do not obey his commandments that are harâm!**" Not obeying something is different from revolting against it. These two things should not be mistaken for each other.

[As will be understood from our citations from Siyer-i-kebrî, in case parents, teachers or the government command things that are

harâm, they should not be objected to or fallen foul of. Commandments of this nature should be carried out in a manner that will entail neither sinfulness nor law-violation. For instance, if a man's mother tells him not to marry at all or not to marry a certain girl or to divorce his wife, obedience will not be necessary so long as the commandment in question does not arise from an Islamic requirement. This disobedience, however, should not be exacerbated with harsh words or hurtful backtalks; it is not permissible to do so.

Commandments agreeable with Islam and which are given by superiors who are disbelievers and/or enemies of Islam should be carried out with the intention of obeying Islam. In case their commandments disagreeable with Islam cause trouble legal action should be taken to regain the rights thereby lost or violated.

When commandments of parents or teachers that do not deserve obedience are not done, excuses and pretexs should be sought and light and soft words should be uttered. In other words, not doing the commandment should be disguised in an acknowledgement of fault and shortcoming, rather than being announced as a defiance and disobedience; and thereby a fitna should be avoided. Lâ-madhabî and ignorant men of religion [and fanatics] like Hasan Binnâ of Egypt and his follower Sayyid Qutb revolted against the government, documenting their attempt with the âyat-i-kerîma that purports: “**Jihâd is (performed) against oppressors and tyrants.**” The two rebels were sent to the gallows, Hasan in 1368 [1949 A.D.], and Sayyid Qutb in 1386 [1966]. Thousands of young people misguided by them were murdered after being tortured for years on end in dungeons. In 1982 another group of those young people, who were called **Ikhwân-i-muslimîn**, i.e. young brothers, rose against the cruel Es'ad government in Syria, causing the burning and devastation of the city of Hama and the thrilling massacre of tens of thousands of Muslims. On the other hand, our religion, Islam, prohibits rebellion and fitna against irreligious, let alone cruel, governments. Arousing a fitna of that nature is not a jihâd; it is an idiotic movement. It is a grave sin. The âyat-i-kerîma quoted above takes place in Sûra Hajj and declares the permission given to the newly established Islamic State in Medina to conduct war against the Meccan heathens. This âyat-i-kerîma gives permission to an Islamic State to make jihâd against cruel and irreligious tyrants. That comes to mean that jihâd

is the State's business. It is conducted by the State's armed forces. Every man jack's attacking here and there or rising against the government is not called *jihād*. It is called anarchy, which in turn is a grave sin. Scholars of Ahl as-sunnat 'rahimahullāhu ta'ālā' have prohibited revolting against a government, be it an irreligious and cruel one. Because *lâ-madhabî* and unlearned men of religion, [i.e. *zindiqs*], are quite unaware of the high grades attained by scholars of Ahl as-sunnat and cannot understand the teachings purported in books of *Tafsîr* and *Fiqh*, they think of themselves as scholars. Deriving wrong and unsound meanings from *âyat-i-kerîmas* and *hadîth-i-sherîfs*, they cause irreparable harm to the Islamic religion and to Muslims.

The latest rebellion against the Ottomans, the greatest Islamic State, was fomented by British conspirators. Some young officers from third army headquarters in Salonika were enticed and suborned by British spies with promises of plenty of money and high ranking positions. On July 7th, Shemsi Pâsha was gunned down by second lieutenant 'Âtîf. On July 23rd, 1908, the second constitutional government was declared. State administration was seized by unlearned people, and competent people were driven into dark dungeons, most of them being sent to the gallows. In the January of 1915 Enver Pâsha commanded that troops should be sent to the Russian borders. Experienced officers said that roads were covered by snow and suggested that the dispatch be postponed till after March. The general said: "No. I am the commander. They should set out immediately," and punished the officers (who had advanced the suggestion). Eighty-six thousand (84000) soldiers froze to death at Sarikamish (Sarkams). The people were tired of the idiotic commands all around themselves and the heinous gibbetings. Alarmed at the growing indignation, the generals fled to Europe to save their lives. Talât Pâsha was killed in Berlin, Enver Pâsha in Russia, in 1922, and Cemâl Pâsha in Tbilisi (Tiflis). Enver Pâsha's bones were transported to Istanbul in 1996. The so many severe harms and disasters that 1908 mutiny gave to our people are written in Turkish in our book **Eshâb-i-kerâm**.]

152— Pay respect and deep veneration to your teacher who taught you your faith. Tutorial rights are superior to parental rights. For, parents grow their child, take good care of it, protect it against evils and harâms, and train it in acts of worship. A teacher

makes the child attain happiness both in this world and in the world to come, and teaches it Islam and its tenets, the creed of Ahl as-sunnat, farzes and harâms. Rights superior even to your teacher's rights are those of your parents who taught you your faith and îmân.

153– **An important note:** A hadîth-i-sherîf reads as follows: “**Human beings love their benefactors and those who do them favours. This love is innate in the human nature.**” The more valuable and greater the favour granted the deeper will be the love felt. Therefore, everybody loves their parents, their teacher, their master, their government, their homeland, their Muslim brothers very much. A Muslim's Murshid (Guide) teaches him his religious and worldly knowledge, his îmân, his Allah, his Prophet, his beautiful moral behaviour; therefore he loves his Murshid more than anybody else. This love is inborn. It is innate in the human nature. Anyone deprived of this love is not a real human being. He is like an animal. His appearance will settle in one's heart. This state of heart is called **râbîta**. If a Murshid's or Walî's râbîta takes place in a person's heart, the **fayz** that has arrived into that Murshid's or Walî's heart from his own Murshids will flow into that person's heart, too. Fayz is a nûr, a force that travels from heart to heart and makes a Muslim do things that please Allâhu ta'âlâ. Fayz originates from Rasûlullah's blessed heart, travels through hearts of the Awliyâ. Hearts of the Awliyâ are like mirrors. Lights reflected by a mirror reach another mirror, which in turn reflects it onto another mirror. Likewise, fayz gushing out of Rasûlullah's heart reach the hearts of the Awliyâ contemporary with us. [It is like mirroring. Lights coming towards a mirror and objects placed against it are seen in the mirror. If another mirror is placed against it and a third mirror is placed against the second one, the same images will be seen in the third one as well. By the same token, the fayz and the nûrs called ma'rîfat emanating from Rasûlullah's blessed heart reach other hearts that are attached to that heart. Love is the tie that attaches hearts to one another. The Sahâba attained these nûrs owing to the deep affection that they felt for the Messenger of Allah. The stronger the affection felt, the more plentiful will be the fayz coming. What is meant by 'affection' here is to 'believe and adapt oneself, one's behaviour and habits to him'. The fayz that reached the Sahâba's hearts also reached the hearts

of younger generations living in the later centuries. It was thereby easy and sweet for them as well to obey Islām. They became a *Wali* each. As well, *Walīs* in graves in a distant country emanate *fayz*, which reaches their lovers' hearts and fills them with *nūr*. The *fayz* gushing out from Rasūlullāh's blessed heart is attained also by the hearts of the lovers living in later centuries, and thence it reaches the hearts of he *Awliyā* living in our time, so that we, too, attain it in the meantime.] Islamic and scientific knowledge is obtained by way of thinking, calculation and reasoning. The '*ʿaql* (mind, reason) exists in the human brain. On the other hand, the place of *imān*, affection, *maʿrifat* and remembrance of something is the heart. The heart of a person who has attained *fayz* becomes a treasure of knowledge, *maʿrifat*, and *karāmāt*. This person is now called a **Wali** or a **Murshid**. Attaining this fortune is conditional on having a creed agreeable with the creed held and taught by the scholars of *Ahl as-sunnat*, perfect obedience to Islām, and affection felt for a *Murshid*. *Rizq* that feeds the body and *fayz* that purifies the heart were predestined and doled out in the eternal past. However, to attain them we ought to follow the requirements of the '*Ādat-i-illāhiyya*, seek the causes for attaining them, and work hard. People who work compatibly with the conditions stipulated will certainly attain the blessing offered. *Allāhu taʿālā* may give this fortune to anyone He chooses without them working.

Another important note: After your teacher's death, read (or recite) passages from the *Qur'ān al-kerīm* for his blessed soul! Give alms on his behalf and invoke blessings on him! Its *thawābs* will go to his soul, and he will benefit from it. The *Sahāba* '*ʿalāhim-ur-ridwān*' are the teachers of all Muslims. Do not forget their rights! Muslims who were honoured with seeing the white and 'nūrful face of our Master, the Messenger of Allah '*sall-Allāhu ʿalayhi wa sallam*' are called *As-hāb* (*Sahāba*). All the *Sahāba* '*radīy-Allāhu taʿālā ʿanhum ajmāʿin*' became extremely clean owing to the *nūrs* gushing out from his blessed heart. Hearing his spiritually healing words, adapting their behaviour to his beautiful moral behaviour, and taking their shares from his ocean of knowledge, they became scholars and attained *zāhir* and *bātin* perfections (*kemālāt*). They became superior to and more valuable than all people the world over and of all time, past ones and future ones alike. They taught Islām to their posteriors. It is them who spread *Allāhu taʿālā*'s religion all over the world. They

became the earliest masters and teachers of all Muslims. Every Muslim must love the Ashâb-i-kirâm (Sahâba) ‘radyi-Allâhu ta’âlâ ‘anhum ajma’in’ and be mindfull of their rights as our teachers. People who love and respect all the Ashâb-i-kirâm are called **Ahl as-sunnat**. People who love some of them and dislike the others are called **Shi’is** (Shiites). People who are inimical towards all the Sahâba are called **Râfiẓs**. They are the followers of a Jew named ‘Abdullah bin Saba’. They are Islam’s enemies.

Scholars of Ahl as-sunnat say: “The Sahâba must be loved very much and respected profoundly. For that matter, the expression ‘radyi-Allâhu ‘anh’ must be added when their names are written, read, said or heard; it is an act of mustahab to do so. These facts are written in the four hundred and eightieth (480) page of the fifth volume of **Ibni ‘Abidîn**, in Qâdi-zâda’s commentary to **Bigiyî Vasîyyetnâmesi**, and in the six fascicle of **Endless Bliss**.

Râfiðis say as follows for the purpose of misleading Muslims: “The Sahâba occupy extremely high positions. There is not a single word to describe their high grades. To place the expression ‘radyi-Allâhu ‘anh’ after their names means to insult them. Such expressions should not be uttered.” We should not let Râfiðis deceive us!

154— If you have younger siblings, teach them Islamic letters, how to read the Qur’ân al-kerîm and Islamic knowledge, and teach them îmân, the Sunnî credo, Allâhu ta’âlâ, commands and harâms. Do not let them talk with wicked people. Bad company extremely harmful. Counsel them with sweet words. Treat them with tender kindness and protect them! If your siblings are senior to you, respect them and obey their commands!

Get next worldly brothers for yourself! Our Prophet ‘sall-Allâhu ‘alâhi wa sallam’ stated: “**If a person establishes next-worldly brotherhood, in the Hereafter he will enjoy more support from his next-worldly brother than from his brother sharing the same parents. The more a person loves his next worldly brother the more will Allâhu ta’âlâ love that person.**” [Permissible as it is for a man and a woman nâ-mahram to him to be next-worldly siblings, the woman will not be mahram to the man as if they were siblings sharing the same parents. They will be like any other two people nâ-mahram to each other. In Islam, it is not permissible for a man to make friends with a girl or to talk with her.

THE SILA-I-RAHM

155– If a person visits his kinsfolk who are Muslims and who are watchful of their faith, Islam, they will be given as much thawâb as if they made nâtila hajj seventy times. Visits made for pleasing people's hearts yield plenty of thawâb. A visit paid to kinsfolk with wrong creed and who do not belong to one of the four Madhhabs will not yield thawâb.

156– Teach your son(s) and daughter(s) adab and Islamic (Arabic) letters and how to read the Qur'ân al-kerîm and knowledge! Visit your relatives and neighbours who are mahram to you. Send them letters, (messages and mails) asking how they have been doing! Do not talk with women who are not mahram to you, e.i. those who are nâ-mahram to you!

157– Train and educate your children in their early ages! Before doing anything else, teach them things that please Allâhu ta'âlâ and which He commands! Exert yourself to bring them up as good Believers! Once they have grown up, it will be difficult to train them as Muslims with adab. Forgive them their faults and faults on your wife's part. Our Prophet 'alahis-salâm' stated: **“The most virtuous alms is the food and clothes that you provide for your children and family.”** Protect your children and your wife against harâms, sins and evil company!

When your daughter finishes her elementary school, do not let her find a job and work for a living. It is farz for a father to work and earn a living for himself and for his family and thereby meet his wife's and daughters' needs. As a girl works with her head and arms exposed, her father will be sinful. Marry her off as soon as possible. Allâhu ta'âlâ will send her rizq (living) to her husband. Rich or poor, give her in marriage to someone who comes from a good family and who obeys Allâhu ta'âlâ's commandments! Do not burden your son-in-law with high payments for household goods and mahri! Do not give your daughter to an old man or to a man who has nothing to do with Islam or who does not know Islâmic 'ilm-i-hâl or who does not avoid harâms.

An important note: Marry off your son(s) and daughter(s) as soon as they are past the age of fifteen, so that they will be protected against harâms. It will be impossible for young people who are not married at this age to be safe against harâms. If you want to protect your children against Hell, see to that they get married early! Do not fear poverty! Allâhu ta'âlâ will give

property to them also. What devolves on you is to have tawakkul only! Find a virginal girl for your son to marry! Do not let him marry a widow! For, the first experience has a major share from affection.

THE NIKÂH

An important note: As is stated in the book entitled *al-Ikhlîyân*, **Nikâh** is an 'aqd, i.e. an agreement, contract made for a marriage. The Qur'ân al-kerîm commands to make a nikâh. The third âyat of Sûra Nisâ purports: "... **Make nikâh with those among women who are halâl..** ." And its twenty-third âyat purports: "... **Make nikâh with them with their owner's permission!..** ." And the thirty-second âyat of Sûra Nûr purports: "... **Make nikâh with those among you who are without a husband!..** ." Hadîth-i-sherîf reads: "**Nikâh is possible only in the presence of witnesses.**" And: "**Make nikâh and multiply! On the Rising Day I shall boast with you against (other) Ummats.**" And: "**Making nikâh is my Sunnat. He who abandons my Sunnat is not one from me.**" Âyat-i-kerîmas and hadîth-i-sherîfs and the jîmâ'i Ummat state that the nikâh is lawful (Islamically), and that it is an act of worship. Marriage without making a nikâh is harâm. A person who takes the nikâh lightly will become an unbeliever. Marriage is an act of sunnat-i-muakkada. It is farz in some situations. It turns into a makrûh when there is the fear of perpetrating cruelty and oppression. A nikâh is made by two peoples uttering words showing an accomplished act in the present time, [by uttering a verb in the mâdî in the Arabic language, (a verb in the past tense in the Turkish language, and a verb in the present perfect tense –or in the simple present tense used in the past sense– in the English language.)] For instance, the female party says, "Take me as a wife," and the male party says, "I have taken you as my wife." A nikâh will be sahlî by using the word 'nikâh', which can also be replaced by words such as 'gift', 'alms', 'property', 'buying', and 'selling'. A nikâh performed by a mushrik (polytheist) or a murtadd (renegade, apostate). According to the Hanafî Madhhab, a nikâh between two Muslims requires presence of two male Muslim witnesses, or one male Muslim witness plus two female Muslim witnesses. As a Muslim makes a nikâh with a dhimmî non-Muslim who is a disbeliever with a heavenly book, it is permissible both of the witnesses to be dhimmîs. Although negotiations over the money of mahr is not essential for a nikâh to be sahlî, a mahr-i-mithl must be paid. After

a nikâh that has been performed agreeably with Islam, the husband will have to pay the mahr-i-mu'ajjal if his wife demands it from him. In consideration of this likelihood, as a nikâh is being performed, the mahr that is mu'ajjal, [i.e. the one to be paid immediately,] and the mahr that is muejjel, [i.e. the one that will be paid upon separation,] are determined separately from each other and written in the certificate of marriage. Thereafter, the certificate undersigned by the bridegroom and by the eye-witnesses is handed to the bride. The total amount of these two mahrs should not be short of the value of ten dirhams, i.e. seven mithqals of silver. Since today's value of silver is below its shar'i (Islamic) value, the value of the total amount of the (two) mahrs should not be below that of one mithqal of gold, which is equal to two-thirds a gold lira coin, [i.e. 5.5 gr.]. As of today, it is a value of ten to fifty gold coins. Although Islam has vested in man the right to divorce his wife, it is next to impossible to exercise this right. For, as soon as a man divorces his wife, Islam commands him to pay the woman the money of mahr and also to pay her the nafaga of their children. (i.e. the cost of their living,) a requirement that will remain their father's responsibility until the sons are seven years old and the daughters reach the age of puberty, and rules that he will be sent to prison in the world and to Hell in the Hereafter if he refuses to pay the dictated amounts.

It is eternally harâm for a man to marry his mothers, his daughters, his sisters, his paternal and maternal aunts, his sibling's daughters, regardless of the distance. Those people are called **mahrâm** relatives. In addition to these seven women related by blood, the harâm area includes also their counterparts by way of milk-tie and/or fornication. Also, it is eternally harâm to marry his mother-in-law and/or her mothers and his daughters-in-law and/or his children's daughters-in-law and his step daughter and/or step mother. It is not permissible to marry more than four wives or to marry someone else's wife. It is permissible for a Muslim man to marry a woman who is a non-Muslim but who believes in one of the heavenly books, i.e. one who is in either one of the Mosaic and Christian religions, with the proviso that she must not deity a creature. It is written in Ni'mat-i-islâm: "In the performance of a nikâh with an ah-i-kitâb, (i.e. with one of the aforesaid non-Muslims,) the witnesses do not necessarily have to be Muslims. A Muslim may ban his wife who is an ah-i-kitâb from going to church and/or from making wine at home." It is written at the end

of its chapter dealing with haid and nifās (menstruation and lochia): “He cannot force her to make ghusl. It is commendable for her to cover herself (like a Muslim woman as she goes out). It is permissible for a Muslim man to marry a woman who is an ahl-i-kiṭāb as he already has a Muslim wife.” It is not permissible for him to marry a woman who is one without a heavenly book or a woman who has become a murtadd (renegade, proselyte, apostate), (i.e. one who has abandoned Islam.) **Mut’a nikāh**, which is a temporary nikāh, a practice among Shiites and Persians, [and keeping a mistress] are practices that are harām. **Mut’a nikāh** means an agreement made with a woman to cohabit temporarily in return for a payment, i.e. a **temporary nikāh**.

In a nikāh, women’s statements are valid as well. In other words, all the following cases are permissible: For a woman who has reached the ages of discretion and puberty to make her own nikāh; to make someone else’s nikāh if that person has appointed her their walī or wakīl; to appoint someone her wakīl to make her nikāh on her behalf; or, upon knowing that someone else has made her nikāh with a certain person, to give her approval for the nikāh already performed. [A person deputized by a woman to marry her to someone cannot marry that woman to himself, (i.e. he is not entitled to use his authority to organize a marriage for the woman to perform a nikāh between her and himself.) A woman does not have the right to settle a divorce, neither for herself nor for someone else.] It is not permissible to force a pubescent virgin girl to give her consent to a nikāh. A nikāh on behalf of a certain girl requires her walī’s asking her for her consent. A smile or a silent weeping on her part, instead of a reply, must be taken as an approving nod. When the permission is asked from a widow and when it is asked by someone who is not her walī, she will have to give her approval, if she does, verbally. It is permissible for a walī to marry off his children by performing a nikāh on their behalf without asking for their approval, if they are below the age of puberty. If the walī is not the child’s father or grandfather, the child may cancel the nikāh when it attains puberty. Walī is the closest one of the child’s kinsfolk who are entitled to a share from the child’s legacy (in the event of the child’s death) and who are termed ‘Asaba. [In the absence of a male walī,] the child’s mother or one of the female ‘asabas can be the child’s walī. (Please scan chapters 22 and 23 of the fifth fascicle of **Endless Bliss** for ‘asaba.) In the absence of these ‘asaba, either, the qāḍī [judge] will be the

walī. A child or a non-Muslim can not be walī for a Muslim. One single person can be walī or wakīl for both parties or wakīl for one party and walī for the other or 'asīl for himself and wakīl or walī for the other. This last case is analogous to marrying your uncle's little daughter by performing a nikāh, which will be sahī by your saying, "In your presence as witnesses, I have made so and so my wife through a nikāh!" Acknowledgement is not required. The girl and the man, (i.e. the would-be bride and bridegroom,) ought to be suitable for each other, (in a suitability termed kufw,) with respect to religious knowledgeability, taqwā (avoiding harāms on account of fear of Allah), genealogy, social status and wealth. If a Sālih Muslim's daughter marries a fāsiq person, (i.e. a person who commits harāms frankly and floutingly,) her walī's may refuse their nikāh. This is the end of our translation from **Ḥittiyār**. If the husband becomes fāsiq afterwards, [e.g. if he takes to alcoholic beverages, narcotics, or playing ball games or swimming, and if these activities causes him to expose the awrat parts of his body, or if he ceases from performing his daily namāzes,] his wife cannot demand a divorce (Fayziyya).

Nikāh is the only form of worship that has survived abolition since 'Ādam 'alaihis-salām'. Like any other act of worship, a nikāh's being sahī requires making a niyyat as it is being performed. That is, the couple being brought together through a nikāh will have to pass through their hearts the niyya which says: I am making a nikāh by following our Prophet's sunnat and obeying Allāhu ta'ālā's command. The Islamic nikāh should not be confused with the official matrimonial proceedings directed by the civil servant from the social states registry office. To make an Islamic nikāh is a command of Allāhu ta'ālā, whereas the matrimonial proceedings are a legal requirement. The two requirements differ both in names and in adjudications. It is a grave sin to omit the nikāh. And it is a legal offence to detour the matrimonial proceedings. This offence results in imprisonment. A Muslim should avoid both the awkward situations: sinfulness and a legal offence. A legal offence causes punishment, harm, and fitna, all three of which are harām. As a matter of fact, it is not something prohibited in our religion, Islam, to get the marriage proceedings done. Nor do the laws interdict the nikāh. The two requirements were fulfilled in the Ottoman times as well. A decree enacted in the (hijrī) year 1298 [1880 A.D.] said as follows: (Events of) munākahât, (i.e. nikāhs performed,) tawalludât (births), and

wafīyyât (deaths) shall be registered in the Municipality's department of social events. The protocol of the Council of State stating the punishments to be given to imâms who perform a nikâh between couples who have not applied to the Shar'î Law-courts for a permission for their marriage are written in the twenty-four hundred and thirty-fourth (2434) page of Jerîda-i-muhâkim (Law-court Journal). Therefore, a Muslim who plans to enter into a marriage should first apply to the Municipality for the matrimonial proceedings commanded by the law, and thereafter have his nikâh performed. A nikâh is not necessarily performed by an imâm or by an official from the department of religious affairs. It is performed by a Sâlih Muslim possessed of Islamic knowledge and steady in performing the daily five namâzes. Irreligious people and people without a certain Madhhab disparage the Islamic nikâh by downgrading it and calling it an 'imâm's nikâh'. They say that once an official nikâh has been performed, the Islamic nikâh will be superfluous. They deceive the Muslims by saying that the Islamic nikâh is banned because it is an illegitimate act. The fact, however, is that the Islamic nikâh is neither banned nor illegitimate. What is illegitimate is to omit the marriage proceedings, which are carried out at the marriage department of the State. If a person refuses the Islamic nikâh with fibs like, "The Islamic nikâh is superfluous," and, "The Qur'ân al-kerîm does not contain something in the name of Islamic nikâh," and who omits it and persuades others to omit it, will lose his imân and become an unbeliever. It will be as if he denied one of Islam's five essentials. A man and a girl who plan to marry each other have to be Muslims. This condition is the most important one of the conditions stipulated for the Islamic nikâh's being sahîh (valid). For that matter, before the Islamic nikâh is performed both the man and the girl, if it is doubtful whether they are conscientious Muslims, should be asked to say the six essentials of imân and the five essentials of Islam, and they should (be tested to see if they can) say the **Kalima-i-shehâdat**. Only after their making a **tejdîd-i-imân** should their nikâh be performed. The witnesses also should doubtlessly be Believers. The Islamic nikâh causes affection between the husband and the wife and engenders a happy married life. If any Muslim wants to have Muslim and Sâlih offspring and posterity, and them to attain happiness and comfort in both this world and the next, they should attach paramount importance to the nikâh.

It is written in the second volume of **Durr-ul-mukhtâr**, towards

the end of the chapter dealing with *nikâh* for a non-Muslim: If a woman becomes a *muttadd* (renegade, apostate), whether for the purpose of obtaining a divorce or with any such purpose, she will be sent to prison for an indefinite time by the law-court judge for the purpose of forcing her to make a *tejdîd-i-îmân* (renewal of *îmân*) and renew her *nikâh*. So was the method followed by the Islamic scholars of Bukhâra. This ruling agrees with the *fatwâ* as well. According to the Islamic scholars of Balkh, however, a woman's becoming a *muttadd* and thereafter making *tawba* for that sin will not cancel her existing *nikâh*. On the other hand, according to information called **Nawâdir**, a woman who has become a *muttadd* will become a *jâriya* and a piece of property called 'Fey', even if she lives in the *Dâr-ul-Islâm*. Her husband will buy her from the *Imâm-ul-muslimîn* or, if he has a rightful share from the *Beyt-ul-mâl* (or *Bayt-ul-mâl*), the *Imâm* will give her to her husband. Thereby she will become her husband's *jâriya*. 'Umar 'râdiy-Allâhu 'anh' beat a songstress with a whip because she had been singing before men. When the people around him said that the cover on her head had slipped (and expoused some of her hair), he said, "She has already lost her *hurnat* (respectability) and *izzat* (dignity)." Qâdî Abû Bakr 'Umar Balkhî (d. 559 [1165 A.D.]), an Islamic scholar, was walking by a river, when he saw women washing clothes in the river. He said: "(Since they have not attached importance to Islam's commandment pertaining to [Muslim women's covering themselves called] *tesettur*), they no longer have any *hurnat*. It is doubtful whether they have *îmân*. They are like non-Muslim women who have been taken captive from the *dâr-ul-harb*." That means to say that they have become *jâriyas* according to the pieces of Islamic information termed **Nawâdir**. However, in the case of the husband's becoming a *muttadd*, it will be better to give a *fatwâ* agreeable with the statements of the scholars of Balkh, rather than adopting the pieces of Islamic information termed **Nawâdir**. Thus, his wife will become his wife, not his *jâriya*.

Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ' states: Since there is *meshtaqqat* (hardship, difficulty) in acting agreeably with the scholars of Bukhâra, a *fatwâ* agreeable with the scholars of Balkh will be given. A *fatwâ* agreeable with pieces of Islamic information called *nawâdir* might as well be given so that the husband will regain his wife by buying her from the *Emîr* or, if he has a rightful right from the *Beyt-ul-mâl*, by demanding her from the *Emîr*. The

woman's becoming a Muslim again will not rescue her from slavery. If the husband catches his wife in the *dâr-ul-harb*, i.e. in a non-Muslim country, he will regain his wife, according to pieces of Islamic information called *Zâhir*. That is, she will be his *jâriya*. He will not have to buy her. Islamic countries invaded by the hordes of *Dzengiz* (or *Jengiz*) had become *dâr-ul-harb*. For a woman who turned a renegade in the *dâr-ul-harb* to become her husband's property, there is no need –according to pieces of Islamic information called *nawâdir*– for giving a *fatwâ*. The women who *Hadrat* 'Umar 'radiy-Allâhu ta'âlâ 'anh' and Abû Bakr bin Balkhî 'rahimahullâhu ta'âlâ' said were *jâriyas* according to narrations called *nawâdir* because they had become *murtadds*, were not a certain person's property, i.e. *jâriya*, in the *dâr-ul-islâm*. They were *fey*, who would become the property, *jâriya*, of anyone who bought them from the *Emîr* or who demanded them gratis on account of their rightful share from the *Beyt-ul-mâl*. However, a *fatwâ* based on the narrations called *nawâdir* should be given only so that the husband will not be separated from his wife who has become a *murtadd*. A *fatwâ* in this category is not needed for other cases. Narrations, (i.e. pieces of Islamic information,) are weak. Unless there is strong necessity, a *fatwâ* based on them should not be given. The fact that it is permissible to look at their (bare) arms and hair since they have become *jâriya* in the *dâr-ul-islâm* according to *nawâdir* narrations should by no means be exploited as a reason for making them one's property and having waty (sexual intercourse) with them. Likewise, women working in a brothel are without *hurnat*; yet they are not anyone's property. Waty with them will be fornication.

A man's having a sexual intercourse with any woman other than his own wife or *jâriya*, in any place of the world, is fornication, which in turn is *harâm* and gravely sinful, regardless of being in the *dâr-ul-islâm* or in the *dâr-ul-harb*. Although it is permissible to look at the exposed arms and hair of someone else's *jâriya*, fornication with such women is *harâm*, too. Nowhere in today's world is there a woman who could be included in the definition of a *jâriya* formulated by Islam. For that matter, with the exception of ***mahram relatives***, i.e. the eighteen women who are ***eternally mahram***, eternally *harâm* for a man to marry by way of *nikâh*, it is *harâm* for him to look at any part of a woman's body, except her hands and face, even without any lust, and her being a Muslim or a non-Muslim makes no difference. Also, it is *harâm* for women to

show themselves to men who are nâ-mahram to them, to sit in private with them, or to make friends with them. A man who condones his wife's daughter's accepting an unpleasant situation that will end in an act of fornication knowingly, and who does not prevent such a situation, is called a **dayyûs**, (a cuckold.)

It is written as follows in the chapter dealing with 'musta'min' of the third volume of **Durr-ul-mukhtâr**: "It is not permissible for a Muslim slave or a musta'min living in the dâr-ul-harb to assault the chastity of non-Muslim women or to commit fornication with them." Sexual intercourse with a woman other than one's wife or one's jâriya that one has taken possession of in the dâr-ul-islâm. A woman being in the dâr-ul-islâm can by no means be turned into a jâriya. Nor can non-Muslim women being in the dâr-ul-harb become jâriyas unless they are brought to the dâr-ul-islâm.

As is written in **Durr-ul-mukhtâr**, in its chapter dealing with 'divorcing a woman', according to all four Madhabs, a man who grants three divorces to his wife with whom he married with a nikâh that was sahîh, or who says to her, "I have divorced you," three times at one time, –even if the couple have never come together.– can never make nikâh with the woman again, unless the woman undergoes a series of proceedings wherein she makes a nikâh with another man, experiences a way with him, and divorces from that man. This series of proceedings is termed **hulla**. It is harâm for that second man to marry that woman with a nikâh conditional on a divorce. Nor can that man be forced to divorce the woman. It is not harâm for that man to make nikâh with the woman with the intention of divorcing her thereafter. On the contrary, it yields plenty of thawâb. In case the woman is not convinced that the man will divorce her thereafter, it will be good for the woman to take the initiative and say, "Take me as a wife!" and for the man to say, "I have taken you as a wife," and add, for instance, "You shall get a bâin divorce if I make a coitus more than three times!" It is also permissible for the woman to reply, "I have given myself in marriage with a nikâh to you provided that decision (for a divorce) should be on my own initiative," and to divorce herself after the nikâh and the coitus. If the first man's nikâh was sahîh (valid) in all four Madhabs, a hulla is ineluctable. Say, however, the wali was not present during the nikâh or the word used (during the nikâh) was 'donation' in lieu of 'nikâh' or the two witnesses were fâsiq people; in that case, it will be possible to make a new nikâh without a hulla although a triple divorce was

made: a muftî who is in the Shâfi'î Madhhab is visited. The Shâfi'î muftî explains that since conditions stipulated by the Shâfi'î Madhhab were not fully fulfilled the nikâh will be bâtil (invalid) now and from now on according to the Shâfi'î Madhhab although it was not bâtil as of the past, and advises (the man) to make a nikâh with the woman once again, this time in imitation of the Shâfi'î Madhhab.

Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ' states: A nikâh made in the presence of a witness who is notorious for his fîsq (forthright sinful acts) or without the wali's permission will not be sahîh in the Shâfi'î Madhhab. Ibnî Hajar-i-Mekki 'rahimahullâhu ta'âlâ', an Islamic scholar in the Shâfi'î Madhhab, states in his book entitled **Tuhfat-ul-muh tâj**: "The judge will not rule out the former nikâh as a bâtil one in his benevolent effort for the annulment of the hulla. Rather, he will separate the two nikâhs from each other. However, it will be permissible for the couple to make a new nikâh in imitation of the Shâfi'î Madhhab, instead of going to the muftî or to the law-court." Ibnî Qâsim 'rahimahullâhu ta'âlâ' explains this matter as follows in his annotation to Tuhfat-ul-muh tâj: "The man renews his nikâh. A hulla is not necessary." The former nikâh's being sahîh in the past is analogous to a Hanafî Muslim's making an ablution without making a niyya, performing the early afternoon namâz, and adopting the Shâfi'î Madhhab after the late afternoon namâz. The early afternoon namâz that he performed is sahîh, (since a niyyat is not one of the essentials of an ablution in the Hanafî Madhhab.) As for the late afternoon namâz, he will have to make a niyyat and make a new ablution for this namâz, (since making a niyyat is one of the essential parts of an ablution, according to the Shâfi'î Madhhab, i.e. his new Madhhab.) A talâq (divorce) can be a triple one at the most. To utter it any number of times over three will mean three. For instance, to say, "Be divorced nine times," will mean, "Be divorced three times."^[1]

It is stated as follows in the commentaries to **Qasida-i-Amâlî**: "A person who says something that means abandonment of Islam as he is in a state of intoxication will not lose his îmân. He will not become a murtaḍd. If he divorces his wife as he is in a state of intoxication, the divorce will be sahîh (valid). So will an act of buying or selling that he makes drunk as he is." If a person who

[1] For more details about 'talâq', see the fifteenth chapter of the sixth fascicle of **Endless Bliss**.

said to his wife, “I have divorced you three times,” said it or wrote it as he was a *murtadd*, he will have to make a *tajdid-i-îmân* (renewal of one’s *îmân*) and a *tajdid-i-nikâh* (renewal of one’s *nikâh*). For, when he became a *murtadd*, his *nikâh* also became null and void. A *talâq* made by a person without a *nikâh* will not be *sahîf*. When a person divorces his wife with a triple *talâq*, this *talâq* will not be *sahîf* if the *nikâh* that he made formerly did not fulfil the conditions stipulated by his own *Madhhab*. He will have to make a new *nikâh* compatibly with its conditions, and he will have to make *tawba* as well. If his former *nikâh* was incompatible with one of the other three *Madhabs* although it was compatible with his own *Madhhab*, he will have to make a new *nikâh* incompatible with that *Madhhab*. Having recourse to one of these three detour methods for the purpose of avoiding the compulsion of making a *hulla* is called ‘making a **hîla-i-shar’iyya**’.

Allâhu ta’âlâ has granted His (male) slave the freedom to utter the word ‘*talâq*’, yet He resents to hear it being uttered. To utter this rue-bearing word as a joke is similar to frolicking around with a sharp sword. Allâhu ta’âlâ has intimidated men with the nuisance and embarrassment of having to make a *hulla* lest their tongues even chance upon the word ‘*talâq*’. Men shudder to contemplate what lies ahead if they should ever have to undergo a *hulla*, so that they can not even make a mention of *talâq*.

[A divorced woman must be supported by her father or, in the absence of her father, by the rich one(s) of her externally *mahram* relatives. If they do not support her, the government extracts the money from them under threat of legal action and gives it to the woman. If she has no relatives, then she is granted a monthly allowance from the *Beyt-ul-mâl*. In Islam, not a single woman has been compelled to work and earn on her own. All her needs have been brought to her.]

It is written towards the end of the book entitled **Nîmat-i-islâm**: A *jâriya* with a child from her master is called **umm-i-welad**. An *umm-i-welad* (or *umm-i-walad*) cannot be sold or donated. She will be manumitted (spontaneously) upon her master’s demise, yet she will not inherit from his legacy, whereas a wife will inherit from her husband. Her son, however, will be both an inheritor and a free person. A *jâriya* may be married with a *nikâh* on her master’s approval. If she gives birth to a child from her husband, the child will become her master’s property. However, the master cannot

sell the child. When the master dies the child and its mother will be manumitted. An adopted child will never become that person's own child. It will not become their mahram relative; in fact, not a relative at all. Nor will that person be responsible for the child's living. If the child is male, the person who adopted the child can marry the child's divorced wife or, if the child is female, that person can marry the child herself; in both cases it is essential to make a *nikāh*. A person's adopted children cannot be inheritors of that person. (In other words, when that person dies, they cannot get a share from the legacy left behind.) On the other hand, a person's children by way of milk-tie are mahram to that person, although they will not become that person's inheritors, either.

MILK-TIED SIBLINGS

It is written as follows in the Turkish book entitled **Ni'mat-i-islām**: When a baby below the age of two (2) or two and a half (2.5) suckles from a woman once, this event is termed **ridāʾ**. Now the woman is the baby's milk-mother (wet-nurse) and the woman's husband is its milk-father. The baby (when it grows up) can by no means, and eternally, marry these two people or any other people who are their mahram relatives, through blood-tie or milk-tie alike. As it will be permitted to look at (certain limbs of) its relatives through blood-tie, likewise it may look at these people. However, they cannot inherit from each other's legacy. The event will be a *ridāʾ* even if the baby drinks the woman's milk from a feeding bottle. Even if the baby is fed the woman's milk, orally or nasally, with a spoon, the woman who is the owner of the milk will still be the baby's milk-mother. Ingestion of the milk, (i.e. its reaching the baby's stomach,) is the determinant. If two babies younger than two years old suckle from the same one woman they will become each other's siblings. (Supposing they are of opposite sexes,) they can not marry each other (when they grow up). When a child suckles from a woman, not only will the man who caused the lactation become the child's milk father, but also the man's father and mother and siblings will become the child's grandfather and grandmother and paternal uncle(s) and paternal aunt(s) through the milk-tie, respectively. In a wider range of succession, this milk mother's other children that she had before or after this *ridāʾ* (breastfeeding) on account of (her marriage with) another man and through blood-tie and/or milk-tie, and its milk-father's other children that he had and/or will have on account of (his

marriages with) other women through blood-tie or milk-tie will all become the child's siblings through the milk-tie. This child can not marry any one these siblings (that are related to it) through the milk-tie. However, any of one them can marry (any one of) its siblings through lineage. Supposing a man has two wives and each one of his wives has a child fathered by this man and each one of them suckled a child; her two children by the milk-tie cannot marry (any one of) her two children through lineage because they are siblings through the paternal milk-tie. If both of them are girls, a man cannot stay married to both of them at the same time. Even an event called **hurnat-i-musâhera** may take place in (a family that underwent) a *ridâ*, (i.e. breastfeeding resulting in the milk-tie.) Incidentally it is eternally *harâm* for a man to marry a woman divorced by his milk-son and for a milk-mother to marry her milk-daughter's (widowed) husband. If a man lustfully touches his wife's milk-daughter, (i.e. any bare part of her body,) this lustful touch will cause *hurnat-i-musâhera*, (the same event as would take place if she were his own daughter,) and his wife will spontaneously become divorced from him, (and the *nikâh* between them will become null and void eternally.) A *ridâ* that is an outcome of an act of fornication is in effect identical with a *ridâ* which was made after a *nikâh*. The aphorism that says, "**Milk will flow downstream, not upstream,**" does not apply in Islam. A boy and a girl who have not suckled from the same one woman can marry each other. It was exemplified earlier in the text, in the case cited concerning the permissibility of a person's marrying the lineal sister of his milk-sister who was breastfed by his mother. Supposing two unrelated women breastfed each other's children and (thereafter) one of the women gave birth to a son and other one had a daughter, these two can marry each other if they did not suck milk from the same one breast. Thereby, a boy will have married the sister of his milk sister who suckled from his own mother. As we explained earlier in the text, all the kinsfolk of a milk-mother and those of her husband, related by blood or through the milk-tie alike, are her milk-child's kinsfolk as well. On the other hand, a milk-child's kinsfolk are not (at the same time) the kinsfolk of its milk-mother or her husband. Milk-mother's brother can marry the sister of her milk-child.

It is *halâl* for a person to marry the mother of his sibling related to him through the milk-tie or the (lineal) sister of his child related to him through the milk-tie. In contrast, it is eternally *harâm* for a

person to marry the mother of his lineal paternal sibling, i.e. his stepmother, or his/or her child's paternal sibling, i.e. their stepchild.

A case involving authentication of a state of *ridâ* between two people is analogous with a case wherein you are to prove that a certain person owes you some property. That is, the fact will be established either by *igrâr* or by *beyyina*. *Igrâr* means the man's saying, "You are my sister through the milk tie." When the man acknowledges the fact the *nikâh* between them becomes null and void. When the acknowledgement is made by the wife, the husband's confirmation will be needed. A woman's saying, "These two are my milk-children," will not be acknowledgement. Marriage between the two will be permissible unless the husband confirms (the woman's acknowledgement). *Beyyina* means two male witnesses who are 'âdil Muslims or one man and two women as witnesses. Two women, or a man and a woman, will not suffice to make up a *beyyina*. If the *beyyina* acknowledging the *ridâ* are not accepted (by the couple), the case will have to go to trial for authentication and the couple's separation will have to be decided by the court of justice.

Women should not breastfeed someone else's baby unless there is a dire necessity for it. And then they should learn the child by heart and write its name.

If milks from two women are mixed with each other and the mixture is fed to a baby, both women will become its milk-mothers. When it is mixed with water or medicine or an animal's milk, it will not make its owner a milk-mother if it is less than half of the mixture. And it will never make her a milk-mother if it is mixed with food. Cheese or yoghurt made from a woman's milk will not cause a child who eats it to become the woman's milk-child. Milk fed through any way other than the mouth or the nose will not make a milk-mother. [It is *wâjib* to suckle a baby until it reaches the age to eat baby food; it is *mustahab* to go on doing so until it is two years old; and it is permissible to continue the suckling until it is two and a half years old (1bni 'Âbidn).] It is *harâm* to suckle a child after the age of two and a half unless there is a *darûrat* to do so.

There is no harm in hiring a woman for breastfeeding even if the woman became a mother as a result of fornication or if she is a non-Muslim. When 'there is no harm' in doing something, it will be better not to do it.

If a virginal girl's body starts to produce milk when she reaches the age of nine, a baby that she suckles will become her milk-child.

If a woman suckles a three-year-old boy and a one-year-old girl, a marriage between the two children will be lawful (in Islam). A person cannot marry the daughter of his sister through the milk tie or the milk-daughter of his sister through the milk-tie.

It is permissible to marry the (lineal) mother of one's milk-sibling through one's own mother's breastfeeding.

It is not permissible to marry one's mother's sibling through the milk-tie.

It is permissible to marry one's son's milk-mother. As it is permissible to marry one's paternal uncle's daughter, likewise it is permissible to marry one's paternal uncle's daughter through the milk-tie.

A person can marry his lineal sibling's milk-mother or sister through the milk-tie.

A person can not marry a woman who suckled his mother's mother.

He can marry a woman who suckled his sister's daughter.

It is not permissible to marry one's milk-mother's sister.

It is permissible to marry one's son's milk-mother's daughter.

It is not permissible to marry the milk-daughter of one's sibling through the milk-tie.

One can not marry one's brother's or sister's daughter through the milk-tie.

One can marry one's milk-son's or milk-daughter's (lineal) sister.

A woman can not be taken as a wife by someone who is her milk-father's son through another wife.

A woman can be taken as a wife by her milk-mother's other husband's brother if that man is not the source of the lactation that caused the milk-tie.

In the Hanafi Madhhab, two children breastfed only once (by the same wet-nurse) will become siblings through milk-tie. The Shafi'i Madhhab, on the other, stipulates that they be breastfed (at least) five times for becoming siblings through the milk-tie, and at each time they will have to have been fully satisfied.

158—An oath sworn by a non-Muslim or by a murtadd is not a valid oath.

O Muslim! Once your son has learned his faith (Islam) and started to perform his daily namâzes, initiate him into a craft or trade! Send him to a master of a craft and trade who is a decent and well-mannered Muslim and who performs his namâzes (five times daily) so that he should learn a craft or trade! Be concerned about your son's becoming a decent and well-mannered Muslim who performs his daily namâzes and avoids harâms, rather than seeing him as a rich person in your mind's eye! Not only does our religion, Islam, enjoin arts and trade, but also nations the entire world over attach great importance to these two walks of life, training their children from the cradle in these activities. Occupations such as barristership, pharmacy, all sorts of manufacture are an art each. You, too, should teach your son Islam's commandments pertaining to arts and trade lest he should end up in situations that are harâm!

NEIGHBOURS

159—O Son! When you see your neighbour, ask them how they have been doing! Visit them when they become ill! When you want to visit them in their home, do not enter without being invited! Help your neighbour with their needs if you can! Rights of neighbours is a very important issue. For, our Prophet ‘alaihissalâm’ stated: **“Your neighbour has a right which is comparable with inheritance: the right of a neighbour. If your neighbour is a Muslim, then his right doubles: one of them is the right of a neighbour, and the other one is the right of a Muslim.”**

If your neighbour does not have something to eat, then you cannot eat the food you have. For, they have a rightful share from the food you possess. Whenever you are to eat a meal, you have to ask yourself whether you have a neighbour without something to eat.

It is a must for every Muslim, and especially for newlyweds, to look for a residence in a Muslims’ quarter, so that they will live among Sâlih and Sunnî Muslims who avoid harâms and practise their acts of worship. A hadîth-i-sherîf reads: **“Before you buy a house, inquire how the neighbours are! Before you set out, choose your companions!”** Another hadîth-i-sherîf states: **“Respect for neighbours, like respect for parents, is a must.”** Respect for

neighbours means being in good terms with them. It means not behaving so as to hurt them. One or two or, at most, forty houses in each direction enjoy neighbours' rights. Neighbours' rights pertaining to property and possessions are written from paragraph 1192 onwards in **Majalla**.

ÂDÂB (manners) TO BE WATCHFUL OVER WITHIN ONE'S NEIGHBORHOOD

160– Keep away from meetings unless there is a matter of inexorable concern to you! Do not go to places where people gamble or play or listen to musical instruments or where women and men sit together, and also keep your wife and children from such places! Such places are called **gatherings of fîsq**. Do not look at women or girls who are nâ-mahram to you, regardless of whether or not they are properly dressed! A person who sees a girl and then stops looking at her because he knows it is harâm (for him to look at her) will be given as much thawâb as is given to martyrs. As you walk along a street do not look up at house windows! When you see a woman, avoid walking close to her! Your first look at her will be enough for you to know that she is not one of your kinswomen, so do not look at her once again! You will not be sinful for the first sight. You will be sinful, however, if you go on looking at her or look at her once again. Hadrat 'Alî 'kerrem-Allâhu wejheh' stated: "I never looked at women lustfully throughout my life." Looking lustfully at (nâ-mahram) women is fornication committed with eyes. Tawba will have to be made for that sin. Do not be nosy about everything. Otherwise you will either end up in an accident or incur charges of defamation.

ÂDÂB that must be observed ON FRIDAY

161– An important note: Our Master, the Prophet 'sall-Allâhu 'alaihî wa sallam', stated: "Friday is a hajj for the poor, an 'Yd Day for Believers, and an 'Yd Day for celestial beings, and also an 'Yd Day in Paradise. Friday is the best and the most honourable one of all days." Another hadîth-i-sherîf reads: "Friday is a treasure of goodnesses and a source of beautiful things." Another hadîth-i-sherîf quotes Mûsâ 'alahis-salâm' as having supplicated: "Yâ Rabbî! You have given me Saturday. What day are you going to give the Ummat of Muhammad 'alahis-salâm'?" Haqq ta'âlâ

declared: “I shall give them Friday.” “Ilâhî? How much value is in Friday, and how much thawâb does it carry?” “O Mûsâ! An act of worship performed on Friday will bring as much thawâb as will be given for a hundred thousand acts of worship performed on Saturday.” Thereupon Mûsâ ‘alaihîs-salâm’ invoked: “Yâ Rabbi! Please make me one of the Ummat of Muhammad ‘alaihîs-salâm’!” When Jibrâ’îl ‘alaihîs-salâm’ brought the âyat-i-kerîma of the Qur’ân al-kerîm giving information about Friday, the blessed Archangel stated: “Yâ Muhammad ‘alaihîs-salâm’! If the Ummat of Mûsâ ‘alaihîs-salâm’ had known the value of Friday, they would have been safe against worshipping the (so-called) calf and becoming Jews. And if the Ummat of ‘Isâ (Jesus) ‘alaihîs-salâm’ had known it, they would have been safe against becoming Christians.” The final part of the twenty-first (21) chapter of the fourth fascicle of **Endless Bliss** provides detailed explanations of hadîth-i-sherîfs about the virtues of Friday.

A hadîth-i-sherîf reads: “If a Believer rejoices at the arrival of Friday, they will be given the same number of thawâbs daily till the day of Rising; so many are the thawâbs they are to be given that Allâhu ta’âla, alone, knows their number.” Another hadîth-i-sherîf reads: “Believers who die on Friday will be given thawâb equal to that of Martyrs, and it will protect them against torment in their grave.” A hadîth-i-sherîf quoted in the hundred and twenty-third (123) page of the book entitled *Terghîb-us-salât* reads: “If a Believer says, ‘Estagfirullah al’adhâm al-icdhîlâ ilâha illâ Huw-al-Hayy-al-Qayyûma wa atûbu ileyh,’ three times before morning namâz on Friday, all their sins and their parents’ sins will be forgiven.”

There are twenty acts of sunnat and adab that must be observed on Friday. People who love Muhammad Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ ought to practise these acts:

1- Friday must be met by Thursday. For instance, new and clean clothes must be prepared, works must be gotten done, so that Friday can be spent doing worship. Time after late afternoon on Thursday must be spent making tesbîh and istighfâr. A conjugal act followed by a) ghûsl is recommended for a married couple during the night previous to Friday. Both the husband and the wife will be rewarded with as much thawâb as if they manumitted a slave.

2- On Friday, a ghûsl must be made for the Friday prayer. Greatness of the number of the hadîth-i-sherîfs commending that

ghusl has prompted some Islamic scholars to argue that it is an act that is *fazr* to perform.

3—A haircut must be had. Beard in excess of one handful must be cut off, fingernails must be trimmed, and white clothes must be worn. [It is written in *Berîqa* that it is bid'at and gravely sinful to have a beard shorter than a handful.]

According to most Islamic scholars, it is an act of sunnat to grow a beard. The book entitled *Muslim*, one of the two valuable books of *Sunnat* called *Sahhayn*, quotes the following hadîth-i-sherîf on the authority of Hadrat 'Âisha 'radyi-Allâhu 'anhâ: “**Ten things are required by fitrat: To trim ones moustache; to grow a beard; (to use) a miswâk, mazmaza, (i.e. to rinse one's mouth with water;) istînshâq, (i.e. to snuff up water through one's nostrils;) to trim one's nails; to wash between one's fingers and toes; to shave one's armpits and groin and; to clean one's genitals and (only for men) to make istibrâ after urination.**”^[1] This hadîth-i-sherîf is quoted also in the book entitled *Bahr-ur-râiq*, written by Ibnî Nujaym 'rahimahullâhu ta'âlâ', and in the book *Tabyîn-ul-haqâiq*, written by Imâm Zeylâ'î 'rahimahullâhu ta'âlâ', in their chapters dealing with the fards of a ghusl; it is explained in the two books that the word 'fitrat' means 'sunnat'. As is clearly stated in this hadîth-i-sherîf, growing a beard is an act of sunnat shared by the other Prophets as well, that it is not a characteristic belonging only to the dispensation of Muhammad 'alaihî-salâm', and that it is therefore (within a category of sunnat termed) a sunnat-i-zewâid. These acts of sunnat are written also in the book entitled *Shir'at-ul-islâm*. There are various styles of beard. A Jewish beard, a Christian beard, a Shiite beard, a Wahhâbite beard, a Communist beard, and an Islamic beard are a few of them. An Islamic beard is the only one that is an act of sunnat to grow. This kind of beard is the one that covers the entire face and which is a small handful long, (i.e. that which can be grasped by four fingers.) To grow a beard that is not so is not an act of sunnat; it is an act of bid'at. Muhammad Hâdimî 'rahimahullâhu ta'âlâ' states as follows in his book entitled *Berîqa*: “A hadîth-i-sherîf reads: **'Make your moustache short and your beard long.'** Therefore, it was interdicted to shave your beard or to trim it so as to make it shorter than the length dictated by the Sunnat. It is sunnat to grow a beard until it becomes a small handful long. It is not permissible to have

[1] Please see the sixth chapter of the fourth fascicle of *Endless Bliss*.

a beard shorter than the length of a small handful, (i.e. the sum of the widths of four fingers.) And it is an act of sunnat to cut off its excess of a small handful." A small handful is equal to the total sum of the widths of four fingers, beginning from the point where it appears on the skin surface of the chin. When the Sultân, (e.g. the State,) orders something that has already been advised by the Sunnat, be it merely something permitted by Islam, (i.e. something that is *mubâh*,) it becomes *wâjib* to (obey that command and) do it. Its being practised by the Sultân and by all the people means a commandment (by the Sultân). At such places it is *wâjib* to grow a beard until it becomes a small handful long. And it means to disobey the (Islamic commandment called) *wâjib* to make it shorter than a small handful or to shave it off. Disobedience of such gravity is called '*makrûh tahrîmî*'. And it is not permissible for a person with so grave an offense to serve as an *imân* in a mosque (and to conduct *namâzes* in *jamâ'at*). At places devoid of the aforesaid favourable conditions, lest you should suffer persecution in the *Dâr-ul-harb* or get deprived of your means of subsistence or in order that you can perform *emr-i-ma'rûf*, serve Muslims and Islam and/or guard your chastity, it becomes permissible, and even necessary, to shave your beard, but then it is still not permissible to trim your beard (so as to make it shorter than a small handful). And it is an act of *makrûh* to shave your beard without an '*udhr*, (i.e. a good reason prescribed by Islam.) In fact, it is an act of *bid'at* to grow a beard shorter than a small handful with the belief that you are thereby performing an act of sunnat. It would mean to change a sunnat. Committing an act of *bid'at* is a sin graver than homicide. If you have a beard as short as that, it will be *wâjib* to grow it until it attains the length of a handful. Ibnî 'Âbidîn '*rahimahullâhu ta'âlâ*' states as follows as he deals with the acts of *makrûh* committed during the performance of a *namâz*: "If you would have to commit an act of *makrûh* in your effort to perform an act of sunnat *muakkad*, then you had better omit that sunnat and not do it at all. In case you doubt whether it would be sunnat or *bid'at* to do a certain act, then you should omit it and not do it at all." It is an act of *makrûh* to grow a beard only for the sake of formality. It is permissible to shave a beard in order to avoid a *fitna*. However, it is *bid'at* to believe that you would be performing an act of sunnat by having a shorter beard. In both cases you would have to shave your beard.

4— You should go (to the mosque) as early as possible for the Friday *namâz*. The early Muslims would be in the mosque as it was

still dark for the purpose of attaining plenty of thawâb.

5– You should not stride over the shoulders of the (Muslims making up the) jamâ‘at for the purpose of attaining the front line.

6– You should make a detour around a wall or a pillar, rather than just walk by before a Muslim performing namâz.

7– You should find a space in the front line by arriving early.

8– Once the Khatib^[1] has climbed the minbar, you should never utter any words or even repeat the Adhân (Azân) being performed. Nor should you reply a person talking, not even through signs. As it is harâm for the Khatib also to talk or utter words other than words prescribed for the Khutba, Doing so would cause the Khutba to become fâsid (null and void), which in turn would nullify the entire Friday namâz. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Khutba means a namâz of two rak‘ats.**” It is sunnat to make the Khutba short. It is makrûh to make it long. It is a symptom of (being in the true Madhhab called) Ahl as-sunnat to utter the names of the (earliest) four Khalifas loudly during the Khutba. A khatib who declines to do so should be kept away from.

9– After the namâz the Sûras called Fâtîha, Kâfirûn, Iklâs, Felaq and Nâs should be said, seven times each.

10– You should stay in the mosque performing acts of worship until late afternoon.

11– You should attend lectures delivered by pious Islamic scholars who base their lessons on books written by scholars of Ahl as-sunnat ‘rahimahumullâhu ta‘âlâ’. An hour’s stay in such a pious class is more fruitful than a thousand rak‘ats of nâfila (supererogatory) namâz.

12– You should spend the entire Friday doing worship so that you can come across the (promised) moment on Friday whereat prayers shall be accepted (by Allâhu ta‘âlâ’).

13– You should say the (special prayer termed) Salawât-i-sherîfa very often on Friday.

14– You should read (or recite) (passages from) the Qur‘ân al-kerîm and (especially) the Sûra called Kahf (or Kehr).

[1] Muslim in charge of making the (prescribed Friday sermon termed) Khutba. The twenty-first chapter of the fourth fascicle of **Endless Bliss** enlarges on the Friday namâz.

15– You should give alms, as much as you could afford.

16– You should visit your parents, or their graves and graves of Sâlih Muslims and Awliyâ. You should collect fayz from the souls of the Awliyâ.

17– You should provide plentiful and sweet food for your family and children.

18– You should perform plenty of namâzes; these namâzes should be performed as qadâ namâzes by people who have debts of namâzes (on account of the farz namâzes that they did not perform within their stated times), and those who do not have debts of namâz should perform them as nâfila namâzes.

19– Friday should be dedicated to activities pertaining to worship.

20– After the late afternoon prayer, you should, to the best of your ability, sit on your prayer rug and say, “Yâ Allah, yâ Rahmân, yâ Rahîm, yâ Qawî, yâ Qadrî,” and thereafter offer your benedictions.

162– On Friday wear your lovely and new clothes! If you do not have new clothes, then wear clean clothes. Wind your turban standing, rather than sitting! Spray on a (proper) perfume and go out for Friday Namâz. For, angels like pleasant odours. Pleasant odours are sunnat for men; however, it is harâm for women to ornament themselves or to expose their heads and/or their arms as they go out. For, perfumes on women or their exposed heads and arms will attract men. They can use jewels and perfumes only indoors. As you walk on your way to the mosque for the Friday Namâz, make tesbîh and dhikr! You will be given ten thawâbs for each and every step you take.

163– If possible, go to the mosque after making a ghusl, go there early for the namâz, and sit somewhere close enough (to the minber) to hear the Khutba. Do not talk with anybody as the Khutba is being performed! Do not look or turn right or left! For, talking during the performance of the Khutba is a sin that will deprive you of the virtues inherent in Friday. When you enter the mosque, sit at an occupied place, instead of jostling your way at the cost of annoying the (Muslims in the) jamâ'at! (Be early enough to) get your place in one of the front lines! If you are late, do not annoy others by pushing your way through the jamâ'at. It is not farz for a Muslim too old or too unhealthy to walk to perform Friday Prayer.

ÂDÂB (How to Behave Properly)

IN A SOHBAT with ISLAMIC SCHOLARS

164– Visit scholars who hold Sunnî belief and who avoid harâms, and attend their sobhats! Avoid those who hold heretical beliefs, who are hypocritical, who are unlearned in Islam, and who disobey Islam; fight shy of them! For, [people who are not in any one of the four true Madhabs and] hypocrites are treasonous to Islam. Haq ta'âlâ declares as follows in a hadîth-i-qudsî: “**I conceal My friends among other people;** (so that) **nobody knows them.**” If such people’s statements, behaviours, and acts of worship tally with the teachings written in the books of the scholars of Ahl as-sunnat ‘rahimahumullâhu ta’âlâ’, then attend their sobhats and try to be blessed with their counsels and benedictions!

165– An **Islamic scholar** is a Muslim who is learned in Islam, who performs namâz (five times daily), who avoids harâms, who does not let his wife and daughter(s) go out without properly covering themselves, and who avoids being in groups of men and women mixed together. Sit with âdâb in their presence, for plenty of benefits can be garnered from them. Try to take lessons, counsels, and fayz from them! When you take fayz from them, your heart will become enlightened with nûrs; you will cast lights around you. When you sit in their presence, do not talk much, and talk with circumspection when you do! Among them are sources and treasures of Islamic knowledge. Never hurt their hearts, but try to be blessed with their benedictions, and say, “Es-salâmu ‘alaikum,” as you leave, and kindly ask them how they have been! When you see two people conversing with each other, do not interrupt them! When someone sneezes and then says, “**Al-hamdu-u-llillâh.**” say, “**‘Ya-r-hamukallah.**” to him; it yields plenty of thawâb to do so. As you walk, do not walk ahead of your superiors, (elders and) scholars!

[It is written as follows in the three hundred and seventy-ninth (378) page of the fifth volume of **Fatâwâ-i-Hindiyâ**: “You should treat everybody with mudârâ. That is, you should always behave with an elegant language and a smiling face. You should be on your best behaviour whenever you meet someone, regardless of whether they are good or bad, a Sunnî Muslim or a heretic. However, you should behave with mudâhana lest they suppose

you are pleased with their heretical conduct.” Mudârâ means behaviour intended to please others without exceeding the limits set by Islam. Mudâhana means sinful behaviour exhibited in violation of Islamic rules in the name of pleasing other people.]

TRIAL JUDGES and LITIGANTS

166—If you have a dispute that can be settled only in the court of law, do not attempt to quarrel with the plaintiff or the defendant in the presence of the judge of the court! Your answers should be addressed only to the questions you are asked. If you are there to take the witness stand, tell the truth only for the grace of Allah, without letting anyone to affect you and without fearing anyone! Do not ransom the truth to the cruel at the cost of a Muslim's property, life, and/or chastity! Do not run to the court of law for trivial matters! Always prefer conciliation! This policy will both save you considerable toil and earn you thawâb for having forgiven a Muslim. In fact, peace is the greatest judgment.

It is essential to converse with people in a manner suitable with their personality and status. Do not talk with a scientist in the same manner as you would do with a peasant! Whosoever you talk with, adjust your language to a level comprehensible to them, and talk in a manner suitable with their age, learning, and competence! Talk with them carefully, and do not talk haphazardly! If you are to talk with government or law court officials, consult other Muslims beforehand! It is an act of sunnat to consult (with experienced and learned people); it yields plenty of thawâb and benefits. Talk with them pleasantly and with smiles; do not talk harshly; when they visit you, show honour to them, and offer them something to eat and drink! Do not make jokes with civil servants; behave in a manner to inspire respect!

FRIENDSHIPS

167—When you are to pay a visit to a Muslim brother of yours, learn the time when they will be free, receive an appointment, and be punctual! Don't be late! When you are to enter their place, ask for permission even if the front door is open, and enter after you are given the permission; when you enter, do not look around. If there are musical instruments being played, drinking parties being hosted, and/or gambblings in the house, and especially if men and women are sitting together, find a pretext and leave! If a Sâlih

Muslim is offering a meal, then eat slowly and with prescribed âdâb! Do not talk much, and display modesty and make salâm, (i.e. say, “Salâmun ‘alaikum,”) as you leave!

When a Muslim whom you know comes to you, meet them as well and as sweetly as you can, and offer them food to eat! Go out to the front door and meet them there! When they greet you (by saying, “Salâmun ‘alaikum,) acknowledge their greeting (by saying “Wa ‘alaikum salâm,) and entertain them with compliments such as, “Welcome to our place, sir; we are so happy to see you here,” and offer them the best seat in the room! Choose a lower seat for yourself to sit on! Tell them about Islam, about acts of worship, about harâms and their harms, and about lives of the Awiyyâ “qaddas-Allâhu ta‘âlâ asrârahum-wi-‘azîz’! Teach them something! As you eat together, eat (at least) as much as they do! As they leave, see them off and say the salâm to them, and pray for them!

168– When a Sâlih Muslim comes to your house for a sojourn, provide them a generous service! Give them something to eat immediately, for they may be hungry. Do not stay too long with them; they may be tired. Before going to bed, show them the Qibla direction, the restroom, and the prayer rug. Provide them water for an ablution, a towel to be used after an ablution, and the other utensils! In the morning wake them up for morning namâz. And perform the namâz in jamâ‘at with them! Prepare their breakfast early in the morning, for they may have a long way to go. As they leave, give them a religious book as a present! In Islam, it is not permissible for a girl and a boy to make friends with each other or to chat with each other.

Do not hold a negative opinion about anyone, if you have reason.

With this in view, the world’s existence or nonexistence has no value in reason!

HOW TO EAT

169– Before sitting down for a meal, it is sunnat to wash your hands. Our blessed Prophet ‘alaihîs-salâm’ would sit on his left knee, with his right shank upright, as he ate a meal. It is permissible as well to sit on chairs around a meal table. It is an act of sunnat to say the Basmala-i-sherif before a meal. When Rasûlullah ‘sall-Allâhu ta‘âlâ ‘alaihî wa sallam’ was asked about the âdâb of eating, he stated: “**We are quls** (slaves of Allâhu ta‘âlâ). **We should eat like quls!**”

A meal has four farzes that we should observe:

1. To know that the food comes from Allah.
 2. For the food that we are to eat to be *halâl* and *tayyib*, (i.e. clean both physically and with respect to the criteria established by Islam.)
 3. Not to violate Allah's commandments until the food is digested. Not to eat with *nâ-mahram* women.
 4. Not to commit something prohibited by Allah with the energy provided by the food until it is digested.
- A meal has two *harâms* that we have to avoid:
- 1– To eat on after satiation until your stomach becomes crammed full.
 - 2– To have musical instruments, *nâ-mahram* women, alcoholic beverages, gambling activities, and/or other *harâm* things at a meal table.
 - 3– If you want your body to feel relaxed, eat little! There is quite a number of *âdâb* and *sunnats* to be observed during a meal. Particularly, however, do not forget to begin eating with the *Basmala* and to say, “*Al-hamd-u-li-llah*,” when you are through! Eat some salt as you begin eating and when you are through!

ESSENTIAL INFORMATION

It is written as follows in the fifth volume of ***Fatâwâ-i-Hindiyya***:
Teghannî, i.e. a woman's and/or a man's singing to the accompaniment of musical instruments, is *harâm*, both for the performer and for the listener. A person who hears it all of a sudden and runs from the place immediately will not become sinful. It is permissible to listen to voices that are not so to the accompaniment of instruments that are not *harâm*. It is permissible to write and/or recite poetry that teaches science or ethics. An oral or written statement telling about a certain living woman is *maktûb*. Any activity that is *mubâh* (permitted) in principle turns into an act of *maktûb* when it occupies so much time as it prevents from reading (or reciting) the *Qur'ân al-kerîm* or from performing a *namâz*. Activities in *takkas* such as dancing, frolicking and whirling to the accompaniment of musical eulogies are *harâm*. It is equally *harâm* to attend such places or to sit there. Recently iniquitous and religiously unlearned people have been practising such rites of *Tasawwuf*. It is permissible for a woman to

play the tambourine at a wedding party or for the purpose of entertaining a small child. It is not permissible for her, however, to play it to the accompaniment of *ḥalāl* songs or musical instruments. The same rule applies to men's playing tambourines or drums during special festivities called *ʿīd* days. Jocular and humorous talks are permissible when they do not involve sinful motives and when they are not intended to make others laugh. Wrestling for developing one's strength is permissible. It is *makrūh* when it is intended for leisurely pastime or entertainment. Games such as backgammon, chess, cards, bridge, billiards, *beziq* (*pinochle*), football and volleyball are *ḥarām* since they are (senseless pastimes called *mâ-lâ-ya'n*, even if they do not involve gambling. Chess is *ḥarām* if it involves gambling and *makrūh* if otherwise. It is *ḥarām* to tell a lie. It is permissible only if it is intended to dupe the enemy in warfare or to reconcile two Muslims cross with each other or to rescue an oppressed person from their oppressor. It is not sinful to think of committing a sin or to intend or decide to do so; what is sinful is to put it into practice.

A sinner should be advised against their sinful behaviour by means of a graceful language, i.e. by way of a dissuasion called *Emr-i-ma'rūf*. If they should not listen, the policy to be pursued is tacturnity lest *fiṇa* will arise. Authority invoked on the adviser's part, however, licenses the use of an imperative language. The *Emr-i-ma'rūf* should not be done by way of invectives or coarse words. The *Emr-i-ma'rūf* and the *nahy-i-munkar* should not be squandered on people who are prone to retort. However, advisers who are patient enough to endure a possible retort had better go ahead with their advice. Authorities perform the *emr-i-ma'rūf* physically, scholars with their tongues, and the unlearned with their hearts. One should begin with self-discipline in the matter of *emr-i-ma'rūf*. An unlearned person should not attempt doing an *emr-i-ma'rūf* to a learned one. A person who has made it a habit to commit a certain sin should (just the same) perform an *emr-i-ma'rūf* when they see a person commit that sin. A person who cannot do an *emr-i-ma'rūf* to a sinner should tell that person's father or (at least) write to his father about his son's sinning. If his father is reluctant or unable to do an *emr-i-ma'rūf*, the former person should not inform the sinner's father. The same rule applies to informing the woman's husband (if the sinner is a married woman) or the government, (i.e. authorities.) If a sinner (repents for his or her sin and) makes *tawba*, then others should not be

informed about the sinful event. A person who sees a thief (in the act) should inform against the thief unless there is some fear felt.

If a sinful wife is unwilling to make *tawba* despite admonitory advice, it is (still) not *wājib* to divorce her. It is *makrūh* to keep musical instruments in your house even if you do not play them. An Islamic scholar's rights on an unlearned person are the same as a teacher's rights on their disciples. A husband's rights on his wife are even more. She has to obey him as long as his orders are *mubāh*, (i.e. unless he orders something contrary to Islam's commandments,) and to protect his property. It is permissible to walk through someone else's territory if there is not another way. You cannot do so if the owner declines to give you permission.

It is *farz* to acquire knowledge pertaining to worship and earning. It is commendable to learn even more. It is symptomatic of *illās* (ruin) to learn (sciences termed) *hadīth* and *tafsīr* instead of learning *Fiqh*. It is permissible to learn astronomy enough to determine the direction of Qibla and/or the times of (the five daily prayers termed) *namāz* and/or for the purpose of making *jihād*. It is *harām* to learn astrology to exploit it for future-telling. It is *makrūh* to learn science of *Kelām* (or *Kalām*) to utilize it in contentions and discussions. It is not permissible for unlearned people to talk on groups of *bid'at* or on *Madhabs*. It is not permissible to read religious books written by ancient Greek philosophers or by (heretics called) holders of *bid'at* or by people who do not belong to any of the rightly-guided four *Madhabs* or to keep such books in your domestic library. Such books are destructive of people's *i'tiqād* and *imān*. It is not permissible to study knowledge pertaining to science and philosophy before having learned knowledge pertaining to Islam and *imān* from books written by scholars of **Ahl as-sunnat**. Each and every Muslim should first teach their children how to read Islamic letters and the *Qur'ān al-kerīm*, how to perform *namāz*, and tenets of Islam's ethics; thereafter, only, should they send their children out for schooling in science and arts and their other essential and useful subsections. All sorts of games, e.g. ball games, are **mā-lā-ya'mn**; they are deterrents to learning. It is written as follows in the fifth volume of *Ibnī 'Ābidīn*: “‘Arabī (Arabic) is the *līsān-i-jannat* (Language that will be used in Paradise). It is more virtuous than the other languages.” It is an act of worship to learn and teach Arabic. Knowledge should be acquired only for the grace of Allah and for the purpose of serving the Islamic religion and Muslims.

Learning should not be wasted for purposes such as acquisition of property, position, fame and pride. Tutorial rights take precedence over parental rights. Knowledge should be learned from scholars of Ahl as-sunnat or from books written by those noble people and taught to Sâlih people. ['Sâlih people' means 'Good people'. A Muslim who holds a Sunnî belief and who avoids committing harâms is called a **Sâlih** [Good] person. Muslims who do not hold a Sunnî belief are called holders of bid'at or people without a certain Madhhab.] Learning a Sunnî belief and harâms yields more thawâb than does saying the Sûra Iklâs. Learning Fiqh is more commendable than becoming a hâfîdh. Becoming a hâfîdh is more commendable than (performing) nâfilâ worship. "Allâhu ta'âlâ," should be said during preaches. It is an act of irreverence to say, "Allah" only. It is sinful to say tesbîh or tahnîd or to read (or recite) (passages from) the Qur'ân al-kerîm or hadîth-i-sherîfs or to read Fiqh in a gathering of fisq. ^[1] It is permissible to say tesbîh for the purpose of preventing fisq. [As is seen, it is sinful to say tesbîh or salawât to the accompaniment of musical instruments such as flutes or other double-reed instruments or to join such sinful concert programs with those blessed prayers.] As you say your prayers or invocations, it is mustahab to open your palms, with your both hands apart from each other, to raise your arms to a height level with your chest, and to rub your hands gently on your face when you are through with your prayers. If villagers sow seeds for their imâm, the crops will belong to the owners of the seeds if they have not been delivered to the imâm. [The same rule applies to the money or property collected for charity.]

It is permissible or makrûh to urinate standing. It will not be makrûh if you have an 'udhr. However, it is necessary to avoid splattering urine on yourself and to wash or dry the organ where the urine leaves your body. [A person who is unable to control his bladder should wrap a piece of cloth around his urinal outlet, tie it up with a small nylon bag, and recycle the piece of cloth by removing it and washing and drying it whenever it becomes wet with urine. Thereby two or three pieces of cloth can be used for years on end.] It is makrûh to request the Hereafter as a place of refuge from worldly cares. It is permissible to do so when the Hereafter is yearned for as a place of safety against the time's ineluctable fitnas and iniquities. It is permissible to escape from

[1] A place where sins are being committed forthrightly.

your house when an earthquake strikes. Mudâ'â towards people is an act of mustahab. In other words, you should treat others with a graceful language and a kindly smiling face. However, mudâhana (flattery) is unwanted. In other words, you should avoid pleasing others at the cost of sinfulness. A landlord has the right to go in and inspect his property rented out to tenants or lodgers. There are no times or celestial bodies wherein bad omens are innate. It is sinful for a person with Sâlih (good, pious) children to choose one of them and bequeath their entire property to that child. If there are fâsiq ones among them, it is permissible to dispossess them of the legacy. It is not permissible to confine a nightingale in a cage. [It is permissible, however, to feed a bird, e.g. a nightingale, in a cage if it is used to living in a cage.] In (a country called) the dâr-ul-harb the judge of the court of law should have a sorcerer or a witchcraft killed. This rule applies for a zindiq as well. A zindiq is a person who denies Allâhu ta'âlâ and the Hereafter and who dupes others into joining him in his denial. [Sham scientists, freemasons and communists are a few of the examples.] This is the end of the passage translated from **Hindiyâ**.

ÂDÂB to be observed WHEN DRINKING WATER

170- As you drink water, do not drink it in one gulp! Sip it in three separate quenchers. Do not drink water as you perspire; do not drink it in the thick of sleep; and do not drink too much water! All three are harmful to your body. When drinking water is needed during a social event, begin with the right hand side, offering water to the thirsty people in a 'from right to left' order! Our blessed Prophet 'sall-Allâhu 'alaihî wa sallam' stated: "**When you are to drink water, do not drink it standing! It is harmful to your body. Only, water remaining from an ablution and the zemzem-i-she'rif can be drunk standing.**"

Do not jostle other people as you walk around in a bazaar! Do not blow your nose in the street, and do not mock at anybody! Do not eat walking or with your face towards others! Do not fight anybody, and do not argue with people, friend and foe alike! If they want to return something you have sold out, do not turn them down! Do not tell a lie! Do not consume something that is harâm (or something obtained in a way that is harâm). Do not attempt to cheat anyone!

Our Prophet ‘sall-Allâhu ‘alaihî wa sallam’ stated: “**When a person enters a market place, he should say this prayer: ‘Tâ lâha il-l-Allâhu wahdehû lâ sherġa leh, lehul mulku wa lehul hamdu yuhÿi wa yummû wa Huwa hayyun lâ yemûtu biyadih-il-khayr wa Huwa ‘alâ kulli sheÿ’in qadr.’ A thousand of his sins will be forgiven.**”

Open and close your shop with the Basmala! (That is, say, “Bism-illâh-ir-Rahmân-ir-Rahîm!”) When you buy something to eat, do not take it home uncovered; wrap it up; take your food home in a prael! When you come home, make your children happy with something! Go to your shop late and close it early! [Teach and learn Islam’s practices at other times!]

172—If you make friends with someone during a tour, walk as fast as he does. Do not look around as you talk with him! If you (have to) leave him alone (temporarily), rejoin him shortly, so that he will not have to wait long! Be heedful of his rights, and do not offend him! As you part, ask each other forgiveness for any possible ineluctable trespasses!

173—When you visit an invalid acquaintance in his home, wait at the door before you enter and ask for permission! Enter with the Basmala, take a seat on the invalid’s right hand side, make the selâm, (ie. say, “Selâmun ‘alaikum,”) as you enter, and ask the invalid how they feel! Advise them a medicine if you know one. Say the Kelima-i-shehâdat loud enough for the invalid to hear, and wish them a quick recovery. Do not sit too long with the invalid! Meet their needs if there are any! As you leave, pray for their rapid recovery!

174—Do not attend a janâza (funeral) on your own! You may go there alone if there is a pressing need to do so. Greet the kinsfolk of the janâza (by saying, “Selâmun ‘alaikum,”) and offer your condolences by saying, “May Allâhu ta‘âlâ bless you with patience!” Help them with the interment of the janâza! Carry the janâza, beginning with the corner of the coffin tallying with the corpse’s right shoulder, and join the procession walking. The sixteenth chapter of the fifth fascicle of **Endless Bliss** enlarges on the âdâb of carrying the janâza. Our blessed Prophet ‘sall-Allâhu ‘alaihî wa sallam’ attended a funeral procession by walking to the cemetery and riding a vehicle on his way back. When he was asked the reason for doing so, he explained: “**As the janâza is being**

carried (to the cemetery), angels join the procession. So, you should walk and feel hayâ (shame) against taking a vehicle.” [It is sinful to imitate disbelievers in carrying a janâza, to lay wreathes on the grave, and/or to affix mourning signs such as pictures on your clothes.]

175–Be a good spouse for your wife! Advise her graciously and teach her the commandments of Allâhu ta’âlâ! Take good care of her being steadfast in making ghust and performing her (daily) namâzes! Minister to all her needs and means by ways that are halâl! Do not let her eat any morsels that are harâm! Do not exploit her in fieldwork or make her live in a factory. Her earnings are her personal property. It is harâm for you to lay hands on them unless she gives her consent. When you get mad at her, do not beat her, do not threaten her with a divorce, and do not use words like ‘harlot’, etc., and never swear at her mouth or eyes, which is an act that will make you a kâfir (enemy of Allah). Treat her with rifq (suavity, softness, kindness). Never beat her! It is not permissible to cudgel someone, whosever they are. Do not bring home musical instruments or alcoholic beverages! Do not disturb the minds of your household by admitting any woman into your house! Do not divulge your wife’s secrets to others! Do not borrow money from her!

176–Enter your house with the Basmala, (i.e. say, “Bism-illâh-ir-Rahmân-ir-Rahîm,” as you enter!) If you have time say the Sûra called Ikhlâs! Our blessed Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“A person who says the Ikhlâs-i-sherîf as he enters his house will never experience destitution.”** Owing to this advice on the part of our blessed Prophet ‘alâhis-salâm’, Subeyl ‘radîy-Allâhu ‘anh’, one of the Sahâba, became rich. Enter your house with your right foot and make the Salâm! If there is no one in the house, you can make the Salâm as follows: “Es-salâmu ‘alaina wa ‘alâ ‘ibâdih-illâh-is-sâlihîn.” In the meantime, if you say the Sûra that reads, **“Qul-Huwallâhu...,”** once, and the **Âyat-al-kursî**, once, the Satan will not be able to enter your house. Whatever you are to do, begin doing it with the Basmala! Begin doing something such as eating with your right hand! Sit at the meal table altogether. After a meal say the prayer to be said after eating and thereafter say the Sûra that reads, **“Qul-Huwallâhu...!”** After a meal, it is not something that will be useful to your body to drink water till after an hour has elapsed.

177— Before going to bed, read (or recite) *Tebâraka Sûra! Our Prophet ‘alâhis-salâm’* stated: “**Do not go to bed without having read (or recited) *Tebâraka Sûra! For it will be your companion in your grave. A person who reads (or recites) *Tebâraka Sûra* every night will attain as much thawâb as if he enriched the *Qadr* night.***”

One night the *Sultân-ul-Enbiyâ* said to *Hadrat ‘Âisha ‘radîy-Allâhu ‘anhâ*: “***Yâ ‘Âisha! Make khatm of the Qur’ân al-kerîm! Thereby you will make all Prophets intercessors for yourself and make all Believers pleased with you.***” *Hadrat ‘Âisha ‘radîy-Allâhu ‘anhâ* said: “May my parents be sacrificed for you! How can I do these in a short time?” The *Sultân-ul-Enbiyâ* explained: “***Yâ ‘Âisha, say the Sûra that reads, ‘Qur-Huwallâhu...’ three times. You will have made khatm of the Qur’ân al-kerîm, (i.e. you will have recited the entire Qur’ân al-kerîm.) Say the following prayer once: ‘Allâhumma salî ‘alâ Muhammadin wa ‘alâ jem’îl Enbiyâ wa-l-murselîn,’ so that all Prophets will be pleased with you. Say the following prayer once: ‘Allâhummaghfirî wa li wâlidayya [wa li-meshâykhîyay] wa li-l-mu’mînîn wa-l-mu’mînât wa-l-muslimîn wa-l-muslimînât alahyâ minhum wa-l-enwâ,’ so that all Believers will be pleased with you. And say the following prayer once: ‘Subhâillâhi wa-l-hand-u-lilâhi wa lâ ilâha il-l-Allâhu wallâhu ekber wa lâ hawla wa lâ quwwata illâ bilâh-il-‘aliy-yil-‘adlîm,’ so that Hadrat Allâhu ta‘âlâ will be pleased with you.***”

It is written as follows in the two hundred and twenty-ninth (229) page of the ninth edition of the fifth fascicle of **Endless Bliss**: “When various people read (or recite) various chapters of the *Qur’ân al-kerîm*, none of them shall attain thawâb for having made a khatm. A khatm must be made by a single person.” Each of those various people will be given thawâb for having read (or recited) (a chapter from) the *Qur’ân al-kerîm*. And each and every one of them may present the thawâb they have attained as a gift to anyone they choose. (This gifting will not deplete their own thawâb. Rather, it is a proliferation of thawâbs.)

178— Read (or recite) the following *Sûras* in the evening and in the morning, three times each, and have your wife and children do so:

- 1— *Sûra Iklâs*, (i.e. the *Sûra* that reads: “*Qur-Huwallâhu...’*”)
- 2— *Mu‘awwizateyn*, (i.e. the two *Sûras* that read: “*Qur-â‘ûdhu bi-Rabb-il-falâq...’*” and “*Qur-â‘ûdhu bi-Rabb-in-nâss:’*”) 3- The *Fâthâ-i-sherîfa*, (i.e. the *Sûra* that reads: “*Al-hamd-u-lil-lâhi... .’*”)

A person who reads (or recites) those four Sûras in the evening and in the morning, three times each, he will have protected his property and life and his household against all sorts of disasters.

Moreover, a person who says the Sûra that reads: “Qul-yâ-ayyuh-al-kâfirûn,” in the evening and in the morning will have protected themselves against shirk (polytheism).

If a person says the following prayer in the evening and in the morning, they will be safe against a spell, against cruel people’s oppression, and against disasters:

“Bism-illâh-ir-Rahmân-ir-Rahîm, bism-illâh-il-LEDHÎ lâ yadurru ma’asimihî shay’un fi-l-erdi wa lâ fîssemâi wa Huwas-semî’ul-’âlmîn.”

Hadrat Sultân-ul-Enbiyâ ‘sall-Allâhu ‘alaihi wa sallam’ stated: “Hadrat Haqq ta’âlâ has three Names, which are weightless on your tongue, but weighty on the scales: ‘Subhânallâhi wa-l-hamdu-lillâhi wa lâ-ilâha il-l-Allâhu wa-l-lâhu ekber wa lâ hawla wa lâ quwwata illâ bi-l-lâhi-l-’alîyy-il-’adhîm.’ A hundred thawâbs will be given for every one of its words.”

As you go to bed and as you get up from your bed and at each namâz [and after saying any prayer such as a Salawât], say the following prayer, which is the greatest of all prayers of Istighfâr and which will absolve you from your sins: “**‘Estaghfirullâh-al-’adhîm al-ledhî lâ illâha illâ Huw-al-Hayy-al-Qayyûma wa atûbu ilaih.**”

[Sayyid ‘Abd-ul-Hakîm Efendi ‘rahmatullâhi ta’âlâ ‘alaihi’, a profound Islamic scholar in full command of the subtle particulars of knowledge of Fiqh in all four Madhabs, provides the following advice: Enter your bed with the A’ûdhu and the Basmala.^[1] Lie on your right, with your face in the direction of Qibla. Lay the palm of your right hand under your right cheek. Beginning with the Basmala, say the Âyat-al-kursî once. Then say the Iklâs three times and the Fâthiha once and the two Qul-â’ûdhus, once each, beginning to say each of the Sûras with the Basmala. Then say the prayer of Istighfâr three times, i.e. say: “**‘Estaghfirullâh-al-’adhîm alledhî lâ ilâha illâ Huw!’**” Add, “**al-Qayyûma wa atûbu ilaih,**”

[1] Say, “A’ûdhu billâh-im-in-esh-shaytân-ir-rajmîn, bism-illâh-ir-Rahmân-ir-rahîm.”

after the third time! Then say, “**Tawakkaltu al-Allah wa lâ hawla wa lâ quwwata illâ billâh**, ten times. This prayer is called **Kalima-i-temjid**. Add, “**hîl ‘aliyy-i-‘adhûm allehdî lâ ilâha illâ Huw**,” after the tenth time! Then say: “**Allâhummaghfirî wa li wâlideyya wa li-l-mu’minîna wa-l-mu’minat**,” once, and say the **Salawât-i-sherîfa** once, and say: “**Allâhumma Rabbena âtimâ fî-d-dunyâ hasanatan wa fî-l-âkhirati hasanatan wa qinâ ‘adhâb-an-nâr bi Rahmatika yâ-erham er Râhimîn**,” once, and say the **Istighfâr**, i.e. say: “**‘Estaghfirullah-al‘adhûm**,” three or ten or forty or seventy times, and say the **Kalima-i-tawhîd**, i.e. say: “**Lâ ilâha il-l-Allah Muhammad-un-Rasûlullah**,” once, and thereafter turn to your either side as you like and go to sleep!] Imâm Rabbânî states in his hundred and seventy-fourth (174) letter that saying the **Kalima-i-temjid** will shield against being smitten by a genie. Our superiors would say this prayer to expel genies. As a labour-saving aid to our readers, the hundred and seventy-fourth letter of the first volume of **Maktûbât** has been appended to the letters section of the current book. O my Allah, the greatest of the great! I believe Thee with a belief instructed by Muhammad ‘alaihîs-salâm.’ Please do accept me! Please do forgive me! Had it not been for Muhammad’s ‘alaihîs-salâm’ enlightenment of us on Thine Existence, with this limited mind of ours, we could never have attained the honour of finding Thee or knowing Thee on our own. We would have been lower than beasts. We would have met our nemesis in the fire of Hell. O, you, the Great Prophet! The right that you have on us is measureless. You have honoured us with knowing our Allah. You have guided us to the fortune of being Muslims. You have saved us from the torment of eternal fire. Therefore, may endless salutations and unending benedictions be over you from me. O my Allah, the greatest of the great! Lavish Thine mercy on our mothers, fathers and teachers, who have guided us to knowing that greatest Prophet, and on the people who wrote and spread the books of the Ahl as-sunna! Âmin.

179—Make much dhikr of Haq ta’âla so that you be a true qul (slave) to Him.

A namâz of tahajjud performed after midnight is more virtuous than a thousand rak’ats of namâz performed during the day. And performing two rak’ats of qadâ namâz is more commendable than performing a namâz of tahajjud. Our blessed Prophet ‘sall-Allâhu ‘alaihî wa sallam’ stated: “**A person who says the following prayer**

when they wake up at night will attain all their wishes: 'Lâ ilâha il-l-Allâhu wâhdahu lâ sherfakalah, lahul mulku wa lahul hamd-u-wa Huwa 'alâ kulli shey'in qadîr subhânallâhi wa-l-hamd-u-l-ilâhi wa lâ ilâha il-l-Allâhu wallâhu ekber wa lâ hawla wa lâ quwwata illâ billâh-il-'aliyy-il-'adhîm."

180— Say the **Âyat-al-kursi** as you leave your house! Thereby you will be successful in everything you do and will manage useful works. Rasûllullah 'alaihî-salâm' stated: "**If a person says the Âyat-al-kursi as he goes out, Haqq ta'âlâ will order seventy angels and those angels will pray and say the Istighfâr for that person until he comes back home.**" If you say the same âyat when you are back at home, whatever you do between the two âyat-al-kursîs, all your doings will be useful and you will be protected against poverty. Put on your right shoe first! And as you go out from your home or from a mosque, step out with your left foot!

181— Avoid making a jimâ' (coitus) without saying the Basmala beforehand! Otherwise, the Satan will join you. Do not copulate on the night of the 'Iyd of Qurbân (the night between the 'Arafa day and the first day of Qurbân); towards the sun; towards the stars; under a fruit tree; in the presence of a child; in the Qibla direction; during a menstrual period; and do not make a jimâ' rapidly like a cock or in long intervals! After a coitus, do not make a ghusl before urination! Do not make a coitus hungry or thirsty or with your stomach full or lying on your left flank! The recommended manner is to make it with your both knees on the ground (floor, bed, etc.), and to make a ghusl immediately thereafter.

If you teach Islamic knowledge and Islamic ethics to your children, they will be useful both in worldly matters and in the Hereafter. Imâm Ghazâlî 'rahmatullâhi 'alaihi' states: "If a person becomes junub and delays the ghusl until one prayer time is over, that person shall be made to put on a jacket of fire (after death)."

Do not sit too long in a public bath! Do not expose (the part of your body) between your navel and your knees as you are in a public bath! It is harâm both for men and for women even when they are in a public bath (occupied by people of their own sex) to open their awrat parts. Both people who do so and those who look (at others' exposed awrat parts) will be accursed.

WOMEN'S PERIODS OF HAID and NIFÂS

An important note: Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ' states as follows in **Menhel-ul-wâridîn**: Every man who plans to enter into a marriage has to learn about women's menstrual (haid) and puerperal (nifâs) periods, and teach them to his wife. It is farz for every woman to learn the knowledge pertaining to haid and nifâs.

Mustafâ Fehîm bin 'Uthmân of Akshehr 'rahmatullâhi 'alaih', one of the greatest Islamic scholars educated by the Ottoman Empire, states as follows in the book entitled **Murshid-un-nisâ**:

Hayd is the discharge of blood from the front of a healthy girl who has completed her eighth year of age or of a woman fifteen days after the last day of her menstrual period. Blood of any colour with the exception of white and with the inclusion of a turbid colour is called blood of haid. A girl becomes **hâligha**, (i.e. she reaches the age of puberty,) when she begins to menstruate. In other words, she becomes a (grown-up) woman. From the moment whereat the blood is seen until the time when the menses stops, the number of the days in between is the period of **âdat**. A period of âdat is fifteen days maximum. It is three days minimum. In the Shâfi'i and Mâlikî Madhabs, it is fifteen days maximum and one day minimum.

A haid is not necessarily a non-stop flow of blood. If the first seen bleeding stops and then is seen again a couple days later, duration of purity short of three days in between is added to the period of bleeding according to a consensus (of Islamic scholars). Purity that lasts three days or longer, if it is over before the tenth day of the haid, is, again, added to the days of bleeding, according to Imâm Muhammad. These days of purity which are theoretically days of bleeding are called (days of) **fâsid purity**. One day, in this sense, means a length of time that lasts twenty-four hours exactly. A girl who sees blood daily on the piece of cloth or cotton called **kursuf** (sanitary towel, sanitary napkin) for months on end is accepted to be menstruating for the first ten days and suffering from *istihâda* (menorrhagia) for the next twenty days. On the other hand, a woman who undergoes the same actual blood and yet who formerly has had a certain period of âdat must follow her former âdat. Supposing a girl sees blood for three days and does not see any for the next one day and sees some for the next one day and does not see any for the next two days and sees some again for the next one day and does not see any for the next one day and

sees some again for the next one day; all ten days will be assimilated into a period of *haid*. If, every month, she sees blood for one day and doesn't see any for the next one day for successive ten days; she must cease from performing *namâz* and fasting every other day whereon she sees blood. She makes a *ghusl* and performs her *namâzes* on each of the intervening days. (**Mesâ'il-i-sharh-i-wikâya**.) Bleedings in the following categories are not within the definition of *haid*: a bleeding that lasts shorter than three days, i.e. seventy-two hours, be it by five minutes; a beginner's bleeding that lasts longer than ten days; a woman's bleeding that lasts longer than both her *âdat* and ten days; a blood that exudes from a pregnant or *âyisa* [old] woman or from a girl below the age of nine. This sort of bleeding is called **isithâda** (menorrhagia). A woman becomes *âisa* around the age of fifty-five. Supposing a woman with an *âdat* of five days sees blood when half of the sun has risen above the horizon and her bleeding comes to an end when two-thirds of the sun has risen on the eleventh day, which means that the bleeding lasted more than ten days by a couple of minutes; bleeding that exceeds her *âdat*, i.e. five days, is *isithâda* (menorrhagia). For, it has exceeded ten days plus ten nights by one-sixth the time that takes the sun to rise (completely above the horizon). By the end of ten days, she will have to make *qadâ* of the *namâzes* that she did not perform on the days in excess of her *âdat*.

A woman undergoing days of *isithâda* (menorrhagia), as well as a person suffering from enuresis or frequent uncontrollable nose-bleeding, is a person with an *'udhr* (a good reason or excuse endorsed by Islam). She will have to perform *namâz* and fast, and wady (lawful coitus, conjugal act) will be permissible even during the menorrhagia.

According to Imâm Muhammad 'rahimahullâhu ta'âlâ', if a girl undergoes a (menstrual) bleeding for the first time and the bleeding pauses for eight successive days and restarts on the tenth day (and stops again at the end of the tenth day), all ten days are menstrual (*haid*). On the other hand, if this girl sees blood for one day and does not see blood for the next nine days and sees blood again on the eleventh day, the bleeding is by no means menstrual. The two days whereon blood has been seen are *isithâda* (menorrhagia) bleeding. For, as we have explained earlier, days of purity preceding the bleeding seen after the tenth day will not be menstrual. If she sees blood on the tenth and eleventh days, the

intervening days of purity will be added to the haid and thereby ten of the eleven days will be menstrual and the eleventh day will be menorrhagial.

Menorrhagial bleeding (*istihâda*) is a syndrome of illness. A bleeding that continues for a long time is a danger to a woman's health. It will be necessary to see a doctor. A red gum called dragon's blood (*sang dragon*) or drop-shaped chewing gum is pulverized and the powder thereby obtained is taken in the morning and in the evening, one gram of it at each time; it will stop bleeding. Up to five grams of it may be taken.

A woman's menstrual period is, mostly, the same number of days. One month in this sense is the length of time that elapses from the beginning of period of haid until the beginning of the following period. Every woman has to memorize her menstrual period, i.e. her 'âdat, in days and hours. A woman's 'âdat does not change for years on end. If it changes, she will have to memorize her new 'âdat.

It is stated in the books entitled **Bahr** and **Durr-ul-munteqâ**: "If bleeding exceeds the 'âdat and then stops before ten days and no bleeding takes place for the fifteen days and nights following its cessation; Islamic scholars are unanimous on that the days in excess of the 'âdat are menstrual. The 'âdat has changed. If bleeding recurs only once within the ten days and nights, bleeding in excess of her 'âdat is menorrhagial, not menstrual. When it is found out that those days are menorrhagial, she will have to make qadâ of the namâzes that she did not perform on those days." It is mustahab for her to wait until nearly the end of the time of namâz wherein the bleeding stopped. Then she makes a ghusl and performs the time's namâz. Way thereafter is permissible. If she misses the ghusl and the namâz as she waits, in this case wai before a ghusl will be permissible.

It is written in **Menhel**: If the bleeding stops before three days, she waits until it is nearly the end of the time of the namâz. Then she makes only an ablution without making a ghusl, performs the time's namâz and then makes qadâ of the namâzes which she did not perform (within their dictated times). If bleeding recurs after her performing that namâz, she no longer performs namâz. If the bleeding stops again, she makes an ablution towards the end of the time, performs that time's namâz, and then makes qadâ of the namâzes that she did not perform, if there are any. This policy should be followed until the end of three days running. However,

waty will not be *halâl* even after a *ghusl* has been made.

If the bleeding oversteps that three-day limit but stops before the end of her *'âdat*, waty will not be *halâl* till the end of her *'âdat* even if she makes a *ghusl*. However, if she does not see any blood till (nearly) the end of the time of that *namâz*, then she makes a *ghusl* and performs that *namâz*. She does not (have to) make *qadâ* of the *namâzes* that she did not perform, but she fasts (if the event takes place during the blessed month of *Ramadân*). The day whereon she does not see any stain of blood becomes the end of her *'âdat*. However, if the bleeding starts again, she ceases from *namâz* and, after *Ramadân*, she makes *qadâ* of the fast that she performed. If the bleeding stops again, she makes a *ghusl* again well-nigh the end of the time of that *namâz* and performs that *namâz*. She fasts. Recurrence in this way will receive the same treatment until the end of ten days. Once the ten-day limit is over, she performs her *namâzes* even if she still sees some blood, and waty before a *ghusl* is *halâl*. However, it is *mustahab* to make a *ghusl* before the waty. If the bleeding stops before the dawn breaks and if there is time long enough to only make a *ghusl* and put on her dress and yet not long enough to also say, “*Allâhu ekber*,” she performs that day’s fast. However, she does not have to make *qadâ* of the (previous day’s) night *namâz*. If she had time long enough also to say, “*Allâhu ekber*,” she would have to make *qadâ* of the (previous day’s) night *namâz*. If the haid starts before the *Iftâr*, her fasting becomes null. So, she makes *qadâ* of it after *Ramadân*. If the haid starts during a *namâz*, her *namâz* becomes broken. She will not (have to) make *qadâ* of that *namâz* if it is one that is *farz*. She will make *qadâ* of it if it is a *nâfila namâz*. If a woman who wakes up after dawn sees blood on her sanitary napkin (*kursuf*), she enters her menstrual period at that moment. A woman who sees that her sanitary napkin is clean when she wakes up became pure during her sleep, (i.e. her haid came to an end.) In both cases it is *farz* to perform the (previous day’s) night *namâz*. (Fath.) [This rule applies to urinary incontinence as well.] For, a *namâz*’s being *farz* is dependent on being pure, (i.e. not menstruating,) at the last minute of its time. A woman who starts to menstruate before performing the time’s *namâz* does not (have to) make *qadâ* of that *namâz*.

There has to be a period of at least fifteen days of purity between two separate periods of haid. If no bleeding occurs throughout a period fifteen or more days and nights, there is a

(scholarly) consensus on that the bleedings before and after that period will belong to two separate periods of haid. When the bleeding stops earlier than ten days and it is determined whether the period of 'âdat has changed (in length), the bleedings undergone before the end of fifteen days following this (determined) period of 'âdat will be **menorrhagial**, not menstrual. As the fifteen days are being tallied, the menorrhagial day in between will be added to the days of purity. These menorrhagial days are called days of **hukmî** (or **fâsid**) **purity**. As is seen, days of purity betwixt the days of bleeding within the ten days of haid are accepted as days of haid, whereas the days of *istihâda* after the tenth day are accepted as days of purity. If no blood is seen throughout the fifteen days beginning after the period of 'âdat is determined, or if there are one or two days of bleeding (during those fifteen days), bleeding that continues or begins after those fifteen days is the beginning of a new period of haid.

Supposing blood is seen daily for fifteen days running without a single day of purity in between; this time calculation will be based on her 'âdat. That is, the previous month's number of days of purity and 'âdat number of days of haid will be essential. As long as bleeding continues, the same calculation will be acted in accordance with, be it for years. If the bleeding discontinues only once in the meantime, the day whereon blood is seen again will be the beginning of the new haid. Supposing a girl sees blood (at least once) daily for five days running and does not see any for the next forty days and thereafter sees some daily, (beginning of) this final bleeding will become the beginning of the new haid. She will become a woman with an 'âdat of five days followed by forty days of purity. Since her new haid is continual, its first five days will be haid. The next forty menorrhagial days will be accepted as days of purity. A woman who forgets her 'âdat is called **mulhayyira**.

Nifâs means lochia. There is not a minimum length for the period of lochia. The moment when the bleeding stops, she makes a ghusl and begins to perform her namâzes. However, she cannot resume conjugal relationships before the expiration of the days of her 'âdat. It is forty days maximum. At the end of the fortieth day she makes a ghusl and resumes her *dail namâz*, even if the bleeding does not come an end. Bleeding in excess of forty days is hemorrhagial (*istihâda*). If a woman who attained her period of purity in twenty-five days after her first childbirth will have a puerperal period of twenty-five days. If her bleeding continues for

forty-five days, her niâs will still be twenty-five days, the remaining twenty days being days of istihâda. She must make qadâ of her daily namâzes of those twenty days. Hence, she will have to memorize also the number of the days which her period of niâs takes. If the bleeding stops earlier than the fortieth day; say, after the thirty-fifth day, all of the (thirty-five) days will be niâs, which means that her puerperal 'âdat has moved forward from twenty-five days to thirty-five days.

During Ramadân, a woman whose menstrual or puerperal bleeding comes to an end after the Sahûr, [i.e. after dawn,] should not eat or drink throughout the day. However, she will have to make qadâ of that day's fast (after Ramadân). On the other hand, if her haid or niâs starts after the Sahûr, she eats (and drinks) even if the bleeding starts after late afternoon.

On days of haid it is harâm in all four Madhabs to perform a namâz and/or to fast and/or to enter a mosque and/or to read (or recite) the Qur'ân al-kerîm and/or to hold a copy of it and/or to make Tawâf and/or to have coitus. She makes qadâ of the fasts (that she did not perform during Ramadân). But she does not make qadâ of the namâzes. Her (unperformed) namâzes will be forgiven. If, during the time of each of the five daily namâzes, she sits on her prayer rug as long as it would take her to perform that namâz and makes tesbîh (or tasbîh), she will attain as much thawâb as she would be given for a namâz that she perform in the best manner.

It is written in the book entitled **Jawhara**: "A married woman has to let her husband know that her haid has started. If she withholds this information from her husband when he asks her, she will become gravely sinful. And it is a sin with equal gravity for her to say that her haid has started while she is undergoing her days of purity. Our blessed Prophet 'sall-Allâhu 'alaihî wa sallam' stated: '**A woman who conceals the beginning or the end of her haid from her husband is an accursed one.**' Anal intercourse with a woman is harâm and gravely sinful, during haid or otherwise alike. It is called **hiwâta** (pederasty)." A person who commits this act with his wife is an accursed one. An act even more gravely sinful is sodomy, i.e. to commit pederasty with a boy. People who practise sodomy will catch mortal illnesses such as canine tumor (hidranitis suppurativa) and AIDS. Sodomy is called a **khabîth** (abominable) **act** in Enbiyâ (or Anbiyâ) Sûra. Our blessed Prophet 'sall-Allâhu 'alaihî wa sallam' stated: "**If you catch people committing sodomy**

like the people of Lût (Lot) in the act, kill! both partners!'" According to some Islamic scholars, both the active homosexual and the passive one must be burned in fire.

182– Renew your îmân by saying the Âmentu both in the morning and in the evening! The Âmentu states the six tenets of îmân. Learn also the meaning of the Âmentu by heart and have the members of your family as well memorize it! For, you do not know when you will die. Always say the Kelîma-i-tawhîd, learn the six tenets of belief, confirm them, and teach them to your household as well! People who do not know them will lose their îmân.

Our Prophet 'alaihîs-salâm' stated: **"If a person dissuades a Muslim from a practice contrary to Islam and advises them to follow the right course, Allâhu ta'âla will assemble that person among Prophets."**

An important note: It is called *nahy-i-'an-il-munkar* to dissuade a Muslim from doing something contrary to Islam.

It is called *emr-i-bi-l-ma'rûf* to teach a Muslim a commandment of Allâhu ta'âla and to help them practise it. *Emr-i-bi-l-ma'rûf* yields plenty of thawâb. There are people who say: "Conscience should not be attacked. The Awliyâ would not interfere with other people's business." Qayyûm-i-Rabbânî, Khalîfa-i-ilâhî, Muhammad Ma'sûm 'qaddas-Allâhu sirrah-ul-'azîz', a mahdûm-i-mukerrem (a blessed son) of Imâm Rabbânî, passed away in 1079 [1667 A.D.]. This great person provides a beautiful answer to people who say so in the twenty-ninth letter of the first volume (fourth) of his book entitled **Makrûbât**. An English version of the letter occupies the fortieth chapter of the first fascicle of **Endless Bliss!**

183– O Son! We provide information about how to visit an invalid in the hundred and seventy-third chapter of the current book. However, the following facts should be reminded. An invalid undergoes three phases:

- 1– An angel comes and takes away their mouth's sense of taste.
- 2– Another angel comes and takes away their physical strength.
- 3– Another angel comes and takes away their sins.

When the invalid recovers, the angel who took away taste from their mouth gives it back slowly. The angel who took away his strength follows the first angel's example and gives back the invalid's strength. As for the angel who took away the invalid's

sins; this angel asks Allāhu ta'ālā: "What shall I do with these sins?" Allāhu ta'ālā states: "**My Mercy has surpassed My Wrath. Therefore, I have forgiven the sins of the invalid slave of Mine!**" Illnesses, cares and afflictions will not eliminate sins. It is one's patience with these tragic events that will eliminate one's sins.

When someone does you a favour, answer them in kind and be kind to them! As for those who are unkind to you, answer them with forgiveness and advice! Keep away from heretics and from bad humoured people! Do not make friends with them!

184- O Son! The Sultān-ul-Enbiyā 'sall-Allāhu 'alaihi wa sallam' said to Abū Hureyra 'radīy-Allāhu 'anh': "**Go a distance of two kilometres to ask an invalid how they are. Walk four kilometres to reconcile two people cross with each other. Go a distance of six kilometres to visit a Muslim brother of yours, and cover the same distance to acquire knowledge from a man of knowledge!**" [A mile is a distance of two kilometres.]

185- Do as much good as you can to everybody! Help Muslims to acquire knowledge and to do their acts of worship! The greatest help is to teach them the Sunnī creed, ḥalāls, ḥarāms and farzes, and to remind them these values. Do these things for the grace of Allāh! Rasūlullah 'sall-Allāhu 'alaihi wa sallam' stated: "**Even if you worship Allāhu ta'ālā the same as is done by Jebrā'īl 'alaihis-salām', none of your acts of worship and charity will be accepted unless you love Believers for the grace of Allah and deem disbelievers and renegades evil for the grace of Allah.**" An act of worship which Allāhu ta'ālā loves best is ḥubb-i-ḥillāh and buḥd-i-ḥillāh, which means to love Muslims, to help them and to pray for them, and to hate people who dislike the Islamic religion and display hostility towards Muslims, and to pray that they will attain imān and ḥidāyat.

Our blessed Prophet 'alaihī-salām' stated: "**Yā Abū Hureyra! If you want to be with me and enjoy the shade under the 'Arsh, say the Salawāt a hundred times daily! If you want to drink from my pond during the Mahsher, do not stay cross with your Mu'min brother for any longer than three days! But do not talk with people who consume wine [or any other alcoholic beverages] or who eat food that is haram; draw away from them!**"

186- Attribute paramount importance to learning Islamic knowledge, [i.e. religious knowledge and scientific knowledge!] Our Prophet 'alaihī-salām' states as follows in a ḥadīth-i-sherīf of his: "**Acquire knowledge from the cradle to the grave!**" In another:

“Quest for knowledge, be it in China.” [In other words, “Quest for it even if it is in a remote corner of the world or in the hands of unbelievers.”]

There are two groups of Islamic learnings: Religious learnings and scientific learnings. Religious learnings take precedence over scientific learnings. According to a narrative, someone came to Imâm Ahmad ibni Hanbal (or Hanbel) and asked him for advice. Here is the advice that he gave:

“Hadrat Haqq ta’âlâ guarantees your sustenance and the sustenance of the entire creation. There is no need for anxiety about sustenance (rizq) [in addition to doing your part by working to the best of your ability]. All shares of sustenance have been dealt out by Haqq ta’âlâ. By working, you will find your share of sustenance. In the face of the fact that alms will be rewarded by ten-fold, it is *afortiori* doubtless that a person who works will be paid for it. Once torment in Hell has fallen due, how dare one will commit a sin? All events are decreed by Allâhu ta’âlâ. What good would it do if you were poor and took exception at others’ being rich?

These statements will suffice for a person who listens to them and admits them in the name of advice. As for people who do not listen to you; a thousand-fold similar advice will prove to be of no avail. For, the entire concept of advice is subsumed within what has been said so far.

187—Rasitullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“If Haqq ta’âlâ gives a slave of His a bare pittance although he works and the slave rather opts for patience than cry over their poor luck, Hadrat Haqq ta’âlâ will boast to His angels about this slave of His, saying, ‘O My angels! You are witnesses for My promise that I shall bestow upon this slave of Mine a villa in the Jannat-i-‘a’lâ and a high grade therein for each and every morsel they consume.’”**

188— Always be on your best behaviour towards others! Whenever you see a Muslim, regardless of their age and social status, greet him with Muslims’ salâm! Get on well with others, so that they will feel nostalgia for you and pronounce blessings on you after your death. If a person greets a Mu’min brother of his with Muslims’ salâm by saying, **“Salâm-un-‘alaikum,”** ten thawâbs will be recorded for him. If he says, **“Es-salâm-u-‘alaikum wa rahmatullah,”** twenty thawâbs will be recorded. If he acknowledges (a greeting) by saying, **“Wa ‘alaikum salâm,”** ten

thawâbs will be recorded. It is farz to acknowledge a greeting.^[1]

The book entitled **Merâq-il-feiâh**, before its chapter dealing with the muṣids of namâz, provides this information: “It is makrûh to make salâm by bending the head or the body. Another way of salâm that is makrûh is a mere hand gesture, such as one that is made by raising the hand to the head. It is not makrûh to do so orally or to make a hand gesture as well. It is not makrûh to meet a newly arriving superior standing, unless the new comer enjoys being treated like that. If he enjoys it, it will be makrûh (only) for him. It will not be makrûh for a person who stands up for fear of the new-comer’s mischief. The same rule applies to standing up for a person leaving. Hand-kissing is all right when the hand to be kissed is your master’s or the Sultân’s, [a State authority’s] or (one of) your parents’.”

189– Do not be hasty in your acts and decisions! The Satan will interfere with hastily made decisions. A hadîth-i-sherîf reads: “**Haste is devilish, and teenû (unhurried behaviour) comes from the Rahmân (All-Compassionate).**” When something that your nafs likes occurs to you, the Satan will say, “Don’t miss the chance! Do it outright!” When something comes to your heart, you must wonder whether it will please Allâhu ta’âlâ if you do it, see if it will bring thawâb or incur sinfulness if it is done, and do it if it is not something sinful. Thus you will have acted with composure, instead of doing it hastily. This rule has only five exceptions to it, where haste is preferable:

- 1– When you have a guest, bring something for them to eat!
- 2– When you commit a sin inadvertently, make tawba and say the Istighfâr outright!
- 3– Make haste in performing your namâz five times daily; in other words, perform them early!
- 4– Teach your daughters and sons their religious knowledge, e.g. how to perform namâz! When they reach the age of puberty, see to their entering a marriage without any delay!
- 5– Make haste in the interment of a person who is dead! [But the haste should not cause you to omit the âyat-al-kursî and the tesbîhs that are performed at the end of each of the daily five namâzes!]

[1] The sixty-second chapter of the third fascicle of **Endless Bliss** enlarges on salutations and greetings.

190–Never commit a sin! We do not know what sins carry the wrath of Allāhu ta’âlâ. Try to perform all the deeds that bring thawâb! For, we do not know what deeds carry the grace of Haq ta’âlâ.

191–Fear two sins very much. First, avoid cruelty to people under your command! The worst cruelty is to prevent them from learning Islamic knowledge and from doing worship. Second, avoid committing perfidy in religious and worldly matters! Dread all kinds of sins! If a person desires to commit a certain sin and then gives it up for fear of (being punished by) Allāhu ta’âlâ. Haq ta’âlâ will bestow a villa in the Jannat-i-a’lâ on that person. If a Muslim gives you harm, do them a favour in return! Do not cast anyone’s sins to their teeth!

192–Do your utmost to repair roads, streets and mosques and to preserve them in good order, and exercise meticulous care for their cleanliness!

193–Earning thawâb for your acts of worship, as well as acceptance of your prayers, is contingent on making a halâl living. Do not digress from integrity in all your deeds and acts so that your rizq (sustenance) will be halâl! Perform all the commandments of Islam accurately and flawlessly, do not deviate from the right way in your art, in your duty, in your civil service, and do not have recourse to fraud or perfidy so that the money, the wage or the salary you get will be halâl for you!

Eating breakfast early in the morning yields four benefits:

- 1– It eliminates bad breath.
- 2– It will not undermine your health to drink water thereafter.
- 3– You will feel satiated when you go somewhere.
- 4– You will not long for food being eaten by others.

It is very useful to eat little. For instance, it will make you drink little water and sleep little. Eating much, by contrast, will make you sluggish, tire your body, make you drink too much water, and cause malâ-yâ nû. [Malâ-yâ nû means needless and useless acts and words.]

Say, “Bism-illâh-ir-Rahmân-ir-Rahûm,” as you start eating or drinking! In Ramadân, as you make the iftâr, (i.e. breaking your fast after sunset,) after saying the Basmala, say, “Zehebêz-zamâ wa-b-tellet-il-’urbûq wa thebet-al-ejr inshâ-Allāhu ta’âlâ”! After eating, say, “**Al-hamd-u-lilâlâ.**” Thereafter, do not use whatever is

within your reach as a toothpick. [Miswâk is the best thing to clean your teet by means of.]

194– Shy desperately away from the sin of ghybat. [Ghybat means to divulge a Muslim's secret sins or open faults behind their back. It is not ghybat to divulge sins committed frankly and shamelessly and to unearth Islam's reformers whose aim is to defile Islam. Muslims must be informed about these underground enemies.] Engaging in ghybat will not only add to one's sins but also destroy one's thawâbs.] Our Prophet 'alaihîs-salâm' stated: **"Ghybat is a sin graver than fornication."**

195– I'll tell you one more thing, mind you, never tell a lie and never swear by a lie! For, if a person swears by a lie, their family will become extinct. The book entitled **Fatâwâ-i-Hindiyya** and the sixth chapter of the fifth fascicle of **Endless Bliss** provide extensive information on oaths and explain what words and statements are oaths and what are not.] Avoid riya (hypocrisy)! Do not make a false show of piety! Make a modest display of what you really are! Do not slander yourself by pretending to have what you do not have! Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Unlearned people who pretend to be scholars will go to Hell."**

Do not try to divulge a Muslim's faults, and do not pry into anyone's private affairs! Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"On the night of Mi'râj I saw some people inflicting sheer, sadistic torture on themselves. I asked Jibrâ'îl 'alaihîs-salâm': 'Yâ Jibrâ'îl! What sin did these people commit? Why are they tormenting themselves?' Jibrâ'îl 'alaihîs-salâm' said: 'These are the people who divulged other people's (private) faults.'"**

Mûsâ (Moses) 'alaihîs-salâm' asked Haq ta'âlâ on the Tûr-i-Sînâ (Mount Sinai): "Yâ Rabbi! What punishment awaits people who divulge others' secret faults?" Haq ta'âlâ declared: **"Hell is their destination if they expire without (having made) tawba."** Imâm Ghâzâlî 'rahmatullâhî 'alaihi bâr' states that there are three gravest sins. They are:

1– Being bahlî.

2– Jealousy.

3– Hypocrisy.

Bahlî means miserly, close-fisted. You would be bahlî if, say, someone needed you for something and you felt too jealous to teach them what they needed. [The worst close-fisted people are those who do not perform emr-i-mar'uf and nahy-i-munkar to

Muslims. They are people who do not teach Islam to them. Or, they are people who teach them wrongly.] Our Prophet ‘alaihissalâm’ states: “**Bah! people cannot enter Paradise no matter how zâhid they are.**” (Zâhid is the adjectival form of zuhd, which in turn means (Islamic) asceticism.)

As for jealousy: Supposing a certain person has something useful, such as an occupation, a house, property, knowledge; it will be jealousy if you wish these benefits to desert him and come to you. [It will not be jealousy to wish these benefits to be yours as well without deserting that person. This wish means envy, appetite, which is not something sinful.]

The Sultân-ul-Enbiyâ ‘sall-Allâhu ‘alaihi wa sallam’ stated: “**Jealousy will consume your hasenât [good deeds], like fire’s consuming wood.**”

Hypocrisy means to perform good deeds such as namâz, fasting, almsgiving, building roads and mosques so that people will see and admire you. All deeds performed with motivations of this sort are within the scope of hypocrisy (riyâ). Hypocrisy is a minor version of shirk (polytheism, attributing a partner to Allâhu ta‘âlâ). Unless a tawba is made, it will never be forgiven (by Allâhu ta‘âlâ). Not to act compatibly with your knowledge, not to have salâh and ikhlâs in your deeds, and not to attach value to Islamic scholars, to worshippers, to the Azân (Adhân), and to sacred days are signs of shaqâwat.

196– O Son! Mind you, do not display signs of shaqâwat! The first one of these signs is cruelty, which comes about in three different variants:

- 1– Disobedience to Allâhu ta‘âlâ.
- 2– Assistance to cruel people.
- 3– Oppression and persecution perpetrated on people under one’s command.

If a person commits one of these three felonies, Hell will be their destination.

An important note: There are two forms of disobedience to Allâhu ta‘âlâ:

- 1– Not to perform the commandments of Allâhu ta‘âlâ. The commandments are called farz. People who deny the farzes will become unbelievers. People who admit that they are their duties and yet who are too lazy to do them and who consider making

qadâ of them, i.e. paying them later, will not become unbelievers, according to the Hanafi Madhhab. However, it is a gravest sin to omit these commandments.

2– To commit harâm, i.e. acts that have been interdicted by Allâhu ta'âlâ. People who succumb to the desires of their nafs and commit those acts and who feel sorry for having done so although they know that it is one's duty to avoid those acts, will not become unbelievers. Muslims who commit acts that are harâm (forbidden) are called **fâsiq** (disobedient) people. Those who do not commit acts that are harâm and who perform acts that are farz, are called **sâlih Muslims** [good people], or mutteqî people. The thawâb that is conveyed through itiqâ', i.e. avoiding harâm, is superior to the thawâb conveyed through performance of farzs. There is not a big number of acts that are harâm.^[1] A few instances of harâm are: homicide; ghibbat [backbiting]; fornication (and adultery); for women and girls to go out bare-headed, bare-armed, and/or bare-legged; thieving; lying; consumption of alcoholic beverages; gambling; using gold or silver articles, which is harâm for both sexes. It is permissible only for women to wear gold jewellery, providing that they will be at home when they wear jewellery as an ornament. With the exception of a silver ring, which is the only permissible silverware for men to use or wear, all other metal rings are harâm for men to wear.

***Young age is gone, like a sweet dream, my bitterly weeping eyes!
Tears have made me crazy, let my grave for me be home-wise!***

FILLED OR CROWNED TEETH

197– It is permissible, according to Imâm Muhammad, to use a gold wire to fasten one's loose teeth. Imâm A'zam, on the other hand, was of the ijthâd that it would not be permissible to fasten them with a gold wire. According to a riwâya (a scholarly narration, report), Imâm Abû Yûsuf (s ijthâd) agreed with (that of) Abû Muhammad, so Islamic scholars gave a fatwâ stating that it is permissible to fasten one's tottering (loose) teeth with gold. As for the Prophetic licence that had given 'Artaja bin Sa'd 'radîy-Allâhu 'anh, one of the Sahâba-i-krâm, a permission to wear a gold nose; Imâm A'zam stated that the permission concerned

[1] In the current text, the word 'harâm' has been used both as an adjective and as a countable noun, as the case may be.

‘Arfaja, alone. As a matter of fact, a special decree had emanated to give permission Zubeyr and ‘Abd-ur-Rahmân ‘radyi-Allâhu ‘anhumâ to wear silk clothes; he said that the so-called permission concerned the two blessed people, alone. However, the scholarly fatwâ agrees with Imâm Muhammad.

The gold wires used to make the tottering teeth safe and the removable false teeth can be taken out when you need to make a ghusl. The so-called disagreement between the imâms is on whether or not the wire being used in the fastening can be of gold. However, our imâms agree on the ghusl itself. That is, when water does not penetrate under the gold, silver or other metallic fillings, the ghusl made will not be sahih (valid, sound) in the Hanafi Madhhab. In other words, the person involved will not be absolved from the state of jenâbat (or junub). For, the scholars in the Hanafi Madhhab say: “Inner surface of the mouth is a part of the outer surface of our skin. As it is farz to wash the entire skin, likewise it is farz to wash the inner surface of the mouth and the teeth and the tooth-sockets (when making a ghusl).” Therefore, ghusl made by people who have polish on their nails and/or those who had their teeth filled or crowned without a darâtat, if they are in the Hanafi Madhhab, will not be sahih. If a person’s ghusl has not been sahih, nor will their ablutions and namâzes. The second edition, dated 1329 A.H. [1911 A.D.], of the book of fatwâs entitled **Majmû‘a-i-jedîda** contains a fatwâ given by Hasan Khayrullah Efendi and which reads: “Filled teeth will not make a ghusl null and void.” Some people adduce this statement as support for their argument that a ghusl made by people who had their teeth filled or crowned will be sahih. On the other hand, that fatwâ does not exist in the first, dated 1299 A.H., edition of the same book. Hence, the so-called fatwâ was concocted and implanted in the second edition of the book by ignorant and religiously negligent people during the time of the notorious Party of Union. For, by the hijrî year 1294, Khayrullah Efendi was no longer the Shaikh-ul-Islâm (of the Ottoman Empire). False fatwâs of this sort should not be trusted. It is stated as follows in the book entitled **Misbâh-ul-feiâh**: “If something such as wax, chewing gum and solid dough covers a part of your body or something (impenetrable) fills one or more of your tooth sockets, the ghusl you make will not be sahih, since water will not reach the skin under them.” It is written as follows in the book entitled **Majmû‘a-i-Zuhdiyya**: “Food remains between the teeth, regardless of their amounts, are like solid dough and, if they do not let water through, will prevent a ghusl. The same is

written in Halebî as well.” **Imî ‘Âbidîn** ‘rahimahullâhu ta’âlâ’ says: “If the food remains between the teeth and in the tooth-sockets are solid enough to prevent water from reaching the part under them, the ghusl will not be valid.” As is seen, a ghusl’s being sahîh in the Hanafî Madhhab is conditional on water’s reaching the teeth and the tooth-sockets.

A superhuman situation that compels you to do something, i.e. something that you cannot help, is called a **darûrat**. Examples of a darûrat are: an Islamic commandment or prohibition, a severe pain, risk of losing a part of your body or your life, and a situation wherein you have no other choice. A situation that makes it impossible or burdensome to perform a certain farz or to avoid a certain harâm is called a **haraj**. The commandments and the prohibitions of Allâhu ta’âlâ, collectively, are called the **Ahkâm-i-islâmiyya**. When you are to observe one of the rules of the **Ahkâm-i-islâmiyya**, i.e. when you are to perform a commandment or avoid an act that is forbidden, you adapt yourself to the widely-known and preferred statements made by the scholars of your own Madhhab. In case there is a haraj in following those statements of theirs, then you follow their other statements that are weak and not preferred. If there is a haraj in following these weak statements, too, you imitate one of the other (four) Madhabs, i.e. the one in which there is not a haraj for you to observe the rule concerned. (This forced imitation of another Madhhab is called ‘taqlid’.) If there is a haraj even in imitating that other Madhhab, then you look over the matter to see whether or not the haraj is the result of a darûrat. If so, i.e. if there exists a darûrat as well, then it will be permissible to omit the farz in question or to commit the harâm in question as much as the existent darûrat necessitates. In case a darûrat does not exist or if a darûrat exists and a choice can be made out of a couple of things that can be done, it will not be permissible for you to omit the farz in question or to commit the harâm in question if you choose the one that presents a haraj. (In that case,) you will have to avoid doing the one that causes a haraj.

It is a plain fact that there is a haraj in moistening the part under a crowned or filled tooth. And there is not a second way in the Hanafî Madhhab whereby you can make a detour around that haraj. That means to say that you will have to imitate one of the two (of the other three) Madhabs, i.e. the Mâlikî or the Shâfi’î. For, in these two Madhabs, it is sunnat, not farz, to wash inside the mouth when making a ghusl. As imitation (taqlîd) is possible,

there is no need to try to find out whether or not there is a darʿat as well. Searching for existence of a darʿat would be a matter to be pursued if it were not possible to imitate the Mâlikî or the Shâfiʿî Madhhab. Consequently, a Muslim who wants to have one (or more) of his teeth filled or crowned should imitate the Mâlikî or the Shâfiʿî Madhhab to circumvent the difficulty by leaning upon the hadîth-i-sherif that reads: “**The Madhhabs are fruits from the Mercy of Allâhu taʿâlâ**.” It is written in Ibnî ʿÂbidîn and in the two hundred and eighty-fifth (286) letter of the (first volume of) Imâm Rabbânî’s book entitled Makrûbât^[1] that it is mustahab for all Muslims who are in the Hanafî Madhhab and who do not have an ʿudhr compelling them to imitate another Madhhab to also observe the acts that are farz and avoid the muʿsids in the other (three) Madhhabs. In the face of the fact that it is mustahab for people without an ʿudhr to also imitate the other (three) Madhhabs, it would be senseless to be opposed to a Muslim’s imitation on account of an ʿudhr. To imitate the Mâlikî or the Shâfiʿî Madhhab, –since niyyat is farz in those two Madhhabs, – you pass the niyyat through your heart that you are imitating the Mâlikî or the Shâfiʿî Madhhab as you make a ghusl or an ablution and as you begin to perform a namâz, or after the namâz in case of forgetfulness. The ghusl or the ablution made by a person imitating one of the two Madhhabs, as well as the namâz that he performs, will have to be compatible with the Madhhab that he is imitating. Supposing he is imitating the Shâfiʿî Madhhab, he will have to renew his ablution for namâz if his skin contacts the skin of a woman who is not one of his eighteen mahram relatives and if the inner part of his hand contacts his qaba awrat, (i.e. his genitalia and/or anal region.) He will have to say the Fâṭiha Sūra behind the imâm, (i.e. as he performs a namâz in jamāʿat,) and say the Basmalâ before the Fâṭiha and also before the Dhamm-i-Sūra. There should not be a least amount of najâsat on his clothes, on his body, and on the ground where his feet are and where you put your head (for the sajdâ). Please see the nineteenth (19) chapter!

We write these lines so that the ghusls made by Muslims in the Hanafî Madhhab and who have crowned or filled teeth will be sahîh. We want to show them an easy way. We do not tell them not to join a namâz in jamāʿat conducted by an imâm carrying a crowned or filled tooth. It is written in valuable books such as **Ibnî**

[1] An English version of the letter has been appended to the current book.

‘Ābidūn, its commentary entitled **Merâq-il-feġâl** and written by Ahmad bin Muhammad bin Ismâ‘îl Tahtawî ‘rahmatullâh ta‘âlâ ‘alaih’ (d. 1231 [1815 A.D.]): **Ni‘met-i-islâm**, written in Turkish by Hâdî Muhammad Zihnî ‘rahmatullâh ta‘âlâ ‘alaih’, (1262 – 1332 [1914 A.D.]); and **Ma‘fuwât**, written by Molla Khalîf Es‘irîdî ‘rahimahullâhu ta‘âlâ. Ibnî ‘Ābidūn ‘rahimahullâhu ta‘âlâ’ states as follows as he deals with talâq that is riġî:¹¹ “Scholars in the Hanafî Madhhab said that when there is a haraj (in doing something) that thing will be done by imitating the Mâlikî Madhhab. If it has not been clarified in the Hanafî Madhhab how a certain deed must be done, the Mâlikî Madhhab will be imitated. For, the Mâlikî Madhhab is closer (than the other two Madhhabs) to the Hanafî Madhhab.” He says as he deals with the matter pertaining to being an imâm: “Its being saĥn to join a namâz in jamâ‘at conducted by an imâm in one of the other three Madhhabs is conditional on that imâm’s observing the farzes in the follower’s Madhhab and the follower’s knowing about the imâm’s doing so. This is the most emphatic gawl. If the imâm omits these farzes, the namâz will not be saĥn. If there is a namâz in jamâ‘at being conducted (by an imâm) in your own Madhhab, it will be makrûh to follow an imâm in one of the other three Madhhabs. Otherwise, it will be better (to follow that imâm) than performing the namâz on your own. According to some Islamic scholars ‘rahimahullâhu ta‘âlâ’, if the namâz performed by the imâm is saĥn in his own Madhhab, it will be saĥn also for a person in another Madhhab to join a namâz in jamâ‘at conducted by that imâm.” Likewise is written in Tahrâwî’s annotation to the book entitled **Merâq-il-feġâl**. There are two different gawls (scholarly reports) on whether or not it is saĥn for a Muslim without any crowned or filled teeth to follow an imâm with a crowned or filled tooth: According to one of the gawls, it is not saĥn. According to the other gawl, it will be saĥn to follow that imâm if he is a Sâlih Muslim and if he is imitating the Mâlikî or the Shâfi‘ Madhhab. That imâm should be followed also by Hanafî Muslims without any crowned or filled teeth unless it is known that he is not imitating (one of those two Madhhabs).¹² To ask him whether he is doing the so-called imitation would be curiosity, which is not permissible. It is written

[1] See the fifth chapter of the sixth fascicle of **Endless Bliss** for information about talâq (divorce) and its kinds.

[2] At this point we would like to remind our readers that to follow an imâm or to perform a namâz behind him means to join a namâz in jamâ‘at being conducted by that imâm.

in **Durr-ul-mukhtâr** and in **Merâq-î-fe'lâh** that it is mustahab for a Hanafî imâm to observe also the rules in the Mâlikî and Shâfi'î Madhhabs even if he does not have a single crowned or filled tooth. Another written source stating that "it is commendable to act upon a da'if (weak) gawl when there is a haraj" is a chapter of the book entitled **Hadîqa** dealing with fitna. If a person does not attach any value to the (four) Madhhabs and does not adapt himself to any one of the Madhhabs, it will be concluded that he is a **bid'at holder**, a heretic, or a murtaḍl [enemy of Allah]. The namâzes that he performs will not be saḥîh. It will not be saḥîh to follow him, (i.e. to join a namâz in jamâ'at being conducted by him.)

A preacher claims to have conducted a research on tooth-crowning and lists the evidences he has pieced together as follows:

1- "If the teeth in the mouth of the person who is to make a ghushl has been covered or filled, the mandatory area shifts to the outer surfaces (of the crowns and fillings), so the ghushl will be accomplished when they are washed. It is analogous with the rule that masah on a lesion or on the bandage applied to it is permissible and the mandatory area will shift to the outer surface of the bandage, so that a mere masah on them will do. It is like that there is no need to remove bandage and wash the skin under it."

This written judgement is totally wrong. It is not scientific; it is subjective; it is a concoction. The fact of the matter is as follows in books of Fiqh, in Ibnî 'Abidin, for one: "It is farz to wash-when making a ghushl-the limb with a lesion or a fracture or a sprain or a swelling or a pain, and to remove medicine or the bandage applied on them and wash the skin underneath. In case cold water could be harmful, then hot water will be used. If that would be harmful as well, then masah will be made over the sore and the skin around it will be washed. If it would be harmful to the sore to wash the skin around it, then masah will be made over the skin around it. If even that would cause harm, then, alone, will masah on the bandage be permissible. In short, only in that case will the mandatory area shift to the outer surface of the bandage. When the mandatory area shifts to the outer surface of the bandage, masah will be made on the bandage. Masah will be made on the parts of the bandage on the healthy parts of the skin and on most of the unbandaged healthy parts of the skin. This rule applies both to an ablution and to a ghushl. If undoing or removing the bandage, be it after the healing, would aggravate the complaint or the skin

around it, i.e. if it would cause bleeding, running, worsening of the sore, an unbearable ache or pain, or if you would be unable to replace the bandage yourself or find someone to do it for you, the bandage must not be undone. Masah must be made on it. Ointment applied on the cut on your foot [or something such as a plaster applied on it or colloidum used to coat it or crust formed on it] serves as a bandage. Masah on such things should be avoided if it would be harmful. In case the bandage or ointment applied on the sore falls off after healing, the masah that was made on it will become null and void. You will have to wash the surface of the sore.”

As is seen, washing the surfaces of tooth crowns and fillings is a matter that bears no similarity to bandages. For, bandages and the like that have been applied on a sore on account of a need have developed into a darûrat since it is impossible to imitate another Madhhab. As for having your tooth filled or crowned instead of having your aching tooth extracted and having a prosthesis made; it has been your own decided preference; and since it would have been possible to imitate another Madhhab, (i.e. one of the two of the other three Madhabs,) the filling or crowning has not been on account of a darûrat. It would be pointless to make an analogy between a situation with a darûrat and one without a darûrat.

2- He argues: “It is farz to wash one’s face when making an ablution; be that as it may, it will be sufficient for a person with a thick beard to wash only the upper surface of his beard and he will not have to wash the skin under the beard; by the same token, it is unnecessary to wash the tooth under the crown.”

This argument of his is symptomatic of a misjudgment concerning the statements written in books of Fiqh. Look what is written in the book entitled **Mejma’ul-enhur**: “According to a sahh riwâyat, it is farz to wash the upper surface of the beard when making an ablution. For, it is the face, (i.e. the upper surface,) that one is commanded to wash. If a person has a thick beard, the skin of his face is no longer his face, (i.e. the outer surface.) Face, (in this context,) is what a casual observer sees of your face. If a person has a thick beard, the beard on his skin, not the skin itself, will be seen. Likewise, it is farz to wash the outer surface of the beard, not the outer surface of the skin itself. It is written in **Durr-ul-mukhtâr**: “According to a zâhir riwâyat coming from Imâm A’zam, it is farz to wash the outer surface of the beard covering the face. The fatwâ also says so. It is not farz to wash the beard

hanging down from the chin or to make *masah* on it. After washing the face three times, it is *sunnat* to make *hiâl* of the hanging beard, (i.e. to comb it with your four fingers,) by inserting your fingers upwards from the lower end of the beard. However, if the beard is sparse, it is *farz* to wash the skin that can be seen underneath it.” According to the faulty analogy drawn by the person who made the aforesaid statement, since it is enough to wash the outer surface of a thick beard when making an ablution, it must be enough to wash only the outer surface of the beard also when making a ghusl and there must be no need to wash the skin underneath it. That, however, is not the fact. It is written with clarity in books of *Fiqh* that it is *farz* in ghusl to wash the skin underneath the beard, thick as it may be. For instance, it is written in the chapter dealing with ghusl in the book entitled ***Merâq-il-felâh*** as well as in its Turkish version entitled ***Nîmat-i-islâm***: “Even if your beard is thick, it is *farz* to wash the skin underneath it.” Since there cannot be an analogy between washing the beard in a ghusl and doing so in an ablution, how could one make an analogy between washing the teeth in a ghusl and washing the beard in an ablution? The argument in the words quoted above is symptomatic of an emotional reasoning, rather than a scientific one. If that heretic practised his superficial analogy and did not wash the skin underneath his beard when making a ghusl, the ghusls that he has made and the *namâzes* that he has performed ever since have not been *sahîh*, nor have those of other Muslims who believed him.

3—He says: “Teeth make up a part of body. It is permissible to have your teeth filled or crowned on account of a *darîrat* lest we should lose a part of our body.” He says so as if others argued that filling or crowning your teeth were not permissible. Yes, we also say that it is permissible to get a decayed tooth filled or crowned. But we say also that it is necessary to observe the rules which the scholars of the *Hanañ* *Madhab* teach in their books, and, looking up the easy ways of doing so in books of *Fiqh*, we explain them.

4—He says: “According to *Imâm Muhammad*, it is permissible to have your tottering teeth fastened with gold wires and to use gold teeth in lieu of your teeth that have fallen or been extracted. The *fatwâ* approves of these solutions. *Imâm Muhammad*’s *ijtihâd* can be exploited in having your teeth crowned with gold.”

This argument, put forward in the name of a proof, is a proof that the person who offers it can by no means be trusted. We ask

the person who makes these statements: Could he please name the books in which he read Imâm Muhammad's 'rahimahullâhu ta'âlâ' statements arguing that it were permissible to use gold teeth in lieu of fallen or extracted teeth? No such books, naturally! Imâm Muhammad 'rahimahullâhu ta'âlâ' said that it would be permissible to use gold wires to fasten the tottering teeth or the teeth used to replace the lost ones. The statement which is written in the book of fatwâs entitled **Tââtihâniyya** and which reads that a person who "loses one of their teeth will use a gold tooth to replace it by adapting themselves to Imâm-i-Muhammad" is intended to refresh our memory with Imâm Muhammad's statement that it is permissible to "use gold wires to fasten loose teeth". The 'gold teeth' written in the so-called fatwâ are by no means 'crowns' or 'fillings'. The wires are used to fasten the teeth to the adjacent teeth. They can be removed when making a ghusl, like gold or other metal false teeth that are called prostheses and which are used to replace the extracted teeth and can be removed. Nay, it is unnecessary to remove them since water will reach the surfaces under them. Would it become a man of religion to quote that great Imâm as having made a statement that he did not make? As for recommending to act upon an unmade statement; would it not mean to grind water with a mortar and pestle?

5- He says: "It is not necessary for people with crowned or filled teeth to imitate one of the two Madhabs called Mâlikî and Shâfi'î. For, Imâm Muhammad made a statement that they are permissible."

We say that (Hanafi) Muslims with crowned or filled teeth have to make their niyyat to "imitate one of the two Madhabs called Mâlikî and Shâfi'î," since the ghusls and ablutions they make will not be sahih in the Hanafi Madhhab. For, scholars in the Hanafi Madhhab say: "If a person has done something which prevents them from doing something that is farz, with or without a dar'urat alike; by following another Madhhab they will be absolved from having to do that farz." That this fatwâ is mukhtâr (the chosen one) is written in Ibnî 'Âbidîn, at the end of its chapter dealing with times of namâz. In light of this licence, they have given permission for a number of practices. This fatwâ gives Muslims in the Hanafi Madhhab permission to have their teeth crowned and/or filled. Imâm Muhammad 'rahimahullâhu ta'âlâ' did not say that a ghusl made by people with crowned teeth would be sahih. He said that it would be permissible to fasten tottering teeth with

wires, silver wires and gold ones alike. For, a fastened tooth can be removed as the mouth is being washed. Since water will reach under it, there will be no need to remove it. To say that Imâm Muhammad said that a ghustl made by a person with a crowned tooth would be permissible, would be not only a defamation of that great Imâm but also an attempt to mislead the Muslims.

6—It is ludicrous to adduce our Prophet's *sall-Allâhu 'alaihî wa sallam*' *hadîth-i-sherîf* that reads: “**Ease up (on people); do not cause difficulty,**” as support for the argument that it is unnecessary to make your *niyyat* to ‘imitate the *Mâlikî* or *Shâfi‘* Madhhab’ when making a ghustl if you have a crowned or filled tooth. This *hadîth-i-sherîf* does not mean: “Do whatsoever comes easy to you even if that easy choice is not permissible.” It means: “If there are various *ijtihâds* on a certain matter, or if several ways have been suggested in doing something that is *mubâh* (permitted), make the easiest choice.” In other words, it means to make the easy choices permitted by Islam. This *hadîth-i-sherîf* is explained in the two hundred and second (202) and the two hundred and seventh (207) pages of the book entitled ***Hadîqa*** and written by ‘Abd-ul-Ghani Nablusi’ *rahimahullâhu ta‘âlâ*’ and in the hundred and eightieth (180) page of the book entitled ***Berqa*** and written by Muhammad Hâdimî ‘rahimahullâhu ta‘âlâ’. *Munâfiqs* and people without a certain Madhhab adduce this *hadîth-i-sherîf* as support for their violation of Islamic principles and exploit it as a stratagem to deceive Muslims.

7—The statement, “Recently *Mûsâ Kâzim Efendi* has given a *fatwâ* concerning tooth-filling,” cannot be adduced as a proof. A *fatwâ* has to have been taken from books of *Fiqh* and the original statement borrowed from the book (of *Fiqh*) that has been utilized as a source for the *fatwâ* has to be quoted below the *fatwâ*. *Mûsâ Kâzim Efendi* did not do so; instead, he gave many erroneous *fatwâs* based on his personal views and thoughts. The unlearned and masonic men of religion appointed to the administrative position by the Party of the Union after the beginning of the Constitutional Period did not hesitate to give such misleading *fatwâs*. Muslims should be incredulous enough not to succumb to the false smiles and courteous words of freemasons, *lâ-Madhhabîs*, *munâfiqs*, *bid‘at* holders and separatists; they should adapt themselves not to those liars’ statements, but to books written by scholars of ***Ahl as-Sunnat***, or they should follow true men of religion who have adapted themselves to those valuable books.

8– The following excerpt is from the latter part of the twenty-second letter in the third volume of Hadrat Imâm Ahmad Rabbânî's book entitled **Makîtbât**: "It is harâm to hurt Muslims or to present difficulties for them; it is something that Allâhu ta'âlâ dislikes. Shâfi'î savants submitted a fatwâ that gave permission for the things that were difficult in their Madhhab to be done according to the Hanafi Madhhab. Thus they facilitated the life of a Muslim." These statements will, let alone support the argument, "to have Muslims imitate one of the Mâlîkî and Hanbalî Madhabs means to cause difficulties for them", help Muslims to fully realize that the only requirement for a Muslim with a crowned or filled tooth to satisfy is to make their niyyat to "imitate the Mâlîkî (or Shâfi'î) Madhhab" when making a ghusl. [Please see the thirty-fourth chapter of the first fascicle of **Endless Bliss**!]

9– Another slanderous statement is: "We have been observing that there are people giving fatwâ that permits Muslims with crowned or filled teeth to transfer to another Madhhab and people publishing writings to that effect." In none of our books have we said that Hanafi Muslims with crowned or filled teeth should "go out of the Hanafi Madhhab and transfer to one of the Mâlîkî and Shâfi'î Madhabs". We have written that those people should make their niyyat to "imitate one of the Mâlîkî and Shâfi'î Madhabs" only as they make a ghusl and an ablution and as they perform a namâz, which they can do whenever they remember after having performed the namâz should they forget to do so beforehand. Doing so does not mean to go out of the Hanafi Madhhab and transfer to the Mâlîkî or the Shâfi'î Madhhab. A crowned or filled tooth prevents a ghusl made from being sañh in the Hanafi Madhhab. It does not prevent it in the Mâlîkî or the Shâfi'î Madhhab. Not only does the aforesaid letter of Hadrat Imâm Rabbânî show that a Muslim who is in the Hanafi Madhhab and who has had their tooth crowned or filled should make their niyyat to imitate one of the Mâlîkî and Shâfi'î Madhabs when making a ghusl and/or ablution and when performing a namâz, but the fact is written in books of Fiqh as well. For instance, annotation to the book entitled **Merâq-il-felâh** renders the following account as it deals with times of (the daily five) namâzes: "There does not necessarily have to be a darûrat so that you can imitate another Madhhab, (i.e. one of the other three Madhabs.) Only, you will have to observe the principles of that Madhhab as well. For, there is a consensus (of Islamic scholars) that a unification of (four) Madhabs is bâtil (null and void). A Muslim imitating the Shâfi'î

Madhhab has to say the Fâtîha Sûra behind the imâm, (i.e. as he performs a namâz in jamâ'at,) renew his ablution if he has touched the skin of a woman who is not one of his close relatives called zî-rahm mahram, and avoid the least amount of najâsat. It is written as follows at the end of the chapter dealing with times of namâzes in the book entitled **Durr-ul-mukhlât**: "When there is a darûrat, another Madhhab will be imitated. But then it will be necessary to observe the rules of that Madhhab. It has unanimously been stated (by Islamic scholars) that a unification of (all four) Madhabs is bâtil." Ibnî 'Abidîn 'rahimahullâhu ta'âlâ' explains this as follows: "The imitation can be done also when there is not a darîrât; nay, it can be done even after the religious practice has been done." It is written in the hundred and thirteenth (113) page of the book entitled **Fatâwa-l-hadithiya**: "As Imâm Subkî states, a shar'î^[1] need is a good reason making it permissible to imitate another Madhhab, (i.e. one of the other three Madhabs.) 'Abd-ul-Ghanî Nabulsi 'rahimahullâhu ta'âlâ' states as follows in **Khulâsa-t-ut-tahqîq**: "Shaikh 'Abd-ur-Rahmân Imâdî 'rahimahullâhu ta'âlâ' states that a Muslim in the Hanafî Madhhab can omit something that is farz (in their own Madhhab) by imitating one of the other three Madhabs when there is a darûrat (which renders it impossible for them to perform that farz). However, this imitation will make it necessary for them to observe that Madhhab's other principles in that matter. There is many another Islamic scholar who says that this imitation is permissible even when there is not a darûrat."

As is understood from the Fiqh scholars' statements quoted above, if something done on account of a darûrat or otherwise prevents a farz from being done or causes a harâm to be committed, and if there is a haraj (difficulty) in counteracting that obstructive situation, you observe that farz by exploiting the conveniences presented by your own Madhhab. If that farz cannot be observed even by receiving support from those conveniences, then you perform that act of worship by imitating another Madhhab, (i.e. one of the other three Madhabs; to wit the Madhhab wherein the impeded principle is not farz. If the impeded part of the so-called act of worship is farz in all four Madhabs, or if it is impossible to observe the essentials of another

[1] Shar'î means pertaining to Islamic Shar'at, which in turn deals with Islamic rules, principles, laws, practices, commands and prohibitions.

Madhab, and if the impediment has been caused by a darûrat, you will be absolved from having to do that farz. In other words, it will be permissible not to do it. On the other hand, if the impeding situation has been gone into without a darûrat or if there is a darûrat and you are free to make a choice between alternatives with a haraj and those without a haraj and you choose the one with a haraj, you will imitate one of the other three Madhabs. In case imitation is impossible, you will not be absolved from having to do that farz. You will have to make the choice without a haraj and thereby perform that act of worship. The same rule applies to situations without a darûrat and yet with a haraj. It will be necessary not to do something that will cause a haraj, i.e. a hardship, a difficulty. When a tooth begins to decay, it causes a vehement toothache, and it becomes a darûrat to prevent it, which can be done by crowning or filling the tooth or by using a prosthesis. It is more healthy to use a prosthesis. Today's American people are immediately extracting a decaying tooth and replacing it with a prosthesis or teeth furnished with a full or semi palate. That is, they are implanting false teeth. False teeth can be removed before washing the mouth. Surfaces under them can be washed. Therefore, they will not prevent a ghusl from being sahîh (valid). In places where crownings and fillings and prostheses are applied, a crowning or filling is no longer a darûrat; each of them remains only a haraj. People who have their teeth crowned and/or filled because they do not want to use prostheses will have to imitate one of the Mâlikî and the Shâfi'î Madhabs as they make a ghusl. Were it not possible to imitate one of these two Madhabs, they would have to avoid crowning and filling, get the aching teeth extracted and have recourse to prostheses.

To imitate another Madhab on account of a haraj, i.e. difficulty, does not mean to change one's Madhab. A Hanafî Muslim who imitates one of the other three Madhabs has not abandoned the Hanafî Madhab. For instance, they renew their ablution also when blood exudes from their skin, and perform a Wir namaz in the name of performing a namâz that is wâjib. When the imitation is done for the purpose of accomplishing a valid ghusl, the Madhab being imitated is either the Mâlikî or the Shâfi'î Madhab, and the Islamic essentials wherein the imitation is taking place are ghusl, ablution, and namâz. If one of the (other) essentials of the Madhab being imitated is omitted without a darûrat, the act of worship being performed will not be sahîh (valid). The Muslim concerned will be guilty of **tellîq** (unification

of Madhhabs) on account of an eclecticism without a darʿat, and their namâz will not be valid in either Madhhab. We would like to repeat that imitation of one of the other three Madhhabs is not a mere verbal act that contents itself with a simple niyyat (intention). It is compulsory to learn the farzes and the muftsids in the Madhhab being imitated and observe all those rules and principles.

The namâzes performed by a Hanafî Muslim imitating one of the Mâlikî and the Shâfiʾ Madhhabs on account of their crowned and/or filled teeth will have to be agreeable also with the rules and principles of the Madhhab they are imitating; therefore, that Hanafî Muslim will have to know the farzes in a namâz taught in that Madhhab. The following excerpt has been translated from the book entitled **el-Fiqh-u-'ala-l-madhâhib-ul-erbe'a**: Namâz is the most important one of the basic essentials of the Islamic religion. Allâhu ta'âlâ has commanded people who want to worship Him and thank Him for His blessings to do so by performing namâz. He has made it farz for them to perform namâz five times daily. A hadîth-i-sherîf reads: "**Allâhu ta'âlâ has commanded His slaves to perform namâz five times daily. He has promised that He will put people who deem this command their prime duty and perform namâz into Paradise.**" There is quite a number of hadîth-i-sherîfs stating the honour and high value of namâz and recommending to perform namâz. It has been declared that there is very bitter torment awaiting people who do not attach importance to namâz and people who are remiss in performing namâz. Performing namâz purifies hearts. It causes forgiveness of sins. However, a namâz performed in thoughts centred around worldly advantages and without thinking that it is one's duty as a slave (of Allâhu ta'âlâ) will not yield any benefit, worldly and next worldly alike, even if it is sahl because it has been performed in a way compatible with its rules. As you perform a namâz, you must ponder over the greatness of Allâhu ta'âlâ and be aware of that you are performing a command of Allâhu ta'âlâ. It is only a namâz performed so as to satisfy these criteria that will purify your heart and which will protect you from doing evil. Allâhu ta'âlâ will judge people by their hearts, not by their appearances and actions. That is, He will accept good deeds performed with a good heart and fear of Allah. The first thing to be done when performing a namâz is to put your niyyat right; the next important thing is to observe the farzes and the principles of the namâz being performed, and next comes covering your awrat parts. A namâz must be performed

both physically and spiritually. As you perform a namâz, you should never forget that Allâhu ta'âlâ sees you, that He hears the prayers you have been saying, and that He knows what you are thinking of. A slave possessed of such qualities will not harm anybody. They will always be good to others. They will be useful to their country and nation.

Lexical meaning of 'namâz' is to ask for goodness and to invoke a blessing on someone. In Islam 'namâz' means to do commanded actions and say commanded things in the meantime. Namâz is started by saying the **Takbîr Iftitâh**, and ends when the Salâm is made.

There are four kinds of namâz in the Hanafî Madhhab: Namâz that is farz-i-'ayn; namâz that is farz-i-kiâyâ; namâz that is wâjib; and namâz that is nâfila (supererogatory). All namâzes that are sunnat are within the definition of nâfila.

198—In the Shâfi'î Madhhab, there are two sets of conditions to be fulfilled apropos of namâz: Conditions for wujûb and conditions for sihhat, (i.e. those for its being sahîh.) In the Shâfi'î Madhhab there are six conditions for a namâz's wujûb. Whoever fulfills these six conditions will have to perform the namâz concerned. They are: To be a Muslim; to have heard that namâz is a commandment (of Allâhu ta'âlâ); to have reached the ages of discretion and puberty; (for a woman) to have completed her period of haid or puerperium; to see and hear. In the Shâfi'î Madhhab there are seven conditions to be fulfilled for a namâz's being sahîh (valid): Tahârat (purification) from hadas, [which means to make an ablution and/or ghusl; tahârat from najâsat (uncleanliness), [which means cleanliness of one's body, clothes, and of the place where the namâz is being performed;] satr-i-awrat, [which means to cover one's awrat parts;] istikbâl-i-qibla, (which means to stand towards the Kâ'ba;)] to know that it is time for the namâz to be performed; to know the farzes of namâz and its mu'fids, [i.e. nullifiers of a namâz,] and to avoid its nullifiers.

In the Shâfi'î Madhhab there are six farzes to be fulfilled in a namâz: The first one is to make niyyat as you begin to wash your face. A niyyat made as you you wash your hands, your mouth or your nostrils will not be sahîh; the second farz is to wash your face. In the Shâfi'î Madhhab, washing (the skin) under the chin and washing the hanging part of your beard are subsumed within this second farz. If your beard is sparse, then it is farz also to make khilâl of the beard under your chin, (i.e. to comb it with your

fingers,) and to wash the skin under it. It is sunnat to make *khiḷāl* of the beard if it is thick; the third farz is to wash the forearms including the elbows. Dirts under the nails must be removed, so that the skin be moistened; the fourth farz is to make *masah* on a part of your head, be it a small part. Manual *masah* is not compulsory. It might as well be done by sprinkling water on a part of it. It will not be *sahīḥ* to make *masah* on the hanging part of your hair; The fifth farz is to wash your feet in the same manner as is done in the Hanafī Madhhab; the sixth farz is *terṭib*, which means to wash the aforesaid limbs (in the stated order and) without changing their order of priority. Your ablution will not be *sahīḥ* if you change the order. Washing the limbs in an order is farz in the Hanbalī Madhhab as well. It is sunnat in the Mālikī and the Hanafī Madhabs.

Genital exudations such as urine, medhy and vazy will nullify an ablution in all four Madhabs. With the exception of the eighteen people of the opposite sex, (who are your close relatives called ‘*zī-rahm mahram*’ and) with whom marriage is eternally forbidden for you,^[1] if your skin touches the skin of a person of the opposite sex, both your ablution and that person’s ablution will become null and void in the Shāfi‘ī Madhhab, even if both you and the other person are old and even if that person is dead (when the event of contact takes place). It is permissible in all four Madhabs to put on your mests open and thereafter cover them with laces or else. And, in the Shāfi‘ī Madhhab, the covering will have to be done so as to leave no holes.

In the Shāfi‘ī Madhhab, a *ghusl* has two farzes: The first one is to make a *niyyat*. The second one is to wash the entire body. The *niyyat* must be made when beginning the first washing. The *ghusl* will not be *sahīḥ* if it is made earlier. It is farz for a woman to undo her plaited hair and moisten between them. Since it is farz to wash under the prepuce (when making a *ghusl*), circumcision is *wājib* in the Shāfi‘ī Madhhab.

In the Shāfi‘ī Madhhab, all the limbs of a *lesh*,^[2] including its bones, its skin, its hairs, its wings, and its wool, are *najis*. In the Hanafī Madhhab, its bones, its nails, its beak, its claws (hooves), its

[1] Who these people are is explained in detail in the twelfth chapter of the fifth fascicle of **Endless Bliss**, on the hundred and fifty-seventh page of its ninth edition.

[2] Animal that has not been killed in a manner dictated by Islam; its flesh.

horns, its hairs are clean. All the limbs of a dog are najs in the Shâfiʾi Madhhab. All sorts of blood, yellowish exudation, matter are najs. Colourless exudation and sweat are clean. In the Hanafi Madhhab, colourless exudation is najs if it results from an illness. Clear liquid exuding from a blister is clean, since it does not result from an illness. Waste matter, urine and vomit are najs in all four Madhabs, regardless of whether they belong to a human or an inedible animal or a suckling baby. This rule applies with an ass and a mule. As for the Hanafi Madhhab, only waste matter from fowls is khaffi najâsat. (Please scan the sixth chapter of the fourth fascicle of **Endless Bliss** for kinds of najâsat.) In the Shâfiʾi Madhhab, waste matter and urine from edible animals are najs, too. In the Hanafi Madhhab, they are najâsat-i-khaffa, and waste matter from edible fowls that defecate in the air is clean. In the Shâfiʾi Madhhab human and animal semen is clean. In the other three Madhabs semen and medhy and vedy (or vedy) are najs. Medhy is a colourless liquid that exudes during a lustful excitement. Vedy is a whitish liquid that follows urination. Vomit that does not originate from the stomach is clean in both Madhabs, (i.e. Hanafi and Shâfiʾi.) Food remnants from a disbeliever or a sinful Muslim or a junub person or an edible animal or a horse is clean. In the Hanafi Madhhab, milk from an inedible animal, with the exception of a pig, is clean. It is najs in the other three Madhabs. When najâsat, (i.e. something najs,) is burned in fire, its ashes and smokes and the earthen matter that it turns into with time will be clean in the Hanafi Madhhab. They will not be clean in the other three Madhabs. All liquid intoxicants obtained from grapes or dates or others whatsoever will be najs in all four Madhabs. [Hence, beer and spirit are gaba najâsat. For, in the three Madhabs other than the Hanafi Madhhab, all sorts of najâsat are gaba najâsat. There is no khaffi najâsat (in those three Madhabs).]

[Water that has been used for making an ablution or a ghusl and which is termed **Mâ-i-mustaʾmal** (used liquid) is clean, only itself, in three Madhabs. Yet it is not a cleaner. In other words, it has remained clean, but it is no longer a cleaner. In the Mâliki Madhhab it is both clean itself and a cleaner as well. (*Mîzân*).]

There is a scholarly report in the Mâliki Madhhab stating that it is sunnat, not farz or wâjib, for a Muslim performing a namâz to clean the najâsat. A namâz performed without having managed to clean the najâsat on account of forgetfulness will be sahîh,

according to both gawls (scholarly reports). A namâz performed (without having cleaned the najâsat) on account of lack of knowledge or indifference will not be saħh according to the first gawl. According to the second gawl, however, it will be saħh. In the other three Madhhabs, it is farz to clean it.

According to a scholarly statement in the Hanafî Madhhab, since there is a haraj [difficulty] and a darûat in cleaning a cat's or rat's urine from your clothes, it has been forgiven even if it is more than a dirham.^[1] A stain left by a fly that left something dirtied with najâsat and alighted on your clothes has been forgiven. Musta'mal (used) water splashing on a person washing a corpse or street mud mixed with najâsat or najâsat-i-khafîa has been forgiven, providing it should have smeared less than one-fourth of your clothes or body. As for najâsat's mixing with a liquid, the result will not depend on whether it is khafîa or ghalîza; nor will it depend on its amount. The liquid will become najs at once.

In the Shâfi'î Madhhab, najâsat too little to be seen and a small amount of steam produced by heated najâsat and a large amount of it produced by unheated najâsat are among the forgiven kinds of najâsat. (In other words, these kinds of najâsat will not mar a namâz performed by a Muslim in the Shâfi'î Madhhab.) When they clean themselves (after urination of defecation) with a stone, the sign of najâsat on the stone will not prevent their namâz. A mixture of mud and najâsat that has smeared their clothes and/or body and maggots that have developed in fruit and/or cheese and a substance that is obtained from the stomach of a lamb or (a young calf) and used in making cheese (from milk and which is called rennet) and najs liquids added to medicines and scents for the purpose of processing them are among the forgiven substances. Other substances that have been forgiven in the Shâfi'î Madhhab are: Fly excrements; fish excrements in a pond; the yellowish liquid exuding from a sleeping person's mouth; a small amount of mouse excrement in a pond whose water is being used in making an ablution; najâsat that has smeared the blister plaster applied on a running sore and najâsat that has exuded from a suckling baby's mouth and smeared its mother's nipples; water in which an animal without fluid blood died; medicine mixed with the blood exuding from the hole made on the skin by the needle of a syringe; a small

[1] One dirham-i-sher'î is a unit of weight equal to 3.36 grams in the Hanafî Madhhab.

amount of blood exuding from nostrils, ears or eyes; blood exuding from a blister or a boil or a running sore and which has not spread over your limb, even a large amount of it on your clothes if you did not force it out by applying pressure, and only a small amount of it if you applied pressure; and even a large amount of it on the hole caused by the needle of syring or by cupping.

[In the Shāfiʿi Madhhab, a person with an **ʿudhr** has to follow this procedure after the beginning of every time of namâz: Make an istiñâ^[1] first. Then use cotton or a piece of cloth in order to stop the exudation, and immediately thereafter make an ablution and perform (the time's) namâz. If the exudation overflows the cotton your namâz will not become fâsid. Make your niyyat to "make an ablution for performing namâz" as you make an ablution. When the namâz of the time is over, make an istiñâ and then make an ablution again. In the Shāfiʿi Madhhab, a menstrual bleeding experienced by a girl below the age of nine is called **istihâda** (menorhagia), and so is a bleeding that is experienced by a grown up woman and which continues for a period shorter than twenty-four hours or longer than fifteen days.]

In the Hanafi Madhhab, if the tekbr (or takbr) iftitâh (saying, "Allâhu ekber," when beginning to perform a namâz) is made before a prayer time is over, that prayer (namâz) will have been performed within its (prescribed) time. If the entire namâz has not been completed before its time is over, the performer will have committed a venial sin. In the Mâlikî and the Shāfiʿi Madhabs, a namâz whose first rakʿat has not been completed by the time its prescribed time is over will have been left to qadâ (an act of worship a Muslim failed to perform within its dictated time); it will not have been made adâ of, (i.e. it will not have been performed within its prescribed time.) In the Shāfiʿi Madhhab as well, it is more virtuous to perform (the daily five) namâzes in their early times. In the Shāfiʿi Madhhab as well, the hanging part of a woman's hair is awrat, (i.e. it is farz to cover that part also.) If a woman exposes one of her awrat parts, her namâz will immediately become null and void. If the colour of the skin under a thin material is perceptible, the namâz being performed will become bâtil (null and void). It will not become bâtil if the

[1] Istiñâ means to clean your front or back after urination or defecation, respectively. Please scan the sixth chapter of the fourth fascicle of **Endless Bliss** for details.

covering material sticks to the skin so as to make the shape of the limb under it perceptible. It is wājib for a naked person to wait until nearly the end of the time of the (unperformed) namāz if they hope to find something to cover their body.

Outside of the namāz also, it is farz to cover your awrat parts from yourself and from others as well. They may be exposed at times of darūrat and in darūrat measures. A Muslim woman has to have covered herself in the presence of nâ-mahram men or women who are disbelievers, renegades (murtadds) and/or fâsiq people, (i.e. habituated sinners.) [As is written in the book entitled **Mîzân-ul-kubrâ**, the only parts of their bodies that are not awrat parts are their faces and hands, in three of the (four) Madhabs, and their feet as well, in the Hanafi Madhab.] In the Hanbali Madhab, she does not (have to) cover herself among women, be they disbelievers. In the Shâfi'i Madhab, a child's awrat parts are harâm for women, with the exception of the one who is responsible for its bringing up. A man's knees are among his awrat parts in the Hanafi Madhab. They are not awrat parts in the other three Madhabs. His thighs are harâm in all four Madhabs. It is farz for a Muslim being in Mekka to perform their namāz in the direction of the building of the Kâ'ba. The same rule applies for a Muslim being far away from the Kâ'ba, in the Shâfi'i Madhab. Their zân-ni-ghâlib (prevailing opinion) should be showing the direction of the Kâ'ba. Direction of the Kâ'ba will be determined by asking an 'âdil Muslim or by using mihrabs of mosques as points of bearing or by taking a bearing on the Sun when it reaches the Qibla position, (for which daily calendars will be of great help,) or by looking at stars or by using a compass. If these methods fail you, then you have recourse to a search on your own. If you are still unable, you imitate other Muslims in namāz. In the Shâfi'i Madhab there are thirteen farzes within a namāz: Five of them are done orally and the remaining eight are performed with your heart and body. The ones that are performed orally are the Tekbîr iftiâh: saying the Fâtiha (standing) at every rak'at; saying the Teshahhud (or Tashahhud) at the (end of the) last rak'at; saying the Salawâ (after saying the Teshahhud); saying the first one of the final Salâms, (i.e. saying, "Es-salâmu 'alaikum wa rahmatullah," when making the first final Salâm by turning your head rightwards.) The ones to be performed with your heart and body are: Niyyat; Qiyâm; Rukû'; standing upright for the Qawma; sitting (upright) for the Jalsa between the two Sajdas; sitting for the length of Teshahhud at the final rak'at; doing all these acts of

farz in (the dictated) order. When making your niyyat, in the Shāfiʿi Madhhab, you have to know that namâz is farz, to think of the shape of namâz, i.e. to be aware of its sitting postures, of its Rukû's, Sajdas and final Salâm, and to make your niyyat in an awareness of what namâz you are to perform. The niyyat is made as the tekbrî ittîlâh is said. It is not compulsory to know whether the namâz (being performed) is an adâ or a qadâ. Your namâz will not be sahîh if you think of them instead of each other. This rule applies to the number of rak'ats as well. Niyyat is necessary in kinds of sunnats and in whether they are before or after the farzes. A person performing a namâz on his own may join a namâz in jamâ'at started amidst his namâz. It is farz in all four Madhabs to make the Tekbrî, (i.e. to say, "Allâhu ekber,") when starting to perform a namâz. In the Hanafî Madhhab it is wâjib to say, "**Allâhu ekber,**" in the name of making the Tekbrî. It is farz in the other three Madhabs. There are fifteen conditions to be fulfilled so that a Tekbrî Ittîlâh made will be sahîh: To make it in the Arabic original form, (i.e. it should not be said in another language); to be in the standing position when making the niyyat for a namâz that is farz; not to extend the phonetic value of the final syllable, "ber," when saying, "Allâhu ekber;" not to pronounce "b" with a shadda, (i.e. not to double its pronunciation); not to say the letter 'wow' between two words or before a word; (it is permissible to say, "Allâhul ekber," or "Allâhul 'adîm ekber;") to say it loud enough for yourself to hear it; for the time of the namâz to have begun; to say it standing in the direction of the Qibla; to say it after the imâm says it (if you are performing a namâz in jamâ'at).

It is not farz to perform sunnat and nâfila namâzes standing. In the Hanafî Madhhab it is wâjib to say the Sûra Fâtîha. It is farz in the other three Madhabs. In the Shāfiʿi Madhhab, it is farz for the Muslims in the jamâ'at behind the imâm to say the Fâtîha Sûra. It is not farz in the Hanafî and the Mâlîkî Madhabs.

One of the sunnats of a namâz in the Shāfiʿi Madhhab is for the imâm (conducting a namâz in jamâ'at) and for a Muslim performing it on his own to say the Fâtîha Sûra and the dhamm-i-sûra aloud when the namâz being performed is one of the morning and evening and night prayers. A woman also should say them aloud when there are no (nâ-mahram) men around. (Muslims in) the jamâ'at say them in a whisper loud enough for themselves to hear them. When the imâm finishes saying the Fâtîha Sûra aloud,

the jamâ'at, as well as the imâm, say, “Âmîn,” loudly enough so that each person will be heard by the bystander on either side. When the imâm finishes saying the Fâthiha Sûra aloud, the jamâ'at, as well as the imâm, say, “Âmîn,” loudly enough so that each person will be heard by the bystander on either side. When the imâm says it in a whisper, you say, “Âmîn,” in a whisper, and you do the same after you say the Fâthiha Sûra. In namâzes (in jamâ'at) wherein the imâm says the Fâthiha Sûra aloud, it is sunnat for him, after saying the Fâthiha, to remain silent or whisper prayers for as long as it will take the jamâ'at to repeat the Fâthiha (in a whisper) on their own and thereafter to start saying the dhamm-i-sûra. [Hence, as the Imâm says the Fâthiha aloud, (Muslims in) the jamâ'at listen to the imâm. Thereafter, after they and the imâm say, “Âmîn,” together, they say the Fâthiha (on their own).] A person who joins the jamâ'at after the imâm has finished saying the Fâthiha does not repeat the Fâthiha. In three Madhhabas it is farz to say it as loudly as for yourself to hear. It is not farz in the Mâlikî Madhhab; it is mustahab. In three Madhhabas, it is not sahîh to make sajdâ on your hands. It is makrûh in the Hanafî Madhhab. It is permissible to make sajdâ on a raised stage provided that your hip will not be in a lower position than your head and back during the sajdâ. In the Hanafî Madhhab, however, it is permissible for the place of sajdâ to be (maximum) half a dhira' [twenty-five centimetres] higher than the place where your knees are (during the sajdâ). But it is makrûh. In case there is not enough room in the mosque, you can make sajdâ on the back of the Muslim before you. However, this permissibility is conditional on that person's performing the same namâz (as you are) and making sajdâ simultaneously. There are no wâjibs of a namâz in the Madhhabas of Mâlikî and Shâfi'î. In the Hanbali and the Shâfi'î Madhhabas, ‘sunnats of a namâz’ means ‘mustahabs of a namâz’. Muslims who omit them will not be punished. However, they will be deprived of the thawâb to be deserved. In namâzes where recitals (of the Fâthiha and the dhamm-i-sûra) are made aloud, “Âmîn,” is said aloud after the Fâthiha. When standing, the hands are clasped above the navel, slightly to its left. When standing, it is wâjib in the Hanafî Madhhab, and sunnat in the other three Madhhabas, to say a sûra after the Fâthiha. In the Shâfi'î Madhhab, it is sunnat to say the A'ûdhu... at every rak'at, and farz to say the Basmala after the Fâthiha. If it is not said, the namâz will not be sahîh (in the Shâfi'î Madhhab). It is makrûh in all four Madhhabas to complete saying the dhamm-i-sûra after having bent for the rukû'. And it is

makrûh in the Hanafî Madhhab to complete saying the Fâtîha (after having bent for the rukû'). It makes the namâz fâsid, (i.e. it nullifies the namâz,) in the other three Madhhabs. A picture of a living being, regardless of where it has been placed, will not make the namâz makrûh in the Shâfi'î Madhhab, so long as it does not occupy the heart. It is sahîh in the Shâfi'î and the Mâlîkî Madhhabs for a Muslim with an 'udhr to be imâm for a Muslim without an 'udhr or for a Muslim in one of the other three Madhhabs. Supposing a woman and a man are following the same imâm (and performing the same namâz in the same jamâ'at): if she is beside the man or in front of him, neither one's namâz will not be nullified in three of the (four) Madhhabs. But in the Hanafî Madhhab the namâzes of the men on her both sides and behind her will become bâtil (null and void). On the other hand, supposing a woman joins an ongoing jamâ'at, the imâm or a Muslim in the jamâ'at gestures to her with his hand to back up, but she ignores the warning; or supposing the imâm did not make his niyyat to conduct a namâz in mixed jamâ'at containing women worshippers as well, the woman's namâz will be fâsid, and not the man's. If they did not stay on the same line throughout a rukn^[1] or if one of them is performing the (same) namâz on a raised place more than the length of the human stature higher, or if there is an erected cane or pole or a space wide enough for a man to stand in between them, neither one's namâz will become broken. Although their namâzes will not be broken, either, if they did not join the same jamâ'at conducted by the same imâm, the woman will have committed a makrûh tahrîmî. If a nullifier of your ablution or ghusl or tayammum or the masah which you made on the mests you have been wearing or on the splint you have been using takes place before you make the final salâm, your namâz breaks according to three of the (four) Madhhabs. It breaks according to the Hanafî Madhhab as well if the same event takes place before you have finished saying the prayers in the final teshehud (sitting posture). Immediately after each one of the five daily namâzes, it is mustahab to say the Āyat-ul-kursî once and the prayers termed 'tesbîh' and 'tehlîl' ninety-nine times. You might as well say them after the farz part of the namâz or after the final sunat. Whereas the former choice is recommended in the Shâfi'î Madhhab, the latter is more virtuous according to the Hanafî

[1] A unit of period within a certain namâz which begins with the beginning of a rak'at and ends with the beginning of the next rak'at.

Madhhab. Thereafter you say your prayers.

199— It says in the book entitled **al-Fiqh-u-'ala-l-Madhâhib-il-erbe'a**: "In the Mâlikî Madhhab, urine or semen or meyy or wedhy or menorrhagial blood or faeces or wind that exudes from a healthy person's body is a nullifier of ablution. It will not nullify their ablution if the exudation is a stone or a common earthworm or pus or yellowish liquid or blood. If one of the aforesaid nullifiers exudes on account of an illness and cannot be prevented from exuding, if, for instance, it is urine that exudes continuously for longer than the time of a namâz and it is not known when exudation will take place, it will not nullify the invalid's ablution. According to a second gawl (scholarly report), the invalid's ablution will not break even in the absence of the three conditional situations. Accordingly, it is mustahab to make an ablution when the exudation does not recur. It will be sahîh for invalid Muslims in the Hanafî Madhhab and who are either afflicted with an 'udhr or disabled with old age to imitate this gawl (in the Mâlikî Madhhab) when there is haraj or difficulty in making an ablution. If it is known when the urine exudation comes to an end, it will be good to make an ablution within that time (of cessation). Muslims in one of the Hanafî and the Shâfi' Madhhabs and with whom isibîrâ takes long and yet the ensuing (urinary) drip does not last throughout a period allotted for a namâz so that they could have been Muslims with an 'udhr, should imitate the Mâlikî Madhhab. For doing so, they make a nyyat as they start making an ablution or a ghusl. In an ablution and in a ghusl, they should gently rub every limb (being washed) with their hand or with a towel, (i.e. they should make delk on those limbs,) and make masah on the entire head in an ablution. The skin over the ears means (a part of) the head. It is farz (in the Mâlikî Madhhab) to make masah on those parts as well. It is not written in Hanafî books that those parts of skin should be considered to be parts of the face and washed when making an ablution. It is farz to wash all the limbs of ablution one immediately after another without a pause. It is sunnat to wet the hands anew for the masah of the ears. Nullifiers of an ablution are: To touch the skin or hair of a woman with whom nikâh is permissible with a lustful motive; to touch your own penis with your palm or with inner parts and sides of your fingers; to doubt that you have made an ablution or that it has broken. It is sunnat, not farz, to wash your mouth and nostrils when making an ablution. Plaited hair should be undone and masah should be made on it. There is not a time of expiration for a masah made on

your nests. A new tayammum is made for each of the times of the five daily namâzes. Dogs and swine are not najs animals. But their flesh is harâm to eat. Blood of fish also is najs. Urine and faeces of edible animals are clean. Tahârat from najâsat is farz according to a qawl, and sunnat according to another. Drops from haemorrhoids or from urine or from faeces will be forgiven if they smear your body and clothes. Human and animal blood, as well as liquid exuding from a running sore or boil, will be forgiven, unless their amount exceeds a palmful. It is farz to say the Fâtiha Sûra at every rak'at of a namâz, to make the final salâm to one shoulder, to sit between the two sajdâs, and tumânînat [to stay still]. In rak'ats where the imâm says (the Fâtiha and the dhamm-i-sûra) secretly, it is mustahab for the jamâ'at to say the Fâtiha, and when the imâm says them aloud, it is makrûh for the jamâ'at to repeat the Fâtiha. During the Qiyâm (standing position), it is mustahab to put the hands somewhere between the chest and the navel, with the right hand on top of the left one, or to let both hands hang freely on both sides. It is makrûh to say the 'A'ûdhu ...' in namâzes that are farz. It nullifies the namâz to complete saying the Fâtiha after bending for the rukû'. It is permissible in the Hanafî Madhhab, and makrûh in the Mâlikî Madhhab, for a musâfir and a muqim to be imâm for each other, (i.e. to perform their farz namâz in jamâ'at where one of them conducts the namâz and the other one follows him.)^[1] Supposing a Muslim in the Hanafî Madhhab and who is imitating the Mâlikî Madhhab (left for a long distance journey and) went to a place with the intention (niyyat) to stay there for three days; by the fourth day he will have to begin to perform all four rak'ats of the farz namâzes (that are originally of four rak'ats). He and a muqim Muslim may make a jamâ'at together. For, with respect to makrûhs he should follow the principles of his own Madhhab, (i.e. the Hanafî Madhhab.)

200—Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' stated: **"If the following three vices does not exist in a Muslim, he is one of the people of Paradise:**

"1—Arrogance, 2—Jealousy, 3—Perfidy."

We should be patient at times of disastrous and catastrophic events, whatsoever; we should not complain about them. For, impatience will easily destroy a person's faith. Thawâb is not for

[1] Please see the fifteenth chapter of the fourth fascicle of **Endless Bliss**.

people who suffer from disasters and misfortunes. Thawâb is for people who know that they are from Allâhu ta'âlâ and who beg Him.

201- If a **Muslim** wishes to be 'azîz (beloved, esteemed) in the world and sa'îd (auspicious, fortunate) in the Hereafter, let him have these three merits:

- 1- Not to expect anything from creatures.
- 2- Not to backbite Muslims [and dhimmî disbelievers, even if they are dead].
- 3- Not to appropriate something that belongs to someone else by right, (even if it is something mixed with others rights.)

There are three things which Allâhu ta'âlâ loves:

- 1- Generosity.
- 2- To tell the truth in the presence of a person not feared.
- 3- To fear Allâhu ta'âlâ in private as well.

Allâhu ta'âlâ said to Mûsâ (Moses) 'alâhis-salâm' at the Tûr-i-Sinâ (Mount Sinai): "**If a person is told to 'fear Allâhu ta'âlâ' and replies, 'Who are you to teach me how to fear Allâhu ta'âlâ? You fear Allâhu ta'âlâ', he is the most vicious person.**"

202- Do not cast anyone's sins in their teeth! If you infringe someone's right and do not make tawba and get yourself forgiven by somehow pleasing them, you will be accursed in Rasûlullah's 'sall-Allâhu 'alâhi wa sallam' view, regardless of whether that person is a Muslim or a non-Muslim. Equally accursed are people who disobey the orders of their parents and their religious teachers. Others added to this chain of accursed people are those who kill their animals of Qurbân for the grace and in the name of someone other than Allâhu ta'âlâ. Among other accursed people are parents who condone their daughters committing fornication and going out without properly covering their bodies and who do not teach imân and harâms and people who worship and prostrate themselves before beings other than Allâhu ta'âlâ.

[‘Abd-ul-Ghanî Nablusî ‘rahimahullâhu ta’âlâ’ says as he deals with sins committed with hands in **Hadîqa**: “Property extorted by force or obtained by way of bribery or thieving or profit made by trading in property entrusted for safekeeping or property obtained by people visiting the Dâr-ul-harb, i.e. a country of non-Muslims, [such as travellers and tradesmen,] from non-Muslims without receiving their approval, is called **mâl-i-klabûth** (tainted property).

It is harâm (for the person who possesses that property) to use it. It is necessary to return it to its owner(s) or, if its owners are not known, to dispense it as alms to poor people. It is harâm to use someone else's [or an orphan's] property without their permission." A Muslim will not touch others' property, lives or chastity, even if they are non-Muslims living in the Dâr-ul-harb. He will pay for his transformations. He will not be treasonous to anybody.]

Our Prophet 'alainis-salâm' stated: **"If a person gives another person water to drink and if the latter in his turn bends in veneration for the former or makes another sign of veneration, the latter will have attributed a partner to Allah."** At another time the Best of all creation said: **"It is shirk (polytheism) to salute someone by raising the hand or to swear an oath on the name of someone other than Allah."** For instance, one should never say, "On the life of your father..."

[It is stated in the hadith-i-sherîf quoted above that salutation by raising the hand is shirk. Great scholars in the Hanafî Madhhab, i.e. scholars who had attained the grade of ijihâd, collated the other similar hadith-i-sherîfs and studied them in light of the rules and methods peculiar to the Hanafî Madhhab. They arrived at the conclusion that the hadith-i-sherîf was a mansûkh^[1] one. They inferred that it would be makrûh to salute only by raising the hand from a distance, and permissible without any kerâhat to salute both verbally and manually. By the same token, a hadith-i-sherîf quoted at the final part of the chapter dealing with the makrûhs of a namâz in Ibnî 'Âbidîn reads as follows: **"Perform your namâzes with your na'îins (clogs) on your feet. Avoid acting like Jews."** Scholars of Fiqh, on the other hand, stated that it would be sunnat to perform a namâz with covered feet and makrûh to do so barefooted. Likewise, again, after quoting the hadith-i-sherîf which reads: **"People who dye their hair and beard black will not attain the scent of Paradise,"** and which is written in the five hundred and eighty-first page of the second volume of Hadîqa, all Islamic scholars stated that it is makrûh to dye them black. Some of them stated that it is permissible. The statement of permission is written in **Mabsût** as well. The book explains that Islamic

[1] Rules stated in some hadith-i-sherîfs were cancelled or modified by others that were uttered at a later date. The changed hadith-i-sherîfs are called 'mansûkh' and the ones that changed them are called 'nâsikh'. Please see **Endless Bliss** II, chapter 6.

celebrities such as Hadrat 'Uhmân and Hadrat Huseyn and 'Uqba bin 'Âmir and Ibnî Sîrîn and Abû Burda and others 'rahimahumullâhu ta'âlâ' would dye them black. It is written as follows in the five hundred and eighty-second page of the second volume of **Hadîqa**: "Local customs should be practised in dying one's hair and beard. Not to practise local customs will cause opprobrium, which in turn is makrûh." A hadîth-i-sherîf quoted in **Mishkât** reads: "**In opposition to mushriks** (polytheists), **grow your beard long**." On the other hand, Hâdimî 'rahimahullâhu ta'âlâ' says in the twelve hundred and twenty-ninth page of **Beîqa**: "To shave your beard means opposition to the sunnat. It would be harâm (to shave your beard) if it, (i.e. the hadîth-i-sherîf quoted above,) were an emr-i-wujûbî, (i.e. a commandment that fits into the category of wâjibs.) It is sunnat to grow your beard till it attains the length of one handful. It is not permissible to have it shorter, and nor is it permissible to shave it. Some people argue that it is not permissible for a person to be imâm (and conduct a namâz in jamâ'at) if he shaves or shortens his beard, that a namâz he performs on his own will be makrûh, and that that person is an accursed one. They claim that they borrow their argument from (Abû Ja'fer Ahmad bin Muhammad) **Tahâwî** (238–321 A.H. [933 A.D.], Egypt). Statements of this sort are untrue." It is strictly forbidden to liken oneself to the Ahl-i-kiṭâb [Jews and Christians], to mushriks (polytheists), and/or to mukhanneths [effeminates, catanites]. The following excerpt has been borrowed from the hundred and eighty-fifth page of (Ahmad bin Muhammad bin Ismâ'îl) Tahâwî's (d. 1231 [1815 A.D.]) annotation to the book entitled **Merâq-i-felâh** (and written by Abul-Ikhlâs Hasan bin Ammar Sheriblâif 'rahmatullâhi ta'âlâ 'alaih' (994–1069 [1658 A.D.], Egypt, and which is a self-commentary to the book entitled **Nûṭ-ul-îḏhâh**): There are grades of likening oneself to the Ahl-i-kiṭâb. It is permissible to imitate them in harmless customary acts such as eating and drinking. It is harâm to imitate them purposely in acts that are evil and harmful. It will be permissible if the imitation is not intended for being like them." It will be disbelief to imitate them in disbelievers' religious rites and in symptoms of disbelief, even if it is not done purposely. As for imitating them in useful worldly matters; it is permissible; nay, it will yield thawâb.]

203- Do not curse anyone. For, in case the person you curse does not deserve being cursed, the curse you have pronounced will bounce back on you.

Do not curse even an animal! For, this time angels will curse you. A person who ceases from namâz deserves being cursed both in their presence and behind their back. For, a person who ceases from something that is farz is accursed in all four Heavenly Books. Make emr-i-mâ'rûf whenever you can; that is, teach people Islam's commandments and try to dissuade them from vices! Our Prophet 'alaihîs-salâm' stated: "**Cease from four vices that are (called) akhlâq-i-zeimûna [bad habits]. Avoid them very much.**

"1- To hoard large amounts of goods, and never to consume.

"2- To hold fast to the world as if you would never die.

"3- To be miserly.

"4- To be avaricious."

It is a symptom of imân for one to have hayâ (modesty, feeling of shame). Being without hayâ is a necessary consequence of disbelief. The initial version of hayâ is felt towards Allâhu ta'âlâ.

204- Do not consult with stingy, miserly people about any of your matters! Otherwise, you may end up in an awkward and embarrassing situation. Consult with Sâlih Muslims! A person who strives to attain love of Allâhu ta'âlâ is called a Sâlih qul, [and qul means slave of Allâhu ta'âlâ.]

PATIENCE

205- Patience means not to complain about cares and sorrows. Please see the forty-sixth (46) chapter of the first fascicle of **Endless Bliss!** The following three kinds of patience will earn you great blessings:

1- Patience at times of disasters whatsoever yields three hundred thawâbs. It will not detract from the thawâb earned for patience about a problem to try to find a solution to the problem, e.g. to pray.

2- Patience shown when learning Islamic lessons and performing acts of worship yields six hundred grades in Paradise.

3- Patience shown in avoiding sins.

There are seven hundred grades to be attained owing to patience in resisting against the desires of the nafs. As for patience at times of disasters, there is a high grade and a thawâb for each and every breath taken (at one of such times). Losses of property and/or children are great disasters, and Allâhu ta'âlâ states that He would be ashamed to call the people who are patient at those times

to account (on the day of Judgment).

206– Do not fear death! And do not ask for death, either! Our Prophet ‘alaihîs-salâm’ stated: “**Remember death, and pray as follows: Yâ Rabbî! If death is good for me, then please kill me! If longevîty is good for me, then please make me live on!**”

Attend funerals and offer your service! For the Grace of Allah, shovel some earth into the grave! The earth that you shovel will be added to the scale of your good deeds on the Rising Day. A detailed account of services to be offered to a janâza is provided in the 14th., 16th. and 17th. chapters of the fifth fascicle of **Endless Bliss**.

GRAVE-VISITING

207– O Son! Our Prophet ‘alaihîs-salâm’ stated: “**A person who visits a Believer’s grave will attain thawâb in the presence of Haq ta’âla more than the thawâb to be given for a nâfila haji.**” Say the ‘Âyat-al-kursî and the ‘Fâtîha Sûra’ and the Sûra that reads, “**Qui-Huwallâhu...**,” for the Grace of Allah, and send the resultant thawâb as a gift to the souls of the dead Muslims! Invoke (Allâhu ta’âla) to make your prayer contain the souls of all Believers, so that you will attain thawâbs equal to the number of all dead Believers!

208– The heresy called ‘Wahhâbism’ was founded by British mischiefmakers through a Nejdî named Muhammad bin ‘Abd-ul-Wahhâb. That ignoble man died in 1206 [1791 A.D.] He wrote various books for the purpose of implementing the British plans the world over. His book entitled **Kitâb-ul-tawhîd** was commented by his grandson named ‘**Abd-ur-Rahmân**, who entitled his commentary **Fath-ul-mecîd**. That person died in 1258 [1842 A.D.]. Quite a number of passages from the commentary can be paraphrased as follows: “A corpse is quite devoid of senses. Its soul has attained the ‘Ind-i-ilâhî. Mulhids ask for help and intercession (shafâ’at) from the dead with the conviction that dead people’s souls are operative. This behaviour of theirs is shirk (polytheism). Angels, Prophets or Awliyâ can not help anyone. A dead person is either in Paradise, enjoying the blessings there, like Hadrat Huseyn, or in Hell, being tormented there, like the abominable polytheist named Tijânî and idols named Muhyiddîn Arâbî and ‘Umar ibn-ul-Fârid. They are unaware of the prayers addressed to them. People who argue that dead people will hear

you and help you go out of faith and Islam. People who are permitted by Allah will intercede for people permitted. Permission will not be given by your begging and invoking dead people. Ahmad Bedevî, the greatest idol of Egyptian people is of unknown origin. It is shirt (polytheism) to build tombs over dead people's graves or to venerate them. They argue that 'Abd-ul-Qâdir will hear and help people who invoke them. This argument of theirs is an act of kufr (disbelief). Their tombs (and mausoleums) are places of pagan worship. It is wâjib to demolish them all."

The written statements quoted above show that emergence of the heresy of Wahhâbism and the concomitant establishment of the state of Saudi Arabia led up to the consummation of the victory of the British attacks carried on against Islam. They call us, the Ahl as-sunnat Muslims, disbelievers. They say: "Mausoleums are bid'at. Mausoleums did not exist in the time of Rasûlullah. They were made afterwards." We answer them as follows: We are in the Madhhab of **Ahl as-sunnat**. In our creed, the **Edilla-i-shar'iyya** are made up of four sources. In other words, there are four sources of religious knowledge. These four sources are: The Book, the Sunnat, the Qiyâs-i-fuqahâ, and the Imâ'i ummat. The Book is the Qur'ân al-kerîm. The Sunnat is the hadîth-i-sherîf, (i.e. Utterances of the Prophet.) The Qiyâs-i-fuqahâ is the books of Fiqh written by Islamic scholars in the four Madhabs. The Imâ'i ummat is consensus of the scholars of the earliest two (Islamic) centuries. None of those scholars said anything against mausoleums. It is written in books of Fiqh that mausoleums are permissible. Hence, it is not forbidden in our religion to make mausoleums or to visit them. Wahhâbîs reject such things. The Islamic religion has not been built on the words of ignorant people called Wahhâbîs or on the faulty reasoning or heretical thoughts or sequined words of people who are extraneous to the four Madhabs and who call themselves religious reformers. The Islamic religion is made up of the teachings obtained from the (four sources called the) **Edilla-i-shar'iyya**. Suleymân bin 'Abd-ul-Wahhâb, who was the brother of Muḥammad the founder of Wahhâbism, was a Sunnî scholar. He wrote quite a number of books for the purpose of explaining that the way followed by his brother was a heretical way and preventing Muslims from believing his heretical brother. In his book entitled **Sawâiq-ul-ihlâsiyya fi-r-redd-i-'ala-l-wahhâbiyya** he refutes the Wahhâbîs and proves that the way they have been following is wrong. The book was reproduced by 'Hakîkat Kitâbevi' in İstanbul. Here is an

except from its sixth page: “Yes, Ibn Taymiyya, who is called Shaikh-ul-Islâm by Wahbâs, -in fact, they look on his writings as proof-texts-, and his disciple Ibn-ul-Qayyim Jewziyya said that it would be harâm to do the following things: To ask for help from someone in their absence or from a dead person, to make a vow in their name, to kill an animal of Qurbân for anyone other than Allah, to kiss someone’s grave or to take some soil from their grave for the purpose of attaining barakat. They did not say, “Shirk-i-ekber.” None of the Islamic scholars said that a person who did one of those things would become a mushrik (polytheist). Scholars in the four Madhabs made a detailed and long list of acts causing disbelief. None of them said that a person who did one of the aforesaid things would become a murtadd (renegade, apostate). They said that people who did those things were Muslims.” Yûsuf Nebhânî ‘rahimahullâhu ta’âlâ’ states in the hundred and forty-first page of the book entitled *Shewâhid-ul-haqq: Shihâbuddîn Remî ‘rahimahullâhu ta’âlâ’, a Shâfi’î scholar*, stated in his fatwâ: “Prophets’ ‘alâhim-us-salawât-u-wa-t-teslîmât’ mu’jizas and Walîs’ ‘qaddas-Allâhu ta’âlâ asrârahum-ul-‘azîz’ karâmats continue after their deaths. So, istiğhâsa and tawassul with them are possible after their deaths as well.”^[1] (Extraordinary events which Allâhu ta’âlâ creates through His beloved slaves are called miracles. They are called ‘mu’jizas’ when they take place through Prophets and ‘karâmats’ when they are created through beloved slaves called Walîs or Awliyâ. Istiğhâsa (or tawassul) with them means to invoke Allâhu ta’âlâ through them.) Another Islamic scholar who proves in detail that tawassul with Prophets ‘alâhim-us-salawât-u-wa-t-teslîmât’ or with Awliyâ ‘qaddas-Allâhu ta’âlâ asrârahum-ul-‘azîz’ is permissible, is ‘Abd-ul-Hayy Sherblâf. Ibnî ‘Âbidîn ‘rahimahullâhu ta’âlâ’ states in the final section of the first volume: “It is permissible to build mausoleums on graves belonging to Islamic scholars, Sayyids and Walîs unless they are within areas devoted as waqfs for public welfare.” He states as he deals with ‘iebs’ in the fifth volume: “It was said (by some Islamic scholars) that it would be makrîh to place sarcophaguses or coverings or to wind turbans on top of graves belonging to Awliyâ or Sâlih Muslims. However, such things are permissible when they are intended for reminding people to be respectful to dead muslims, protecting them against

[1] Please see the book entitled ‘**Proof of Prophethood**’, which is available from Hakikat Kitâbevi in Istanbul.

unintentional disrespect and/or preventing careless irreverence on the part of casual people. Intention is the essential criterion in assessment of actions.” Wahhâbîs misinterpret the Qur’ân al-kerîm and hadîth-i-sherîfs. They say that people who disagree with them in their interpretations are disbelievers. The lies and slanders in the Wahhâbite book entitled **Fath-ul-mejîd** are refuted documentarily and its author is put to shame in our book entitled **The Rising and the Hereafter.**]

[An important note: Ibnî ‘Âbidîn ‘rahimahullâhu ta’âlâ’, as he informs us about ‘bâghîs’, states: “People called ‘Khawârij’ interpret the proof-texts with ambiguous meanings, (i.e. those which can be construed in a couple of ways.) In other words, they conclude unclear and far-fetched meanings from some âyat-i-kerîmas and from hadîth-i-sherîfs that are called ‘mutewâtir’. Among them were people who abandoned Hadrat ‘Alî’s radiy-Allâhu ta’âlâ ‘anh’ army and fought against him. “Allâhu ta’âlâ, alone, is Hâkim. Hadrat ‘Alî committed a grave sin by acquiescing in the decision rendered by the two arbitrators and ceding the caliphate to Mu’âwiyâ ‘radiy-Allâhu ‘anh’,” they said. It was this misinterpretation on their part that prompted them to fight him. They said that people who did not believe as they did would become disbelievers. Scholars of Fiqh who had attained the grade of Ijtihâd did not say, “disbelievers,” about people like Khwârij and Wahhâbîs on account of their misinterpretation of ambiguous proof-texts, an error which had prompted them to act in opposition to absolute proof-texts. Instead, they said that such people were ‘bâghîs’, ‘rebels’, and ‘bid’at holders’. In the English language they are ‘dissenters’ or ‘aberrant people’. However, a person who denies a proof-text with a single and absolutely clear meaning will become a disbeliever. An example of this out and out disbelief is a denial of one of the absolute facts such as that all beings will be annihilated and that the dead will be resuscitated. Also, a person who says, “‘Alî is a god. Jebhâl made a mistake in the revelation of the ‘Wahy,’” will become an unbeliever. For, statements of this sort are not expressions of meanings understood by way of interpretation or after a tiresome process of ijtihâd. They result from following one’s nafs. Also, a person who slanders [or defames] Hadrat ‘Âisha ‘radiy-Allâhu ‘anhâ’ or denies the fact that her blessed father ‘radiy-Allâhu ‘anh’ was a Sahâbî will become an unbeliever. For, in either case a clear proof-text in the Qur’ân al-kerîm will have been denied. However, a person who castigates Hadrat Abû Bakr and Hadrat ‘Umar or denies their

caliphates will not become an unbeliever if they have an explanation for their denial or castigation. A person who says, “*halal*,” about an absolutely clear *harām* such as attacking a Muslim’s property or life, will become an unbeliever if they do not have an explanation for their contradiction. They would not become an unbeliever if they said so by interpreting a doubtful proof-text from the Book or from the Sunnat.”

As is seen, if a person said to be an **Ahl-i-qibla** because he says he is a Muslim and performs his acts of worship displays a religious belief disagreeable with the (credal tenets taught by the scholars of) Ahl-as-sunnat and carrying a denial of a proof-text with a clear meaning, that denial of his is disbelief (*kuf*), even if the denial results from an interpretation. That person is called a **mulhid**. If that belief carries a denial of an unclear and doubtful proof-text, or if it involves an action incompatible with a clear proof-text, it will not be disbelief if it is susceptible of explanation. It will be *bid’at*. It will be disbelief (*kuf*), again, if it is on the part of a person who is unaware of *te’vīl* (explanation, interpretation) and lapses into that state as a result of imitating a holder of *bid’at* or following his own na’fs or for worldly advantages.

Regardless of whether a Muslim is a Sunnī one or a *bid’at* holder, if they are a person who uses their faith as a means for their worldly advantages, i.e. one who is ignorant enough to compromise their faith for the sake of worldly advantages, they will be called a **religious impostor**. A person who does not have *imân* and who pretends to be a Muslim for the purpose of demolishing Islam from within, and who makes a false interpretation of proof-texts and then adduces them to support their argument intended to rationalize disbelief, is called a **zindiq**. Mendacious unbelievers who pass themselves as Muslims and scientists and who represent sophistries intended to undermine Islam as scientific facts, are called **scientific impostors**. As was stated in the earlier chapters, scientific impostors are *zindiqs* at the same time. Since the promulgation of the law introducing constitutional reforms by the Party of Union, the scientific impostors have been attacking Islam in return for the money and property that they are being paid by their British and Masonic promoters. True Islamic scholars silenced the religious impostors by means of their powerful answers and thereby rescued Muslims from their viciousnesses. The scientific impostors, on the other hand, have been supported by enemies of Islam and by statesmen

who pass for modern leaders, which in turn has made it easier for them to spread their lies owing to the convenient situations provided for them to boldly talk and write and exchange eulogies among themselves; their harm to Islam, therefore, has been heavier.] Bid'at holders who are learned in the Islamic sciences and mulhids and their unlearned imitators are called **lâ-madhhabî** people. Lâ-madhhabî people, and zindiqs, who are thieves of îmân, turn out to be **Islam's reformers**. A person who says that Ijmâ' is not a source as a proof-text will not become a disbeliever. They will become a bid'at holder. Examples of such people are the Khwârij, the Shiites, and the Wahhâbîs. Their statements counter to the Ijmâ' are not kufr (disbelief).

209– Customs cannot stand for **dell-i-shar'î** (Islamic proofs, proof-texts). Islam cannot be based on customs. Customs and fashions have to be agreeable with Islam. To align something with Islam, various gawls concerning that thing, if there are various of them, will be studied, the gawl that fits the time and the person concerned will be chosen, and thus alignment will be accomplished. It is written in the chapter dealing with 'fîna' in **Beîğa** that this event is epitomized in the maxim that reads: "**Ahkâm (rules) will change with time.**"

210– It is one of the human rights to teach your children their faith and îmân. Tomorrow will be too late for doing that.

211– There are five groups of people who will go to Hell:

1– People who do not perform namâz five times daily, unless they have an 'udhr for their failure. And those who do not make qadâ of their omitted namâzes.

2– People who drink alcoholic beverages, unless they make tawba for that sin.

3– People who do not pay zakât or 'ushr.

4– People who disobey their parents.

5– People who hold conferences and make speeches on worldly matters in mosques. In fact, it is a grave sin for the jamâ'at and/or the khattûs, to make talks other than the Khutba during the Khutba.

Once a Muslim has reached the ages of discretion and puberty, it will be farz for them to perform namâz five times daily, performing each and every namâz within its dictated time, and in an awareness that they are performing it with its dictated time. It will be gravely sinful to follow calendars prepared by unlearned

people or by lâ-madhabî people and thereby to perform a namâz before its time starts; that namâz will not be sahîh. By the time a girl or boy attains the age of seven, it will become wâjib for their parents to order them to perform namâz (five times daily). Also, they should order them to fast (in the blessed month of Ramadân). Also, they should order them not to drink alcoholic beverages. They should accustom them to good acts. They should order them not to do evil. When their child attains the age of ten, they beat it with hand. It is forbidden to cudgel it. It should not be bastinadoed, either. It should not be hit more than three times with hand, either. Nobody except the child's wali should beat it. [The child's teacher can hit the child three times with his hand if its wali permits him to do so. It is not permissible to subject it to a bastinado and hit the soles of its feet with a stick.] Beating with a stick is permissible only when the murderer to be punished is over the ages of discretion and puberty, [and then it is conditional on the decision of the judge of the court of law.] [It is not permissible for a man to beat his wife with a stick.] Ten-year-old children should be made to sleep in separate beds. Nobody can perform a namâz incumbent on another person. It is permissible, however, to present the thawâb earned for a namâz or another act of worship performed as a gift to another person, alive or dead alike. (It goes without saying that the gift will not detract from the amount of the thawâb to be given to the former person.) It is not permissible to perform a namâz and donate the thawâb thereby earned to your creditor lest they should demand their due. For a single debt worth one 'dâniq'^[1] of silver, an amount of thawâb earned in return for seven hundred of the namâzes performed in keeping with the dictated principles will be given to the creditor on the day of Rising. In case the debtor's thawâbs run short, the creditor's sins heavy enough to offset the rest of the debt will be added to the debtor's own sins. [When a man divorces his wife, it is one of the human rights to pay her her mahr immediately. If he does not pay her her right, he will be subjected to harsh punishment in the world and severe torment in the Hereafter. The most important one of the human rights, and for which there awaits the bitterest torment in the Hereafter, is negligence in performing Emr-i-ma'rûf to your relatives and to people under your command, which means not to

[1] A dâniq is the sixth part of a dirham (or dirhem), [i.e. about two and a half qirât-i-sher'i, which in turn is equal to a weight of half a gram (of silver).]

teach them Islam. Hence, a person who prevents them and all other Muslims from learning Islam and from performing their acts of worship by using torment and stratagem, is an unbeliever, an enemy of Islam. Equally wicked are the attempts which holders of bid'at and lâ-madhabî people make to change the Sunî credal tenets and undermine Muslims' faith and îmân by means of their statements and writings. A person who denies the fact that namâz is farz and our primary duty, becomes an unbeliever.] If a person believes this fact and yet is too lazy to perform it without any (good reason called) 'udhr, he becomes (a) fâsiq (Muslim). He will be sent to prison by the judge of law court, staying there until he begins to perform his namâz (five times daily) or, otherwise, until death, being counselled from time to time in the meantime. A hadîth-i-sherîf reads: "**What differentiates between an unbeliever and a Muslim is (a person's) not performing namâz.**" Therefore, a person who does not perform namâz because of laziness is called an unbeliever in the Hanbalî Madhhab. To cease from namâz means not to perform it because of laziness and knowingly. [Failure to perform a namâz within its dictated time on account of (a good reason called) an 'udhr is called fawt (or fevt).] It is farz to make haste in performing the namâzes which you failed to perform within their stated times on account of an 'udhr. It is permissible to delay it as long as a time you need for earning your household's living. Ibnî Taymiyya's argument that your acts of charity will stand for unperformed qadâ namâzes, so that "you will not have to make qadâ," is sheer dalâlat (aberration, deviation from the right way, heresy).

TO PAY ZAKÂT

212- It is farz to pay zakât for your **full property**, which means property that is both permissible and possible for you to use. There are four kinds of zakât property:

- 1- Gold and silver.
 - 2- All sorts of property bought for commercial purposes.
 - 3- Quadrupeds grazing on fields and grazes.
 - 4- 'Ushr, i.e. zakât to be paid for crops.
- Abû Hanîfa 'rahimahullâhu ta'âlâ' states:

As soon as you reap a crop from a piece of land watered by rains and streams, it will be farz to sell it and pay one-tenth of the earning to poor people. The amount paid is termed '**ushr**'. It is

harâm to consume the crop without paying 'ushr for it.

Payment of zakât for gold and silver and commercial property requires its having attained an amount called **nisâb**, which means borderline between richness and poverty. The amount of nisâb for gold is twenty mithqâls for gold and two hundred dirhams. A person who possesses nisâb amount of any kind of property more than their vital needs is categorized as a **rich** person. A person who does not have that much extra amount is a **poor** one. If the sum of the weights of your gold coins and articles and jewellery (supposing you are a girl or a woman) and gold tooth-crownings and all sorts of commercial property is twenty mithqâls, or if your silver articles weigh two hundred dirhams, and if you still retain them one Arabic (hijrî) year later, you will put aside one-fortieth of the entire weight and pay it to one or a few of the classes of people nominated in the Qur'ân al-kerîm. This payment is called **zakât**. One mithqâl is equal to twenty qirâts. One qirât-i-shar'î is a weight of five grains of barley, or twenty-four centigrams. Hence, one mithqâl is four point eight [4.8] grams. So, a person in possession of ninety-six grams of gold, (if he still has the same amount a hijrî year later,) will put aside two and a half [2.5] grams of gold one Arabic year later with the intention of zakât and pay it any time he likes to a poor person he chooses. One dirham-i-shar'î is fourteen qirât-i-shar'î. This is a weight of three grams and three hundred and sixty milligrams [3.360 gr.], and the nisâb of silver is six hundred and seventy-two [672] grams, or twenty-eight mejdîyya. One mejdîyya is a hundred qirât-i-shar'î, or twenty-four grams. Since both ninety-six (96) grams of gold and six hundred and seventy-two (672) grams of silver indicate the same amount of nisâb, they are, in a way, of the same value, which in turn leads to the conclusion that gold is seven times as valuable as silver with the same weight. Since all the one-lira gold coins in circulation in Turkey weigh one and a half mithqâl, or thirty qirâts [7 grams and 20 centigrams], each, the nisâb of gold is [20:1.5=13.33], i.e. thirteen gold coins plus one-third gold coins. That is, it is that number of one-lira gold coins. The dirham-i-'urfî was smaller than the dirham-i-shar'î and weighed exactly three grams. For, one dirham-i-'urfî was equal to sixteen qirât-i-'urfî. And the qirât-i-'urfî was a unit of weight equal to the weight of four grains of barley [**lbni 'Âbidîn**]. The weight of one qirât that was being used in the latest Ottoman times was twenty centigrams, and that of one dirham was 3.207 grams.

As for calculation of nisâb for commercial property; when its purchase price with respect to hallmarked gold or silver coins being used for monetary purposes attains the amount of nisâb, zakât of that commercial property is given either in gold or silver, or in kind. Paper bills that are being used in buying and selling transactions today are written proofs that represent gold coins. And because the value of silver against that of gold today is by far lower than it is in its Islamic balance, i.e. one-seventh, the gold lira is necessarily the only criterion to be used in calculations of zakât [Ibnî 'Âbidîn, 1271 Bulâq edition, volume 4, pages 28 and 182].

If a creditor is in possession of promissory notes, they should pay zakât for their due. Yet they cannot pay one-fortieth of the promissory notes. For, the promissory notes represent property that is called **deyn**, i.e. property which is not actually in your possession.^[1] Zakât for property that is deyn must be paid. But it is paid in property that is termed **'ayn**, not in property which is deyn. In other words, it is paid in property that you possess (at the moment). The poor person (to be paid zakât) should be delivered the property (to be paid as zakât). Promissory notes are not among the kind of property called **'ayn**. They are merely pieces of paper. If the value written on a promissory note is in gold, then gold must be paid as its zakât. And silver must be paid as the zakât of a promissory note that carries a written value in silver.

Nor do paper bills fit into the category of **'ayn**. They represent property that is deyn. They are written proofs of deyn endorsed by the State and are being used in lieu of gold. They are not being used in lieu of silver. A person in possession of paper bills with the total value of ten thousand dollars is, as it were, one who has lent gold in return for that amount to a bank or a money changer. The paper bills in his possession represent gold coins of the same value. Then, that person has to pay the zakât of those gold coins not only in property termed **'ayn**, but also in gold. As a matter of fact, zakât for copper coins called **'fulûs** is paid in its equivalent (in gold), not in **fulûs**, (i.e. copper coins.) The value of a certain unit of property means its market price in the number of gold coins. For that matter, a person in possession of paper bills with the total value of forty thousand Turkish liras should calculate the nisâb as per the gold lira whose price is the lowest among the

[1] Please scan the twenty-ninth chapter of the fifth fascicle of **Endless Bliss** for **'deyn**.

gold liras advertised in news papers. Supposing the Hamîd gold coin is the one with the lowest price and the price of a Hamîd gold coin is fifteen hundred (1500) Turkish liras; the nisâb of paper bills as of that day is $13.3 \times 1500 = 19950$ Turkish liras: the zakât of forty thousand Turkish liras will have to be paid in gold. The value of that zakât is one thousand Turkish liras. The poor will be paid the value of one thousand Turkish liras in gold, i.e. a half gold coin plus and a quarter gold coin or approximately a five-gram piece of gold or gold articles, such as bracelets and rings, with equal weight.

An excerpt from the Ramadân 1393 A.H. [1973 A.D.] issue of the monthly periodical entitled **Hedy-ul-islâmî** and published by the scientific committee under the aegis of the directorate of Awqâf in the former Libyan government, and undersigned by Shaikh Miâd Jelâsî, reads as follows: "It is necessary to pay zakât for the paper bills called paper currency, too. Nisâb of the paper currency is calculated in gold equivalent to the gold coins printed by the government of the place where the person to pay zakât lives. It is not calculated in silver. Nisâb of paper currency is calculated only in gold. For, paper currency evaluated in return for gold." The process of printing the five-volumed book entitled **Kitâb-ul-fiqh 'ala-l-madhâhib-il-erbe'a** and prepared and written as a masterpiece inclusive of the scientific contents of all four Madhabs by a committee of Islamic scholars supervised by Shaikh 'Abd-ur-Rahmân Jezî, one of the Islamic scholars in Egypt, was accomplished in 1392 [1972 A.D.]. It has been reproduced by offset process by Hakkat Kitâbevi in Istanbul. The book enlarges on the fact that paper bills are promissory notes in return for gold.

In short, a person possessed of paper currency at least equal to thirteen plus one-third gold coins with the lowest value among the gold lira coins marketed by the government, and who has had the same (or more) amount throughout a year, has to pay gold equal to one-fortieth the entire currency in their possession as the zakât of the currency. [The amount of the gold equivalent of the paper currency varies with time, depending on the stock exchange quotation.] For, zakât is a debt owed to the poor. All sorts of debts are paid from property of zakât. The debt of zakât will have been paid when the 'ayn property itself has been delivered to the poor or to their deputy. It will not have been paid if it is given in paper currency, nor will such a payment be acceptable (as zakât). Former payments of zakât done in paper currency will have to be made

qadâ of by way of dawrs (circulations) in gold.^[1] Supposing a person owns silver; they may calculate the misâb in silver for the purpose of being of benefit to the poor, yet in that case the zakât of the paper currency will have to be paid in silver as well, which in turn will not be beneficial to the poor, even if we should assume that it will be possible to find that number of silver coins. If a person says to someone by his side or writes to one in a far-off place: "Pay this or that number of gold coins to the poor as zakât on my behalf. I will pay you," it will be permissible for that person to do as he is told, (and the payment will be valid). Supposing a person is given or sent ten thousand Turkish liras in papers with the instruction: "This money is my zakât. Pay it to this or that charity institution [or association] in a manner agreeable with Islam;" that person learns the gold lira with the lowest value in that day's market prices. If the gold lira with the lowest value is Hamîd gold lira and its price as of that day is five hundred liras in paper bills, equivalent of ten thousand will be 6.6 Hamîd gold liras. That person buys seven gold liras of any kind or their total weight, i.e. forty-seven and a half grams of gold, such as rings and bracelets, from an institution or from a money changer, and gives them to a trustworthy poor person knowledgeable in such transactions. After that poor person takes hold of the gold coins or articles, he gives them as a present to that person. Thereby zakât has been paid in gold. Thereafter that person delivers the gold coins or articles to the charity organization named. İbnî Nujeym Zeyn-ul-Âbidîn Mısıri, one of the great Islamic scholars in the Hanafî Madhhab, states in the final section of the book entitled Eshbâh: "Supposing a creditor wants to count his due from a poor person as the zakât that he is to pay that poor person instead of paying the zakât of his property; he pays his zakât [in gold] to the poor person and then takes it back in return for his due. For, zakât of property that is 'ayn cannot be paid in property that is deyn. For the same matter, a person's due from a poor person or a part of that due cannot stand for the zakât of that person's due from another person. A rich person can not count his due from a poor person as the zakât that he is to pay to that poor person, (unless he has recourse to the inevitable formally transaction formulated above.) In other words, the poor person will not have paid his

[1] Performing a certain act of compulsory worship after its dictated time is expressed as 'making qadâ of it'. As for the term 'dawr', please scan the twenty-first chapter of the fifth fascicle of **Endless Bliss**.

debt, nor will the rich person have paid the poor that amount of property as his zakât. The rich person has to deliver that amount of zakât to the poor person, and the poor person has to pay his debt by returning to the rich person the zakât that he was paid by the rich person. In case the poor person declines to return the zakât that he was paid, then the rich person takes it back by force. If he fails to take it back by force, then he takes it by taking legal action to that person. Or the debtor, for the purpose of receiving the zakât to be paid to him and paying his debt by giving that property of zakât to his creditor, deputizes someone suggested by his creditor. When the deputy takes the zakât, it has become the poor person's property. So, the deputy pays the poor person's debt to the rich person by using the zakât he has been given. Supposing the poor person is indebted to another person as well, and the rich person fears that the poor person may use the zakât he is paid for paying his debt to that second creditor; then the poor person returns the zakât he has received to the rich person as a present. When the rich person takes the present, he donates his due to his debtor, thus making his due the debtor's halâl property." This explanation is provided also in the sixth, i.e. the last volume of **Fatâwâ-i-Hindîyya**. Or, "He borrows, from someone else, gold equal to his debt to the rich person, and gives it as a present to the rich person. The rich person returns it to the poor person as his zakât, and then donates to the poor person his due (from the poor person), and thereby the poor person's debt to him becomes halâl (for the poor person)." The same procedure is followed by a rich person who wants to dispense paper currency as the zakât of his paper currency. For doing this, he borrows from an acquaintance of his, gold equivalent to the paper currency he is to dispense and gives that gold with the intention of zakât to a poor person he knows and trusts. The poor person returns the gold that he has been given to the rich person as a present. Thereafter the rich person donates, some of the paper currency he is to dispense, as a present to the poor person and spends the remainder as donations to charity institutions and organizations at will. At times of fêsâd, i.e. when there is a hindrance to Islamic practices, a search for a method of making an Islamic practice viable will be made; this search is termed **hîla-i-shar'iyya**. That it is necessary to have recourse to a hîla-i-shar'iyya for the purpose of following Islam, is written in the books entitled **Hadîqa** and **Hindîyya**. The purpose of doing something agreeably with the Islamic religion and that of doing it by dispensing paper currency, which is more practical from

the poor's point of view, should be brought together by applying the aforesaid *hîa-i-shar'iyya*. On the other hand, once the gold has been taken back from the poor person or his proxy, payment of zakât will have been performed; yet it will be a *harâm* version of *hîa-i-shar'iyya* to sidestep the Islamic commandment by not dispensing the paper currency to the poor or to institutions that are serving Islam. It is a grave sin. Books that teach Muslims how to practise this *harâm* version of *hîa-i-shar'iyya*, which is called *hîa-i-bâtla*, should not be read. An unlearned man of religion who misleads Muslims away from the (true Islamic teachings taught by the four) Madhabs by stating his personal thoughts in the name of Islamic teachings, is called a ***muftî-yi-mâjin*** (false Islamic authority). The judge of court should punish the *muftî-yi-mâjin* by way of *ta'zîr*, (which in turn is enlarged on in the eleventh chapter of the sixth fascicle of ***Endless Bliss***.) A person engaging in trade may pay his zakât in gold as well as in commercial property.

CHARITY ASSOCIATIONS, GAMBLING, INSURANCE

213—Organizations founded under appellations such as Green Crescent, Red Crescent, Society for the Protection of Children, Waqf Ihlâs, are subject to the Islamic code of rules termed ***Hîba*** (donation). In other words, these organizations are places for aid. They are not waqfs, (which are dealt with in the latter part of the forty-fourth chapter of the fifth fascicle of ***Endless Bliss***.) Property of waqf is managed under the conditions imposed by the donor. Aid institutions [organizations], on the other hand, operate at the behest of their directors [and supervisors]. Gifts [property and money] that are stored in the so-called organizations are others' property. They are spent, with the command of the directors, for poor people, for people who underwent disasters and harmful events, for all sorts of aid and charity, for publication and distribution of religious, scientific and ethical books, and for construction and foundation of schools and hospitals. Members of each organization are advisors of the director. Jointly-made decisions are, in religious effect, the director's commandments. The employees, paid and gratis ones alike, are officials and representatives of the director. When a new director is elected, the former director will have to deliver to him possession of the entire property. Every donation to the organization will have been made to the director himself.

The book entitled **Ihtiyâr** renders the following account as it deals with **Hfba**: Hfba means gift-giving, giving something without asking anything in return, and donation. The donors say, “I have donated (this),” and the director [or one of his deputies] says, “I have taken (it),” and takes possession of the object donated with the donor’s permission at the place where the agreement is made, or afterwards. That is, it becomes the latter’s property. The parties may give up the transaction before the latter takes possession of the object donated. After the transaction of donating and receiving is accomplished with the director’s (or his deputy’s) taking possession of the donation, the donation becomes the director’s property. A present given to a small child can be taken possession of by itself or by its mother or by its wife. It is permissible to donate indivisible property. Hfba (donation) is done with property. Utilization cannot be donated. Donation of only utilization of property is called **‘ariyat**. (Please see the penultimate paragraph of the ninth chapter of the sixth fascicle of **Endless Bliss**.) That property has been entrusted to the hands of the person utilizing it. It is permissible to give a house as an ‘ariyat to someone. A part of indivisible property is donated after separation. A part of a house, fruits in a tree, and crops in a field are a few examples. It is permissible for two people to donate something [such as a house] which is their common property to one person. It is not permissible for a person to donate [a property] to two [or more] people (so as to make it their common property). [If it is possible to divide it, it should be divided into parts and each part should separately be given to a different person. For doing this, the donation should be done not to the aid institution, but to the director of the institution. A donation will be sahîh (valid) when it is done to a real individual identity, not to a corporate identity. It is permissible to give [one property] as alms to two poor people. A donation to a poor person becomes alms. Something given to a rich person in the name of alms becomes a donation. Property donated to someone can be taken back unless that person is the donor’s mahram relative or someone related to the donor by way of (the Islamic marriage contract called) nikâh. However, it can not be taken back if it has been taken possession of and something has been given in return for it or the object donated has increased or one of the parties has died or the property donated has gone out of the possession of the person the property was donated to. Examples of an increase in the property (donated) are: increase in the age and/or size of the animal (donated); increase in the size of the vegetation (donated);

colour change effected on the property (after the donation) or its having been cut out. Decrease in the amount or value of the property donated is not a hindrance to its being taken back. As well, something else can be given in return. Something given without saying that it is being given in return will not be acceptable as a return. The object given can be more or less of a return. [A receipt given by the person to whom the donation has been made will stand for a return.] It is permissible to donate on condition that a certain thing should be given in return. Either party may desist before the return is taken possession of. Once the return has been taken possession of, desisting is conditional on both parties' approval. It is permissible to say to somebody: "Live in my house until death!" Upon the latter's death the house will be returned to the landlord, or to the landlord's heir if the landlord is dead. It is *bâtil* (null and void) to say, "Live in my house until one of us is dead, so that the house shall belong to the one who outlives the other one!" This non-valid donation is called *ruḡbî*, since it involves two parties' expectations pinned on each other's death. It is not *saḥîh* to make possession of a property conditional on death or on other dangers. [Hence, insurance against unpleasant happenings such as fire, death and accidents is not only impermissible but also *harâm* since it is a kind of gambling.] Something paid as alms can never be taken back. A person who has vowed to give some of his property as alms will pay that alms from his property of *zakât*. [If he does not have commercial property, he pays it in the valid one of gold and silver.] He cannot pay it from other property. If he did state the amount then he pays from all kinds of the property in his possession. [Paper bills are not commercial property, and nor are all sorts of coins being used as money. They are promissory notes being used in lieu of the monetarily current one of gold and silver. Gold or silver equivalent to their total value is paid in lieu of them.] A person who has vowed to dispense his house [or another property] as alms dispenses that property or its equivalent in gold or silver as alms. This is the end of our translation from *Ihtiyâr*.

214— The following paragraphs have been borrowed from **Maḡalla**:

833) It is called **hiba** (donation) to give a certain property *gratis* to someone. It becomes the latter's property as soon as he takes possession of it.

834) Property brought or sent to someone for the purpose of

donation becomes what we call a **present** (or gift). [A present sent to someone is intended to show them your love for them. A hadith-i-sherif reads: “**If you love a Muslim brother of yours, let them know of this love of yours!**” Therefore it is an act of sunnat to give a present and/or to accept a present.]

835) Property donated to a poor person for the purpose of earning *thawâb* becomes what we call **alms**.

836) To permit someone to eat something without paying something in return is called **ibâha**.

839) It will be a *hiba* to give something in return for something (else) without saying something.

840) Something sent by someone will be a *hiba* when it is taken possession by the recipient.

841) If a person says to another, “I donate this property to you,” the donation (*hiba*) will be consummated when the latter takes possession of that property then and there.

845) The purchaser (may donate the purchase to someone else without taking possession of it.

847) If a person donates his due to the debtor, or if he makes **‘ibra’**, i.e. says, “You don’t owe me anything,” there will be no debt left.

849) If one of the parties is dead before the property donated has been taken possession of, the *hiba* becomes *bâtil* (null and void).

850) When one makes a donation to one’s child who has attained the ages of discretion and puberty, the property donated will have to have been taken possession of (by the child).

853) The same rule applies to one’s discreet child who has not reached the age of puberty yet.

854) To say, “I donate this property to you as of the beginning of the next month,” will not be *sañh*.

855) Supposing a person donates something to someone with the proviso that the latter should pay his debt to him; the donation will become imperative when the debt is paid. If the debtor does not pay his debt, the donor can withdraw his donation. Supposing a person donates his house to someone with the proviso that the latter should pay for his livelihood and serve him till his death; if the latter begins to serve the former after the house donated has been delivered to the latter’s possession, the former

cannot take the house back.

856) It is essential that the property being donated should be existent. It does not necessarily have to be present (at the place of donation).

857) Someone else's property cannot be donated without their permission.

858) The property (to be donated) has to be *ma' lûm* (known) and *mu'ayyan* (determined).

859) The donor has to be discreet and pubescent. [For that matter, a child should not be seated among the poor people during the *dawr* (circulation) for the *isqât* of the dead person's sins and debts.] However, it is *sahîh* (valid) to donate to a child.

860) Donation under duress or by force is not *sahîh*.

861) When the property donated is taken possession of, it becomes the possessor's property. On the other hand, a purchase becomes the buyer's property when the agreement is made, before it is taken possession of (by the buyer).

862) A donation that has not been taken possession of can be taken back (by the donor).

863) A person who has donated his due to the debtor or to someone else cannot go back on his word.

876) As for the presents brought to a wedding by people whose names are not known; local practices are the valid criteria.

879) A person on their deathbed cannot donate to some of their inheritors. They may donate and will one-third of the legacy to people other than their inheritors.

A person may donate to someone he chooses from among a few people, and he may choose that person by **lot**. Choosing by lot is a practice applied among people who wish to attain the prize or aid awarded by someone who is not one of them. It is a condition that no return should be demanded from people who participate in the lot. If anything were taken, it would be as if articles collected from people were being dispensed back to them. The articles collected would have been entrusted (to the organizer of the lot) for safekeeping and it would be necessary to return them to their owners. It would be *harâm* (for him) to spend them otherwise. The actual picture, however, would have been like this: He spent them giving the rights of most of them to others instead of returning them to their owners. Also, he added from his own property to

what he dispensed in a way that was harâm.

215– That it is not permissible for a person selling something to make the sale conditional upon an additional present on his part during the agreement and that, however, it will be permissible to state the condition that is fâsid before the agreement and not during the agreement, is explained under the heading ‘Sales that are fâsid’ in the thirty-first chapter of the fifth fascicle of **Endless Bliss**. On that account, it is permissible for him to promise before the earliest sale that he will give additional presents to some of his clientele and to state the duration of that gift-giving and afterwards to remind the clientele of his promise and fulfil his promise, with the proviso that he should not make the stipulation at the time of the agreement. For, his stipulating the present as a condition is in effect a reduction in the price, which in turn is something permissible. If the price has been taken possession of, the reduction made will mean a renewed agreement. He will (have to) return the amount that should have been subtracted to the client. If the price has not been taken possession of, then the earlier agreement has been made on a reduced price. In both cases the present is a property that belongs to the client by right. It is harâm for him to hold a lottery among the clientele and give the presents only to the winners. For, in that case he would have extorted the losers’ property and given it to the winners.

The following excerpt has been borrowed from the hundred and twenty-first page of the fourth volume of the Egyptian edition of Ibnî ‘Âbidîn’s ‘rahimahullâhu ta’âlâ’ book entitled **Radd-ul-muhâtâr**: “A sale made by stipulating a condition beneficial to the seller or to the buyer, although it is not one of the requirements of the sale, will become fâsid. The following stipulations would make a sale fâsid: that the seller should deliver the wheat after grinding it into flour or the crop after harvesting it; in case the bargaining has been made beforehand, that he should deliver the goods before the price is paid or that the price will be paid in another village; that the seller should give an additional present to the buyer or that he should deliver the property bought after a certain length of time. It is harâm to make a sale that is harâm. It is wâjib (for the seller and the buyer) to cancel the sale. If a person writes or sends a messenger to someone with a message that says, “I sell that property of mine for that price to you,” or, “I marry you (by way of the Islamic marriage contract called) nikâh,” and the latter understands it and accedes to it, the sale or the nikâh, respectively,

has been *sahih*.” As is seen, if the seller of a certain product advertises in a newspaper that he will give presents to people who buy that product of his, it will not be a sale that is *fâsid* when people who read the advertisement buy that product for the purpose of attaining the presents promised. For instance, supposing you made a purchase and in the parcel containing the purchase found a note that said: “Please visit us and get the present reserved for you;” it would be permissible for you to go and get the present. If the seller of the newspaper informs you beforehand (that you will be given a present), it will be permissible for you to get the present, provided that you will not be told so as you buy the newspaper. If the present promised by the tradesmen or the owner of the newspaper is a scientific book, (e.g. one teaching Islam), the duty of ‘*Emr-i-mar’uf*’, (i.e. teaching Islam to people,) will have been performed to the bargain.

It is written in **Hindīya**: “It is *fâsid* to make a purchase with the money that a certain person owes you.” This is another statement showing that it is not permissible to buy paying promissory notes called **bonds**. The buyer himself has to write out a new one and give it (to the seller).

216– A kind of agreement is what we call a **lottery** where a few people collect money or property among themselves and draw a lottery whereupon the losers pay money or property to the winners. A few kinds of lottery are games; races; lotto wherein people draw disks or balls with numbers, their names, certain prizes or losses or answers for a certain question on them from a bag. Lotteries organized by sellers and insurance certificates against losses and disasters are means for exploiting people, the poor and workers. For, insurance agencies against losses and disasters, gambling dens and bankers take off many a person’s property, give it to other people by way of gambling and at a certain rate of interest, and a lion’s share from the *harâm* money seized from others pour into the lottery makers’ and bankers’ pockets. Workers’ insurances should not be considered with the scope of the aforesaid discourses. The great Islamic scholar ‘Abd-ul-Hakīm Efendi explained in his preaches that the money and property collected in those insurances, as well as those kept in the depository or cut off from salaries, fit in the same category as **lugata**, which in turn means something found and picked. Things of this sort, as well as a *mal-i-khabîth*, are returned to their owners. In case their owners cannot be found, they are given to poor

people and become the property of the poor people who take possession of them.

Ibni 'Âbidîn 'rahimahullâhu ta'âlâ' states as follows in the fifth volume: Archery contests and horse races are permissible activities. If one of the contestants or racers says to the other one, "If you win I will give you this. If I win I will not demand anything from you," or if a third person, who does not participate in the contest or the race, says that he will give this prize to the winner and that the loser will not have to pay anything, the contest or the race will be permissible. It will be a gambling activity if both parties agree on that the loser will pay a certain property to the winner. It is harâm to participate in such an activity. The word 'qumar' (gambling) is a word derived from 'qamar' (moon). Either gambler's property is likely to increase or decrease. It will not be gambling if one gambler's property will definitely increase and the other one's property will definitely decrease. Also, it will be permissible if a third person joins the race with a horse for which it is doubtful to win the race and says to the others: "If I beat you, both of you will pay me. If you beat me I will not pay you anything, but the better one of you two will be paid by the other one." The same rule applies to an agreement on property between two scientists who give different answers to a question. Kemâl Âtif Beġh 'rahimahullâhu ta'âlâ', president of administrative committee of Awqaf, states as follows in the eleven hundred and fifty-first (1151) chapter of **Sharkh-i-Majalla**, dated 1330 [1912 A.D.]: "There are three kinds of (drawing) lots. The one which is intended to cancel the right of one of the partners and to deprive him or her of their right, which is harâm. The one that is done for the purpose of electing one of a group of people sharing the same qualifications and conditions and which is done lest any one of them should feel hurt; this version of drawing lots is permissible. The one which is intended to divide the shares of the co-owners of a certain property, and which, also, is permissible."

217– Ibni 'Âbidîn 'rahimahullâhu ta'âlâ', the celebrated scholar in the Islamic science termed Fiqh states as follows in the book of **Fatwâ entitled 'Uqûd-ud-duriyya**:

Supposing half of a candle devoted or gifted to a mosque has been used up, it is permissible for the imâm or the muazzin (of the mosque) to take away home the remaining half in places where it has become customary to do so.

Supposing you promised to give a certain amount of the crop

you were expecting from your arable field to a friend of yours, say, 'Umar, you do not have to give it to him. You had better do, though.

It is what we call **halwat** to stay in private with a nâ-mahram woman; *halwat* is *harâm*. However, if that woman runs from you because she owes you (money or other property), it will be permissible for you to chase her into her home and take your due back; two other permissible occasions of *halwat* are when the woman is an old one and when there is a screen between you and her.

It is permissible for a man to look, without lust, at the head or arms or legs of a woman who is one of those who are *harâm* for him to enter into a *nikâh* (marriage made in a manner dictated and taught by Islam). Some of those women are his wife's mother and grandmothers, his own paternal and maternal aunts, his parents' paternal and maternal aunts. His relatives by the milk-tie are no different from the ones by family. [Adopted sisters and brothers are not within this category of kinsfolk.]

It is not permissible to sell or buy musical and/or gaming instruments or to hire these instruments or instrumentalists or songsters or songstresses or adulteresses.

It is permissible to put coverings or turbans on graves of *Awliyâ* or to build mausoleums over them so as to urge uninformed and unlearned people to behave well and respectfully. (The *Awliyâ* are Believers loved very much by Allâhu ta'âlâ, so) their blessed souls are present in their graves. People who behave well and respectfully there will receive *fayz* and *barakat* from their blessed souls. [Building tombs and mausoleums and placing coverings and turbans are not intended for the dead. They are done so that people alive will mind their manners, which in turn will provide *fayz* and benefits for them. As is seen, these applications are intended for people who are alive, not for dead ones.]

Islamic scholars state unanimously that prayers said by living people will cause benefits for dead ones. As is stated by scholars in three of the (four) *Madhabs*, when a Muslim reads (or recites) the *Qur'ân al-kerîm* and sends the *thawâb* earned to dead people's souls, it will be useful for them as well.

Excess of lights on minarets and at other places in (sacred nights called) *Qandils* or during nights of *Tyð* days is not permissible.

It is harâm to compose music eulogizing over a woman's beauty or arousing emotions that are harâm or to sing such music.

It is permissible for an Islamic scholar to change his Madhhab, (i.e. to adopt one of the other three Madhabs, with the proviso that he should know that Madhhab's proof-texts [and that his motives should be to serve Islam]). It is not permissible for a layman to imitate another Madhhab for the purpose of attaining something worldly or a sensuous desire; it is makrûh. It is harâm for a learned person to do so. If it is difficult for a person to learn the teachings of Fiqh in his Madhhab, it is wâjib for him to change their Madhhab, (i.e. to transfer to one of the other three Madhabs.) For, learning the teachings of Fiqh in one of the four Madhabs is more beneficial than staying unlearned.

It is not permissible for people who have newly eaten something with a strong smell or who stink because of something on their clothes or a running sore on their body to enter mosques or to attend public activities.

It is not permissible to burn alive lice, scorpions or any other animals. It is permissible to burn a piece of wood [after shaking or beating the ants out] if you think that there are ants in it. It is permissible to kill harmful animals such as rabid dogs without torturing them. It will be permissible to burn them if there cannot be found another way. It is makrûh to kill animals that are not harmful.

It is wâjib to do emr-i-ma'rûf, (i.e. to teach Islam, to give religious advice,) to a person who is expected to listen. It is one of the human rights.

A hadith-i-sherîf reads: “**Show that you are unlike polytheists by growing your beard long and clipping your moustache!**” A smartly clad person's advice and counsel will sound more effective and valuable. It is sunnat to be so. For that matter, it is sunnat to have a short moustache. [Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ' states as follows as he deals with the makrûhs of fasting: “A hadith-i-sherîf reads: ‘**Grow your beard long!**’ The command means: ‘Do not have beard shorter than a handful, and do not shave it!’ It is sunnat to grow a beard until it reaches the length equal to a handful, which is the total amount of the widths of four fingers. It is wâjib to cut off the excess. There is not a single Islamic scholar who has approved of a beard's being shorter than a handful. A handful's length is measured by grasping your chin, with your index finger immediately below your lower lip. To shave it, on the

other hand, means to liken yourself to jews and magians.” It is written in the chapter dealing with the makrûhs of namâz that it is makrûh to imitate non-Muslims in their evil acts. It is makrûh to shave your beard for the purpose of keeping up with time. It is harâm to shave in order to look like women. It is permissible to shave for (a good reason called) an ‘udhr. There are times when you have to shave lest you should incur a fitna. It is a bid‘at to grow a beard shorter than a handful with the vain surmise that you are performing an act that is sunnat by growing a beard. And it is harâm to commit a bid‘at. It is a grave sin. If one has a beard with such a substantial length, it is wâjib for one to grow it until it attains the standard length of one handful.]

Our Prophet’s ‘sall-Allâhu ‘alaihî wa sallam’ ancestry traces back to ‘Âdam ‘alaihîs-salâm’ through a blessed chain whose links were all Believers and Believeresses. Abû Bakr ‘Arabî ‘rahimahullâhu ta‘âlâ’, one of the Islamic scholars in the Mâlikî Madhhab, stated: “Should a person say that Rasûlullah’s ‘sall-Allâhu ‘alaihî wa sallam’ blessed father went to Hell, that person is an accursed one.” This matter is not one of the Islamic credal tenets. It has nothing to do with the heart. It is not permissible to say something that would hurt the blessed Messenger of Allah ‘sall-Allâhu ta‘âlâ ‘alaihî wa sallam’.

In a time when there are no mujtahids known to be living, it is permissible to act upon the fatwâs of a dead mujtahid. If something that will be of benefit to you has not been mentioned among the harâm, it is mubâh (permissible) for you. It is harâm to eat or drink something harmful. If it is not known whether something is useful or harmful, it is called ‘halâl’. Therefore, we should not say that it is harâm to smoke. Nor is it something which Islam calls ‘bid‘at’. If it causes harm to some people, it is harâm only for them to smoke as heavily as it will give them harm.

A certain thing’s or time’s or place’s being ominous is a superstition of jewish origin. Islam does not entertain superstitions. It is makrûh to do something that may be mistaken for a sunnat or wâjib among the general populace.

The general populace, i.e. laymen, have to perform their Islamic practices as they learn from books of Fiqh. It is not permissible for them to derive rules from âyat-i-kerîmas and hadîth-i-sherîfs. Should it be seen that an âyat-i-kerîma or a hadîth-i-sherîf seems to run counter to books of Fiqh, it must be concluded that it must be one of the âyat-i-kerîmas called

‘mansûkh’, ‘te’wîl’ or ‘merjûh’. For that matter, supposing a certain statement made by Imâm A’zam Abû Hanîfa ‘rahimahullâhu ta’âlâ’ were disagreeable with a hadîth-i-sherîf, it would not be permissible to say that he had not known about that hadîth-i-sherîf. A more suitable remark would be to say that he must have heard about that hadîth-i-sherîf and that he either was unconvinced about that it had been a sahh hadîth-i-sherîf or knew that the hadîth-i-sherîf needed interpretation. [The excerpt above has been borrowed from the ninety-fourth page of **Berîqa**. It shows that Wahhâbîs and the votaries of Sayyid Qutb and the lâ-madhhabî group called Teblîgh-i-jamâ’at are aberrant and wrong.]

To say that something is permissible (jâ’iz) means to say that it is sahh (valid) and halâl.

It is wâjib to be devoted to the Madhhab that you have chosen to follow and to do all your practices agreeably with that Madhhab. However, taassub (bigotry) is not permissible. Taassub means to consider the other three Madhabs as wrong ways and to hurt them. For, each and every one of the four Madhabs is true and correct.

[A Muslim in one of the four Madhabs looks on the Muslims in the other three Madhabs as brothers. He (or she) does not hurt them. They are all Muslim brothers (and sisters) who love one another. Allâhu ta’âlâ commands Muslims to be united in (the same) îmân and to believe as the Sahâba did. People who learned the îmân (credal tenets) held by the Sahâba ‘radîy-Allâhu ta’âlâ ‘alaihîm ajma’in’ and wrote it in their books are called (scholars of the) **Ahl as-Sunnat**. All Muslims have to believe in the tenets taught by the scholars of Ahl as-Sunnat ‘rahimahullâhu ta’âlâ’. We have to know that beliefs such as Salafiyya and lâ-madhhabî credos, which were concocted later, are heresies.

People whose beliefs clash with one another and quite dissimilar to the credal tenets held and taught by the Sahâba ‘radîy-Allâhu ta’âlâ ‘anhum ajma’in’ can not be imagined to be united. For the purpose of deceiving Muslims and luring them into their own disastrous ways, they are stirring separatism masquaraded as brotherhood.

All Muslims have to be united in the belief of Ahl as-Sunnat, the only true belief, obey the command of Allâhu ta’âlâ, and attain the Rahmat-i-ilâhiyya, brotherhood and shared and all-encompassing love and compassion begotten by this common belief. It is our religion, Islam, that dictates this partition of the Ahl as-Sunnat

Muslims into (four) Madhhabs and which states that this partition is a fruit of Allāhu ta'ālā's Mercy and Compassion on Muslims.

Also, it stands to reason that it is something necessary and beneficial for the number of Madhhabs to be four rather than one. Not only are human beings created in various natures dissimilar to one another; but also, whereas one Madhhab is easier to follow for people living in hot deserts, another Madhhab offers more convenience to people living in in polar regions. A Madhhab which is easier for people living in mountainous areas may be difficult for sailors to follow. While one Madhhab is more convenient for a certain invalid, another invalid follows another Madhhab more easily. The difference is observed also in work groups such as agricultural workers, factory employees and military personnel. Everybody chooses the Madhhab that comes easier to them, imitates that Madhhab or transfers themselves to that Madhhab. If there were only one Madhhab, as is argued by lâ-Madhhabî people called 'jamâ'at-i-tebliġhiyâ', votaries of Mawdudî, 'Abdoh, Sayyid Outb, everybody would perforce be following that single Madhhab, which in turn would make life extremely onerous and almost impossible.]

It is permissible to tell a lie [or offer a bribe] as a last resort to protect your right or to weather oppression.

Books of Fiqh in a language other than Arabic cannot be used as proof-texts, since they may contain translation errors.

As the post-namâz tesbîhs are being said, number thirty-three should be given utmost care. Islam's commandments carry hikmats and benefits. Numbers prescribed are like medical doses. Excess or reduction will pare down the benefit.

It is a customary bid'at to kiss bread. It develops into a mustahab or a makrûh, depending on the niyyat (intention, purpose).

Imâm Muhammad Ghazâlî 'rahimahullâhu ta'ālâ' was the highest one of the scholars of Fiqh in his time. Books of Fiqh in the Shâfi'i Madhhab always use his books as documentary sources.

[Disbelievers and lâ-madhhabî people and Wahhâbîs call this great Islamic scholar and other scholars like him **Islamic philosopher**, and they call his writings and and all books of '**Ilm-i-keîlâm** and '**Agâid, Islamic philosophy**. The fact, however, is that philosophy does not have a place in Islam. Islamic scholars are not philosophers. Philosophy is a heap of heterodox thoughts formed in the narrow minds of some people as a result of their attempts to

reconcile the scientific explorations in their times with the religious, spiritual and social teachings of their age in which they were quite unletterate. Books written by Islamic scholars, on the other hand, contain the enlightening teachings which people of knowledge obtained from the Qur'ân al-kerîm and from hadîth-i-sherîfs. To call Islamic knowledge philosophy means to compare brilliant jewels to pieces of broken glass. Likewise, to call Islamic scholars philosophers means to liken a lion to a mere cat, which in turn is something derogatory toward those highly qualified scholars.]

Hadîth-i-sherîfs are explications of the covert meanings in the Qur'ân al-kerîm. Ifthâds made by mujtahids are explications of both. Mujtahids in the Hanafî Madhhab explain the statements of Imâm A'zam Abû Hanîfa 'rahimahullâhu ta'âlâ'. And books of Fiqh and Fatwâ explain the statements of those imâms.

The same things happen in the other three Madhabs as well. It is farz-i-kiŕfâya to give farwâs and teach knowledge.

Annual dates among Muslims had their inception upon the command of Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh'. The first day of the month of Muharram was adopted as the Islamic New Year's day unanimously by the Sahâba 'radiy-Allâhu ta'âlâ 'alahim ajma'in'.

After the fruit trees in an orchard have been felled and sold, 'ushr (for the orchard) will not be paid. But 'Ushr will be paid for its fruit. If fruitless trees are grown for sale, 'ushr will be paid for them, and so will 'ushr for tobocco be paid if it gives benefit. 'Ushr will not be given for fruit in one's houseyard.

It is sahîh (for a dying person) to will isqât for their debts of namâz, (i.e. for their omitted daily namâzes,) and (for their inheritors) to perform the isqât even if the internment has been done. [We should not believe statements like, "There is not something called 'isqât' in our religion. Isqât and dawr are concoctions invented by khodjas." Statements of this sort have been made by lâ-madhhabî people and by Wahhâbîs.]

Permissible as it is for a poor Muslim who has not performed hajj yet to go out for hajj on someone else's behalf, hajj will become farz for him as well when he sees the Ka'ba. For that matter, he will have to spend the year in Mekka and perform his own hajj the following year. However, because he did not go back home after his previous hajj, the dead person's hajj has been incomplete. As payment is being made to the person appointed as

deputy, if he is told that he may do whatever wants, then it will be permissible for him to appoint another person as the dead person's deputy.

Supposing a bâlgha (pubescent), 'âqila (discreet) and reshîda (grown-up) girl's father made a (marriage contract termed) nikâh between her and a man without letting her know about it and without her having appointed him her deputy, the girl can reject it when she hears about it. A bâlgha, 'âqila and reshîda girl can marry a man who is her kufv, (i.e. who is an appropriate man for her to enter into a marriage with,) by making nikâh with him without getting her father's or paternal uncle's permission.

If the deputy of a learned and pious true Muslim makes a nikâh between that Muslim's daughter and an ignorant and fâsiq (sinful) person, that nikâh will not be sahîh (valid). For, the husband and wife have to be kufv (suitable) for each other.

When a man dies, it will not be necessary to pay his wife her nafaga (money for a living) from the legacy he leaves behind, during the time of 'iddat. [For, the legacy includes the rights of the inheritors as well.] The time of 'iddat is four months and ten days. The woman cannot enter into a(nother) marriage cannot before the end of her time of 'iddat. (Please see the fifteenth chapter of the sixth fascicle of **Endless Bliss**!)

The father of a man who has abandoned his wife and disappeared does not have to pay nafaga to his daughter-in-law. (It is not wâjib for him.) The solution advised is the wife's borrowing from someone and the husband's paying the debt when he is back home.

If an invalid woman's husband is rich, he has to pay nafaga both for her and for the woman looking after her.

A person does not have to pay nafaga for the poor orphaned sons of his paternal uncle. For, that person is not their mahram relative although he inherits from them. If a man is poor and cannot work, his daughter's son will pay for his and his wife's nafaga, if they are rich enough to pay fîtra. If the orphaned son of the brother of a woman who is both poor and too weak to work is rich, his wasî will be ordered to pay nafaga to the woman from that boy's property. Wasî means person who has admitted (to carry out the requirements of) a will.

If a woman cannot grind wheat or bake bread, her husband will have to bring her baked bread and other food to eat.

A poor invalid man's *naḡaqa* will be paid by his rich brother. If he does not have any rich relatives, the *Beyt-ul-mâl* (or *Bayt-ul-mâl*) will take over.

[If a man is too ill or too old to work or any woman is poor, it is *wâjib* for their seven mahram relatives to support them, if those people are rich. If they do not support them, a salary determined by the court of law will be extracted from them. If they do not have rich relatives, the State will pay them a handsome salary from the department of the *Beyt-ul-mâl* where the collections of 'ushr and *zakât* of animals are kept. Islam commands that each and every poor Muslim living in the *Dâr-ul-islâm* should be given this support. Consequently, there are no needy people living in the *Dâr-ul-islâm*. It is *wâjib* for Muslims living in the *Dâr-ul-harb* to migrate to the *Dâr-ul-islâm* so that they can benefit from this blessing from the Islamic religion. It is recommendable for Muslims in the *Dâr-ul-islâm* and for those living in the *Dâr-ul-harb* to establish **Centers of zakât collection** so that they may pay their *zakâts* easily.]

If a person becomes a *murtadd*, their *nikâh* (marriage contract) becomes null and void then and there. It does not reduce the number of *talâqs* (divorces). If they have a child without (renewing their *nikâh* by) making a *tejdîd-i-nikâh*, that child will be a bastard (*walad-i-zînâ*). [Coitus before making a *nikâh* is fornication. A child born as a result of fornication is a bastard (*walad-i-zînâ*). That child will not have a father (*Fayziyya*). If a *nikâh* is made thereafter with the same woman, the child will become the man's legitimate child.] A *murtadd* will not become a Muslim by only uttering the *Kelima-i-shehâdat* customarily. They will have to make *tawba* for their utterances that caused them to become a disbeliever. Not to know that a certain utterance will cause one to go out of Islam is not an 'udhr.

In a sale on credit, if some change takes place in the value of the currency, the amount mentioned during the agreement will be paid. The same rule applies in borrowings. This is the end of our translation from '**Uḡdud-durriyya**'. The Arabic version of this translation was appended to the book entitled **Habl-ul-meṡmûn** and printed by Hakkîkât Kiriâbevi.

Ibnî 'Âbidîn 'rahimahullâhu ta'âlâ' states in the final part of the chapter where he deals with 'hadhar': "It is permissible to use articles partly covered with gold and silver without contacting the covered surfaces. If the articles are gilded or silvered with the

liquid process, it is permissible to use them even by touching the gilded surfaces.

It is permissible to eat meat offered by any non-Muslim who says that he bought it from a Muslim. It must not be eaten if he says that he bought it from a magian or from a murtadd (renegade). For, statements of this sort inform about worldly matters. [Another reason is that formerly butchers killed the animals themselves and sold the meat in their own shops.] If he obtained the meat by way of buying, the bey' (sale) will not be a bâil one; (in other words, the meat will not have been bought in a way that is harâm.) He will pay its themen (price) to the non-Muslim. If he said that the meat had been from an (edible) animal killed by a Muslim or by a murtadd, he would not be believed. For, that statement would be informing about a religious matter. A statement made by a non-Muslim or a fâsiq Muslim and informing about one of the matters called mu'âmalât, (such as selling, buying, hiring, renting, borrowing, etc.) will be believed. Their statement informing about one of the matters called diyânât (Islamic matters) will not be believed. In matters called diyânât, a statement is acceptable only if it has been made by an 'âdil Muslim. (An 'âdil Muslim, as opposed to a fâsiq one, is a Muslim who performs his acts of worship devotedly and steadily and never commits harâms floutingly. For instance, a Muslim who condones his wife's and/or daughters' going out without properly covering themselves, e.g. their head, arms and legs, is not an 'âdil Muslim.) A person's right to the possession of a certain property can be denied only upon a statement made in agreement by two people. When a person who is fâsiq or whose demeanour is not known makes a statement informing about a matter in mu'âmalât, the first step to be taken is **teharrî**, i.e. investigation; action to be taken or decision to be made depends on the result concluded. If an 'âdil Muslim says that a certain amount of water is clean whereas another 'âdil one says that it is najs, it will be concluded that it is tâhir (clean). If one of them says that a certain piece of meat is tâhir whereas the other one says that it is najs, it will be concluded that it is najs. A statement made in agreement by two 'âdil Muslims is preferable to one made by one 'âdil Muslim. Tahtâwî 'rahimahullâhu ta'âlâ' states in the initial chapter dealing with '**teharrî**' in his annotation to **Merâq-il-fe'lâh**: "[Supposing you are in a remote place in the Dâr-ul-harb and] an 'âdil Muslim says, 'This meat is from an (edible) animal killed by a murtadd,' and

another 'âdl Muslim says that the animal was killed^[1] by a Muslim, it will not be *halâl* to eat the meat. For, essentially, the preferable conclusion is that it must have been a 'lesh' of an animal that died of itself or killed by an atheist or killed by battery. When it is found out [or concluded] that it was killed compatibly with the *Ahkâm-i-islâmiyya* by a Muslim, it will be *halâl* [to eat it. In the *Dâr-ul-harb* it is necessary to find a Muslim butcher and buy meat from him with this *niyyat*]. In this example, it has not been concluded was killed by a Muslim and therefore the essential principle that it is *harâm* has stayed on. In places where Muslims and atheists live in mixed social groups, meat should not be bought at random and eaten; for it will not be *halâl* unless it is known that the animal was killed by a Muslim. For, that it is *harâm* (to eat) is essential. That it is no longer *harâm*, on the other hand, is doubtful. If the Muslims are in majority, it will be *halâl* to eat it. If it is doubtful that a certain amount of water is najs, it will be accepted as clean water. For, water is essentially clean. If a person's property is mixed with *harâm* property, it is permissible to buy it unless it is known that the amount bought is the *harâm* property itself. For, it is not known how it is essentially. It is for this very reason, however, that it is *makrûh* to buy from him." [Its being *halâl* to eat (meat from) edible animals such as cattle, sheep and chicken is conditional on the animal's having been killed compatibly with the *Ahkâm-i-islâmiyya*. That is, it must have been killed (by jugulation) by a Muslim or by an *ahl-i-Kitâb* (one of the people of the Book) by saying the Name of Allah before the jugulation. An animal killed incompatibly with the *Ahkâm-i-islâmiyya* becomes a 'lesh'. It is *harâm* to eat and/or sell its flesh. People who kill (edible) animals and Muslims who sell them must know this. When buying meat, it is not necessary to inquire how the animal was killed. For, a Muslim should be looked on with *husn-i-zân* (good opinion, goodwill).]

It is *sunnat* for a person invited to a wedding feast to attend it. It is *mustahab* to attend other feasts. Invitations to occasions that contain *harâm* songs, [musical instruments, gambling, alcoholic beverages, women], dances, *bid'ats* and backbiting talks should be declined. On days such as wedding and 'Yd', it is permissible to lay silk coverings on the floor or to place gold and silver jewels on

[1] It goes without saying that what is meant by killed is 'jugulated in a manner dictated by Islam'.

shelves when it is intended to obey the Sultan's command and not for the purpose of making a show or boasting. However, such things should not be touched or used. It is not permissible to light candles or to turn on electric lights because it would be wasteful to do so. Doing such things will be permissible only if it is feared that the government may inflict punishment. Places with harâm things such as mixed groups of men and women are called gatherings of **fiṣq**. It is sinful as well to join such gatherings. Teghamnî (or taghamnî) means to utter balanced words with a balanced voice. It is harâm to utter such (melodical) words expressing women, alcoholic beverages, musical instruments, gossip or to utter them at places where such things exist. It is permissible to beat drums, tambourines without cymbals, sahr drums and sound horns at weddings, and [bands, national and military] songs are permissible in warfare, at official places and on special days. All sorts of musical instruments are harâm in takkas and places of worship."

218—Hadîth-i-sherîfs and other statements written in this book, **O Son**, are sahlî. [Also, the important notes added in the course of its printing in Latin alphabet are borrowings from books written by scholars called **Ahl as-Sunnat**. Implant this book in your heart! Do not lose your îmân and 'amal by falling victim to the statements and writings of people who have learned Islam from books written by lâ-madhabî people or to translations rendered from books written by Wahhâbi's abroad!]

The following are the titles of the books which the faqr muallif Suleymân ibni Jezâ' 'rahimahullâhu ta'âlâ' benefited from in the compilation of this book:

Thyâ-ul-'Ulûm, Jâmi'ul-'Usûl, Rasûl-i-Anwâr, Bostân-ul-'Ârifîn, Mesâbih, Meshârîq, Irshâd-us-sâbirîn, Qût-ul-Qulûb, Jâmi'-i-Tirmuẓî, Jâmi'ul-Jinân, Behjet-ul-Anwâr, Mev'iz-i-Mûsâ, Wasiyat-i-Abû Hurayra. I have prepared this book, which I have published as a compilation of summaries from the aforesaid fourteen books, for Muslims' children.

English version:
H.O. 1337 [2015 A.D.]
Hijrî Shamsî: 1394

Earliest printing:
H.O. 1312 [1895 A.D.]
Hijrî Shamsî: 1273

Date of compilation:
Hijrî Qamerî 960 [1553 A.D.]
Hijrî Shamsî 931

HOW TO BE A TRUE MUSLIM

The first piece of advice is to adjust your creed to the teachings in the books written by the scholars of Ahl as-Sunnat. The teachings written in the books of those scholars are what they heard from the Sahâba, rather than thoughts that occurred to their minds. It is only people who adapt themselves to those scholars that will be safe against Hell. May Allâhu ta'âlâ reward those great people lavishly! Who we call scholars of **Ahl as-Sunnat** are mujtahids who attained the grade of ijtihâd in the four Madhabs and the great scholars educated by those mujtahids. What there remains for one to do after rectifying one's creed (îmân) is to adapt oneself to the Ahkâm-i-islâmiyya, i.e. to learn the acts of worship taught in the books of Fiqh, to practise them, and to avoid the prohibitions taught therein. Namâz five times daily must be performed without any sloth or reluctance and with meticulous attention to their requirements and (rules called) ta'dî-i-erkân. A Muslim who owns property and/or money equal to an amount called nisâb must pay zakât for it. Imâm A'zam Abû Hanîfa states: "Zakât must be paid also for gold and silver which women use as jewellery."

Life is too valuable to waste on trivialities, be they mubâh (permitted) pastimes. Then, *afortiori*, it must not be spent committing harâm. Music, songs and musical instruments must not be allowed to rob us our valuable times and we should not let our nâses indulge in their pleasurable effects. They are like poison mixed with honey and covered with sugar.

Ghîbat (backbiting) should be fought shy of. Ghîbat (or ghîybat) is harâm. [Ghîbat means to talk about a Muslim's or dhîmî's secret faults in their absence. It is necessary, however, to inform others about the iniquities of the harbîs, of bid'at holders and of lâ-madhhabî people, the shameless sins committed by chronic sinners, and vices of oppressors and commercial cheaters in order to help Muslims to avoid their wicked acts, and about the slanders of people who try to misguide Muslims with their heretical statements and writings. Warnings of this sort are not ghîbat. (**Radd-ul-muhîr: 5-263**).]

Nemîna, i.e. talebearing among Muslims, should be bewared of. Various forms of bitter torment have been reported to be awaiting people who commit these two sins. Other two sins that must be avoided are telling lies and muckraking. These two vices were harâm (forbidden) in all past dispensations as well. Severe punishments will be administered for them. It yields plenty of

thawâb to conceal Muslims' faults, not to spread news about their secret sins, and to forgive them their wrongdoings. Inferiors, people under one's command, [such as wife, children, disciples, privates, workers,] poor people should be treated with compassion. Their faults should not be cast in their teeth. Those poor people should not be maltreated or hurt physically or verbally for trifling matters. Nobody's religious belief or property or life or honour or chastity should be assailed, and debts to others and to the State should be paid. It is harâm to offer or accept a bribe. Only, it is not a bribe to give something to deal with an oppressive situation or under duress or oppression. To accept a bribe, however, is harâm in all cases. Everybody should harbour a feeling of trepidation on account of their wrongdoings towards Allâhu ta'âla. We should know that Allâhu ta'âla does not make haste in punishing us and that He never pares down our livelihood. Commands of parents and of the State should be obeyed when they are agreeable with the Ahkâm-i-islâmiyya; and the ones counter to the Ahkâm-i-islâmiyye should not be reacted against with direct indiscipline or frank recalcitrance, since such behaviour would arouse fitna. [In short, a Muslim is a civilized and modern person. Please see the hundred and twenty-third letter in the second volume of **Maktûbât-i-Ma'sûmiyya**!]

What should come next after correcting one's creed and performing Islâm's commandments is to spend all one's time making dhikr of Allâhu ta'âla. Dhikring must be continued in a manner taught by Islamic superiors. Anything obstructive to dhikring, i.e. to the heart's remembering and knowing the Name and the **Sifât-i-dhâtîyya** of Allâhu ta'âla, should be looked on as one's enemy. The more closely one adheres to Islâm, e.g. by devotedly performing namâz five times daily, the more flavour will there be in remembering Him. In contrast, the more laxity and sloth with obedience to Islâm, the more dramatically will the flavour dwindle away. There are kinds of dhikr. One of them is to say, "Allâhu ekber, Allâhu ekber. Lâ ilâha il-l-Allâhu wa-l-lâhu ekber. Allâhu ekber wa li-l-lâh-il-hamd." This manner of dhikring is called **Tekbîr-i-teshrik**. It should be said daily. Another very useful manner of dhikring is to say the prayer termed **Istighfâr**. Islâm's enemies are doing their utmost to annihilate the commandments and prohibitions of Allâhu ta'âla. Muslims should not let such seditious and destructive newspapers and televisions penetrate into their homes and be on full alert lest they should believe their lies and slanders and thereby fall in their traps.

An act of worship performed without *ikhlas* will not yield any benefit or *thawâb*. **Ikhlas** means to do everything for the purpose of pleasing Allâhu ta'âlâ. *Ikhlas* is a natural fruit of not loving anything but Allâhu ta'âlâ and loving Allâhu ta'âlâ alone. The heart's loving Him alone is called the **heart's tasfiya** (purification) or the **heart's imin'ân** (tranquility) or **Fanâ Fillâh**.^[1] The twenty-eighth âyat of Ra'd Sûra declares that the only way to follow so that the heart will attain imin'ân is to always remember Him and to meditate on His Greatness and His blessings. The human nature embodies three different forces: 'aql (mind, wisdom), heart, and nafs. 'Aql and nafs dwell in man's brain. And the place of heart is (the piece of flesh which also is called) heart. The 'Aql is busy thinking of useful things such as schooling, scientific knowledge, calculations of art, owning a property, and earning the Hereafter. To think of them or not is its choice. It devolves on the 'aql to attain these thoughts and on man to attain this choice. In fact, it yields plenty of *thawâb*. It is very harmful for thoughts that are *harâm* to infiltrate the heart. The nafs always thinks of *harâms* and of doing harmful things. The heart has no thoughts inherent in it. The 'aql's and the nafs's thoughts of *harâm* things that incubate in the five senses reach the brain and thence the heart, infiltrating it and undermining its health. It is difficult to liberate the heart from such thoughts. It will remember and think of Allâhu ta'âlâ if these thoughts do not come to it. That is, the heart will not stay without thoughts. The heart's remembering Allâhu ta'âlâ is (a blessing) attainable by pronouncing His Name very frequently or by seeing a *Walî*. If a *Walî* cannot be found, you read a biography of a *Walî* you have heard of and thereby know and love that *Walî*. You practise **râbi'ia** with him. In other words, you always think of him. It is stated in a *hadith-i-sherîf* that seeing a *Walî* will cause one to remember Allâhu ta'âlâ. (For details in this subject, please see the twenty-fifth chapter of the fourth fascicle, and also the chapter with the same number of the sixth fascicle, of **Endless Bliss**.)

There is a book of three volumes entitled **Makûbât** and written by Imâm Rabbânî Mujaaddid elf-i-thânî Ahmad Fâtûgî Serhendî Hindî. There are three hundred and thirteen (313) letters in the first volume, ninety-nine (99) letters in the second volume, and hundred and twenty-four (124) letters in the third one. A letter from the first volume translates into English as follows:

[1] Please see the sixth chapter of the sixth fascicle of **Endless Bliss**.

FIRST VOLUME,

FORTY-SIXTH LETTER

This letter, written to Naqib Sayyid Shaikh Ferid ‘rahmatullāhi ta’âlā ‘alaih’, states that Allāhu ta’âlā exists and is One, and that Muhammad ‘‘alaih-salām’ is His Messenger, are two definite facts that are too plain even to contemplate:

May Allāhu ta’âlā not let you digress from the way followed by your honourable forefathers. We send our prayers and greetings to the first and the most superior of them and to the rest! It is as obvious as the sun that Allāhu ta’âlā exists and is One and also that Muhammad ‘‘alaih-salām’ is His Messenger and also that all the commandments and the teachings that he brought are true. There is no need to think over them or to prove them. The heart’s believing these facts is contingent on its being healthy and without any spiritual illnesses. When the heart is invalid and out of order, the heart’s believing will require the ‘aql’s thinking and studying. Thereby, only, will the heart attain *tasfiya* (purification), i.e. recovering from illnesses. If the spiritual curtain obscuring the *basīrat* or the heart’s vision goes up, one will believe these facts willingly. For instance, someone with an ailing gall bladder will hardly acquire any taste from sugar. So it will be necessary to tell them that sugar is sweet and to prove it to them. However, when the ailing person recovers, there will no longer be any need to prove it. The need to prove on account of the ailment does not detract from the fact that sugar is sweet. A squint-eyed person’s having double vision of a single person does not necessarily mean there are two people before them. There is only one person being seen although the squint-eyed person sees two people. It will be rather difficult to prove that there is only a single person. [Ophthalmic disorder called squint-eyedness is termed *Doppelsehen* (in medical nomenclature).] [The heart’s belief, *īmān*, will suffice for being a Muslim. A Muslim’s heart, however, catches diseases from their internal enemy, i.e. their own *nafs*, and from their external enemies, i.e. the devil and the evil company. The *nafs* is by nature an enemy of the *Alḥkām-i-islāmīyya*. The heart’s being unhealthy means [its following the *nafs*, i.e. its being unwilling to obey Islam, i.e. its taking no pleasure from (doing) Islam’s commandments, i.e. its relishing Islam’s prohibitions]. That these prohibitions have been called *ḍunyā* (world) is written in the hundred and ninety-seventh letter (of the first volume of

Makûbât).^[1] Fondness for the world impairs the î mân in the heart. If a person stays away from unaware people who have been enslaved by their nafses, from their company, from their statements, writings, books, radios and televisions, and if his nafs attains **tezkiya**, i.e. recovers from the illness of nescience, there will no longer be any illness coming to his heart from internal and external enemies. When the existent illness, if any, is purged as a fruit of obeying Islam (such as by saying the prayer called Istighâr), the heart will attain true î mân. The nafs's tezkiya from its innate illness and the heart's tasfiya from its illness coming from the exterior are (two blessings) attainable by one's attending a Murshid-i-kâmil's sohbat, reading his books and adapting oneself to the Ahkâm-i-islâmiyya. Please see the forty-second and fifty-second letters (of the first volume of Makûbât, which have been appended to the current book.) 'Murshid-i-kâmil' means a scholar of Ahl as-Sunnat who has adapted all his statements and acts to Islam. He has to be profoundly knowledgeable in Islam.]

It is not an easy job to convince [the heart] to believe that religious teachings are true by way proving them with the 'aql. For attaining an absolute conscientious î mân, liberating the heart from its illness is preferrable to venturing into an arduous process of presenting proofs. Likewise, a precarious attempt to convince a person with an ailing gall bladder that sugar is sweet by adducing evidence would be jettisoned in favour of curing the invalid of the disease. However well and convincingly you could prove [to an invalid with an ailing bladder] that sugar is sweet, the invalid would not attain an absolute belief. For, sugar would taste bitter to his mouth and his conscience would conclude the impression that it is bitter.

[Sayyid 'Abd-ul-Hakîm 'quddisa sirruh' states: There are three faculties of **mudrika**, i.e. faculties whereby things are **sensed** (or known): All three faculties will sense properly so long as the organs carrying them are not unhealthy. The first one is the **faculty of sense** that exists in various forms in **sense organs**. These senses are: sight, hearing, smelling, tasting, sense of flavour, and the tactile sense, which knows the heat or hardness of things by the tactile organ's touching them. Animals as well as human beings have these faculties. Were it not for these faculties, human beings would be like stones and pieces of wood.

[1] Please see appendix.

The second one is the **faculty called 'aql**, which consists of forces in the five invisible organs called **hiss-i-mushterek** (common sense), **hâfîdha** (memory), **wâhima** (imagination), **mutasarîfa** (mental faculty in which ideas are set in order for use), and **khazânat-ul-khayâl** (mental treasury where fancies are stored). These forces dwell in the human brain. They do not exist in animals. These forces perceive the existence of something by hearing a dependable piece of news or by way of experience or by means of calculation. They distinguish good from bad and useful from harmful. It is these forces whereby scientific learnings are acquired and calculations are done.

The third one is the **faculty called heart**, which is exceptionally possessed by the **khawâs** group of Muslim, who are distinguished and extraordinarily high people. This spiritual force of discernment in the heart is called **basîrat** (insight, foresight). Religious learnings perceived through this faculty can not be understood through faculties called 'aql and sense. A horse, the most superior creature in the animal kingdom, could not be taught a fact appealing to the faculty called 'aql after years of painstaking. Likewise, if the aforesaid distinguished people spent years telling other people the facts that could be understood only by means of forces pertaining to heart, [such as Islamic teachings called Ma'rîfatullah,] they would fail to understand. And there are yet higher people, the distinguished of the distinguished. And there are still higher ones, Nebîs and Rasûls who are even higher than Nebîs; and yet higher ones, i.e. Prophets called Ulul'azm; and above them are, in a sequence of superiority, people who occupy positions called Kelîmiyyat, Rubûbiyyat, Hullat and, finally, Mahbûbiyyat, the highest grade, which belongs to Muhammad 'alaihîs-salâm', alone. The faculty called 'qalb' dwells in the piece of flesh that we call 'heart'. It is like existence of electricity in a light-bulb or magnetism in an electric coil.]

The nafs-i-ammâra dwelling in humans denies religious knowledge, and its nature, creation, is counter to Islam. [Therefore, the nafs resents having to obey Islam and rejects to follow Islam. The qalb, on the other hand, is pure and healthy by creation. However, the nafs's illness of reluctance to obey Islam contaminates the heart, so that the heart (qalb) also takes up an unwillingness towards obeying Islam. It tastes bitter to it to adapt itself to Islam although it has belief in Islam.] Once the heart loses its inherent health, it will hardly be possible to prove to it the fact

that Islam is the true religion so as to implant yaqûn^[1] in it however hard you try. [Implantation of yaqûn in a heart requires its doors having been closed to internal and external diseases and its having been purified from the remnants of the diseases that have infiltrated it. And this, in its turn, is possible only and only by doing **tezkiya** of the nafs, i.e. by liberating it from its congenital illness of nescience, and rescuing the heart from (the talions of the) devil and evil company. Methods of doing tezkiya of the nafs are: First adapting yourself to the Ahkâm-i-islâmiyya, then frequently repeating the dhikr called the Kelîma-i-tawhîd, i.e. saying, “Lâ ilâha il-l-Allah,” then attending a Walî’s sohbat, then practising Râbita with him, and then reading his biography. That the tasfiya of the qalb (heart) is done by way of Worship, especially by performing namâzes that are farz and frequently repeating the (prayer termed) Istighfâr, is written in the book entitled **Belief and Islam** and in the twenty-eighth page of the fifteenth edition of the first chapter of the third fascicle of **Endless Bliss** and in the book entitled **Documents of the Right Word**. And it is written in the fifty-second and seventy-eighth letters (of the first volume of the book entitled **Maktûbât** and written by the profound Islamic scholar and great Walî Imâm Rabhânî ‘quddisa sirruh’) that the nafs will be purified by saying the **Kalîma-i-Tawhîd**. (Please see Appendix.) School, school-mates, teachers, newspapers, television and radio programs fit into the category of evil company if they corrupt people’s morals. The qalb (heart) will attain **tasfiya** (purification) when it is protected against the evils and aggressions of these three enemies, [i.e. the nafs, the devil, and evil company;] in other words, it will be delivered from the illness of fondness for harâm, and love of Allah will automatically settle in it. It is like air’s settling in a bottle emptied of its liquid content.] The ninth and tenth âyats of Wa-sh-shamsi Sûra purport: “**Truly he attains safety that purifies his nafs,**” “**And he loses that leaves it in corruption.**”

[It is written as follows in the tafsîr of **Mawâkib**: “When the tezkiya of the nafs is accomplished, the heart attains tasfiya. In other words, when the nafs is delivered from evil aspirations, the heart will no longer have any attachment to creatures and harâm. A Persian couplet in English:

[1] Absolute belief; belief in the truth as satisfied as if truth stood before your eyes.

***“So long as the nafs does not cease from longing for harâms
The heart will by no means mirror the spiritual lights!”***

The evils and dirt of the nafs means things which Islam resents and interdicts, [i.e., collectively, dunyâ (world).]” Some people today call things that Allâhu ta’âlâ says to be evils and which He interdicts ‘fashionable behaviour’, ‘modernism’ and ‘avant-garde’. And what Allâhu ta’âlâ likes and commands, those people call ‘regression’ and ‘ignorance’. People who commit harâms are artists, illuminated and modern people, and Muslims are reactionary and fanatical people and fuddy-duddies, in some people’s terminology. We should not believe such falsehoods; we should learn Islam by reading books written by scholars of Ahl as-Sunnat.

As is seen, if a person denies this open, brilliant, pure and true way called Islam, his heart must be ailing like the gall bladder of a person who takes no taste from sugar. A Persian line in English:

Why should we blame the Sun if a blind man does not see it?

The goal in (the spiritual steps called) seyr and sulûk, [i.e. in making progress in an order of Tasawwuf] is tezkiya of the nafs and tasfiya of the heart. That is, it is to cure the nafs and the heart of their illnesses. Real î mân will not be attained unless the heart is cured of its illness touched upon in the ninth âyat-i-keřîma of Baqara Sûra, which purports: “**There is an illness in their hearts.**” As long as these nuisances exist, the î mân that the heart attains by way of reasoning is only an image of î mân. (Please scan the second half of the sixth fascicle of **Endless Bliss!**) For, the nafs desires the opposite of this î mân and stubbornly stands its ground of denial. Î mân of this sort is similar to a bilious person’s believing that sugar is sweet. Despite his professing belief, sugar is still bitter in his conscience. Once his gall bladder is cured of its illness, he will attain real belief in the fact that sugar is sweet. Likewise, the heart’s attaining true î mân is possible only after the tezkiya of the nafs and the itmi’nân of the heart. [Itmi’nân means real belief.] The Awliyâ are the only people who enjoy possession of such genuine î mân, and it never leaves their hearts. The glad tidings given in the sixty-second âyat-i-keřîma of Yûnus Sûra, which purports: “**Verily, the Awliyâ of Allâhu ta’âlâ have been immunized against fears such as being tormented or deprivation from blessings!**” is meant for the fortunate people possessed of this sort of î mân. May Allâhu ta’âlâ honour us all with this

immaculate and genuine imân! Âmin.

Makîbât of Muḥammad Ma'sûm Fârûqî is a book of three volumes. There are two hundred and thirty-nine letters in the first volume, one hundred and fifty-eight letters in the second volume, and two hundred and fifty-five letters in the third volume. The following letters are eleven of the six hundred and fifty-two letters.^[1]

FIRST VOLUME, TENTH LETTER

The greatest fortune is the blessing of having adapted oneself to Muḥammad 'alaihîs-salâm, who is the highest human being in both worlds. For being safe against torment in Hell, it is necessary to adapt oneself to the chief of the people chosen and loved by Allâhu ta'âlâ. Attaining the blessings in Paradise is a fortune promised to his followers only. Following him is essential for attaining love of Allâhu ta'âlâ. Tawba, zuhd, tawakkul, prayers and worship on the part of people who do not follow him, [such as people who do not perform their namâz (five times daily) and/or who show themselves to others without properly covering their awrat parts,] will not be accepted. Dhikr, fikr (contemplation), shawq and dhawq done and enjoyed by people who do not follow the way guided by him are valueless. Prophets attained those high grades of theirs by taking sips from the glass filled from his life-giving ocean. The Awliyâ attained their wishes by taking a taste from his endless ocean. Terrestrial angels are his servants and celestial ones are in love with him. All beings have been created for his honourable grace and all creatures have received fayz from his blessed soul. It is him who explained the existence of Allâhu ta'âlâ, and him, alone, has the Creator of all chosen to please. May prayers from us be on him, on his Âl and on his Sahâba. And may that noblest Prophet be pleased with us all!

[O, you, people of wisdom who wish to attain felicity! Use all your energy trying to adapt yourselves to him! Avoid anything that would prevent you from attaining that fortune and that great blessing! If you see an impostor of religion who works wonders or an impostor of science who has obtained high positions and diplomas, that is an ignorant and unaware person who has been

[1] Muḥammad Ma'sûm is one of Imâm Rabbânî's sons. He passed away in the city of Serhend of India in 1079 [1668 A.D.].

deprived of that highest Prophet, you should know that that impostor's statements, writings, ludicrous talks and lies in radio and television programs will drag you into perdition, and that believing and loving someone who follows the Best of mankind strictly and avoids shows will be an extremely valuable medicine and a protector against disasters!]

FIRST VOLUME, THIRTY-THIRD LETTER

You should know that attaining the felicity is contingent on attaching yourself to a Walî through a spiritual connection. And this, in turn, means to believe that he is a beloved slave of Allâhu ta'âlâ and to love him. [A person who thinks about the blessings and kindnesses of Allâhu ta'âlâ will love Him. For, it is in man's nature to love a benefactor. A person who obeys Islam and loves a Murshid for the purpose of attaining the blessing of being loved by Allah is called a **Sâlih** [good] Muslim. A person who has attained the blessing of being loved by Allah is called a **Walî**. A Walî who tries to cause others to attain the same blessing is called a **Murshid**.] The stronger your spiritual attachment to a Walî. [i.e. the more you love him,] the more will you receive of the fayz and barakat [that originate from Rasûlullah's blessed heart and] which come to you through that Walî's heart. If you see the Walî and hear his voice and the Walî directs his tawajjuh towards you and wants to give you fayz, then you will receive even more fayz. However, the fayz that comes to a person's heart is in direct ration with their talents. A person's talents will increase as he obeys Islam. Fayz will not come to a person who does not obey Islam. A person with a faulty spiritual attachment and who does not know the Murshid will fail to receive the fayz coming to him. Years spent in riyâzat will prove short of making him attain this fortune. [The world is a mere fancy in the eyes of a person receiving fayz.]

FIRST VOLUME, THIRTY-FOURTH LETTER

Life in the world contains both feeling and action. Life in grave contains feeling only. Action is not needed there. On the other hand, both feeling and action exist in both worldly life and in life in the Hereafter.

FIRST VOLUME, SIXTY-FIFTH LETTER

My child! Youth is the most valuable period in life time. It is a period during which you are healthy and robust. This period passes by and diminishes daily. Old age, the most despicable period of life, closes on you. Shame on you, for you postpone the job of attaining ma'rifat, which is the most honourable and beneficial work, to the least valuable time of your life, which is a mere fancy. You spend your most valuable times attaining the wishes of your nafs, which is the most harmful and worst pastime. Our blessed Prophet 'sall-Allâhu 'alaih wa sallam' stated: "**Self-reproach awaits people who procrastinate.**" Allâhu ta'âlâ created humans and genies for **Ma'rifatullah**, i.e. so that they should know Allâhu ta'âlâ and attain His grace and love. How idiotic of us to run after the aspirations of our nafses! When are we going to come to our senses? Until what time are we going to rob ourselves of this grand blessing? For how longer are we going to entertain the nafs and the devil and imprison ourselves in deprivation of the grace of Allâhu ta'âlâ? Worldly flavours are the desires of the nafs. And it is the desires of the nafs that are man's most powerful enemy preventing him from attaining the Ma'rifat of Allâhu ta'âlâ. These desires are inexhaustible and illimitable. And they all are harmful. "**Your goal is your idol.**" goes the saying. The âyat-i-kerîma which purports: "**Have you not seen those who make a god of their nafses' aspirations?**" is a proof-text for what we have said. [Ma'rifatullah means knowledge of Allâhu ta'âlâ, His Dhât (Person) and His Attributes. Knowledge of His Dhât means to know that He cannot be known. Knowledge of His Attributes means to realize that His Attributes are unlike creatures' attributes. Allâhu ta'âlâ has not interdicted worldly flavours. What He has interdicted is their eccentric, excessive and harmful utilization.]

FIRST VOLUME, SEVENTY-SECOND LETTER

Illnesses and cares that befall man originate from the Taqđîr-i-îlâhî (Divine dispensation, Will of Allâhu ta'âlâ). They should be embraced with pleasure. Acts of worship should be abided by, and cares and illnesses should be welcomed with patience. Âfiyat (good health, healing) should be expected from Allâhu ta'âlâ. Nothing should be expected from creatures. It should be known that everything comes from Haq̃q ta'âlâ. Prayers should be said and Istighfâr should be made for deliverance from cares and sorrows.

[Causes with definite effects and uses should be held fast to, and the effects of the causes should be expected from Allâhu ta'âlâ.] Without His Decree and Will, nobody can be harmful to anybody. However, holding fast to cause is a way followed by Prophets. [He has commanded us to attempt by using the causes and to guard ourselves from dangers and harms. The gravest harm is believing our own nafs and enemies of Islam. It is essential for the State to make modern weaponry and for the people to support the State. Effects of causes should be requested from Allâhu ta'âlâ.]

FIRST VOLUME, HUNDRED and TWENTY-SEVENTH LETTER

Essence of the mumkin, i.e. creatures, is 'adam, nonexistence. They are imagined to exist in the reflections and images of the Kemâlât-i-wujûdî, i.e. kemâlât (perfections) of the true existence. [The entire existence is identical with images seen in a mirror, on a cinema screen and in a television monitor. These images of things do not actually exist. They are the images in the mirror or on the screen or in the monitor of the beings which actually exist. When those those things disappear, so do their images.] The mumkin, which is a mere fancy, looks on itself as an existence in possession of kemâl (perfect) attributes. If Allâhu ta'âlâ specially has mercy on a person and thereby that person realizes the kemâlât of the true existence and the fact that the kemâlât in his possession are a mere nothing and only a fancy, he will be honoured with **Fanâ-i-haqîqî**. If he thinks that the kemâlât exist in himself and he is the source of khayr (goodness, useful merits), he will be a traitor. The kemâl of a slave is his realizing that he is not the owner of kemâlât. The mumkin's ability to see this truth is a fruit of its love for the true being. When this love becomes excessive, the muhib (lover) will become fânî (nonexistent). The only existence will become the loved one. A person who has attained this realization is called an 'Ârif.

FIRST VOLUME, HUNDRED and EIGHTY- SECOND LETTER

Causes should be held fast to. This, in turn, is not contradictory to tawakkul, (which is dealt with in detail in the thirty-fifth chapter of the third fascicle of **Endless Bliss**.) A person who knows that

effectiveness of causes comes from Allāhu ta'ālā and expects the effects from Allāhu ta'ālā and yet uses the causes with experienced uses, has put his tawakkul (trust) in Allāhu ta'ālā alone. It will not be tawakkul to use ineffective and imaginative causes. It is essential to use beneficial causes with oft-seen effects. Fire will burn. Yet Allāhu ta'ālā, alone, gives fire the power to burn. A hungry person will eat something. He, alone, creates in that thing the power to feed. A person who harms himself by not using such beneficial causes when necessary is a disobedient slave of Allāhu ta'ālā. There are three kinds of causes: It is wājib to avoid imaginal causes and to use experienced beneficial causes. Doubtful ones will be used sometimes. Allāhu ta'ālā commands meshweret, i.e. to ask people who know. Meshweret also is a kind of holding fast to causes. He commanded tawakkul after meshweret (or mashwarat). Tawakkul is not applicable in matters pertaining to the Hereafter. Working is commanded in those matters. In those matters we should both fear Allāhu ta'ālā's torment and cherish a hope of attaining His mercy. We should trust Allāhu ta'ālā's kerem (munificence) and kindness and perform the acts of worship commanded. It is our duty to obey Islam by performing the commandments and avoiding the prohibitions. This is tawakkul and how a slave should be. Other acts of worship are to learn Islamic and scientific knowledge, to make jihād, to make the most up to date weaponry, and to support the government in their efforts to make them.

Such things as exploring others' thoughts, informing about unknown things, acceptability of prayers, displaying wonders and karāmats do not betoken being loved by Allāhu ta'ālā. Marvels of this sort are created through some non-Muslims as well. They are given this privilege as what we call *istidrāj*.^[1] These wonders have been created through people who subject themselves to (physical mortifications called) riyāzat, as well as people who do not practise

[1] Allāhu ta'ālā creates everything through a law of causation called **sebeḥ** (pl. esbāḥ). Sometimes He suspends this physical law and creates extraordinary events and things for the sake of some people whom He loves and chooses. When a wonder is created through a Prophet, it is called a **mu'jiza** (pl. mu'jizāt). When it is created through a beloved slave of Allāhu ta'ālā called a **Walī** (pl. Awliyā), –The singular and plural forms are sometimes used interchangeably,– it is termed a **karāmat** (pl. karāmāt). A wonderful event that is created through a non-Muslim or an evil person is termed **istidrāj**. It is intended to spoil that person. Please see the book entitled **Proof of Prophethood**, one of the publications of **Hakkat Kitabevi**.

such mortifications at all. Being a Walî is not conditional on taming oneself by way of *riyâzat* or displaying *karâmât*. The great Walî named Abû Hafîs Shihâb-ud-dîn 'Umar Suhrewerdî (d. 632 [1234 A.D., Baghdâd] enlarges on these facts in his book entitled '**Awârif**.

It is good to eat little and sleep little. However, these needs should not be satisfied as meagrely as it will prevent worship, shock the brain and mental activity and cause fancies. *Riyâzat* and ascernious practices are blessed when they are agreeable with the Sunnat. Unlike priests' practices, they should not be harmful. Kashfs (spiritual explorations and findings) of the Awliyâ should not be looked on as figments of imagination. They are teachings which Allâhu ta'âlâ inspires into their blessed hearts. Fancies of unlearned men of *tarîqat* are not called kashfs. They should not be trusted. It is true that fancy and imagination are useful in understanding teachings that are inspired. It takes fancy (*wahn*) a moment to go a distance of fifty thousand years between Allâhu ta'âlâ and His slaves. Imagination facilitates the comprehension of the hâls (spiritual states) coming to the heart and the events in the unknown and the teachings coming from spirits by giving them shapes and likening them to the known.

They say that *tayy-i-mekân* [traversing long distances such as space in a short time] is possible by saying some prayers. This argument is not surprising. Allâhu ta'âlâ has effects beyond that. *Tayy-i-mekân* is attainable also without praying for it.

Hâls attained during *namâz* are more commendable than hâls enjoyed outside (of) *namâz*. Try to taste the flavour of *namâz* and to relish *namâz*! In fact, relishing *namâz* that is *farz* is a great fortune that falls to the lot of the Awliyâ who have attained the highest spiritual grade. *Namâz* is very important. Perform it within its mustahab period of time and in *jamâ'at* and with due diligence to its essentials and *adabs* and the *ta'dî-i-erkân* and with serenity and dignity! A *hadîth-i-sherîf* reads: "**In *namâz*, curtains between the slave (*qul*) and *Rabb* (Allâhu ta'âlâ) go up.**"

It is good to see figures in the 'Âlam-i-mithâl^[1] and commune with them. It is glad tidings indicating that you are going to learn many facts. However, it is not what should be yearned for. It is useful since it is not detrimental to spiritual attachment.

[1] Please see the thirty-ninth chapter of the first fascicle, and the sixth chapter of the third fascicle, of **Endless Bliss**.

Islamic scholars made divergent statements on whether Khidr ‘*‘alaih-salâm*’ is living today. Although there are reports informing about conversations between him and some *Awliyâ*, these reports do not necessarily indicate that he is living. His soul may have done some things in a human figure. Or, we can say that he was alive during those events and now he is not. Souls sometimes appear in their figures in the **‘Âlam-i-mithâl**. Every being has a figure in the *‘Âlam-i-mithâl*. In fact, meanings also have figures there. When these figures appear, it is not a fancy or an imaginary event. Like the **‘Âlam-i-shehâdat** which we know, the **‘Âlam-i-mithâl** also is an existent entity.

[Things which appeal to our senses, on their own or through their works [their deeds] are called **mawjûd** (existence). There are two kinds of existence. The first one is the eternal and endless existence who always exists, who is the **Khâliq** (Creator), and whose Name is **Allah**. He Himself [His Dhâ] and His eight Attributes always exist. The second one is the entire creation that consists of originally nonexistent beings, which are called **makhliq** (creature) or **hâdith** (that which came from nonexistence) or **‘âlem** (or *‘âlam*) or **mâ-siwâ** (all else besides Allâhu ta‘âlâ). These beings were nonexistent and were created afterwards. There are three groups of creatures: The **‘âlam-i-aqsâm** consists of simple and compound beings which we sense. These beings exist within the globe of **‘Arsh**. Shaped particles of matter are called **jism** (object). The second group are the **‘âlam-i-arwâh**, i.e. the world of souls, which exist outside (of) the *‘Arsh*. We sense their effects, not their own selves. The third group of creatures are the **‘Âlam-i-mithâl**.] Souls (or spirits) themselves can appear to our souls without taking shapes. They can talk and hear as they are. It is a very difficult job to describe souls or life in grave. We should avoid talking about them with supposition or imagination and should believe them briefly in a manner dictated in the **Nâss**, [i.e. in the *Qur‘ân al-kerîm* and *hadith-i-sher‘îs*.] We have *îmân* in the fact that there are blessings and torments in grave. And we do not inquire into how they are. It is a stated fact that the dead talk with one another. There are (scholarly) reports informing that people being tormented in their graves cry and wail. It was stated that **“All living creatures, with the exception of genies and humans, hear them.”** The soul itself shouts. Or it cries through the corpse. *Hudûth*, i.e. the stain of having been created from nonexistence, will never be erased from man, neither in worldly life nor after death. Even if man becomes closer to Allâhu ta‘âlâ and attains

grades of kemâl (perfection), neither his soul nor his body will be saved from being mumkin and hâdith; neither in the world nor in the Hereafter. It was stated unanimously, i.e. by way of *ijmâ'*, (by all Islamic scholars,) that all beings other than Allâhu ta'âlâ are hâdith. A person who denies this fact becomes an unbeliever. For being safe against eternal, endless torment in Hell, it is necessary to have îmân in [to believe] the facts stated by scholars of Ahl as-Sunnat. The Awliyâ's kashfs counter to these statements are valueless. The purpose in Tasawwuf is to realize the hidden faults of the nafs and to make it easy to obey Islam and to attain ikhlâs. That is, it is to attain *itimi'nân-i-nafs* and to be delivered from the secret delicacies of shirk and kufr (polytheism and unbelief). What we call the grade of 'Adam is the covering of the human attributes. Their annihilation altogether is called the grade of Fanâ.

FIRST VOLUME, HUNDRED and NINETY-SEVENTH LETTER

My valuable brother Muhammad Sujâdî! If the spiritual nisbat, [i.e. affection felt towards a Walî] is powerful, attending his sobhat or being away from him will make no difference in receiving the fayz coming from him. Allâhu ta'âlâ is neither in the anfus (inside of man) nor in the âfâq [outside of man]. He must be looked for without these two. This is beyond mind's grasp.

Our superiors did not say the Fâtîha with their hands raised after performing namâz five times daily. It is written in the book entitled *Khazânat-ur-riwâyat*: "It is bid'at to say the Fâtîha after namâzes that are farz for the purpose of attaining one's wishes." The same rule applies to the musâfaha (shaking hands).^[1] Imâm Nevevî (Nawawî) states in the book entitled *Edhkâr*: "It is mustahab to do musâfaha when meeting. Yet it should not be made a habit to do so after namâzes of morning and late afternoon. It is sunnat to do so occasionally."^[2]

Separation from the beloved is not short, however short it may be; Just imagine a hair in your eye; oh dear, it hurts so badly!

[1] Please see the sixty-second chapter of the third fascicle of *Endless Bliss*.

[2] Imâm Nevevî passed away in 676 [1277 A.D.].

FIRST VOLUME, TWO HUNDRED and SECOND LETTER

Spend this short life doing valuable things! Do not miss the opportunities of performing acts of worship at night and weeping at times of seher (or sahar)! Enlighten dark nights reading (or reciting) the Qur'ân al-kerîm and dhikring His Name! In trade, be steadfast in sidq (truthfulness) and amânat (reliability)! A hadîth-i-sherîf reads: “**Allâhu ta'âlâ likes a tradesman who is sâdiq** (true).” Avoid sales that are fâsid and which contain fâiz (interest)! I wonder if there are people who avoid such things? Learn these facts by asking scholars [of Ahl as-Sunnat] who are devoted to Islam!

FIRST VOLUME, TWO HUNDRED and THIRTIETH LETTER

Tasawwuf means seyr and sulûk. The purpose of seyr and sulûk and ways of self-discipline such as ri'yâzat and mujâhada is to annihilate inclination and affection towards creation and to learn how to be a true slave and to realize that you are unable and needy. It is to realize that you originated from 'adam (nonexistence) and that your destination is again 'adam. It is by no means to disentangle yourself from slavery, to become a being worshipped or to get a share from the superiorities of the worshipped being. Hadrat Muhammad Bahâuddîn Bukhârî^[1] stated: “The 'âbid (worshipper) cannot be a partner to the Ma'bûd (Worshipped).” Heretical thoughts of Ibnî Sînâ (Avicenna)^[2] are disagreeable with the creed of Ahl as-Sunnat and they make him a disbeliever, a heretic. Imâm Rabbânî states in his two hundred and forty-fifth and two hundred and sixty-sixth letters that Imâm Ghazâlî 'rahmatullâhî 'alaih^[3] stated in his writings about the heretical thoughts of the hukamâ that Farâbî^[4] and Avicenna and the like were disbelievers. Rasûlullah 'sall-Allâhu ta'âlâ 'alaihî wa sallam' stated in a Walî's dream: “**He is a person whom Allâhu**

[1] Bahâuddîn Bukhârî passed away in Bukhâra in 791 [1389 A.D.].

[2] Abû 'Alî Huseyn Ibnî Sînâ passed away in Hemedân in 428 [1037 A.D.].

[3] Imâm Muhammad Ghazâlî passed away in Tus [Meshhed] in 505 [1111 A.D.].

[4] Muhammad Farâbî passed away in Damascus in 339 [950 A.D.].

dragged into heresy by giving him much knowledge,” about Farābī. The sâlik should imitate a Wāf even if he misunderstands the hâls that come to his heart. You say, “The knowledge of **Tawhîd-i-wujûdî** seems both reasonable and agreeable with the naqls.” The reports that you call ‘naqls’ have not been stated clearly. Reports of this kind are called **muteshâbihât**. They are explained by way of **ta’wîl**. That is, they are given meanings that are not widely known. Reasonable things, on the other hand, are stated for the purpose of convincing. They cover a wide field. Jelâ-ad-dîn Devânî^[1] said that knowledge of this kind is beyond mind’s grasp. Mawlânâ Jâmî ‘quddîsa sirruh’^[2] said: “To say that something is beyond mind’s grasp means to say that it comes to the heart by way of kashf and mushâhada and that mind cannot comprehend it. Likewise, things that are comprehended by mind cannot be understood by way of the senses.” [For instance mind knows that the Sun is larger than the Earth. The eye, however, cannot comprehend this fact since it sees the Sun through the window.]

Philosophers said, “Something that exists will never cease to exist. And something nonexistent will never come to existence.” The French chemist named Lavoisier^[3] also said so. Their statements are untrue. They are mere expressions of supposition. To state so means to deny the power of Allâhu ta’ââ. If Lavoisier had not made his statement in the general sense, if he had said that chemical events would not annihilate existing things, his statement would be correct. Islam’s enemies’ and scientific impostors’ adducing this wrong statement of Lavoisier’s as support for their denial of the fact that the dead will rise from their graves, is gross misrepresentation of knowledge and science.] Allâhu ta’ââ created the world and the Hereafter from nothing. He will annihilate all again, and recreate them all on the day of Rising. He stated these facts through His Prophets. His creating and annihilating should not be met with bewilderment in the face of limitless Power. The aforesaid statements of philosophers express a denial of the fact that the âlam, (i.e. the entire creation,) will be annihilated. Such statements are kufr (unbelief). A person who

[1] Muhammad Devânî passed away in Shîrâz in 908 [1502 A.D.].

[2] ‘Abd-ur-Rahmân Ahmad Nûr-ad-dîn Jâmî passed away in Hirât in 898 [1492 A.D.].

[3] Lavoisier was killed during the revolution in 1209 [1789 A.D.].

believes their statements will become an unbeliever by rejecting a fact stated by Allâhu ta'âlâ. All religious cults unanimously say that the 'âlam was created from nothing and will be annihilated again. Another connotation concomitant with philosophers' statements is that creatures should not need Allâhu ta'âlâ for staying in existence and that Allâhu ta'âlâ should be unable to annihilate their existence. We see events wherein objects and their attributes come into and go out of existence. [For instance water in the sea evaporate and turn into vapour, clouds, particles, snow and ice. One state of water ceases to exist and another state comes into being. Allâhu ta'âlâ, who creates states of substances from nothing and annihilates their existent states, has the power to create the substances themselves from nothing and to annihilate the substances that exist. All today's religions have among their credal tenets belief in resuscitation after death and existence of Paradise and torment in Hell. In 1989 Missouri, the world's largest warship, came to Istanbul. There were too big churches in it. They had printed an English version of the Bible, which they call the **Holy Book**. It had been bound in Morocco leather. A copy of it was being given to every visitor as a present. Our modern compatriots say that they admire Europe and America. In the name of imitating Europeans and Americans, they enjoy themselves with morphinomaniacal and drunken women and girls in hotel rooms, parks and beaches. They call these eccentricities modernism. And they call Muslims fuddy-duddies because they believe Paradise and Hell and obey Allah's commandments. Since they do not call believers the world over fuddy-duddies, what they call modernism must be sensuous and bestial desires and hostility towards Islam.

SECOND VOLUME, ELEVENTH LETTER

Allâhu ta'âlâ did not leave human beings to themselves. He did not allow them to do whatever they wished to do. He did not let them indulge in their sensuous, natural and bestial desires in an excessive and freakish way and thereby drift into perdition. He showed them ways of enjoying their desires and pleasures so that they should lead a comfortable and peaceful life and attain endless happiness and commanded them useful things so that they should earn happiness both in this world and in the Hereafter. And He prohibited them from doing harmful things. These commandments have been called the **Alkâim-i-shar'iyya** as an ensemble. A person who wishes to lead a comfortable life in the world and to attain

happiness (in the Hereafter) has to adapt himself to Islam. He or she has to stifle the desires of their nafs and their nature that are disagreeable with Islam. If they do not obey Islam they will incur the wrath and torment of their Owner and Creator. People who adapt themselves to Islam will lead a happy and comfortable life in the world, Muslims and non-Muslims alike. Their Owner will help them. The world is a place for agronomy. As a person who leads a life of luxury and pleasures by consuming the seeds instead of sowing them in his field will be deprived of getting the crops, likewise someone who spends life in the world satisfying the transient desires and pleasures of the nafs in an excessive and eccentric manner will be deprived of eternal blessings and endless pleasures. The frustration involved could not be volunteered by a wise and reasonable person. It would not be discreet to enjoy ephemeral flavours in a harmful manner at the cost of endless flavours. [Allâhu ta'âlâ did not interdict or prohibit any of the worldly pleasures or transient pleasures or sensuous tastes. He allowed to enjoy them in a way harmless and compatible with Islam.] Blameless obedience to Islam requires first having an imân agreeable with the '**aqâid** (credal tenets) which the scholars of **Ahl as-Sunnat** taught us after learning them from the Sahâba and Qur'ân al-kerîm and hadîth-i-sherîfs and thereafter learning the harâms and prohibitions and avoiding them and learning the farzes that must be performed and performing them. It is called **worship** to perform them. And it is called **taqwâ** to avoid the harâms.

It is called **worship** to obey the Ahkâm-i-islâmiyya with niyyat. Allâhu ta'âlâ's commandments and prohibitions are called the **Ahkâm-i-islâmiyya** or the **Ahkâm-i-ilâhiyya**. Commandments are called **farz**, and prohibitions are called **harâm**. The most valuable act of worship is to perform **namâz** (or salât) five times daily. [To perform namâz means to say the Fâtîha standing in the direction of Qibla and to bend the body (to bow) in the direction of Qibla and to put your head on the ground (or floor) in the direction of Qibla. If you do not do so in the direction of Qibla you will not have performed namâz.] A person who performs namâz (five times daily) is a Muslim. A person who does not perform namâz is either a Muslim or a non-Muslim. The qurb-i-ilâhî, [i.e. being loved by Allâhu ta'âlâ,] that is attained by performing namâz is seldom attained by performing other acts of worship. Every day, namâz five times must be performed with jem'iyyat, [i.e. without thinking of worldly activities,] and in jam'ât and with ta'dîl-i-erkân and with an ablution made with due care and within their

mustahab times. When a qul (slave) performs namâz the curtains between Allâhu ta'âlâ and the qul go up. A person who performs namâz five times daily, like a person who takes a bath and cleans himself five times daily, will be cleaned from his sins. A person who performs namâz correctly five times daily will be given as much thawâb as the total thawâb given to a hundred martyrs.

Zakât for commercial property, for animals grazing in fields, [for crops obtained from fields and/or for fruits obtained from trees and for paper bills and for dues] should be paid willingly and to people stated. Property for which zakât has been paid will not dwindle. Property whose zakât has not been paid will become fire in the Hereafter. Allâhu ta'âlâ, acting out of profound compassion, commanded us to pay zakât only for property that is more than we need and whose extra amount has attained nisâb and one year after that extra amount has attained nisâb. It is Him Who has given us life and property. If He had commanded us to give away all our property and our life to the bargain, His lovers would have done so that instant.

In the month of Ramadân-i-sherîf, we should fast willingly because Allâhu ta'âlâ commands us to. We should deem this hunger and thirst a means for happiness.

Islam's construction consists of five essentials: The first one is to say, "**Esh-hadu an-lâ-ilâha il-l-Allah wa esh-hadu anna Muhammadan 'abduhu wa Rasûluhu,**" and to know what it means, and to believe the fact that it means. This expression is called the **Kalima-i-shehâdat**. The remaining four are: namâz, zakât, fasting, and hajj. If one of these five essentials is flawed, Islam also will be flawed. After putting our belief right and adapting ourselves to Islam, we should make progress in the way of Sôfiyya-i-'aliyya. It is in this way will it fall to one's lot to attain ma'rîfat of Allâhu ta'âlâ and to shake oneself free from the desires of the nafs. How can a person who does not know his Owner live on and be at ease! Being an owner of ma'rîfat in this way requires **fanâ bi-l-ma'rîf**, which in turn means to forget all but Allâhu ta'âlâ. A person who deems himself existent can not attain ma'rîfat. **Fanâ** and **Bagâ** are spiritual events that take place in one's conscience and heart. They are not intelligible by way of definition or description. A person who has not attained the blessing called ma'rîfat should continuously in quest of it. We should not try to repair something which we have been commanded to snub and which is ephemeral.

MAGIC = SORCERY: Human illnesses caused by genies are

called magic=sorcery (or spell or incantation). Genies who are Muslims have no relations with humans. All they do is to worship continuously. Scholars of Ahl as-Sunnat know them and make friends with them. They appear like Sâlih people. They make sobhats. They cause no harm to humans. Genies who are non-Muslims never leave you alone. Genies appear in any shape. They metamorphose also into insects or into microbes. They circulate in human veins. It is only the Believer's heart where they cannot infiltrate. Genies who are non-Muslims appear as good people as well. They do all sorts of favour. They do good to people. When they make friends with non-Muslims and with fâsiq people, they never part from them. Like humans who are non-Muslims, whenever they do (someone) a favour, they cause disbelief and wrongdoing thereafter. When their human friend show them a certain person (or give them that person's name), they cause illness on that person or cast a spell on them. To get over the illness the genie that has caused it will have to be killed or dismissed. Two most effective weapons to protect you against the harm of genies are the **Keġima-i-temjîd** and to prayer called Istighfâr. The **Keġima-i-temjîd** (or **Kalima-i-tamjîd**) is: "**Lâ hawla wa lâ quwwata illâ billâh-il-'alîyy-il-'adhîm**." Imâm Rabbânî states in his hundred and seventy-fourth letter that saying this prayer will expel genies and remove a spell; there are hadith-i-sherîfs stating this fact. (The aforesaid letter is appended to the current book.)

FIFTH VOLUME, HUNDRED and THIRTEENTH LETTER

[This letter explains how to make dhikr. An English version of the book exists in the book entitled The Rising and The Hereafter.]

AN IMPORTANT NOTE: Children in their elementary school age frolic in yards and playgrounds. They spend time doing things that they like and which they see their friends doing. Their parents prevent them from doing harmful things. Should they disobey their parents, their parents beat them out of harming themselves. Children raised under parental care and discipline become individuals useful to themselves and to others when they grow up. Likewise, some people are doing harmful things by following the desires of their nafsés and evil people. Allâhu ta'âlâ, with His profound compassion, has informed us about useful and

harmful things and commanded us to do the useful ones and to avoid the harmful ones. These commandments and prohibitions are called **Dîn** (religion) as an ensemble. The religion taught by Muhammad ‘alaihîs-salâm’ is called **Islam**. People who adapt themselves to Islam will always do useful things. They will not cause harm to anybody. They will be liked both by Allâhu ta’âlâ and by His slaves (people). They will attain happiness both in the world and in the Hereafter. As is seen, Islam is a cause, a means which will guide people to happiness. To hold fast to that cause is an opportunity for people to seize for attaining happiness, rather than a suffering to undergo or a burden on them. Allâhu ta’âlâ creates everything through a (process of) means. As parents, following the ‘âdat-i-ilâhiyya, hold fast to the means of educating and training their children so that they should develop into good grown-ups, likewise Allâhu ta’âlâ has created the blessing called Islam as a means for them to hold fast to so that they should attain endless happiness in the Hereafter. If all people hold fast to this means, no one will suffer from sorrows and cares. Words like ‘sorrow’ and ‘trouble’ will be forgotten and a state of peace and concord will prevail far and near.

We said the Basmala as we started to write the current book. And let us pay hand to our Rabb as a conclusive remark: WA-L-HAMD-U-L-IL-L-ÂHI RABB-IL ‘ÂLAMÎN.

*O Son of ‘Âdam, open thine eyes and take a look at the earth!
What power could make these lovely flowers and put an end to them?*

*Every single flower gracefully praise Haqq and entreats Him;
Wolves, birds murmur incessantly, laud the One Who created them.*

*Praising the Almighty, and His all-encompassing readiness;
When they remember His Wrath, their colours all abandon them.*

*Their colours turn yellow as days go by, and they fall back on earth;
A lesson! It takes wisdom to take it, and an ‘Ârif to see them.*

*If you had heard this secret and sensed this woebegone sensation,
You would melt down to earth like flowers, if you had been one of them.*

*Know that comers here will leave, birds that land will fly off;
Those who go by this drift will have this drink of death awaiting them.*

APPENDIX

This appendix contains English versions of six letters from the first volume of **Makṭūbāt**, written by Hadrat Imām Rabbānī ‘quddisa sirruh’. The letters are referred to at various occasions in the current book:

FIRST VOLUME, HUNDRED and SEVENTY-FOURTH LETTER

This letter, written to Khwāja Muhammad Eshref Qābilī, states that the bewildered of this path look for closeness that appears to be distance and attainment which appears to be separation, and explains that the dream written about was an effect of genies:

My valuable brother’s letter has reached us. It has made us happy, especially because it carries your message informing your love of faqīṡ and your trusting yourself to the care of those highly distinguished people. The ḥadīṡh-i-sherīf that reads: “**One will be with whom one loves,**” is great good news. However, lovers of this path will not be satisfied with this much. They will not rejoice at a distance that appears like closeness. They will look for a closeness that appears far and an attainment that appears like a separation. They will not be pleased with its postponement and delay. They will look on sloth and retardation as something ugly. They will not waste valuable minutes for the sake of squinned dirt. They will not fritter away the capital called life in pursuits of inexchangeable fancies. They will not turn their gazes from heights to downs. They will not give away what is adored in return for what incurs wrath and indignation. They will not be amused with delicious and fatty food. They will not waive the pleasure of being a slave of Allāhu ta’ālā for embroidered and delicate apparels. They will feel shame at smearing slavery to Allāhu ta’ālā, which is like the throne of an empire, with the dirt of fondness for the world. In a property and land which belongs to Allāhu ta’ālā, they will feel embarrassment at making the idols called Lāt and ‘Uzza partners to Allāhu ta’ālā. My Brother! At this grade they demand a true faith! The third āyat of Zūmer Sūra purports: “**Truely, Allāhu ta’ālā likes true faith only.**” They will not tolerate partnership on it, be it a mere dust of it. The sixty-fifth [65] āyat of Zūmer Sūra purports: “**... If thou wert**

to join (gods with Allāhu ta'ālā), truly fruitless will be thy worship and goodness!" Think of yourself for a moment! If you have a faith not mixed with partners, then how lucky for you! If otherwise, then resort to a remedy before a disaster befalls you!

The dream you have written about is a show displayed by genies. It is one of their absurdities. Such silly works of genies are witnessed frequently on tālībīs (devotees making progress in Tasawwuf). Don't you worry about it! The seventy-sixth [76] āyat of Nisā Sūra purports: "... **Feeble indeed is the cunning of Satan.**" If the genie comes back, say the **Kelima-i-temīd**. That is, say this: "**Lâ hawla wa lâ quwwata illâ bi-l-lâh-il-'aliyy-il-'adlîm!**" Saying this will scatter genies and expell them. Salâm be to people who follow the right way and those follow behind Muhammad Mustafâ 'alaihî wa 'alâ âlihî-is-salawât-u-wa-t-teslîmât-u-etemmuhâ wa ekmeluhâ'!

FIRST VOLUME, TWO HUNDRED and EIGHTY-SIXTH LETTER

This letter, written to Mawlânâ Amânullah, states that the correct creed derived from the Qur'ân al-kerîm and from hadîth-i-sherîf is the creed called Ahl as-Sunnat.

Bism-illâh-ir-Rahmân-ir-Rahîm. May Allāhu ta'âlâ show you the right way! Know this well: if a person wants to be in the way of Allāh, the first thing they should do is correct their creed. The correct creed is the creed which the scholars of Ahl as-Sunnat learned from the Qur'ân al-kerîm, from hadîth-i-sherîfs and from the Ashâb-i-Kirâm. It is the scholars of the right way who understood the meanings in the Qur'ân al-kerîm and in hadîth-i-sherîfs. They are the scholars called Ahl as-Sunnat wa-l-jamâ'at. Anything disagreeable with the meanings which these scholars understood and stated should be known as something worthless even if it appeals to mind, reason and imagination or has been derived by way of kashf and inspiration in an order of Tasawwuf. One should entrust oneself to Allāhu ta'âlâ for protection against these teachings and findings disagreeable with the teachings derived by these superiors. For instance, some âyat-i-kerîmas and hadîth-i-sherîfs seem to carry meanings ratifying the **Tawhîd-i-wujûdî**. Others yield such meanings as ihâta (surrounding, embracing), sereyân (penetrating), qurb (nearness) and mâ'iyat (company). But the **scholars of Ahl as-Sunnat** did not derive such meanings

from those âyat-i-kerîmas and hadîth-i-sherîfs. That is, they did not conclude meanings such as that Allâhu ta'âlâ is within this 'âlam, that He covers the creation, that He is united with them, that He is close to them, and that He is together with them. They said that they were contrary to fact inferences. Then, if a person making progress in a path of Tasawwuf experiences such pieces of information, i.e. if, for instance, he sees all beings as one being or senses as if all beings were covered by one being or as if the Dhât (Person) of Allâhu ta'âlâ were close to creatures, he should conclude that such pieces of information and experiences are wrong and hazardous. A wayfarer in this state is irreproachable and pardonable since he is in a state of euphoria on the brink of inebriation, but he should bemoan and lament over that undesirable state he is experiencing and beg Allâhu ta'âlâ in tears to rescue him from such dangerous experiences. He should pray and invoke Allâhu ta'âlâ to bless him with the true states and teachings coached by the scholars of Ahl as-Sunnat. He should entrust himself to the care of Allâhu ta'âlâ and beg Him for protection against being shown anything as divergent as a hair's width from the correct belief taught by those superiors. That means to say that the criteria to be applied for assessing the correction of the kashfs and findings of the wayfarers of Tasawwuf are the correct meanings taught by the scholars of Ahl as-Sunnat 'rahmatullâhi ta'âlâ 'alaihîm aîmâ'in'. Whether or not the teachings inspired to those wayfarers is determined by whether or not they are agreeable with these correct teachings. For, any meaning or finding disagreeable with the meanings taught by those great people is valueless and wrong. In fact, every aberrant and divergent person thinks and argues that he follows the Qur'ân al-kerîm and hadîth-i-sherîfs. With his half and unsound mind and short sight, he derives wrong meanings from these sources, slips out of the right way, and ends in perdition. The twenty-sixth âyat of Bagara Sûra purports: "**Similitudes and examples given in the Qur'ân al-kerîm cause many to stray into disbelief, and many they lead into the right way:.**" The meanings which the scholars of Ahl as-Sunna understood are correct and valuable 'rahmatullâhi ta'âlâ 'alaihîm aîmâ'in'. Those which disagree with them are valueless. For, they, (i.e. Sunnî scholars,) obtained these meanings by studying the works of the Sahâba and the Sefî as-Sâlihîn. They shone with the lights of those Stars of Hidâyat. Therefore, to them did eternal salvation belong. It was them who attained endless felicity. It was their group who followed the way to Allah.

Salvation is only for those who are in the way to Allah.

Supposing one of the religious scholars whose creed was agreeable with those superior guides were slack and faulty in holding fast to *fer'iyyat*, i.e. Islam, it would be out of place and opinionated to take him as a basis for blaming all scholars. It would mean to deny and blame their correct teachings. For, it is them who conveyed correct teachings to us. It is them who separated the way to salvation from heretical and digressive ones. Had it not been for their lights of *hidâyat*, we would have failed to find the right way. Had they not separated the right one from the wrong ones, we would have fallen down into abysses of heresy and excess. It is their work that protected Islam against deterioration and which spread it far and near. It is them who guided mankind to the way of salvation. A person who adapts himself to them will attain happiness. And he who does not follow them will stray, causing others to stray as well.

You should know that the creed realized by people who have attained the end of the way of Tasawwuf, i.e. by those who have traversed all the stages of this way and attained the summit of the grades of Tasawwuf, tallies exactly with the creed taught by the scholars of Ahl as-Sunnat. This correct creed has been attained by the scholars of Ahl as-Sunnat by way of derivation from the *Qur'ân al-keîm*, from *hadith-i-sherîfs* and from the *Ashâb-i-kirâm*, and by the superiors of Tasawwuf by way of *kashf* and by its having been inspired into their blessed hearts. It is true that some things disagreeable with that correct creed have occurred in the hearts of some wayfarers of Tasawwuf as a result of ecstasies and *hâls* of Tasawwuf during the course of their progress. But these unsuitable states disappear when they surpass the stages at which these states are undergone and make further progress and attain their destination. They will not disappear if they do not make any further progress and fall by the wayside. They get stuck in erroneous views and stay where they are. However, this is a fail-safe system in which the intercepted wayfarers will not be punished in the Hereafter. They are like erring mujtahids. The mujtahid has been wrong in his *ijtihâd*. Likewise, the wayfarer has been wrong in his *kashf*. One of the errors made by the wayfarers of Tasawwuf is their conception of *Wahdet-i-wujûd*. As was stated earlier, they presume that Allâhu ta'âlâ surrounds creatures, that He is together with them, and that He is close to them. Some of them deny the fact that the eight Attributes of Allâhu ta'âlâ exist

separately. On the other hand, the scholars of Ahl as-Sunnat ‘rahmatullāhi ta’ālā ‘alāhim ajma’in’ state that the eight Attributes exist separately and in the outside. Their denial of Attributes is because the eight Attributes are like mirrors wherein they observe the Dhāt-i-ilāhī. A person who looks at something in a mirror will see that thing in the mirror. He will not see the mirror. Likewise, because those wayfarers do not see the Attributes, they do not admit that the Attributes exist as separate entities. They argue: “If the Attributes existed we would see them.” They suppose that something that is not seen must be nonexistent. They castigate the scholars for saying that the Attributes do exist distinctly. In fact, some of them call the scholars ‘disbelievers’ and ‘polytheists’. We entrust ourselves to the care of Allāhu ta’ālā for protection against the felony of attempting such unfair castigation directed towards religious scholars! If those spiritual wayfarers are made to move beyond those grades and the curtains which confuse their visions are raised from between, they will be extricated from deeming the Attributes as mere mirrors and see them as entities which exist separately. They will discontinue their denial of the existence of Attributes and will no longer speak ill of scholars.

Another act which causes them to run counter to the creed of Ahl as-Sunnat is their allusion that Allāhu ta’ālā has to create some things. Although they do not directly argue that He has to, and they say that He creates if He wills to, it is inferred from their insinuation that they do not believe in His Attribute Will. This indirect argument of theirs does not meet acceptance in any religion.

Another contradictory argument that they put forward is that Allāhu ta’ālā always chooses to create and it is out of the question for Him not to do so, which runs counter to their own statement that Allāhu ta’ālā is Almighty and has the choice between creating something and not creating it. Their argument is an assertion of an opinion that Allāhu ta’ālā is obliged to create. In fact, it means to deny His Power. For, all religious authorities hold that the Power of Allāhu ta’ālā entails a choice between creating and not creating. These people’s argument, in contrast, involves the power of a being who is obliged to create and for whom it is impossible not to create. Their argument is reminiscent of philosophers’ assertions. Their effort to sort themselves from philosophers by attaching a different meaning to the Attribute Will by saying that He definitely chooses to create and that it is out of the question for

Him not to make that choice, does them no good. For, will means (the power) to make a choice between two acts. Inequality between the two acts means nonexistence of will. Their argument does not bear an equality between indispensability and nonexistence.

Another one of their disagreeable acts is their definition of *qadâ* and *qadar*.^[1] In this respect as well do they slide towards *jêbr* (fatalism). “*Hâkim* (dominant one) will be *mahkûm* (dominated one) as well. And *mahkûm* will be *hâkim* as well,” they say. It is an exceedingly hideous argument to say that He is dominated by someone or that there is someone dominant over Him, let alone deeming Him under obligation.

Another one of their statements disagreeable with the (creed of) *Ahl as-Sunnat* is their argument that the only way of seeing *Allâhu ta’âlâ* in Paradise is by way of *Tajallî-i-şîrî*. This argument of theirs is to deny the fact that *Allâhu ta’âlâ* will be seen (by Believers who will be dwelling) in Paradise. Their saying that His image will be seen means to say that He Himself cannot be seen. It means to say that His likeness will be seen. *Allâhu ta’âlâ* will be seen, and it will not be known how that seeing takes place. It will not be possible to liken Him to anything.

Another argument of theirs disagreeable with the (teachings of the) *Ahl as-Sunnat* ‘*rahmatullâhi ta’âlâ ‘alaihîm aima’in*’ is their deeming the souls of mature and high people as eternal. For, all ‘*âlam*s, with all their molecules, were nonexistent. All of them were created afterwards. Souls also are parts from ‘*âlam*s. Anything other than *Allâhu ta’âlâ* is within the definition of ‘*âlam*’.

As is seen, a wayfarer of *Tasawwuf* who has not attained the inner nature of the matter has to follow the scholars of *Ahl as-Sunnat* even in teachings disagreeable with his *kasîfs* and *ilhâm*s ‘*rahmatullâhi ta’âlâ ‘alaihîm aima’in*’. He has to deem the scholars correct and right and himself incorrect. For, the scholars of *Ahl as-Sunnat* inherited their teachings from Prophets ‘*‘alaihîm-us-salawât-u-wa-t-tesslîmât*’. These teachings arrived by way of *Wahy*, so they are right and correct. They have been immunized against errors and confusions. So, his *kasîf* and *ilhâm* (inspiration) disagreeable with these teachings must be wrong and erroneous. For that matter, to prefer his *kasîfs* to the scholars’ statements means to hold his *kasîfs* superior to the teachings which were

[1] Please see the fortieth chapter of the third fascicle of **Endless Bliss**.

revealed by way of Wahy. This attitude is sheer aberration, which will incur nothing but loss and harm.

Not only do we have to hold a creed concordant with the Book and the Sunnat, i.e. with the teachings in the Qur'ân al-kerîm and in hadîth-i-sherîf, but also we have to adapt ourselves to the rules which (the profound Sunnî scholars called) *mujtahids* derived from the Qur'ân al-kerîm and from hadîth-i-sherîf, i.e., teachings called Islam or the *Abkâm-i-islâmiyya*. Those teachings are *halâls*, *harâms*, *farzes*, *wâjibs*, *sunnats*, *mustahabs*, *makrûhs*, and doubtful acts. The rules in those teachings must be learned. [There are two groups of Muslims: The ***mujtahids*** and the ***mugallids***. Every Muslim who is not a *mujtahid* is called a *mugallid*.] It is not permissible for the *mugallids* to derive rules from the Book and from the Sunnat disagreeable with the rules derived by the *mujtahids*. Acts which they perform agreeably with the rules that they derived will not be accepted. Every *mugallid* has to adapt him-or-herself to a *mujtahid*, i.e. to affiliate themselves with a *Madhhab*, (i.e. with one of the only four *Madhhab*s.) They have to adapt themselves to those rules of their *Madhhab* that are *mukhtâr* (chosen), which means rules which have been followed by a majority of Islamic scholars. They should avoid the *rukhsats*, i.e. doing the permitted acts, and prefer the '*azîmats* in their acts. Besides following their own *Madhhab*, they should try to act agreeably with the rules of the other (three) *Madhhab*s. Thereby, they will have followed the consensus of *mujtahids*. For instance, Imâm Shâfi'î 'rahimahullah' said that it is farz to make a *niyyat* when starting to make an ablution. Muslims in the Hanafî *Madhhab* should (observe this rule and) make a *niyyat*, (although it is not farz to do so in the Hanafî *Madhhab*.) Likewise, when washing the limbs (that must be washed for an ablution), they should observe the order of priority and wash the limbs in quick succession, (since the first one of these two rules is farz in the Shâfi'î *Madhhab* and the second one is farz in the Mâlîkî *Madhhab*.) Imâm Mâlîk said that it is farz to rub the limbs of ablution gently with the hand. The rubbing should definitely be done. In the Shâfi'î *Madhhab*, when a man's hand touches the skin of a woman *nâ-mahram* to him or his own genital organ, his ablution becomes null and void. Likewise, when the hand of a man in the Hanafî *Madhhab* touches his own genital organ or the skin of a woman who is not one of his eighteen close relatives, he should renew his ablution, (although neither of those two events will nullify his ablution in the Hanafî *Madhhab*.) [In the Hanbalî

Madhhab, a man's awrat region covers his genital organ and anus only.] [These two organs are called sev'eteyn (or saw atayn). Men in one of the other three Madhhabs should imitate the Hanbalî Madhhab at times of haraj (difficulty).] We should try to do whatsoever we do agreeably with all four Madhhabs. [The following statement has been borrowed (and rendered into English) from the initial part of the fortieth page of the book entitled *Mizân-ul-kubrâ*: "According to a consensus reached by Islamic scholars, the safest policy for all Muslims to follow is to perform all their acts of worship agreeably with all four Madhhabs so that they should remain safe against contravention."]

After putting our creed and actions right and thereby obtaining these two wings, the next step to be taken is to make progress in a path that will guide us towards Allâhu ta'âlâ, [i.e. make us attain His love.] We may begin with an attempt to pass the zulmânî and nûrânî stages. It should be known well, however, that passing beyond those stages and attaining high grades requires attaining the tawajjuh and tasarruf, i.e. favour, kindness and guidance, of a spiritual guide who knows and sees the way and who can guide and who is kâmil, i.e. has been guided, and mukammil, i.e. able to guide. His looks will work a cure in ailing hearts. His tawajjuh, i.e. his turning his blessed heart to a person, will wipe all wicked and ugly habits away from that person. For that matter, the first thing to be done is look for a spiritual guide. If Allâhu ta'âlâ kindly and generously blesses you with the fortune of knowing him, you should deem knowing him a grand blessing. You should never part company with him. You should obey him and all his commandments. Abdullâh-i-Ansârî submits: "Yâ Rabbi! What did You create in Your friends, so that he who knows them attains you. And he who is deprived of attaining You can never know them." You should cease from your own wishes and desires and adapt yourself to his wishes. Then you will no longer have any wishes of your own. With heart and soul you will endeavour to adapt yourself to him. You will see all your happiness in performing his commandments. And the guide you follow, in his turn, will give you a duty consistent with your talents. He will direct your attention to making dhikr or tawajjuh or murâqaba. If he sees that the sobbat, alone, will be sufficient for you, then he will command you accordingly. If you attain the sobbat of a kâmil and mukammil, you will not need to fulfil any of the conditions for making progress in an order of Tasawwuf. The Murshid (guide) will advise the Tâlib (devotee) the methods that he sees suitable

for the *Tâlib*. If the *Tâlib* falls short of observing some of the conditions, the *Murshid's* *sobhat* will make up for the shortcomings. And the *Murshid's* *sobhat* will remove the faults. As for a person who has failed to attain such a *sobhat*; if he is one of the selected people such as *murâds*, they will somehow attract him and finish him with unending favours. They will impart to him all the conditions and *adab*s necessary for him. They will render the souls of some of the spiritual superiors of the past guides and means for him so that he should make progress in *Tasawwuf*. For, it is the *'âdat-i-ilâhiyya* (law of causation) of *Allâhu ta'âlâ* to render the souls of great *Walîs* causes and means for the devotee's passing the stages of this way. If this person, (i.e. the *Tâlib*.) is one of the *murâds* (devotees), progress without a guide will be risky for him. He should beg *Allâhu ta'âlâ* to make him attain the blessing of finding a guide, continuously until he finds a guide. In the meantime, he should learn the conditions that must be observed in a path of *Tasawwuf* and fulfil those conditions. The first and foremost of those conditions is not to succumb to the desires of the *nafs*. This is possible only by way of *wara'* and *taqwâ*, both of which mean to avoid *harâms*. Avoiding *harâms* requires ceasing from more than needed amount of *mubâths*. For, a person who does *mubâths*, [i.e. acts that have not been prohibited,] at full speed will take to doing doubtful acts. These acts are closer to *harâms*; in other words, they will make you more prone to committing *harâms*. A person who walks along the edge of a precipice may fall down. That means to say that for being able to avoid *harâms* it is necessary to avoid an excess of *mubâths*. As we have stated earlier, making progress in this way requires having *wara'*. For, a man has two choices in his act: He will either do something commanded or commit one of the acts prohibited. Angels also are doing what they are commanded. If doing so were to cause one to make progress, angels also would make progress. Angels do not have the choice to avoid *harâms*. For, they have been created in such a nature as they will not commit prohibited acts. They cannot commit prohibited acts. For that matter, angels have not been prohibited from doing anything. Hence, making progress is possible only by avoiding prohibited acts.

This avoidance means not to be indulgent towards the *nafs*. *Allâhu ta'âlâ* sent religions to rescue the *nafs* from its desires and to exterminate gloomy and bad habits. For, the *nafs* desires to always commit *harâms* and to attain the *harâms* by enjoying the *mubâths* more than necessary. Hence, to avoid the *harâms* and

more than necessary mubâhs means not to be indulgent towards the nafs.

Question: The nafs does not want to perform acts of worship. Then, to perform acts of worship means not to be indulgent to the nafs. So, will it cause progress to perform acts of worship as well? Angels do not make progress because their doing what they are commanded does not involve opposition to the nafs.

Answer: The nafs's reluctance to do acts of worship is because it does not want to live under command. The nafs dislikes being under anyone's command or being attached to anything. This mood the nafs is in, [i.e. its desire to be left untethered and not to be dependent on anything,] is harâm and means excess of mubâhs. Hence, this harâm, like the harâm of mubâhs to excess, is avoided by doing the commandments. This is another version of opposition to the nafs. So, not being indulgent towards the nafs does not only consist in doing the commandments.

There are a number of ways guiding a person to maturation and perfection (kemâl). The most useful one of them, and the one which is the fastest in its guidance to perfection, is the one with the most effective struggle against the desires of the nafs. This is the way of those who avoid the rukhsats and who prefer the 'azîmats in their acts. '**Azîmat** means avoidance of harâms and an excess in the mubâhs. And rukhsat means avoidance of harâms only. Many of the people of Tasawwuf are practising **sinâ'** and **rags**. That is, they are chanting melodiously, whirling and dancing. This attitude can be turned round and round, only to come to the conclusion that **sinâ'** and **rags** can be said to be rukhsats, but then a number of conditions will have to be stipulated. They have nothing to do with 'azîmats. In fact, even making dhikr loudly can be a rukhsat at the very most. Innovations and changes were made for good purposes by many guides in the paths they had been leading. With a last ditch of euphemism they can be called rukhsats at the very most. On the other hand, the superiors who acted with 'azîmats did not deviate as much as a hair's width from the **Sunnat-i-seniyya**, i.e. Islam 'rahmatullâhi ta'âlâ 'alaihîm ajma'in'. They did not contaminate their way with any sorts of innovations or changes. Their way accommodated excellent versions of intolerance and struggle against the nafs. Then, their way is the best and the most fruitful. It is the fastest vehicle, and it carries up to highest grades. Later, however, there were people who degenerated this way, too. There was an increase in the number of people who deviated from

the way of our superiors. Changes and bid'ats were made. They began to practise simâ' and raqs, and dhikring aloud. They did so because they could not comprehend the aims of those great people. They supposed that they would add to the value and maturity of this way by inserting bid'ats into it and adapting themselves to time. They did not know that thereby they were demolishing this way and letting it slip out of their hands. Allâhu ta'âlâ, alone, divulges truth and right and makes you attain hidâyat. [As is understood from what has been written so far, attaining happiness in this world and in the Hereafter requires reading books written by scholars of Ahl as-Sunnat. And it is Imâm Rabbânî 'quddisa sirruh' who made us know about those books. And it is Sayyid 'Abd-ul-Haqqîm Arwâsî 'quddisa sirruh' who made us know about Imâm Rabbânî. And it is Hakîkat Kitâbevi which made us know about Hadrat Sayyid 'Abd-ul-Haqqîm Arwâsî.] (And it is Huseyn Hilmi bin Sa'îd Isık Istanbulî 'quddisa sirruh' who established and founded Hakîkat Kitâbevi in Istanbul.)

*Existence comes from Lutf-i-ilâhî, life from Rahmat-i-Kerîm,
Mouth, a blessing from 'atiyya-i-Rahmân, speech from fadl-i-Qadîm;
Body is a binâ-yi Huda, soul is nefha-i-tekrîm,
Strength is an ihsân-i-qudrat, feelings are a Vâ'zi Haqqîm;
Would I know what I am and what I have on earth!*

FIRST VOLUME, HUNDRED and NINETY-SEVENTH LETTER

This letter, written to pehlevan (wrestler) Mahmûd, states that a lucky person is one who is not fond of this world and whose heart beats with love of Allah:

May Allâhu ta'âlâ keep you in the right way! The best person is the one whose heart is not attached to the world and palpitates with love of Allah. Fondness for the world is the head of all sins. And cleansing yourself from fondness for the world is the head of worship. For, Allâhu ta'âlâ resents fondness for the world. He has never liked it since the day He created it. The world and people who are fond of the world are accursed and are far from the mercy of Allâhu ta'âlâ. A hadîth-i-sherîf reads: "**The world is accursed, and so is anything in the world and which is not done for the grace of Allah.**" [Please read the last seven paragraphs of the eleventh

chapter of the first fascicle of **Endless Bliss**] For, people who remember Allâhu ta'âlâ make dhikr of Allâhu ta'âlâ, and so do all the notes of their bodies. For that matter, people who make dhikr of Allâhu ta'âlâ, [i.e. those who remember His Name and His Attributes in their hearts,] are not accursed. They are not called worldly people. For, the meaning of 'world' consists of things that make your heart unaware of Allâhu ta'âlâ, which make you forget Him, and which bring things other than Allah into your heart. Such things as property, causes, positions and honours are defined as 'world' inasmuch as they make you forget Allâhu ta'âlâ. That it is the case is shown clearly by the twenty-ninth âyat-i-kerîma of Wa-n-Najm Sûra, which purports: "**Therefore turn away from those who do not think of Us and turn away from Our Message (and desire nothing but the life of this world). Do not love them!**" So, this world is man's mortal enemy. People who are fond of this world never pull themselves together or come to their senses. And in the Hereafter they will feel deep remorse and will encounter bitter pains.

Ceasing from the world means the heart's resenting it, not being fond of it and not attaching any value to it. And not being fond of it means its making no difference whether or not it exists. A person's being in this state requires his having been raised and educated in the presence of men of Allah. If you should come by one of those great people, you must know his value, and with heart and soul do your utmost to carry out their commandments. Hadrat Shaikh Muazzamil's being among you is a very great blessing. It is a rare blessing that would fall to very few people's lot. His value is too great to be assessed. Yet, îsâr is the habit of the owners of kerem (or karam) and ihsân. That is, they give precedence to others' needs over their own needs. It would be quite seemly if you gave a few days' leave to Hadrat Shaikh. Inshâ-Allah, he will resume his stay with you when he is through with his business. Your ikhlâs and affection from the distance will be as useful for you as if you were in his service. Let me not bother you any longer. May Allâhu ta'âlâ keep you in the way guided by the Best of Mankind "alâhi wa 'alâ âlîhi min-es-salawât-i-etemmuhâ wa min-at-tehiyât-i-ekmeluhâ"! May the salâm and kindness of Allâhu ta'âlâ be over you! Âmin.

FIRST VOLUME, FORTY-SECOND LETTER

This letter, written to Shaikh Dervish, states that the best medicine to be used for wiping away the rust of loving others from the heart is to hold fast to the *Sunnat-i-seniyya*, [i.e. Islam:]

May Allâhu ta'âlâ bless you with salvation! As long as a person remains attached to various things, his heart can not attain purity. As long as it remains dirty, it will remain deprived of and far from happiness. Love of things other than Allâhu ta'âlâ will blacken and rust the heart, which is called *Haqâqat-i-jâmî'a*. This rust will have to be wiped away. The best of all cleaners is to adapt himself to and follow the *Sunnat-i-seniyya-i-Mustafawiyya* 'alâ masdarih-as-salât-u-wa-s-salâm-u-wa-t-tehyya'. [i.e. Islam.] Adapting oneself to the *Sunnat-i-seniyya* will annihilate the habits of the nafs and its desires which blacken the heart.

How lucky for those who have been honoured by attaining this great blessing! Woe betide those who are deprived of this fortune! May Allâhu ta'âlâ bless you and adherents of the right way with safety!

[The word 'sunnat' has three different meanings in our religion, (i.e. Islam.) When the words **Book** and **Sunnat** are said together, the 'Book' means the 'Qur'ân al-kerîm', and the 'Sunnat' means 'hadith-i-sherîf'. When the words '**farz**' and '**sunnat**' are said together, '**farz**' means 'commandments of Allâhu ta'âlâ', and 'sunnat' means 'the commandments of our Prophet 'sall-Allâhu 'alaihi wa sallam', which are called 'sunnats'. When the word '**Sunnat**' is said alone, it means 'Islam', i.e. the 'Ahkâm-i-islâmiyya'. This fact is written in books of Fiqh. For instance, the statement "The Muslim who knows the Sunnat best must be the Imâm (and conduct the namâz in jamâ'at)," exists in the book entitled **Mukhtasar-i-Qudûrî**. The book entitled **Jawhara** explains this statement as follows: "The word 'Sunnat' in this context means 'Islam'."

It has been understood (at this point) that purifying the heart requires following Islam. And following Islam means doing the commandments and avoiding the prohibitions and bid'ats.

Bid'at means something invented later. Bid'ats are things that were concocted and practised in the name of worship after the time of our Prophet 'sall-Allâhu 'alaihi wa sallam' and the times of his four Khalifas 'radîy-Allâhu 'anhum' although worship in those blessed times did not consist of such elements. For instance,

whereas it is necessary to say the (âyat-i-kerîma called) Âyat-al-kursî directly after (each of the five daily) namâzes, it is an act of bid'at to first say the (prayer called) Salât-an-tunjînâ or other prayers. These prayers should rather be said after the Âyat-al-kursî and the tesbîhs (or tasbîhs). It is bid'at to make a saïda before standing up after finishing one of the daily namâzes and saying your post-namâz prayers. [It is bid'at to perform the Azân through a loud-speaker.] All sorts of changes and reforms in Islam are acts of bid'at. However, using forks, spoons, ties, consuming coffee and tea and smoking are not acts of bid'at. For, they are mubâhns that are within customary acts, rather than acts of worship. The fourth chapter of the sixth fascicle of **Endless Bliss** provides statements of Islamic scholars about tobocco and smoking. There are three kinds of bid'at:

- 1– It is the worst kind of bid'at to use things that Islam says are signs of disbelief.
- 2– Tenets of creed and belief disagreeable with the teachings of scholars of Ahl as-Sunnat are among bad bid'ats.
- 3– Innovations and changes made in Islam in the name of worship are bid'ats which are gravely sinful.]

FIRST VOLUME, FIFTY-SECOND LETTER

This letter, written to Sayyid Shaikh Ferîd, again, explains the wickedness of the nafs-al-ammâra and informs about the illness special to it and the medication to cure it:

We have been honoured with reading the letter which you so kindly sent to your well-wishers who have been invoking blessings on you. May Allâhu ta'âlâ, for the grace of your great grand ancestor 'alaihîs-salâm', increase your rewards, rank you high, broaden your resourceful chest, and make things easy for you! May Allâhu ta'âlâ keep your zâhir (outside) and bâtin (inside) in the way leading to Him and forgive those who say, "Âmin," to this prayer! Âmin. You complain that there are ill-souled people among your civil servants trying to instigate fitna and arouse fesâd. My valuable son! The human nafs-al-ammâra craves after high positions and leaderships. All its desire is to become the chief so that all people should bow their heads before it. It hates to need others or to go under someone else's command. These desires of the nafs culminate in its wish to become a god so that all people should worship it and it will become a partner of Allâhu ta'âlâ. In

fact, so contemptible a creature the nafs is that it will not be contented with partnership; it wishes to become the sole commander and the absolute ruler, all things happening in accordance with its wishes. A hadith-i-qudsî reads: “**Be an enemy of your nafs! For, your nafs is My enemy.**” Hence, to strengthen the nafs and to do its wishes, such as obtaining property and a high position and rank and being superior to others and looking down on others, means to support and strengthen this enemy of Allâhu ta’âlâ; it must be understood how tragic and horrifying a felony that would be. Allâhu ta’âlâ declares as follows in a hadith-i-qudsî: “**Greatness and superiority belong to Me. Anyone who wishes to be My partner in these two is My grand enemy. I will hurl that person into Hell without showing any mercy on him.**” [As is seen, worldly blessings such as property, position, high rank, commandership, chief office should be wished not with a view to doing what the nafs desires, but for the purpose of performing and applying the commandments of Allâhu ta’âlâ and serving Muslims. It will be worship to demand these worldlies with this niyyat (intention) and to carry out the requirements of this niyyat.]

Allâhu ta’âlâ’s enmity towards the world, and the world’s being so base, originates from the fact that the world invigorates the nafs. Naturally, something which supports the nafs, an enemy of Allâhu ta’âlâ, must definitely be an enemy of Allah. Our blessed Prophet ‘sall-Allâhu ‘alaihi wa sallam’ praised poverty, for it hinders from pandering to the desires of the nafs, rejects to listen to it and makes it eat humble pie. The mission of so many Prophets “‘alaih-in-us-salawât-u-wa-t-tessîmat’”, as well as all the commandments and prohibitions of Islam, [i.e. the Ahkâm-i-islâmiyya,] is to beat down and quell the desires of the nafs, and thereby to anticipate its eccentricities. The stricter the obedience to Islam, the less fervent will the desires of the nafs become. It is for this reason that performing a single one of Islam’s commandments is more powerfully effective than thousands of years of ‘riyâzat’ and ‘mujâhada’ perpetuated on your own.

[**Riyâzat** means not to succumb to the desires of the nafs; **mujâhada** means to struggle against the nafs and to do whatsoever the nafs despises to do.] In fact, riyâzats and mujâhadas disagreeable with Islam will augment the desires of the nafs and aggravate its eccentricities. The Hindu priests called Brahmins and the magicians called Jukhiya in India practised the strictest austerity, but in vain. On the contrary, their austerity invigorated

their nafsés and aggravated their eccentricities.

[The irreligious people call the highest ranking Hindu among the four groups in the Caste system Brahman, which means the chief of Brahmanism. Jûkt is the dervish of the disbelievers called Hindus.]

For instance, paying a single cent of the zakât commanded by Islam to one of the people nominated by Islam is way more destructive of the nafs than giving thousands of gold coins as alms or charity of one's own volition. Eating and drinking on the 'Yd day because Islam commands to do so is more useful than fasting for years on one's own. Performing two rak'ats of (farz) morning namâz in jamâ'at (before sunrise) in the morning is an act of sunnat. Doing this act of sunnat is better than performing nâfila namâz throughout the previous night until morning and the performing the (farz part of the) morning namâz without a jamâ'at.

In brief, unless the nafs is purified and liberates itself from the daydreams of leadership and superiority, it will be impossible to escape from perdition. Before leaving for the endless death, it is essential to think of rescuing the nafs from these illnesses. Because the blessed utterance that says: "**Lâ ilâha il-l-Allah.**" expels all the false gods within and without man, it is the most fruitful and the most effective medication for the purification of the nafs. The superior guides of Tasawwuf have chosen this utterance for the tezkiya of the nafs. A Persian couplet in English:

***Unless you clean the way with the broom of "Lâ",
Your trek to "il-l-Allah" ends in failure!***

If the nafs goes astray and takes to recalcitrance, one should renew one's îmnân by pronouncing this utterance. Our blessed Prophet 'alaih-s-salât-u-wa-s-salâm' stated: "**Renew your îmnân by saying: Lâ ilâha il-l-Allah!**" It should always be said. For, the nafs-i-ammâra is always dirty. The following hadith-i-sherîf informs about the virtues of this beautiful utterance, which is termed 'Kalima-i-tawhîd': "**Supposing earths and heavens were placed on one scale of a balance and the Kalima-i-tawhîd on the other, the scale with that utterance on it would certainly weigh heavier.**"

***Anything lovely, other than saying His Name,
Will poison your soul, sweet as it may be!***

FIRST VOLUME, SEVENTY-EGHTH LETTER

This letter, written to Jabbârî Khân, provides information on *Safar der Watan*, *Sayr-i-âfâqî* and *Sayr-i-enfûsî*:

May Allâhu ta'âlâ bless you with the fortune of making progress along Islam's true avenue! It has been a couple of days since we were back from our journey to Delhi and Agra. We have been settled back in our homeland, where we had already been used to living. The love referred to in the hadîth-i-sherîf which reads, "**Love of one's watan** (homeland) **originates from one's îmân**," has shown itself. [That this statement is a hadîth-i-sherîf is written in *Meenevî* (Mathnawî) as well.] If your journey continues after having attained your watan (homeland), it will be (a journey) within your watan. **Safar der Watan** (journey within one's homeland) is one of the basic phrases being used by the superiors of Naqshibandiyya 'qaddas-Allâhu ta'âlâ asrârahum'. In this *Tarîqat*, the devotee is made to taste this safar (journey) as he is in the initial stage yet. This fact is an indication that those great guides have installed the (devotee's) destination onto the initial stage. Making a selection from among the wayfarers of this way, they make them **majzûb-i-sâlik**s. They make them continue their journey outside of man. After this stage of the journey, which is termed **sayr-i-âfâqî**, is accomplished, they make them start their journey within man, i.e. the journey termed **sayr-i-enfûsî**.^[1] **Safar der Watan** means this second journey. A Persian line in English:

Let's see who they will give this grand blessing to!

An Arabic couplet in English:

*To the good health of those who have attained the blessing;
Let the poor lover content himself with mere dribbling.*

This grand blessing is attainable only by adapting oneself to the master of the ancestry and of the posterity 'alâhi wa 'alâ âlhi min-es-salawât-i-efdaluhâ wa min-at-tehyyât-i-ekmeluhâ'. Unless a person annihilates his wicked habits and embellishes himself by doing the commandments and avoiding the prohibitions, he will not even perceive a faint odour of this blessing. If extraordinary spiritual states and events called *ahwâl* and *mawâjîd* happen on a

[1] Please see the thirty-second chapter of the sixth fascicle of **Endless Bliss**.

person who has digressed only as much as a hair's breadth from Islam, they are called 'istidrâj'; they will drag that person towards disgrace in this world and in the Hereafter. Unless a person keeps in step with the beloved Prophet of Allâhu ta'âlâ 'alâhi wa 'alâ âlîhi min-es-salawât-i-efdaluhâ wa min-at-tehîyyât-i-ekmeluhâ', he will not be safe against disasters. One should spend this a couple of days' worldly life doing things that will please Allâhu ta'âlâ. If a person's Owner is not pleased with his acts, how will his living be? Haq ta'âlâ sees all his doings, grave and venial ones alike. He is always hâzir (present) and nâzîr (overlooking). We should feel shame. If a person realizes that He sees his unsightly acts and vices, he will not do something wrong at a place that He sees. He will disrelish His seeing his faults and offences. What is the matter with Muslims, so that they do not feel shame at doing things which He does not like although they know that Haq ta'âlâ is omnipresent? What kind of Muslims are they? They respect Allâhu ta'âlâ less than they would respect an ordinary person watching their faults. We entrust ourselves to the care of Allâhu ta'âlâ against the atrocities of our nafs and against our wicked deeds. A hadîth-i-sherîf reads: "**Renew you îmân by saying: Lâ îlâha il-l-Allah!**" We should renew our îmân all the time with this highly honourable utterance. We should beg Allâhu ta'âlâ and make tawba for all our unsuitable acts! We may not find another time to make tawba. A hadîth-i-sherîf reads: "**Procrastination brings ruination.**" In other words, people who delay good deeds and postpone today's work to tomorrow are wrong; they are inflicting loss on themselves. We should make good use of our leisure time by doing things which Allâhu ta'âlâ likes. To be able to make tawba is one of the great blessings of Allâhu ta'âlâ. Every moment you should beg Allâhu ta'âlâ for this blessing. You should wait for help from men of Allah who know Islam well and who are informed about the world of truth, and ask them for help. Thereby you will attain kindness from Allâhu ta'âlâ, be drawn towards His sacred side, no longer being able to disobey Him. So long as there remains a difference as wide as a hair between your way and Islam, you should know that you are in danger. All sorts of difference and unsuitability should be annihilated. A Persian couplet in English:

***Do not hope for salvation, O teacher Sa'dî,
Unless you adapt yourself to Muhammad 'alâhis-salâm'!***

You should be horrified at the prospect of opposition to the Ahlullah, i.e. men of Allah. Especially if there is a bondage of

tutorship and guidance in between and thereby a way has been paved for reaping fruits from that master, it will be a fatal poison to despise a smallest article belonging to him. I suppose it would be needless to write more. In fact, the few words above have been written on account of the spiritual affection and ikhlâs between us. I hope we are not annoying you.

A final piece of headache I regret to heap upon you is that Molla 'Umar and Shaikh Huseyn are children of pure people. They want to offer service to you. It is hoped that they will join your servants. It is the same wish wherewith Ismâ'il has arrived in your service. He is not possessed of something to ride, yet he still hopes to find a job suitable for his status. Let me not cause your head to ache any longer. Wa-s-salâm, wa-l-ikrâm.

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