



Rights In Islam

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Rights of Husband

Allah TaAla has given great rights to the husband and has attached a lot of virtue to him. Pleasing the husband and keeping him happy is a great act of 'ibadah and displeasing him or keeping him unhappy is a major sin.

1. Rasulallah sallallahu alayhi wa sallam said: "The woman who offers her five times salat, fasts in the month of Ramadan, protects her honour and respect, and obeys her husband has the choice of entering jannah from whichever door she wishes to enter from." This means that from the eight doors of jannah she can enter through whichever door she wishes without even having to knock on that door.

2. Rasulallah sallallahu alayhi wa sallam said: "The woman who passes away in such a state that her husband is pleased with her will enter jannah."

3. Rasulallah sallallahu alayhi wa sallam said: "Were I to command anyone to prostrate to anyone other than Allah, I would have commanded the woman to prostrate to her husband. If the husband orders his wife to carry the boulders of one mountain to the next mountain, and the boulders of the next mountain to a third mountain, she will have to do this."

4. Rasulallah sallallahu alayhi wa sallam said: "When the husband calls his wife, she should go immediately to him even if she is busy at her stove." In other words, no matter how important a task she may be busy with, she should leave it and go to him.

5. Rasulallah sallallahu alayhi wa sallam said: "When a man calls his wife to engage in sexual intercourse with him and she does not go and because of this he sleeps away angrily, the angels continue cursing this woman till the morning."

6. Rasulallah sallallahu alayhi wa sallam said: "When a woman troubles or displeases her husband in this world, the hūr of jannah that has been set aside for him says: "May Allah curse you! Do not trouble him. He is your guest for a few days. Soon he will leave you and come to me."

7. Rasulallah sallallahu alayhi wa sallam said: "There are three types of people whose salat is not accepted, nor is any other good act of theirs accepted. One is a slave who runs away from his master. The second is a woman whose husband is displeased with her. The third is a person who is in a state of intoxication."

8. A person asked: "Who is the best woman?" Rasulallah sallallahu alayhi wa sallam replied: "The best woman is one who pleases her husband when he looks at her, when he asks her to do something she obeys him, and she does not do anything that may displease him with regard to his wealth and honour."

One of the rights of the husband is that the wife should not keep any optional fasts nor offer any optional salat in his presence without his permission. Among the rights of the husband is that she should not remain in an untidy, dishevelled state. Instead, she should always remain clean and beautiful for her husband. In fact, if she remains untidy and dishevelled despite her husband ordering her to remain clean, he has the right of beating her (lightly) in order that she may obey him. Another right of the husband is that she should not leave the house without his permission irrespective of whether it be the house of a friend, relative or anyone else.

The Rights of Parents

1. You should not cause them any harm even if they commit any excesses.
2. Respect and honour them in your speech and dealings with them.
3. Obey them in permissible acts.
4. If they are in need of money, assist them even if they are *kafirs*.
5. The following rights are due to parents after their death:
 - (a) Continue making *duas* of forgiveness and mercy for them. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf.
 - (b) Meet their friends and relatives in a friendly way and also assist them wherever possible.
 - (c) If you have the finances, fulfil their unpaid debts and the permissible bequests that they have made.
 - (d) When they pass away, abstain from crying and wailing aloud or else their souls will be troubled.
6. According to the *Shariah*, the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such.
7. Similarly, the rights of the maternal and paternal uncles and aunts are similar to those of the parents. This has been deduced from certain Ahadith. (Rasulullah *sallallahu alayhi wa sallam* said: "The maternal aunt has the status of one's mother." - Tirmidhi)

The wet-nurse

Meet her with respect. If she is in need of money and you are able to help her, then help her.

The Step-mother

Since she is an associate of your father, and we have been commanded to be kind and friendly to our parents' associates, the step-mother, therefore, also has certain rights over you as mentioned previously.

The elder brother

In the light of the Hadith, the elder brother is similar to one's father. From this we can deduce that the younger brother is similar to one's children. Based on this, they will have rights similar to those of parents and children. The elder sister and the younger sister should also be treated in the same manner.

Relatives

If any of your blood relatives is in need and is unable to earn, help him out with his expenses according to your financial position. Go and meet them occasionally. Do not cut-off relations with them. In fact, even if they cause you harm, it will be best for you to exercise patience.

The In-laws

In the Quran, Allah Ta'ala has mentioned the in-laws together with one's lineage. We learn from this that the father-in-law, mother-in-law, wife's brother, sister's husband, son-in-law, daughter-in-law, the previous children of the wife, the previous children of the husband - all of these have certain rights. Therefore, you have to be more considerate to them as opposed to others.

The Rights of Muslims

1. Overlook the faults of a Muslim.
2. When he cries, have mercy on him.
3. Conceal his shortcomings.
4. Accept his excuses.
5. Remove his difficulties.
6. Always be good to him.
7. Gaining his love is an accomplishment.
8. Fulfil his promises.
9. When he falls ill, visit him.
10. When he passes away, make *dua* for him.
11. Accept his invitation.
12. Accept his gifts.
13. When he shows kindness to you, show kindness to him in return.
14. Be grateful for his favours upon you.
15. Help and assist him at the time of need.
16. Safeguard his family and children.
17. Assist him in his work.
18. Listen to his advice.
19. Accept his intercession.
20. Do not make him feel despondent over his ambitions.
21. When he sneezes and says "*Alhamdulillah*", say "*Yarhamukallah*" in reply.
22. If you find a lost item of his, return it to him.
23. Reply to his greeting.
24. When you converse with him, speak with humility and in a good manner.
25. Be kind and friendly to him.
26. When he takes an oath with regard to you, confident that you will fulfil it, then you must fulfil it. (For example, Zayd takes an oath that Amr never goes to the bazaar and he is confident that Amr will fulfil this oath of his, then Amr must ensure that he does not act contrary to it.)
27. If anyone oppresses him, go to his assistance. If he oppresses someone, prevent him.
28. Be friendly to him and do not antagonize him.

29. Do not disgrace him.
30. Whatever you like for yourself, like for him as well.
31. When you meet him, make *salam* to him. If a man shakes the hand of a man, and a woman shakes the hand of a woman, it will be even better.
32. If a quarrel takes place between the two of you, do not cut-off speaking to him for more than three days.
33. Do not have evil thoughts of him.
34. Do not be jealous of him nor should you hate him.
35. Direct him towards good deeds and stop him from evil deeds.
36. Have mercy on the young and respect the elderly.
37. If there is a conflict between two Muslims, try and reconcile them.
38. Do not speak ill of him.
39. Do not cause him any loss; neither in his wealth nor in his honour.
40. If he is sitting, do not make him get up and take his place.

Rights of the Neighbour

1. Deal with him in a nice and friendly manner.
2. Protect the honour of his wife and children.
3. Occasionally you should send gifts to his house. Especially if he is poor. In such a case you should definitely send some food to him.
4. Do not cause him any harm. Do not quarrel with him over trivial matters.

Rights of the Traveling Companion

1. Just as a person has a neighbour at home, he also has a neighbour when travelling. That is, a travelling companion with whom you embark on a journey or coincidentally joins you during the course of the journey. The rights of such a person are similar to those of a neighbour.
2. His rights can be summed up as follows: give preference to his comfort over your own comfort. Some people display a lot of selfishness with regard to other travellers when travelling by train or other modes of public transportation. This is a very evil habit.

Rights of the Weak and Old

Those people who are in need, such as orphans, widows, the weak, the poor, the sick, the cripple, travellers, beggars, etc. have additional rights. They are:

1. You should help them financially.
2. You should undertake their tasks with your own hands and legs.
3. You should console and comfort them.
4. You should not refuse to fulfill their needs and wants.

Rights of Human beings

1. Do not cause financial or physical harm to innocent people.
2. Do not argue with anyone without any valid *Shar'i* reason.

3. If you find someone in problem, in poverty, or sick, help him, feed him, treat his sickness.
4. When meting out punishment, do not transgress the limits in the different methods of punishment that have been laid down in the *ShariAh*.

Rights of Animals

1. Do not encage an animal which you will not be taking any benefit from. Removing nestlings from their nests, causing harm to their parents, etc. is a sign of extreme mercilessness.
2. An animal that is suitable for consumption should not be killed merely for amusement.
3. You should make proper arrangements with regard to food, drink, providing rest, and taking care for the animal that you utilise for your work. Do not impose any work on it that is beyond its capacity, nor should you beat it more than necessary.
4. The animal that is to be slaughtered or killed on account of it being harmful should be slaughtered or killed quickly. Do not cause it any agitation. Do not take its life after having starved it.

Additional points

If there is any shortcoming in fulfilling the rights of a person, fulfil that which can be fulfilled or else, ask for forgiveness. For example, you are still owing someone some money or you cheated someone, etc. (In such a case you should try and pay the debt, but if you cannot do so, then seek forgiveness from the person). As for the right which can only be forgiven, seek forgiveness for it, e.g. you spoke ill of a person or beat him (In such a case, it is obvious that you cannot pay him anything. Instead, you will have to seek his forgiveness).

If, due to some reason, you cannot fulfil their rights nor can you seek their forgiveness, then you should continue making *dua* for these people. It is possible that on the day of judgement Allah Ta'ala will try and influence them to forgive you. However, later if you are in a position to fulfil their rights or seek their forgiveness, then do not hesitate in doing so.

As for the rights that are due to you and there is a hope of their being fulfilled, then be lenient when asking for them. As for those where there is no hope of their being fulfilled or, they are such that they cannot be fulfilled, such as *ghibah*, then although there is the hope of your receiving rewards in return for them on the day of judgement, however, more reward has been mentioned with regard to forgiving them in this world. It will be much better if you forgive them completely or absolve them completely. This is especially when the person earnestly seeks forgiveness from you.

The Virtues and Rights of Marriage

1. It is mentioned in a Hadith that this world has been created to be utilised and that of all the things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allah Ta'ala that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.

2. It is mentioned in a Hadith that Rasulullah *ṣallallahu alayhi wa sallam* said: "Marriage is my way and my *sunnah*." "The one who does not act upon my *sunnah* is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the *sunnah* and a mention of Rasulullah's *ṣallallahu alayhi wa sallam* anger on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have Rasulullah *ṣallallahu alayhi wa sallam* displeased with him for even a moment. May Allah Ta'ala grant us death before that day comes when a Muslim is able to bear the displeasure of Allah and His Rasūl *ṣallallahu alayhi wa sallam*.

It is mentioned in a Hadith that Rasulullah *ṣallallahu alayhi wa sallam* said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, Rasulullah *ṣallallahu alayhi wa sallam* likes his *'ummah* to be in large numbers and more than the other nations. If this happens, his *'ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allah Ta'ala. This is because whoever from his *'ummah* does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allah Ta'ala, and that we should not display any laziness in this regard.

It is mentioned in a Hadith that on the day of judgement the people will be standing in 120 lines. Out of these, 40 lines of people will be from the other nations while 80 lines of people will be from the *'ummah* of Rasulullah *ṣallallahu alayhi wa sallam*. Glory be to Allah! How beloved Rasulullah *ṣallallahu alayhi wa sallam* is to Him.

The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a person does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then *nikah* is *sunnat-e-mu'akkadah* for such a person. As for the person who has a very urgent need, *nikah* will be *fard* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a *haram* act. If a person has a very urgent need but is financially incapable of maintaining a wife, then such a person must fast abundantly. Later, when he has sufficient funds to maintain a wife, he must get married.

3. It is mentioned in a Hadith that children are the flowers of *jannah*. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And we know fully well that children can only be obtained through marriage.

4. It is mentioned in a Hadith that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to this person that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.

5. It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will "fight"(wrangle) with its Creator when its parents are entered into *jahannam*. In other words, this child will go to extremes in interceding on behalf of its parents and will

ask Allah Ta'ala to remove its parents from *jahannam*. Through His bounty, Allah Ta'ala will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *siqt* (which means, miscarried foetus) who is quarrelling with its Lord! Enter your parents into *jannah*." So this child will draw its parents out of *jahannam* with its navel cord and enter both of them into *jannah*. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help in the hereafter.

6. It is mentioned in a Hadith that when the husband and wife look at each other (with love), Allah Ta'ala looks at both of them with mercy.

7. It is mentioned in a Hadith that Allah Ta'ala has taken it upon Himself (i.e. out of His mercy, He has taken the responsibility) of helping the person who gets married in order to attain purity from that which Allah has made *haram*. In other words, the person who marries in order to save himself from adultery with the intention of obeying Allah Ta'ala, Allah will help and assist him in his expenses and other affairs.

8. It is mentioned in a Hadith that two rakats of *salat* performed by a married person is better than 82 rakats performed by an unmarried person. In another Hadith, 70 rakats have been mentioned instead of 82 rakats. It is possible that this means that 70 rakats are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 rakats are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.

9. It is mentioned in a Hadith that it is a major sin for a person to be neglectful with regard to those whom he is responsible for (and to have shortcomings in fulfilling their needs).

10. It is mentioned in a Hadith that Rasulullah *sallallahu alayhi wa sallam* said: "I have not left behind any test and tribulation on men more harmful than women." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so much so that he does not even take the commands and orders of Allah Ta'ala into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to the *Shari'ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept any bribes in order to supplement your present income. Instead, give her from the *halal* earnings which Allah Ta'ala has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient; it is therefore incumbent to take special measures in reforming them.

11. It is mentioned in a Hadith that you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a person has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another person should not send a proposal to that same family. However, if they reject this first person, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it will be permissible for another person to send a proposal for the same girl.

The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that

they are about to come to an agreement. Understand this well, and know that a *kafir* is also included in this rule.

12. It is mentioned in a Hadith that a woman is either married because of her *Din*, her wealth or her beauty. Choose the one with *Din*, may your hands become dusty. In other words, a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful. However, Rasulullah *sallallahu alayhi wa sallam* says that one should choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry such a woman. "May your hands become dusty" is an Arabic mode of expression which is used on different occasions. In this context, it is meant to create a yearning and a desire for a pious woman.

13. It is mentioned in a Hadith that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*. These days, there is the habit of specifying a very high *mahr*. People should abstain from this.

14. It is mentioned in a Hadith that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this Hadith that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.

15. It is mentioned in a Hadith that the greatest right that a woman has to fulfil is to her husband, and that the greatest right that he has to fulfil is to his mother. In other words, after the rights of Allah and His Rasûl *sallallahu alayhi wa sallam* the woman has a very great right to fulfil to her husband, so much so that the husband's rights supersede the rights of her parents. As for the man, after the rights of Allah and His Rasûl *sallallahu alayhi wa sallam*, the greatest right that he has to fulfil is to his mother. We learn from this that the right of the mother supersedes that of the father.

16. It is mentioned in a Hadith that if anyone of you wishes to engage in sexual intercourse with his wife, he should recite the following *duA*:

The virtue of this *duA* is that if a child is conceived through this intercourse, *shaytan* will not be able to harm this child in any way.

17. There is a lengthy Hadith in which Rasulullah *sallallahu alayhi wa sallam* addressed Abdur Rahman bin Auf *radhiyallahu anhu* asking him to have a *walimah* even if it is with one sheep. In other words, even if you possess very little, you should spend. It is preferable to have the *walimah* after engaging in sexual intercourse with one's bride. However, many *ulama* have permitted it immediately after the *nikah* as well. It is *mustahab* to have a *walimah*.

Glossary

Explanation of Islamic Terms

Alim: One who has attained a considerable amount of Islamic knowledge. He could also be referred to as an Islamic scholar.

Barakah: Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bid'ah: Literally means "innovation". In Islam it refers to introducing new things into religion, which have no basis in the Quran or Sunnah, and in addition to this, to regard these new things as acts of Ibadah. A bid'ah is a major sin in Islam.

Dua ul-maghfirah: Supplicating to Allah Ta'ala and asking Him for His forgiveness.

Ila: Annulment of a marriage after the husband's sworn testimony to have refrained from sexual intercourse with his wife for a period of at least four months. For further details, refer to the chapter on ila.

Fard: Literally means "compulsory". In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a fard act is a major sin. Rejecting a fard act amounts to kufr.

Fatwa: A formal legal opinion or verdict in Islamic law.

Ghayr mahram: Refers to all those persons with whom marriage is permissible. Based on this, it is incumbent to observe purdah with all ghayr mahrams.

Ghibah: Slander or backbiting.

Hayd: Monthly periods or menstruation experienced by a woman.

Hajj: Literally means "pilgrimage". In Islam it refers to the annual pilgrimage to Makkah.

Halal: That which is lawful or permissible in Islam.

Haram: That which is unlawful or prohibited in Islam.

Hûr: Refers to the large-eyed women of jannah, promised to the believers.

Ibadah: Literally means "worship". In Islam it refers to all those acts of worship which one renders to Allah Ta'ala.

Iddah: A period of waiting during which a woman may not remarry after being widowed or divorced. For further details, refer to the chapter on 'iddah.

Ihram: Two pieces of unstitched cloth donned by the person performing hajj or umrah.

Jahannam: Hell.

Jama'ah: A group, party, community.

Jannah: Paradise.

Kafir: Literally means "a disbeliever". In Islam it refers to one who rejects Allah and does not believe in Muḥammad *ṣallallahu alayhi wa sallam* as the final messenger of Allah.

Kaffarah: Literally means "penance, atonement, expiation". In Islamic law it refers to redemption from the omission of certain religious duties by a material donation or a ritual act. For further details, refer to the chapter on kaffarah.

Khula': Divorce at the instance of the wife who must pay a compensation. For further details, refer to the chapter on khula'.

Kuffar: Plural of kafir.

Li'an: Sworn allegation of adultery committed by either husband or wife. For further details, refer to the chapter on li'an.

Madrasah: Literally means "a school". Also used to refer to a religious school.

Maghrib: Literally means "evening or sunset". Also refers to the time of sunset and the salat that is offered thereafter.

Mahr: Dower or bridal money.

Mahram: Refers to the person with whom marriage is not permissible and with whom strict purdah is not incumbent.

Mahrul mithl: The dower or bridal money that is equal to or similar than that which was given to a girl's paternal grandmothers. For further details, refer to the chapter on mahrul mithl.

Masa'il: Plural of mas'ala.

Mas'ala: Literally means "an issue, problem or question". In Islamic jurisprudence, it refers to a rule or regulation.

Mustahab: Literally means "preferable or desirable". Refers to that act which was carried out by Rasulullah *ṣallallahu alayhi wa sallam* or the Ṣaḥabah occasionally. Carrying out these actions entails reward and leaving them out does not entail punishment.

Nafil: Optional.

Nadhr: A vow or solemn pledge.

Nifas: Refers to the flowing of blood after child-birth.

Nikah: Marriage.

Purdah: An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijab". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qada': Literally means "carrying out or fulfilling". In Islamic jurisprudence it refers to fulfilling or completing those duties that one may have missed out due to some reason or the other.

Qadiani: A heretical sect which regards Mirza Ghulam Ahmad Qadiani as a prophet of Allah. Qadianis are regarded as disbelievers.

Qiblah: The direction in which one faces when offering salat.

Qurbani: Literally means "sacrifice". In Islam it refers to the sacrificing of animals solely for the pleasure of Allah Ta'ala on the day of Idul-adha and the two days following it.

Rahmah: Mercy.

Ramadan: The ninth month of the Islamic calendar which is regarded as the most sacred month.

Salam: Literally means "peace".

ShariAh: The Islamic Law.

Shaytan: Satan or the devil.

ShiAh: A heretical sect found primarily in Iran.

Sunnat-e-Mu'akkadah: Refers to those actions which Rasulullah sallallahu alayhi wa sallam carried out continuously. It is a sin to leave out such a sunnah without any valid excuse.

Sunni: Refers to those who belong to the Ahlus Sunnah wal Jama'ah. This term is generally used as an opposite to ShiAh.

Surmah: Antimony. A black powdery substance that is applied to the eyes. It is sunnah to apply surmah.

Talaq: Divorce.

Talaq-e-kinayah: A divorce that is issued in vague terms without clearly uttering the words of talaq.

Talaq-e-sarih: A divorce that is issued in clear terms without leaving any vagueness or doubt.

Talaqul ba'in: A divorce which causes the annulment of the marriage. If a person wishes to retain his wife to whom he had issued a talaqul ba'in, he will have to remarry her, i.e. their nikah will have to be re-performed.

Talaqul mughallazah: A divorce which not only causes the annulment of the marriage, but if the couple wish to remarry, the woman will have to marry another person first, when he divorces her or passes away, only then can she remarry her first husband.

Talaqur raj'i: A revocable divorce.

For further details with regard to all the above forms of talaq, refer to the relevant chapters.

Ulama: Plural of Alim.

Ummah: Literally means "community or nation". Here it refers to the Muslim community and nation.

Wajib: Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wajib without any valid reason makes one a fasiq and entails punishment.

Wali: In the context of marriage or divorce, it refers to the legal guardian of a minor.

Walimah: Refers to the feast that is organized after a marriage. It usually takes place after the bride and bride groom have spent a night together.

Wudû': Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salat.

Zihar: Likening one's wife to one's mother. It is a form of divorce. For further details, refer to the chapter on zihar.