

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

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

## **CONCERNING ABLUTION (‘ABDEST, WUDÛ’)**

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