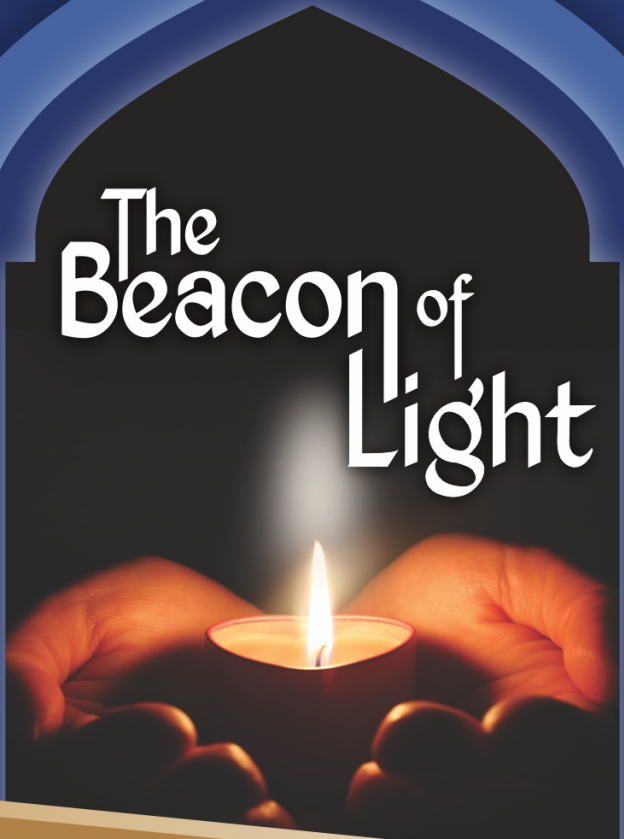
The Beacon of Light



Resorting to Almighty ALLAH in Sickness

Dr. Muhammad Nadeem Piracha

The Beacon of Light

Resorting to Almighty ALLAH(سبحانه وتعالى) in Sickness

Dr. Muhammad Nadeem Piracha

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of ALLAH, the most beneficent
and the ever merciful



TRANSLATION

ALLAH Almighty (ﷻ) Himself is the Guardian of believers who guides them from dark into light and the friends of infidels are the Satans who drive them from the light into the darkness (Al-Baqarah 257).



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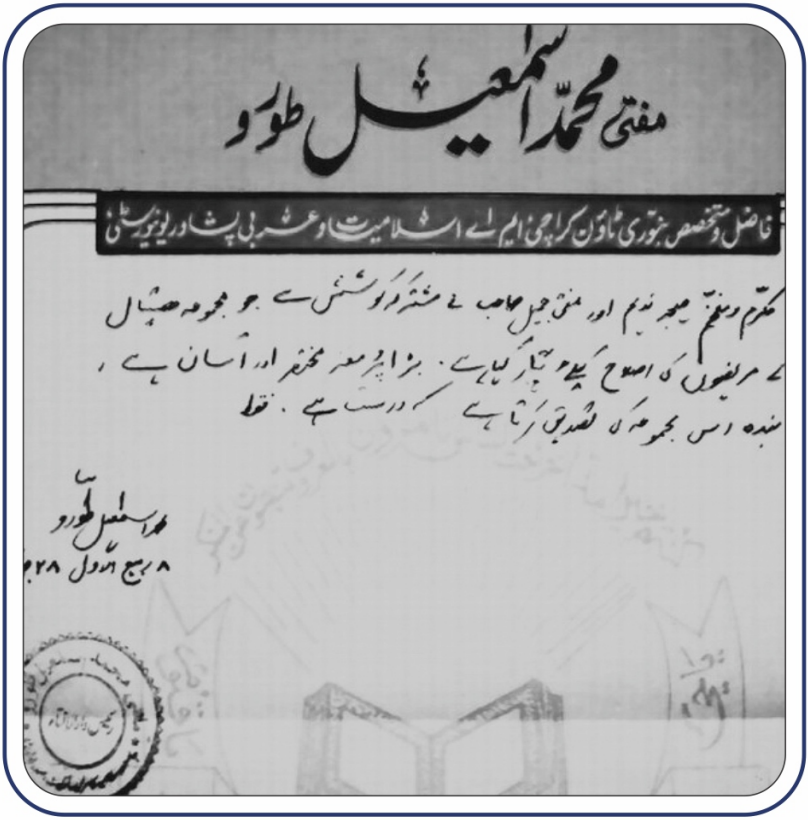
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"This is a individual's ideas and not the policy of the organization"

Authentication


مفتی محمد اسمٰعیل طورو

فاضل و متخصص بنوری ٹاؤن کراچی ایم اے اسلامیات و عربی پشاور یونیورسٹی

The book jointly prepared by respected Dr. Muhammad Nadeem and Mufti Jameel Sahib for the betterment of the hospital patients is very thought provoking, easy and brief. I hereby certify that the book is authentic.

Muhammad Ismail Toro

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A Few Basic Things

Respected brothers and sisters! ALLAH Almighty (سبحانہ وتعالیٰ) is the creator and the owner of this universe. We all are His creation. The creation needs to face all type of situations. These situations are also created by ALLAH Almighty (سبحانہ وتعالیٰ). The hardships come to test human beings but ALLAH Almighty (سبحانہ وتعالیٰ) wants to see all of us successful in every condition just as a mother wants to see his children successful in every test. ALLAH Almighty (سبحانہ وتعالیٰ) loves His creation seventy times the love of mother. Therefore, there is betterment for human beings in each and every condition if he seeks divine bliss in all circumstances.

ALLAH Almighty (سبحانہ وتعالیٰ) sends disease to make man successful, to raise his ranks and to purify him of his sins. The Satan makes a person feel depressed under such conditions while Rehman instills hope in His servant. Disease is a pause in this hectic and dynamic life. This is a chance to think from where we have come, where we are heading, what the real destination is, what the right way to journey is, what the sustenance should be and what the real standard of success is. It is the preparation to meet our creator and a great opportunity to drag us out of this deceitful world. That's why it should be considered a blessing of ALLAH (سبحانہ وتعالیٰ). Many patients ask this question: “Is there any danger?” Hence, death is the real danger. Then the danger is both in health and disease. Everything depends on deeds. Had the death come in ignorance, it would have been a greater danger forever. But ALLAH (سبحانہ وتعالیٰ) has blessed us with a golden opportunity in shape of disease so that we may resort to Him.

If you are already associated with ALLAH (سبحانہ وتعالیٰ) , take these few points as a reminder, and if you have not been associated to Him, take full advantage of this opportunity and resort to ALLAH (سبحانہ وتعالیٰ) , amend your doings and take heed to compensate and better the mistakes committed in the past life. These are the few points to do in this context.

1. True repentance and resorting to ALLAH (سبحانہ وتعالیٰ)
2. Exhibiting patience in disease
3. Adopting the Sunnah
4. Arranging for the Prayers and other Ibaadah.
5. Maintaining association with Qur'an Pak
6. Caring for the rights of people
7. Arranging for the Will
8. Spending most of time in useful invocation to ALLAH (سبحانہ وتعالیٰ) and avoiding wastage of time
9. Advising close relatives and other patients

In the end, we pray to ALLAH (سبحانہ وتعالیٰ) to bless you with perfect health and make this disease a means to raise your ranks and that of your family members. Aameen.

The Wisdom Behind the Suffering in Disease

1. Rasool ALLAH (ﷺ) said that against every wound, pain, worry, grief and even the prick of a thorn that reaches a Muslim, ALLAH (سبحانه وتعالى) forgives his sins. (Mishkat)

2. Rasool ALLAH (ﷺ) said that ALLAH (سبحانه وتعالى) approves a higher rank for His servant but his deeds are not good enough to reach there. Then ALLAH Almighty (سبحانه وتعالى) puts him in trial with regard to his body, wealth or children. Then He grants him patience in that test as much as he reaches the rank approved by ALLAH (سبحانه وتعالى) for him. (Abu Dawood)

3. Rasool ALLAH (ﷺ) said when a Momin falls ill, that disease becomes a compensation for his past misdeeds and guidance for the future. But when a hypocrite falls ill and then recovers, he is like a camel that is tied and then opened by his master and it doesn't know why he was tied and then opened. (Abu Dawood)

These glad tidings from Rasool ALLAH (ﷺ) are for those fortunate people who take heed from the disease and endeavor to improve the remaining part of their lives.

Patience (صبر)

The real meaning of patience is to stop and keep yourself in control. It means to avoid being restless and worried and keep yourself persistent on path of ALLAH (سبحانہ وتعالیٰ). Being Muslims, one part of our faith is the faith in fate. It is mentioned in Iman Sift-e-Mufassil that good fate and bad fate is from ALLAH (سبحانہ وتعالیٰ).

The point to comprehend in this is that there is betterment for a Muslim from ALLAH (سبحانہ وتعالیٰ) in everything. But if a temporary trial comes, we have to pass through it so we call it a suffering. But if ALLAH Almighty (سبحانہ وتعالیٰ) forgives our sins and makes us resort to Him through this, what else could be more fortunate than this.

Therefore, make this clear in your mind that every fate is from ALLAH Almighty (سبحانہ وتعالیٰ) . As it is narrated in Qur'an,

> "Say that, no suffering can reach us except the one written by God in our fate. He is our Guardian and Muslims should believe in no one other than ALLAH (سبحانہ وتعالیٰ)".(Al-Tauba 51)

Some people start suspecting other people on such occasion that this suffering is because of some charm or magic. Such thinking is not right and also against our belief in ALLAH (سبحانہ وتعالیٰ) .

Secondly, being Muslims, we should always keep in mind that our Guardian and helper is only ALLAH (سبحانہ وتعالیٰ) and He will not leave us alone. Therefore, the two weapons granted by ALLAH Almighty (سبحانہ وتعالیٰ) to pass

through this suffering are Prayer and Patience.

As ALLAH (ﷻ) says, "O Muslims! Seek help in Prayer and Patience. Indeed, ALLAH (ﷻ) is with the people who exercise patience."

(Al-Baqara-153)

Prophet Muhammad (ﷺ) said, "Muslim men and women are often tested. Sometimes his son dies and sometimes his belongings destroy (And he showcases patience in all these matters and his heart gets purified). Then he meets ALLAH (ﷻ) and there remains no sin on his part. (Tirmizi)

Difference Between Patience and Compulsion

The difference between patience and compulsion is that the compulsion is a negative passion that gives birth to depression. It means that a person considers himself alone and helpless and thinks that no one is his helper. This is against the faith. While a tolerant person ties his willingness with the will of ALLAH (ﷻ) and knows that his master, who is all powerful, is watching him and is with him. He remains connected to ALLAH (ﷻ) through faith, submission and the strong rope of belief.

Repentance (توبہ)

Repentance is that pious act that removes even grave sin like Shirk, Polytheism, Adultery, Liquor, Gambling, Unchaste stare. Repentance pleases ALLAH (سُبْحَانَهُ وَتَعَالَىٰ), and Satan gets dejected. Even the heaven is decorated and the sky illuminated as ALLAH (سُبْحَانَهُ وَتَعَالَىٰ) says that His servant has resorted back to Him. That's why ALLAH (سُبْحَانَهُ وَتَعَالَىٰ) has given you this precious opportunity. Everyone commits sin, only prophets were innocent. Therefore, we should repent on past sins and ask for ALLAH's forgiveness. The gist of a Hadith is if you commit a sin seventy times in a day and ask for forgiveness seventy times, ALLAH (سُبْحَانَهُ وَتَعَالَىٰ) will forgive you seventy times. You will get tired repenting but ALLAH (سُبْحَانَهُ وَتَعَالَىٰ) doesn't get tired forgiving.

Elements/Ingredients of a True Repentance:

1. Being ashamed on sins and giving them up immediately and completely
2. Seeking forgiveness from ALLAH (سُبْحَانَهُ وَتَعَالَىٰ)
3. Committing not to doing it again
4. Seeking forgiveness can be sought again.

Hazrat Abdullah Bin Umar (رَضِيَ اللّٰهُ عَنْهُ) narrated that Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said ALLAH (سُبْحَانَهُ وَتَعَالَىٰ) accepts the repentance of his servant until the delirium of death starts.

(Ibn e Majah)

Hazrat Anas (رَضِيَ اللّٰهُ عَنْهُ) narrated that Holy Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said that every person is sinful. No one is innocent of sin and waywardness and best of the sinners are those who repent sincerely and resort to ALLAH (سُبْحَانَهُ وَتَعَالَىٰ). (Tirmizi)

Despite the fact that the Holy Prophet (ﷺ) was innocent, he used to seek forgiveness hundreds of times in a sitting. So, you should also seek forgiveness at least hundred times in a day. We should also recite the verses of forgiveness after short intervals in a day.

1. اَسْتَغْفِرُ اللّٰهَ
2. اَسْتَغْفِرُ اللّٰهَ رَبِّیْ مِنْ کُلِّ ذَنْبٍ وَّ اَتُوْبُ اِلَیْهِ ○
3. لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّیْ کُنْتُ مِنَ الظّٰلِمِیْنَ ○

A person feels worried that he may commit a sin again after repentance. This is Satan's way of stopping a person from repentance. If a sin is committed again, forgiveness can be sought again. This may be compared with the fact that if a cloth gets dirty by wearing, it is again worn after washing. We do not leave washing it by thinking that it will again get dirty. We wash it again in case it gets dirty. Beware of this deception of Satan as it is the deadliest blow. You should repent on all your sins and aim to stay away from them in the future.

Seek forgiveness of the ones whose rights you couldn't fulfill. If they are not in this world (even the parents) seek forgiveness from their bereaved and say Astaghfaar in their favor and pray that May ALLAH (ﷻ) forgive you.

Now that you have repented, don't think that the Kind ALLAH (ﷻ) won't forgive you. Your all sins have been forgiven. The people whose rights are not fulfilled and you cannot fulfill them, ALLAH (ﷻ) will grant them reward from your side (for this purpose, consulting scholars and righteous actions are very necessary.) ALLAH (ﷻ) is all knowing of the intentions.

Decide to fulfill your duties wholeheartedly in future. Leave depression and start afresh with determination. A person of Bani Israel killed hundred people. ALLAH (ﷻ) had forgiven him because of his repentance and the will to change his life. (Nufta-ul- Arab)

Adopting the Sunnah of Rasool (ﷺ)

Repentance has erased all of your sins. Now adopt the Sunnah of Rasool (ﷺ) to get closer and closer to Almighty ALLAH (ﷻ) and to be successful in this life and hereafter because our success in this world and hereafter lies in following the teachings, habits and Sunnah of Rasool (ﷺ) that applies not only on prayer, fast and other Ibadaah but also in every field of life like habits and morals, social values and dealings etc.

The simple way of it is not to fall short of discharging your duties and to design your twenty-four hours according to the Sunnah of Rasool (ﷺ) . Don't worry, there is no difficulty in this. Whatever we do from morning to the night, just learn to do it rightly. Like how Prophet (ﷺ) used to get up in the morning; how he used the washroom, how he changed the clothes etc.

We need to do the same routine work but with the right intention and according to Sunnah. In this lies the mental relief, physical health, peace in domestic life and the success in the grave, the resurrection day and the hereafter.

Few Masnoon Deeds

Sunnahs of Sleeping and Awakening:

In disease, we get more time to rest. If we design our routine of sleeping and awakening according to the Sunnah, our sleeping will be an act of ibada. Hazrat Baraa (رضی اللہ عنہ) narrated that whenever Rasool ALLAH (صلی اللہ علیہ وسلم) used to take rest, he would keep his right hand under his right cheek (Uswa-e- Rasool Akram (صلی اللہ علیہ وسلم) and used to recite this prayer:

اَللّٰھُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْیَا ۝

"O ALLAH! I live and die in your name."

(Shumail Tirmizi)

When he used to wake up, he would say this prayer:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ ۝

"All praises be to ALLAH who wakes us up after slumber and to Him shall we all return"

(Shumail Tirmizi)

Hazrat Ayesha (رضی اللہ عنہا) narrates that when Rasool ALLAH (صلی اللہ علیہ وسلم) used to lie down on his bed at night, he would join hands in the shape of prayers and would recite and blow Surah e Akhlas and Maoazzatain (Surah-e-Falaq and Surah-e-An-Naas),on them and then wipe them on the whole body where they could reach. He (صلی اللہ علیہ وسلم) used to do it three times. (Shumail Tirmizi)

In one of the Hadiths, this saying of Rasool ALLAH (صلی اللہ علیہ وسلم) is also quoted that if a person sleeps reciting any

Surah of Holy Qur'an, ALLAH (سبحانہ وتعالیٰ) appoints a guardian angel on him who takes care of him till the time he awakes. (Uswa-e- Rasool Akram (صلی اللہ علیہ وسلم).

Advantage:

A person sleeps six to eight hours in a day. Which means if he is sixty years of age, twenty years are spent in sleeping. If he sleeps according to the Sunnah, he can get the reward of twenty years worship merely by sleeping.

Sunnahs of Eating and Drinking:

Rasool ALLAH (صلی اللہ علیہ وسلم) said that while eating, eat with the intention to empower yourself to worship ALLAH (سبحانہ وتعالیٰ) according to HIS (سبحانہ وتعالیٰ) orders. (Al Targheeb-o-Tarheeb) Rasool ALLAH (صلی اللہ علیہ وسلم) would wash hands before eating, say Bismillah before eating, eat with right hand and thank ALLAH (سبحانہ وتعالیٰ) in the end. He said if there is Bimillah at the start and Alhamdulillah at the end of any blessing, there would be no question on it at the day of judgement. (Uswa-e- Rasool Akram صلی اللہ علیہ وسلم)

- Rasool ALLAH (صلی اللہ علیہ وسلم) never ate leaning and also discouraged sleeping immediately after eating. (Zaad ul Mayaad)
- Rasool ALLAH (صلی اللہ علیہ وسلم) never found fault with the meal. (Madarij ul Nabwi)
- Rasool ALLAH (صلی اللہ علیہ وسلم) never blew the food cold and considered it bad. (Ibn-e-Saad)
- Rasool ALLAH (صلی اللہ علیہ وسلم) used to drink water sitting and in three breaths. (Uswa-e- Rasool Akram صلی اللہ علیہ وسلم)

Sunnah of Clothing:

Hazrat Ibn-e-Umar (رضی اللہ عنہ) narrated that Rasool ALLAH (ﷺ) said that among all the good deeds of a Momin, ALLAH (سبحانہ وتعالیٰ) likes keeping dress clean and being satisfied in little the most (Uswa-e- Rasool Akram (ﷺ).

- When Rasool ALLAH (ﷺ) used to wear Kurta, He (ﷺ) would put right arm in right sleeve and then left arm in the left sleeve. (Zaad ul Maad)
- When Rasool ALLAH (ﷺ) put on shoes, he (ﷺ) would put on right one first and when he (ﷺ) put them off, he (ﷺ) would put off left one first. (Shumail Tirzmizi)
- Rasool ALLAH (ﷺ) would use fragrance a lot. (An Nashr Attayyeb)

Advantage:

Do these things thousands times in a day and earn the reward of following a Sunnah too. Learn all the daily jobs like this. All needs are fulfilled with added reward.

Following this, whatever you do will fulfill your needs and there will be abundant reward in the hereafter. That means all the sins of the life will be forgiven by repentance and there will be a reward of whole life for following the Sunnah. If we teach this to our children, this reward will be continued till generations to come and the reward of the good deeds of thousand people, who you haven't even seen, will be granted to you.

Arranging for the Prayer (نماز)

Prayer is the most important order after Kalma. This is a meeting with ALLAH (سبحانہ وتعالیٰ). This is the most effective supplication to pray for your necessities. It was the blessed habit of Rasool ALLAH (صلی اللہ علیہ وسلم) that he (صلی اللہ علیہ وسلم) would resort to prayer when any campaign or any need would come and ALLAH (سبحانہ وتعالیٰ) would fulfill them with the blessing of prayers. With the support of prayer ALLAH (سبحانہ وتعالیٰ) grants health from disease, increases the sustenance, will facilitate in crossing Sirat Bridge (the bridge over hell that every muslim will have to pass before entering Jannah) and make us enter paradise on His (صلی اللہ علیہ وسلم) own responsibility.

Rasool ALLAH (صلی اللہ علیہ وسلم) left this world while he was sick, arranging and asking people to take care of their prayers. We should also arrange for it in the best possible way and discharge the specific actions related to the disease by learning from the religious scholars. The Satan misguides people to offer prayers after getting healthy. Yes, we will offer prayer after getting recovered but will fulfill the order of Almighty in the disease also and will never make Rehman angry and Satan happy by ignoring it. When ALLAH (سبحانہ وتعالیٰ) has called us towards Him, we should also make His remembrance a habit and the best way to remember ALLAH (سبحانہ وتعالیٰ) is the way that ALLAH Almighty (سبحانہ وتعالیٰ) has shown through His Rasool (صلی اللہ علیہ وسلم).

Five prayers are obligatory during day and night. Do not be ignorant or careless about them. A person gets to know in disease that no one can be his permanent support except ALLAH (سبحانہ وتعالیٰ).

So be close to ALLAH (ﷻ). Ask for His support. Don't worry if you're ill. Islam has given orders according to your power and capacity. Therefore, arrange well for the obligatory prayers. If you have the power to go to mosque to offer prayer, the best thing is to offer your prayer in mosque.

Hazrat Abdullah Bin Umar (رضی اللہ عنہ) narrates that Rasool ALLAH (ﷺ) said that the prayer offered in congregation is twenty-seven times better than the one offered alone. But there is no problem if you do not have power to go to the mosque. Offer prayer at your home and in your ward and keep this true intention in heart that you will go to mosque if power be. You'll be rewarded abundantly for your intention, If ALLAH (ﷻ) wills. (Faazail e Amaal)

The Problems for Purification in Prayer:

In general circumstances, the body, clothes and the place of prayer should be clean. Therefore, if you have the power to perform ablution and take bath, you should perform ablution and take bath like healthy people. But if you face any problem in this then don't worry, ALLAH Almighty (ﷻ) is very kind and merciful. He sends disease as a trial so He knows how humble and helpless His servant is. In these circumstances, there is proper religious method of different forms of cleanliness that are in line with these diseases.
(Fatawa Alamgiri vol.1, Page 58)

The Definition and Order for Disabled for Purification:

In the religious terminology, a disabled person is one who is suffering from a disease stopping or holding which is out of his control and it persists till the complete time of a compulsory prayer such as continuous bleeding from the wound or dribbling urine droplets. Therefore, if you are a patient for whom maintaining cleanliness and fulfilling duties is difficult, you are disabled. But a disabled person is considered disabled if the condition that makes ablution invalid continues till complete time of a compulsory prayer. That means you do not get the chance of performing the duties of prayers with cleanliness.

If the condition that makes ablution invalid doesn't continue till then, a person is not disabled. If the complete time of compulsory prayer passes without this situation, it is considered unacceptable as the reason of excuse. But after being disabled, the excuse remains valid till the time the problems persist within the time of prayer, be it shorter. (Durr-e-Mukhtaar Page. 1:223)

So the command for the sake of convenience in this situation is to perform ablution in every prayer and the compulsory and nafl prayers can be offered during this period of time in case any other condition that will make ablution invalid does not happen. The ablution performed with this excuse will break as soon as the time of prayer gets over. That means, if he had ablution, he will have to perform it again as soon as the time of second prayer starts. It means that the ablution of a disabled person will become invalid if the time of that prayer passes and also if any other reason of

invalidation of ablution happens other than the primary reason of disability (for example if a person is disabled because of dribbling urine droplets then the ablution will become invalid with passing flatus or with bleeding).
(Durr-e- Mukhtar Ber Hashia Radd-al-Mukhtaar pg. 1:223)

Ablution (وضو)

Four Obligation of Ablution:

1. Washing face

2. Washing arms along with elbows

3. Wiping one fourth of head with water

4. Washing both feet along with ankles (Washing all body parts once is necessary) Other things in ablution are Sunnah. (Surah Maida, 6)

If you leave Sunnah because of any excuse, it will not be a sin. Only obligatory things will be enough. But if you can fulfill Sunnah, you should not leave them for the extra credit.

Few Issues Related to the Ablution of the Patient:

1. If water doesn't reach a particular part and it remains dry, washing it with water will set the ablution aright. If a part gets dry after being washed, there will be no problem in ablution.

2. Unconsciousness, drowsiness and taking drugs make the ablution invalid, no matter they illicit are less or more.

3. If any part of body gets injured or wounded or if it has dressing on it then there are three conditions in it:

(I) Whether washing the injured part might be harmful or not, there is danger in undressing the wound, for example, undressing the broken bone is dangerous. If there is no harm in wipe (مسـحـ) of the dressing, then do it, no matter whether it is on the injured part of the body or more than that on the healthy part of the body. If even wipe (مسـحـ) might be harmful than it can be omitted also. (HIdaya-Vol-1)

(ii) If undressing the wound is not harmful, nor there would be any issue in redressing it, wash the whole part by undressing it. If washing might be harmful but undressing is not harmful then undress it and wipe hand on the wound and wash the area around it. If wiping hand creates issue but undressing is not dangerous then wash the part that is above the wound and wash the area around.

(iii) If undressing wound is not dangerous but you cannot redress it after undressing and there is no person who can help you in this then wipe your hand on it.

4. If blood or pus spills out of body, the ablution becomes invalid. If it spills but stops within the boundary of wound then the ablution is not invalidated. (Fatawa Alamgiri Vol. 1, pg. 46- Bahrulraeeq)

5. Sleeping by leaning in a way that you would have fallen, had there been no support, the ablution becomes invalid. But if you keep on sleeping without support on your knees, the ablution is not invalidated.

6. If any part of ablution gets dry or gets numb (i.e. it doesn't hurt if cut) then it is obligatory to wash that part too in ablution. (Umdat ul fiqaah vol. 1)

7. If an ointment is applied on vagina or anus and it spills out then the ablution becomes invalid. (Umdat ul fiqaah vol. 1)

8. If blood is taken in syringe for blood test or if blood is taken out in syringe for intravenous injection or if the blood is donated, the ablution becomes invalid in all such conditions. (Rad al Mukhtar Vol. One, pg. 99)

9. If there is wound in the mouth, the ablution is not invalidated as long as there is no sign of pus or if the blood is visible with abundant saliva. But if the blood spills out with saliva from mouth and teeth and the amount of blood is more or equal to the saliva, it will result in ablution becoming invalid but if the blood is less than saliva then the ablution is not invalidated. (Bahr ul Raeeq Vol. one, Pg. 140)

10. In females in the condition of periods, or in both male and females in the state of impurity (ie

without ablution or bath) oral prayers (ذکـــــــــــر) is permissible.

11. Without ablution, reciting Al-Qur'an is permissible without touching it. But in state of impurity requiring bath and periods in females, even the oral recitation is not permissible. (Maarif ul Hadees, Tirmizi)

12. Ablution and bath are not valid if that nail polish is used that will form a layer and gets permanent. (Fatawa siraajia)

Instruction Regarding Cannula:

There is no issue in the blood clotted in cannula and prayer can be performed after ablution.

Instruction Regarding Vomiting:

1. If a person having ablution vomits excessively, the ablution becomes invalid but if the vomit is not excessive then the ablution is not invalidated. The measure of an excessive vomit is that one can't stop it without difficulty and problem. (Fatawa Alamgiri)

2. If a person vomits before the food and water could reach stomach and the food is vomited out from within the food pipe, the ablution will not be invalidated.

3. In case of blood with coughing (Hemoptysis), the ablution becomes invalid if the blood is liquid and not clotted.

Anything that spills out of a human's body that doesn't cause the invalidation of ablution is not unclean such as a little vomit or clotted blood.

Instruction Regarding Folley Catheter:

If the person is Folley Catheter bearer, he should offer prayer in that condition. When the time of prayer comes, he should perform ablution if he has power or else he should offer prayer with dry ablution (تیمم).

While offering prayer, it doesn't matter if the urination is done in the bag. The mentioned people can also recite the Holy Qur'an. They need to perform fresh ablution for the next prayer as the time of one obligatory prayer passes. (Fatawa Sirajiaa)

Instruction Regarding Blood Transfusion:

It is permissible to make welfare blood bank, to donate and receive blood transfusion, if need be. But it is prohibited to make it a business.

Instruction Regarding Bleeding Per Vagina:

The blood other than menstruation and post-partum bleeding is bleeding per vagina. If the blood gets thin and spills because of disease and medicines, its orders are like disabled person. Such a woman can offer prayer and keep fast. (Abu Dawood Hadith Umm-e-Habiba (رضی اللہ عنہا), Fatawa Alamgiri vol. 1, pg. 138)

Cleaning Away Waste (استنجا)

Clean Away means cleaning whatever has been passed from the urethra or anus with water and toilet paper from the place of their excretion. It can be purified through water and loose soil. In your condition, if you use tissue paper for purification, that is fine too. The use of water after that is desirable. (Mukhtasir ul Qadori, fatawa Alamgiri vol. 1, pg. 48)

The method of cleaning (استنجا):

Before undressing for urination and egestion and before going into the washroom, read this prayer:

(اَللّٰھُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنَ الۡخُبُثِ وَالۡخَبَآئِثِ)

While entering washroom, enter with left foot first and purify the waste using left hand. While going out, leave with right foot and say this prayer:

(غُفۡرَانَکَ)

(Zaad ul Mayaad, Tirmizi, Ibn e Maaja)

Instruction for the Person Disabled from cleaning (استنجا):

If both the hands of a person are paralyzed, or if one hand is paralyzed but there is no one to put water and no flowing water is available in which one can purify using the healthy hand and the man or woman has no counterpart who can help in purification then the purification is excused.

In case there is need of purification or cleanliness to avoid the excreta from spreading and the person has no counterpart, any relative or stranger can clean it by wrapping thick cloth on hands and taking care of the private parts. (Fatawa Hindiya, vol. 1, pg, 50)

Dry Ablution (تیمم)

Dry Ablution means to use soil or any equivalent thing i.e. stone etc obtained from a pure source in order to get purification and applying this pure soil on face, arms and elbows using hands. (Fatawa Alamgri vol., pg, 26)

Obigations:

1. To make intention
2. To strike both hands on soil and wiping on face after scrapping them
3. To strike both hands on soil and wiping on arms along with elbows after scrapping. (Hadaya Almagiri vol. 1, pg, 26)

Method:

1. 1. If hot or cold water may harm you or you do not have the power to perform ablution and it is difficult to perform ablution with someone else's help or if you don't have any helper, you can do dry ablution (تیمم). It means to pat hand on any stone or clod of soil with the intention of purification (Shape No. 1) and then wipe hands on full face

(Shape No. 2) and wipe both hands on arms and elbows after striking and scraping them again on the soil (Shape No. 3).

Note:

You can also do dry ablution (تیمم) with hospital wall. The condition is, it should be pure, there shouldn't be any paint and if there is paint, it should have some soil.

2. If you have done dry ablution (تیمم) for a prayer, you can offer as many prayers as you can if nothing happens that could cause the ablution to become invalid. You can touch The Holy Qur'an also. (Fatwa Qazikhan).

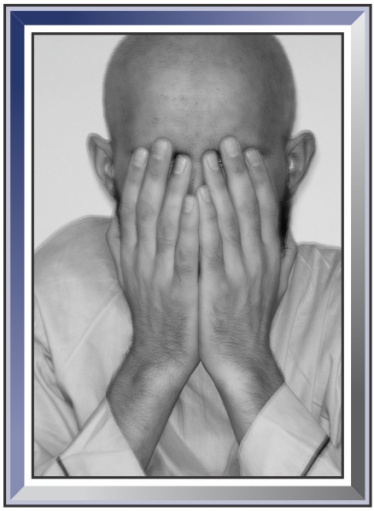
3. Don't hesitate even if you have to do dry ablution (تیمم) for many months. Rasool ALLAH (ﷺ) said that if a Muslim doesn't get water for ten years, the pure soil is enough to purify him. Then when he gets water, he should perform ablution and take bath in it. (Abu Dawood)

4. If you have the power to perform ablution and there is no harm in doing it, Dry ablution (تیمم) will not purify you and you should perform ablution. (Hadaya)

Shapes of Dry Ablution (تیمم)



(Shape No. 1)



(Shape No. 2)



(Shape No. 3)

Taking Bath (غسل)

There are three obligations of taking bath:

1. To rinse your mouth (Rinsing with mouth full of water)

2. Putting water into nose

3. To shower water on the whole body so that even the smallest place would not remain dry (Doing this all once is obligatory). Gurgling and putting water to the bone of nose is Sunnah, not obligation. (Mukhtasir ul Qadoori).

Dry Ablution (تیمم) of Taking Bath:

If a person is really suffering so much that even taking bath from the warm water may increase the disease or there is a greater chance of getting ill, he can do dry ablution (تیمم) in place of bath and the dry ablution (تیمم) of bath is same like that of ablution. Only the intention should be of taking bath. (Hidaya, vol. 2. Kitab Al Salah)

How Should You Offer Prayer

The most important thing to remember in case of prayer is that as long as a person retains his consciousness and senses, prayer is not excused in any condition and any time.

In obligatory prayers, if you have the power to bow down (Ruku) and prostrate (Sajda), offer prayer like a healthy person. If you don't have the power to stand because of some disease or there is the danger of extreme pain and falling on standing, or you feel dizzy or you can stand but cannot prostrate or do Sajdaa, you are allowed to offer prayer sitting. Nonetheless, you should offer as much prayer as you can, standing, even if you can just say Takbeer e Tehreema standing then you should do that. You can sit later on. You can also take support of the wall, if need be.

The condition of offering prayer sitting is that you should sit in the shape of Attahiyaat (Shape No. 1) or any other comfortable posture (Shape No. 2) and take your head close to your knee for bowing i.e Ruku (Shape No. 3). You should not raise hips while in Ruku but should place them on the feet and then prostrate ie offer sajda normally (Shape No. 4). But if you cannot prostrate i.e offer Ruku or Sajda then you can do that by signaling while sitting on the floor or on the bed (Shape No. 5). If you can't sit in bed or on floor and obliged to offer prayer by sitting on the chair, do prostration by signaling. Prostrating on the desk, table and the pillow that is in front is against the Sunnah which is not prostration but a mere signal. If you can't offer prayer sitting, you are allowed to offer it lying that has two forms:

1. One is to sit by facing the Qibla with a pillow at your back and do prostration by signaling through head. In this condition, the knees should be bent, if possible (Shape No. 1) so that the feet may not be directed towards Qibla but bent away. (Fatawa Alamgiri vol. 1, pg. 137)

2. The second way is to lie down straight on the bed and offer prayer by directing you face towards Qibla (Shape No. 2) If you have the power, bend you both feet while offering prayer like this (Fatawa Alamgiri vol. 1, pg. 136) or any other comfortable position. If you offer prayer by turning over, this is also right and permissible (Shape No. 3). (Al Kaafi, Fatawa Alamgiri vol. 1, pg, 27).

Shapes of Offering Prayers While Sitting



(Shape No. 1)



(Shape No. 2)



(Shape No. 3)



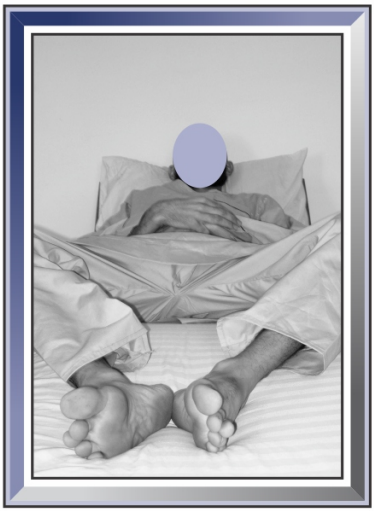
(Shape No. 4)



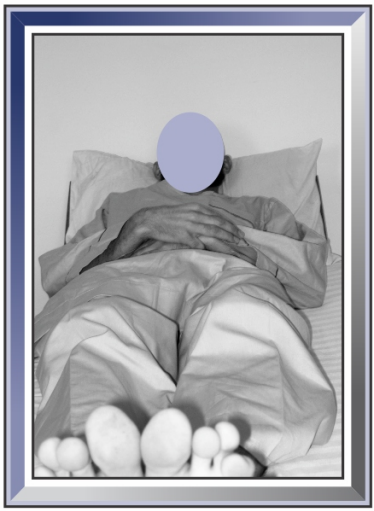
(Shape No. 5)

If you cannot prostrate fully, prostrate by signaling but the signal of Sajda should be more than that for Ruku. (Fatawa Qazikhaan, Alamgiri vol. 1, pg, 136)

Shapes of Offering Prayer While Lying:



(Shape No. 1)



(Shape No. 2)



(Shape No. 3)

How Many Prayers Should You Offer?

You must say five times obligatory prayers and the Sunnah of fajar and Witar of Isha. After that, you can pray according to you power and strength. If you are so tired and weak that you don't have the power to offer further prayer, you can leave Sunnat e Mokdaa but if you have the power then don't leave them. They will earn you huge reward in hereafter and you can look forward to the intercession of Rasool ALLAH (ﷺ). If you leave optional prayers and optional Sunnah in healthy state, you will not have any punishment. Therefore, you may leave them in disease as well. If you have the power, offering them will earn you great reward.

Some Problems Related to the Prayer:

1. The prayers that you offered signaling because of some excuse do not require any revision. That means you don't need to re-offer them.

2. If you don't have the power to offer prayer lying or by signaling, prayer is excused. Do not offer prayer by signaling from eye and heart. If you gain consciousness, re-offer the prayers of these times.

3. The essence of signaling is to bow down head and the signal for Sajda should be done by bowing head more than that for Ruku. If the bent of head is same in Ruku and Sajda, prayer will be invalid. Don't use pillow or table for prostration while offering prayer. Just signaling is enough.

4. If you had missed prayers when you were healthy and then you fell ill, you should offer them in disease howsoever you do so. You should not wait to get healthy again as death keeps no calendar.

5. Recite Qirat, Tasbeeh, Tashhud, Durood and Prayers as a healthy person does. If you do not have power to recite all or some of them, you may leave them.

Warning:

The difference between healthy person and a patient is in the jobs that the patient cannot perform, If he can do that, he is ordered to do it as the healthy person does. (Fatawa Alamgri Vol.1. pg. 137)

Facing the Qibla:

Facing the Qibla is very important in prayer. But if there is any patient who could not turn to it or the bedstead is not facing the Qibla and there is no one to help patient doing so, he can offer prayer facing any side. That is permissible. (Al Baqara 115)

Instruction to Offer Prayer in the Hospital Uniform:

There are certain conditions of offering prayer that include the pure/clean clothes. If the uniform of hospital is dirty with the stains of blood or pus, change the uniform and offer prayer in the other clothes. If other clothes are not available or washing them is not possible, offer prayer in that uniform. Leaving prayer because of this excuse is not reasonable. (Haspataal ki Duniya Shariat k aaeny mein, Sheikh Abdul Aziz Bin Baaz)

Unhygienic Condition of the Bed of Patient:

If there is chance of increasing pain because of the movement caused by the change of bed or there is a chance of increase in the disease or if the clean / pure bed is not available or if the person who could change the bed is not available or if there is chance of bed getting impure / dirty before the time of prayer, offer prayer in that condition without changing the bed (Fatawa Hindia col.1, pg. 137)

Qasr (Abbreviated) Prayers During Stay at Hospital:

If a patient gets admitted in the hospital and his village or town is 48 miles (78 kilometres) or more away from the city where he is admitted, he will offer Qasr prayer ie abbreviated prayer. The distance should be between the edge of the patient's town to the edge of the city where he is in. If it is less than 48 miles (78 Kilometres) he will offer full prayer.

Similarly, if the doctors say that the patient will remain admitted for fifteen days or more, he will offer full prayer. If the stay is less than 15 days, he will offer Qasr prayer. If this is uncertain how long he will remain admitted and there is likelihood of him getting discharged any day, he will offer Qasr prayer, no matter how many days he stays. (Hidaya)

In Unconscious and Intoxicated State:

1. If a person remains unconscious till the total time of five prayers or less than that or if he is medicated which has left him unconscious, he should re-offer these prayers. (Fatawa Hindiya)

2. If the unconsciousness continues for more than the time of five prayers (means six or more prayers) and persists, showing no improvement, he should not re-offer them because these were missed because of an excuse.

Note: Orders regarding madness are same (Mukhtasr ul Qadoori, Hidaya)

Arranging for Offering the Missed Prayers:

On the Day of Judgment, the first question will be related to prayer. Therefore, it is very necessary to complete them. When ALLAH Almighty (سبحانہ وتعالیٰ) grants us the chance to repent, count the prayers that you've missed and how many prayers you are to offer, then offer at least one missed prayer along with the Obligatory prayer of that time.

In offering the missed prayers, you need to offer only obligations (فرائض) and the witars with Isha. Remaining Sunnah and Nafl prayers may be forsaken. It's better to maintain it in a diary. Till the time you are alive, offer them yourself. Otherwise ask the relatives to give religious donation (فدیہ) of your remaining prayers after your death. The Religious donation (فدیہ) for one day's prayers is almost ten and a half kilo of wheat, flour or equivalent money. The Religious donation (فدیہ) for one obligatory prayer and witar is 1.75 kilo of wheat or flour or the equivalent money. (Apkay Massail or Un ka Hal. Vol.3, Maulana Yousaf Ludhianwi). Remember that the imposition of religious donation (فدیہ) is the last resort if the person couldn't offer prayer even by signaling and there is no

hope of life and the person is very crippled. If the poor person can't give religious donation (فدیہ), he should seek forgiveness.

Missed prayers can be offered any time except the prohibited time (the time of sunrise and sunset and the mid-day). (Hidaya). Don't wait for health in disease because we don't know when the granted time of this life ends.

Making Arrangementsfor the Fasts (روزہ)

Rasool ALLAH (ﷺ) said ALLAH (سبحانہ وتعالیٰ) has created a process of purification for each impurity and the process to and the thing to purify the body is the fast. Fast is the half of patience (Ibn-e-Majaa). Rassol ALLAH (ﷺ) said the fast is shield for you that will protect you from the hell. (Targheeb-o-Tarheed).

Excuse from the Fast:

If there is any chance of death, the damage to any body part, the possibility of any new disease or any chance of exacerbation in the existing disease, you should not keep fast. But you'll have to give religious donation (فدیہ) against each day of fast. (Al Muheet- Fatawa Alamgiri vol.1, pg. 208)

Warning:

The condition in it is that you can discern these chances by any symptom, or from your own or any other patient's experience who is suffering from the same disease or by the advice of any expert Muslim doctor who is not openly impious.

Religious Donation (فِدیہ):

If you are so ill that there is no chance of recovery and you do not have the power to fast, do not keep fast and give ration (فدیہ) to any destitute equivalent to Sadqa-e-Fitr (meaning 1.75 Kg of flour) or feed them well two times in lieu of each fast. If you offer money equivalent to the ration, that is also fine. (Hidaya fatawa Alamgiri vol. 1 pg. 208). Later on, if you regain power and recover from the disease, you'll have to keep all the missed fasts. You'll get the reward of the religious donation (فدیہ) too. If you can't give religious donation because of poverty, seek forgiveness of ALLAH(سبحانہ وتعالیٰ). ALLAH Almighty (سبحانہ وتعالیٰ) is very kind to his servants.

Note:

If the obligatory fasts are due on you, start keeping them at once. If you're suffering from incurable disease, give religious donation (فدیہ) during your life time after counting them or at least make will in this regard and seek ALLAH's forgiveness.

Things that Can Break Fast:

1. Excessive and mouthful vomiting can break the fast.

2. The fast breaks by the use of inhaler. (Hindiya vol.1, page 204). Be clear that use of inhaler is of two types. First is the one accompanied by a plastic box called spacer. The patient sprays in the box first that helps in leaving the ingredients of the medicine in the box. Then the patient sniffs the box. In this case, the fast is not broken.

   The second way is when the patient sprays inhaler in his mouth directly without the box. The fast breaks in this condition as the ingredients of the medicine do reach the stomach through the throat.

3. According to the modern research, the fast breaks if the medicine is put in the nose (if it reaches the throat) or in the eye. But the fast doesn't break if we put the medicine in the ear. (Fatawa Hindiya vol.1, pg. 204)

4. Any type of injection whether it is injected in the flesh or is in the bottle like intravenous, intramuscular, infusion or blood transfusion or blood donation, it doesn't cause the breakage of fast.

   So, if there is any pain during the fast and the injection can cure it, it should be adopted. Even if glucose is given in case of any medical need, the fast doesn't break but it is better to be careful if it is possible. It is abhorred if you use drip to lessen the hardship of fast. (Masail bahishti Zewr, Mufti Abdul Wahid, pg. 367)

5. Shift your time of medicine to pre-fast and post-fast timings by consulting your doctor. The fast should not be broken just because of the timing of medicine.

6. It is permissible for the pregnant women and the feeding mothers to break the fast if there is any threat to their lives or the life of the child. (Fatawa Hindiya, vol.1, pg. 207, Khulaasa Iftaavi)

7. Keep all the missed fasts of the duration of unconsciousness.

8. If per-rectal and per-vaginal examination is done by applying any lubricant like glycerin, the fast breaks. (Umda tul Fiqaa vol. 3, pg. 307)

Taking Care of Hajj (Pilgrimage) & Hajj-e-Badal (Proxy Pilgrimage)

Translation:

ALLAH (ﷻ) has made the pilgrimage of that home (Kaaba) obligatory for the ones who can afford to undertake that journey. And if anyone denies it, ALLAH (ﷻ) does not stand in need of anything in all the worlds. (Al Imran - Al Qur'an).

Pilgrimage is an obligation for everyone who can afford and it is strictly ordered. Hazrat Abu Umama (رضی اللہ عنہ) narrated that Rasool ALLAH (ﷺ) said if a person has no real issue and hurdle and he is not ill nor there is any obstacle from any cruel ruler and even then, he doesn't perform pilgrimage, it doesn't matter if he dies Jew or Christian. (Targheeb Bahawala Behiqi)

Prophet (ﷺ) said that for old, women and weak, performing pilgrimage is equivalent to the reward of Jihad (Nisai) and said the reward of a good pilgrimage (accepted by ALLAH ﷻ) is only heaven. (Muslim)

If you are a rich person and can afford to perform pilgrimage and if you can perform pilgrimage on foot or wheel chair, don't keep yourself deprived of its reward. Pilgrimage is obligatory to the affording and there is much convenience for the diseased in it that you can get to know while going. If the pilgrimage is obligatory on you because of being affording but you can't travel and there is no chance of recovery, you can ask anyone else to perform pilgrimage on your behalf by offering him money. This is called Hajj-e-Badal (Proxy pilgrimage).

Nisab of Hajj

The Nisab of Hajj is that if you have accumulated this much amount that after taking out all the expenditure of Hajj, your family members can easily pass life when you are on Hajj.

Problems:

1. If Hajj had become obligatory on you in the state of being healthy then you got ill and disabled, the Hajj is still obligatory on you, as is unanimously agreed. If now you are incapable of doing it, you should go for the Hajj-e-badal (Proxy Pilgrimage). Otherwise making will of it is necessary/ obligatory. (Muallam ul Hujjaj-Fatawa Hindiya vol.1, pg. 258)

2. If you got capable of affording Hajj in the condition of disease, there is difference of opinion between religious scholars in this. Some of them say that the hajj is obligatory and one should perform Hajj oneself or go for Hajj-e-Badal (Proxy Hajj) or make will of it and others are of the opinion that it is not obligatory on such people.

3. If a woman doesn't have the expenses of affording a Mahram (محـــرم), Hajj is not obligatory on her, no matter how wealthy she is. She should not go to Hajj with Naamehram (نامحـــرم) by showcasing him Mahram (محـــــــرم). This is among the biggest sins. (fatawa Sirajiaa)

Arranging for Zakat and Charities

Zakat is the monetary worship and the pillar of the religion and is obligatory on the people who are liable to pay Zakat. Hazrat Abdullah (رضی اللہ عنہ) narrated that Rasool ALLAH (صلی اللہ علیہ وسلم) said that the person who offers prayer but doesn't give zakat, his prayer is not accepted. (Tabraani)

Nisaab:

1. The nisaab of Zakat is 52 Tola of silver or 7 1/2 tola of Gold. (Fatawa Hindiya vol.1, pg,172)

2. Zakat is obligatory on the jewelry a woman uses after one year of possession, no matter if she lives with parents. Similarly, offering sacrifice is also obligatory on her if the jewelry reaches the nisaab. (Fatawa Mehmodiaa vol. 9)

Note:

1. If ALLAH (سبحانہ وتعالیٰ) has blessed you with so much wealth that you are liable to pay Zakat, pay the Zakat of your wealth. Charities are more than this. You will be surrounded by so many destitutes who are not able to treat themselves for the want of money or they would have been in debt because of it. They are deserving of your wealth.

2. If you have not paid Zakat earlier, calculate it and pay it in your life or else bequeath it to someone.

Charities

Charity saves us from the sufferings. Therefore, Hazrat Anas (ؓ) narrates that Rasool ALLAH (ﷺ) said that the charity pacifies the wrath of ALLAH (ﷻ) and pushes away the terrible death.

Hazrat Ali (ؓ) says that Rasool ALLAH (ﷺ) said that show haste in giving charity as the ill fate subsides because of it. (Hayat ul Muslimeen)

Hazrat Ans Bin Malik (ؓ) narrates that Rassol ALLAH (ﷺ) said that seven things are those whose reward continues even after death and remains in the grave. It refers to the one who teaches knowledge, digs out canal or digs out well, plants trees, constructs mosque, or leaves The Holy Qur'an in his belongings or leaves the children who pray for his forgiveness after his death. (Targheeb az bazaar)

The Fact Regarding Sadaqa:

Hazrat Abu Zar (ؓ) narrates that Rasool ALLAH (ﷺ) said that smiling a little for the happiness of your brother is also a charity. Enjoining good is also a charity. Forbidding wrong is also a charity.

Showing way to the lost wayfarer is also a charity. Helping the man whose eyesight is weak is also a charity. Removing stone, thorn and bone from the way is also charity. Filling your brother's bucket with your bucket is also a charity. (Tirmizi-Tarjuman Al-Sunaa)

Hazrat Maqdaam (ﷺ) narrates that Holy Prophet (ﷺ) said the meal that you give to someone is a charity for you, and the meal that you provide to your wife and children is also a charity and what you offer to your servant is also a charity. (Targhheb wa Tarheeb)

Iesaal-e-Sawaab (The Deliverance of Reward) is Charity:

Hazrat Abu Huraira (ﷺ) narrates that a person came to Rasool ALLAH (ﷺ) and said "Hazrat my father has died and he has left some wealth in inheritance and has not made any will of charity. If I pay charity on his behalf, will my charity become the compensation/ penance and the means of deliverance for him?" Holy Prophet (ﷺ) said "Yes". (Maarif-ul-Hadith)

Warning:

In our times, the strange custom of demanding charity of life in place of life is in vogue, For example, shedding the blood of black goat or any other goat to save the life of patient. In Islam, there is no place of such things and this is a unislamic way. Avoid such things and do not waste your money in this. If giving charity is necessary, you may give the needful money to the poor or you may buy medicine to the financially weak patient.

Establishing Link with Al-Qur'an



Al-Qur'an is the book of ALLAH Almighty (سبحانہ وتعالیٰ) and His divine speech. ALLAH Almighty (سبحانہ وتعالیٰ) does not need words and alphabets for His conversation but as we need them, ALLAH Almighty (سبحانہ وتعالیٰ) has revealed his conversation in Arabic language for our sake. That's how two important things accumulated in it that is both contents and words are of ALLAH Almighty (سبحانہ وتعالیٰ). That's why words are also needed along with the content.

Therefore, one gets ten virtues on the recitation of only one word. Who among the wise will stand being deprived of so big a reward on so small an act! Feel then, that we recite, the words of the Owner of earth and skies. How great a connection!

> Rasool ALLAH (صلی اللہ علیہ وسلم) said that the people loving Qur'an are ALLAH's people and the selected ones (Nisai).

The people of Qur'an are those people who are interested in Qur'an, read it, teach it and ponder over it and follow the way guided by it. It shows that a faithful person should have three types of relationship with the Holy Qur'an that is reciting it, understanding it and then following it.

Recitation is worship and it connects with ALLAH (سبحانہ وتعالیٰ). Hazrat Muhammad (صلی اللہ علیہ وسلم) says no vindicator is more respectful than Holy Qur'an, be it a prophet, an angel or any other person and said that the topmost worship of my Ummah is the recitation of Qur'an.

Hazrat Usman Ghani (رضی اللہ عنہ) narrates that:

> Rasool ALLAH (ﷺ) said that the best among you is the person who reads Qur'an and teaches it to others. (Bukhari)

ALLAH Almighty (سبحانہ وتعالیٰ) has revealed this Qur'an for the sake of following its guided path and for following it, one must know its meaning. Rasool ALLAH (ﷺ) said that there are five things in Qur'an: Permissible, Impermissible, Vivid, Metaphoric and Similitude. So take permissible as permissible, call impermissible, impermissible , act upon the vivid things (that include faith and laws), believe in the Metaphoric (in which things related to the hereafter are narrated) and do not split hairs regarding them and take heed from the Examples and Similitudes (The stories of destruction of nations). (Mishkat)

Some Books to Understand Al-Qur'an

In this context, the best translation is the one that is written in easy and fluent Urdu or English along with being authentic. It should be effective in writing and reading. Such as:

Brief Tafaseer in Urdu:

- Tafseer Usmani az Sheikh ul Hind Maulana Mehmood ul Hasan Sahab
- Tafseer Ahsan ul kalam Dar ul Islam Publishers
- Anwaar ul Qur'an az Dr Malik Ghulam Murtaza
- Aasaan Tarjuma Qur'an az Mufti Muhammad Taqi Usmani

Detailed Tafaseer in Urdu:

- Tafheem ul Qur'an az Maulana Abu Alaa Maudodi
- Maa'rif ul Qur'an az Mufti Muhammad Shafi Sahab
- Bayan ul Qur'an az Dr. Israr Ahmad

Video Lectures on Youtube Urdu:

- Bayaan ul Qur'an az Dr. Israr Ahmed
- Aasaan Tarjuma Qur'an az Mufti Muhammad Taqi Usmani

In English:

- **The Meanings of the Noble Qur'an**
  By Mufti Muhammad Taqi Usmani

- **The Holy Qur'an**
  By Abdullah Yousaf Ali

- **Tafseer of Qur'an**
  By Noman Ali Khan Video lectures on youtube (Bayyinah.com)

- English translations of **Tadabur ul Qur'an** (Molana AminAhsan Islahi) and **Tafheem ul Qur'an** (Molana Modudi)

Taking Care of the Rights of People (حقوق العباد)

ALLAH (سبحانه وتعالى) has weaved us in relations and made our families with his blessings so that we may take comfort. ALLAH (سبحانه وتعالى) has ordained rights of all of them on us (Rights of Parents, Husband, Wife, Brother, Sister, Children, Neighbors, Relatives, Friends and Companions) that we need to discharge in a good manner. ALLAH (سبحانه وتعالى) says that He will not forgive any rights of His servants. They can be forgiven only by those people whose rights have been confiscated and not delivered.

Hazrat Ayesha (رضي الله عنها) says that Rasool ALLAH (صلى الله عليه وسلم) said that three types of sins will be included in the record of Amaal (actions). One that ALLAH (سبحانه وتعالى) will never forgive (if forgiveness is not granted in life) that is polytheism. Second type of sins is related to the rights of people. ALLAH (سبحانه وتعالى) will never forgive them until the downtrodden get their rights from the cruel and third type of sins is between ALLAH (سبحانه وتعالى) and the servant and it is up to ALLAH (سبحانه وتعالى) to forgive or punish them. (Mishkat)

Rasool ALLAH (صلى الله عليه وسلم) prayed for his Ummah in the evening of Arfa (10th zul Hajj). ALLAH Almighty (سبحانه وتعالى)replied we accepted your prayer. We shall forgive the sins of your Ummah. But if someone has confiscated the rights of others, they will not be forgiven. I shall receive the right of downtrodden from the cruel. (Ibn e Majaa)

Note:

Therefore, it is necessary that we should apologize to all our near and dear ones and see if there are any

pending matters of property or money or dealings, we should solve these matters according to the Islamic way in our lifetime seeking ALLAH's blessings.

Calling Towards the Goodness (the path to ALLAH ﷻ)

Calling towards the Goodness (the path to ALLAH ﷻ) is the responsibility of each Muslim. ALLAH Almighty (ﷻ) says in the Holy Qur'an that it is the responsibility of Muslims to spread this Deen (the way of life as told by ALLAH ﷻ) to all people. Rasool ALLAH (ﷺ) said spread to the people from my side, be it only one verse from Qur'an. He said in Farewell Sermon that those who are present here should tell those who are not here.

Therefore, whenever ALLAH (ﷻ) gives you the blessings of repentance, you should spread the invitation of betterment in hereafter to your wife and children first of all and then to relatives, friends and companions and the other patients in the hospital as much as possible. That's how we can save others also from the wrath of ALLAH (ﷻ) along with fulfilling our responsibility and can get share from their deeds also. Rasool ALLAH (ﷻ) said if any person shares virtuous thing with someone, he will get the same amount of reward as the one doing it. (Targheeb o Tarheeb)

Remembrance of ALLAH (سبحانہ وتعالیٰ) in Disease

In disease, you will have ample time as usually one cannot pursue worldly matters then. Therefore, consider this time your asset and invest it in making connection with ALLAH (سبحانہ وتعالیٰ) . In this context, these are some of the things to follow:

Use of Spare Time:

After fulfillments of obligatory worships and rest, if one gets spare time, it should not be spent in making ALLAH (سبحانہ وتعالیٰ) angry. Therefore, we should avoid frivolous deeds and sins like plays, TV, songs, frivolous magazines and purposeless gossips specially the use of mobile phones. Some people even spend the trial time of the disease watching songs and TV the whole day and say that this relaxes mind. Whereas Rasool ALLAH (صلی اللہ علیہ وسلم) said that the song is the mantra (spell) of Adultery and said that singing a song raises hypocrisy in heart in such a way as water raises field. (Tirmizi) ALLAH (سبحانہ وتعالیٰ) says in Surah Noor Ayat 19 that the people who spread nudity and shamelessness in the Muslims, they will have severe punishment in the world and hereafter. Therefore, consider this time a blessing and invest it in good deeds rather than wasting it aimlessly such as :

Purposeful Reading:

These are some of the books for purposeful reading:

- Uswa e Rasool Kareem (صلی اللہ علیہ وسلم) az Dr. Muhammad Abdul Haye
- Rah e Amal az Maulana Jaleel Ahsan Nadwi

- Zaad e Raah az Maulana Jaleel Ahsan Nadwi
- Hassan Haseen az Maulana Muhammad Idrees
- Bahishti Zewar az Maulana Ashraf Ali Thanvi
- Jahaan e Deeda az Mufti Taqi Usmani
- Islaahi Khutbaat az Mufti Taqi Usmani
- Fazaail e Amaal aur Fazaail e Sadqaat, etc

and many more or own choice.

And the videos and audios of the sermons of scholars such as:

Maulana Tariq Jameel, Dr Israr Ahmed, Dr Zakir Naik (Peace TV), Noman Ali Khan (bayyinah.com), Mufti Taqi Usmani and the sermons of the scholars near you.

Invocation and Prayers in Disease

The advantage of invocations is with the fulfillment of compulsory duties (فرائض). Some advantageous azkaar as as under:

1. Arranging for the invocations of forgiveness in abundance
2. Arranging to offer collection of prayers of morning and evening from the life of Prophet (ﷺ). (various booklets and Apps available eg application named wa- eyyaka-nastaeen by Alhuda int.)
3. The recitation of Surah-e-Fatiha

4. The recitation of Surah-e-Yaseen and Surah-e-Rehman

5. The recitation of Ayaat-e-Shifa

6. The recitation of Surah-e-Falaq & Surah-e-An-Naas

7. Reading Ayaat-e-kareema 40 times

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ ○

Translation:
(O Allah!) There is no God except You, Exalted are You free of every fault, indeed I am wrong-doer (sinful).(Surah-e-Anbiyaa, 87)

Advantage:

If a person dies in disease, he will get the reward of forty martyrs. If he recovers, all his sins will be forgiven. (Hassan Haseen)

8. **Manzil:**
The booklet named Manzil (az Maulana Muhammad Zakaria sahib) should be read daily and blown upon yourself. It is hoped that soon you will feel better from the effects of disease.

Arranging for the Will (وصیت)

According to one Hadith every Muslim who has anything to make will for, it is obligatory for him to arrange for will before the two nights pass over him. (Tirmizi)

Method:

In the light of this Hadith, if you are keeping anyone's possession or you are indebted to anyone, write it down at the earliest and arrange two wise adults as witness over it. But take care of this thing that the rights of no heir should be usurped in the will. If you want to give something to the needy or in the way for ALLAH (ﷻ) from your wealth, you are allowed to do make will for one third of your wealth in this context, be it verbal or written it is fine.

If wrong type of customs and innovation in affairs will start in your house after death, you may make will not to do that. That's how you can make will to your heirs and concerned people about doing good deeds and abstaining from bad deeds.

Hazrat Abu Huraira (رضی اللہ عنہ) narrates that if any man and similarly woman spends sixty years in the obedience of ALLAH Almighty (ﷻ) and then their death time comes and they harm their heirs through their will, the hell becomes obligatory for both of them. Similarly, after that, Hazrat Abu Huraira (رضی اللہ عنہ) recited verse 11 and 22 of Surah-e-Nisa for the endorsement of the content of Hadith. (Masnad Ahmed)

Right and Wrong Wills:

1. Every wise and adult can make will on only that portion of his wealth that the one third of the wealth that remains after the burial and the payment of debt may suffice for the fulfillment of the will. If he does it more than that, its fulfillment is not upon the heirs because the remaining two third is the right of heirs. (Kitab-e-Siraaji, Page.2)

2. If there is no heir, he has the right to make will on the amount remained after his burial and payment of death. If the heir is only wife, the will of three fourth is correct. Similarly, if woman has no one except the husband, she can make will on the half of the amount as in both cases the right of the heir is not confiscated.

3. If there is so much debt on the dead person that nothing remains after the payment of it, every type of will is invalid. If the debtors forgive the debt and some wealth remains, one third of it can be used according to will and rest will go to the heirs.

4. The will of a mad person and the one who is not adult is religiously invalid and acting upon its one third is not obligatory even.

5. If the dead made will for any of his heir like mother, father, son etc, the will is not valid because the

religion has itself decided the portion of the heir and he will get it. Nothing can be given to any heir on the basis of will as the rights of other heirs will be confiscated. (Bukhari Shareef) If all heirs are ready, present and adults, it can be acted upon.

6. The will depriving a heir of his portion or reducing his portion is also invalid and we must not act upon it and making such will is a sin (Aala ul Sanan Allama Zafar Ahmed Usmani رحمۃ اللہ علیہ). Rasool ALLAH (صلی اللہ علیہ وسلم) said that the one who deprives some heir of his/her portion, ALLAH Almighty (سبحانہ وتعالیٰ) will deprive him of Jannah. (Ibn-e-Majaa)

7. If any person wants to distribute his wealth in his life, it is not inheritance but a Hadiyaa (gift) and there should be equality in boy and girl in Hadiya and giving boy and girl with the ratio of 2 and 1 is also permissible. But after death, two girls will get the portion of one boy. (Aala ul Sanan Allama Zafar Ahmed Usmani رحمۃ اللہ علیہ)

Few Things for the Relatives of the Sick

Disease is not only a trial for the sick but also a difficult stage and test for rest of the family. First of all, thing to understand is that the human beings need to face trials so that ALLAH Almighty (سُبْحَانَهُ وَتَعَالَىٰ) may express who are ones who resort to Him. Therefore, although a lot of patience is needed in this test, there is also an opportunity to know that health is the greatest of all the blessings of ALLAH (سُبْحَانَهُ وَتَعَالَىٰ) and the gratitude will be to take advantage of this and do everything to get the divine bliss. The journey and sustenance of this world is temporary and the hereafter is permanent and we need to prepare for that. Therefore, along with advising your diseased relative to be patient, repent and establish connection with ALLAH (سُبْحَانَهُ وَتَعَالَىٰ), you should also take care of amending your ways. For this purpose, some very basic points are mentioned in this booklet. Rest is all your interest. Some things regarding your diseased relative are as follows:

Instructions for Visiting the Sick Person:

Going to see the sick person and taking care of him have much importance in Islamic Shariahh. There is no man in this world who doesn't fall ill.

That's why Islam has guided this with endorsement that the sick should be visited. A Muslim should not only visit his Muslim brother but he should also visit the sick person who lives in his street, neighborhood or town. Prophet (ﷺ) himself used to go to ask after hypocrites and even Jews although they were Holy Prophet's (ﷺ) bitter enemies. He (ﷺ) said a Muslim

has five rights over another Muslim from which two of them are: if someone falls ill, we should visit him. Secondly, if he dies, we should attend his funeral. (Bukhari). Hazrat Ayesha (رضی اللہ عنہا) says that when someone among us fell ill, Prophet (صلی اللہ علیہ وسلم) wiped his hands on the body of the patient and prayed for him. (Bukhari)

Visiting is not just seeing the patient but taking care of him is also included in it for instance, bringing him medicine and talking good by sitting closer to him and comforting him.

Rasool ALLAH (صلی اللہ علیہ وسلم) said that when a Muslim visits his brother, he is in the garden of heaven till the time he returns. (Mishkat)

Rasool ALLAH (صلی اللہ علیہ وسلم) said that one who performs ablution perfectly, and goes to visit his Muslim brother, he is distanced from hell worth sixty years of travel. (Mishkat)

Masnoon Prayer of Visiting the Sick

Rasool ALLAH (صلی اللہ علیہ وسلم) said that if a Muslim goes to visit other Muslim and says seven times:

اَسْاَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ ○

He gets recovered except it is the time of his death. (Tirmizi)

Hazrat Ayesha (رضی اللہ عنہا) says that when Rasool ALLAH (صلی اللہ علیہ وسلم) used to fall ill, he would recite Maoazzatain (Suraah-e-Falaq and Surah-e-An-Naas), blow on his hand and wipe on his body. Then when Holy Prophet

(ﷺ) suffered from the disease, I recited the same Maoazzatain and blew on Holy Prophet's (ﷺ) hand and wiped His (ﷺ) hands on His body. (Sahih Bukhari)

The Manners of Visiting a Sick Person:

1. Fixing a day or time to visit the patient was not the Sunnah of Rasool ALLAH (ﷺ). Whenever He (ﷺ) would go to any patient, He (ﷺ) would sit by his bed side and ask after his health.

2. As far as it is possible, we should not visit the patient at night.

3. Abdullah Bin Abbas (رضی اللہ عنہ) says that the Sunnah of Visiting the patient is to sit for a little while and not to make a noise. (Mishkat) It is also narrated that the good visit is to leave early. (Mishkat)

4. While visiting, don't look here and there in the patient's house. Similarly, we should not look here and there in the hospital too and avoid staring and glancing. Sit a little while near the patient and talk a bit less and take care of other patients too as each patient has his own mood so we should take care of others that they may not be affected by you.

5. Rasool ALLAH (ﷺ) said when you go to visit a patient, relieve him of the gloom of death and depression. This thing may not stop his fate but it comforts the patients. (Tirmizi)

Instructions For the Impending Death

Hazrat Abu Saeed Khidri (رضی اللہ عنہ) narrates that Rasool ALLAH (صلی اللہ علیہ وسلم) said advise the dying people of Kalmaa. (Sahih Muslim)

Near death patient is the one on whom the signs of death start appearing. The thing asked to be recited near the death is Kalma Tayyaba means (لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ), Surah-e-Yaseen and (اِنَّا لِلّٰہِ وَاِنَّآ اِلَیْہِ رَاجِعُوْنَ). The recommendation means to read the Kalma Tayyaba in front of the dying person so that he may hear. But we should not ask and compel the dying person to recite it too lest he should say no in the delirium of his death struggle. When the person dies, the relatives should recite this prayer:

Translation:
Undoubtedly we are for ALLAH (سبحانہ وتعالیٰ) and to Him shall we all return. O ALLAH! Reward me in my suffering and give a good return in lieu of this.

When the person dies, a strip of cloth should be tied near his beard and head and close the eyes softly and read the following prayer while tying:

Translation:
We start in the name of ALLAH (سبحانہ وتعالیٰ)and the religion of Rasool ALLAH (صلی اللہ علیہ وسلم). O ALLAH! ease the deceased in his journey and make that period easy for him that is to follow. Grace him with Your presence and make his hereafter better than the place he came from i.e. this world. Ameen

Then set his hands and feet straight and it is advised to put off his clothes and wrap him in a sheet of cloth and keep him on a bedstead. Then inform his friends so that they may attend the funeral in a big number and pray for him. It is advised to pay his debt and make haste in the preparation of burial. It is forbidden to recite the Holy Qur'an in front of the deceased before the bath.

(Uswa e Rasool ﷺ)

We Should Not Lament and Mourn Over the Dead

Hazrat Abdullah Bin Umar (رضی اللہ عنہ) narrates that once Saad Bin Ibadah (رضی اللہ عنہ) got ill and Rasool ALLAH (ﷺ) along with Abdul Rehman Bin Auf (رضی اللہ عنہ), Saad Bin Abi Waqas (رضی اللہ عنہ) and Abdullah Bin Masood (رضی اللہ عنہ) came to visit him. When Rasool ALLAH (ﷺ) entered, he (ﷺ) found him in a very critical state. He (ﷺ) saw him in a state when he (رضی اللہ عنہ) was surrounded by many people. So He (ﷺ) asked, Is he no more? (He (ﷺ) asked this as a question to the people). People said, "no", he (رضی اللہ عنہ) is still alive. Rasool ALLAH (ﷺ) started weeping on his condition. When people saw Him (ﷺ) weeping, they also started weeping.

Rasool ALLAH (ﷺ) said "O people! Listen carefully that ALLAH (سبحانہ وتعالیٰ) doesn't punish on the tears of eyes and the sadness of heart because a person doesn't have any control over them". Then He (ﷺ) pointed towards the tongue and said but ALLAH (سبحانہ وتعالیٰ) punishes on its mistake meaning the lamentation and mourning of the tongue. ALLAH (سبحانہ وتعالیٰ) also blesses on the recitation of اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْنَ and prayer and seeking forgiveness.

(Sahih Bukhari)

Rasool ALLAH (ﷺ) shed tears on the death of His son Hazrat Ibrahim. Then He (ﷺ) said that the eye shed tear and the heart is gloomy and we'll say with the tongue nothing but what pleases ALLAH Almighty (ﷻ) i.e. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ and O Ibrahim! I am sad on your departure. (Sahih Bukhari)

instructions of Inheritance for the Deceased:

In total inheritance of the deceased, four rights are obligatory respectively, fulfilling which rightly through religious method is the responsibility of the heirs. Even if there is a cardamom in the pocket of the deceased, no one is allowed to eat it without all the heirs around as it is not the property of only one person now.

These four rights are:

1. Burial
2. Paying debt, if the deceased is indebted
3. Permissible will if made by the deceased.
4. Distribution of inheritance among the heirs

(Fatawa Hindia, vol. 2, pg. 448- kitab Siraaji pg. 2

That means from inheritance, first of all the duties of burial should be discharged and if inheritance remains, his debt should be paid and one third of the remaining should be spent on the permissible will made by the deceased. Remaining two third may be distributed among all heirs according to the Islamic orders. If the deceased has not paid the Mehr of wife, it is also a debt and its payment is as necessary as that of others. Paying all the debts of deceased is necessary whether he has made will for it or not, no matter if all his remaining wealth goes in the payment of debts.

In the inheritance of the deceased, the third right is of the will, meaning saying that I make will to give this much wealth to a particular person or saying that after my death, give this much amount to that person or invest it in other work of goodness etc. This is will whether he has said it in disease or health and whether he has died of disease or not. If he has never talked about his death and never made will and just said that give this thing to him or invest it in that thing, that is not will and the orders of will may not apply on it because will in the religion is only that in which those instructions are written that are to be followed after death. (Apkay Msail aur Unka Hal vol. 6, Maulana Yousaf Ludhiaanvi)

Haste in Burial:

Hussain Bin Wahuh (رضی اللہ عنہ) narrated that when Talha Ibn e Baraa (رضی اللہ عنہ) got ill, Rasool ALLAH (صلی اللہ علیہ وسلم) came to visit him. Seeing him in a perilous state, He (صلی اللہ علیہ وسلم) said to the other people that I feel his death is near. If so happens, do inform me and make haste in his burial because it is not good for a deceased Muslim to be with his family for so long. (Sanan Abi Dawood). Hazrat Abdullah Bin Umar (رضی اللہ عنہ) narrated that I heard from Rasool ALLAH (صلی اللہ علیہ وسلم) that he said when any of your family member dies, don't keep him in the house for long and make haste in his burial. After burying him, recite the initial verses of Surah-e-Baqaarah till "الْمُفْلِحُونَ" towards the head of the deceased after the burial and towards the feet, recite the last verses of it from "اٰمَنَ الرَّسُوْلُ" till the end of Surah e Baqaarah. (Muaarif ul Hadith)

Patience on Death:

Hazrat Abu Huraira (رضی اللہ عنہ) narrates that Rassol ALLAH (ﷺ) said that ALLAH Almighty (سبحانہ وتعالیٰ) says when I take life of any dear one of my faithful servant and then he shows patience in hope of reward, there is nothing less than heaven for him as the reward. (Sahih Bukhari)

Mouning on the Deceased:

Rasool ALLAH (ﷺ) said that it is not permissible for any Momin to mourn the death of anyone for more than three days. But the mourning of the widow (عدت) is four months and ten days. During this period, she should not wear any colorful clothes, nor apply any fragrance or beautify herself. (Tirmizi)

The Deliverance of Reward (ایصالِ ثواب):

Deliverance of reward means to do some good action with the intention to delivering its reward to some other Muslim.

Rasool ALLAH (ﷺ) said that if any one of you gives optional charity, there is no issue in doing it to forward reward to his parents. His parents will get the whole reward. But there would be no reduction in the reward for the one who is giving charity. (Al Moajjam ul wast ul Tabrani Hadith 7941)

The Method of Deliverance of Reward:

The method of delivery of reward is that while or after doing any good deed or charity, keep this intention

in your mind that O ALLAH! the deed that I am going to do or the deed that I have done, please pass on its reward to mentioned Muslim. That means we should request ALLAH (ﷻ) to deliver its reward to the others. The reward will be delivered in this way, if ALLAH (ﷻ)wills. The delivery of reward is right in financial worship (charity), or physical worship or the combination of it and the reward of it reaches the dead and the alive.

Physical: As prayer is physical worship, there is consensus of all on this. Similarly, prayer, fast and recitations are also physical.

Financial: Such as money, or sacrificial animal. It is permissible to everyone if the date and the time is not specified and fixed.

This is the Hadith of Hazrat Bureeda (رضی اللہ عنہ):

> **Translation:**
> The women said that my mother had never offered Hajj so can I do hajj on her behalf. Rasool ALLAH (ﷻ) said yes, you can perform Hajj on her behalf. (Sahih Muslim Qazaa ul Soom un almayyat Hadith 939)

Hazrat Saad Bin Ibadaah (رضی اللہ عنہ) narrated that he asked Prophet (ﷺ) that my mother has died, so which charity is the best from her side. Prophet (ﷺ) said, of Water. (Sunnan Ibi Dawood Hadees 1431)

Deliverance of Reward Through the Recitation of Al-Qur'an :

It is right to deliver the reward through the recitation of Al-Qur'an. There is no need of calling or

gathering people for this. But one should recite and deliver the reward as much as he is mercifully chosen. There is no need of calling someone or asking them to join what he has read. Nowadays, the Qur'anic recitation that is in vogue has become just a custom. There are many loopholes in it. For example, it is considered important to gather in recitation that is in vogue and people are invited only in this context that is impermissible.

Because according to Shariaah, it is not permissible to gather people or inviting them with this intention. Because this is optional worship for which calling and gathering people is something unwanted. (Kaza fi imdad ul fatawa)

Similarly, inviting people for the recitation of Qur'an, gathering pious people and Qaris for the completion of Qur'an recitation, gathering for the recitation of Surah-e-Ikhlas and Surah An-Aam or arranging the meal for the recitation of Qur'an are all ill-advised. (Rad ul mukhtar vol 2 pg 260)

Some Conditions of Deliverance of Reward:

1. The one delivering reward should be Muslim.
2. The one to whom the reward is being delivered should be Muslim, no matter how sinful he is.
3. What is done should be done purely for the love of ALLAH (سبحانه وتعالى). There should be no ostentation, deception, pretension or the effort to gain the happiness of others than ALLAH (سبحانه وتعالى).
4. Whatever is done for deliverance of reward should be according to the Islamic orders.

5. Appointing special day for the deliverance of reward is a bad innovation such as Soyam and Chaleeswaan.

A Caution in the End

It is a natural observation that if a child gets hurt, he calls his mother and no matter how bigger damage is done by the child, when he embraces his mother, weeping, she offers him refuge in her loving shade. Therefore, our creator, Our ALLAH (سبحانہ وتعالیٰ) who loves us more than all mothers gets happy when his servant will return to Him and ask for His forgiveness.

So when will a person resort to Almighty ALLAH (سبحانہ وتعالیٰ), repent truly and amend his ways if he doesn't resort to Him when he is suffering especially in a disease that poses life threat to him! Can't he understand even now that ALLAH (سبحانہ وتعالیٰ) has blessed him as he was born in a Muslim family and didn't have to search for his creator? Then He has sent a disease to wake him up of his ignorance so that he may call ALLAH (سبحانہ وتعالیٰ) and when this special invitation has reached him too.

So come let's pray with the tears, the depth of heart and full hope of acceptance that:

> "O my ALLAH! Have mercy on me because there is no one to take pity on me other than You. No one is my Helper, Redeemer and Sustainer except You. I am the seeker of Your blessing, the needy of Your throne. I beg You of Your blessings and forgiveness."

Therefore, come to the righteous deeds, and the welfare and the guidance and the beacon of light.

Translation:

(Say from my side) O my servants, who have done injustice to themselves, be not hopeless of the blessing of ALLAH(ﷻ). Indeed, ALLAH (ﷻ) forgives all sins and He is the best of forgivers, the merciful. (Al Zumr, 53).

A Note

This is a humble Islamic effort of a humble servant. Errors and omissions in words and meaning are possible and accepted. So if anyone informs about the mistakes, we will try to rectify them with due thanks and the prayer for reward from ALLAH Almighty (ﷻ).

The purpose of writing this booklet is to enlighten the muslims afflicted with disease of the values of subservience. One should contact the nearest scholars and Mufti Sahibaan for details in guidance and orders. As we take care to consult better doctors in disease, similarly, the specialist Mufti Sahibaan should be consulted for religious problems and guidance. In this context, the Islamic orders in disease of Hazrat Dr. Abdul Wahid Sahab's book are very detailed and eloquent.

This booklet is for free distribution among the patients. But it is better if a person gives **hundred (Rs. 100/=)** rupees in nearest mosque as the charity for this booklet.

Self Audit

اِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ○ (Surah Al-Isra-14)

"Read your scroll; this day you suffice to take account of yourself."

RITUALS FARAIZ	OBLIGATION TO ALLAH	ESSENTIAL DEALINGS	OBLIGATION TO PEOPLE	SOCIAL VALUES	OBLIGATION TO PEOPLE	FINANCIAL VALUES	
SALAT X 5		PARENTS		GOOD MANNERS		JOB:	
SAUM - FASTING		SPOUSE		SUNNAH IN 24 HR LIFE		SINCEREITY	
ZAKAT & ALMS		CHILDREN		DAWAA		ACCOUNTABILITY	
HAJJ		RELATIVES		HIJAB (WOMEN)		BUSINESS:	
Qur'an, (TILAWAT & TRANSLATION) HADEES		NEIGHBOUR		OBSERVING MEHRAM RELATIONS		HALAL & HARAM	
TASBEEHAT		WORK PLACE COLLEAGUES		LIES		GREED	
NAWAFIL		ACQUINTANCES		MALICE		RIBA / INTEREST	
PRIVACY MANAGEMENT				BACK BITING		FINANCIAL DEALINGS	
				JEALOUSY		LOANS	

Mark yourself in each box and assign score from 1 to 10 assessing your own self sincerely. Write the total score. Then see the areas where improvement is required. Set a target date and score yourself again.

Mark your own balance sheet here, when corrections are possible rather than in hereafter when no correction will be possible!!

DATE:		SCORE:		NEXT TARGET DATE:		AREAS TO IMPROVE:	