

The
Ideal
WOMEN

1. The first part of the report is a
summary of the work done during the
year. It is followed by a list of
the papers read and a list of the
papers written. The report ends with
a list of the names of the members
of the committee.

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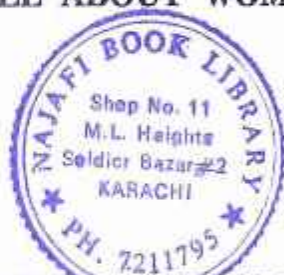
Section. YOUTH & WOMEN 69

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The Ideal Women

ALL ABOUT WOMEN



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LATE ALLAMA HAJI GULAM-E-ALI (a.m.)

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INVOCATION

Bismilla hir rahma nir rahim.

All that is in the heavens and the earth glorifies Allah; and He is the Mighty, the Wise.

His is the Sovereignty of the heavens and the earth; He quickens and He gives death; and He is able to do all things.

He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.

He it is Who created the heavens and the earth in six periods; then He mounted the Throne. He knows all that enters the earth and all that emerges therefrom and all that comes down from the sky and all that ascends therein; and He is with you wheresoever you may be. And Allah is Seer of what you do.

His is the Sovereignty of the Heavens and the earth, and unto Allah all things are brought back.

He causes the night to pass into the day and He causes the day to pass into the night, and He is the Knower of all that is in the breasts. (*Quran 57: 1-6*)

O Almighty Allah, have mercy upon us, who, when troubled with the things that are past, lose faith, life, courage and hope. So have mercy upon us

O Everlasting Allah! unite our hearts by Your bond of peace, that we may live with one another continually in gentleness and humility, in peace and unity. O Compassionate Allah! You are our Glory and the exultation of our heart of all inordinate affections, that being inwardly cured and thoroughly cleansed, we may be fit to love, courageous to suffer and steady to persevere.

Guide us in Your Way. Amen.

A Humble Request

The Tableghi Mission started by Late Allama Haji Ghulam Ali Ismail (Haji Naji) was continued by his son Haji Kazim Ali "Kavsari" for about 51 years. He published a number of books in Gujrati which include "Bahadur Baiti," "Maut thi Ma'ad"; "Safal Jiwan"; Janab-e-Abuzar; "Jannat Jahannam": "Irfanul Majalis"; "Janabe Khadijatul Kubra" etc. He also published new edition of Tafseere Quran in a different style and keeping young generation in mind he presented English versions of some old books like Diniyat; Rights of Parents; Aadabe Mujmeat; Ahkame Mayyat and Tohfatul Awam etc.

We humbly request the readers to offer Fateha for Haji Kazim Ali "Kavsari" who expired on 21st Safar, 1411.

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ABOUT MATRIMONY AND ITS REWARDS

As per the sayings of Our Beloved Holy Prophet and his Holy Progeny (May Allah bestow His choicest showerings on them):

One who gets married, ensures half of his faith; and for the other half portion, one should endeavour one's utmost to observe piety so as to be successful in this world and the Hereafter.

Establishment of 2 rakaat prayers by a married person is superior to an unmarried's 70 rakaat. Allah loves those who get married.

According to another saying of Our Beloved Holy Prophet:

"Amongst your dead, who were unmarried were the worst.

Satan desires that a person should remain unmarried so that he could lure people to have illegal relations with their opposite sex". Our Beloved Holy Prophet said:

Whenever an unmarried couple meets, Satan joins them as the third to seduce the couple, hence our Beloved Holy Prophet's command that a couple should not meet in privacy. He further said that when a person gets in wedlock, Satan feels sorry that two-third portion of couple's life and religion becomes protected.

Our Beloved Holy Prophet stated: A momin should not delay getting married, probably he may have a child who would follow Allah's guidance and thereby the parents shall also have their share in the good deeds so earned by the child, adding: get married and produce off-springs so that you may multiply, because of which I shall pride myself on the abundance of my followers on the Day of Judgment; even in respect of mis-carriage cases.

If there is a mis-carriage, that child shall be at the Gate of Paradise in a fury and when the Guard Angel at the Gate shall request the child to enter Paradise, the child shall refuse to enter unless accompanied by its parents. The Almighty Lord shall order the Angel to allow the parents to join the child.

According to a Hadis: It is very bad to die of age unmarried. According to Imam Ja'fer Sadiq (as): The world, with everything

in it, would not be preferable to me, if I were to be without wife. And further added: Two rakaat prayers of a married person is more acceptable than a night-long prayer and a day's fasting of an unmarried person.

Our Beloved Holy Prophet said:

"An nikaho min sunnat, fa man ragheba an sunnati, fa laisa minni...i.e" wedlock is my sunnat (tradition) whosoever deviates his face from my sunnat, deviates from me.

There were some companions who were bachelors to whom our Beloved Holy Prophet warned that it is essential for his followers to get married and further said:

ta naakehu ta nasabu ta kasooru

fa inni obaahi be-kumul umam yaw mal Qiyamah

i.e. Get married. Increase your descendants that I may take pride on the Day of Judgment, in comparison to other communities.

Our Beloved Holy Prophet in praise of the married couple has stated that the couple's sleep is better than the unmarried's prayers and fasting. The Holy Quran states for those who fear that they may not be able to support the wife and children thus:

Have no Fear. Allah is best of Providers (of Provision).

There is a tradition: Whoever wishes to lead a pious life should get married. Not to be wedded due to poverty is to distrust Allah, for Almighty Lord has promised:

I shall make you wealthy. Get married.

There is a tradition that 'One who takes initiative to arrange a matrimony of a momin, for his every foot-step that he treads for this purpose, the Almighty Allah shall reward him; for each foot-step the reward of having accomplished one year's accepted prayers and fasting and he shall be provided in Paradise.'

"those of modest gaze, whom neither men nor jinni will have touched before him"

Allah's blessings will be on such a person.

Those who shall arbitrate amongst the couple, between whom they fear breach, for a peaceful mutual solution, they shall have rewards from Allah of a thousand martyrs and for every word uttered towards the said settlement, he shall be awarded the deeds of a year's accepted prayers. According to a tradition: One should seek a good-natured girl with faith rather than a wealthy and beautiful one. The Holy Quran gives a clear direction:

Wed not idolatresses till they believe; for Lo! a believing slave girl is better than an idolatress though she pleases you;.... they invite unto fire and Allah invites unto the Garden, and unto forgiveness by His Grace, and expounds thus His revelations to mankind that happily they may remember.

A chaste lady is more valued than gold and diamonds, whereas the earth is better than a lewd woman. A good wife is economical-minded, her dowry is less and gives birth to many children whereas the bad one is squanderer, her dowry is more and is not fit for multiplication of the off-spring.

It is sunnat that wedding time be fixed at night for Allah has made night for rest. It is advisable that wedding should not be arranged on the 26th, 28th, 29th and 30th day of lunar month nor should it be on any Monday. These are unfavourable days unless the day falls on any Viladat date.

Wedding is not a compulsory obligation but if one fears - and Satan is ever ready to lure mankind - of corrupt life, it is obligatory. Likewise it is not obligatory for a widow to re-marry but what is essential is that she remains chaste during the remaining period of her life. But for a widow or divorced woman to remain free from impure desires is very arduous as such unless there be a good reason to lead a widow-hood or remain a divorcee, she should re-marry.

Healthier Long Life

To die young, as late in life as possible, depends largely on us, on how we care for our bodies, minds and faith. For a healthier YOU, you must adopt natural habits. We have been commanded and

permitted to eat not only Halal foods but halal and clean foods, hence adopt nutritionally sound eating habits and simple life-style.

Exercise is an all-round tonic for body, mind and soul. Permissible sports for us are hunting, riding and swimming. Greater than these exercises are Namaz and Fasting. Allah knows better, we know not.

For simple life, simple habits should be formed. Discard foam-mattresses, cushions and pillows. Start your day by getting up at dawn. This shall enable you later for mid-night prayers - if you ever feel like - for which you should cultivate desire. It is essential that your late supper should be light and not late but a bit early. Cow's milk without sugar is advisable for supper. This ensures a six-hour comfortable, undisturbed sleep and there shall be no hangovers when you get up before dawn.

In the beginning, this shall appear to be little hard but after strict observance for a few days, discomforts will change into comforts and hardships into ease and tranquility. Rather it will give you a unique spiritual joy which those who have experienced value higher than all other pleasures and enjoyments.

But lo! with hardships goes ease,

Lo! with hardships goes ease;

So when you are relieved, still toil

And strive to please your Lord. (Quran 94: 5-8)

It is sunnat to eat early in the morning. The morsel should be small and food is to be chewed - this also is an exercise for jaw and teeth. What is more essential for natural simple habits about eating is to strictly follow tradition of our Beloved Holy Prophet and his Holy Progeny (May Allah's choicest blessings be upon them).

These are mainly:

to wash hands clean before eating;

to commence with Bismillah;

to pray to Allah that the food being consumed be made digestible and beneficial to carry out His orders in life:

Allaumma Hannehnihay, Allahumma sav-veghni hay, Allahumma amrehni hay;

i.e. Allah, make this food suitable and digestible for me; and

to generally follow the etiquettes of Dastar-khwan (eating habits.

You must be very careful and ensure clean bowels, for stomach is the root of all the simple and chronic diseases in the world. If possible, economise to have pure milk and ghee. Milk contains sugar as such one should not add sugar. Food should not be stale, neither cold but clean and simple. Keep worries away and have clean concious. Neither envy nor back-bite but lead a kindly loving life. Do not be angry, body becomes weak. Green vegetables are good. Regularly have a small onion with food. Have a clove of garlic every morning.

Spices and oily food is injurious and so are too much of sweet and oily preparations and fried foods. If people were to know the value of onions and garlic, these would be sold against the weight of gold. Garlic does not permit blood clotting and thereby one is safe from heart-attacks which is very common these days.

Green onion and green garlic cooked in ghee in winter gives strength to the body beside bringing relief to rheumatism. Fresh and clean air are most essential so go for a walk after dawn prayers. Early to bed and early to rise is a good habit.

Form a habit to gargle thrice a day with salt water. Wear a smile. It fits all sizes. Consume lot of water but three mouth-fulls at a time. It is advisable to store drinking water in copper pots. Have full trust in Allah, the rest Allah shall take care of.

Dry and green ginger and pepper are good spices rather than chillies and turmeric etc. in food. Keep away from red chillies. For strength eat bananas, dates, coconut, dry dates, almonds, carrots and beets. Except bananas, other items one has to compulsorily chew and eat, thus any one who consumes, benefits with these.

What is to be kept in mind is that fruits and vegetables should be had in their seasons and in places where one lives.

Form a habit of cold water bath. If you are not used to then commence daily cold water baths in summer and you shall have no problems when winter comes. During winter have an oil massage before taking bath. You shall not feel cold. Oil massage has been recommended in ahadees also.

Butter milk is good for digestion as well as piles. For piles, dry ginger powdered and dissolved in milk is very beneficial.

Through prayers you shall have a tender heart. Through mediation your mind shall be clear and thus you will be inclined to be helpful to others. Help the needy, the orphans and widows. Your soul will experience happiness and you shall be saved from hell.

Unless you have a chronic illness like diabetes or are genetically prone to an early death and which again is only by the Will of Allah from heart disease, you need not give up the things you love to increase chances of living longer healthfully, enjoyably and for the pleasure of Allah. You can have your well earned halal cake and eat it too – as long as it is not too much cake too often. For everything take a middle way out.

May Allah bestow a healthy long life to enable you to be thankful to Him for the bounty that He has shown you the Right Path through His Holy Book.

ALIMONY

MAHAIR (Amount agreed upon to be paid as a Duty enjoined by Allah, by the bridegroom to the bride.)

The quantum of 'Mahair' is to be agreed amongst the couple. It could be a single rupee or a hundred thousand rupees, it is to be agreed between them.

If the girl is aged nine years or over, it is essential that the girl gives consent for marriage. Parent's consent is of no value. However, if the girl is under nine, parent's consent is a must. Likewise, if the boy is unmatured (Nabaligh), parents have to be consulted. Once the boy is 15 years old (Baligh), his willingness to marry is required. Marriage ceremony should be performed as per orders of Allah and His Beloved Prophet's tradition. For celebration of the marriage, Dinner (VALIMA) may be arranged.

At the time of Nikah, MAHAIR announcement is Sunnat. Nikah could be performed without fixation of Mahair amount but copulation is not permissible for the couple until Mahair is fixed, though it is not prohibited but it is necessary that Mahair-misl be paid. Mahair-misl is an amount equivalent which was fixed for his sister or mother.

After performance of Nikah, husband should take his wife to his house and there foremost he should establish 2 raka'at prayers (Sunnat) and thereafter praise Allah and recite Salawaat with the following invocation:

"Allahummarzuqni ulfatahaa va vuddahaa, va rezahaa, va arzeni beha, va jama-ey bainana ba ahsanay ijtemaean, va aisaray et-lafeen, fa innaka tohibbul halaal va tukrey hul haraam."

meaning: O Allah! Grant this wife of mine - love and happiness. And keep me pleased with her, maintain love and unity amongst us because You are pleased to Halal acts and abhor Haraam.

Wife too should establish 2 raka'at prayers (Sunnat) and thereafter recite the following:

"Allahumarzuqni ulfatahoo va vuddahoo, va rezaho va arzeni behi, va jama'a bainana bay ehsanay ijtemaen, va airsaray et-lafeen, fa inna tohibbul halal, va tukrey hul haraam."

The meaning is same as above but uttered by a female.

Thereafter, the husband should look at his wife, placing his hand on wife's forehead and facing kibra invoke as under:

"Alla humma Ala Ketabay-ka ta-zavvjtoha, va fi amanatay-ka ak-haztoha, va-bay kalemaatay-ka istahalal-tohaa, fa in Qazaytali fee rahmay ha shai-an fa fa-ja'ala-ho muslimoona saviyyan, va la taj-alho shirkash-shaitaan".

Meaning: O Allah! According to Your orders in the Book, I have wedded with her and have taken her under Your protection and with Your Holy Word have made her permissible for me, therefore, if it be Your wish to bestow her with a child, then give peace to the child and guide it to be pious and protect the child from satan's entry.

Thereafter, wife should wash her feet and this waste water should be sprinkled in the four corners of the house. This action would fulfil 70 legitimate desires, 70 benevolences will be showered on the house, and every inch of the residence would be blessed. The family shall be free from white spots and mental disease.

For the first week of the wedded life it is advisable that wife should not consume milk, vinegar and sour apples because the womb becomes frigid thereby delaying child bearing system. Beside, due to use of vinegar, menses continue beyond usual time and sometimes prolong extensively.

It is prohibited to have more than four wives at a time in wedlock. If one of the four dies or is divorced, one could have upto four. But a man is prohibited to have two sisters as wives at a time. If one dies or is divorced, he could marry her sister. But the most important thing is that whether he has one, two, three or four wives, he must deal justly with wife/wives.

NIKAH AND VAKALATNAMA

The one who is to be wedded being baligh whose name e.g. is Abdullah Mohammad Ali and the girl's name e.g. is Zaibunnisa D/o Rahemtullah and that she also is baligh, the ritual would be as under: (To the boy): "Abdullah, have you engaged Mulla Mohammad Jafer of Karachi for your nikah with Zaibunnisa D/o Rahemtullah S/o Noor Mohammad for a mahair of rupees five hundred? (The boy if he agrees, should say) Yes, I have engaged Mulla....of....(place) for nikah with....daughter of....for a mahair of rupees five hundred. (To the girl): Zaibunnisa bai have you engaged Mulla....of....(place) for nikah with Mohammad Ali S/o Gulam Mohammad's son Abdullah for a mahair of rupees five hundred? (The girl, if she agrees, should say) Yes. I have engaged Mulla....of....for nikah with....son of....for a mahair of rupees....this shall be the legal binding on both of their consents of nikah. This shall be the procedure where both parties are at the same place. However, if they are in different towns then the boy's Wakil should write to the other Wakil on behalf of the boy, thus:

Mulla....(name) at....(place). Salutations from Abdullah S/o Mohammad Ali. Please be advised that I have engaged you for solemnizing my nikah with Zaibunnisa D/o Rehmatullah for a mahair of Rupees five hundred. My nikah, therefor kindly be solemnized.

From a girl, it shall be thus:

Mulla....(name) of....(place). Salutations from Zaibunnisa D/o Rehmatullah. I appoint you as my Wakil to solemnize my nikah with Abdullah son of Mohammad Ali S/o Gulam Mohammad for a mahair of Rs. five Hundred. So kindly reply me after solemnization. (During these days, two Vakils are to be appointed) both such applications duly signed by the parties should be forwarded to some relative in the town to be handed over to the concerned addressee to solemnize their nikah and on completion of these formalities and confirmation having received in writing the celebration be held.

In case the boy and/or the girl is nabaligh the consent should be given by the parent. Where the party is nabaligh Vakil shall question father of the party instead.

In case father of the party is dead, the consent should be had from grand-father. If the party's father and grand-father both are dead, then the party has to wait until becomes baligh.

Mother, Brother, maternal/paternal uncles or other relatives are not entitled.

DIVORCE

There is no restrictions to divorce a wife or wives but it is considered as Maqrooh. Allah abhors it. Our Beloved Holy Prophet (saw) also was displeased for such an action.

However, if circumstances arise and due to solid reasons if one has to announce Divorce, it is essential and men have been ordered by Allah that the wife should not be removed from the house until she completes her IDDAH period and the wife also has been ordered that she should stay in the house and during IDDAH period, she should attend to be as neat and clean as possible, apply henna to her hands; attire beautifully and keep a pleasant atmosphere, all for the sake of her husband. It may be that the husband be attracted to his wife again and thus may change his mind thereby once again accept her as wife. For such a changed attitude during IDDAH period, there is no need for nikah to be conducted again. Allah the Wise has said: "I have fixed an IDDAH period, to give a chance to the husband that he may stay divorce proceedings."

On giving divorce if it is felt that her staying on the premises might be a cause to quarrels, he may free her but she should be provided according to one's status ration expenses to his divorced wife.

There are many strict conditions which are to be fulfilled under which divorce could be announced. As a matter of fact these itself are benevolences showered by Allah the Beneficent with a view that a person who may have pronounced divorce in anger and thereby may have time to reconsider his decision.

Conditions To Be Fulfilled For Giving Divorce

- (1) One who pronounces divorce should be baligh and not mentally retarded;
- (2) Divorce should not have been pronounced under duress but the decision should have been taken by the party personally;
- (3) The case should be before two Aadil (Judges) at the same time and same place;

- (4) Wife should not have been in her menses or unclean period at the time of pronouncing divorce;
- (5) Wife's complete identity and name etc. should be disclosed at the time of announcing divorce.

AADIL (Judge) is a person who strictly follows religious instructions about prayers, fastings, haj, khums. He should be just, trust-worthy, truthful and remaining away from all prohibitions.

Vakalatnama For Divorce

A person who desires to divorce his wife should send a letter where there be two AADIL (Judges) stating that he has appointed the person (to whom he writes) as his Vakil and that he should have the divorce confirmed before two Aadil (Judges).

Divorce - Different Classes.

There are different classes of divorces. If divorce has been pronounced and during this period, if the man reconciles, there is no need for Nikah ceremony in such a case.

There is also a matter wherein one cannot have wife back without nikah again and such other cases.

If there is a dispute between a couple and if the wife wishes for separation, she may pay some amount and get a release. Such a case is said to be 'KHALA'A in Shara.

If both wish for separation, it is called MOBARAAT. In all these cases, where wife pays a certain amount, or she foregoes her Mahair, there are certain conditions which should be ascertained from local Mujtahed, or from an Aalim.

IDDAH

There are two kinds of Iddah. One is at the time of divorce and other at the death of a husband.

Amongst Iddah of divorce, there are two kinds of Talaq. One is Talaq Rajai and another is Talaq Baa'en. Whereas in Talaq-e-Baa'en, during iddah period, husband cannot have sex-relation with his divorced wife. She is haraam for him, but in Talaq-e-Rajai, if the man changes his views about divorced wife, he could accept her once again as his wife without undergoing nikah ceremony.

It is not compulsory to provide food and provision when Talaq-e-Baa'en has been announced but if the divorced wife is pregnant, she should be provided.

Period Of Iddah: If a woman is independent (not a slave) and her husband has copulated with her and she has a fixed menses schedule (Zatul aadat), and if he divorces her, her iddah period shall be three 'Tohar.'

Three Tohar means, she passes through her monthly period thrice and when cleanses herself after the third menses, the 3 Tohar iddah period is completed.

If a woman, who has not reached the age when menses stop and if such a woman does not have menses, for her divorce, IDDAH period shall be 3 months. All aalims are unanimous that a girl who has not started commencement of menses, that is she is 'nabaligh' or that she has not reached the age when menses commence or that after 'nikah' husband has not copulated with his wife, and if he announces divorce, in such cases there is no need to observe 'iddah' for four months and 10 days and this is for 'azad' widow. But if the widow is 'nabaligh' or there has never been copulation with her or that she has not reached the age when menses commence, there is no 'iddah' period, but for pregnant widow the rule is 'Bo'a-dul Ajlain' i.e. maximum iddah period amongst the two. For example if husband dies and if the pregnant widow is expecting delivery after six months, her iddah period shall be until after delivery time but if she is expecting delivery before four months after husband's death in such a case her iddah period shall be four months and ten days.

ALMONDS : Highly beneficial in preserving the vitality of the brain, and in strengthening muscles. They are valuable in the treatment of nervous and bilious disorders too. To derive maximum benefit, they should be consumed regularly. The skin of the almonds should always be removed as it contains several irritating components and the bitter variety of almonds should not be consumed as they contain Prussic acid, a deadly poison. Almond oil is highly beneficial. It restores appetite and digestion by dissolving phlegm. Inhaling 5-10 drops of this oil through the nose is highly beneficial in the treatment of many diseases of the head. Almonds are the only nuts which do not have Cholesterol; it is said that eating 4 almonds every morning reduces Cholesterol and Triglyceride levels. Soak the almonds at night and eat them first thing in the morning after removing the skin. This also cures headaches.

Almonds preserves the vitality of the brain, potentiates the muscles and destroys ailments originating from nervous and bilious disorders. The almonds should be soaked in water first and the skin removed. They should be eaten ground fine or finely chewed. Children who do not put on weight should be made to chew almonds every morning, but not more than seven. Almonds are good for the eyes and brain specially if made in the following way:- 10 almonds, 2 small cardamoms, 2 dry dates. Immerse them all in water in a new earthenware pot. Remove the peel of the almonds, the shell of the cardamoms the seeds of the dry dates the next day and grind them into a fine paste with a mortar on a stone slab adding 30 grams of sugar. Eat this paste with a little pure butter or give a boil in a cup of milk and drink it. Even costly medicines do little good in comparison to this tasteful almond sauce. Those who suffer from weak digestion may take half the above quantity and gradually increase it. Those who suffer from a weak stomach will find it expedient to take 6 grams of fennel seeds, 6 grams of sugar and 7 almonds at bedtime, or otherwise 7 grams of almond oil with hot milk.

MOURNING

After the death of husband, the widow has to remain in mourning and it is obligatory on her to remain so until iddah period is over and till such period, it is 'haram' for her to re-marry. For men also it is 'haraam' to marry women/widows if they are in their iddah period.

During mourning, the widows are to be clothed simply. They are not to use perfumes nor 'surma,' however, if it is essential to use 'surma' for pains in eyes, they should do so at bed-time in the night and should wash off at next dawn. They should not use henna. Combing hair, brushing teeth, to relax on good beds is permissible provided such acts are not for a show-off.

The woman for whom "rajai" divorce is announced, should not be removed from house without cogent reasons but she should be permitted to remain in the house, provision and clothings should be provided to her. It is also incumbent upon her to stay inside the house. It is haraam for her to step out of the house even for attending majlis. However, if it is a compelling and unavoidable matter and if it is essential and necessary to leave the house to attend to something, she must do so at very late hours at night and return at dawn time next day. For a widow, she is not under any obligation to stay at home nor is she restricted visiting outside. Even if she wishes to travel abroad, she could do so. She is entitled to receive her share from the property her husband has left. She is not entitled to demand food, clothing etc. for iddah period.

BANANA : It is high in minerals and in Vitamins A, B, and C and contains a large supply of Potassium for the Heart and Calcium for the Bones. Easy to digest and low in Calories. Low in Sodium and lacking in Cholesterol. Good for ulcer. It is nourishing, dispels heat, acts as a Tonic, cures Leucorrhoea, allays thirst and is beneficial for menstrual excesses. It cures dyspepsia and supplies required nourishing elements in sufficient quantities to the body. It acts as the best tonic during convalescence after any illness, for weakness when taken mashed with honey. It cures anaemia, scurvy, liver trouble, ricket, weakness of heart, constipation and general body weakness. The juice of 1 lemon with 2 bananas is beneficial to those with weak digestion. This cures constipation and indigestion. Banana reduced to ointment consistency can be used as external application on boils. This ripens the boils, removes all pus and heals it. To remove spots, pimples, etc., reduce the banana to a cream consistency with rose water. Apply this cream and let it remain on the face for an hour. Then wash the face with warm water.

ZEHAR

If a husband addresses his wife as his 'mehram' i.e. he says: You are to me as my mother's back or sister's back and such an address, according to some Ulema, need not necessarily be in arabic language but even if uttered in his own mother-tongue, the wife becomes 'haram' for the husband, this is what is meant by 'ZEHAR'.

In such circumstances, husband cannot have sexual relation with his wife to whom he has thus addressed until he compensates 'Kaffara' for this act. Due to 'ZEHAR' wife does not become haraam permanently neither the nikah becomes invalid.

However, there are certain conditions on fulfilment of these, zehar becomes effective. If these conditions are not met, it is not 'ZEHAR' though the words may have been uttered by the husband to his wife:

- (1) The one who pronounces 'ZEHAR' should be matured and sane;
- (2) Should have declared so at his own will;
- (3) When the words "to me, you are like my mother/sister etc." are uttered, there should have been two reliable witnesses who might have heard these words on the spot; and
- (4) at the time when the words are uttered, his wife should not have been in her period (menses).

From the above laid conditions, it will be observed that confirmation of ZEHAR is not that easy. The main hurdle that such filthy words could have been uttered by a man for his life-partner in presence of two reliable witnesses is next to impossible. What generally transpires mostly is that in a fit of anger, in absence of any member, a man some time without any intention utters such words. Under such circumstances, neither the wife is haram for him, nor is it 'ZEHAR'. It is strongly advised that man should not

have such an occasion to exhibit his stupidity. He should refrain from such an utterance.

'Kaffara'(Compensation) for 'ZEHAR' is 'freeing of a slave' by man. If this is not possible, he should fast for two months of 30 days each continuously, as per rules laid down, and even if this is not feasible, he should feed 60 'miskeen'(needy).

If ZEHAR is confirmed wife is haram for sexual contact for man until 'Kaffara' is compensated and if not then it is upto the wife. Either she controls herself until 'Kaffara' is offered by her husband or approaches (HAKIM E SHARA) Mujtahad for redressal of her matter, who shall call upon her husband for his obligation of Kaffara. If the man does not comply, the Mujtahad would give him there months' time to fulfil his obligation. And even within three months, if the obligation is not fulfilled, he would be prisoned until he either offers 'Kaffara' or divorces his wife.

Similar other cases wherein the husband takes an oath that he shall have no sexual relations with his wife or that he accuses her of adultery, it is respectfully advised that shariah books and/or learned men be contacted for detailed information.

**IF HUSBAND IS IMPOTENT OR BECOMES
ONE AFTER MARRIAGE.**

If a husband was effective when married and became impotent later, and if the wife wishes to remain faithful to him for the rest of his life then there is no dispute. But if wife is unwilling, she could approach mujtahed for her relief who would from the date of her complaint would give one year's time to her husband to have himself cured of the defects failing which mujtahed shall have the right to compel the husband to give divorce.

The other cases in this category could be that the husband may have been impotent prior to nikah and about this matter wife may have been either aware of the fact or might not have known. It could also be that the husband may become lunatic after nikah or he might have been such prior to nikah of which matter wife may have been aware or might not have been aware. In all such cases, the matter should be referred to a mujtahed, for a decision, who shall deal as per 'shara'.

BLACK PEPPER : 2-4 grains of pepper with pure honey improves throat conditions, livens up the appetite and promotes digestion. The roots of the pepper shrub were known to be a digestive, an appetiser and helpful in insomnia. In ancient gynaecology, it was administered to restore the uterus to normal conditions after child-birth. Black pepper oil if massaged is good for dizziness, deafness, asthma and headache. Have a hot water bath after that.

BASIL : (TULSI). This is a very useful herb. It is a preventive for Malaria if eaten often. During an attack of Malaria, it should be taken regularly for a few weeks. The leaves could be chewed or boiled in a little water and the water drunk after straining. This tree acts as a mosquito repellent. It is a sedative and digestive, therefore useful against insomnia and migraine of nervous or stomach origin. It cures mouth ulcer and stimulates milk production in young mothers.

CASES WHEREIN 'NIKAH' IS 'HARAAM'.

All 'mahram' women are haraam for 'Nikah'. Some non mahram women are also haraam for 'Nikah'. Details are:

- (a) seven of close-relations are these:
- (1) mother, mother's or father's mother and grand mother from anyside to unlimited possibility upward if any;
 - (2) daughter, daughter's daughter; son's daughter, her daughter and to infinite feasibility downward if any;
 - (3) sister from same parents or same mother and different father or same father and different mother;
 - (4) Niece i.e. Real Brother's daughter, Nephew (Real brother's son)'s daughter, her daughter's daughter and so on;
 - (5) Niece i.e. Real sister's daughter, her daughter and so on;
 - (6) aunty i.e. his father's sister, parents aunty;
 - (7) aunty i.e. his mother's sister, parents aunty.

The above seven categories of women are 'haraam' for 'nikah' and women are not required to observe 'hijab' (veil) for 'mahram' persons.

The following are in the second category women who are 'mehram' for men:

The child who has had breast-feeding by an another woman (who is not her mother) that woman is considered also as mother of the child (foster-mother). Hence the foster-mother's husband is recognised as foster-father and likewise her children as foster-brother and foster-sister. All these become 'mehram' and even the relations-which have been stated earlier as close relatives-of these foster parents,i.e. nieces and aunties and others become related as 'mehram' with whom Nikah is prohibited.

It is essential to give further detail about breast feeding about which there are certain conditions and if these are fulfilled then only the relations coming into existence become 'mehram'.

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- (A) Should have had milk feeding of a live woman;
- (B) should have been breast feeding; if milk was drawn in a utensil and if fed then it is not valid;
- (C) should have been fed pure milk through breast i.e. if the child has sugar cube or some sweetening cube in his mouth and if the breast-feed mixes with this cube and is then drunk, in such cases 'mehram' relations are not established;
- (D) The foster-mother should have had milk due to her child-birth. If the milk comes out naturally from the breast without child-birth, the 'mehram' relation shall not be enacted;
- (E) The breast-feeding women getting her milk due to child-birth should be the wife of one through a legal 'nikah' and not through adultery or other such illegal act; else 'mehram' relationship shall not come in force;
- (F) The child should be fed whereby his bones would become hard and flesh settled; or should have fed for a full day and full night or should have had off and again continuously for ten/fifteen times and the last statement means that the child has had to his fill and then on its own he gives up and that during this ten/fifteen times of breast-feeding the child should not have had his feed through another woman. In such cases, the relationship is formed of 'mehram';
- (G) The breast feeding child should be over 2 years old; and
- (H) If two children at two different times are breast feeding by two different women, in such a case these two children shall not be 'mahram' amongst themselves.

Besides the above stated, there is a third category of women with whom nikah cannot be performed and such nikah is haram. These are:

- (1) Mother-in-law is 'mahram'. Wife's mother, grandmother from her both parents upwards;
- (2) One who has had sexual relation with his wife, such wife's daughter from her previous husband;

- (3) Step-mother, grand-step mother and upwards and also step-mother through foster-father and upwards;
- (4) Son's wife, grand-son's wife and down wards;

Wife's brother's daughter or sister's daughter could be taken in 'nikah' but explicit permission from wife is essential for nikah.

The fourth and last category of women with whom nikah is not permissible. These are:

- (1) A woman who inspite of having a legally wedded husband or a woman in an iddah period, who may have committed an adultery and if such a woman has either been divorced or is a divorced one the person who has committed adultery with such a woman cannot take the woman in nikah. If the woman is a widow with whom the man has committed adultery, she could be taken in 'nikah'. (Adultery is a great sin).
- (2) A woman on whom 'Talaq e Rajai' has been conferred and while she is observing her iddah period, 'nikah' in such a period is 'haram' and in case if 'nikah' has been performed, it shall be 'haraam-e-mo'abbad, i.e. such 'nikah' is void and cannot be performed ever. However, if only 'nikah' has been performed unknowingly and if they have not had sexual life, in such a case, nikah will have to be performed again after her iddah period. But if they have copulated that would be 'haraam-e-mo'abbad' i.e. nikah is null and void and cannot be even performed.
- (3) If 'nikah' ceremony is held which in the state of 'ehram-e-hajj' such nikah is haraam; and if inspite of such an injunction being aware of, if 'nikah' is performed it shall be haraam-e-mo'abbad. However, if a person is not aware of such a restriction and that he has not copulated after such a 'nikah', it shall not be termed as 'haraam-e-mo'abbad.
- (4) If a person accuses his wife of adultery and as per rules laid down, he does not produce the requisite witness, in such case

both are required to give their statement, in accusation and defence, on oath. Such a woman is called 'Lay-aan' who becomes 'haraam' for that person after the accusation uttered on oath.

- (5) If a wife is deaf and dumb and if the husband pronounces an accusation of adultery, she is 'haraam' for him.
- (6) If a person commits sodomy, the mahram of the other person with whom he has sinned, become 'haraam' for him. The person cannot marry the other person's mother sister or daughter.
- (7) As per rules laid down for divorce and re-marriage with such a divorced wife, if such a person has given divorce nine times to a particular wife, that woman becomes 'haraam' for him thereafter.
- (8) Husband is prohibited from copulating with his wife who has not completed nine year's age. In spite of this, if he carries sex relations with her and if she suffers bodily and is harmed, as per rules laid down, she becomes 'Haram-e-mo'abbad' for him.
- (9) If a person commits adultery with his paternal or maternal aunt-which itself is a great sin-the cousin sisters (daughters of these 2 aunts) are 'haraam' for 'nikah' with such a person.

RITUAL PURIFICATION

It is essential to know that water and earth besides many agents are two main items for purification of impure matter. And these two items - water and earth - should themselves be clean and the cleaning should be performed with clean hands and/or accessories.

If a utensil becomes impure, the same should be thoroughly washed twice, being sure that while washing water reaches all over the utensil. However, it would be advisable to wash it three times.

If an unclean animal like dog touches the utensil or licks it or its contents, in such a case the said utensil should first be cleaned with dry earth and then washed twice.

If the clothes are impure, these should be thoroughly washed and rinsed twice. If these washed in a river then even a single dip with thorough rinsing is enough.

If the ground becomes impure, enough water should be splashed whereby the ground becomes wet and thereafter if the ground dries with the sun-rays, it becomes purified but not if it dries up by air.

Consumable vegetables should be washed twice.

If the vessel has become impure due to storage of wine, or touched by swine or a dead rat is found therein, such a vessel should be washed seven times.

If the body is washed twice, it becomes pure. If clothes are impure due to blood or such impurity, in such cases, the impurity should first be removed and thereafter should be washed twice and rinsed.

BITTER GOURD. It is excellent for liver troubles, diabetes and worms. The fresh juice about 1/2 cup should be taken daily with or without 1 teaspoon honey for 2-3 months. It will set right asthma and bronchitis.

BRAN : It is an excellent food all round. A tablespoon or two eaten daily with your porridge or in chapati controls cholesterol. It is also good for constipation.

CELERY : Soup of celery is very good for arthritis.

CHAULMOGRA : Take 4 drops of chaulmogra oil in hot milk and drink daily 3 times. Increase the drops 1 at a times till 10 drops. Take 1/8 seer milk, put 10 drops oil and massage the parts which are white. It has proved beneficial for LEUCODERMA. chaulmogra trees are mostly found in Bengal.

PURE THING BECOMING IMPURE

If a pure thing touches an original impure thing and one or both of them are so wet that the wetness of one of them contacts the other, the pure thing also becomes impure. Similarly if the wetness of the thing which has become impure in this way touches a third thing that third thing will also become impure. And the well-known remark of the ulama is this that the thing which becomes impure due to its contact with an original impure thing makes other things impure (i.e. an impure thing makes other things impure whether it became impure due to its contact with another thing which had become impure or had become impure directly due to contact with an original impure thing). Nevertheless, it is difficult to apply this order to those things which have not acquired impurity from the first impure thing, although it is necessary to avoid them on account of obligatory precaution. For example, if the right hand of a person becomes wet with urine and then, while still wet, it touches his left hand, the left hand will also become impure. However, if after becoming dry, the left hand touches under-kurr water, that water will also become impure. However, if that hand touches another wet thing it is difficult to say that that thing will become impure, although, on the basis of obligatory precaution, it is necessary to avoid that thing. And if the wetness is so little that the other thing does not acquire it, the pure thing will not become impure, even if it touches original impurity.

If land, cloth or other things are wet, only that part of theirs will become impure which has acquired impurity and the remaining part will remain pure. Same is the case with a musk-melon or a cucumber.

When syrup or ghee are in such a condition that if some quantity thereof is removed their space does not remain vacant, their entire quantity, will become impure immediately when even their slightest part becomes impure. But if, after taking out some quantity, a part of such a thing becomes vacant, only that part of it will become impure which has acquired impurity, even though

the space which becomes vacant is filled up later. Hence, if the dung of a rat falls on it, only that portion will become impure on which the dung has fallen and the balance part will remain pure.

If that portion of one's body becomes impure which is perspiring, all those parts to which the sweat spreads will become impure and the remaining body will remain pure.

ORDERS REGARDING IMPURITIES

To make the writing and leaf of the holy Qur'an impure, when doing so entails the desecration of the holy Book, is undoubtedly unlawful and if it becomes impure it should be purified immediately by washing it with water. And the obligatory precaution is this that, even if the desecration of the holy Book is not involved in it, it is unlawful to make it impure and it is obligatory that it should be purified by washing it with water.

Placing the holy Qur'an on an original impurity (for example on blood or on a dead body) also amounts to making it impure, even though that original impurity may be dry.

If a leaf of the holy Qur'an, or anything else which is entitled to respect (for example a paper on which the names of Almighty Allah or the holy Prophet or the holy Imams are written), falls in a latrine, it is obligatory to take it out and purify it by washing it with water, howmuchsoever expenditure it may entail. However, if for some reason, it is not possible to take out that leaf or paper etc., the use of the latrine in question should be discontinued till such time that it becomes certain that the leaf or paper has dissolved and petered out. Similarly, if 'Turbat al Husayn' (earth of Karbala, usually formed into a cake to place one's forehead thereon while offering prayers) falls into a lavatory and it is not possible to take it out, the lavatory should not be used until one becomes sure that it (Turbat al Husayn) has ceased to exist and no traces of it is available.

CARROTS. Carrot juice is very invigorating and should be taken daily when in season. It is good for people who need strength and are recuperating after fever etc. It is also very good for the eyes. Carrot is supposed to be good for avoiding cancer. The latest Theory is "A Carrot a day keeps the Cancer away." Carrots are rich in sugar and Vitamin A. They are recommended in all cases of anaemia and vitamin deficiency and should be consumed raw and very fresh. Their fresh pulp can soothe and heal ulcers, burns, wounds, abscesses and eczeme. The leaves are rich in mineral and can be used in soups and as mouth washes as they are a very active antiseptic against mouth ulcers.

CALENDULA OINTMENT : It is Homeopathic ointment and very good for soreness on bottoms of children and for minor scratches.

ORDERS REGARDING BLEEDING

Blood which is discharged from the bodies of women at their monthly period is called Istihaza.

The Istihaza blood is usually of yellow colour and cold and is discharged with gush or irritation and is also not thick. It is, however, possible that at times the colour of the blood may be red or black and it may also be warm and thick and may be discharged with gush and irritation.

There are three kinds of Istihaza viz. Qaleela (Slight) Mutawassita (Minor) and Kathira (excessive). A description of every one of them is given below:-

Qaleela (Slight)

In case the blood remains on the surface of the cotton which the woman concerned places in her private parts but does not penetrate into it the Istihaza is called Qaleela.

Mutawassita (Minor)

If the blood sticks to the cotton (although it may be only in a corner) but does not reach the loop tied on the other side of the cotton the Istihaza is called Mutawassita.

Kasira (Excessive)

If the blood passes through the cotton and reaches the loop the Istihaza is called Kasira.

Orders regarding Istihaza

In the case of Qaleela the woman concerned should perform separate Wuzu for each and every prayer and should as a precautionary measure, change the Sanitary towel. And in case some blood is found on the outer part of her private parts, she should purify it with water.

In the case of Mutawassita the woman should take bath for dawn prayers and should perform all the acts for her prayers till the next morning as have been mentioned in Qaleela. And in case she does not take bath for the dawn prayers intentionally or inadvertently,

she should take bath for the mid-day and afternoon prayers. In case, however, she does not take bath even for mid-day and afternoon prayers she should take bath before dusk and night prayer. And it is immaterial whether blood is still being discharged or has ceased to come out. In the event of Kasira the woman should, beside performing the acts mentioned in connection with Mutawassita, change, as a precautionary measure, the loop tied to her private parts or bath for mid-day and afternoon prayers and once again for dusk and night prayers. She should offer afternoon prayers immediately after mid-day prayers and in case she keeps any distance between them she should take bath again for afternoon prayers. Similarly if she keeps any distance between dusk and night prayers she should take bath again for night prayers. The evident position is that it is not necessary to perform Wuzu after taking bath for Kasira.

If Istihaza blood is discharged before time for prayers has set in, and the woman concerned has not performed Wuzu or taken bath for that blood she should perform Wuzu or take bath at the time of prayers, even though she may not be Mustahaza at that time.

If Qaleela of a woman is converted into Mutawassita after dawn prayers the woman should take bath for mid-day and afternoon prayers and if her Istihaza is converted into Mutawassita for mid-day and afternoon prayers she should take bath for dusk and night prayers.

If the Qaleela or Mutawassita Istihaza of a woman gets converted into Kasira after dawn prayers she should take bath for mid-day and afternoon prayers and then again for dusk and night prayers. And in case her Istihaza becomes Kasira after mid-day and afternoon prayers she should take bath for dusk and night prayers.

If a Mustahaza of Kasira or Mustahaza of Mutawassita takes bath for prayers before the time of prayers sets in, her bath is void. However, it is permissible for her to take bath for Tahajjud prayers with the intention of Rijaa (hope for its being acceptable near about call for dawn prayers. However, she should take bath once again at the time of day-break for the offering of dawn prayers.

MENSTRUAL DISCHARGE

Haiz (Menstrual discharge) is a kind of blood which is discharged every month from the womb of women for a few days. When Haiz is discharged the woman is called Haiz.

Haiz is usually thick and warm and its colour is either black or red. It is discharged with a gush and a little irritation.

After completing fifty years of their age women become YAISA (i.e. Haiz blood ceases to be discharged from their wombs and they lose of bearing children). However, as regards Saiyid women, if blood is discharged from their bodies with the signs of Haiz or during the days of their habit, when their ages are from fifty to sixty years, they should observe precaution.

If blood is discharged from the body of a girl who is not yet nine years of age or of a woman who has become Yaisa, it is not Haiz.

It is possible that Haiz may be discharged from the womb of a woman who is pregnant or one who suckles a child and the orders which apply to a non-pregnant woman also apply to a pregnant one. The only difference is this that if blood is discharged with signs of Haiz from the body of a pregnant woman after twenty days of the commencement of her habitual period it is necessary for her, on the basis of precaution, to abandon the acts which are abandoned by a Haiz and to perform the function of a Mustahaza.

If blood is discharged from the womb of a woman who is doubtful as to whether or not, she has become Yaisa and she cannot decide whether that blood is Haiz or not she should suppose that she has not yet become Yaisa.

The period of Haiz is not less than three days or more than ten days and if the period during which blood is discharged falls short of three days even to small extent that blood is not Haiz.

It is necessary for Haiz that it should be discharged continuously for the first three days. In case, therefore, blood comes out of the body of a woman for say two days and then stops coming for one day and then comes out agains for one day, it is not Haiz.

In the case of Haiz it is necessary that the blood should come out of the body of the woman at the initial stage but it is not essential that it should continue coming out for three days. It is sufficient, however, that blood should be available within the private parts of the woman. Furthermore, if a woman is purified of blood for a very short time during the first three days (as is known to all or some women) even than the blood discharged will be Haiz.

If blood is discharged from the body of a woman for less than three days and then stops and starts coming again after three days during the days of her habit or with the signs of Haiz the second blood will be Haiz but the first blood will not be Haiz even though it may have come during the days of her habit.

ORDERS FOR HAIZ

A few things are unlawful for a woman who is Haiz.

1. Prayers and other similar acts of worship which may be restored to after performing Wuzu or Tayammum or bath. However, there is no harm in her performing those acts of worship for which Wuzu, Tayammum or bath are not necessary (for example offering prayer for a dead body).
2. All those things which are unlawful for a ceremonially unclean (Junub) person.
3. Having sexual intercourse in the vulva of a woman, which is unlawful for a man as well as a woman even though the male organ may enter the body of the woman upto the point of circumcision only and semen may not also be discharged. In fact obligatory precaution lies in this that male organ should not be entered even to the extent lesser than the point of circumcision. Furthermore, sexual intercourse in the anus of woman is also unlawful on the basis of obligatory precaution and it is immaterial whether the woman is Haiz or not.

Sexual intercourse is also unlawful during the period when discharge of blood from the body of the woman is not certain, but it is necessary for her legally to treat herself to be a Haiz. Hence if blood has come out from the body of a woman for more than ten days and it is necessary for her (in accordance with orders which will be explained later) to treat herself as Haiz for as many days as is the habit of her kinswomen, her husband is not permitted to have sexual intercourse with her during those days.

Atonement for sexual intercourse with a Haiz is coined gold equal to 3.457 grams for the first part, 1.729 grams for the second part and 0.865 grams for the third part of the period of Haiz. For example if blood is discharged from the body of a woman for six days and her husband has sexual intercourse with her during the first and second days of nights he should pay gold equal to 3.457 grams. For such intercourse during the third and fourth days and

nights he should pay gold equal to 1.729 grams and for the fifth and sixth days and nights he should pay gold equal to 0.865 grams.

If a woman says that she is Haiz or says that she has been purified of Haiz her statement should be accepted.

If a woman becomes Haiz while she is offering prayers, her prayers become void.

It is not necessary for a woman to offer Qaza of the prayers which she did not offer during the period of Haiz. She should, however, perform Qaza of the obligatory fasts missed by her during that period. It is recommended for a Haiz that when it is time to offer prayers she should purify herself of blood and change the napkin. She should then perform Wuzu (or Tayammum if she cannot perform Wuzu, sit at the place meant for prayers facing Qibla and busy herself in recital, supplication and Salutation (Salawat).

KINDS OF HAIZ

There are six kinds of Haiz.

Woman Having The Habit Of Time And Number

It is a woman whose blood is discharged in each of two consecutive months at a particular time and the number of days for which the blood is discharged is also the same in each month. For example, in each month blood may be discharged from the 1st to 7th of the month.

Woman Having The Habit Of Time

It is a woman whose blood is discharged in each of two consecutive months at a particular time but the number of days for which it is discharged is not the same. For example, in two consecutive months her blood should start coming on the 1st of the month but she should be purified of it on the seventh day in the first month and on the 8th day in the second month.

Woman Having The Habit Of Number

It is a woman whose blood is discharged in each of two consecutive months for a particular number of days but the time for which it is discharged is not identical. For example, in the first month the blood comes from the 5th to the 10th of the month and in the second month from the 12th to the 17th of that month.

Muztariba (Disturbed one)

It is a woman whose blood has been discharged for a few months but her habit has not become firm or her former habit has been disturbed and she has not developed a new one.

Mubtadayya (The Beginner)

It is a woman whose blood has discharged for the first time.

Nasiya (One who has forgotten)

It is a woman who has forgotten her habit.

Some further details are given below about these women:

Woman Having The Habit Of Time And Number

The women having the habit of time and number are of two kinds:-

Firstly a woman whose blood is discharged in two consecutive months at a particular time and who is also purified of it at a particular time. For example, if her blood commences on the first of each month and she is purified of it on the seventh of each month her habit of Haiz will be from the 1st to the 7th of a month.

Secondly a woman whose blood is discharged in each of the two consecutive months at a particular time and when it has been discharged from three or more days she may be purified of it for one or more days and the blood may start coming again and the total number of days during which the blood came as well those during which she remained purified does not exceed ten and in each month the days during which blood came and the intervening days during which she is purified are identical. In such a case the habit of the woman will be according to the days during which blood came as well as the intervening days during which she remained purified. It is not, however, necessary that the intervening days during which she remained pure of blood should be identical in each month. For example, if in the first month blood discharged for three days from the 1st to the 3rd of the month and then she remains pure for three days and thereafter the blood is discharged for another three days whereas in the second month the blood comes for three days and then it stops coming for three days or for more than three days or for less than three days and starts coming again and the total number of days during which the blood was discharged and those during which it remained stopped is nine, all these days will be the days of Haiz and her habit will be nine days.

Woman Having The Habit Of Time

The women who have habit of time are of two kinds:

Firstly the woman whose blood is discharged in each of the two consecutive months at a particular time and then stops for a few

days but the number of days during which the blood is discharged is different in each month. For example, if the blood starts coming on the first of each month but stops on the 7th of the first month and on the 8th of the second month the woman should treat the 1st of the month to be her habit.

Secondly a woman whose blood is discharged in two consecutive months at a particular time for three or more days and then stops and thereafter re-starts coming and the total number of days during which blood came and the intervening days during which it remained stopped does not exceed ten but the number of days during the second month is more or lesser as compared with the first month. For example, if the blood starts coming on the 1st day of each of the two consecutive months but the total number of days is eight during first month and nine during the second month the woman concerned should treat the 1st of the month to be her habit.

Woman Having The Habit Of Number

The women who have the habit of number are of two kinds:-

Firstly the woman the number of whose Haiz days in two consecutive months is identical but the timings are different. In such circumstances her habit will be the number of days for which blood is discharged from her body. For example, if blood is discharged from the 1st to the 5th of the first month and from the 11th to the 15th of the second month her habit will be 5 days.

Secondly the woman whose blood is discharged in two consecutive months for three or more days and then stops and thereafter re-starts and the time of the discharge of blood is different in the second month from that of the first month. In these circumstances if the total number of days during which the blood discharged and of those during which it remained stopped does not exceed ten and the number of such days during each of the two months is also identical the habit of the woman will be the days during which the blood was discharged as well as the intervening days during which it remained stopped. Moreover, it is not necessary that the number of the intervening days during which blood was not discharged

should be identical in each month. For example, if during the first month blood comes from the 1st to the 3rd and then stops for two days and then comes again for three days and in the second month it comes from the 11th to the 13th and then stops for two days or more or lesser than that and then comes again and total number of all days during the second month is also eight the habit of that woman will be eight days. And also if, for example, the blood comes in the first month for eight days and in the second month it comes for four days and then stops and thereafter comes again and the total number of days during which blood came and also remained stopped during the intervening period is eight the habit of that woman will be eight days.

Muztariba (the Disturbed one)

If blood is discharged for more than ten days from the body of a Muztariba (i.e. woman whose blood has been discharged for a few months but whose habit has not yet been formed) and all the bloods discharged contain signs of Haiz she should treat six or seven of those days to be the period of Haiz and consider the remaining days to be Istihaza.

Mubtadiya (the Beginner)

If blood is discharged from the body of a Mubtadiya (i.e. a woman whose blood has come for the first time) for more than ten days and all the blood that has come contains signs of Haiz she should consider the period corresponding to the habit of her kinswomen to be Haiz and the balance number of days to be Istihaza. However, if she has no kinswoman or the habit of her kinswomen are different she should consider the first six or seven days of the month to be the days of Haiz and then observe precaution till ten days are completed. As regards the following months she should treat the first three days to be the days of Haiz and then observe precaution for six or seven days.

Nasiya (one who has forgotten)

If blood is discharged from the body of a Nasiya (i.e. a woman who has forgotten her habit) with signs of Haiz and the period involved

is not less than three days or more than ten days she should consider it to be Haiz. In case, however, blood is discharged for more than ten days she should consider the period for which her habit is likely to remain stable, to be Haiz and consider the balance period to be Istihaza. However, if her habit is likely to remain stable for more than seven days and upon ten days she should observe precaution after the seventh day.

Detailed orders regarding all such women are contained in the book entitled *Tauzib al-Masail*. In case of need, therefore, readers are advised to refer to that book.

CUCUMBER : It is the best natural diuretic, stimulating urinary secretion and promoting a free flow of urine. For this purpose juice serves best. This same juice combined with the juice of carrots, beet root and celery has very beneficial effects in rheumatic conditions. When these juices are used to secure the above effect, all use of cereals, starches and refined sugars must be rigidly excluded from the diet. Protein foods such as meats, fish, eggs, chicken and pulses must also be limited to not more than 4 ozs. of any one or all combined during the whole day. Regular eating of cucumber gradually cures constipation. Cucumber is supposed to be rich in magnesium and sodium. Deficiency of magnesium gives pain in the joints, constipation etc., so a daily intake of cucumber is beneficial. Cucumber juice removes the uric acid through a free flow of urine.

CLOVES. They are known as powerful germ killers. Oil of cloves has anaesthetic properties and was discovered for toothache cures. Clove oil is even used by dentists and as an ingredient for tooth pastes. Cloves slightly roasted and sucked along with some jaggery are good remedies for common colds.

NIFAS

The blood which is discharged from the body of a woman when the first limb of the child comes out and stops before the completion of ten days or at the end of the tenth day is called the blood of Nifas. While in the condition of Nifas, a woman is called Nafsa.

It is possible that Nifas blood may not be discharged for more than a moment, but it does not come for more than ten days.

Staying in a Masjid and other acts which are unlawful for a Haiz are also unlawful for a Nafsa.

If Nifas blood is discharged from the body of a woman for more than ten days and she has a habit in the matter of Haiz she should consider the days equal to her habit to be Nifas, and the balance would be Istihaza. In case, however, she does not have a habit she should treat the period equal to the habit of her kinswomen to be Nifas and then observe precaution upto ten days. And the recommended precaution is this that the woman concerned should perform acts pertaining to Istihaza and abstain from acts which are unlawful for Nafsa upto the 18th day of the birth of the child. This responsibility of hers commences from the day following the period of her habit, in case she has formed a habit, and after the tenth day if she has not formed a habit.

CURRENTS LARGE : (MONACA). Eat 4-5 currants every morning as they are very cooling and a Tonic allround.

CUSTARD APPLES :

Eating lots of custard apples by T.B. patients have cured the disease. The custard apple refreshes and tones up the heart, exhilarates the mind, produces blood and increases muscular strength. Do not drink water after eating custard apples.

CHEBULA TERMINALIA (HARRAD BIG) It should be pounded into little pieces or made into powder, and about 1/2 teaspoonful taken with water at night or in the mornings. It is good for gases, nausea, T.B., asthma, jaundice, leucoderma, burning of palms and feet, hiccups, cough chronic, constipation, temperature, palpitation, headache and sore mouth.

ORDERS REGARDING OBLIGATORY BATHS.

Order for bath are same for both sex. However, while making intention one has to state e.g. if it is Janabat bath (compulsory bath after copulation) one should clean the impure parts twice and thereafter make intention thus: I am taking Janabat bath, Qur-batan Elallah.

Wash your head, face, neck and ears upto throat. Then wash the right side of the body from right shoulder onward to the right foot thoroughly washing your secret parts aswell. Likewise start from the left shoulder downward.

After carrying out Janabat bath, it is not essential to perform ablution whereas Wuzu is necessary after all other kinds of bath, for establishing prayers etc.

DRUMSTICKS : Very good for Rheumatism and Arthritis. Make soup with the sticks and fresh leaves and flowers. Also a bhaji type could be made with the fresh green leaves and the flowers and eaten for breakfast.

DATES : They are supposed to have all the ingredients necessary for the human body. The nutritive value of dates in terms of calories is very high - 98.4 of energy producing power per oz. The sugar in it has already been pre-digested in the process of ripening and is therefore ready for immediate absorption and utilization for energy purposes. Weight for weight dates contain more food iron than meat. For low blood pressure, 2 dates should be eaten daily; dates are also good for constipation. Dates contain a good amount of Calcium and Magnesium, and these help the body development. In children whose height is not according to age, it is very useful in increasing the height. One date should be given to the child, and later on 2 should be given, and they should be well chewed and followed by a little milk. It could also be boiled in a cup of milk and mashed well and the milk drunk. Choice food of Prophets and Imams.

CONJUGAL RELATIONS

Laws of Nature have been based for the benefit of the humanity though our senses may not comprehend fully all the injunctions. It is obligatory for the wife to be obedient to her mate but men should not construe this that he could treat his wife as a slave and harass her.

Wife is not under any obligation to breast-feed her child, wash husband's clothes, cook meals or fetch water etc. If she does any or all these duties for Allah's blessings, her husband should be thankful to her for these acts. Some Ulama are of the opinion that she should breast feed her children as part of her duty. If she wishes to have wages for these, then men should pay her or otherwise employ a nurse maid for the children.

According to shariah wife is entitled to 4sets of clothes in a year besides her other necessary things. Over and above these, if the husband provides her, it is of his pleasure and for this he is not under any obligation.

LEUCORRHOEA and MENSTRUAL TROUBLES : All menstrual troubles; irregularities leucorrhoea giddiness and headache etc. due to uterine disturbance are benefited by dates. They also contain chlorine, copper and potassium which increases the powers of reproduction.

INDIGESTION and SPRUE : Dates contain a good quantity of glucose and are good for digestion, and relieve biliousness.

COUGH, PHLEGM and TUBERCULOSIS : Dates are a cure for all types of cough and phlegm.

DIARRHOEA and VOMITTING due to increased acidity. Dates and whey are the best antacid.

CONSTIPATION & AMOEBIC DYSENTRY : Dates make the internal lining.

MAN'S DUTY TOWARDS HIS WIFE

It is obligatory on men that they should provide sufficient amount of food, clothing and shelter to his wife, according to his status and means.

As per a saying of our Beloved Holy Prophet:

The best of men are those who live with their wives in harmony and worst are those who ill-treat them.

Men should be very charitable towards house-expenses. By Grace of Allah, if you are well-off and yet if you were miserly towards house-expenses then the blessing showered by Allah on you would be withdrawn.

According to a saying of Imam Zainul Abedin (as):

If my family were to wish to have meat, I would be far more happier to provide them that rather than freeing a slave from bonds.

Once a person approached our Beloved Holy Prophet and offered two dinars to buy a horse for Jihad. The apostle instructed that with the amount he should provide some reliefs to his parents. That would be a higher grade of deed.

Some time later, he again approached the Apostle when he was instructed to provide some relief to his wife and the third time he was directed to spend the money on his servant. Fourth time he again approached the Apostle requesting for a horse for Jihad. The Messenger permitted him to buy the horse at the same time stated that the previous three deeds by him were appreciated more in the sight of Allah than this act of buying a horse for Jihad.

As per another saying: The more a momeen loves his wife and more a happy life they lead, to that extent their faith shall be more firm.

It is obligatory on the couple that they should instruct their children all about halaal and haraam, good and evil.

Obligatory Duties Of A Wife

It is obligatory that wife should be obedient to her husband. She should not in anyway act against the wishes of her husband. She is not even entitled to give anything from the house without the permission of her husband – not even 'sadaka.' If she does, it shall be a sin. She should manage the house efficiently.

She should, to please her husband, be neat and clean, dress finely, apply hina to her hands. She should always remain in the house and should not step out without the permission of her husband.

A woman once sent a message to our Beloved Holy Prophet that her husband had gone out of town on a long journey and that he had left instructions for her not to step out of the house. But that her father is very ill and she wishes to go and see him. The apostle asked her to abide by her husband's instructions.

After few days, she sent a message again but was asked to follow earlier instructions. A week later, she enquired if she could join the funeral services of her father who died after the illness. She was instructed not to.

Few days later, our Beloved Holy Prophet sent her the message that because she had remained in her house during the absence of her husband, to abide by his instructions, the Almighty Allah in His Mercy has been pleased with her and has also pardoned her father on account of this act.

It is essential that wife should be fully obedient to her husband. Even if she is desirous to fast (except in the month of Ramazan), she should have her husband's permission.

A wife who nags, harasses and injures her husband's feelings, Allah does not accept such woman's prayers, fasting and other good deeds. Even freeing of slaves and charities to needy from her property are not acceptable to Allah, unless she is obedient.

A husband who patiently tolerates the sufferings inflicted by his wife, is abundantly recompensed by Allah whereas sins get accumulated in wife's deeds.

A husband who makes Jihad for the pleasure of Allah and a woman who is obedient to her husband, both these acts are on the same level of good deeds earned.

Our Beloved Holy Prophet said: O women, carry out 'sadaka,' even if it be only a date and remain obedient to your husbands because most of the women would be thrown into Hell.

On hearing this, the women started wailing and enquired: Messenger of Allah. Would we be thrown into Hell with non-believers. We are believing women. To this Our Beloved Holy Prophet said: But you do 'kufr' with your husbands (i.e. are disobedient to them). To this, another woman queried: O Apostle. We bear hardships, suffer delivery pains, breast-feed children and rear up our children to be righteous, is not that sufficient for us to be in Paradise? To this query our Beloved Holy Prophet said: Over and above these, be obedient to your husbands, and establish prayers. You shall then all be entitled to Paradise.

Here is a narrative of another woman who used to regularly establish her prayers, was pious and of good character. She was also mother of a small child. Once during the attendance in a 'majlis' she was listening about the benefits of establishing prayers at its right time. It was revealed that if prayers were established at the right time, the Merciful Allah blessed such persons abundantly and protected such from the hardships and calamities. She pondered over the lecture and decided to be more punctual of her prayers in future inspite of her being occupied with house-work and child-care duties.

Once while she was kneading flour, she heard the Call for Prayers. At that time, the stove-burner was on, the flour was ready after kneading and the child also started crying for his milk. She had to make up her mind as to what she should give preference to attend to. She decided to perform her prayers and that the other work could wait until then.

She left other works and got ready for her Prayers. Such devotional work for the pleasure of Allah are not liked by our great enemy

the Satan. Satan devised whereby the child would be attracted to fire and thus would burn and on his wailing, the woman would abandon her prayers and attend to her only child. But the cries of her child could not distract the woman from her prayers. She completed her prayers before attending to her child. When she reached in the kitchen she cried seeing her child with the fire-stove but was amazed that the child was not harmed and instead was playing with the stove like a toy.

There is a saying of our beloved holy Prophet:

A woman once enquired as to under whose rights is a man? She was told: Father has Rights over sons. Then she enquired about the woman. She was told: Husband has his Rights over a woman. Our Beloved Holy Prophet further declared: If it was permissible to prostrate someone besides Allah – which permission has not been granted by Him – Allah might have permitted wife to prostrate before her husband.

ADULTERY

Hadis: If you desire that your wife should remain faithful to you, it is essential that you should also lead your life like- wise.

Adultery is amongst the Major Sins. Heavy punishment is inflicted for this crime.

There are two types of Adultery crimes:

1. If a man commits adultery with a woman who has a husband, and
2. If a man commits adultery with a woman who has no husband.

In both cases, it is a Major Sin. In the former case, Allah may pardon yet the husband may not forgive.

If a woman commits adultery, that act is also of a Major Sin. She will be punished in the Hereafter for the lapse on her part. Even in this world, punishment has been prescribed but this could only be enforced by Prophet or Imam.

The punishment ordered by Allah for adultery has been described thus:

1. If a married man commits adultery, he should be stoned to death.
2. If an unmarried man commits adultery, he should be lashed 100 lashes with a whip.

The same punishment is for women charged with adultery.

To prove adultery according to Shariah is very difficult. For proof, it is necessary that there should be Four Just men who should have clearly seen the act of adultery without any hindrance of a curtain or screen. No other proof could be substantiated for the charge however much it may imply. Thus if the couple has committed an adultery and yet if it is not proved, they may ward off the punishment in this world but having committed a sin, they shall not be able to escape from punishment in the Hereafter.

For Adultery, Allah the Just has ordained six types of punishment. Three punishments to be inflicted in this World and three in the Hereafter. The worldly punishments are:

1. Facial appearance changes to look like accursed person;
2. Culprit becomes insolvent; and
3. The culprit's death time is advanced.

And these are the three punishments in the Hereafter:

1. Allah is Wroth against such persons;
2. Hardships on the Judgment Day; and
3. The culprit shall be punished in grave from death-time until the Day of Judgment and thereafter shall abide for ever in Hell.

It is, therefore, very essential and only way is to keep away from all kinds of major sins. If, by chance, one commits such a sin, the person should sincerely, with all his will-power of a determination and a vow not to commit again such or any other major sin repent before Allah. There is a possibility that if the person sincerely repents at the same time remains steadfast to piety, may be pardoned off by the All-Merciful Allah in Whom everyone should have hope.

DISSIMILAR ORDERS FOR WOMEN

Certain obligatory and other sunnat orders differ for both sexes.

1. Obligatory duties such as prayers and fasting etc become obligatory for women at the age of nine years whereas for males the age prescribed is fifteen years.
2. For Aqiqa of a female, a she-animal should be sacrificed but for male a he-animal should be sacrificed.
3. Circumcision (Cutting of fore-skin) for a male it is compulsory but for girls it is sunnat.
4. To impart knowledge of writing to a male but for girls it is 'maqrooh.'
5. It is advisable that men pray in mosques whereas though women can pray in a mosque, it is recommended that they pray at home.
6. During ablution of arms, men are to wash from the back-side of the arm to downward, whereas for women, washing should be from inside of the arm downward.
7. Whereas 'azaan' and 'iqamaah' call could be proclaimed by men; women should utter silently if there are 'na mehram' nearby who could hear it.
8. During prayers men should keep their feet apart during 'qayaam' (about 4 to 8 inches apart), whereas women should keep their feet together. Men should keep their hands straight while standing in prayers on their thighs while women should keep their hands on breasts. During kneeling, men should have their backs in parallel to the ground whereas women are to kneel slightly. For prostration after kneeling, men are to place their hands on the ground, then the knees and while prostrating the arms should not touch the ground, and after prostration should sit on the reverse of their feet, whereas women before going in prostration after kneeling should sit

down and then prostrate with their arms touching the ground and after prostration should sit upright on the sole of their feet.

9. During prayers, men have to cover their bodies from navel down to knee-caps which is the minimum requirement while women cannot expose any part of their bodies except the face, the hands below the wrists and the feet below ankles.
10. It is obligatory on women that her head and hair are covered irrespective whether anyone is watching her or not.
11. Pure silk garments are 'haraam' for men whereas women are permitted to wear.
12. Likewise gold ornaments are 'haraam' for men but women could wear them.
13. If the leader of the Prayer is a male, men as well as women could establish prayers in his lead but if the leader of prayers is a woman, only women could follow.
14. While fasting, men could sit in water but for women it is 'markrooh'.
15. If any or both parents expire and if any one of them has missed their obligatory prayers and/or fasting, the elder son is bound by duty to offer and complete the 'qaza' on behalf of parent/s but it shall not be obligatory on daughter. In case, if it is not possible for the son to complete 'qaza', he can engage someone to do this.
16. Husband can divorce his wife but wife cannot ask her husband for divorce except in certain circumstances.
17. It is binding upon husband to earn and feed his wife whereas wife is under no obligation to feed him.
18. In regard to witnesses being produced in property matters, one Just man and two women are required. whereas as a witness to Nikah, Divorce, sighting of appearance of new moon, qisas' and murder, witnesses could be males only and

women's testimony is not accepted. For inheritance matters, four women are required to witness for the document to be in order and if there be only one woman to witness the document, it would be taken as 1/4th part of evidence rendered in the matter. Ofcourse, the secret information derived through a single woman in regard to advice obtained from women, e.g. whether a certain girl in the family is married or unmarried etc. is valid.

19. If wife expires, a husband is at liberty if he so wishes, to marry again at any time whereas if husband expires, the widow has to complete her 'idda' period of four month and ten days, if she wishes to re-marry.
20. Share in the inheritance is lesser for a girl compared to son.
21. Men are bound to be obedient and to comply parents' orders during their life-time whereas women on being married have to be under the orders of their husbands.
22. 'Jehad' is not compulsory on women whereas men have to join for 'jehad' during the presence and permission of Imam.
23. If a man purchases a 'slave' girl, she would remain as a wife to the purchaser and has to treat the purchaser as 'mehram' whereas if a woman purchases a male-slave, for her the slave is 'na- mahram'.

GARLIC : Lowers cholesterol and blood pressure and about 2 cloves should be taken every morning. It also acts like an antibiotic in the body. It reduces cholesterol and triglycerides and is blood cleanser and cold preventive. Recent scientific evidence indicates that garlic is far more than a herbalists pipe dream. Studies have shown that garlic has distinctive health benefits, including protection against heart disease, stroke, cancer and diabetes as well as antibiotic properties. According to Egyptian and Roman Naturalists, garlic based remedies are good for all ailments from body weakness and headaches to tumours of the throat and from hoarseness and hemorrhoids to epilepsy and tuberculosis. Hippocrates used it as a laxative and a diuretic. Aristotle recommended it as a cure for rabies. It can be treated for scorpion stings.

In a study conducted by Dr. Arun Bordia at Tagore Medical College in India after 6 months of daily garlic oil to patients having high cholesterol and high triglycerides, the following results were noted. Serum cholesterol level dropped an average of 17% and triglycerides another heart damaging blood fat dropped by 20%. Also there was an increase in a protective blood substance known as high density lipoproteins, HDLs, and a decrease to their heart damaging counterparts, low-density lipoproteins or LDLs. (NY) According to Professor Edward Sprecher of the Hamburg Institute for Pharmaceutical Biology, garlic kills bacteria and other micro-organisms, among them the causative agents for cholera, typhus, dysentery and enteritis. Experiments indicate that both garlic and onion are anti-coagulants But this coagulation reducing substances was not found in garlic tablets, extracts or oils; so to get the most benefit one must take fresh garlic and onion. One should take 2 cloves garlic every morning. It also acts like an antibiotic in the body.

DOs AND DON'Ts FOR WOMEN

1. Women should apply henna to their hands but making designs with henna is 'maqrooh'.
2. She should not speak with 'mehrām' in the presence of a 'na mehrām'. While speaking with 'na mehrām' her voice should not be subdued nor in a sweet language but rather the voice should be harsh so as to detract the na-mahram of attraction towards her.
3. Women (including girls of 9 years and over) should not amongst them see or show their private parts. It is 'haraam'.
4. - During 'haiz and nifaas' (menses etc.) women are free from establishing 'namaaz'.
5. However, after ablution they should facing Qibla be busy in remembrance of Allah with a Rosary.
6. She should not have a hair-cut.
7. She should not stamp her feet so as to reveal the adornment to 'na mahram'.
8. She should strictly draw veils over her bosom. For old women, this is not enforcible strictly.
9. She should not wear men's dress and vice-versa for men.
10. She should be modest, humble and obedient to her husband.

FENUGREEK SEEDS : (Maithi) : 1 teaspoon in a cup of boiling water taken like tea is an old remedy for dissolving mucous. It is a rejuvenator in traditional medicine and a superb tonic, rich in traces of B Vitamins. It helps to clean the body of all pockets of the waste that may have piled up as mucus, thus aiding their digestion and elimination. A teaspoon of the seeds steeped for 10 minutes in a cup of boiling water can be taken three times a day.

FRUITS : The time has come when fruit should no longer be regarded as a mere accessory to a meal; but it must be recognised as being best and most essential health food.

GINGER :

It is very good for digestion and is like digestive tonic. Ginger is very good for travelling sickness. Ginger sweets could be easier to eat. Peel and cut into small pieces the ginger and put sugar over it enough to cover; Put in a glass bottle and keep in the sun for a few days, shaking it often.

BOUNTIES OF HAVING A DAUGHTER

Our Beloved Holy Prophet said: Blessed is the woman who is mother of a daughter prior to giving birth to a son. Allah sends twelve bounties on such a house and angels shall be regularly visiting the house. Girl's father is rewarded with an year's accepted prayers".

Whenever some gifts are brought in the house, the girl should be offered prior to giving to the son.

Your child, be it son or daughter - bring their own destiny and Allah is the Sustainer and the Provider.

Hazrat Imam Ja'fer Sadiq (as) stated: "Daughters are rewards of good deeds for the parents and the sons are a bounty". Reward is a gift but whereas for bounties, accounts shall have to be rendered.

As per another saying; Daughters have been termed as 'mercy' Allah pardons and awards paradise because He is All-mercy. Girls should be imparted with religious knowledge from a tender age so that by the time she is nine years old she should be able to establish her prayers, fasting, learn reciting of Quran and memorise few chapters of Quran by heart. She should also be trained in stitching, knitting, embroidery, cooking and other household duties. Care should be enforced to see that she spends her time in good company to acquire knowledge. It is the responsibility of the parents to educate her in all the works especially religious knowledge before she commences her tenth year.

Our Beloved Holy Prophet has said: Allah is more Beneficent and Merciful towards girls". Therefore, daughter, sister, maternal and paternal nieces, cousin-sisters and other 'mahram' girls should be treated kindly, lovingly and pleasingly, and thus they shall be entitled to receive Allah's pleasure on the Day of Judgment.

Once Imam Ja'fer Sadiq (as) addressed to one of his companion: I have been told that by Allah's Grace you have a daughter but you are not pleased with her. What is the matter with you? Daughter

is like a flower. Smell her and enjoy the fragrance. Remember, our Beloved Holy Prophet was father of a daughter.

Hazrat Ibrahim (as) used to supplicate Allah for a daughter. A daughter who would mourn him after his death.

A person who shall long for the death of his daughter is a Sinner.

A person was sitting with the companions of the Messenger when some one brought him the news of being father of a daughter. The person's face showed displeasure on hearing the news of birth of a daughter. On seeing this our Beloved Holy Prophet addressed him thus: Earth is ever-willing to take her burden; the sky is ever-ready to give her cover on the head; Allah has prior to her birth made full arrangements of her provision. She is a flower to be possessed." Thereafter the Messenger addressed his companions: O People. A person who has a daughter is in hardship. One who has two daughters, I call upon you to listen to his complaints and help him. Let him be free from Jihad duties who has three daughters and O People, be kind and generous to him who has four daughters. Give him 'qarz-e-hasna' loan etc. and cooperate with him.

According to another tradition, a person who rears two daughters or looks after two sisters, becomes entitled for Allah's choicest pleasures.

EARLY MARRIAGE OF GIRLS

According to a Saying of Hazrat Imam Ja'fer Sadiq (as):

Angel Gibreal under instructions from Allah the Just, presented before our Beloved Holy Prophet and conveyed Allah's Greeting and further added the instructions from Allah to say that girls are similar to fruits on the tree. As and when the fruits are ripe these should be picked and collected from the tree else due to sunlight and breeze, these would rot. As such, when girls reach their puberty (baligh) they should be got married. On hearing this, our Beloved Holy Prophet called believers together and gave a lecture on this subject.

The people on hearing this, questioned: Whom shall we give our daughters to? To believers, was the reply.

On this occasion, our Beloved Holy Prophet announced about his cousin Asla'aah's marriage with companion Miqdad, adding that he has given his cousin in Marriage to Miqdad to show that tribe factor is not important but the person to be wedded should be a believer.

GUAVA :

It has been said that if you eat a full ripe guava every morning, the skin and all but throw the seeds after taking in all the pulp, it is good for the heart. It is also good for constipation.

GULKAND : Remove constipation, subsides heat in the body and removes skin disorders. Made from fresh leaves of roses and equal quantity of molasses or sugar.

HARRAD BIG : Good for gases, nausea, T.B. asthma, jaundice, white spots, burning of feet and palms, hiccups, cough, chronic temperature, constipation, palpitation, headache and sore mouth.

ISPAGULA : (ISAPGUL KI BHUSI) Taken with warm milk or water relieves constipation. Taken with mashed banana or with curd is good for diarrhoea. It is supposed to be good for clearing the complexion if taken regularly.

SUPPLICATION FOR BIRTH OF CHILD

As per a Saying of our Beloved Holy Prophet:

A righteous son is a flower from the Garden of Paradise. Every believing man should multiply his progeny with righteous children so that I may be happy on the Day of Judgment on account multitude believers.

Those parents desiring for the birth of a son, should supplicate the following Dua after the establishment of obligatory prayers:

Rabbey Habli Mil-ladunka zurri-yatan tayye-batan Inna kaa Sami-ud-dua, Rabbey La-tazarni fardan Va antaa Khairul Wariseen.

My Lord! Bestow upon me of your bounty goodly offering.

Lo! You are the Hearer of Prayer (3:38)

My Lord! Leave me not childless, though You are the best of Inheritors. (21:89)

For germination of seed, the following supplication is advised for recitation on establishment of two rakaat prayers after the obligatory Friday prayers:

Alla-humma Inni As'aloka Bey-maa Sa-ataka behi Zakhariya, Rabbey La-tazarni faradan va anta Khairul Wariseen, Habli mil-ladunka zurri-yatan Tayye-batan Innaka Akha-zatahaa Fa-in Kazai-taa Fee Rahema-haa Valadan, Fa-ja Alaho Gulaman, Mubarakan, Zakiyyan, Va-laa Taj-al Lish-shaitaney Fee Hay Shirakan Va-la-Nasiban.

Some one brought to the notice of Hazrat Imam Mohammad Baqar (as) that he has not been blessed with a son. He was instructed to ask for forgiveness either in the day or night, a hundred times, preferably in these words:

Astagh-ferullah-o-Rabbi,

Va Aatoobo Ilaihe.

There is also another saying of Imam Ja'far Sadiq (as) For those who are desirous for birth of a son, should ask for Allah's forgiveness 100 times daily before the sun-rise and if he were to miss any

time before the sun-rise, he should recite later in the day with the intention of 'qazaa.'

There was another person also who complained about not having had any son, was told by the Imam that he should pray these lines before copulation:

Alla-humma In-razaqtanaa Zaqaran

Sammai-toho Mohammada.

Once a person approached Hazrat Imam Raza (as) and complained that he always remains sick and also that he has no children. The Imam instructed that he should loudly give Azaan (Prayer's call) in his house. He was happy to be rid of sickness and had many children, having carried out the Imam's instructions.

In an another case, Imam Ja'far Sadiq (as) instructed as under:

Supplication prior to copulation:

Va zan-noo-nay Iz-zahabaa Moghazeban Fa-zanna Allan Naq-deraa Alaihay Fa naadaa Fiz-zolomatay La Ilaha Illa Anta Sub-hanakaa, Inni Kunto Minaz Zaalemeen. Fas-taj-banna Lahoo Va-Najjai-nahoo Minal Ghammay, Va azaa Likka Nunji-yul Mo'mineen. Va Zakariya Iz Naadaa Rabba-hoo: Rabbi, La-Tazarni Faradan, Va Anta Khairul Waariseen. (21:87 - 89)

And Zun-Nun when he went off in anger and deemed that We had no power over him, but he cried out in darkness, saying: There is no god save You. Be You glorified. Lo! I have been a wrong-doer. Then We heard his prayer and saved him from the anguish. Thus We save believers. And Zakariya when he cried to his Lord: My Lord! Leave me not childless, though You are the best of Inheritors.

Here is a supplication taught by Hazrat Imam Zainul Aabedin (as) saying, the reciter of the supplication will be rewarded with "Wealth, Health and Children:

Rabbi La-Tazarni Faradanu Va Anta Khairul Waariseen,

Va ja alli mil-Ladunka Vayerosoni Fee Hayaati

Va Yasteghferoli Ba'a'daa Moutee Va-ja-Allahaa

Khalqan Saviyyan Va-la Taja'al Lish'shaytani

Fee hay Naseebaa, Alla-humma Inni Astaghferuka

Va Aatoobo Ilaika Inna-kaa Antal Ghafoor-ru-Rahim.

It has been recommended that if the supplication is for a son, it should be repeated seventy times.

Another supplication recommended by Hazrat Imam Mohammad Baqar (as) is to recite 70 times after Dawn and Isha prayers, the following:

Sub-hanallah and Astagh-ferullah

and thereafter

Astaghfero Rabbakum Inna-hoo Kaa-naa Ghafoora

Ursalis-samaa's Alaikum Mid-raa-raa,

Va Yumaddikum Bay Amvaleen Va Banin Va Yaja-ala-kum An-haraa

The above prayer should be supplicated for three days and then he should copulate with his wife, and Allah-willing, he shall be bestowed with a righteous son.

In an another incident, a man complained to Imam Ja'far Sadiq (as) that he had seven daughters but had no son. The Imam instructed him thus:

At the time of copulation with your wife, place your right hand on the right side of her navel and recite Surah Qadra (Inna Anzalnaa) seven times and thereafter copulate. The result was that the person was blessed with a son - nay seven sons.

LEMONS : THE USEFULLNESS OF LEMONS :

- (1) The citric acid of the lemon is a very powerful disinfectant, but harmless to body tissues; for this reason lemon juice, either full strength or diluted, as required may be freely used for both internal and external purposes.
- (2) Lime juice is good in case of vomiting. It increases the flow of urine and cures constipation. It should not be taken by people suffering from asthma, cold, phlegm, chest congestion, pains in the joints, or persistent sneezing or if suffering from very low blood pressure.
- (3) Lemon juice rubbed on a bald spot is supposed to bring the hair back.
- (4) It is also supposed to relieve itching.
- (5) For reducing, the juice of 1 lemon in a cup of warm water should be drunk in the mornings.
- (6) When you feel a cold coming on, drink a cup of warm water with 2 tsp. of lemon juice with 1 tsp. honey twice a day.
- (7) Use lime juice with food daily as it invigorates your systems, specially the digestive system.
- (8) Use a few drops of lime juice with a bit of peel in your bath as it is very refreshing.
- (9) To remove stains on your fingers apply lime juice; it is also good for removing any strong or fishy smell.
- (10) For constipation drink a cup of warm water to which the juice of 1/2 lime is added. It is good for clearing the complexion and can be drunk morning or evening or even twice a day.

PREGNANCY.

The woman who is pregnant, earns good deeds for all the days of her pregnancy similar to those who fast for those many days. Besides these, she is also rewarded as much as man earns by 'jihad' for Allah.

Our Beloved Holy Prophet has said:

From the day the woman is pregnant until the end time of breast-feeding to the child, she is rewarded as if she had stopped the enemy's march for the safety of Islam and if she were to die from the period of pregnancy to the end of breast-feeding time, she is raised to the status of a martyr.

If a woman were to die either during pregnancy or during delivery-time or the completion of breast-feeding time to the child, Allah does not allow her to remain in the grave but the soul remains under the protection of Allah until the Day of Judgment.

Imam Ja'fer Sadiq (as) has said: If the pregnant woman eats a fruit called 'behi' the child born would be attractive and beautiful.

It is advisable that woman should eat date fruit after pregnancy time because Hazrat Bibi Maryam was so instructed by Allah the Wise at the time of birth of Hazrat Isa (as).

Imam Zainul Aabedin (as) has instructed: Other women should not remain present at the delivery-time because in case a girl is born, women should not be present to watch baby-child's private parts. Whenever good news were given to the Imam about any child- birth, Imam never used to enquire whether the child was a boy or girl but instead used to enquire of the health of the new-born and on hearing about the child being healthy, Imam used to praise Allah the Creator.

LETTUCE : It is good for treating obesity and for diabetes. It contains 3% or less of carbohydrates. The nutritional and medicinal value of this leafy food lies in its good supply of Vitamins A, B, E, and is also an excellent source of Vitamin C. In addition it supplies Calcium, Phosphorous iron and a good form of vegetable hemoglobin; such green leafy stuff provide one of the best iron tonics for use in anaemia.

MULBERRY LEAVES : Boil the leaves in water and gargle with this water which is good for hoarse throat. (Laryngitis)

MAITHI (ENUGREEK SEED) : The leaves of (maithee) made into a vegetable and eaten, are good for rheumatism, digestion, diarrhoea, and for increasing appetite.

MINT : It is an antiseptic and is effecient against insect and scorpion sting, cough, headache, toothache and mouth infections. It is also very good for digestion, jaundice and nausea. It is mainly a tonic and gives energy to all the organs, specially the liver and pancreas. It is good to eat fresh mint every morning, as it keeps the liver function normal.

FOR BIRTH OF RIGHTEOUS SON

According to a saying of our Imam: If a believer is desirous to have a son and for this if he makes an intention that if he is bestowed with a son, he shall name him Ali, God willing, he shall have a son.

According to Imam Hasan (as) one should continuously ask for Allah's forgiveness as many times as possible, and God willing he shall have a righteous son.

If the woman is pregnant and if it is so desired that she should be the mother of a son, the following 'aamaal' is recommended:

Wife should sit facing 'qibla' and

Ayat-ul-Kursi be recited.

Thereafter, the husband should keep his hand on her thigh and say:

My Lord! I have named the child Mohammad.

Allah willing, the supplication shall be accepted.

MUSTARD OIL (SARSU) Applied at night to the feet for about 5 minutes is good for the brain and eyesight. Should also be applied inbetween the toes. It is also good for application on artheritic joints.

NEEM : From fresh leaves of Neem, take out the juice and drink daily about 1/4 cup during summer. It is excellent for cleaning the blood. You will not get prickly heat or sores. It is also good for Diabetic patients, as it reduces the sugar in the body, and is good for Rheumatism.

ONION : Good for high cholestrol, high blood pressure; thins the blood and is a stimulant and germicide. Useful during epidemics of Cholera and gastro enteritis. Also good for chronic bronchitis and for people who are lethargic.

Increases appetite and suppresses formation of gas. It clears the menstrual cycle. Try and eat one onion daily, broken by hand.

DELIVERY-TIME

Laws of Nature: Allah has created seven heavens in harmony.

You (Muhammad) cannot see any fault in

the Beneficent one's creation;

then look again: Can you see any rifts? (Quran 67:3)

If any one follows these Laws of Nature instead of opposing these, one's accomplishments would be easier and successful.

Like-wise at the delivery-time, the mother-to-be has to cooperate with the nature and she shall not find any labour pains whatsoever. Remember: Our Natures are Our Physicians. Doctors and the group of Nurses stand-by only to announce you whether it is a boy or a girl.

As soon as you feel the labour contractions, do not tense yourself.

These muscle contractions - very mild and at long irregular intervals at first inform you that shortly it shall be time for the child's journey from womb to this world.

Two sets of muscles come into play- the first are the muscles that contract - the second, the once you must aid, by being fully relaxed. These are the ones which begin to work to open your cervix (uterus part), or dilate it slowly to the required four and half inches, necessary for the delivery of the baby.

So when you have these contractions of shorter intervals, then it is time for the delivery. At every contraction, you should push and thus expel the baby. This is what the Nature requires you to do. It could be attained only if you are fully relaxed. If you are tense, it should mean opposing the Nature, in which case the Nature on its own shall work and expel the baby but you shall go through severe labour pains.

You have, therefore, to do your utmost in a fully relaxed mood to push hard and expel - and soon you shall hear a cry - it shall be your child, you shall be a mother. The Nurse shall inform you about the sex of the baby. The doctor shall cut the umbilical cord which bound mother and child. Once that is cut, you shall be bound by ties of love and affection. Relaxation is attained by regular prayers, fasting and by consuming wholesome food. The life shall be completely free from all pains including labour-pains.

ONION SEEDS : (KOLONJI): Except death, it is supposed to cure all Diseases. 8-10 seeds of onion seeds should be munched every morning, and a glass of water be drunk after that. This will be good for allround Health.

- (1) For Worms : Eat onion seeds. It could be mixed with good vinegar and eaten.
- (2) Black spots on Body : (TIL) : Grind onion seeds and apply to the Warts. The body will become clean and smooth.
- (3) Menses : If not clear, then eat 1/2 teaspoon onion seeds for a few days. Also apply Poultrice of onion seeds on the lower abdomen for relief of pain.
- (4) Headache : Apply onion seeds.
- (5) Toothache : Gargle with water boiled with onion seeds.
- (6) Urine Stoppage : Eat onion seeds.
- (7) Mosquitoes etc. Burn onion seeds and its smell will eradicate insects.
- (8) Extreme Cold : Tie onion seeds in a muslin bag and put it around the neck.
- (9) Mothers' Milk : If dried, then give onion seeds.
- (10) Stones : Eat onion seeds with Honey.
- (11) Leucoderma : Apply onion seeds with Vinegar.
- (12) Weak Hair : For strengthening the hair, apply ground onion seeds mixed in Henna water.
- (13) Rheumatism, Phlegm, Gases etc. : Take Powdered.

ROSE PETALS : Very good for those suffering from piles, scabies falling of hair due to heat, High blood pressure and heat in the body. Gulkand made from Rose petals and sugar is good for removing constipation, subsides heat in the body gives clarity of mind and removes skin disorders. Gulkand can be given to small infants and growing children; also to pregnant women, it will subside vomiting, tone up the foetus and improve the complexion of the infant.

CHILD-CARE AFTER BIRTH

The most important thing a father can do to his children is love their mother.

After umbilical cord is cut by the doctor, the child should be given a bath.

The intention of bath is this:

"I am giving bath of the birth to this child,

sunnant qurbatan elal-laah."

And saying thus, with pure water the bath should be given to the child. All the impurities should be removed while giving bath to the child. The bath should start with head and neck. Thereafter half the body from shoulder downwards on the right side should be cleaned followed by the wash on the left-side starting from the shoulder downwards.

PAPAYA : It is a good Laxative and a cure for infected wounds. Thin strips of the papaya were placed over the wounds of a 41 year old man following kidney transplant operation at a London Hospital. The normal drugs were ineffective and it is reported that after 3 Courses of the treatment each lasting 2 days, the wound had almost healed. The Papaya fruit contains Enzymes that force out the Bacteria. (Written by Mr. Noshir B. Wania in "The Parsi Sansar and Lok Sewak.")

Raw papaya peeled and cut into pieces and soaked in vinegar with salt is good for any ailment of the spinal cord and for sciatica. Papaya is warm in its effects and the following persons should avoid it:

- (1) Pregnant women
- (2) When the menstrual flow is profuse.
- (3) Those suffering from piles.
- (4) Those suffering from bleeding of the nose.
- (5) Women suffering from frequent menstrual flow.
- (6) Persons with too much heat in the body, feverish skin condition, burning eyes and also those suffering from dysentery.

PEARS :

They stand second to Bael fruit in removing constipation. The natural sweetness of pears is readily absorbed and utilized by the body and hence one does not feel any weakness after taking the juice of pears as a laxative, which should be 250-350 ml. of juice.

NAMING CEREMONY

The child should be named prior to birth because in case if there is a mis-carriage or a still-born delivery, the child shall demand of its parents on the Day of Judgment as to why it was not named? The example in the case is that of our Lady of the Lights - Fatima (sa). Our Beloved Holy Prophet had named the child Mohsin while our Holy Lady was pregnant.

After the birth of a child, if he is a boy, he should preferably called Mohammad for seven days and if it is a girl, she should be called Fatemah for a short period. It is sunnat. Thereafter the child be called by its name. Father has the first right over the child so he should give the child a good name.

Name of the boy should be selected preferably amongst the Infallibles' names and for the girl any of the names of Lady Fatema (sa)'s daughters or names of such pious ladies.

Care should be taken that the child should be called properly by the name with respect, no nick-names or abusive words should be used in addressing them.

There is a tradition of our Beloved Holy Prophet that if a parent has four sons and amongst them even if one has not been named after him, it would amount to having committed excesses with our Beloved Holy Prophet.

A person once approached our Beloved Holy Prophet and said: I have been blessed with a son. What name shall I give him? He was told to name him Hamza.

A person approached Imam Ja'far Sadiq (as) and informed that he was blessed with a son. Imam enquired as to what he had named him. The man replied the child was named Mohammad. On hearing this Imam bowed his head and uttered the name 'Mohammad' thrice and lowered his head so low that it was about to touch the ground. Thereafter, the Imam said: May my life, my children's lives, my parents', my wives' be sacrificed on our Beloved Holy Prophet. O my man, you have named your son with

such an auspicious name. See to it that you respect the child and give him righteous training. The atmosphere of the house becomes holy where there is some one named Mohammad. It is in Ahadees that names such as Hakam, Hakim, Khalid, Maalik, should not be named neither should the child be named Yaasin because that name is a especial for our Beloved Holy Prophet.

According to another hadees suggestion for a name could be got from kins and preferably suggestion from a person named either Mohammad, Hamed, Ahmed or Mahmood would be more appropriate.

AQEEQA

Child's aqeeqa is Sunnat e Movaqqedah for rich but according to some Ulama it is Vaajib (compulsory). It is advisable that the ceremony be carried out on the seventh day. Until the child becomes 'baaligh', it is sunnat on father and thereafter on one's self.

On a question to Imam (as) if it would be obligatory to perform the aqeeqa ceremony if the child were to die on the seventh day, the Imam replied that it should be performed if it were to die on the seventh day after 'zohar' time.

An old man wished to be advised by Imam, informing that he was not aware if his father had performed the aqeeqa ceremony. He was guided to perform his own-self.

There is a tradition that son's aqeeqa, hair-cut and naming ceremony should be performed on the seventh-day. The child should be weighed against silver which should be treated as 'sadaka'.

For aqeeqa the sacrificial camel should be of 5 years or over, and if it is a goat or a sheep, it should be six months or over. However there is a tradition that Aqeeqa is not akin to Qurbaani hence 'defective clause' may not be binding fully.

Male animal for son and she animal for daughter be slaughtered for aqeeqa.

It is sunnat that parents should not eat aqeeqa meat. It is advisable that the parents and all relatives should not partake but either the cooked food or raw meat of aqeeqa be distributed to poor and faithfuls.

According to Imam Ja'far Sadiq (as), the following Prayers should be recited at the time of slaughtering animal for a boy's aqeeqa:

Bismillahey va billa-hay Allahumma Haazchi Aqeeqatum an (say the name of son) lah-moha be-lam-hehi va damoha be-damehi va az- moha be-az-meha, Alla-humaj ala-ha ve-kaa-an ley aaley Mohammadin alaihay va alae-his-salaam.

If the aqeeqa is of daughter, the following Dua:

Bismillahey va billahey Allahumma Haazehi aqeeqatun an (say the daughter and her father's name) lahmoha be-lahmay-ha, va damoha be-damay-ha, va azmoha bey-azmeha. Alla-hummaj alaha ve- ka-an ley aale Mohammdin alaihay va aalehis salaam.

CIRCUMCISION.

It has been specifically recommended that son's circumcision should be performed on the seventh day of birth. It is 'sunnat'. For some reason, if the ceremony is not performed, it could be done anytime until the son is 'baaligh'. It is obligatory on the part of the parents. After the son becomes 'baaligh', it is obligatory on son. According to some Ulama, they say, it becomes a 'vaajib' (compulsory) act on the parents to carry out circumcision of the child before he becomes 'baaligh'.

According to Imam Ja'far Sadiq (as): Have your sons circumcised on the seventh day. It is beneficial. The boy's body would be clean and holy and the flesh in the body increases. The earth abhors the urination of an uncircumcised person.

Prayers At The Time Of Circumcision:

Alla-humma Haazehi sunnatoka, va sunnato nabiy-yeka sal-vaatoka alaihey va aalehi ittebaaoon, minna-laka ley nabiy-yeka va iradatey-ka va qaza-eka ley amrin arai' tahoo va qazacen hatam-tahoo, va amrin an-fazatahoo fa-azaktahoo harral-hadiday, fi-hitanehi, va-hejamateyhi le-amrin, anta a'arofa behi minni, all-humma fatah-hirho minaz-zonubay vazidni fi umrehi va daf-il aaffaatey an badnehi val-av-jaa'a an jismey-hi, vajid-ho minal ghenaa va daf'a anhul fakar, fa-inna-ka ta'a-lamo va na-'alamo.

SADA BHAAR : (Peri-winkle) : The leaves and the flowers of the White ones are good for diabetes. The leaves and the flowers of the Purple one's are good for young Ladies, as it will keep them young and it is also good at the time of Menopause.

SAPOTA (Chikoo)

It is a blood purifier and contains Vitamin A and a little of Vitamin C. It is very good for health.

SPROUTED PULSES.

They are are rich in Vitamin B and C specially green grams.

SAGE. :

It activates blood circulation, helps the nervous system the stomach and cures some type of migrane. It is astringent and useful in cases of haemorrhage and a powerful healer of wounds. It is very helpful in lotions, baths and compresses for ulcers, boils, chilbains, sprains and bruises. It is used to reduce fever in infectious diseases and surpasses any tooth-paste when rubbed on teeth and gums.

WET-NURSING

Best feed is Breast-feed.

Baby boy should be breast-fed for 2 full years. And a baby girl for 21 months. Without any convincing reason if the child is breast-fed for more than that period is 'haraam'.

According to Hazrat Ali (as) in regard to those who employ wet nurse for a child: 'The wet-nurse should be of a good family, of a good-character and nice looking as the child would imbibe the characteristic qualities of its nurse.

34-a Masael About Breast-Feeding.

A maternal grandmother cannot breast-feed her grandson or grand-daughter. If she does then the grandmother's daughter (that is the child's mother) becomes 'haraam'. As an example: A has a daughter named B and B is wedded to C. If A were to breast-feed the children of B and C, then B becomes haraam for C. Under no circumstances could B and C remain together as husband and wife. But a paternal grandmother could breast-feed her grand children. Paternal grand-mother's daughter-in-law would not be haraam for her son.

Like-wise, if the child is entrusted to a maid for breast-feeding, that child cannot marry with the child of the maid because due to breast-feeding, the child becomes related to maid's children as brother-sister relationship. Thus the maid becomes equal in relation to the child as mother and maid's husbands equal to father's status and the other relatives like-wise.

These facts should be kept in mind if the child is to be entrusted to someone for breast-feeding, whether it be a woman from relations or a wet-nurse.

What is further to be taken notice of is that a single wet-nurse should not be employed for a combined joint-family i.e. if a nurse were to breast-feed your child/ren, your brother's, your cousin's and children of other close relatives, in such a case, all those

children of your relatives shall have a new relationship of brothers and sisters and thus they shall not be able to marry amongst themselves.

Whether the breast-feeding by the woman is done on a charge or free, the above injunction shall remain in force.

Another matter to be noted. 'B' is the father of the child 'C' and 'D' is the breast-feeding Nurse. B cannot marry D's daughter. If 'D' herself is eligible to be married later on, by her becoming a widow or is divorced, - after the legal formalities, if D is willing-B could marry D.

REARING UP CHILDREN

According to a saying of our Beloved Holy Prophet: Parents have a right to disown (aaq) children, similarly the children also have rights to disown their parents. They lose their rights. It is, therefore, essential that parents should behave nicely with their children; should not burden them with impossible tasks and love them immensely. Parents earn a good deed for every kiss lovingly bestowed on the child. If they love the children, Allah shall love them on the Day of Judgment.

Some one came to our Beloved Holy Prophet and stated that he does not ever love his child. When the person departed, our Beloved Holy Prophet said: I consider this person to be a dweller of Hell. When Allah gives children, the parents should love & play with them.

As per saying of Imam Ja'far Sadiq (as): When the child is three years old, teach him/her to say *LA ILAAHA ILLAL-LAH*; at the age of 3 years 7 months & 20 days ~~old~~, it should be taught to say "*MOHAMMADUR RASULILLAH*" and when he reaches the age of 4 years, the child should be asked to repeat 7 times *SALLAL-LAHO ALA MOHAMMADEEN VA AALEHI*. He should be taught to prostrate to Allah when child is 5 years old & by the time the child is 6 years old, the child should be taught to pray. At the age of 7 the child should fully learn about ablution & Namaaz. In another year, be strict with the child for establishment of prayers in time regularly.

According to a tradition, a boy should be allowed to play children's games upto the age of 7. Thereafter, until he is 14 years old, he should learn to read & write besides recitation of Quran. From the age of 14 until he is 21 years old let him acquire knowledge about Deen as well as worldly profession necessary and watch the results when he is 21 years old.

According to traditions, when the child reaches the age of 6, he should not be permitted to sleep in company with another child of that age.

According to Imam Ja'far Sadiq (as): Give religious education as much as possible to the children so that people of other religions may not be able to entice him. Our Beloved Holy Prophet has recommended to train children in swimming & archery.

TKHMIRI : Soak in little water and apply to boil which does not burst, and is hard and red.

TIRFALA : Har, Behra and Aamla same quantity grind fine. Take 2 teaspoons at night for constipation. You can put the same quantity in 1/2 cup of warm water at night and drink in the morning.

TURMERIC. It has antiseptic quality and helps clean the skin, kills germs in the throat, purifies the blood and keeps the cold away. It even helps clear stuffy nose. Inhale the pungent fumes of turmeric and the nose will clear up in a matter of minutes. Drink a cup of milk boiled with a pinch of turmeric powder for congestion and cough. A teaspoon of honey or sugar should be added. It removes the phlegm and clears the chest.

OBEDIENT CHILD

Children who obey their parents, support them and give their wealth in charity after parent's death are a blessing for the parents. According to a saying of our Beloved Holy Prophet: Once Hazrat Isa (as) while on a stroll passed by a grave, when he noted with the knowledge from Allah that the person buried therein was under going punishment. After a year, while Hazrat Isa (as) happened to pass near the same grave, that dead body's punishment in the grave had ceased. Hazrat Isa (as) supplicated Allah to know the reason. Allah revealed to Hazrat Isa (as) and said: The gold-smith's son on attaining maturity had got a main thorough fare repaired for the benefit of the citizens in memory of his father and hence the punishment in the grave of the gold-smith was stopped. Having narrated this our Beloved Holy Prophet said: A righteous son is a boon to the parents as their heir who remembers Allah.

36-A. Children's Obligations To Parents

Your Lord has decreed, that you worship none save Him, and (that you show) kindness to parents. If one of them or both of them were to attain old age with you, say not 'Fie' (an exclamation denoting contempt or dislike) unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little. (Quran 17:23,24)

We have enjoined on man kindness to parents; (Quran 29:8)

The above are three verses amongst a few in Quran about the children's duty & obligations to parents as decreed by all-knowing Merciful Allah. If we were to reflect the childhood which we passed under their loving care, the tender care they exercised to rear us and the knowledge they imparted, it would call for a natural act to repay them by behaving graciously with them, speaking softly in complete obedience and with respect. It is one bounden duty to even follow their reasoned advice, to look after their comfort and to please them; at the same time we should act righteously whereby they would be pleased.

Our Beloved Holy Prophet said: I am pleased with those whose parents are pleased with them.

It is said that paradise is under mothers' feet. As a matter of fact to be obedient to parents itself makes you entitled to paradise.

There is a saying: The fragrance of Paradise could be felt at a distance of 500 years' space, but the person who has displeased his parents shall not be able to avail it. According to saying of our Beloved Holy Prophet: Allah says to the person who displeases his parents "However much you may do good deeds, I shall not forgive you"

According to the sayings of Imam Ja'far Sadiq (as): Even if the parents beat you, dont answer them in anger. Do not reply harshly to the parents. Speak to them respectfully. Donot become haughty; Even if they were to beat you, forgive them. Behave just like a servant behaves with his Master. Recall the days when you were helpless, you had no strength and how they reared you up, how they tenderly cared for you.

Dont look into their eyes with anger. Dont raise your hand higher than theirs. Your voice should not be louder than theirs. Walk behind them.

According to Musa Kazim (as): Dont call your parents by name. Sit behind them. Dont act or speak in a way whereby their name may be impaired. Pray to Allah for mercy for them, mercy which would even remain with them and to forgive them. If they are righteous, you should pray for paradise for them and if they are not righteous, you should earnestly pray Allah to guide them to righteousness.

Some one enquired of Imam Raza (as) saying his parents were disbelievers as such whether he should pray for them. He was told: Yes pray for them. If they are alive, offer 'sadaqa' on their behalf and behave politely in a courteous way, because Holy Prophet has said: I have been sent with mercy and not with cruelty.

Imam Ja'far Sadiq (as) has said: Be compliant, dutiful, submissive to your parents and act fairly uprightly with them. If they were to order you to release your wife, you should i.e. divorce her; (There are certain conditions on this issue) or if they were to tell you to surrender your wealth, give them away.

Parents should be fully obeyed except where their orders conflict those decreed by Allah.

ORDERS REGARDING INHERITANCE

There are three groups of persons who inherit from a dead person on the basis of relationship.

The first group consists of the dead person's father and mother and children and children of children, howmuchsoever downwards the chain goes. Whoever from among them is nearer to the dead person inherits from him and, so long as even one person out of this group is available, people belonging to the second group do not inherit.

The second group consists of paternal grandfather, paternal grandmother, sisters, brothers and in the absence of sisters and brothers their children. Whoever from among them is nearer to the dead person inherits from him and, so long as even one person out of this group is available, people belonging to the third group do not inherit.

The third group consists of paternal uncles and paternal aunts and maternal uncles and maternal aunts and their descendants. And so long as even one person out of the paternal uncles and paternal aunts and maternal uncles and maternal aunts of the dead person is available their children do not inherit. However, if the paternal step uncle and the son of the real paternal uncle are available the son of the dead person's real paternal uncle will inherit from him to the exclusion of the paternal step uncle.

If the dead person's own paternal uncle and paternal aunt and maternal uncle and maternal aunt and their children and their children's children do not exist the property is inherited by the paternal uncles and paternal aunts and maternal uncles and maternal aunts of his (i.e. dead person's) father as well as by the paternal uncles and paternal aunts and maternal uncles and maternal aunts of his mother. And if even they do not exist the property is inherited by their descendants. And in the absence of their descendants the property is inherited by the paternal uncles and paternal aunts and maternal uncles and maternal aunts of the

dead person's paternal grandfather as well as by the paternal uncles and paternal aunts and maternal uncles and maternal aunts of his paternal grandmother. And if even they do not exist the property is inherited by their descendants.

Inheritance Of The First Group

If, out of the first group, there is only one heir of the dead person (for example, father or mother or only one son or only one daughter) he inherits the entire property and, if there are more than one son or daughter, the property is divided among them in such a way that each son gets twice the share of each daughter.

If the father and the mother of a dead person are his only heirs the property is divided into three parts out of which two parts are taken by the father and one by the mother. In case, however, the dead person has two brothers or four sisters or one brother and two sisters, who are Muslims and free and are related to him from the side of the father (i.e. the father of these persons and of the dead person is one and the same, although their mothers may be different), the effect of their presence on the inheritance is this that, although they do not inherit anything in the presence of the father and the mother, the mother gets only $1/6$ th of the property and the balance is inherited by the father.

If only the father, the mother and one daughter are the heirs of a dead person and he (the dead person) does not have two paternal brothers or four paternal sisters or one paternal brother and two paternal sisters, the property is divided into five parts out of which the father and the mother take one share each and the remaining three shares are taken by the daughter. And if the dead person has two paternal brothers or four paternal sisters or one paternal brother and two paternal sisters, the property is divided into six parts. Out of these six parts one each is taken by the father and the mother and three are taken by the daughter. As regards the remaining one part, it is again divided into four parts out of which one part is taken by the father and three by the daughter. In fact, therefore, the property of the dead person is divided into 24 parts,

out of which 15 are taken by the daughter, five by the father and four by the mother.

If the heirs of the dead person are his father, mother and one son only, the property is divided into six parts out of which one each is taken by the father and the mother and four by the son. And in case the dead person has many sons or many daughters they divide the said four parts equally among themselves. In case, however, he has sons as well as daughters, the four shares are divided among them in such a manner that each son gets double the share of each daughter.

If the heirs of a dead person are only his father or mother and one or many sons, the property is divided into six parts out of which one goes to the father or mother and five go to the son. In case there are more than one sons they divide those five parts equally among themselves.

If a father or a mother is the heir of a dead person along with his sons and daughters, the property is divided into six parts. Out of these, one part is taken by the father or the mother and the remaining five parts are divided among the sons and daughters in such a manner that each son gets double the share of each daughter.

If the heirs of a dead person are his father or mother and a few daughters, the property is divided into five parts. Out of these one part is taken by the father or the mother and the remaining four parts are divided by the daughters equally among themselves.

If the dead person has no children, the children of his son (even if it be a daughter only) get the share of his son and the children of his daughter (even though it be a son only) get the share of his daughter. For example, if the dead person has a grandson (daughter's son) and a grand-daughter (son's daughter) the property will be divided into three parts out of which one part will go to the grandson and two to the grand-daughter.

Inheritance Of The Second Group

The second group of persons, who inherit on the basis of relationship, consists of paternal grandfather, paternal grand- mother,

brothers and sisters and, if the dead person does not have brothers and sisters, the property is inherited by their children.

If the heir of a dead person in only one brother or only one sister he/she inherits the entire property and in case he has many real brothers or many real sisters they divide the property equally among themselves. If, however, he has some real brothers and some real sisters, every brother gets double the share of sister. For example, if he has two real brothers and one real sister, the property will be divided into five parts, out of which each brother will get two parts and the sister will get one.

If a dead person has real brothers and/or sisters his paternal brothers and sisters (whose mother is the step-mother of the dead person) do not inherit his property. And if he has no real brothers or sisters, and has only one paternal brother or only one paternal sister, the entire property is inherited by him/her. And if he has many paternal brothers or many paternal sisters, the property is divided between them equally. And, in case he has paternal brothers as well as paternal sisters, every brother gets double the share of every sister.

If the only heir of a dead person is one maternal sister or one maternal brother (i.e. who are step-sister or step-brother of the dead person from father's side) she/he gets the entire property. And if he has some maternal brothers or some maternal sisters or some maternal brothers and sisters, the property is divided equally among them.

If the dead person has real brothers and sisters and paternal brothers and sisters and one maternal brother or one maternal sister, the paternal brothers and sisters do not inherit. In this case the property is divided into six parts, out of which one part is inherited by the maternal brother or sister and the remaining five parts are divided by the real brothers and sisters among themselves in such a manner that every brother gets double the share of every sister. If a dead person has real brothers and sisters and paternal brothers and sisters and some maternal brothers and

sisters the paternal brothers and sisters do not inherit. In this case the property is divided into three parts out of which one part is divided by the maternal brothers and sisters equally among themselves and the remaining two parts are divided among the real brothers and sisters in such a manner that every brother gets double the share of every sister.

If the only heirs of a dead person are his paternal brothers and sisters and one maternal brother or one maternal sister, the property is divided into six parts. Out of these one part is given to the maternal brother or the maternal sister and the remaining parts are divided by the paternal brothers and sisters in such a manner that every brother gets double the share of every sister.

If the only heirs of a dead person are his paternal brothers and sisters and some maternal brothers and sisters, the property is divided into three parts. Out of these one part is divided by the maternal brothers and sisters equally among themselves and the remaining two parts are divided by the paternal brothers and sisters in such a manner that every brother gets double the share of every sister.

Inheritance Of The Third Group

The third group of heirs consists of paternal uncle, paternal aunt, maternal uncle, maternal aunt and their children. As mentioned above, the persons constituting this group inherit the property when none of the persons belonging to the first two groups is available.

If the only heir of a dead person is one paternal uncle or one paternal aunt (whether he/she be the real, paternal or maternal brother/sister of his father), he/she inherits the entire property. And if there are some paternal uncles or some paternal aunts of the dead person and all of them are the real or paternal brothers/sisters of his father, the property is divided equally among them. And if there are some paternal uncles and some paternal aunts of the dead person and all of them are the real or the paternal brothers/sisters of his father, the well-known view is

that the paternal uncle gets twice the share of the paternal aunt. For example, if two paternal uncles and one paternal aunt are the heirs of the dead person, the property will be divided into five parts, out of which the paternal aunt will get one part and the two paternal uncles will divide the remaining four parts equally among themselves. However, it is not unlikely that the property may be divided equally between them (i.e. between the paternal uncles and the paternal aunt).

If the heir of a dead person are some paternal uncles or some paternal aunts or some paternal uncles and some paternal aunts of his (all of whom are the maternal brothers/sisters of his father) the apparent view is that the property will be divided equally between them.

If the heirs of a dead person are his paternal uncles and paternal aunts out of whom some are the real brothers/sisters of his father and others are paternal or maternal brothers/sisters of his father, the paternal uncles and paternal aunts of the dead person, who are paternal brothers and paternal sisters of his father, do not inherit anything. And the well-known view is this that if the dead person has a paternal uncle or a paternal aunt, who are the maternal brothers/sister of his father, the property is divided into six parts, out of which one part is taken by the paternal uncle or paternal aunt of the deceased who are the maternal brother/sister of his father, and the balance is taken by the dead person's real paternal uncles and real paternal aunts and, in case the dead person has no real paternal uncles and real paternal aunts, the remaining five parts are also taken by the paternal uncles and paternal aunts of the deceased, who are the maternal brothers/sisters of his father. And if the dead person happens to have also paternal uncles and paternal aunts, who are the maternal brothers/sisters of his father, the property is divided into three parts, out of which two parts are taken by the real paternal uncles and real paternal aunts of the dead person and in case there are no such uncles and aunts, they are taken by those paternal uncles and paternal aunts of the dead person who are the paternal brothers/sisters of his father, and one part is taken by those paternal uncles and paternal aunts of the dead person who are the

maternal brothers/sisters of his father. It is not, however, unlikely that in both both the cases the paternal uncles and paternal aunts of the dead person, who are the maternal brothers/sisters of his father, may also inherit like his other paternal uncles and paternal aunts and the property of the dead person may be divided equally between all his paternal uncles and paternal aunts.

If a dead person has only one maternal uncle or only one maternal aunt, he/she gets the entire property. In case, however, he has many maternal uncles or maternal aunts (whether they be the real or the paternal or the maternal brothers/sisters of his mother), the property is divided among them equally.

Property inherited by the husband/wife

If a woman dies without any children, half of other property is taken by her husband and the remaining half is taken by her other heirs. In case, however, she has children from that or some other husband, her husband gets one-fourth of the property and the balance is inherited by the other heirs.

If a man dies childless, one-fourth of his property is taken by his wife and the balance is taken by his other heirs. In case, however, the man has children from that or some other wife, the wife gets $\frac{1}{8}$ th of the property and the balance is inherited by his other heirs.

A wife does not inherit anything from the land on which a house or a garden or crops are situated, or from any other land, nor does she inherit from the value of such lands. She does not also inherit from the things situated within the space of the house (for example, buildings and trees), but inherits from their value. The same rule applies to the trees and crops and buildings situated in the land of a garden and agricultural land and other lands.

If the wife wishes to appropriate things from which she does not inherit (for example, the land of a residential house) she should obtain the permission of other heirs to do so. Furthermore, it is not permissible for other heirs to appropriate, without the permission of the wife, those things from which she inherits (for example, buildings and trees), unless her share from those things has been paid to her by them.

TOMATO : It contains lots of Vitamin C and is the best remedy for scurvy. The symptoms of scurvy in children are pallor, retarded growth, loss of appetite and weight, and swollen gums bleeding easily. Among adults the symptoms are loss of energy, sallow complexion, bleeding gums shortness of breath, pain in the legs and small red spots on the skin which are little haemorrhages. A whole tomato should be eaten daily or about 4-6 ozs. juice drunk. For infants, after the first month 2 teaspoons could be given daily which should be gradually increased. A slight fever may result after first administering this juice, but this need not cause uneasiness as it soon adjusts itself. Tomatoes are good for the liver and kidney and good for the young and old.

THYMOL : (AJWAIN). It is very good for stomach ache and gases and for colds.

INTERESTING TIPS

CHILDREN. If a child falls down and hurts himself, give:-

- (1) A raw egg.
- (2) Turmeric powder with sugar so that the blood clotted by falling shall flow normally.

Foam Rubber. Put on foam rubber soles to baby's shoes for the baby to walk comfortably.

Iron : To clean the stickiness on the iron, put 1/2 cup salt in brown paper bag and rub the iron. Or run warm iron on wax paper, it will clean the surface of iron.

Milk. If milk about to curdle put a pinch of soda.

Corn Starch. To clean Baby's soft toys, put starch and then brush it off. It will clean the dirty toy.

Cut Flowers. Will last longer if you treat them like people. Give them fresh air, and the same indoor temperature that is healthy for you. They should not be too close to radiators, fires or warm or cold chilling draughts. They last longer in Copper containers and also if all foliage is removed from stems below water level. If you cannot arrange flowers immediately, cut 1/4" off stems and then place in a bucket of cold water. Add fresh water daily to top-up level, but do not change the water too frequently.

WHEAT GRASS : Preserves and builds health and enables the body to get rid of a number of diseases. Wheat grass juice has been accepted as a complete food. The juice of wheat grass of 7 days, grown without use of pesticides and chemical fertilisers contains all the elements of human blood. Wheat grass juice is not meant for patients only. Healthy persons also can take it to maintain vitality, avoid fatigue and for prevention.

YOGURT : It is made of milk, but can be tolerated by people who cannot tolerate milk. It reduces cholesterol level in blood. It has a potent anti-tumour activity and helps prevent intestinal problems.

INTERESTING TIPS

- (1) Do not mix acid and starchy substances.
- (2) Combination of proteins and carbohydrates is not desirable.
- (3) The liver of children whose parents give them too much sweets, sweet-meats, or sugar in milk, becomes defective and cirrrosised on account of great load of work, thus precipitating danger to life.
- (4) Do not advice the use of banana on an empty stomach as is sometimes produces gastralgia.
- (5) Children who breathe through their mouth can develop chronic infection of the gums. If unchecked it may result in loss of teeth.
- (6) By persistently using tooth-picks, one is inviting both gums and jaw bone diseases. Every time the "pick" is jabbed into the mouth, it produces more damage to the dental tissues. Most of the tooth troubles and tooth-aches can definately be avoided if you daily brush your teeth after every meal and before going to bed.
- (7) Finding the gas leak: Lather the pipe with soapy water to bubble, revealing the damaged area. To make a temporary plug moisten a cake of soap and press it over the spot. When the soap hardens, it will effectivly close the leak until the gasman comes.
- (8) Calming the angry child. Whispering works wonders when a child is angry; simply whisper gentle words into his ear. He will stop crying so he can hear what you are saying. This is 100% effective on husbands:
- (9) For travelling sickness eat some ginger, Ginger sweets could be easier to eat. Peel and cut into small pieces the ginger and put in enough sugar to cover. Put in a Glass bottle and keep in the sun for a few days, shaking it often.

MAGIC OF VINEGAR. The acid in vinegar helps kill fungus, so wipe pure vinegar on the inside of refrigerators, closet shelves and walls to prevent forming mildew. Vinegar applied full strength with a damp cloth will make the outside surfaces of appliances clean and shiny. Caps of salt shakers that have corroded and fused onto the shaker can be removed by soaking in hot vinegar., and will wash the corrosive material away. Rinse and dry thoroughly.

MAGIC OF VINEGAR :

- (1) 1 tbsp. of vinegar added to the last rinsing water when washing hair will give an added brightness to the hair and will help stay clean longer.
- (2) Vinegar with salt cleans brass quickly and effectively.
- (3) 1 teaspoon vinegar in cold water for soaking coloured cotton fabrics keeps colour fast and does not allow it to fade.
- (4) Gargle with vinegar and water is excellent for a sore throat. A few drops of vinegar sprinkled on a hot shovel and waved about in a sick room is a good disinfectant.
- (5) Before Recitation, to have the voice clear and free from huskiness, swallow a little honey and vinegar mixed together in equal quantities. Mixture taken at short intervals also relieves a tickling cough.
- (6) After unaccustomed strenuous exercise, stiffness may be avoided by adding a cupful of vinegar to a hot bath. Sprains bathed with a solution of vinegar are greatly eased.
- (7) In the case of bumps, bruises and sprains, a piece of lint soaked in vinegar and water applied to the injured part will soothe and prevent discolouration.

INTERESTING HINTS

- (1) For washing baby's milk bottles, fill the bottle half with cold water and put a pinch of rice and shake well. The rice will absorb the fatty substance left over of the milk.
- (2) For soft perfume in bath, put the juice of leaves of lime.
- (3) Immerse the bread knife in boiling water before slicing bread to help cut fine smooth slices.
- (4) Sprinkle a pinch of salt in the frying pan before adding oil for frying. This way the oil will not crackle.
- (5) To eradicate rats, crush some peppermint finely and sprinkle some at their usual haunt. The rats will keep away.
- (6) For sparkling mirror, rub it with cotton wool soaked in methylated spirit which will dry on its own & make the mirror shine.
- (7) For getting more juices out of lemons, soak them in hot water for 2-3 minutes.
- (8) To prevent moth damage, put whole cloves besides moth balls in pockets of woollen coats or in bag with sweaters when storing for the off season. They help prevent moth damage and have a nice spicy odour.
- (9) Before storing blankets & cardigans for the winter, wash them & add 2 cups of mothballs to the last rinse of water.
- (10) A tip for keeping those four hook buttons on longer Sew through only 2 holes at a time, breaking the thread and knotting it for each pair of holes. This way, should one set break loose, the other side will still hold the button. Use dental floss or elastic thread to sew buttons on childrens' clothing. The buttons will take a lot of wear before falling off.

HOUSE OLD HINTS :

- (1) If curry is too hot, add a little sugar & the juice of sour lime.
- (2) Put 1 teaspoon vinegar or sour lime juice in cold water & put in pan which is burnt & keep to boil for a few minutes. It will be easier to clean.
- (3) Sprinkle starch liberally on a grease marked book & leave over night. Brush off in the morning. The grease marks will disappear.
- (4) Ball point ink marks. Saturate the spot with hairspray. Allow to dry. Brush lightly with a solution of water & vinegar.
- (5) To keep tomatoes smooth & firm for long, soak them in water to which a little salt has been added.
- (6) Spread a little oil on kneaded flour to keep it from fermenting.
- (7) Put a pinch of salt in water before boiling eggs. The shell will come away easily.
- (8) A curry of bitter gourd (karaila) filled with mince etc. could be less bitter if a little joggary is added.
- (9) To take out smell of onions from any utensil wash with hot salt water.
- (10) To remove odours from the fridge put in 5-6 pieces of charcoal which have been burnt & cooled.
- (11) When making mango pickle or any oily pickle which is to be kept for a long period give a little smoke of Aesofetida (heeng) inside the earthenware jar. The pickle will never spoil. Also try & cover the pickle with enough oil.

JANAB FATEMAH (s.a)

When Allah the Creator created H. Adam (as) He also created J. Havva so that H. Adam may not feel lonely. They remained in Jannat for some time. Once they happened to see their images in glass. They then wondered if Allah the Great had created anything more beautiful than themselves. Allah the All-knowing sent a word through Gibrael that they should inspect the place fully wherein they will get the reply to their query they had in mind.

While strolling around in the place they came across a gracious diamond-studded palace, walls of which were of rubies and the roof of white pearls and the doors and windows were sculptured in gold and silver. Being amazed and bewildered to see such a beautiful palace, they enquired of Gibrael about it. Gibrael replied that he was also not aware of it and it has been in existence prior to his creation. All he knew is of a certain star which is seen once in 30,000 years' time and as and when it appears, it shines over this palace and this star has appeared in my time on 30 occasions.

H. Adam and Eve being curious to know about it supplicated to Allah the Responder of prayers. At this, Allah the Bestower ordered Gibrael to open the door and enter. On being commanded the three of them entered the palace. Inside they saw a throne made of red rubies on which a lady was relaxing. She looked very gracious and comely. There was a crown over her head and a stone-studded necklace around her neck with two twinkling earrings. Fairies (hoors) were standing obediently in her presence. H. Adam and Eve being dumb-founded on seeing her beauty prostrated to Allah saying: O the Great Creator! our beauty is nothing in comparison to her.

Are you aware as to who the Lady is? enquired H. Adam of Gibrael, who replied in negative. Through Allah's revelation Gibrael then informed them that the Lady was the daughter of the Last Prophet on earth to be sent by Allah, Hazrat Mohammad (saw). Her name is Fatemah (s.a.). The crown on her head represents her father, the necklace represents her husband H. Ali (as) and the two

earrings Imam Hasan and Imam Husain her sons. Gibrael reminded the couple to remember their names viz. Mohammad, Ali, Fatemah, Hasan and Husain (May Allah's peace be on them all), and that they are the revered ones who would be born on earth from their progeny.

H. Adam then enquired of Gibrael as to why the colors of earrings differ, one being green and the other deep red (blood-like)? On this Gibrael receiving the revelation from Allah said weeping: Oh Adam, some of your descendants on earth shall be wicked and tyrants who shall mislead people from the Right Path. Many would be jealous, liars, sinners and shall keep enmity of these eminent personalities, their progeny and their well-wishers. The enmity would be to such an extent that they shall kill these two brothers to be martyred. The green colored one shall be martyred by being poisoned thus his body changing to green color and the younger one would be tortured with fatigue, hunger and thirst to be martyred by a pointed weapon and his body shall become blood-colored just like the earring that you see here.

On hearing this, H. Adam and Eve also started weeping. This was the first crying of a human being for the martyred Imams. The weeping was so mournful that even the angels and fairies joined them. Allah the All-Hearing ordered His angels to condole H. Adam and Eve.

H. Adam and Eve then returned back to their place. Iblis the Satan who was cursed by Allah the Powerful for not obeying His orders was looking for an opportunity to beguile them. Once the Satan went towards Jannat where his entry was banned. At the first and the second post, the cobra and peacock were the sentries to whom he hoodwinked and entered Jannat where he approached Eve. He misrepresented the case to her about the fruits of the tree which had been ordered not to be partaken. Satan praised about the sweetness and other qualities of the fruit and aroused her desires for it. Suddenly she remembered and informed Satan that she had heard from Adam that Allah the Just had asked us not to eat that fruit. On hearing this, the Satan convinced Eve that it was not that

prohibited fruit about which he was praising. Thus satan deceived Eve in testing the fruit. Having tested the same, she went and spoke to H. Adam. It has been said that the fruit was wheat. Allah knows better.

H. Adam and Eve left Jannat. H. Adam reached a spot known as Ceylon whereas Eve reached near Yemen. H. Adam wept very much because of separation of Eve and Jannat. Because of his continued extensive mourning, lamenting, even the angels felt pity and pleaded with Allah the Merciful to give peace to Adam and Allah the Relenting ordered Gibrael to give assurance to H. Adam.

Gibrael came to H. Adam and suggested that he should pray to Allah seeking intercession of the Infallibles. H. Adam, therefore, prayed to Allah the Merciful seeking intercession of His beloved Mohammad, Ali, Fatemah, Hasan and Husain.

The Beneficent and Merciful Allah accepted H. Adam's prayers.

J. Fatemah's Marriage

As narrated by Imam Mohammad Baqar (as) that when J. Fatemah were 9 years old Gibrael on an order from Allah the Knower came to our Beloved Holy Prophet and stated: O Messenger of Allah! Allah the Great conveys you peace; and has ordered that you should arrange the marriage of your daughter.

Let one Light be mingled with another Light and having conveyed few other instructions of Allah the Seer, went away.

Next day, after dawn prayers our Beloved Holy Prophet announced from the pulpit to those who were present saying that he has been ordered by Allah the All-knowing to arrange the wedding of Fatemah.

O Hazrat! Would you give Fatemah to one of your companions or to some King? enquired Abdullah bin Abbas.

Almighty Allah shall decide in this matter. I shall give my consent to whatever instructions I receive from Him.

That eve Abubaker proposed for Fatemah. Next morning Umer also tried his luck. Khalid sent a word through some one, Bashir

also tried his utmost and thus proposals were received from many anxious persons for Fatemah but our Beloved Holy Prophet had the same reply: "It is upto Allah on whomever He may decide."

One night after a few days Gibrael came over to deliver the decision of Allah the Trusted: 'On Friday Night, the Star Zohra shall land on a certain house. You wed Fatemah with that person. Allah has ordered thus.

The same order was conveyed to the companions. On hearing this, the companions enquired whether the one so chosen by Allah shall be amongst the companions, to which our Beloved Holy Prophet replied in affirmative.

Most of the companions started day-dreaming. There were only two days for the Friday Night and everyone got busy to decorate his house in expectation of the Star to mark their house. On Friday evening they put up oil lamps all over the outer walls of their houses, as if the Star needed their oil-lamp lights.

Our Beloved Holy Prophet and J. Fatemah climbed up the terrace of their house to witness and mark the house on which the Star Zohra shall mark and land. Later in the evening, Zohra Star was spotted in the sky which was descending at a great speed. Janab Sayyedah saw it and uttered 'Allah o Akber'. By the time she uttered 'Allah o Akber 34 times, the Zohra had taken a circular round of the town and alighted on the house of H. Ali (as).

Janab Sayyedah thanked the Lord because she was to be wedded to her own relative. For this thankfulness, she repeated the word 'Al hamdo lillah' 33 times. The Zohra then commenced its journey back. It was powerful star with light that of a sun having changed the evening to look like day-time. Seeing the return of Zohra, J. Fatemah uttered the word 'Sub-han Allah 33 times.

During that week on the Night on Thursday, the marriage was solemnized and the Light was given to the Light. The ceremony was conducted in a very simple style. For the expenses, Hazrat Ali (as) had taken his armour to the market for sale.

"Once the conversation drifted to Ali in the presence of Caliph Umar. Caliph said "Ali is the son-in-law of the Prophet. Gibrael came to the Prophet and said to him that Allah had commanded him to marry Fatemah to Ali."

Hadees : Riazun Nazaraah Vol. 2, pp. 183, 184.

"O Fatemah! I have married you to one whom I love most among my people."

Hadees : Mustadrak Vol. 3, p. 130.

"If Ali was not born, Fatemah had none of her set (to marry with)," said our Beloved Holy Prophet.

Kunooz ul Haqaiq p. 74.

Some one asked H. Ayesha "Who was that (blessed) one whom our Beloved Holy Prophet loved most?" She replied "Fatemah". "Whom did our Prophet love most amongst men?" "Fatemah's husband" she replied adding "And you know it for yourself how devoutly he did the fasting and offered prayers!"

(1) Jam'a Tirmizee p. 476. (2) Riaz un Nazaraah Vol. 2, p. 161. (3) Khawass Nussae pp. 20 & 21.

"The best of all the women of the world are Khadijah and Fatemah."

(1) Jam'a Sagheer p. 9. (2) Mustadrak Vol. 2, p. 569.

"Of all the women of Paradise the most distinguished are Khadijah and Fatemah".

(1) Mustadrak Vol. 2, pp. 497, 594, 603 & Vol. 3, p. 185.

Whenever the prophet went on a journey, amongst his family and close relatives Fatemah was the last whom he paid a visit and when he came back, Fatemah was the first whom he visited.

(1) Sunan Ibn Majah Vol. 2, p. 201. (2) Masnad Ahmed Bin Hambal Vol. 5, p. 275.

Amongst the Ahl-e-Bait the most distinguished and respected with the Apostle of Allah was Fatemah.

Masnad Ahmed Bin Hambal Vol. 1, p. 153.

Our Beloved Holy Prophet said:

"This is an angel who had not so far come down to the earth, and he sought the permission of Allah to come down to offer his salutation to me and give me the good tidings that Fatemah is the

Chief of the Women of Paradise and Hasan and Husain are the Chiefs of the Youths of Paradise."

(1) *Jam's Tirmizee* p. 467. (2) *Jam'a Sagheer* p. 6.

Shabi relates having heard Ali saying:

"When I was married to Fatemah, we had nothing but the skin of a ram which served us a bed in the night and on which we fed fodder to our camel in the day. Fatemah did not have even a slave-girl to work in the house."

Selections from Kanz ul Ummal p. 101.

Masoor Bin Makhramah records:

"The Prophet said: Fatemah is a piece of my flesh. The one who incurred her wrath incurred my wrath too."

(1) *Sahih Bukhari* Chap. 14, pp. 390 & 402, Chap. 21, p. 143. (2) *Sahih Muslim* Vol. 2, p. 290. (3) *Selections from Kanz ul Ummal* p. 96. (4) *Jam'a Tirmizee* pp. 475, 476.

"A scion of mine is Fatemah" said the Prophet. "Whatever makes her happy makes me happy, and whatever fills her with pain fills me with pain too".

(1) *Mustadrak* Vol. 3, p. 154. (2) *Kanz ul Ummal* p. 97.

Hazrat Ayesha relates:

"Fatemah, the daughter of Muhammad asked Abu Bakr to give her what she inherited from the property which was bestowed upon her father by the sweet will of Allah, (and what he had not gained as the spoils of war). Abu Bakr declined, saying that the Prophet had declared that he would leave no heir, and whatever property would be left after him was for the people. This incurred the wrath of Sayyedah, and she stopped talking with him, and did not talk him even until her last breath."

Note : The claim of the descendants of H. Fatemah (s.a.) was admitted some 90 years later when Caliph Umar Bin Abdul Aziz restored "Fidak" to Imam Muhammad Baqir (a.s.).

(See "Mujimul Buldan" Vol. 6, p. 343 by Yaqoot Hamavi. Also see *Ibne Aseer*, *Tabari*, *Suyuti* etc.)

It is recorded by Ibn e Jauzi that Abu Bakr had written a document in favour of J. Fatemah (s.a.). However, Umar happened to come there and when enquired Abu Bakr replied that he had written a

document whereby J. Fatemah (s.a.) would get what the Prophet had left to her as a bequest.

Umar retorted: "from which source will you then spend for the Muslims when you know that the arabs are preparing to fight you?" Saying thus he snatched away the document and destroyed it.

See Seerat-ul-Halabiyyah Vol. 3, p. 366.

Ayesha records:

"Fatemah, the Prophet's daughter, sent word to Abu Bakr to give her, her inheritance from the property which Allah had conferred upon the Prophet in Medina and which was not spoils of war, and also her patrimony from 'Fidak' and the 'Khums' from Khaibar. Abu Bakr rejected her claim, saying that the Apostle of Allah had said that he would have no heir and all that which would be left after him was for the people. However, Abu Bakr bluntly refused, and from all that property he gave her not a shell. This incurred the wrath of Sayyedah so thoroughly that never did she talk with Abu Bakr although she lived for six months after the prophet. And when she died, Ali gave her burial during the night, saying the prayers at her dead body himself and did not even inform Abu Bakr of her death."

(1) Saheeh Bukhari Chap. 17, p. 17. (2) Saheeh Muslim Vol. 2, p. 91.

When the verse (Quran 59:7) commanding the Prophet to give away to his close relatives whatever was due to them came down, the Messenger of Allah said to Fatemah,

"O Fatemah! Fidak is thine".

Selections from Kanz ul Ummal Vol. 1, p. 228.

Umme Ja'far records that Fatemah said to Asma: "I hate the custom that a woman's dead body is covered with a mere piece of cloth, and that piece of cloth brings in relief the contours of her body."

"I would show you a thing (for bier), O Daughter of the Prophet", remarked Asma, "which I have seen in Abyssinia". With that, Asma got some fresh branches of a date palm, and turning them arch-like, fastened them on to a cot and covered them with a cloth. At

this Fatemah observed: what a nice way of making a bier! One cannot tell a woman's dead body from that of a man! You bear in mind that when I am dead only you and Ali would give me the after-death wash, and in no case you would let any one else enter the house".

So when Fatemah breathed her last, Ayesha wanted to come inside the house, and when Asma forbade her from entering the house, Ayesha went over to her father Abu Bakr and complained to him: "What makes this petty woman stand between me and the daughter of the Prophet, and she has made a bier for her like a litter decorated for carrying brides". Abu Bakr hurried to the door of Fatemah and asked Asma: "What makes you stop the wives of the Prophet from going to the dead body of Fatemah? And why have you made this litter as if it were meant for a bride?" Asma replied: "Fatemah has ordered me that no one should come to her body".

And then Asma and Ali performed Fatemah's death-body wash.

Selections from Kanz ul Ummal p. 101.

JANAB E KHADIJAT UL KUBRA

Amongst men of Arabia, Ali was the first person to profess Islam and accepted our Beloved Holy Prophet as the messenger of Allah the Mighty whereas amongst women, it was Janabey Khadijatul Kubra.

As per a saying of our Beloved Holy Prophet:

Khadijatul Kubra, Fatema, Maryam and Aasiyah are the four most distinguished ladies of paradise.

Once one of our Prophet's wives was reproaching Fatema (sa) with sarcastic words addressing: "O daughter of Khadija! What makes you feel that your mother was much more exalted? She was an ordinary wife, just like one of us". Our Beloved Holy Prophet happened to hear these words. He scolded his wife saying: What you have uttered is nonsense. Allah the Generous & Bountiful is pleased with those wives who love their husbands.

On the death of Lady Khadija, Janabey Fatema, her only child, wept very much. She used to continually question her father about her loving mother. Once Gibrael came and conveyed Allah's Blessings for our Beloved Holy Prophet and J. Fatema and also informed him His message for Fatema that Allah has provided a magnificent palace for her mother on both sides of which are palaces of Aasiyah and Maryam.

Once in the house during the talks there was a reference about Lady Khadija. On hearing her name our Beloved Holy Prophet recollected the past and started weeping. At this, a woman from Bani Asad tribe questioned as to why should he be crying for her now? To which our Beloved Holy Prophet replied. She was the first one to have faith in my apostleship and also the foremost to embrace Islam, whereas you All, though fully knowing me to be trust-worthy called me a liar.

It is a historical fact that Lady Khadija besides being pious, obedient, truthful, generous and trust-worthy she helped

materially and monetarily the propagation of Islam at a time when Islam was taking roots. It was an investment specially devoted for the pleasure of Allah.

All the women of her tribe as well as other tribe folks were against her for marrying our Beloved Holy Prophet and yet she supported and remained steadfast with the Apostle. When J. Fatema were to be born, no woman came forward to assist her to deliver the child.

At the age of 65, three years prior to commencement of Hijri year she expired. Our Beloved Holy Prophet himself carried out the funeral ceremony. Her tomb is in Mecca at the place known as Jannat-ul-Mo'alla.

JANABEY ZAINAB (sa)

She was born on the 5th day of Shabaan A.H. 6. On her birth, Salman Farsi rushed to the mosque to give good tidings to our Beloved Holy Prophet who on hearing said:

*O Salman! This daughter of whom you have come to give good tidings shall bear hard times in her life". Having said thus he went to the house, took the grand daughter in his lap and rubbed his cheeks with hers and kissed her, and started moaning.

On seeing this J. Fatema (sa) enquired of her Father as to why he was crying at such an occasion? To her also he replied saying that her daughter shall pass through, many hardship in life for protection of 'Deen', hearing which J. Fatema (sa) also started weeping.

On being instructed by Allah through Gibrael, the girl was named Zainab.

Abdulla Ibne Ja'far e Tayyar sent a proposal to Imam Hazrat Ali (as) for Zainab to which our Imam consented. She was then wedded to him.

Through this marriage, she had five children-four sons and a daughter. Their names are: Aun, Mohammad, Abbas, Ali and Umme Kulsum.

When Imam Husain (as) left Medina for Kerbala via Koofa, Zainab (sa) being permitted by her husband, accompanied her brother on the Journey.

On the tenth day of Moharrum, during the enforced war of Yezid's big army with Imam, Lady Zainab called her two sons Aun and Mohammad and impressed upon them the necessity of their assisting her brother in Jihad for protection of Islam. "If you wish to compensate me for my having breast-fed you both, I call upon you to participate in this Jihad. I would not wish to see you retreat from the battle field, though you may face death." These were her words to her two young sons, words from a brave mother to her most obedient sons who gave their lives for the pleasure of Allah amongst the 72 martyrs at Kerbala.

On receiving instructions from their mother, they presented before the Imam for his order. Imam Husain (as) declines to accept their participation in Jihad. They returned back to their mother with a request to urge their uncle to accept their services. She implored the Imam. She said that these two are Hadiya from a sister for his brother, that she has no excuse if they were to remain alive in case if anything were to happen to her brother. And these sons of mine are the grand children of Haider and of Ja'far Tayyar. Finally Imam gave them permission to fight the enemies.

The brave children - brave by the blessing of Allah - had an unmatched heavenly force in them. They accepted challenges of the enemies. They remained in the battle field unrivalled having killed quite a few known brave soldiers before being martyred.

After the great sacrifice at Kerbala, Lady Zainab known as 'Mother of Affliction' (Ummul Masaa'eb) spent her remaining seven months mourning. Within these seven months she had become weak & aged. She died at the age of 55 and is buried at Medina. Some historians believe her tomb is in Syria.

HAZRAT AYUB (AS)'S WIFE J. REHMAT

H. Ayub (as) was prophet of Allah. During his time, he was a very wealthy person. He had big herds of cows, goats and camels, besides he owned plenty of cultivable lands.

His wife Rehmat was from the family of Hazrat Yusuf (as). Through her he had seven sons and seven daughters.

Hazrat Ayub (as) was kind-hearted, generous. He used to look after poor and elderly people. For travellers also he had arrangements for free board and lodge facilities. Likewise his wife also was good natured and very obedient.

Once gibrael presented before H. Ayub (as) and gave him message from Allah, saying: "You have passed a very peaceful life with health. Allah says calamities shall befall on you with sickness" to which H. Ayub (as) replied: "If my Friend desires so, I have no complains. I shall remain steadfast, I shall bear it with patience to please Him".

Shortly it so happened that all his livestock died due to some mysterious disease, aswell as all his children. He himself was afflicted with such a disease that the people from his town and nearby stopped visiting him. His wife used to nurse him. She also had to work at other's houses for the sake of food for both of them.

Satan became jealous of H. Ayub (as) seeing that inspite of all these misfortunes, the Prophet never stopped praying & supplicating Allah. So the satan appeared in that town in the guise of a human being and spread a rumour that the Prophet was suffering from a contagious disease which has spread to his wife also as such his wife should not be permitted to visit their houses either to work or to obtain food. The town people therefore banned her entry in the town which compelled the couple to leave the town and stay aloof in the woods.

After spending three days in the woods without any food, J. Rehmat left for a far off place in search of work and food. She came

across a place where a wedding party was being celebrated. She approached an old lady whom she asked for some food. The old woman looked at J. Rehmat and seeing that she had fine long golden hair, demanded that she would give food in exchange of her hair. She got a hair-cut and exchanged with food.

Satan having failed in his plan, thought of another and as a traveller with a goat came over to her and enquired about her husband. She replied that he is very sick and bed-ridden. Satan reminded her about her wealth and children. Remembering these she started crying. At this, satan told her that he could guide her for the recovery of his health and wealth. On being asked, he said that he would give her that goat which she should slaughter in his name.

J. Rehmat came to H. Ayub with the goat and informed all that the stranger had said. After listening his wife, H. Ayub (as) told her: It was satan who beguiled. You know fully well that Allah is the Owner of Sovereignty! He gives whom He Wills and withdraws from who He Wills. Exalting and Abasing is also at His Will. No one else could harm him or help him.

Thus the second plan of satan was also was unsuccessful. However, satan was adamant to mislead them. Once the satan approached her disguised as a young handsome boy and said: "It is due to me that you both have befallen to this stage. If you prostrate before me, I shall change you to your original status". to which J. Rehmat replied: "I shall do it only provided my husband commands me to do so". Satan then thought to beguile them by telling her: "Even if he were to stop saying 'Bismillah' before eating and 'Alhamdolilla' after eating, I would help you both". Saying thus he went away.

When J. Rehmat narrated the whole incident to H. Ayub (as), he became very angry and shouted: "You have been hearing all this from satan. I take a vow that as and when I recover from this illness, I shall beat you 100 times".

After this H. Ayub (as) started supplicating to the Lord from his bed. The merciful Allah heard his supplication. His words to the Lord were:

"O Lord! the devil does afflict me with distress and torment".
(Quran 48:42)

"O Lord! adversity afflicts me, and You are Most Merciful of all who show mercy". (Quran 21:83)

And the Lord was the Most Merciful to Hazrat Ayub. He revealed to his apostle:

"Strike the ground with your foot. This (spring) is a cool bath and a refreshing drink". (Quran 48:43)

Hazrat Ayub (as) did as commanded by Allah. He was Healthy once again. Having recovered his wealth, he remembered the oath he had taken to beat his wife. He felt repented but since he had taken an oath there was no alternative. But before he could fulfil his vow, he received another revelation from Allah:

"And (it was said unto him): Take in your hand a twig and smite therewith, and break not your oath". (Quran 48:45)

Thus he did not break his oath, at the same time it was merely a loving 100 smittings to his wife to fulfil the vow. Allah says about him:

We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord)". (Quran 48:45)

"And we bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding". (Quran 48:44)

What is to be noted is that Allah the great was also pleased with the Apostle's wife for the services rendered by her. May Allah inspire women to be such devotional and obedient. Amen.

BULBS. For cleaning bulbs, put little spirit in water.

BUGS. Put thymol in 4 bags and tie to the 4 legs of the bed.

CLEAN SMOOTH-TOP RANGES. Sprinkle Baking Soda on the cool heating surface, then clean and polish with a damp cloth of paper towel.

CLEAN FIBERGLASS SHOWER STALLS AND TUBS. To clean, deodorize and remove Mildew, sprinkle Baking soda on a damp sponge and rub gently. Rinse with Hot water.

CLEAN FLOORS. Wipe floors with cloth dipped in salt water or Kerosene in water. It will lessen ants, cockroaches etc., and the floor will shine.

CHEESE. To keep from drying, put butter on open side, and put wax paper under cheese on tray.

CLOGGED DRAIN. Pour scalding water down kitchen sink daily to prevent clogging. When drain becomes sluggish, dissolve 1 lb. washing soda in 3 gallons boiling water and pour through the drains.

CLEANING METHODS. (a) Easy way to clean a wall or mantle clock is to place a bit of cotton the size of a golf ball dipped in Kerosene inside the clock and shut the door. After 3 or 4 days the clock will be as good as new as all the particles of dust will be loosened by the Kerosene fumes and will stick to the cotton.

(b) Mirrors will shine if rubbed with a ball of soft paper which is slightly damped in Methylated spirits, then with a duster sprinkled with a little chalk, and lastly polished with a sheet of clean paper.

JANAB E MARIAM

In the olden days, it was a custom that people used to take a vow sometimes that if a child was born in the house, he would be offered to the Lord's House for sacred duties, who would exclusively work there throughout his life.

Imran's wife Henna had taken such a vow when she was pregnant. As per the Holy Quran:

"(Remember) when the wife of Imran said:

My Lord! I have vowed unto You that which is in my belly as a consecrated (offering). Accept it from me. Lo! You only You are the Hearer, the Knower!" (3:34)

"And when she was delivered she said:

My Lord! Lo! I am delivered of a female-Allah knew best of what she was delivered-the male is not as the female; and Lo! I have named her Mary, and Lo! I crave Your protection for her and for her off-spring from Satan the outcast." (3:35)

"And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian." (Quran 3:36)

Henna, since she had vowed, she took the child to the Lord's House as an offering to serve the Lord. The devotees attached to the House, everyone of them desired to be the guardian of the girl but since Hazrat Zakaria (as) was the closest relative and also when they disagreed among themselves it was resolved that each one of them who desired to adopt the child should throw his steel pen in the water and whosoever's pen remains afloat, would have the right to adopt. In this draw also H. Zakaria (as) was successful.

Thus H. Zakaria (as) reared up the girl, imparting her with religious knowledge. By the time J. Mariam was nine years old, she had been tutored by her Apostolic Guardian to a great degree in religious rites viz. prayers, fasting, supplication etc. She used to remain alone in her room engrossed in her prayers for hours as

such many a times H. Zakaria (as) used to go to her rooms to take her for lunch or dinner. And whenever he used to enter the room, he used to find off-season fresh fruits and when he used to enquire, the dialogue between them according to Allah, in the Holy Book were:

"Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence comes unto you this (food)? She answered: It is from Allah. Allah gives without stint to whom He will". (3:37)

During menses period, she used to be with her aunt. Once at her aunt's place, while she was having a bath in a chamber looking East. "here she had chosen privacy. Then Allah sent unto her His spirit, who assumed for her likeness of a perfect man". (Quran 19:16)

"She said: Lo! I seek refuge in the Beneficent One from you, if you are God-fearing. He said: I am only a messenger of Your Lord, that I "May bestow on you a faultless son. She said: How can I have a son when no mortal has touched me, neither I have been unchaste? He said: So (it will be). Your Lord says: "It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained." And she conceived him, and she withdrew with him to a far place. And the pangs of child-birth drove her unto the trunk of the palm- tree. She said: Oh, would that I had died before this and had become a thing of naught, forgotten! Then one cried unto her from below her, saying: Grieve not. Your Lord has placed a rivulet beneath you. And shake the trunk of the palm-tree towards you, you will cause ripe dates to fall upon you. So eat and drink and be consoled. And if you meet any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal. Then she brought him to her own folks, carrying him. They said: O Mary! You have come with an amazing thing. Oh sister of Haroon! Your father was not a wicked man. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy? He spoke. Lo! I am the slave of Allah. He has given me the Scripture and has ap-

pointed me a Prophet. And has made me blessed wheresoever I may be, and has enjoined upon me prayer and alms-giving so long as I remain alive. And (has made me) dutiful towards her who bore me, and has not made me arrogant, unblest. Peace on me the day I was born and the day I die, and the day I shall be raised alive! (Quran 19:18 to 19:33)

On hearing H. Isa (as) all this as a child, they believed in him and thus the people accepted him as their prophet.

Such was Janabe Mariam, mother of H. Isa (as), a slave of the Lord having attained nearness to Allah by her being most God-fearing and obedient slave. An example for people to reflect and for Momeenaat to follow.

PLUGGED DRAIN. Bail out the stopped up water. Pour 1 cup salt and 1 cup Baking Soda and follow with a kettle of boiling water; or pour down 1/4 cup of washing soda and then 1/2 cup of vinegar. Wait 3 hours, then pour down boiling water. Both remedies may need repeating if severe.

POWER OF SODA. An open box of Baking Soda in the Refrigerator will keep it odour free up to 2 months. After that it can be put to good use by pouring it down the drain with plenty of hot water.

- (2) Clean Vacuum bottles and coolers: Use 3 tbsp. soda per quart of hot water. Shake the solution in the bottle or use it to sponge out the interior of the cooler or remove odours and tastes from them.
- (3) Clean smooth-top Ranges: Sprinkle baking soda on the cool heating surface, then clean and polish with a damp cloth or paper towel.
- (4) Clean fiberglass shower stalls and tubs: to clean, deodorize and remove mildew, sprinkle baking soda on a damp sponge and rub gently. Rinse with hot water.
- (5) Remove odors from chopping Block: For garlic and onion odours from the wood, just sprinkle baking soda on it and wipe with a damp cloth or sponge.
- (6) Remove stains from teeth: With finger apply baking soda like tooth powder at night and gargle. Within a few days tobacco stains etc will go.
- (7) Baking soda on fire extinguishes it.

SAFETY OF WARM CLOTHES. Put Alum powder in wardrobes. (For insects etc.).

JANAB-E-FIZZA

According to historical facts, Janab-e-Fizza was daughter of an Indian King. She was being brought up in the royal glory. She could get what she desired or demanded and was never short of anything.

The father of Janab-e-Fizza was not a Muslim though he had great respect and love for the Prophet (S.A.), because one night he saw the Holy Prophet (S.A.), in his dream. He was dazzled and astonished by the splendour and the Divine personality of Prophet Muhammad (S.A.). On inquiry about this grand personality he was told, "He is Prophet Mohammad (S.A.) of the last epoch." ۱۲۳

When he woke-up his heart was full of love of the Prophet of Islam. ۱۲۳ He thought that it is not possible for him to go to the Prophet (S.A.) and so he would present his daughter Fizza in the service of the Prophet (S.A.).

He therefore called his daughter, told her about the dream and also expressed his desire to send her to Muhammad (S.A.) which Fizza willingly accepted.

Fizza's father decided to act at once and so he sent her to the Prophet (S.A.). On her way to the Prophet (S.A.), she was confounded by the thoughts as to where she was destined. Whether she was going to a king? Whether he was the greatest of all men? Fizza could hardly guess or imagine that she was on her way to spend her life in poverty and starvation.

Finally she reached the Prophet (S.A.). The Prophet (S.A.) gave over Fizza to Janab-e-Fatima (A.S.). No sooner Fizza saw Fatima (A.S.) her heart got filled with love for her and so she accepted to serve her of her own free will.

But when Hazrat Fatima (A.S.) came to know that Fizza was a princess, she felt a lot of embarrassment. She thought that Fizza will feel much for her parents. She will think that she was a burden to her parents that she was handed over to these poor and starving people."

Hazrat Fatima (A.S.) wondered whether Fizza would like to live here or not? At her parent's palace she might be wearing beautiful and costly costumes. Whereas we have only an old sheet of cloth.

Hazrat Fatima (A.S.) was surrounded by storm of thoughts which greatly confused her. Fizza saw that the house where she came had nothing but poverty. Two boys lay unconscious due to hunger. Fizza trembled when she saw the condition of the children. She cried and said "I can't see this condition of the children."

Sometimes later she recovered and said, "Give me as many copper utensils you have in the house." Janab-e-Fatima (A.S.) said, "We are poor people. In the house of poor people there are no copper utensils but I have only one cup." "Alright, give me that utensil", she said. Janab-e-Fatima (A.S.) gave that utensil to Fizza. Fizza knew alchemy to convert copper into gold. Applying her chemistry here she converted the copper utensil into gold. She then give it to Hazrat Fatima (A.S.) and said, "Send some one to sell this utensil in the market and ask him to bring something to eat for Hasnain (A.S.). Their hunger is making me uncomfortable".

Janab-e-Fatima said, "I will not take it. When the head of the family comes, you give it to him".

On the arrival of Hazrat Ali (A.S.) she handed it over to him. He heard the whole story and laughed. Then he said, "Fizza give this utensil to the Prophet (S.A.).

When the Prophet (S.A.) came home the utensil was presented to him. The story of Fizza's chemistry was also narrated. When the Prophet (S.A.) heard the story he said, "Fizza we are not at all interested in the world and its wealth. You have laboured in vain. See between my two fingers.

Fizza glanced through between the two fingers of the Prophet (S.A.). She saw that the heaven was torn open through which she could see a green flourishing garden. It had flowers of different colours and varying odours. In the garden stood a palace. A throne of diamonds and jewels was there and seated on the throne was seen Janab-e-Fatima (A.S.).

She had never heard or seen the costume that Janab-e-Fatima (A.S.) was wearing. Many virgins (Hoors) of Paradise stood ready to serve her; the daughter of Prophet Sulaiman was also serving her by fanning her. The mother of Prophet Jesus (A.S.) Janab-e-Maryam was offering diamonds and jewels for Janab-e-Fatima (A.S.).

The Prophet (S.A.) inquired, "Fizza did you see anything? Fizza said, "Yes, I did, but it is incapable. The Prophet (S.A.) then pointed his two fingers towards the earth and said, "Now look down".

Fizza looked down. She saw all the wealth buried under the earth which included the wealth of Qarun. The Prophet (S.A.) asked "Fizza did you see anything?" Fizza said, "Yes, I could see all the wealth buried in the earth. You are the master of all the creations of the Almighty. O' Prophet (S.A.)! The Almighty Allah has blessed you with all the powers and mastery over His creations. My chemistry stands nowhere and is of no value."

The Prophet said, "The world is of short and temporary duration. We have no desire or greed for the worldly pleasures or its wealth. These children who are hungry are not chemist but if they desire they can convert these stones into a mountain of gold. They have been blessed with much power. We love and desire religion. We are not interested in the worldly riches. It is not the world that has abandoned us rather we have abandoned it." The Prophet (S.A.) introduced her the real status of the Ahle Bait. Then he said, "Fizza purify your heart from all temptations and evils which is real chemistry." Fizza was greatly influenced by the advice of the Prophet (S.A.) and the love of Ahle Bait made its place in the heart of Fizza. She never again made an attempt to apply her chemistry. Fizza thanked Allah for having been brought to a house which apparently appeared to be poor and distressed but if deeply looked into, it has the wealth which is not only difficult rather impossible for any other person or house to have.

The Replies Given By Fizza With The Help Of Quranic Verses

In her later days once Janab-e-Fizza was going for Haj. She was accompanied by her four sons. They were going in a caravan. On

her way she was separated from the caravan and lost her way. She was left alone in a large and frightful jungle, but the dreadfulness of the jungle could not frighten Janab-e-Fizza. Who can frighten a person who had seen for herself the bloody and murderous incident of Karbala and the silent dreadfulness of Sham-e-Ghariban?

While she was continuing her journey with utterances of the word, Allah! Allah, suddenly a generous man with amiable disposition approached her from behind and said, "O' Gentle lady, who are you?" Janab-e-Fizza recited the following Quranic verse in reply.

"Qul Salamun fa Saufa Ya'lamun"

Say : Peace (be unto you)," for they shall soon know (the result). (43 : 89)

Hearing this he recognised his mistake that he should first Salute before talking. Therefore he saluted and said "Why are you alone in this jungle?" How do you expect to reach your destination on foot? Perhaps you may lose your way?" In reply Janab-e-Fizza recited the following Quranic Aayat,

"Vamayyah dillaho fama laho mim moazil"

And whomsoever Allah guides, then him none shall beguile. (39:37).

He then asked, "O' Gentle lady, are you one of the genii or one of the humans?" She replied,

"Ya bani Aadama khozu Zinatakum"

"O children of Adam ! Be ye adorned" (7 : 31)

He therefor concluded that the lady was not from genii but of the humans.

The man then asked, "O' lady ! from where do you come?" In reply to this question also she quoted an Aayat from the Holy Quran :

"Yona Dauna mim Makanim Baed"

Those who are called to from a place far off. (41 : 44)

Therefore he concluded that the lady comes from a far off place. Then he said, "Now where do you plan to go?" He asked this

question desiring to know what her destination was. Even this question she replied with an Aayat from the Holy Book.

"Valillahe-Alannase Hajjul Baita"

And (purely) for Allah, is incumbent upon mankind, the pilgrimage to the house. (3 : 97)

He was really astonished to have met a lady who was answering all his questions by quoting the Quranic verses. He kept on asking questions and she kept on replying his questions with the help of Aayats from the Holy Quran.

He then asked, "How many days have passed since you left the house?" She replied,

"Vataqad Khalaqnassima-vat-e-val Arza vame baynahoma fi sittate Ayyamin"

And indeed created we, the heavens and the earth and what is between the two, in six days, (50 : 38)

So he concluded that she is away from home since last six days. The man asked, "O gentle lady, have you eaten anything or not?"

Janab-e-Fizza said :

"Vama Jaalna hum Jasadan La Yakolunnat-taam"

We made them not (such) bodies not eating the Food, (21 : 8)

Therefore he concluded that she has not eaten anything. He put before her whatever he had and insisted that she should eat something. Janab-e-Fizza ate a little. The man insisted her to eat more.

She said :

"La Yokalle fullaho Nafsam Illa Vusaha"

Allah does not impose, any soul but to its (individual) ability; (2:286)

hearing this Aayat he did not insist any further.

Then the man said, "O' Gentle lady! It is impossible for you to reach your destination on foot. Therefore you ride with me on my horse." She replied to this request by an Aayat from the Holy Quran,

"Laukana feehema A-alehatoun Illallaho La Fasadata"

Had there been in (the heavens and the earth) (other) gods except God, they both had been in disorder; (21 : 22)

The man concluded that she is not ready to ride on the horse with him because if man and woman ride on the same horse it is feared that it will result in an evil deed. He, therefore, descended from the horse and asked Janab-e-Fizza to ride on it. She did so and recited the following Aayat.

"Subhanal-lazi sakh-khara lana haza"

Hallowed is He who subjected this unto us. (43 : 13) Janab-e-Fizza was riding on the horse while the man was walking beside her. They finally found and reached the caravan. The man said, "Do you have any relative, or friend in this Caravan?" She recited the following Aayat in reply,

"Ya dawoodo Inna Ja-alnaka Khalifatan fil Arze Va ma Muham-madun Illa Rasool Ya Yahya Khozil Kitab, Ya Moosa Innahu Annallaho"

"O' David! Verily we have appointed you a Vicegerent in the earth," (38 : 26)

And Muhammad (S.A.) is not but the Prophet (3 : 134)

"O' Yahya! Hold you the Book fast!" (19 : 12)

"O' Moses! Verily it is, I am Allah" (27 : 9)

She told him the names of four persons by quoting a Quranic verse. The man thought that the four persons bearing the names, 1. Dawood, 2. Muhammad, 3. Yahya and 4. Moosa must be her relatives. Concluding this he searched for these people in the caravan. All four were looked for and were presented before Janab-e-Fizza. Janab-e-Fizza was then asked, "Are these four men your relatives?" In reply she quoted the following Aayat.

"A-l Malo val Banoona Zinatul Hayatid Dunya"

Wealth and children are the adornment of the life of this world; (18 : 46)

So the man concluded that these four persons are her sons.

Then Janab-e-Fizza addressed her sons and said.

"Ya Abatis Tajirho Inna Khaira Manis Tajarta Laqaveeyul Ameen."

"O' my father! Employ him. Verily the best of those whom you cannot employ is the strong (man) the trusted (one)

Hearing this, her sons concluded that the man accompanying their mother has obliged her and so gave him a lot of wealth. Seeing these Janab-e-Fizza said, *"Vallaho Yozaefo Mayyashao"* The sons of Janab-e-Fizza knew what her mother meant by this and so gave the man still more wealth.

The man asked the sons of Janab-e-Fizza, "Dear brother! Which family does this lady come from? I have never seen in my life such pious, hafiz-e-Quran, chaste and ready-witted woman."

They replied. *"Hazehi Ummona Fizza to Jariyat-ooz Zehra"* which means "She is our mother. She is the Slave of Fatima-tuz-Zehra (A.S.) Dear brother! of her last twenty years she spoke nothing but the Aayats from the Holy Quran."

STAIN REMOVAL :

- (1) For stain of rust on clothes, put clotted milk.
- (2) Tea stains. Put in warm water for 5 minutes, then wash with soap and water.
- (3) Milk stains. Put in warm water for 5 minutes, then wash with soap and water.
- (4) Stains on wash basin. Nitric acid is good for stains on basin sets.
- (5) Wooden furniture. Mix well 3/4th part mustard oil and 1/4 part water. Rub on furniture when there is stain of glass etc. You could also put olive oil on a few folds of towel and apply on the furniture after putting salt on it.
- (6) Floor stains. Put kerosene on a cloth and rub on floor.
- (7) For stains of coffee or tea on clothes. Put glycerine on a piece of cotton and apply to the stained cloth: the stain will disappear.

PENKNIVES. If you want to keep penknives or knives away for a long time apply vaseline and wrap in brown paper. It will not get rusty.

SALT. Put salt in paper bag and put in the plastic flowers and shake well. They will become clean.

SHOES. If shoe polish is finished, use furniture polish for polishing shoes.

WINDOWS. For cleaning windows etc., put little ammonia in water. They will come out clean and save energy.

ICE. Put ice cubes in brown paper bag and keep in freezer compartment. They will stay nicely separated.

UMME-WAHAB

In the days of Hazrat Ali (A.S.) there lived a man by the name of Abdullah. His wife named Qamar was also known as Umme Wahab (Mother of Wahab).

She was a true Muslim and a follower of Hazrat Ali (A.S.). She preached her views and beliefs among other women aswell. She attracted and invited people towards the love for Hazrat Ali (A.S.). She also created hatred towards Muawiyah. The spies of Muawiyah informed him. Muawiyah sent for Qamar in his court and asked, "Is it true that you donot accept me as the Caliph of the Prophet (S.A.)? Is it also true that you talk of me?"

Umme Wahab said with ease: "Yes, all that is true. Hazrat Ali (A.S.) is the true caliph and on the right path. If you are on the right, answer the question that I ask."

"Ask what you wish to. I will answer your question," Muawiyah replied, claiming to be a great scholar.

Qamar the faithful asked, "Alright, then tell me the names of the nine heavens created by the Almighty Allah."

Muawiyah could not answer this question and so he thought this lady was very dangerous for his caliphate. "If she can talk so boldly in my presence, how bold must she be outside this court in my absence. So she is a great danger for both my government as well as my caliphate. She should therefore die, or be killed".

The slave of Muawiyah who were the dishonoured lot of humanity martyred Qamar and threw her dead body on the rubbish.

When Abdullah came to know about the homicidal death of wife he brought her dead body and buried it.

When Hazrat Ali (A.S.) was informed about Qamar's martyrdom he at once went to the house of Abdullah, and accompanying him went to the grave of Qamar.

There they saw, that four birds were sitting on the four corners of Qamar's grave. There was one hole on the grave. One of the four

birds was continuously going in and out of the grave through that hole. When it came out it collected grains of Pomegranate from the three birds and took them in the grave. Seeing this Hazrat Ali (A.S.) said, "Abdullah! See the reward of love towards me. The Almighty Allah has appointed four angels to make your wife comfortable. They are bringing for her the fruits from Paradise."

After this Hazrat Ali (A.S.) established two rakat prayer and supplicated as follows. "O' Almighty Allah by the grace of Prophet Muhammad (S.A.) and his descendants give to this faithful woman a new life."

Hazrat Ali (A.S.) was still busy supplicating when the faithful lady blessed with a new life suddenly came out of the grave and knelt down at the feet of Hazrat Ali (A.S.), saying. "O' Master ! I was strolling in Paradise when one of the angels came and informed me; "Amirul Momeenin Hazrat Ali (A.S.) has called you and therefore the Most Merciful Master has blessed you with a new life." O' Master! what are your orders for me?"

Hazrat Ali (A.S.) said, "Qamar, you will live for 40 years. A son will be born to you. That son of yours will help my son Husain (A.S.) on the day of Ashura. He will be martyred while fighting against Husain's enemies." Hazrat Ali (A.S.) thus predicted the future.

During those days, the martyrdom of the children was mother's desire.

Every youth was a bridegroom for that day. Years passed away after this incident. Hazrat Ali (A.S.) had been martyred. Arrows had been showered at the funeral of Imam Hasan (A.S.) Imam Hussain (A.S.) had bid farewell to Medina and had camped in the jungle of Karbala. The enemies had surrounded Imam Husain (A.S.) from all sides.

In those days Qamar was living in a village near Karbala together with her son and daughter-in-law. Her son Wahab was married a few days earlier. The newly married couple was still enjoying the pleasures of a married life.

Qamar was told that Imam Husain (A.S.) had been besieged by the enemies. She called her son and said, "Dear son, you are not a burden for me. But I can't see the destruction of the married life of my daughter-in-law. But dear Wahab, in the plains of Karbala, the darling of Fatima is being plundered. The enemies have besieged Imam Husain (A.S.) from all sides. My love for Husain (A.S.) carries more weight for me than my love for you or for the unwidowed life of your wife. Unless you die fighting for Husain (A.S.) I am not going to forgive you the maternal right of my milk."

"Dear mother! May Allah bless you with His graciousness, you have shown me the way to enlighten my life. But dear mother, I would like to meet my wife before I go. We have spent only seventeen days of married life. Leaving her family members, she has come here for my sake. She has yet to mix-up with her new relatives".

Qamar said, "my dear son, I will not stop you from meeting your wife but remember not to act on the wisdom of a woman. Your being cajoled away by her, will put me in an embarrassing position before Fatimat-uz-Zehra on the day of Judgment."

Wahab went to his wife, apprized her of the situation and asked for permission saying: "my beloved, I have come to you to seek permission to go for Jihad and to ask you to give up my Maher. You must be desirous for many happy days. The heart of a newly married bride is a centre of such wishes and hopes. You must still be oscillating on the swing of wishes and desires. But my dear, this is not the time to enjoy in the storms of happiness.

It is not at all justified that we sit here and enjoy when the beloved son of Fatimat-uz-Zehra has been besieged by the infidels".

Wife of Wahab said, "O' dear husband! You may go. Go pile up the dead bodies of the infidels. The only thing that pains me is that women are not permitted to take part in Jihad. You may go but not before you accept my two requests.

(1) Permit me to serve the women of Imam Husain's family.

- (2) Promise that you will not go to paradise without me. Wahab accepted both her demands.

Umme Wahab came to Imam Husain (A.S.) with her son and daughter-in-law and said, "O' Master! accept my present. Permit my young son to sacrifice his life for you so that my maternal love may prove fruitful".

By the permission of Imam Hussain (A.S.) Wahab went to the battle-field and attacked the enemies valiantly. In a very short time he piled up a huge pile of dead bodies which could satisfy the vultures. He created a great disorder in enemy forces.

Wahab came back to Imam Husain (A.S.) to have a last look at his Master. He came and kissed his master's stirrup and again went to the battle-field to face the infidels. This time the enemies attacked Wahab with double force. But Wahab was striking rapid and severe blows with his sword which made the screaming enemies fall and die.

The army which brings thousands of soldiers to face only 72 men cannot be brave. They never have the courage to face the opponents. They always employ foul means. They did the same with Wahab. One of the infidels attacked from behind and cut off Wahab's hands. Then the cowards ran from all sides towards Wahab and attacked him inflicting heavy blows. By the order of Inbe Sa'ad, Wahab's head was cut and thrown in his mother's lap. Umme Wahab took Wahab's head in her hands and threw it back to the enemies saying:

"Once we give away anything in the name of Allah we don't take it back". Today even after 1300 years, the words of that brave mother serve to teach precious lessons to mankind.

NASIBA BINT-E-KA'AB

When Nasiba Bint-e-Ka'ab became a Muslim she was a widow with several sons. One of her sons was named Ammar, so she was called Um-e-Ammar. Nasiba used to do manual labour. Whatever she earned, she used to spend half of it on her children, and the other half she distributed amongst the poor. One day, her son said, "You distribute half amongst others. This is not good." Nasiba replied, "Son, the world is but transitory. In the Hereafter, this alms-giving will stand us in good stead. Son, don't you see the crippled and helpless people? Their lives are spent in hunger and misery. Looking after their welfare, pleases Allah and from their thankful prayers, Allah's Grace will descend on us. Allah's wrath will be on us, if they die of starvation, and we have more than our needs. Thank Allah that we fill our belly well, and don't starve. The Islamic code of conduct does not allow me to fill my belly and leave the other needy persons hungry"

At the time of the Battle of UHAD this lady requested the Holy Prophet (S.A.) saying: "I wish to take part in the battle. Please allow me to do so."

The Holy Prophet (S.A.) said: Women are exempted from Jihad. She said: "Please allow me to serve the (MUJAHIDS). Can I do this?" The Prophet (S.A.) explained: This is a battle-field. It is dangerous for women to go there. Nasiba still insisted, saying: Whatever it may be, if you allow, I will serve the Muslims. The Holy Prophet (S.A.) said: What kind of service will you do there? Nasiba replied: Sir, if you allow, I will nurse the wounded, and give water to the thirsty Mujahids, and carry our martyrs to our side. The Prophet (S.A.) then said: Nasiba, I highly appreciate your sincere and deep faith, and your courage. If you are prepared to bear all these hardships, then may Allah reward you. I give you my permission!

In the Battle of UHAD, this brave daughter of Islam carried water to the wounded from morning till evening, and thus quenched the

thirst of the warriors, and nursed and bandaged the wounded. Thus she served the valiant heroes of Islam.

The battle was raging with great fury and towards the latter part of the combat, it appeared that the fortune of war was going against the Muslims. They were retreating in disorder. Seeing this her eyes became fiery with rage. "O' you cowards," she shouted, "you are running away leaving the Holy Prophet (S.A.) all alone. Don't you feel ashamed?" "Come back" But most of them did not care to listen to what she said.

Her two sons, Ammar and Abdullah were also participating in the battle. When she reached them she said, "Beware! Do not run away from the field of battle. If you run away like others, you will forfeit forgiveness in respect of the milk I suckled you with". Hearing these words, the two brave sons went into the enemy ranks and fought so bravely that the enemy was confounded.

Just then, some accursed from the enemy ranks shouted "Mohammad is slain" Nasiba, on hearing this, was bewildered, and rushed to the Holy Prophet (S.A.). On the way, she saw her two brave sons wounded. As soon as they saw her, they cried out. "Mother. We are terribly wounded. Give us some water, quickly!" But this pious and faithful one did not even stop. She only said: "I will see the Holy Prophet (S.A.) first, and quench your thirst later."

Allah be praised! How staunch was this lady in her faith! She left even her wounded and thirsty sons and ran towards the Holy Prophet (S.A.) at a time when hundreds of "brave" warriors had fled away, leaving him alone. When she reached the spot, she saw that the Holy Prophet (S.A.) had been encircled by the enemy; and they were showering arrows and stones at him. Hazrat Ali (A.S.) was by his side, and was fighting desperately to defend the Holy Prophet (S.A.) Suddenly an accursed named, Ibne Qaiyama, crept from behind the Holy Prophet and aimed a blow with his sword on him. In a flash, Nasiba came in between the striking sword and the Holy Prophet (S.A.) and took the blow on her own shoulder, which got deeply cut. Blood gushed out but this brave lady

snatched up another sword and attacked the accursed. As he had a double armour on his body her blow did not wound him. However, her bravery and her lioness-like fury of attack so overawed him, that he fled for his life.

This lady then went back to her sons. They were in a very critical condition. At last both of her brave warrior-sons breathed their last in their mother's arms.

NASIBA, lifting her hands up thanked Allah, saying "O' Lord! I thank thee as you have rewarded my labour so well!"

EXTRACT FROM SAHIF-E-KAMELA

Soliciting Divine In Affairs Of Moment.

O Lord I consult Thee in behalf of welfare because of Thy knowledge, therefore bless Mohammad and his 'Al and decree for me that which is good; and inspire us with the knowledge of choice, and let this be a means towards resignation to what Thou hast decreed for us, and submission to what Thou hast commanded. Therefore remove from us the scandal of doubt and support us with the certainty of the sincere; And do not visit us with inability to realise what Thou hast chosen lest we think lightly of Thy decree, and dislike the place of Thy approbation, and incline towards that which is far removed from excellence of conclusion, and is very nigh the opposite of safety.

And make us love what we dislike of Thy decree, and facilitate for us what we deem hard of Thy command : And inspire us with submission to what Thou sandiest upon us of Thy will, till we may not long for the delay of what Thou hastenest, nor long for the speedy fulfilment of what thou delayest, nor dislike what Thou lovest, nor chose what Thou hatest.

And make the end of our lives praiseworthy, and our return toward Thee most noble.

Verily Thou givest noble benefits, and Thy gifts are magnificent; and Thou dost what Thou willest and hast power over everything.

MASHSHAATTA (Lady Hair Dresser)

There must be hardly anyone who has not heard the name of Pharaoh. He claimed himself as a god. He would first torture and then kill those who denied his claim. Centuries have passed but still the mere description of his oppression and tyranny even now stuns men.

In those days lived a God-fearing, pious man by the name Hizqil. His wife was also believer of Allah. Pharaoh murdered Hizqil.

It so happened that one day while combing the hair of Pharaoh's daughter, the comb fell from the hands of Hizqil's wife. She picked it up uttering Bismillah.

Pharaoh's daughter asked: "whether the Allah whose name you have just taken is my father or somebody else?"

She said, "No, I did not remember your father but remembered Allah who has created you, your father and me." She daringly replied to the daughter of a tyrant who claimed to be a god.

"Pharaoh's daughter frightening her, said, "I will report this to my father."

Mashshaatta said very calmly. "Do as you wish", whereupon when Pharaoh came to know about this through his daughter he atonce sent for Mashshaatta and her sons. When they came to his court he asked. "Who is your creator?"

Mashshaatta said very boldly, "Your God and my God is the one who is the creator of this whole world."

Hearing this the tyrant became furious and ordered to light a furnace of copper and ordered to burn mashshaatta and her sons in that furnace.

She said, "O' tyrant you are burning us in this furnace. You may gladly do so, but after burning us bury our bones in earth." He accepted her request.

Mashshaatta's sons were thrown into furnace one after the other but she did not become impatient even for a single moment. In the

end remained a suckling who while being thrown in the furnace was suddenly bestowed upon by God the power to speak, He said: "Have patience, dear mother, you are on the Right" The oppressor threw even that child in the furnace. Finally he also threw mash-shaatta in the furnace.

The mother remaining unshattered inspite of her witnessing her sons being thrown into fire, should be praised and her ideals followed precisely by all classes of mankind. Peace be from Allah on her who with her sons offered her life on the altar of Divinity.

UMM-E-AYMAN

We repeatedly hear in sermons and also have read in the books about UMM-E-AYMAN. Historical facts about her is recorded below for our readers:

The Holy Prophet's (S.A.) illustrious father Janab Abdullah Bin Mutalib had purchased a slave girl. And it was she, who is known as Umm-e-Ayman. Though a slave girl but she was fortunate to have been purchased by this august family (of Bani Hashim) from which she learnt social manners, etiquette and good behaviour etc., and reached the high position of a respectable lady. The truth is that one acquires good personal qualities from good association, and bad habits from bad company. Amongst the family members of Bani Hashim there was no social distinction between a slave girl and the members of the family. All were given an equal status as human beings. Bani Hashim did not behave with pride and haughtiness. Nowadays, ladies of rich families, generally behave rudely with their maid-servants, and look down upon them not realising that the maid-servants too are Allah's creatures. There is no difference between them (maid-servants and ladies). There are so many men and women who abuse their servants, and beat them, and for the sake of their own comforts, make them work so hard that they curse their employers. Persons with such social outlook should practically follow the example of their Masters the Infallible Imams. These personages treated their slaves and slave girls like members of their own family.

The mother of the Holy Prophet (S.A.) Hazrat-e-Amina used to treat Janabe Umm-e-Ayman not like a slave girl but like her own sister. She used to dine with her and used to talk to her with such regard which is shown to an equal, and also used to look well after her needs. For all these reasons natural love got created in Janabe Umm-e-Ayman towards the family, that she fully dedicated her life to them.

Once Hazrat-e-Amina left for Medina from Mecca, to see some relatives alongwith Janab-e-Umm-e-Ayman. They stayed there

for about a month. While returning from Medina to Mecca, Hazrat-e- Amina became seriously ill, at a place called ABWA. At that time there was none there except Umm-e-Ayman and the small child i.e. Hazrat Muhammad-e-Mustafa (S.A.). As death neared, Hazrat Amina looked with woe begone eyes at her little son and grasping Umm-e-Ayman's hand she said "Be not unmindful of my son", with these words she breathed her last and was buried in that town.

Umm-e-Ayman was very much perturbed as she was all alone in the journey with a small child. Somehow or other with much difficulty she reached Mecca with the child.

Upto the age of five Hazrat Muhammad-e-Mustafa (S.A.) remained under the care of the famous DAI (NURSE) HALIMA. And when he was brought back, he remained under the care of Janab-e-Umm-e-Ayman to whose lot came the rearing of the great personality i.e. the Messenger of Allah after the death of his mother. Her treatment with the child (the Holy Prophet S.A.) was so motherly that the strangers took her to be his mother. She never allowed him to be away from her even for a moment. She would often weep looking at him remembering his parents whose death made him shelterless.

The child's, grandfather Janab Abdul Mutalib, was still alive who loved him very much, and looked after all his comforts. Janab-e-Umm-e-Ayman was also with him, at the time of his death and he entrusted him to the care of his son, Hazrat Abu Talib. Hazrat Abu Talib and his wife, Hazrat-e-Fatima binte Asad, loved Hazrat Muhammad-e-Mustafa (S.A.) more than their own children and used to protect him from all dangers. Janab-e-UMM-E-AYMAN was still alive, so she stayed with Hazrat-e-Fatima binte Asad. The Holy Prophet (S.A.) at the age of forty years was commissioned to the divine office as Allah's Messenger.

For twelve years he preached to the infidels of Mecca. During the period his uncle and aunt left this world. He migrated (HIJRAT) from Mecca to Medina after their death due to the cruel treatment

of Meccans. Janab-e-Umm-e-Ayman also migrated to Medina with other ladies of the family.

Janab-e-Umm-e-Ayman had a very long life who looked after the Holy Prophet (S.A.) as well as Hazrat Ali (A.S). When Hazrat Imam-e-Hasan and Hazrat Imam-e-Husain were born she was still alive though very old, yet she was lucky enough to look after them also. She was so fortunate indeed that all the five infallibles (PANJ-E-TAN) were looked after by her.

It is mentioned, in the MANAQIB, that after the death of Hazrat Fatima Zehra (beloved daughter of our Holy Prophet (S.A.)), she did not feel at ease without her and decided to leave Medina. On the way to Mecca she felt very thirsty. She found no water anywhere. She thought she would die of thirst. So she lifted up her head towards the heaven, invoking Almighty she said "Oh my Allah, I am thirsty and on the verge of death. Would it please THEE if I die of thirst, though I am the slave of the Prophet (S.A.) of Allah, and his daughter". Her words of prayers had not yet ended, when a bucket of water descended from the Sky. She drank the water and thanking Allah proceeded towards Mecca. This heavenly water had performed such a miracle that for seven years after taking it, she never felt hungry or thirsty. When the people of Mecca came to know about this, they in order to verify this condition of her (of not feeling thirst hunger) they made her stand for long hours, in the scorching heat but she never felt thirsty nor asked any one for water.

It is not known as to how and when she died in Mecca. May God bless her on our behalf who was so fortunate that each one of the five infallibles (PUNJETAN-E-PAK) had remained in her care.

SAYINGS OF OUR BELOVED HOLY PROPHET

Thinking is the most valuable prayer.

No poverty is harder than ignorance.

No wealth is most helpful than knowledge.

The hunger for wealth and the hunger for knowledge will never be satisfied.

Knowledge is a person's friend and ignorance his enemy.

The value of a person depends on his knowledge.

Seek knowledge from the moment of birth till the time of your death.

Faith and deed are always together; lacking one means incompleteness of the other.

A little action which is done with wisdom is more helpful than a great action which is done unwisely.

The worst people are the wicked savants.

FATIMA OF KHURASAN

Mutawakkil, the tyrant caliph, tried his level best to destroy the grave of Imam Husain (A.S.) the beloved of Ali and Fatima (A.S.). He tried ploughing to ruin the grave but the bullocks nearing the grave of the greatest martyr Imam Husain (A.S.) would stand still. As a last resort he changed the direction of the water of Alqama towards the grave but the water too nearing the grave would start circling round leaving the grave perfectly dry.

True as it is that the cruel treatment towards the grandson of the Holy Prophet (S.A.) moved the animals and made the water lose its spirit but the strong hearted tyrant remained merciless. He ordered the merciless killing of hundreds of pilgrims.

In the days of that oppressor lived a God-worshipping faithful lady Fatima of Khurasan. She lived in a hut. When Mutawakkil ordered to demolish the grave of Imam Husain (A.S.) a faithful by the name of Zaid Majnoon went round cities and villages exciting people to rise against Mutawakkil. He said, "You are resting at home at the time when the tyrant Mutawakkil is ready to destroy even the signs of the grave of Prophet's grandson."

When Fatima of Khurasan heard the call of Zaid she threw her veil from the head and came out of the house crying. "I will not allow him to do this violence on the grave of Imam Husain (A.S.) till there is life in this body. The cruel soldiers of Mutawakkil may use the plough on my body before they attempt to demolish the grave of Imam Husain (A.S.)."

Fatima too went round the streets shouting and crying in a fit of exaltation, "Save the grave of Fatima Zehra's (A.S.) son." Twenty-five brave women with firm determination decided to go to Karbala under the leadership of Fatima of Khurasan. Then she went to Karbala and laid down near the grave of Imam Husain (A.S.). The soldiers tried their best to remove Fatima from there but she did not move an inch from there. They then whipped her mercilessly yet she would not move. Finally they tied her with a chain and sunk her in the River Furat (Euphrates).

My dear mothers and sisters! Today every Muslim lady in the world claims to be the slave of Fatimat-uz-Zehra (A.S.) our lady. But if we look into the internal and domestic life of some of the ladies, this claim would prove to be deceptive. Apparently they preach and advise others to follow the life and deeds of Janab-e-Fatimatuz Zehra (A.S.), whereas their own practical life is contrary to their preaching. Only they have the right to preach who themselves act.

Peace be from Allah on the lady Fatima Khorasani.

JANABE AASIYAH

Janab-e-Aasiyah was the wife of Pharaoh who was a blemish on humanity. The Prophet (S.A.) has reckoned Aasiyah as one of the four foremost ladies of paradise.

In addition, the Prophet (S.A.) has said, "Three persons have never been infidel even for a moment. (1) Momine Aale Pharaoh (2) Janab-e-Aasiyah, (3) Hazrat Ali (A.S.).

Janab-e-Aasiyah was greatly shocked at the inhuman treatment of Pharaoh to Mashshaata and her sons who were burnt alive. She looked up and saw the angels carrying the soul of Mashshaata to Heaven. This scene greatly enforced her faith. She became more resolved in her beliefs.

Pharaoh came to Aasiyah and told her about burning Mashshaata and her sons. This time Aasiyah could not control the feelings that she had suppressed till that day.

Aasiyah said in great anger, "Curse be on you O' Pharaoh. You treated a God-fearing and innocent lady without mercy or pity."

Pharaoh! "Have you also gone made like that lady?"

Aasiyah: O' tyrant! neither am I mad nor was Mashshaata insane. You are mad. I have been faithful to God who is my Creator, your Creator and Creator of all".

Hearing this Pharaoh sent for Aasiyah's mother. When she came, he said, "Your daughter is losing her senses. She has faith in God of Moosa (A.S.). If she does not give it up I shall torture her to death".

Aasiyah's mother tried a lot to explain to her and made her understand the situation but in vain.

Pharaoh adopted a very violent way to kill Aasiyah. He made her lie down on the earth and nailed her hands and legs. Then he tortured her in the most furious way.

Hazrat Moosa (A.S.) was passing by from there. He saw that Aasiyah was being tortured. He supplicated for Aasiyah before the Almighty.

The Most Merciful Allah relieved Aasiyah of the injuries and the torture. Pharaoh was showering miseries on Aasiyah and The Almighty Allah was showing His Divine Graciousness.

Aasiyah prayed, "O' Almighty Allah! construct a house for me in Paradise."

A Divine voice struck Aasiyah's ears, "O' Aasiyah look at the Heavens."

When she looked up she saw her house in Paradise. Seeing this Aasiyah smiled with satisfaction.

Pharaoh saw this. He said, "She has really gone mad. I am torturing her and she is smiling."

But Pharaoh could not see what Aasiyah had seen. Aasiyah was blessed with Divine eyes because of her ample love for the Almighty while Pharaoh was deprived of it. Pharaoh had been blinded by pride.

Curse be upon Pharaoh.

JANAB-E-UMM-E-SALMA

The original name of Janab-e-Umm-e-Salma was Hinda. She was the daughter of Aateka binte Abdul Muttalib, the paternal aunt of the Prophet of Allah (S.A.). Her first husband was Abu Salmah bin Abdullah bin 'Abul Asad and Abu Salamah was the cousin brother-- the son of another aunt of the Holy Prophet (S.A.).

When the persecution of the new converts to Islam by the Meccan Qureish became extreme and unbearable, the Prophet (S.A.) advised the Muslims to migrate to Abyssinia for a temporary sojourn. Acting on his advice the party of about eighty Muslims under the leadership of Janab Jafar-e-Tayyar left for the capital city of the Negus and lived there a happy and peaceful life.

After about two and a half years they left Abyssinia for Medina where the Prophet (S.A.) too had migrated.

At Medina when the Muslims were engaged in action with Meccan Qureish at Uhad, the husband of Umme Salma accompanied the Prophet (S.A.) to the plains of Uhad. He took active part in the Holy War and met his martyrdom after a gallant fight against the enemies. He left after him four children of tender age and his wife Umme Salma. Umme Salma was financially poor. This was coupled with the martyrdom of her husband a back breaking calamity but Janab-e-Umme Salma all the while thanking her Lord bore it quietly, rather than look for monetary help, she maintained herself and the four children on the slender earning of the sweat of her brow.

Once a next door woman called upon her. Though Umme Salma did not disclose that her family had gone without food that day yet the woman surmised. Thereupon the woman returned home and came back with some bread. Umme Salma first thanked the woman for her kindness and neighbourly regard and then humbly asked the kind- hearted woman to take back the bread "sister, be not displeased if I return the bread, for I do so not from any sense of pride, but from the desire that I do not want to let myself or my

children be inured to live upon unearned bread and live a parasite's life. I am still sound in limbs and my sinews are strong enough to enable me to earn with my labour just sufficient to maintain my children and myself.

The woman was very much impressed by her fortitude and patience and went away with the bread.

Later on the first and then the second Caliph made a demand for her hand in marriage. But "No" was her reply to both of them. After some time the Prophet of Allah (S.A.) sent a proposal of marriage. She accepted the proposal with great pleasure and the marriage took place. After her marriage with the Holy Prophet (S.A.) she became friendly towards Ahle Bait (A.S.) beyond any measure of limit. Janab-e-Fatimah (A.S.) also adored her as her own mother. She showed such deep love for Janab Hasan and Husain that they too came to respect her as their real grand mother. She enjoyed the highest position of reverence among the wives of the Holy Prophet (S.A.).

She lived a long time after the death of the Holy Prophet (S.A.) and never went out of her house unless compelled by some urgent or special necessity.

When Bibi Ayeshah, falling a victim to the instigation of some wily person proceeded to Basra to take arms against Hazrat Ali (A.S.), at Mecca, on her way to Basra, she felt advisable to take with her Umme Salma on the expedition. She therefore sent a messenger to Medina to Umme Salma to accompany her. The reply of Umme Salma to her was "in the first place you have committed the grave blunder of leaving Medina without obtaining the permission of the Prophet (S.A.) and that too, with the intention of engaging in armed conflict with his beloved son-in-law and the son of his dearest uncle and protector. Are you inviting me to be a co-partner in such a work of yours? Nothing can induce me to do such a thing, on the contrary as there is still time I strongly advise you to kindly return to Medina forthwith to please Allah and His Holy Prophet (S.A.) and never at all let yourself be persuaded into going to Basra."

On receiving this reply Bibi Ayesha did not return to Medina but proceeded to Basra according to her plan. Many muslims sided her. Hazrat Ali (A.S.) had to fight these muslims in self defence. Ultimately when they sustained defeat, Hazrat Ali (A.S.) without dealing with her harshly sent her to Medina with honour and respect, in a camel-litter escorted by a retinue of mounted guards. While departing from Basra Bibi Ayesha felt that while Ali (A.S.) had sent her with a retinue of mounted male guards without any female attendant. But on the way she discovered that all the guards were female disguised in male dress just to hoodwink people at large to safeguard her against any harm or injury at the hand of miscreant ruffians on the way.

One day the Prophet of Allah (S.A.) handed over to Umme Salma a bottle containing earth and told her that it was from the plains of Karbala. When you see it turn into ebullient blood be sure that my son, Husain has met his martyrdom at Karbala. She kept the bottle in a safe place.

After years had passed she saw the Prophet of Allah (S.A.) in dream. It was the night of Ashura that is the 10th of Moharram 61 A.H. The Prophet of Allah (S.A.) looked greatly confused with clay on his head and sobbing loudly with streams of tears flowing from his eyes. This appearance of the Prophet (S.A.) perturbed her a lot. She cried "What has happened to you, O' Prophet of Allah (S.A.) for whom are you bewailing so piteously" My son, Husain is martyred at Karbala, replied the Prophet (S.A.) in a mournful tone. At this, instantly she woke up and rushed to the place where she had kept the bottle and saw that the earth in it changed into ebullient blood. She could not bear the confirmation of the dream and she fell down weeping unconscious on the ground. Since then she passed all her life bewailing Husain (A.S.) and could not dispel even for a moment from her heart the tragic end of Husain (A.S.). A year after, at the age of eighty-four *she* died in Medina.

SAYINGS OF OUR BELOVED HOLY PROPHEET

Your ignorance does not worry me as much as the application of your knowledge does.

An unwise deed makes the right action more difficult.

A little work done with wisdom, is a great work, whereas a lot of work done unwisely, is a small work.

Human life is based on thinking. (thinking is the order of life).

Knowing oneself is knowing God.

Waiting because of thinking of a holy deed and hurrying without thinking is an evil deed.

Properly asking is half of the knowledge. Knowledge is like a treasure and asking is its key.

Write down what you know so that it will always be at your service.

Assist each other in learning and share your knowledge with others, because dishonesty in knowledge is worse than dishonesty in wealth.

The meanest person is the one who thinks of other as mean.

J. ZANIRAH KHATOON

Abu Jahal the cursed, had a slave girl. She had embraced Islam secretly and did not declare it openly. Incidentally one day Abu Jahal was vituperating the Prophet (S.A.) in his own house. Zanirah hearing this said "O' Master! Do you talk of Prophet Muhammad (S.A.) in such words? He is above all this. Therefore you should not use such bad words for him."

Abu Jahal said, "O' slave girl, you have no right to interfere in my affairs. You don't know anything about Muhammad (S.A.) I know him well.

Zanirah said, "You are totally wrong. In the whole of the Arab world you will not find a single man as great, noble, abstinent and virtuous as Mohammad (S.A.)."

"O' wretched girl, from what you say I conclude that you have become a Muslim, Isn't it true?"

"Is it a sin to embrace Islam?" asked Zanirah.

"Yes it is a sin, a grievous sin. Don't you know that I am thirsty of the blood of the Muslims?" said Abu Jahal.

"All people are free to embrace whatever religion they wish to embrace. Why would you interfere?" asked Zanirah. Abu Jahal said, "O' idiot, don't you know that they curse our lords?"

Zanirah said, "They are simply idols of stone and you call them lords?"

Hearing this Abu Jahal the accursed was so enraged that he hit her with his spear on her eye. She lost her eye. After this the accursed said, "Will you ever say that our lords are unreal?"

The innocent lady who was bleeding heavily and was severely injured said, "I will never have faith in your stones. If it was possible I would have broken down your lords."

Abu Jahal became so furious on hearing this that he killed that poor, innocent slave girl with the spear. The helpless, poor girl was martyred for she spoke the truth and loved the Just.

SAYINGS OF OUR BELOVED HOLY PROPHET

Do not enjoy being hard to others and neither to yourself.

Wish for others what you wish for yourself.

He who helps others most certainly is the best.

One's worst enemy is one's ownself.

A faithful man should not accept contempt.

Avoid being friend with liars, they either make realities look unreal or unrealities look real.

One will be caught in the trap which he has set for others.

Avoid impatience and laziness;

impatience is a bar to accepting the truth and laziness is the cause of not doing the just.

Consultation brings assistance.

He who believes in being the best undoubtedly is the worst.

J. UMME HARIS

After the incident of Karbala the Syrians arrested Ahle Bait (A.S:) and transported them from Kufa to Syria. On their way they reached a city named Shiraz. Before they entered the city a hot discussion arose between the citizens of Shiraz. Many of them were of the opinion that the Syrians should not be allowed to enter the city.

In this city lived a pious lady named Umme Haris. She determined to stop their entry into the city. She therefore came out of her house. She went round the streets and bazars raising slogans. She excited the Islamic feelings of the people saying, "O' you shameless. These tyrants are bringing the holy family of the Prophet (S.A.) in the most undignified manner and here we are watching it as silent spectators. It is rather better to die. I swear that if you people don't act immediately and stop these tyrants from entering into our city then I will myself go out to stop them. I will face them and sacrifice my life on Ahle Bait."

The people were excited by the call of Umme Haris and thousands of people came out of their houses with their swords. They said, "O' dear lady, you go home and rest, we will fight with the tyrants and stop them from entering into our city." Instead Umme Haris was leading them all.

Another lady also accompanied Umme Haris. These two brave ladies were leading while three thousand brave men followed with open swords. They came face to face with the Yazeedi army. Umme Haris challenged the enemies and said, "You will not enter this city."

They said, "For what reason?"

She said furiously, "You have done such evil deeds and are involved in such violence that any moment God's wrath may descend on you.

Then she called out at her men, "What are you waiting for?" Attack the enemies, kill them all to free Ahle Bait and take the possession of the heads of the martyrs. The citizens attacked the infidels. But they were outnumbered by the army of the enemies. The battle went on for sometime. Suddenly a cruel soldier hit Umme Haris with an arrow. The brave lady fell there, and she acquired the rank of a martyr.

SAYINGS OF OUR BELOVED HOLY PROPHET

Being strong means being able to hold your harmful passions.

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Hopeless wishes annihilate the people.

* * * * *

Nothing is easy unless you made it easy for yourself.

* * * * *

Do your duties on the appointed time as the future is not known, and procrastination causes disappointment.

* * * * *

Do not miss the opportunity as it is running fast like the clouds.

* * * * *

He who does not improve himself day after day will be frustrated.

* * * * *

Know the value of youth before old age, the health before sickness, the wealth before poverty, and life before death.

* * * * *

My mission has been to accomplish the good deeds.

* * * * *

There are a lot of good deeds but there are very few beneficiaries.

* * * * *

Try to do good even if you cannot reach your goal.

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REAL BEAUTY

This is an historical tale of centuries ago. There was once a pious man who had all the good qualities of a devotee in him. His life routine was to offer prayers, fasts, invoke Allah and acquire livelihood by fair means. He got adapted to simple and quiet life. But it so happened once that he could not get his livelihood by fair means.

Two days passed, and he got no food but he complained not.

One day, the man came to the river bank, to perform ablution (for saying prayers). While in the process of his ablution, he saw an apple floating by. He grabbed and ate it, only to realize that it was not proper to have done so. Fretting over this, he went up the river, down which the apple had floated, to find the owner to seek his forgiveness.

After covering a considerable distance, he saw an orchard on the bank. He was certain that the apple rolled from that orchard to the river.

He met the owner and sought forgiveness for having eaten the apple. The owner said, "This orchard is a joint property of three brothers. I forego my right to that apple. But the permission of the two other brothers is also necessary". So, the pious man left him to the other brothers.

And after walking about fifteen miles, he met the second brother. He too readily agreed to forego his right to the apple. He had to cover yet another long distance to the third brother.

On meeting and explaining to him the purpose of his journey, this brother asked for a week's time for his decision. The pious man, however requested: First please forgive me then do as it pleases you.

He replied "to forgive or not to forgive depends on my sweet will" Hearing this, the pious man started weeping and said, "If you do not wish to forgive, let me know the price of your share of the apple, and I will pay it off, by doing some manual labour."

When the third owner was sure that the pious man was resolute, he said, "I do not wish to sell my share, I want you to do one thing which I strongly desire and if you do that, I will forego that part of the apple and forgive you."

The pious man anxiously asked. "What is it you want me to do?" He said. "I have a daughter who is blind, deaf and dumb; and she is limbless. If you marry her, I will forego my share of the apple!"

The pious man said; "I am a poor man. I find it hard to maintain myself. Sometimes, I have to starve even after hard labour. I don't even have a house to live in, under such circumstances, how could I marry?"

The owner replied "If you are sincerely asking for my forgiveness you will have to do what I have asked you to do".

The pious man was very much disturbed. There was no way out! So he accepted, and that girl was married to him. The bridegroom was sent to the bride in the bridal chamber.

There, this pious man saw a girl of flawless beauty. He was shocked to see her and rushed to his father-in-law.

"What have you gained playing the fool with a poor man like me?" he complained, "just for the sake of forgiving a portion of your apple, you forced me to marry, and then sent me to such a beautiful girl, whose beauty, I think, can only be found among the Fairies of Paradise. This girl is surely not the girl you wanted me to marry. Why all this fooling about? Is it not a cruel joke? Tell me, how did so beautiful a girl come into my bridal chamber?"

Hearing this, pious man's father-in-law said, "The girl you saw, is actually my daughter and your wife! And what I said is quite true. She has not yet been seen by any stranger (NA MEHRAM); so she is blind. She is averse to back-biting and loose talks; so she is deaf. She has never used her tongue in filthy and shameless matter so she is dumb. And she has never gone out to do anything forbidden therefore she is a cripple.

Her physical beauty is not real beauty. True beauty of her lies in her pure character. In trying to find a husband for this girl. I

searched hard, but in vain. Then you came along, just for seeking pardon for having eaten the apple without permission. You travelled such a long distance and under went such hardships. Appreciating this good quality in you, I desired to have you as my son-in-law. This girl is my child. All my property is yours. Would any father adopt such a way in looking for a son-in-law?"

Moral: The importance of this story is that in order to make the unlawful use of the apple morally legal, much hardship was endured. When only one third part of the apple remained to be legalized even then the pious man did not stop at it. He remained firm as a rock in his decision to get himself absolved of his improper conduct in having eaten the apple without permission.

The verse of the Holy Quran which says : "There is comfort after stress," is literally true here, as he was also saved from leading life of celibacy, which is against scriptural injunctions.

Had he not persisted in his attempts to regularize his having unduly used another person's property, his conscience would have suffered all through his life. By his perseverance he turned this hell into heaven. And such gracious was Divine providence that he got a wife who was not only exceptionally beautiful, but was also an embodiment of excellent virtues.

A similar episode comes to mind. A thief once planned to commit theft from the king's palace. When he reached the drawing room of the Palace, he heard the Queen complaining to the king that he had not yet paid his attention towards the princess' marriage. The king asked her what sort of a son-in-law she wanted. The Queen pleaded that she wanted one who was devoted to Allah and the Prophet. The king said! "I will issue orders that one who is found the most devoted to prayers in the city mosque, be brought in my presence."

The thief, on hearing this, withdrew stealthily. He went to the mosque and busied himself in prayers. Hardly had forty days passed when the fame of his non-stop devotion spread all over the kingdom. From all parts of the city, people flocked to him, bringing

delicious eatables and other costly presents all of which he returned. The people now took him to be a saint. He never left the mosque except for his toilet needs and then returned to engage himself in prayers again.

Just then he received the Royal orders asking him to present himself before the king. The thief, in a saintly manner refused to comply, even when the minister came.

At last the king, anxious to have a glimpse of such a devoted person came to the the mosque himself. The thief said; "This is the house of Allah. There is no need for me to go anywhere else."

The king said, "I wish to marry my daughter to you, and you will be the heir to the kingdom.

The thief then explained the real facts, and said "O' King, I heard of your desire myself when, I had come in the palace to steal. Having over heard your conversation with the Queen I hurried to the mosque and started praying without ablution, If pretended devotion can have such an effect as to drag the king to my door, how much more effective would real and honest devotions be? As such from today, I shall perform the necessary ablution and engage in genuine devotions. I do not need a kingdom."

THE CHASTE WOMAN

There was once a woman named Afifa who was exceptionally beautiful. She was the wife of one Abu Swaleh whom she dearly loved. The husband and wife lived a happy life together.

Abu Swaleh leaving his beautiful wife under the care of his brother left for Mecca for pilgrimage-an obligatory duty for those Muslims.

The sister-in-law's great beauty so captivated Abu Swaleh's brother that he remained always on the lookout for an opportunity to get into the house where she lived. Now, with the husband away, he got such an opportunity and went to her home. Afifa impulsively covered her face. Despite this expression of disinterest, he was so impassioned to possess her physically that throwing aside his selfrespect, he expressed this to her. Afifa's maid who happened to be there, warned him saying : "Beware! keep away!" But as passion had blinded him, he became brazen faced and stubborn. Then, the God fearing Afifa said "I will not submit to your wild longings to ravish my chastity, whatever may be the consequence." Hearing, such harsh words he exploded: "Remember! You will have to pay heavy price for your refusal." He then went away disappointed.

On reaching his own house, he racked his brain for a suitable relation; and at last hit upon a plan. He went to the Qazi (Judge) and said : "sir, my brother has gone to perform the Haj (Pilgrimage) and his wife has committed adultery. I think you should award her the prescribed punishment" The Qazi said: "I personally know your brother well, and also his wife. She can never have committed such a sin. You are certainly telling a lie. You should not come and tell me such lies". But Abu Swaleh's brother insisted that he was telling the truth. So the Qazi demanded: "If this is true, then bring four witnesses before me!" The scoundrel therefore went to the village, and having bribed four notorious hypocrites brought them before the Qazi. The Qazi, on recognizing them, turned them out of his office.

When Abu Swaleh's brother failed to achieve his object, he went to the Governor and complained that in spite of the four prescribed witnesses required in case of adultery, the Qazi failed to do any justice in the case brought before him. The Governor directed the Qazi saying: "Why do you refuse to accept the validity of the complaint?" As the matter became complicated, the Qazi realized that this scoundrel would not rest until he had the innocent Afifa punished. So, very unwillingly and with a heavy heart, he ordered that Afifa be put to death by stones (the penalty prescribed by the Religion which entails burying the culprit in a pit up to waist, and then stoning culprit to death).

As soon as he got the Qazi's order this cruel hearted man (Abu Swaleh's brother) went to Afifa's house with the law enforcement officers. There, once again, he tried to persuade her to agree to his lustful advances, assuring her that he would then arrange to get her rid of that punishment. But she replied fearlessly: "Whatever cruelty you may perpetrate on me, I am prepared to face it, will bear it, but I will not allow you to have any access to my chastity. I would rather prefer death, but I will never commit such a sin".

What followed is too terrible to describe. A God-fearing, pious and innocent woman was put in the pit. The people surrounded it and started stoning her from all sides to kill her! The devil (Abu Swaleh's brother) went away, pleased at his apparent success in avenging her.

Allah's mercy however could not remain unmoved It swelled up and Allah ordered the angles: Go and protect Afifa"

Miraculous indeed are the powers of His mercy! The stones could not injure her as she kept on saying: "O Allah! YOUR WILL NO DOUBT PREVAILS! If it is Your will that I should suffer, I shall bear it patiently, Except THEE, there is none to protect me."

After a little while, an Arab riding a camel passed by the pit: and heard female voice praying earnestly to Allah. He was moved by compassion, as he came to the pit and saw this woman covered with stones. He took her home with him. On hearing her suffer-

ings, his wife had pity on Afifa and said: "Stay with us as long as your husband does not return from Haj." Afifa gratefully accepted this offer of hospitality and thanked Allah for it."

Along with a virtuous disposition, Allah had also bestowed on her exceptional physical beauty, which had then assumed enmity towards her.

Afifa used to remain sad and melancholy due to the separation from her husband. Once the servant of the Arab happened to see her and was infatuated with her physical charms. Finding an opportunity, he expressed his carnal desires to her. But she remained firm as a rock in her refusal. Her persistent refusal to his repeated demands made this menial person revengeful. One night he murdered the Arab's child (son) and left severed head in Afifa's room along with the blood stained knife.

In the morning, when the Arab woman wanted to suckle her child, she could not find him and started searching for him. Then this low born menial came forward and informed: "Last night that woman (Afifa) took your child to her room (and killed him). Everyone rushed to Afifa's room and saw the child's severed head covered with blood, lying there. The scoundrel also produced the blood stained knife. All this circumstantial evidence convinced the Arab woman that Afifa had murdered her child. So she started beating Afifa mercilessly in her rage. And poor Afifa went on imploring her with folded hands, saying. "O sister! I am innocent; and Allah is my witness! Since, I refused to submit myself to the sensual craving of your servant he has implicated me in this dreadful thing to avenge me." Her sincere pleadings and her startling revelations convinced the Arab and his wife of Afifa's innocence. They now realized that the murder of their child had been committed by their selfish and cruel servant.

Afifa now felt so dejected and miserable due to her incessant woes and sufferings that she told the Arab "You all have been convinced of my innocence and have spared my life. But now it is very difficult for me to continue to stay in your house, because, whenever your wife will look at me it will remind her of her murdered child. I,

therefore, ask you for another favour. "Please allow me to go" The Arab agreed to her request and gave her one hundred Dirhams out of Zakat and a mantle. While bidding her farewell he said! "When you pray to Allah please don't forget us."

Afifa kept blessing the Arab family throughout her journey. At last she reached a village, where she saw an old woman wailing. When she asked for the cause of her weeping, she was informed that the woman's son was in debt to the ruler of the place to an extent of one hundred Dirhams, and was going to be hanged on the gallows for non-payment.

The God-fearing and kind hearted Afifa was filled with pity. So she gave away those one hundred Dirhams which her Arab host had given her to the old woman and told her to pay the ruler and save her son from the gallows. The old woman was pleased to accept her offer and thus got her son released from the clutches of the ruler. When her son learnt of this magnanimous gesture on the part of Afifa, he fell on Afifa's feet in gratitude, and said: "You have been so kind to me. Please consider me your slave. I will always remain with you and serve you". Afifa advised him repeatedly saying: "I have set you free. Now remain with your mother". But he would not listen and accompanied her until they came to a certain village. There Afifa went inside a mosque for passing the night, and he slept outside the mosque in a room. After saying their morning prayers, both of them set out again. Afifa still continued to advise him to return to his own village and stay with his mother, but he would not agree.

On the way they came upon a river, and when Afifa went down to its bank to perform ablution for her prayers, unfortunately a gust of wind blew away her covering thereby exposing her body. Seeing her so beautiful this man could not resist his urge for her and expressed to her his burning desires. Afifa was very angry and exclaimed: "O' ungrateful wretch! I saved your life. Is this how you are trying to repay me? Are you not ashamed of your self? Beware! cast away such evil thoughts and never again entertain such sinful desires!"

While she was offering prayer on the river bank, this ungrateful young man went to the boatswain and said, "I have a young beautiful woman and wish to sell her. If anyone of you is interested in buying her and want to see her, come along with me." Several men followed him to the spot where she was offering her prayers. They stripped her off her wrapper while she was engaged in her prayers. And when they saw her beauty, they were all eager to buy her.

Afifa implored them with folded hands, saying: "This ungrateful man is my servant. I saved his life from the gallows. Now is this how he is repaying me? My husband has gone on pilgrimage: I am alone and am facing miseries. Please have mercy on me!" But, who comes for the poor and helpless in this world. That ungrateful young man, in spite of all her implorings auctioned her. The highest bidder took her for one thousand Dinars.

Consequently the innocent, pious but miserable Afifa was forcibly taken away in a boat by her purchaser. She, however, continued to resist all his attempts to ravage her chastity, even at the cost of physical tortures. At last, when she found that there was no hope of preserving her chastity any longer, she decided to jump into the river. Just then a voice from the unknown seemed to tell her: "Be patient." A new hope awakened in her heart, as she believed to this mysterious voice. In her anguish she prayed "O' HELPER of the innocent and weak, now help me! I cannot face these cruelties any longer!" Again an unknown voice seemed to tell her: "O' patient woman. Bear the hardships, and thank Allah all the time. Now ask for whatever you want." But she kept quiet and could say nothing. Her buyer now attempted to have his desires fulfilled by using physical force. Just then a powerful hand seemed to spring out from the unknown, and lifting the man, threw him from the boat into the river. When her buyer was drowned, the remaining passengers on the boat now wanted to take their turns with Afifa for their lustful purpose. So one after the other went to her. But the same powerful mysterious hand came to her rescue every time and cast each of them in turn into the river, to be drowned, and

thus, as it were, each of them had his prescribed bath after death (Ghusal-e-Janaza) while still living! Lust was so blind that all the men perished on its account and none remained on the boat alive, except Afifa.

The boat now drifted down the river, and at last reached a town on other bank. When Afifa saw men on the shore, she realised that she would have to talk to them. So she put on men's garments and covered her face. The King's men had seen the boat come drifting to the bank all by itself. They were therefore very curious about it and came to the shore to find out for themselves. Afifa very softly told them that the reason of the lonely boat drifting by itself to the bank could not be divulged to any one except the king.

When the King heard this story he went himself to the bank of the river. Afifa told him everything, and added: "I do not want any of the goods on this boat. Please take away these things, Sir, and give me a house to stay by the river's bank, so that I may pass my life in devotion to Allah" The king atonce arranged for a house for her, and had all the cargo of the boat in his custody as a trust. The king would come every day and sit outside behind a curtain and hear holy discourses and religious sermons from Afifa. He was thankful to Allah for He had been so kind to have sent such a pious and learned person to his town. This was not all. When Afifa prayed for some one's health, that person invariably used to get cured. This news gradually spread far and wide. Now, let us leave Afifa on the river bank for a while.

After performing the Haj (pilgrimage), when Abu Swaleh returned home after a year, he found his house desolate. People of the village told him the story of his brother's accusing Afifa of adultery, as also the incident of her being executed by SANGSAR and added, "On the third day of the incident, your brother became blind and paralysed" Hearing this Abu Swaleh wept bitterly. Then with a heavy heart, he went to see his brother, who was blind of both the eyes, and half of his body was atrophied due to paralysis. In spite of this the scoundrel told his brother: "I had my sister-in-law executed for adultery." Abu Swaleh exclaimed: "O' wretch! she

was certainly not an unchaste woman. You are the culprit." Then he went and met the Qazi (Judge), and also the four old witness and other people. The four witnesses had also become blind and paralysed. The news of these developments spread in the village, and people began saying that this was the result of Abu Swaleh's brother's wickedness, otherwise, Afifa was a very pious and God-fearing lady, which they believed.

Afifa's miraculous powers of healing by prayers had spread and reached Abu Swaleh's town also. Of course none knew the identity of the woman.

It so happened that Abu Swaleh's brother, the four blind and paralysed old men from that town, and the Arab's servant who had murdered his child, and the young man Afifa had saved from the gallows all of whom had become blind and paralysed came to Afifa to the river bank for getting cured. Just then Abu Swaleh also reached there with his brother.

It was a practice of the king that when anyone came to Afifa for being cured, his or her name and address were first noted and sent to Afifa. That is how she could identify the criminals who had been the cause of all her sufferings and hardships; and also that, it was her husband who had also brought his brother for getting him cured. So she sent for the King and requested him to advise them to confess any injustice done by anyone among those or falsely accused anyone. Cure was not possible without such confession. So the king had this message sent to all of them through his servants. As soon as this royal command reached them they got confused. If they admitted, their evil deeds would be known to all! They were still debating the difficult problem amongst themselves, when the second Royal Proclamation was announced to the effect that 'whoever will not confess to his guilt up to the night of the next Friday, will not be cured. All the culprits confessed and got cured by Afifa's prayer. The only person not to confess was Abu Swaleh's brother, who died there without confessing his guilt and repenting for it.

At last, the real facts were known to all and Abu Swaleh too was informed that this lady with miraculous powers of healing by prayers, was none other than his own beloved, chaste and pious wife. Afifa, whom God had in His benevolence given his reward in the shape of this power of healing. The good king handed over all the goods and the merchandise kept as a trust in the king's warehouse. Thus, the good and pious lady Afifa was happily reunited with her husband. Abu Swaleh at once prostrated himself in thanks-giving to Almighty Allah, and spent the wealth given by the king, to good purposes. The happy couple thereafter spent their life in devotions to Allah.

This story serves the purpose of providing an example of a chaste woman of piety and moral courage in the person of Afifa, for all women to take note of.

YOUTH AT OLD AGE

Once there lived in Bani Israil a learned man who had two wives. The first wife had two sons, and the second, one son. The first wife had two sons, and the second, one son. On his death-bed he willed that all his possessions be given over to one of the three sons. After his death, there arose a dispute amongst the brothers. So they went to the Qazi, who expressed his inability to settle the matter. He therefore advised them to go to Bani Aman, and get the decision from the oldest man of that tribe. Accordingly they went to the old man, who said; "I cannot decide this matter. Go to my elder brother." So they saw him and found that he looked younger than the first, and was submitted to him, he said: "You go to my elder brother." Reaching the address given they found that a young man was sitting on the divan. They were surprised at his appearance. However, they presented their case to him and said:

"We would first of all like to know how you can be the eldest brother."

He said: "I am really the eldest. I know you find me young. This is because my youngest brother's wife is not an ideal wife. She keep worrying and nagging at him all the time, due to which, though being the youngest, he appears old. And my second (Middle) brother's wife too is an idiot, and bad tempered. So, my second brother looks middle-aged. But by God's grace my wife is a good and an obedient woman. So, inspite of being old in years, I am healthy and look young."

Then, to give a demonstration of his wife's obedience to them, he ordered a water-melon to be brought down from the terrace to entertain in the guests.

When the water-melon was brought, the husband said; "This is no good, bring another."

When the second one was brought, he again did not like it, and said: "Bring another one."

Then the third water-melon was brought. In actual fact this third water-melon was of the same quality as the first and the second ones. In fact, there was only one in the house. She had gone up and down the terrace thrice, and in order not to let down her husband's position! At the same time she had obeyed him also!

After this demonstration, he began hearing the case, and said; "You all have to dig your father's grave to bring to me his bones so as to enable me to decide your case."

Accordingly, the three brothers went to the graveyard. Two of them took up the spades. But the youngest brandished a sword, and said, "Beware! do not touch my father's grave. You may divide the property and wealth between yourselves. I do not want anything."

The three then returned to the Qazi, and related to him the incident. The Qazi came to the conclusion that the youngest son had real love for the father.

The Qazi therefore handed over the entire property to the youngest son. The sons whom the Qazi deprived of the wealth were, in his opinion, foster-sons of the deceased; and the first wife must have brought them from her first husband's home.

This Judgment of the Qazi is similar to the case, in which, centuries earlier, two women came quarreling over a boy to Hazrat Ali (A.S.). Each one was claiming that the boy was her son. It was obvious that one of the two was a liar. Hazrat Ali (A.S.) gave them the impression that he wanted to decide the issue by the sword by getting the boy cut into two equal parts, each half be given to each one of the two claimants.

Hearing this, the real mother decided to forego her claim, so that the boy's life be spared.

This desire was motivated by the instinct of maternal love. So Hazrat Ali (A.S.) handed over the boy to her. The one who was not the real mother, had no reaction of any nature on hearing of the boy's intended slaughter. Thus she was unmasked.

CHASTE WOMAN AND HER UNCHASTE SERVANT

In Khurasan lived a very rich man. His wife was very beautiful. She was not satisfied with her physical beauty. She therefore gave graciousness to her beauty by the beauty of character and chastity.

They had a Negro servant who was bankrupt as far as character was concerned. He had absorbed all the possible evils in himself.

Once that lady was performing ablution. That immoral Negro servant reached there and saw her. Sexual desire grew in his heart. When the eyes of a debauch person falls on the beautiful creation, the evil design and intention to crumble and perish that beauty arises in his heart.

The servant at that moment went away from there but since that day he was always waiting for an opportunity to trap and rape that chaste lady. He tried witchery, enchantment and incantation. At certain occasions he even expressed his evil designs before the lady, but in vain.

Finally he was disgusted and decided to take revenge although the lady had not injured him or had not been unjust to him. She never had given him any cause for enmity. She could not fulfill his unlawful desires. This was the only reason why he became her enemy and made up his mind to harm her.

The servant bought two parrots from the market. He taught one of the parrots "I have seen the land-lady and the servant in one bed." He taught the other parrot "Yes, I also saw that." This he used to teach them daily and in his own mother tongue, the Bulkhi language. Both the parrot got used to utter what they learnt.

Both, servant's master and his wife, did not know the Bulkhi language. Therefore they did not know what the parrots were saying. The land-lady liked the parrots and so always kept them near herself.

One day some guests from the village Bulkh came to their house. They naturally knew Bulkhi language. The servant brought the

parrots there in their presence. They began to utter those sentences.

When the guests heard them they were surprised and were all lost in deep thinking. When the host saw this he asked, "Dear friends! what happened? Why are you so confused." They did not reply. On further insistence of the host one of them said, "Dear brother, do you understand what those parrots are saying?" He replied in the negative and requested him to explain what they were saying.

The guest said, "One of the parrots says: "I saw the lady and the servant in one bed," While the other says, "Yes I also saw it."

Hearing this the man became furious. He sent the following message to his wife. "O' deceptive lady! Today I have come to know your abstinence. You had indulged in such evil deeds and still posed to be pure, chaste and noble lady. You should be stoned to death."

When the lady heard the message, she went near the room where her husband was sitting with the guests and said, "what are you saying? You should not blame an innocent and pious woman. I request you once again to fear Allah and have a just and impartial investigation into the matter. One who acts without thinking always repents."

The man remained quiet but he appeared confused and the signs of anger were distinctly visible on his face.

The lady said, "How did you come to know about this evil deed which is a black spot on my faultless character and who confirmed it?"

"These two parrots are the witnesses and they say so," the guests said translating what the parrots said.

The woman said, "But according to Islam four witnesses are necessary."

Her husband said, "These parrots are not the sons of man. Human beings can have evil thoughts and evil designs. But these parrots have no reason to lie. They say what they see."

The woman thought for a while and said, "They don't say what they see rather they say what they are taught."

The husband said, "What do you mean by that?"

The woman said, "Can these parrots speak anything besides these two sentences?"

The guest said, "No they don't speak anything else."

Hearing this the lady said, "Our servant is a Bulkhi. He asked me to satisfy his lust to fulfill his evil desires. But he became angry on my refusal. He therefore bought these two parrots and taught them the two sentences in his own language.

When they heard this they were all convinced of her innocence and chastity but to confirm it further they called the servant and asked him about the parrots, He said, "I also confirm what these parrots say."

Hearing this the lady raised her hands and invoking Allah she said: "O' Allah, save me at this moment from the insult and charges against me. You prove my innocence before these people. Don't put me to shame or disgrace in presence of my husband and the guests." She was still supplicating when a hawk, which was in the hand of the servant, flew from his hand and severely injured his one eye and before the rascal could scream the bird flew and again did the same with his other eye with its beak. He fell on the ground shouting and crying with pain.

The faithful lady at once thanked the Almighty Allah. The servant then said, "O' master, forgive me. I had taught these parrots the sentences that they used to speak. The Almighty Allah has punished me for that with blindness for the rest of my life.

Now the husband did not need any more confirmation to prove the chastity and modesty of his wife.

SAYINGS OF OUR BELOVED HOLY PROPHET

I advise you to say the truth and to do the justice as they will result in good deeds and beneficence.

He who is doing good will not acquire but happiness, and he who is doing wicked will not experience but frustration.

Doing a just deed is more valuable than praying for years.

Justice is like a shield against evil deeds and the one who is righteous is in an ever lasting heaven.

Tyrants and their comrades will be in hell.

Do not follow the tyrants without thinking of your deed.

The faithful believers are brothers, they do not dispute, however, do unite against the enemy and assist each other even in small works.

Live on your own.

Curse be upon he who lives on others.

Fight the flatterers.

Curse be upon he who respects a wealthy man only because of his wealth.

He who does not know about his neighbour's problems, does not believe in my religion.

People believe and follow the deeds of savants and rulers, if they are righteous or wicked, so will be the people.

Happiness and comfort come with unity, whereas disintegration results in sorrow and pain.

He who does not help a muslim is not a muslim.

A faithful believer is someone on whom the others can rely.

The unity of believers makes them like a body which cannot properly function if a member is in pain.

MOURNING CONGREGATION

True Faith in religion has no scope for fanatic sectarianism. Neither is Faith restricted to the narrow confines of any particular period of history, however important it may have been. In fact, FAITH is as old as the human race itself and will remain a potent force as long as life exists on the planets.

It is an axiomatic truth that women are much more explicit and steadfast in Faith than men. And it is for this reason of temperamental firmness in their beliefs that women are forced some times to conceal this precious wealth of beliefs in Faith from their disbelieving husbands. Such an instance is provided in the following incident:

Once upon a time there lived a Jewess in a village who concealed her religious beliefs from the Jew husband. Whenever Majlis (mourning congregation) used to be held in memory of Hazrat Imam Husain (A.S.) the martyr of Karbala, she used to go and attend it secretly. Once it so happened that for full four months she was not able to get a chance to participate secretly in a Majlis, which fact made her feel rather dejected.

Then one day a Majlis was held at the residence of a Momin. The Jewess came to know about it and decided to go there secretly and participate in it. Incidentally that very day, her husband had also invited forty guests for dinner. No sooner had she heard about the feast than she hastened to the Majlis, driven by the strength of her Faith. After the sermons in the Majlis when elegies were being recited she wept at the innocence and helplessness of Imam Husain (A.S.) in his sufferings and his manner of bearing up all the deliberate cruelties perpetrated on him in the field of Karbala. When the mourning was over and the Faithful participants were leaving, she suddenly realized that the guests were coming to her home that night. She realized the futility of her hurrying home at this late hour, as it was already too late to do anything for the expected guests. But in spite of these feelings, she shuffled along to her home with her firm faith in Imam Husain and the noble

cause for which she had come and participated in the Majlis. At the same time, she feared her husband's anger also, which was only natural. However she shuffled along to her home, shivering all the while. The moment she stepped on her threshold, she smelt a rare appetizing fragrance. She stopped short, wondering how such a rare fragrance could prevail in her house? At last, when she entered her house, she was surprised all the more to see that the interior of her house had been nicely decorated. The candles were burning, the cutglass chandeliers were also alight; several unknown and dignified ladies were silently busy in cooking several kinds of dishes; some were busy in cleaning the utensils and crockery and a small girl, whose ears bore the marks of fresh injuries, was sweeping the floor. Finally, she also saw, an elderly and sad looking lady with an imposing personality with a radiant halo around her face, lighting the large baking oven.

This Jewess devotee of the Martyr of Karbala, seeing this strange spectacle in her house, said to herself in surprise: "O' Lord, Your name be praised! What do I see here ? I am neither acquainted with anyone of these strange looking ladies, nor have I seen anyone of them before this day." At last, unable to contain herself, she mustered her courage, and slowly advanced towards the sad looking elderly lady with the halo around her face at the large baking oven; and after saluting her with respect and humility, very politely asked in a hushed voice; "Dear respected Lady, may I know who you are; and why are you taking all this trouble for a humble woman like me?"

Hearing this from the Jewess, tears trickled down the sad face of the elderly lady, and affectionately she asked ! "O'good woman, where had you been all this time?"

The Jewess replied: "I had been to our innocent Imam Hussain's (A.S.) Mourning congregation.

That Lady replied: "Ah ! I am the ever sad mother of that beloved, thirsty, hungry and mercilessly butchered son, Husain ! While some guests were to come to your house, you had gone to my Husain's Majlis. Your husband would have been wild with rage.

Therefore, in order to save you we have come here and prepared all the things for entertainment of your guests. These are my two daughters Zainab and Kulsoom. And, here is Husain's daughter Sakina ! I have myself prepared the food and my daughters have laid the dinner." After she had spoken thus, all of them suddenly disappeared.

Just then her husband, the Jew entered along with his forty guests. When he saw all these gorgeous decorations and elaborate preparations for the entertainment of his guests, he was dumbfounded for a while. Then he asked his wife how these extraordinary elaborate arrangements had been accomplished by her? She told him the whole truth. He honestly believed her story. Then along with his guests he sat down to the sumptuous feast. Before any one of them could begin, a mysterious voice from the unseen said: "O' Take care ! touch not the food without first establishing FAITH in your hearts, because, the Holy Prophet's (S.A.) beloved daughter has prepared this food with her own hands." Hearing these words, all the guests, as well as the host, were overawed. The Jew husband then narrated the entire story his wife had told him, along with the miracle, to all his forty guests. On hearing this miraculous story, all of them embraced Islam at once. And from then onwards, the mourning congregational gatherings for Husain, the martyred son of Hazrat Fatima Zehra (A.S.), became a regular feature in the homes of these new converts.

It is indeed an undeniable fact that holding the gatherings for the mourning of Hazrat Imam Husain (A.S.) is the best way of propagating Islam as preached by the Holy Prophet (S.A.).

SAYINGS OF OUR BELOVED HOLY PROPHET

Truth is bitter and hard to achieve, falsehood is sweet and easy to achieve.

Say the truth, though it be bitter.

The most valuable battle is saying the truth against a tyrant.

Fight for justice and leave honour for your children.

By fighting for justice, you will see the heaven.

Insistency bears success.

An action which has a long-lasting effect is good, though it be a small action.

Victory comes after stability.

A finished work is valuable.

An ignorant person does not take counsel of the world's changes.

A happy person takes counsel of the other's experiences.

A faithful man never experiences a danger twice.

Believe in what you see and not in what you hear.

Beauty is in ones speech.

The beauty of a man is in his way of saying things.

Beauty means true sayings and good action means completeness.

A saying which is not practised, is useless.

It is hope which forces women to bear children and the gardeners to grow trees.

Happiness is found in every sorrow.

At the peak of a problem, a solution is found for it.

Relief and suffering are together and there is relief in every suffering.

SUNSHINE AND SHADOWS

The turnings of the wheel of fortune is a means of test for man, and the passage of time is an indicator to show the real value of man.

During the Abbasid caliphate, a wealthy and famous man became a pauper but had a treasure of love toward the Prophet and his progeny (P.B.U.T.) in the treasury of his heart. To earn his livelihood this great devotee of the AHLEBAIT, left his home town of Basra and came roaming to the city of Kufa. There he went to a grand shop, of a Kharijite. Not knowing them to be Kharijis he asked for charity, saying: "For the sake of the Holy Prophet and his beloved AHLE BAIT, and in the name of Hazrat Ali (A.S.), please help me with something."

In scornful tones, the Kharijite shouted: "You will not get even dirty earth here, leave aside any money, in the name of Ali."

Taken aback by such an insolent response, he went away cursing his fate which had compelled him to beg and hear such scornful words about such a beloved personage whom he loved so much. As he was going from that shop lamenting, a good and virtuous beautiful young woman saw him and also heard his laments. So she beckoned him and this miserable man went to her and related his woeful state and the incident. She was so overwhelmed on hearing what he said that she took off the gold diamond studded ear-rings received from her father and gave them away to him in her love for the Holy Prophet's progeny the AHLE BAIT.

In order to put to shame the Kharijite and show him that there was in that very city of Kufa a great devotee of Amirul Momineen Hazrat Ali (S.A), who had given away her precious pair of diamond ear-rings he went back to his shop. But the Kharijite recognised the ear-ring at once which belonged to his wife. In consternation and wild rage, he went home and threatening the faithful Lady, this cruel man said: "Why did you give the ear-rings to the beggar? He was a devotee of Ali" She replied. "I have given away my wealth in the name of my Maula, and not to a beggar! "Though he knew

what she meant, he deliberately asked: "Who is your Maula?" Fearlessly she said: "Amirul Momineen, Ali, Ibne Abi Talib is my Maula!" In rage, he asked: "I will cut these hands with which you gave away your wealth in the name of love towards Ali".

"Only my hands? A thousand times my life I shall sacrifice in the name of my Maula Ali. But remember! On the Day of Judgment, you will have to suffer the inevitable punishment." With these words, she calmly extended her hands.

After all, what is the limit to which such cruel persons can go? The worst that they can do is to take away one's life. Sectarian fanaticism had made him so cruel that he cut off her hands at the wrists, and then, mercilessly turned her out of his house in that pitiable condition, saying: "You are Haram for me NOW; and your blood is halal for me. Now go, your Ali will help you."

Forlornly bidding her last farewell to Kufa, she went bleeding and wandering for three miles up to an inn exhausted with loss of blood, she fell near its wall and fainted.

There, in a little cottage, lived an old and pious couple. They had no issue of their own. They saw her and got her wounds treated. They gladly adopted her as their daughter. There she stayed with them.

Seven years passed away when a rich merchant from India happened to visit the place and stayed in that Inn along with his servants. Though he was a very rich man, he was strictly regular in his daily prayers and nightly devotions. One night, when he was as usual engaged in his devotions, he happened to see a bright light shinning in the old man's cottage near by his. He went there to see that light in the cottage. When he reached there, he saw that the old man and his old wife were sleeping, and a young and beautiful woman was busy in prayers near by on a prayer carpet. While she was deeply engrossed in her devotions, a luminous brilliance was emanating from behind her, which filled the room, and was visible from outside also.

In the morning, this merchant went to the old man with costly presents, and said: "Please accept my humble presents."

The old man asked: "What do you expect from an old and humble man like me?"

"There is no expectation, but....." said the merchant hesitatingly. His hesitation was not lost upon the old man who said:

"Do not try to hide anything from me. I will do all I can, if there is anything I can do for you."

"Is your daughter married?" the merchant asked modestly with down cast eyes.

"No!" answered the old man.

"Then, would you agree to....." said he.

"It is a most welcome proposal, but the girl's desire must be ascertained first," replied the old man. Then he went in and apprised the girl of everything. In response, she said: you are my father. You may do what you think the best for me."

That old man came out, and going to the merchant, expressed his acceptance of his proposal. Preparations for the marriage were conservently made and invitations were sent. Subsequently after holding a Majlis for Imam Husain (a.s.), the nikah was performed.

A day prior to going over to her husband, fervantly invoking Allah during the night she said:

"My Lord, I have suffered the cruelties of having my hands cut off, for the sake of Ahle Bait, O' merciful Allah! in the name of Muhammad and Aale Mohammad (a.s.) sustain my prestige." While still sobbing she fell asleep.

In a dream, she saw that in Paradise there was a beautiful house of emeralds and in it there was a raised pulpit studded with jewels on which set most august personage surrounded by many angels. One of these presented her to the personage. When she stood near the elevated pulpit, she could not help weeping.

That august personage addressed her saying: "I am that Ali (a.s.) Ibne Abi Talib, for whose sake you suffered the cutting off of your hands. Now bring out your hands and show me!" When she brought her hands out of the folds of her garments, in her dream, she saw her hands were intact. And when she woke up in the morning, to her great amazement and relief, she saw what she had

seen in her dream last night. The dream was now a reality-her hands were indeed joined to her wrists. She immediately prostrated on the ground in thanksgiving to Allah. Then she went to meet her husband in the garden house which he had acquired for her.

Many days later, when this happy couple was sitting, a beggar came for some alms. They wanted to give him something, but as it happened, at that moment there were no servants present nearby. So she herself stood up and went to give the beggar something. As she came closer to him and saw his face, she recognised him and hesitated for a while. Then minutely observing him, she saw those traces on his face which even the passage of time (seven years) had not changed. So she asked him:

"Are you not the same man who chopped off his wife's hands because she gave away her diamond earrings in charity to a beggar in the name of ALI?"

"Yes, I am the same one," he said.

"You were once a very rich man, how did you become a pauper?" she enquired.

"My luck" (now the beggar recognised her as his former wife). "When I turned her out of my house, after cutting off her hands, the same night a fire broke out in my house, and all my wealth and possessions were destroyed by it." he said weeping.

"You had tauntingly turned me out saying: 'Now go to your Ali (a.s.), he will help you.' Now look I am cured! Has not my Maula helped me?"

Without saying a word in reply or looking up, the beggar went away. So much was he ashamed of his past.

Hearing the story of the beggar and his past, her husband now came forward and fell on her feet, and said: "From now on I am your servant for I am the same beggar to whom you had given your costly earrings in the name of Ali (a.s.), and with his blessings, Allah granted his benevolence and I became rich again."

Then both of them thanked the Creator.

SELF CONTROL

In the city of Medina, Allah had granted such a beautiful daughter to a momina (Faithful), who could put to shame the Hoors in Paradise. This lady was a Christian convert. The word "SIN" was not in her personal dictionary, and was very regular in her prayers and fastings.

Once there arose an occasion to call on a sick relative. As this was a social obligation, she had to go out of the house. On the way, a young man happened to see her. He fell so madly in love with her that he could not think of anything else, and dreamt of her all the time, and kept thinking of ways to meet her. His relatives advised him against being so emotional and even rebuked him in a manner that hurt him. In spite of all this he could not be dissuaded. And at last the streets and public places of the city of Medina became gossip centres about him. Every month he sent her a message saying: "O' goddess of beauty, have mercy on me and don't torment me, or else I will die of your love."

When she got such message several times, she sent the reply saying: "You should banish all hopes for me. What is there in me that you are so crazy about?" This reply served as a soothing balm for him, and he again sent back his reply saying: "I am captive of your piercing beautiful eyes. Now, this Romeo of Medina began building castles of hope in the air. But alas! His castles of hopes got crumbled. When she got his reply, she took out her eyes with a knife and put them in a plate and sent these to him through a servant, saying: "A Na-Mehram person's eyes. They are of no use to me as they were seen by a Na Mehram" When he read her message and also saw her eyes in the plate, he almost lost his sanity. He rent his garments and beat his own face to bleeding. Then taking the plate containing the eyes, he came to the presence of Hazrat Ali (a.s.) and pathetically told his woeful tale.

Hazrat Ali (a.s.) asked him: "Why did you look at her?" He replied "Sir, it was my mistake. I shall never do such a thing again."

Hardly had the sentence ended when the girl's mother came weeping and complaining. Hazrat Ali (a.s.) asked her to bring her daughter. When she was brought up to him, Hazrat Ali (a.s.) placed her eyes back in their sockets and bandaged them and then recited the Surah Al-Hamd. He then removed the bandage. The girl's eye-sight was restored. She fell on Hazrat Ali's feet in her gratitude, and picking up the dust from under his feet, rubbed it on her forehead, and said: "May a thousand times my life be sacrificed for you, my Maula!"

Then Hazrat Ali (a.s.) told her: "Now you accept him, as he has already suffered a great deal for your sake." She immediately obeyed Hazrat Ali (a.s.)'s order, who himself performed their Nikah. Thus the lover's cherished desire was fulfilled.

When this incident of miraculous cure became known to the people of Medina and other places many of the Jews, Christians and the infidels embraced Islam.

DEXTERITY IN SPEECH

Once a king happened to see the beautiful wife of his servant. He fell in love with her at the first sight and his desire for her became uncontrollable. So he despatched the servant to another town on the errand of delivering a letter to some one. This was of course, a pretext to get him out of his way.

The same night, the king disguised and came out of the palace on the pretext of personally knowing the conditions in which the citizens lived. It was indeed, the duty of ancient kings to ascertain the welfare of their subjects, personally, and rectify the wrongs done to them by officers of lower ranks. But this night, this king was going out with an intention to ruin the family life of a poor but happy couple.

When the king reached his servant's house, he knocked at the door. The wife opened the door and was taken aback on seeing a stranger, the king being in disguise. But soon she recovered her poise. Entering the house, the king said: "I am the king of this city and I have come to get a closer view of your charms." The wife of his servant replied: "O' king! May Allah protect me from your evil desires. There are many other women who would be most willing to satisfy your amorous desires; but I am not one of them. As the lion does not drink the water defiled by a dog, so it does not befit you, O'King, to taste what has already-been tasted by a humble servant of yours!" These words of wisdom coming from such a chaste woman so impressed the King that he apologized and came out at once from his servant's house. But in his haste to retreat, he forgot to put on his shoes which he had taken off while entering. So overcome was he with the consciousness of the guilt of his desires. It so happened that the servant came back a little after the king had left his house because when he had received the King's order to go with the royal letter, he was in such a haste to comply, that he forgot to take the letter which was left in his home which he remembered only half way on his errand. So he returned.

When he entered his house, he saw a pair of shoes at the threshold. On a closer look, he recognized them as belonging to the King. He

naturally concluded that the King must have come in his absence with evil intentions. But there was no time at the moment to do anything about it. So, taking the royal letter he went on his errand as fast as he could. He returned after three days, having completed his assignment. Thereafter without asking his wife anything about the incident of the first night of his absence, he sent her away to her parents. Days passed into weeks and weeks into months, but he did not send for her. Finally his brother-in-law sent a message to him saying: "Why don't you come for my sister?" Is there any reason for not coming?

As the servant feared the annoyance of the King, he could not divulge to his brother-in-law the reason. He, therefore, remained silent. At last his brother-in-law complained to the Qazi. The Qazi ordered the servant and the complainant, his brother-in-law, to present themselves in the royal court. The King too was seated on the royal throne on the day fixed for the hearing. The brother-in-law of the servant thought it wise not to talk openly in the presence of the King. So he talked in parables saying:- "O' Qazi, this man bought a garden from me. It was full of varieties of fruit. After having consumed the fruits, wants to return the fruitless garden. What should be done about it?" The Qazi asked the servant: What have you to say about it?" The servant replied: "All that he has said is true. It is also true that the garden was full of fruits. But when I entered it one day, I found the footprints of a lion in my sanctuary. I thought that if I continued to remain in it, my life would be in danger. So I left the garden."

Inspite of the plaintiff's and defendant's talks being in parables, King understood for he was himself involved in the case, and told his servant: "O' brother, have no fear of the lion. It has not hunted in your garden. Go and take it without any suspicion and live in it. I assure you that neither the lion has destroyed the thing which was yours nor will it ever do so in the future." Hearing this from the King, the servant went and immediately sent for his wife. He then heard the full details of the matter from her. And after mutual apologies for the misunderstanding based on suspicion, they lived happily together ever after.

THE WOMAN WITH ABSOLUTE FAITH IN ALLAH

Once a man went on a pilgrimage to Mecca. On his return he met an old woman on his way. He related the story to his friend about that woman: "As the arrangements for our return journey from Mecca were being made after the morning prayers, I happened to see an old woman, with a walking stick in her hand, and having a blanket of camel-hair wrapped round her body, going on the caravan route, and reciting praises to Allah loudly." Reckoning her old age and the long journey and the long distances which she would have to cover on foot, I thought that she must be so poor that she could not afford to hire a camel for her long journey, and that she was forced by her poverty to endure such a hardship. So I took pity on her condition and went forward and offered her twenty Dirhams, telling her: "O' lady! Take these and wait here. In the caravan which follows next there will be spare camel for hire. Take that camel on hire, and when the caravan reaches the next halt, come to my tent and have your meals with me." She heard me in full, but did not even for a moment cast her look at the dirhams I had offered her. Instead, she lifted her hand high over her head, and then brought it down. I was surprised to find a handful of Dirhams in her hand. Showing these to me, she said: "Brother, keep your dirhams with you for some other good purpose. I have no need for them." Then she read the Quranic verse: "Those who have Faith in Allah; He always provides them'."

Then she said to me: 'Brother, my daily bread is the responsibility of Allah, and does not depend on the mercy of any human being!'

Hearing this from her, I said: 'I have no doubt heard that men being amongst the saints, but this is the first time in my life to find a woman so saintly as you. O' pious woman! Please tell me how did you get this honour of being so saintly?'

She said: 'This is all due to my explicit Faith in Allah! Faith is indeed a great thing.'

"I was greatly impressed, by the wisdom and truth in the old woman's words, and subsequently realized that Faith is absolutely necessary in life. With this conviction, I developed Faith in myself and did everything with an unshakable Faith in Allah."

PRAYER FOR FRIDAY

Praise be to God who existed before the creation and the giving of life, and who shall continue to exist after all things shall have perished.

The Knower does not forget him, who remembers Him, and does not diminish him who gives Him thanks, and does not disappoint him who prays to Him, and does not frustrate the hope, of him who places hope in Him.

O Lord, I call Thee to witness-and Thou art sufficient as a witness, and call all Thy angels, and inhabitants of Thy heavens, and bearers of Thy Arsh (Throne), and Thy prophets and apostles whom Thou didst entrust with Thy mission, and the various creatures whom Thou hast created, to witness, that I bear testimony that certainly Thou and Thou alone art God, there being no god but Thee; Thou art alone, there being no associate with Thee nor peer; and there is no untruth in Thy word, nor change:

And that, verily, Mohammad-may God bless him and his Al is Thy servant and Thy apostle; he delivered to Thy servants the message with which Thou didst entrust him, and exerted himself in the cause of God-the Honourable the Exalted-as it deserved, and he gave happy tidings of reward which was certain, and threatened with punishment which was certain, and threatened with punishment which was undoubtedly true.

O Lord, keep me firm in Thy religion, as long as Thou keepest me alive; and let not my heart deviate, after Thou hast guided me: and let me have mercy from Thee: verily Thou and Thou alone art the Giver!

Bless Mohammad and his Al and make us one of the number of his followers and his adherents, and raise me (at the last day) among his band; and give me grace to perform the service of Fridays, and the duties Thou hast enjoined on me for that day, and to win such of Thy bounty as Thou wilt allot to the deserving observers of Fridays, at the day of recompense. Verily Thou and Thou alone art the Mighty, the Wise.

THE BLACK-SMITH'S MIRACLE

With his bare hands, he took out the iron which had become red-hot in the fire. There was neither any effect of the intense heat of the furnace on his hand, nor any visible signs of blisters or other injuries to his hand! The he continued coolly to shape that red-hot piece of iron into what he wanted to make.

Everyone who saw this strange performance regularly were surprised at the black-smith.

Some one asked of him as to how he was so immune to the effects of fire. In reply, he narrated thus:

For many years, due to havoc caused by the rains and drought, people used to suffer great hardships. One year, the drought was so intense and prolonged that not a drop of rain fell from the skies. All the trees stood bare without a leaf. All the streams, pools and wells were completely dried up. The birds and the animals died in their countless numbers. Men and women of all religions prayed to their respective gods to save them from that terrible calamity.

I was fortunately well placed in those difficult days with sufficient stocks of necessary things including all kinds of food grains. My neighbour was a widow. She had three children. She used to do hard manual labour to support her children.

Such tragic conditions (as droughts, floods, earth quakes, etc.) are the cause of the suffering and innumerable hardships to all the poor people resulting in death and misery. The little children of this poor widow were becoming emaciated day by day due to starvation.

Realising that in spite of working hard, she could not get even half a loaf of bread to feed her three children, it was essential to apprise some one of her miserable conditions for help so that one may pity to save them from slow death by starvation.

With this in her mind, she came to me, and relating her story of hardships, the tragic condition of her children, she pleaded and implored me to have pity on her.

"Satan is the greatest enemy of mankind. People may desire to do good, but Satan does not like any one doing so, instead he beguiles such a person. Same happened to me. I thought of doing good to the woman after having heard her pitiable story, but the Satan immediately beguiled me. As soon as my eyes fell on the woman's face, I felt she was an exceptionally beautiful woman, my desire to possess her for lustful purposes over-powered my original desire to be good to her. As a price for giving the needed foodgrains from my stocks to her, I asked her to satisfy my sexual desires. She refused my conditional offer and went away.

The following day she came, and again pleaded and implored me to give up my evil intentions and give the foodgrains for her starving children out of pity. She tried her best to make me change my mind. But I remained adamant in my sensuous desires for her.

Again she left my house, weeping this time.

The third day again, she came and pleaded piteously for a long time. But I remained stubborn, as I was bent upon achieving my selfish desire. At last she said: "If you are bent upon it, I am ready to submit to your embraces. But I have a condition to make. And that is; it should be at a place where there will be none except you and me?"

When I heard this, I thought that the woman was a perfect fool. "Does anyone do such a thing in the presence of a third person?" I thought to myself. So I took her to the inner most part of my house, and there I asked her to submit herself to my wishes. Do you remember my pre-condition?" She asked.

"Where else can there be a better place of privacy than this?" I said.

"She replied: 'Here there is ONE who sees all and also can see which others cannot see. Apart from this, there are four angels present here to note down all that is going to take place between us, who will record what good or bad I do, and two to note down all good and bad deeds that you may do. Brother! you should realize that I did not agree to your demand willingly. Fear Allah. You are trying to exploit a poor widow's unfortunate position. Why are you

trying to rob her of her chastity? Don't become an adulterer. By such admonitions, she awakened my conscience and brought it to its full might of sensitivity.

Her words were so true and effective that I was fully ashamed of myself. I therefore apologized to her and gave her all that she needed.

As she was going out, she kept on praying for me, saying, 'O'Lord! just as this man has extinguished his fire for the lustful deed, similarly render the fire of hell and the fire of this world powerless to burn or harm him and make it cold and ineffective to him.'

I tell you honestly that the red-hot iron has no effect on me. I can catch hold of it even while it is inside the burning fire and can easily bring it out with my bare hands without using a pair of pincers.

Saying this he caught hold of a red-hot iron which was in the fire with his hand and pulled it out, and got busy in making the shields and swords.

PRAYER FOR SATURDAY

"Bismillah," which is the creed of those who seek protection, and the motto of those who want refuge!

And I betake me to the Exalted Lord for shelter from oppression of the tyrants, and devices of the envious and treachery of the wicked; and praise Him above the praise of all those who praise!

O Lord Thou art the One without associate, and the king without being made a king:

Thy command is unopposed and Thy sovereignty undisputed.

I beg Thee to favour Mohammad, Thy servant and Thy apostle, and inspire me with such gratitude for Thy favours, as would enable me to reach the extreme limit of Thy approbation; and with Thy Loving-Kindness, help me to serve Thee, and worship Thee regularly and deserve Thy reward:

And favour me by restraining me from acts of disobedience to Thee, as long as Thou keepest me alive; and give me grace to do that which would benefit me, as long as Thou sparest me; and enlighten my mind with Thy Book, and remove from me the burden of sin because of my reading it; and favour me by keeping safe my faith and my life; and let not those who love me, be frightened from me; and accomplish Thy goodness during the rest of life, as Thou didst good (to me) during my past life, O the most Merciful!

REPENTANCE

A ship was once caught in a dreadful storm. Being in the mid-ocean, there was little hope of survival. Everyone on board the ship was in panic.

The captain of the ship, to quieten the crowd, ordered; "All of you, pray to Allah. He is the only Pure Being. What ever HE desires will happen."

Accordingly, all bent down to pray before the Almighty and wailed allowed. But the Almighty had desired something else. At last, driven off its course and out of control, the ship went crashing against a sharp rock. As the ship had already been buffeted incessantly by the terrible-blasts of the waves, she could not stand the impact of the hard submerged rock. It crashed into pieces, and it sank. The passengers could remain on the surface only for a while. Finally all of them were drowned.

However, one person-a lady was fortunate enough to find a floating plank of the ship, which she grabbed hastily and clung to it, she thus escaped a watery grave. The plank drifted by the waves finally landed on the shore. The woman left the plank and moved to the safe sands.

At this particular moment, it so happened that a dacoit was strolling alone on the shore. He was so notorious for his cruelty that people used to seek Allah's refuge from becoming his victims.

The dacoit was surprised to see a woman alone in such a solitary place. Struck by her beauty, he mistook her to be a jinn. He, therefore, hesitatingly asked her: "Are you a human being or jinn?" "I am a human being!" the woman replied:

On hearing this his lustful desire over-powered him. He suddenly caught hold of this helpless woman. She resisted with all her might to get out of his clutches, but failed. She was shivering from head to foot.

Observing this the dacoit thought for a moment and loosened his grip and while letting her go, asked; "Why do you shiver in fright? Won't you let me satisfy my desire you?"

She replied! 'I fear Allah. He: Did you never have a man before? She: No it is sinful. Allah abhors such act. He: You have never committed such crime and yet you are afraid of Allah. Then he paused to think and realizing something, he said: "Sister! I should fear more than you."

Saying this, he left her and went away. All along the way, he was trembling. On his way, he met a pious man. Thinking that this pious man's company would do him some good, he accompanied him.

The weather was terribly hot and the sun was scorching his skin. The pious man said to the dacoit: "Brother, pray to Allah to send a cloud for a shade to protect us from this scorching heat."

The dacoit who was now conscious of his evil past sincerely condemned himself and said: "Brother, in all my life, I have never done a single good deed! I do not remember having ever done any thing good. How could I pray to Allah?" The pious man said: "I will pray, and you say: 'AMEN'" So the pious man prayed, and the sinner dacoit said: 'AMEN'. Their supplication was accepted by Allah and a cloud suddenly came floating and cast its shadow over them, protecting both of them from the heat of the sun, as they went ahead together on their journey.

This miracle remained till they reached a place where their respective destinations lay in different directions. Both parted their way., But now, the cloud instead of shading the pious man was shading the dacoit and gave him shade. The pious man who had prayed all his life was now without shade.

The pious man, who soon observed this strange phenomenon, was surprised, and returning to the path taken by the dacoit, asked in surprise:

"Brother, you said that all your life you had never done a single good deed! Yet the cloud is going along your way and giving you shelter. It seems you are indeed a saint."

The dacoit then told him the full story of his life, tracing all the evil episodes of his sinful life down to the last incident at the

sea-shore with the beautiful, lonely and helpless woman; as also the sudden realization of his own sins. He left nothing unsaid. He made a voluntary confession of all his past sins.

As soon as the pious man heard the last part of his confessions he said: "Brother, the last one good deed of yours has wiped off your numerous past sins"

"How true it is that REPENTANCE is the best alchemy for washing off the sins." Saying this, the pious man continued his journey exclaiming loudly:

"Allah ! Allah ! Allah the Great" Forgiving and Merciful.

PRAYER FOR SUNDAY

With the name of God, except whose mercy I hope for nothing; and I fear nothing save His justice and trust nothing but His word, and do not cling but to His string.

Thee do I beg for shelter, O Lord of forgiveness and approbation, from tyranny and oppression, and from the changes of time and succession of griefs, and from termination of life before preparation.

And Thee do I beg for guidance to that in which there be reformation and improvement.

And Thee alone do I pray for help in that whereby success and satisfaction may approach (me).

And Thee do I request for the garment of safety and its permanence.

And I seek Thy protection, O Lord, from suggestions of the satans; and with Thy power, guard myself from the tyranny of king.

Therefore, accept whatever be of my prayers and fasts, and let my mōrrow and thereafter be better than my present hour and day; and make me respected among my kindered and community; and guard me in my waking and my sleep: for Thou art God, the best preserver, and Thou art the most Merciful!

O Lord, in this my day and Sundays to follow, I clear myself in Thy presence, ascribing partners to Thee and of infidelity; and I pray unto Thee sincerely to obtain Thy answer; and render obedience to Thee, hoping for Thy reward:

Therefore, bless Mohammad, the best of Thy servants, the preacher of Thy rights; and honour me with Thy dignity which does not sleep; and finish my affair so as to make me cut off from others and rely on Thee alone, and terminate my life in forgiveness- verily Thou art the Forgiving, the Merciful!

HOLY MAN

Once a man was passing through a street of Medina. A woman saw him and on first sight fell in love with him. She sent her slave girl to that man and invited him to meet her.

When he came, she asked. "Where were you going on your camel at this hour?"

He replied. "I was on my way to the bazar to purchase cereals."

"I will give you as much cereals as you want but....." She said with bewitching eyes.

The man said, "You are as good as my sister. How could I commit such a sin?"

When the man was determined not to accept her demands, she closed the door and ran to him. Claspng her arms around his neck and said: "Fulfil my demand and satisfy me otherwise I shall shout, scream and gather the people.

The man said, "Remember the Almighty Allah is Omnipresent and the angels are also present everywhere. O' sister! How will you account for this on the Day of judgment?" But she did not listen to him. Finally she tied that innocent man and thrashed him a lot. He said at last, "I will fulfil your demand and satisfy you but I have a natural call to attend first so let me go to the lavatory."

She released him and allowed him to go to the lavatory. In the lavatory he took out knife and tried to cut away his private parts but failed. He therefore supplicated and said, "O' Almighty Allah! what should I do?" and saying this he fell in sijda. A divine voice said, "You are freed." When he raised his head he saw that the wall of the lavatory had parted giving him the way to escape. His camel also was ready. He rode on the camel and reached the Prophet (S.A.). He told the prophet every word of his encounter with that lady.

The prophet (S.A.) said, "Gabrael had come to me and informed me of your piousness. All the companions praised your holiness

and thanked the Almighty for the same. The following verse has also descended. "Those who have faith in the Divine guidance of the Almighty and so remain at a distant from the illegal and prohibited deeds are freed from all the troubles."

That woman in the meantime searched a lot for that man in the lavatory but could not find him. Finally she came to know about his piousness. She repented sincerely and cried very much begging for mercy and forgiveness. A divine voice told her, "O' lady your supplication has been accepted and forgiveness granted." She then came to the Prophet (s.a.). The Prophet prayed for her. She later came to be known in Medina as a God fearing and pious lady.

THE GREAT SAINT

There was once a Saint in Medina, who had a large number of followers and devotees. They had great faith in him and believed that the kings of Jinn, the Ghosts, and the Fairies, all were under his control.

Such was this Great Saint. Once, when he was leading prayers, he suddenly started shouting: "SHOO!" SHOO!" SHOO!" After the prayers were over, his disciples gathered round him and, enquired: "Reverened Sir, may we please know the reason of your suddenly shouting, during the prayers?"

"A dog had entered Masjid-ul-Haraam in Mecca, so I drove it out."

When the Saints' disciples heard this they were much surprised by the wonder of their Saint's power; and due to their blind faith in him they believed absolutely what he had told them. This incident very much strengthened their belief and faith in him and it became the talk of the town.

A man, who was a follower of the Saint' narrating the incident advised his wife to drink the cup from the Great Saint and become one of his disciples.

The woman replied: "As long as I myself do not see the miracle with my own eyes, I cannot believe in him. You invite him to a feast, as our guest." She had said this after thinking it over. Her husband agreed to her suggestion and invited him.

The Saint without any hesitation, accepted the invitation and came to the feast along with many of his disciples.

The tables cloth was spread and the servant, under instructions from his mistress, served a plate full of cooked rice, to each guest, on top of which was placed a well roasted fowl. But to the Saint the servant gave a plateful of heaped up rice, without a roasted fowl on top to be seen. While all the disciples had been so well served with a roasted chicken on top of their plate full of rice, but he had been so carelessly served that his rice plate had no chicken,

he lost his temper and demanded: "What is the reason for my being so badly served that while all have fowls in their plates I have none?" There upon the woman replied loudly:

"How is it that when Mecca which is several hundred miles away from here, you could see a dog entering the Ka'aba but you are not able to see a fowl hidden by rice lying before your very eyes?" Saying this she ordered her servant to show the roasted fowl to the Saint.

SWEET TONGUED SLAVE GIRL

A man named Abdur Rahman narrates that once he set out from his village to go for the HAJ (pilgrimage) and reached the city of Baghdad. There he felt the need of buying a slave girl. So he approached an agent who showed him a girl for sale as a slave. The girl was very beautiful so he said: "I asked of her name."

She said:--"MECCA;"

I said: Beautiful; I wanted to go to Mecca, but have found Mecca on my way. O' , what is this? I asked, pointing to a mole on her cheek.,

"This is the HAJARE ASWAD" (the black stone of Ka'aba which is kissed by the pilgrims), she said with a sweet smile.

It is holy to kiss the HAJARE ASWAD; may I kiss it, Mecca? I asked her amorously.

God says in the Holy Quran that without spending money, and without under going hardships it is difficult to reach Mecca. It means that you buy and then I shall be lawful for you," she said.

More than her beauty I liked the sweet manner of her conversation. So I purchased her," he said.

PRAYER FOR MONDAY

Praise be to God who called none to witness, when He created the heavens and the earth, and took no assistant when he created the spirits.

Never had He any partner in His Godhead, nor was He ever helped in His Oneness.

The tongues are unable to praise Him to the fullest extent, and reasons are incapable to know His essence: and the mighty humble themselves before His Majesty, and their faces are bent downward on account of His dread, and all the great submit to His Glory!

Therefore, unto Thee be all praise in increasing succession and unbroken continuance!

And may His favour be on His apostle eternally, and peace perpetually, for ever!

O Lord, let the first part of this my day consist in amendment, the middle of it in prosperity and the last of it in success.

And through Thee I seek refuge from a day which begins in fear, and the middle of which causes distress and which ends in pain.

O Lord, verily, I ask Thy pardon for every vow I vowed, and every promise I promised and every covenant I made with Thee, and then failed to discharge it.

And I pray Thee concerning wrongs done to Thy creatures; therefore, whichever servant of Thine or handmaid of Thine suffered from me any wrong, which I may have done to his person, or reputation or property or kith or offspring, or any slander whereby I may have spoken ill of him; or anything I may have imposed on him on account of inclination, or passion, or force, or jealousy, or hypocrisy, or prejudice-he being absent or present, or alive or dead; and, thereafter my hand become too short and my means too narrow to make amends to him or obtain his forgiveness: in that case, I beg Thee-O Thou who art the Lord of request and they are obedient to Thy will and ready to conform to Thy wish-to confer favour on Mohammad and his Al and reconcile him to me, by whatever means Thou chooseth and let me have mercy from Thee: verily pardon causes Thee no loss, nor does bounty injure Thee, O the most Merciful!

O Lord grant me on every Monday two gifts from Thee, viz. good luck to obey Thee, at the beginning of the day and the blessing of Thy pardon, at the end of it:

O Thou who art the only object of worship, and except whom none can forgive sins!

THE PURE LOVE

"Yazeed has won. The people are celebrating the occasion. You also make preparations for celebration." Accursed Ohiyat, told his wife.

Was the enemy a Muslim or an infidel? Where was he?" enquired Ohiyat's wife.

The accursed hesitated to disclose the name of the enemy. Because his wife was under the oath of allegiance to Amirul Momineen Hazrat Ali (a.s.). Prince Husain (a.s.) had grown up in her lap. Years had passed but in her heart the light of love towards Imam Husain was still shining with full splendour.

"He was a Muslim and a traveller," said the accursed.

His wife asked, "What was his name?"

He replied. "Why should you worry about his name?"

She said, "I am not worried about anything else. But I have heard that Yazeed is an enemy of the holy family of the Prophet (a.s.). Therefore I have doubts in my mind. May Allah save and protect my master Imam Husain (a.s.) and his friends."

Hearing this the cursed rascal did not give any reply. So she became more doubtful. She caught him by hand and said, "I will not leave you unless I get a satisfactory reply."

He said, "Do not talk nonsense. You have simply to follow our orders and do as we say. And what will you do if that very Husain (a.s.) has been killed?"

She said, "You will see what I shall do." The tyrant cried with anger, "Then listen, that very Husain (a.s.) has been killed."

On hearing this the faithful lady started shedding tears and banged her head. She said, "O" wicked, you have committed a heinous crime by martyring the grandson of Prophet Muhammad (a.s.). Should I beautify myself with make-up and Fatima (a.s.) the daughter of Allah's Messenger to come out bare headed from the Paradise? May Allah curse you. It is illegal to live with you in your house."

Saying this she left his house. But the wicked caught her by the hair and took her to the court of Yazeed, who ordered that she should be killed. Ohiyat himself got ready to kill her. He took the sword in his hand and said. "Stop loving Imam Husain (a.s.) and I will release you."

The faithful woman said, "Should I give up the love for him whom the Prophet (a.s.) used to carry on his shoulders and whose cradle the Gabrael used to swing? I can never do so."

The wicked raised his sword. The faithful woman said, "O" Husain (a.s.). Be a witness. I am being killed because I love you." Instantaneously his arm got paralysed and he could not use it. Same happened to his other arm. He took the sword in his mouth but spontaneous fire came out which burnt him to ashes.

There was a great hue and cry amongst those present there and they informed Yazeed. He at once ordered to arrest her and put her in jail.

One day she heard a lot-of noise in jail. On inquiry she was told that the captives about whom she daily asked were entering Syria that day. She pleaded to the Jailer. "I have fetters in my legs therefore I will not be able to run away. I request you to allow me to stand at the door and watch the captives." The Jailor had mercy on her and allowed her to watch. She stood at the door looking at the captives. When the caravan of the Ahle Bait was near the jail, the spear carried by Khauli on which Imam Husain's (a.s.) head was placed got by itself stuck in the ground. They tried to take away the head from the spear but failed. Finally they decided to cut the spear when a Divine voice was heard. 'O' man what are you doing? Husain (a.s.) is looking at his faithful lady having reverential regard for him. Khauli fell down unconscious on the ground when he heard the voice.

Seeing this incident Sheemar the accused got frightened and went to Imam Ali Zainul Aabedeem (a.s.). He brought the Imam (a.s.) to the spear. Sheemar with a lash in his hand addressed the Imam (a.s.) and said. "Bring down your father's head."

Ah! The sick Imam (a.s.) came near the spear and said "O' dear father my back is now full of injuries and I can tolerate no more." Then Imam Ali Zainul Aabedeen (a.s.) told Sheemar, "Here is a lady very anxious to have a look at my father. Unless she is satisfied, the head will neither come down nor will it move an inch from here." Hearing this Sheemar the wicked removed every one from there. He saw a woman standing behind the bars, in fetters and the head of Imam Husain (a.s.) looking at her.

Imam Ali Zainul Aabedeen said, "What are you looking at" She said, "I am searching the head of my dear Husain (a.s.) who played in my laps." Show me where the had of my Prince is? Imam (a.s.) said, "The head that is looking at you is the head of Imam Husain (a.s.). She saw it and started banging her head and said, "O' innocent and oppressed Prince! I have been imprisoned for my love toward you and I am in fetter. O' Master, it has been a long time since we have been separated. Let me embrace you."

Thereafter, the head of Imam Husain (a.s.) passed into her lap. She placed her face on his dry lips and mourned. She said, "O' Prince! O' my foster child! who is responsible for all this oppression and violence to you." O' the rider of the Prophet's shoulders and who played in the laps of Fatima (a.s.), whoever raised you head on the spear? In which jungle lies your body? Did you get the shroud or not? who should have buried you, because no male member remained alive and the ladies were arrested?"

Sheemar, the bastard saw that she was not leaving the head. So he whipped her so hard that her back was bleeding. She looked toward Najaf and said complaining. O' Master, who solves difficulties! I am sure you are looking at the oppression that we are suffering. The infidels are beating me — an innocent woman?" "Ah! Ah!" came a voice, "O" lady! You were just hit one whip and you could not bear it. Look at my Zainab. She is being constantly whipped right from Karbala upto Syria."

Then Imam Ali Zainul Aabedeen said, "Close your eyes." She closed her eyes. People saw that the handcuffs and the fetters were still there but the lady was no more seen.

This is true love for Ahle Bait.

PRAYER FOR TUESDAY

Praise be to God-and praise is His due, as deserves it-abundant praise.

I betake me to Him for shelter from mischief of my heart; for verily the heart is very prone to evil, unless my Lord have mercy.

and I betake me to him for refuge from mischief of the Satan who adds sin to my sin; and I guard myself, through from every wicked tyrant, and oppressive king and overpowering enemy.

O Lord let me be of Thy army for, verily, Thy army Thy are victorious; and let me be of Thy band, for verily Thy band-they are happy; and make me one of Thy friends, for surely Thy friends have no fear, nor shall they be sorry.

O Lord reform my faith for me, for verily it is the safeguard of my affair; and prosper, for me, my hereafter, for, certainly it will be my place of rest, and to it will I retire from company of the wicked:

And let my life be an enhancement of every good to me, and my death a comfort to me from every evil.

O Lord bless Mohammad, the last of the prophets, the unit which finished the number of the sent ones: and his Al, the pure, the holy, and his chosen companions; and in this third day of the week, grant me three things, viz, leave my no sin unforgiven, and no sorrow unremoved and no enemy undriven, by Thee.

With the name of Allah, the best of the names; with the name of Allah, the lord of the earth and the heaven, I drive away every evil, the first of which is His displeasure; and desire to achieve every good, the foremost of which is His approbation. Therefore, let my existence end in Thy pardon, O Lord of Benevolence.

ANECDOTE OF SALMA

In the city of Khutan of China there lived a famous merchant--Saad bin Tahir who was very wealthy. In spite of having several wives, he had only a son and a daughter, The son's name was FARUKH and the daughter's name was SALMA.

Saad became very anxious about FARUKH'S education. A Maulvi (Teacher) was accordingly searched and appointed. His name was SWALEH who was highly praised by the people.

As Farukh grew up, his education also progressed. After some time, as a result of diligent efforts by Maulvi Saheb the boy became very capable. Saad examined Farukh and was convinced that Maulvi Saheb had taught him well. He gave him reward and presents, and so the Maulvi Saheb became very popular in his family for his art of teaching.

Saad was of the opinion that however much one may be educated, a business man's son should be a businessman. In this alone lay his social status. To achieve this, Saad began taking his son along with him on his trade journeys, and introduced him in various branches of the trade. After a year of imparting the knowledge all about his business, Saad went on a pilgrimage (Hajj) and Farukh returned home, where his mother and sister were very happy to welcome him back.

Saad's Letter Mecca-e-Moazzama,

Dear Farukh,

"Thanks to Allah , I have now completed the HAJJ and was thinking of returning home when I received two letters, one from Yemen and another from China to go there for our business. I am leaving for Yemen. You go to China. Before leaving home, complete all necessary arrangements for SALMA'S education. She has finished recitation of the Holy Quran. See that Maulvi Saheb does not neglect her general and practical education. If you think it necessary, give him present as a reward to his diligent efforts for her education. My regards to all.

Your etc.,

Sd/-Saad

After reading father's letter, Farukh sent for the Maulvi Saheb, and instructed him accordingly. He then left for China. After completing the work there, he wrote to his father saying: "If you agree I may start for Yemen." Saad's reply came in the affirmative. Farukh accordingly left for Yemen. Father and son embraced each other when the latter reached safely at his destination

The Deceitful Maulvi

At Saad's home, the Maulvi Saheb was respected as an elder who was at the house in the absence of both the father and the son. Salma had grown up now to be a young girl. She respected the Maulvi Saheb in the same manner as she respected her father, and continued with her education. One day, the Maulvi Saheb while teaching Salma kissed her! Salma, however, thought that the Maulvi Saheb had kissed her with paternal affection. How could the simple-minded Salma imagine that the person whom she respected as her father, was but a deceitful Maulvi! Salma's youthful beauty had so enamoured his passion to make him virtually blind to all senses of decency. Once again he acted with obscenity which left no doubts about his evil intentions. This time, Salma, became suspicious and innocently enquired: "Maulvi Saheb, why did you kiss me"?

The Maulvi Saheb replied: "Because you are so....." Then the deceitful Maulvi gave a meaningful look, expressive of his lustful desires

Salma said: "Such things are not becoming of you" and with intelligence to match the delicacy of the situation, she added; "You have my consent. I am ready to comply." Salma had at once realized that the trickery was the only way to save herself from the impending evil.

The Maulvi with fraud and malice in his heart, on hearing this reply, felt so elated as if he had the entire kingdom of the world to himself. Her readiness encouraged him. But Salma, intelligently, raised another objection, saying: "The doors here are open and so are windows. Let us go downstairs."

Then she climbed down, and ran to her mother!

A devil in the garb of a Maulvi that he was, he realized at once that now the thing will be out. He, therefore, went to his home and stopped his tuitions. Two days later, Salma's mother sent for him, but he replied that as he was preoccupied with some urgent matters, he could not come for some days.

Maulvi's Letter To Saad :

Then Maulvi wrote a letter to Salma's Father in order to cover up his own guilt. Though Salma was innocent he described her of an immoral character:

"Respected Saad Saheb."

Salam. I am well. Thanks for your good wishes. I always desire your welfare. The purpose of this letter is to say that, as you know very well that in the matter of Farukh's education I did my very best. Similarly, I laboured day and night for Salma also. But it is my misfortune that all my labour has been lost. After your departure, she cared little for her own honour, and began joking, and exchanging even obscene remarks with everyone. This has gone to such an extent that it is not worth while to educate her any more. Her acts of immorality have become a by-word now sir. To save my own reputation I have stopped visiting and teaching her. Salam.

Your faithful servant,

Swaleh.

Salma's Sufferings:

When Saad read Maulvi's letter he was infuriated. He called his son Farukh and said! Farukh, you will have to obey an order from me.

Farukh said: Father, I am ready to obey you.

Saad: Not like this, son. Promise to do so on oath.

Farukh: Father, your order is no less than an oath for me.

At last, to satisfy his father, Farukh took the oath. Saad gave him the Maulvi's letter and said! 'I loved Salma dearly. But it is not so

now. This girl who has thrown the honour of the family to the winds should be cut to pieces. Go, my son, fulfil your oath.

Farukh: Such a drastic step should be taken with due consideration of the consequences.

Saad: No! No! there is no need to think.

Farukh: Dear Father, please make sure that there shall be no regrets later.

Saad: If you want to see me alive, obey this order.

To carry out his father's order, Farukh departed and in a short time reached home His mother, on seeing him, embraced him with love and affection and asked about their welfare. After his meals, Farukh contacted the Maulvi who spared no pains to malign Salma. On hearing about her, Farukh was besides himself with rage. And in order to take Salma apart from her mother, he devised a plan. He told his mother that his father had ordered that Salma should be sent along with him to Yemen.

Mother: My son, how can I send Salma?

Farukh: Mother, how much comfort we will get from Salma, and father, who remains sad will also be happy to see her. She has to be sent with me.

Mother: Son, if you are bent upon it; and your father is really restless for her, then take her away, but do take good care of her. While saying this, her emotions surged up and she broke into tears. Ladies from neighbouring houses came and consoled her.

Providence Helps Salma:

Though her mother had reluctantly parted with Salma, she felt as if she would never see her again; and Salma too wept bitterly. Eventually they started on their journey.

Farukh deliberately put the horses on the wrong track. After four days of riding, they reached a dreadful jungle. On reaching there, he dismounted and drawing his sword, said: "O' Salma, the defamer of the family, you have destroyed the family's prestige and

honour according to Moulvi Saheb, now you do not deserve to live. Get ready to die."

Salma replied: "Brother, Allah is my witness. I am innocent. The Maulvi has accused me falsely." The sister implored the brother, supplicating with folded hands.

But he was blinded by his suspicions, and poor Salma's implorings had no effect. And Farukh then raised his sword. But providence had decided otherwise. The hand holding the sword was paralysed. It seemed that he had lost all sense of right and wrong. Even now Farukh was not prepared to accept Salma's innocence. So he took the sword in the other hand. That hand too got paralysed by itself. Fear now crept into his heart. So, leaving Salma alone in that dreadful jungle, he galloped away.

His horse also took fright further on, and getting quite out of control, kept galloping all through the night, at a break speed. When the morning dawned, a ray of truth entered Farukh's heart. He realized his mistake, and was sure of Salma's innocence. But it was now too late as during the night, the horse had taken him many miles away from Salma. There was nothing for him but regrets.

Some how Farukh full of regrets reached Yemen, and told his father. "In accordance with your orders, I punished her." On hearing this, the old man was well pleased. After a few days, he wrote a letter to Salma's mother Saeeda Begum, informing her of Salma's illness.

After Salma's departure, Saeeda Begum's heart was already throbbing with suspicions and forebodings. That being so, when she received the letter about her illness, she could bear it no longer, and her anxiety knew no bounds. She kept awake day and night, praying to Allah for her daughter's recovery. She was no more interested in other things. She was still in this condition, when the second letter arrived saying, Saeeda Begum, I have to write, with a painful heart. I have already informed you dear Salma's illness which gradually went on increasing. All the treatments by the

Hakims were unsuccessful. And now, leaving us weeping, Salma has reached the Merciful Allah. This blow has grievously wounded my heart. Farukh's condition is also bad, due to this shock. He too keeps on weeping all the time. However one has to bow down to the Will of Allah. I have submitted to and bearing it. You too must do the same."

On getting this heart-rending letter, Saeeda Begum was besides herself with grief. Relatives and family members gathered round her. Her wailings for Salma were so heart-rending that even the stonehearted wept.

So Saeeda Begum lamented very much. Nothing could console her. At last, her niece advised her to leave that house. Saeeda Begum took this advice. She left that village (KHUTAN). Far away from it, in another village, she had a Travellers' Inn constructed. There she continued her devotions to Allah and looked after all the comforts of the travellers. This Travellers' Inn, became famous, and people from far flung places used to come and stay there.

Meeting With The Prince:

Farukh had mounted his horse and had abandoned Salma in that lonely jungle. She thanked God for having been spared from Farukh's hands. She was however, still afraid of her loneliness, and for having none to help her in this haunting jungle. But, suddenly she thought of that ONE who had saved her from Farukh's cruelty. HIS help was required. This thought gave her strength.

She managed to subsist on wild flowers and jungle fruits. There was not even the shadow of a human being there, but some times wild animals could be seen. On such occasions she would climb up a tree to save herself.

One day it so happened that when a deer was sleeping nearby the fountain, when a youngman mounted on a horse, came and caught the deer and tied it to the tree. Then came another man, who looked like his servant. The young man ordered him to slay the deer and roast it. The servant slaughtered the deer and roasted it.

After having had their meal the horses were given a fill of water. The young man lay down under the shade of tree. When his eyes fell high on the tree he saw a fairylike beautiful girl. He fell in love at first sight! Salma realized that it was now difficult to escape him. Summoning up her courage, she said, "O' man, what are you staring at?"

He replied! "I am admiring your beauty."

She said; "Why do you look at a woman who is a Na Mehram? My body is not sufficiently covered. For God's sake, give a wrapper, so that I may cover myself, and come down." The young man threw up a wrapper. Covering herself with it she came down. For some-time both were silent. At last, breaking the silence, the young man asked. "Who are you?"

Salma: I am a girl in distress. Who are you?

He: I am the Prince of Iran.

Salma: Your name?

He: My name is Saleem, and my father's name is Sulaiman.

She: Why did you come here?

He: I came here for hunting, but have myself become the victim. Where do you come from?

She: I come from where the human beings come.

He: Where do you wish to go?

She: Where all people go.

He: Where is your country?

She: This is my country.

He: Are you alone?

She: Yes I am all alone!

He: Do you desire anything?

She: Yes, to die.

He: Tell me the truth. How did you come to be in this jungle?

She: I cannot tell you my secrets.

He: Please trust me. I promise to help you.

She: If you insist so much, then listen. I am the daughter of the merchant Saad of the city of Khutan: and my name is Salma.

Prince: Are you the sister of the good and wise Farukh?

Salma: Yes, he is my brother.

Prince: That is enough. Now, accompany me to Iran, Allah will do what is best.

Realising the delicacy of her situation, she agreed to accompany Saleem. His body-guards, who had been left behind were now called, and a good mount was chosen for Salma. Saleem started on the journey along with Salma. Among his body-guards was one Saqib--the son of the minister. When his eyes fell on Salma, her fairylike beauty awoke his carnal desires. He bode his time but in vain.

Salma's Marriage:

The Prince took Salma to his Palace, and told the story to his parents. They were pleased to hear what he said. And when they saw her personally, they too were greatly impressed. Salma, in respect, fell on their feet. Both of them blessed her and said: "O Salma! Consider this house to be your own; and don't worry about anything."

Every morning Saleem's parents used to go to the Royal Gardens for their morning walk. According to the usage and custom, every one of the royal house-hold used to go to pay them their respects; and so did Salma. One day, when Salma's royal parents were sitting, Salma went there, and bowing paid her respects to them.

Saleem's mother, Hamida Begum said, May Allah bless you." When Salma had gone away, Hamida Begum turned to her husband--the king and said:

"What a good girl Salma is!"

Sulaiman: Yes, she must be for she has been brought up in a high and cultured family.

Hameeda Begum: When you say she belongs to a good family, then what do you think about her marriage with Saleem?

Sulaiman: I am also of the same opinion, if Sahna agrees.

Hameeda Begum: I have noticed that she is inclined towards Saleem.

Sulaiman: If it is so then begin this auspicious work in the name of Allah.

It is not necessary here to dwell on the kingly processions, valuables and bridal gifts that followed this decision. In no time all arrangements were completed befitting royal wedding. Saleem was thus married to Salma.

A married couple can enjoy true happiness when, by Allah's grace, they see their children play in the house. Now all the miseries of Salma disappeared and peace and contentment followed. In two years, God granted two sweet little children, who were named, Yusuf and Hasina.

Another Calamity:

Can any one imagine that there could be a dearth of any material thing in Royal place? On every side there is plenty of everything and worldly comforts abound allaround. But, inspite of this, Salma was all the time craving for her mother. One day, finding a good opportunity, she told her mother-in-law, "Mother, I am so overwhelmed with your obligations. I realize that you don't treat me as a daughter-in-law, but as your own real daughter, yet I have a yearning to see my own mother."

Hameeda Begum: My child, if you so wish to see your mother, do go and see her by all means. Today, I will talk to your father-in-law about it."

Hameeda Begum discussed the matter with Sulaiman, who said. "This is summer season, it is not advisable to go long distances with small children. Let the pleasant early winter begin. She may go then.

Time passed swiftly, and with it the summer season passed off. Salma again reminded her mother-in-law. The queen took the king's permission, and arrangements were accordingly made for the journey. Then the question arose as to who would accompany her. Royal traditions prevented Saleem from accompanying Salma. Saleem, therefore, opined that the minister's son, Saquib may escort her. But king Sulaiman disapproved the idea, as Saquib was young. But on Saleem's strong recommendations that the minister's son was his faithful friend and trustworthy, the king was persuaded to agree to send Salma in his charge.

Readers will remember that it was this very Saquib who had all along been so desirous of Salma. At last, the caravan with guards and retainers, servants and maids accompanying Salma, set forth. On the seventh stage of the journey, the caravan halted for necessary rest. Tents were pitched, and every one went to their respective tents to cast off their fatigue. Taking advantage of this opportunity, Saquib approached Salma's tent and said: "There is a letter from the Prince."

Salma: Send it to me through a maid.

Saquib: It is personal.

Salma: Never mind, send it,

Saquib: No, Saleem has written that it should be read out in strict privacy.

Saying this Saquib hurriedly entered into the tent without any further ado. The maids dispersed in confusion, and Salma was perturbed and was left alone with him.

Saquib said, "Salma, I have been loving you since the time I saw you. Now don't torment me any more, please."

Salma fully realized the delicacy of the situation. To escape from his evil designs required craftiness. So to please him, she said, "I know that Saquib, I too feel the same way about you."

Saquib thinking that he had hit the bull's eye, put his arm around her in the ecstasy of the moment.

"Beware you scoundrel, What do you think you are doing?" Salma shouted.

"Who? am I, a scoundrel?" Saquib angrily shouted back.

Salma now realized that the situation was going out of hands. She therefore adopted a conciliatory tone and said, "I was only joking my dear. Don't take it seriously.

Getting up, Saquib said, "No, no Salma, I am sure you were joking....now get ready !"

Salma said: "Now, don't be hasty. At last, let me be prepared by attending to my toilet needs first. You know how essential this is!

Pretending to go to the bathroom, Salma went into an inner tent, towards the lavatory. Saquib sat down on the bed waiting expectantly. From the other tent Salma took a dagger and slashing the tent escaped from the camp into the jungle. Finding no suitable place of refuge, she went down a well and hid there.

Murder Of Salma's Children:

Saquib waited for a long time, but Salma did not return. Then he left the bed and went into the other tent. He did not find her there. Instead he found the tent slashed. Saquib realized that Salma had escaped. He went with his men into the jungle in her search, but could not find her. At last he traced her to the well and said. Come out, or you will be killed.

"Faithless, ungrateful man! do what you can" !She replied from inside the well.

When she refused to come out, he sent a man down to drag her out. As the man reached below, she stabbed him with her dagger, and slew him. Another man was sent down. Salma killed him also. Now who could deliberately dare to face death? None agreed to go down. So Saquib threatened Salma saying. "If you do not come out, I will slay your children." "It is better that the children be slain rather than submitting my chastity to you." She shouted back.

Hearing this reply, the cruel Saquib brought Salma's son, Yusuf, and cutting his head, threw it in the well. Salma resigned herself

to God's will and submitted to it. Then she saw Hasina's head falling into the well. Exercising great patience and fortitude, she exclaimed. "My sweet, dearest children your separation may shame even my patience itself. Nevertheless, I shall remain patient! On the day of judgment, when you go to the Paradise, do not leave me behind."

When Salma did not come out of the well in spite of all efforts, Saquib thought that she would ultimately die inside the well. He therefore had the rumour spread in the caravan that Salma had run away with the children.

Saquib returned and told the king that Salma had run away along with her children from the seventh halt, and was not traceable in spite of all efforts. The guards also substantiated his statement. Another search was then made, but Salma could still not be found.

Saleem was wondering all the while as to what could cause Salma to run away. He got vaguely suspicious about the whole thing. At last, with his father's permission, and in the disguise of a mendicant, he set out to search for Salma, taking Saquib also along with him.

Meeting Of Saleem and Salma:

Salma spent ten days inside the well, living only on water. On the tenth day, a stranger went to the well to draw water. He let down the rope and bucket into the well, which Salma caught hold of. On looking down, the man saw a woman and she shouted, "Who are you?"

Salma said: "Who ever I may be, tell me if the caravan which had halted here, has left?" "Many days ago, the caravan returned to Iran." He replied.

Then the stranger pulled Salma out. Salma asked him the road to Khutan. He replied, "It is very easy. A little distance from here, there is a river. Hire a boat and cross the river. You will then be in such and such a village. There is a Traveller's INN at this village. Rest there for a while and then proceed to Khutan. Salma

rewarded him with some of her costly ornaments. Going to the river as directed, she engaged a boat and sailed off to the other side.

After a long and arduous search, Saleem happened to reach this well along with Saquib. He saw two corpses of the beheaded children lying near the well. He could not identify these corpses. But he was certainly emotionally upset. He had these corpses bathed and buried. Saquib's heart missed several beats, as he feared that the truth may be out.

It so happened that the stranger who had pulled Salma out of the well, while sleeping that night, was actuated by an evil desire to think: "I made a great mistake in allowing such a beautiful woman to go away. At least her ornaments could be had." Eventually, his evil desires overpowered him and he headed towards the river.

At the river bank, he saw two more travellers waiting for the ferry boat. These two were Saleem and Saquib. When the ferry came there, the three boarded it and crossed the river. The boatsman advised them to go to the Travellers INN, which could be seen at some-distance. There they would get all facilities of food and rest. So the three took three different rooms at the INN. Salma too had taken a room in the woman's section of the INN. This was the same INN which Saeeda Begum, Salma's mother, had constructed; Saeeda was staying here, pining in her grief for her supposedly dead daughter. Farukh and Saad also used to stay here, during their travels once a month. That evening, the treacherous Maulvi had also come with them. In other words, that night all had coincidentally assembled in the INN.

When the maid of the INN served the food to Salma, she refused to take it, saying that she was not hungry, then she asked the maid, "Who has constructed this INN?"

"It is a long story." She said:

"Tell me in short. This will help me to forget my worries." Salma insisted:

"Listen" The Maid began: "At some distance from here, there is a town named Khutan. Once there lived a merchant. His wife

Saeeda Begum had a son and a daughter. The daughter died in a foreign country. Saeeda Begum left her home in her grief and had this INN constructed in her memory. She herself also lives here. Her husband and son come to meet her every month. Today also they have come. This is the story behind this INN. Now, please you do eat your food.

Salma, however, refused to eat.

The Maid went and told Saeeda Begum that there was a woman in the INN, who refused to eat anything. Saeeda Begum, therefore, went there to Salma, but could not, of course recognise her. Then she asked the reason for here refusing to eat.

Salma said! "I will not touch any food till you, and all the travellers presently staying here, do hear my sad story."

Saeeda Begum said, "Hearing a tragic story makes a person like me realize that I am not the only unfortunate person in the world. All right, I will assemble them all in the hall."

Accordingly, she informed every one, and they all gathered in one large room in which, besides Salma, Saleem, Saquib, the stranger, and all others were present. In the centre hung a curtain. All were surprised at what was happening. Salma recognised all, but none could recognize her. Saeeda Begum then asked Salma to relate her story. Salma faked her voice and narrated her tale from beginning to end. Then taking the two secured heads of her children, from travelling kit, she placed these before them.

End Of Miseries:

Everyone was pathetically moved. Farukh drew his sword and cut the Moulvi's head, and Prince Salim exclaimed: "Saquib, the brute, should not be kept alive" and slew him off.

In the end, every one rejoiced at this happy reunion of the near and dear ones.

The Prince wrote and informed the king of all the developments, who in reply invited the whole group to Iran as his royal guests. The caravan of this Royal family accordingly travelled to Iran. There, Farukh was happily married to Prince Saleem's sister.

Salma's life story is an enlightening episode for all women.

HASNAIN'S MIRACLE

The daughter of a gold smith had come from her husband's town to her father's house in a village near Ahmedabad.

Allah had been lavish in bestowing beauty on her. Her character was unimpeachable yet she looked quite disturbed because in her father's village there was an Afghan Muslim who often sent secret messages expressing his bad intention.

She felt her chastity in danger there. She therefore told her father to write to her husband to take her away. So her father wrote to his son-in-law, who came and took her away with him.

The Afghan Muslim followed the girl on learning that she was being taken away by her husband.

The couple on reaching a garden on the way halted to take rest. While they were resting in the garden, she saw that Afghani with another man, coming along. She was terrified and told her husband; "Go and hide yourself". He asked her the reason. She told him: "Those two men, you see coming may kill you as one of them is mad after me".

So the young goldsmith hid himself in a safe place.

Soon after, these two rogues entered the garden and asked that lady:

"Where is that man who was here with you sitting?"

She: "There was none here. I came alone for a stroll,"

They said: "You are telling a lie. A little while ago, we saw both of you sitting together here."

She: "I know nothing."

Hearing this, both the rogues became furious and began to misbehave with her.

Being fed up, She said: "I will let you know about him should you furnish security that you will not harass him."

They said: What surety you need? She said "This is sacred month of Moharram and you muslims bewail on the miseries of Husain (A.S.). Furnish Hasnain's security in this behalf."

Saying this her face brightened up with faith.

They said: "All right. We furnish security of Hasnain (A.S.) that we will not harm him."

She therefore showed them the place of his hiding but the rogues not caring for the security they furnished, killed her husband.

Invoking Hasnain (A.S.) she said:

"I had relied on the surety of your names, and had trusted them. Now it is for you to save me from the evil designs of these rogues."

"Come, it is getting late. There is little hope of your surety to come. And how can they come? So many centuries have elapsed after their death;" They said, tauntingly to her disgracing Islam.

Suddenly the whole garden brightened up. These muslim goondas and that lady saw two veiled riders galloping fast towards them. This scene so frightened the goondas that they took to their heels. But the fast galloping riders overtook them in no time and brought them back to the garden and made them stand under a banyan tree.

Then turning towards the Hindu girl the veiled riders asked: "Why are you weeping? And whom are you supplicating to?"

By now the girl gained some confidence and hope. So she told her story; and replying to the second question said; "I am supplicating to Imam Hasan and Imam Hussain, that they should come here and save me from this misery."

This woman is a liar, we have not killed any one cried both the rogues, with one voice.

The branches of the Banyan tree stretched down and engulfed their necks tightly, coiled up again. They got hung and strangled. After a little while they became lifeless.

Both of the veiled riders then went to the hiding place where the murdered goldsmith was lying hidden. There these riders uttered some words of prayer silently; the dead goldsmith stirred and then came back to life. Seeing his wife he asked, "Where are those two men who had killed me and who are these two gentlemen on horse back?"

His wife then told her husband all the events after his death and about her rescue from them. Both of them then fell in obedience before the veiled riders and asked; "Reverend Sirs, who are you two gentlemen?"

These two veiled riders introduced themselves by saying; "We are the same Hasan and Husain, whose surety those two wretches had given."

The moment the Hindu goldsmith couple heard this, they embraced Islam.

An English man named TIBIS says that the news of this incident reached the District officer who was an English man. He ordered this goldsmith couple to be arrested and be brought to him. When they came before him, the story was repeated before him by the goldsmith's young wife. Expressing his disbelief he said: "The story has been cooked up by you to save yourselves."

With these words, he ordered both of them to be sent to the lock up. For further investigation he got the corpses of the two goondas brought down from the tree, and kept them in a secure room under a police guard.

Following day when the room was opened there were no corpses. After a long search, some one found the two corpses hanging, in the garden.

The district magistrate said; "This is all fraud. The police guard consists of Muslims. They had the corpses removed and again hung on the branches of that tree, just to show the miraculous powers of their Prophet (S.A.) and members of his family (A.S)."

The British officer got the corpses brought back and placed in a room under the guard of some other policemen with himself.

This British officer, keeping the vigil, saw at mid-night two veiled riders coming towards the room. Each of the riders carried a lance. When they were near the room, they pointed their lances towards the corpses which rose up from the ground and vanished from sight. The two riders then also disappeared.

When the officer saw this with his own eyes he realized that the goldsmith and his wife were not the culprits in killing and hanging those tow rogues, they were therefore honourably acquitted.

This story has been written by the famous MUFTI, JANAB SYED ABBAS.

THE INTELLIGENT GIRL

He was the wisest of his age. People used to be amazed at his talk full of wisdom.

He was unmarried, because he had resolved only to marry a woman as learned and wise as himself. And so far, he had failed to get such a wife.

Once as he was travelling he met an Arab on his way. Both decided to be companions on the journey. The Hakim (learned man) told the Arab. "You are my companion on the journey, and as such you must justify this companionship." The Arab asked, "What should I do?"

He told the Arab, "Do something to shorten our journey."

The Arab replied, "What can I do to shorten the journey?"

The wiseman thought that the Arab had not understood him properly.

So he kept silent for some time and then said! "Brother, will you ride on me, or should I ride on you?"

The Arab stared at the wise man in wonder and said, "I am not so strong as to be able to carry you; and you are not an animal that I should ride on you."

Hearing this the wise man smiled.

After walking for some distance they saw some fields in which crops had been sown. The wise man asked: "Brother, have they eaten the products of the fields, or will they eat it now.?"

The Arab replied: "You are really a strange man! How could it have been possible for them to eat when nothing has yet grown."

The next day they reached a village where a man had died. They attended his funeral prayer. The wise man asked: "Tell me, my friend, is this man alive or is he dead?"

The Arab said; "It seems there is something wrong with you. You talk all nonsensical. We have just now attended his funeral, said

prayer and his body is being taken for burial, and you still ask me whether he is dead or alive."

At last, they reached the Arab's village. The Arab thought: "After all, he is my friend, though not wise. Where can he stay in this village? Let me take him to my home as my guest."

The Arab had a beautiful daughter who was also wise for her age. It was her routine to ask her father on his return everything about the journey. This time also she asked him about the latest journey.

The father said: "The guest who is with me is a foolish person. On the way, he asked me such absurd questions that I got disgusted." He then repeated all the questions before his daughter.

The daughter thought seriously over the questions her father's friend had asked. After a little while, she said: "Dear father, this man is not a fool as you say. From his questions he seems to be highly learned person. He put those questions to you in words with a dual meaning to test you." Then she started giving the answers. The first question: 'Do something to shorten our journey' means: Tell some interesting story so that the tediousness of our lengthy journey may not be felt. The second question: 'you ride on me, or I may ride on you' means: You start some topic, or I will take the lead in doing so. The third question: 'Have they eaten the products of this field, or will they eat it now, means: 'Have the farm owners already taken the money in advance and spent, or will they get the price afterwards." The fourth question: 'This man is dead or is he alive' means: 'Will he be remembered or not? Has he done any public work? For instance, has he built a mosque, a madressah, or has he left a good son, who will keep his name alive He is alive if he has done any of these good things, otherwise he is dead."

"Father you have been mistaken to consider him a foolish man. Ask him to forgive you and reply his questions as answered by me."

Accordingly, the Arab went to the Hakim and apologised, and said, "On the way you asked me certain questions, I was thinking something else at that time. I am sorry, I called you mad for your questions which were infact full of wisdom. Now that I have

thought over them, I will reply you. The Arab then gave the answers to those questions as briefed by his daughter.

The wise man was surprised when he heard the correct answers to all his questions. After thinking it over for some time, he said; "Brother Arab, you have given the correct answers to my questions. But these are certainly not your own answers. Tell me the truth who taught you these answers?"

The Arab confessed; "Brother, you have guessed the truth. These answers are not the result of my own thinking. I have a daughter, who is very wise and sensible. It is she who replied.

The Hakim felt a strong desire to meet her. So he said; "If you permit me, I may meet her personally and put a few more questions to your daughter."

The Arab willingly gave his permission and the Hakim had an enlightening and a lively dialogue with the Arab's daughter.

The Hakim was pleased to find the kind of girl he had been looking for all these years. He thought how wise it would be if she could be his wife. With this in mind, he asked the Arab: "May I know if your daughter is married?"

The Arab said: "No." So the Hakim expressed his desire and asked for her hand. The Arab was only too pleased to accept his proposal.

The wise man was thus very happy, as he was successful in his search for such a wife. "One who searches, finally finds what he wants." He quoted to himself!

Hearing this, the girl corrected him, saying: Allah says: "Those who seek good things for good purpose, I show them the right path."

The Hakim said: "True, our Lord is indeed gracious, that I got such a learned and beautiful wife!"

PRAYER FOR WEDNESDAY

Praise be to God who ordained night (to be) a cover, and sleep (to be mode of) rest; and made day (to be the time of) dispersion.

All praise be to Thee for raising me from my sleep, and hadst Thou wished so, Thou woudst have made it everlasting, a praise perpetual, unceasing, and which the whole creation would be unable to count by numeration.

Praise be to Thee O Lord, for, Thou didst create and didst so, with symmetry; and Thou didst measure and dispose, and causest to die and to live, and makest sick and restorest to health, and givest safety and dost afflict, and Thou art exalted above the Arsh (Throne) and art in full possession of sovereignty!

I pray unto Thee like him whose cause is weak, and whose resource is cut off, an whose death has approached and whose worldly hope has shrunk, and whose want for Thy mercy has become pressing, and whose regret for his default has grown intense, and whose guilt and error has been too frequent and whose repentance unto Thee is sincere!

Therefore, bless Mohammad the last of the prophets and the members of his house, the pure, the holy, and let me have the intercession of Mohammad-may Thy favour be on him and his Al and do not deprive me of his company, verily, Thou art the most Merciful!

O Lord, in the fourth day of the week, grant me four things; employ my strength in Thy service, and let my delight consist in Thy worship, and make me love Thy reward and cause me to abstain from that which would make me worthy of painful chastisement, from Thee: verily Thou art kind to whomsoever Thou wilt!

A CURE FOR SPIRITUAL DISEASE

In the city of Baghdad there lived a pious man, who passed ninety years of his life in devotion to Allah. He had not enjoyed any worldly pleasures of married life nor had he the desire to marry.

One day while reciting the Holy Quran he came across the verse relating to the subject of Marriage.

This verse made him think seriously, and then he recollected the Prophet's (A.S.) HADITH: "NIKAH (marriage) is my SUNNAT. One who has no inclination towards NIKAH is not from me."

He went at once to a learned man (Alim) and asked for his advice in the matter.

The learned man said it is beneficial to marry: Marriage is a shield against many evils.

The pious man accordingly decided to marry. The learned man also advised him: "Do not go for beauty and wealth. If you find a wise, pious and a good natured one, marry, her." The pious man told his friends about his intention, and requested them to look for such a woman. Shortly he came across a good girl whom he married.

At soon as the woman came into the house, she noticed all those luxurious things, which are usually found in the homes of the wealthy. So she asked:

"I thought you were one who kept away from all worldly luxuries, as you claim to be a darvesh. Then why have you collected all these worldly possessions? Can the world and the Hereafter co-exist? Do you remember this saying: "Love of the world begets every sin?"

The pious man on hearing all this, was amazed, as he had always thought women to be rather unwise. Now he found this woman to be so wise as to be superior even to highly learned men. So to test her, he asked; "What have you brought with you as your dowry?"

The woman replied: "I have brought a body which can bear hardship; a grateful heart; and a tongue which praises Allah." The pious man liked these 'possessions'. So he asked:

"Do you know any craft work?"

She replied: "I know gardening and farming."

He said: "Have you got the necessary tools for this work?"

She said: "Yes, my heart is the land; and good deeds the seeds; the tears (of my eyes) are the water; and for agricultural work, there are my hands and feet. When the crop ripens, I gather it in the barn of TRUST. With DEVOTION, I thrash the corn and with my GOOD DEEDS I fan away the chaff and rubbish. I deposit the grain in Allah's treasury of GRACE (Divine blessing). And I hope to get the reward from the court of the KING OF JUSTICE."

Hearing this, the pious man said; "In my ninety years of life, I have never heard such good things! Please continue."

She said: "A Faithful MOMIN'S heart possesses ten gardens. One: Unity of God. Two: knowledge. Three: Tolerance Four: Sincerity. Five: Humility, Six: Generosity. Seven: luck, Eight: Fasting. Nine: Trust. Ten: Hopes."

He asked: "What is the nature of those gardens, and what are the ways to guard them?"

In reply she said: "The first garden is that of the UNITY of Allah, which means a belief in His ONENESS. It is necessary to cast out the thorns of doubt to keep this garden clean. The second garden is KNOWLEDGE In this, the darkness of ignorance should not be allowed to enter. The third is of TOLERANCE: enmity and jealousy should be removed from it. The fourth is of SINCERITY. From it, the thorns of deceit should be thrown away. The fifth is of HUMILITY. From it, it is necessary to remove the filth of PRIDE. The sixth is the garden of GENEROSITY: from which greed and miserliness is to be removed. The seventh is the garden of LUCK; from it, the thorn of impatience should be cast away. The eighth is the garden of FASTING. From it the evil of non-

submission to Allah's will, should be removed. The ninth is the garden of TRUST; from it the filth of BLIND BELIEF, has to be removed. The tenth is the garden of HOPE. From this, the thorn of false fear which creates despair of getting Allah's mercy must be removed from its very root."

When the pious man heard these, pearl-like words of wisdom, he began weeping, and lamented: "Alas, my ninety years of life has been wasted. Of these ten gardens, I could not purify even a single one."

The woman asked: "Why do you weep." "I am being tormented by the malady of my sins." replied the pious man.

She said: "Now listen, I tell you the cure. By the will of Allah, you will surely recover. There are three things in this prescription. Get these. One is the seed of Patience, in poverty. Second, astringent fruit of HUMILITY. And third, the roots of the fear of God. Grind these three things together in the mortar of penitence, with the pestle of divine help. Then put these in the pot of temperance. Pour into it with the water of the fear of Allah. Boil it on the fire of sincerity. After that take it out with the ladle of the praise of Allah; and take it with the hand of wisdom. Then strain it by hard struggle in His way; and sweeten it with the sweetness of thankfulness. Then cool it with the fan of LOVE; and eat it with the spoon of Allah's pardon. God willing, you will be cured of your disease."

On hearing these words of wisdom, the pious man kept on gazing at his wife in wonder and appreciation.

PRAYER FOR THURSDAY

All praise be to God who removed the dark night with His power, and brought the light, day, with His mercy; and clothed me with His light and gave me his blessing.

Therefore, O Lord since Thou hast kept me alive for this day, be pleased to spare me for other days similar to it; and bless Mohammad and his Al, and do not afflict me in it and in other nights and days for my having done thing forbidden and for my having committed guilt: and confer on me its benefit, of what follows; and turn away from me its mischief, and the mischief of what be in it and mischief of what comes after it.

O Lord, verily, I seek adherence unto Thee, through the guarantee of Islam; and seek intercession with Thee, through Mohammad, the chosen, may God bless him and his Al; therefore, O Lord recognise my guarantee, whereby I hope the satisfaction of my need, O the most Merciful!

O Lord, in the fifth day of the week, grant me five things which none has power to vouchsafe except Thy generosity, and which none can afford save Thy bounty: a soundness, whereby, I may gain strength to serve Thee; and a worship, whereby, I may deserve Thy magnificent reward; and an immediate prosperity by means of fair earnings; and guard me, on occasions of danger, with Thy protection and place me under Thy defence, against future sorrows and anxieties.

O Lord, bless Mohammad and his Al, and let my adherence to him be an effectual intercession, at the day of Judgement: verily Thou art the most Merciful!

CURIOUS PROCEDURE OF INVESTIGATION

This story belongs to the period of king Jamshed.

A traveller during the course of his journey learnt about king Jamshed's reputation for justice. So he longed to see him.

He started on his journey to the kingdom. He took with him a beautiful precious pearl to offer to the king as a present.

On the way he met three other travellers who were also going to king Jamshed's country. So they became his fellow traveller to that country. At a halting place this man took out his pearl to have a look at it. One of his companions saw it and felt like stealing the same. And on getting an opportunity he stole it

At the subsequent halting place he could not see it as it was found missing. He thought that if he mentioned the theft to them they might harass and injure him, if there was unity amongst them in that connection. So he kept quiet and made no mention about the theft of the pearl to any one of them.

Finally all the four reached king Jamshed's capital. The man who had his pearl went straight to the minister and told him the whole story, mentioning the theft of his pearl. The minister informed the king about the theft of the pearl.

The king sent for them and said: "You three were travelling with this man. On the way his costly pearl was lost. If any one of you has taken it he should tell the truth and return it to him."

All the three of them denied the theft, the king allowed them to go but sent his trusted men secretly to keep a watch on them.

When the king went to his palace he was very thoughtful for not having been able to find the thief of the pearl. When his daughter saw his worried face, she asked him: "O' father, why are you looking so worried today?"

"My dearest daughter, a man has come to see me from a great distance with a precious pearl to offer me as a present. On the way it was stolen; and one of his three travelling companions according

to him is a thief I asked them without their knowledge. Then he narrated the whole story.

"O' Father, it is very easy to find out the thief. Have all the four sent to me. I will investigate and find out the thief."

The following day the king had all the four men sent to her. She entertained them lavishly; and then after a general talk she said; "If all of you come here and tell me all about your country and your personal experiences and all other things of interest. I shall be obliged as I am very much interested in such things."

They therefore visited her daily.

One day the princess said to them: Gentlemen, I wish to get an explanation from you, of a thing which you will let me know according to your wisdom.

All of them agreed and said: "Certainly, we shall reply according to our individual understanding and wisdom."

Then the princess narrated the following story:

There was once a King. He had only one daughter, and he loved her very much.

Once the princess was walking about in the Royal Palace along with her friends. She came upon a flower bush, but she found no flower in it as it was not the season for flowers. When the gardener's little son saw her looking around, he understood that she was keenly desiring a flower. So he went and with much difficulty managed to get a flower for her.

When the Princess got a flower out of season, she became very much pleased that she told the gardener's son: "Tell me anything you want and I will grant you whatever you desire."

The gardener's son in his innocence said: "O' Princess I want nothing. But when you get married and before you go to your husband, finely dressed and adorned, please come to me to show yourself how beautiful you look!"

The Princess on hearing the boy's simple desire smiled with pleasure and said: "Yes I agree to your wish."

Many years passed by. The gardener's son forgot the incident. But the Princess remembered her promise to him.

The Princess got married; and after all the ceremony and wedding festivities were over the king asked her husband to take her away to his house.

In order to please her husband the Princess adorned herself well with all her ornaments and make-up. She went to her husband and said: "I had made a promise to my gardener's son, so I wish to go and fulfil it."

"The Princess's husband, gave no reply. So, in order to explain and get his permission she said: You are my husband. I must obey you. Because I had given my word of honour, I wish to keep it, though you may not like my going out at such time. You are my husband and I want you to help me out."

The husband gave his consent to her going to the gardener's son, and the princess started towards the garden.

On the way she saw a lion sitting, who wanted to eat her, so the Princess said; "I am going to the garden to keep my promise I had made. You wait till I return, and then do as you please". The lion left her path.

So she advanced but after a short distance there appeared a thief who, looked at her and thought within himself: "All my life I have committed small thefts and have gained nothing. Now here is this Princess with so many ornaments and jewelleries on her. If I take all this it would be sufficient for a life time." With this thought he came forward and blocked her path.

The Princess asked: "Who are you?"

He said; "Take me for a thief, and I desire to take away all the ornaments and jewels that you have on your body".

The Princess replied; "If it is so it does not matter. But I have given my promise to someone in that garden. So till I keep my promise, you don't touch me. But when I return from the garden after keeping my promise, by all means take away every ornament and jewel that I am wearing."

All right, said the thief, and let her pass on.

"The Princess entered the garden and found that the gardener's son was sleeping. She woke him up, and he saw a beautiful young woman standing before him. Reminding him she said: "Do you remember you had asked me to fulfil a wish of yours and I had promised? I have come to fulfil my promise to you."

The gardener's son was overwhelmed by his own foolishness of the child hood, to have expressed such a wish to be granted by the Princess. So in mortification he fell at her feet saying; "Forgive me. I had expressed such a wish in my foolishness. You have been so good and true to have kept your word. Now do please return to your husband, he must be waiting for you."

The Princess left and came to the place where she had left the thief. He was sleeping. She woke him up and said; "I have come back to fulfil my promise."

It is indeed true that women have little wisdom. Instead of letting him sleep she woke him up. Repeating this the thief laughed.

The Princess said: "All right, I am a fool. I have come back to keep promise. If you let me go I will be highly obliged. But if you desire otherwise you may take away all my jewellery and ornaments."

"O' good girl! said the thief, "There can hardly be found another sin to harm such a one as you. So you return to your husband."

Then she came back to the lion and said; "I had given you my word, so I have come back to you. None can escape death, so I am not afraid of it. If you desire you may now devour me."

The lion said: "I am not a lion but a GENII. When you had made that promise to the gardener's son, I was present there; and for all these years I had been waiting to see if there can be a human being who would keep a promise;" And, with these words the lion vanished from her sight.

The Princess returned and informed her husband of everything that happened.

So ending the story king Jamshed's daughter – the Princess asked the four travellers as to which one of the four in her story i.e. the gardener's son; the Husband; the lion or the thief was of the highest moral character?

One of the travellers said; "In my opinion the highest character was of the gardener's son. Because such a beautiful young woman came to him alone at mid night, yet he let her go without molesting her. He had such a powerful control on himself."

Another said: No. No, the best was the thief. Because, inspite of a lovely woman carrying so much wealth in ornaments and jewels and at his mercy, he let her go.

The third one said. I think that had not the lion been one from Genii but a real lion, then it certainly would be considered the highest. Because, the lion eats human flesh yet it let her go.

The fourth traveller said; The greatest man amongst them was the husband of that Princess, because, he let her go wearing such costly ornaments and jewellery and so beautifully adorned at his bridal night. This was no easy matter."

Getting replies from them the Princess said; "All the replies from you four are correct as each one of you has given the reply according to his own point of view in life."

Then she ordered the servants to take all the four of them to the lock-up so that none may escape.

After that she went to the father and informed him of everything and said: "The one who praised the gardener's son is a debauchee, if he gets an opportunity to meet with a lovely woman he will try to molest her chastity. And the one who praised the lion will have no scruples in eating anything, be it even forbidden (HARAM). And the one who praised the husband of the Princess is a shameless and also a brazen faced person. Accordingly the one who praised the thief is actually himself the man who has stolen the precious pearl of his companion. If you search this man, you will discover the pearl from him.

When the king ordered a strict search of that man the pearl was recovered from him.

EXTRACT FROM SAHIF-E-KAMELA

A Prayer Whenever He Heard Of Any One's Death Whenever Death Was Mentioned

O Lord bless Mohammad and his 'Al, and save us from extended hopes, and shorten them for us because of our good deeds, done sincerely; so that we may not expect (even) the completion of one hour after another, nor the accomplishment of one day after another, nor the connection of one breath with another, nor the succession of one step to another.

And save us from their delusion, and give us security from their mischief. And fix Death before our eyes, permanently (as a fixture), and let not our remembrance of it be intermittent.

And let our service consist of good actions, whereby we may desire to return unto Thee sooner; and because of which we may long to join Thee quickly.

So much so that Death may become our associate from whom we may derive comfort; and our favourite whom we may long for, and our next of kin to whom we may love to be nigh. And when Thou sandiest it down upon us, and bringest it to us, then let us be fortunate with it as a visitor, and familiar with it as a sojourner.

And do not render us unfortunate in entertaining it and do not disgrace us with its visit.

And let it be one of the gates to Thy forgiveness, and one of the keys to Thy mercy.

Let us die guided (righteous) not misled; obedient, not unwilling; repentant, not sinning, and not persisting in sin, O Surety for the reward of the righteous, and O Reformer of the actions of the corrupt.

HAROON RASHID AND A SLAVE GIRL

A courtier came to Haroon Rashid and said: "The man named NATKI has a slave girl. She is so beautiful that she is worthy of living in Royal Palace. Besides her beauty her knowledge can put to shame the most learned men; and on top of it all, her sweet voice makes the listeners spellbound."

"If it is so, bring her in the Royal Palace. It does not befit an ordinary man to keep such a rare girl of beauty, charm and talents in his house," said the caliph Haroon Rashid.

So the caliph sent for NATKI and ordered him to send his slave girl to his Royal Palace.

NATKI was shocked and worried but could not summon up courage to refuse because of the fear of caliph's anger. So defected he went home. When his slave girl saw him worried she asked, "why is my lord so worried? May Allah remove your miseries!"

O' you! So far my life with you has been sweet and happy. But providence has decided otherwise."

Saying this he related what had transpired in the Royal Palace. He also informed her of the Royal order to send her to the caliph.

"My lord there is nothing to worry about. Send me to Haroon Rashid. Allah shall remove the calamity which has befallen us." With these words she encouraged her master. After this encouragement he sent her to Haroon Rashid.

The slave girl went to the Royal Palace. Haroon Rashid was amazed to see her dazzling beauty. He said: "O' girl; I had heard much about your excellent qualities. But today I see with my own eyes your beauty. By Allah! It is such that the eyes can never get tired of seeing your beauty."

YAZEED-O-FILL KAHLQ-E-MA-YA SHA"

(God increases whatever HE desires) she said in reply, quoting the Holy Quran. (Al-fatir, v.1.)

"O' ho; you are quoting Quran for your replies. It seems you are very well acquainted with the Holy Quran, "O' girl, recite to me some verses of the Quran with your sweet tongue," said Haroon Rashid.

The slave girl recited the following verses of the Holy Quran.

*INNA HAZA AKHI LAHOO TIS'OON WA TIS'OONA
NA'JATAN WALIYA NA'JATOON WAHIDATOON FAQALA
AKFILNEEHA WA AZZANI FIL KHITAAB. (38 : 23)*

("Verily, this my brother; he hath ninety and nine ewes and for me is but a single ewe; "but said he, "Make me the owner of that (also), and hath prevailed over me in arguing") Hearing this verse Haroon Rashid began to weep. He understood the inner meaning of this particular verse; and realized that it would not be good to take away this slave girl from her master.

Those who do not know the exegesis of this verse will not be able to understand the reason of Haroon Rashid's weeping and sudden change in his attitude towards the slave girl. The explanation of the verse is given here under:

ORIYA the brother of Hazrat Dawood (A.S.) sent a proposal of marriage to the parents of a girl. The parents accepted his proposal, and the marriage of the girl with him was to take place in a short time. But for some unknown reason it could not be materialised.

After this incident Hazrat Dawood (A.S.) expressed his desire to marry the same girl. The parents accepted the proposal and married their daughter to Hazrat Dawood (A.S.). At that time he already had ninety nine wives. Now with this marriage the number of his wives became one hundred.

When ORIYA came to know about this he was very angry, because Prophet Dawood (A.S.) already had ninety nine (99) wives, but instead of helping his brother Oriya, he himself married her. So Oriya was terribly displeased. And this is human nature.

Though Prophet Dawood (A.S.)'s action did not amount to a sin, but unbecoming of a Prophet (A.S.). In order to apprise him God sent two angels in human form. It was Prophet Dawood (A.S.)'s

practice that he devoted one day to hear and decide people's cases; and to advise or chastise them on other day; and attend to his personal needs and affairs on the third day; and the fourth day was devoted to devotion to Allah.

Dawood (A.S.) on the day he had fixed for saying prayers to Allah The Angels came but the guard at the gate said: "Today is Prophet Dawood (A.S.)'s day of prayers and devotions you cannot meet him."

So the Angels scaled the wall of the palace, and reached the place where Prophet Dawood (A.S.) was engaged in prayers.

When Prophet Dawood (A.S.) saw the angels there he was surprised. One of the angels said: "O' Prophet Dawood, we are not your enemies. There is a dispute between the two of us. So please settle it."

"Tell me, what is the dispute between you two?" said Prophet Dawood (A.S.) controlling his dismay.

One of them said to the effect of that verse of the Holy Quran mentioned above (which had been recited to Haroon Rashid by the slave girl).

Prophet Dawood (A.S.) gave this judgment, "Demand by your brother was unjust,"

The moment the angles heard this judgment they suddenly disappeared from his sight.

Then Prophet Dawood (A.S.) realized that Allah had made him give a judgment against his own deed. He should not have married that girl himself, but instead should have brought about a rapprochement between his brother and the parents of the girl and should have arranged the marriage of the girl with his brother. But he did not do this and married her himself; and by marrying the girl he had done a great wrong. And he repented for forty days at a stretch.

After his repentance, Allah says:- "We have forgiven him. And near ME David's status is high."

Now we may turn to Haroon Rashid and the slave girl.

The slave girl recited the Quranic verse and Haroon Rashid understood the purpose of her recitation of the particular verse. He said: "O' Girl, it seems you love your master very much"

ALLAH BAYAN QULUBE HIM. "Allah has caused natural love in their heart, recited the girl from the Quran, in reply. *LA TAK-HAFE W' LA TAHAZANI INNA RAD DUHOO ELAIKE*" (this verse was revealed by Allah to the mother of Prophet Moses, who as an infant was thrown into a river and his mother became broken hearted – "O' mother of Moses do not fear. We will return to you your son." Haroon Rasheed recited this verse now, replying to the slave girl, to console her, and said: O' girl, have no fear. I shall have you sent back to your master.

UNGRATEFUL WOMAN

The people of Nishapur were very much fed up of him. He had plundered many a lonely travellers. He had robbed many a house, he had looted a number of treasures and who knows of the number of murders to his credit? But at last the kingdom of Nishapur succeeded in arresting him.

Only today he was hanged. It was the order of the king that the dead body should be left on the gallows for three days. If the dead body disappears the watchman will be hanged.

But unfortunately for the guard the companions of the culprit took away the dead body on the very first night.

When the watchman knew of this incident of disappearance of the dead body he was very much confused. He thought for himself that his days were numbered and in the morning he would certainly be hanged.

But he thought: "I should make efforts in search of the dead body before sunrise." Thinking this he set out to search the body.

He went to a graveyard. At a distance, near a grave he saw some light. So he went there. There he saw a new grave. Near that grave he saw a lady dressed in black clothes. Seldom was seen such a beauty before. There watchman saw her and forgot the trouble that he was involved into. "O' beautiful lady!" said the watchman, what are you doing in this dreadful atmosphere of the graveyard at this hour of the night?" "What is the pain and suffering on which you are mourning?"

She said, "O' watchman!" This grave is of my husband. With him I spent many years of happiness. His love for me was unparalleled. He was enthusiastic and ever ready to fulfill my demands and act according to my wishes. Even my love for him was unlimited. I was also greatly comforted by him. Such was our love towards each other. In this excitement and ardour of love, one day we resolved and swore that if any one of us died the other would not marry again the whole of the life and spend the rest of the life on the grave

of the dead partner. Due to my bad luck I was widowed. Now to fulfill my promise I will spend the rest of my life near his grave.

The watchman said; "O' you dainty! This does not befit your delicacy which cannot endure such hardships. Allah has blessed you with beauty that will put to shame even the fairies. You still possess the buoyancy of youth in you."

Even according to Islam you can't spend whole of your life on the grave of your beloved. Women are for men, and men are for women. This rule of nature is unbreakable. Therefore get rid of this idiotic idea and get remarried. In that lies your prosperity. The watchman forgot his own trouble and instead tried to entrap her.

The lady heard the watchman's advice with care. She put aside her promise and resolution, forgot the love of her husband and showed her readiness to marry the watchman.

But now the watchman realised his condition and his face turned pale due to confusion. Seeing this the woman said. "Now what are you thinking about? If you did not want to marry why then did you prepare me for it?"

In reply the watchman explained to her the situation in which he was trapped. "The sheep is worried about its own life while the butcher is concerned about the meat. I love you more than anything else. But I am myself in trouble and surrounded by difficult circumstances. Now tell me my darling what I should do in such a situation?"

"So why are you worried. It has not been a long time since my husband died. You take out his dead body and hang it at the same place where the thief was hanged." The un-gratefulness of the woman reached its extreme limit.

Hearing this, the watchman was surprised and frightened because a few moments earlier the lady was singing songs of the glory of her husband and unlimited love that he had for her. The same lady was now ready to insult the dead body of her loyal lover. Certainly, this lady is very dangerous and so I should also be cautious about her.

But at that moment he remained quiet. He exhumed the dead body and mounted it on the gallows. Two days later he inquired from the King about the disposal of the dead body. He ordered it to be burned up.

But the watchman had some goodness in him. He thought, "I have already insulted the dead body enough by hanging it, but now I will do no more violence by burning it. He therefore buried the dead body, and got the Holy Quran recited on his grave in anticipation of "Peace from Almighty" upon him.

The watchman told that ungrateful woman, "I don't have any wish to marry you. You yourself had said that your husband's love is unparalleled. Still you asked me to ill-treat his dead body. After this incident, I have begun to hate you rather than love you."

She cried a lot, mourned, begged and made many requests but the watchman did not change his decision.

EXTRACT FROM SAHIF-E-KAMELA

**A Prayer Wherein He Expresseth, Regret
For Wrong Done To Any Creature,
And For Failure In The Discharge
Of Their Dues, and Prayeth For
Deliverence From The Fire.**

O Lord I apologize unto Thee for the wrong done to one oppressed in my presence, whom I did not help; and for a good done to me for which I did not return thanks; and for not accepting the excuse of a wrong doer who apologized unto me and for not relieving a man in need, who begged of me (relief); and for failing to satisfy the claim of a worthy true believer which was binding upon me; and for a true believer's blemish revealed to me, which I did not conceal; and for every sin represented itself to me, and I did not avoid it.

I make apology unto Thee O Lord for them and the like of them, a regretful apology, which may warn me to avoid similar things which are before me.

Therefore bless Mohammad and his 'Al and let my contribution over errors which I fell into, and my determination to avoid that may come before me of evil, a repentance which may entitle me to Thy Love, O Lover of those that repent.

WOMAN OR A DEMON

A pleasing aroma always came from his body. When people asked him the reason for his ever present sweet smell in his body, he narrated the following story. "I am a cloth merchant and live on this business and am satisfied with it. On a particular occasion in my life the following incident took place, and from that time onwards this aroma always comes from my body."

"One day a woman came to buy a large quantity of valuable cloth from my shop. But instead of paying me the price for it in cash, she requested me to collect the bill from her house. So I took her address.

And when I went to her house, she invited me inside. I was amazed to see the magnificent and artistic decorations of her house, which looked more like a king's palace.

She made me sit down comfortably. Then she removed her veil from her lovely face. I can certainly say that her beauty can put the Fairies of Paradise to shame.

She came and sat beside me and then began jokes in a familiar and meaningful way from which her low breed could be recognised.

For some time I was charmed by her, but soon my conscience pricked me and said:

*WA NAHAN NAFSA ANIL HAW'WA, FA INNAL JANNATA
HEYAL MAWA*

Whom soever saves his soul from its inclinations his/her place is in paradise.

So, due to the voice of my conscience I decided that whatever may happen, I must keep a complete control over myself.

She then told me; "Now look, I do not need any cloth. I had not visited your shop for buying cloth. But as I had fallen in love with you so I was yearning to meet you. I found an excuse by which I arranged to meet you here." Saying this in a very captivating manner, she leaned towards me amorously.

I shoved her aside and stood up and refused to comply with her ignoble desires. This made her so mad with anger that she shouted to her maids; and when they entered the room, she ordered them to thrash me. They belaboured me so much that I started bleeding and then became exhausted. So I thought to some how escape from this cruel situation. So, I told her that I was willing to comply with her desires.

She therefore asked all her maids to go away. When we two were left alone again, I made a pretense and told her my need to answer the call of nature.

So she showed me the way to it. Once inside the lavatory I picked up all the foul smelling excreta and rubbed it all over my body and in that condition came back towards her. On seeing me in such a condition with the foul smell emanating all around me, she shivered with loathing and disgust and walked out of my way. I took this opportunity and rushed towards the gate. But it had a lock on it. Some how, when I tried it, it opened and I rushed out of the house into the street, and thus escaped from her.

When I reached home I cleansed my body with a warm bath. A man then appeared with clean clothes and when I had put these on he rubbed this sweet scented perfume on my body and said; "O' pious man. You have held your carnal desire at bay because of Allah's fear of the HEREAFTER: and did not do an evil deed. So I have saved you from that evil. And this aroma shall henceforth always emanate from your body so saying he disappeared from my sight.

CRAFTINESS OF A WOMAN

He was a great scholar. He considered himself to be away from the life of women and gave others to understand the same. He also considered himself safe from such deceptions.

He was writing a book named Hilat-un-Nisa (Guide for Women). He had written in the book many a strange and amazing stories and incidents of the women's life. To get more details and to elaborate the topic more and more, he travelled widely both in and out of his country.

He was once travelling with the same purpose. He reached a village of Bani Sa'd. When the night approached he decided to spend the night in the same village.

He was searching for a place where he could rest that night. He met a woman and asked, 'O' lady! Do you befriend a guest?

She said, "Certainly! Guests are a gift of The Almighty. Although my husband is not at home still I will not let you feel the shortage of anything." The woman insisted that he should spend the night at her place and the author of Hilat-un-Nisa did so.

The author was reading his favourite book Hilat-un-Nisa. The lady said. "What is the book that you are reading with great interest.

"Hilat-un-Nisa. I am its author. It is yet to be completed," said the author. She said, "And it will always remain incomplete because you are trying to empty a river with the help of a sieve. You will never succeed in completing that book. The Almighty Allah has also said, (about the cheating and cunningness of the ladies) [*Inn Qaeda Kunna Azeem.....*] Therefore I would advise you not to waste your time on such a subject. "The lady was giving an unasked advice to the author.

The author said, "No, I will not give it up like that. You will see one day that I would be able to complete my work." The author stuck to his own ideas and spoke with great pride.

The lady warned, "Alright go on! but beware your pride may not give way."

The following day she insisted and forced the scholar to stay another day. That day she dressed up beautifully and did a lot of make up. She looked extremely beautiful. She came to the author and sat in front of him. She did all sorts of actions to attract the scholar. The scholar could not bear it and lost all his senses. When she saw that the author of Hilat-un-Nisa has been trapped she said, "Let us go inside."

The heart that was already injured by the language of the eyes could not hear these words. He was lost and went inside. Here it appeared as if the woman had almost given herself up and was ready for anything.

The scholar who was already lost now opened his mouth. "O' sweet heart! O' beloved! O' darling! O' my dream woman! O' honey! O' essence of life! and so on.

When the lady saw that the man was properly trapped she said, "Oh, what has happened to you? You are so great, so intelligent, a scholar, the author of Hilat-un-Nisa, and one who has found out the secret of woman's life. All this is unbecoming of your dignity."

"All that I was moments before, but now I am your slave kneeling down at your feet," said the author.

Suddenly a slave girl came in and said, "O' mistress! what are you doing here? Khwaja Saheb is back from his journey."

Hearing this, the lady got confused. She got rid of all her make up and threw her beautiful dress away. Then she said to the scholar, "Now what will happen. We will both be in great trouble if my husband sees us both here in retirement."

The love of the author froze when he heard this and he started shivering. Seeing him in such a condition she said pointing to a trunk "get in" and she closed the box.

She then went to her husband and sat with him talking and laughing. She pulled him to the room where the author was hiding.

The wife and husband were talking gaily. The woman said, "Don't step into the fraud and cheating of the ladies because once you are trapped you will be destroyed."

The husband said, "Why do you say all this today? I don't understand the meaning of it."

The wife said, "A guest came to our house. He was writing a book named *Hilat-un-Nisa*. I told him that the task he had undertaken was extremely difficult. I therefore advised him to drop the idea. But he did not listen to me. So I had to show him wily nature of the women and by my actions and talks trapped him into my fraud and deception. I was so doing when you arrived."

"Is this really true?" The man asked.

The woman said, "Yes, I am not a liar, because liars are the enemies of Allah. Neither I tell lies nor have I been unfaithful to you."

Hearing this, his face flushed and he said, "Where is that ungrateful person? He stayed as a guest of my own house and had a lustful eye on my wife. I will punish him properly."

The woman trying to calm down her husband said, "But listen to me. I am pure and pious. I just wanted to break his pride and therefore had shown him the wily nature of woman."

The man did not calm down; rather he said more angrily, "No, I will not listen to you. You just tell me where that rascal is hiding."

The author, in the trunk, was hearing this hot discussion between husband and wife. He was shivering with fright. Death to him was now at an arm's distance.

Finally when the husband scolded his wife in great anger, she said, "Here he is hiding in the trunk." The man was furious and in that uncontrollable anger he was just going to open the trunk when the woman said, "I remember, whereas you have forgotten."

The man said, "What do you mean? What have I forgotten that you remember?"

The wife said recalling the forgotten promise, "We had decided that we would not believe anything that anyone of us says jokingly."

The husband accepted his defeat and said, "O' Allah! what type of joke is this? Curse be on the ladies! Certainly the fraud and deception of the ladies supersedes that of the Satan."

She then took her husband to the other room talking and laughing with him.

Moments later she went again to the same room and opened the trunk. The man was half dead with fear. She asked him to come out and said, "Now what have you to say? You were a great scholar still you were trapped in the fraud and cheating of an ordinary woman like me. Thank God that I was a chaste woman. If instead of me you had met an unchaste woman you would have certainly been destroyed."

"Dear sister," said the author. "You are right. I am ashamed of myself that I looked at you with ill-intentions. Please forgive me. You really did a great thing. You told your husband the whole incident true to the very last word. When he was fully enraged and when he was about to open the trunk, you saved me. I am very much thankful to you. From today onwards I will never be proud of my character and my learning."

MOTHER-OR A SHE-DEVIL

He was from the tribe of Bani Israil. In worldly wealth he was poor, but he had a treasury of spiritual wealth.

He was a woodcutter by profession. One day as he was returning home he saw a beggar saying; "Is there a God-fearing man to give me something?"

Hearing this he gave him a dirham which he had earned selling the wood he had cut.

The woodcutter came home empty handed and told his wife that he had given in charity all that he had earned from the faggot. Both of them slept hungry.

The next day he again got one dirham. While returning home he met a man on the way, with a beautiful bird. The woodcutter asked the price and purchased the bird for a dirham.

At home the woodcutter's Wife said; "The bird is indeed very beautiful but what shall we eat and feed the bird?" The woodcutter went, managed to get some loan and passed the night.

One day the bird made a strange sound. So the woodcutter went near the cage and saw that the bird had given an egg of peculiar type. But when he took that egg in his hand he found it was not an egg but a precious diamond.

He informed his wife. She advised him to take it to a jeweller.

The next day he went with the diamond to a jeweller who, after testing it said; The name of this diamond is "Pearl of the lamp of night" If you wish to sell it, I will buy it for five thousand dinars.

The woodcutter sold the diamond.

Then he stopped cutting wood, and built a beautiful house, and engaged himself in prayers night and day.

The woodcutter's wife was also happy. With Allah's grace a son was born to them. And every year the bird gave one diamond.

When three years had passed the woodcutter thought of going on the pilgrimage to Mecca. After instructing his wife, servants and the maid of his son to take good care of him and the bird, he left for pilgrimage.

For some time all went well with the woodcutter's wife. But one day a man saw her as she was returning from public bath and followed her quietly to note her address.

The man went to a professional procuress and asked her to arrange a meeting with the woodcutter's wife.

The procuress met the woodcutter's wife on some pretext and from then on she kept visiting her regularly. One day she delivered to her the message of that man who had followed her on her way back home.

But the woodcutter's wife refused.

The procuress was not discouraged and kept on coming and doing her work more adroitly by rousing her passion. And when at last she saw that the woodcutter's wife was aroused sexually and was in receptive mood, she again reminded her of that man and she agreed.

It then became a routine for him to visit daily to have illegal contacts with her.

Once when her paramour was present the bird gave its peculiar cry, and when she went to it she saw the bird had given the diamond. When her paramour asked her about it, she told him the story and said: All that we have is due to this bird. The man on hearing this went to a Religious divine and asked: Have you read in the TAURAH that if one gives a dirham in alms, God, in return gives him such a bird which lays a diamond?

The religious divine replied :Yes. And the special quality of this bird is that whoever eats it becomes a king."

After hearing this he went home and stopped visiting his beloved.

Days passed but her paramour did not see her. She became restless without her amorous companionship. When she could bear it no

longer she sent for the procuress and asked her to go to her paramour to bring him.

The procuress went to her paramour and asked him the reason for his not going to his beloved, he replied. "In her house there is a bird. If she is willing to kill it and cook it for me, I will come."

When the woodcutter's wife heard her paramour's demand she cried out: "How can I kill the bird. All that we have is due to this bird. If he insists on this even, then I cannot kill it, and if he refuses to come for this reason, then he may not, I do not need him."

"O' fool what are you saying? Is the bird dearer to you than such a lover? You are young and this is the time to enjoy life's pleasures."

So she came round her persuasion and said: "You go and tell him tonight I will cook it for him." The procuress informed him.

When at night her paramour came she killed the bird and gave it to him cooked, along with the food. But he said: "I will eat this bird alone. She agreed."

Just then her little child came along and cried insisting to have the cooked bird. Her efforts to persuade him with other things to eat were of no avail and his childish stubbornness could not be overcome. So at last, just to coax him away, she gave him the smallest part which was the bird's head.

The man ate the rest of the whole bird. The days passed but there was no sign of his becoming a king. So he thought that the head of the bird had the influence of making one king.

Next day he went again to the religious divine and asked him: "You had told me that the miraculous power of the diamond laying bird was such that by eating it one would become a king." Will you please describe it in some detail. Is this the quality of its body or of its head? "It is the head." Replied the religious divine.

"Sir, will the quality of the head of making a king get transferred to the muscles of the one who has eaten the head of that bird?"

"Yes. Whoever has eaten the bird's head that quality gets transferred to that man's liver." said the divine.

Now again the paramour stopped visiting her. And later, when the procuress inquired he replied: "If my beloved is prepared to give me a meal of cooked liver of her child I will come."

When she heard the condition laid down by the paramour, the procuress was herself shocked for a while. At last she went and gave the message to the woman. And one hearing the message she flew up in rage on the procuress; "Can there be such a woman to agree to kill her own child and feed its liver to another man? Such a woman cannot be human but a she devil; my husband has gone for the Haj pilgrimage and will now be returning soon. So I can do without such a lover."

"O' child. What are you saying, you are still young and can have another son. Does any one annoy one's own lover? Why should you abandon your lover?" By saying all this the procuress ruined the greatest wealth of a mother—the natural maternal love. And so this woman again fell in her trap, and got ready to kill her only son, for her paramour.

As the saying goes: "Man proposes, God disposes." So when the Almighty wants to save some one who can destroy him? And it so happened that the talk between the child's mother and the procuress was being quietly heard by the maid. She therefore silently imploring said: "O' Allah, show me some way to save this boy. His mother is no longer a mother; and she is planning to take her son's life and his father is busy encompassing. Thy House. Do please show me some way to save him. Her ears heard a voice from the unseen saying. "Take the child away behind the mountain, where you will find a stone. Place the boy in it, and then behold Nature's Marvel". When the maid heard this voice she thanked Allah, and quietly left the house (with the boy).

The woman's paramour came at night. And she went into the maid's room to get the boy. But could neither find the boy nor the maid. She searched for him everywhere in and around the house but in vain.

The maid reached the mountain and found the stone throne. It burst open and a voice said:

"Put the child inside and leave it there." She did likewise. As she came out, the stone resumed its original condition. Then she breathed a sigh of relief with the satisfaction: "None can injure the child." She thanked Allah and sat there to take some rest.

After little while she heard sounds of trumpets and drums. She was surprised. She saw that along with trumpets and drums, there was a large army advancing towards her. In a short while the army reached there and surrounding the stone throne, a man from the army asked her: "O' woman, we have been informed that we will find a boy here who is to be our king, but we do not find any boy here. Can you tell us something, and who are you?" said the army commander.

The maid pointed to the stone and said: "The boy is under this stone" When all came near, the stone suddenly burst open in two parts. And from under it, the boy came out. The maid picked up the boy. The whole army marched back towards the city with the boy and the maid.

On reaching the city the boy's coronation ceremony was performed, and he was officially declared the king of that city. The affairs of the state were given to the maid.

The state affairs were managed to such a fine manner that none was unhappy in the state.

The woodcutter was about to return from HAJJ That poor man had no knowledge of the things which had happened in his absence. With great difficulty the maid learnt that her employer was to return soon.

As soon as she got this news she started preparations for his reception.

The caravan carrying the returning Hajees arrived. She went to find out the woodcutter, taking the boy with her and told him to pay respect to his father. The child fell on his father's feet. For sometime he remained dumbfounded not knowing all that was happening around him then with a firm grip on his wits, he lifted the boy, and looking at the maid as if asking her: "What is all this".

The maid told him the entire story, then he took the boy and kissed him.

The maid handed over all the affairs of state to the young king's father.

After sometime the adulteress and her paramour were arrested and brought. They were awarded punishment by SANGSAR (stoning to death).

WHATEVER IS NEW FOR WOMEN IS WRONG

(The following article has been copied from the
First Issue of Reader's Digest of February 1922)

Current opinion-classed the first kindergarten with all those innovations that have tended to destroy the home and woman's morality. They 'snatched' the babe from the mother's breast thus "weakening maternal love". Hardly less dangerous were the first perambulators in 1850. "Since it is easier to wheel a child than to carry it, what will prevent a mother from home many hours every day?: asked the Lady's Newspaper.

When the first Women's Rights convention was held in 1848, the Albany Register said 'unsexed women'. "Wild women" remarked the Saturday Review. The convention in 1852 was "The Tomfoolery Convention." "The Shrieking Sister-hood" was another phrase, widely used.

In 1847 the Queen said: "Out of 100 English homes 99 refuse to allow their women kind to belong to a ladies' club" as being in their minds too mixed up with female suffrage, lady doctors and other too liberal opinions. By 1890 restaurants aswell as clubs for women abounded everywhere.

As far back as 1732, the Spectator spoke of 'masculine females' when women began to ride in regulation habits.

Female 'doctresses' were new, therefore condemned.

"A woman may give her leisure to literature, but let her once act her foot within the pale of professionals' life, and she is practically unsexed," said the Queen in 1860. Again, 10 years later, speaking of insurgent women demanding admittance to the professions, "It is certainly time to condemn every step taken towards the individualization of women lest their children become the gamins of

the gutters." "He-girls" shrieked the journals of the seventies of young women seeking co-education. "Manly-women" screamed the journals of the eighties when the shortened skirt and shirt waist and women's athletics began to be.

The change was 'unsexing' for women in 1790, when obstetrics began to pass under the control of male physicians and away from women tenders. And in 1860 when women sought admission to the medical schools to take back obstetrics, the demand was heralded as the most 'vulgar', 'impudent', 'unsexed' one ever made by women.

A woman of the eighteenth and early nineteenth century bereft of husband and desirous of not starving to death, could sew, teach for almost nothing a year, or slave in kitchens and in a few mines and factories-nothing else. But women were begining to read and write, and those mannish females who could spell and pronounce three and four syllable words were 'apes of men! By 1750 the 'Ladies Revival of Learning' was infuriating men; women-women! were preparing to write books. 'Warlike women, learned women and women who are politicians abandon the circle which nature has traced about their sex, and convert themselves into men.

Walking, drawing, the harp and sewing were genteel, womanly ways of wasting time. Gardening for women was ever feminine.

Your mother is well-grounded in the classics but beyond that she never reached. But her father in 1850 was outraged by her indecent demands for education and co-education only less bitterly than your father was shamed to the depths-by your sister's "unsexed" insistence on a medical or professional career. What are women coming to? Well, they are coming closer to life with every generation of them since 1700.

In 1850 the New York Herald said: "Thirty years ago it was thought unsafe for a lady to visit a public place in the daytime. Now they wish to go to the theater alone at night. Several women in New

York whose social position secured them from criticism have already taken the freedom of attending the theater alone." And as late as 1882 the Queen was still remarking: "A generation ago it was not proper and hardly possible for young ladies of good repute to walk alone in the streets of London. The modern girl scouts the idea of dangers to be concealed from her, of dark places in life which she is not allowed to penetrate. A curious state of things, but one which has to be accepted whether we like it or not."

The Queen said hopelessly in 1894, "The Ideal is now a strong, athletic, breezy womanhood, which has no tenderness and no reserve-which talks slang and smokes-which is out in all weathers and all day long, which hunts, fishes, shoots, cycles, goes to its club, gives dinners to its male friends and is something of a boy itself with its comrades. It has no fears, no sense of shyness. To it a man and woman are interchangeable terms, what one does, the other may do also."

In 1890 *The Nation* said: "One would naturally expect that these bold innovators would have to go through a long period of probation. But no such thing has taken place. The sweet girl graduates have quietly glided in among us and become familiar figures, they seem to find lovers and husbands in the ordinary course of nature, and among men who are not looked upon as visionary or eccentric."

Better babies, the slogan of the decade! with baby shows and a "Baby Week." But when baby shows were new, in the fifties and sixties, the periodicals trembled over the "outrageous," "appalling," and "degrading" idea. "Such exhibition are degrading as they are certainly disagreeable, if not disgusting."

Modern dances are in disrepute. Those who first did the "turkey trot" were depraved beings, and conservatives sighed for the discarded waltz, forgetting that the waltz when new was not considered nice-nor were the "modern" and therefore "scandalous" dances of 1860.

There was excitement over "lady acrobats" in 1870; over the first suggestion of co-operative homes and kitchens and "flats" in 1873; over women ushers in theaters in 1884-"men are quicker, find the seats sooner."

Harper's Bazar was sternly criticized in the late sixties for "exposing women's faces in public prints."

And so most of the old bogies, tested out, disappear, and new ones take their place. But today, as in 1700, the home and marriage and the child and female delicacy are still in imminent danger, and, as in every decade, "are endangered as never before."

Laws framed in Islam are divine laws. These are to be followed for a sure successful life.





