



रुसुमाते दाअवत

RUSUMAAT-E-DAWAT

THE INTERNATIONALLY ACCLAIMED MONTHLY
MAGAZINE OF THE DAWOODI BOHRA COMMUNITY



A BADRE MUNEEER presentation



Rusumaat-e-
Daawat



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The life of a Mumin from birth till death

Allah states in the *Qur'an-e-Majeed* :-

"مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ ،
حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ"

If a mumin has *walayat*(love) in his heart for the *Khamsatul Athaar*, *Aimmatul Abrar*, their *Duat Akhiyaar* and their *Dai az Zamaan*, and if he follows the *Shariat Mohammediyah* as they have interpreted it, he is cleansed – both physically and spiritually. He is blessed with protection from the sufferings of the grave and rewarded with the bounties of eternal life after death. Referring to this and directing mumineen to acknowledge their *Mawali Kiram (A.S.)* Allah states in the *Qur'an-e-Majeed* :

"يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ"

The discipline of the *shariyat* encompasses every aspect of a mumin and muminah's life; nothing is excluded. These disciplines are briefly described here.

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Period Of Pregnancy

Being blessed with a child is an occasion for gratitude and when a *muminah* conceives a child, she should praise Allah, be grateful to the *Awliyaah ullah Kiraam (S.A.)* and pass her days in prayers. Rasullullah (S.A.W.) says that Allah bestows countless blessings on a lady during the entire period of pregnancy, labour and while she feeds her child.

It is necessary for a pregnant woman to be cautious and careful throughout her pregnancy. *Mawaali Kiraam (A.S.)* have related many precautions in this context; they should be followed as far as possible. Yet there is no compulsion on anything, but there are bounties, *sawaab*, reward, safety for mother and child.

- The expectant mother should tie around her neck the *Hifzul Hamal taaveez* which is given by Aqa Maula's (T.U.S.) or Syedi va Maulaya Ali Qadr (T.U.S.)'s *raza mubarak* and should take the *wasila* of Imaam Hussain (S.A.). (Only a *taaveez* with *raza* should be used; others would be harmful rather than be beneficial). When labour approaches the *taaveez* should be taken off.
- For the *Bhaar Dori* the pregnant woman should obtain a black *Suttar* thread and make it *namaazi*. She should then measure her height with the thread, from head to toe. This thread should be tied round the stomach after Aqa Maula (T.U.S.) has performed *shifa* on it.
- While tying the *Bhaar Dori* no knots are to be tied. It should be wound up.
- It should be removed during bath.

- It should be worn throughout pregnancy and removed at the time of labour pain.
- If possible a *zabihat* of a goat as *salawaat* of Maulana Hamza (A.S.) should be performed (the meat of this *zabihat* may be consumed by all).

-: THE FOLLOWING SHOULD BE DONE BY THE MOTHER TO BE :-

- 1000 times *tasbeeh* of *Astagferullah*.
- 195 times *tasbeeh* of *Kaaf, Ha, Yeh, Aan, Suwad*.
- She should pray *Surat-e-Mariam* and *Doa Nasre Wal Mahabat*. Another person can pray on her behalf if she is unable to.
- Pray the *marasiyah Ya Sayedaa Shohadai* and do *maatam*.
- Should consume the *shifa* water given by Aqa Maula (T.U.S.) every month if possible.
- Should be very cautious during Eclipses. During one she should keep aside *Nazrul Maqaam (A.S.)*, give alms (*sadaqah*) recite the *Qura'an* and *doas*.
- Should not eat or drink anything during the eclipse, should not use a knife or scissors or similar instruments. Also should not touch Iron. If possible, *sadaqah* should be done.
- At the time of birth the *Hifzul Hamal taveez* and *Bhar Dori* should be removed and the *Taseelul Viladaat taaveez* should be tied around the stomach. (Care should be taken that first the doctor has confirmed that the pains are truly of labor. Only then should the above be done. Before this the *Tasheelul Vilaadat taaveez* is not to be handed over to the pregnant woman).

For the ease of birth, *shifa* water should be obtained from Aqa Maula (T.U.S.) or Syedi va Maulaya Ali Qadr Maula (T.U.S.) and given to the mother-to-be near birth.

On the onset of labor, the mother should be fed with fresh or dry dates which have been de-seeded and upon which *shifa* has been bestowed. This is Allahta'ala's zikr in *Surat-e-Mariyam*.

"فَاجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا*
فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا* وَهَزِي إِلَيْكِ بِجِذْعِ النَّخْلَةِ
تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا* فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا"

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Mithi Shitaabi

To promptly have our wishes fulfilled by the *wasila* of Maulatena Fatema (S.A.), our elders introduced the custom of *Mithi Shitaabi*.

When a marriage is wished for or intended, or there are tidings of a new child, or to bring about the fulfillment of any wishes – it is a custom to do the *Mithi Shitaabi Thaal*.

In the case of a pregnancy, the *shitaabi* is to be done in the 7th or 9th month. 9 – 11 – or 14 women are to be invited; the number is not fixed. There is no necessity to cook any particular food; but *Ghee-Gol-Roti* (*Ghee*, Jaggery and *Chapaati*) is served in honour of the guests.

Mehendi and *Kaajal* are to be kept in the *thaal*. Besides this nothing improper should be done, like *bosa* or *sajda* upon *thaal* should not be performed, or tying a cloth on the head.

Before serving the food it is apt to remember Allah and the *Awliyallah ullah Kiraam (A.S.)* as per the tradition. *Qasidas* and *nazams* should be prayed with reverence in the praise of Maulatena Fatema (S.A.).

-: THE FOLLOWING SHOULD BE RECITED : -

- Selected couplets from the *Qasida Mubarakah* – “Maulatena Fatematuz Zahra”...
- Selected verses from the *Marasiyah* “*Ya Sayeda Shohada*”.
- As much as possible from the *nazams* – “*Parho Fatema na upper salawaat*” and “*Fatema chhe Mohammed na pyaar*”...
- It is appropriate to pray the *nohah* – “*Fatema Aapke dil ko hai dhukhaya kisne*”....
- And in the end to conclude with a *madeh* of the *Dai-az-*

Zamaan (T.U.S.).

In appreciation of the guests who have gathered to pray *salawaat*, gifts should be given as per one's means. *Paan*, *Mehendi* and *Attar* should be given. Widows, childless and menstruating women may also be included in the *thaals*. None should carry wrong impressions that it is improper and inauspicious to include them.

Along with these *amals*, the pregnant woman should also take care about many other things. For example, she should not overwork and get exhausted, at the same time she should not be on the bed completely but occupy herself with light work/routine. It is very important to remain happy, as worry and tension will have an adverse effect on her and on the unborn child. Whatever food the woman intakes, the child will get the same food. Therefore, nothing harmful should be consumed, lest it harms the child.

Let's pray to Allahta'ala that with the *wasila* of Maulatena Fatema-tus-Zahra (S.A.) and *Haq na Dai* Maulana Mohammed Burhanuddin (T.U.S.), the *umeed* of Mumineen-Mumenat be fulfilled and may Allah grant life *ta'qeyamat* to Aqa Maula (T.U.S.). *Ameen*.



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At Birth

By the *wasila* of *Awaliyah ullah Kiraam* (A.S.), Allah bestows upon a mumin the wealth of a child. This child is the *rehmat* and a bounty and with it an *Amaanat* from *Allah*. He should be thankful for these unlimited gifts bestowed upon him. Every tradition and custom followed should be as per traditions of *Daawat*, so that the doors of *Sa'adat* open for the child, and he grows up obedient to the dictates of *Awaliyah ullah Kiraam* (A.S.), thus bringing peace and contentment to the parents who reared him.

Syedna Qazi Nomaan (R.A.) says : - When a child is born, he is to be first physically conditioned,

- The umbilical cord is to cut,
- Then the joints / limbs are to be straightened,
- The skin is to be massaged with oil,
- The child is properly wrapped in a cloth to prevent any dislocation of any joint and weakness of them.

Rasulullah (S.A.W.) says:-

**"مَنْ وُلِدَ لَهُ مَوْلُودٌ فَلْيُؤَدِّ فِي أُذُنِهِ الْيُمْنَى وَلْيَقُمْ
فِي أُذُنِهِ الْيُسْرَى فَإِنَّ ذَلِكَ عِصْمَةٌ لَهُ مِنَ الشَّيْطَانِ"**

When the child is born, *Azaan* is recited in the right ear and *Iqaamat* in the left. This shelters the child from the Devil (*Shaitaan*).

Maulana Ali (S.A.) says : Rasulullah (S.A.W.) ordered me to perform these rites on Imaam Hasan (S.A.) and Imaam Hussain (S.A.) and along with the *Azaan* and *Iqaamat* to recite in both ears as follows : -

- *Surat al Fateh* (*Al Hamd*)

- *Ayat ul Kursee*
- The last *Ayaats* of *Surat ul Hashr* (from: - *Hoval lahul lazeto Aziz ul hakim*).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 "هُوَ اللّٰهُ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ عَالِمُ الْغَیْبِ وَالشَّهَادَةِ هُوَ الرَّحْمٰنُ الرَّحِیْمُ *
 هُوَ اللّٰهُ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِیْزُ الْجَبَّارُ الْمُتَكَبِّرُ
 سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ * هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَاءُ الْحُسْنٰی
 یُسَبِّحُ لَهُ مَا فِی السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ *"

- *Surat ul Ikhlas (Qul hovallaho ahad)*
- *Surat un Naas and Surat ul Falaq*

Note : - The midwife (person who receives the baby as it is born) of a **BOY** becomes like his *mehram* (blood relative). He cannot marry the midwife or her daughter or her daughter's daughter or her son's daughter (till all generations). Thus a record of the midwife should be maintained.

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Feeding Milk To The Child

For the *Raza'at* (breast feeding milk by mother) should be observed for two complete years. Mother's milk is the best for the child. The *zikr* of *Raza'at* in *Qur'an-e-Majeed* is ;

"وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ"

If the mother cannot feed the child for medical reasons, then the child can be fed upon the milk of another mother.

"وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ"

The child will thus be the *Mehramdaar* of the *muminah* who breast feeds the child.

Syedna Taher Saifuddin (R.A.) in a *bayaan mubarak* says "Mother should feed the child. The mother should not consume anything considered as "*Muharramaat*". If milk does not come to the mother, then the lady who is to breast feed the child should be selected with utmost care. She has to be a *Muminah*

"الرِّضَاعُ يُغَيِّرُ الطَّبَاعَ"

The milk should be pure - in *duniya* and in *deen*. One must ensure that she must not be a *Naasebi* (enemy). Investigate from every aspect. Do not give the child any *Haraam Giza*. If one feeds an animal with intoxicating liquids, then the feeder is responsible for the offence. If your child experiences some pain or illness and if you give intoxicating liquids or something similar, then the offence is upon you. A child is the preserved of Allah, close the *baand of Allah*.

Naming The Child

Imaam Jaffer us Sadiq (A.S.) says : - The child is to be named on the night of the 7th day after his /her birth.

The name of the child should be extracted from the names of *Awliyallah (A.S.)* for *Barakat*.

Imaam Jaffer us Sadiq (A.S.) states, relating from Rasulullah (S.A.W.): -

"إِذَا كَانَ اسْمُ بَعِ اَهْلِ الْبَيْتِ اسْمَ نَبِيٍّ لَمْ تَعَزَلِ الْبَرَكَةُ فِيهِمْ"

Barakat always remains in a family if one amidst them bears the name of a *Nabi*.

Aqa Maula (T.U.S.) says: -

"مؤمن واسطے نام نی اہمیت ہے ، اپنا فرزندو نا نام پنجن پاك عم نا ائمة طاہرین عم ، دعاة مطلقین رض نا نام ہوئی ، اہما برکت ہے ، فیشن ما غیرو نی تباعہ ما غلط نامو نہ را کہے"

It is the *Nehaj* of the *Hudud Kiram (A.S.)* that the name of a child be obtained from the *Dai az Zaman (T.U.S.)*. If not possible than to obtain it from the person holding the *raza* of the *Dai az Zaman (T.U.S.)*.

-: THE NAMING CEREMONY :-

- To choose a *Nek Ghadi* (time)
- To invite the child's *Faiji* (father's sister) who will be naming the child.
- The *faiji* should get a basket with a red kerchief spread in it containing : -
 - *Qur'an-e-Majeed*

- *Nazrul Makaam*
 - *Khaake Shifaa*
 - *A Nariyal (coconut)*
 - *2 Paans* (beetle leaf)
 - *2 Soparis* (beetle nuts)
 - *A twig of Daram* (Pomegranate) tree
 - Jaggery
 - Kaajal
 - Red and Yellow *Kaccha Dhaaga* (tied around the *nariyal*)
 - White *Jabla* and a *Topi* of *malmal* cloth (obtained from *Daaman Mubarak* of Aqa Maula (T.U.S.) if possible), the edges of which should be covered in *Kesar* (Saffron).
 - *Nazrul Makaam (A.S.)* in the form of Gold shaped like the figure 8.
 - Silver *Bedi* for the leg
 - If a girl then *Chittal*, and if a boy than *Kalli*. All these are to be tied in black thread and kept in the basket.
- The gift from the *faiji* is also to be kept in the basket (which may be a gold or silver coin, clothes, etc.)
- The *faiji* should take the baby and sit on a cushion covered with a red cloth, she faces sitting the *Qibla* with the baby's head on her right arm. She then clothes the baby with the *jabla* and *topi*. She then makes him wear the *taaveez* and *Nazrul Makaam* 8 shaped of gold, *chittal* or *kalli* in the girls or boys hand respectively. Silver *bedi* in the legs. The *Nazrul Makaam (A.S.)* should later be presented to Aqa Maula (T.U.S.).

- She then writes *Alif* near the right ear and *Noon* near the left with *kaajal*.
- Recites the *Azaan* in the right ear and *Iqaamat* in the left.
- Then she prays the following in both ears : -
 - *Surat al Fateha (Al hamdo)*
 - *Aayaat ul Kursee*
 - The last *Aayaats* of *Surat ul Hashr*
(from: - *Hoval lahul laze* to *Aziz ul hakim*).
 - *Suratul Ikhlaas (Qul hoval laho ahad)*
 - *Suratun Naas* and *Surat ul Falaq*.
- Then she say's the baby's name in his / her right and left ear.
- She makes the baby taste jaggery and *khaake shifa*.
- Then gives the gift to the baby.
- The child is then handed to the mother and the name is announced and *Mubarakbadi* (congratulations) is given.
- *Gundari* is cooked on this happy occasion. (Some of which to be given to *faiji* when she goes back.)
- The basket is kept under the baby's cradle all night and the *Qura'an* near the baby's head.
The basket is not to be returned empty. It is filled with 7 *vaatis* of *Sukha Khopra*.

Aqeeqah



Rasulullah (S.A.W.) performed the *aqeeqaah* of Imaam Hasan (S.A.) and Imaam Husain (S.A.) on the 7th day after their births. He got their heads shaved and said to Maulatena Fatema (S.A.): - Give alms (*sadaqah*) of gold and silver equivalent to the weight of their hair. When Maulatena Fatema (S.A.) weighed Maulana Hasan (S.A.)'s hair, it came to $1\frac{1}{2}$ *Dirham*.

Aqeeqaah can be done on the 7th, 14th or 21st day from the child's birth.

- The *raza* has to be obtained first.
- Before buying the Goat or Sheep for the *aqeeqaah* it is prerequisite to check that it is not defective or impaired in

anyway, like a cut ear or a broken horn or leg. All the parts should be intact.

- Only such a sheep can be used which has completed its 1st year of its life span and has entered its 2nd. If using a sheep a *Dumbha* is preferred and in any case a Male is better.
- Only such a goat can be used which has developed 4 teeth, 2 on the upper and 2 on the lower. (Which is a sign of 2 years of age) A Male is preferred.
- A goat whose horns haven't sprouted at all cannot be used.

The Custom Of Aqeeqah

- The child's mama sits with the baby in his arms on a cushion facing the *Qibla*. The head of the child is placed on the right arm.
- Then the person who is to recite the *Aqeeqaah* Doa starts praying it. (The Doa is written in the end).
- At the end of the Doa, when *Bismillah – Allah hu Akbar* is said the shaving of the child's hair should commence and simultaneously the knife should run over the goat's throat.
- Some of the *zabihat's* blood is then mixed with sandalwood powder and applied on the child's forehead (from where the shaving started).
- After the shaving, irrespective of whether the child is a son or a daughter, the nails of the last finger of both hands are clipped.

- Equivalent to the weight of the child's hair, *sadaqah* of gold or silver is to be done.
- The bones of the *Aqeeqaah* goat are to be buried and the hide should be given away in alms.
- The meat is to be distributed among mumineen.
- A quarter part of the goat along with its entire hind leg should be given to the child's midwife (*qabela*), and if she is not a Muslim than money equivalent to the price of that much meat should be given to her.
- The child's *aqeeqaah* has to be performed by the parents. If the father cannot afford it then the mother should do it. If there is no source of money or it is forgotten, then after 21 days the parents are no longer eligible to do the *aqeeqaah*. When the child matures, he is to do it from his own wealth. The son at that time will shave his entire head and the daughter shaves a small part from the back of her head.

Shaat Un Naafs (Sacrifice For The Soul)

The method for this is similar to the *aqeeqaah zabihat*. As in the *aqeeqaah*, the animal should be sound and without any defect. Its bones should not be broken – they should be buried. *Sadaqah* of the hide should be done. The meat should be distributed among people. While performing the *zabihat* of this goat the same *doa* that is prayed during the *aqeeqaah* is to be prayed.

Aqeeqah Doa

Bis mil lahe va ay ismae rasul ill lahe va bay ismae amir ul mumineena maulana ali yibnay maulana abi talib* va bay ismae maulatena fatemataz zahra il batul* va bay ismae imamay nil mazlumai nil maulana abi mohammed e nil hasan* va maulana abi abdullah hil hussain* va bay ismae maulana ali zainul abedeen* va bay ismae maulana mohammed e nil baqir* va bay ismae maulana jafer e nis sadiq* va bay ismae maulana ismail* va bay ismae maulana mohammedin sabay il motim meen* va bay ismae maulana Abdullah hil mastoor* va bay ismae maulana ahmed il mastoor* va bay ismae maulanal hussain il mastoor* va bay ismae maulanal mahdee* va bay ismae maulanal qaim* va bay ismae maulanal mansoor* va bay ismae maulanal moiz* va bay ismae maulanal aziz* va bay ismae maulanal hakim* va bay ismae maulanaz zahir* va bay ismae maulanal mustansir* va bay ismae maulanal mustaali* va bay ismae maulanal amir* va bay ismae maulanal imam it taiyebah abil qasim e amir il mumineen salawatul lahe alay va ala aba e hit tahereena va abna e hil akrameenal muntazerena ila yaum mid deen* Allah hum maj al nafsaha an nafse he (ha) *va lahmaha an lahme he (ha) * va damaha an dame he (ha) *va izamaha an izamehe* va mukkh ha an muk khe he (ha) *va uruqha an uruqe he (ha) *Alhamdo lila hil lazi zalla laha badal ezzay* Alhamdo lil lahil lazi amkanani an aduvehe va aduvey* Bis mil lahe qurbatan ilal lahe vat tiba an lay awliya e he vab tay ga an lay amrdatay he* Bismillahe Allah hu akbar**

(Note: - For a boy to say he and for a girl to say ha. Not to say both)

Khatanat



Khatanat (Circumcision) is an important practice in Rasulullah's (S.A.W.) *Shariat*. Rasulullah (S.A.W.) says: "الْحَتَّانُ الْفِطْرَةَ"

Khatanat is natural. It implies that Allah initially creates a human in the mother's womb with *khatanat*. Only later does a foreskin develop over the reproductive organ. The child should be cleansed by removing it. It is obligatory on a mumineen to be careful about this. Children should not be left without *khatanat*.

The custom of *Daawat* is that : - The joy's of the son's *khatanat* is freely expressed, a feast is held, also a *Sehra* is worn. The son's *khatanat* is to be hastened as it cleanses him.

Maulana Ali (S.A.) says: -The *Khafz* of a daughter should not be done before she is 7 years of age. While doing the *khafz* the entire skin (clitoral) is not to be removed. A bit should be kept as it enhances her colour and complexion and endears her to her husband.

Ahad & Misaaq



-: SIGNS OF PUBERTY :-

The 3 signs of a Boy coming to Age

1. *Ehtelaam* (Passing of Semen)
2. Pubic hair
3. Completing the 14th year and entering the 15th.

The 3 signs of a Girl coming to Age

1. Menstruation
2. Pubic hair
3. Completing the 14th year and entering the 15th.

Misaaq can be taken after any of these three signs is observed first.

At the time of coming of age, *Ahad* and *Misaaq* should be taken from *Dai-al-Asr* (T.U.S.) or from the *khidmatguzar* who has the *Raza Mubarak* for the same. Rasulullah (S.A.W.) appointed Maulana Ali (S.A.) on the day of *Gadire Khum* and *farmaayu* :

"من كنت مولاه فهذا علي مولاه اللهم وال من والاه وعاد من عاداه
وانصر من نصره واخذل من خذله وادر الحق معه حيث دار"

And then took Ahad for Maulana Ali (S.A.), and to avail the *barakat* of *Ahad* every year, *Misaaq* is taken during the *majlis* of *Eid-e-Gadire Khum* in all *bilaad imaaniyahs*. Similarly, *Misaaq Majlis* also takes place once in every *Sherullahil Moazzam*. It is the fortunate ones who receive this *barakat* from *Haq na Dai Aqa Maula (T.U.S.)* on such occasions.

-: AHAD AND MISAAQ :-

Allah Subhanahu has required from every mumin and muminah who houses the *walaayat* (love) of *Awliyaullah (AS)* to give them their *Ahad* and *Misaaq* (Oaths and Vows).

Allah has taken the *Misaaq* of all the *Ambiyah* (Prophets) and *Awliya*. Allah has mentioned the *Ahad* and *Misaaq* in the *Qur'an-e-Majeed* in more than 70 places. Allah states in one of his *Aayaat*:

"وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا"

This *aayaat* tells us of the firm oaths taken from the Prophets. The custom of *Ahad* and *Misaaq* is followed in every age.

Just as *Ahad* and *Misaaq* of mumineen was taken in the times of *Rasulullah (S.A.W.)* and the *Aimmat (A.S.)*, similarly the *Duat Mutlaqeen (R.A.)* have continued with the custom in that very way till today.

The *Nuq tat un Noor* (Point of Light) is linked with the *mumin mustajeeb* when he takes *Misaaq* and his spiritual birth takes place.

Maulana Eesa (A.S.) says "من لم يولد الولا دتين لم ينل ملكوت السماء!"

He who is not born twice (Physically and spiritually) will not acquire the heavenly kingdom.

Nikah Proposal

The boy's side takes a proposal to the girl's side.

The *Irshaad Munira* of *Huzurala (T.U.S.)* is that a *Mumin* should always try to get the daughter married as soon as she is of age. There should be no delay in this, and one should not assess the wealth of the boy, but assess his *imaan*. Elderly people always advise to seek *Raza Mubarak* from *Aqa Maula (T.U.S.)* as soon as a proposal is received and accept the proposal.

Upon receiving "yes", "*misri*" is given to all present and if possible, a *Hadaya* is given. If possible, the *Nisbat* (engagement) should be done at the hands of *Aqa Maula (T.U.S.)* or his *Mansoos Aali Qadra Maula (T.U.S.)*. During the time of engagement, the '*dulhan*' may be given a ring, silver bar, two handkerchiefs and *misr* placed in a plate/tray.

The grooms side: The grooms side should go with *misri* about seven persons to the bride's house for asking for the girl's hand. When the girl's side expresses affirmative to the proposal, all should be given the *misri*.

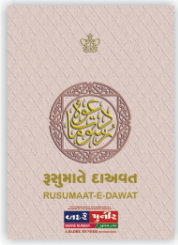
The bridegrooms side: a token gift may be given to all who may have come from the grooms side, give them *misri* and *sherbat*, and do *karaamat* as can be possible.

The Coming - Going Rasam

The grooms side: When the grooms side calls the bride at their residence for the first time, they should invite her friends also plus the mother of the bride and other close relatives. When the bride comes home, "*Nisaar*" should be done and proper "*Ikraam*" on the *jaman Thaal*.

The brides side: When the grooms side arrive at the brides, the mother-in-law should carry with her *sakan* sweets, and some other gifts for the bride. The bride should be made to sit on flower decorated pillow, and after the *jaman* should be presented with one *Jodi* clothes, ornament and other gifts. The bride's mother would present some small gift to the mother of the groom.

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The Baarne Chhadavaani Rasam

The brides side: The groom should be invited with his friends. The grooms mother should come with sweets. If possible, *Ikraam* of the groom should be done in the *jaman Thaal*, and be presented with sweets, buttons and/or *Saaya* cloth, whatever is possible.

On Other Occasions

On the eve of the *Pehli Mohaaram-ul-Haraam*, *Milaad Mubarak of Dai-az-Zamaan*, *Shab-e-Me'araj*, 15th of *Shabaab*, *Eid-ul-Fitr*, *Eid-ul-Adha* and all other happy occasions plus on the birthdays of mother-in-law, father-in-law, the bride and the groom, both side should send sweets and some gifts. The bride would bring salaam and would do salaam to the mother-in-law. In *Sherullahil Moazzam*, *iftaar*, *Qur'an Majeed*, *Haftis*, *Namaazi Jodi*, *Tasbeeh*, *Khaak-e-Shifa*, photo of *Maulana Minnaam (T.U.S.)* and other gifts should be given in a *Thaal* by the grooms side to the brides side. The groom's side should send gifts to the bride's side and like wise by the bride's side to the groom's side as may be possible during festivals.

Nikah



It is expected of a mumin that, he lives in an *Imaani* aura and leads a good and happy life and practices the dictates of *Islaam* and *Imaan*, which will enable him to lead a cleansed life.

Marriage is necessary for harmony in life. Elucidating this truth Allah says : -

**"وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ"**

(It is one of Allah's wonders that he has made for you all a partner from your own souls so that harmony prevails among you; and Allah has kept love and compassion between you.)

In man's life pleasure and harmony cannot be got without

matrimony. In the *Qur'an-e-Majeed* and elucidations of the *Hudaad Kiraam (A.S.)*, motivations towards marriage are a plenty. Matrimony leads to a man's *Tahaarat*, austerity and *barakat* in his livelihood. There are many instructions related to marriage in the *Shariat*.

બદરે મુનીર
BADRE MUNEEER بدرمنير

બદરે મુનીર ના રેગ્યુલર
 અપડેટ અને નવી સ્કેમના
 બારામા જાનકારી વાસ્તે
 વોટસએપ નંબર
+૯૧-૯૩૭૫૭ ૪૫૨૫૨
 પર આપનું નામ અને
 ગામના નામ સાથે
 મેસેજ કરો.

Conditions For Nikah

According to the dictates of the *shariat* and the customs of *Daawat*, only that *Nikah* which is conducted with the permission of the *Dai (T.U.S.)* is legitimate. Besides this a *nikah* in any manner is nothing but *Sifah* (illicit relation).

Rasulullah (S.A.W.) says : - " لانكاح الابولي وشاهدي عدل "

The *nikah* cannot be held without the *Wali* (of the Bride) and 2 just witnesses (of the *nikah majlis*)

-: TO HOLD A *NIKAH* IT IS NECESSARY TO FULFILL THESE 7 CONDITIONS : -

- Presence of the brides *Wali*
- Brides consent
- Grooms consent
- *Nikah Khutba* (Oration)
- 2 witnesses of the *Wakalat* should be kept
- There should be 2 witnesses of the *Nikah*
- To give *Meher*

It is obligatory on the relatives of the bride that they keep a note of her *Nikah Awliyah* to simplify her *nikah* proceedings and avoid difficulty when the need arises during *nikah*. The *Awliyah* (Attorneys) of the bride should be paternal relatives or her own children. The order is as below : -

- The brides maternal Grandfather
- The brides maternal Father. The grandfather and father are equal as *Awliyah's* to the bride. But if both are present in the *nikah majlis* the grandfather is more entitled to be the *wali*.

- The brides maternal son
- The brides maternal son's son
- The brides maternal brother
- The brides maternal brother's son
- The brides step brother (same father, different mothers)
- The brides step brother's son
- The brides Uncle (Father's maternal brother)
- The brides Uncle's Son (Father's maternal brother)
- The brides Uncle (Father's paternal step brother)
- The brides Uncle (Father's paternal step brother)

In a similar way, after this the nearest maternal relatives follow suit to be the *Wali*.

Note :- It is necessary that the bride's *Wali* is *Baalig* (Matured / Misaaq done).

To facilitate the matter of *nikah* the *meher* should be according to the *Sunnat* of Rasulullah (S.A.W.). The *Hudaad Kiraam* (A.S.) have set up a system for the *meher*, which a mumin should practice.

Syedna Taher Saifuddin (R.A.) started the custom of *Rasme Saifee* (many marriages together). Aqa Maula (T.U.S.) today has kept this custom alive. Performing *nikah* according to this custom solves many a problem of a mumin's life. And on top of that the marriage becomes *mubarak* by the *raza* and happiness of Aqa Maula (T.U.S.).

Nikah Ceremony

-: THE NIKAH :-

The groom wears a *Paghri* (turban) - if *Raza* is granted or *Feta. Kurta – Saya*. A string of pearls and *Takhti* around his neck along with a floral garland. A *Dushala* (Shawl) is put over the left arm. An amulet is worn on the right arm. A *Sehra* is tied after the *nikah*.

The bride wear's an elaborate dress (if possible Red), she applies *Mehendi* and dons ornaments. During the *nikah* she should pray *Qur'an-e-Majeed (Inna Fathana)* and if she has an excuse she can pray *Dua e Saifee* or *Salawat*.

The boy's side should do a *nikah* feast. The custom of *Nikah Toran* and *Nikah Salaam* are to be done.

-: NIKAH KHUTBA :-

Bismillah Ar Rahman nir Raheem

Al hamdo lilla hil lazi khalaka kulla shay inn faqad darahu taqdera
Ahmadohu va ashado an la ilaha illal lahul lazi khalaka minal ma e
basharan faja alohu nasaban va sehran va kana rabboka qadera**

*Va ashado anna mohammadan abdohu va rasulohu arsalahu bil
hoda bay deen il hakke basherav va nazera* Va da e yan ilal lahe
bay iznehi sirajan munera* Sal lal laho alayhe va ala akhehay va
vasi yehi ali yib ne abi tale benel lazi ja alohu akhan va vazera**

*Va ala ma aradal laho ala ma izhare deenehi moyenan lahu va
nasera* Va ala irsehil howrah il batulil azra ay maulatena fatema
tiz zahra il mubav va atee minal majde makanan khatera* Va ala
valadayhal imamay nil aqdasayne maulanal hasan e va maulanal
hussain il haezane minal immatay naeeman va mulkan kabira**

Va alal aimmate min zurri yate maulanal hussian il lazina azhabal laho anhomur rijsa vat ah harohum tathira Va ala maulana va syyedena va malekena va maleke jameyay umurenal imam it taiyebah abil qasim e amir il mumineena al motal hikmata va faslal khitab e tiflan sagira**

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Marriage Ceremony



-: MARRIAGE CUSTOMS TO BE PERFORMED :-

- *Manak Thamb*
- *Maandwa*
- Giving *Izan* (Invitation)
- *Kaatho Kutwanu*
- *Mosaala*
- *Panarwaanu* (*Vidai* of the girl)
- *Pehraamni*
- *Shehergast* (Procession)
- The *Orda* (Wedding room)
- On the day of the *Zafaaf* (Wedding night) the boy's side should do a feast as it suits their means.

-: IMPROPER CUSTOMS IN MARRIAGE :-

- *Pithi* should not be done.
- The groom should not lift the bride to untie the *Toran*.
- Expenditure for the marriage should be within one's means.

- Extravagance should be avoided.
 - It is obligatory to do a feast and express happiness.
- Marriage is a religious act, and all practices involved in it should be encircled by the *shariat*. Nothing against the *shariat* should be done.

During the marriage functions *Namaaz* timings should be kept in mind.

Bidat practices or prohibited practices should not be done.

Haraam should in no way be entertained on these occasions and in no way be used. If done these practices drive *barakat* away.

Note :- In all the above customs nothing is inflexible. The details of the marriage customs are given in a book named :- *Shaadi ne Massarraat ma Deen ne Adaab ane Khair ni Rusumaat*.

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Zafaaf

Rasulullah (S.A.W.) says : - that one should not stay up at night but for 3 reasons:-

- Reciting the *Qur'an-e-Majeed* and in Prayers
- In seeking knowledge
- For *Zafaaf*

He (S.A.W.) also said that: - You must dress for your wife just as you would like her to dress for you.

Imaam Mohammed ul Baqir (A.S.) says that : - 'By Dressing up the reference is to cleanliness, meaning that both should be clean.'

Maulana Imaam Jafferussadiq (S.A.) says that :- On the night of the *zafaaf* (wedding night) when the bride and groom enter the room, both should be in the state of *wuzu* and should first pray 2 *rakaats* of *namaaz*. The *niyat* for this *namaaz* is as follows :-

*Usalli salata qazail hava e jay (or – shukran lil lahe ta ala)
rakatain e lil lahe az zavajal la adaan mustaqbelal
qabatil haram e allah hu akbar.*

After the *namaaz* the groom should place his hand on the bride's forehead and pray this *doa* :-

Allah humma barik lee fee ahley va barik laha feya Va ma jamata
baynana fajam baynana fee khairin va yumnin va barakatin*
Va iza ja altaha furkatan fajalha furkatan ila kulle khairin* Alhamdo
lil lahil lazi hada dalalatea* Vagna fakre* Vna a sha khumuli*
Va a azza zillatea* Va ava ailatea* Va zovavja uzbatea* Va
akhdama mehnatea* Va anasa vehshatea* Va rafa a khase satea*
Hamdan kasiran taiyeban mubarakan ala ma atayta ya rabbe
va ala ma qasamta va ala ma akramta**

Then the groom should take his hand away and pray this *Hamd* and *Salawaat* :-

All hamdo lil lahe rabbil a lameen Allah humma salle ala Syyedna Mohammedin va ala aley Syedena Mohammedin kama sallayta va sallamta ala ibrahima va ala aley ibrahima innaka hamidun majeed.*

And then pray this doa :-

Allah humma zukney ilfaha va vuddaha va rida ha bee Var zukha zaleka minne* Vajma baynana bay ahsanij taymain va aymanay teylafin* Fainnaka tohib bul halala va takrahul harama val khilaf*

On the completion of this doa the bride should say *Ameen*.

When the man has intercourse with his wife he should first pray *Bismil lah ir Rahman ir Rahim* and pray this doa :-

Allah humma in qazaiyta minne al yauma khalakan fajalho laka khalay san Va la tajal lish shaitaan feehay shirkan* Va la hazzan va la naseban* Fajalho zakiyan* Va la tajal fee khalkehe Nuksan va la ziyada* Vajalho ila Khair e aqebat**

Zafaaf Morning

The bride's mother would send "*lachko*" in the morning, along with some gifts and item/s made of silver. In the morning, the mother-in-law would see-off the bride (when she goes to her mother's house) with gifts of one *Jodi* clothes, some ornament and sweets. On the day of the *Zafaaf*, the grooms side should do jaman of '*valima*' if possible.

Intercourse Houkd Should Not Be Done On

From the beginning of *Fajar* to *Shams*, from the eclipse of *Shams* to the disappearance of *Shafaq*, then nights on which there is eclipse of the moon, the day on which there is eclipse of the Sun, the day or the night on which there earthquake, the day and the night on which there is cyclone.

During these nights, the groom would forego his *Nafs* for *Nama* and *Zikrillah*.

1. The first night of *Rajab-ul-Asab*
2. The night of 15th *Shaban-ul-Karim*
3. The night of *Eid-ul-Fitr*
4. The night of *Eid-ul-Adha*

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Availing The Sick

When a mumin falls sick he should be patient. If he bears the pain his sins will be forgiven and he will get unlimited bounties. He should not wail and cry. If he complains than he might lose his reward.

There is lots of *Sawaab* in visiting the sick. When a mumin sits near a sick person, it is as he is in the garden of heaven and when he takes leave, Allah sends 70,000 angles who pray *Salawaat* on him. If he has gone in the morning they will pray *salawaat* till *maghrib*, and if he has gone in the night they will do so till *fajar*. That is why one should visit the sick either in the beginning of the day or night.

Rasulullah (S.A.W.) has forbidden eating while visiting a sick person. By doing that, he loses his reward promised to him.

- A sick can be visited only after 3 days.
- A lady can visit a sick woman.
- A lady is allowed to visit only a related man.

If the sick is in a state in which recovery can be hoped for, then this *doa* should be prayed : -

Allah humma haza abdoka in kana kad kaza ajalohu va rizkahu va asarohu fa ila jananteka va rahmateka Va in lam yaqze ajalohu va rizkahu va asarohu fa ajjil shifa a hu va afiyatohu. **

If the sick is a lady then to pray thus : -

Allah humma hazehe amatoka in kanat kad kizat ajlaha va rizkaha va asaraha fa ila janateka va va rahmateka Va in lam yaqze ajlaha va rizkaha va asaraha fa ajjil shifa a ha va afiyataha**

Near Death

When a mumin or mumina is dying, the custom is that his *Ehdul Ehsaan* should be taken by a person having the *Raza from the Dai (T.U.S.)*. This custom is a reason for *barakat*.

The person dying should be made to sleep in line with the *Qibla* - that is his feet should be facing the *Qibla*. So that when he is made to stand he will face the *Qibla*. By doing this Allah and his angels will look towards him.

He should be made to pray :-

*Ashado an la ila ha ill lal laho vahdahu la shareka lahu,
va ashado anna mohammedan abdohu va rasulohu,
va ashado anna maulana aliyan vasiyohu va vazirohu,
uddatan lay hazal mauqefay va lay ma badahu minal mavaqif.*

- He should continuously be made to pray *La ilaha ill lal lah*, as the person who dies praying it is in Heaven.
- He should also be prompted to chant the names of Mohammed (S.A.W.), Ali (S.A.), Fatema (S.A.), Hasan (S.A.), and Hussain (S.A.).
- His hand should be placed on his chest and he should be made to do *maatam*.
- He should be prompted to say the names of *Aimmat Tahereen (A.S.)*, *Duat Mutlaqeen (R.A.)* and especially the *Dai az Zaman (T.U.S.)*.
- *Azaan* in the right and *Iqaamat* in the left ear of the dying should be recited.
- The dying should be made to taste Honey and *Khaak-e-Shifa*.

- The following *ayaat's* and *doa* should be prayed sitting beside the head of the dying :-
- *Aayaat ul Kursi*
 - The 2 *ayaat's* after that
 - Then this *ayaat...*

“Inna rabbo komul lahul lazee khalakas samavate val arda fee sittate ayyamin summas tava alal arshae udab berul amra ma min shafe inn illa min bade iznehe zalekomul laho rabbo kum faa boduho afa tazak karoon.”

- Then to recite the last 3 *ayaat's* of *Surat ul Baqara*
- Then to recite this *doa* (For a Man)

Allah humma inn kana qad hazara ajalohu fa sahil alay hay amrohu. Allah humma akhrijha minho ila rizan minka va rizwanin. Allah humma laqqehil bushra. Allah hum mag firlahu zanbohu varhamho.

(For a Woman) *“Allah humma inn kana qad hazara ajaloha fa sahil amroha. Allah humma akhrijna minha ila rizan minka va rizwanin. Allah humma laqqehal bushra. Allah hummag firlaha zanbaha varhamah.”*

- Before a mumin dies and his speech ceases he is shown his place in Heaven. As Allah says :-

“Bash sharis sabereenal lazeena iza asabathum musebatun qalu inna lil lahe va inna ilay hay rajeuun. Ulaeka alay him salawatun min rabbe him va rahmatun va ulaeka homul mohtaduun.”

- At the time death nears, the mumin's face lights up, sweat

appears on his forehead, both his lips shrivel up, both his nostrils appear bloated, a tear forms in his left eye. These are the signs of death coming to a mumin.

- A white cloth is to be put over the deceased.
- There is a reward for all those who are patient, when the first blow strikes. When a mumin is afflicted he should do *sabar* and say: - "*Inna lil lahe va inna ilay hay rajeuun.*" One should not wail and howl. It is alright if tears fall due to sorrow. Women should not slap their faces or tear their clothes. Such acts distress the deceased. Moaning and groaning take away the rewards of forbearance.
- On those who are patient Allah bestows 3 things: - *Salaawat*, *Rehmat* and *Hidaayat* as Allah states in one *aayaat*:-

"وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ ،
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ"

- If it has not been possible to position the deceased towards the *Qibla* and perform the deeds one had to before the person died, not to worry. One can do it after he is dead.
- Also if it has not been possible to make the deceased pray the *aayaat*'s and *doa* mentioned then one can do it after he is dead.
- The family and relatives of the deceased should be patient and make preparations for the *Gusul* (bath) and *Kafan* (Shrouding).
- *Janabatdar* man or woman and menstruating women should not give the bath.

Mayyit Nu Gusul

- For the *gusul* (bath), the *mayyit* (deceased) is laid on a platform on its back facing the *Qibla*— means his 2 feet should be towards the *Qibla*.
- The corpse should be elevated above the ground so that it doesn't come in contact with dirt (*Napaaki*).
- Clothes on the dead body – like *Taaveez*, Ring (finger), Ornaments – all should removed.
- If a women's hair is braided, it should be undone.
- The *Aurat* of the corpse – (which in a man is from the naval to the knees and the whole body in case of a woman) should be properly covered with a cloth.
- Special care should be taken that the *aurat* is not bared, especially when the body is turned on its sides. Those who are performing the bath should not look at the *aurat*.
- If required water can be heated for the *gusul*.
- 3 baths are to be given to the corpse. It should be made to do *wuzu* as done for *namaaz*— except that the corpse should not be made to gargle and water should not be inserted in his nose.

THE METHOD OF MAKING THE CORPSE (WOMAN) DO *WUZU* THESE DOAS ARE TO BE PRAYED WHILE

- Taking the Niyat :-

*Allah humma inne owaz ze o hazehil mayyata wuzuas
salatay faqbal minne zaleka ya arhamar rahemeen*

- Washing its hands : -
Ash hado an la ila ha ill lal laho vahdahu la shareka lahu va ashado anna mohammedan abdohu va rasulohu va ash hado anna maulana ali yan vasiyohu va vazirohu.
- Making it do *Istinja* (while making it do *istinjsa* the left hand of the bath washer should be wrapped in a cloth) : -
Allah humma hassin farjaha an ma a seyaka hatta la ta seyaka vastur aurateha vagfir zallateha.
- Washing its Face : -
Allah humma bayyez vajha ha bay noore marefateka yauma tubay yezo vujahal mumineena va tusav vedo vujahal mushrekena va nav virho bay nooril imaan.
- Washing its (Right) hand till the elbow : -
Allah humma ateha kitabaha vala tutehe bay yasaree.
- Washing its (Left) hand till the elbow : -
Allah humma la tuteha kitabaha bay shimaleha vala min vara e zahree.
- Doing *Masah* of the Head : -
Allah humma gash sheha bay rahmateka min rahmatik.
- Doing *Masah* of the Ears : -
Vasmeha munadee jananteka min jannatik.
- Doing *Masah* of the Neck : -
Allah humma atiq rakabataha minan nare vahfazha minas salasele val aglale ya azizo ya jabb bar.
- Doing *Masah* of the Feet : -
Allah humma sab bit qadamay ha ala siratekal mustaqeme yauma tusabbeto aqdamal mumineena va tozil lo aqdama adaeqal mujremeen.

- After the *wuzu* is completed the corpse is given the 1st bath.
 - The 1st bath is to be given with water and along with it *Boldi* Leaves, *Khitmi* and *Kankori*.
 - The *niyat* (For a Woman) of the 1st bath is : -
Allah humma inne otha hayro hazehil mayyata lay ozela anhal janabata bil gaslatil awwalat.
 - After this water should be poured all over the body and the bath giver's hand should move along with the flow of the water, all over the body, just as a *janabatdaar* takes a bath.
 - To wash a corpse's back, one should not overturn it. Instead it should be tilted at its side, once on the right and then on the left.
 - It should also not be made to sit during the bath.
 - Firstly, during the bath, places where there is any impurity or filth should be properly scrubbed and cleaned – Near the ears, the feet, under the nails and where ever else there may be dirt over the body. For this purpose the use of soap is permitted.
 - The man's head and beard and the hair of the women's head should be washed and cleaned with the *Boldi Leaves* and *Kankori*.
 - Then the corpse is given the 2nd bath with *Kapur* (Camphor) and *Sukhad* (Sandalwood) – meaning that both of these are to be mixed in water and then it be used for bathing.
 - The *niyat* (For a Woman) of the 2nd bath is : - *Allah humma inne otha hayro hazehil mayyata kazaleka bil gaslatis saniyate.*
- After that the corpse should be made to do *wuzu* (same as before) and then be given the 3rd bath with clean, plain water. The *niyat* of this bath is : - *Allah humma inne otha hayro hazehil mayyata kazaleka bil gaslatis salay sa tay.*

Rasulullah (S.A.W.) says: - A Muslim man who gives a bath

to his Muslim brother, does not loathe it, does not look towards his aurat and does not mention any of its defects; then does his praise, walks along his *Janaaza* and prays *namaaz* on him; and when the *Janaaza* is placed near the *Qabar* (Grave) he sits beside it till the burial is done – that person will go back cleansed from all his sins.

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Hanoot And Kafan

It is preferable that the numbers of *Kafan* (shrouding) is odd. 3 – 5 – 7, nothing is specific. But the *sunnat* is that the *kafan* comprises of 3 pieces of cloth. The cloth should be white and concealing.

There are 3 original pieces in the *kafan* : -

- 1) *Lifaafa* (Sheet)
- 2) *Qamis* (Shirt) and
- 3) *Izaar* (Lungi for Men and *Theparao* for Women)

Besides these 3 the following clothes are also to be included in the *kafan*, but these are not included in the count.

- 1) *Emaamat* – *Paghri* (Turban) for men. If the deceased is a boy who's *misaag* is not done, then a handkerchief / scarf should be tied instead.
- 2) *Khemaar* – *Odhna* / *Dupatta* for women and *Maqna* (a band to tie on the head)
- 3) *Langot* – (*Lungi* type) for men and women.

After the bath, the corpse should be wiped with a clean cloth. Another clean and dry cloth should be put over the *aurat* and the cloth that covered it during the bath should be gently removed. To tie the *langot*, the cloth should extend from the navel to the knees in breadth and should have enough length to be easily wrapped around the body. Cotton wool should be spread on this cloth and *Hanoot* applied on it and the cloth is wrapped and tied like a *lungi* on both his *Haqawain* (Hip's) . The cotton wool should be placed on the *aurat* and beneath the *Maqadat* (place of excretion). The *langot* should be tied firmly. Before the *kafan* clothes are put on, they should be spread

out and folded and gently slipped under the corpse.

-: REGARDING THE *KAFAN* CLOTH :-

There is no fixed quantity for the *kafan* cloth. At the least the cloth should be enough to cover the body. It is generally best to take a cloth with 60" breadth, which is approximately enough for all.

For the bath and *kafan* both it is preferred if totally 10 yards of 60" breadth cloth is used. From this, cloth for the bath and *kafan* can be cut accordingly : -

For Bath

To place on the corpse's *aurat* during the bath = $60 \times \frac{3}{4}$ yard

To place on the corpse's *aurat* after wiping the body = $60 \times \frac{3}{4}$ yard

To wrap around the hand of the person giving the bath = $60 \times \frac{1}{4}$ yard

TOTAL $60 \times 1\frac{3}{4}$ yard

For Kafan

For the *Lifaafa* 60 x 3 yards

For the *Langot* $60 \times \frac{3}{4}$ yards

For the *Izaar* 45 x 2 yards

For the *Qamis* $60 \times 2\frac{1}{2}$ yard

TOTAL $60 \times 8\frac{1}{4}$ yards

Out of the extra 15 x 2 yards cloth of the *lungi*, 10 x 2 yards should be used for the corpse's *paghri* and of the remaining pieces tie – bands for the *kafan* can be made.

If the corpse is a woman, 60 x 2 yards cloth extra (besides the 10 yards) should be taken for her *Odhni*.

-: METHOD OF SPREADING THE *KAFAN* :-

First the *lifaafa* is spread. Then the *Qamis* is spread on top

of it. The *Qamis* cloth is to be folded in half, length wise and a cut made at the fold to enable the corpse's head to go through it. Half of the *Qamis* is spread over the *lifaafa* and the other half is left folded near the upper side of the corpse. After that the *lungi* should be spread, positioning it such that it extends from the navel to just above the ankles.

-: METHOD OF PUTTING ON THE QAMIS :-

The half of the *Qamis* which was spread on the *lifaafa* will stay under the corpse. The upper half is now put on the corpse's body and the head inserted through the cut.

After the corpse is placed on the *kafan*, *hanoot* is to be applied. *Hanoot* implies *Kapur* (Camphor), *Sukhad* (Sandalwood) or similar fragrant things. Generally *hanoot* is applied filled in cotton wool. The parts of the body which come in contact with the *Sajda* are to be fragranced with *hanoot*. They are: -

- The forehead
- The nose
- Both knees
- Upper part of both feet
- Palms

While applying the *hanoot* (filled in cotton wool) on the feet and palm, the cotton should be pushed between the toes and the fingers to prevent it from slipping away. The *hanoot* should be inserted between the thumb and index finger of both hands and on the elbows too. Besides this, the *hanoot* cotton is to be kept on the corpse's: -

- Head
- In both ears

- On both eyes
- On the mouth
- The beard
- The chest
- The navel
- Beneath the *Faraj* (Reproductive Organs)
- Beneath the armpits
- Between the thighs
- Between the shins and
- Between the 2 feet.

After this the corpse is made to wear the *izaar* from the navel to above the ankles by wrapping it and then the *Qamis* is put on.

If a man then a *paghri* is to be tied as follows: - one end of the cloth is taken, after leaving a bit, it is placed on the corpse's head from somewhere in the middle. Then it is taken from beneath the beard. The end is tucked in after completely wrapping the cloth. The other end, the left side, is pulled to lengthen and placed on the chest with the *kafan*.

If the corpse is a woman, the head is covered with an *Odhni* and a *Maqna* (Head band) is tied.

Finally the corpse is wrapped in the *lifaafa*.

Bukhur can be done in the place where the bath and *kafan* is taken place. But the *bukhur* should not be done to the corpse neither should it or *Agarbatti* (Incense sticks) be taken along with the *Janaaza*.

A person who expires in the state of *Ehraam* should not be perfumed / fragranced.

Maulana Ali (S.A.) says : - The *kafan* is the first thing to be



deducted from the wealth of the dead. After that his debts are to be paid off and only the remaining is to be utilized in executing his will and in distributing among his heirs. *Kafan* – here implies all the expense related to the *kafan*.

By saying that - *the kafan is the first thing to be deducted from the wealth of the dead* - is meant to indicate that only if the money for the *kafan* is not available it should thus be taken out. It does not mean that, for every person his *kafan* should be deducted from his wealth.

Before the corpse is wrapped in the *lifaafa* the *Big Ruqa Chithi* is kept open on the chest and the *Small Ruqa Chithi* is given in the right hand.

In both the *Ruqa Chithi* the *Aamil ul Mauze* (Head representative of Aqa Maula (T.U.S.) or the one with the *raza* of Aqa Maula (T.U.S.) should be requested to inscribe *Bis millah ir rahman ir rahim* and in the Small *Ruqa Chithi* the Dai (T.U.S.) , his *Mazoon* and *Mukaasir's* names are also to be written.



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Iddat

Allah Subhanahu states in the *Qur'an-e-Majeed*:-

"وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَيَنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا"

- The women whose spouse expires should sit in *Iddat* for 4 months and 10 nights.
- *Raza* (Permission) is to be obtained from the person holding it and if possible from the *Dai az Zamaan*. It is a reason for *Barakat* and *Sabar*.
- The woman who is going to sit in *Iddat* should perform a *Gusul* (Bath) before *Maghrib*. She should do the *Wuzu* and then the *Gusul*.
- The *Niyat* of the *Gusul* is: - *Allah humma inne agtaselo lil ahdade Bismillah hay Allah hu Akbar*.
- A woman sitting in *Iddat* should pray *Maghrib- Isha namaaz* in the *Ehdad* clothes after the bath, doing *wuzu* again.
- She should sit in *Iddat* after *maghrib* for 4 months and 10 days and only after the completion of the 10th day after *maghrib* is she supposed to finish her *Iddat*.
- Rasulullah (S.A.W.) says: - A woman in *Iddat* should not wear any neither perfume nor *Surma* in her eyes, nor apply *Mehendi*, nor put fragrance in her hair, nor comb her hair without need, nor don herself with any ornaments or beautify herself, nor wear colouring garments. This sort of *Ehdad* (Restriction) is required only of the wife. (There is no *Ehdad* for the woman who is performing the *Iddat* of *Talaag* – (Divorce).

- A custom has been bestowed upon us by the *Hudaad Kiraam (A.S.)* that, a woman in *Iddat* should wear white clothes. She should recite the *Qur'an-e-Majeed*, *Adiyat Mubarak*, *Qasaid Mubarak* – especially the *Marasiya* of *Ya Syyedas Shoha Dai*. And also recite the *Zikr* of *Awliyah ullah (A.S.)*.
- The *Iddat* is broken if a man or child rather than her blood relation (*Mehram*) see her or she sees him or them. She has to sit again for 4 months and 10 days.
- If a pregnant woman's spouse expires, then she has to sit in the *Iddat* for *Abadul Ajalain* – meaning that if before the end of 4 months and 10 days she delivers, she should complete the 4 months and 10 days. And if at the end of the 4 months and 10 days she has still not delivered, she should extend the *Iddat* till she delivers.
- The woman should sit in her *Iddat* in one place. If due to any illness or other important reason she has to be moved to another place then she will have to redo the whole *Iddat* again.
- A man can visit his wife's maternal mother (Mother-in-law) in her *Iddat*, irrelevant of whether he has a child from that wife or not.
- A man cannot visit his wife's mother (Mother-in-law) who is not her maternal mother.
- A man who has a relation (*Mehram*) by *Rada* can visit that woman in her *Iddat* just as those who are related to her by blood.
- A man can visit his step-mother in her *Iddat*.
- When a woman finishes her *Iddat* she is to do the following

: - She should pray *Maghrib-Isha namaazin* in her *Iddat* clothes and bathe after that. The *niyat* of which is as follows: - "*Allah humma inne agtaselo le tarkil ahdade Bismillah hay Allah hu Akbar.*" She must do *sadaka* and *istighfaar*, and *mumineen-mumenaat* should pray *fateha* as follows.

"اللَّهُمَّ إِنِّي أَعْتَسِلُ لِلْإِحْدَادِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ"

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Majlis Etiquettes



- When a mumin enters the royal court of the *Dai-az-Zamaan (T.U.S.)* for *Qadambosi* (kissing his hands and feet) he should bear in mind that it as though he is in the *Imaam's* court, rather he is standing before the *Panjatan Paak (A.S.)*.
- Thus he should maintain its dignity and bow down in a *sajdaah* and kiss the ground in reverence. He should appear with a contemplation and knowledge of the *Dai-az-Zamaan's (T.U.S.)* standing and glory.
- In accordance with the guidance of the *Hudaad Kiraam (A.S.)* a mumin appearing before the *Dai (T.U.S.)* should pay heed to his *Tahaarat* and cleanliness.
- He should come in a state of *wuzu*, donning good clothes, wearing a fragrance and adorned with the beauty of *Imaan*.
- Bearing in mind the glory of the *Dai (T.U.S.)* and conducting

himself with due decorum he should attain the honour of *Qadambosi* and the *sawaab* of *Haj* and *Umrah*. He should know that performing *Qadambosi* is equivalent to kissing the *Hajare Aswad*.

- He should stand slightly in a calm, composed and dignified manner.
- Voices should not be raised. Talking amongst each other should be avoided. It is improper to laugh or merry make in any form.
- One should look at the *Dai (T.U.S.)* with reverence bearing in mind that even looking at Aqa Maula (T.U.S.) is a form of Worship (*Ibaadat*).
- One should not ill treat anyone, in the glorious presence of the *Dai (T.U.S.)*. Even if he is ill treated by some one he should tolerate it and endure, not rebel and fight back.
- Any perfume or fragrance displeasing the *Dai (T.U.S.)* should not be applied.
- When a person leaves the presence of the *Dai (T.U.S.)* after performing *Qadambosi*, he should not show his back to the *Dai (T.U.S.)*, instead walk backwards or side wards and only after one leave's the Hall (*Bethak*) should he turn completely.
- The *Tashrif* (Gift) that the Dai (T.U.S.) bestows by his grace should be accepted with gratitude and should not be lessened and measured with worldly riches. He should value it as *Barakat* and see it as Maula's (T.U.S.) grace – not his right.
- When doing *Arazor* asking Aqa Maula (T.U.S.) anything, one should first say *Joil to fidaq* or *Ja a la nil laho fidaq*.

Majlis



On the occasion of *Awliyah ullah Kiraam's (A.S.) Urs mubarak*, a *Majlis* (Religious Gathering) is held in all cities where mumineen abide.

A *Khatmul Qur'an-e-Majeed* is done, followed by the *Sadaqallah* of that *sahib*. Then a *Qasida* (Literic Arabic Poetry) is prayed, which is in the praise of that *sahib*. Similarly *Qasida's*, *Nasihah's* and *Nazam's* written by *Hudud Kiram (A.S.)* are also recited.

Fateha Mithaai (Sweets) or fruits should be distributed among those present in the *majlis*. On this auspicious occasion *Sawaab e Azeem* (Great Bounties) can be attained by performing *Salawaat / Fatheha Jaman* (Feast).

This *Fateha* should be prayed at the end of every *Majlis*: -
Sabbatana laho va iyakum ala ta atehe, va ta atee rasulehe,
vat atee imaam iz zamaane fee ardehe, va ta atee dai hay va hudu

*dehe, va khatama lana va lakum bay khate matil kahire
va salamatil imanay feed dunya va fil akheratay, bay haq qay
Syyedna Mohammedin va alehit Tahereena salawawtul lahe
alayhim ajmaeen. (Al – Fatheha).*

After reciting *Surat e Yaasin* or *Surat e Ikhlalas* or any other *Surat of the Qur'an-e-Majeed*, if it's *sawaab* is to be presented to the *Awliyah ullah Kiraam (A.S.)*, then this *Doa* should be prayed : -

*Allah humma bal lig sawaba ma qaratohu minal quranil qaremay
ila janabid Dai il Ajal lay (Or) Al Maulal Ajal lay (Or) Al Had dul Faze
lay (Then to take the name) _____ Fa qad desil la humma
ruhahu, va lat tif rehahu, va navvir zarihahu, vala tukh lena min
savaree barakate hee, va havamee fuyuzate hee, bay haqqe
Syyedna Mohammedin va alehit Tahereena salawatul lahe
alayhim ajmaeen. (Al – Fatheha).*

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Niyaaz

As in the custom of *Dawat e Hadiyah*, *Niyaaz Jaman* (Feast) in the *Salawaat of Khamsat e Athar (A.S.)*, *Aaimmat Abraar* and *Duaat Akhyaar (R.A.)* is held. Mumineen mumenaat should pray *salawaat* and *Bismillah Ir Rahman Ir Rahim* and eat from the *jaman*. The *Barakat* of the *jaman* is plentiful for those who eat and for those who feed.

Salawaat on the *Khamsat e Athar (A.S.)*, *Aaimmat Abraar* and *Duaat Akhyaar (R.A.)* is to be prayed thus :-

*Allah huuma sale ala Mohammedin va aleyin va Fatemata
val Hasanay val Husainay va alehemut Tahereena va
Duat humel mutlaqeena va sallim va barik var ham va
taraham alay him ajmaeen.*

If one wants to pray *Salawaat* on someone in particular from amongst the *Mawaali Kiram (A.S.)* he should pray thus :-

*Allah huuma sale ala Mohammedin va aleyin va Fatemata
val Hasanay val Husainay va alehemut Tahereena, la sea
yema ala (Imaam) _____ va salle ala duate himul
mutlaqeena la sea yema ala (Dai) _____ va sallim va
barik var ham va taraham alay him ajmaeen.*

Niyaaz Jaman (Feast) Fateha

On the occasion of the *Urus* of any *Hadde Fazil* or in the *niyaaz jaman* on any occasion the *fateha* is to be prayed thus :- *Va ala niyat e maulal fazil (Or) Al haddil fazil (Then To Take The Name)*

*_____ Fa qad desil la humma ruhahu, va lat tif rehahu, va navvir
zarihahu, vala tukh lena min savaree barakate hee, va havamee
fuyuzate hee, bay haqqe Syyedna Mohammedin va Alehit Tahereena
salawaatul lahe alayhim ajmaeen. (Al – Fatheha).*