

THE BOOK ‘O SON’

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

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

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

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

FIRST CHAPTER

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