

Manners and Etiquettes

Etiquettes of

- * Neatness and Purity
- * Maintenance of Health
- * Dress
- * Eating and Drinking
- * Way-faring
- * Travelling
- * Sorrow and grief
- * Fear and harassment
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Hadrat Jabir (God be pleased with him) stated : "One day the Holy Prophet (peace and blessings of Allah be upon him) visited our home to see us. He (peace and blessings of Allah be upon him) beheld a man who had dishevelled his hair and was covered all over with dust. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Has this fellow no comb with which to set his hair !" And the Holy Prophet's (peace and blessings of Allah be upon him) gaze fell on another man who wore very dirty garments. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Can't this man procure even that thing with which to wash his clothes clean."

(Mishkat al-Masabih)

Purity and Neatness

Allah's favourites are those who make constant efforts to remain pure and neat. The Holy Prophet (peace and blessings of Allah be upon him) has observed: "Purity and neatness are half of faith". In other words, Faith partly consists in cleansing one's soul and partly in keeping physically clean and pure. The purity and neatness of soul implies cleansing the soul of all impurities such as infidelity, polytheism, sin and vice, and embellishing it with righteous beliefs and pure morals. The purity and neatness of the body denotes keeping it clear of all external filth and adorning it with neatness and good manners.

1. On waking up, clean your hand before putting it in a pot of water. You never can tell where your hands lay during sleep.
2. Do not discharge urine on the floor of the toilet, especially when it is made of soil.
3. When passing stools or urine, do not sit facing the direction of Qiblah, nor with your back to Qiblah. Having relieved yourself, use a clod or water to clean the private parts or purify yourself with water only. Do not use the dung, bone or charcoal for cleaning purposes. When the private parts have been cleaned, scrub your hands with soap or earth and wash them.
4. Do not sit down to eat when your bowels are under pressure. Relieve yourself of urine or stool, before eating.

5. Use your right hand in eating as well as in performing ablution. For cleaning the private parts of the body or for clearing the nose, use your left hand only.
6. Discharge urine on soft ground, so that its drops do not splash around. Always pass the urine in a sitting posture. However, if the condition of the ground or some real hardship prevents from sitting down, you may urinate in a standing posture. Otherwise, in normal circumstances, it is a very dirty habit and should be strictly avoided.
7. Do not sit down to answer the call of nature on the riverside, the quay, on the thoroughfares or in shaded places. Such a practice causes inconvenience to others and is derogatory to rules of propriety and good manners.
8. Put on shoes and cover your head with a cap etc. before going to the lavatory and read the following prayer on your way :

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ. «بخاری، مسلم»

Allahumma inni a'udhu bika minal khubthi wal khaba'ith.
(*Bukhari-Muslim*)

“God ! I seek thy Protection against the devils of the masculine as well as the feminine species.”

(*Bukhari-Muslim*)

On emerging from the lavatory, read this prayer :

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

«نسائی، ابن ماجه»

Alhamdu lillahi-l-ladhi adhaba 'annil adha wa'afāni.
(*Nisāi, Ibn-e-Majah*)

“I thank the Lord who relieved me of the burden and granted me ease.”

(*Nasāi, Ibn-e-Majah*)

9. Discharge your nose or phlegm with care in a spitoon,

or do so in a place out of the sight of people.

10. Avoid putting your finger in the nostrils and clearing the wax of your nose too often. Clear the nose and clean it well out of the sight of people, whenever the need arises.
11. Strictly avoid the practice of spitting phlegm into the folds of a handkerchief and rubbing them together. This is a despicable habit and must be avoided except when it cannot be helped.
12. While chewing betel leaf, do not talk in such a manner as to splash saliva on the person you are talking to, thus causing discomfort to him. If you chew tobacco or betel leaf frequently, you should take great care in observing the rules of oral hygiene. Beware also, lest you should talk with your mouth too close to the person addressed.
13. Perform ablution with great care and try to keep in a state of ablution most of the time, if not at all hours. Where water is not available, you may perform Tayammum. Recite :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Bismillāh hirrahmā nirrahim.

‘In the Name of Allah, the Most Beneficent, the Most Merciful.

at the beginning of ablution and say the following prayer in the course of its performance :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ

مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي

مِنَ الْمُتَطَهِّرِينَ . «ترمذی»

Ashhadu an lā ilāha illallahu wahdahu lā sharika lahu wa ashhadu anna Muhammadan 'abduhu wa rasuluhu. Allahumm aj'alnī minat-tawwābīna waj'alnī min-al-mutatahhirīn. (Tirmizī)

“I bear witness that there is no god save Allah and He has no partner. And I testify that Muhammad is the servant of God and His Messenger. God ! Join me with those people who repent most and take great care in keeping themselves pure and clean”.

When the ablution is over, say the following prayer :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ . «نَسَائِي»

Subhanak-allahumma wa bihamdika ashhadu an lā ilaha illa anta astaghfiruka wa atūbu ilaika. (Nasai)

“God ! Thou art Pure and Supreme in Thy Praiseworthiness. I testify that there is no deity beside Thee. I seek Thy forgiveness and I appeal to Thee.”

The Holy Prophet (peace and blessings of Allah be upon him) observed :

“The emblem of my Ummah on the Day of Judgement will be that their foreheads and other parts of the body on which ablution is performed will be radiant with light. Hence whosoever wishes to enhance his light is free to do so.” (Bukhari, Muslim)

14. Brush your teeth with miswak (twig) regularly. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

“I would have decreed the brushing of teeth with a miswak (twig) during all ablutions but for the inconvenience it would have caused to the Ummah”.

On one occasion, some people arrived to see the Holy Prophet (peace and blessings of Allah be upon him). Their teeth were stained with yellow grease. On observing their teeth the Holy Prophet (peace and blessings of Allah be upon him) urged them to form the habit of using miswak.

15. You must bathe at least once a week. Make it a point to bathe on Friday and join the Friday congregation in clean and neat dress. The Holy Prophet (peace and blessings of Allah be upon him) observed :

“Discharging of trust leads to Paradise”. The companions (God be pleased with them) submitted : “O Apostle of God (peace and blessings of Allah be upon you) ! What is meant by Trust ?”

The Apostle of God (peace and blessings of Allah be upon him) observed :

“Allah has appointed no greater trust than cleansing oneself of impurity by taking bath”. Hence a person must take bath when he needs one.

16. Do not go into or pass through the mosque in a state of impurity. If no alternative is available, perform the Tayammum before entering the mosque or passing through it.
17. Dress your hair with oil and comb. Trim the overgrown hair of your beard with scissors ; apply collyrium to your eyes ; and clip your nails and keep finger-nails clean. Adorn yourself with propriety, simplicity and moderation.
18. Cover your face with a handkerchief on sneezing, so that the excretion is not splashed on to anyone else. After sneezing say :

الحمد لله

Alhamdu lillah

“Praise be to Allah” !

The listener should say :

يَرْحَمُكَ اللَّهُ

Yarhamukallah.

“May Allah show you Mercy” !

In response to this, you should recite :

يَهْدِيكَ اللَّهُ

Yahdikallah.

“May Allah guide you”.

19. The Holy Prophet (peace and blessings of Allah be upon him) was very fond of perfume. After performing the toilet on arising from sleep, the Holy Prophet (peace and blessings of Allah be upon him) invariably used perfume.

Maintenance of Health

1. Health is not only a great blessing of God but also a valuable trust from the Almighty. Regard your health as of great value and take every care to safeguard it. Health once lost is hard to recover. As the little worm eats into the books and destroys great libraries, similarly a little negligence or an ordinary sickness ruins the life. To neglect the rules of hygiene and to be indifferent towards the proper maintenance of health is callous, even as it is an act of ingratitude to the Almighty. The essence of human life is reason, morality, faith and knowledge. It is only the physical health which ensures the proper functioning of human faculties of reason, morality, faith and knowledge. In fact, physical health is the basic factor in the development of mind and the growth of reason; it is also a pre-requisite for the performance of sublime acts of morality and the discharge of religious obligations. A weak and sick body has a feeble mind whose faculty of reason cannot but be unsound and utterly hopeless. When life is devoid of longing and ardour; when there is no courage and the will is weak; when the passions have cooled down and are exhausted—such spiritless existence is a drag on the infirm body. The true believers have to perform lofty deeds in life and discharge heavy responsibilities of state. It is imperative, therefore, that they should have robust physique, sturdy intellect and sound mind, firm will, high morale and a life full of spirit, enthusiasm and sublime passions. Healthy and spirited individuals make dynamic nations

and such nations by offering supreme sacrifices in the struggle for existence achieve a pre-eminent position and are a living symbol of the value and dignity of life.

2. You should always be cheerful, glad, alert and active. Make your life well-ordered, elegant, and healthy by means of good living, cheerful manners, joyful smiles and lively disposition. Avoid sorrow, anger, grudge or anxiety, envy, jealousy, slander, narrow-mindedness ; don't lose your spirits and keep your mind clear of all complexes. These moral ills have an adverse effect on the digestive system and a defective digestive system is the major cause of poor health. The Apostle of God (peace and blessings of Allah be upon him) observed :

“Lead a simple life ; adopt moderate habits and keep yourself cheerful”.
(*Mishkāt*)

The Holy Prophet (peace and blessings of Allah be upon him) once saw an old man who was dragging on supported on either side by two of his sons. The Holy Prophet (peace and blessings of Allah be upon him) enquired : “What has happened to this old man ?” The people told him : “This man had vowed to travel to the House of God on foot”. The Holy Prophet (peace and blessings of Allah be upon him) observed : “It is not the will of God that this old man should torment himself” and then urged the old man to ride towards his destination.

Hadrat ‘Umar (God be pleased with him) once saw a youth walking along slowly like a sick man. ‘Umar (God be pleased with him) stopped the youth and enquired : “What sickness afflicts you” ? He replied : “I am not ailing”. Thereupon ‘Umar (God be pleased with him) took hold of a whip and threatening him with it said to the young fellow : “Walk on the way energetically with firm foot”.

The Holy Prophet (peace and blessings of Allah be upon him) used to walk with a firm foot and stepped on

the ground as if he were descending a slope.

Hadrat 'Abdullah b. Harith (May God be pleased with him) reports :

“I never met a man who smiled more often than the Prophet of God”. (Tirmidhi)

The Holy Prophet (peace and blessings of Allah be upon him) taught the following prayer to his people and you should say this prayer more often :

اللَّهُمَّ اَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَضَلَعِ
الدِّينِ وَغَلَبَةِ الرِّجَالِ . «بخاری، مسلم»

Allahumma a'udhu bika min-al-hammi wal-huzni wal-'ajzi wal-kasli wa dala'iddaini wa ghalabat-ir-rijāl.

“O Allah ! I seek refuge in Thee from the anxiety and grief from inability and sloth, from the burden of indebtedness and the domination of men”.

(Bukhārī, Muslim)

3. Do not lift more burden than your strength can bear. Do not waste your physical energy. It is obligatory that you should save and protect your physical strength and use it with moderation according to your capability.

Hadrat 'Ā'isha (God be pleased with her) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed :

“Act as much as is within your strength, for the Lord will not feel wearied but you will get weary”. (Bukhārī)

Hadrat Abu Qais (God be pleased with him) reports that he went to see the Holy Prophet (peace and blessings of Allah be upon him) when the Prophet (peace and blessings of Allah be upon him) was delivering a sermon. Hadrat Abu Qais stood waiting in the sun. At the bidding

of the Holy Prophet (peace and blessings of Allah be upon him) he stepped into the shade. (*Al-Adab Al-Mufrad*)

The Holy Prophet (peace and blessings of Allah be upon him) forbade that a person should be standing in a position where a part of his body is under the shade and the other part in the sun.

A lady of the tribe *Bahlā*, Hadrat Mujiba (God be pleased with her) relates :

“Once my father called on the Holy Prophet (peace and blessings of Allah be upon him) to seek religious knowledge. Having learnt some important matters about religion, my father returned home. A year later, he again went to see the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) found it impossible to recognize his visitor. Upon this, my father submitted: “O Prophet of God! Don't you remember me?” The Holy Prophet (peace and blessings of Allah be upon him) said: “No, I do not recognise you. Introduce yourself”. My father submitted: “I belong to the tribe of *Bahla*. I came to see you last year also”. The Holy Prophet (peace and blessings of Allah be upon him) observed: “Why are you in such a bad shape? When you came here last year you were in a much better state and looked fine”. My father replied: “Since our last meeting, I have been continuously observing fasts. I eat only at night”, The Holy Prophet (peace and blessings of Allah be upon him) observed: “It was utterly needless for you to torment yourself and ruin your health”. Then the Prophet (peace and blessings of Allah be upon him) urged my father, “You should keep fasts during the whole of the month of Ramadan and in addition observe fast for one day during each month”. My father submitted: “O Prophet of God (peace and blessings of Allah be upon you)! Permit me to keep more fasts”. The Holy Prophet (peace and blessings of Allah be upon him) enjoined: “You should observe two fasts

during each month". My father asked permission for more. The Holy Prophet (peace and blessings of Allah be upon him) said: "You can keep three fasts during each month". My father entreated for a further addition in the number of fasts. The Holy Prophet (peace and blessings of Allah be upon him) replied: "Well then, you may observe fasts during sacred months each year and then leave a gap. You may follow this course every year". While observing this, the Holy Prophet (peace and blessings of Allah be upon him) made a sign with three fingers, joined them and moved them apart.

The point that the Holy Prophet (peace and blessings of Allah be upon him) wanted to bring home to his visitor was that he should observe fasts during the months of *Rajab*, *Dhiqu'adah* and *Dhulhijjah* and leave a gap in fasting during the intervening years). The Prophet of God (peace and blessings of Allah be upon him) has affirmed:

"It does not behove a believer to degrade himself". The people enquired: "In what manner does a believer degrade himself?" The Holy Prophet (peace and blessings of Allah be upon him) observed: "He subjects himself to intolerable sufferings and thus degrades himself".

(*Tirmidhi*)

4. You should always be industrious, energetic, hard-working, painstaking and bold in your daily life. You should form the habit of facing all forms of hardship and tackling with the most difficult situations. Prepare yourself to lead the hard and simple life of a Mujahid (a fighter in the service of True Faith). Don't be ease-loving, careless, delicate, indolent, voluptuous, timid and a materialist. While despatching Hadrat Mu'adh b. Jabal (God be pleased with him) as Governor of Yemen, the Holy Prophet (peace and blessings of Allah be upon him) gave him the following instruction:

"Mu'adh! Deny yourself the love of pleasure, for the servants of God are not pleasure-seekers". (*Mishkat*)

Hadrat Abu Umama (God be pleased with him) reports the Holy Prophet (peace and blessings of Allah be upon him) as having said :

“Simple living symbolises true Faith”. (Abu Dāwūd)

The life of the Holy Prophet (peace and blessings of Allah be upon him) was ever a simple and hard one, like a Mujahid. The Holy Prophet (peace and blessings of Allah be upon him) took care to preserve his physical energy and strived to enhance it. The Prophet (peace and blessings of Allah be upon him) also liked to swim, for this sport proves the best physical exercise. Once the Holy Prophet (peace and blessings of Allah be upon him) and some companions (God be pleased with them) were swimming in a pool. The Holy Prophet (peace and blessings of Allah be upon him) arranged the companions in pairs of two and desired that each man should swim towards his partner. Hadrat Abu Bakr (God be pleased with him) was paired with the Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) swam towards Abu Bakr (God be pleased with him) caught him and held him by the neck.

Horse was the Prophet's (peace and blessings of Allah be upon him) favourite riding animal. The Holy Prophet (peace and blessings of Allah be upon him) himself tended his horse. He used to rub and clean the mouth of his horse with his own sleeve. He would tie the hair of its mane into knots and used to say :

“Goodness remains attached to its forehead till Doomsday”.

Hadrat 'Uqba (God be pleased with him) reports that the Prophet of God (peace and blessings of Allah be upon him) observed :

“Learn archery and horse-riding. I like the archers more than the horse-riders. He who learns the art of shooting arrows and then gives it up has paid scant regard to a Divine blessing”. (Abu Dāwūd)

Hadrat 'Abdullah b. 'Umar (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) stated :

“He who guards the soldiers of Islam against danger in the night passes a night better than Shab Qadr”.

In an address to his companions, the Holy Prophet (peace and blessings of Allah be upon him) observed: “A time will come when the other nations will fall upon my followers as diners scramble over food”. Someone enquired: “O Prophet of God (peace and blessings of Allah be upon you)! Will our numbers so dwindle that other people will join forces in order to annihilate us?” The Holy Prophet (peace and blessings of Allah be upon him) answered: “Not that your numbers will be small. In fact you will be much larger in number, but then your number will carry no weight, just as so many straws floating in flood-tide are weightless. Your enemies will no longer fear you. cowardice will creep into your hearts”. At this point a man enquired: “O Prophet of God (peace and blessings of Allah be upon you)! What will be the cause of this cowardice”? The Holy Prophet (peace and blessings of Allah be upon him) observed: “The cause will be that you will grow to love the worldly life and hate death”.

Hadrat Abu Huraira (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed :

“He who holds the reins of his horse firmly and rides to service the cause of Islam, lives the best life. From whichever spot the news of threat to the cause of Islam reaches him, he mounts his steed and rushes thither. He is so fearless of death as if he is after it”. *(Muslim)*

5. Women should also lead hard and strenuous life. They should perform all household chores with their own hands. They should form the habit of being active and train themselves to bear hardships. They should abstain from being work-shy, indolent or voluptuous. They should raise

their children so as they learn to be sturdy, energetic and tough from the very beginning of their lives. Even when there are servants in home, do not encourage your children to depend on them for odd jobs. Teach children to cultivate the habit of self-help. The ladies of the companions of the Holy Prophet used to perform household tasks with their own hands. They would work in the kitchen ; they would grind at the millstone ; they fetched water for use in the home, washed clothes, sewed and led a strenuous life. In the hour of need, they took the responsibility of rendering medical aid to the wounded in the battlefield and supplied water to the fighting forces. Hard work keeps women fit ; it ensures the purity of their morals and the good example of the mothers serves as a model for character-building of their children. From the Islamic point of view, a good wife is the one who keeps herself busy in housekeeping tasks. She should be so engrossed in household activities that signs of exhaustion due to hard work, the blackness of the kitchen and the soot of fire-smoke should be evident from her face. The Holy Prophet (peace and blessings of Allah be upon him) has stated :

“I and the woman whose cheeks are besmeared with kitchen smoke will be close together on the Day of Resurrection”. (While saying this, the Prophet made a sign by joining his index finger with the middle finger).

6. Be an early riser. Keep your sleeping hours within limits of propriety. Don't sleep little, for in that case your body will not get proper rest and your limbs will feel exhausted and weary. On the other hand, do not sleep for long hours, for in that case you will become lazy and inactive. Follow the maxim :

“Early to bed and early to rise” should be your motto of life.

Get up early in the morning and offers prayers to God. Go for a stroll into the field or garden and relax there.

The fresh air of the morning has a salutary effect on health. Make it a point to do some light exercise daily according to your physical strength and endurance. The Holy Prophet (peace and blessings of Allah be upon him) liked to divert himself by visits to the gardens. He used to go for a stroll in the garden once in a while. The Prophet (peace and blessings of Allah be upon him) forbade to remain awake and engage in conversation after 'Isha' (night prayer) and observed :

"Only that person is permitted to remain awake after 'Isha' who is either engaged in talk concerning religion or has to discuss some important matter with the members of his household".

7. Learn self-control. Keep your passions, fancies, desires and lusts under control. Guard against your ideas getting distracted or your eyes going astray. Peace of mind and contentment of the heart evaporate when the passions are given free rein and eyes begin to wander astray and the faces of such people lose all the beauty, grace and attractiveness of a youthful man. Having lost these attributes, these persons prove to be timid, weak-minded and cowards in every sphere of life.

The Holy Prophet (peace and blessings of Allah be upon him) has stated :

"To cast a lascivious eye is the adultery of eyes and shameless talk is the adultery of tongue. Your lust presses a demand on you and your genitals either affirm or contradict this demand".

A sage observes :

"O Muslims ! Keep away from sin. Sin entails six evils ; three evils relate to this world and the other three are concerned with the eternal world. Those evils that relate to this world are these :

- * Beauty and grace vanish from the face of man.

* The man is seized by the torment of poverty and destitution.

* It shortens the life of man.

8. Save yourself from intoxicants. They affect the brain as well as the stomach. Liquor, of course, is forbidden, but you should refrain from using all other things having an intoxicating effect.
9. Observe the rules of simplicity and moderation in all your activities. In physical labour, mental exertion, marital relations, eating, drinking, sleep and rest, anxiety, merriment, recreation, worship, walking and conversation—in short, in all your activities always follow a middle course, and regard it as the main source of virtue and well-being.

The Holy Prophet (peace and blessings of Allah be upon him) has said :

“How wonderful it is to be moderate in the midst of plenty ! And what a fine thing it is to follow a middle course in deprivation, and what a better course it is to be moderate in offering prayers”.

(*Musnad Bazaz/Kanz al-'Āmāl*)

10. Eat at the proper time. Abstain from over-eating. Don't munch all the time. Take food only when you feel the appetite and stop eating before your stomach is filled, so that you should still feel slightly hungry when the meal is over. You must never indulge in over-eating. The Holy Prophet (peace and blessings of Allah be upon him) observed :

“The believer fills only one intestine while the non-believer eats to fill seven intestines”.

(*Tirmidhi*)

Good health depends on proper functioning of the stomach. Over-eating makes the stomach sick. The Holy Prophet (peace and blessings of Allah be upon him) has explained this point in an allegory as follows :

“The stomach serves as a cistern. The veins receive their life-blood from this reservoir. Hence if the stomach is healthy, the veins will be irrigated with the juices of health, and in case the stomach is ill, the veins will only suck the juice of sickness”. (Bathaqt)

Persuading the people to be abstemious in taking food the Prophet of God (peace and blessings of Allah be upon him) observed :

“One man’s dinner is sufficient for two”.

11. Always eat simple fare. Eat whole wheat bread. Do not eat while the food is piping hot. Avoid spiced and pungent foods and have no unnecessary craving for tasty delicacies.

Make it a point to eat simple, easily digestible, nourishing and healthful diet. Do not crave for delicious foods or foods that leave a pungent taste on the tongue.

The Holy Prophet (peace and blessings of Allah be upon him) preferred whole-wheat bread. He did not like bread made of soft flour or thin loaves. He never ate while the food was piping hot, but waited till it cooled. Referring to the eating of food while it is piping hot, the Prophet (peace and blessings of Allah be upon him) sometimes observed :

‘God has not ordained us to eat fire’ ;

and some other time he would say :

“There is no virtue in eating piping hot food”.

Meat (especially joints of leg, pieces of neck and flesh of the backside) was the Prophet’s (peace and blessings of Allah be upon him) favourite food. In point of fact, meat is an important and essential food for the nourishment of body and for forging a bold attitude of mind ; and the believers should always be bold of heart and sturdy in passion.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

“The person who died without fighting in the cause of Allah and had no desire for such fight has in a way died in the state of hypocrisy”. *(Muslim)*

12. Eat in perfect peace of mind and in a relaxed mood and chew the food well. Avoid eating in a mood of sorrow, anger, anxiety or perplexity. The food that is eaten in a cheerful and peaceful state of mind nourishes the body, whereas food that is gulped down in a state of anxiety or grief has an adverse effect on the stomach and affords no strength to the body. Don't be silent, sad or woe-begone while taking meals nor show undue mirth by raising loud guffaws. Laughter during meals proves fatal sometimes.

Talk and laugh with moderation while taking meals. Eat in a pleasant and cheerful mood and offer thanks to the Almighty for His Blessed Provisions ; and when ill, take every precaution with regard to your meals.

Umme Mundhir (may God be pleased with her) relates :

“The Holy Prophet (peace and blessings of Allah be upon him) once visited me. Bunches of date-fruit were hanging in the home. The Holy Prophet (peace and blessings of Allah be upon him) plucked the fruit and started eating it. Hadrat ‘Ali (God be pleased with him) did the same. The Holy Prophet (peace and blessings of Allah be upon him), however, forbade ‘Ali (God be pleased with him) and said : “You have just recovered from illness ; you should not eat this fruit”. So ‘Ali (God be pleased with him) stopped. Meanwhile, the Prophet (peace and blessings of Allah be upon him) continued to eat the fruit”. Umm Mundhir (God be pleased with her) further relates : “Later, I cooked some barley and beet-root. The Holy Prophet (peace and blessings of Allah be upon him) said to ‘Ali (God be pleased with him) : “ ‘Ali, take this. This food will do you good”. *(Shama'il Tirmidhi)*

When he (peace and blessings of Allah be upon him) had a guest at meals, he (peace and blessings of Allah be upon him) used to prompt the guest repeatedly to eat

more and until he had eaten to his fill and insisted on taking no more, the Holy Prophet (peace and blessings of Allah be upon him) then stopped to prompt him".

During meals, the Holy Prophet (peace and blessings of Allah be upon him) used to be engaged in amiable talk and maintained an atmosphere of joy and cordiality.

13. Take a nap after the the mid-day meal and go for a stroll after dinner. Avoid strenuous physical and mental exertion immediately after the meals. There is a well-known maxim in Arabic which runs thus :

تَغْدَى تَمَدَّى تَعَشَى تَمَشَّى

Taghadda Tamadda, Ta'asheha Tamashsha.

"Stretch out after the midday meal and take a stroll after taking dinner".

14. Take good care of your eyes. Don't expose your eyes to glaring light. Don't set your gaze upon the sun. Don't read in either faint or intense light. Always study under a clear and soothing light. Avoid keeping yourself awake for too long. Protect your eyes from filth and dust. Apply collyrium to your eyes and always try to keep your eyes clean. Go for a walk in the fields, gardens and green pastures and amuse yourself. The sight of greenery has a pleasant effect on eyes. Guard against casting evil glances, for this practice will dim the sparkle of your eyes and your general health will decline. The Holy Prophet (peace and blessings of Allah be upon him) has said :

"Your eyes have a right on you".

It is, therefore, incumbent upon a believer to value this Divine blessing. He should use this blessing according to the will of the Almighty. He should be particular about the protection of his eyes and keeping them clean. He should use all means which may be of benefit to his eyes and avoid everything that may cause injury to them.

Similarly, the true believer should take care to preserve the strength of other limbs and organs of his body. The Holy Prophet (peace and blessings of Allah be upon him) observed :

“O people ! You should apply collyrium to your eyes. It clears away all wax from your eyes and helps in the growth of hair”. (Tirmidhi)

15. Be careful about dental hygiene and protect your teeth. Clean teeth keep you fresh, produce a good effect on digestion and cleanliness makes the teeth firm too. Form the habit of cleaning your teeth with a miswak (twig); use dental powder also. Don't spoil your teeth by too frequent chewing of betel leaf or using tobacco. Clean your teeth well after every meal.

Unclean teeth cause various diseases. It was customary with the Holy Prophet (peace and blessings of Allah be upon him) that on getting up from sleep, he used to clean his teeth with a miswak (twig). (Agreed upon)

Hadrat 'Ā'isha (God be pleased with her) states :

“We used to keep the water for ablution and the miswak (twig) ready for the use of the Holy Prophet (peace and blessings of Allah be upon him). By the will of God when the Prophet (peace and blessings of Allah be upon him) got up from sleep he used to clean his teeth with the miswak (twig). Later, he performed ablution and then offered prayers”. (Muslim)

Hadrat Anas (God be pleased with him) has reported that the Holy Prophet (peace and blessings of Allah be upon him) observed :

“I have already laid much stress upon the need to clean your teeth with miswak (twig)”. (Bukhari)

Hadrat 'Ā'isha (God be pleased with her) relates that the Holy Prophet (peace and blessings of Allah be upon him) stated :

“The miswak (twig) cleans the mouth and the Lord is

pleased by this act of cleanliness”.

(*Nasā'i*)

The Prophet (peace and blessings of Allah be upon him) is reported to have said :

“Had I not considered it a great inconvenience for my Ummah, I would have enjoined people to brush their teeth with a miswak (twig) before each prayer”.

(*Abu Dawud*)

Some Muslims once came to see the Holy Prophet (peace and blessings of Allah be upon him). Their teeth were unclean and were encrusted with yellow grease. Noticing this, the Holy Prophet (peace and blessings of Allah be upon him) said to them : “Your teeth look so yellow ! You should clean them with a miswak”. (*Musnad Ahmad*)

16. When the need arises to answer the call of nature fulfil it promptly. Delay in answering the call of nature affects the brain and the stomach badly.

17. Pay full attention to keeping yourself pure, clean and tidy. The Holy Qur'ān says :

“God's favourites are those who take great care in keeping themselves pure and clean”. (*At-Tauba*)

The Holy Prophet (peace and blessings of Allah be upon him) has said :

“Cleanliness and purity are the half of Faith”

In view of the great importance of cleanliness and purity, the Holy Prophet (peace and blessings of Allah be upon him) has given detailed injunctions about neatness and has stressed the need for observing purity and cleanliness in every matter. Keep all articles of food under cover. Protect them from being soiled and keep the flies away. You should have clean utensils. Keep your dress and bed-covers tidy and spotlessly clean. Keep your body clean by performing ablution and taking a bath. Cleanliness of body, neatness of dress and tidiness of all articles of use is refreshing and pleasant for the soul. The body also

feels delightfully fresh. On the whole purity and neatness have a salutary effect on human health.

Hadrat 'Adi b. Hatim (God be pleased with him) stated :

“I always remain in state of ablution for each Salat (prayer) since I embraced Islam”.

The Holy Prophet (peace and blessings of Allah be upon him) once asked Hadrat Bilāl (God be pleased with him): “How did you manage to reach Paradise before me yesterday?” Hadrat Bilal (God be pleased with him) submitted: “Whenever I proclaim the call for prayer, I invariably offer two Rak'ats of Salat (prayer) and as soon as I am not in a state of ablution, I perform ablution afresh and try to remain in this state always”.

Hadrat Abū Huraira (God be pleased with him) reports the Prophet of God (peace and blessings of Allah be upon him) as having said :

“It is God's right upon every Muslim that he should take bath once a week and wash his head and body”.

(*Bukhari*)

Etiquettes of Dress

1. You should wear a dress which covers and protects your body and meets the requirements of modesty, honour and virtue. Your dress should also be an expression of culture, elegance and beauty. In respect of this blessing, God says in the Holy Qur'an :

يَبْنِيْ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْآتِكُمْ

وَ رِيْشًا . «الاعراف ٢٦»

Yabanī Adama qad anzalnā alaikum libasan yuwāri sauātikum wa risha.

“O children of Adam ! We have sent unto you raiments to conceal your shame and to serve as protection and decoration”. (7 : 26)

As a matter of fact the word ‘Rish’ in the verse, literally means the wings of the bird. The wings of a bird lend beauty and grace to it and also serve as a means of protection for its body. The word, however, is commonly used when referring to beauty, elegance and fine dress. Of course the purpose of dress is to lend beauty and grace and to serve as protection against climatic effects. But the foremost use of dress is to cover private parts of the body. Allah has inculcated modesty and diffidence in the nature of man. It was for this reason that when Ḥadrat Adam and Ḥadrat Hawwā (Eve) (peace be on both of them) were deprived of the elegant

robes of Paradise, they began to use leaves of trees to cover their bodies. Hence consider this as the principal use of dress and choose a dress which conforms to the requirements of modesty. You should also make sure that your dress, besides affording adequate protection against climatic conditions, should also be of such a style that it should lend an aura of grace, elegance and culture to your personality. Do not wear dress of a style which should make you an object of ridicule or provoke satirical comments among the people.

2. You should keep in mind while putting on clothes that dress is a blessing which Allah has conferred on man only. It has been denied to all other living creatures. Offer thanks to Allah for this special favour and blessing. Endowed as you are with this distinctive bounty, you should never act contrary to the decrees of Allah or show ingratitude. Dress is a remarkable favour from the Lord. While putting on dress, re-ignite this feeling in your heart and express your sense of gratitude in the words which the Holy Prophet (peace and blessings of Allah be upon him) had taught to the believers.
3. Piety is the best apparel. Piety signifies purity of soul as well as righteous physical appearance. In other words you should wear dress of the kind which the Shari'ah has prescribed for the believers, which does not display arrogance or pride, which does not lend a feminine air to men nor a masculine appearance to women. The dress should be an emblem of your righteousness and devotion to God. The women should strictly conform to the rules set by Shari'ah in respect of female dress and men must observe the laws of Shari'ah with regard to male dress.
4. Put on a new dress with feelings of joy. Name the cloth and acknowledge the munificence and blessing of Allah. Inspired by a sense of gratitude to the Lord, recite the prayer which the Holy Prophet (peace and blessings of Allah be upon him) used to offer while putting on a new dress.

Hadrat Abū Sa'īd Khudrī (God be pleased with him) reports : "Whenever the Holy prophet (peace and blessings of Allah be upon him) put on a new dress, head dress shirt or a sheet covering, he used to recite the following prayer and insert the name of the garment in the recitation :

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا

صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ . (ابوداؤد)

Allahumma lakal hamdu anta kasautanihi as'aluka khairahu wa khaira ma suni'a lahu wa a'udhu bika min sharrihi wa sharri ma suni'a lahu. (Abu-Dawud)

O God ! Unto Thee belongeth all praise. Even as Thou hast clothed me in this (garment), I ask of Thee the good thereof, and the good of that wherefor it hath been made, and I seek refuge in Thee from the evil thereof, and the evil of that wherefor it hath been made.

The prayer bears the following meaning : God ! Grant me the favour to use the dress which you have bestowed on me for the same purposes which you deem righteous. Grant me the favour to cover my modesty with this dress and to protect my soul and body against immodesty and shamelessness. Grant me the favour to make it a means of adornment and grace for my body. God ! Grant me the favour to eschew displaying ostentation, pride or arrogance in dress and let me not transgress the bounds set by you in the use of dress by your slaves, both men and women.

Hadrat 'Umar (God be pleased with him) stated : "The Holy Prophet (peace and blessings of Allah be upon him) observed : "Whosoever puts on a new dress and has means, should give away his old dress to the poor. On wearing a new dress, a person should recite the following prayer :

الحمد لله الذي كساني ما أوارى به عورتى و أتجمل به
 فى حياتى .

*Alhamdu lillah-il-ladhi kasānī mā uwarī bihī 'auratī
 wa atajammalu bihī fī hayātī,*

Praise be to God Who clad me with that wherewith I cover my shame, and wherewith I adorn myself in my life.

Whosoever reads the above prayer at the time of putting on a new dress, Allah will keep him under His care and protection in this life and in the life Hereinafter".

(Tirmidhi)

5. Take care to put on the dress with the right side first. While putting on the shirt, kurta, shervani or coat, wear the right sleeve first. Similarly while putting on a pyjama enter the right foot first. The Holy Prophet (peace and blessings of Allah be upon him) while putting on the shirt used to wear the right sleeve first and then put the left arm into the left sleeve. Similarly, the Holy Prophet (peace and blessings of Allah be upon him) used to put the shoe on his right foot first and then wore the left shoe. On taking off his shoes, the Holy Prophet (peace and blessings of Allah be upon him) first took off his left foot and then the right one.
6. You must shake the garments before putting them on, lest there be deadly insect hidden in them which might cause you harm. The Holy Prophet (peace and blessings of Allah be upon him) was once wearing socks in a jungle. He put on a sock and was intending to put on the second one when a crow dived and carried off the sock. The crow soared to a great height and dropped the sock on the ground. The shock of landing threw out of the sock a snake which fell at some distance. On seeing this, the Holy Prophet (peace and blessings of Allah be upon him) offered thanks to Allah and observed: "It is the duty of

every Muslim that on intending to wear socks, he should shake them first". (Tabarani)

7. Wear white dress. White dress is ideal for men, especially. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Wear white dress. It is the best. You ought to wear white cloth in life and bury your dead in a shroud made of white cloth". (Tirmidhi)

On another occasion, the Holy Prophet (peace and blessings of Allah be upon him) observed : "You should wear white clothes, for the white cloth stays cleaner and put your dead in white coffins".

The phrase 'white cloth stays cleaner' implies that white cloth shows off the slightest stain instantly, which a person may clean immediately. If the cloth is dyed, the stains will not be seen instantly. Hence a person will not pay immediate attention to wash a dyed garment.

It is recorded in *Sahih Bukhari* that the Holy Prophet (peace and blessings of Allah be upon him) used to wear white clothes. In other words, he (peace and blessings of Allah be upon him) not only liked to put on white dress himself, but also enjoined upon the male members of his Ummah to wear white clothes.

8. The length of your pyjama, lungi should fall above the ankles. The Holy Prophet (peace and blessings of Allah be upon him) holds such people as hopeless, the deprived ones and deserving of severe torment who out of pride and haughtiness let their pyjamas or lungis fall below their ankles. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : "There are three types of people with whom God shall not speak on the Doomsday, nor look at them, nor will He admit them to Paradise after purifying them; rather God shall ordain a painful torment for them". Hadrat Abu Dhar Ghifari (God be pleased with him) submitted : "O Apostle of Allah (peace and blessings of Allah be upon you) who are these deprived and unfortunate people?" The Holy Prophet (peace and blessings of Allah

be upon him) observed :

“Firstly, he who out of pride and haughtiness lets his lower garments fall below his ankles.

Secondly, the man who reminds others of the favours he has done to them.

And thirdly, the one who wishes to promote his business by misrepresentation on oath”. (Muslim)

Relating a personal anecdote, Hadrat ‘Ubaid ibn Khalid (God be pleased with him) says : “I was once walking in the holy city of Medina when a voice said from behind: ‘Lift up your lower garment—by so doing a man not only guards himself from physical filth but also from the impurity of soul’. Looking over my shoulder, I saw the Apostle of God (peace and blessings of Allah be upon him). I submitted : “O Apostle of Allah (peace and blessings of Allah be upon you)! It is a simple sheet of cloth that I am wearing. How can it show haughtiness and pride?” The Holy Prophet (peace and blessings of Allah be upon him) observed : “Is it not obligatory for you to follow my example ?” On hearing these words of the Holy Prophet (peace and blessings of Allah be upon him), my eyes at once fell towards his lower garment and I saw that the length of his garment fell to the middle of his calf”.

The Holy Prophet’s (peace and blessings of Allah be upon him) observation that ‘by keeping the length of his pyjama or lower garment above the ankles the man is guarded against not only physical dirt but also impurity of soul, is highly significant. It implies that when the length of a garment falls below the ankles, it gathers filth from the ground and becomes dirty. Soiled clothes are always offensive to a person of neat and clean taste. Moreover, the habit of wearing garments whose length falls below the ankles betrays arrogance and pride and these two evils are symptoms of the impurity of soul. These considerations apart, the Qur’anic injunction ‘The life of the Prophet is

the best example for you to follow' should suffice for a pious believer.

According to a tradition reported by Abū Dāwud, the Holy Prophet (peace and blessings of Allah be upon him) has given warning of terrible punishment for this offence. The Holy Prophet (peace and blessings of Allah be upon him) observed : "The pious believer should wear the length of his 'lower garment' up to the middle of his calf ; there is no harm if the length falls to the ankles ; but any part of the length which falls below the ankles shall burn in the fire. And on the Doomsday, God shall not even look at the man who out of pride and arrogance wears an apparel whose length falls below his ankles".

9. Do not wear silk. Garments of silk are befitting for females only. The Holy Prophet (peace and blessings of Allah be upon him) has strictly forbidden men to wear female dress or to put on effeminate airs.

Hadrat 'Umar (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed : "Do not wear silk garments, for he who wears them in this world shall not wear them in the next" (*Bukhari, Muslim*). The Holy Prophet (peace and blessings of Allah be upon him) once observed to Hadrat 'Ali (God be pleased with him):

"Cut this silk cloth¹ into scarves and distribute them among these Fatimas²." (*Muslim*)

1) This cloth had been sent as a gift from the ruler of Okaidar and Dooma.

2) 'Fatimahs' refers to following three illustrious ladies :

- (i) Fatimah Zehra (God be pleased with her), favourite daughter of the Holy Prophet (peace and blessings of Allah be upon him) and the wife of Hadrat 'Ali (God be pleased with him).
- (ii) Fatimah bint Asad (God be pleased with her) august mother of Hadrat Ali (God be pleased with him).
- (iii) Fatimah (God be pleased with her) the daughter of Hadrat Hanza, the uncle of the Holy Prophet (peace and blessings of Allah be upon him).

This also shows that silk dress is desirable for women. It was for this reason that the Holy Prophet (peace and blessings of Allah be upon him) urged Hadrat 'Ali (God be pleased with him) to cut the silk cloth into scarves for the ladies, otherwise the cloth could have been used for some other purpose.

10. Women should not wear thin dress which should make their forms visible, nor should they put on a tightly fitting dress which might make their figures prominent and alluring. In this way, they would be exposing their bodies, despite having worn garments. The Holy Prophet (peace and blessings of Allah be upon him) has warned such immodest women of dire punishment.

“Women who are nude in spite of having garments on them who allure others and are allured by others shall be consigned to Hell. Their heads are awry like the humps of the *Bakht* (بخت) camels because of their coquettish posture. These women shall not enter Paradise, nor shall enjoy the sweet odour of Paradise, although the sweet odour of Paradise can be savoured from a long distance off”.

(*Riyad-us-Salihin*)

On one occasion, Hadrat Asma' (God be pleased with her) arrived in the presence of the Holy Prophet (peace and blessings of Allah be upon him) wearing thin clothes. On seeing her, the Holy Prophet (peace and blessings of Allah be upon him) turned his face at once and observed :

“Asma' when a woman comes of age it is not lawful for her to expose any part of her body except face and hands”.

11. When wearing a Tehbund or pyjama do not lie down or sit in such a posture as to make prominent or lay bare any part of your body. The Holy Prophet (peace and blessings of Allah be upon him) has observed : “Do not walk with one shoe on. Do not squat with one knee raised while you are wearing a Tehbund. Do not eat with your left

1. Asheet of cloth worn as a lower garment.

hand. Do not wrap up your whole body in a sheet in such a manner as to make it impossible for you to move your hands freely for performing your work or for offering prayers. Do not lie flat and put one leg over the other lest it should uncover your body.

12. Men and women should not adopt the same fashions in dress. The Holy Prophet (peace and blessings of Allah be upon him) affirmed: "Allah sends curses on those men who adopt feminine fashions and Allah curses such women who adopt a masculine style". (Bukhari)

Hadrat Abū Huraira (God be pleased with him) states: "The Holy Prophet (peace and blessings of Allah be upon him) has pronounced a curse upon a male who puts on female dress and has cursed a female who dresses herself in masculine fashion". (Abū Dāwūd)

Someone once mentioned to Hadrat 'Ā'isha (God be pleased with her) that there was a certain woman who wore masculine shoes, whereupon Hadrat 'Ā'isha (God be pleased with her) observed: "The Holy Prophet (peace and blessings of Allah be upon him) has pronounced a curse upon such women who adopt masculine habits".

13. The women must cover themselves with a scarf and keep their head and bosom veiled. They should not wear scarf of such transparent stuff as to reveal their hair. The scarf is meant to veil the beauty of the person. God ordains in the Holy Qur'an:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ . «النور ٣١»

Walyddribna bikhumurihinna 'alā juyūbihinna. (24: 31)

"And draw their veils over their bosoms".

The Holy Prophet (peace and blessings of Allah be upon him) once received fine Egyptian veil. He (peace and blessings of Allah be upon him) cut out a piece and handing it to *Wahya Kalbi* (God be pleased with him)

observed: "Cut a piece and make a shirt for yourself and give the other piece to your wife to use as a scarf, but tell her to stitch another layer of cloth under it so that her form may not be exposed to view". (Abū Dāwūd)

Bearing this clear injunction of the Holy Book and Sunnah in mind, you should scrupulously follow the purport of Divine Command. Do not make a mockery of the Ordinance of Allah and His Messenger (peace and blessings of Allah be upon him) by wearing only a small strip of cloth around your neck.

Hadrat 'Ā'isha (God be pleased with her) states: "When this injunction was revealed, the women discarded thin garments. They cut their scarves out of coarse cloth". (Abū Dāwūd)

14. Dress yourself in keeping with your means and status. Do not dress up to show off vanity and to display an attitude of haughtiness towards others or to make an indecent show of your affluence. On the other hand, your dress should not cost more than your means permit, for thus you will be guilty of the sin of extravagance. Do not look shabby and crest-fallen so as to make an impression of penury and helplessness upon others. Do not make a show of destitution, despite having everything. Put on proper, suitable and neat garments in keeping with your means and position. Some people appear destitute by wearing rags or patched garments and consider it piety or virtue. Moreover, they view those who put on clean and neat dress as worldly-minded and irreligious. This conception of religion is wholly fallacious. Hadrat Abū al-Hasan 'Alī Shazlī (God be pleased with him) was once clad in very fine clothes. A destitute Sūfi took exception to this elegant turn out of Hadrat Shazlī (God be merciful to him) and remarked: "What need have the servants of God to put on such elegant dress?" Hadrat Shazlī (God be merciful to him) answered: "Brother, I have put on this elegant dress to express my gratitude

and homage to the Grand and Magnificent Allah, Your shabby appearance is a show of misery. You appear as if you were begging alms from the people". In reality, virtue does not consist in wearing rags, patched garments or clothes of inferior quality, nor does it require wearing luxurious apparel. The ingredients of virtue are the pious intentions and right thinking of the man. The truth is that every man should adopt a moderate and balanced attitude in all matters in consonance with his means and position. He should not let his soul grow dull by putting on destitute airs, nor should he display vanity and pride by wearing resplendent garments.

Hadrat Abūl Aḥwaṣ (God be merciful to him) reports a tradition from his father, "Once I went to the presence of the Holy Prophet (peace and blessings of Allah be upon him). I was then clad in very ordinary and mean dress. The Holy Prophet (peace and blessings of Allah be upon him) asked me: "Do you possess wealth and means?" I submitted: "Yes, I do". The Holy Prophet (peace and blessings of Allah be upon him) then enquired: "What kind of goods do you possess?" I submitted: "Allah has blessed me with all kinds of goods, camels, cows, goats, horses besides slaves". The Holy Prophet (peace and blessings of Allah be upon him) observed: "When Allah has blessed you with wealth and means, your person should manifest His Bounty and Favour". *(Mishkat)*

The implication is that when God has conferred ample means to you, why do you put on the garb of a beggar and destitute person? This is an act of ingratitude to God.

Hadrat Jābir reports: "Once the Holy Prophet (peace and blessings of Allah be upon him) visited our house to see us. He (peace and blessings of Allah be upon him) chanced to see a man who was covered all over with dust; his hair was dishevelled. The Holy Prophet (peace and blessings of Allah be upon him) observed: "Does this

man possess no comb with which to set his hair?" The Holy Prophet (peace and blessings of Allah be upon him) then happened to see a man who was clad in a dirty dress, whereupon the Holy Prophet (peace and blessings of Allah be upon him) observed: "Does this man not possess even that (soap etc.) with which to wash his clothes clean".
(*Mishkat*)

A man submitted to the Holy Prophet (peace and blessings of Allah be upon him), "O Messenger of Allah (peace and blessings of Allah be upon you)! I like to have fine clothes and I like to dress my hair with oil, and wear nice shoes....." In this manner, he named several niceties he was fond of and even mentioned that he wished that his lash should also be of the best quality. The Holy Prophet (peace and blessings of Allah be upon him) listened to his conversation and then observed: "All these things are desirable, and God views this fine taste with favour".
(*Mustadrak Hakim*)

Hadrat 'Abdullah b. 'Umar (God be pleased with him) states: "I submitted to the Holy Apostle of Allah: 'O Apostle of Allah (peace and blessings of Allah be upon you)! Would I be guilty of vanity and haughtiness if I wore fine and nice clothes?" The Holy Prophet (peace and blessings of Allah be upon him) observed: "No, it is elegant to wear nice dress and elegance of dress pleases Allah".
(*Ibn Mājah*)

The following tradition has also been reported by Hadrat 'Abdullah b. 'Umar (God be pleased with him): "The Holy Prophet (peace and blessings of Allah be upon him) observed: Put on both garments when saying prayers (in other words, dress yourself in full suit). Man owes it to God more than to any one else that he should go into His presence in his best apparel and the neatest state".
(*Mishkat*)

Hadrat 'Abdullah b. Mas'ūd (God be pleased with him) states: "The Holy Prophet (peace and blessings of

Allah be upon him) observed: "He who has a little bit of pride in his heart shall not enter Paradise". A man submitted: "Every man wishes that he should put on fine clothes and wear nice shoes". The Holy Prophet (peace and blessings of Allah be upon him) observed: "God Himself is Graceful and elegance pleases Him. In other words, elegant dress does not connote haughtiness. Haughtiness consists in ignoring the rights of others and looking down upon others as mean and base". (*Muslim*)

15. Observe good taste and propriety in dress and make-up. It is improper and offensive to good taste to go about with shirt unbuttoned at the chest, to wear buttons without proper arrangement, to roll up one leg of the trousers and keep the other down, to walk with one shoe on or to keep the hair dishevelled.

One day, the Holy Prophet (peace and blessings of Allah be upon him) was seated in the mosque when a man with dishevelled hair and unkempt beard came into his presence. The Holy Prophet (peace and blessings of Allah be upon him) made a gesture with his hand towards the man signifying that he should go and set the hair of his head and beard. The man went away and returned having settled his hair in better shape. Whereupon the Holy Prophet (peace and blessings of Allah be upon him) remarked: "Isn't it better to look elegant and exquisite than to wear unkempt hair? A man with dishevelled hair wears the look of the devil". (*Mishkat*)

Hadrat Abū Huraira (God be pleased with him) states: "The Holy Prophet (peace and blessings of Allah be upon him) observed: No one should walk with one shoe on; either wear both shoes or take off both".

(*Tirmidhi*)

It is in the light of this tradition that the 'Ulama have forbidden the wearing of only one sleeve or only one sock.

16. Avoid wearing, red, gaudy or resplendent dress or showy black or yellow apparel. Red, gaudy and resplendent

dress is suited only to women and even women should observe proper rules about wearing such dress. As regards assuming superior airs by donning flowing robes and yellow garments, for the sake of displaying one's distinction, it is a sure sign of pride and haughtiness. Similarly, do not put on strange and funny clothes which may lend you an outlandish appearance and you may become an object of public ridicule.

17. Always put on simple, dignified, civilized dress and spend moderately on your clothes. Avoid luxury and extravagant finesse in matters of dress. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

“Keep away from luxury, for the favourites of God are no lovers of ease and luxury”. *(Mishkat)*

The Holy Prophet (peace and blessings of Allah be upon him) also affirmed: “Allah will adorn that man with the dress of honour and nobility who, in spite of possessing means and power, observes simplicity in dress out of humility and obedience to God”. *(Abū Dāwūd)*

The illustrious companions (God be pleased with them) were one day sitting in company discussing worldly matters. The Holy Prophet (peace and blessings of Allah be upon him) remarked: “Simplicity of dress is one of the signs of Faith”. *(Abū Dāwūd)*

Once the Holy Prophet (peace and blessings of Allah be upon him) observed: “There are many a servant of God in the world whose outward appearance is humble; their hair is dishevelled and dusty and their dress is ordinary and simple, yet in the sight of God their stature is very high. Should they take oath on something, Allah fulfils their oath. *Brā' b. Malik* (God be pleased with him) is one among this type of people”. *(Tirmidhi)*

18. Give clothes to the destitute by way of expressing thanks to the Lord for having conferred the bounty of dress on you. The Holy Prophet (peace and blessings of Allah be

upon him) has observed: "Whosoever gives clothes to a Muslim to cover his body, Allah shall clothe that man on the Day of Judgement in the green dress of Paradise".

(*Abū Dāwūd*)

The Holy Prophet (peace and blessings of Allah be upon him) also affirmed: "A Muslim who gives clothes to another Muslim shall be afforded protection and safety by Allah as long as those clothes serve as a covering for the body of the beneficiary".

(*Tirmidhī*)

1. Give fine clothes according to your means to your servants and slaves who serve you day and night.

The Holy Prophet (peace and blessings of Allah be upon him) observed: "The slaves, male and female, are your brothers and sisters. God has given them under your charge. Hence to whomsoever Allah has given power and control over some one, he should give him the same to eat as he eats himself and the same kind of dress to wear as he wears himself and he should not give him work to do which is beyond his capacity, and should the slave be unable to cope with the load of work, the master should share his burden".

(*Bukhari, Muslim*)

Etiquettes of Eating and Drinking

1. Wash your hands before taking your meals. It is in keeping with the rules of cleanliness and neatness that your mind should be satisfied about the cleanliness of your hands before starting the meal.
2. Say (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) *Bismilla hirrahkamā nirrahīm* 'In the Name of Allah, the Most Beneficent ; the Most Merciful', while starting the meal. Should you forget this, then say بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ as soon as you realise the oversight during the meal. Remember, the meal which is not consecrated by the Name of Allah is made lawful by the devil for himself.
3. Do not lean against anything when sitting down for a meal. Sit in a humble position with your knees raised or legs crossed or with one knee prostrate and the other one raised. The Holy Prophet (peace and blessings of Allah be upon him) used to sit for meals in this posture.
4. Always eat with your right hand. However, the left hand may be used simultaneously with the right hand, if needed.
5. Use three fingers while eating. If required, use four fingers except the little finger. Do not put your fingers in the food up to their roots.
6. Do not take a big morsel, nor a small one. Put the second morsel into your mouth only after swallowing the first one.
7. Do not wipe your fingers with bread. This is a filthy habit.
8. Avoid brushing off the loaves and refrain from knocking them about also.

9. Eat out of the plate from the edge which is nearest to you. Do not put your hand in the middle of the plate nor extend your hand to eat from that edge of the plate which is nearer to other diners.
10. If the morsel drops from your hands pick it up and eat it after cleaning or washing it.
11. Eat in company. Dining in company promotes cordiality and love and is a source of blessing.
12. Do not find fault with the food. Leave it if you don't like it.
13. Do not eat while the food is piping hot or simmering.
14. Avoid breaking into guffaws or indulging in too much conversation during dinner.
15. Do not sniff the food needlessly, It is a bad habit. Do not often open your mouth so wide during dinner that the other people may see the food you are munching between your teeth, nor should you pick your teeth repeatedly in the course of eating. The other diners will find this habit disgusting.
16. Sit down to eat and sit down also while taking a drink of water. However, if needed, you may eat fruit or drink water while standing.
17. If some soup is left over in the plate, drink it ; otherwise clear the sediments from the plate with a finger and lick the finger.
18. Do not blow on the articles of food. The breath that we exhale is polluted and poisonous.
19. Take three breathing pauses while drinking water. By this method you can drink according to your need and get full satisfaction. Beware, drinking all the water there is in the container in one breath may be harmful.
20. While eating in company pay due regard to the needs of the slow diners as well as those who eat at a rapid pace and rise only when all others have stopped eating.

21. When you have finished eating, lick your fingers and then wash your hands.
22. Do not pick up two pieces or slices at once while eating fruit.
23. Do not drink water from the spout of a water pot or a goblet etc. Drink from such a container that you may clearly see the water that you are pouring into your mouth in order that no filth or harmful substance goes into your stomach.
24. Say this prayer at the end of the meal :

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ .

Alhamdu lillahil-ladhi at'amanā wa saqānā wa ja'alanā min-al-Muslimin.

“Praise be to God Who fed us and gave us drink and made us Muslims”.

Etiquettes of going to bed and getting up

1. When the dusk falls call your children inside and do not permit them to play outside the home. It is safe not to let the children go out at night except in the of an urgent need. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

“When the night falls stop your children at home, for at this hour evil spirits stalk the earth. However, after an hour has passed you may permit the children to move out”.

2. At the hour of nightfall, say the following prayer. The Holy Apostle (peace and blessings of Allah be upon him) used to instruct his Companions (God be pleased with them) to say the same.

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ
وَإِلَيْكَ النُّشُورُ . «ترمذی»

*Allahumma bika amsainā wa bika ashahnā wa bika nahyā
wa bika namutu wa ilaikan-nushūr. (Tirmidhī)*

“O God ! with Thy help do we enter upon the morning and with Thy help do we enter upon the evening. With Thy help do we live and with Thy help do we die. And unto Thee shall be the Resurrection”.

At the hour of the call for Maghrib (evening) prayer, say

this prayer :

اللَّهُمَّ هَذَا أَقْبَالُ لَيْلِكَ وَادْبَارُ نَهَارِكَ وَاصْوَاتُ دُعَاتِكَ

فَاغْفِرْ لِي . (ترمذی ، ابو داؤد)

Allahumma hādha iqbalu lailika wa idbaru naharika wa aswātu du'ātika faghfirli. (Tirmizi, Abu-Daud)

“God, this is the hour of the approach of Thy night and the departure of Thy day and this is the time of Thy Mu'addhin's call. Hence grant me salvation”.

3. Do not go to bed before saying 'Asha prayers. Often the 'Asha prayer may be missed if you take a nap before, prayer for who knows God will return life to man after this sleep (akin to death) or God forfeits his life for ever while he slumbers in death-like sleep. The Holy Prophet (peace and blessings of Allah be upon him) did not like to sleep in a house which was not lit up at night.
4. Soon after the fall of night, light up your homes. The Holy Prophet (peace and blessings of Allah be upon him) abstained from sleeping in a house which was not lit up at night.
5. Do not keep awake till late hours in the night. Adopt the habit of going to bed early at night and rising early at dawn. The Holy Apostle (peace and blessings of Allah be upon him) observed in this regard : “After the time of 'Asha prayers, you may either keep awake for the purpose of remembering God or to talk over necessary matters with the members of household”.
6. Abstain from keeping awake at night and making up for sleep during the day. God has appointed the night a time for peace and rest. He has made the day a time for keeping awake and a time for labour to earn one's living. Surah al-Furqan (47) affirms :

وَهُوَ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ
النَّهَارَ نَشُورًا .

*Wa huwalladhi ja'ala lakumul laila libasan wannauma
subatan-wa ja'alannahara nushura.*

“And He it is Who created night a covering for you and sleep for repose and made the day (a time for) waking up”.

And Surah-An-Naba affirms :

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا النَّهَارَ
مَعَاشًا .

*Wa ja'alnā naumakum subatan wa ja'alnāl laila libasan
waja'aln-annahāra ma'āshā.*

“And We made your sleep for repose and We made the night a covering and We appointed the day for livelihood”. And in Surah al-Namal (86) God says :

الَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِن
فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ .

*Alam yarau annā ja'alnallaila liyaskunū fihī wannahāra
mubsiran inna fī dhalika laāyātil liqaumiyyuminūn.*

“Have they not observed how We have made the night that they may rest therein and the day bright (so that they may strive during its course). No doubt, there are signs in it for a people who believe”.

The implication of making the night dark so as to serve as a time of peace and rest and making the day bright so that

man may labour and strive is that one should keep a strict schedule of sleeping at night and working hard for earning one's livelihood during the day. In the light of day devote yourself energetically to work and make strenuous efforts to earn your living till your faculties and limbs begin to feel tired. Then in the night when an atmosphere of peace and privacy reigns, repose in bed in a calm and comfortable state. As soon as dawn breaks, arise and invoking the blessings of God enter the field of practical endeavour with renewed vigour. People who due to indolence and lethargy drone in day time or keep awake throughout night enjoying sensuous pleasures and making merry are guilty of violating the law of nature. They ruin their health and undermine their lives. Those who sleep long during the hours of the day not only neglect their daily work but also deprive their body and soul of necessary repose and calm; for sleep during the day cannot serve as an alternative for repose at night in providing rest and nourishment. The Apostle of God (peace and blessings of Allah be upon him) even disapproved of the idea that a man should remain awake all night for offering worship to God and thus suffer an unbearable trial.

The Apostle of God (peace and blessings of Allah be upon him) once said to Hadrat 'Abdullah b. 'Amir (God be pleased with him): "Is it true what I have heard that you regularly keep fast during the day and pass all night in offering prayers?" Hadrat 'Abdullah (God be pleased with him) submitted: "I confess this true". The Holy Prophet (peace and blessings of Allah be upon him) observed: "No, don't go on like that. Keep fast some times and eat and drink at other times. Similarly get some sleep and then rise and say prayers. You owe a duty to your eye".

(Bukhari)

7. Do not sleep on a very soft bed. The true believers should forbear love of ease, indolence and luxurious living in the world. Life is a Jihad (struggle) for the true believers. The true believers should, therefore, follow an energetic, stren-

uous and a hardworking pattern of life. Ḥadīrat 'Ā'isha (God be pleased with her) related : The Holy Prophet (peace and blessings of Allah be upon him) slept on a bed made of a hide-skin filled with the bark of a palm tree".

(*Shama'il Tirmidhi*)

Someone asked Ḥadīrat Ḥafṣa (God be pleased with her) :

"What kind of a bed did you make for the Holy Prophet (peace and blessings of Allah be upon him) in your house ?" She replied : "There was a canvas cloth which we used to fold up and spread under the Holy Prophet (peace and blessings of Allah be upon him). One day, I thought that if I folded the cloth into four layers it would make a rather soft bed. So I folded up the canvas into four layers and spread it for the Prophet (peace and blessings of Allah be upon him) to sleep on. Next morning the Apostle (peace and blessings of Allah be upon him) enquired : "What was it that you spread beneath me last night ?" I submitted : "It was the same canvas cloth. However, I had folded it up into four layers to make a softer bed". The Holy Prophet (peace and blessings of Allah be upon him) observed : "No, keep it folded in two layers. The softness of the bed proved a hinderance in rising up for midnight prayers last night".

(*Shama'il Tirmidhi*)

Ḥadīrat 'Ā'isha (God be pleased with her) reports : "One day a lady from the Ansār visited our house and saw the bed of the Holy Prophet (peace and blessings of Allah be upon him). She returned home and prepared a bedding and heavily padded it with wool to make it extra soft. She sent it as a gift for the Holy Apostle (peace and blessings of Allah be upon him). When the Holy Apostle (peace and blessings of Allah be upon him) returned home, he saw the bedding and enquired : "What is it ?" I submitted : "O Prophet of God (peace and blessings of Allah be upon him), so and so lady from the Ansār came and saw your bed.

She went back and has sent this bedding as a gift for you". The Holy Prophet (peace and blessings of Allah be upon him) said : "No, return it to her". I liked that bedding so much that I did not really want to return but the Holy Prophet (peace and blessings of Allah be upon him) insisted so hard that I had to send it back to the lady".

(*Shama'il Tirmidhi*)

The Holy Prophet (peace and blessings of Allah be upon him) was one day sleeping on a mat. Because of this, the mat impressed some marks on his august body. Hadrat 'Abdullah b. Mas'ud (God be pleased with him) relates : "On seeing the marks of mat on his body I broke into tears". The Holy Prophet (peace and blessings of Allah be upon him) looked at me and enquired : "Why do you weep ?" I submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! The Emperors of Rome and Persia rest on silk and velvet cushions and you go to sleep on such a rough mat". The Holy Prophet (peace and blessings of Allah be upon him) observed : "There is no point for weeping in it. They love the world and we crave for the Hereafter".

On one occasion, the Holy Prophet (peace and blessings of Allah be upon him) observed: "How can I lead a luxurious, easy and carefree life while the angel Israfil with a trumpet to his lips, with ears open, head bowed, stands waiting for the Lord's Command to blow the trumpet to usher in the Day of Doom". (*Tirmidhi*)

The precedent of the Holy Prophet (peace and blessings of Allah be upon him) requires the true believers to lead a strenuous life in the world and to abstain from luxurious, carefree living.

8. Perform ablutions before going to bed and sleep in a clean and pure state. If your hands are greasy with fat, wash them well before going to bed. The Holy Prophet (peace and blessings of Allah be upon him) has said : "The person

whose hands are greased with fat and goes to sleep without washing his hands had only himself to blame if he comes to harm (if he is bitten by some insect)".

The Holy Prophet (peace and blessings of Allah be upon him) used to perform ablution before going to sleep. On occasions when he wanted to sleep while in a state when a bath is obligatory, then he used to wash the unclean part and go to bed after performing ablutions.

9. When going to bed, close the doors of your house, extinguish the wick lamp or lantern, and put out the burning fire. Once fire broke out in the home of a person in Medinah at night. On that occasion, the Holy Prophet (peace and blessings of Allah be upon him) enjoined upon the people: "Fire is your enemy. Be careful to put it out before going to bed".

The Apostle of God (peace and blessings of Allah be upon him) further observed: "Do not permit your little children to go out at the hour of evening, for at that hour evil spirits stalk the earth. When an hour or so of the night has passed, let them go out if need be. Close your doors at night reciting *Bismillah* (Bismillah) the name of God and extinguish the light after reciting *Bismillah* (Bismillah) God's name, and tie the mouth of the waterskin with the recital of *Bismillah* (Bismillah) God's name and again recite *Bismillah* (Bismillah) the name of God and cover the vessels in which you eat and drink. If there is no cloth cover available for this purpose, cover the pots and pans with something else.

10. Take care to keep the following things within reach of your bed at the time of going to sleep. Drinking water and a glass, a Jug, a stick, a box of matches or torch for lighting purposes, a miswak (twig for cleaning the teeth), a towel etc. If you are staying as a guest in a home, ask the host for directions to toilet rooms etc. You may thus save unnecessary inconvenience if a sudden need arises during the night. Seven things were always kept ready

near the bed when the Holy Prophet (peace and blessings of Allah be upon him) was in repose : (1) A bottle of oil. (2) A comb, (3) Collyrium container. (4) Scissors, (5) A Twig for cleaning the teeth. (6) a Mirror. (7) And a small wooden needle used for scratching the head etc.

11. Keep your shoes and clothes near at hand while going to bed. This will save you the trouble of looking for them on arising. Do not put on shoes at once after leaving the bed. Similarly, do not put on clothes without shaking them briskly. It is possible that some deadly insect may have crept into your shoes or clothes and, God forbid, may cause you harm.

12. Clean and give a brisk shake to your bed covers before lying down for sleep. If you get up from sleep to answer a need and return to bed, shake the bed covers once again. The Holy Prophet (peace and blessings of Allah be upon him) observed : "When a person leaves the bed at night and returns to it again, he should dust it thrice with the edge of his wrapping cloth, for he does not know what creature may have crept on to the bed in his absence".

(Tirmidhī)

13. Say the following prayer, when you get into bed. The Prophet's (peace and blessings of Allah be upon him) close attendant, Hadrat Anas (God be pleased with him) reports that on going to bed, the Holy Prophet (peace and blessings of Allah be upon him) used to offer the following prayer :

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَ سَقَانَا وَ كَفَّانَا وَ اَوَانَا فَاكُم مِّنْ

لَا كَافِيَ لَهٗ وَلَا مُؤْوِيْ . (شمائل ترمذی)

*Alhamdu lillahil-ladhi at'amanā wa saqānā wa kafānā
wa dawāna fa kam mimman lākāfi lahu wa lā mu'wi.*

(Tirmidhī)

Praise be to God Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter ! How many there are who have neither a provider nor shelterer”.

14. Recite some portion of the Holy Qur'an at the time of going to bed. The Holy Prophet (peace and blessings of Allah be upon him) invariably used to recite a portion of the Holy Qur'an before going to sleep. The Apostle of God (peace and blessings of Allah be upon him) has observed : “God sends an angel to a man who recites a portion of the Book of Allah on going to sleep to protect him from all harm till the time of his rising”. (Ahmad)

The Holy Prophet (peace and blessings of Allah be upon him) has further observed : “When a man lies down on the bed, an angel and the devil call on him. The angel says to him : “Close thy deeds of the day with a virtuous act”. And the devil says : “Close thy deeds of the day with an evil act”. If that man then recites the name of God before going to sleep, the angel stands guard over him all night”.

Hadrat 'Ā'isha (God be pleased with her) has reported : “When the Holy Prophet (peace and blessings of Allah be upon him) went to bed, he used to join his hands in the style of prayer and having recited the Surahs *اخلاص ، الفلق ، الناس* used to breathe upon his hands and then starting from his head, face and the front he passed his hand over his body as far as it could go. The Holy Prophet (peace and blessings of Allah be upon him) repeated this act three times”. (Tirmidhi)

15. While going to sleep adopt the following posture : Put your right hand under the right cheek and turn on the right side of the body before falling asleep. Hadrat Bra, (God be pleased with him) relates : “The Holy Prophet (peace and blessings of Allah be upon him) used to rest in this posture that his right hand lay under his right cheek. At the moment of taking repose the Apostle (peace and

blessings of Allah be upon him) used to say the following prayer :

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ .

Rabbi qini 'adhābaka yauma tab'athu 'ibādaka.

“O God ! Save me from Thy doom on the day Thou wilt raise Thy bondmen”.

Hisn Hasīn records that the Holy Prophet (peace and blessings of Allah be upon him) used to recite this prayer three times.

16. Do not lie down on your belly nor take a turn on the left side of your body when going to sleep. The father of Hadrat Mu'ish Tafkhat al-Ghifari (God be pleased with him) relates : “I was lying on my belly in the mosque. Presently a person startled me with a touch of his foot and observed : “God disapproves of this posture of lying down.” When I looked up I saw the person of the Holy Prophet (peace and blessings of Allah be upon him)”.

(Abū Dāwūd)

17. Sleep in a place where fresh air is accessible. Do not sleep in closed rooms where there is no opening for letting in fresh air.
18. Do not keep your face covered when asleep. This habit is harmful to health. Sleep with your face uncovered so that you may inhale fresh air.
19. Take care not to sleep on roofs which are not surrounded with a ridge of the wall or railing. Put on light before stepping down the stairs as a little oversight often causes grave consequences.
20. Even in the freezing cold, do not keep the stove burning while you are asleep, nor keep the lantern on in a closed room. The gases produced by fire are deeply injurious to

health ; sometimes they may even prove fatal and cause death.

21. Say the following prayer before falling asleep. Hadrat Abū Huraira (God be pleased with him) has reported: "The Apostle of God (peace and blessings of Allah be upon him) used to say this prayer before going to sleep :

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكَتَ
نَفْسِي فَارْحَمَهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ
عِبَادَكَ الصَّالِحِينَ . «بخاری ، مسلم»

*Bi-ismika Rabbi wada'tu janbi wa bika arfa'uhu in
amsakta nafsi farhamha wa in arsaltaha hafzaha bima
tahfazu bihi 'ibadakas-salihin. (Bukhari, Muslim)*

"In Thy name, my Lord ! I lay my side (on the bed) and in Thy name I raise it. If Thou withhold my soul, then have mercy thereon. If Thou send it back, then guard it even as Thou doest guard Thy righteous bondmen".

In case memory does not retain this prayer, here is a brief prayer :

اللَّهُمَّ بِسْمِكَ أَمُوتُ وَ أَحْيَى . «بخاری ، مسلم»

Allahumma bismika amutu wa ahyā. (Bukhari, Muslim)

"O God ! In Thy name do I live and die".

22. Form the habit of waking up in the small hours of the night. It is essential to rise in the last quarter of the night and remember God to master your desires and physical demands and to establish communion with God. The distinctive trait of the favourites of God, as God has Himself affirmed, is that they wake up in the night and

bow in humility to God and make prostrations and seek His forgiveness for their sins. It was the custom of the Holy Prophet (peace and blessings of Allah be upon him) to repose in the early part of the night and to get up in the small hours and engage himself in devotion to God.

23. Say this prayer on arising from sleep :

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَ إِلَيْهِ النُّشُورُ .

«بخاری ، مسلم»

Alhamdu lillahil-ladhi ahyānā ba'da mā amātanā wa ilaihin-nushūr (Bukhari, Muslim)

“Praise be to God Who restored us unto life, having caused us to die and unto Him shall be the Resurrection”.

24. Offer thanks to the Lord on seeing a happy dream and take it as a good omen in your favour. The Holy Prophet (peace and blessings of Allah be upon him) observed : “Prophethood now bears glad tidings and nothing besides”. The people enquired : “What do the glad tidings signify ?” The Apostle of God (peace and blessings of Allah be upon him) observed : “A happy dream”. (Bukhari). The Holy Prophet (peace and blessings of Allah be upon him) further remarked : “Whoever is the more truthful among ye will see a more truthful dream”. The Prophet (peace and blessings of Allah be upon him) instructed the people, “Offer thanks to the Lord and praise Him whenever you see a happy dream. And relate your happy dreams and relate them to your friends only”. Whenever the Holy Prophet (peace and blessings of Allah be upon him) saw a happy dream, he related it to his companions (God be pleased with them) and he used to say to his friends (God be pleased with them) : “Recount your dreams to me and I shall tell you their interpretation”.

(Bukhari)

25. Invoke blessings frequently upon the Holy Prophet (peace and blessings of Allah be upon him). Perchance God may bless you with a vision of His Apostle (peace and blessings of Allah be upon him).

Hadrat Maulana Muhammad 'Ali Mongiri (may God show him mercy) once asked Hadrat Fazal Rahman Ganj Muradabadi (may God show him mercy), "Teach me some special Darūd (prayer of Benediction) by which I may win the favour of being blessed with the vision of the Holy Prophet (peace and blessings of Allah be upon him)". Hadrat Fazal Rahman Ganj Muradabadi replied: "There is no special prayer of Benediction. You need to cultivate deep devotion only". Later after some deliberation he observed: "However, with the following Benediction Hadrat Syed Hassan (may God show him mercy) won his object:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ عَشْرَتِهِ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ .

Allahumma salli 'ala Muhammadin wa 'itratihi bi'adadi kulli ma'lūmin laka.

"God! shower Thy Grace upon Muhammad and his family to the ultimate extent of numbers which are in Thy Knowledge".

The Holy Prophet (peace and blessings of Allah be upon him) observed: "He who sees my vision in dream actually sees me, for the devil cannot appear in my form".

(*Shama'il Tirmidhi*)

Hadrat Yazid Fārsī (may God show him mercy) used to calligraph the Holy Qur'an. Once he was blessed with the vision of the Holy Prophet (peace and blessings of Allah be upon him) in a dream. Hadrat Ibn 'Abbas (God be pleased with him) was alive at that time. Hadrat Yazid (may God show him mercy) mentioned his dream to him. Thereupon Hadrat Ibn 'Abbas (God be pleas-

ed with him) related this tradition to him, "Whoever sees my vision in a dream actually sees me, for the devil can never appear in my form". Then 'Abbas (God be pleased with him) asked Yazid (may God show him mercy) : "Can you describe the appearance of the person you saw in your dream?" Hadrat Yazid (may God show him mercy) recounted : "His frame and height were of fine proportions. He had a brown complexion inclined towards fairness. He had dark eyes and a smiling, handsome, round face. He had a thick beard covering his whole visage and flowing down to and spreading over his bosom". Hadrat Ibn 'Abbas (God be pleased with him) affirmed : "Yes, if you had seen the Holy Prophet (peace and blessings of Allah be upon him) in his life you could not have given a better description of him" (i.e. The description given by you resembles the actual appearance of the Apostle (peace and blessings of Allah be upon him)". (Shama'il Tirmidhi)

26. When, God forbid, you see an unhappy or terrifying dream, never relate it to any one. Beseech God to protect you from the menace of the dream. If it pleases God, you shall remain free from the evil of the dream. Hadrat Abu Salama (God be pleased with him) relates : "I often used to fall ill on seeing unhappy dreams. One day, I described my complaint to Hadrat Abu Qatada (God be pleased with him) who related to me the following tradition of the Holy Prophet (peace and blessings of Allah be upon him) : "A happy dream is a blessing from God. If any of you sees a happy dream, he should not relate it to any one besides his sincere friend. If any of you sees a bad dream, he should not mention it to any one. On the other hand, as soon as he wakes from sleep he should recite "أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ" (A'audhu billahi minashshaitā nirrajim three times and breathe a 'tut-tut' towards his left side and then take a turn over to the other side. In this manner, he will remain safe from the menace of the dream".

(Riyad-us-Salehin, Muslim)

27. Do not relate false dreams conceived by your own imagination. Hadrat 'Abdullah b. 'Abbas (God be pleased with him) states that the Holy Prophet (peace and blessings of Allah be upon him) observed : "The person who relates concocted dreams which he has not seen shall be awarded a punishment to bind two grains of barley in a knot and he will never be able to do it". (Muslim)

And the Holy Prophet (peace and blessings of Allah be upon him) observed : "It is a great calumny that a man should relate what he has not seen with his own eyes".

(Bukhari)

28. When a friend relates his dream to you, give him a favourable interpretation and say a prayer to invoke the blessings, the blessing of God upon him. A man once related his dream to the Holy Prophet (peace and blessings of Allah be upon him). He observed : "You have seen a good dream and it shall have a happy outcome".

After the dawn prayers the Holy Prophet (peace and blessings of Allah be upon him) used to sit cross-legged and asked the people to relate to him if anyone had seen a dream and before listening to anyone's dream, the Holy Prophet (peace and blessings of Allah be upon him) used to observe this saying :

خَيْرًا تَلَقَّاهُ وَ شَرًّا تَوَقَّاهُ وَ خَيْرًا لَنَا وَ شَرًّا عَلَيَّ اَعْدَانَا

وَ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ .

Khairan tālaqqāhu wa sharran tawaqqāhu wa khairan lanā wa sharran 'alā ā'da'inā walhamdu lillahi rabbil 'ālamīn.

"May the goodness of this dream be bestowed on you and may you be protected from its menace. May this dream prove favourable to us and may it bring curse

upon our enemies. Praise and thanksgiving is due to God alone Who is the Lord of all worlds”.

29. If a dream strikes feelings of terror into you or an awkward dream perplexes you, you should recite the following prayer to get rid of fear or perplexity and ask your grown-up children also to learn it by heart.

Hadrat ‘Abdullah b. ‘Amr b. al ‘Ās (God be pleased with him) related that whenever a person saw a terrible or awkward dream, the Holy Prophet (peace and blessings of Allah be upon him) in order to resolve his perplexity used to instruct him to say the following prayer :

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ .

«ابوداؤد ، ترمذی»

A‘udhu bikalimatillahittāammati min ghadabihī wa iqābihī wa sharri ‘ibadihī wa min hamazatishshayātini wa anyahdurūn.

“I seek the protection of the perfect words of God against His wrath and anger and punishment, against the evil-doings of His creatures, against the fears of evil spirits and against the possibility that these evil spirits or their fears should assail me”.

Etiquettes of Walking

1. Walk on a medium pace in the way. Do not rush to become an object of ridicule for the onlookers, nor drag your feet so wearily that people might think you are ill and start making anxious enquiries after your health. The Holy Prophet (peace and blessings of Allah be upon him) used to take long steps when walking and placed his feet firmly on the ground ; he never dragged his feet in the course of walking.
2. Walk with poise and dignity with eyes cast down. Do not continue to look sideways at everything along the path. It is childish and improper. The Holy Prophet (peace and blessings of Allah be upon him) used to walk with his holy self inclined forward as if he were descending a slope. He (peace and blessings of Allah be upon him) used to move with dignity at a rather quick pace and kept an alert but self-possessed posture of body. He (peace and blessings of Allah be upon him) never looked sideways, right or left, on the road.
3. Walk humbly with even steps. Do not walk arrogantly and proudly. You can't split the earth with a kick nor are you going to scale the heights of mountains. What is the reason, then, for striking arrogant and haughty postures in walking ?
4. Walk with shoes on. Do not walk bare foot. Shoes protect the feet from injury by thorns, pebbles or other harmful bits and pieces lying on the way, as well as from the bites of deadly insects. The Holy Prophet (peace and blessings of Allah be upon him) observed : "Keep your

shoes on most of the time. A person who keeps his shoes on is a kind of rider".

5. Be mindful of good taste, propriety and dignity when walking along the road. Walk with both shoes on, or with both feet bare. It is ridiculous to walk with a shoe on one foot and the other foot bare. Observe utmost care not to display such bad taste or improper behaviour unless it is absolutely necessary. The Holy Prophet (peace and blessings of Allah be upon him) observed : "No one should walk with one shoe on. Walk with both shoes on or with both feet bare". *(Shama'il Tirmidhi)*
6. Keep the ends of your dress folded in the course of walking to avoid the danger of entanglements. The Holy Prophet (peace and blessings of Allah be upon him) during walks used to roll up his attire a bit.
7. Walk shoulder to shoulder with your companions without observing any formalities. Do not walk ahead of your companions to show off your higher rank. Sometimes walk hand in hand with your fellows in a spirit of close friendship. The Holy Prophet (peace and blessings of Allah be upon him) never displayed his distinguished rank while walking with his companions (God be pleased with them). Often the Prophet (peace and blessings of Allah be upon him) would walk behind his companions (God be pleased with them) and sometimes took the hand of a companion into his own sacred hand as a mark of intimate companionship.
8. Strictly observe the following etiquettes while walking along the road. Do not stop or sit on the way with the object of staring at the passers-by. If on occasions you must stop or sit on the way, you should follow the following six rules :
 - (1) Keep your eyes downcast.
 - (2) Remove harmful bits and pieces out of the way.
 - (3) Respond to the 'salam' of others.

- (4) Persuade the people to do good and prevent them from doing evil.
- (5) Show the way to travellers who have lost direction.
- (6) Help those who are in trouble or are facing hardship.
9. In the course of a journey, seek the companionship of the good and avoid the chance of travelling with the wicked.
10. Men and women should not walk in a mixed company on the road. The women should avoid the middle path and walk along the edge of the road. The men should walk apart from the women. The Holy Prophet (peace and blessings of Allah be upon him) affirmed: "Collision with a mud-stained swine drenched in stinking slush is tolerable, yet it is inadmissible that a stranger should rub shoulders with a female".
11. Whenever righteous women have to pass along the road out of any need or necessity, they should wrap their bodies, garments and all pieces of physical adornment carefully with a 'burqa' or a sheet and cover their faces with a veil.
12. Do not wear a piece of ornament which gives out a tinkling sound while you walk, or otherwise, walk with soft and even steps so that the tinkle of your ornaments may not invite the attention of those unrelated to you.
13. Women should not use strong perfumes if they intend to go out on the road. The Holy Prophet (peace and blessings of Allah be upon him) has disapproved of such women in strong terms.
14. When you emerge from your home, look up to the sky and say the following prayer :

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ نَزَلَ

أَوْ نَزِلَ وَأَنْ نُضِلَّ أَوْ نُضَلَّ أَوْ يُظْلَمَ عَلَيْنَا

أَوْ تَجْهَلْ أَوْ يَجْهَلْ عَلَيْنَا . «مسند أحمد»

Bismillahi tawakkaltu 'alallahi Allahumma inni a'udhu bika min an-nazilla au nuzalla wa an-nadilla au-nudalla au nazlima au yuzlama 'alainā au najhala au yujhala 'alainā.

“In the name of God, I rely upon God. O God Behold we seek refuge in Thee lest we slip, or go astray or wrong or be wronged, or act foolishly or any one should act foolishly with us”.

15. On going to the bazar, say this prayer :

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
أَنْ أُصِيبَ بِهَا يَمِينًا فَاجِرَةً أَوْ ، صَفْقَةً خَاسِرَةً .

Bismillahi Allahumma inni as'aluka khaira hādhihi-sūqi wa khaira ma fiha wa a'udhu bika min sharrihā wa sharri mā fihā. Allahumma inni a'udhu bika an usība bihā yaminan fājiratan au safaqatan khāsiratan.

“In the name of God. O God ! Behold I ask of Thee good of this market and the good of that which is therein and I seek refuge in Thee from the evil thereof and the evil of that which is therein. O God ! Behold I seek refuge in Thee lest I take a false oath or strike a bargain herein incurring loss”.

Hadrat 'Umar b. Khattab (God be pleased with him) stated that the Holy Prophet (peace and blessings of Allah be upon him) had observed : “The man who says this prayer on entering the bazar, God adds ten lakh virtues to his account and forgives his ten lakh sins and raises his merits by ten lakh degrees :

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ (ترمذی)

*La ilāha illallāhu waḥdahū lā sharīka lahū lahul-mulku
wa lahul-hamdu yuhyī wa yumītu wa huwa ḥayyun lā
yamūtu biyadihil-khairu wa huwa 'alā kulli shai'in
qadīr.*

“There is no deity save God. He is alone. No partner hath He. His is the Sovereignty and His is the praise. He giveth life and He giveth death. He is the Ever Living that never dieth. In His hand is all the good and He hath power to do all things”. (Tirmidhi)

Etiquettes of Travelling

1. You should set out on a journey at a suitable hour so that the journey may be completed in the shortest possible time and hours of prayers may also be properly observed. The Holy Prophet (peace and blessings of Allah be upon him) generally held Thursday to be a propitious day to start on a journey himself or for sending someone else on a journey.
2. Do not go on a journey alone. If possible, travel in a company of three persons. This ensures proper care of baggage and needs are easily met by mutual co-operation. Companionship during a journey also ensures safety from several dangers and mishaps. The Holy Prophet (peace and blessings of Allah be upon him) once observed : "If the disadvantages of travelling alone that I am aware of are made known to the people, no rider would go on a journey alone during the night". (*Bukhari*). On one occasion, a man having made a long journey came to the presence of the Holy Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) enquired from the traveller, "Who is thy companion ?" The traveller submitted : "O Prophet of God (peace and blessings of Allah be upon you) I have no companion. I have come alone". Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed : "A lone rider is a devil ; two riders are devils too ; but three riders are riders all right". (*Tirmidhi*)
3. A woman must go on a journey in the company of her spouse or lawful kith and kin. In the case of ordinary

travelling for a day or half, she may go alone, but it is always [discreet for a woman not to move out alone. The Holy Prophet (peace and blessings of Allah be upon him) has observed: "It is not permissible for a woman who believes in God and the Day of Judgement to go on a journey lasting for three or more days alone". She may, however, undertake such a long journey if she is accompanied by her father, brother, husband, her own son or any other lawful kith or kin". (*Bukhari*). The Holy Prophet (peace and blessings of Allah be upon him) is reported to have remarked on one occasion: "A woman should not go alone even on a journey of one day and one night". (*Bukhari, Muslim*)

4. On leaving for a journey when you get on to the vehicle of transport and it begins to move, say this prayer :

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ

رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا لِبِرِّ وَالتَّقْوَىٰ

وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرِنَا هَذَا وَاطْوِعْنَا

بَعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْإِهْلِ ،

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ ،

وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْإِهْلِ وَالْوَالِدِ وَالْحَوْرِ بَعْدَ

الْكُورِ وَدَعْوَةِ الْمَظْلُومِ . «مسلم ، ابوداؤد ، ترمذی»

*Subhan-al-ladhi sakhkhara lana hadha wa ma kunna lahu
muqrinina wa innā ila rabbina lamunqalibūn. Alla-*

humma innā nas'aluka fi safarina hadhal-birra wal-taqwa wa min-al-'amali ma tarda. Allahumma hawwin 'alainā safaranā hadhā watwi 'annā bo'dahu. Allahumma antas-sahibu fis-safari wal-khalifatu fil-ahli. Allahumma innī a'ūdhu bika min wa'thā' is-safari wa ka'ābat-il-manzari wa sū'il-munqalabi fil-mali wal-ahli wal-waladi wal-hauri ba'dal-kauri wa da'watil-mazlūmi.

(Muslim, Abu-Dawud, Tirmizi)

“Glory be unto God Who hath subjugated this (beast) unto us, though we were unable to subdue it. Behold we are assuredly to return unto our Lord. O God ! Behold, we beg of Thee in this journey of ours righteousness and piety and a conduct wherewith Thou wilt be well pleased. O God ! Make this journey of ours easy for us, and roll up for us the distance thereof. O God ! Thou art (our) companion in this journey, and representative in (our) household. O God ! Behold, I seek refuge in Thee from the toil of this journey, from holding a sad sight and a bad reverse in my wealth and household and from deficiency after plenty, and from the curse of the oppressed”.

4. Pay due regard to the comfort and convenience of others on the way. Your fellow-travellers have a right on you. The Holy Qur'an affirms : *والصاحب بالجنب—Was-sahiti bil-Janbi*. “Be nice to the companion beside you”. The term ‘companion beside you’ includes all such persons who happen to be your fellow-travellers any time, anywhere. The brief fellowship in the course of a journey imposes a duty on you to show the best conduct towards your fellow-traveller and take the utmost care not to cause him any physical or mental distress by utterance or deed. The Holy Prophet (peace and blessings of Allah be upon him) affirmed : “The chief of the nation is the servant of the people. The person who excels others in rendering good service to his fellow men can be surpassed in piety by no one, save those who attain martyrdom in the way of God”.

(Mishkat)

5. Say two Raka'ats of Thanksgiving on leaving for a journey and on returning from it. Such was the custom of the Holy Prophet (peace and blessings of Allah be upon him).
6. When your train or bus ascends a slope or your aeroplane takes off and is air-borne, say this prayer :

اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ وَ لَكَ الْحَمْدُ عَلَى كُلِّ

حَالٍ

Allahumma lakash-sharafu 'ala kulli sharafin wa lakal-hamdu 'ala kulli hālin.

“O God, Thou art supreme over all heights and elevations. Praise and Thanksgiving under all circumstances is due to Thee alone”.

7. If you have to halt your journey at night, stay at a safe place where your life and goods are sufficiently safeguarded against thieves and brigands as well as from the menace of deadly animals or insects.
8. Having achieved the purpose of your journey, make haste to return home. Do not wander about aimlessly.
9. On return from a journey, do not enter your house suddenly without sending in advance information of your arrival. Offer two Raka'ats of prayers in the mosque, thus affording time to the members of your household during which they may make preparations to accord you a befitting welcome.
10. Take care of the comfort and cause of the animals accompanying you during the journey and look after the needs and protection of the rider who accompanies you.
11. Travelling in the cold weather, carry your bedding with you. Do not cause unnecessary trouble to your host.
12. Carry a tumbler and a prayer mat during the journey to avoid inconveniences at times of need like purification,

ablution, prayer and taking a drink of water.

13. When some persons are travelling in a company, they should appoint one person from among themselves to act as their Amir (Leader). But each one should keep his ticket, money for necessary expenses and other baggage in his own custody.
14. When night falls in the course of a journey, you should say this prayer :

يَا أَرْضُ! رَبِّي وَرَبُّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا
 خَلَقَ فِيكَ وَشَرِّ مَا يَدِبُّ عَلَيْكَ وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ
 وَأَسْوَدٍ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِي الْبَلَدِ وَ
 مِنْ وَالِدٍ وَمَا وَلَدَ. «ابو داؤد»

Ya ardu, Rabbi wa Rabbukillahu a'udhu billahi min sharriki wa sharri ma khuliqa fiki wa sharri ma yadibbu 'alaiki wa a'udhu billahi min asadin wa aswada wa min-al-hayyati wal-'aqrabi wa min sharri sakin-il-baladi wa min-walidin-wama walad. (Abu-Dawud)

“O earth! My Lord and Thy Lord is God. I seek refuge in God from thine evil, and evil of that which is in thee, from the evil of that which hath been created in thee, and from the evil of that which moveth over thee. I also seek refuge in God from the lion and the Aswad, from the serpent and the scorpion, from the evil of the dweller in the land, from the begetter, and that which (the begetter) begetteth”.

15. At the time of returning home from a journey, say this prayer :

أَوْبَا أَوْبَا لِرَبِّنَا تَوْبًا لَا يُغَادِرُ عَلَيْنَا حَوْبًا . (حصن حصين)

Auban auban lirabbina tauban lā yughādiru ‘alainā hūban.
(Hisn Hassien)

“We are returners, penitents before our Lord, penitence that may not let any effect of our misdeeds remain on us.

16. On sending off someone on a journey, accompany him for some distance. On taking leave, ask him to say a prayer and say this prayer for him when the traveller departs :

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَ أَمَانَتَكَ وَ خَوَاتِيمَ عَمَلِكَ .

(حصن حصين)

Astaudi ‘ullaha dinaka wa amanataka wa khawatima
‘amalika. (Hisn Hassien)

“Unto God’ I commend your faith, your trust, and the conclusion of your deeds”.

17. Extend a warm welcome to the traveller when he returns from the journey. Make affectionate remarks and shake hands with him or embrace him as need be or as the occasion demands.

Etiquettes of Mourning and Grief

1. Endure calamities with patience and calmness. Do not lose heart and never let your grief and sorrow exceed moderate proportions. No person in the world can remain safe and unaffected by sorrow, grief, calamity, hardship, affliction, failure or loss. The response of the believers and unbelievers is, however, different in this respect. The non-believer loses his sense under the burden of pains and sorrows and is completely immobilised by feelings of hopelessness and dismay. Sometimes he succumbs to grief and commits suicide. In contrast the believer remains undaunted in the face of the greatest calamity and never leaves command over his patience. At such times he becomes a symbol of patience and perseverance and stands firm like a rock. He takes the view that whatever has occurred was decreed by God and no command of God is devoid of wisdom or purpose. Hence whatever God commands is for the ultimate good of man and surely there is always an aspect of grace in all the dealings of God with man. This reasoning produces a state of spiritual calm and satisfaction and the bitter taste of sorrow turns into sweetness. This faith in the predetermined destiny makes the burden of hardship light and calamity becomes easy to bear. God has affirmed :

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي
كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنْ ذَاكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلَا

تَأْسُوا عَلَىٰ مَا فَاتَكُمْ . «الحديد ٢٢-٢٣»

Mā asāba mim-musibatīn fil-ardī wa lā fī anfusikum illā fī kitaabīn min qabli annabra'ahā. Inna dhalika 'alallahi yasirun likailā ta'sau 'alā mā fataakum.

(*Al-Hadeed* : 22, 23)

“Naught of disaster befalleth in the earth or in yourselves but it is in a Book before we bring it into being. Lo! that is easy for Allah that ye grieve not for the sake of that which hath escaped you”.

In other words one of the merits of putting faith in a divinely appointed destiny is that the believer finds solace even amidst the greatest suffering deeming it to be the decree of the Providence. He remains unshaken and in all matters looks towards the Merciful God and thinks only of His Grace and endeavours to seek good out of every evil by employing his virtues of patience and contentment under all circumstances. The Holy Prophet (peace and blessings of Allah be upon him) has observed :

“How excellent is the state of the true believers ! He wins Grace under all conditions. If he is afflicted with grief, sickness or poverty, he bears them in peace and such trials bring goodness to him. If he is rewarded with happiness and prosperity it becomes the cause of goodness for him”.

(*Muslim*)

2. On hearing a tragic or painful news or if you suffer loss or sustain grief or injury or are beset with a sudden misfortune, recite at once : *Innā lillāhi wa innā ilaihi raaji'ūn.*

“Lo ! We are Allah's and lo ! unto Him are we to return”.

(*al-Baqarah*)

The implication is that all our possessions belong to God ; God has given us everything and He is the One

Who will take everything. We are his creatures and we must return to Him. We submit to the Will of God in all matters and are content with His Dispensation. All acts of God contain certain purpose, wisdom and justice. He acts with greater good in view. It is the duty of His faithful servant never to resent the actions of the Lord. God observes :

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
 الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا
 أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ . أُولَئِكَ
 عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ .
 وَالْبَقَرَةُ ١٥٥-١٥٧

Wala nabluwannakum bishai'im minal khaufi walju'i wa naqsimminal-am-wāli wal anfusi wassamarāti wa bashshiris-sābirin-al-ladhīna idha-asābathum musibatun qālū innā lillahi wa innā-ilaihi rāji'un. Ulā'ika 'alaihim salawa-tummin Rabbihim wa rahmatun wa ula'ika humul muhta-dūn. (2 : 155-157)

“And surely we shall try you with something of fear and hunger and loss of wealth and lives and crops ; but give glad tidings to the steadfast who say, when a misfortune striketh them : Lo ! we are Allah's and lo ! unto Him we are to return. Such are they on whom are blessings from their Lord and Mercy. Such are the rightly-guided”.

The Holy Prophet (peace and blessings of Allah be upon him) has affirmed : “When a man is afflicted with hardship and says : *إِنَّا لِلَّهِ Innā lillahi*

God removes his affliction and blesses him with a happy outcome and bestows on him what his heart desires in reward for it".

On one occasion when his lamp went off, the Holy Prophet (peace and blessings of Allah be upon him) said :

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ—*Innā lillahi wa innā ilaihai raji'un*

Someone enquired: "O Holy Prophet (peace and blessings of Allah be upon you) ! Is it a calamity if the lamp goes off ?" The Holy Prophet (peace and blessings of Allah be upon him) observed: "Yes, everything that causes hardship to a believer is a calamity". And the Holy Prophet (peace and blessings of Allah be upon him) has observed :

"God forgives all the sins of those Muslims who suffer a torment of the soul or physical pain, illness, sorrow, grief or affliction, even the injury on account of the piercing of a thorn (and bear all these trials with patience)".

(Bukhāri, Muslim)

Hadrat Anas (God be pleased with him) reports :

"The Holy Prophet (peace and blessings of Allah be upon him) observed: 'The more severe the trial and hardship, the greater its reward. When God cherishes love for a group of people, He puts them to trial to cleanse them more and to make them pure. Hence those who acquiesce in the Will of God win the pleasure of God. And those who harbour resentment against God in the hour of trial, God also is displeased with them'."

(Tirmidhi)

Hadrat Abū Mūsa Ash'ari (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) observed: "When the child of a person dies, God enquires from His angels: 'Did you extract the soul of the child of one of my creatures ?' They submit: "Yes". God again asks them: 'Did you extract

the soul of the most beloved of my creature?' They submit: "Yes". God then enquires from them: 'What did my creature say?' They submit: "In his hour of affliction, he praised Thee and said: *إِنَّا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ*—*Innā lillāhi, wa innā ilaihi raji'ūn*. Thereupon God commands the angels: 'Build a dwelling for this creature of Mine in the paradise and call it 'Bait ul-Hamd' (The House of Thanksgiving).'" *(Tirmidhi)*

3. It is natural to show grief on suffering pain or meeting an accident. However, care should be observed that even under the stress of extreme pain and grief the tongue should not utter an unholy remark, nor the virtues of patience and contentment be forsaken.

The Holy Prophet (peace and blessings of Allah be upon him) had his son Hadrat Ibrahim (God be pleased with him) in his lap when the child was about to depart this earthly life. On seeing this piteous sight tears started trickling down the eyes of the Holy Prophet (peace and blessings of Allah be upon him) and the Prophet of God (peace and blessings of Allah be upon him) observed: "O Ibrahim, we grieve over thy separation, but our tongue shall utter only that which conforms to the Will of God".

(Muslim)

4. Even in the depth of grief, do not commit an act which may smack of ingratitude or complaint or which transgresses the rules of Shari'ah. It is unlawful for a believer to give vent to loud weeping, tearing off clothes, slapping cheeks, crying and shouting or beating of head or the chest in mourning. The Holy Prophet (peace and blessings of Allah be upon him) has said: "The man who tears off his clothes, slaps his cheeks and raves and shouts like pagans and wails is not a member of my ummah." *(Tirmidhi)*

When Hadrat Ja'far Tayyar (God be pleased with him) attained martyrdom and the news reached his home,

the women of his household began to shout and cry and started wailing loudly. The Holy Prophet (peace and blessings of Allah be upon him) sent word, "Stop wailing". But the women continued their lamentations. The Holy Prophet (peace and blessings of Allah be upon him) forbade them a second time, but the women would not comply. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed : "Fill their mouths with dust".

(*Bukhārī*)

On one occasion, the Holy Prophet (peace and blessings of Allah be upon him) was accompanying a funeral procession. A woman came carrying a stove. The Holy Prophet (peace and blessings of Allah be upon him) reprimanded her so severely that she ran away at once.

(*Siart-un-Nabi Vol. VI*)

The Holy Prophet (peace and blessings of Allah be upon him) observed : "No one should carry fire or funeral music behind a bier".

There was a custom in Arabia that people who walked behind a bier used to cast away their cloaks as a mark of grief and only kept their skirts on. On seeing people in this state once the Holy Prophet (peace and blessings of Allah be upon him) observed : "Are you observing a pagan custom ! I was thinking of invoking such a curse upon you that your appearances might be deformed". The people at once put on their cloaks and never acted in this fashion again.

(*Ibn Majāh*)

5. Do not curse your illness, nor utter any word of complaint. Exercise utmost patience and self-control and pray for the reward in the Hereafter.

The sins of the believers are washed away by suffering illness or enduring tortures. The soul of the believer is purged and he attains capital reward in the Eternal world. The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"All pain that the believer endures on account of physical torture, illness or some other cause is rewarded by God in such fashion that God purges the believer of all his sins even as a tree sheds its leaves". (*Bukhārī, Muslim*)

Once on seeing a lady shivering, the Holy Prophet (peace and blessings of Allah be upon him) enquired from her, "O Umm Sa'ib or Musayyib ! Why are you shivering so ?" She replied : "I am seized with fever. May God curse it !" The Holy Prophet (peace and blessings of Allah be upon him) advised her, "No, don't curse the fever. Fever purges the progeny of Adam of sins even as fire smelts the ore to extract pure iron". (*Muslim*)

Hadrat 'Ata b. Rabah (may God be merciful to him) describes a first hand account as follows : "On one occasion when we were near the Ka'ba, Hadrat 'Abbas (may God be pleased with him) said to me, "Would you like to see a woman who will go to Paradise ?" "Yes, certainly". Hadrat 'Abbas (may God be pleased with him) said : "Look at that black woman. She once went to the presence of the Holy Prophet (peace and blessings of Allah be upon him) and submitted, "O Prophet of God (peace and blessings of Allah be upon you) I am seized with such deep fits of epilepsy that I lose all consciousness and in this state I become completely naked : O Prophet of God (peace and blessings of Allah be upon you) ! Pray to God in my behalf". The Holy Prophet (peace and blessings of Allah be upon him) observed : "If you continue to endure this affliction with patience, God will send thee to Paradise or if you wish I shall pray to God to cure thee". On hearing this, the lady submitted : "O Prophet of God (peace and blessings of Allah be upon you) ! I am willing to endure this affliction in peace. However, please pray to God to save me from the humiliation of being rendered naked in the state of epilepsy". The Holy Prophet (peace and blessings of Allah be upon him) thereupon prayed to God on behalf of this lady. Hadrat 'Ata (God

be merciful to him reports that he saw this tall lady Umm Rafz on the steps of the Ka'ba."

6. Do not observe mourning for more than three days on the death of any one. It is natural to be stricken with grief and to weep on the death of relations, yet the period of mourning should not exceed three days. The Holy Prophet (peace and blessings of Allah be upon him) observed: "It is not lawful for a believer to mourn the death of someone for a period of more than three days. However, the lawful mourning period for a widow is four months and ten days: During this period, she should not put on a colourful dress, nor use any perfume nor should bedeck herself."

(Tirmidhi)

On the fourth day after the death of the brother of Hadrat Zainab bint Jahsh (God be pleased with her), some ladies visited her to offer condolences. Hadrat Zainab (God be pleased with her) applied perfume to her person in the presence of everyone and remarked: "I did not need to use perfume at this time. However, I have done so now because I have heard the Holy Prophet (peace and blessings of Allah be upon him) to say, "It is not lawful for a Muslim lady to observe mourning for more than three days for any relation except her husband".

7. Advise each other to bear sorrow, grief or calamity calmly and patiently. When the Holy Prophet (peace and blessings of Allah be upon him) returned from the battle of Uhud, the ladies came to his holy presence to enquire after their relations and kin. When Hadrat Hamna bint Jahsh (God be pleased with her) appeared, the Holy Prophet (peace and blessings of Allah be upon him) instructed her to bear her grief calmly, and said: "Be patient over the martyrdom of your brother 'Abdullah (God be pleased with him) and she recited: *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*—*Innā lillāhi wa innā ilāihi raji'ūn*. It is from Allah and we have to return to Allah and prayed for the salvation of her brother".

Then the Holy Prophet (peace and blessings of Allah be upon him) instructed her, "Be patient over the martyrdom of your maternal uncle Hamza (God be pleased with him)". Hadrat Hamna (God be pleased with her) again recited *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*—*Innā lillāhi wa inna ilaihi raji'ūn* and prayed for the salvation of her uncle.

The son of Hadrat Abu Talha (God be pleased with him) was gravely ill. Leaving his son in this precarious state, Talha (God be pleased with him) had to go out to work. The child died in his absence. Abu Talha's wife (God be pleased with her) instructed the people not to report the news to Abu Talha (God be pleased with him). When he returned home in the evening after work, he enquired from the wife: "How is the child?" She replied: "He is in a more restful state". Then she brought dinner for Abu Talha (God be pleased with him). He ate it in peace and went to bed. Next morning the pious wife conveyed the sad news to her husband in a very wise manner. She asked him: "If someone lends something to somebody and then demands it back, what right has the possessor to withhold the thing from the real owner?" Abu Talha (God be pleased with him) replied: "It is impossible for the borrower to claim such a right". Thereupon the patient wife observed: "Be patient over the loss of your son then". *(Muslim)*

8. Welcome all hardships in the way of righteousness in good cheer and feel joy rather than sorrow at whatever distress befalls you in this way. Offer thanks to the Lord that He thus accepted your sacrifice in His way. Hadrat Asma' (God be pleased with her), the illustrious mother of Hadrat 'Abdullah b. Zubair (God be pleased with him) once fell gravely ill. Hadrat 'Abdullah (God be pleased with him) came to enquire after her health. The mother said to him "Son! in the first place, I wish that God should keep me alive until I witness one of the two things that either you

should attain martyrdom on the field of battle and I should obtain the Grace of being patient on hearing the report of your martyrdom or you should gain victory and seeing you a victor I should gladden my sight. As God willed it so Hadrat 'Abdullah b. Zubair (God be pleased with him) attained martyrdom in the lifetime of his mother. Hajjaj ordered to keep his dead body hanging on the stake. Hadrat Asma' (God be pleased with her) was at that time too old and weak yet in spite of her old age and weakness she arrived to look at this piteous sight. Instead of crying and wailing on seeing the dead body of her dear son, she addressed Hajjaj and said to him : "Has not the time yet come for this rider to dismount the horse?"

9. Support one another in grief and pain. Share the sorrows and afflictions of your friends and lend all help you can to alleviate their suffering. The Holy Prophet (peace and blessings of Allah be upon him) observed : "All Muslims are like one human body. If the eye becomes sore, the entire body feels distress. If there is a pain in the head, all organs of the body suffer the agony". *(Muslim)*

At the time when Hadrat Ja'far Tayyar (God be pleased with him) attained martyrdom, the Holy Prophet (peace and blessings of Allah be upon him) observed : "Let food be sent to Ja'far's house, for the inmates of his house in their abundance of grief will not be able to cook meal". *(Abu Dāwūd)*

Hadrat Abu Huraira (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) observed : "A man who offers condolences to a woman whose child is dead shall be admitted in Paradise and he shall be wrapped in the sheet of Paradise". *(Tirmidhi)*

And the Holy Prophet (peace and blessings of Allah be upon him) also observed : "The man who solaces an afflicted person shall be rewarded in the same degree as the afflicted one". *(Tirmidhi)*

In the same connection the Holy Prophet (peace and blessings of Allah be upon him) enjoined upon the people to join the funerals. Hadrat Abu Huraira (God be pleased with him) has reported : "The Holy Prophet (peace and blessings of Allah be upon him) observed : The person who joins the funeral and says the funeral prayer will get a reward equal to one Qirat (Carat) and the person who after the funeral prayers attends the burial also will get reward equal to two Qirats (Carats)". Someone asked : "What will be the mass of these two Qirats ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "The mass of these two Qirats will be equal to two mountains".

(*Bukhārī, Muslim*)

10. When you are pressed under the burden of calamities and afflicted with sorrows, turn to God ; offer worship and bow in humility to Him and say prayers to Him. The Holy Qur'an affirms :

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ . «البقره»

Yā ayyuhalladhīna amanust'ainū bissabri wassalah.

"O ye who believe ! Seek help through perseverance and prayer".

It is natural to be sorrowful and shed tears in a grief-stricken state. However, avoid weeping loudly. The Holy Prophet (peace and blessings of Allah be upon him) used to weep in a muffled voice. He (peace and blessings of Allah be upon him) used to heave a cold sigh ; tears would stream down the eyes and the voice which came out of his holy bosom used to be similar to the sound of a bubbling kettle or the turning of a grinding wheel. The Holy Prophet (peace and blessings of Allah be upon him) has himself described the state of his grief and weeping.

"The eye sheds tears ; the heart is filled with sorrow ; yet our tongue utters only those words which are pleasing to our Lord".

Hadrat Abu Huraira (God be pleased with him) reports that whenever the Holy Prophet (peace and blessings of Allah be upon him) felt worried, he used to look up to the heavens and said repeatedly *سُبْحَانَ اللَّهِ الْعَظِيمِ*—*Subhānalla hilazim*. Gloried be the Lord the Magnificent and when the sorrow deepened and the Holy Prophet (peace and blessings of Allah be upon him) devoted himself to prayer with greater fervour, he (peace and blessings of Allah be upon him) used to say :

يَا حَيُّ يَا قَيُّوْمُ . (ترمذى)

Yā hayyu ya qayyūmu.

(Tirmidhi)

(The Alive, The Eternal)

11. Say these prayers in the moments of intense grief and sorrow ; when calamities befall and you are under heavy stress of grief and unrest. Hadrat Sa'd b. Waqqās (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be upon him) affirmed : The prayer which Dhun-Nūn¹ offered to God from the belly of the fish was as follows :

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ .

«انبياء ٨٧»

La ilaha illā anta subhanaka innī kuntu min-az-zalimīn.

“There is no deity except Thee. Be Thou glorified !
Lo I have been a wrong doer”. (21 . 87)

Hence any Muslim who says this prayer to God in times of distress or hardship, God surely accepts his prayer. It is reported by Hadrat Ibn ‘Abbas (God be pleased with him) that in moments of sorrow or grief, the Holy Prophet

1. The allusion is to Hadrat Yunus (peace be upon him).

(peace and blessings of Allah be upon him) used to say this prayer :

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ .

«بخاری ، مسلم»

*Lā ilaha illallahu rab-ul-'arsh-il-'azim. La ilaha illallahu
rabb-us-samawati wa rabb-ul-ardi rabb-ul-'arsh-il-Karim.*

“There is no deity except God. He is the Master of Great Heaven. There is no deity except God. He is the Master of Heaven and Earth and the Master of High Heaven”.

Hadrat Abu Musa (God be pleased with him) states that the Prophet of God (peace and blessings of Allah be upon him) observed :

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ¹ .

*La haula wala quw-wata illa billahi walā malja minallahi
illā ilaihi.*

This prayer is a panacea for ninety-nine ills. The least benefit to be derived from saying this prayer is that he who says this prayer remains safe from grief and sorrow.

Hadrat ‘Abdullah b. Mas‘ūd (God be pleased with him) reported that the Holy Prophet (peace and blessings of Allah be upon him) affirmed : “Any one who is afflicted

1. It is God only Who bestows the strength to abstain from sin and bestows the favour to perform righteous deeds. There is no refuge from the punishment of God, save in His own Being (i.e. only he can escape from the punishment of the Lord who seeks refuge in the mercy of the Lord.

with pain or distress and says this prayer, God will surely turn his sorrow and grief into happiness and felicity :

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ امْتِكَ نَاصِيَتِي بِيَدِكَ ،
 مَاضٍ فِي حُكْمِكَ ، عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ
 لَكَ سَمِيَةٌ بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ
 أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ
 تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِبِيعَ قَلْبِي ، وَنُورَ بَصَرِي وَجَلَاءَ
 حُزْنِي وَذَهَابَ هَمِّي . «احمد . ابن حبان حصن حصين»

*Allahumma inni 'abduka wa ibnu 'abdika wa ibnu
 amatika nasiyati biyadika mādin fiyya hukmuka 'adlun
 fiyya qadā'uka as'aluka bikulli ismin huwa laka
 sammaita bihi nafsaka an anzaltahu fi kitabika au
 'allamtahu ahadan min khalqika awista'tharta bihi fi
 'ilmil-ghaibi 'indaka an taj'al-al-Qur'ān-al-'azīma rabī'a
 qalbi wa nura basary wa jala'a huzni wa dhahaba
 hammi.* (Ahmad, Ibn Habbān, Hisn Hasin)

“God ! I am Thy servant. My father is Thy servant and so is my mother. Thou hast power over my whole being. It is thy Law which rules my life. All thy Commands in my case are most just. I beseech Thee in the name of all Attributes which thou have mentioned thy own or those which thou revealed in thy Book or revealed to some among Thy creatures or kept them hidden in Thy veiled Treasures, to make the Great Book Qur'an the pleasure of my heart, the light of my eyes, the balm for my affliction and a cure for my anxiety”.

12. If, God forbid, matters come to such a pass that the calamities and hardships oppress you so hard that life becomes unbearable and distress assume such fearful proportions that the burden of life hangs heavy on you, even under such circumstances do never call for death nor should you ever think of the disgraceful act of taking your own life. The act of suicide is a symptom of cowardice; it is the worst form of breach of trust and the most heinous sin. Under such conditions of perplexity and unrest, pray constantly to God in these words :

اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ
الْوَفَاةُ خَيْرًا لِي . «بخاری ، مسلم»

Allahumma ahyinī mā kanat-il-hayātu khairan li wa tawaffanī idha kānat-il-wafatu khairan li.

(Muslim, Bukhārī)

“God ! Keep me alive as long as it is better for me to live and if there be goodness for me in death, send me death”.

13. Say this prayer when you find any one afflicted with hardship. Hadrat Abu Huraira (God be pleased with him) related : The Holy Prophet (peace and blessings of Allah be upon him) observed :

“He who says the following prayer on seeing the other afflicted with trouble will, God willing, himself remain safe from this trouble :

الْحَمْدُ لِلَّهِ الَّذِي عَاقَبَنِي مِمَّا ابْتَلَاكَ اللَّهُ بِهِ وَفَضَّلَنِي عَلَيْهِ

كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا . «ترمذی»

*Alhamdu lillahil-ladhi 'āfānī mimmabtala kallahu bihi
wa faddalanī 'ala kathirin mimman khalaqa tafdīla.*

(Tirmidhī)

Praise be to God Who saved me from that where-with
He hath afflicted thee and made me to excel with a marked
excellence most of those whom he created.

Etiquettes in Fear and Panic

1. Assailed by the dread of the slaughter, devastation, tyranny, barbarity, mischief and strife unleashed by the enemies of faith or panic-stricken by the catastrophic effects of natural calamities—under all circumstances use the insight of a true believer and probe into the real causes of these visitations. Instead of wasting time on superficial remedies, focus all your energies on putting into effect the injunctions contained in the Book of God and the Sunnah. The Holy Qur'an affirms:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا
عَنْ كَثِيرٍ. «الشورى ٣٠»

*Wa mā asābakum min musibatīn fabima kasabat aidikum
wa ya'fu an kathīr.* (Ash-Shura : 30)

“Whatever of misfortune striketh you it is what you have earned by your own deeds. And He forgiveth much”.

And the Holy Qur'an itself reveals the remedy :

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ.

Wa tūbū ilallahi jamī'an ayyuhal-mu'minūna la'allakum tuflihūn.

“And all of you together should turn to God in repentance, O Believers, so that you may get salvation”.

'Tauba' (Repentance) denotes: 'To return', 'To have recourse to'. Immersed in the fearful cesspool of sins and vices, when the Ummah (Muslim Nation) feels a sense of shame and turns to God in a spirit of devotion and having washed the stains of her vices by tears of repentance, renews her pledge of allegiance to God—this state is described in the Holy Qur'an by the term 'Tauba'. This 'repentance' and 'petition for mercy' is the most efficacious and genuine remedy against the fear and dread of all forms of evil and strife.

2. Do not degrade the honour of your national life by adopting a cringing attitude before the tyranny, oppression and mischievous evils of the enemies of faith; do not reduce yourself under their awe to the indignity of begging the cruel enemy for mercy. Gird up your loins; strengthen your faith and remove weakness which produces cowardice in you and encourages the enemies of faith to oppress and extinguish you. The Holy Prophet (peace and blessings of Allah be upon him) has identified two causes for this weakness:

(1) Attachment to the world.

(2) Fear of Death.

Make a resolve that you will not rest in peace until you have eliminated these two evils from your own self as well as from the general body of the Muslims. The Holy Prophet (peace and blessings of Allah be upon him) observed:

"My Ummah will pass through a time when other nations, considering you an easy prey, will fall upon you just as the hungry rush towards food. Someone asked: "O Prophet of God (peace and blessings of Allah be upon you): Will our number diminish inviting the other nations to unite together and make an assault to devour us?" The Holy Prophet (peace and blessings of Allah be upon him) observed: "No, you will not then be less in number

but will render yourself weightless like straws that float helplessly in the flood water. Your enemies will no longer fear you and your hearts will be stricken with cowardice and helplessness." At this stage, a man enquired: "O Prophet of God (peace and blessings of Allah be upon you) ! What will be the cause of such cowardice ?" The Holy Prophet (peace and blessings of Allah be upon him) observed : "There will be two causes :

*You will start loving the world and

*You will feel allergic to death and hate the very idea of it. (Abu Dawud)

3. Purge your society of sensuality, frivolity, dominance of women, and wickedness. Make your collective strength impregnable and use it to eradicate evil and mischief. Make a determined effort to inculcate and promote bravery, zest and courage in each and every individual of your fraternity (Millat). The Holy Prophet (peace and blessings of Allah be upon him) has affirmed :

"When your rulers are righteous, and the rich among you are generous and parge-hearted and when your collective affairs are decided by mutual consultation, then life on the surface of the earth is far better for you than death i.e. to be buried down the earth beneath the surface of the earth. But when your governors and rulers are persons of wicked character and the rich in your society are lovers of wealth (materialists) and are stingy and misers ; and when the course of your affairs is determined by your wives, then death i.e. to be buried down the earth is far better for you than life on the surface of the earth." (Tirmidhi)

4. Never fail to support the right even under the most dreadful circumstances. To give away one's life in support of right is far better than to lead a godless and ignominious existence. Do not shrink from upholding the truth in the severest of trials and in the face of the greatest dread. Respond to the threat of death with a smile and welcome

the chance of attaining martyrdom with zest and eagerness. The Holy Prophet (peace and blessings of Allah be upon him) affirmed :

“The wheel of Islam is on the move, beware you must turn towards the direction given by the Holy Qur’an. Be vigilant ! The Qur’an and the political power will shortly part company. Beware lest you should forsake the Qur’an. In the times to come there will be rulers who will impose their will on you. If you obey them, they will lead you astray from the path of righteousness. And if you rebel against them, they will put you to death.” A companion (God be pleased with him) submitted : “What should we do then, O Prophet of God (peace and blessings of Allah be upon you) !” The Holy Prophet (peace and blessings of Allah be upon him) replied : “Do what the companions of Jesus (peace be on him) did. They were cut through with saws and hanged on the cross. It is far better to give one’s life obeying the commandments of Allah than to live a life of disobedience to the Almighty”.

5. Strive constantly against those evils of the society which produce an atmosphere of fear and panic in the people and lead to poverty, famine and violence reducing the whole nation to a miserable and helpless lot suffering the oppressions and tyranny of their enemies.

Hadrat ‘Abdullah b. ‘Abbas (God be pleased with him) remarks : Wherever dishonesty becomes the order of the day, the people lose heart and courage and are afraid of their enemies and wherever adultery becomes a common practice the people are destined to perish. Whenever people start bungling in weights and measures, they certionly face famine and starvation and where justice is denied blood is inevitably to be shed there. Any nation which commits breach of promise is doomed to become the slave of its enemy”. (Mishkat)

6. When you are assailed by the dread of the foes, say this prayer :

اللَّهُمَّ اِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَ نَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ .

«ابو داؤد ، نسائی بحوالہ حصن حصین»

Allahumma innā naj'aluka fī nuhūrihim wa na'udhu bika min shurūrihim.

(Abu-Dawud, Nasai, Hisn Hasien)

“O God ! Behold, we place Thee in front of them and seek refuge in Thee from their mischiefs”.

7. When you are surrounded by the enemy, say this prayer :

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَ اٰمِنْ رَوْعَاتِنَا .

«احمد بحوالہ حصن حصین»

Allahummastur 'aurātinā wa āmin rau 'ālinā.

(Ahmad, Hisn Hasien)

“God ! Do safeguard our honour and respect and bless us with peace in this state of fear and harassment”.

8. On seeing the windstorm rising or a cloud overcasting the sky, you should feel apprehension and fear. Ḥadrat 'Āisha' (God be pleased with her) reports that “I never beheld the Holy Prophet (peace and blessings of Allah be upon him) breaking into laughter in such a manner as to make his sacred mouth wide open. In moments of joy, a smile used to play on his august face. When a windstorm arose or a cloud darkened the sky, he (peace and blessings of Allah be upon him) used to feel apprehensive and began to say prayers. In a mood of grave apprehension, he alternately stood up or sat down and this mood lasted until the clouds had burst into rain. I submitted : “O Prophet of God (peace and blessings of Allah be upon you) ! I see that other people rejoice when they see a cloud and look forward to rain with joyous hope, yet I see that your holy face shows feelings of heaviness and anxiety on watching a

cloud". Thereupon the Holy Prophet (peace and blessings of Allah be upon him) observed : 'Ā'isha (God be pleased with you), how can I avoid the apprehension that this cloud will not bring down a calamity, when I have the precedent before me that the nation of 'Ād were visited with a calamitous windstorm. On beholding this cloud, the people of 'Ād had said : "This cloud will pour rain over us". (*Bukhari, Muslim*). Say this prayer when you see a cloud or a windstorm rising :

اللَّهُمَّ اجْعَلْهَا رِيًّا وَلَا تَجْعَلْهَا رِيحًا اللَّهُمَّ اجْعَلْهَا رَحْمَةً

وَلَا تَجْعَلْهَا عَذَابًا¹. «طبرانی»

Allahumma-j'alhā riyāhan walā taj'alhā rihan. Allahumma-j'alhā rahmatan wa lā taj'alhā adhābā.

(*Tabrani*)

If the windstorm fills the horizon with deep darkness say :

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Qul a'adhu birabbil falaki.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Qul a'adhu birabbil nasi.

I seek refuge with the Lord of the Dawn and I seek refuge with the Lord of Men (*Surah 113-114*)

Hadrat 'Ā'isha (God be pleased with her) relates : "Whenever the Holy Prophet (peace and blessings of Allah be upon him) beheld the windstorm rising, he used to say the following prayer :

1. God make this wind a blessing, not an evil. God make it a bounty, not an ordeal.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ

بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ

بِهِ . «مسلم ، ترمذی»

*Allahumma inni as'aluka khairahā wa khaira ma fihā
wa khaira ma ursilat bihi wa a'udhu bika min sharrihā
wa sharri mā fihā wa sharri ma ursilat bihi.*

“O God ! Behold, I beg of Thee the good of this (wind) and the good of that which is therein, and the good of that which hath been sent therewith. And I seek refuge in Thee from the evil thereof and the evil of that which is therein and the evil of that which hath been sent therewith”.

9. When excessive rain threatens loss and destruction, say this prayer :

اللَّهُمَّ حَوَالَيْنَا لَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالظَّرَابِ

وَبَطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ . «بخاری ، مسلم»

*Allahumma hawālainā la'alainā Allahumma 'alal-ākāmi
waz-zirābi wa butūn-il-audiyyati wa manābit-ish-shajari.*

(*Bukhārī, Muslim*)

“O God ! let there be downpour in our suburb ; but not on us. Let the rain fall on hillocks in the thickets on the mountains, rivers, and on the hot beds of plantations”.

(*Bukhārī Muslim*)

10. On hearing the roar of clouds and the thunderbolt, stop conversation and begin reciting the following verse of the Holy Qur'an :

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ .

«الرعد ۱۳»

Wa yusabbihur-ra'du bihamdihi wal-mala'ikatu min-khifatihī.
(*Al Ra'd* : 13)

“And the thunder (of the clouds) hymneth His praise and (so do) the Angels for awe of Him”.

Hadrat ‘Abdullah ibn Zubair (God be pleased with him) on hearing the thunderbolt used to stop talking and recited the same verse. (*Al-Adab al-Mufrad*)

Hadrat Ka'b (God be pleased with him) states that any one who recites this verse three times on hearing the thunderbolt will remain safe from its danger. (*Tirmidhi*)

The Holy Prophet (peace and blessings of Allah be upon him) on hearing the roar of the clouds and the thunderbolt used to say this prayer :

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ

ذَلِكَ . «الادب المفرد»

Allahumma la taqtulnā bighadabika wa la tuhliknā bi-'adhābika wa 'āfinā qabla dhālik. (*Al-Adab al-Mufrad*)

“O God ! Slay us not with Thy wrath and destroy us not with Thy punishment but preserve us before that”.

11. When fire breaks out, make energetic efforts to extinguish

it and continue to say : ^{الله أكبر} الله أكبر (God is Great, God is Great). The Holy Prophet (peace and blessings of Allah be upon him) has observed : “When you see a fire blazing

out, say : ^{الله أكبر} الله أكبر—*Allahu akbar.* (God is Great). ‘Takbīr’ (Praise of God) extinguishes the fire”.

12. When you are soized with fear and panic, say this prayer. Godwilling fear will vanish and you will attain peace of mind. Hadrat Bra' b. 'Āzib (God be pleased with him) reports : "A person once complained to the Holy Prophet (peace and blessings of Allah be upon him) : "I suffer from panic all the time". The Holy Prophet (peace and blessings of Allah be upon him) enjoined upon him to say the following prayer. He recited this prayer frequently and God freed his heart from panic.

سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ جَلَّتْ
السَّمَاوَاتُ وَالْأَرْضُ بِالْعِزَّةِ وَالْجَبْرُوتِ .

*Subhan-allah-il-malik-il-Quddūsi rabbal-mala'ikati war-
rūhi jallalt-as-samāwāti wal-arda bil-'izzati wal-jabrūt.*

(Mu'jamal-Tabrani)

"Pure and Supreme is the Lord, the Real Sovereign. Faultless: Oh Creator of Angels and Gabriel! Your Power and Awe reigns over the Heavens and Earth".

Etiquettes of Rejoicing

1. You must celebrate occasions of joy in a befitting manner. Rejoicing is a demand of human instincts and a natural urge. Religion gives due importance to the satisfaction of natural instincts and permits their fulfilment subject to some useful restraints and conditions. Religion disapproves of marring the attractiveness of your personality by assuming such poses as artificial dignity, unnecessary sombreness, permanent sorrow and gloom. Religion allows you full rights to celebrate joy on all lawful festive occasions and enjoins upon you to keep your spirits high with a bold attitude, zestful living and fresh aspirations. To avoid celebrations of joy on lawful occasions and to consider the sentiment of rejoicing as unbecoming to the genuine spirit of religion.

If God grants you the favour of performing some religious duty; you or one of your relations attains high honour in learning and excellence ; God confers on you prosperity, wealth or some other bounty ; you return safe from a long journey or any of your relations comes back from his travels to distant parts ; you receive a visit from an honourable guest ; a marriage comes off or the birth of a child takes place in your home ; you receive report of the health and well-being of a near relative or the happy news of the victory or glorious achievement of the people of Islam ; or on festivals——it is your natural right to celebrate these occasions with rejoicing. Islam not only allows the holding of festivities, but regards this act as in perfect harmony with the spirit of religion.

Hadrat Ka'b ibn Malik (God be pleased with him) relates: "When God had accepted my prayer for forgiveness and I received the glad tidings of it, I at once went to the presence of the Holy Prophet (peace and blessings of Allah be upon him). I offered my salam (peace be on you). At that moment, the holy face of the Prophet (peace and blessings of Allah be upon him) was radiant with joy. Whenever the Holy Prophet (peace and blessings of Allah be upon him) attained some happiness, his face would glow with the radiance of moon and we used to take the brightness and radiance of his face as index of exceedingly joyous feelings in him (peace and blessings of Allah be upon him). (Riyād-us Sālihīn)

2. Make arrangements to celebrate the festival with free rejoicing and open merriment. Feel quite informal and let yourself join the festivities without inhibitions. On arrival at Medina, the Holy Prophet (peace and blessings of Allah be upon him) observed :

"You used to celebrate festivities on two days during a year. God has now blessed you with two better days, i.e., 'Id al-Fitr and 'Id al-Adha. Celebrate these two festivals of the year with great happiness and complete rejoicing and arrange reunions and indulge in fun and recreation in joyous mood and give vent to your feelings of happiness in a natural manner. It is because of this injunction of the Holy Prophet (peace and blessings of Allah be upon him) that fasting is forbidden on the occasions of these two festivals." The Holy Prophet (peace and blessings of Allah be upon him) observed :

"These two days are meant for feasting, celebration of joy in union with other people and to remember God".

(Sharah M'aāni-ul-Āthar)

On the day of 'Id, be neat and clean and take a bath, put on the best dress according to your means, use perfume, eat good food and let the children enjoy themselves with

proper means of recreation and games and permit to observe fun freely and without let or hinderance.

Hadrat 'Ā'isha (God be pleased with her) relates : "It was the 'Id day and some slave-girls were singing the verses which the Ansar had composed about the battle of Bu'ath.¹ While the girls were thus engaged in singing, Hadrat Abu Bakr (God be pleased with him) came and exclaimed in astonishment : "How strange ! Singing in the household of the Prophet (peace and blessings of Allah be upon him) !" The Holy Prophet (peace and blessings of Allah be upon him) answered : "Abu Bakr, never mind. Each nation has a festival day and today we celebrate our 'Id."

Once on 'Id day some negro acrobats were giving a demonstration of some military manoeuvres. The Holy Prophet (peace and blessings of Allah be upon him) himself watched these exercises and let 'Ā'isha (God be pleased with her) also to see them from behind his back. The Holy Prophet (peace and blessings of Allah be upon him) gave the acrobats constant cheers. When 'Ā'isha (God be pleased with her) grew weary, the Holy Prophet (peace and blessings of Allah be upon him) permitted her to depart.

(*Bukhari*)

3. Observe the manners, injunctions, taste and spirit of Islam in your rejoicings. On receiving happiness, offer thanks to your Benefactor and prostrate before Him in gratitude. In the excitement of your joy, do not perform any act nor adopt any attitude which does not conform to the spirit of Islam or is contrary to Islamic manners and injunctions. You must express your joyous sentiments, but observe the rule of moderation and do not let your expression of happiness submerge the sentiments of obedience, devotion and

1. The battle of Bu'ath refers to that famous war which took place between two prominent tribes of the Ansar, Aus and Khazraj in the pagan times.

humility and turn into a display of haughtiness and pride. The Holy Qur'an affirms :

وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ .

«الحديد ٢٣»

Wa la tafrahū bimā atākum wallahu lā yuhibbu kulla mukhtālin fakhūr. (57 : 23)

“And exult not because of that which hath been givon. Allah loveth not all prideful boasters”.

Do not be so intoxicated by happiness as to forget the remembrance of God. The supreme happiness of the pious is to remember the Bestower of happiness all the more and offer prostration before Him in gratitude and acknowledge by action and speech the Benefactions, Favour, Greatness and the Glory of God.

After observing fasts during the month of Ramadan and obtaining the favour of reciting the Holy Qur'an and saying 'Tarāvih' prayers at night, when you sight the 'Id moon, your happiness knows no bounds. On realising that you have been successful in carrying out the injunctions of God by His Grace, you at once give away the share of your poor and needy brethren out of your wealth so as to make amends for any negligence in worship or error in discharging the duty of Devotion to God and also to enable the poor people to participate with others in the joys of the 'Id. In acknowledgement of this favour of God, you express your befitting sentiments of joy by offering two prayers of thanksgiving to God and on the day of 'Id al-Adha you commemorate the great and unique sacrifice of Hadrat Ibrahim and Hadrat Isma'il (peace be on them) and thus finding your own heart filled with the eagerness to make sacrifice you offer prostration to God in gratitude. And then the hymns of 'Praise be to God', 'Takbīr' and 'Thanksgiving' resound through every community and are

heard in all streets, lanes and roads. And when on 'Id days you eat well and put on your best clothes and celebrate your joys in lawful fashion according to the injunctions of the Shari'ah all these activities of yours are recorded as submission to and acknowledgement of the authority of Allah.

4. Invite others to join your celebrations of joy and similarly participate in the rejoicings of others to enhance their feelings of happiness. Exchange messages of felicitation on occasions of joy.

When the repentance of Ḥadrat Ka'b b. Malik (God be pleased with him) was accepted by God and the Muslims got news of this fact, they came in crowds to offer congratulations to Ḥadrat Ka'b (God be pleased with him). They expressed their unbounded joy. Ḥadrat Ka'b was so deeply impressed by the felicitation and expressions of rejoicing displayed by Ḥadrat Talha (God be pleased with him) that its memory never faded all through his life. In his old age Ḥadrat Ka'b (God be pleased with him) related the case of his trial and repentance to his son 'Abdullah and especially mentioned about Ḥadrat Talha's (God be pleased with him) expressions of joy. He remarked: "I can never forget Talha's manner of felicitation and feelings of joy".

The Holy Prophet (peace and blessings of Allah be upon him) on conveying to Ka'b (God be pleased with him) the glad tidings of the acceptance of his repentance expressed his personal feelings of exceeding joy and observed: "Ka'b, this is the happiest day of thy life!"
(*Riyad-us-Salihin*)

On occasions of marriage or birth of a child or on similar events of joy, in the homes of other people, join in their celebrations and congratulate them on that happy occasion.

Ḥadrat Abū Huraira (God be pleased with him) reports that the Holy Prophet (peace and blessings of Allah be

upon him) used to congratulate the newly-wedded in these words :

بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِي

خَيْرٍ . (ترمذی)

Barak-allahu laka wa baraka 'alaikuma wa jama'a bainakuma fi-khairin. (Tirmidhi)

“May the Lord keep you in prosperity and confer His blessings upon both of you and may He grant you the favour of living together in perfect harmony”.

On one occasion Hadrat Husain (God be pleased with him) instructed someone to congratulate others on the birth of a child in the following manner :

“May God grant you grace in this gift. May God grant you the favour of offering gratitude to Him. May God develop this child into a full-blended youth and raise him submissive to you”.

5. When a near relative or an acquaintance returns from a long journey, go and welcome him and express your feelings of joy on his safe return and successful conclusion of his mission. If he holds a function to celebrate the happy occasion of his safe return from the journey, go and join the party. On the other hand, when you return home safe from your travels and arrange a function to celebrate the occasion, invite your near relatives to the party. However, you must avoid unnecessary expense or ostentatious and lavish display. Do not incur expenditure which is beyond your average means. When the Holy Prophet (peace and blessings of Allah be upon him) returned from the battle of Tabūk, the Muslim men and children had advanced to Thaniyyat-ul-Wada' to receive him (peace and blessings of Allah be upon him). (Abū Dawūd)

When the Holy Prophet (peace and blessings of Allah be upon him) migrated from Mecca and reached Medina and prepared to enter the city from the southern side, the Muslim men, women, boys and girls came out of their homes to greet him (peace and blessings of Allah be upon him). The small girls of the Ansar were singing these happy songs :

مِنْ ثَنِيَّاتِ الْوَدَاعِ

طَلَعَ الْبَدْرُ عَلَيْنَا

مَا دَعَا لَكَ دَاعٍ

وَجَبَّ الشُّكْرُ عَلَيْنَا

جِئْتَ بِالْأَمْرِ الْمَطَاعِ

أَيْهَا الْمَبْعُوثُ فِينَا

Tal'a albadru 'alainā

Min Thaniyyatilwadā'i.

Wajabash-shukru 'alainā.

Ma d'āa lillahi dā'i.

Ayyuh-al-mab'ūsu fina.

Ji'ta bil-amrilmutā'i.

“Today, the moon arose upon us from the southern hill, Thaniyyatul Wada'.¹ It is our duty to offer thanks for the call and teaching of the Apostle who invited us towards God. O Prophet! Who has been sent among us, you have brought such a religion that we will bear allegiance to it”.

Once on his return to Medina from a journey, the Holy Prophet (peace and blessings of Allah be upon him) slaughtered a camel and a cow and arranged a feast for the people. (Abū Dawūd)

6. Celebrate the occasions of marriage with great joy and happiness and invite your relatives and friends to partici-

1. Thaniyyatul-Wada' was the name of a mound in the south of Medina. The citizens of Medina used to accompany their departing guests up to this point. It was due to this reason that the mound come to be known as Thaniyyatul Wada' or the mound of departure

pate in the celebration of the happy event. The Holy Prophet (peace and blessings of Allah be upon him) permitted singing and playing of music especially 'duff' on weddings. This injunction is meant to serve a two-fold purpose: the fulfilment of the feelings of joy and the public announcement and propagation of the news of wedding.

Ḥaḍrat Ā'isha (God be pleased with her) married one of her female relations to a man from the Ansar. At the time of the departure of the bride, the Holy Prophet (peace and blessings of Allah be upon him) observed: "Why didn't these people send a slave-girl with her to play *duff* and sing some songs on the way". (Bukhāri)

On the occasion of the wedding of Ḥaḍrat Rābi' bint Mu'avvidh (God be pleased with her), some girls were sitting with her and playing on 'duff'. They were singing some verses in praise of their fathers who had attained martyrdom in the battle of Badr. One of the girls recited this line: "And there is a prophet in our midst who knows what is to happen tomorrow". On hearing this, the Holy Prophet (peace and blessings of Allah be upon him) observed: "Leave it out and sing those verses which you were singing before". (Bukhāri)

7. On the happy occasions of wedding, arrange a feast for your relatives and friends according to your position and means. The Holy Prophet (peace and blessings of Allah be upon him) established the precedent of arranging 'Walīma' feasts on his own marriages and enjoined upon others to follow the same practice. The Holy Prophet (peace and blessings of Allah be upon him) observed: "If nothing else, slaughter a goat and serve its meat to guests". (Bukhāri)

If for some reason you cannot attend a wedding party, do send a message of congratulations. The practice of exchanging gifts on nuptials, weddings and on similar

occasions of joy, renews and deepens the relationships and augments love and lends warmth to it. Nonetheless be careful to send gifts of the value which your means can afford and by restraining your feelings of sincerity and love, avoid ostentatious display.