

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

مساجد کے آداب

Masajid kay Adaab

ETIQUETTE OF MASAJID

This booklet has been compiled by Majlis Al-Madina-tul-
'Ilmiyyah's sub-department, 'Faizan e Madani Muzakarah', in
the light of the Madani Muzakarah of Sheikh-e-Tareeqat,
Ameer Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allama
Maulana Abu Bilal Muhammed Ilyas Attar Qadiri Razavi
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ with the addition of a lot of new matter

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Etiquette of Masajid

An English translation of 'Masajid kay Adaab'



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1st Publication: Ramadan-ul-Mubarak, 1440 AH – (May, 2019)
Translated by: Majlis-e-Tarajim (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

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Etiquette of Masajid

With interesting questions & answers

No matter how lazy Satan makes you, read this booklet completely. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will acquire precious knowledge.

Excellence of Durood Shareef

The Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said: Whosoever recites Durood upon me once, Allah *عَزَّوَجَلَّ* sends down ten mercies upon him; and whosoever recites Durood upon me ten times, Allah *عَزَّوَجَلَّ* sends down 100 mercies upon him; and whosoever recites Durood 100 times upon me, then Allah *عَزَّوَجَلَّ* writes between both his eyes that he is free from hypocrisy and the Hellfire and He will keep him amongst the martyrs on the day of Judgement. (*Mu'jam-e-Awsat, vol. 5, pp. 585, Hadees 7235*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Where should the litter of Masjid be placed?

Question: Where should the litter of Masjid be placed?

Answer: It is impermissible to discard the litter or debris of the Masjid mats in such a place where there is a chance of disrespect occurring. Therefore, ‘Allama, Ala ud Deen Muhammed bin Ali Haskafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned: The grass and debris of the Masjid should not be swept into such a place where it maybe disrespected. (*Durr-e-Mukhtar, vol. 1, pp. 355*)

Similarly, if something from the Masjid becomes worn out or old, even if someone buys it, he shall still not place it in an area where it will be disrespected. Like this, a question was asked in the court of the Reviver of the Sunnah, the Imam of Ahl-us-Sunnah, Ala Hazrat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that if an item from the Masjid becomes worn-out and one sells it and gives the money raised from it in the Masjid. Then someone else purchases the same item and keeps it in his home. Is this permissible for him or not? Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, “It is permissible but the item in question should not be placed in a place of dishonour.” (*Fatawa Razawiyyah, vol. 16, pp. 281*)

Ruling regarding the leftover material of the Masjid

Question: After new construction of the Masjid, material is leftover from the previous construction. What should be done regarding this material?

Answer: While mentioning the ruling over the leftover material from the previous construction, my Master Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: If the materials left over from the previous construction of the building is in a usable state and can be stored without the fear of it spoiling, then it should be stored for future use. Otherwise, it may be sold and the money attained from the transaction must be used in the sole construction of the Masjid only. The money attained cannot be used for ewers, mats, or lighting etc. All these affairs should take place under the supervision of the Mutawalli¹ or a trustworthy and reliable individual. The materials should also be sold to a well-mannered Muslim so the materials are not used in an inappropriate or impure place.

Any leftover wood which is of no use except for burning should be used for the waterworks of the masjid; and if it is sold, then the buyer is at full liberty to burn this wood. However, he should be cautious that he keeps it away from 'cowpats' or 'upla' (animal dung that is dried then burnt and used to cook etc.). (*Fatawa Razaviyyah, vol. 16, pp. 427*)

Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states at another place that the Islamic ruler, and where there is no Islamic ruler, then it is permissible for the Mutawalli of the masjid or neighbouring people to sell those things which can no longer be used for the Masjid, e.g. the ceiling tiles etc., to a Muslim at an appropriate rate. The

¹ Trustee of the Masjid

Muslim who buys it can use them in his house such as in the living room, kitchen or any such place where it does not get disrespected. He shall not use them in disrespectful places like toilet etc. as 'Ulama [Islamic scholars] have commanded to even respect the litter that is swept away from the Masjid.

(Fatawa Razaviyyah, vol. 16, pp. 258)

Begging in the Masjid?

Question: Some people stand in the Masjid and express their problems and illnesses etc., begging others for help. If they are indeed entitled to assistance, is it permissible to help them or not?

Answer: To ask for personal needs is impermissible in the Masjid and to help such an individual is also impermissible. Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Amjad Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Begging inside the Masjid is 'Haram and assisting such a beggar is also 'Haram.

(Bahar-e-Shari'at, vol. 1, pp. 647, part 3)

Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: The respected Ulama of Deen have stated: The individual who gives the beggar of the Masjid one rupee¹ should give 70 rupees more in the path of Allah Almighty as an expiation for the sin he has committed. *(Ahkam-e-Shari'at, pp. 99)*

¹ Name of the currency used in Pakistan and India

The solution to this issue is that if there actually is an individual who is genuinely in need, instead of approaching people at the Masjid for help, he should contact the Imam and express his need. Now there is no harm if the Imam of the Masjid informs the Salah-offering people of his plight.

Collecting money for the Masjid or Madrassah

Question: Can we not even ask for donations for Masjid, Madrassa or any needy Muslim inside a Masjid?

Answer: Asking for any personal needs is not allowed in Masjid. However, there is no harm in asking for another needy Muslim or religious work such as for a Masjid or Madrassah. As it has been stated in Fatawa e Razaviyyah, volume 16, page 418: Asking for one's personal needs is not permissible inside the Masjid. Even giving to an individual begging in the Masjid is also prohibited by the 'Ulama. To the extent that Imam Isma'eel Zahid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: The person who gives one 'paisa'¹ to the one who begs inside the Masjid should give 70 paisas additionally in the Name of Allah عَزَّوَجَلَّ as an expiation for 1 paisa. In regards to asking (in the Masjid) for someone else or any need of the Masjid is permissible and proven from the blessed Sunnah. (*Fatawa Razaviyyah, vol. 16, pp. 418*)

¹ Unit of currency used in the sub-continent

It is mentioned in the book 'Ahkam-e-Shari'at' that without a doubt, asking for assistance for someone in need or for any religious work without causing a racket, disturbance or disrupting someone's prayer is not only permissible but proven from the blessed Sunnah. Moreover, giving a needy person without him questioning is an extremely commended act and proven from Sayyiduna 'Ali رَضِيَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ. (*Ahkam-e-Shari'at*, pp. 99)

So we come to know that it is permissible to collect donations inside a Masjid for a Madrassah, Masjid or any needy Muslim. It is a common practice that in Masajid, donations are normally collected on Friday for Masajid. A person should aim to give something on this day as Friday is superior to all other days. Reward of one virtuous deed is multiplied seventy times on Friday. (*Mirat-ul-Manajih*, vol. 2, pp. 323)

Ruling over using Masjid as a pathway

Question: How is it to use Masjid as a pathway?

Answer: Using Masjid as a pathway, i.e. using some part of the Masjid to pass through it, is impermissible. Jurists of Islam رَضِيَ اللهُ تَعَالَى عَلَيْهِ have deemed this impermissible without necessity. (*Ghamz-ul-Uyoon-il-Basa'ir*, vol. 3, pp. 187)

Sadr-us-Shar'iah, Badr-ut-Tareeqah, Mufti Muhammed Amjad Ali A'zami رَضِيَ اللهُ تَعَالَى عَلَيْهِ has stated: Making Masjid into a

pathway, i.e. crossing through it, is impermissible. If a person makes a habit of this, then he would be classed as a *Faasiq* (sinful). If a person entered a Masjid with the intention of passing through and regretted his action upon reaching midway through, then he should avoid exiting out of the door that he would have initially exited from and use a different exit. Alternatively, he should stop and offer Salah there and then leave. However, if he does not have Wudhu, then he should leave from the door that he entered from. (*Bahar-e-Shari'at, vol. 1, pp. 645, Part 3*)

However! If there is no other option, for e.g. the other way is blocked and there is no other way of getting across to the other side apart from crossing through the Masjid, then this has been permitted as and when needed. As it is stated in *Khulasa-tul-Fatawa*: 'A person passes through a Masjid and makes it into a pathway, if there is a need for it, then it is permissible. Without a need, it is impermissible. Moreover, in case it is permissible for him, then he should offer Salah in it once everyday; not every single time as difficulty lies in it. (*Khulasa-tul-Fatawa, vol. 1, pp. 229*)

Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: Using Masjid as a pathway out of necessity is permissible, otherwise, walking inside the Masjid to get to the other side (in normal conditions) is 'Haram. However, it has been permitted in the times of necessity such as the way is blocked and one can get to the other side only by going through the Masjid as it happens in Masjid-ul-'Haraam

during the Hajj time. Moreover, this exemption is not for the person upon whom ghusl is fard, a menstruating woman and a post-natal woman. Furthermore, same is the ruling for horses or bullock carts as taking them inside the Masjid to cross through in not permissible at all. (*Fatawa Razaviyyah, vol. 16, pp. 352*)

Demolishing Masjid to make a road

Question: How is it to demolish a Masjid or a part of it to make way for a public road?

Answer: Demolishing a Masjid or any part of it is an absolutely 'Haraam act. This act becomes a means of disrespecting and desolating the Masjid. Therefore, it is a severely 'Haraam act and an act that leads towards the Hellfire. Therefore, Allah ﷻ says in the Holy Quran, Surah Baqarah, Ayah no. 114:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا^ط

Translation from Kanz-ul-Iman: "Who is more unjust than he who prevents the name of Allah from being mentioned in the Masjids of Allah, and strives to ruin them?"

In regards to this beautiful Ayah, Sadr-ul-Afazil, 'Allama Maulana Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: The way Masajid get desolated when Zikr and Salah are

stopped in there, same is the case when Masjid's building is harmed and its honour is tarnished.

The jurists of Islam رَحْمَةُ اللهِ تَعَالَى have said: If people make an intention that an area of the Masjid is to be used as a pathway for the Muslims, then it is said that they are not allowed to do so and this [verdict] is indeed correct. (*Fatawa Hindiyyah, vol. 2, pp. 457*)

Similarly, when answering a similar question, Ala Hazrat, Imam-e-Ahl-us-Sunnah, 'Allamah Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Indeed, doing such an act is 'Haram. This is abusing the rights of a Masjid and causing undue interference in the property of the Masjid. In the light of Shar'iah, deviating from the permissions and conditions set out by the Waqif at the time of donating even for its betterment or improvement is not allowed – even if the originality of the Waqf is not changed. Then how can it be 'Halal to use a Waqf item in something completely contrary to the purpose it was actually donated for? (*Fatawa Razaviyyah, vol. 16, pp. 351*)

Bringing immature children to the Masjid

Question: Who is sinful for bringing such young children to the Masjid who run around and make noise in the Masjid?

Answer: A blessed Hadith prohibits bringing very young children and mentally ill people to the Masjid. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Safeguard Masajid from children, the mentally ill, buying and selling, quarrelling, raising of voices, establishing punishments and drawing swords. Make ablution areas at their doors and perfume Masajid [with incense] on the day of Friday. (*Ibn-e-Majah, vol. 1, pp. 415, Hadees 750*)

It is found that normally, when small children gather at the Masjid, they become very mischievous and run in front of the Salah offering individuals, causing immense disturbance. Not only this, they at times begin to cry during Salah which causes a lot of disturbance in Salah. This sort of behaviour is against the sanctity of the Masjid. Moreover, sometimes children even urinate and defecate in the Masjid. So the sin for all this is upon the one who brought them into the Masjid in the first place, if he is an adult. Therefore, small children shall not be brought to the Masjid at all.

Remember! Bringing such a child from whom there is a risk of impurity (i.e. he may urinate etc.) or mentally incapable individual into the masjid is 'Haram. If there is no risk of impurity, then it is Makruh (disliked). (*Durr-e-Mukhtar, vol. 2, pp. 518*) Similarly, bringing young children, mentally ill people, someone who is unconscious or someone under the effect of a jinn to get a 'dam' [spiritual cure] done to the Masjid is also

forbidden by the Shar'iah. If one has already committed this sin in the past, then he must repent and make a firm intention not to bring them again in future. However, if someone brings a child or an ill person for dam to an area which is 'finaye' masjid¹, e.g. the Imam's office or room, then there is no harm in it as long as he does not have to come through the Masjid.

Using an Imamah² or prayer mat as a pillow while sleeping

Question: Can one use 'Imamah or prayer mat as a pillow while going asleep?

Answer: One shall not use 'Imamah or prayer mat as a pillow while going asleep as it is against the etiquette. Sadr ush Shari'ah, Badr-ut-Tareeqah, 'Allama Maulana Mufti Amjad Ali A'zami رحمته الله تعالى عليه has said: Do not make a pillow of trousers as this against the etiquette and nor should it be made of an 'Imamah. (*Bahar-e-Shari'at, vol. 3, pp. 660, part 16*) It is stated in 'Hayat e Ala Hazrat': Placing the 'Imamah, prayer mat or trousers under the head is forbidden as placing 'Imamah and prayer mat under the head is disrespectful to the 'Imamah and prayer mat, and placing trousers under the head is disrespectful to the head. Moreover, wiping the mouth or nose

¹ an area not classed as the Aein Masjid

² Turban

with the shimla of the 'Imamah (the bit that hangs) should also not be done. (*Hayat-e-A'la Hazrat, part 3, pp. 90*)

Wisdom behind sitting on the steps instead of the stage

Question: (On 12th of Rabi-ul-'Awwal 1418 AH, when Shaikh-e-Tareeqat, Ameer e Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah, Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi Ziyaee **دامت بركاتهم العالیه** came to deliver a speech at approximately 12.00am in a Meelad Ijtima, as he walked in, the recitation of the Holy Quran had already begun. So he **دامت بركاتهم العالیه** sat on the steps of the stage avoiding the gaze of the onlookers, listening intently to the recitation. After the recitation of the Holy Quran, when Ameer e Ahl e Sunnah **دامت بركاتهم العالیه** sat on the stage, he was asked the following question): Huzoor, instead of coming straight to the stage, you sat on the steps. What was the wisdom behind this?

Answer: When the Holy Quran is being recited, it is wajib to listen to it quietly and with full concentration. As Allah **عَزَّوَجَلَّ** has mentioned in the Holy Quran, in chapter 9, Surah A'raaf, Ayah no. 204:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

Translation from Kanzul Iman: *And when the Qur'an is recited, listen to it attentively and remain silent; that you may receive mercy.*

In relation to this ayah, Sadr ul Afazil, 'Allama Maulana Muhammed Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: "This Ayah proves that whenever Quran is being recited, whether in or out of Salah, it is Wajib to stay silent and listen to it."

The jurists of Islam رَحْمَهُمُ اللهُ تَعَالَى have stated: When Quran is being recited aloud, it is Fard (compulsory) upon all those present to listen to it, provided that they have gathered for the purpose of listening to it. Otherwise, if one individual is listening, it is enough, even if others are busy in their own works. (*Ghuniya-tul-Mutamalli, pp. 497*)

The reason because I came in order to attain the privilege of attending the gathering of Meelad and other Islamic brothers with me and those already present in the Ijtima of Meelad have also gathered here with the same very intention, thus, it was Wajib upon all of us to listen to the recitation of the Holy Quran. If I had sat on the stage at the time of the recitation of the Holy Quran, then there was a high possibility that Islamic brothers may have stood up and someone could have called out a slogan. So I didn't want that any Islamic brother falls in the sin of not listening the recitation of the Holy Quran

because of me. Hence, I sat on the steps instead of coming on the stage.

Prohibition of reciting the Holy Quran aloud

Question: When is it impermissible to recite the Holy Quran aloud?

Answer: Reciting the Holy Quran and listening to it are indeed acts of great reward. One attains a reward equivalent to ten rewards for every letter of the Quran that he recites. However, Islamic Jurists رحمهم الله تعالى have prohibited reciting the Quran loud in some circumstances:

1. In a gathering, it is 'Haram for all the people to recite the Holy Quran loud. Often in Teejahs¹, people are found reciting the Holy Quran loudly. If there are few people to recite the Holy Quran, then the ruling is that they should recite the Quran in a low voice. (*Bahar-e-Shari'at, vol. 1, pp. 552, Part 3*)
2. It is also forbidden to recite the Holy Quran loudly at such a place where the students of [Islamic] knowledge are studying or revising.

¹ A gathering arranged for conveying reward to the deceased on the third day of his demise.

3. Similarly, in places where people are busy working and in markets or shopping centres, it is impermissible to recite the Holy Quran aloud. If people do not listen to the recitation, then the person reciting it will become sinful. If he started reciting it before people got engaged in their works and that place is not fixed for any sort of work, now if he starts the recitation first and people do not listen to it, then the people will be sinful and if he started the recitation after people started their works, then he (the reciter) will be sinful. (*Ghuniya-tul-Mutamalli*, pp. 497)

The sin of forgetting Quran after memorising it

Question: What is the ruling for those who memorise the Quran and then forget it?

Answer: Those who memorise the Holy Quran and then forget it are deserving of the following admonitions mentioned in the blessed Ahadees. The Beloved Rasool ﷺ has stated: The good deeds of my Ummah were presented to me, even a piece of straw that a person removes from the Masjid. And the sins of my Ummah were presented to me. I did not come across a bigger sin than a person memorising one surah or one Ayah of the Holy Quran and then forgetting it. (*Tirmizi*, vol. 4, pp. 420, *Hadees* 2925)

It has been narrated from Sayyiduna Sa'd bin Ubadah رضى الله تعالى عنه that the Holy Rasool ﷺ has said : The person

who read the Quran, memorised it and then forgot it will come as a leper to Allah Almighty on the Day of Judgement. (*Abu Dawood, vol. 2, pp. 107, Hadees 1474*)

Ala Hazrat, Imam-e-Ahl-e-Sunnah, Maulana Shah Imam Ahmed Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Who is more unwise than the one whom Allah عَزَّوَجَلَّ gave such talent and capability (of memorising the Holy Quran) but he buries this talent with his own hands! If he valued it and knew the reward and ranks promised over it, then he would guard the Quran he had memorised with his heart and soul! Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further states: A person who has memorised the Holy Quran should keep himself busy in keeping it remembered, teaching it and making others memorise it so that he can attain the reward that is promised over it and he can avoid the punishment of being raised as a blind leper on the Day of Judgement. (*Fatawa Razaviyyah, vol. 23, pp. 645-647*) Respected Huffaz must work extremely hard and observe strict caution. They should strive day and night to keep the Holy Quran remembered so that they become deserving of the reward and attain salvation from being raised as leper on the Day of Judgement.

Delaying debt repayment without any reason

Question: How is it to delay debt repayment without any reason or to not pay the debt back at all?

Answer: The Jurists of Islam رَحْمَةُ اللَّهِ تَعَالَى have classed delaying the repayment of debt without a valid reason a type of oppression, so not repaying the debt at all is surely worse. In relation to this, let us cite some blessed Ahadees and try to stay away from this action:

1. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Excuses (in delaying the repayment of a debt) by the one who is fully capable of repaying his debt is oppression. *(Bukhari, vol. 2, pp. 109, Hadees 2400)* The capable person who makes excuses in the repayment of his debt, this act makes his character entitled to be attacked and punishment to be ‘Halal for him. *(Bukhari, vol. 2, pp. 109, Hadees 2400)* Meaning scolding and the taunting of this person becomes permissible. *(Fatawa Razaviyyah, vol. 25, pp. 69)*
2. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Every sin of the Martyr (Shaheed – The one killed in the way of Allah Almighty) is forgiven, except for debt. *(Muslim, pp. 1046m Hadees 1886)*
3. Hazrat Abu Saeed Khudri رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that a body of a deceased person was brought in the court of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ could lead his funeral Salah. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: ‘Does this deceased person owe any debt?’ It was said, ‘yes! He does have debt.’ Then, the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘has he left any wealth

behind from which this debt can be paid off?’ It was said, ‘no.’ Then the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said; ‘you people offer his funeral Salah (I will not offer it).’ Seeing this incident, Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said; ‘O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I take the responsibility for repaying his debt.’ The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stepped forward and offered the man’s Funeral Salah and said: ‘O Ali رَضِيَ اللهُ تَعَالَى عَنْهُ! May Allah عَزَّوَجَلَّ reward you and save you just as you took the responsibility of your Muslim brother’s debt and saved his soul! There is not any Muslim that repays his brother’s debt except that on the Day of Judgement, Allah عَزَّوَجَلَّ will release him’. (*Sunan Kubra, vol. 6, pp. 121, Hadees 1398*)

Ala Hazrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was given details regarding Zaid’s laziness and false excuses in repaying his loan, to which Ala Hazrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated: ‘Zaid is sinful and transgressor, committing major sin, oppressor, a liar and entitled to punishment. What other titles does he want for himself? If he dies in this state where he has not repaid his debt, then his good deeds will be given to them (those whom he owes debt to). And how will they be given? Be aware! For approximately three paisas (of debt), its repayment will be 700 hundred Salahs with congregation (Jama’at). And when this person (owing the money) would have run out of the good deeds, he will have to take the sins of the people he owes debt to and then he will be flung in the Hell fire!’ (*Fatawa Razaviyyah, vol. 25, pp. 69*)

Dear Islamic brothers! The matter of people's rights is very critical! If you have taken debt from someone and do not have the cash to repay it, but you have some sort of means to pay it, e.g. you have furniture etc. at home that you can sell to pay it back; then this is what must be done. As for the ones who delay repaying their debts without the consent of the lender when they are perfectly able to, then they will keep becoming sinful until they repay it. Whether they are asleep or awake, sins will keep piling up in their book of deeds. **الْأَمَانُ وَالْحَيَاطَةُ**! If this is the state of the one who delays the repayment of debt, then imagine the punishment for the one who does not repay his debt at all.

*Do not snub the debt of anyone for no reason,
Or you will cry in hell continuously!*

Taking a debt with a good intention

Question: If a person took a loan from someone with a firm intention of repaying his loan but for some reason, he cannot repay his debt. Then what is the ruling regarding such person?

Answer: A person who takes out a debt with a firm intention to pay it back, Allah **عَزَّوَجَلَّ** will make means for him due to his good intention that will help him in repaying his loan back. The Holy Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: That individual who takes a loan with a firm intention to repay it, then Allah

Almighty repays it on his behalf! However, the one who takes a loan with the intention to just consume it (i.e. not to repay it); Allah ﷻ does not give him the ability to pay it back. *(Bukhari, vol. 6, pp. 105, Hadees 2387)*

In relation to this Hadees, the commenter of Bukhari, Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The above Hadith mentions the blessings of a good intention and the curse of an evil intention. Therefore, the one who has a pure intention of repaying his debt with an open heart, Allah ﷻ will help him so that he is saved from the accountability of the Hereafter. However, the one who has an ill intention, Allah ﷻ takes away the capability from him to repay his debt and this person remains apprehended for the sin of not repaying the debt. *(Nuzha-tul-Qaari, vol. 3, pp. 635)*

Angels supplicate for the individual who takes a loan with a good intention. As Hujjat-ul-Islam, Sayyiduna Iman Muhammad Bin Muhammad Ghazzali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The person who takes a loan and makes an intention to pay it back, then Allah ﷻ appoints some angels upon him who protect him and supplicate for his loan to be repaid quickly. And if the borrower has the means to repay his loan and delays it even for a moment without the permission of the lender, then he will be sinful and considered to be an oppressor. No matter whether he is observing Sawm or asleep, the sin will be continuously recorded on his behalf and Allah ﷻ' s curse will be on him in every state. This is such a sin that stays with him

even while he is asleep. Moreover, the condition for repaying the loan does not demand the borrower to possess cash, in fact, if he can repay it by selling something (such as utensils, furniture, other household items, etc.), then he will need to do so. (*Kimiya-e-Sa'adat*, vol. 1, pp. 336)

Virtues of giving extra time to the borrower

Question: Is there any virtue for giving someone extra time to repay his debt?

Answer: Yes, of course! Many virtues have been mentioned in the Quran and Hadeeth for being lenient and giving extra time to a borrower to repay his debt. In para 3, Surah Baqarah, Ayah 280, Allah عَزَّوَجَلَّ has said:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ

تَعْلَمُونَ ﴿٢٨٠﴾

Translation from Kanz-ul-Iman: And if the debtor is in difficulty, give him respite until it becomes easy (to pay back). And if you give up the entire debt, it is better for you, if you know.

In relation to this Ayah, Sadr ul Afazil, 'Allamah Maulana Sayyid Muhammed Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Giving respite to the one who does not have the

means to repay his debt or forgiving some of the debt or the entire debt is a great way of gaining great reward. A blessed Hadith of Sahih Muslim states that the Holy Rasool ﷺ has said: The one who gives respite to the one in debt (who does not have the means to repay it) or forgives the debt, Allah عزوجل will give him the shade of his mercy on the day when there will be no shade other than the shade (given by) Allah عزوجل.

The Holy Rasool ﷺ has said: The one who likes that on the Day of Judgement, Allah Almighty saves him from sorrow, then he should give respite to the helpless person in debt or forgive his entire debt. (*Muslim, pp. 845, Hadees 1563*)

The pious saints of Islam did not just give respite to the ones in debt, but were also lenient in their demanding of the repayment. In fact, a lot of times, they would even forgive the debt entirely! As Sayyiduna Shaqeeq Bin Ibrahim رحمه الله تعالى عليه says that one day, I was walking on a path with Imam A'zam Abu Hanifah رحمه الله تعالى عليه and he رحمه الله تعالى عليه was going to inquire after an ill person. Imam Abu Hanifah رحمه الله تعالى عليه saw a man coming from a distance. This man quickly hid from Imam Abu Hanifah رحمه الله تعالى عليه and changed his path. Imam e A'zam رحمه الله تعالى عليه called him by his name and said: 'Walk the same way you were walking before, do not change the course.' When he realised that Imam e A'zam رحمه الله تعالى عليه has recognised him and called him, he became very embarrassed

and stopped where he was. Imam e A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him: 'Why did you change your path?' He replied: 'Huzoor! It has been a substantial time since I owed you 10,000 dirhams and I have not been able to repay you. Because of this, seeing you, I felt extremely embarrassed.' (I.e. I did not want to face you because of this embarrassment). Imam e A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: (Arabic)! Your situation has become such that you hid from my sight (out of the shame and fear of me asking for repayment)! Go! I have forgiven all what you owe me and I myself am witness to this! Next time, do not avoid me and meet me feeling yourself free from what you felt by looking at me.' Sayyiduna Shaqeeq bin Ibrahim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: '(Upon seeing this beautiful characteristic of Imam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ), I came to know that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is truly a Zahid (one who has no interest in this world). (*Manaqib-ul-Imam Al A'zam Abi Hanifah, juz. 1, vol. 1, pp. 260*)

Dear Islamic Brothers! Did you see how Imam e A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not even feel it appropriate for the borrower to hide and change his path due to being embarrassed. Moreover, he displayed great mannerism and generosity that he forgave his entire debt. Only if we are also blessed with the passion of being lenient in demanding our borrowers to pay back the loan and where possible, we forgive in its entirety with good intentions and earn reward.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Wazaaf for relieving of debts

Question: Can you state some Wazifah to relieve one's debt?

Answer: Below are three Wazaaf to relieve ones debt:

1.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،
وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلْبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ¹

Whoever read this Wazifah once, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will remain protected from sorrow and grief. Moreover, the one who is in debt should read this Wazifah 11 times in the morning and evening (with Durood once before and after) until his wish is fulfilled. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** he will receive help from the unseen for paying back his debt.²

2. Once, a Mukatab³ came to the court of Hazrat Ali **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** asking: 'I cannot pay the amount of my freedom. Please help me!' Hazrat Ali **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** replied: 'Shall I not teach

¹ *Abu Dawood, vol. 2, pp. 133, Hadees 1555*

² Before starting the Wazifah, give a niyaz of at least £11 for conveying reward to Huzoor Ghaus-e-Pak **رَضِيَ اللَّهُ تَعَالَى عَنْهُ**; and after the fulfilment of the purpose, distribute a Niyaz of at least £25 for conveying reward to Imam Ahmad Raza Khan **رَضِيَ اللَّهُ تَعَالَى عَنْهُ**. Books for the aforementioned amounts can also be distributed. (*Shubah Faizan-e-Madani Muzakarah*)

³ A slave who makes a contract with his master that after paying a certain amount, he will be freed (*Al-Mukhtasar-ul-Qudoori, pp. 308*)

you a few words that the Holy Rasool ﷺ taught me? Even if you have debts as big as the Mount Seer, Allah ﷻ will pay your debt on your behalf. You should read:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ¹

You should also read this 11 times after every Salah and 100 times in the morning and evening daily (with Durood once before and after) until the fulfilment of your need. **إِنْ شَاءَ اللَّهُ** ﷻ, your debt will be cleared.

3. Sayyiduna Muaz Bin Jabal **رضي الله تعالى عنه** has narrated that once, I was not able to attend the Jumu'ah Salah. When the Holy Rasool ﷺ enquired as to why I did not attend, I humbly replied; I owed debt to a Jewish man Yuhanna Bin Baariya and he was sitting at my doorstep waiting for me to come out so he could take me into his custody and stop me from coming to you.' The Holy Rasool ﷺ said: 'O Muaz! Do you want Allah ﷻ to pay off your debt?' I replied: 'Of course!' So the Holy Rasool ﷺ said, 'read this everyday:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءَ وَتَنْزِعُ الْمَلِكَ مِنْ تَشَاءَ وَسَوْفَ يُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يُبِيدُ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَ

¹ Tirmizi, vol. 5, pp. 329, Hadees 3574

تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ رَحْمَنُ
الدُّنْيَا وَالْآخِرَةِ وَرَحِيمُهُمَا تُعْطِي مَنْ تَشَاءُ وَتَنْسَعُ مِنْهُمَا مَنْ تَشَاءُ إِفْضِنْ عَنِّي دِينِي-

Declare in this manner (O Beloved), 'O Allah! Owner of the Kingdom; You give kingship to whomsoever You desire, and You take back kingship from whomsoever You desire, and You give honour to whomsoever You desire, and You disgrace whomsoever You desire; all goodness is only in Your Hand (of power); indeed, You are Able to do all things.' (27.) *'You cause part of the night to enter into the day, and You cause part of the day to enter into the night, and You bring forth the living from the dead, and You bring forth the dead from the living. And You give to whomsoever You desire, without counting.'* *O the One who is very Gracious and Merciful in the world and the Hereafter! Whoever You want, You give from the world and the Hereafter and from whoever You want, You stop from them; please clear my debt from me.* (Tafseer Qurtabi, part 3, Al Imran, That-ul-Ayah 26, vol. 2, pp. 42. Al juz 4)

Harms of air freshener

Question: Air fresheners are becoming common to make the air around us fragrant. Are these harmful in anyway?

Answer: The use of air fresheners are becoming increasingly common nowadays. They are usually used in such rooms that

remain shut. Air fresheners do make the room fragrant temporarily but the nose becomes immune to the smell and usually people in the room can no longer smell the scent after a while even though it is still there.

When air freshener is sprayed in the air, its chemical substances spread in the air which are inhaled by people through their breath which reach their lungs, causing them damage. According to a medical research, using air fresheners can cause skin cancer. Therefore, do not use air fresheners as it is not wise to face such a great threat just for the sake of the fragrance of few moments.

Method of making the room fragrant

Question: How should we make the room smell pleasant?

Answer: One should burn Loban¹ and perfume the room with its smoke. The smoke of Loban not only makes the room fragrant but also kills the germs. Now a days, insect killer sprays are used to kill flies. Instead of them, use Loban. As even if its fumes are inhaled by a person, it benefits them instead of harming them and it also gets rid of the inflammation of the throat, provided it is pure Loban. If the

¹ Loban is a fragrant balsamic resin. Perhaps, it is not produced in Pakistan. Therefore over here, normally fake Loban is sold. Even if pure Loban is available over here, it will be very expensive. However, Lobaan trees are found in India. (*Shu'bah Madani Muzakarah*)

room is fumigated with the smoke of the dry branches and leaves of the Loban tree, then it not only makes the room fragrant but its smoke also gets rid of mosquitoes, house flies, cockroaches, lizards and other sorts of household pests.

Dear Islamic brothers! Keep the environment of your homes and surroundings neat and fragrant. This not only eliminates germs but also brings blessings in the home. As Sayyiduna Shaikh Abul ‘Abbas Bawni رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: By keeping homes fragrant, blessings appear in the home!

Steadfastness in the Madani environment

Question: How can we attain steadfastness in the Madani environment of Dawat-e-Islami?

Answer: Obeying your seniors is a vital ingredient in gaining steadfastness in the Madani environment of Dawat-e-Islami. If you keep criticising the Zayli, Halqa, area or division Mushawarat Nigran, or whichever Nigran you are under, then its curse will keep distancing you away from the Madani environment. Therefore, we should always keep a good opinion of our Zimmahdar Islamic brothers and obey them while staying within the bounds of Shar’iah. By the virtue of this, اِنْ شَاءَ اللهُ عَزَّ وَجَلَّ you will attain steadfastness.

Another great way of attaining steadfastness in the Madani environment of Dawat-e-Islami is Madani activities. Those

Islamic brothers who keep doing Madani activities become acquainted with a wide range of people. Now if someday, that individual is not around, then others enquire regarding him saying “so-and-so Islamic brother did not come today”. When that brother comes the next day, then the people enquire after him. So this way, an affectionate environment gets created and one gets used to the Madani activities. Remember! The one who attained steadfastness in performing Madani activities will also **لَنْ يَسَاءَ اللَّهُ عَزَّوَجَلَّ** attain steadfastness in the Madani environment.

Another way of attaining steadfastness in the Madani activities and the Madani environment is also by taking a responsibility. Once a capable Islamic brother takes on any responsibility and works with full zeal to fulfil his responsibilities, he will succeed in his goal only when he physically performs the Madani activity himself. Because if he does not perform the Madani activity himself, then he will not be able to persuade other Islamic brothers properly either to perform the Madani activity; as to persuade others, you need to lead the way. Anyhow, by taking up a responsibility, one’s laziness gets removed and he becomes active.

Moreover, a responsible Islamic brother develops a mind-set that if I don’t go, then Masjid Dars will not be delivered; Islamic brothers will not come in Madrassa-tul-Madina Baalighan; Madani visit for calling people towards righteousness will not take place; new Islamic brothers might

leave or old Islamic brothers' passion might fade away. So with this fear, he remains active in the Madani activities. This way, the responsible Islamic brother attains steadfastness in the Madani activities and the Madani environment.

Other than this, one should make constant D'ua to Allah **عَزَّوَجَلَّ** saying; O Allah **عَزَّوَجَلَّ**! Keep me obedient to the Madani Markaz and steadfast in the Madani environment of Dawat-e-Islami until my last breath! O Allah! Give me the ability to perform Madani activities until my last breath and give me death with Iman!

أَمِّينَ بِجَاهِ النَّبِيِّ الْكَرِيمِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Way of bringing Islamic brothers close the Madani environment of Dawat-e-Islami

Question: How do we bring back the Islamic brothers who have become angry and stopped doing the Madani works of Dawat-e-Islami?

Answer: Those Islamic brothers who have stopped doing the Madani works of Dawat-e-Islami by becoming angry should be brought back politely, using wisdom and tact. One must try to re-affiliate them with the Madani environment by telling them the blessings of the Madani environment.

اللَّهُمَّ اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ the Markazi Majlis e Shura has compiled a pamphlet which contains 19 Madani pearls which are read out at every Madani Mashwara after Tilawat and Na'at. Amongst these Madani pearls, one mentioned is; 'keep looking for those (Islamic brothers) who used to come before but not anymore. Try to re-attach at least one left Islamic brother in a week with the Madani environment.' (This is not for those who have had an organisational ban). When you go to such people, it will **لَنْ** **يَنْشَأَ** **اللَّهُ** **عَزَّوَجَلَّ** bring a great change.

Allah **عَزَّوَجَلَّ** has said in the Holy Quran, para 27, Surah Az Zariyaat, Ayah 55;

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

Translation Kanzul Iman: And remind, that reminding benefits the Muslims.

This way, those Islamic brothers who have left the Madani environment will **لَنْ** **يَنْشَأَ** **اللَّهُ** **عَزَّوَجَلَّ** re-attach with the Madani environment.