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O SON

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HÜSEYN HİLMİ İŞİK,
'Rahmat-Allahi 'alaih'

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih', publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih' (guided by Sayyid 'Abdulahkim Arwâsî, 'Rahmat-Allahi 'alaih', a profound Islamic scholar and perfect in virtues of Tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha'bân 1422) and October 26, 2001 (9 Sha'bân 1422). He was buried at Eyyub Sultan, where he had been born.

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O SON

PREFACE

In our time, everyone with a pen in his hand attempts to write books. Being quite unaware of Islam's teachings, he writes whatsoever takes to his mind. If he is a powerful talker, he mounts the platform offered and rants about his fancies and suppositions. Whenever today's younger generation want to learn their sacred religion, Islam, a legacy from their lion-hearted forefathers, they have no choice but to read concocted tafsîrs or publications of Islamic history translated from books written in languages such as English, Jewish and others by Islam's enemies and which therefore spew out their personal grudge and hatred (against this blessed religion) or books and periodicals prepared by unlearned and hypocritical vendors whose sole concern is to earn money by touting for religion, or to acquire religious knowledge from newspapers that have nothing to do with religion. However, the number of the high quality savants schooled in our blessed religion bears a favourable comparison to that of the Israelite Prophets and the thousands of books written by them have introduced and taught Islam to the entire world. The correct Islamic knowledge consists of the teachings of **Ahl as-sunnat**. For people who wish to obtain detailed information in this subject, we recommend that they read the the six fascicles of **Endless Bliss**, (which are available from Hakikat Kitâbevi of Istanbul, Turkey.) With a view to protecting our Muslim brothers and Muslims' children against a misguiding and altogether different acquisition in the name of learning Islam by reading the venom-outpouring books and periodicals that are being published in rapid succession and which worm their way into the public's attention and demand owing to their sequinned verbosity, we have deemed it essential to reproduce and republish a book which Suleymân bin Jezâ' compiled from books written by great Islamic scholars in the Hanafî Madhhab and wrote with the title **O Son** in 960 [1552 A.D.]. There is yet another valuable book published under the same title, **Eyyuhelveled (O Son)**, and which was written by the Hujjet-ul-islâm Imâm Ghazâlî 'rahima-hullâhu ta'âlâ' (450 [1058

A.D.], Ghazâl, Tus (Mashhad), Iran-505 (1111), the same place). The latter was translated by Mustafâ 'Alî Efendi 'rahima-hullâhu ta'âlâ' and was entitled **Tuhfat-us-sulahâ**. Moreover, Hâdimî 'rahima-hullâhu ta'âlâ' wrote a commentary to the latter. An English version of Imâm Ghazâlî's book **Eyyuhelveled** occupies the final pages of **Documents of the Right Word**, one of our publications.

During the reproduction of Hadrat Suleymân bin Jezâ's work we have added bracketed passages borrowed from other books or **important notes**. We entreat Allâhu ta'âlâ to bless people who attain the fortune of reading this valuable book to benefit from the pure souls of those great people whose names are mentioned in it.

THE BOOK ‘O SON’

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

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

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

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

FIRST CHAPTER

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

jilbâb is not the ‘charshaf’ worn by women.] **“A namâz performed being clad in clothes bought for ten dollars one dollar of which has been earned by was of harâm shall not be accepted (by Allâhu ta’âlâ).”** **“If a person is cruel towards a non-Muslim, I shall demand the wronged non-Muslim’s right from that person on the day of Rising.”** **“Prayers said by a wronged (or oppressed) person shall not be turned down even if he is a disbeliever.”** [Then, o Muslim! If you want your acts of worship to be accepted, do not steal! Do not cheat or betray people! Pay the worker’s wage before his sweat dries! Do not damage property or a public place that you rent! Pay your debts fast and fully! Pay the fares for the vehicles that you ride without docking any amount! Do not disobey the state, laws or your superiors! Do not commit tax evasion! Observe others’ rights even if you live in the dâr-ul-harb, i.e. in a country of disbelievers, and observe disbelievers’ rights as well! Do not arouse fitna! To arouse fitna means to arouse social commotion and to cause trouble; so fitna is harâm. Exhibit such model behaviour so that others should learn Islam’s beautiful ethics from you. A Muslim both adapts himself to Islam, so that he does not commit sins, and obeys the laws, so that he does not commit guilty acts. He does not cause fitna. He does not harm any creature. **“The best of people is the useful one”** and **“Among you the one with a superior îmân is the one with a beautiful moral conduct”** are two hadîth-i-sherîfs that he never forgets about.] A couplet:

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

CONCERNING ABLUTION (‘ABDEST, WUDÛ’)

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

suspicions, fears; misgivings) and: **“If a person says the Basmala, (i.e. if he says, ‘Bismillah-ir-Rahmân-ir-Rahîm,’) as he starts to make an ablution, angels called Kirâman Kâtibîn will write thawâb for him until he is through with it.”**

One of the Ashâb-i-kirâm asked the Sultân-i-Enbiyâ (Master of Prophets):

“Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Will you please tell me about one of the properties of an ablution?” Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“Whenever one of my Ummat (Muslims) says, ‘Bismillah,’ starts to make an ablution, and washes his hands, all the [venial] sins that he has committed with his hands will be forgiven. As he applies water into his mouth, to his face and to his other limbs, all his [venial] sins will fall down.”**

As he washes his other limbs, his [venial] sins will be forgiven. [Grave] sins and rights of human beings and animals are excluded from this forgiveness. Regardless of who the owner of the right is, [a Muslim or a non-Muslim or an animal alike,] the sin involved will not be pardoned unless the right is paid back to its owner [or to the owner’s inheritors].

As Hadrat Mûsâ (Moses) the Kalîmullah was going to Mount Sinai (Tûr), he met someone performing namâz and imploring Allâhu ta’âlâ in tears. The great Prophet ‘alaihi-salâm’, during his supplication, entreated Jenâb-i-Haqq for the forgiveness of that person. Thereupon a voice came from Allâhu ta’âlâ and declared: **“Yâ Mûsâ! I shall not accept that person’s namâz or benedictions. For, there is harâm money in the purchase of the clothes that he wears!”**

5- O son! A Muslim will respect his parents, his neighbours, his friends, his teachers, government officials, and laws. He will have compassion for his juniors and for animals. He will not cause harm to any creature or subject anyone to religious, sectarian or racial discrimination. He will not harm others’ property, lives or chastity, even if they are disbelievers in (or from) the dâr-ul-harb. He will be kind to people who are unkind to him. He will perform his religious duties and pay his legal debts. He will not cheat or betray anyone. He will work both for his faith and for his worldly needs. He will be extra careful not to cause fitna. A nation whose members are equipped with such ethical characteristics will become powerful and advanced. They will win the entire world’s affection and trust. They will attain happiness in this world as well as in the world to come.

FARZES of an ABLUTION

6– There are four farzes in an ablution in the Hanafî Madhhab, seven in the Mâlikî Madhhab, and six in the Shâfi'î and Hanbalî Madhhabs. They are as follows in the Hanafî Madhhab:

- 1) To wash one's face once.
- 2) To wash one's forearms including elbows, once each.
- 3) To make masah on one-fourth of one's head. That is, to rub (one fourth of) one's head gently with one's moistened hand.
- 4) To wash one's feet, including the heels, once.

If a person omits one of these (obligatory) acts, the ablution he (or she) makes shall not be sahih. It will not be sahih (valid), regardless of whether the omission has been done purposely or by mistake.

SUNNATS of an ABLUTION

7– The ten sunnats of an ablution are as follows:

- 1) When starting to make an ablution, to make niyya with one's heart and thereafter to say **Bismillah-ir-Rahmân-ir-Rahîm.**"
- 2) If there not a tap, to put water into a separate container for an ablution.
- 3) To use a miswâk.
- 4) To apply water into one's mouth.
- 5) To apply water into one's nostrils.
- 6) To make masah on one's entire head.
- 7) To make takhlîl between one's fingers and toes and in one's beard.
- 8) To wash one's beard again.
- 9) After washing the anal area for tahârat after defecation, to dry the area with a piece of cloth.
- 10) To remove the najâsat with water or stone by using one's left hand.

MUSTAHAHS of an ABLUTION

8– The ten mustahabs of an ablution are as follows:

- 1) Niyya(t).
- 2) To wash the limbs (of ablution) one immediately after another, quickly.
- 3) To begin with one's right hand side.
- 4) To make masah on the back of one's neck.
- 5) To make masah on the head, on one's ears, and on the back of one's neck by one single action, (which is explained in detail in the second chapter of the fourth fascicle of **Endless Bliss**.)
- 6) To make dhikr of Hadrat Haqq ta'âlâ at the beginning and at the end of the ablution. That is, to say certain (prescribed) prayers. (Those prayers, in their entirety, are provided in the chapter dealing with the mustahabs of an ablution of the book entitled **Way to Paradise**, one of the publications of **Hakikat Kitâbevi** of Istanbul, Turkey.)

ÂDÂB (i.e. ADABS) of an ABLUTION

9– The six âdâb^[1] of an ablution are as follows:

- 1) To say the prescribed prayers of an ablution, or simply to say the Kalima-i-shehâdat, when washing each of the limbs of ablution.
- 2) To apply water into one's mouth and nostrils by using one's right hand.
- 3) To use one's left hand when blowing one's nose.
- 4) Not to talk in the toilet, not to stay there long, and to cover yourself immediately after the istinjâ, i.e. after making tahârat, (i.e. after doing the cleaning after urination or defecation.)
- 5) Not to squat with one's front or back in the direction of Qibla or towards the moon or the sun during urination or defecation. (The most healthful way to urinate is to do it squatting. It is a proven medical fact that one of the causes of prostatic illnesses is to urinate standing.)

[1] Âdâb is the plural form of 'adab', which in turn means the best way of doing something. Please see the sixth chapter of the sixth fascicle of **Endless Bliss**.

6) To say the Basmala before entering the toilet, to enter it with the left foot and to exit with the left foot.

NÂFILAS of an ABLUTION

10– The six nâfilas of an ablution are as follows:

1) To make masah on the back of one’s neck with the back of one’s both hands.

2) To make takhlîl between one’s toes by inserting the small finger of one’s left hand from the underneath parts of one’s feet.

3) To say the prescribed prayers when washing each and every one of one’s limbs of ablution.

4) After istinjâ, i.e. cleaning oneself in the toilet, to sprinkle some water into one’s underpants.

5) After cleaning oneself in the toilet, to remove the urine in one’s penis by rubbing it (gently) on stone or on soil or by squeezing it with one’s fingers. This act is called **istibrâ**.

6) To wash one’s hands after cleaning oneself in the toilet.

It is stated in a hadîth-i-sherîf: **“If a person says the Innâ enzelnâhu... Sûra after making an ablution, Haqq ta’âlâ will list that person among Siddîqs. If he says the same Sûra twice, He will list him among Martyrs. If he says the same Sûra three times, he will find himself among Prophets when he rises (in the world to come).”** Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“If any person says the (prescribed prayer called) Salawât onto me ten times, Allâhu ta’âlâ will remove sadness from that person, replacing it with joy, and He will accept prayers said by that person.”**

MAKRÛHS of an ABLUTION

11– Six of the kerâhats (or makrûhs) of an ablution are as follows:

1) To splash one’s face with water (instead of washing it gently).

2) To blow one’s nose into the water.

3) To use one’s left hand when applying water into one’s mouth and nostrils without an ‘udhr that forces one to do so.

4) To expose the awrat parts of one’s body when making an

ablution. (Please see the eighth chapter of the fourth fascicle of **Endless Bliss** for ‘awrat parts’.)

5) To use one’s right hand when making tahârat, (i.e. when cleaning oneself after urination or defecation,) without an ‘udhr forcing one to do so.^[1]

6) To urinate or defecate into water, at a waterside or by the roadside or under a tree.

NULLIFIERS of an ABLUTION

12– According to the Hanafî Madhhab, there are six nullifiers of an ablution:

1) All substances discharged from one’s body will nullify, (i.e. break,) one’s ablution. Exceptions of this rule are: Spitting, blowing one’s nose, sweating, painless tears, liquid coming out from one’s ear(s), [unless it is pus;] these exudations will not break one’s ablution.

2) To vomit as much as a mouthful.

3) To sleep leaning against something behind.

4) To laugh loudly when performing namâz.

5) To faint or to become mad or drunk.

6) To do or say something that will remove one’s îmân and cause one to become an unbeliever. May Allah protect us against it!

Any one of these things will break one’s ablution.

Imâm Shâfi’î ‘rahmatullâhi ‘alaih’ stated: “Anything that comes out from a person’s front or back, such as blood and urine and faeces, will break their ablution. However, dermal exudations such as blood and pus or tears are not nullifiers of an ablution.” On the other hand, according to Imâm A’zam Abû Hanîfa ‘rahmatullâhi ‘alaih’, any one of such things as urine and faeces and blood that come out from a person’s front or back and blood and pus coming out from their body and tears that a person sheds on account of an eye illness will break their ablution. If blood or pus comes from

[1] An ‘udhr is something that cannot be helped and which prevents you from doing something that is farz or wâjib or forces you to do something which is harâm or makrûh. ‘Udhrs are not self-appointed; they are dictated by our religion, Islam, and explained by scholars of Ahl as-sunnat.

one's body and smears another part of one's body, it will break one's ablution anyway.

CONCERNING GHUSL

13– O son! The second kind of tahârat from hadeth is to make a ghusl. It is farz for every Muslim to learn how to make a ghusl.

FARZES of a GHUSL

14– (In the Hanafî Madhhab,) there are three farzes to be fulfilled when making a ghusl:

1) To apply water into one's mouth. If there is an area as wide as the point of the inside of one's mouth that has not been wetted by the water which one has applied into one's mouth, or if the water has not penetrated the tooth sockets and the outer parts of the teeth, when making a ghusl, the ghusl one has made will not be sahih (valid) if one is in the Hanafî Madhhab. [The hundred and ninety-seventh article of the current book provides information concerning the ghusl to be made by people with filled and crowned teeth. (And please also scan the fourth chapter of the fourth fascicle of **Endless Bliss**.)]

2) To apply water into one's nostrils.

3) To wash one's entire body (once), all the parts of one's body unless there is haraj (difficulty) to wash them.

SUNNATS of a GHUSL

Six of the sunnats of a ghusl are as follows:

1) To wash the hands first.

2) To wash one's parts of adab, i.e. genitals.

3) To cleanse one's entire body from najâsat. (Please scan the sixth chapter of the fourth fascicle of **Endless Bliss** for kinds of 'najâsat'.)

4) To make an (ordinary) ablution before the ghusl.

5) To wash the entire body three times.

6) After washing one's entire body, to wash one's both feet. [It is written in Ahmed Hamawî's annotation to (Ibni Nujeym's book entitled) Eshbâh that water that has been used for making an ablution or a ghusl has lost its property as a cleaner, although it is still clean, itself.]

CAUSES of a GHUSL

15– There are two events that make it farz for one to make a ghusl:

1) Actual event. An orgasmic ejaculation of semen or ova on the part of a man or woman, respectively, as a result of a sexual act or another event, asleep or awake alike.

2) Judged event. Supposing a person wakes up, finds some wetness in their underpants, and yet does not know whether or not it is semen (or ova), it has been judged (by authorized Islamic scholars) that the person involved should make a ghusl for circumpection.

GHUSLS THAT ARE ACTS of SUNNAT

16– There are four occasions whereon it is sunnat to make a ghusl, according to the owner of our Madhhab, Imâm A'zam Abû Hanîfe 'rahîma-hullâhu ta'âlâ':

1) For Friday prayer;

2) For prayers of 'Iyd;

3) At the 'Arafat on 'Arafa day.

4) Before putting on the (seamless pilgrim's garb called) ihrâm during the performance of hadj.

CONCERNING TAYAMMUM

17– O son! You make tayammum in lieu of an ablution or ghusl in cases such as when you cannot find water and when you cannot use water. Tayammum is the same when it is made in lieu of an ablution or in lieu of a ghusl, and it is made as follows: You roll up both your sleeves to a level slightly higher than your elbows. You make your niyyat like this: "... to make tayammum for the purpose of performing namâz." Saying, "**Bismillah-ir-Rahmân-ir-Rahîm,**" you (gently) strike earth or something dusty in your house with the palms of your hands. Rubbing your hands gently against each other, you make masah on your entire face, (i.e. you gently rub your hands on your face.) If there are any dust and soil remains on your palms, they will fall during the rubbing. With both palms open, four fingers of each hand contiguous with one another and thumbs apart from the other fingers, palms against your face and horizontal, middle fingers of both hands are

brought together, their tips in contact with each other. Thereafter, putting your middle fingers on your face, with their outer tips tangent to the hairline, you move your hands downwards, your hands being in continuous contact with your face until your fingertips reach your chin. One *masah* on your face has been accomplished now. There must not be a space as wide as the point of a needle and which (at least a spot on) your either hand has not touched on your face. Once again gently strike earth with the palms of your both hands and make *masah* on the outer part of your right forearm with half of the palm of your left hand, i.e. with the inners of your fingers, beginning with the tip of the nail of smallest one of your fingers, which must be kept adjacent as you do so, and finishing when the inner side of your index finger reaches your elbow! Thereafter you make *masah* on the inner side of your right forearm with the inner side of your left hand, i.e. by moving your palm and the inner side of your thumb from your elbow to your wrist. In the meanwhile the inner side of your thumb makes *masah* on the outer side of the thumb of your right hand. (If you are wearing a loose ring,) it must be stirred (slightly). You make *masah* on your left forearm likewise with your right hand. It is unnecessary to make *masah* on the sides of fingers with the inners of the other hand. So much for the procedure to be followed when making *tayammum*.

There are three *farzes* in *tayammum*:

- 1) *Niyyat*; *niyyat* must be made with heart.
- 2) To strike clean earth gently with the hands and make *masah* on the face; that is, to rub the hands gently on the (entire) face.
- 3) To strike clean earth gently with the hands again and make *masah* on the forearms including the elbows. Several people may use the same earth for making *tayammum*. *Tayammum* becomes null and void when water is found. In the *Shâfi'î* and *Mâlikî* *Madhhabs* *tayammum* has to be renewed when every prayer time begins.

If a person who is *junub*, (i.e. person who needs to make a *ghusl*,) finds water enough to make an ablution, he makes a single **tayammum** in lieu of both an ablution and a *ghusl* and performs his *namâz(es)*. Afterwards, when his ablution breaks (on account of one of the nullifiers of ablution), he makes an ablution with that water. It is *farz* to make *niyyat* (intention) when starting to make *tayammum*. Supposing you have made *tayammum* making

niyyat to purify yourself from a state of hadeth (being without an ablution) or junub (being without a gusl) or to perform a namâz or another certain act of worship; a namâz can be performed with that tayammum. However, you cannot perform a namâz with tayammum that has been made with the niyyat of tayammum only. A person who is a mile away from water, be he within an urban area, makes tayammum. One mile is a distance of four thousand dhrâ's. One dhrâ' is equal to twenty-four parmaq in the Hanafî Madhhab and twenty-one parmaq in the other three Madhhabs; and one parmaq, in its turn, is a length equal to the total width of six grains of barley placed side by side, i.e. two centimetres. One mile is nineteen hundred and twenty (1920) metres in the Hanafî Madhhab and sixteen hundred and eighty (1680) metres in the other three Madhhabs, (i.e. in the Madhhabs called Shâfi'î, Mâlikî and Hanbalî. Please see the thirty-third and thirty-fourth chapters of the second fascicle of **Endless Bliss** for 'Madhhabs'. If a person who does not have a warm place or money to pay for a bath fears that he will fall ill, he may make tayammum. Water for drinking means no water. Tayammum is not made when there is zemzem water. Stone, earth, lime, sulphur and rock salt (are substances that) are used for making tayammum. It cannot be made by using substances that can burn into ashes, substances that can be melted with heat, such as metal, paint and glass, glazed porcelain, snow or ice, or flour. Anything with dust on it can be used. Things to be used for making tayammum have to be dusty enough to smear your hands with dust. It cannot be made with mud, which is wet. In the Mâlikî Madhhab, it is permissible to make tayammum by using snow or ice. Areas between heads of the beard and ears, eye-brows and eyes, and nostrils are included in the face. The face and the forearms do not necessarily have to become dusty. Masah on one-fourth of the head can be made by having two fingers move on the head when making an ablution. In tayammum, however, masah with fewer than three fingers is not permissible. Masah with both hands is not compulsory. It can be made with one hand as well. You can as well have someone else do it for you, which is not conditional on having an 'udhr. It is permissible for several people to use the same object for making tayammum. It is mustahab for a person without an ablution to make tayammum before entering a mosque. It is necessary to inquire whether there is water, to request for water from someone who has water, and/or to buy

water if it is being sold for its market price. In the Hanaffi Madhhab it is permissible to make tayammum before the beginning of a prayer time. It is not permissible in the other three Madhhabs.

If half or more of the limbs of ablution of a person are covered with running sores, then they make tayammum (in lieu of an ablution). If more (than half) of them are healthy, then they wash the healthy ones and make masah on the sores. In ghusl, the entire body is considered as a single limb. If half of the body is covered with sores, tayammum is made. If masah would cause harm to the skin, masah is made on the plaster(s). In case this also would cause harm, then masah must not be made. [For, it is not possible to imitate another Madhhab because the same rule applies in all (four) Madhhabs.] If a person's hands are missing (or crippled), then they rub their face and forearms gently on earth. They should not desist from namâz. The same rule applies in the case of a person whose arms below the elbows are missing. Supposing a person whose hands and feet have been cut off has a running sore on the face, then this person performs namâz without an ablution. There is also a scholarly statement that that person does not (have to) perform namâz. An invalid who cannot find someone to help them to make an ablution makes tayammum (in lieu of an ablution). However, if they have slaves, children and/or servants (to help them with an ablution), they do not make tayammum. Nor does a person for whom it is possible to ask for help from people other than these (three groups of) people. A prisoner who cannot find a clean place or water or earth pretends to be performing namâz without reciting anything. He performs his namâz(es) again when he gains freedom. Tayammum made without knowing that there is water will be sahîh (valid).

An important note: It is written as follows in the book entitled **Ni'mat-i-islâm**: There are eight af'âl-i-mukallafîn, i.e. things that a Muslim is to do: Farz (or fard), wâjib, sunna(t), mustahab, mubâh, harâm, makrûh, and mufsid. Farzes and harâms are stated clearly in the Qur'ân al-kerîm by Allâhu ta'âlâ.

If one of the farzes in a certain act of worship is omitted, that act of worship will not be sahîh (valid). It will not be sahîh even if that farz is omitted unknowingly. In fact, it is sinful to omit it. The thawâb earned by performing a sunnat is less than the thawâb earned by doing a farz. It is sinful to omit a sunnat knowingly.

Torment (in the Hereafter) shall not be inflicted for it. But the Muslim who omits it shall be scorned. A sunnat that is termed *ghayr-i-muakkad* (or *muekked*) sunnat, (i.e. one that is not *muakkad*,) is also called ‘*mustahab*’ and ‘*mandub*’ (or ‘*mendub*’). It yields *thawâb* to perform it. In other words, a Muslim who performs it shall be rewarded with blessings in Paradise. It is not sinful not to perform it knowingly. It is *mustahab* to perform a *nâfila* (supererogatory) act of worship, i.e. an act of worship that has not been commanded (by Allâhu ta’âlâ). *Mubâh* is something that is neither *thawâb* (blessed) nor sinful to do or not to do.^[1] It is *mubâh* to eat and drink, until becoming satisfied, food and drink that are essentially *halâl* to eat and drink. It is *harâm* to eat and drink after being satisfied. It is *thawâb* to avoid something that is *harâm*. [It is more *thawâb* than performing something that is *farz*.] Another sinful act is to commit a *makrûh*, (i.e. to do something that is *makrûh* to do.) A person who says that something is *halâl* although it is *harâm* becomes an unbeliever. It is *harâm* to drink an alcoholic beverage [such as beer] or to gamble or to disobey one’s parents, [i.e. not to do their orders that do not involve something *harâm*, or to hurt Muslims’ hearts or to take their property without their approval.] A person who says ‘*halâl*’ about something that is *makrûh* will not become an unbeliever (*kâfir*). It is *makrûh* to eat mussels, oysters or lobsters or to waste water when making an ablution or a *ghusl*. ‘*Sunnat*’, (when used alone,) should be construed as ‘*sunnat muakkad*’, and ‘*makrûh*’ should be construed as ‘*makrûh tahrîmî*’. It is *mubâh* (permitted) to ask for a loan. It is *mustahab* to lend. It is *farz* to pay one’s debt(s). It is *wâjib* not to press a poor debtor to pay his debt urgently. It is *farz*, for women also, to learn religious knowledge as much as necessary. It is *farz-i-kifâya* to learn more (than necessary) for the purpose of teaching others. It is *mandûb* to learn even more. It is *makrûh* to boast about one’s knowledge. A sale that has been performed by stipulating something that will give benefit either to the buyer or to the seller, even though it is not one of the conditions to be fulfilled in the sale, will become

[1] The word ‘*thawâb*’ is used both as a noun (countable and uncountable) and as an adjective in our books. For instance, when we say that there is (are) much (many) *thawâb*(s) in doing something or that it is very *thawâb* to do it, we mean that you will be rewarded plentifully if you do it.

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