

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ (سورة النحل: 125)



AN ANTHOLOGY OF REFORMATIVE ARTICLES

WRITTEN BY:

DR. MAULANA MOHAMMAD NAJEEB QASMI

EDITED BY:

ADNAN MAHMOOD RASHEED USMANI

www.najeebqasmi.com



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An Anthology of Reformative Articles By Dr. Muhammad Najeeb Qasmi

Edited by:

Adnan Mahmood Usmani

Researcher,

King Saud University, Riyadh, Saudi Arabia

Website	http://www.najeebqasmi.com/
Facebook	MNajeeb Qasmi
YouTube	Najeeb Qasmi
Email	najeebqasmi@gmail.com
WhatsApp	+966508237446

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Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى النَّبِيِّ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website (www.najeebqasmi.com) in 2013 and two mobile applications ([Deen-e-Islam](#) and [Hajj-e-Mabroor](#)) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited

by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

The current book, “An Anthology of Reformative Articles” includes articles on issues that Muslims come across in everyday life and through the collection of these reformative articles I meant transformation, modification, or restructuring of an aspect of society, such as individual, system, institutions, or establishments, without destroying the foundation of the existing social structure and while remaining within the perspective of Islam.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasey (Ex-director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa’atullah Khan for his consistent support throughout this project.

Mohammad Najeeb Qasmi, Riyadh

01-06-1437 = 10-03-2016

Foreword

**In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His
Messenger, Muhammad, and all his family and companions.**

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life. In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 14 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani

Consulting Editor

Riyadh, Saudi Arabia

16 March, 2016, 6 Jumada' II, 1437

(Mufti) Abul Qasim Nomani

Mohtamim (VC) Darul Uloom Deoband



مفتی ابو القاسم نعمانی

مہتمم دارالعلوم دیوبند، الہند

PIN- 247554 (U.P.) INDIA Tel: 01336-222429, Fax: 01336-222768 E-mail: info@darululoom-deoband.com

Ref. No.....

Date:.....

باسمہ سبحانہ و تعالیٰ

جناب مولانا محمد نجیب قاسمی سنبھلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ سے زیادہ اہل ایمان تک پہنچانے کے لئے جدید وسائل کا استعمال شروع کر کے، دینی کام کرنے والوں کے لیے ایک اچھی مثال قائم فرمائی ہے۔

چنانچہ سعودی عرب سے شائع ہونے والے اردو اخبار (اردو نیوز) کے دینی کالم (روشنی) میں مختلف عنوانات پر ان کے مضامین مسلسل شائع ہوتے رہتے ہیں۔ اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنا دینی پیغام زیادہ سے زیادہ لوگوں تک پہنچا رہے ہیں۔ ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرا دیئے ہیں، جو الیکٹرونک بک کی شکل میں جلد ہی لانچ ہونے والے ہیں۔

اور امید ہے کہ مستقبل میں یہ پرنٹ بک کی شکل میں بھی دستیاب ہوں گے۔

اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔ مزید علمی افادات کی توفیق بخشے۔

ربوراک، گنڈاپور،

ابوالقاسم نعمانی غفرلہ
مہتمم دارالعلوم دیوبند

۱۴۳۷/۱۱/۱۳ھ

Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, "Urdu News". He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

Abul Qasim Nomani

Mohtamim of Darul Uloom Deoband

03-06-1437 = 13-03-2016

مولانا محمد اسرار الحق قاسمی
Mohammad Asrarul Haque
 Member of Parliament
 (Lok Sabha)



15, South Avenue, New Delhi-110011
 Ph: 011-23785045 Telefax: 011-23795314
 E-mail: malhaqqasmi@gmail.com

Ref. No: M/1/9/14/1/2016

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تاثرات

عصر حاضر میں دینی تعلیمات کو جدید آلات و وسائل کے ذریعہ عوام الناس تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر رکھنے والے حضرات نے اس سمت میں کام کرنا شروع کر دیا ہے، جس کے سبب آج انٹرنیٹ پر دین کے تعلق سے کافی مواد موجود ہے۔ اگرچہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقش قدم پر چلنے ہوئے مشرقی ممالک کے علماء و داعیان اسلام بھی اس طرف متوجہ ہو رہے ہیں جن میں عزیزم ڈاکٹر محمد نجیب قاسمی صاحب کا نام سرفہرست ہے۔ وہ انٹرنیٹ پر بہت سادہ سنی مواد ڈال چکے ہیں، باضابطہ طور پر ایک اسلامی و اصلاحی ویب سائٹ بھی چلاتے ہیں۔ ڈاکٹر محمد نجیب قاسمی کا قلم رواں دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مضامین اور کئی کتابیں لکھ چکے ہیں۔ ان کے مضامین پوری دنیا میں بڑی دلچسپی کے ساتھ پڑھے جاتے ہیں۔ وہ جدید تکنیکی اور جدید سے بخوبی واقف ہونے کی وجہ سے اپنے مضامین اور کتابوں کو بہت جلد دنیا بھر میں ایسے ایسے لوگوں تک پہنچا دیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علوم دینی کے ساتھ علوم عصری سے بھی آراستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر و محقق بھی اور کئی زبانوں میں مہارت بھی رکھتے ہیں اور اس پر مستزاد یہ کہ وہ فعال و متحرک نوجوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی و اصلاحی مضامین اور کتابیں لکھ کر عوام کے سامنے لارہے ہیں، وہ اس کے لئے تحسین اور مبارک باد کے مستحق ہیں۔ ان کی شب و روز کی مصروفیات و جدوجہد کو دیکھتے ہوئے ان سے یہ امید کی جاسکتی ہے کہ وہ مستقبل میں بھی اسی مستعدی کے ساتھ مذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعا گو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گامزن رہیں۔ آمین!

مخلص

(مولانا) محمد اسرار الحق قاسمی

ایم. پی. لوک سبھا (انڈیا)

صدر آل انڈیا تعلیمی و ملی فاؤنڈیشن، نئی دہلی

Email: asrarulhaqqasmi@gmail.com

Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

(Maulana) Mohammad Asrarul Haque Qasmi

M.P. (India)

President of All India Education & Social Foundation –
New Delhi

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آایوکت

PROF. AKHTARUL WASEY
Commissioner



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Government of India

تقریظ

اطلاعاتی انقلاب برپا ہونے کے بعد جس طرح ہر قسم کی معلومات انٹرنیٹ کے ذریعہ آنکھوں کی دو چلیوں میں ساگی ہیں۔ اس نے ”گگل“ میں ”ساگر“ اور ”گوزے میں دریا“ کے تخیلاتی تصورات کو نہ صرف حقیقت بنا دیا ہے بلکہ ان پر ہمارا انحصار روز بروز ناکر ہو جا رہا ہے۔ گوگل (Google) بویا کو پیدیا (Wikipedia) یا پھر دوسری سوشل سائٹس انہوں نے ترسیل و ابلاغ کو وہ بہت رنج اور قمار کی تیزی عطا کی ہے کہ فراق و فصل کے تمام تصورات بے معنی ہو کر رہ گئے ہیں۔ لیکن اس اطلاعاتی انقلاب نے ایک پیچیدہ مسئلہ یہ پیدا کر دیا ہے کہ اطلاعات رسانی اور خبروں تک رسانی میں حقائق سے گریز یا ان کو سچ کرنے کا چلن بھی اس طرح شامل ہو گیا ہے اور اس سچائی کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرا سنگین مسئلہ یہ ہے کہ باخبر ہونے اور معلومات حاصل کرنے کے لئے اب مطالعہ کی عادت لوگوں میں خاصی کم ہوتی جا رہی ہے۔ کیونکہ موبائل کے روپ میں دنیائے انٹرنیٹ میں سہائی رہتی ہے اور وہ سب کچھ اسی کے ذریعہ جانا چاہتے ہیں۔ اس پینٹینج اور منسلکے حل کے لئے ضروری ہے کہ ہم غلط بیانیوں اور حقائق کو دنیا پر آشکار کرنے کے لئے اور اپنے ہم مذہبوں خاص طور پر نئی نسل کو صحیح معلومات فراہم کرنے، انہیں رہنمائی دینے اور ان کے شعور میں بالیدگی اور پختگی لانے کے لئے اس اطلاعاتی انقلاب کے جتنے بھی وسائل و ذرائع ہیں ان کا بھرپور استعمال کریں۔

مجھے خوشی ہے کہ ہمارے ایک موثر اور معتبر عالم حضرت دین مولانا محمد نجیب قاسمی نے جو ازہر بہندہ راہ علوم دیوبند کے قابل فخر اہلئے قدیم میں سے ہیں اور عرصہ سے مملکت سعودی عرب کی راہدہانی ریاض میں برسر کار ہیں، انہوں نے اس ضرورت کو بخوبی سمجھا اور دنیا کی پہلی اسلامی موبائل ایپ ”دین اسلام“ اور ”حج بروز“ اردو، انگریزی اور ہندی میں تیار کیا تھا اور اب وقت گزرنے کے ساتھ نئے سوالات کی روشنی اور علمی ضرورتوں کے تحت نئے مضامین اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے انداز کے ساتھ پیش کرنے جارہے ہیں۔ مزید برآں زندگی کے مختلف پہلوؤں پر دین کے حوالے سے دو مضامین کے الیکٹرونک ایڈیشن کو بھی منظر عام پر لایا جا رہا ہے۔ مجھے وقتاً فوقتاً محترم مولانا محمد نجیب قاسمی صاحب کے مقالے، الیکٹرونک مضامین اور علمی فتوحات سے استفادہ کرنے کا موقع ملتا رہا ہے۔ مجھے ان کے متوازن، اعتدال پسند اور عالمانہ انداز تحریر نے ہمیشہ متاثر کیا۔ میں مولانا نجیب قاسمی کی خدمت میں ہدیہ تبریک و شکر پیش کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی، علم میں اضافہ اور قلم میں مزید پختگی عطا فرمائے۔ کیونکہ:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے امتحان اور بھی ہیں

احتمل
اور

(پروفیسر اختر الواصل)

سابق ڈائریکٹر: ڈاکٹر حسین ایشی ٹیٹ آف اسلامک اسٹڈیز
سابق صدر: شعبہ اسلامک اسٹڈیز جامعہ ملیہ اسلامیہ نئی دہلی
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Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like “Ocean in a pot” does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeeb Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application “[Deen-e-Islam](#)” and “[Hajj-e-Mabroor](#)” in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeeb Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

Professor Akhtarul Wasey

Ex - Director of Zakir Husain Institute of Islamic Studies

Ex - Head of Islamic Studies Department,

Jamia Millia Islamia – New Delhi

Ex - Vice Chairman of Urdu Academy - Delhi

1. Rulings of Ghusl and Its Related Issues

Obligations of Ghusl

Ghusl has three obligations:

1. To cleanse the mouth in such a way that water accesses to all parts of the mouth.
2. To cleanse the nose making sure that the water reaches up to the soft bone in the nose.
3. To pour water on the whole body ensuring that not a single part of the body remains dry.

Scholars of Islam differ regarding mouth and nose wash. Some of them believe that cleansing the mouth and nose is Sunnah. According to them, if a person forgets to cleanse either of mouth or nose or both and offers prayer, the prayer is valid and he is not required to repeat it. The majority of the scholars including Imam Abu Hanifah and Imam Ahmad bin Hanmbal (RHA) are of the opinion that cleansing the mouth and nose is obligatory in Ghusl. Scholars of India and Pakistan as well as Sheikh Muhammad bin Salih Al-Othaimen a reputed scholar of Saudi Arabia all of them too have the similar opinion. Thus in case a person forgets to cleanse either mouth or nose and offers prayer, the prayer is invalid and he is required to offer it again.

Note:

1. If a person after having a bath remembers that he did not cleanse his mouth or nose, he should instantly cleanse his mouth or nose but does not need to take bath again.

2. One can bath naked if he is sure that the place is completely closed and no one can see him, but in such case, it is better to take bath sitting, as it will cover maximum part of the body.
3. A woman needs to remove her nail polish before making ablution and taking bath, otherwise her ablution and bath will be invalid. On the contrary, if she is using henna on her body or hair, she does not have to remove it. The reason for this difference is that nail polish is thick and prevents water to penetrate on the nails, but henna penetrates into the body or hair and becomes a part of it.

The Masnoon Way of Ghusl

The following method of taking bath is Masnoon:

1. Wash both hands up to the wrist to remove the filth from your hands.
2. Clean the private part even though filth is visible or not.
3. Make ablution just like, it is made for prayer. Avoid washing foot, if you are taking bath in a place where used water gathers. Otherwise, make complete ablution.
4. Pour water on your head followed by right and left shoulder of your body thrice.
5. While pouring water on the body, rub your hand properly, so that no part remains dry.
6. If you are taking shower, you are supposed to follow the above process as much as you can.

When Ghusl Becomes Obligatory?

There are three reasons that makes Ghusl obligatory:

1. Ejaculation of semen which can happen when one is awake or asleep.

2. After the intercourse. In case of intercourse, ejaculation of semen is not necessary. Mere penetration of penis into the vagina is all needed for Ghusl to become obligatory.
3. At the end of menstruation (حيض) and puerperal bleeding (نفاس) for women.

Note: Mazi (pre-cum) that comes out while thinking of intercourse or kissing wife does not make Ghusl obligatory.

Ghusl is required when male sex organ penetrates into the female sex organ, even if ejaculation does not take place.

Today some people (against the consensus of majority of the scholars) believe that mere penetration of penis into the vagina does not make Ghusl obligatory. Since this issue is of great importance, I would like to discuss it in detail bringing forth the evidences of the majority of scholars who believe that penetration of penis into the vagina makes Ghusl obligatory.

At first, I would like to clarify that the majority of Islamic scholars from the early time till today including Imam Abu Hanifah, his disciples throughout the world and a large number of Saudi scholars have consensus that ejaculation of semen is not required for Ghusl becoming obligatory in case of intercourse. Although earlier there were some differences of opinions among few Companions of the Prophet (RA). But later they too agreed on the obligation of Ghusl after consultation with the wives of the Prophet (RA). Below I am going to mention few Hadith that concede this opinion.

The Messenger of Allah said: “When the two circumcised parts meet, then bath is obligatory”, Narrated by Imam Muslim, Chapter Book of Bath.

The same Hadith has been narrated in other words where it is mentioned that bath is obligatory, even if one does not ejaculate semen. Imam Bukhari too has narrated this Hadith in his book and says that this Hadith is the most authentic of all the Ahadith narrated in this regard.

Note: Here I must clarify that mere meeting of two circumcised parts does not make Ghushl obligatory. The word “meet” in the above Hadith has been used in the sense of penetration, as all the scholars of Hadith and Fiqh unanimously believe in the light of other Ahadith.

Ayesha (RA) says: “when the two circumcised parts meet, then bath is obligatory. The Messenger of Allah (PBUH) and I did that, and we bathed”. (Tirmizi - Chapter of Purification)

After the narration of this Hadith, Imam Tirmizi mentions some names of the Companions including Abu Bakar, Umar, Othman, Ali and Ayesha (RA) and of Successors including Sufiyan Thauri, Ahmad and Ishaq (RHA) who believe that only penetration makes Ghushl obligatory.

The Messenger of Allah (PBUH) said: “When the two circumcised parts meet, and the tip of the penis disappears, then bath is obligatory”, Narrated by Imam Ahmad and Ibne Majah.

All the three above-mentioned Ahadith are clear. They emphasise on Ghushl being obligatory after the penetration

of man's penis into woman's vagina regardless of ejaculation.

As for the people who believe that ejaculation of semen is required for Ghusl being obligatory, they present the following Hadith in favour of their opinion: The Messenger of Allah said: "Water is for water", Narrated by Imam Muslim.

The word "water" in the Hadith has been used twice. First "water" means bath and the second semen, as it is clear by different narrations of the Companions of the Prophet (RA). Now the Hadith means bath is obligatory after the ejaculation of semen.

This Hadith emphasises on the ejaculation of semen being required for Ghusl, but it contradicts with other Hadith which have been mentioned earlier in particular Hadith of Ayesha (RA) which clearly says that mere meeting (penetration) of two private parts makes Ghusl obligatory. For reconciliation between those contradicting Hadith most of Muhaddithin, Mufassarin, Fuqaha & Ulama say that the Hadith "Water for Water" had been earlier ruling, but that was cancelled later on. Even Imam Muslim narrates this Hadith under the chapter "Ejaculation of semen was required for Ghusl being obligatory in early Islam and which was cancelled and now Ghusl is obligatory with only penetration". Imam Tirmizi too acknowledges that the Hadith "Water for water" is cancelled. He further quotes Ubay bin Ka'b (RA), one of the companion of the Prophet (RA) and writer of the revelation (وحي) in favour of his opinion: "Ubay bin Ka'b (RA) says that, in early Islam ejaculation of semen was required for Ghusl being obligatory, but this ruling was cancelled later on".

Having gone through the different Hadith and sayings of various Companions of the Prophet (RA) such as Abu Bakr, Umar Farooq, Usman Ghani, Ali, Ubay bin Ka'b and Ayesha (RA) and opinions of Islamic scholars including Imam Abu Hanifah, Imam Ahmad, Imam Bukhari, Imam Muslim, Imam Nawawi and Imam Tirmizi etc., we may sum up that "Water for water" had been earlier ruling, but it was later cancelled as it was cleared by Imam Muslim in his book. Now Ghusl becomes mandatory by mere penetration though one does not ejaculate semen. Purification has got great importance in Islam. Thus it is more advisable to take bath whenever we have intercourse either ejaculation happens or not.

2. A Brief Account of the Virtues of Adhan, Wudhu and Siwak

Adhan

1. The Holy Prophet (PBUH) said, “Who gives a Call (Adhan) for the Congregational Prayer, his neck will be the longest on the Day of Judgement i.e. he will be a distinguish person” (Muslim – BabuFadhliil Adhan).
2. The Holy Prophet (PBUH) said, “Up to the place where the voice of Mua’dhdhin reaches, he is forgiven up to that place. Whosoever from the creatures of the world listens his voice, prays for his forgiveness” (Musnad Ahmad).
3. The Holy Prophet (PBUH) said, “Whosoever listens to the voice of a Mua’dhdhin including trees, stones, human and jinns will bear witness in his favour on the Day of Judgement” (Ibne Khuzaimah).
4. The Holy Prophet (PBUH) said, “Who had called Adhan for 12 years, Jannah will become compulsory for him, Insha Allah” (Hakim).
5. The Holy Prophet (PBUH) said, “a Mua’dhdhin will be in complete tranquillity on the Day of Judgement, and he will not be accounted rather he will be on the hillock of the Mushk for his amusement” (Tirmizi, Tabrani, Majmauz Zawaed).
6. The Holy Prophet said, “Whoever recites the supplication of Adhan after hearing it, the intercession of the prophet (PBUH) will become compulsory for him” (Bukhari - BabudDu’a).

Wudhu

1. The Holy Prophet (PBUH) said, "Who did Wudhu (Ablution) in the best way i.e. taking care of the prescribed guideline of Wudhu (Abolition), his smaller sins will come out of his body till it will come out from under his nails also (Muslim).
2. The Holy Prophet (PBUH) said, "When a believer makes Wudhu, and during it he rinses, all the smaller sins of the mouth are washed out. When he clears his nose then all the smaller sins of nose are washed out. When he washes his face then all the smaller sins of the mouth are washed out till it comes out from under the eye lashes also" (Nasai).
3. The Holy Prophet(PBUH) said, "My Ummah will be called on the Day of Judgement while their hands legs and face will be brighter as these are washed in the course of Wudhu" (Bukhari – Babul Wudhu).
4. The holy Prophet said, "The ornaments of Muslims will reach up to where the water of Wudhu reaches on the Day of Judgement i.e. he will be worn ornaments up to which of his body the water of Wudhu reaches (Muslim BabuTaballughilHilyah).
5. The holy Prophet said, "Whoever makes Wudhu taking care of its guidelines and recited this Dua:
اللهم لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله اللهم
اجعلني من التوابين واجعلني من المتطهرين
All the 8 Doors of Jannah will be opened for him to enter it from any of them (Muslim).
6. The Holy Prophet (PBUH) said, "Whoever makes Wudhu while, his earlier Wudhu is intact gets ten blessings". This can be done in this way that, one makes Wudhu and offered Maghrib Salah at its time, now he has to offer Isha Salah, it will be better for

him to make his Wudhu anew, though his earlier Wudhu is intact (Abu Dawood – Babur Rajul Yujaddidul Wudhu).

Miswak

1. The Holy Prophet (PBUH) said, “Using Miswak (Mouth cleansing stick) is Sunnah of all the Prophets” (Tirmidhi, Babu Ma Jaa’a fi Fadhlit Tarweej).
2. The Holy Prophet (PBUH) said, “Miswak is a tool of cleansing the mouth and a source of obtaining the pleasure of Allah” (Nasai – Attargheeb Fis Siwak).
3. The Holy Prophet (PBUH) said, “Offering two Rak’at of Salah after using Miswak is better from 70 Rak’at offered without using Miswak”(Bazzaz, Majmauz Zawaed- Chapter of Siwak).
4. It is narrated whenever the Holy Prophet (PBUH) would get up from sleep either in the day or night, he would use Miswak before making Wudhu (Abu Dawood – Babus Siwak liman qamabillail).
5. When the Holy Prophet (PBUH) would get up for Tahajjud first of all he would use Miswak. Similarly, after entering into his house, first of all he would use Miswak (Muslim – Babus Siwak).

O Allah, make us to spend our lives according to the holy Qur’an and Sunnah of your beloved, Muhammad (PBUH).

O Allah, make our end with Iman, Amen!

3. Rulings of Masah - (Wiping) on Socks and Jurrab

Allah has revealed in the holy Qur'an, "O you who believe, when you rise for Salah, (prayer) wash your faces and your hands up to the elbows, and make Mash (wiping by hands) of your heads and (wash) your feet up to the ankles." (Surah al-Mae'dah: 6)

In this verse Allah has asked us to make Wudhu (Ablution) before offering Salah, in which four things are necessary to be done, without these Wudhu would not be complete. These four things are, washing the face, washing hands up to elbows, wiping head by wet hands and washing legs up to ankles.

All Mufasssirin, Muhaddithin, Jurists and other Ulama of Ahle Sunnat wal Jama'at have opined in the light of this verse of the Holy Qur'an and Mutawatir Ahadith, that washing legs is compulsory in Wudhu. Wiping on legs like wiping wet hands on head is not enough.

Whereas, it is clearly mentioned in Mutawatir Ahadith that the holy Prophet Mohammad (PBUH) had wiped sometimes on his leather socks with wet hands instead of washing his legs.

Imam Abu Hanifah (RHA) has said, "Washing legs is clearly mentioned in the holy Qur'an". I was not agreed on wiping on leather socks till I came across the acts of the prophet (PBUH) by Mutawatir Ahadith in this regard.

It is clearly mentioned in the Holy Qur'an that washing both legs in Wudhu to be completed is compulsory. Whereas, if any person wears leather socks after making Wudhu, he can wipe on it for one day and one night if he is in his hometown and in case he is a traveller, he can wipe on it for three days and three nights while making Wudhu, as it is confirmed by Mutawatir Ahadith. If any person wears socks of nylon or cotton instead of leather socks, the consensus of Muslim Ummah is that wiping on these kinds of socks is not permissible but washing the legs is compulsory.

It is better to have a look at the kinds of socks before understanding the Islamic rulings;

1. If it is made of leather then it is called Khuffain.
2. If it is made of cotton and there is leather on its two sides (upper & lower) then it is called Mujalladain.
3. If it is made of cotton and there is leather on its lower part only then it is called Muna'alain.
4. If it is made of cotton or nylon or wool then it is called Jaurab and Jurrab.

Wiping on the first three kinds of socks is permissible. The Jurists and Ulama have written in the light of Ahadith that wiping on Jurrab (socks made of cotton, nylon and wool) will be permissible only when these are thick enough. It means that these should be made of thick cloth, if water is dropped on it, the water will not reach onto the legs. Wiping on such socks is permissible.

Islamic Jurists of Indo-Pak and even Ahle Hadeeth Jurists have written that wiping is not permissible on common socks which are generally made of cotton, cloth, nylon and wools and which are commonly used nowadays. Rather we have started wiping on common socks after seeing

some persons, in spite of the fact that, they are not well acquainted with the Rules and Regulations of wiping on socks.

The clerics of Indo-Pak, who prefer the opinion of famous Taba'ee of 80 Hijrah, Imam Abu Hanifah (RHA) in the controversial Masail (issues), have said that Allah has clearly said in the holy Qur'an that "washing of legs is compulsory" and as far as the wiping on the leather socks is concerned only those socks will be wiped which were usually wiped by the Holy Prophet (PBUH) or he (PBUH) gave instructions of wiping on them and it is proved by Sahih Ahadith. Doubtful sayings or "Khabre Ahaad" will not be accepted against the clear words of the holy Qur'an as we do not find any proof of wiping on Jurrab (socks of cotton, cloth, nylon and wool) in Ahadith.

A famous Ahle Hadith scholar Maulana Abdur Rahman Mubarak Puri had dealt the topic with a detailed description in his famous commentary of Tirmizi entitled Tuhfatul Ahwazi Shrah Jami'it Tirmizi. Its summary is that "Any kind of evidences of wiping on common socks which are worn nowadays, are not mentioned anywhere neither in the holy Qur'an nor in Ahadith. Moreover, it is neither certified by the consensus of Ulama nor supported by Qiyase Sahih. Some sayings of the Prophet (PBUH) are found to support the wiping on leather socks, and on which is the consensus of Ulama. Due to Mutawatir Ahadith, the clear text of the Qur'an was also ignored to act upon these. Hadeeth which are found to wipe on the common socks (which are used nowadays are very much criticized, then why one should ignore the clear text of the Qur'an in the presence of such weak Ahadith. It is not wise to compare Jurrab used by the companions of the prophet (RA) with thin socks of today. Whereas, if someone wears Jurrab

similar to one worn by the companions (RA) then there is nothing wrong in wiping on it.

Another famous Ahle Hadith Jurist Shaikh Nazir Husain Dehlawi was asked, it was permissible or not to wipe on Jurrab (common socks made of cotton, cloth, nylon and wool). He replied that it is not permissible to wipe on the aforesaid Jurrab, because no such evidence is found either in the holy Qur'an or in Sunnah. There are different kinds of doubts in the argumentation of those who say it is permissible, then after mentioning some doubts, he wrote there is no evidence of wiping on Jurrab. (Fatawa Naziria)

Salah is the most important and basic pillar of Islam after the faith (Eiman), hundreds of verses are there in the holy Qur'an which stress on offering Salah. There is consensus in the Muslim Ummah that Salah cannot be offered without Wudhu (Ablution). The washing of legs is clearly mentioned in the Holy Qur'an as a part of Wudhu, so wiping will be permissible in accordance with the conditions and socks which are mentioned in sound Ahadith.

No evidence is found in the sound Ahadith for wiping on Jurrab i.e. normal socks worn nowadays. So do not wipe on the normal socks of today. If someone wants to do wiping, he must use the leather socks otherwise, wash the foot. So that Salah, in which there lay coolness of the eyes of the prophet (PBUH) could be offered in a proper way.

4. Prohibition to face Qiblah or have our back against it while attending to call of nature

Abu Ayub Ansari (RA) narrates that Prophet Muhammad (PBUH) said, “When you go to the toilet, while urinating or excreting you should neither face Qiblah nor you should have your back against it, however, you can face west or east.” Abu Ayub Ansari (RA) says, “When we came to Syria we found out that toilets were built facing Qiblah. We would change our direction while using the toilet and we sought Allah’s forgiveness” (Sahih Bukhari and Sahih Muslim). Other than Bukhari and Muslim, this saying of Prophet Muhammad (PBUH) is present in other Hadith books namely Tirmidhi, Nasai, Ibne Maajah, Abu Daud, Muatta Imam Maalik, Musnad Ahmad, Sahih Ibne Khuzaimah, Sahih Ibne Hibbaan, Sunan Al-Daarami etc. Suffice it to say that there is not a single Hadith book of repute and fame that does have this saying of Prophet Muhammad (PBUH) recorded. Scholars of Hadith agree that this saying of Prophet Muhammad (PBUH) is the strongest and most authentic Hadith of the chapter (the chapter of Bukhari and Muslim where it is recorded).

Note: In this saying of Prophet Muhammad (PBUH), it has been mentioned that one could sit westwards or eastwards while attending to nature’s call. This statement of Prophet Muhammad (PBUH) was for people of Madinah because Makkah is located towards the South of Madinah. This is why in Madinah the face towards Qiblah or back against it is in the northern or southern direction, whereas for people living in India and Pakistan the direction is east or west.

Therefore in the subcontinent as well as in Riyadh, while attending to nature's call one would face north or south.

Prophet Muhammad (PBUH) has made a general statement in this Hadith. He has not made any distinction between populated human settlements and desert areas which is why a huge group of jurists and Ulama [which comprises Abu Hurairah (RA), Abdullah bin Mas'ud (RA), Abu Ayub Ansari (RA), Suraqah bin Malik (RA), Mujahid (RHA), Ibrahim Nakh'ee (RHA), Ataa (RHA), Imam Auzaaee (RHA), Sufiyan Thauri (RHA), and Imam Abu Hanifah (RHA) etc.] maintain that at the time of answering nature's call it is not permissible to have one's face or back in the direction of Qiblah, whether the person is urinating or excreting in his own house's toilet or he is in some forest or wilderness. Most of the Ulama of India and Pakistan [who prefer the opinion of Sheikh Nomaan bin Thaabit popularly known as Imam Abu Hanifah (RHA) (born in 80 Hijrah), opinions that are based on the Holy Qur'an and traditions of Prophet Muhammad (PBUH)] have also said the same thing that while responding to nature's call it is not permissible to face Qiblah or have one's back against it. Another group of our respected Ulama has said that keeping in mind the aforementioned teaching of Prophet Muhammad (PBUH), at the time of answering nature's call (to the possible extent) we must not face the Qiblah or have our back against it, whether we are using the toilet built inside our homes or are relieving ourselves in some forest or wilderness. However, on the basis of the narration of Abdullah bin Umar (RA) recorded in Tirmidhi (I once went up to Hafsa's (RA) house and saw Prophet Muhammad (PBUH) answering nature's call. While answering nature's call the Prophet (PBUH) faced Syria and he had his back against Kabah) there is some

concession with regard to answering nature's call in human settlements but it is not permissible in the forest. Similarly few scholars have said that while answering nature's call it is not permissible to face the Qibla but there is leeway with reference to having your back against the Qibla.

The narration by Abu Ayub Ansari (RA) stands as a law or decree. In comparison to that narration, other narrations and incidents only furnish some details. Therefore, the saying of Prophet Muhammad (PBUH) narrated by Abu Ayub Ansari (RA) and recorded by Bukhari and Muslim, Tirmidhi, Nasai, IbneMaajah, Abu Daud, Muatta Imam Malik, Musnad Ahmad, Sahih IbneKhuzaimah, Sahih IbneHibbaan and Sunan Al-Daarami etc. is the one that will be followed because in that saying the complete instruction is mentioned. Other incidents will contribute in its interpretation and justification. Moreover, Abu Ayub Ansari's (RA) narration is verbal which means that in the narration Prophet Muhammad's (PBUH) wording is mentioned. It is an established principle that in case there is an open conflict between two sayings of Prophet Muhammad (PBUH), the verbal one will be preferred. As far as the narration of Abdullah bin Umar (RA) is concerned, there are several odds we have to understand. For instance, Abdullah bin Umar (RA) did not see Prophet Muhammad (PBUH) willingly. Instead he accidentally caught a glimpse of the Prophet (PBUH) because of which there is a possibility of error too. Other than this narration there are other reports too that have been used for making the argument but all of those reports are less authentic than the narration of Abu Ayub Ansari (RA), and in terms of their meaning too they hold all kinds of uncertainty.

Summary:

The entire Muslim community agrees that while answering the call of nature we should, to the best of our capabilities, avoid facing Qibla or having our back against it. While constructing the toilet in our house, we should see to it that while answering the call of nature we do not face Qibla or have our back against it. In case toilets are already built in a way that while answering nature's call the person either faces Qibla or has his back against it, then the direction of the toilet seat ought to be changed at the earliest. And till the time the direction of the toilet seat is not changed, the person should sit on the seat in such a way that the face and back in some way do not fall in the direction of Qibla. Do remember that in the light of the instruction of Prophet Muhammad (PBUH), outlined in the narration of AbuAyub Ansari (RA), most of the jurists (one that has Imam Abu Haneefa too) consider it impermissible to face Qibla or have back against it while answering the call of nature, whether we are urinating or excreting in the toilet built within our house or we are relieving ourselves in some forest or wilderness and this very statement is based on caution.

5. First Ten Days of Dhul-Hijjah, Commandments and Matters of Sacrifice

First Ten Days of Dhul-Hijjah:

Allah has sworn by the first ten days of Dhul-Hijjah in the Qur'an (By the Dawn. By the ten nights (i.e. the first ten days of month of Dhul-Hijjah) Sura Al-Fajr, Verses: 1-2). This shows that the first ten days of Dhul-Hijjah are of great importance in Islam. The important rite of Hajj i.e. 'Wuquf-e-Arafah' is also performed in these ten days, which is the day of acquiring the greatest blessings of Allah. Thus, after Ramadan, there is the best chance to attain the success in the Hereafter in these days.

Therefore, in these days, worship Allah as much as you can, do His Zikr, observe fast and offer sacrifice. There are special virtues of worshipping in these days which are mentioned in Ahadith, out of which I am describing some Ahadith below:

- ❖ It is reported from Abdullah bin Abbas (RA) that the Prophet (PBUH) said: "On no other days are good deeds more liked by Allah than on these ten days (i.e. the first ten days of Dhul-Hijjah)." (Sahih Bukhari)
- ❖ It is reported from Abdullah bin Abbas (RA) that the Prophet (PBUH) said: "No other days are considered more virtuous by Allah than these ten days, therefore, you should recite Tasbeeh-o-Tehleel and Takbeer-o-Tahmeed in abundance." (Tabraani)
- ❖ In these days, everyone should try to recite Takbeer-e-Tashreeq as much as possible. The kalimaat

(wordings) of Takbeer-e-Tashreeq are: Allahu Akbar, Allahu Akbar La Ilaha Illallahu Wallahu Akbar Allahu Akbar Wa lillahil Hamd.

Fasting On the Day of Arafah:

It is reported by Qatada (RA) that the Holy Prophet (PBUH) said: “About the fasting on the day of Arafah, I surely hope that Allah will expiate the sins of the preceding year and the coming year because of it.” (Sahih Muslim)

From this Hadith, we come to know that fasting on the day of Arafah expiates the sins of the preceding year and the coming year. Therefore, fast on the 9th of Dhul-Hijjah.

Explanation: Due to difference in Matale' (the moon's rising places), it does not matter if the day of Arafah is different in different countries. Because similar to the day of Eid-ul-Fitr, the day of Eid-ul-Azha, Shab-e-Qadr and the day of Ashura, whatever day is considered to be the day of Arafah in terms of location, fasting on the same day would bring virtues and rewards, Insha Allah.

The Reality of Sacrifice:

Although, the process of sacrifice is ordained for every Ummah, as Allah said: “And for every nation We have appointed religious ceremonies that they mention the name of Allah over the beast of cattle that He has given.” (Surah Al-Hajj, Verse: 34). But the sacrifice was named after the great offering of sacrifice from Ibrahim and Ismael (AS) as “Sunnat-e-Ibraheemi”. And due to this reason, it has become really important since that time. Therefore, sacrifice of animals is offered by the command of Allah, following the Sunnah of Prophet (PBUH) in order to remember the great sacrifice of Ibrahim and Ismail (AS)

and this offering will continue till the Day of Judgement, Insha Allah. We get the lesson from this sacrifice that we are ready to sacrifice anything, our body, soul and time, in obedience to Allah.

The Holy Prophet (PBUH) offered the sacrifice of hundred camels on Hajjat-ul-Wida (the farewell pilgrimage) out of which he slaughtered sixty three camels by his own hands while the rest (37) camels were slaughtered by Ali (RA). (Sahih Muslim, Hajjat-un-Nabi).

This is the practical demonstration of the saying of the Prophet (PBUH) (No deed is more beloved to Allah than sacrifice on 10th Dhul-Hijjah) and this practice is also an answer to those people who say after getting inspired by the western culture to distribute money among the needy instead of sacrificing animals. The way, in which Islam has always cared about the poor, we do not see such example in any other religion. Rather, it is the Islamic Shari'ah which is the first to make the mankind realize the pain and needs of poor and weak individuals. By always caring for the poor and the orphans, the Islamic Shari'ah demands from us to offer the sacrifice in the days of Eid-ul-Azha following the Sunnah of Prophet (PBUH) and in the remembrance of the great sacrifice of Ibrahim and Ismail (AS). As the Prophet of mankind (PBUH) said: "The wealth spent on anything is never superior to the wealth that has been spent on doing sacrifice on the day of Eid-ul-Azha." (Sunan Dar Qutni, Sunan Kubra Lil Baihaqi)

Nowadays, some people, in spite of this fact that they have acquired the concept of Islamic rites and Sunnat-e-Mu'akkada, have started to preach against this practice which is in continuation since more than 1400 years. They preach that one sacrifice is enough for the whole family

and it is better to offer sacrifice as less as possible, which is against the injunctions of the Qur'an and Sunnah. Because the whole Muslim Ummah is of the opinion to sacrifice in these days as much as possible, in the light of the sayings of Prophet (PBUH).

Like other good deeds, the motive of offering sacrifice is the seeking of Allah's pleasure. As Allah says: "Say (O Muhammad (PBUH)): 'Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the Worlds'." (Sura Al-An'aam, Verse: 162). Thus Allah says: "It is neither their meat nor their blood that reaches Allah, but it is the piety from you that reaches Him." (Sura Al-Hajj, Verse: 37).

The Significance and Virtues of Sacrifice

- ❖ Abdullah Bin Umar (RA) says that the Holy Prophet (PBUH) stayed in Medina Munawwara for ten years (and during this period) he had been continuously doing sacrifice (Tirmidhi, Abwab-ul-Azahi). Thus, during his stay at Medina, Prophet (PBUH) never missed the sacrifice even at a single occasion, although nothing was being cooked in his home for months for lack of food.
- ❖ It is reported by Zaid Bin Arqam (RA) that the Companions (RA) asked the Prophet (PBUH): "O Prophet! What is Sacrifice?" (It means what is the purpose of Sacrifice?) The Prophet (PBUH) said: "It is the practice and Sunnah of your father Ibrahim (AS). The Companions (RA) asked: "What will we benefit from Sacrifice?" The Prophet (PBUH) said: "For every hair, you will get one virtue." The Companions (RA) asked: "What will we benefit in return of wool?" The Prophet (PBUH) said: "(even) for every hair of the

wool, you will get one virtue.” (Sunan Ibne Maja, Baab Sawaabul Azhia)

- ❖ It is reported by Ayesha (RA) that the Prophet (PBUH) said: “No deed is more beloved to Allah than shedding the blood of sacrifice on 10th Dhul-Hijjah and the person who sacrifices will bring the hair, horns and hooves of his sacrificed animals on the Day of Judgement (and these things will become the cause of his virtues) and the blood of the sacrificed animal is accepted by Allah before it falls on the ground, therefore, offer the sacrifice happily.” (Tirmizi. Baab Ma Jaa’ Fi Fazlil Azhia).
- ❖ It is reported from Abdullah Ibne Abbas (RA) that the Prophet (PBUH) said: “The wealth spent in any other thing is never superior to the wealth that has been spent on sacrifice on the day of Eid-ul-Azha.” (Sunan Dar Qutni, Baabuz Zabaah, al-Sunan al-Kubra Lil Baihaqi Volume 9 Page 261).

Sacrifice is Wajib

It has been a dispute since ages about considering the sacrifice as ‘Wajib’ or ‘Sunnat-e-Mu’akkada’, but this is the consensus of whole Ummah that sacrifice is an Islamic practice and whoever can offer the sacrifice, should not delay it; whether it is termed as Wajib or Sunnat-e-Mu’akkada or Islamic practice. The Holy Prophet (PBUH) always offered sacrifice in Medina, irrespective of this that there was no cooking for months in his home due to lack of food items. Imam Abu Hanifa (RHA), who was born in 80 Hijrah, declared sacrifice as “Wajib”. A narration of Imam Malik (RHA) and Imam Ahmed Bin Hanbal (RHA) also terms the sacrifice as Wajib. There is consensus among the scholars of Indo-Pak, who ascribe to the same opinions, as this statement is based on precaution. Allama

Ibne Taimiyah (RHA) has also taken the same word of sacrifice as Wajib. Some of the reasons to justify sacrifice as Wajib are as follows:

- ❖ Allah says in the Qur'an (Surah Al-Kausar): "So pray to your Lord and offer sacrifice." In this verse, it is ordered to sacrifice and an order is usually for a Wajib act, as the interpreters have written in the interpretation of this verse. Allama Abu Bakr Jasaas (RHA) (born in 305 Hijrah) writes in his book (Ahkaam-ul-Qur'an): Hassan Basri (RHA) says that the prayer mentioned in this verse (Sura Al-Kausar) is the Eid prayer and the sacrifice mentioned in the same verse is the sacrifice and slaughtering of animals. Mufasssire-Qur'an Shaikh Abu Bakr Jasaas (RHA) says that it proves two things: 1) The Eid prayer is Wajib. 2) The sacrifice is Wajib.
- ❖ Abu Huraira (RA) is reported to have said that the Prophet (PBUH) said: "If a person has the means to offer sacrifice, but still he does not sacrifice, he should not come near to our Eid prayer grounds." (Sunan Ibne Majah, Baabul Azahi Hiya Wajibah Am La & Musnad Ahmed Volume 2 Page 321, Al-Sunan-Al-Kubra Volume 9 Page 260 Kitabuz Zahaya).
- ❖ The Prophet (PBUH) has strictly warned on not doing sacrifice in spite of having the means, and such type of warning is always for leaving any Wajib, therefore, we came to know that sacrifice is a Wajib act.
- ❖ Jundub bin Sufyan Al-Jabli (RHA) is reported to have said that I met Prophet (PBUH) on the day of Eid-ul-Azha. The Prophet (PBUH) said: "If a person has offered the sacrifice before the Eid prayer, so he should offer another sacrifice, and if a person has not sacrificed before Eid prayer so he should sacrifice after the Eid prayer." (Sahih Bukhari. Baab Man

Zabaha Qablas Salaat A'aada). The Prophet (PBUH) ordered for another sacrifice in case of sacrificing before the Eid-ul-Azha prayer, although the Companions (RA) were not financially wealthy at that time. This is a clear indication of sacrifice being a Wajib act.

On Whom Sacrifice is Wajib?

Every wealthy person should offer the sacrifice. As it is mentioned in the Hadith that Prophet (PBUH) said: "If a person has the means to offer sacrifice, but still he does not sacrifice, so he should not come near to our Eid prayer grounds." It is clear from this Hadith of Prophet (PBUH) that to offer in the sacrifice, one has to be wealthy. But there is no Sacrifice Wajib on a traveller; As Ali (RA) says that for a traveller, sacrifice is not Wajib (Almuhalla Bil Aasaar li ibne Hazam Volume 6 Page 37).

The animals for sacrifice

Sheep, goat, cow, buffalo and camel (male and female) can be slaughtered in sacrifice. As Allah says: "Eight pairs, of the sheep two (male and female) and of the goats two (male and female), and of the camels two (male and female), and of oxen two (male and female)." (Sura Al-An'aam, Verses: 143-144).

Buffalo is also included in the animals of sacrifice because it is also a type of cow. Therefore, it is allowed to sacrifice a buffalo. It is the Ijma' (unanimous consensus) of the Muslim Ummah that the order of buffalo is similar to that of a cow. (Kitab-ul-Ijma' Li ibne Munzir, Page 37) Hassan Basri (RHA) (died in 110 H) says that buffalo is in the same category of a cow (Musannaf Ibne Abi Shaibah Volume 7, Page 65). Imam Sufyan Suri (RHA) (died in 161 H) says

that buffalo will be considered in the same category of a cow (Musannaf Abdul Razzak Volume 4, Page 23). Imam Malik (RHA) (died in 179 H) says that buffalo is also like a cow (It means that it has the same order as that of a cow) (Mu'atta Malik Baab Ma Jaa'a fi Sadaqatil Fitr). It is also the opinion of most of the scholars of Indo-Pak that buffalo has the same order as that of a cow. The famous scholar of Saudi Arabia Shaikh Muhammad Othaimen has also included buffalo in the same order as that of a cow. Buffalo is not found among Arabs, that is why, its order is not given in detail in the holy Qur'an. (Majmu'a Fatawa wa Rasail Shaikh Othaimen (RHA) 34/25).

Age of the Animal

Among the animals to be sacrificed, the age of sheep and goat should be one year, cow and buffalo of two years and the camel should be of five years, but the sheep or lamb that seems to be of one year can also be sacrificed.

Number of Participants in a Sacrificial Animal

If the animal to be sacrificed is one goat or sheep (male or female) then it would be from just one person. Abdullah Bin Umar (RA) says that "one goat is sacrificed from just one person." (I'laaus Sunan, Baab innal Badana 'an Sab'a).

If the animal of sacrifice is a camel, cow or buffalo then seven people can participate in it. (Sahih Muslim. Baab Jawaz-Al-Ishtirak Alakh).

Explanation: On the occasion of the farewell pilgrimage and treaty of Hudaibiya, seven persons each participated in a camel and cow. By inferring from this example, the

scholars say that seven people can participate in the sacrifice of a camel or cow.

The days of sacrifice

There are three days of Sacrifice 10th, 11th, and 12th Dhul-Hijjah.

- ❖ Abdullah Ibne Umar (RA) said in the interpretation of this Qur'anic verse ("and recite Allah's name in specified days" Surah Al-Hajj, Verse: 28) that the "specified Days" mean Yaum-un-Nahar (10th Dhul-Hijjah) and the two days after it (Tafseer Ibne Abi Haatim al Razi Volume 6, Page 261).
- ❖ Salma Bin Akwa' (RA) narrates that the Prophet (PBUH) said: If a person offers sacrifice, so there must not be any sacrificed meat left in his home after the third day." (Sahih Bukhari, Baab Ma Yukalu Min Luhumil Azaahi). It is taken from this Hadith that there are just three days for sacrifice, so, when the sacrificed meat is not allowed to be kept on the fourth day, then how there would be the permission to sacrifice the whole animal?

Explanation: In the early days of Islam, it was not allowed to keep the sacrificed meat after three days. Later, it was permitted that it can be kept even after three days (Mustadrak Hakim Volume 4, Page 259). No one should misunderstand from this, that if it is allowed now to keep the sacrificed meat after three days, so we can sacrifice after three days, as the sacrificed meat can be kept for the whole year, so can we offer the sacrifice the whole year too? Never! It was never allowed to sacrifice after the third day and the order is still the same.

Ali (RA) is also reported to have said the same that there are just three days of sacrifice. (Mu'atta Malik, Kitabuz Zahaya).

Abdullah Bin Abbas (RA) says that the days of sacrifice are 10th Dhul-Hijjah and two days after it. However, it is preferable to sacrifice on the first day (i.e. 10th Dhul-Hijjah) (Ahkaam-ul-Qur'an Lit-Tahawi, Volume 2, Page 205).

Explanation: Some scholars are of the opinion on the basis of this Hadith of Musnad Ahmed (sacrifice is in all the days of Tashreeq), that if a person was unable to sacrifice till 12th Dhul-Hijjah, he can offer the sacrifice on the 13th Dhul-Hijjah. But Imam Abu Hanifa (RA), Imam Malik and Imam Ahmed bin Hanbal (RA) have explained in the light of the above justifications that sacrifice can be offered in only three specified days. Imam Ahmed bin Hanbal (RA) had himself explained about the stated Hadith in his book that this is a weak Hadith. And, the rule of the Hadith is, that we cannot prove any commandment from a weak Hadith. Imam Ahmed bin Hanbal (RA) has written that many companions (RA) for example Abdullah bin Umar (RA) and Abdullah bin Abbas (RA) had the same opinion. It is also safe to consider that the days of the sacrifice should be limited to only three days because it is also not proved from Prophet (PBUH) or any of his companions (RA) to sacrifice on 13th Dhul-Hijjah.

The person who has to sacrifice should neither clip nails nor trim hair

Mother of the faithful, Umme Salma (RA) is reported to have said that the Prophet (PBUH) said: "When the month of Dhul-Hijjah starts and whoever intends to offer the sacrifice should not trim his hair or nails." (Sahih Muslim).

In the light of this Hadith and other Ahadith, it is Mustahab (desirable) for the person who has to sacrifice that they should not trim his hair of any part of his body and should not trim his nails after the sighting of the moon of Dhul-Hijjah. Therefore, if he needs to trim his hair or nails, he should do so in the end of Dhul-Qa'da.

6. History of Sacrifice

The prophet of Allah, Ibrahim (AS) was shown in a dream that he is slaughtering his son Ismail (AS). The prophet's dream is verily true. Consequently, for the compliance of the command of Allah, Ibrahim (AS), departed from Palestine and reached Makkah. When the father informed his son that Allah Almighty has ordered him to slaughter you, then the most obedient son Ismail [peace be upon him] replied saying:

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“O my father, do as you have been commanded. You will find me, if Allah wills, among the steadfast.” (Al-Saffat: 102). Having been heard the response of the son, Ibrahim (AS) took his son Ismail (AS) to Makkah to slaughter him. In the meantime, the Satan tried to entice him at three places in Mina, where he stoned the Satan seven times, thereafter, he sank into the earth. Eventually, for the sake of the divine pleasure, Ibrahim (AS) laid the piece of his heart (the most beloved one) face-downed on the ground, sharpened the knife, blindfolded his eyes and then he continued to move the knife on the throat of his son, unless it was not heard from Allah the Almighty: “We called to him, “O Ibrahim, You have fulfilled the vision.” Indeed, We thus reward the doers of good.” (Al-Saffat 104-105). Thus, in lieu of Ismail (AS), a ram from the heaven was sent down, whom Ibrahim (AS) slaughtered, as Allah, the Almighty, said in the holy Qur’an, “And We ransomed him with a great sacrifice.” (Al-Saffat: 107). After this incident, animals’ sacrifice for seeking pleasure of Allah, used to be considered as a special worship. By this way, sacrifice of animals has been prescribed every year, for Ummah of the messenger of Allah, Muhammad (PBUH). Above all, it was

made an Islamic Ritual. In pursuit of Ibrahim (AS) sacrifice and following the Sunnah of the Prophet Muhammad (PBUH), this series of animals' sacrifice will continue till the Day of Resurrection, Insha Allah.

7. Muharramul Haram & Fasting On Aashura

Muharramul Haram is the first month of the Islamic calendar, i.e. the Hijri year starts off with Muharramul Haram and concludes with Dhul-Hijjah. In addition, Muharramul Haram is one out of such four months that have been called as the months of sanctity by the Almighty Allah. Holy Prophet (PBUH) has declared this month as the month of the Almighty Allah. Although, each and every day and month belongs to the Almighty Allah, but linking this month with the Almighty Allah emphasises its superiority. Another merit of the month of Muharram is that fasting in it is of the greatest value (second only to the fasts of Ramadanul Mubarak). Abu Huraira (RA) reports that the Holy Prophet (PBUH) said: The best fasting after Ramadan is in Allah's month of Muharram (Tirmizi V 1 P 157). Holy Prophet (PBUH) said: The best fast besides the month of Ramadan is the fasting in Allah's month of Muharram (Sahih Muslim).

Ali (RA) says: One day I was sitting with the Holy Prophet (PBUH), a person came and asked: O Prophet of Allah (PBUH), which month would you order me for fasting besides the month of Ramadan. Holy Prophet (PBUH) said, if you want to fast besides the month of Ramadan, then fast in Muharram as it is the month of Allah. There is a day in this month on which the Almighty Allah accepted the repentance of a race and He would accept the repentance of other people too. (Tirmizi, Vol: 1 P 157). The race that was pardoned this day was Bani Israel as it is explained in Hadith that the Almighty Allah granted

salvation to Musa (AS) and Bani Israel against Pharaoh and his troupe.

Fasting On Aashura

The tenth of Muharramul Haram is called Aashura, which literally means the tenth day. This day possesses the Almighty Allah's special blessings and boons. Holy Prophet (PBUH) fasted on this day and also ordered the Muslims to do the same. Initially, this fast was obligatory (wajib) but when the fasting of Ramadanul Mubarak was made compulsory, Muslims were given the choice to fast on Aashura or not. However, its significance was mentioned that whoever fasts on this day shall have the minor sins of the previous year pardoned. Initially, this was only one day fast, but to oppose the Jews, Holy Prophet (PBUH) finally said that if I live until the next year, I would also fast on the 9th of Muharram, Insha Allah. But, Holy Prophet (PBUH) passed away before he could fulfil his wish.

Some Ahadith about Fasting On Aashura

Ayesha (RA) says that before the fasting of Ramadan was made obligatory, people used to fast on Aashura and the cover of Baitullah used to be changed on Aashura. When Ramadan was made compulsory, then the Holy Prophet (PBUH) said: Whoever wishes to fast shall do so and whoever wishes the otherwise may not (Sahih Bukhari P 217).

According to another narration, Ayesha (RA) reports that Quresh used to fast on Aashura when they were not guided, and Holy Prophet (PBUH) also fasted on the very same day. When Holy Prophet (PBUH) came to Madinah,

he fasted here too and also ordered others to do the same. When fasting in Ramadan was made obligatory, then Aashura (the order of fasting on Aashura) was taken back, so that whoever wishes may observe it and whoever does not, may not (Sahih Bukhari P 254, P 268).

Rubayyi', bint Mu'awwidh (RA) reports: One day Holy Prophet (PBUH) announced in the village of Ansar that he who has eaten anything in the morning, shall refrain from eating anything else for the rest of the day. And he who hasn't, shall fast. She says that she also used to fast on this day and made her children fast too; she used to make a toy out of wool and whenever any of her children cried for food she would give this toy to him so that he would play until the time to break the fast would come (Bukhari Vol: 1 P 263. Muslim Vol: 1 P 360).

Salmah Ibn Al-Akwa' (RA) reported that the messenger of Allah (PBUH) sent a person on the day of Aashura who was announcing that he who has eaten anything in the morning, should refrain from eating anything else for the rest of the day. And he who hasn't, shall fast (Bukhari Vol: 1 P 257).

Abdullah Ibne Abbas (RA) reports that the Prophet (PBUH) came to Madinah and saw the Jews fasting on the day of Aashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Musa (AS) and Bani Israel from their enemy. So, we fast on this day to honour it." The Prophet said, "We have more claim over Musa (AS) than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day) (Bukhari Vol: 1 P 268).

Abu Musa Ash'ari (RA) narrates that when Holy Prophet (PBUH) came to Madinah he saw the Jews honouring the day of Aashura, fasting on this day and celebrating it like Eid. Holy Prophet (PBUH) said, we have more claim over this fast. Then the Holy Prophet (PBUH) fasted on that day and ordered the Muslims to fast too (Bukhari Vol: 1 P 268, 526).

Abdullah Ibne Abbas (RA) narrates that I never saw the Messenger of Allah (PBUH), so keen to fast on any day and give it priority over any other day, than the day of Aashura, and this month, i.e. Ramadan, (Bukhari Vol: 1 P 268) which means Holy Prophet (PBUH) was very keen to observe these fasts.

When Muawiya (RHA) came for pilgrimage, he stood on the pulpit of the Holy Prophet (PBUH) on the day of Aashura and said: O' residents of Madinah, where are your scholars, I have heard the Holy Prophet (PBUH) say that this is the day of Aashura, and Allah the Almighty has not made this day's fast compulsory for you, I am fasting, but whoever wishes to fast shall do so and whoever does not may not (Sahih Bukhari V 1 P 262).

Virtues of Fasting on Aashura

The Messenger of Allah (PBUH) said: I have faith in the blessings of the Almighty Allah that whoever fasts on this day of Aashura will have his sins of previous year pardoned (Sahih Muslim). Abu Qatada (RA) narrates from the Holy Prophet (PBUH) saying: I seek from Allah that the person fasting on the day of Aashura is the atonement for the sins of the preceding year (Tirmizi Vol: 1 P 151). These Ahadith refer to the minor sins, for major sins one should repent.

How to Fast on Ashura

Abdullah Ibne Abbas (RA) narrates that Holy Prophet (PBUH) fasted on Aashura and also ordered others to do so. People told him that Jews and Christians also honour this day so Holy Prophet (PBUH) said: If I live until the next year, I will fast on the ninth too Insha Allah. But he passed away the next year (Muslim V 1 P 359).

Abdullah Ibne Abbas (RA) narrates that Holy Prophet (PBUH) said: Observe the fast of Aashura and oppose the Jews. Fast a day before it or a day after it (Musnad Ahmed Vol: 1 P 241). This Hadith is found with 'Wao' instead of 'Au' at some places. If we consider the narration to be with 'Wao' (which means AND), then we will have to fast 3 days. Consequently, 4 ways of fasting on Ashura emerge: fast on all three days that is 9, 10 & 11. Fast for two days that is 9 & 10. Fast on two days that is 10 & 11. And if you cannot fast for two days due to any reason, and then only fast on Aashura.

Conclusion

Whenever the day of Aashura came during the Holy life of Prophet (PBUH), he fasted, but the Aashura that came just before his death, he observed the fast of Aashura and with that, he also said that since we and Jews both fast on 10th Muharram, and this creates a minor resemblance with them, if I stay alive until the next year, Insha Allah, I shall not only fast on Aashura but combine it with the fast of 9th or 11th Muharram so there is no resemblance at all. But the Holy Prophet (PBUH) passed away before next year's Aashura and did not get a chance to practice this. In the light of this statement of Holy Prophet (PBUH), the companions of Prophet (RA) were always keen to combine

the fast of 9th or 11th with Aashura's fast and claimed it to be Mustahab (desirable) and claimed fasting on Ashura only against the first priority. Which means it is not a sin to fast on Aashura only, instead he would get its reward. But, since Holy Prophet (PBUH) wished to fast 2 days, it would be better if we fulfil his wish and combine another day's fast with Ashura.

Explanation:

Some people think that the significance of this day is due to the martyrdom of Holy Prophet's grandson, Hussain (RA), which happened after the 50 years of Holy Prophet's (PBUH) death. But, the merit and significance of this day is already proved by the statements and actions of Holy Prophet (PBUH). Yes, the Almighty Allah chose this blessed day for the great martyrdom of Hussain (RA) which amplifies the significance of his sacrifice.

8. The Month of Sha'ban and Shabe Bra'at

According to the Islamic calendar, Sha'ban Al-Moazzam is the eighth month that comes in between Rajabul Murajjab and Ramadan. In the light of Ahadith, this month is undoubtedly of great eminence and therefore, Prophet (PBUH) observed highest number of fasts during this month (after Ramadan).

- Aisha (RA) says; “I have never seen Holy Prophet (PBUH) fasting for the whole month other than Ramadan, except for Sha'ban, as he fasted almost whole month of it.” (Bukhari, Muslim, Daud).A narration of the similar context is also mentioned by Umme Salma (RA) in Tirmizi.
- Usamabin Zaid (RA) says; “I asked Holy Prophet (PBUH) that I have seen you fasting in the month of Sha'ban so frequently that I have never seen you fasting in any other month.” Holy Prophet (PBUH) replied; “Sha'ban is a month between Rajab and Ramadan which is neglected by many people. And it is a month in which an account of deeds is presented before the Almighty Allah, and I wish that my deeds are presented at a time when I am in a state of fasting.”(Nasai, Al-targheeb Wal-tarheeb P 425, Musnad Ahmad, Abu Daud 2076).A large group of Muhaddithin is of the opinion that this Hadith is authentic.
- Ayesha (RA) says Holy Prophet (PBUH) fasted for the (almost) whole month of Sha'ban. I asked him: “Is fasting in Sha'ban very dear to you?” Holy Prophet (PBUH) replied, “It is the month in which the names of

those destined to die are recorded before the year is out, so I wish to be in the state of fasting while my death is being decided.” (Narrated by Abu Ya’li and it strange Hadith with good chain of narrators) Al-targhib Wal-tarheeb, Al-Imam Al-hafiz Al Suyouti mentioned it in “Al-Durr Al-Manthur”.

- In some other Ahadith, it has been forbidden to fast in the last days of Sha’ban so that the person does not face any difficulty in the fasts of Ramadanul Mubarak (Bukhari, Kitabul-Soum, Muslim, Kitabul-Siyam).

The aforementioned and many other similar Ahadith clearly show that the month of Sha’ban is packed with many blessings, and that we should fast as much as we can during this month (except for the last two or three days).

The fifteenth night of this month is known as *Shabe Bara’at* that is the night between the dusk of 14th and the dawn of 15th of Sha’ban. *Shabe Bara’at* is a Persian term and it means, the night of forgiveness. Since many sinners are forgiven in this night, it is known as of *Shabe Bara’at*.

There has been difference of opinion about the superiority of this night, amongst the scholars since a long time. But research shows that denying the superiority of this night is not a right thing. Because some interpreters (*Mufassirin*) have taken the meaning of Sha’ban’s fifteenth night (Shabe Bara’at) from the verse Nos. 3 & 4 of Surah al-Dukhkhan which say, “Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]. On that night is made distinct every precise matter”. Famous and renowned *Mufassirin* from every era have discussed this in their interpretations. Most of the scholars consider this

Ayah referring to Shabe Qadar and this is accepted by the majority of the scholars, but if there was no reality of *Shabe Bara'at* at all, why would the famous and renowned *Mufassirin* have mentioned it in their interpretations in the first place? In fact, they oppose the above interpretations that refer to Shabe Qadar instead of *Shabe Bara'at*.

There are about 17 Ahadith narrated by the companions of Prophet (PBUH) about the merit of *Shabe Bara'at*, some of them are completely authentic and although some of them might be considered as weak (Dha'eef but they can still add to the reasoning. Moreover, it is not right to reject such a large number of Ahadith, and Muslim nation has been witnessing this night since long. So, according to the rules of the Hadith studies, "If a Hadith comes from a chain of weak narrations, but the Muslim nation is found to be observing it like a regular routine, this also empowers the Hadith and it is considered as reliable." There is no harm in practicing such Ahadith. There are many Ahadith regarding this chapter, coming from different narrations, and although some of them might be from weaker chains, but according to the rules of Hadith studies they become *Hassan Lighairihi* (acceptable due to other Ahadith of similar nature) by taking support from each other, which is accepted by various *Muhaddithin*.

If you think harder on the subject, how do you find it possible that people living in different countries and cities agreed upon attributing a false claim to Holy Prophet (PBU.H). And also, why did they all select 15th of Sha'ban for this? Why they didn't choose any other month or date? And this did not happen in the recent times, this is being followed since the last 1400 years.

These Ahadith are not being used to prove any constant deed/practice related to *Shabe Bara'at*. They are only advising to conduct the virtuous practices (for example, offering the prayers of Fajr and Isha, offering supererogatory prayers especially Tahajjud prayers, recitation of the Holy Qur'an, supplications and asking for forgiveness from Allah). These deeds should be practiced every night, they are proven by authentic Ahadith and the whole Muslim nation agrees upon them. *Shabe Bara'at* is also a night. The opinions of scholars and researchers combined with Ahadith narrated from 17 companions of Prophet (PBUH) should be enough to demand some extra vigilance towards this night and in offering the virtuous deeds in this night.

Explanation: If some people have assigned wrong customs and rituals to this night (some of these DON'Ts are listed below), it does not mean we should stop performing our righteous acts on this night. Instead, measures should be taken to stop these customs and rituals. For example, if people start to celebrate Eidul-Fitr by dancing during its days or nights, it does not mean that, we would stop celebrating Eid. Instead, we would take measures to stop these wrong customs and traditions. Similarly, people have adopted such customs and traditions in the wedding ceremonies that are totally unacceptable, should it let us deny the significance of matrimony? Another example is of innovations in the funeral ceremonies. Should we stop burying our dead bodies because people follow such unacceptable innovations? The answer is obviously NO.

Some Ahadith signifying the merit of Shab-e-Bara'at

Ma'az (RA) narrates that Holy Prophet (PBUH) said: "Allah looks upon His creatures on the night of mid-Shaban and He forgives all His servants except two: one intent on hatred, and those who associate partners with Allah." (Ibne Haban, Tabrani, Imam Al-Sayuti has mentioned it in "Al-durr Al-Manthoor "from Al behaqi, Al-Hafiz Al-Haithami mentioned it in "Majma' Al-zawaid").

- Abd Allah Ibn Amr (RA) also narrates on similar subject, it is mentioned in Musnad Ahmad (176/2) (Allah forgives all His servants except two: one intent on hatred, and those who associate partners with Allah). Al-Hafiz Al-Haithami has confirmed its authenticity in "Majma Al-zawaid V 8 P 65). Other Muhaditheen, even Sheikh Nasiruddin Albani (RHA) has declared it authentic. (Alsanah 224, Silsila Al-Ahadith Al-SahihV 3).
- Abu Mousa Al Ashaari (RA) also narrates in Ibn-e-Maja (Kitablqamatis Salah/ 455) on this subject. Other Muhaditheen, even Sheikh Nasiruddin Albani (RHA) has declared it authentic. (Silsila Al-Ahadith Al-Sahih, V 3 P 135)
- Abu Huraira (RA) also narrates on this subject.(Al-Bazaar, Al-Hafiz Al-Haithami ini "Majma'Al-zawaid)
- Abu Sa'lba Al Khashni (RA) also narrates on this subject. (Al Tabrani, Al Baihaqi, Al-durr Al-Manthoor by Al Suyouti)
- Abu Bakr Siddique (RA) also narrates on this subject. (Al Bazaar, Al Baihaqi, Majma' Al-zawaidby Al-Haithami)
- Auf Bin Malik (RA) also narrates on this subject. (Al Bazaar, Majma' Al-zawaid by Al-Haithami)

- Kathir Bin Mar'a (RHA) also shares a reference on this. (Al Baihaqi, Husn-Al Bayan Al-Sheikh Abdullah Al Ghimari)
- 'Uthman Bin Abi Al'Aaas (RA) reported that Holy Prophet (PBUH) said: On the night of fifteenth, the Almighty Allah says, is there anyone asking for repentance so that I may forgive his sins, any asker so I may grant him. I will grant any asker, except for those who associate partners with Allah and the fornicators. (Al Baihaqi Fi Sha'b Al Iman 383/3, Al-Durr Al-Manthoor by Al Suyouti, Al-Hafiz Ibne Rajab in Al Lataif)
- Ayesha (RA) reports I missed the Prophet (PBUH) one night so I went out to al-Baqi` (and found him there). He said: "Were you afraid that Allah and His Prophet would wrong with you?" I said: "O Messenger of Allah (PBUH), I thought that you might have gone to visit one of your wives." He said: "Allah the Exalted descends to the nearest heaven on the night of mid-Sha'ban and forgives more people than the number of hairs on the hides of the sheep of the tribes of Kalb, but Allah does not look down mercifully upon the polytheist, those intent on hatred, those who cut off ties with their relatives, those who let their clothing hang down below the ankle out of pride, those who disobey their parents and those who consume alcohol".
- It is narrated by Ali (RA) that the Holy Prophet of Allah (PBUH) said when the 15th of Sha'ban arrives, you should do qiyam (stay awake) i.e. offer Nafl prayer and observe fast in the day because the Almighty Allah descends to the worldly sky on this night after the setting of the sun, and says: Is there anyone who seeks forgiveness that I may forgive him? Is there

anyone who wants provision that I may give him provision? Is there anyone in tribulation that I may free him of his tribulation? And Allah keeps saying like this till the sunrise (Ibne Maja (Kitab Iqamatus Salah), Baihaqi in (Sha'b Al Iman) and Al Suyouti in Al-Durr Al-manthoor by, Al-targheeb Wal-tarheeb by Al Munziri, Lataif Al Ma'arif by Hafiz Ibne Rajab).

One must pay special attention to these righteous deeds in this night

1. Offer Isha and Fajr prayers on time.
2. Offer Nafil prayers as much as you can, especially Tahajjud.
3. If possible, offer Salatut Tasbeeh.
4. Recite the Holy Qur'an.
5. Make plenty of Dhikr.
6. Make lots of Duas, especially ask for the forgiveness of your sins from Allah.
7. Visit the graveyards on some *Shabe Bara'ats* and ask forgiveness for yourself and the dead ones from Allah. But, paying visit to graveyard on every *Shabe Bara'atis* not necessary as Holy Prophet (PBUH) visited the graveyard only once on *Shabe Bara'at* in his whole lifetime.

Note: It is not necessary to stay awake for the whole night on *Shabe Bara'at*, pray as much as you can with ease, but remember, no one should be bothered by you being awake at this time.

Fasting On the Fifteenth Sha'ban:

Although there are many Ahadith about the merit of *Shabe Bara'at*, but there is only one weak Hadith about fasting on

the day after *Shabe Bara'at*. So being too keen about fasting only on fifteenth or considering anyone inferior for not fasting on this day is not correct. However, one should fast as much as he can during the whole month of Sha'ban.

Practices Not Supported by Any Hadith

Following Practices on This Night Are Not Supported By Any Hadith, So One Should Completely Refrain From Them:

1. Cooking the desserts (There is no relation between making desserts and *Shabe Bara'at* at all).
2. Fireworks (This is a prodigality, and it may also cause harm to you and others).
3. Paying visits to graveyard collectively.
4. Women paying visits to graveyard.
5. Lighting in graveyards.
6. Doing different kinds of decorations.
7. Intermingling of males and females.
8. Covering graves with adorned sheets of cloth

Note: One should offer only individual prayers on this night. Refrain from collective prayers as much as possible as there is no evidence of Holy Prophet (PBUH) offering collective prayers on this night.

Sinners Who Are Not Even Forgiven Even On This Blessed Night Are

- Mushrik (those who associate partners with Allah).
- Murderer.
- The one who is disobedient towards his parents.
- The one who keeps enmity or nourishes malice in his heart.
- The one who cuts off ties with relatives.

- The one who lets his clothing fall down below the ankles out of pride.
- The one who consumes alcohol.
- Fornicator.

So we should refrain from all sins, especially the major ones mentioned above.

Explanation: Due to the length of this topic, only a few Ahadith have been mentioned. To read more Ahadith and quotes by scholars and Muhaditheen, kindly go through the Arabic book of Sheikh Abdul Hafeez Al-Makki “Fazail Lailatun Nisf Min Sha’ban”. Some Ahadith also claim that the decisions for whole year are taken on this night, but all such Ahadith are considered to be weak.

Summary

Muslim nation agrees upon the merit of the month of Sha’ban and that one should fast as much as he can during this month. But yes, there has been a difference of opinion between scholars, Muslim jurists and Muhaditheen regarding the special superiority of the fifteenth night. A large group of scholars, Muslim jurists and Muhaditheen are of the opinion that acceptable Ahadith (Hassan lighairihi) and the ancient practices of Muslim nation on this chapter prove that there should be some special attention given to the individual supererogatory prayers, recitation of the Holy Qur’an, Dhikr and supplications. One should also visit graveyard sometimes. So according to all this, praying on this night is not an innovation but it is in exact accordance with the teachings of Islam.

May Almighty Allah accept all our good deeds, Amen!

9. The Month of Rajab and the Event of the Ascension of Prophet (Peace Be Upon Him)

Rajab-ul-Murajjab is the seventh month of the Islamic year. Rajab is one of those four months which Allah the Almighty has declared as sacred months. "The number of months in the sight of Allah is twelve (in a year) - so ordained by Him the day He created the heavens and the earth, of them four are sacred" (Surah At-Tauba, Verse: 36). The definition of these four months is not given in the holy Qur'an but the Holy Prophet (PBUH) has described them and they are: Dhul-Qaa'da, Dhul-Hijjah, Muharramul-Haraam and Rajabul-Murajjab. This implies that the Qur'an cannot be understood without Hadith of the Prophet (PBUH). These four months are called the sacred months. They are called so because in these months, everything that causes dispute, quarrel and bloodshed or disrupts peace, is prohibited. Although, quarrel and dispute is prohibited in others months of the year too, but these are specifically prohibited in these sacred months. The prohibition and sacredness of these months has been accepted in the previous Shari'ahs, in fact, these months were respected even in the age of ignorance (Jahiliyyah) also.

On the beginning of the month of Rajab, the Prophet (PBUH) used to pray in these words: "O Allah! Bless us with your bounties in the months of Rajab and Sha'baan and let us reach the holy month of Ramadan safely." (Musnad Ahmed, Bazzar, Tabraani, Baihaqi) Therefore, we can pray the same Du'a or similar to its meanings on the beginning of the month of Rajab. We can infer from this

prayer that the Prophet (PBUH) gave so much importance to this month that he used to start praying two months prior to the month of Ramadan in order to get the opportunity to worship in Ramadan. The month of Rajab was also blessed with the Prophet's (PBUH) prayer, which proves the significance of this month.

We do not find any proof of the offering of any special prayer or fasting on any special day in the month of Rajab from the authentic Ahadith. This month is similar to other months in terms of prayer and fasting. But it is obligatory on every adult Muslim male and female to fast the whole month of Ramadan, and it is asked in many Ahadith to fast in abundance in the month of Sha'baan.

Whether the Holy Prophet (PBUH) performed any Umrah in the month of Rajab or not? Scholars and historians have different opinions about it. There are proofs even from the righteous predecessors to offer Umrah in this month. But there is no specific Hadith about the special reward to offer Umrah in any month other than Ramadan.

The Event of Miraj (Ascension) of the Prophet (PBUH)

Historians and scholars have different opinions about the date and year of this event, one of them is that it occurred to Prophet (PBUH) at the age of fifty one (51) years and five (5) months on 27th Rajab in the twelfth year of the prophethood, which is written by Qazi Muhammad Suleiman Salman Mansur Puri (RHA) in his book "Muhre Nabuwat" (The Seal of the Prophethood).

Israa means to travel during the night. The journey from the Masjide Haram or the Sacred Mosque (Makkah

Mukarrama) to the Masjide Aqsa, which has been mentioned in Sura Bani Israeel: “Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque.” this is called Israa. And the Journey from here to the heavens is called “Mairaaaj” (Ascension) which means to ascend. In the hadith, the word “عرج بی” is used which means “I was ascended up”. Therefore, this event was named as Mairaaaj (Ascension). This sacred journey is named as both Israa and Mairaaaj.

This event is described in the verses of Sura An-Najam too: “Then he approached and came closer. And was at a distance of but two bow-lengths or (even) nearer. So did (Allah) convey the inspiration to His Servant, (conveyed) what He (meant) to convey.”(Surah An-Najam, Verses: 8-10)

In the verses 13 -18 of Surah An-Najam, it is explained that the Holy Prophet (PBUH) witnessed many signs on this event: “For indeed he saw him at a second descent, near the Lote-tree beyond which none may pass, near it is the Garden of Abode, Behold, the Lote-tree was shrouded (in mystery unspeakable!) (His) sight never swerved, nor did it go wrong! For truly did he see, of the Signs of his Lord, the Greatest”.

It is proved by Ahadeethe Mutawatira, which means a great number of Companions, Tabi'een and Taba' Tabi'een have narrated several Ahadith about the event of Mairaaaj.

The Longest Journey in the History of Man

It is proved from the Holy Qur'an and Ahadeeth Mutawatira that the entire journey of Israa and Mairaaaj was not merely spiritual but a physical one too. It means that the journey of Prophet (PBUH) was not a dream, but a physical experience and a visual observation. It was a miracle that Allah completed such a long journey in just one part of the night. For Allah the Almighty, Who is the Creator of this whole universe, nothing is difficult, as He is Omnipotent. He does what He wills. He just intends and the thing comes into existence. The event of Mairaaaj is a great, fortunate and unmatched miracle of the human history and there is no such example in the history of men. The Creator of the Universe granted the highest status to His beloved Prophet (PBUH) by inviting him as His guest that no human or closest angel has ever been privileged.

The Purpose of the Event of Mairaaaj

One of the most concise and great objectives of the event of Mairaaaj that has been described in the Holy Qur'an (Surah Bani Israeel), is that We (Allah) showed you (PBUH) some of Our signs. One of its important purposes was to give an exalted position to His Prophet (PBUH) which was never granted to any human or any closest angel and this position will never be granted to anyone else. thus one of its objectives is to give this message to the Muslim Ummah that prayer (Salaat) is such a great and tremendous obligation that it was declared obligatory not on the earth, but above the seven heavens at the exalted place during the night of Mairaaaj. And its command was not conveyed to Prophet (PBUH) by Jibraeel (AS), but Allah Himself blessed this gift upon His Prophet (PBUH).

Prayer (Salaat) is the greatest way to connect with Allah and to pray for one's needs and wants. We communicate with Allah during the prayer.

A Brief Description of the Event of Mairaj

A brief description of this event is a gold saucer was brought to the Prophet (PBUH) which was filled with wisdom and faith. The chest of Prophet (PBUH) was opened and then it was washed with Aabe Zamzam, then his chest was filled with wisdom and faith. After that, a white-coloured animal "Burraq" was brought which was faster than electricity. Its height was bigger than a donkey and smaller than a mule. It placed its foot wherever it watched. Prophet (PBUH) was made to ride it and taken to Baitul Maqdas and there all the Prophets (AS) offered the prayer in the leadership (Imamat) of Prophet (PBUH). Then the Prophet (PBUH) was taken to the heavens. He met Adam (AS) on the first heaven, Essa (AS) and Yahya (AS) on the second heaven, Yusuf (AS) on the third heaven, Idrees (AS) on the fourth heaven, Haroon (AS) on the fifth heaven, Musa (AS) on the sixth heaven and Ibrahim (AS) on the seventh heaven. Then Baitul Mamur was brought in front of the Prophet (PBUH), where seventy thousand angels enter daily to worship Allah. They never come back to it.

Then the Prophet (PBUH) was taken to "Sidratul Muntaha" (The Lote-Tree). The Prophet (PBUH) saw that its leaves were as big as the ears of an elephant and its fruits were as huge as pots. When the Lote-tree was shrouded by specific things at the order of Allah, its condition was changed, no creation of Allah has the power to explain its

beauty. At the foot of the Lote-tree, four canals were seen, two internal canals and two external canals. When the Prophet (PBUH) asked, Jibraeel (AS) explained that two the internal canals were the canals of Paradise and two external canals were the Euphrates and the Nile. (Euphrates is in Iraq and Nile is in Egypt).

The Obligation of Prayer

At that time, Allah revealed about those things that were to be revealed and he made fifty prayers compulsory. On his return, the Prophet (PBUH) met Musa (AS). On Musa's (AS) suggestion, the Prophet (PBUH) presented himself a couple of times in the court of Allah and requested to reduce the number of prayers. Every time five prayers were reduced and a time came when only five prayers were left. Musa (AS) insisted to reduce that as well but the Prophet (PBUH) said that "I feel embarrassed to ask for further reduction and I now accept this command of Allah." On his reply, it was called out from Allah: "I do not change my order". It means that I retained the order of my obligation and reduced its number from my followers and I reward ten times for one virtue. Therefore, there are five prayers to offer and their reward is of fifty prayers.

Two More Rewards Other Than the Obligation of Prayers

On this occasion, Holy Prophet (PBUH) was gifted with the obligation of prayer, which is the most important way to link a human with Allah. Due to the Prophet's (PBUH) care for his Ummah and because of Allah's blessings, rewards of fifty prayers would be bestowed upon the offering of five prayers.

1) The last verse of Sura Al-Baqara (from ***Aaman-ar-Rasulu*** till the end) was granted.

2) This law was also announced that all the sins of the followers of Prophet (PBUH) can be forgiven except ***Shirk*** (i.e. to associate someone with Allah). It means that the followers would not be remained forever in the Hell due to their major sins, but will be pardoned by their repentance or would be released after completing their punishments, though the unbelievers and polytheists would remain in the Hell forever.

Facing Allah in Mairaj

It is disputed since old age whether the Prophet (PBUH) saw Allah during the event of Mairaj or not and if he faced Him so whether this facing was visual or by heart, but it is enough for us to accept that this event is true, this event occurred in just one part of the night, and in the wakefulness of Prophet (PBUH) and it is indeed a great miracle of him.

The Denial of Quraish and the Imposition of Plea over Them

During just one part of night occurred, the whole incident of Prophet's (PBUH) travelling from Makkatul Mukarrama to Baitul Maqdas, praying with the Prophets (AS) there, then ascending to the heavens, meeting the Prophets (AS) and then attending the court of Allah, seeing the Paradise and the Hell, going back to Makkatul Mukarrama and then meeting a trading caravan of Quraish on return which was coming back from Syria. When the Holy Prophet (PBUH) described the event of Mairaj in the morning, the Quraish were surprised and they denied this, and went to Abu Bakr Siddique (RA). Abu Bakr Siddique (RA) said that if the Prophet (PBUH) had said this so he told the truth. The

Quraish then asked that: “Do you also confirm this?” Abu Bakr Siddique (RA) replied that “I confirm far stranger things than this that the Prophet (PBUH) received news from the heavens.” Due to this confirmation of the event of Mairaj, Abu Bakr Siddique (RA) got the title of “Siddique” (The confirmer). After that, when the Quraish asked several questions from the Prophet (PBUH) about Baitul Maqdas, then Allah made Baitul Maqdas prominent for Prophet (PBUH). At that time, he was sitting in Hateem. The Quraish were asking questions continuously and the Prophet (PBUH) was replying to them.

Some Observations during the Journey of Mairaj

During this important and great journey, along with the observation of the Paradise and the Hell, the Holy Prophet (PBUH) was also shown the conditions of some sinners. I am writing some of them with the intention so that we would avoid these sins ourselves and ask others to avoid them too.

Some People Were Scratching Their Chests with Their Nails

It is reported from Anas (RA) that the Holy Prophet (PBUH) said that “During the night of Mairaj, I came upon such people whose fingernails were made up of copper and they were scratching their faces and chests. When I asked Jibraeel (AS) that who are these people? He replied that these are the people who eat the flesh of other people (means they backbite about them) and think continuously about insulting them.”(Abu Dawood).

The Misery of Usury-Eaters

It is reported from *Abu Huraira* (RA) that the Holy Prophet (PBUH) said that “During the night of *Mairaj*, I came upon such people too, who had such big stomachs which were the size of houses of humans, and there were snakes inside their stomachs which could be seen from the outside in their stomachs. I asked *Jibraeel* (AS), who are these people? He replied that these are the people who eat the usury/interest.” (*Mishkatul Masabeeh*).

Some People’s Heads Were Getting Crushed by Stones

The Holy Prophet (PBUH) passed by such people too whose heads were getting crushed by stones. After getting crushed, the heads reformed to their original condition. So this process was continuous and was not getting finished. The Prophet (PBUH) asked: “Who are these people?” *Jibraeel* (AS) replied that these are the people who are lazy in offering their prayers.” (*Anwarus Siraj Fi Zikrial Israa wal Mairaj* by *Shaikh Mufti Aashiq Ilahi*)

The Misery of People Who Do Not Pay Zakat

The Holy Prophet (PBUH) passed by such people too whose private parts were covered with shreds from the front and behind and they graze like camels and ox and they are eating thorny bushes and stones of hell. The Prophet (PBUH) asked: “Who are these people?” *Jibraeel* (AS) replied that these are the people who did not pay *Zakaat* of their wealth.” (*Anwarus Siraj Fi Zikrial Israa wal Mairaj* by *Shaikh Mufti Aashiq Ilahi*).

People Who Eat Rotten Meat

The Holy Prophet (PBUH) passed from such people too who had a dish of cooked meat and another dish of rotten and uncooked meat. These people were eating the rotten meat and were not eating the cooked meat. The Prophet (PBUH) asked: “Who are these people?” Jibraeel (AS) replied that these are the people who had halaal and pious wife but they spend their nights with women of loose morals and they stay with such women till morning. And these are the women who leave their halaal and pious husbands and spent their nights with men of loose character.” (Anwarus Siraj Fi Zikrial Israa walMairaj by Shaikh Mufti Aashiq Ilahi).

What Is Sidratul Muntaha?

In the Ahadith, both words Sidratul Muntaha and Assidratul Muntaha are used. In the holy Qur’an, Sidratul Muntaha has been used. Sidra means berry and Muntaha means an extreme place. The reason to give this name to this tree is described in Sahih Muslim that Prophet (PBUH) said the orders revealed from above are gathered over here and the deeds of fellow beings which ascend from bottom to top, they stay over there, this means that the commands to be revealed first came there, and then revealed from there. And the deeds that go from the earth to the heavens stay there for some time and then ascend up.

Explanation: There is no specific ibaadat / worshipping related to the event of Mairaj of Prophet (PBUH) that is obligatory upon us to perform every year. The reason to describe this unmatched event of history is that we can understand its details to some extent and we can keep ourselves away from such sins, the doers of which the Prophet (PBUH) saw during this journey and also their

miserable end, which the Prophet (PBUH) later explained to his Ummah.

May Allah end our lives on faith and bless us with the success in both the worlds, Amen!

10. Status of Beard According to Shari'ah

What is the stature of beard in Shari'ah, is it obligatory or Sunnah? And is shaving impermissible or *makrooh* or forbidden (Haraam)? Majority of the scholars of Hadith, jurists, our respected Ulama and all the four Imams (RHA) (i.e. Imam Abu Hanifah, Imam Shaafa'e, Imam Maalik and Imam Ahmad bin Hanbal) agree that beard is obligatory. Even in the present times almost all the schools of thought in Islam, in the light of the Holy Qur'an and sayings of Prophet Muhammad (PBUH), are convinced about its status as obligatory.

On this topic, I studied statements of Hadith scholars, jurists and our respected Ulama recorded in numerous books written in Arabic and Urdu. All of them have acknowledged that in the light of the sayings of Prophet Muhammad (PBUH) growing a beard turns out to be obligatory because Prophet Muhammad (PBUH) has commanded the Muslim Ummah to grow beard and a commandment signifies obligation unless some other statement or act of Prophet Muhammad (PBUH) or act of companions of Prophet Muhammad (RA) reveals that the commandment of Prophet Muhammad (PBUH) was not about obligation but more of an insistent expression. However, with reference to the topic we are discussing at the moment, the life of Prophet Muhammad (PBUH) and his companions (RA) categorically informs us that Prophet Muhammad's (PBUH) injunction to his (PBUH) Ummah in relation to growing beard is about its obligatory status. Therefore, during the best of periods, from amongst the

companions of the Prophet (RA), Tabi'een (those who saw the companions of Prophet (RA) in a state of faith and died as believers) or Taba' Tabi'een (those who saw a Tabi'ee in a state of faith and died as believers) not even a single scholar of Hadith, jurist or Aalim passed a decree that declared growing beard as non-obligatory. Rather, everyone has pronounced it obligatory. For details in relation to this particular topic please refer to Sheikhu'l Hadith Maulana Muhammad Zakariya Kandaharvi's (RHA) Arabic book titled *Wujoob I'faa' illiyah* which has been published by Saudi Arabia's *Idaaratul Buhuthul 'Ilmiyyah Wal-ifta' Wad-da'wah Wal-irshaad* with a foreword written by Sheikh Abdul Azeez bin Baaz (RHA).

Even if we were to agree that growing beard is only Sunnah then it cannot be one of those common or ordinary Sunnahs. Instead, alongside being an extremely important Sunnah, growing beard is also to be understood as an essential part of Islam's adage, and it has been a Sunnah of all the prophets (AS). Moreover, it is something that is natural in the case of human beings and there is simply no scope for changing human nature as Allah has mentioned in Surah Al-Rum, verse no. 30. An iconic scholar of Hadith from the subcontinent Shah Waliullah Muhaddith Dehlavi (RHA) has written in his book *Hujjatullaahil Baalighah* (1/152) that trimming or shaving beard is altering the creation and shape given by Allah. This does not get over here. Prophet Muhammad (PBUH) has declared that trimming or shaving of beard is the way of infidels and Zoroastrians and the Prophet (PBUH) did not even like to look at the faces of those who trimmed or shaved their beard.

The sayings of Prophet Muhammad (PBUH) in relation to beard

- Abdullah bin Umar (RA) narrates that Prophet Muhammad (PBUH) said, “Oppose the polytheists, by growing your beards and trimming your moustaches.” According to another report the words are, “Trim your moustaches properly and grow your beard.” (Bukhari and Muslim).
- Abdullah bin Umar (RA) narrates that once when a Zoroastrian (one who worships fire) was mentioned before Prophet Muhammad (PBUH) he (PBUH) said, “These people grow their moustaches and shave their beards. Thus you should oppose these people.” (Sahih Ibne Hibban).
- Abdullah bin Umar (RA) narrates that Prophet Muhammad (PBUH) was commanded to trim the moustache and grow beard. It came to people’s knowledge that the commandment to grow beard is from Allah, the Ruler of all the rulers. The word of Amara (أمر) too is found in books, which means that Prophet Muhammad (PBUH) has ordered us to trim our moustache and grow our beard (Muslim).
- Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said, “Polytheists grow their moustache and trim their beard. Thus, you oppose them and grow your beard and trim your moustache (reported in Bazzaaz on the authority of a Hasan Sanad).
- Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said, “Trim your moustache and grow your beard and oppose the Zoroastrians.” (Muslim).
- Ayesha (RA) narrates that Prophet Muhammad (PBUH) has declared ten traits as natural. Out of those the first one is trimming of moustache and the second

is growing of beard (Muslim). It means that growing beard is natural for human beings and is an Islamic motto. Moreover, it is the Sunnah of all the prophets (AS) as mentioned by Allama Ibne Hajar Asqalaani (RHA) in Bukhari's commentary *Fathul Baari* (339/10) and by Allama Jalaaluddin Suyuti in *Tanveerul Hawaalik*, summary of *Mu'atta Imam Maalik* (219/2), while summarising nature (*Fitrat*).

- When Prophet Muhammad (PBUH) wrote to different kings calling them to Islam, one of the letters was also written to Chosroes, the King of Persia. When the Prophet's (PBUH) letter reached him he tore it apart and wrote to the governor of Yemen to send two well-built persons to Hijaz so that they could bring him the person who wrote to him the letter. So, by the permission of the King of Persia, the governor of Yemen sent two soldiers to Prophet Muhammad (PBUH). They both came to Prophet Muhammad (PBUH). Their beards were shaved and their moustaches were grown. The Prophet (PBUH) did not even care to look at them. Then the Prophet addressed them and said, "There is chastisement for both of you, who has ordered you to do this?" They said, "Our lord, meaning Kisra has ordered us to do this." Prophet Muhammad (PBUH) said, "But my Lord has ordered me to grow beard and trim moustache." (Al-Bidaayah Wan-nihaayah 4/270, Taarikh Ibne Jareer 3/90-91). This incident has been recorded by Maulana Muhammad Yusuf Sahab Kandhalvi in his famous work *Hayaatus Sahaabah* (Volume 1, Page 115) with different Sanad.
- A person from the community of Zoroastrians came to Prophet Muhammad (PBUH) who had shaved his beard and grown his moustache. Prophet Muhammad

(PBUH) asked him, “What is this?” He said, “This is our religion.” Prophet Muhammad (PBUH) said, “But in our religion we grow beard and trim moustache.” (Ibne Abi Shaibah 8/379)

Description of Prophet Muhammad’s Beard

Leader of all the prophets (AS) and apostles, seal of prophets (AS) and *Khairul Bariyyah* (the best of all human beings) Prophet Muhammad (PBUH) always had beard as we find frequent references to Prophet’s (PBUH) beard in Hadith books.

- Jaabir bin Samrah (RA) narrates, “Prophet Muhammad’s (PBUH) beard had a lot of hair”. (Muslim)
- Hind bin Abi Haalah (RA) narrates that Prophet Muhammad’s (PBUH) beard was dense” (Tirmidhi and Baihaqi). The same has been reported by Baraa (RA) (Nasai 5232) and Ali (RA) (Musnad Ahmad 2/102).
- Ali (RA) narrates that Prophet Muhammad’s (PBUH) beard was extremely dense. (Musnad Ahmad (1/127).
- Ayesha (RA), ‘Uthman bin Affaan (RA), Ammaar bin Yaasir (RA), Abu Ayyub Ansari (RA) and other companions of Prophet Muhammad (RA) have been quoted in Hadith books saying that the Prophet (PBUH) used to run his wet fingers through his beard during ablution.

The fact of the matter is that the companions of Prophet Muhammad (RA) have referred to his (PBUH) beard in different ways. The gist of their description is that Prophet Muhammad’s (PBUH) beard was dense and had a lot of

hair. Prophet Muhammad (PBUH) also used to run his wet fingers through his beard while performing ablution, and at times he (PBUH) would also apply henna on it. The Hadith books have references of the beard of the righteous caliphs and other companions of the Prophet (RA) but I am skipping them so that the article does not get too lengthy. Not even a single companion of the Prophet (RA) shaved his beard or had sported one that could not be held in his fist.

Size of beard

On the basis of categorically clear instructions majority of scholars of Hadith, jurists and our respected Ulama are in favour of beard being obligatory but for a very long time Ulama and jurists have expressed disagreement vis-a-vis what will be the size of the beard and whether Prophet Muhammad (PBUH) himself set a certain size of beard to be kept in mind. It can be said with considerable authority that in the teachings of Prophet Muhammad (PBUH) there is not much clarity with reference to the size of the beard. Yet, as per a Hadith recorded in Tirmidhi, which is indeed weak in terms of authenticity, Prophet Muhammad (PBUH) used to trim extra hair in length and breadth. Moreover, several companions of Prophet Muhammad (PBUH), for instance it is substantiated by an authentic Hadith that Abdullah bin Umar (RA) used to hold his beard in his fist and trim the extra hair, as mentioned by Imam Bukhari (RHA) (Bukhari).

As a matter of fact, in relation to the size of the beard, few opinions are to be found of Tabi'een, Taba' Tabi'een and our respected Ulama who belonged to subsequent periods. However, in relation to keeping a beard that is less than the hold of a fist, no companion of Prophet

Muhammad (RA) or Tabi'ee or Taba' Tabi'ee or any other reliable scholar of Hadith or jurist has given an argument.

Statements made by jurists in relation to the size of the beard

- The beard should be left on its own, as in from any of the sides no hair should be trimmed or cut. Imam Shafa'e (RHA) has made two statements in this regard out of which one that has been declared correct by Imam Nawawi (RHA) and, in addition, one of the opinions of Imam Ahmad bin Hanbal (RHA) is the same.
- The beard should be left on its own, however, after performing pilgrimage or Umrah it could be trimmed from the right and left sides. Out of two statements of Imam Shaafa'e (RHA) this is the second one which is declared correct by Hafiz Ibne Hajar (RHA).
- The hair that goes unkempt on the right and left side of the beard could be cut without holding them in the fist. Imam Maalik (RHA) has the same opinion which has been declared correct by Qazi Ayaaz (RHA).
- After holding the beard in the fist the remaining (length wise) should be trimmed. Imam Abu Hanifah (RHA) has the same opinion that sunnah is to keep beard that could be held in a fist and less than a fist is not permissible. This opinion has been declared correct by all Ulama of Hanafi sect. Renowned student of Imam Abu Hanifah (RHA) Imam Muhammad (RHA) has written in his book Kitaabul Aathaar that we narrate from Imam Abu Hanifah (RHA) and he narrated from Haitham (RHA) and he narrated from Abdullah bin Umar (RA) that [Abdullah bin Umar (RA)] used to take his beard in his fist and he would trim whatever was

left outside the fist. Imam Muhammad (RHA) says that he has adopted that stance only and the same opinion is held by Imam Abu Hanifah (RHA). Therefore, in all the renowned and celebrated texts of Hanafi jurisprudence the same opinion is found that one has to keep beard that could be held in a fist and in case the beard is shorter than that then it is not permissible to trim it.

Through the most authentic and reliable sources clear cut teachings of Prophet Muhammad (PBUH) in relation to beard have reached the Muslim Ummah through Abdullah bin Umar (RA) only who is among those companions of Prophet Muhammad (RA) from whom even renowned companions of Prophet Muhammad (RA) sought opinion on different matters. Moreover, Abdullah bin Umar (RA) was an ardent follower of Prophet Muhammad (PBUH) and he was always among those who zealously followed each and every Sunnah of Prophet Muhammad (PBUH). His acts are presented as standards in themselves. Imam Bukhari (RHA) presented Abdullah bin Umar's (RA) act in relation to beard as a standard that when he would get done with pilgrimage or Umrah, he would untie his *Ihram* (the cloth wrapped for pilgrimage) and hold his beard in his fist and trim the extra hair (Bukhari).

Hafiz Ibne Hajar (RHA) in his commentary on Bukhari, narrating from Tabari (RHA), informs that one group says that when the beard grows longer than a fistful then the extra length of hair ought to be trimmed, then, on his own authority, Tabari (RHA) has narrated from Abdullah bin Umar (RA) and Abu Hurairah (RA) that they did the same. Jaabir bin Abdullah narrates, "We used to keep the front portion of our beard grown but in Hajj and Umrah (meaning

once they completed Hajj or Umrah) we used to trim that part.” (Abu Daud).

In relation to beard, after Abdullah bin Umar (RA), maximum number of reports is from Abu Hurairah (RA). It has been mentioned that with reference to his beard he too used to trim whatever remained extra after holding it in his fist (Nasabur Raayah).

Imam Ghazali (RHA) writes in his book (Al-Ahyaa', 1/143) that Ulama disagree in relation to trimming the beard more than a fistful (such that after trimming the beard cannot be held in the person's fist) but in case someone trims his beard after it can be properly held in the fist then there is no problem because there is evidence for the same from Abdullah bin Umar (RA) and Tabi'een. Allama Ibne Sereen (RHA) has affirmed that keeping a beard that could be held in a fist is better.

Sheikh Abdul Haq Muhaddith Dehlavi (RHA) writes in his book (Ashi'atul Lama'at, vol. 1, page no. 228), “Shaving beard is forbidden and growing it till it becomes a fistful is obligatory.”

Allamah Ibne Taimiyah (RHA) writes in his book (Sharhul Umdah, 1/236) that, “l'afaul Lihyah means leaving the beard on its own but in case someone trims his beard after it has become more than a fistful or trims the unkempt hair from the sides then it is not disliked (*Makrooh*) because Abdullah bin Umar (RA) has done this.

An article by the author of *Safwat At-Tafaaseer's* and teacher at the Prophet's (PBUH) mosque, Sheikh Muhammad bin Ali Al-Saabooni (RHA) which was published in the famous newspaper of Saudi Arabia *Al-Madinah* on 24 Muharram 1415 AH, wherein along with

arguments he had written that beard's hair should not be left unkempt. Instead, unkempt hair should be trimmed in order to give the beard a proper look. Nor should be the beard left (to grow) in such a way that children start fearing and elderly start avoiding.

Note: Several Ulama of the present times have given fatwa justifying keeping beard that is less than a fistful. However, these Ulama, too, encourage growing beard till it could be held in a fist.

Clarification of a doubt

Few people ask that where is it written in the Holy Qur'an to grow beard? I would like to enquire those people that where is it written in the Holy Qur'an that we have to practice only on those things that are mentioned in it, and where is it written in the Holy Qur'an to not obey the injunctions of Prophet Muhammad (PBUH). Instead, in the Holy Qur'an, there are numerous occasions where Allah has commanded believers to obey Prophet Muhammad (PBUH) and, more importantly, Allah has declared obedience to Prophet Muhammad (PBUH) as following Him (Surah Al-Nisaa, verse no. 80). Moreover, at different places in the Holy Qur'an, Allah has declared that alongside obeying Him it is necessary to obey Prophet Muhammad (PBUH). In case the Holy Qur'an is sufficient for us then why has Allah commanded us repeatedly in the Holy Qur'an to obey Prophet Muhammad (PBUH)? For details in relation to this particular topic please read my article *Hujjiyyate Hadith*.

In the article *Hujjiyyate Hadith*, I had written with the help of several arguments that it is impossible to understand the Holy Qur'an without the aid of Sayings of Prophet

Muhammad (PBUH). As specified clearly by Allah in Surah Al-Nahl verses 64 and 144 that the first commentator of the Holy Qur'an is Prophet Muhammad (PBUH), and Prophet Muhammad (PBUH) has been assigned the responsibility by Allah that he (PBUH) may explain to the Muslim Ummah the commandments present in the Holy Qur'an in absolutely simple and clear terms.

Still, in order to satisfy these people it needs to be highlighted that beard has been mentioned in the Holy Qur'an (Surah Taha, verse no. 94). When Prophet Moosa (AS) held the beard of Prophet Haroon (AS), the latter said, "O son of my mother, do not hold me by my beard."

Colouring the beard by applying Henna or haircolour

In case, hair of beard or head have turned grey because of old age then our respected Ulama, in the light of sayings of Prophet Muhammad (PBUH), unanimously agree that hair cannot be dyed with pure black colour because it implies altering the order of nature. However, in case a person's hair turns grey during youth because of some disease then, in relation to dying hair with pure black colour during youth, the Ulama have disagreement but it is better to avoid. However, other than pure black colour, dying hair with henna or a shade closer to black is, whether it is done by young or old, not only permissible but recommended.

- On the day when Makkah was conquered, Abu Qahaafah (RA) was brought before Prophet Muhammad (PBUH) in such a way that his hair was totally white. So Prophet Muhammad (PBUH) said, "Change his hair's whiteness, however, stay away

from black colour.” (Muslim, Abu Daud, Nasaai, Ibne Maajah, Musnad Ahmad).

- Prophet Muhammad (PBUH) said, “In order to change the whiteness of hair use henna or Katam.” (Abu Daud, Nasaai, Tirmidhi, Ibne Maajah). Henna is known as Mehndi whereas Katam too is like Mehndi but after it is applied on hair its colour turns close to black.
- Prophet Muhammad (PBUH) used to dye his beard with yellow colour (Abu Daud).
- Abdullah bin Abbas (RA) narrates that Prophet Muhammad (PBUH) said, “During the last of periods, few people will dye their hair with pure black colour. Those people won’t even get the smell of the paradise.” (Abu Daud, Nasaai).

Summary

My dear, keeping beard is the obedience of Prophet Muhammad (PBUH), following and expressing love for him (PBUH). The commandment of Prophet Muhammad (PBUH) signals that growing beard is obligatory. However, in the times we live in, few people do not care at all about what Prophet Muhammad (PBUH) commanded and not only do they get their beards shaved but they start passing various comments on it. Do remember that not growing beard is a sin but to pass false comments on beard or making fun of it pertains to infidelity.

May Allah make us all true lovers of Prophet Muhammad (PBUH) and may He make us one of those who grow beard, Amen!

11. Every soul has to taste death

Creator of the entire universe, Allah the Almighty, has fixed the time and place of every soul's death and death is something everyone living in this world – whether a believer, an infidel, a sinner or an atheist – believes in. And in case, someone doubts the inevitability of death he/she is considered as a fool because incredibly impressive powers and all the kingdoms that exist between the east and the west find themselves incapable and helpless against death.

Death is that which annihilates people, turns children into orphans, makes women widows, brings an end to the apparent support structures of this world, makes hearts shudder, makes the eyes shed tears, ruins settlements, brings anarchy in groups, marks an end to delight and pleasure, pours cold water over our hopes, scorches oppressors (those who have committed major sins) in the valleys of Hell, and makes God-fearing people reach the courtyards of Paradise.

Neither does death love the young ones nor does it respect the elderly. Neither is it scared of worldly bosses nor does it seek permission from kings to enter their court. Whenever it is Allah's will, death rips and tears apart all the worldly obstacles and reaches the concerned person.

Neither does death play merciful toward good and pious people, nor does it excuse oppressors (sinners). Those who fight for Allah in the battlefield are also embraced by death and those who are sitting indoors are not spared by death either. Those who prefer the unending life of the

Hereafter over the perishable and finite life of this world, they too sleep in the arms of death, and the lovers of this world also become morsels of death.

Once we are dead, the eyes cannot see, tongue cannot speak, ears cannot hear, hands and legs cannot function. Death is about the termination of the association between body and soul and the movement of human being from the perishable world to the eternal world. Even advanced science remains unable to comprehend soul even though Allah has categorically mentioned in the Holy Qur'an, "Soul is nothing but Allah's command." At the time of death the register of deeds of the deceased is closed, the doors of repentance are shut, and the phase of rewards and punishments begins. Prophet Muhammad (PBUH) said, "Allah accepts His slave's repentance till the time he reaches his last hour." We are approaching to our death with the passing of each day, each hour, in fact, each moment. On the passage of a year, months, and days we say we have become older by this much but the fact of the matter is that, that specific period is subtracted from our life.

Death is also a trauma as mentioned by Allah in the Holy Qur'an, "and the trauma of death visits you" (Surah Al-Maaidah, verse no. 106).

On numerous occasions Allah has mentioned death and its essence in His Holy Book. Out of those, few verses are listed for your attention:

- "Every soul has to taste death. It is on the Day of Judgement that you shall be paid your rewards in full. So, whoever has been kept away from the Fire and admitted to the Paradise has really succeeded.

The worldly life is nothing but an illusionary enjoyment” (Surah Aal-Imran, verse no. 185). In this verse Allah has referred to what is meant by success for human beings and the definition of success is that at the time of our death a decision is taken regarding our relief from the fire of the Hell and entry into the gardens of Paradise.

- “Everyone who is on it (the earth) has to perish. And your Lord’s Countenance will remain, full of majesty, full of honour” (Surah Al-Rahmaan, verse nos. 26-27).
- “Everything is going to perish except His Face. He alone has the right to judge, and to Him you are to be returned” (Surah Al-Qasas, verse no. 88).
- “We did not assign immortality to any human (even) before you. So, if you die, will they live forever? Everyone has to taste death, and We test you through bad and good (situations) with a trial, and to Us you are to be returned” (Surah Al-Ambiya, verse nos. 34-35).
- “Wherever you will be, Death will overtake you, even though you are in fortified castles” (Surah Al-Nisaa, verse no. 78).
- “Say, Indeed, the death from which you (try to) run away has to visit you” (Surah Al-Jumuah, verse no. 8). It means that when the time comes verily death will snatch you.
- “So, when their appointed time will come, they cannot be late for a moment, nor will they get ahead” (Surah Al-Aaraaf, verse no. 34)
- “And no one knows in which land he will die” (Surah Luqman, verse no. 34).

The aforementioned verses inform us that death is inevitable with reference to every living being. However, the hour and place of death is only known to Allah and not any of the mortals. Therefore, few respond to the call of death during their childhood, few during the peak of their youth, few during their middle years and the rest during their old age. Few well-built and healthy young fellows embark on a ride but little do they know that they have embarked on their last journey.

My brothers and sisters! This very perishable and temporary worldly life is the first and the last opportunity we have in order to prepare for the eternal life of the Hereafter, as Allah mentions in the Holy Qur'an, "(The infidels go on doing their misdeeds) until when death comes to one of them, he will say, My Lord send me back, so that I may act righteously in that (world) which I have left behind. Never! It is simply a word he utters, and in front of such people there is a barrier till the day when they will be resurrected" (Surah Al-Muminoon, verse nos. 99, 100). Therefore, it is necessary that before we feel sorry or shed tears, we must strive to please our Lord in this very perishable worldly life, so that our soul departs from our body in a way that our Creator, our Master, and our Provider is pleased with us. These days, we live our life keeping before us only the temporary objectives of this worldly life and strive for luxury, comfort and temporary honour of this worldly life, so let us understand this world through the words of its Creator:

- "The worldly life (in comparison to the Paradise) is nothing but an illusionary enjoyment" (Surah Aal-Imran, verse no. 185).

- “So, (remember that) the enjoyment of the worldly life is but trivial in (comparison with) the Hereafter” (Surah Taubah, verse no. 38).
- “Say, the enjoyment of the world is but a little, and the Hereafter is far better for the one who fears Allah, and you shall not be wronged, even to the measure of a fibre” (Surah Al-Nisaa, verse no. 77).
- “This worldly life is nothing but an amusement and play, and the Last Abode is the real life indeed. Only if they know!” (Surah Al-Ankaboot, verse no. 64).
- “It has been made attractive for people to love the desired things; that is, women, children, hoarded heaps of gold and silver, branded horses, cattle and tillage. That is an enjoyment of the worldly life; but with Allah lies the beauty of the final resort” (Surah Aal-Imran, verse no. 14).

By any stretch of imagination it does not mean that we neglect our worldly life and seek recourse to monasticism. Instead, the essential objective is to live this perishable worldly life alongside fearing Allah and give preference to the eternal life of the Hereafter under all circumstances.

Praise be to Allah we are still alive. We have no idea when exactly the angel of death will show up to take away our soul. Prophet Muhammad (PBUH) said, “Before five things happen to you, benefit yourself from five things; make use of the youth before the arrival of old age, make use of the life before death, make use of the spare time before being too busy, make use of the wealth before the arrival of poverty, and make use of health before the arrival of illness”. Therefore we should repent before Allah and compete with each other in relation to good deeds. Allah says in the Holy Qur’an, “And repent to Allah O believers,

all of you, so that you may achieve success” (Surah Al-Noor, verse no. 31). On a similar note Allah mentions in the Holy Qur’an, “Say (on My behalf), O servants of Mine who have acted recklessly against their own selves, do not despair of Allah’s mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful” (Surah Al-Zumar, verse no. 53).

My dear brothers! On the Day of Judgement no human being will be able to move an inch until he/she has given answers to five questions:

- How did you live your life?
- How did you spend your youth?
- From where did you earn your wealth (it means whether the means of earning wealth were Halaal or Haraam)?
- Where did you spend your wealth (it means did you fulfil the rights of Allah and His slaves in relation to your wealth)?
- How much did you practice what you knew?

Prophet Muhammad (PBUH) said, “Remember death frequently, the one that marks an end to all kinds of pleasures” (Tirmidhi). Following are some of the ways through which death could be remembered:

1. Visiting cemetery off and on. Prophet Muhammad (PBUH) said, “Keep visiting graves. This will help you remain mindful of the Hereafter.” (Masnad Ahmad and Abu Daud)
2. In case one gets an opportunity one should be at the bedside of the dying person during his/her last hours and urge the dying person to recite *Kalimah Shahaadah* [words that bear witness to the oneness of

Allah and the prophethood of Prophet Muhammad (PBUH)].

3. Taking part in burial.
4. Paying a visit to sick and old people.
5. During dust storm, storm, and earthquake, confessing that human beings are weak and Allah is Almighty and All-Powerful.
6. Going through the stories of earlier nations.

Those who often remember death are, by the grace of Allah, inclined towards the following deeds:

1. They are able to repent for their sins (Allah wills for them to do so).
2. They are protected from sins.
3. Stone-hearted people become softened and occasionally they shed tears.
4. Heart becomes content.
5. The person finds bliss in worshipping.
6. A lot of problems of the person get solved.
7. Endless hopes and desires get checked.
8. Humility and modesty get inculcated in the person because of which he/she abstains from wrongdoing and feeling of pride (with a sense of arrogance).
9. The person remains mindful of the eternal life of the Hereafter, as a result of which he/she becomes God-fearing.

May Allah the Almighty grant us wisdom to prepare for death before its arrival and may He grant us success and prosperity in both the worlds. Amen!

12. Punishment for an apostate

Indian politics has undergone a remarkable transformation after the parliamentary elections of 2014. Consequently, communal factions of our society have gained momentum. By means of spreading hatred against Islam and Muslims, they have managed to encourage activities that severely disturb communal harmony. So at times, they are vilifying the Islamic madrasas by making provocative statements and sowing the seeds of hatred in the hearts of Hindus against their Muslim brothers by publicizing “Love Jihad”, thereby disturbing the peaceful environment of the country. A recent example is from Agra where a notorious organization has made an immoral attempt at converting poor Muslims into Hinduism by promising them money and other material benefits and they have called this act of theirs as “Ghar Wapsi” i.e. homecoming, because of which there is fear of the situation getting worse any moment. According to Islamic point of view, changing of religion or apostasy is a severe trouble for the person, one that will ruin him in both the worlds. Therefore I felt the need to explain this terrible sin in the light of the Holy Qur’an and the sayings of Prophet Muhammad (PBUH) so that common people know about the grave failures it leads to. Praise be to Allah, it came to the fore that religious conversion among Muslims of Agra was essentially an act of deception, something those Muslims clearly got to know themselves. As a result, these Muslims immediately repented for their sins in front of their real Master, Sustainer and Creator, sought His forgiveness and returned to their religion, Islam. May Allah help them in remaining steadfast in Islam, protect all the Muslims of the world from the wicked plans of enemies of Islam, and help

us die as true believers. Towards the end of the article, I have listed few strategies employing which we can save ourselves from this terrible sin and protect our brothers too.

There is preaching and encouragement for non-Muslims in Islam but, according to Islamic codes and ethics, we cannot convert someone forcefully. However, in case someone turns away from Islam, i.e. becomes an apostate, the person should firstly be encouraged to embrace the religion of Islam again and every possible attempt should be made so that the person once again embraces the religion of Islam and is protected from the eternal chastisement. If a person who has turned away from Islam (an apostate) embraces Islam again, then alongside repenting and seeking Allah's forgiveness, the person is also required to recite the Kalimah Shahaadah [words of testimony that bear witness to Allah's oneness and prophethood of Prophet Muhammad (PBUH)]. However, in case an apostate is not willing to embrace Islam again then the way traitors of this world (those who conspire against the governments etc.) are hanged to death, similarly the one who has rebelled against Allah will be shown no mercy, and the Islamic jurisdiction will have him executed as decided by commentators, scholars of Hadith, jurists, and the respected Ulama, in the light of the Holy Qur'an, sayings of the Prophet Muhammad (PBUH), and statements of actions of the righteous caliphs. In non-Muslim countries like India, although such an act (of turning away from Islam) cannot be criticised, a Muslim at least should know that the moment a husband turns an apostate it is not allowed for the wife to stay with him, on his parents' or close relatives' death he will not be entitled to any inheritance and in case he dies an apostate then

his burial prayer too won't be offered and neither will people seek forgiveness from Allah for him after his death and so on.

Qur'anic Verses

Allah has referred to several persons from Prophet Moosa's (AS) nation Bani Israel (People of Israel) that they had become apostates by worshipping a calf. Allah commanded in relation to those people, "So, turn in repentance to your Creator, and slay yourselves", (Surah Al-Baqarah, verse No. 54). Explaining this verse the commentators have written that those who had worshipped the calf and had become apostates were, according to the order of Allah, killed by the ones who did not worship the calf. After mentioning the incident involving these people, Allah says in Surah Al-A'raaf, verse No. 152, "That is how we recompense the fabricators." In the context of this incident of Bani Israel, Allah referred to His steady practice that He punishes or He will punish the apostate in this particular manner only because the Arabic word *Najzi* implies in both present and future tense. Suffice it to say that in this verse Allah has pronounced His judgement in relation to the one who becomes an apostate. In the light of the Holy Qur'an and sayings of Prophet Muhammad (PBUH), Ulama of this Ummah have a consensus that in relation to laws related to previous nations as well, when Allah and His apostle (PBUH) state those and do not pass any critical word on them then they will remain applicable to this Ummah in the same way. In this verse Allah has supported the killing of the apostate by calling him a fabricator. Moreover, the first commentator of the Holy Qur'an, Prophet Muhammad (PBUH) has clearly ordered for the killing of the person who becomes an apostate.

With reference to those who are responsible for feuds and killings, Allah says in Surah Al-Maaidah, verse No. 33, “Those who fight against Allah and His Messenger and run about trying to spread disorder on earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs be cut off from different sides, or they be kept away from the land (they live in). That is a humiliation for them in this world, and for them there is a great punishment in the Hereafter.” In the light of the statements and the acts of Prophet Muhammad (PBUH), scholars have pointed out that this verse is also about those who become apostates. Therefore, the incident wherein Prophet Muhammad (PBUH) gave admonitory punishment to the people of Akal and Urainah for running away with the camels that belonged to the treasury (meant for common good of all the people) and killing the shepherds has been recorded by Imam Bukhari (RHA) in relation to this very verse. The crushing of deniers of obligatory charity (suppressing the opposition staged by many in relation to paying of obligatory charity) by Abu Bakr Siddique (RA) was carried out within the dictates of this verse only. The turbulence caused by Musailmah the liar also comes under the dictates of “fighting against Allah and His messenger.”

Sayings of Prophet Muhammad (PBUH)

- Abdullah bin Abbas (RA) narrates that Prophet Muhammad (PBUH) said, “Kill the person who turns away from his/her religion (Islam)” (Sahih Bukhari, Tirmidhi, Abu Daud, Ibne Maajah, Musnad Ahmad).
- Zaid bin Aslam (RA) narrates that Prophet Muhammad (PBUH) said, “Sever the head of the

person who changes his/her religion (Islam)", (Mu'atta Imam Maalik).

- Prophet Muhammad (PBUH) sent Abu Moosa Ash'ari (RA) as governor of one of the provinces of Yemen and sent Muaadh (RA) as governor of another province of Yemen. Muaadh (RA) went to meet Abu Moosa Ash'ari (RA). In order to treat Muaadh (RA) with civility Abu 'ari (RA) provided a comfortable seating arrangement for him. Before Muaadh (RA) got down he saw a person tied down at Abu Moosa Ash'ari's (RA) place. He inquired about the person. Abu Moosa Ash'ari (RA) replied, "This man was earlier a Jew, he then embraced Islam and then again embraced Judaism." Abu Moosa Ash'ari (RA) said, "O Muaadh, sit down." Muaadh (RA) said, "I will not sit down unless you kill him. This is the verdict pronounced by Allah and His Apostle (PBUH)." Muaadh (RA) said the words thrice. Then it was ordered that the apostate be killed and he was killed, (Sahih Bukhari, Sahih Muslim).
- Abdullah bin Mas'ud (RA) narrates that Prophet Muhammad (PBUH) said, "A Muslim who testifies that Allah alone is to be worshipped and I am His Apostle cannot be killed unless the person commits either of the three, 1) Commits adultery after marriage, 2) the person kills someone for which he/she will be killed, 3) Abandons his/her religion and gets dissociated from the community for which he/she will be killed." (Sahih Bukhari, Sahih Muslim, Abu Daud, Ibne Maajah, Musnad Ahmad).
- 'Uthman bin Affaan (RA) narrates that he heard Prophet Muhammad (PBUH) saying, "No Muslim's killing is allowed but because of three reasons, 1)

That the person commits adultery after getting married, 2)The person kills someone, 3) Embraces infidelity after Islam (turns away from Islam) in which case the person will be killed.”, (Nasai, Abu Daud, Musnad Ahmad).

- Mother of the believers, Aisha (RA) narrates that Prophet Muhammad (PBUH) said, “The person who turned away from his religion (Islam) should be killed.” (Musannaf Abdur Razzaaq).
- Famous Taba’ee (one who has seen companion(s) of Prophet Muhammad (PBUH) as a believer and died as a believer) Abu Qalaabah (RHA) stated this Hadith in a packed gathering of scholars and jurists held by caliph Umar bin Abul Azeez (RHA) that by Allah, Prophet Muhammad (PBUH) did not kill anyone (or get anyone killed) in his entire life save those found guilty of these three sins- 1) The person who killed someone for no reason would be killed by him (PBUH), 2) The person who committed adultery after marriage would be killed by him (PBUH), 3) The person who turned away from religion and become an apostate would be killed by him (PBUH).

Suffice it to say that there is not one famous and celebrated book of Hadith that does not have the declaration of the Lord of the worlds that speaks of killing the apostate in case he/she does not seek repentance for his act.

Righteous Caliphs and Killing of Apostate

Sheikh Jalaaluddin Suyuti (RHA) narrates from Umar Farooq (RA) that when Prophet Muhammad (PBUH) died and few people in Madinah turned away from Islam, in the light of Islamic injunction, the caliph of that period Abu Bakr Siddique (RA) stood for their killing. Given the period was exceedingly sensitive, Umar Farooq (RA) was not that prompt with respect to killing of the apostates. However, Abu Bakr Siddique (RA) said to him, "Though Prophet Muhammad (PBUH) is not alive anymore and revelation has stopped, but I swear by Allah that I will keep fighting them till the time my hand can hold the sword." ('Taarikhul Khulafaa', History of the Caliphs).

After this incident Abu Bakr Siddique (RA) shifted his focus to Musailmah Kazzaab (Musailmah the liar) whom the companions of the Prophet (PBUH) had collectively declared an apostate for he had made a claim to prophethood. So a legion was sent under the command of Khalid bin Waleed (RA) to fight against him. Musailmah Kazzaab was killed by this legion, (FathulBaari).

Once Abdullah bin Mas'ud (RA) arrested a group of apostates from among the people of Iraq and, in order to seek suggestion with reference to the punishment to be given to them, wrote a letter to 'Uthman (RA). In his reply, 'Uthman (RA) wrote that the true religion (Islam) be presented before them, release them if they embrace it again, else have them executed. Similarly, Imam Bukhari (RHA) has written that Ali (RA) got several apostates executed (Sahih Bukhari). These are the acts of those righteous caliphs in relation to whom Prophet Muhammad

(PBUH) has ordered the entire Muslim Ummah (from its inception till the Day of Judgement) to follow them. He (PBUH) has said, "It is obligatory on you to hold on to my Sunnah and my righteous caliphs' Sunnah (overall way of life)." During his period of caliphate, Abdullah bin Zubair (RA) got Mukhtar bin AbiUbaid executed for making a claim to prophethood (Fathul Baari).

Statements of Ulama of Ummah

In the light of the Holy Qur'an and sayings of Prophet Muhammad (PBUH), right from the best of periods (the first Hijrah century) till the contemporary times, majority of Ulama agree that an apostate will be executed in case the person is not willing to seek repentance for his/her sins and return to Islam. In order to make it brief I am only mentioning the opinion of the four Ulama:

Imam Abu Hanifah (RHA)

Author of the most famous and celebrated work on matters of faith, Egyptian Hanafi scholar Imam Tahaawi (RHA), narrating the viewpoint of Imam Abu Hanifah (RHA) and other Hanafi scholars, writes that the opinion among Ulama in relation to the apostate, varies regarding whether the apostate will be asked to seek repentance (would the person be given an opportunity to seek repentance)? A group of Ulama maintain that it is better if the king/ruler asks the apostate (gives the person the opportunity) to seek repentance for his/her sins. If the apostate does not repent then he/she should be executed. Imam Abu Hanifah (RHA), Imam Abu Yusuf (RHA) and Imam Muhammad (RHA) hold the same opinion. Another group of Ulama maintain that the apostate should not be asked to seek repentance the way once the non-believers of

Darul Harb (Place of War) have received the call to Islam then it is not required to call them back to Islam again. If they have not been called to Islam even once then they should be invited to embrace Islam. And asking for repentance is compulsory when a person leaves Islam and trespasses into blasphemy as a result of thoughtlessness or lack of knowledge. As far as that person is concerned who knowingly treads from Islam to infidelity, he/she will be executed and will not be asked to seek repentance for his/her sins. However, in case the person repents before the proceedings carried out by me, I will release him and leave his affairs to Allah (who knows best). (Tahaawi – Kitaab al-Sair).

Imam Maalik (RHA)

In relation to the person who turns away from Islam, Imam Maalik (RHA) narrates from Zaid bin Aslam (RA) that Prophet Muhammad (PBUH) said, “Execute the person who changed his religion (Islam).” Imam Maalik says that the meaning of this statement of Prophet Muhammad (PBUH) is that he who left Islam and became a part of the group of apostates and alike, when such a group will be conquered by Muslims they should be executed without asking them to seek repentance for their sins. As regards to those who left Islam and moved towards infidelity, they will be asked to repent and in case if they deny, then they will be executed (Mu’atta Maalik).

Imam Shaafa’e (RHA)

The entire Muslim Ummah agrees that an apostate is neither to be favoured nor a payoff will be taken from him, nor will he/she be left on his/her own unless he/she embraces Islam again or is executed (Kitaabul Am). Famous Shaafi’e scholar Imam Nawawi (RHA) writes that

the entire Islamic community agrees on the execution of an apostate, though there is difference of opinion on whether it is necessary (Waajib) to give him/her an opportunity to repent or is it just recommended (Mustahab) to do it. (Sharah Muslim).

Imam Ahmad (RHA)

Famous Hanbali scholar Imam Ibn Qadaamah (RHA) writes that most of the scholars such as Umar (RA), Ali (RA), Ataa (RHA), Imam Nakha'ee (RHA), Imam Maalik (RHA), Imam Thauri (RHA), Imam Auzaaee (RHA) and Imam Ishaq (RHA) including the Hanafi jurists maintain that an apostate should not be executed without being given an opportunity to repent. One of the statements of Imam Shaafi'e (RHA) is also along the same lines and Imam Ahmad (RHA), in a different account, has been reported to have said that it is not compulsory but recommended to ask an apostate to repent, and Hasan Basari (RHA) too has asserted the same point because Prophet Muhammad (PBUH) has said, "Execute the person who changes his/her religion (Islam)." There is no reference of asking for repentance in that saying of the Prophet (PBUH) (Mughni).

Suffice it to say that in the light of the Holy Qur'an, sayings of Prophet Muhammad (PBUH), and statements and acts of the righteous caliphs, all the commentators, Hadith scholars, jurists and Ulama have reached an unanimous decision that an apostate will be executed in case he/she is not willing to repent and embrace Islam again.

Some strategies to remain protected from this problem

In order to save ourselves and our brothers from this terrible sin, we should keep our sentiments under control and adopt the following strategies with the required degree of wisdom and insight so that the enemy will not succeed in his wicked plans. In sha Allah these actions/doings will turn out to be beneficial for us and our brothers in our difficult hour.

1. We should particularly stay connected with the mosques because mosques are not just spaces where Muslims are trained but they are also reflective of Muslim society as mentioned by Prophet Muhammad (PBUH), “There are seven types of people who will be kept by Allah under His shade (of grace) on a day when there will be no shade but His. One of those seven is the person whose heart is attached to the mosque.” The first house in the world is Baitullah (House of Allah) situated in the middle of Masjid Al Haram, facing which we offer Namaaz, the most important component of Islam after faith. Before reaching Madinah Munawwarah, Prophet Muhammad (PBUH) laid the foundation of a mosque at Quba, a little before the city of Madinah. After reaching Madinah Munawwarah, before anything else, the Prophet (PBUH) laid the foundation of a mosque that later got to be known as Masjide Nabawi, a mosque that became a means of Islam’s entry into all the nooks and corners of the world. Therefore, we ourselves should offer daily prayers properly and at the same time, we should make efforts to increase other people’s association with the mosques. | If our connection with the mosque is

firm, we will get closer to Allah, and hopefully In sha Allah, the efforts of enemies of Islam will be in vain.

2. We should make sure that the relationship between the respected Ulama and the common people gets stronger because concerning the respected Ulama, Allah has mentioned, “Only those of His slaves fear Allah who are knowledgeable” (Surah Al-Faatir, verse number 28). Today, at the global level, the enemies of Islam are aiming at wiping off the Islamic culture and imposing their own culture on Muslims. Our respected Ulama are stopping them from achieving their objectives which is why the enemies of Islam are trying hard to defame them and are presenting a false image of Islamic madrasas and Ulama before the people so that the strong relationship that exists between the people and Ulama gets weakened. The enemies of Islam will In sha Allah fail miserably in their attempts because from reciting the adhaan (call to prayer) in the ears of the newly born till leading the burial prayers our respected Ulama, in terms of our religious, educational and social guidance, have rendered such services that has benefitted every single Muslim in the course of his/her life.

3. We should leave no stone unturned for the continued existence of Islamic sites of learning and should strive for the establishment of madrasas in areas or villages deprived of their existence. The remarkable role played by these Islamic sites of learning in relation to the protection and service of the Holy Qur’an and sayings of Prophet Muhammad (PBUH), is an unforgettable part of our history. It were none except these Islamic schools of learning that,

directly or indirectly, played a significant role in serving the Holy Qur'an and Hadith in myriad ways.

4. We should be concerned about the religious education of our children who are enrolled in schools and colleges, because these days, most of the students that graduate from these modern educational institutions lack religious knowledge, and are bored of their religion. Therefore authorities associated with Muslim-run universities, colleges and schools are requested not to keep religious education in the curriculum framework just as formality wherein neither the teachers give it any importance nor the students. Instead, considering it as a religious obligation, proper attention should be given to the religious education and training of these students. It is also the responsibility of parents and guardians to remain absolutely attentive to the wellbeing of their children's faith while opting for a school or college for their education. Until our children are not introduced to religious education how can we possibly protect them from the wicked plans of the enemies of Islam? Verily, we should do everything possible to make our children engineers, doctors and designers but before that we should make them true Muslims. Therefore, alongside giving them essential information in relation to basic components of Islam we must also introduce them to Prophet Muhammad's (PBUH) life and Islamic history.
5. With the required degree of wisdom and understanding, we should keep calling each other to Islam because now that there won't be another prophet, this immense responsibility of inviting others to Islam and propagating the religion as per

our capabilities, is obligatory on each one of us as mentioned by Allah in the Holy Qur'an, "The believers, male and female, are friends to each other. They bid virtue and forbid vice and establish Salah and pay Zakah and obey Allah and His Messenger. Those are the ones whom Allah will bless with mercy" (Surah Taubah, verse No. 71). In this verse Allah has outlined several characteristics of believing men and women out of which the first one is that they bid virtue and forbid vice.

6. Wealthy people should allocate a sizeable portion of their donations and financial contributions for the marginalised section of the Muslim community. Alongside making us human beings His delegate, Allah has also bound on us to worship him and obey Him, thereby following His laws and remaining keen on creating a just society. Verily for the accomplishment of this kind of an objective both financial and physical sacrifices are required as mentioned by Allah in the Holy Qur'an, "You shall never attain righteousness unless you spend from what you love" (Surah Aal-Imran, verse No. 92). Therefore, alongside being watchful of fulfilling the obligation of Zakaat (obligatory charity), we must also strive to spend a portion of our money for the betterment of the marginalised section of the Muslim community. Today if we start paying Zakaat properly, numerous problems of the Muslim community will get solved In sha Allah.

O Allah! Help us in performing the deeds that please You, protect our Ulama, madrasas and all muslims, wipe out the names of anti-Islamic elements from the pages of

existence, and make us die with Imaan in the depth of our hearts, Ameen!

13. Can Camel's milk and urine cure sickness or ailment?

Before we get into discussing the theme in detail, let me share translation of three sayings of Prophet Muhammad (PBUH) that are recorded one after the other in Sahih Bukhari:

1. Abu Saeed Khudri (RA) narrates that a person visited Prophet Muhammad (PBUH) and said, "My brother is suffering from stomach ache." Prophet Muhammad (PBUH) said, "Give him honey." Then the second time the same person came (and shared the same problem). This time, too, Prophet Muhammad (PBUH) told him to give honey to his brother. Then the person came for the third time (and said that honey was given but his brother did not get cured). Prophet Muhammad (PBUH) again told him to give honey to his brother. He came again and said, "(according to your instruction) I gave honey (but my brother is not cured)." Prophet Muhammad (PBUH) said, "Allah alone is Truthful and your brother's stomach is telling a lie. Give him honey again." So the person once again gave honey to his brother and he was cured. (Sahih Bukhari)
2. Thaabit (RHA) narrates referring to Anas (RA) that some people were sick. They said, "O Apostle of Allah! Give us shelter and food. Then when they became healthy they said, "The weather of Medina is not suitable for us." So Prophet Muhammad (PBUH) made arrangements for their stay in Harra with some of his camels and said, "Drink their milk".

However, when they became healthy, they killed the shepherd of the Prophet (PBUH) and took away his camels. Prophet Muhammad (PBUH) sent some people to catch them and (the way they treated the shepherd) the Prophet (PBUH) got their hands and feet cut and heated pieces of iron were passed over their eyes. Anas (RA) says he saw one of them licking the earth with his tongue, and he died licking. (Sahih Bukhari)

3. Qataadah (RHA) narrates referring to Anas (RA) that the climate of Madinah did not suit some people (from Urainah) so Prophet Muhammad (PBUH) asked them to go to his shepherd i.e. his camels, and drink their milk and urine (as a medicine). So they went to Prophet Muhammad's (PBUH) shepherd and drank camels' milk and urine. When they became healthy they killed the shepherd and took away the camels. When Prophet Muhammad (PBUH) got to know about the incident, he (PBUH) sent some people in their pursuit. When they were brought before Prophet Muhammad (PBUH), by his (PBUH) orders their hands and feet were cut and heated pieces of iron were passed over their eyes. (Sahih Bukhari)

Important details of the aforesaid incident

Nearly eight people from the tribe of Urainah and the tribe of Askal came to Madinah and declared that they had embraced Islam. They suffered from *Marzul Jawaah*. It is an abdominal disease in which the stomach swells and the person feels extremely thirsty. This disease is also called *Istisqaa*. Prophet Muhammad (PBUH) sent them a little

outside the city of Madinah to his herd of camels that he had received in Sadaqah (alms) so that they could live in open and breathe fresh air. As per the saying of Prophet Muhammad (PBUH) recorded in Sahih Bukhari, the Prophet (PBUH) asked them to drink camel milk. Whereas, according to another saying of Prophet Muhammad (PBUH) recorded in Sahih Bukhari, the Prophet (PBUH) asked them to drink milk and urine of camel. So they became healthy. In return of Prophet Muhammad's (PBUH) favour and generosity they demonstrated such treachery and wickedness that they mercilessly killed Prophet Muhammad's (PBUH) shepherd and passed over heated pieces of iron through his eyes. When Prophet Muhammad (PBUH) was informed of this incident he sent few of his men to chase them down so that they could be arrested and brought before the Prophet (PBUH). When they were arrested and brought before Prophet Muhammad (PBUH) he got them killed exactly the way they killed the Prophet's (PBUH) shepherd. So he (PBUH) got their hands and feet cut and heated pieces of iron were passed over their eyes. As mentioned in the explanation given towards the end of the Hadith in Sahih Bukhari, this incident took place before the verse prohibiting Muthalah was revealed. Qataadah (RHA) narrates that Muhammad bin Sireen (RHA) narrated a saying of Prophet Muhammad (PBUH) that this incident took place before restrictions were revealed (such punishment was prohibited later through revelation). Muthalah means to severe or deform the body parts of a dead person.

Even Halaal animals' urine is unclean

Before we make an attempt at understanding the topic under discussion we have to understand another point here is that if the urine of Halaal animals (animals we can

eat) such as goat, cow, buffalo, and camel etc. is clean or unclean? In the light of the verses of the Holy Qur'an and the sayings of Prophet Muhammad (PBUH), Imam Abu Hanifah (RHA), Imam Shaafi'e (RHA) and other jurists such as Imam Sufiyaan Thauri (RHA) have the opinion that just like the urine of human being urine of all animals is unclean. According to an account, Imam Ahmad bin Hanbal (RHA) also has the same opinion. However, Imam Maalik (RHA) and several other Ulama have the opinion that urine of those animals that could be eaten is clean whereas urine of those that cannot be eaten is unclean. Imam Maalik (RHA) has given two arguments in this regard. The first argument is the aforementioned saying of Prophet Muhammad (PBUH) that Qataadah (RHA) narrated from Anas (RA) wherein there has been a mention of drinking the urine. The premise of the argument is that had urine not been clean why would Prophet Muhammad (PBUH) ask the people to drink it? The second argument is based on a saying of Prophet Muhammad (PBUH) wherein he (PBUH) has said, "You can offer prayer inside the goat shelter." The premise of the argument is that had goat urine been unclean why would Prophet Muhammad (PBUH) give permission to perform prayer inside the area where goats are kept? However, on the basis of these two sayings of Prophet Muhammad (PBUH) it is objectionable to state that Halaal animals' urine is clean because the first saying of the Prophet (PBUH), at the most, makes a case for using urine in the case of illness. Therefore, most of the Ulama have called this event a special one or an exceptional incident, while the complete wordings of the second saying of Prophet Muhammad (PBUH) are, "you can offer prayer inside goat shelter but you should not offer prayer inside the camel stable" categorically support our stance that

even Halaal animals' urine is unclean because Prophet Muhammad (PBUH) has prohibited us from offering prayer inside the camel stable. Detailed response to both the arguments will be provided shortly.

The jurists and Ulama [namely Imam Abu Hanifah (RHA), Imam Shaafi'e (RHA) and Imam Sufiyan Thauri (RHA)] who maintain that urine of all the animals is unclean seek recourse to that saying of Prophet Muhammad (PBUH) in which Prophet (PBUH) said, "Stay clean of urine for punishment in the grave is generally because of not staying clean of urine" (Mustadrak Haakim, Ibne Maajah, Dar Qutni, Sahih Ibne Khuzaimah). Sheikh Haakim (RHA) has called this Hadith authentic as per the conditions laid down in Sahih Bukhari. Allama Haithami (RHA) too has recorded this Hadith in Majmaul Zawaaid. Suffice it to say that Prophet Muhammad (PBUH) has in general commanded believers to stay clean of urine. He (PBUH) did not specify any human being or animal in this regard (urine of a particular animal or human being believers should stay clean of). The second argument is predicated on the Hadith mentioned in Musnad Ahmad in which it has been stated that, after the burial, when a dead body was pressed and crushed badly by the grave, Prophet Muhammad (PBUH) said, "This chastisement was because the deceased did not stay clean of urine." So the teachings of Prophet Muhammad (PBUH) have to do with staying clean of urine. In his entire life, not even once did the Prophet (PBUH) outline some kind of demarcation between the urine of Halaal and Haraam animals.

Moreover, whether we seek recourse to Shari'ah or medicine, one simply cannot understand any connection whatsoever between the flesh and urine of an animal,

animals that can be eaten, their urine is clean and animals that cannot be eaten their urine is unclean. Similarly, one is not able to understand the logic behind ideas such as excreta of the animals that can be eaten is unclean whereas their urine is clean, urine of human being is unclean whereas urine of animals that can be eaten is clean. There is not a single clear cut argument found among the verses of the Holy Qur'an or sayings of Prophet Muhammad (PBUH) that supports the case of clean urine only with respect to animals that can be eaten. Even if we were to suppose that Prophet Muhammad (PBUH) allowed those people to drink camel's urine for the cure of their ailment, it is quite possible that, at that point in time there was no other cure available for that ailment which is why the Prophet (PBUH) asked them to drink camel's urine. However, how can this infer that only Halaal animals' urine is clean? And as far as that saying of Prophet Muhammad (PBUH) is concerned wherein he (PBUH) has permitted believers to offer prayer inside the goat shelter, the complete saying of the Prophet (PBUH) says, "You can offer prayer inside goat shelter but you should not offer prayer inside the camel stable." The meaning of this Hadith is that goat's urine generally does not go that far which is why inside a goat shelter one can find a clean place and offer his prayers there, but camel's urine reaches even distant areas which is why it is impossible to find a clean place inside a camel stable, so do not offer prayer inside the camel stable. As a matter of fact, this saying of the Prophet (PBUH) only supports the stance taken by Imam Abu Hanifah (RHA) that even camel's and goat's urine is unclean.

Use of camel's milk and urine in the treatment of several ailments

Only one incident of this nature had happened in the entire life of Prophet Muhammad (PBUH). After that even in the period of the companions of Prophet Muhammad (PBUH) no incident of this nature took place. As far as the Hadith recorded in the Sahih Bukhari's *Baab Al-dawaa bi abwaalibil* (Chapter on Medicine from Camel's Urine) is concerned, Ulama of Hanafi and Shaafi'e persuasion have offered various responses to it out of which four are the following:

1. Prophet Muhammad (PBUH) was informed by Allah that the people will not recover and live unless they drink camel urine. That way these people come under the category "needy" and for a needy person it is allowed to use impure stuff. It means that in case a person is dying then in order to save his life even a forbidden article can be used for his treatment.

2. Prophet Muhammad (PBUH) did not command the people to drink camel urine but to apply it externally. The actual wording of the saying has the word *Azmadu* which means to apply a layer of something.

3. Various witnesses say that this incident took place before the sixth year of Hijrah. Qataadah (RHA) himself, the narrator of the Hadith, stated that Muhammad bin Seereen told him that this incident took place before the restrictions were revealed (later a revelation forbade such punishment), meaning this incident happened before Muthalah was forbidden, whereas the saying of Prophet Muhammad (PBUH) that speaks of punishment in the grave for not staying clean of urine is an instruction that came later because it is narrated by Abu Hurairah (RA), a

companion of Prophet (PBUH) who embraced Islam in the seventh year of Hijrah. Therefore, the Hadeeth by Qataadah (RHA) narrated on the authority of Anas (RA) stands cancelled (*Mansookh*). Moreover, the Hadith mentions that Prophet Muhammad (PBUH) observed Muthalah for them [those who killed the shepherd and ran away with Prophet's (PBUH) camels] and it remains uncontested that Muthalah stands cancelled. Therefore, it seems reasonable that this commandment too (to use camel urine as a medicine) got cancelled and the most forceful indicator of it is that the Prophet (PBUH) never recommended a cure of this kind to anyone in his entire life nor do we have records of any companion of the Prophet (PBUH) curing someone this way.

4. In Sahih Bukhari only, right before this Hadith, another Hadith is recorded that is narrated by Thaabit (RHA) on the authority of Anas (RA). In that Hadith, only milk (camel milk) is referred to with reference to cure for the same set of people and camel urine is not even distantly referred to. Therefore, such a disease could also be cured by only giving camel milk. Moreover, in Sahih Bukhari, right before these two sayings of the Prophet (PBUH) there is a Hadith recorded wherein honey is prescribed in relation to curing an abdominal ailment. Therefore, it is better to avoid drinking urine for cure if there is another cure available. In fact, in the light of the sayings of the Prophet (PBUH) recorded in Sahih Bukhari, firstly curing should be done by giving honey, then camel milk or other medicines and only then, in case none of the medicines is working and patient's life is in danger, camel urine could be used to cure the ailment.

Famous and renowned writer from Saudi Arabia Mr. Muhammad bin Abdul Lateef Aal Al-Sheikh has written an article on this topic. The piece can be read online on the well-known website Al-Arabia. It seems appropriate that at this point I present a gist of that article so that we gain more clarity on the issue. He has written right in the beginning that although he has absolute faith in the Holy Qur'an and sayings of Prophet Muhammad (PBUH) and on the authenticity of Sahih Bukhari and Sahih Muslim texts, he is not fully satisfied with the words of that Hadith of Sahih Bukhari wherein camel urine is prescribed for cure. It seems better that with reference to this particular saying of Prophet Muhammad (PBUH) we go by the stance of one of the most remarkable jurists Abu Hanifah (RHA) that it was a special case wherein Allah revealed onto the Prophet (PBUH) that without drinking camel urine it will not be possible for those people to recover and remain alive. It means that, contrary to the way some of our respected Ulama have understood it, this Hadith does not carry a general instruction that anyone could use camel urine and feel better. As a matter of fact, this is a special case, the way majority of Ulama have called a Hadith recorded in Sahih Muslim a special case in which Prophet Muhammad (PBUH) asked the wife of Abu Huzaifah (RA) that she should give her breast milk to Abu Huzaifah's (RA) slave Saalim (RA) so that *Hurmat* (mother-son relationship) could be established between the two, even though in the light of the Holy Qur'an and sayings of Prophet Muhammad (PBUH) the entire ummah agrees that if a woman gives her breast milk to anyone older than two years of age, it cannot lead to *Hurmat* (they could become mother and son and therefore each other's *Mahram*). So the way majority of Ulama have called this incident recorded in Sahih Muslim as a special and exceptional

one, similarly the one referring to cure by camel urine should also be treated as an exceptional and special case because from medicinal point of view as well one cannot understand how can drinking of urine – that carries poisons of various kinds – help in any kind of treatment. Moreover, these people [who had come to Prophet (PBUH)] were infidels before Allah and it is quite possible that Allah informed Prophet Muhammad (PBUH) through revelation that these people will die as apostates and, therefore, Allah kept infidels' recovery and health in an unclean thing. The author (Mr. Muhammad bin Abdul Lateef Aal Al-Sheikh) further writes that notwithstanding the authenticity of the Hadith, one could very well discuss the usage of the word urine used in the Hadeeth the way Sheikh Muhammad Uthaimen (RHA) expressed his dissatisfaction regarding the wordings and meaning of the famous Jasaasah Hadeeth recorded in Sahih Muslim.

Suffice it to say that just like human and forbidden animals' urine, Halaal animals' urine is also unclean and the incident recorded in Sahih Bukhari of curing an ailment by using camel urine is a special and exceptional case. Moreover, there are several doubts in relation to this saying of Prophet Muhammad (PBUH) because the Hadith recorded immediately before this one narrates the same incident but mentions only camel milk with reference to cure. Camel urine is not even distantly referred to in that Hadith. Further, this Hadith also has reference to Muthala which was later made impermissible. So we can use camel urine for curing the ailment only in a situation when no treatment for the ailment is found across the world and the patient's life is in danger.

14. Avoiding little children's going out at the time of sunset

Allah has made Prophet Muhammad's (PBUH) sayings and acts example (a case in point) for all the humans to come till the Day of Judgement (as mentioned in the Holy Qur'an, "There is indeed a good model for you in the Messenger of Allah" (PBUH). We firmly believe that our success in both the worlds lies in nothing else but obeying the commandments of Prophet Muhammad (PBUH). At this point I want to raise an issue about something that is practiced by almost none, whether common people or uncommon, and that is avoiding little children's going out at the time of sunset.

Prophet Muhammad (PBUH) said, "When the sun is about to set, stop your children from going out because at that time the devils let loose. Children can be allowed to go out when a part of night has passed." (Sahih Bukhari)

Similarly Prophet Muhammad (PBUH) said, "Do not let your cattle and children go out at the time of sunset because at the time of sunset the devils come out. Let them go out when a portion of night is over." (Sahih Muslim)

In the light of these two sayings of Prophet Muhammad (PBUH) recorded in Sahih Bukhari and Sahih Muslim and other sayings of Prophet Muhammad (PBUH)), right from the best of periods (the first Hijrah century) till the contemporary times, scholars of Hadith, commentators, and our respected Ulama have maintained that we should

avoid letting our children go out from a little before sunset till a while after it is over. However, in the light of other sayings of Prophet Muhammad (PBUH) our respected Ulama have written that this instruction of Prophet Muhammad (PBUH) is to motivate us and not impose something. It means that Prophet Muhammad (PBUH) has motivated the people of his Ummah that around this time (around sunset) they should keep little children indoors.

15. Two Exemplary Stories

The act of lying is a major sin and it ruins the human being

Abu Hurairah (RA) narrates that he heard Prophet Muhammad (PBUH) saying: Among the people of Israel there were three persons, a leper, a blind man, and a bald-headed man. Allah willed to test them. So He sent an angel to them. The angel first visited the leper and asked him, "What is it that you like the most?" He replied, "Good colour and good skin for (because of suffering from leprosy) people loathe me." The angel touched him and (by the will of Allah) his ailment got cured, his complexion grew fairer and his skin too became beautiful. The angel asked him, "What kind of wealth do you like best?" He replied, "Camel." So the leper was given a pregnant she-camel and the angel said (to him), "You will find Allah's blessings in it."

The angel then went to the bald-headed man and asked, "What is it that you like"? He said, "Good hair so that I am relieved of my present ailment, for people detest me because of this ailment." The angel touched his head and his ailment (by the will of Allah) got cured and he was given beautiful hair. The angel asked him, "What kind of property would you like for yourself?" He replied, "Cows." The angel gave him a pregnant cow and said, "You will find Allah's blessings in it."

The angel then went to the blind man and asked him, "What is it that you like for yourself?" He said, "May Allah

restore my eye-sight so that I may see the people around me.” The angel touched his eyes and Allah restored his eye-sight. The angel asked him, “What kind of property would you like for yourself?” He replied, “Goats.” The angel gave him a pregnant she-goat.

All the three pregnant animals (given to the above mentioned persons) gave birth to young ones and (within a certain period there was so much abundance by means of divine intervention that) the leper’s herd of camels filled his entire valley, the bald-headed man’s herd of cows and oxen filled his valley, and the blind man’s valley got filled by his flock of goats. The angel then went to the leper in the same shape and appearance and said, “I am an extremely poor man. I have exhausted my stock and means of journey and I do not expect anyone to satisfy my needs except Allah. However, in the name of Him Who has given you such nice complexion, beautiful skin, and wealth, I ask you to give me a camel so that I may look after the needs of my journey. The man replied, “I have many other obligations (there is no scope for you).” The angel said, “Perhaps I know you. Were you not a leper whom people loathed? It was because of the prayer of a *Faqeer* that Allah gave you all this. The leper said, “All this wealth of mine has been passed on from one generation to another.” The angel said, “If you are speaking a lie, then may Allah make you as you were before.”

Then the angel went to the bald-headed man in the same shape and appearance and made the same request to him. The bald-headed man’s response too was similar to that of leper’s. The angel said, “If you are speaking a lie, then may Allah make you as you were before.”

After that the angel went to the blind man in the same shape and appearance and said, "I am an extremely poor man. All the resources and means of my journey have been exhausted and I do not expect anyone to help me in this regard except Allah. However, I ask you in the name of Him Who restored your eye-sight to give me a goat, so that with its help, I may look after the needs of my journey." The blind man replied, "No doubt, I was blind and Allah restored my eye-sight and no doubt I was poor and penniless and Allah made me wealthy. You can take as many she-goats as you wish. By Allah, since you have asked in the name of Him, you can take as much as you wish. I can never stop you from taking anything." The angel said, "Keep your goats with you. This was just a test and Allah is pleased and happy with you and is angry with both your friends." (Sahih Bukhari)

My dear brothers! The leper and the bald-headed man lied because of which they failed in this world as well as the hereafter. However, the blind man attained success and prosperity in both the worlds because of being truthful. This is why we should never lie. Allah has mentioned in His Holy Book:

Indeed, Allah does not give guidance to anyone who is a transgressor, a liar. (Surah Mu'min, Verse 28)

The consequences of telling lies are severely devastating and dangerous that is why Prophet Muhammad (PBUH) has severely warned against it.

Abdullah bin Mas'ud (RA) narrates that Prophet Muhammad (PBUH) said: "Make it obligatory upon yourself to hold on to truth for truth leads to virtue and

virtue leads you to Paradise. And a person consistently continues to speak the truth and strives to tell the truth till to the point that his name is recorded by Allah among the truthful ones. And beware of telling a lie because telling a lie is debauchery and debauchery leads to Hell. And a person who keeps telling lies and strives towards lying till to the point that his name is recorded by Allah among the liars. (Sahih Bukhari and Sahih Muslim)

Paying debt on time

Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) mentioned about a person from people of Israel who asked another Israeli to lend him one thousand Dinars. The one who was asked for loan said, "Firstly get me witnesses whom I can trust." The one who had asked for loan said, "As a witness Allah is sufficient." The other person said, "Alright. At least present before me some guarantor." The one who had sought the loan said, "As a guarantor too Allah is sufficient." The second person told him that he spoke truth and agreed to lend him the amount with Allah as a Witness and Guarantor. So he lent him the requested amount for a certain period. The debtor took the amount and set off across the sea. And then after getting his work done he searched for a conveyance (boat etc.) so that he could sail across the sea to his city and repay the debt in time but he could not find any means of going back. (When he ran out of all the possible options) He took a piece of wood and made a hole in it, then he inserted one thousand Dinars and a letter to the lender (stating that the Dinars are being sent by him to the lender) in that hole and then sealed it. He then took the piece of wood to the sea and said, "O Allah! You know very well that I borrowed one thousand Dinars from so and so. He asked me for a guarantor and I told him that You were sufficient as a

Guarantor and he accepted You as a Guarantor. He asked me for a witness and for that too I told him that You were sufficient as a Witness and he had accepted You as a Witness. (Verily You know that) I tried hard to find conveyance so that I could return his amount within the specified time period but I could not succeed in my endeavours. So now I hand this over to You (so that You make sure it reaches the lender). So he threw that trunk-shaped wood into the sea with a firm belief that Allah won't let his deposit go waste. Now the wood was in the sea and the person had returned still worried about finding a ship so that he could return to his city. On the other hand the person who had given the loan came to the port thinking some ship might have arrived with his money. But there he saw the wood, the one that had his money sent by the debtor to him. He took that wood home to use it for fire but then when he sawed the wood he found Dinars and a letter. (After few days) When the debtor reached his native town he went to the lender's place and (once again) gave him one thousand Dinars and said, "By Allah I kept trying hard to find a ship so that I could return your money in time but I did not succeed in my attempts." Then the lender asked him, "Ok tell me did you send something to me?" The debtor replied, "I told you I could not find any ship except the one I boarded to reach today." On that the lender said, "Then Allah has delivered on your behalf the money you had sent in the piece of wood." So that person returned happily with his one thousand Dinars. (Sahih Bukhari)

My dear brothers! While taking or giving loan we should keep in mind the commandments specified by Allah in the verse No. 282 of Surah Baqra. This is the longest verse of the Holy Qur'an. This verse has commandments in relation

to debt. The basic objective of these commandments is to make sure no conflict or quarrel arises later. One of the important commandments of these is “to fix the date on which the debt will be repaid.”

It is obligatory for the debtor to leave no stone unturned in order to repay the debt in time. If it is not possible to repay the debt within the specified time period then, being God-fearing, the debtor should seek more time from the lender well before the agreed upon due date. If the lender gives the debtor more time, Allah will reward him beyond measure. But for those who, despite being capable of repaying the debt well in time, exhibit negligence in repaying the debt, Prophet Muhammad (PBUH) has given severe warnings in many of his traditions. The Prophet (PBUH) went to the extent that he refused to lead the Janaazah prayer (burial prayer) of a person who was under debt and performed the prayer only when his debts were settled. Some of the traditions from those are the following:

Jabir (RA) narrates: A person died. After washing his body and clothing him in the burial cloth we requested Prophet Muhammad (PBUH) to lead his Janaazah prayer (burial prayer). The Prophet (PBUH) inquired if the deceased was under some debt. We told the Prophet (PBUH) that he owed two dinars. The Prophet (PBUH) said, “Then you all offer his burial prayer.” Abu Qataadah (RA) said, “O the Apostle of Allah (PBUH)! I hereby take his debt upon myself.” The Prophet (PBUH) said, “That debt is now on you and the deceased is free.” After this the Prophet (PBUH) offered his burial prayer. (Al-Targheeb-wa-al-Tarheeb, 2/168)

Prophet Muhammad (PBUH) said, “A Muslim’s life is suspended because of the debts (meaning it is stopped from entering the paradise) till the time his debts are repaid.” (Tirmidhi, Musnad Ahmad, Ibne Maajah)

After leading the Fajr Salat (Morning Prayer) one day, Prophet Muhammad (PBUH) said, “One of your friends has been stopped right at the gates of the paradise because of not repaying the debt. If you wish you could let him head towards chastisement by Allah, and if you wish you can (by repaying his debt) save him from that chastisement.” (Al-Targheeb-wa-al-Tarheeb)

Prophet Muhammad (PBUH) said, “Allah forgives all the sins of the martyr but does not forgive the debt he has to repay.” (Muslim)

Prophet Muhammad (PBUH) said, “He who borrows money from someone with the intention of repaying, for him Allah creates circumstances that favour his repaying the debt, and if at the time of borrowing the person has an intention of usurping the money then Allah creates circumstances that destroy the borrowed wealth/money. (Bukhari)

Prophet Muhammad (PBUH) said, “He who dies as a debtor, his debt will be repaid through his good deeds (but in case someone else repays the debts on his behalf then there would not be any compensation). (Ibne Maajah)

Prophet Muhammad (PBUH) said, “If someone borrows money with the intention of not repaying it later, (on the Day of Judgement) he will be presented before Allah as a thief. (Ibne Maajah)

Prophet Muhammad (PBUH) said, “It is unjust not to repay the debt when one is capable of repaying” (Bukhari and Muslim). He who does not repay his debt despite being capable of doing so is an oppressor (on his own soul) and sinner. (Sharah Muslim Linnawwi, Fathul Bari)

16. 250 Questions and Answers Related to Essential Islamic Information

1. What should we recite before we eat?
Answer: Bismillah (In the name of Allah).
2. What should we recite after eating food?
Answer: Alhamdulillah (Praise be to Allah).
3. What should we say when we write, read or hear the name of Prophet Muhammad (PBUH)?
Answer: Sallallaahu Alaihi Wasallam (Peace be upon him).
4. What should we say when we write, read or hear a prophet or an apostle's name?
Answer: Alaihis-Salaam (Blessings be upon him).
5. What should we say when we write, read or hear the name of a companion of the Prophet (PBUH)?
Answer: Razi Allahu Anhu/Anha (May Allah be pleased with him/her).
6. What is the name of the world's last prophet and apostle?
Answer: Muhammad Sallallaahu Alaihi Wasallam.
7. What is the name of Prophet Muhammad's (PBUH) father?
Answer: His (PBUH) father's name is Abdullah.
8. What is the name of Prophet Muhammad's (PBUH) mother?
Answer: His (PBUH) mother's name is Aamina.
9. What is the name of Prophet Muhammad's (PBUH) paternal grandfather?

Answer: His (PBUH) paternal grandfather's name is Abdul Muttalib.

10. Where was Prophet Muhammad (PBUH) born?

Answer: Prophet Muhammad (PBUH) was born in Makkah.

11. How old was Prophet Muhammad (PBUH) when his (PBUH) mother died?

Answer: He (PBUH) was six years old.

12. Where is Prophet Muhammad (PBUH) buried?

Answer: He (PBUH) is buried in Madinah Munawwarah.

13. Where did Prophet Muhammad (PBUH) receive revelation for the first time?

Answer: Inside the cave of Hira.

14. What was the age of Prophet Muhammad (PBUH) when he received the first revelation?

Answer: He (PBUH) was forty years old.

15. Tell us the name of Prophet Muhammad's (PBUH) uncle, one who was breastfed by the same woman who had breastfed Prophet Muhammad (PBUH)?

Answer: Hamza (RA).

16. Tell us the names of two uncles of Prophet Muhammad (PBUH) who had embraced Islam?

Answer: Hamza (RA) and Abbas (RA).

17. What was the age of Prophet Muhammad (PBUH) when he got married to Khadeejah (RA)?

Answer: 25 years.

18. At the time of their marriage how much older was Khadeejah (RA) to Prophet Muhammad (PBUH)?

Answer: Khadeejah (RA) was 15 years older than Prophet Muhammad (PBUH).

19. Tell us the name of Prophet Muhammad's (PBUH) first wife?

Answer: Khadeejah (RA).

20. Who was Bibi Haleema Saadiya?

Answer: She was the midwife/maid who breastfed Prophet Muhammad (PBUH).

21. What was the name of the cave in which Prophet Muhammad (PBUH) took shelter at the time of migration?

Answer: The cave of Thaur.

22. Who created the sun, the moon, the stars, the earth and the sky?

Answer: Allah.

23. What is the term for the meal taken before the call to Morning Prayer during the month of Ramadan?

Answer: Sahri.

24. What is the term for the meal taken after sunset during the month of Ramadan?

Answer: Iftaar.

25. What is the term used for abstinence in relation to eating, drinking etc. from day break to sunset?

Answer: Roza (Saum or Fasting).

26. What is the person called who had memorised the entire Qur'an?

Answer: Hafiz-e-Qur'an.

27. In which month was Prophet Muhammad (PBUH) born?

Answer: In the month of Rabi-ul-Awwal.

28. In which month did Prophet Muhammad (PBUH) die?

Answer: In the month of Rabi-ul-Awwal.

29. What is the greatest miracle of our Prophet (PBUH)?

Answer: The Holy Qur'an.

30. How many doors are there to Paradise?

Answer: Eight.

31. How many doors are there to Hell?

Answer: Seven.

32. What is the name of the caretaker of Paradise?

Answer: Rizwan.

33. What is the name of the caretaker of Hell?

Answer: Maalik.

34. Which commandment of Allah is emphasised the most in the Holy Qur'an?

Answer: Namaz (Prayer).

35. Where is the Cave of Hira and the Cave of Thaur situated?

Answer: In Makkah Mukarramah.

36. Which Surah is also known as *As-sab-ul-mathaani* (Seven Repetitive Verses)?

Answer: Surah Faatiha.

37. As per the Christian calendar in which year was Prophet Muhammad (PBUH) born?

Answer: Prophet Muhammad (PBUH) was born in 571 CE.

38. Which part of Prophet Muhammad's (PBUH) body bore the seal of prophethood?

Answer: Between his (PBUH) shoulders.

39. What about the person who does not believe in the prophethood of Prophet Muhammad (PBUH)?

Answer: The one who does not believe in the prophethood of Prophet Muhammad (PBUH) is a non-believer.

40. Where did Prophet Muhammad (PBUH) lead the congregation of prophets?

Answer: At Baitul Muqaddas (Al Aqsa Mosque).

41. With what material did Allah create Prophet Adam (AS)?

Answer: Clay.

42. Who is the Creator and Master of this world and the entire universe?

Answer: Allah.

43. Tell us the name of the first man (among mature ones) who embraced Islam.

Answer: Abu Bakr Siddique (RA).

44. Tell us the name of the first child who embraced Islam.

Answer: Ali (RA).

45. Tell us the name of the first woman who embraced Islam.

Answer: Khadeejah (RA).

46. What was the age of Prophet Muhammad (PBUH) at the time of Khadeejah's (RA) death?

Answer: Fifty years.

47. Which hand should we use for eating?

Answer: Right hand.

48. Fasting is obligatory during which month?

Answer: Ramadan.

49. On what date do we offer Id-al-Fitr prayer?

Answer: First of Shawwal.

50. On what date do we offer Id-al-Adhaa prayer?

Answer: On the tenth day of Dhul-Hijjah.

51. When do the pilgrims gather at Arafat?

Answer: On the ninth day of Dhul-Hijjah.

52. When are animals sacrificed in the name of Allah? Is it on the occasion of Id-al-Fitr or Id-al-Adhaa?

Answer: On the occasion of Id-al-Adhaa.

53. On what days during the week is it virtuous to observe fast?

Answer: Monday and Thursday.

54. In the month of Shawwal, observance of how many fasts is particularly virtuous?

Answer: Six fasts.

55. Tell us the name of the first mosque built after the advent of Islam.

Answer: Masjid-e-Quba.

56. Tell us the name of the first mosque built on this earth.

Answer: Masjid-e-Haram.

57. Offering a prayer in Masjid-e-Haram is equal to offering how many prayers in terms of rewards?

Answer: One lakh.

58. Tell us the name of the world's second mosque.

Answer: Masjid-e-Aqsa (First Qibla).

59. Who are Munkir and Nakeer?

Answer: Angels who will question the dead in the grave.

60. Explain the responsibility of Jibraeel (AS).

Answer: His responsibility is to pass on revelations to the prophets by the will of Allah.

61. What is the responsibility of Israfeel (AS)?

Answer: To blow the Soor (He will blow the Soor on the Day of Judgement).

62. What is the responsibility of Izraeel (AS)?

Answer: To take away the soul (at the time of death he takes the soul out of body).

63. Who among the prophets is called Roohullah (Spirit of Allah)?

Answer: Eesaa (AS).

64. Who among the prophets is called Kaleemullah (with whom Allah has talked)?

Answer: Moosa (AS).

65. Who among the prophets is called Zabeehullah (He who was sacrificed for Allah)?

Answer: Ismaeel (AS).

66. Who among the prophets is called Khaleelullah (Friend of Allah)?

Answer: Ibrahim (AS).

67. Who is known as Rooh-al-Ameen (Spirit of the Reliable)?

Answer: Jibraeel (AS).

68. What is the old name of Madinah Munawwarah?

Answer: Yathrib.

69. Where is Masjid Aqsa situated?

Answer: Jerusalem.

70. Where is the qibla of Muslims?

Answer: Makkah Mukarramah.

71. Under whose control is the first qibla of Muslims?

Answer: Under the control of Jews (Masjid-e-Aqsa).

72. Who killed Abu Jahl?

Answer: Muaadh and Muawwidh (two adolescent boys).

73. What is the name of your religion?

Answer: Islam.

74. Which Surah is called the heart of the Holy Qur'an?

Answer: Surah Yaseen.

75. How many prayers are obligatory during a day?

Answer: Five times.

76. What are the names of five obligatory prayers?

Answer: Fajr, Zuhr, Asr, Maghrib and Isha.

77. How many obligatory rak'ats are there in total in these five obligatory prayers?

Answer: 17 rak'ats.

78. How many rak'ats are obligatory in the Fajr prayer?

Answer: Two rak'ats.

79. How many rak'ats are obligatory in the Zuhr prayer?

Answer: Four rak'ats

80. How many rak'ats are obligatory in the Asr prayer?

Answer: Four rak'ats.

81. How many rak'ats are obligatory in the Maghrib prayer?

Answer: Three rak'ats.

82. How many rak'ats are obligatory in the Isha prayer?

Answer: Four rak'ats.

83. How many rak'ats are Sunnat-e-Muakkadah in a day?

Answer: 12 rak'ats.

84. Give the details of twelve rak'ats Sunnat-e-Muakkadah.

Answer: Two rak'ats before Fajr (obligatory prayer), four rak'ats before Zuhr, two rak'ats after Zuhr, two rak'ats after Maghrib and two rak'ats after Isha.

85. Tell us the name of the prophet who was swallowed by a fish.

Answer: Yunus (AS).

86. Tell us the name of the companion of Prophet Muhammad (PBUH) whose name is mentioned in the Holy Qur'an.

Answer: Zaid (RA).

87. Who created us?

Answer: Allah.

88. What is the term for people who do not believe in God?

Answer: They are called Kaafir (non-believer).

89. Who was Prophet Muhammad (PBUH)?

Answer: He was Allah's bondsman and Prophet.

90. Where did Prophet Muhammad (PBUH) live throughout his life?

Answer: For almost 53 years he (PBUH) stayed in his native city of Makkah and for almost ten years he (PBUH) stayed in Madinah.

91. In how many days was the entire Holy Qur'an revealed?

Answer: 23 years.

92. What is the term for the person who calls out the Adhan (call to prayer)?

Answer: He is called Muaddhin.

93. What is the term for the person who leads the prayer in the mosque?

Answer: He is called Imam.

94. On how many pillars does Islam rest?

Answer: Islam rests on five pillars.

95. Tell us the names of five pillars of Islam.

Answer: Tauheed, Namaz (Prayer), Roza (fasting in the month of Ramadan), Zakat (Obligatory Charity) and Hajj (Pilgrimage to Makkah).

96. When did prayer become obligatory?

Answer: At the time of Meraaj (Ascension), during the Makkan phase of Prophet Muhammad's (PBUH) life.

97. When did fasting become obligatory?

Answer: In the second year of Hijrah.

98. When did Zakat become obligatory?

Answer: In the third year of Hijrah.

99. In what year did Hajj become obligatory?

Answer: In the ninth year of Hijrah.

100. When was alcohol forbidden?

Answer: In the fourth year of Hijrah.

101. When were the women commanded to observe purdah (to veil themselves)?

Answer: In the fifth year of Hijrah.

102. When did Agreement of Hudaibiyah (Sulah Hudaibiyah) take place?

Answer: In the sixth year of Hijrah.

103. When was Makkah Mukarramah conquered?

Answer: In the eighth year of Hijrah.

104. Which family of creation does the Satan belong to? Angel, Human, or Jinn?

Answer: He is from the family of Jinns.

105. Tell us the name of the she-camel Prophet Muhammad travelled on when he migrated to Madinah.

Answer: Her name was Quswa.

106. Who are Kiraaman Katibeen and what is their responsibility?

Answer: They are angels who maintain a record of the deeds of human beings.

107. Who among the caliphs was addressed as Ameerul-Momineen (Honourable Scribes) for the first time?

Answer: Umar bin Khattab (RA).

108. Write the name of the first martyr of Islam?

Answer: Sumaiyya (RA).

109. Tell us the names of Prophet Muhammad's (PBUH) grandsons who the Prophet (PBUH) dearly loved.

Answer: Hasan (RA) and Husain (RA).

110. Tell us the name of Hasan (RA) and Husain's (RA) mother.

Answer: Fatimah (RA).

111. What is it that Allah dislikes the most, although it is permissible?

Answer: Talaq (Divorce).

112. In which Surah of the Holy Qur'an is the verse that marked the beginning of revelation?

Answer: In Surah Alaq.

113. Write the name of the Surah in which Abu Lahab and his wife's wickedness is mentioned.

Answer: Surah Tabbat.

114. When did Prophet Muhammad (PBUH) perform the pilgrimage (Hajjatul Wida, The Last Pilgrimage)?

Answer: In the tenth year of Hijrah.

115. When did the first important battle of Islam (Battle of Badr) take place?

Answer: In the second year of Hijrah.

116. When did the second important battle of Islam (Battle of Uhud) take place?

Answer: In the third year of Hijrah.

117. How many Surahs (chapters) are there in the Holy Qur'an?

Answer: 114.

118. How many parts are there in the Holy Qur'an?

Answer: 30.

119. How many times has "Bismillah-ir-Rahmaan-ir-Raheem" (In the name of Allah, the Most Gracious, the Most Merciful.) been mentioned in the Holy Qur'an?

Answer; 114 times.

120. How many Surahs in the Holy Qur'an begin with Bismillah-ir-Rahmaan-ir-Raheem?

Answer: 113 Surahs.

121. What is the name of the Surah that does not start with Bismillah-ir-Rahmaan-ir-Raheem?

Answer: Surah Taubah.

122. What is the name of the Surah wherein Bismillah is mentioned twice?

Answer: Surah Namal.

123. How many times has the word Qur'an been repeated in the Holy Qur'an?

Answer: 70 times.

124. Which is the longest Surah of the Holy Qur'an?

Answer: Surah Baqarah.

125. In which Surah is the longest verse of the Holy Qur'an?

Answer: Surah Baqarah (verse number 282).

126. In the Holy Qur'an which night has been called the most virtuous of all the nights?

Answer: Layl-at-ul-Qadr.

127. In which month was the Holy Qur'an revealed?

Answer: Ramadan.

128. The month of Ramadan comes after which month?

Answer: Shabaan.

129. How many Surahs begin with "Alhamdulillah?"

Answer: Five; Surah Fatihah, Surah Al-Inaam, Surah Al-Kahf, Surah Faatir and Surah Sabaa.

130. How many Surah's names are one-lettered?

Answer: Three; Surah Saad, Surah Qaaf, and Surah Noon.

131. How many Surahs begin with "Inna?"

Answer: Four; Surah Fatah, Surah Al-Nooh, Surah Al-Qadr, and Surah Al-Kauthar.

132. Which Surah has the name of Prophet Muhammad's (PBUH) tribe?

Answer: Surah Al-Quraish.

133. Which Surah is also called the heart of the Holy Qur'an?

Answer: Surah Yaseen.

134. Which Surah is named after a battle?

Answer: Surah Al-Ahzaab (The Clans).

135. Which Surah is named after a metal?

Answer: Surah Al-Hadeed (Iron).

136. Which Surah is called “Uroosul Qur’an” (Bride of the Holy Qur’an)?

Answer: Surah Al-Rahmaan.

137. Which Surah equals one third of the Holy Qur’an?

Answer: Surah Al-Tauheed (Al-Ikhlaas).

138. How many Surahs begin with Huroof-e-Muqatta-aat (abbreviated letters)?

Answer: 29 Surahs.

139. Which Surahs are called Muawwadhatain?

Answer: Surah Al-Falaq and Surah Al-Naas.

140. Which Surahs begin with “Tabaarakal Ladhee?”

Answer: Surah Al-Mulk and Surah Al-Furqan.

141. How long was the duration of Makki Surahs [surahs that were revealed during the Makkan phase of Prophet Muhammad’s (PBUH) life]?

Answer: Almost 13 years.

142. How long was the duration of Madani Surahs [surahs that were revealed during the Madani phase of Prophet Muhammad’s (PBUH) life]?

Answer: Almost 10 years.

143. The Holy Qur’an was revealed upon Prophet Muhammad (PBUH) in one go or gradually?

Answer: It was revealed gradually. At times one verse was revealed, at times four verses, at times one Surah. It kept getting revealed as per the need.

144. What used to be Prophet Muhammad’s (PBUH) usual dress?

Answer: Lungi (a long cloth tied around the waist that covers the lower half), shirt, turban, skullcap and shawl.

145. What used to be the colour of Prophet Muhammad’s (PBUH) turban in general?

Answer: Black or white.

146. How many Hajj and Umrah did Prophet Muhammad (PBUH) perform?

Answer: One Hajj and four Umrah.

147. Hajj is compulsory once in a lifetime or every year?

Answer: Only once in a lifetime.

148. Who became the caliph of Muslims after the death of Prophet Muhammad (PBUH)?

Answer: Abu Bakr Siddique (RA).

149. Rituals performed during Hajj are associated with the sacrifices of which Prophets?

Answer: Prophet Ibrahim (AS) and Prophet Ismaeel (AS).

150. How many prophets were there approximately?

Answers: Approximately one lakh twenty four thousand.

151. How many companions of the Prophet (PBUH) were there approximately?

Answer: Approximately one lakh twenty four thousand.

152. How many prophets have been mentioned in the Holy Qur'an?

Answer: 25 prophets.

153. Tell us the names of five prophets mentioned in the Holy Qur'an.

Answer: Prophet Eesaa (AS), Prophet Moosa (AS), Prophet Ibrahim (AS), Prophet Ismaeel (AS) and Prophet Yusuf (AS).

154. Who among the prophets is referred to the most in the Holy Qur'an?

Answer: Prophet Moosa (AS).

155. What is the count of Ashhur-e-Hurum (Forbidden Months, months during which the Arabs did not fight)?

Answer: Four (Dhil-Qaadah, Dhil-Hijjah, Muharram and Rajab).

156. Arrange the following battles chronologically; Battle of Uhud, Battle of Badr, Battle of Hunain and Battle of Khandaq.

Answer: Battle of Badr, Battle of Uhud, Battle of Khandaq and Battle of Hunain.

157. In terms of the times in which they lived arrange the following prophets chronologically; Prophet Nooh (AS), Prophet Eesaa (AS), Prophet Moosa (AS) and Prophet Ibrahim (AS).

Answer: Prophet Nooh (AS), Prophet Ibrahim (AS), Prophet Moosa (AS) and Prophet Eesaa (AS).

158. Who among the following Ulama came first; Ibn-al-Qayyim (RHA), Ibne Taimiyah (RHA), Ibne Hanbal (RHA) and Abu Hanifah (RHA)?

Answer: Imam Abu Hanifah (RHA).

159. What is the name of Imam Abu Hanifah (RHA)?

Answer: Nomaan bin Thaabit (RHA).

160. Tell us the name of the companion of Prophet Muhammad (PBUH) on whose death the Throne of Allah (Arsh) quivered.

Answer: Saad bin Muaadh (RA).

161. Tell us the name of the companion of Prophet Muhammad (PBUH) who was given bath (on his death) by angels.

Answer: Hanzalah bin Abi Aamir (RA).

162. Tell us the name of the compiler of famous Hadith book "Riyadh-us-Saliheen."

Answer: Imam Nawawi (RHA).

163. Tell us the name of the person who was the first to recite the Holy Qur'an aloud (in public) in Makkah Mukarramah.

Answer: Abdullah bin Mas'ud (RA).

164. What are the names of Prophet Muhammad's (PBUH) daughters?

Answer: Zainab (RA), Ruqaiyya (RA), Umme Kulthoom (RA) and Fatimah (RA).

165. What is the name of the youngest daughter of Prophet Muhammad (PBUH)?

Answer: Fatimah (RA).

166. Fatimah (RA) was married to whom?

Answer: Hazrat Ali (RA).

167. Who were the three sons-in law of Prophet Muhammad (PBUH)?

Answer: Abu Al-Aas (RA), Uthman (RA) and Ali (RA).

168. In which battle did Prophet Muhammad (PBUH) lose his teeth?

Answer: Battle of Uhud.

169. Tell us the name of the first important battle of Islam.

Answer: Battle of Badr.

170. When do the angels close the register in which they make a record of all those who come to attend Friday prayer?

Answer: When the Imam reaches the pulpit to deliver Khutbah (sermon).

171. Till what point did Prophet Muhammad's (PBUH) clothes used to cover his body?

Answer: Till the half of his calf (almost the middle point between knees and heels).

172. What colour did Prophet Muhammad (PBUH) like the most?

Answer: White.

173. Other than the obligatory prayers, which other prayer is mentioned in the Holy Qur'an?

Answer: Tahajjud.

174. On what day is reading of Surah Kahf considered particularly virtuous as per the traditions of Prophet Muhammad (PBUH)?

Answer: On Friday.

175. On what day is reading of Durood Sharif considered particularly virtuous as per the traditions of Prophet Muhammad (PBUH)?

Answer: On Friday.

176. Which Surah of the Holy Qur'an is named after a day?

Answer: Surah Jumu'ah.

177. Since when did the practice of first call to prayer on Friday begin?

Answer: Since the period of caliph Uthman (RA).

178. Which prophet was raised to the heavens?

Answer: Prophet Eesaa (AS)

179. The event of Me'raj happened during sleep or awakened state?

Answer: In the awakened state.

180. Tell us about the longest journey to have happened in human history.

Answer: Journey of Me'raj and Israa.

181. On the Day of Judgement what is the first thing for which we will be held accountable for?

Answer: Namaz (Prayer).

182. Which are the two prayers regarding which (offering them properly) Prophet Muhammad (PBUH) has specially insisted?

Answer: Fajr and Asr.

183. Tell us the names of three poets who praised and glorified Prophet Muhammad (PBUH) through their poems.

Answer: Hassaan bin Thaabit (RA), Kaab bin Maalik (RA) and Abdullah bin Rawaahah (RA).

184. What was the strength of Muslim army in Battle of Badr?

Answer: 313.

185. Tell us the names of few of the famous Hadith books.

Answer: Bukhari, Muslim, Tirmidhi, Ibne Maajah, Nasa'i and Abu Dawood.

186. Prophet Muhammad (PBUH) has only once offered burial prayer of a person without being physically present at the burial site. Tell us the name of that person.

Answer: The king of Habshah (now called Ethiopia) named Najaashi (he was buried without burial prayer).

187. Outside the Arabian Peninsula, Prophet Muhammad (PBUH) travelled to just one country. Tell us the name of that country.

Answer: Syria.

188. Where will Prophet Eesaa (AS) descend?

Answer: In Damascus.

189. Tell us the names of the two sons of Prophet Ibrahim (AS).

Answer: Prophet Ismaeel (AS) and Prophet Ishaq (AS).

190. Tell us the name of one of the sons of Prophet Yaqoob (AS).

Answer: Prophet Yusuf (AS).

191. The people of Israel are descendants of which prophet.

Answer: Prophet Yaqoob (AS).

192. In which Surah of the Holy Qur'an has Prophet Yusuf's story been mentioned at length?

Answer: In Surah Yusuf.

193. What is the first month of Islamic calendar?

Answer: Muharram-al-Haraam.

194. In which month was Hazrat Husain (RA) martyred?

Answer: Muharram-al-Haraam.

195. Tell us the name of the martyr who was called Sayyidush Shuhadaa (chief of martyrs) by Prophet Muhammad (PBUH).

Answer: Hamza (RA).

196. Since when did the Hijri calendar begin?

Answer: Since the period of caliph Umar Farooq (RA).

197. Tell us the names of four months of Islamic calendar.

Answer: Shaaban, Ramadan, Dhil-Qaadah and Dhil-Hijjah.

198. Arrange in the right order; Ramadan, Shaaban, Dhil-Hijjah and Dhil-Qaadah.

Answer: Shaaban, Ramadan, Dhi-lQaadah and Dhil-Hijjah.

199. Write the names of six major sins.

Answer: Practicing idolatry, killing someone for no reason, paying or taking interest, not offering obligatory prayer, drinking alcohol and lying.

200. How many people were part of Prophet Muhammad's (PBUH) group that set out for Hijrah?

Answer: Four people; Prophet Muhammad (PBUH), Hazrat Abu Bakr Siddique (RA), Hazrat Aamir bin Fuhairah (RA) (slave of Abu Bakr Siddique) and Abdullah bin Arqat (RA) (the guide).

201. What is Hamd?

Answer: Those lines written in praise of Allah.

202. What is Naat?

Answer: Those lines written in praise and manqabat [praise only for Prophet Muhammad (PBUH) and his family] of Prophet Muhammad (PBUH).

203. Who are called Umma-haatul-Momineen (Mothers of Believers)?

Answer: Prophet Muhammad's (PBUH) wives are called Umma-haatul-Momineen.

204. Prophet Ibrahim (AS) had migrated to Syria from which country?

Answer: From Iraq.

205. What is the prayer which Prophet Yunus (AS) recited, by the will of Allah, when thrown out by the fish?

Answer: La ilaaha illaa anta subhaanaka inni kuntu minaz zalimeen (There is no God but You. Pure are You. Indeed I was among the wrongdoers).

206. Which country did Prophet Yusuf (AS) rule?

Answer: Egypt.

207. In whose house did Prophet Muhammad (PBUH) stay after migrating to Madinah?

Answer: Abu Ayyub Ansari (RA).

208. When is Sunnat-Etikaaf to be observed?

Answer: In the last ten days of Ramadan.

209. Write the name of that famous Muhaddith (Hadith scholar) from India who wrote an important summary of Sahih Bukhari.

Answer: Maulana Mohammad Anwar Shah Kashmiri (RHA).

210. Tell us the name of the summary of Sahih Bukhari written by Maulana Anwar Shah Kashmiri (RHA).

Answer: Faiz-ul-Baari.

211. Tell us the name of one contemporary Muhaddith from the subcontinent.

Answer: Muhaddith Maulana Habibur Rahman Azmi (RHA).

212. Write the names of two contemporary Ulama from the subcontinent who have worked extensively on modern issues.

Answer: Mufti Mohammad Taqi-Uthmani and Maulana Khalid Saifullah Rahmaani.

213. Name three major sins of the times we live in.

Answer: Giving and taking of interest, lying, and taking or giving of bribe.

214. When was Darul Uloom Deoband founded?

Answer: 1866 AD

215. When was Madrasa Mazaahirul-Uloom of Saharanpur founded?

Answer: 1866 AD.

216. When was Nadwatul Ulama of Lucknow founded?

Answer: 1894 AD.

217. When was Aligarh Muslim University founded?

Answer: 1875 AD.

218. When was Jamia Millia Islamia founded?

Answer: 1920.

219. When was Osmania University founded?

Answer: 1908 AD.

220. What is the name of the mountain on which Prophet Nooh's (AS) Arc stopped?

Answer: Mount Judi which is located in Turkey.

221. What is the name of the caliph who made a special arrangement for the collection of traditions of Prophet Muhammad (PBUH).

Answer: Umar bin Abdul Azeez (RHA).

222. Tell us the name of the movement wherein letters were written on silk for freedom.

Answer: Silk Letter Movement.

223. Who spearheaded the Silk Letter Movement?

Answer: Sheikhu'l Hind Maulana Mahmoodul Hasan (RHA).

224. Who laid the foundation of Jamia Millia Islamia?

Answer: Sheikhul Hind Maulana Mahmoodul Hasan (RHA).

225. Tell us the name of the first student of Darul Uloom Deoband.

Answer: Sheikhul Hind Maulana Mahmoodul Hasan (RHA).

226. Mention three miracles of Prophet Muhammad (PBUH).

Answer: The Holy Qur'an, Me'raaj, and Shaqq-ul-Qamar (when moon was divided into two).

227. Mention three miracles of Prophet Eesaa (AS).

Answer: To raise the dead to life by the will of Allah, give sight to those who were born blind, and, by the will of Allah, curing the lepers.

228. Name the companion of Prophet Muhammad (PBUH) who has narrated most number of traditions of the Prophet (PBUH).

Answer: Abu Hurairah (RZA).

229. Name the woman companion of Prophet Muhammad (PBUH) who has narrated most number of traditions of the Prophet (PBUH).

Answer: Ayesha (RZA).

230. Tell us the name of the companion of Prophet Muhammad (PBUH) who recited verses in praise of the Prophet (PBUH).

Answer: Hassaan bin Thaabit (RZA).

231. Which companion of Prophet Muhammad (PBUH) is called Sayyid-ul-Quraa (chief of all the reciters of the Holy Qur'an)?

Answer: Ubai bin Kaab (RZA).

232. Who was the commander-in-chief of Muslim army in the Battle of Qadsiya?

Answer: Hazrat Saad bin Abi Waqqaas (RZA).

233. What are the name of two Jewish tribes that were bordering Madinah Munawwarah during the time of Prophet Muhammad (PBUH).

Answer: Banu Quraizah and Banu Nuzair.

234. Name the companion of Prophet Muhammad (PBUH) who bought Bilal (RZA) and then set him free.

Answer: Abu Bakr (RZA).

235. Out of the five pillars of Islam which one did Prophet Muhammad (PBUH) emphasise on in his last will?

Answer: Namaz (prayer).

236. Name the commandment of Allah in relation to which Prophet Muhammad (PBUH) has ordered believers to beat their children if they are found negligent towards that.

Answer: Namaz (prayer).

237. Tell us the names of three famous commentaries on the Holy Qur'an written in Arabic.

Answer: Tafseer bin Kathir, Tafseer bin Jareer Tabari, and Tafseer Jalaalain.

238. Tell us the names of three commentaries on the Holy Qur'an written in Urdu.

Answer: Ma-aariful-Qur'an, Tafheemul-Qur'an and Tadabburl-Qur'an.

239. How many verses are there in the longest Surah of the Holy Qur'an?

Answer: 286 verses.

240. Which issue has been mentioned in the longest verse of the Holy Qur'an?

Answer: The time of repayment of debt and the loan amount to be written down.

241. In the Holy Qur'an there are various references to the observance of veil. Mention any one verse out of these.

Answer: Surah Al-Noor, verse no. 31, Surah Al-Noor, verse no. 60 and Surah Al-Ahzaab, verse no. 59.

242. What is the name of the Surah of the Holy Qur'an wherein eight categories of people needy of Zakat are mentioned?

Answer: Surah Al-Taubah, verse no. 60.

242. What is meant by "Salaat-ul-Wustaa" (the middle prayer) as mentioned in the Holy Qur'an?

Answer: Asr prayer.

243. What is the name of the Surah and verse no. in the Holy Qur'an wherein four obligatory things related to ablution are mentioned?

Answer: Surah Al-Maaidah, verse no. 6.

244. What is the name of the Surah and verse no. in the Holy Qur'an wherein Allah has Himself taken responsibility of safeguarding the Holy Qur'an.

Answer: Surah Al-Hijr, verse no. 9.

245. What is the name of the Surah of the Holy Qur'an wherein the topic of inheritance is dealt with at length?

Answer: Surah Al-Nisaa.

246. What is the name of the Surah of the Holy Qur'an wherein issues related to Hajj are explained at length?

Answer: Surah Al-Baqarah.

247. Which philosopher's (Hakeem's) ideas (few of them) have been mentioned in the Holy Qur'an?

Answer: Hakeem Luqman.

248. What is the verse of the Holy Qur'an wherein, addressing those who do not quit taking/giving

interest, it is said, "Then listen to the declaration of war from Allah and His Messenger?"

Answer: Surah Al-Baqarah, verse nos. 278 and 279.

249. In which Surah of the Holy Qur'an, beard is mentioned?

Answer: Surah Taahaa, verse no. 94 (O son of my mother, do not hold me by my beard).

250. Write the verse wherein believers are commanded to recite Durood on Prophet Muhammad (PBUH).

Answer: "Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray Allah to bless him, and send your Salam (prayer for his being in peace) to him in abundance." (Surah Al-Ahzaab, verse no. 56)

17. Publicizing false information through Internet

These days the practice of forwarding every second text or message through internet is widespread. We show great carelessness while sharing these texts with others and taking the trouble of reading these text remains secondary to us. Similarly, we do not feel the need to inquire about the validity and authenticity of the text (whether through email or other social media); whether the received text is based on authentic information/source or just a string of lies spread by vested interests or ignorant persons. Regardless of all this, we exhibit extreme haste in forwarding the text. Though, the fact of the matter is that the text has not been sent to us to forward it to others but to read it carefully.

It is not permissible for us to forward text based on false information or inauthentic source to a person or group. It is particularly inappropriate in the case of the text related to religious information because that could prove to be a means of spreading wrong information to others. For instance, recently an email was received by few people that said, "Send five names of Allah to any 11 Muslim persons and the severest of your problems will be solved..." Similarly few people have received an email that says, "If so and so email is sent to these many people then so and so problems of yours will be solved, else (in case you do not forward the email) your problems will increase." Be that as it may, such emails have got nothing to do with the Holy Qur'an or Sunnah, instead they are all fraud and

based on lies. Being ignorant of the truth few people forward such emails to others.

Islam has urged its followers to achieve worldly knowledge alongside attaining the knowledge pertaining to Islam and science, since we know very well that the beginning of revelation was with the word “Iqra” meaning read. Moreover, Prophet Muhammad (PBUH) said, “It is obligatory on each and every Muslim man and woman to seek knowledge” (Ibne Maajah).

In the contemporary digital world, internet too is used with regard to learning. Internet too is a gift/bounty from Allah provided we use it in the right manner. But few people, charmed by the shine and gloss of the information received through any social media, forward it to others without reading it or researching on it. These days there are numerous groups that are found on internet as a consequence of which if any such information is forwarded even once, it is instantly received by thousands. In case, an email based on wrong information is forwarded, then that wrong information will keep gaining roots among people, and the sin for that will be on all of those persons who contributed to its dissemination. Therefore, forwarding any email, especially one related to religious information, without properly exploring its particulars is a sin, as mentioned by Prophet Muhammad (PBUH), “For a person to be a liar, it is enough that he spreads hearsays without validating them” (Muslim). In another Hadith Prophet Muhammad (PBUH) has said, “He who knowingly attributed a wrong Hadith to me is one among the liars” (Muslim).

Do remember that whatever a human being utters or writes gets recorded in his/her register of deeds as mentioned by Allah in the Holy Qur'an, "Not a single word is uttered by one but there is a watcher near him, ready (to record)" (Surah Qaaf, verse no. 18). The history of Islam is a testimony to the fact that Islam and Muslims have suffered badly because of dissemination of wrong information. For instance, during the Battle of Uhad, the rumour of Prophet Muhammad's (PBUH) death was spread because of which the Muslims had the rug swept out from under their feet, the consequence of which is well recorded in the historical. Similarly, at the time of the Battle of Banu Mustaliq the hypocrites had slandered Ayesha (RA) and spread rumour which had a bearing on even the likes of Prophet Muhammad (PBUH). In the beginning it were the hypocrites who spread the rumour but later few sincere Muslims too, because of their lack of knowledge, had got involved into it... Eventually Allah revealed His words on Aisha's (RA) chastity in the Holy Qur'an... and in that Allah reprimanded those who had spread false information, those who gave currency to such wrong information, one that was a means to stain the chastity and honour of Ayesha (RA). Allah says in the Holy Qur'an, "Every one of them is liable for what he earned of the sin. And the one who played the major role in it, for him there is a mighty punishment" (Surah Al-Noor, verse no. 11).

These days several websites having origins in western countries keep conducting referendums on various topics related to Islam. Several brothers of ours passionately take part in these referendums and devote a part of their capabilities to it. My dear friends! In general, all the websites of this kind are essentially used to create a certain kind of propaganda against Islam. We should not

pay attention to them, not even scantily, as mentioned by Allah in the Holy Qur'an, "O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did" (Surah Al-Hujuraat, verse no. 6). Moreover, Allah says in the Holy Qur'an, "Surely, those who like that lewdness spreads among the believers, for them there is painful punishment in this world and the Hereafter (Surah Al-Noor, verse no. 19).

Nature has bestowed flexibility in Islam's nature, the more you press it the more it will rise.

Summary: Since internet too is one of the gifts from Allah, alongside using it for our personal and business communication/posts, we should use it for propagating the religion of Islam and spreading the knowledge of prophethood to the extent we can. Therefore, in case you receive an email from an authentic source about accurate religious information, do read that email and forward it to your friends and other groups so that Islam and all the information associated with it get publicised as much as possible. However, if you receive an email from an untrustworthy source, do not forward it unless you have properly examined its contents.

18. Keys to Sustenance

Although all of us remain desirous of increase in our sustenance, we are absolutely unaware of the means of increasing sustenance highlighted in the Holy Qur'an and traditions of Prophet Muhammad (PBUH). We remain dependent only on worldly struggle, striving, and trials. Therefore, in the light of the Holy Qur'an and traditions of Prophet Muhammad (PBUH), I am writing down some of the means to increase sustenance. Alongside worldly struggles and striving if we adopt these means as well, Allah will significantly add to our sustenance, Insha Allah, something that everyone is desirous of.

1. Seeking forgiveness and repentance from Allah for the sins that one has committed

With reference to Prophet Nooh (AS), Allah mentions in the Holy Qur'an that he said to his people, "So I said, Pray to your Lord for your forgiveness, Indeed He is Very-Forgiving, and He will cause the heavens to rain upon you in abundance, and will help you with riches and sons, and will cause gardens to grow for you, and cause rivers to flow for you" (Surah Nooh, verse nos. 10-12).

Commentators have pointed out that these verses of Surah Nooh (10-12) and verse no. 3 and 52 of Surah Hood testify that if one seeks forgiveness for his/her sins, he/she finds Allah's blessings in his/her sustenance.

Prophet Muhammad (PBUH) said, "He who again and again sought Allah's forgiveness for his sins, Allah will relieve him of every possible grief, will solve all his

problems, and will provide him sustenance through channels he cannot even fathom” (Musnad Ahmad, Abu Daud, Nasaai, Ibne Maajah, Musnad Haakim).

2. Piety (living life with the fear of Allah)

Allah says in the Holy Qur’an, “Whoever fears Allah, He brings forth a way out for him, and provides him (with what he needs) from where he does not even imagine” (Surah Al-Talaaq, verse nos. 2-3).

3. Placing trust in Allah (Tawakkul)

Imam Ghazali (RHA) defines placing trust in Allah in the following words, “To trust is to attain a state where the heart is assured of only that person on whom trust is claimed” (Ahyaul Uloom, 4/259).

Allah mentions in the Holy Qur’an, “And whoever places his trust in Allah, He is sufficient for him” (Surah Al-Talaaq, verse no. 3).

Prophet Muhammad (PBUH) said, “If you place your trust in Allah as dutifully as it is meant to be, you will be provided sustenance the way birds are provided their sustenance. They set out in the morning with an empty stomach, and in the evening when they return their stomachs are filled” (Musnad Ahmad, Tirmidhi, Ibne Maajah).

Please be mindful that striving for sustenance and making efforts in that regard is not against placing trust in Allah as the aforementioned tradition of Prophet Muhammad (PBUH) indicates that birds too have to leave their nests in order to find sustenance.

4. Freeing oneself for worshipping Allah

This does not mean that day and night we remain inside the mosque and do nothing about finding sustenance. Instead, what it means is that we should live our life in accordance with the commandments of Allah.

Prophet Muhammad (PBUH) said, “Verily Allah has said, “O son of Adam! Free yourself for worshipping me, I will fill your heart with contentment and will make you unconcerned towards people (for your needs you will never think of people)” (Tirmidhi, Ibne Maajah, Musnad Ahmad).

5. Performing Hajj and Umrah again and again

Prophet Muhammad (PBUH) said, “Perform Hajj and Umrah one after the other (without a gap). Verily these two (Hajj and Umrah) push away poverty and sins the way a bellows cleans iron of its impurities” (Tirmidhi, Nasaai).

6. Good conduct with relatives (To behave nicely with relatives)

Prophet Muhammad (PBUH) said, “He who desires increase in his sustenance, should make sure his conduct with his relatives is excellent” (Bukhari). When one exhibits good conduct with his/her relatives it leads to increase in sustenance. In relation to this particular topic, nearly all the famous and well-known books of traditions of Prophet Muhammad (PBUH) have various sayings of Prophet Muhammad (PBUH) recorded in them.

7. Spending to please Allah

Allah says in the Holy Qur'an, "And whatever thing you spend (to please Allah), He replaces it, and He is the best of the sustainers" (Surah Saba, verse no. 39).

In the light of traditions of Prophet Muhammad (PBUH) our respected Ulama have said that if one spends his/her wealth to please Allah, he/she will be rewarded for that in this world as well as in the Hereafter. In this world the person will be rewarded in different ways, one of which has to do with increase in sustenance.

Prophet Muhammad (PBUH) said, "Allah has said, "O children of Adam! You spend (to please me), I will spend on you" (Muslim).

My dear brothers! The way we struggle hard for sustenance in our employment, business and education, sacrifice our wealth, time, and physically invest so much in that respect, in the same manner we should also adopt these means specified in the light of the Holy Qur'an and traditions of Prophet Muhammad (PBUH). The Almighty Allah will increase our sustenance and will bless it with His favours... Insha Allah.

May Allah help us live this perishable worldly life alongside being mindful of the eternal life of the Hereafter.

19. Important Issues in relation to Transactional Vow

A transactional vow is one by which we make something obligatory on ourselves. In Shari'ah terminology, in order to get closer to Allah if someone makes some act obligatory upon himself, one that is about obedience to Allah, is permissible but not declared obligatory by Him, this entire act is called making a transactional vow. For instance, if a person says, "For Allah's sake I take a vow that every month I will observe fast for three or five or seven days", or if a person says, "If Allah cures me of so and so disease I will give this much amount in charity."

The practice of making a transactional vow was found among people of earlier nations as well. Even in the period of ignorance this practice was prevailing. In the Holy Qur'an, there are several references of transactional vow:

- (Remember) when Imran's wife said: .O my Lord, I have vowed that what is in my womb will be devoted exclusively for You. So, accept (it) from me (Surah Aal-Imran, verse no. 35).
- Say (to him), I have vowed a fast (of silence) for the All-Merciful (Allah) (Surah Maryam, verse no. 26).
- Whatever expenditure you spend and whatever vow you make, Allah knows all of it (Surah Al-Baqarah, verse no. 270).

Types of Transactional Vow

Out of the acts of obedience to Allah such as Prayer, Fasting, Obligatory charity, Pilgrimage and Umrah etc., if one makes a specific act obligatory upon himself (one that

Allah has not made compulsory), in order to get closer to Allah, he should fulfil his vow. For instance, if a person says that he will offer ten Rak'ahs of Nafl prayer (supererogatory prayer) every day or will observe seven or eight fasts every month, it becomes obligatory on his part to fulfil this transactional vow as mentioned in the Holy Qur'an, "and fulfil their vows" (Surah Al-Hajj, verse no. 29). Moreover, Prophet Muhammad (PBUH) said, "He who observed a transactional vow for obeying Allah should fulfil his vow" (Bukhari and Muslim). Umar Farooq (RA) asked Prophet Muhammad (PBUH), "During the period of ignorance I had made a vow that I would go on a retreat for a night (I'tikaaf) to Masjid Haram." Responding to Umar (RA) Prophet Muhammad (PBUH) said, "Fulfil the vow you made" (Bukhari). Allah Himself has praised those who fulfil their transactional vows. Allah says, "They (are the ones who) fulfil their vows" (Surah Al-Dahar, verse no. 7). In this verse Allah has included those who fulfil their vows among pious and dutiful people.

Expiation for swearing

If a person does not want to fulfil the transactional vow he took, he will have to expiate for it the way one expiates for swearing; serving middle-range food to ten poor people, or providing clothes to ten poor people (so that they could cover themselves up adequately), or freeing one slave. If the person is incapable of carrying out any of these three then he will have to observe fast for three days in continuation.

Restricted transactional vow

The second type of transactional vow is the one in which the vow is taken with reference to the fulfilment of some

condition. For instance, “If I get an increment in my salary, I will give 100 riyals to poor, or, if so and so work of mine gets done then I will sacrifice a goat in the name of Allah. Making a transactional vow of this kind, one that is based on a certain condition, although is permissible but Islamic Shari’ah has disliked this kind of transactional vow because of the following reasons:

- At times the person (who observes a transactional vow) is unable to fulfil it and, as a result of that, he becomes a sinner.
- Among the people in general there is common belief that a transactional vow changes one’s destiny.
- People develop this belief that they achieved/got what they wanted solely because of their transactional vow.

In relation to such transactional vows Prophet Muhammad (PBUH) said, “No news arrives as a result of a transactional vow. Rather, by means of a transactional vow a miser ends up spending some of his money” (Bukhari and Muslim).

Important point (Mas‘alah)

In case a person makes such a restricted transactional vow, it is obligatory on his part to fulfil his transactional vow once he gets what he wished for. In case even after getting what he wished for, for some reason, he could not fulfil his transactional vow, he will have to expiate for it the way one expiates for swearing.

Warning: Just like prayer, fasting, and obligatory charity, transactional vow is an act of worshipping and worshipping

is only for Allah as confessed by us in each and every Rak'ah of our daily prayers: "You alone do we worship, and from You alone do we seek help." Therefore, it is impermissible and forbidden to make a transactional vow in the name of anyone (saint etc.) except Allah and it is obligatory and required to not fulfil such a vow (one that is not taken in the name of Allah). Prophet Muhammad (PBUH) said, "No transactional vow is trustworthy with respect to disobeying Allah" (Bukhari and Muslim).

Important point

In case a person took a transactional vow to commit a sin or in the name of a saint then it is obligatory and required on his part to annul that vow by repenting before Allah and seeking His forgiveness. However, Ulama's opinion differs regarding the obligation of expiation/atonement. That said, it is better to expiate for swearing.

In case a person took several transactional vows and then he found it difficult to observe them (fulfil them), in such a case, he could annul all his vows. However, whether he will have to expiate for just one transactional vow or for as many transactional vows he took, there is no consensus among Ulama on that. It is better for that person to expiate for each and every transactional vow separately.

20. Information regarding Swearing by Allah

In the light of the verses of the Holy Qur'an (Surah Maaidah, verse no. 89, Surah Al-Baqarah, verse no. 225, Surah Aal-Imran, verse no. 77) and sayings of Prophet Muhammad (PBUH), in relation to swearing, our respected Ulama have outlined the following necessary and important points:

- Other than the name of Allah or the name of His qualities it is not permissible to swear by any other thing (for instance, I swear by you, I swear by your head). Prophet Muhammad (PBUH) said, "He who has to swear should swear only by the name of Allah, else he should remain silent" (Bukhari and Muslim). Moreover, Prophet Muhammad (PBUH) said, "He who swore by anything other than the name of Allah committed blasphemy and polytheism" (Tirmidhi, Abu Daud, Sahih Ibne Hibbaan, Baihaqi, Haakim). Therefore, we should refrain from swearing to the extent we can and just in case we have no other option but to swear we should swear by the name of Allah.
- False swearing done willingly is a major sin. For instance if a person did something and he knows very well that he did that thing and then willingly he swears about not doing that thing. False swearing of this kind is an extremely severe sin and is a means of crisis in this world as well as in the Hereafter. For such a person it is obligatory to repent before Allah and seek His forgiveness. False swearing pushes the person (the

one who swears) into the depths of sins and troubles which is why this kind of swearing is called *Yameen-e-Ghamoos*. *Yameen* means swear and *Ghamoos* means something that causes drowning.

- Considering a past incident true, if one swears, though in reality the incident was not true, for instance one gets to know from someone that so and so has come, trusting the informant the person swore, and then he got to know that the person had not come. Similarly if one unwillingly utters the words of swearing such as *La-wallah*, *Balaa wallah*, I swear by Allah, swearing of this kind is called *Yameen-e-Laghw* (unintentional swear). Such swearing does not amount to any sin, however, it is against the etiquette of conversation. Therefore, to the best of our capabilities, we should try to refrain from such kind of swearing too.

- When one swears about doing or not doing a permissible task in future it is called *Yameen-e-Munaqadah* (Actualised swear). With reference to this kind of swearing it has been mentioned that if it is not adhered to, then the person who swore will have to atone. For instance a person swore that he will not do something and then he does that, in that case it is obligatory for him to atone for not adhering to what he swore by. The details of atonement in such a case are the following:
 - Feeding middle-range food to ten poor people.
 - Or providing clothes to ten poor people (so that they could cover themselves up adequately).
 - Or free one slave

- If the person who swore is incapable of carrying out any of these three then he will have to observe fast for three days in continuation.

If a person swears about something that is impermissible, for instance swearing that he will not offer prayer then his swear will not be consistent and trustworthy. Therefore, he will have to offer prayer but will not be required to atone for the same.

21. Abstaining from Major Sins

Allah mentions in the Holy Qur'an, "If you abstain from the major (sins) out of what you have been forbidden from, We shall write off your minor sins, and shall admit you to a noble entrance" (Al-Nisa, verse no. 31)...

In this verse Allah has promised that he who stays away from major sins, Allah will forgive his minor sins and, by His Grace and Mercy, will make him enter the paradise.

This informs us that we should stay away from major sins. However, in order to stay away from the major sins we should first know what sins are major sins. Therefore, I am highlighting forty major sins that pretty much grip our society in the present times. May Allah protect us from both major and minor sins. Amen!

What are major sins?

Each of those sins is called a major sin regarding which the Islamic Shari'ah has strictly asked the believers to stay away from, or there is a fixed punishment in this world for the one who commits of any of these sins, or some severe warning has been mentioned in relation to the Hereafter (the doer of any of these major sins will be subjected to severe punishment in the Hereafter), or it has been mentioned that committing of such a sin deprives one of faith, or in the Holy Qur'an and traditions of Prophet Muhammad (PBUH) the doer of such a sin or such sins is cursed etc.

Committing a major sin

In case someone has committed a major sin then it is necessary on his part, from the depth of his heart, to repent and seek forgiveness from Allah. He should deeply regret (feel ashamed of) having committed the major sin and should solemnly resolve to not commit the sin again.

If one sincerely seeks forgiveness from Allah then He forgives the severest of major sins (even if the sins of the person are as many as the foam of the sea). Even polytheism is forgiven when one truly repents. Allah says in the Holy Qur'an, "Say (on My behalf), O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful" (Surah Al-Zumur, verse no. 53). However, my dear friends! The angel of death can show up any moment to take our soul away. Once the angel of death shows up we will not be given an opportunity to repent. So, as of now, we have the opportunity. The doors of forgiveness are wide open. Without any delay we should direct ourselves to Allah and seek His forgiveness.

More than seventy major sins have been mentioned. I am listing those forty major sins that grip our society:

1. Polytheism: to worship anyone or anything alongside Allah, placing a partner beside Allah.
2. To kill someone for no reason.
3. To perform magic or to get magic performed by someone.
4. To take or give interest.
5. Not to offer obligatory prayer.
6. Not to give obligatory charity.
7. Not to observe the fasts of Ramadan when there is no genuine reason.

8. Not to go for pilgrimage despite being capable of doing so.
9. Not to obey parents.
10. Taking or giving the bribe.
11. To drink alcohol, or consume/use anything that intoxicates or leads to addiction.
12. To commit adultery.
13. To sever relations with relatives.
14. Pride (with a sense of arrogance and superiority).
15. Lying.
16. Falsely swearing by Allah's name.
17. Bearing false witness.
18. Speaking abusive language.
19. Gambling.
20. To earn money through forbidden means and spending money (on forbidden things).
21. To trick someone.
22. To oppress someone.
23. Backbiting.
24. To commit suicide.
25. To steal or rob.
26. Not to measure rightly.
27. To hurt anyone, for instance one's neighbour.
28. To watch indecent scenes or pictures on TV and internet.
29. Not to remain cautious of drops of urine.
30. Wearing of clothes by men (with a sense of arrogant pride) that go below the ankles.
31. To eat the meat of a dead or a forbidden animal.
32. To usurp someone's wealth for no reason (for instance an orphan's wealth).
33. To excommunicate Muslims.
34. To attribute false things to Allah and His Prophet (PBUH).

35. To disobey husband.
36. Women not observing veil.
37. To falsely accuse chaste women.
38. Homosexuality and anal sex with wife.
39. To sacrifice an animal in the name of non-Allah.
40. To verify astrologers and priests.

May Allah protect us from the major sins and may He forgive all our major and minor sins committed so far. Amen! My dear friends, we should even stay away from anything that even looks like a major sin.

22. We and Examinations

For almost a month now children are busy with their exams. Along with children, their parents, siblings and other relatives are also fully busy with these exams. Every one wishes his son/daughter, brother/sister to succeed in these exams with good marks... that he/she should get enrolled in a good course...etc. Because of these concerns and efforts each and every individual's personal life is, to some extent, influenced by these examinations. Families too do not meet that frequently during the periods of examination. They even postpone various dinner parties and gatherings. Everyone strives and prays for just one thing, that his son/daughter, brother/sister should succeed in these examinations so that his/her future is brightened.

It is our responsibility to strive for success in these examinations so that, by means of getting educated, we and our children attain a praiseworthy status in our society, so that we are able to live a good and civilized life. However, alongside these examinations, in fact much more important than these examinations, there is another examination scheduled for us for which we have to prepare while living this worldly life. And no one knows when this worldly life will end. Undoubtedly everyone has to bid farewell to this life. Neither has anyone till date denied this truth nor can anyone dare deny it in future.

We live our worldly lives under the influence of these examinations. We leave no stones unturned to succeed in these examinations. Although we know very well that even if we fail in these examinations there are numerous ways in which one can succeed in this world, worldly failure gets

compensated, yet countless sacrifices – both physical and financial – are made for these examinations, sleep and rest are compromised...Even if one totally loses out in these examinations, some day or the other this worldly life will get over...even though this is not what we desire. Our objective should be to educate ourselves so as to succeed in both the worlds.

Alongside being occupied with these examinations we should pray for and strive towards the unavoidable success of ourselves, our children, our relatives and others associated with us in the examination scheduled after death. We have to strive hard in this direction because failure in that examination will amount to severe punishment, a punishment we can do nothing about once we die. Once we are dead oceans of tears will be of no help, even if blood were to ooze out of our eyes it will bring no relief. Be mindful of the fact that if we live our worldly lives keeping in mind the life of the Hereafter, our engagement with the exams of these children, spending money on their education, doing service or business, sleeping, eating, drinking etc. every action will become a source of success in both the worlds (Insha Allah).

With reference to the examination to be held in the Hereafter, what all consequences will success and failure yield? Allah has frequently mentioned this in the Holy Qur'an. Some verses of *Surah Al-Haaqqah* highlight this matter. Following is a gist of the commentary of these verses:

Gist of the commentary: The day you will be presented before Allah to account for your life and none of your doings will be hidden from Allah. Then the register of your

deeds will be handed over and the one who receives his register of deeds in his right hand will go around cheerfully telling everyone, "Look at my register of deeds. I have attained eternal success and prosperity. I already had a firm belief that I would face my reckoning". So he will be amidst pleasure, meaning he will be in the paradise, the fruits of which will be lying so low that he could have them in any possible posture. And it will be said to these people, "Eat and drink with pleasure as a reward for those good deeds that you performed in your worldly life".

And as for the one who receives his register of deeds in his left hand, with an intense longing he will say, "If only I was not given my register of deeds, and I was not informed of my doings. I wish my death had ended everything so that I was not brought to life again and made accountable for my worldly life doings...Alas! My wealth has not been of any use to me. My power and influence are over". For such a person the angels will be commanded, "Get hold of him, and put a collar around his neck, and then throw him in the Hell. Then fasten him with a chain that measures seventy yards. This person did not believe in Allah the way he was supposed to believe. And let alone him serving others, he did not even persuade others to feed the poor. So today neither does he has any friend nor is there any food for him except dirty water that contains puss and impure blood of the inhabitants of the Hell, the water that is taken by none except those who committed sin in their worldly lives."

There is time for us. At any point the angel of death can take the soul out of our body. At any moment our eyes will be closed forever. Once the soul departs we will not be allowed to perform a Hajj or Umrah, give a penny in alms,

bow down or prostrate before Allah, or even utter Allahu Akbar once, because at death, the chapter of deeds ends and the phase of rewards and punishment begins according to the deeds of this worldly life. Therefore, we should all pledge that along with preparing for the worldly examinations, we will keep preparing for the examination scheduled after death, an examination in which failure means the burning fire of the Hell, fire that is seventy times more severe than the fire of this world. If we actually live our worldly life alongside being totally mindful of the life of the Hereafter then Insha Allah we will find success and relief in this life and tomorrow on the Day of Judgement Insha Allah our register of deeds will be in our right hand, and having succeeded in true sense we will enjoy eternal rest and peace.

Seek forgiveness from Allah for all the failings that have happened in the past. To shed a drop of tear with utmost sincerity and truthfulness before Allah for His forgiveness now is beneficial but once we are dead even if we were to shed oceans of tears it will be of no use. May Allah bless us with success in both the worlds. Amen!

23. Eating Beef

The other day I was shocked to find a statement in some newspapers claiming that the noble Messenger of Allah (PBUH) was against slaughtering cows while the whole Ummah, in line with the Islamic teachings as contained in the Qur'an and Sunnah, unanimously agree to the permissibility of consuming beef albeit it is not obligatory in the first or second degree (Fardh or Wajib) for the Muslims to choose only cows for sacrificing on the occasion of Eid al-Adha or to eat only beef in general. But claiming that the noble Prophet (PBUH) disapproved cow slaughter only indicates lack of religious knowledge. The narration used as evidence to substantiate his claim by the writer is technically regarded as 'munkar' (denounced) by the experts of Hadith science, hence inapplicable, while, on the other hand, a number of Qur'anic verses and Prophetic injunctions not only approve consumption of beef as a lawful commodity but also prove that the Role Model for entire humanity till the Day of Judgement, our beloved Prophet (PBUH), ate beef. If Muslims evade cow slaughter to sustain unity and harmony of the country and respecting the sentiments of our brothers from other faiths, we find it somehow acceptable but calling it against the Shari'ah or claiming that the noble Prophet (PBUH) disapproved it is utterly rejectable. The longest chapter of the glorious Qur'an has been named after cow (Surat al-Baqarah) which will be recited as long as life exists on this planet. Cow has been mentioned by Allah the Exalted nine times in the Qur'an while calf also has a mention at ten different places. The Qur'an tells us that when the angels came to Ibrahim (PBUH) to give him the glad tidings of a son (Ishaq), he brought to them (without realizing that they were angels who came in disguise of men) a roasted calf.

(Surat Hud: 69-70) The story is also mentioned in Surat adh-Dhariyat. Moreover, Surat al-An'am verse 144 clearly declares calf and cow as lawful (to eat). It has been recorded in the most authentic book of Hadith, Sahih al-Bukhari from Umm al-Mu'minin Ayesha (may Allah be pleased with her) that she said: **"When we were at Mina, beef was brought to me and I asked, "What is this?" They (the people) said, "Allah's Apostle has slaughtered some cows as sacrifices on behalf of his wives."** (*Book: The Rites of Hajj, Chapter: Slaughtering cows by a man on behalf of his wives without their permission*) It goes without saying that the Hadith clearly proves slaughtering of cows as sacrifice on behalf of his wives by the noble Prophet (PBUH) and sending them beef for eating. In the second most authentic compilation of Hadith, Sahih Muslim, it has been narrated by Ayesha (may Allah be pleased with her) that she said: **"(Once) the Messenger of Allah (PBUH) was presented with beef. It was said (by someone) that it had been given to Barira as Sadaqa. Upon this he (the Prophet) said: 'It is a Sadaqa (charity) for her and a gift for us.'"** (*Book of Zakah, Chapter: Permissibility of (accepting) gifts for the Prophet (PBUH)*) As reported by Bukhari and Muslim, the Messenger of Allah (PBUH) himself ate beef. Jabir narrated that **'as he, (the Prophet), reached Sirar (a village near Medina), he commanded a cow to be slaughtered and it was slaughtered, and they ate of that.'** (*Sahih Muslim: Book of MUSAQAH, Chapter: Selling Camels and stipulating that one may ride them*) It has also been reported by Muslim in his Sahih from Jabir (may Allah be pleased with him) that he said: **"We set out in the state of Ihram for Hajj along, with Allah's Messenger (PBUH). "He commanded us that seven persons should join in a camel and a cow for offering**

sacrifice.” (*Sahih Muslim: Book of Pilgrimage, Chapter: It is permissible to share in the sacrifice, and a camel or a cow is sufficient for seven people*)

As you see, four things are very clear from the above discussion:

- (1) Permissibility of consuming beef as clearly mentioned in verse 144 of Surat al-An'am.
 - (2) Consumption of beef by the noblest human being the Messenger of Allah (PBUH) as proven by a number of Hadiths.
 - (3) Slaughtering cow as sacrifice on the occasion of Eid al-Adha and during Hajj by the Messenger of Allah (PBUH) as established by a number of Hadiths.
 - (4) Unanimous agreement of the Ummah since the very beginning of Islam on the permissibility of consuming beef.
- From the above discussion, anyone can understand if it makes sense to attribute to the Messenger of Allah (PBUH) what he never said. How can one dare to claim so while all the facts suggest otherwise? As for the narration some people bring forth to justify their claim, it is not a Prophetic statement in the first place as the scholars of Hadith have already denounced it. And in case the referred statement bears reliability in the least degree, the most one can say is that the narration applies to excess consumption of beef and as we all know excess in anything may harm people.

Giving up a clear ruling established by the Qur'an and Sunnah and resorting to a statement which as per the Muhaddithin cannot be attributed to the Prophet (PBUH) i.e. **'drink cow milk for it contains cure and avoid beef for it causes illness'** is a grave wrong. Moreover, the statement has been narrated with several chains of

transmission and other chains only narrate the first portion (about drinking cow milk) which also indicates that the second portion (about avoiding beef) is a later addition.

I would like to make it clear to my Hindu brothers that we do not eat beef to hurt their religious sentiments. The fact is that they worship cow because it is a sacred animal according to their religious scriptures and Muslims slaughter it because it has been made lawful for them by the Creator and His Messenger (PBUH). Muslims do not slaughter cow as sacrifice on the occasion of Eid al-Adha because we have ill will for Hindus or want to hurt their devotional feelings towards cow but Muslims do it just as a sacred religious ritual. As Hindus worship cow, the Muslims sacrifice it as an act of worship enjoined by Islam.

24. Rulings pertaining to mortgage contract

It will be helpful to know certain terms before we delve into the legal Islamic rulings pertaining to the contract or mortgage.

Important Terms

- (1) **Al-Rahin**– the debtor/mortgagor: a person who leaves a thing in pawn when buying something or borrowing money
- (2) **Al-Murtahin**– the creditor/mortgagee: a person who receives a thing as a pawned object
- (3) **Al-Marhun**: the pawned object

Example: If a person buys rice for one thousand rupees on a deferred payment agreement and pawns his wristwatch, then the person who bought rice will be called al-rahin, the rice seller as al-murtahin and the wristwatch will be called al-marhun. Similarly, if x borrows money from y and offers his gold as security, x will be called al-rahin, y al-murtahin and the gold offered as security will be called al-marhun. The word al-rahin literally means ‘withholding’ and as a Shari’ah term signifies keeping an object in pawn in lieu of a right such as debt so that the creditor may take his money back by selling it (in case the debtor fails to repay the debt). The contract takes effect once the murtahin receives the pawned object after a verbal agreement; the rahin may undo the contract as long as he has not yet handed over the security. Hence, if the rahin has taken

possession of the rice or the loan and has handed over the object in pawn, the contract will be binding and he will no longer have the right to undo the deal; he can only take the pledge back after having repaid the debt or made payment for the rice.

The permissibility of conducting mortgage contract is established by the Qur'an, Sunnah and consensus of the scholars (ijma'). Allah the Exalted says: **“And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken.” (2:83)** As for the Sunnah, it is reported that the Prophet (PBUH) bought some foodstuff on credit from a Jew and mortgaged an iron armour to him. (Sahih al-Bukhari and Sahih Muslim) Similarly, the Companions conducted mortgage agreements during the lifetime of the Prophet (PBUH) and he never forbade them to conduct such deals. In brief, the whole Ummah undisputedly agrees that one may contract mortgage deals whether in journey or at home with a few conditions. Since mortgage involves debt, we should observe all the injunctions concerning borrowing or lending money as stipulated by the Qur'an in verse 282 of Surat a-Baqarah. The verse sets up clear guidelines concerning loan so as to prevent any dispute that could arise. One of the injunctions is concerning fixing a date for reimbursement of debt.

With regards to debt, we should first keep in mind that if a person asks us to lend him some money, then we should help him as it is a virtuous act and promises great reward. The scholars said that it is permissible to borrow money if one needs and it is desirable to lend to such a person so that one may be rewarded in both the worlds but, at the same time, the creditor should not seek monetary benefit by including a condition (for example, one should not make

a condition of repaying one lakh twenty thousand in lieu of one lakh). However, one may demand a thing to leave in his custody as security. The debtor should try to repay the debt on time. If he finds it impossible to manage on time, he should in full honesty request the creditor to extend the term a few days before the term ends. On the other hand, the creditor should give him respite so that he may receive a great reward from Allah, the Exalted. As for those who delay in repaying debt despite being able to do, such liars have severely been condemned and reprimanded by the Prophet (PBUH); he even refused to offer funeral prayer of a person who died without having paid his debt unless it was repaid from what he had left.

Islam lays much emphasis on creating a good society. Apparently a society lacking in mutual cooperation and goodwill for each other cannot be termed as a good one and for the very reason Islam urges people to help one another. Look at the following Ahadith of the Prophet (PBUH):

"A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfils his brother's needs, Allah will fulfil his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day" (Muslim)

"There is no Muslim who lends something to another Muslim twice, but it will be like giving charity once." (Al-Nasa'i and Ibn Majah)

If a person makes an addition to the payment while repaying his debt of his own free will, it is permissible rather a proven prophetic practice but to make a condition

of increasing in payment in advance , however, is not allowed.

Some important rulings to be noted:

- The mortgagee must return the pawned object once the mortgagor makes the payment or repays the debt. As long as the mortgagor does not make payment or repays the debt, the mortgagee shall be entitled not to return the object.
- In case the mortgagor fails to make payment or repay the debt upon termination of the fixed period, the mortgagee shall be entitled to dispose of the pawned object to take his money back from the obtained money.
- If the object kept in pawn is sold for more than the actual amount of debt, the mortgagee shall take what he owns and return the rest to the mortgagor. But if the obtained price falls short of the debt, the mortgagor will be liable to pay the remaining amount.
- If the rahin— who is the owner of the pawned object— sells out the object, the deal shall not take place except with consent of the murtahin or upon reimbursement of the debt. However, if the mortgagee agrees to the sale or the debt is paid, the deal will take effect.
- The mortgagor shall remain entitled to the benefits and liable for the expenses of the pawned object. For example, if he leaves his cow in pawn for a debt of ten thousand rupees, he will be liable to provide fodder for the animal (for he is the owner). Similarly, he will be entitled to any benefit that comes out of

- it. For example, if she gives birth to a calf, it will be a property of the mortgagor.
- For a thing to be offered as security, it must be existing at the time of the contract. Hence, it will be invalid if a person offer fruits that the trees of a certain field will bring when the season comes as security without the trees and the land.

If the pawned object is lost without any fault on part of the mortgagee, there can be three possible cases: (1) The pawned object and the debt have the same value (2) The value of the pawned object surpasses value of the debt (3) The value of the pawned object falls short of the debt. In case they have equal value, it will be regarded as if the murtahin has received his debt. If it has more value than the debt, the additional value will be considered to an amanah which, as per the Shari'ah, incurs no recompense if lost and therefore the murtahin will not be obliged to do compensate. But in case, the lost pawned object had less value as compared to the debt, the amount equal to the lost will be deducted from the debt and the murtahin will be entitled to receive only the remaining amount.

25. New Year: An eve of Celebration or Self-accountability?

Time is running so fast that months are passing by as days and days are passing as hours. With each passing day, the duration of our lives is cut shorter yet we fail to realize that we are drawing closer to the time of our death. Our infatuation with worldly life seems as if we are going to stay here forever. While a wise man should contemplate as to why time is running so quickly, why the seasons are alternating in this manner. This should make us value the time and realize that time for us is nothing except what has passed from the destined days of our life and act righteously to please our Lord. The quick pace of time indicates that the Final Hour is round the corner. The Messenger of Allah (PBUH) said: **“The Hour will not begin until time passes quickly, so a year will be like a month, and a month will be like a week, and a week will be like a day, and a day will be like an hour, and an hour will be like the burning of a braid of palm leaves.”** (Musnad Ahmad, Tirmidhi)

The time and place of death for every living thing is predestined by Allah, the Exalted. Death is a universal fact that even the atheists do not deny as denying death would be identical to sheer stupidity. All the nations across the globe, from east to west, including the powerful countries with the latest and most advanced technologies altogether find themselves helpless to defeat death. Everyone will die but no one except Allah the Exalted knows when or where a person is going to breathe his last. Some die in childhood, some in their youth, some when they become

aged while some reach old age before their time arrives. Some healthy young start travelling by a vehicle but it leads them to the final destination of life. The Qur'an reminds us of this inescapable fact: **"Wherever you may be, death will overtake you even if you are in fortresses built up strong and high!"** (Surat al-Nisa': verse 78) **"Say (to them): 'Verily, the death from which you flee will surely meet you.'"** (Surat al-Jumu'ah: verse 8) **"When their term is reached, neither can they delay it nor can they advance it an hour (or a moment)."** (Surat al-A'raf: verse 34) **"No person knows in what land he will die."**(Surat Luqman: verse 34)

The Ulama address and advise people at various occasions to remind them and make them understand the reality of this life, look inside themselves, analyse what they have or have not done and make up for the good deeds they have missed in their past days. Let's all promise to ourselves on the commencement of the New Year that we will strive to please Allah in the remaining days of our life. We are enjoying life but we do not know when the angel of death will take out our life. The Messenger of Allah (PBUH) said: **"Take advantage of five matters before five other matters: your youth, before you become old; and your health, before you fall sick; and your richness, before you become poor; and your free time before you become busy; and your life, before your death."** (Mustadrak Hakim and Musannaf Ibn Abi Shaibah) The Prophet (PBUH) also said: **"The two feet of the son of Adam will not move away from his Lord on the Day of Judgement until he is asked about five (issues):- 1) about his life - how did he spend it; 2) about his youth - how did he take care of it; 3) about his wealth - how had he earned it; 4) and**

where did he spend it; 5) and about that which he acted upon from the knowledge that he acquired."

Dear brothers, we all have to stand one day before our Creator, Master and Sustainer and will be questioned as to what we have done with our lives by Allah Who is even closer to us than our jugular vein, Who created us and is controlling everything.

All that we have gained from the last 365 days is nothing but a few sweet and bitter memories that we still have in our mind. Otherwise, we have forgotten all the past days as if we didn't live them at all. What we actually should do on this occasion is to inspect ourselves by looking back at the days that passed and trying to recall how many vitreous or evil deeds we added to our 'action sheet'. We should think whether we have succeeded to add such good deeds to the list of our actions that may benefit and bring happiness to us in the hereafter or have we, out of negligence and carelessness, got some more sins inscribed in the 'action sheet' that may make us among the losers in the world to come. We should realize if we observed the Islamic rituals such as Salah, Sawm, Sadaqa in the proper manner. Did we try to perform Salah with utmost humility and veneration (Khushu' and Khudu') or it was the same way we have been doing our worship since childhood? Did fasting help us develop fear of Allah in us or it was a mere morning to evening starvation? Did we ever think of helping a needy person, an orphan or a widow? Did we rectify our behaviour? Did we try to transform our conduct into that of the Messenger of Allah (PBUH)? Did we impart whatever religious knowledge we had to the others? Did we take any step to teach our children what will be helpful for them in attaining success in the next never-ending life or was all that we cared

providing them with modern education and worldly comforts? Did we try to help people during the last year or did we cause only troubles for them? Did we help the orphans and the widows or were we just spectators? Did we try to fulfil the rights that the Qur'an has upon us? Did we truly obey Allah and His Messenger (PBUH) throughout the year? Did we fulfil the rights of our parents, neighbours and the relatives?

All the companies and organizations all over the world audit and review their yearly incomes and losses. Then by analysing the causes of profit and loss, they make changes in their policy to ensure more profit in the future and adopt renewed strategies to avoid further losses. Dear brothers and sisters in Islam, those who are interested in ensuring a profitable business in the Hereafter should analyse themselves now and then and think how to gain success in both the worlds. How to ensure death in the state of Iman for ourselves and families? What are we required to do for turning the first station of the afterlife i.e. our grave into a flowerbed of Paradise? What will we say in answer to the Munkar and Nakeer, the two angels whom we all are going to face in our graves? What will enable us to cross the 'Bridge' over the Hell as quick as lightning? What to do to receive 'action sheet' in the right hand on the Day of Judgement? How to make ourselves deserving of a drink from the Pond of Kawther by the blessed hand of the Messenger (PBUH) that will quench our thirst till we enter Paradise? How to ensure entering Paradise without accountability? The success in the Hereafter is the real success and we should look at ourselves and examine our behaviour not only each year, each month, each week but each and every day.

We should hasten to perform acts of goodness while we still have time to do. No one knows when his or her time will arrive. Allah the Exalted says: **“And all of you beg Allah to forgive you all, O believers, that you may be successful.”** (Surat al-Nur, verse 31) He also says: **“Say: ‘O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’”** (Surat al-Zumar: verse 53) **“Verily, the good deeds remove the evil deeds (i.e. small sins).”**(Surat Hud: verse 114) This brief and transitory worldly life is the one and only opportunity we have been granted to prepare and take provisions for the never-ending life to come. Allah the Exalted says: **“Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.”** (Surat al-Mu’minun: verses 99-100) We should, therefore, take advantage of the opportunity and try to attain Allah’s pleasure so that we may not regret and cry in vain when the time is gone. We should strive that our Creator, Master and Sustainer is happy with us when we will die. Sadly, all that we care for nowadays is worldly pleasure and comfort with growing greed to increase in luxuries of this fleeting life.

It is time to stop ponder. We should perform Salah, observe fast, pay Zakah, recite the Qur’an regularly and be content with whatever little or much we have or gain by lawful means. We should also think about families especially the children and try our best to provide them

with Islamic education and upbringing. We should do what Allah has enjoined to do and keep away for what He has forbidden. We mustn't allow ourselves and our children to watch television or surf internet for unlawful purposes. We should love and make each and every Sunnah of the Messenger of Allah (PBUH) a part of our life and should feel guilty and ashamed for the ones we could not follow. We should be upright and clear in all our dealings and try to beautify our conduct so that our Islamic manners attract the non-Muslim brothers towards Islam.

On the occasion of the New Year, a series of programmes under the banner of Happy New Year are held across the globe that cost heavily. The amounts spent in such celebrations could be utilized to contribute to the welfare activities. Sadly, even the organizations otherwise so boastful of human rights and elimination of poverty become dumb and deaf. The fact is that these organizations are not going to listen to what we are concerned about nor are we addressing them right now. What is our collective responsibility as an Ummah is what urged to me to pen down these few lines. The Ummah unanimously agrees that there is no specific way to follow while welcoming a New Year as there is no evidence that the role model of the entire humanity and the jinn till the Day of Judgement, our beloved Prophet (PBUH), his noble companions, the successors of the companions or the later generations that included different scholars of the Qur'an, Hadith and Fiqh ever wished Happy New Year. The best Divine instruction that helps us on such occasions lies in the following verse of the Qur'an: **“And (the slaves of the Most Beneficent are) those who do not witness falsehood, and if they pass by some evil**

play or evil talk, they pass by it with dignity.”(Surat al-Furqan: verse 72)

The scholars of our time also believe that celebrating New Year is an exclusive way of the non-Muslims and is foreign to the Islamic teachings. Therefore, we should stay away from such celebrations and parties. If a person wishes you Happy New Year, you may wish him back using a common prayer such as ‘May Allah grant us peace’, ‘May Allah help the weak and the oppressed’, ‘May Allah help the people of Syria. Iraq and Palestine’, ‘May Allah bring happiness to our life’, ‘May Allah give victory to Islam and the Muslims in 2016’ and the like. We may also advise one another to look at our lives and analyse what we have or have not done. We may also send messages that inspire people to perform acts of righteousness. In short, we should not initiate wishing Happy New Year but if one wishes us we should reply in different ways in line with our responsibility as a Da’ei (preacher) of Islam.

People used different calendars during the lifetime of the Prophet (PBUH) and each apparently had different starting day. The Hijri calendar was introduced during the reign of Umar al-Faruq (may Allah be pleased with him) with Muharram being the first month of it is based on the lunar system. The Gregorian calendar which follows solar phase comprises of 365 or 366 days while the Hijri calendar consists of 354 days only though each has twelve months to make a year. A month in Hijri calendar consists of 29 or 30 days whereas in the Gregorian calendar seven out of the twelve consist of 31 days, four 30 days and one has 28 or 29 days in it. Both the lunar and solar systems were created by Allah alone.

A number of Islamic rituals are associated with the Hijri calendar we follow. Since the Hijri calendar is shorter than the Gregorian one by 10 or (at times) 11 days, the time of the rituals shifts from one season to another which is one of the blessings of Allah for the Muslims. We should contemplate and invite others as well to ponder on why or how seasons change. Undeniably, it is Allah alone Who created all the seasons and it is He Who provides us with different things in different times. Allah the Exalted says: **“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.”** (Surat Ali-Imran: verses 190-191)

Usually, it is cold in most parts of the world when the New Year begins. We should take advantage of the winter season to seek nearness to Allah by observing two highly vitreous acts. One of them is a form of worship that solely belongs to Allah, which is, getting up in the last hours of the night to pray Tahajjud Salah. The Messenger of Allah (PBUH) said: **“winter is the spring (best season) for the believer. Its nights are long for him to pray in, and its days are short for him to fast in.”** Of course, it is relatively easy for us to offer a few units of Tahajjud in the long nights of winter. The most vitreous of all voluntary prayers and the most recommended Salah in the Qur’an after the obligatory five daily prayers is Tahajjud.

The second thing we should do in the winter is serving the needy and the destitute especially the orphans and widows. And the best way to help them in this season is to provide them with shawls, sweaters, jackets or similar winter garments. The Benefactor of Humanity, our beloved Messenger of Allah (PBUH) said: **“I and the caretaker of the orphan will enter Paradise together like this, raising (by way of illustration) his forefinger and middle finger jointly, leaving no space in between.”** (Bukhari) **“One who cares for widows and the poor is like those who fight in the way of Allah.”** (Bukhari and Muslim) **“If any Muslim clothes a Muslim when he is naked, Allah will clothe him with some green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allah will feed him with some of the fruits of Paradise; and if any Muslim gives a Muslim drink when he is thirsty, Allah will give him some of the pure wine which is sealed to drink.”** (Abu Dawud and Tirmidhi)

In brief, death is certain though only Allah knows the exact time destined for each living thing. But what we surely know or may count is our age. We know how many years we have spent in this world by every passing year but how long we will live ahead is something unknown to us. When the time will come, our family and friends rather the world altogether will fail to help us. Therefore, we should think and reflect and let not this ephemeral life deceive us and make us forget the real life that will begin after death. The Messenger of Allah (PBUH) said: **“Live in this world as though you are a stranger or a wayfarer.”** (Bukhari)

Instead of enjoying all these expensive New Year celebrations, we should focus on doing things that will help

us attain Allah's pleasure. Besides performing other acts of goodness, we should do two important tasks in this winter: praying Tahajjud and helping the poor and the needy, the orphans and the widows so as to provide them with a little comfort in the chilly weather while the rich and affluent are wasting billions to celebrate and organize parties. We should give a message that no religion emphasised on taking care of the needy, the orphans and the widows as much as Islam did and more eloquently that Islam is the only religion in the true sense of the word while all other religions are nothing but mere traditions devoid of life and spirit. The followers of other religions do not even know or study their own scriptures let alone following them. On the contrary, the Muslims have always showed immense interest and strong relationship with the Qur'an and Sunnah, presenting an unparalleled example of love for Islam. Poverty cannot be eliminated except through applying the Islamic measures which discourage extravagance and urge people to help others. We should keep in mind that solution to the monopoly capitalism prevailing in the world lies only in acting upon the Islamic teachings.

Author's Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic [الجوانب الأدبية والبلاغية والجمالية الحديث الصحيحين في الحديث](#) under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application ([Deen-e-Islam](#)) of his website (www.najeebqasmi.com) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah ([Hajj-e-Mabroor](#)) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.

Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

<http://www.najeebqasmi.com/>

najeebqasmi@gmail.com

[MNajeeb Qasmi - Facebook](#)

[Najeeb Qasmi - YouTube](#)

WhatsApp: [+966508237446](tel:+966508237446)

AUTHOR'S BOOKS



IN URDU LANGUAGE:

حج مبرور، مختصر حج مبرور، حی علی الصلاة، عمرہ کا طریقہ، تحفہ رمضان، معلومات قرآن، اصلاحی مضامین جلد ۱،
اصلاحی مضامین جلد ۲، قرآن وحدیث: شریعت کے دواہم ماخذ، سیرت النبی صلی اللہ علیہ وسلم کے چند پہلو،
زکوٰۃ وصدقات کے مسائل، فیملی مسائل، حقوق انسان اور معاملات، تاریخ کی چند اہم شخصیات، علم و ذکر

IN ENGLISH LANGUAGE:

Quran & Hadith - Main Sources of Islamic Ideology
Diverse Aspects of Seerat-un-Nabi
Come to Prayer, Come to Success
Ramadan - A Gift from the Creator
Guidance Regarding Zakat & Sadaqaat
A Concise Hajj Guide
Hajj & Umrah Guide
How to perform Umrah?
Family Affairs in the Light of Quran & Hadith
Rights of People & their Dealings
Important Persons & Places in the History
An Anthology of Reformative Essays
Knowledge and Remembrance

IN HINDI LANGUAGE:

कुरान और हदीस - इसलामी आइडियोलॉजी के मैन सोर्स
सौरतुन नबी के मुखतलफि पहलू
नमाज़ के लिए आओ, सफलता के लिए आओ
रमज़ान - अल्लाह का एक उपहार
ज़कात और सद्कात के बारे में गाइडेंस
हज और उमराह गाइड
मुखतसर हज्जे मबरूर
उमरह का तरीका
पारविरकि मामले कुरान और हदीस की रोशनी में
लोगों के अधिकार और उनके मामलात
महत्वपूर्ण व्यक्ति और स्थान
सुधारात्मक निबंध का एक संकलन
इल्म और जिक्र



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DEEN-E-ISLAM

HAJJ-E-MABROOR