

بسم اللہ الرحمن الرحیم

# The Elementary Teaching of Fiqh-e- Shafae

ترتیب الصلوٰۃ جدید

(شافعی)

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## INDEX

1. Publisher Note	5
2. The Importance of Taqleed	7
3. Brief Biography of Imam Shafae	8
4. The Religion of Islam	11
5. The Pillars of Islam	14
6. Eemaan / Faith	15
7. The Ar'kaan of Eemaan	17
8. Al - Ihsaan	18
9. Five Kalima In Arabic & English	19
10. Allah	22
11. The Sifaat	26
12. The Angels	27
13. The Revealed Books	31
14. The Messengers of Allah	34
15. The Qadaa and Qa'dar	39
16. The Last day	42
17. Religious Rules	45
18. Salaah (Prayer)	47
19. Sunnats of Wudu	49
20. Makroohat of Wadu	54
21. Ghusul (Religious Bath)	56
22. The Method of Masah	55
23. Tayammum	60
24. Istinja	62

25. Arkaan-us-Salaah	74
26. Sunnat Acts of Salaah	81
27. Sajd-e-tilawat	90
28. Salaatul Jumuah	91
29. The Eid Prayers	95
30. Salaatul Musafir	98
31. Salaatul Mareed	100
32. Missed Prayers	102
33. Sunnat and Nafil Salaahs	103
34. Slatul Janaza	108
35. The Talqeen	113
36. Zakaat	115
37. Ramadhan	118
38. Salaatul Taraweeh	121
39. Hajj	126
40. Umra	130
41. Qurbani	131
42. Aqeeqa	133
43. Masque	133
44. Salawaat on the Prophet	135
45. Live an Islamic way of life	137
46. Raising Your Child .....	138
47. What is Tauba	141
48. Signs of Qiyamah	143
49. Great Challenge of ....word	145
50. Method of Reciting ...Fateha	147
51. Tahleel	149

**PUBLISHER NOTE**

Present is a high time in which people are moving away from their ASLAF (Old Leaders and Scholars) and get indulge with wrong people and go astray from the true path of Islam. Thus in such critical phase we should try our best to restore the teaching of our Aslaf into our current generation to safeguard their Aakida and Iman. In this regard Islamic literature can play a vital role. There is scarcity of Shafae literature and thus it was need of the time to found "Imam Shafae Foundation" (ISF) in order to compile and publish Shafae literature.

As you all know that Imam Shafae Foundation, Mumbai is been active since last Five(6) years in the field of Publication of Islamic Books regarding Shafae Fiqh and on other topic from time to time. Alhamdulillah ISF has published more than 26 books (Urdu, Hindi) on various topic of Shafae maslak including Urdu translation of (Surah Bakara & Al Imran) Tafseer e Rehmani written by Baba Makhdoom Ali Mahimi رحمۃ اللہ علیہ All these books are available at Islamic book stores in Mumbai. Now Elementary Teaching of Faqh-e- Shafae is in your hand. This is our First English Publication.

I Hope and pray that this book which I undertook according to the best of my ability will be of enduring spiritual value to all reverent and earnest seekers of truth. This book is a very short knowledge on Iman, Salaah, Roza, Zakaat, and Hajj, mainly for the guidance of the

youth, based on the teachings of Hazrat Imaam Shafae رحمۃ اللہ علیہ

Finally it is my pleasant duty to acknowledge the assistance of certain persons to whom I owe a debt of gratitude and appreciation.

Firstly to Haji Moinuddin Yusuf Harnekar (South Africa) and A. Rashid Harnekar Sahab, (South Africa) who not only prompted and supplied all materials to undertake this book but also given encouragement and financial support while carrying out this task. I also wish to express thanks to Hazrat Allama Mufti Aasmat Bubere, Allama Siddique Noorani, Janab Ayyub Waghoo, Janab Farooq Kazi & Janab Ashfaq Qadri Sahab for editing and revising my effort.

During the course of your reading if any errors or shortcomings are identified, kindly bring them to our notice so that these could be rectified.

May ALLAH Almighty accept the humble efforts of all who contributed towards the preparation of this book and may the Almighty Allah سبحانہ و تعالیٰ bless us all by the faizan of Sarkar رحمۃ اللہ علیہ and of Imam Shafae رحمۃ اللہ علیہ Ameen.

We would request all the readers to do remember in your duas all those who contributed and made this publication possible.

**Ashfaq Ahmed Kasam Thakur**  
**Shafae, Sharifi**



### THE IMPORTANCE OF TAQLEED

The term Taqleed can be defined as a word or action of someone obligatory to follow because these people are authorities of the laws of Islam.

It should be remembered that the issues discussed herein are in accordance with the Shafa'ee school of thoughts. The Muslim Ummah from the time of the Taba' Tabeen – (the followers of Tabaeen) until the present day is unanimous that the Four imams are all true authorities of the laws of Islam. Therefore it is obligatory upon the masses to follow any one of them in matters of religious laws. To follow anyone of them is in reality following the Holy Qur'aan and

Sunnah of the Holy Prophet ﷺ.

As every Muslim does not have the capacity for authoritative interpretation of Islamic laws from the Qur'aan and the Sunnah. He has therefore to follow one of these for Imaams who are unanimously accepted as authorities. Even great luminaries like Imaam Bukhari, Imaam Muslim, Hazrat Ghouse Paak Sheikh Abdul Qader Jilani, Hazrat Khwaja Muinuddien Chishti رحمۃ اللہ علیہم etc who have made Taqleed of one of the four Imaams in matters of religious laws and practices.

The Holy Prophet Sallallahu Alaihi Wasallam has said there would be seventy three sects in Islam from which one will be on the path of salvation. This would be the majority of the followers who are looked upon as those belonging to Ahle Sunnat Wal Jama'at.

The following are the four Imaams of the Ahle Sunnat.

(1) Imaam Abu Hanifa No'man bin Thabit رحمۃ اللہ علیہ

(2) Imaam Malik bin Anas رحمۃ اللہ علیہ

(3) Imaam Muhammad bin Idrees Ash Shafa'ee رحمۃ اللہ علیہ

(4) Imaam Ahmad bin Humbal رحمۃ اللہ علیہ

Because the issues in the booklet are based on the Shafa'ee school it is deemed appropriate to present a brief sketch of the life of Imam Shafa'ee رحمۃ اللہ علیہ

### Brief Biography of Hazrat

Imaam Shafa'ee رحمۃ اللہ علیہ (150-204 A.H.)

Imaam AbuAbdullah Muhammad bin Idrees Shafa'ee was born in Ghazza in 150 A.H. After the demise of his father he was brought up in the loving care of his mother. At the age of two his mother came with him to the Holy City of Makkah. After a few years he was enrolled in a Madressa. He possessed remarkable intelligence and at the age of seven he was Hafiz – ul – Qur'aan. By the time he was ten he had memorised the celebrated book of Hadith "Muattah" and at the age of fifteen commenced with "IFTA" the issuing of religious verdicts. (FATWA)

Imaam Shafa'ee رحمۃ اللہ علیہ left Makkah to come to Madina where he centered under the tutorage of Hazrat Imaam Malik رحمۃ اللہ علیہ from whom he continued to receive great blessings for some time.

Amongst the list of his distinguished teachers the name of Imaam Muhammad features prominently, who was the celebrated student of Imaam Abu Hanifa رحمۃ اللہ علیہ. Due to the tremendous influence which Imaam Muhammad had on him Imaam Shafa'ee would always fondly remark. "Whoever wishes to gain a high position in jurisprudence should seek benefit from the students of Imaam Abu Hanifa رحمۃ اللہ علیہ because Allah Almighty has opened the doors of deductive issues and principles of deductive logic on them." He would



further state that "amongst my teachers I am most indebted to Imaam Muhammad."

Imaam Ahmed bin Hambal رحمه الله عليه was his student and was closely attached to him. Imaam Ahmed bin Hambal رحمه الله عليه states. "I am praying for Imam Shafa'ee for thirty consecutive years. Not a single night has passed in this long period in which I had not offered Dua for the great Imaam."

Imaam Ahmed bin Hambal رحمه الله عليه would always talk of Imaam Shafa'ee outlining his praiseworthy qualities. His daughter, on hearing the praises of Imaam Shafa'ee from her father was greatly desirous of meeting the celebrated Imaam. One day when Imaam Shafa'ee came as a guest to their home spend the night there, the daughter was avidly listening to his conversation and examining his every movement and word. At night her father engaged himself in the remembrance of Allah Almighty, but Imaam Shafa'ee رحمه الله عليه had slept the entire night. This surprised the daughter and in the morning she asked the father that day and night you continue to praise Imaam Shafa'ee. Yet at night I did not find that Imaam in the worship of Allah Almighty. While they were engaged in this discussion Imaam Shafa'ee رحمه الله عليه arrived. On seeing the Imaam he in accordance with Arab customs asked the Imaam.

كَيْفَ كَانَتْ لَيْلَتُكَ؟

How did you spend the night?

Imaam Shafa'ee رحمه الله عليه replied

مَا بَتُّ بِلَيْلَةٍ أَظْيَبَ مِنْهَا وَلَا أَيْبَرَ

I had not spend a more beneficial and blessed night than this.

Imaam Ahmed bin Hambal رحمه الله عليه asked. In what way was it beneficial?

To this Imaam Shafa'ee رحمه الله عليه replied.

"Tonight I solved one hundred intricate issues though I

had been lying on my back. Thus in a way I spent this night for the good of the believers."

Afterwards the father explained to the daughter that the manner in which Imaam Shafa'ee رحمه الله عليه spent the night was indeed far better than my action and worship.

The following Hadith of the Holy Prophet is sufficient to clarify the greatness and piety of Imaam Shafa'ee رحمه الله عليه

اللَّهُمَّ اهْدِ قُرَيْشًا فَإِنَّ عَالِيَهَا يَمْلَأُ كُتُبَ الْأَرْضِ

"Oh Allah enlighten the Quraish with the light of guidance because from them will be born a scholar whose knowledge will fill the four corners of the earth."

Imaam Abu Naeem رحمه الله عليه states that Imaam Shafa'ee رحمه الله عليه is indeed the proof of the Hadith because no scholar in the Quraish was found to equal him.

Undoubtedly Shafa'ee followers are found in large numbers in different countries of the world. Also numerous celebrated commentators of the Holy Qur'aan and Hadith as well as jurisprudence are from the Shafa'ee school of thought whose works of research are proving beneficial to the Muslim Ummah.

Imaam Shafa'ee رحمه الله عليه spent his entire life in the service of Islam. Fifty four years of his life were rendered to beautify the garden of Islam. His blessed soul left the world on the last day of Rajab on the eve of Friday after he had offered his Magrib Salaah in 204 A.H. His sacred Mazaar is found in a place situated towards the East of old Cairo and the South of modern Cairo and is visited by thousands of devotees.

May Allah Almighty out of His Infinite Mercy and Bounties shower countless blessings on the holy Mazaar of Imaam Shafa'ee رحمه الله عليه for eternity.



## إسلام THE RELIGION OF ISLAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَبِهِ نَسْتَعِينُ عَلَى أُمُورِ الدِّينِ وَالْدُنْيَا وَصَلَّى اللَّهُ  
وَسَلَّمَ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَآلَ وَلَا قُوَّةَ  
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Islam means complete and total submission to the will of Allah. Islam is the eternally true religion that the prophet Muhammad ﷺ came with. It is the religion that agrees with both intellect and reason. Islam is the religion that is good for all times, places and people. Islam is a comprehensive way of life, providing a complete code of behavior to guide the Muslim in every sphere of his existence.

Islam teaches us the uniqueness of Allah, and the laws that Allah want us to follow. It teaches us that there is only but one true god, Allah, the Creator of heavens and earth. Islam commands us to do good and to abstain from all evil. The person who follows the religion of Islam is called a Muslim. All the followers of Islam are treated equally irrespective of race, colour, language or nationality. The commands of Islam are applicable to all its followers, without any distinction. All its followers must execute its commands and all its followers have the same rights and duties. Both male and female will be rewarded for their good and punished for their evil, unless the Almighty with His infinite mercy, forgives His servant, for He is the Most Merciful, forgiving. Islam teaches us that Allah does not

look at the beauty or our features, neither at the strength of our bodies, nor at the colour of our skin, nor at our riches and wealth, but Allah looks at the goodness of our deeds, at the sincerity of our actions, and at the purity of our hearts. All people are equal in Islam, the only criterion that distinguishes one from the other, and makes him better than the other, is the distinction of Taq'wa\piety and righteousness. Our prophet ﷺ said: "All of you are children of Adam, and Adam was created from clay, there is no distinction for the Arab over a non Arab, nor for a non Arab over an Arab, save with Taq'wa\piety". This unity and equality of mankind is expressed in the following verse of the Quran:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات ١٣)

O Mankind ! We Created You From One Male And Female. Then distributed You Into Nations And Tribes, That You May Know one another. Indeed the noblest among you in the Sight Of Allah Is He Who Is most God -fearing Undoubtdly, Allah is All knowledge, Fully Aware.

Islam is the religion of peace and commands us to aim for the greatest ideals. It teaches us to love one another, to respect one another, to show mercy to one another, to forgive one another, to co-operate with one another for the good of society, and to work together for the happiness and prosperity of mankind. Islam orders us to obey and respect our parents, to treat them with kindness and mercy, and to respect and honour our neighbor. It teaches us to be kind, useful, honest, sincere, brave, punctual, truthful, generous,



charitable, humble, modest and clement. Islam teaches us to be just and fair at all times to all people, even though they be our enemies. Islam commands us to respect and protect the lives, the properties and honour of others. Islam allows us to enjoy the lawful pleasure of this world. It prohibits us from eating the swine, taking and giving of interest, drinking wine, committing fornication, murder, theft, gambling, and forbids us from cheating, exploiting others, oppression, being cruel to animals, haughtiness, pride, selfishness, jealousy, back biting, slander, telling lies, mocking at others and to look down on people. Islam commands us to perform the five daily prayers, to give alms to the poor, to fast during the month of Ramadaan, and to perform the pilgrimage\Hajj. Islam commands us to make use of our intellect, our mind, and intelligence, to protect it, not to allow it to be destroyed and harmed through e.g. wine, drugs, opium, dagga, cocaine, heroin or any other sorts of narcotics or intoxicants, because our mind and intellect is the most precious item in our being, and that it is through our intellect and mind that we can distinguish between right and wrong, that we are aware of the existence of Allah, that we can understand the words of Allah and the commands of our religion, and conceive and comprehend the things around us. Islam teaches us that this world will not remain for ever, that it will come to an end, that every person will appear before Allah, after his death, and that he will be answerable and accountable for all his deeds. It teaches us that there will be a better and an eternal life for the pious and good, and that the evil doers will be punished, unless Allah with His infinite mercy forgives them. Thus Islam commands us to try our outmost to

perform good in this world, in order to gain the pleasure of Allah, and gain entrance to Jan'nah through the mercy of Allah. It is for this reason that Islam commands us to prepare ourselves for the hereafter, by worshipping Allah, by obeying His commands, by applying the model and example of our prophet Muhammad, sol lal'laahu alayhi wa'sal'am, in our daily life.' Islam is peace, salvation, safety, success, guidance, truth and light. Islam is the religion of all the prophets and messengers of Allah, it is the only religion accepted by Allah. Allah says in the Quran:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴿١٩٠﴾

Surely, The true Religion by Allah is Islam.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٩١﴾

﴿١٩٠﴾

And whoso seeks Any Religion Other Than Islam, It shall Never be Accepted from Him; And such a person Will Be among the losers in the Hereafter.

اركان اسلام

## THE PILLARS OF ISLAM

أَرْكَانُ الْإِسْلَامِ خَمْسَةٌ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ صَوْمُ رَمَضَانَ حَجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا .

AR-KAA-NUL IS-LAAMI KHAM-SAH: SHA-HAA-DA-TU AL-LAA ILAA-HA IL-LAL-LAAH, WA AN-NA



MU-HAM-MA-DAR RA-SOO-LUL-LAAH, WA I-QA-MUS-Salaah, WA-EE-TAA- UZ -ZA KAAH, WA-SOA-MU RA-MA-DAAN, WA -HAJ-JUL BAY-TI MA-NIS-TA-TAA-A ILAY-HISA-BEELAA.

### THE AR-KAAN\PILLARS OF ISLAM ARE FIVE:

1. To testify (to bear witness) that there is no true god beside Allah, and to testify that Muhammad is the messenger of Allah.
2. To perform the five daily prayers.
3. To give the Zakah.
4. To fast during the month of Ramadaan
5. To perform the pilgrimage to the house of Allah, for those who are able to find a way thereto

**N. B:** The word Ar'kaan is the plural form of the word Rukun in Arabic, which can be translated to mean principles, essentials, fundamentals, pillars, corners, basics parts or main components.

إيمان

### EEM AAN\ FAITH

Eemaan means to believe firmly without any shadow of doubt, to have faith, to be contented, to accept and to be pleased with all that, which the prophet Muhammad ﷺ came with and told us. The person who firmly believes, is called a Mu'min (a believer). It is a condition for the correctness of the Eemaan\faith of a person who wants to

embrace Islam, that he\she must recite the Kalimah of Shahaadah, if the person is able to utter and pronounce it (able to speak). The reason for this is that belief is something secret, concealed from others, the utterance of the Kalimah of Shahaadah, while knowing what it means, is at least a proof of the person's belief that he\she reveals and makes known in public. Once a convert has uttered the Kalimah of Shahaadah all the rules and laws of Islam are applicable to him\her and he\she becomes a member of the Muslim community. The minors of the person who was converted to Islam, and who are not Mukal'af (who have not reached the state of puberty) ,are considered to be Muslims, without they having to utter the Kalimah of Shahaadah.

The Eemaan of the prophets are always on the increase, it never decreases. The Eemaan of the angels remains constant, it never increases nor decreases. The Eemaan of man increases and decreases; obedience to Allah causes a person's Eemaan to increase, and disobedience to Allah causes a person's Eemaan to decrease. Saydinaa Abdullah Ib'n Umar رضى الله عنهما asked the prophet whether Eemaan increases and decreases, the prophet answered: "Yes it increases until it causes the person to enter paradise, and it decreases until it causes the person to enter hell". Allah says in the Quran:

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ رَبِّهِمْ زَادَتْهُمْ إِيمَانًا (الأنفال) 2

And When His Verses Are Recited to Them. And their faith gets increased and in their Lord they put their trust.

Eemaan\faith imprints and inculcates in us serenity, tranquility, harmony, peace of mind, confidence,



contentment, stability and firmness, happiness and success. Allah rewards us with the Jan'nah\paradise on account of our faith\Eemaan, and it is through Eemaan that we gain the pleasure of Allah. The stronger our faith the more spiritually we develop; the firmer our belief, the more sincere and honest is our relationships and dealings with people; the greater our Eemaan, the purer and more beautiful our appearance, bearing and acceptance to society, the firmer our Eemaan the better is our life style and character. The doing of good and abstaining from all evil and sin, is the greatest sign and proof of a person's firm and strong Eemaan\faith.

### اركان ايمان

#### THE AR'KAAN OF EEMAAN

اركان الايمان ستة : الايمان بالله وملائكته، وكتبه  
ورسله واليوم الآخر والقدر خيره وشره من الله تعالى

AR-KAA-NUL EEMAANI SIT-TAH. AL-EE-MAANU  
BIL - LAAHI, WA-MA-LAA-IKA TI-HEE, WA-KU-  
TU-BI- HEE, WA-RU-SU-LI-HEE, WAL-YAU-MIL  
AA-KHI-RI, WA BIL- QAD-RI, KHAY-RI-HEE,  
WA-SHAR-RI-HEE MI-NAL LAAHI TA-AALAA.

#### THE ARKAAN OF EEMAAN ARE SIX:

1. To Believe In Allah. 2. To Believe In His Angels. 3.  
To Believe In His Books. 4. To Believe In His Prophets. 5.  
To Believe In The Last Day. 6. To Believe That Both Good  
And Evil Has Been Ordained By Allah.

### احسان

#### AL-IH'SAAN

Ih'saan Is To Worship Allah As Though You Are Seeing  
Him, And While You See Him Not Yet Truly He Sees You.

Ih'saan means to be constantly and under all  
circumstances aware of Allah's existence, to be conscious  
of Allah all the time, and to believe truly that Allah  
observes us, that He sees and hears us, that He knows what  
we utter, what we do, and what we intend to do, be it in the  
secret or in public, it also means to be continuously  
godfearing, namely while we are performing our Ibaadah.

Ih'saan also means to strive for perfection, to do a  
deed decently, correctly with perfection, neatness and  
precision Therefore we must firmly believe while  
performing Ibaadah or any other worldly act, that Allah is  
seeing us, hearing us, watching us, and that He is at all  
times with us, that He knows what we do in secret, in  
public and what goes on in our minds. When we are in the  
state of Ih'saan we will at all times strive for perfection and  
exactness. Lets take Salaah for an example; if we are aware  
and conscious of Allah's existence, and being in a state of  
Ih'saan, we Will perform it in the best possible manner, and  
we will perform it with all humility, sincerity, proficiency  
and with complete submission to Allah, with all its rules  
and regulations. Ih'saan in Salaah means that each Salaah  
performed should be as if it is our last Salaah in this world.  
Thus our prophet Muhammad ﷺ said:

صل صلاة مودع، فانك ان كنت لا تراهُ فانه يراك



Perform Your Salaah As If It Is Your Last And farewell Salaah, For If You Do Not See Allah, Than Surely He Sees You.

Likewise, as we are applying lh'saan in our Ibaadah, we should also apply lh'saan in all our dealings and worldly affairs. We must apply lh'saan when we deal with some one, or do a transaction with someone. Thus we are not allowed to cheat him, to betray him and to be dishonest with him, even though the person be our enemy. lh'saan must at all times be applied even when we have to kill a person e.g. in war or in self defence, in both incidents we must do it as humanely as possible. lh'saan must also be applied when we slaughtering animal to be eaten, here again we must do it decently, with kindness and mercy, and that mean to make the animal comfortable, to slaughter it with a sharp knife, and to do the slaughtering as quick as possible.

#### FIVE KALIMA IN ARBIC & ENGLISH

1) The KALIMA TAYYAB is the following words:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

LAA ILAAHA ILLAL LAHOO MUHAMMADUR  
RASOOL ULLAH

2) KALMA SHADAT is the following words:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ

ASH-HA-DO AN-LAA ILAAHA IL-LAL-LAHO  
WAHDAHOO LAA SHAREEKA LAHOO WA ASH  
HADO ANNA MOHAMMADAN ABDO HOO WA  
RASOOLHOO.

3) The KALIMA TAMJEED is the following words:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

SUBHANALLAHE WAL HAMDULILLAHE WA LAA  
ILAHA ILLAL LAHO WALLAHOOAKBAR WALA HAOLA  
WALA QUWWATA ILLA BILLAHIL ALIYIL AZEEM

4) The KALIMA TAUHEED is the following words:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ الْمَلِكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ  
وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

LAA ILAHÁ ILLAL LAHOO WAHDAHOO LAA  
SHAREEKALAHOO LAHUL MULKO WALAHUL HAMDO  
YUHEE WA YUMEETO WA HOA ALA KULLI SHAI IN  
QADEER.

5) The KALIMA RADDE KUFR is the following words:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرَكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَ  
أَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُهُ تُبْتُ عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ  
الْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالتَّمْيِيزَةِ وَالْفَوَاحِشِ وَالْهُفَاتِ  
وَالْمَعَاصِي كُلِّهَا وَأَسْلَمْتُ وَأَمْسَظَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

ALLAH HUMMA INNI AAOOZUBIKA MIN AN  
OSHRIKA BEKA SHAI AOWN WA ANAA AALAMO  
BEHI WA ASTAGHFIROKA LIMA LAA AALAMO  
BEHI TUBTU ANHO WA TABARRATO MINAL KUFRI  
WASHSHIRKI WAL KIZBI WAL JHEEBATI WAL  
BIDAATI WAN NAMEEMATI WAL FAWAHISHI WAL  
BOHTANI WAL MAASI KULLIHA WA ASLAMTOO  
WA AAMANTOO WA AQOOLU LAA ILAAHA ILLAL  
LAHOO MUHAMMADUR RASOOLULLAH.



As Muslims we must accept the Kalimah of the Sha'haadah (the words of the testification). These chosen words, we have to utter with the tongue, believe in its meaning in both heart and mind, and accept it with our whole being, heart, soul and feelings, and execute all its commands with all our limbs and parts of our body. It is through the Kalimah of Shahaadah that we testify and acknowledge the unity, authority and sovereignty of Allah, and at the same time reject all other deities, gods and falsehood. It is through the Kalimah of Shahaadah that we accept and confirm the message and prophethood of our leader and chief Muhammad that we firmly believe that he is the final messenger of Allah and that no messenger or prophet will appear after him. We must at all times contemplate and ponder over the meaning of the words of Kalimah of Shahaadah, and accept and live the principles it symbolizes, represents and stands for.

It is a condition that the person who embraces Islam must utter the Kalimah of Shahaadah, without uttering it he/she is not a Muslim. The children who are minors and who are not Mukal'af (who have not reached the age of puberty) automatically become Muslims through the embracement of their parents or parent of Islam. As for the children who are Mukal'af (who are sane and have reached the age of puberty) they have to recite the Kalimah of Shahaadah when they embrace Islam. Once a person has uttered the Kalimah of Shahaadah, all the rights and duties of Islam are applied to him. The person who utters the Kalimah of Shahaadah, accepts Allah as his Creator and Lord, Islam as his religion, Muhammad sol lal laahu alayhi

wa'sal'Iam as his prophet, guide, leader and example, the Quran as his book, and the Quran along with the Sun'nah of the prophet as his constitution and law.

The Kalimah of Shahaadah are the words of truth, justice and honesty. It is the first words a Muslim child must learn; No A'thaan, Iqaamah or Salaah is correct, without the Kalimah of Shahaadah being recited therein. The Kalimah of Shahaadah should also be the last words a Muslim utters before he departs from this world.

A Muslim must at all times recite the Kalimah of Shahaadah, ponder over it's meaning, and live the commands thereof, in his daily life. The Kalimah of Shahaadah is the key to Paradise, a protection against the Shaytaan, and an eternal precious and cherished treasure, for the one who accept and live it. The Kalimah of Shahaadah is our light in this world, our weapon against danger, our guide to the Jan'nah, our protection against hell and it is above all our salvation. There are other KALIMAHs, which a Muslim must learn, know and at all times recite, because it bring us nearer to Allah, strengthen our faith, and imprint and imbue in us peace of mind, tranquility and happiness.

الله

ALLAH

ALLAH, this holy word is the proper and personal name of our Creator, Sustainer and Lord, to whom we totally submit and Who we sincerely worship. He gives life, causes



death and unto Him we will all return. All forms of glory, all praises, all thanks and all authority and sovereignty belong to Him alone, the Lord of the worlds, Who brings all that is in the world to a state of perfection through various stages of growth. He is the Lord that takes care of all the worlds, and provides for all the worlds, and He is the sole Guardian and to Him belongs all attributes of perfection, beauty, glory and majesty.

Allah created us. He created all animals and all plants. He created the oceans, the seas, the rivers, the mountains, the sun and the moon and all other planets. He created the heavens and the earth and every other creature. He is the First without beginning, and the Last without end. Allah is the Lord, the One and Only, the Eternal, the Absolute. He has no father nor mother, nor daughter or son, He was not created or brought into being by any cause. He begets not, nor is He begotten, and there is none like unto Him. He created every thing and brings into being what ever He likes & wills.

Allah is Unique, and differs from every thing. Allah has no form, shape or size. He does not consist of atoms, neither is He made up of any parts or limbs or components. He occupies no space and is not of gold, silver or any other metal or material, He cannot be described to be at any direction, beyond or above, before or after, on the right or left. He is every where with His eternal knowledge. He knows what we conceal and what we reveal. Allah knows the past, present and future. He has complete knowledge of everything in detail. Allah hears all our utterance, sees all

our actions and movements. Allah's knowledge is eternal and He compasses round about all that we do. Allah has complete knowledge about every fish in the sea, every bird in the sky, every animal in the jungle, every insect flying or creeping, and even about every small little midge and gnats that moves about in the darkness and inside the rocks.

Allah provides us with all our needs. He gives us the food we eat, the water we drink, the cloth we wear, the house we live in. Allah provides for all the animals, birds and insects. The splendour of the sunset, the grandeur of the sea, the firmness of the mountains, the vastness of space, the deepness of the oceans and the multitude of planets and stars, everything in heaven or on earth is an evident sign, conclusive and irrefutable evidence, and a clear and convincing proof of Allah's existence. The evidence for the existence of a Higher Power, a Supreme being is not drawn exclusively from the world outside us, part of it is furnished by the human body itself, the structure and the function of the human body is in itself a witness to the existence of Allah. When we think about Allah we think about the Supreme Who is free of all defects, Who is immutable, unchangeable, Who is Self-Existant, Self-Subsisting, Immaterial, Independent of all conditions external to himself. He is proof against change, to Him time is not related and has no meaning. There is no flaw in His Wisdom, and no limit to His knowledge. He is source of life for all Living beings. He is Perfect, Superior to all changes, He does not have a body, for a body is a material thing; for a body is matter, and matter is the source of imperfection, of decay of death. Allah is the Absolute King



and Ruler, He is necessarily Alone and Unique, He is the One and only True God. If there were more than one God\Allah, than it will be clear that non of them can be perfect, or they would not all exist. We cannot believe that there can be more than one god, for if that would be true, god ceazes to be perfect, ceazes to be god and will be unable to create, to design, to be eternal. The Perfect, the Powerful, the Just must be One, Creator and author of the universe. To think of Allah as a strict unity is the only rational and true way of conceiving Him. To ascribe a parter or,an associate to Allah is the greatest unforgivable sin, and is the most abominable, disgusting, atrocious and horrible crime; it is the greatest wrong and injustice, is against every logic and reason, and it is the mother of all wrong, oppression and injustice. Even giving the attributes of Allah to an angel or messenger is a hideous crime and an atrocious sin, no matter what our good iintentions are. To ascribe a partner to Allah or to worship any one other than Allah is called SHIR'K and SHIRK is never forgiven by Allah, unless the person repents from it. Allah says in the Quran:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ النِّسَاءُ: ٤٨

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whosoever associates partners with Allah has indeed forged a great sin.(Kanzul Iman.)

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (لقمان) ١٣

Undoubtedly the association with Allah is a tremendous crime.

The existence of every creature is depended upon Allah. Allah is in control of everything, and everything in heaven and on earth is His. He is the Living, the Self subsisting, He is the Almighty, the Beneficent, the Merciful, the All-Knowing, the All-Hearing and the All-Seeing, He is the Lord, the Exalted, the Eternal, There is no sovereignty except His. He does what He wills, create what He wills and chooses what He wills and what ever happens, happens through His infinite will and power.

## صفات الهى

### THE SIFAAT\ATTRIBUTES THAT ARE WAAJIB (NECESSARY\ESSENTIAL) FOR OUR LORD AND CREATOR ALLAH

All attributes of glory, exaltation, honour and perfection belong to Allah. The Sha'ree'ah (Islamic law) requires from every Mukal'laf person that he should know the SIFAAT of Allah.

The word SIFAAT means attributes, the singular form is SI'FAH\Attribute. Whatever our mind conceives, is confined to one of the following three:

- (1) It must be and cannot be otherwise.
- (2) It cannot be or is impossible to be.
- (3) It is possible to be or not to be.

If it is the first than it is called Waajib\ Essential\ Necessary; if it is the second, it is called Mus'ta'heel\ Impossible; and if it is the third, it is called Jaa'iz\Possible. Thus Waajib means that which is essential, necessary and

real, that which must exist, which can not be denied, which the mind and intellect can not accept, understand, comprehend and conceive to be otherwise e.g. it is waajib\essential that the child is younger than the parent, and that every Jis'm\body or mass occupies space. Mus'ta'heel is something that the mind and intellect can not accept, it is something that is impossible e.g. it is Mus'ta'heel\impossible that a body can at the same time be both in motion and motionless, or that it can be free from both motion and motionless, or that the child can be older than the parent. Jaa'iz means something that is not necessary neither impossible, the mind and intellect accept it as possible, such e.g. it is possible that Mr X is married, and it is also possible that he is not, or it is possible that a body is in motion or it is not in motion. The Sifaat\Attributes that are Waajib\Essential for Allah are twenty, and the Sifaat that are Mus'ta'heel\impossible for Allah are the opposite of the twenty Sifaat that are Waajib for Allah, thus the Sifaat that are Mus'ta'heel for Allah are also twenty. The Sifaat that are Jaa'iz for Allah is only one Sifaat\attribute. Thus the total number of SIFAAT that we should know are forty one, and this means that we must be aware of the meaning of each of these SIFAAT.

فرشته

### THE ANGELS

The word Malaa'ikah is the plural form of the word Malak, Malaa'ikah means angels and Malak means angel. Angels are intelligent beings created from light\Noor. They

have the ability to appear in different forms. They are not described as being males or females, and they do not eat, drink and sleep. They do not marry or procreate, and do not commit any sin. They are always occupied with the worshipping and obedience of Allah. Allah says in the Quran:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التحرير: ٦)

They do Not disobey Allah in what He commands them, and Act as They Are Commanded.

It is incumbent on us to believe that angels do exist, the person who rejects their existence is not considered a Muslim. The number of angels are not known to us, Allah alone knows their numbers, but it is essential that we know the following angels

1. HA'MA'LA'TUL-AR'SH\حَمَلَةُ الْعَرْشِ: They are the angels who are carrying the Ar'sh\Throne of Allah. Their number are now four, but on the day of resurrection their number will be eight. Allah says in the Quran:

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِينَ (الحاقة: ١٧)

And above them shall be Eight Angels carrying the Throne of your Lord, above them

2. THE KA'ROO'BIY'YOON\الكروبيون: They are the angels that are throning round the Ar'sh\Throne.

3. JIB'REEL\جبريل: He is the angel that brings the message\revelation from Allah to the prophets.

4. MEE'KAA'EEL\ميكائيل: He is the angel in charge



of the rain, the rivers, the sea, the provisions and the formation of the foetus in the womb.

5. IS'RAA'FEEL \اسرافیل: He is the angel in charge of the LAU'HULMAH'FOOTH (the preserved tablet, where upon everything that occurs is recorded, and of the blowing of the trumpet at the end of the world. He blows it twice, with the first blow every creature that is alive will die, save those whom Allah wills them not to die. He blows again for the second time, and those who are dead will resurrect. With reference to this blowing of the trumpet Allah says in the Quran:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿١٨﴾

And The Trumpet shall be Blown, And All Who Are In The Heavens And All Who Are In The Earth will be senseless except those whom Allah Will exempt, And Then It will be Blown the Second Time, And They shall stand up from graves awaiting. (Kanzul Imaan.)

6. IZ'RAA'EEL \عزرائيل He is the angel in charge of death, he contracts The souls from the bodies when it is time for such persons to die. This angel is also known as MA'LA'KUL-MAUT\THE ANGEL OF DEATH, and he has under his command other angels who assist him.

7. RID'WAAN \رضوان: He is the angel in charge of the Jan'nah, he has other angels under his command who assist him.

8. MAA'LICK \مالك: He is the angel in charge of Jahan'nam\Hell. He also has assistants known as the ZA'BAA'NIYAH.

9. MUN'KAR and NA'KEER \مُنْكَرٌ وَنَكِيرٌ: They are the two angels, who examine the person in the grave. This examination takes place even though the person was eaten by a wild animal, or died in space, or was cremated, or became decayed and disintegrated

10. AL'KA'TA'BAH \الكتبة: They are the recording angels. They record whatever a person does or utters. They are at all time with the person, except when he goes to answer the call of nature, takes a bath or when having sexual intercourse. Every Muslim who is Mukal'laf (who is sane and have reached the age of puberty has two angels with him, the one is called RAQEEB and he records the good deeds and utterances of the person, and the other is called ATEED and he records the evil deeds and utterances of the person. These two angels remain with the person as long as he lives, and when he dies they stand at his grave till the day of Qiyaamah, if he died with Imaan\faith they pray for his forgiveness till the day of Qiyaamah, and if he died without Imaan, they curse him till the day of resurrection. With reference to these two angels Allah says in the Quran:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

Not a word is uttered, But There is an observer ready with everyone to record it.

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا فَعَلْتُمْ وَوَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا فَعَلْتُمْ (10 to 12 : Al-Infitaar)

And surely, guardians have been appointed over you. The honoured recorders. Who know what you do.

This recording by the angels is the truth, it is incumbent

for us to believe in it. How they write and record we do not know. The wisdom of this recording is to make us aware of the presence of the angels, for if we are aware of their presence we will feel ashamed to commit sin.

11. THE HA'FO'THOH الحفظ : They are eight angels who are constantly with the person, four during the day and four during the night. Some say that they are twenty angels, ten during the day and ten during the night. They protect and guard the person against any danger and tribulations that are suspended and in abeyance, not against that which are irrevocable and definite. Allah says in the Quran:

لَهُ مُعَقِّبَاتٌ مِنْ يَمِينِهِ وَيَدَّيْنِهِ وَخَلْفَهُ يَحْفَظُونَهُ مِنْ أَمْرِ أَلْوَحِدِ ١١

For all man there Are Angels In Succession, Before And Behind Him that they Guard Him By Allah's Command.

### آسمانی کتابیں

#### THE REVEALED BOOKS

It is incumbent that we believe that Allah revealed Kutub (the plural form of Kitaab\book) to various prophets, and that these books are the Eternal Holy words of Allah. We do not know the exact number of these holy books, but it is essential that we know the names of the four that are mentioned in the Quran, and they are the following:

(1) **The QURAN:** This is the Holy book of Islam, and was revealed to the prophet Muhammad (may the peace and blessings of Allah be upon him).

(2) **The TAURAAH\** The Old Testament: This the Holy book that was revealed to Nabi Moosaa (may the peace and blessings of Allah be upon him).

(3) **THE ZABOOR\**The Psalms of David: This is the Holy book that was revealed to Nabi Dawood (may the peace and blessings of Allah be upon him.)

(4) **The IN'JEEL\**The new Testament: This is the Holy book that was revealed to Nabi isa (may the peace and blessings of Allah be upon him.)

Allah also revealed to Nabi Ib'raaheem Scriptures, and also to Nabi Moosa, prior to his receiving of the Taurah. These Scriptures are known as the Suhuf (plural form of Saheefah\Sheet) .The proof that the Quran, the Taurah, the Zaboor and the In'jeel were revealed by Allah are the following verses: -

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَتَانِ وَالْقُرْآنَ الْعَظِيمَ ﴿١٧٤﴾

And no doubt We gave you seven verses that are repeated as well as the glorious Qur'aan.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧٥﴾ سورة يوسف

No doubt, We have sent it down as an Arabic Quran so that you may understand.

إِنَّا أَنْزَلْنَاهُ الْقُرْآنَ فِيهَا هُدًى وَنُورٌ ﴿١٧٦﴾ Al-Maaid

Indeed, We have sent down the Taurat in which was guidance and light.



وَأَتَيْنَاكَ دَاوُدَ زَبُورًا (الإسراء: ٥٥)

And We Gave Daawood The Book (Zaboor).

وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ (المائدة: ٦٦)

We Gave Him (nabi Eesaa) The In'jeel: Wherein There is guidance and light.

The Taurah, the Zaboor and the In'jeel are not found in its original forms any more, for it has been changed and altered by its followers. The only book of these holy books still in its original true form is the Quran. This Holy book the Quran will remain in its original pristine true form till the day of Qiyaamah, for Allah promised to protect and preserve it.

The Quran was revealed in Arabic through the Angel Jib'reel to the prophet Muhammad sol lal'laahu alayhi wasal lam, during a period of twenty three years, thirteen years in Mecca and ten years in Madinah. The Quran teaches us the oneness and unity of Allah, it relates to us the history of people before us, their prophets, and it explains to us the laws we ought to follow. The Quran is the Holy words of Allah, the everlasting Mu'ji'zah\Miracle of Nabi Muhammad ﷺ and the constitution of the Muslims. The Quran is the greatest proof of the prophethood of Nabi Muhammad sol lal'laahu alayhi wa'sal'lam. It will remain the miracle of the prophet Muhammad, and no one will ever be able to alter and change it. Allah says in the Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر: ٩)

No doubt, We have sent down this Qur'aan and We most surely create its Guardians.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (الحاقة: ٣)

It is the revelation from the Lord of the universe.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ هُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (يونس: ٥٧)

O people! There Has Come To You An Admonition to you from your Lord and healing for what is in your hearts , and guidance and a mercy for the believers.

### THE MESSENGERS OF ALLAH

We must truly believe that Allah with His infinite mercy blessed this world of ours during various periods in the past, with Ru'sul\messengers and Am'biyaa\prophets. Allah has chosen these Ru'sul and Am'biyaa from amongst their people, and dispatch each of them to their folk, to proclaim the Oneness and Unity of Allah, and to deliver unto them the laws of Allah, they ought to follow.

The word Ru'sul is the plural form of the word Rasool\messenger, and the word Am'biyaa is the plural form of the word Nabi\Prophet. The messengers and prophets of Allah are honest, infallible males. Each of them was for his people a leader and example. The Ru'sul and the Am'biyaa are the most highly spiritually developed of mankind, nay of all creation, and because of this high standard of their spiritual development, they are entrusted with the task of prophethood. What ever they do, they do in the most perfect and precise manner. The Ru'sul and



Am'biyaa are trustworthy and truthful men. Allah with His infinite mercy entrusted these chosen and truthful men with His revelation. Allah, Who is the Truth, supports His messengers and prophets with miracles and signs of their prophethood. These miracles and signs are proofs of Allah's existence and of the truth which He reveals through His prophets. The messengers and prophets of Allah deliver their messages to their various folk exactly and precisely as they received it, without adding, altering anything to it, or omitting any thing from it.

Allah blessed each prophet with the soundest and most outstanding intellect, mind, reason, understanding and qualities, for they get in touch with all kinds of people, who comes up with various arguments and debates. It is for this reason that each prophet was well equipped and prepared for his task, in order that he may in the best possible wise manner persuade and convince his folk of the truth, righteousness and fairness of his message. Each Rasool and each Nabi had the ability and strength to argue and to stand up against his opponents and adversaries, and to convince them of their false and wrong beliefs.

Ru'sul and Am'biyaa are humans, they eat, drink, sleep and marry. All human qualities, attributes and habits that do not lessen, lower and decrease their position and rank as prophets, are possible to them, Allah dispatched prophets to this world to give man the glad tidings, and at the same time to warn them of Allah's punishment and chastisement, should He be disobeyed. Allah also dispatched these messengers, so that man can have no excuse on the day of

judgement. Allah says in the Quran:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ  
The Messengers bear good tidings and warning so that mankind may not have any excuse against Allah after the coming of the Messengers.

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بَعْدَ آبٍ مِّن قَبْلِهِ لَقَالُوا إِنَّا بِلَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِّن قَبْلِ أَنْ نَذِلَّ وَنَخْزَى ۚ ﴿١٢﴾

And had we destroyed them before the coming of the Messenger, then they would have necessarily said, O my Lord, why you sent not a Messenger that we might have followed your signs before we were disgraced and humiliated.

We have to believe in all the prophets and messengers of Allah, to deny and reject any of them is an act of Kuf'r (rejection). All the prophets came with the same message, the message of Tauhid. By denying and rejecting any of the prophets, is like denying and rejecting all of them. Allah says in the Quran:

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلِكِهِ وَكُتُبِهِ وَرُسُلِهِ (البقرة) ٢٨٥

The Messenger of Allah believes in whatever is revealed to him from HIS Lord. And the believers also believe in Allah and his angels and His Books and His Messengers.

We don't know exactly how many prophets and messengers there were. There are some who say that the number of Am'biyaa\prophets were one hundred and forty thousand, and that there were three hundred and thirteen



Ru'sul\messengers. It is incumbent upon every Muslim to know the names of all the prophets and messengers named in the Quran, and they are twenty five. Five of the messengers whose names appear in the Quran are called the U'LUL'AZ'M. They gained this title because of their extraordinary patience, perseverance, firmness, determination and resolution to deliver the message of Allah to their folk. And they were honoured with this title also, because of them bearing the insults, maltreatments and ill handling of their people, and because of their forbearance, steadfastness, and endurance to the extra trials and hardship they went through, in comparison with the other prophets. Allah commanded our prophet Muhammad sol lal laahu alayhi wa'sal'lam to have patience with his folk similar to that of the U'LUL'AZ'M. Allah says in the Quran:

فَاصْبِرْ كَمَا صَبَرْنَا وَلَوْ الْعَزْمُونَ الرُّسُلَ (الْحَقَّاف) ٣٥  
So be patient, as had the resolute Messengers.

### THE DIFFERENCE BETWEEN A NABI AND A RASOOL

A Rasool is a messenger of Allah, who received the revelation and is commanded to convey the message to the people he is sent to. The plural form of the word Rasool is Ru'sul. A Nabi is a prophet of Allah, who received the revelation, but is not commanded to convey it to the people. The Nabi never the less must inform the public of his status, that he is a Nabi so that he should be respected as such. The plural form of the word Nabi is Am'biyaa. The Messenger receives a law but a Nabi makes use of the law

of the messenger who appeared before him or during his time. We thus understand that every Rasool\messenger is a Nabi\prophet, but every Nabi is not a Rasool. There are other interpretations and definitions as to the meaning of Rasool and Nabi. The first of the prophets was Nabi Aadam alayhis solaam, and the last of the prophets is our prophet Muhammad sol lal laahu alayhi wa'sal'lam, no prophet or messenger will appear after him, for he is the last Nabi and the last Rasool, he is the seal of prophethood, and his book the Quran is the last book. We must also believe that beside the twenty five prophets mentioned in the Quran, that there were other prophets that are not mentioned in the Quran.

### THE ATTRIBUTES THAT ARE WAAJIB FOR THE MESSENGERS

There are S I F A A T \ A T T R I B U T E S that are Waajib\Essential for the messengers of Allah, and there are attributes that are Mus'taheel\Impossible for them. The following are the four attributes that are waajib to the messengers of Allah, followed by the four Attributes that are Mus'taheel for them: Whatever Attributes are waajib for the messengers of Allah are also waajib for the Ambiyaa\prophets, with the exception of the Attribute of At'tab'leegh for the Nabi\Prophet is not commanded to convey a message.

1. AS'SID'Q - TRUTHFULNESS
2. ATTAB'LEEGH- COMPLETE CONVEYANCE OF THE MESSAGE
3. AL-FATAANAH (VERY HIGH) INTELLIGENCE
4. AL-IS'MAH/AL-AMAANAH- INFALLIBILITY/ SINLESSNESS



### THE ATTRIBUTES THAT ARE MUSTAHEEL FOR THE MESSENGERS

1. AL-KA'THIB- LYING/TELLING UNTRUTH
2. AL-KIT'MAAN- CONCEALING THE MESSAGE
3. AL-BALAADAH- STUPIDITY/WANT OF INTELLIGENCE
4. AL -KHI'YAANAH- DISHONESTY/SINNING

### قضا اور تقدیر

#### THE QADAA AND QA'DAR

It is incumbent on every Muslim to believe in the Qadaa and Qa'dar, and that what ever happens, happens with the Qadaa and Qa'dar of Allah. By rejecting the Qadaa and the Qa'dar the person is not considered a Muslim, for believing in it, is an article of faith. The prophet ﷺ said:

لا يؤمن عبد حتى يؤمن بأربعة أشياء يشهد أن لا إله إلا الله  
وأنى رسول الله بعثنى بالحق، ويؤمن بالبعث بعد الموت ويؤمن  
بالقدر خيره وشره حلوة ومرّة

No One Believes Until He Believes In Four Things: He Testifies That There Is No True God Save Allah, And That I Am The Messenger Of Allah, He Sent Me With The Truth, And Believes In The Resurrection after Death, And Believes In The Qa'dar, The Good And Evil Of It, And The Sweet And Bitter Of It.

QADAA means the infinite knowledge of Allah in the

Azal (Azal means the first time in the past without beginning concerning everything, or it means the infinite knowledge of Allah with respect to eternity, concerning every thing). The Qa'dar is the bringing into existence of these things in accordance to Allah's infinite knowledge, e. g. it is within Allah's knowledge that a certain person will come into existence; this knowledge of Allah concerning this person is called Qadau, and the process the person is going through until he comes into being is called the Qa'dar.

We must also believe that we are not forced, coerced, and compelled, but that we have a free will and a free choice, to do or not to do, to speak or not to speak, to believe or not to believe, to work or not to work, to steal or not to steal, to learn or not to learn, to obey or not to obey. This free will and choice of ours is called Kas'b, and it is for this Kas'b (choice) of ours that we are rewarded with good or punished.

It is forbidden and unlawful to use the argument of Qadaa and Qa'dar as an excuse and escape after committing a sin or a crime, as to avoid responsibility and blame. It is also forbidden and unlawful to use the argument of Qa'daa and Qa'dar before committing the sin or crime as a reason for committing the sin or crime, to make such an excuse is to claim knowledge of the unknown. Allah has the knowledge of every thing, but His knowledge does not force or coerce anyone to do or not to do. It is been narrated that a thief was brought to the Second Caliph, Umar Ib'nul Khat'taab رضى الله عنه He was asked " Why did you steal ?" He thief answered:" that was in accordance with the Qa'daa of Allah". Saydinaa Umar ordered that his hand be chopped of, and that he be lashed. The thief asked why the lashes,



Saydinaa Umar replied, that the chopping of the hand was for stealing, and that the lashes were for telling lies against Allah. It was said to Saydina Abdul'laah Ib'n Umar, that a group of people were committing fornication, drinking wine, stealing and murdering, claiming that it were in accordance with the knowledge\Qa'daa of Allah, thus we have no alternative. Saydina Abdullah became very angry saying: All glory be to Allah, it was within Allah's knowledge that they were going to do what they were doing, but this knowledge of Allah did not force them to do it, my father told me that he heard the messenger of Allah ﷺ said: The likeness of the knowledge of Allah with relation to you, is like the likeness of the heavens that shadow you and the earth that carries you. You cannot escape from the heavens and the earth, likewise you cannot escape from the knowledge (Qadaa) of Allah. The heaven and the earth do not compel and force you to commit sin, likewise Allah's knowledge (Qadaa) also does not compel and force you to commit sin".

Saydinaa Ali, the cousin of the prophet ﷺ and the husband of Saydatinaa Faatimah رضي الله عنها was asked about the Qadaa and the Qa'dar and he answered:

Allah With His Infinite Knowledge Knew What You Have Chosen And Decided For Yourself, And He Decreed It For you.

## يوم آخرت THE LAST DAY

AL-YAUMIL AAKHIR is the last day of this world, it is also called YAUMUL QIYAAMAH = THE DAY OF RESURRECTION, for on that day all dead will be resurrected from their graves. Every Muslim must believe that this world will come to an end and that all mankind will appear before Allah, for judgement.

On the day of Qiyaamah people will go through enormous hardships and awful fright and fear e.g. the pregnant will on account of her alarm and fright, drop her load, and the mother who feeds her child, will just drop her child and people will appear as if they are dead drunk. Every person will flee from his mother, father, son, daughter, wife or husband, and every body will have no time for another, for he will be too occupied with his ownself.

The angels will question each person about his actions on this world. Mans hands, feet, ears, eyes and the other parts of the body as well the heaven and the earth, and the day and the night, and the recording angels will testify for or against the person. A Kitaab\book will be delivered to each person wherein a complete record of all his deeds and utterances performed and uttered in this world will be handed to him. The Scales\The Meezaan will be brought into being, wherein the deeds of every person will be weighed, and the SIRAUT\BRIDGE will be placed over Ja'han'nam.



We also have to believe that our bodies after they have been perished and disintegrated, will again come into being and that the soul will return to it. This reconstruction of the body and the coming together of the body and Rooh\soul is called Al'ma'aad. We also have to believe that Allah will resurrect the dead from the grave on the day of Qiyaamah, this resurrection after the reconstruction of the body from its original parts, is called AL'Ba'th. We also have to believe that every person will be driven to the Mah'shar, the Mah'shar is the place where all will assemble for reckoning, and driving of the them there to, is called the Nash'r. We must also believe that each and every one will appear before Allah, after he\she has been given his\her book\Kitaab, for reckoning of his actions both good and evil, and for reckoning of his utterances both good and evil, every thing will be reckoned in detail. This reckoning will be dealt with by Allah for all at the same time, and this reckoning is called the Hisaab. No one's reckoning interferes with the reckoning of the other, and no one's reckoning engages Allah. The manner how this reckoning takes place differs from person to person. The reckoning of some will be easy, simple and short, while the reckoning of others will be difficult and long. While the reckoning of some will be held in secret, that of others will be held in public. The easiest Hisaab\reckoning is that which Allah holds with his servant secretly, so others may not know about it. In the Quran are many verses referring to the horrors and fears of Qiyaamah, the following are quotations of it:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝

1 & 2 Al-Hajj

O people! Fear Your Lord Undoubtedly, the tremore of the Hour is a thing very difficult. The day when you would see it. Every suckling woman shall forget her infant whom she suckled, and every pregnant shall cast away her burden and you will see men as they are drunk and they will not be drunk, but the torment of Allah is severe.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ وَأُمِّهِ وَأَبِيهِ وَلَوْ صَاحَبْتَهُ بِبَيْتِهِ ۚ وَلِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۚ وَكُلُّهُمْ يَوْمَئِذٍ مَسْفُورٌ ۚ وَأُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ ۝

That Day Shall A Man Flee From His Own Brother, And From His Mother And His Father, And From His Wife And His Children. Each One Of Them, That Day, Will Have Enough Concern Of His Own To Make Him Indifferent To Others.

Some Faces That Day Will Be Beaming, Laughing, Rejoicing. And Other Faces That Day Will Be Dust-stained, Blackness Will Cover Them: Such Will Be The Rejectors Of God, The Doers Of Iniquity.



### RELIGIOUS RULES (AHKAME-SHARA-EYYAH)

**Fard:** Compulsory, if one performs it, he'll get reward (Thawab), if he omits it, he'll have to face great punishment (Azaab)

**Fard-ayn :** It is divided into two sub divisions. If some one performs it, he would be rewarded. Otherwise, it would be a great sin and he would have to face the punishment of Allah (عز وجل) Example: Obligatory prayers (Namaz) fasting in the holy month of Ramadan, giving Zakat (charity) etc.

**Fard-kiffayyah:** The entire locality shall be absolved of onus (exempted of duty) even as few as one or two person have done it, otherwise the entire locality shall be presumed to have sinned.

Example: Funeral prayer (Salat-e-Janaza) etc.

**Sunnat:** By doing it, you will be rewarded. Omission wouldn't be sinful. Sunnat has two sections.

**Sunnate Muakkada :** It means Prophet Muhammad (ﷺ) has emphasized on doing it, for example the Namaz of Eid celebration and fasting on the day of Arafah etc.

**Sunnate Gair -Muakkada :** It is not emphasized perception by Prophet Muhammad (ﷺ) Example using perfume, clothing white dress etc. Sunna has some other names : Masnoon, Mustahabba and Madoob.

**Mubaah:** It would neither be sinful nor rewarded. The other name of it is Halal. For Example: Eating food to satisfy your hunger.

**Haraam :** It is strictly forbidden in Islam, if any one does it, it would be a great sin. Example: Assassination, stealing, drinking of liquor, and eating pork etc.

**Makrooh:** If any one doesn't do it, he will be rewarded. Otherwise, it won't be sinful. Example: Taking food by left hand and performing Namaz without covering head (man) etc.

There are many requirements (Sharaa-it and Fraz-iz) for acceptance of Namaz.

- Any person is willing to perform Namaz he should be in the state of cleanliness. There are two types of impurities, major uncleanness (**Hadath-akbar**) and minor uncleanness (**Hada the asgar**).

- Hadath-e-akbar:** Major uncleanness: Anyone is in the state of impurity after sexual intercourse, , childbirth and completion of menstruation he/she should take bath (Ghusul) to clean himself/herself.

- Hadath-e-asgar:** Minor uncleanness : He/she will have to take ablution (Wudu) to clean himself/herself.

- Shart:** Things that are necessary for the acceptance of worships.

**Example :** Ablution (Wudu) for Namaz , as well as to touch the Holy Qur'an, having pure water for ablution etc.

## SALAAH (PRAYER)

The foundation of Islam rests upon FIVE PILLARS

1. To testify about the Unity of Allah and Prophethood of Hazrat Muhammad (ﷺ).
2. Salaah.
3. Zakaat – Poor Tax.
4. Fasting in the month of Ramadaan
5. Hajj to the House of Allah Almighty.

To testify about the Oneness of Allah almighty and Prophethood could be interpreted as Faith. This is to testify and firmly declare that there is none worthy of worship besides Allah Almighty and that Hazrat Muhammad (ﷺ) is His Servant and Messenger, and the most noblest and sublime in His creation. After Faith the most important and fundamental Pillar of Islam is Salaah. Its importance and obligation is repeatedly mentioned in the Holy Qur'aan. Thus the commandment for its performance is mentioned approximately seven hundred times in the Holy Qur'aan which emphasises that Salaah is the most important act of worship. Like wise much emphasis regarding it is found in the Hadith as well. One who rejects the obligation of Salaah is out of the fold of Islam, while the one who omits it, is a grave sinner.

When a child reaches the age of seven, Salaah should be taught to him and its performance should be made a habit for him. When he reaches the age of ten years he should be pressurised to perform it.

Before outlining the proper method of performing Salaah, it is important to describe those things without

which Salaah cannot be performed. These things are called Sharait – e – Namaaz or conditions for Salaah, which are as follows – Cleanliness of the body, clothes and place, Satre Aurat, time, to face the Qiblah.

## CONDITIONS FOR SALAAH

According to Imaam Shafa'ee رحمه الله عليه there are FIVE conditions for Sharaaite Salaah.

1. Tahara or cleanliness of body.
2. Cleanliness of the clothes and place.
3. Satre Aurat (to cover the prescribed parts)
4. Istiqbale Qiblah (facing towards the Qiblah in Salaah)
5. Time.

The first condition is Taharat or cleanliness i.e. the body, clothes and place of Salaah must be clean before a person intends performing Salaah. The cleanliness of the body can be obtained through Wudu, Ghusal and Tayammum, which will be described in detail.

## FIRST CONDITION

### TAHARA OR CLEANLINESS OF BODY

In this chapter the Faraaid and Sunnat of Wudu will be mentioned first, there after the practical method of performing Wudu will be outlined.

**FARAAID OF WUDU:** There are six Faraaid in Wudu, namely: (1) Niyyat, which should be made while washing the face. There are many words used for Niyyat which include the following:

نَوَيْتُ فَرْضَ الْوُضُوءِ لِلَّهِ تَعَالَى

NAWAYTU FARDAL WUDU'ILILLAHI TA'AALA



(2) To wash the complete face, from the upper hair of the forehead to below the chin, and from one ear lobe to the other in such a way that no part of the face is left dry.

(3) To wash both hands including the elbows in such a way that no part is left dry. If one is wearing a tight ring it is better to remove it from the finger or move it so that water reaches below it.

(4) To make Masah of part of the head, even if it includes few hair.

(5) To wash both feet including the ankles.

(6) To maintain correct order or TARTEEB as it is outlined in the Holy Qu'raan as described above.

### SUNNATS OF WUDU

- Niyyat before washing the both hands
- To commence Wudu by reciting Tawwuz and Tasmiah.
- To wash both hands from the fingertips to the wrists.
- To make MISWAK. Miswak should be of wood. If Miswak of wood is not available, then one could use anything with which one can clean one's mouth and teeth like a tooth brush, etc.
- To gargle one's mouth three times in such a manner that every part of the mouth becomes wet. The right hand should be used to place water in the mouth.
- To place water in the nose thrice with the right hand, while the left hand should be used for cleaning it. It is better to gargle and rinse the nostrils (ISTINSHAQ) together with three handfuls of water. It is sunnat to maintain distinction between the two, providing it is not done with force.

- To make KHILAAL of the beard.
- To make Khilaal of the fingers by placing fingers of the one hand into the fingers of the other, while that of the feet should be made with the small finger of the left hand beginning from the small toe of the right foot and ending at the small toe of the left foot.
- To wash each part thrice.
- To make masah of the entire head thrice in such a way that you wet the outer fingers of both hands then placing them on top of the forehead run them over the head upto the neck. Then run the fingers frontwards. Then using fresh water run the forefingers in the ears, and wipe the outer parts of the ears with the thumb.
- To maintain continuity in Wudu. Do not delay to wash the next part before the previous one becomes dry.
- Begin washing the right part first then the left part, i.e. wash first the right hand then the left hand, etc.
- There should be no wastage in the use of water.
- Face towards the Qiblah when making Wudu.
- Sit on a high place when making Wudu in order to avoid the drops of used water falling on you.
- Make Wudu at a clean place as this shows respect for it.
- To recite traditional duas while making Wudu i.e. while washing hands recite.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا  
وَالْإِسْلَامَ نُورًا بِسْمِ اللَّهِ وَبِاللَّهُ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ بِسْمِ اللَّهِ  
الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ يَا أَللَّهُ

BISMILLAHIR RAHMAAN NIR RAHEEM, ALAHUMDU  
LILLAAHIL LADHI JA'ALAI MAA'A TAHOORA, WAL

ISLAAMA NOORA, BISMILLAH WA BILLAH WA ALAA  
MILATI RASULI LILLAH, BISMILLAHIL AZEEM, WAL  
HUMDU LILLAH A'LAADENIL ISLAM, YA ALLAH.

#### While gargling recite:

اللَّهُمَّ اطْعَمْنِي أَحْسَنَ الطَّعَامِ فِي الدُّنْيَا وَالْآخِرَةِ يَا اللَّهُ  
ALLAHUMA ATH'IMNEE AHSANAT TA'AM FID  
DUNYA WAL AKHIR YA ALLAH

#### While rinsing the nose recite:

اللَّهُمَّ شَمِّمْنِي أَحْسَنَ الرِّيحَةِ فِي الدُّنْيَا وَالْآخِرَةِ يَا اللَّهُ  
ALLAHUMA SHAM MIMNI AHSANAR REEHATI FID  
DUNYA WAL AKHIRA YA ALLAH

#### While washing the face:

اللَّهُمَّ بَيِّضْ وَجْهِي بِنُورِكَ الْعَظِيمِ يَا اللَّهُ  
ALLAHUMA BAY YID WAJHEE BI NOORIKAL  
AZEEM YA ALLAH

#### While washing the right hand recite:

اللَّهُمَّ لَا عِطِي كِتَابِي يَمِينِي وَحَاسِبِي حِسَابًا يَسِيرًا يَا اللَّهُ  
ALLAHUMA L'ATINEE KITAABEE BI YAMINEE VA  
HAASIBNEE HISAABAY YASEERA YA ALLAH

#### While washing the left hand recite:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا أَمِنْ وَرَاءَ ظَهْرِي يَا اللَّهُ

ALLAHUMA LA TA'TINEE KITAABEE BE SHIMAALI  
WA LAA MIN WARAA'EE ZUHREE YA ALLAH

#### While making Masah of the head recite:

اللَّهُمَّ أَظْلِنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ يَا اللَّهُ  
ALLAHUMA AZILLANEE TAHTA ZILI ARSHIK  
YOUMA LAA ZILA ILLAA ZILLA ARSHIKAYA ALLAH

#### While making Masah of the ears recite:

اللَّهُمَّ اسْمَعْ عَنِّي خَيْرَ الْكَلَامِ فِي الدُّنْيَا وَالْآخِرَةِ يَا اللَّهُ  
ALLAHUMA AS MI'NEE KHAIRAL KALAAMI FID  
DUNYA WAL AAKIRATI YA ALLAH

#### While washing the right foot recite:

اللَّهُمَّ ثَبِّتْ قَدَمِي وَأَقْدَامَ وَالِدَيَّ عَلَى صِرَاطٍ مُسْتَقِيمٍ يَوْمَ  
تَزُلُّ فِيهِ الْأَقْدَامُ يَا اللَّهُ  
ALLAHUMA THABBIT QADA-MAYYA WA AQDAAM  
WAALIDYA A'LA SIRAATIM MUSTAQEEM YOUMA  
TAZILLU FEEHIL AQDAAM YA ALLAH

#### While washing the left foot:

اللَّهُمَّ اجْعَلْ لِي سَعْيًا مَشْكُورًا وَعَمَلًا مَقْبُولًا وَذَنْبًا مَغْفُورًا وَتِجَارَةً  
لَنْ تَبُورَ يَا عَزِيزُ يَا غَفُورُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ



ALLAHUMAJ AL LEE S'AYAN MASHKURA WA  
A'MALAM MAQBULA WA ZABAM MAGHFURA WA  
TIJAARATAL LAN TABOORA YA AZEEZU YA  
GHAFUROO BI RAMATIKA YA AR HAMAR RAHIMEEN

Thereafter recite the second Kalima and the following Dua:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي  
مِنْ عِبَادِكَ الصَّالِحِينَ

ALLAHUMAJ 'ALNEE MINAT TAWAABEENA WAJ  
'ALNEE MINAL MUTATAH HIREENA WAJ 'ALNEE MIN  
IBAADIKAS SAALIHEEN

- To stand after Wudu and drink the leftover water of Wudu facing the Qiblah.

- To perform two Raka'ats of Tahayyatul Wudu.

**Note:** According to Imaam Shafa'ee رَحْمَةُ اللَّهِ عَلَيْهِ Sunnat, Mandoob, Mustahab are very close in meaning.

### SUNNAT METHOD OF MAKING WUDU

When making Wudu first make this intention in the heart:

نَوَيْتُ سُنَانَ الْوُضُو

NAWAYTUL SUNANAL WUDU

Then reciting Tawwauz and Tasmiah wash both hands upto the wrists three times. If Miswak is not available, then clean your teeth with the brush. Then with your right hand place water in your mouth to gargle three times. With the

right hand rinse your nose and use the left hand to clean it. Thereafter make the Niyyat and taking water in both hands wash the face with Niyyat of Wadu in such a way that the water reaches the full face from above the forehead upto below the chin and from one ear lobe to the other (men should wash the beard and make Khilaal as well). Then wash both hands including the elbows three times. If there is a tight ring on the finger or if there are tight bangles on the wrist you should turn and move them so that water can reach every part of the hand. It is Sunnat to make Masah of the full head. The best method of it is to join the tips of the fingers with one another, then placing them on the head move them to the part of the head. Then while both thumbs are on the either side of the head, move them frontwards. However the simplest method of making Masah is to wet the fingers and wipe them over the head three times. Then taking fresh water place the forefingers to wipe the inner ears and use the thumbs to wipe the outer ears. Thereafter wash both feet beginning from the toes of the right foot then the left foot. Then with the small finger of the left hand make Khilaal of the toes beginning from the small toe of the right foot and ending at the small toe of the left foot.

### MAKROOHAT OF WUDU

The omission of any Sunnat act from Wudu is Makroob (undesirable) eg. Wastage of water i.e. using more water than required, hitting water on the face with force, washing any part of Wudu less than three times, to seek anyone's help for making Wudu unnecessarily, to be over elaborate when gargling and rinsing the nose when in the state of fasting etc.

## ACTS WHICH NULLIFY WUDU

The following would nullify Wudu : \* Emission of anything from both private parts eg. urine, stool, etc.

\* To be overcome with sleep, unconsciousness, epilepsy, fainting etc.

\* Likewise 'LAMAS' i.e. when any part of the body of a male and female who are strangers to one another and with whom marriage can take place come into contact without any covering 'mas' i.e. to touch one's private part by hand even with any cover.

## MASAH OF KHUFAIN

Khufain are those socks made of leather or similar to that which cover the ankles and do not allow water to penetrate or touch the foot. Wearing them should enable one to walk freely and the feet should not be seen.

They are worn after complete Wudu is made. In this condition, if Wudu breaks, after completing the rest of the Wudu, to make Masah over these socks is permissible without washing the foot. One who is resident can use these socks for one day and one night and a traveler can use them for three days and three nights.

## METHOD OF MASAH

Wet the fingers and then place them on the toes and then pull the fingers upwards over the sock.

## FACTORS WHICH NULLIFY MASAH OF THE KHUFAIN

\* Completion of the specified time.

\* A tear in the sock from which a part of the foot becomes visible.

\* To remove the foot from the sock even if a portion of the foot becomes visible.

\* When Ghusal becomes Fard (compulsory)

## GHUSAL (RELIGIOUS BATH)

**To perform the major ritual ablution (Washing of the whole body)**

There are Two Types of Ghusal : Fard and Sunnat.

The following necessitate Fard Ghusal

\* Copulation.

\* Forceful emission of semen due to lust, either in sleep or in a wakeful state.

\* On termination of Haiz and Nifaas.

It is sunnat to take Ghusal on Friday and the days of Eid. Likewise, it is sunnat to take Ghusal at the times of wearing Ihraam for Hajj and Umrah, when entering the Holy city of Makkah, for Wuqoof of Arafat, Wuqoof of Muzdalifa, at the time of pelting the Jamaraat, and when entering the sacred city of Madina. Similarly it is Sunnat to take Ghusal

\* After recovery from lunacy, fainting, fits, etc.

\* After giving Ghusal to a Mayyet.

\* On the occasion of the auspicious nights etc.

\* Night of Power, Night of Bara't, etc.

\* For Namaaz of Kusoof, Khusoof, and Istisqa.

\* For seeking repentance from sins, etc.



## SUNNAT METHOD OF TAKING A GHUSAL

After making the Niyet, wash both hands three times upto the wrists. Then make Istinja (wash private parts). Thereafter let water run on the right shoulder, then on the left shoulder, then on the entire body three times. Maintain complete privacy. Cover the body from the navel to your knees. During the bath refrain from talking and reciting any Dua. After the bath one can dry oneself with a towel.

## FARAAID OF GHUSAL

There are two Faraaid of Ghusal. If any one of these is omitted Ghusal will be not be valid.

1. To make the Niyyat
- 2) To let the water flow from the hair of the head upto the soles of the feet obligatory. It is obligatory to remove all those things which would prevent the water from reaching the body or the roots of the hair.

**Niyyat for Ghusal of Janabat:**

أَغْتَسِلُ غُسْلَ الْجَنَابَةِ لِرَفْعِ الْحَدَثِ وَاسْتِبَاحَةِ الصَّلَاةِ

AGHTASILU GHUSLAL JANABATI LI RAFIL HADATH WA ISTIBAAHATIS SALAAT

**Niyyat for Ihtilaam (Nocturnal Emission):**

أَغْتَسِلُ غُسْلَ الْإِحْتِلَامِ لِرَفْعِ الْحَدَثِ وَاسْتِبَاحَةِ الصَّلَاةِ

AGHTASILU GHUSLAL IHTILAAMI LI RAFIL HADATH WA ISTIBAAHATIS SALAAT

**Niyyat for the Ghusal of Haiz:**

أَغْتَسِلُ غُسْلَ الْحَيْضِ لِرَفْعِ الْحَدَثِ وَاسْتِبَاحَةِ الصَّلَاةِ

AGHTASILU GHUSLAL HAID LI RAFIL HADATH WA ISTIBAAHATIS SALAAT

**Niyyat for the Ghusal of Nifaas (Bleeding after Child – Birth):**

أَغْتَسِلُ غُسْلَ النَّفَاسِ لِرَفْعِ الْحَدَثِ وَاسْتِبَاحَةِ الصَّلَاةِ

AGHTASILU GHUSLAN NIFAAS LI RAFIL HADATH WA ISTIBAAHATIS SALAAT

أَغْتَسِلُ غُسْلَ الْوِلَادَةِ لِرَفْعِ الْحَدَثِ

AGHTASILU GHUSLAL WILAADA LI RAFIL HADATH

**Niyyat for the Ghusal of Jumuah:**

أَغْتَسِلُ غُسْلَ صَلَاةِ الْجُمُعَةِ

AGHTASILU GHUSLA SALAATIL JUMUAH

**Niyyat for the Ghusal of I'dul Fitr and I'dul Adha:**

أَغْتَسِلُ غُسْلَ سَنَةِ عِيدِ الْفِطْرِ

AGHTASILU SUNNATI I'DIL FITR

أَغْتَسِلُ غُسْلَ سَنَةِ عِيدِ الْأَضْحَى

AGHTASILU SUNNATI I'DIL ADHA

**NOTE :** It is prohibited to enter the Masjid, to touch or recite the Holy Qur'aan when the state of Haiz, Nifaas and Janabat. There is no harm in reciting verses of the Qur'aan not with the intention of Tilawat but as Dua, etc. Also, there is harm if the Qur'aan is taught with broken pronunciation without touching it. But this must not be with

the intention of Tilawat (formal recitation) like a female teacher in a state of menstruation can continue teaching the Qur'aan in this manner.

### HAIZ (MENSTRUATION)

In Shariah – (Islamic Law) menses is that blood which flows from the uterus of a woman who has reached the age of puberty on a monthly cycle. According to Shariah, the age of puberty is fifteen years and according to some traditions even nine years. However if her blood does not conform to this habit, but is due to some illness it would be called ISTIHAZA, and if it is after childbirth it would be called NIFAAS. The minimum period of menstruation is one day and one night. If it is less than this, the blood would be ISTIHAZA. Its maximum period is fifteen days and fifteen nights. Between two menstrual cycles the minimum period is fifteen days, while the maximum period has no limits. Copulation during this period is forbidden.

### NIFAAS

The blood that flows after childbirth is called Nifaas. There is no limit described for its minimum duration. However, its maximum period is sixty days and nights. However, the period of Nifaas is commonly forty days. Any woman in a state of Haiz and Nifaas cannot fast or perform her Salaah. After becoming clean, she would be required to perform Qaza of her obligatory Fard only. There is no Qaza for missed Salaah. Copulation during this period is forbidden as well.

### ISTIHAZA

It is the blood which flows from the uterus of a woman but which is not due to menstruation or after child – birth. In a state of Istihaaza the woman is not excused from offering Salaah, or fasting, nor is copulation forbidden with such a woman. If this condition of bleeding reaches such a state that she could not get time to make Wudu and offer her Fard Salaah then she would be regarded as disabled after the lapse of a period in which she could not perform any Salaah.

### THE DISABLED (MA'ZOOOR)

Any person who is suffering from such an ailment which does not give him that much time to make Wudu and offer his Fard Salaah would be regarded as DISABLED (MAZOOOR). Such a person has been given permission by Shariah to make Wudu and complete the Fard, Sunnat and Nawafil of that particular time. In a state of such an ailment, the person's Wudu does not break. He would have to perform fresh Wudu for the next Namaz. Likewise if he wishes to perform Qaza of other missed prayers, he has to make fresh Wudu i.e. for every Namaz he would have to make fresh Wudu. He cannot perform several Salaahs with one Wudu, whether Qaza or Ada.

### TAYAMMUM

When one intends to make Tayammum for performing those acts for which it is necessary, one should after the following Niyyat.



### نَوَيْتُ التَّيَمُّمَ لِاسْتِبَاحَةِ الصَّلَاةِ

*NAWAYTUT TAYAMUMA LI ISTIBASHATIS SALAATI*

Spread the fingers of both hands and strike both the palms on clean sand and dusting the palms, rub them over the face in such a manner that no part of the face remains untouched. Thereafter strike the palms once again on clean soil and rub them on both hands one after the other from the nails to the elbows without leaving any part untouched. Similarly, it is obligatory to maintain the order in Tayammum, i.e. first Niyyat, then rubbing of the face, then rubbing of both hands upto the elbows.

It should be remembered that Tayammum would only be permissible if water is not available, or due to Ghusal or Wudu there is fear of becoming ill or there is fear of aggravating an illness. If such conditions prevail, then instead of Ghusal and Wudu, one is allowed to make Tayammum. The method of performing Tayammum for both of these is the same as outlined above. When the time of Namaaz comes, Tayammum would be allowed due to the above mentioned reasons to complete the Salaah. Fresh Tayammum should be made for every Salaah.

### FACTORS WHICH NULLIFY TAYAMMUM

Those factors which nullify Wudu nullify Tayammum as well. Besides these, if water becomes available and its use is no longer harmful then Wudu has to be made instead of Tayammum.

### ISTINJA

After reciting the following Dua enter the toilet with the left foot.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبَيْثِ وَالْخَبَائِثِ

*ALLAHUMA IN'NEE A UTHO BIKA MINAL KHUBUTI WAL KHABA'ITH*

After relieving oneself of urine and stool one must make Istinja by cleaning the private parts at both sides. When relieving oneself refrain from facing the Qibla or showing your back towards it. When leaving the toilet come out with your right foot and recite following dua.

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَاقَانِي

*GHUFRAANKAL HUMDULIL LAHIL LATHI ATHAHABA ANNIL ATHAA WA 'AA FAA NEE*

### SECOND CONDITION

#### CLEANLINESS OF CLOTHES & PLACE

All clothes in which Salaah is offered should be clean and free of every impurity. If one notices any impurity on the clothes after one has offered his Salaah but is not certain when it touched the clothes, he should wash those clothes immediately. It would not be necessary to repeat any Salaah as a result of this.

The place wherever Namaaz is performed should be free of all impurities. Special care should be taken to see that



the place between the feet, the two knees, the two hands and the place of Sajda should be absolutely clean as this is obligatory. At the same time of performing the Salaah it is obligatory to face the Qiblah. It should be remembered that the Ka'bah is the object of the direction for Salaah and not the object of Salaah i.e. one faces towards it for Salaah but one does not worship it, as Salah in reality is offered for Allah Almighty. Because the Ka'bah is a special place where Divine light pours, and because this is the command of Allah Almighty, a Muslim faces towards it in Salaah. It also provides a lesson of unity and uniformity to all who live in the East and the West, in the north and in the South when they worship Allah Almighty. Thus it is proven that Islam would like to see its followers in total unison because in it lies the strength, the honour and blessings of the believers.

### THIRD CONDITION

#### SATRE AURAT:COVERING OF THE PRESCRIBED PARTS

By Satre-e-Aurat is meant to cover the minimum prescribed part of the body when performing Salaah. In the light of Islamic law this is described as follows :

For males it is Fard to cover ones body from the navel upto the knees when performing Salaah, while for a female it is obligatory to cover her entire body including her hair, besides her wrists, and face when in Salaah. According to one tradition even feet too are included in SATR.

If any part of the body which is obligatory to cover is left exposed inspite of having the means to cover it, one's

Namaaz will not be valid. If this part is exposed due to wind and is covered immediately it would not affect the validity of the Salaah.

It is Sunnat for males to perform their Salaah using these three garments viz Kurtha (Shirt), Pyjama (Pants) and Amama (Turban) or Topi. It is Sunnat for him to cover his head and sides etc. A woman too should perform her Salaah in these four garments viz Pyjama, Qamees, head gear and cover feet also. These clothes should not be so thin that would expose her body. Otherwise wearing such clothes which reveal the body are equal to not wearing any clothes.

**NOTE :**It is important for every believer to – bound to the laws of Allah Almighty to maintain Satr – e – Aurat even after Salaah. If one is compelled to give up Satr – e – Aurat due to extreme circumstances it would be excusable eg. if one has to expose oneself in front of the doctor for the purpose of medical examination, it would be quite in order. If a woman is all by herself, or in the company of Muslim ladies and her close relatives with whom she cannot enter into marriage and she exposes any part other than the portion of her body between the navel and the knees it would be quite in order, although caution would be more desirable. However, when in the presence of those whom she can marry, she should conceal herself completely. According to the sayings of the jurist when she in the presence of such men she should not even expose her face which causes most mischief. If one were to see any part of a child who has not reached the age of intelligence, due to any unforeseen circumstances, it would not be



regarded as sinful, but when he becomes of impressionable age then besides his private parts the rest of the body can be seen in an exposed state. However, when he reaches the age of puberty the he / she would be duty bound to the laws of adults as explained above.

#### **FOURTH CONDITION**

##### **ISTIQBALE QIBLAH (FACING THE QIBLAH)**

At the time of performing the Salaah it is obligatory to face the Qiblah. It should be remembered that the Holy Ka'bah is the object of direction for Salaah and not the object of worship, i.e. one faces towards it for Salaah but one does not worship it as Salaah in reality is offered for Allah Almighty alone. Because the Ka'bah is a special place where Divine Light pours, and because this is the order of Allah Almighty a Muslim faces towards it in Salaah. It also gives a lesson of unity and uniformity to all who live in the East and West, North and South. This proves that without any shadow of a doubt that Islam advocates unity in a global sense because in unity lies our strength, honour and blessings.

If one does not know Qiblah at the time of offering one's Salaah, and there is no one present to give information about it one should face the direction which one's heart has accepted.

Before going to Namaz you need perform Ablution (Wudu) and put on clean clothes, (even small hole which in the prescribed area is banned), stand, erect on a clean place, facing Qiblah then make Niyyat (intention).

#### **FIFTH CONDITION TIME OF SALAAH**

In the twenty four hour duration of day and night, FIVE Prayers are compulsory i.e. FAJR, ZOHR, ASR, MAGHRIB and ESHA. Kindly take note of their times outlined here in detail.

##### **FAJR SALAAH**

The time for Fajr Salaah is from true dawn until just before sunrise. In most places this time lasts for between one and a quarter to one and a half hours. It should be remembered that a white line in the form of a pillar rises in the sky from the easterly direction. This is called "false dawn" because this whiteness disappears after a little while. After its disappearance another whiteness appears which spreads to the entire easterly boundary of the sky from which it spreads in all directions. This is called the "true dawn". With the appearance of this, the time for Fajr Salaah begins and lasts until just before sunrise.

Fajr Salaah consists of four Raka'ats : two Sunnats and two Fard. These Sunnats are Sunnate Muakkidah. After completing these two Raka'ats, perform the two Raka'ats of Fard.

##### **SALAATUZ ZOHR**

The time for Zohr Salaah commences after Zawaal i.e. when the sun begins to decline until the time when the

shadow of a thing becomes equal to its original shadow. Zawaal i.e. the declining of the sun can be determined by pitching a straight stick in a flat surface in such a manner that it is not tilted in any direction. Just as the sun begins to rise, the shadow of the stick will continue to decline. Once it begins to lessen, that would be regarded as actual afternoon. This would then be the original shadow. Thereafter this shadow will begin to increase. This would then prove that the sun has declined from its zenith point and this will mark the beginning of time for Zohr Salaah. After the shadow of the stick becomes equal to its original shadow the time for Zohr Salaah would end, excluding the original shadow.

The Zohr Salaah consists of twelve Raka'ats. The first two are Sunnate Muakkidah and the second two are Sunnate Ghair Muakkidah. The next four are Fard, followed by two Sunnate Muakkidah and two Raka'ats Sunnate Ghair Muakkidah, i.e. Nafl. The Qir'at in all the Raka'ats of Zohr, including the Fard Raka'ats would be recited silently both by the Imaam and by the one who is performing the Salaah individually.

The time for Jumua Salaah is the same as that for Zohr Salaah. Its total Raka'ats are ten consisting of two Raka'ats Sunnate Muakkidah, two Raka'ats Sunnate Ghair Muakkidah, followed by two Raka'ats Fard with congregation. Thereafter two Raka'ats Sunnate Muakkidah and two Raka'ats Sunnate Ghair Muakkidah or Nafl.

## SALAATUL ASR

After the shadow of everything excluding its original shadow becomes equal to the original, the time for Asr Salaah begins and lasts until just before sunset. But it should be remembered that Asr Salaah should be performed before the light begins to turn pale. Asr Salaah consists of four Raka'ats Fard in which the Qir'at should be recited softly. Before these four fard Raka'ats there are four Raka'ats Sunnate Ghair Muakkidah or Nafl. The one who performs these will receive great reward.

## SALAATUL MAGHRIB

The time for Maghrib Salaah begins after sunset and lasts until the disappearance of twilight. Twilight according to Imam Shafa'ee is the name given to that reddishness which appears after sunset. The Maghrib Salaah consists of seven Raka'ats: two Raka'ats Sunnate Ghair Muakkidah after Azaan three Raka'ats Fard, followed by two Raka'ats Sunnate Muakkidah. In the first two Fard Raka'ats the Imam should recite the Qira't loudly.

## SALAATUL ESHA

The time for Esha Salaah begins after the total disappearance of the twilight and last until the break of true dawn. The total Raka'ats in Esha Salaah are eleven, consisting of two Raka'ats Sunnate Ghair Muakkidah, four Raka'ats Fard, two Raka'ats Sunnate Muakkidah, followed by three Raka'ats Sunnat of Witr made up of two Raka'ats, followed by a single Raka'at.



The time for Witr Salaah is the same as that of Esha. However following the order regarding it is obligatory, i.e. first the Fard of Esha should be performed then the Witr. If anyone intentionally performs the Witr before the Fard of Esha those Raka'ats would not be regarded as that of Witr. In a case like that he will have to read the Witr after the Fard Salah. For a person who has formed a habit of rising during the latter part of the night for Tahajjud, it is Mustahab to perform Witr at any time before dawn.

Note : In the first two Rakaats of any Fard Salaat Qiraat will be recited after Surah Fateha while in the other two Rakaats (or one as in Maghrib Salaat) only Surah Fateha will be recited. In all Sunnat and Nawafil prayers Surah Fateha will be followed by Qiraat.

### MAKROOH (FORBIDDEN) TIMES FOR SALAAH

During the following three times it is forbidden to perform any type of Salaah, whether Fard, Wajib, Sunnat, Nafl, Qaza or Ada.(1) At the rising of the sun.

- (2) At the time of Zawaal (as defined under Zohr time)
- (3) At the time of sunset.

If any Salaah is performed during these times they would not be regarded as valid and as such it is incumbent to read them again. However the Asr Salaah at the time of sunset would be regarded as valid, but Makrooh Tahrimi (strongly undesirable – almost forbidden). However if the Janazah is brought by choice during these times the funeral Prayer should not be delayed. Similarly, if one recites a verse of Sajda during these times he is allowed to perform its Sajda – e – Tilawat. But it is forbidden to perform Sajda – e –

Tilawat for verses of Sajda recited during other times. In addition one should refrain from performing any Nafl Salaah after Asr Salaah until after sunset, as well as after Fajr Salaah until after sunrise. Only the Qaza of Fard as well as Salaah like Tahiyatul Wudu may be performed during these times.

### AZAAN (CALL TO PRAYER)

It is reported in Hadith Shareef that if people only knew the reward for giving Azaan they will fight among themselves to give the Azaan (MASNAD AHMED). To give Azaan for the Five Daily Prayers and the Friday Prayer is Sunnate Muakkidah. These are the words of the Azaan.

الله أكبر الله أكبر الله أكبر الله أكبر

ALLAHU AKBAR (4X)

أشهد أن لا إله إلا الله. أشهد أن لا إله إلا الله.

ASH HADU AL LAA ILAHA ILLAL LAAHU (2X)

أشهد أن محمداً رسول الله. أشهد أن محمداً رسول الله.

ASH HADU ANA MUHAMMADAR RASULLULLAH (2X)

حي على الصلوة. حي على الصلوة.

HAY YA ALAS SALAA (2X)

حي على الفلاح. حي على الفلاح.

HAY YA ALA FALAAH (2X)

الله أكبر الله أكبر

ALLAHU AKBAR (2X)

لا إله إلا الله.

LAA ILAAHA ILLAL LAAH



In the Azaan for the Fajr Salaah, the following is recited twice by the Muazzin after. **حَيَّ عَلَى الْفَلَاحِ**

**الصلوة خير من النوم**

*ASSALAATU KHAIRUM MINAN NAWM*

“Prayer is better than sleep”

When giving Azaan the Muazzin should have Wudu. He should stand facing the Qiblah and placing his fingers in the ears or placing his hands on the ears he should give the Azaan. When reciting **حَيَّ عَلَى الصَّلَاةِ** he should turn towards the right and at **حَيَّ عَلَى الْفَلَاحِ** he should turn to the left. At the end of the Azaan it is necessary for both the giver of Azaan and the listeners to recite Darood Shareef and the following Dua:

**اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الثَّامَّةِ وَالصَّلَاةِ الثَّامَّةِ ابْتَغِ بِهَا لِي سَيِّدَةً مُحَمَّدًا  
الْوَسِيلَةَ وَالْفَضِيلَةَ وَاللِّدْجَةَ الْعَالِيَةَ وَالرِّفْعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا  
الَّذِي وَعَدْتَهُ وَارْزُقْنَا شِفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ**

*ALLAHUMA RABBA HATHI HID DA'WATIL TAAMATI  
WASSAALATI QAAIMATI AATI SAYIDINA MUHAMMAD-  
INAL WASEELATI WAL FADEELATI WAD DARAJATIL  
AALIYATIR RAFEE'ATI WAB ATH HU MQAAMAM  
MAHMOODANIL LATHI WA AT TAHU WAR ZUQNA  
SHAFAA 'ATHU YOUNAL QIYAAMATI INNAKA LA  
TUKHLIFUL MI'AAD*

Azaan should not be given before the prescribed time of Salaah, if it is given prior to its prescribed time, it would be necessary to repeat it at its time (Times of Salaah had been discussed in detail in the previous pages).

Travellers too have to give Azaan and Iqamat when performing their Salaah. It is not necessary to give Azaan for a few people who are performing their Salaah in their houses or shops in town. The Azaan of the local Masjid would be sufficient for them.

Azaan should be given for Qaza Namaaz too. If one is performing quite a number of Qaza Salaahs in one sitting just one Azaan would be sufficient.

It is Makrooh for a minor child and a woman to give the Azaan. Azaan given by a boy reaching the age of intelligence, a blind person and one without Wudu is acceptable. However, it is undesirable to give Azaan without Wudu. It is forbidden for the one giving Azaan to talk between Azaan.

To recite the Darood before and after the Azaan is an act of Sawaab. However, there should be a little gap between the Darood and the Azaan so that the listeners would not mistake the Darood as part of the Azaan.

During the course of the Azaan one should refrain from making Salaam, talking and engaging in any activities, so much so that even the recitation of the Qur'aan too should be stopped. Instead, one should listen to the Azaan attentively and read the necessary words of reply.

The very words of Azaan should be recited as a reply to it except after **حَيَّ عَلَى الْفَلَاحِ** and **حَيَّ عَلَى الصَّلَاةِ**. Reply for

these is **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ**

*LAAHUALA WA LAA QUWATA ILLA BILL HIL ALIYIL AZEEM.*

While in the morning Azaan

**الصلوة خير من النوم**

we should say in reply to



صَدَقْتُ وَبَرُّتَ وَبِالْحَقِّ نَطَقْتُ

*SADAQTA WA BARARTA WA BIL HAQI NATAQTA*

A person who is without Wudu or in the state of Janabat too can reply to the Azaan. It is Mustahab to kiss the thumbs and place them on the eyes at the time of hearing the beloved name of the Holy Prophet ﷺ in Azaan. At the first call of the beloved name the listener should recite Sallallahu Alaihi Wasallam then kissing both thumbs should rub them on the eyes. On the second call do the same after reciting.

قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ

*QURRATU AINI BIKA YA RASULALAH*

This was the practice of Hazrat Abu Bakr رضى الله عنه

### **IQAAMAT (To prepare the people for commencement of Sallah)**

All those issues described pertaining to Azaan are for Iqaamat as well. However, there are a few exceptions. These words of Iqaamat.

قَدْ قَامَتِ الصَّلَاةُ

*QAD QAAMATIS SALAAT*

will be read twice after **عَلَى الْفَلَاحِ** The words of Iqaamat are recited quickly without pausing in between as in the case of Azaan. When giving Iqaamat the Mukabbir must not hold his ears or place a finger in them. Similarly in the Iqaamat of Fajr Salaah **الْصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ** will not be read as is the case with the Fajr Azaan. At the time of Iqaamat all should sit in an orderly manner and when the Mukabbir reaches to its end all should stand for Salaah.

It is Sunnat to have a little break between the Azaan and Iqaamat, to give Iqaamat immediately after Azaan is Makrooh (undesirable). The exception to this is the Iqaamat for Maghrib for which the break between the Azaan and the Iqaamat should be for a little while. In the other Salaahs the interval between the two should be such, so as to enable those who are regular Musallees to come to the Masjid. The delay should not be so long as to make it feel undesirable.

The one giving Iqaamat should stand directly behind the Imaam or little to his right. If it is given by standing on the left side of the Imaam it would still be valid, though it would be against acceptable practice. As a practice the one who has given the Azaan should give the Iqaamat, although another person can give the Iqaamat with his permission.

### **ARKAAN-US-SALAAH (The essential acts in Salaah)**

Prior to this section, the Conditions of Salah were described. Now its Arkaan or essential acts are being discussed. Both the Sharaait – and the Arkaan are equally important, the only difference is that while Sharaait are obligatory conditions outside the Namaaz the Arkaan are obligatory acts in the Namaaz. There are Seventeen Arkaan in Salaah. If anyone of them is omitted Salaah will not be valid.

**1. Niyyat :** Which ever Salaah one intends to perform, one should make Niyyat for it. It should be remembered, that there should not be a gap between the Niyyat and Takbeer – e – Tahrima. As an example some Niyyats are listed here in Arabic. However, Niyyat can be made in your own language as well.

**Niyyats for Fajr Salaat:**

أَصَلِّ سُنَّةَ الصُّبْحِ رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNATAS SUBHI RAK'ATAINI ADA'AN LILLAHI TA'ALA

أَصَلِّ فَرَضَ الصُّبْحِ رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI FARDAS SUBHI RAK'ATAINI ADA'AN LILLAHI TA'ALA

**Niyyats for Zohar Salaat:**

أَصَلِّ سُنَّةَ الظُّهْرِ قَبْلِيَّةً رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNATIS ZOHRI QABLIYATAN RAK'ATAINI AD'AAN LILLAHI TA'ALA.

أَصَلِّ فَرَضَ الظُّهْرِ أَرْبَعَ رَكْعَاتٍ آدَاءً لِلَّهِ تَعَالَى

USALLI FARDTH ZOHRI ARBA'A RAK'AATIN ADA'AN LILLAHI TA'ALA

أَصَلِّ فَرَضَ الظُّهْرِ بَعْدِيَّةً رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNTAS ZOHRI BA'DIYATAN RAK'ATAINI ADA'AN LILLAHI TA'ALA

**Niyyats for Asar Salaat:**

أَصَلِّ سُنَّةَ الْعَصْرِ رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNTAL ASRI RAK'ATAINI ADA'AN LILLAHI TA'ALA

أَصَلِّ فَرَضَ الْعَصْرِ أَرْبَعَ رَكْعَاتٍ آدَاءً لِلَّهِ تَعَالَى

USALLI FARDAL ASRI ARBA'A RAK'AATIN ADA'AN LILLAHI TA'ALA

**Niyyats for Maghrib Salaat:**

أَصَلِّ سُنَّةَ الْمَغْرِبِ قَبْلِيَّةً رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNTAL MAGHRABI QABLIYATAN RAK'ATAINI ADA'AN LILLAHI TA'ALA

أَصَلِّ فَرَضَ الْمَغْرِبِ ثَلَاثَ رَكْعَاتٍ آدَاءً لِلَّهِ تَعَالَى

USALLI FARDAL MAGHRIBI THALATHA RAK'AATIN ADA'AN LILLAHI TA'ALA

أَصَلِّ سُنَّةَ الْمَغْرِبِ بَعْدِيَّةً رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNTAL MAGHRABI BA'DIYATAN RAK'ATAINI ADA'AN LILLAHI TA'ALA

**Niyyats for Esha Salaat:**

أَصَلِّ سُنَّةَ الْعِشَاءِ قَبْلِيَّةً رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNTAL ESHA'I QABLIYATAN RAK'ATAINI ADA'AN LILLAHI TA'ALA

أَصَلِّ فَرَضَ الْعِشَاءِ أَرْبَعَ رَكْعَاتٍ آدَاءً لِلَّهِ تَعَالَى

USALLI FARDAL ESHA'I ARBA'A RAK'AATIN ADA'AN LILLAHI TA'ALA

أَصَلِّ سُنَّةَ الْعِشَاءِ بَعْدِيَّةً رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNTAL ESHA'I BA'DIYATAN RAK'ATAINI ADA'AN LILLAHI TA'ALA

أَصَلِّ سُنَّةَ الْوُتْرِ رَكْعَتَيْنِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNTAL WITRI RAK'ATAINI ADA'AN LILLAHI TA'ALA

أَصَلِّ سُنَّةَ الْوُتْرِ رَكْعَةً وَاحِدَةً آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNTAL WITRI RAK'ATAN WAAHIDATAN ADA'AN LILLAHI TA'ALA



**2. QIYAAM :** It is obligatory to make Qiyaam i.e. to stand upright in every Raka'at of Salaah. Without any valid excuse if Qiyaam is omitted Salaah will not be valid. Nafil or voluntary Salaah can be performed in sitting position even without any valid excuse. But performing it without any legitimate excuse would reduce its rewards by half.

The duration of Qiyaam is equal to what is to be recited in it. If the late comer finds the Imaam in Ruku and is able to join him after reciting Takbeere Tahrima and making a slight Qiyaam, his Raka'at would be valid, if not then he has missed the Raka'at.

**3. TAKBEERE TAHIRIMA :** Salaah should be commenced by reciting the glory of Allah Almighty. The meaning of Tahrima is to forbid i.e. with this Takbeer, Salaah commenced and those acts which are not allowed in Salaah are now forbidden. Some Imaams have included this Takbeer in the Arkaan of Salaah. In short, in terms of the technical usage whether it is regarded as a condition or as an essential part of Salaah, it is an important act without which Salaah is not valid.

#### **4. QIR'ATUL FATEHA :**

Recitation of Surah Fateha with **بسم الله الرحمن الرحيم** is also an essential part of Salaah. If any person does not recite its words verbally but in his mind only, his Salaah will not be valid because Qira't is reciting the Qur'aan verbally. Recitation of Surah Fateha is obligatory upon the Muqtadee as well, beside that late comer (MASBOOQ) who is unable to recite it i.e. before he can recite Surah Fateha or any part there of the Imaam goes into Ruku. In such a case the Surah Fateha of the Imaam is sufficient for the Muqtadee. (NIHAYATUL MOHTAAJ ILA SHARH MINHAJ SHA'FAEE)

**5. RUKU :** Literally Ruku means to bend. When in Ruku the back should be so flat that if one were to place a glass of water on it, it should be able to stand thereon. The head should not be bent a great deal nor should it be raised, but it should be in line with the back. When performing Ruku the knees should be held with the hands and the fingers should be spread apart while the feet should be straight. The one performing Salaah in a sitting position should when making Ruku bend in such a way that his forehead comes in front of his knees without touching the ground otherwise instead of Ruku it will become Sajda. The female should bend slightly to the extent that her hands reach her knees. She should not straighten her back nor apply any force on the knees, instead she must merely place her hands on them. She should keep the forefingers together.

**6. ITMINAAN FIR RUKU :** To perform Ruku with tranquility and peace of mind. A person who performs Ruku hurriedly is violating this essential part of Salaah, and Namaaz of such a person will not be valid.

**7. I'TIDAAL-E-RUKU:** To return to the position of Qiyaam after Ruku, i.e. to stand upright after coming from Ruku.

**8. ITMINAAN-E-I'TIDAAL :** To remain at ease during this position.

**9. SUJOOD :** In every Rakaat two Sajda's are compulsory. The following parts should touch the ground in Sajda – both feet, both knees, both hands, the forehead and the nose. The place of the forehead and feet must be even



and flat while in Sajda. If without any valid (as per sharia) reason the place of the forehead is higher than the feet then Sajda will not be take place. One is only allowed to make Sajda on a cushion or straws if the forehead and nose are able to stay on them i.e. these should remain on the surface in such a way that those should not be able to yield forward by pressing them. It is Sunnat to maintain the stomach from the thighs and elbows from the sides of the hands, above and separate from the ground. The manner of Sajda of a woman would be different i.e. she should keep the above mentioned limbs close together. She should perform her Sajda in a contracted position as this shows full regard for privacy.

**10. ITMINAAN IN SAJDAH :** To perform Sajdah with peace and ease without any undue hurry as explained.

**11. JALSA : (TO SIT UPRIGHT BETWEEN TWO SAJDAHs)**

The sunnat format of sitting is as follows: Spread the left foot then keeping the big toe of the right foot upright by letting its toes face the Qiblah, sit on it. When in Qa'dah the hands should be above the knees on the thighs. The toes should be left wide and facing the Qiblah. This is called IFTIRAASH. The same method will be followed when sitting for the first Qa'dah i.e. to sit after two Rakaats in a four or three Rakaat Salaat.

**12. ITMINAAN IN JULOOS: i.e. In the sitting position**

**13. QA'DAH AKHEER :** To sit at the end of the last Rakaat of Salaah

**Method of Sitting :** After completing all the Raka'ats sit for the final Qa'dah by spreading both feet on the ground in such a manner that their direction is towards the right side. Then sit on them in such a manner that part of the buttocks touches the ground. This is called TAWARRUK which is only allowed in that Qa'dah after which final Salaam is given. If the Qa'dah is for Sajda Sahu TAWARRUK will not take place for it, but instead there will be IFTIRAASH, which has discussed earlier. The hands in the Qa'dah should be spread on the thighs just above the knees in such a way that the direction of the fingers should be towards the Qiblah in a natural open state i.e. do not join them together. This was the practice of the Holy Prophet Sallallahu Alaihi Wasallam.

**14. TASHAHUD IN THE FINAL QA'DAH :**

It is Fard to recite the Tashahud from التحيات (ATTAHIYATO) upto محمد الرسول الله (MUAHAMMADAR RASULLULLAH)

**15. DUROOD :** It is obligatory to recite Durood on the Holy Prophet Sallallahu Alaihi Wasallam in the final Qa'dah. The minimum words should be : **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** (ALLAHUMA SWALLI'ALA MUHAMMAD) while the recommended Darood is Darood e Ebraim.

**16. SALAM :** To terminate the Salaah with Salaam. The first Salaam is obligatory.

**17. ORDER : TARTEEB :** To perform the above Arkaan in their exact sequence i.e. first Niyyat, then Qiyaam, the Takbeer, etc.



## SUNNAT ACTS OF SALAAT

There are two types of Sunnats. They are Sunnat – e – Hay'at and Sunnat – e – Ab'aad.

1. **Sunnat – e – Hay'at** – There are Sunnats which do not have a fixed number and are not included in Ab'aad or the Arkaans in Salaat and the omission of these will not require Sajda – e – Sahwu. These will come in the Sunnah way of performing Salaah. They are :-

\* To raise one's hands upto the lobes of the ears for the males and females when reciting Takbeer – e – Tahrima. Takbeers of Eidain in such a way that the palms of the hands and the inside of the fingers face towards the Qiblah.

\* The Imaam should recite all the Takbeers Tasmiya and Salaam aloud which will easily be heard by the Muqtadees.

\* After Takbeer-e-Tahrima males and females should fold their hands above the navel.

\* To recite Dua-e-Iftitah.

\* Recite Tawwuz softly. However, in Namaaz wherein Qir'at is read loudly, Tasmiyah too should be recited loudly by the Imaam as well as the one performing Salaah individually.

\* To recite Ameen aloud by the Muqtadees after the Imaam after Surah Fateha in Jahri Namaaz (Salaat in which Qiraat is read loudly).

\* To recite a Surah after reciting Surah Fateha.

\* To raise one's hands upto the ears before going into Ruku, Itidal and after the First Qa'dah.

\* To recite Takbeer is Sunnat for all Musallies.

\* To recite Tasbeeh in Ruku and Sajda thrice.

\* To place the hands on the thighs during the sitting positions in Salaah.

\* At the time of getting up from Ruku, the Imam & Muktadi should recite Tasmiya and Tahmeed..

\* When reciting Tahiyat to raise the finger at the time of reciting Tashahud.

\* To recite a Dua after Darood Ebrahim Qa'dah Ukhra.

\* To recite the second Salaam to end the Salaah.

\* To make Iftiraash in the First Qa'dah and Tawarruk in the final Qa'dah.

2. **Sunnat-e-Ab'aad** are those Sunnats the omission of which will require Sajda-e-Sahwu and hold greater importance than Sunnat-e-Hay'at.

\* Tashahud in Qa'dah Ulaa.

\* Dua-e-Qunoot which is recited in the second Rakaat of Fajr Salaat and in the final Rakaat of Witr after the fifteenth night till the end of Ramadan. Qunoot must be recited in a state of Qiyaam which should include Durood and Salaam on the Holy Prophet ﷺ his companions and his progeny.

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ  
وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّ تَقْضِيَّ وَلَا يُقْضَىٰ عَلَيْكَ وَاِنَّهُ لَا  
يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُّ مَنْ عَادَيْتَ. تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ فَلَكَ الْحَمْدُ عَلَىٰ  
مَا قَضَيْتَ اَسْتَغْفِرُكَ وَاتُوبُ اِلَيْكَ وَصَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَاٰلِهِ وَاَصْحَابِهِ وَسَلِّم  
رَبِّ الْغَفُورِ وَارْحَمْ وَاَنْتَ خَيْرُ الرَّاحِمِيْنَ

ALLAHUMMA DINEE FEEMAN HADAYAT WA AAFINEE  
FEEMAN AAFAYAT WA TA WALANEE FEEMAN TA WAL  
LAYT WA BAARIK LEE FEEMAA A'TAYT WA QINEE



SHARRA MAA QADAYT FA INNAKA TAQDEE WA LA  
YUQDAA ALAIK WA INNAHU LA YAZILLU MOW WAALAYT  
WA LA YA'IZZU MAN 'AADAYT TA BAARAKTA RABBANA  
WA TA 'AALAYT FALAKAL HAMDO A'LAA MA QADAYT  
ASTAGHFIRUKA WA ATUBU ILAYK WA SALLALLHU 'ALA  
MUHAMM- ADEW WA AALIHI WA AS HAABIHI WA SALLIM.  
RABBIG FIR WARHAM WA ANTA KHAIRUR RAAHIMEEN.

### SUNNAT WAY OF PERFORMING SALAAH

Having discussed the Faraid and Sunnat of Salaah separately, the complete practical method of performing the Salaah is now outlined: After making Wudu and facing the Qiblah, stand, keeping a distance of a hand span between the two feet. Then after the Niyyat read Takbeer-e-Tahrima by raising the hands up to the ears in such a manner that the thumbs touch the ear lobes and the rest of the fingers remain in their natural position neither too close nor too wide. The palms and the inner part of the fingers should face the Qiblah. Then by Saying: *الله أكبر* ALLAHU AKBAR bring the hands down and fold them above the navel in such a way that the inside of the right palm should be on the left wrist. The middle three fingers should grip the back of the left wrist while the thumb and the small finger should be on either side of it. First recite Dua-e-Iftitah softly.

وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً مُسْلِماً وَمَا أَكُنُ مِنَ  
الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ  
وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.

WAJAHTU WAH HIYA LIL LAZI FATRAS SAMAWAATI  
WAL ARDAI HANIFAM MUSLIMOW WA MAA ANAA  
MINAL MUSHRIKEEN INNA SWALATI WA NUSUKI WA

MAH YAAYA WA MAMAATI LIL LAHI RABBIL  
'AALAMEEN LAA SHAREEKA LAHU WA BI ZAALIKA  
UMIRTU WA ANAA MINAL MUSLIMEEN

Thereafter recite Ta'awwuz softly eg.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek protection in Allah from Satan.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of Allah the Most Affectionate, the Merciful" It is Ayat of Fatiha. However in the congregation of Jahri Salaah the Imaam will recite the Surah Fateha loudly. Thereafter recite Surah Fateha i.e.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ  
الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥ [1:4]

1. AL HAMDU LIL LAHI RABBIL A'LAMEEN
2. AR RAHMAANIR RAHEEM
3. MALIKI YOUNIDEEN
4. IYAAKA NABUDU WA IYYAKA NASTA'EEN.
5. IH DINAS SWIRAATAL MUSTAQEEM
6. SWIRAATAL LAZINA AN'AMTA 'ALAIHIM
7. GHAILIL MAGHDUBI 'ALAIHIM WA ADDWAALEEN.

1. All praise be unto Allah, Lord of all the worlds.
2. The Most Affectionate, the Merciful.
3. Master of the Day of Requital.
4. We worship You alone, and beg You alone for help
5. Guide us on the straight path.



6. The Path of those whom You have favoured. Not those who have earned Your anger and nor of those who have gone astray. Thereafter AMEEN. Should be recited loudly at the end of Surah Fateha. AMEEN means (Oh Allah accept my prayer). Thereafter recite any Surah or three short verses or one long verse equal to the three short verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

1. QUL HUWAL LAAHU AHAD
2. ALLAHUS SAMAD
3. LAM YALID WA LAM YOOLAD
4. WA LAM YAKUL LAHOO KUFUWAN AHAD

SAY! HE IS ALLAH, THE ONE AND ONLY ALLAH THE ETERNAL, ABSOLUTE HE BEGETS NOT, NOR IS HE BEGOTTEN AND THERE IS NONE LIKE UNTO HIM.

### OR RECITE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَذَكِّرَهُمْ بِوَعْدِهِمْ أَلَمْ يَكُنْ لَهُمْ الْكِتَابُ وَالْحِكْمَةُ وَإِنْ كَانُوا مِنْ قَبْلِ لَفِي ضَلَالٍ مُبِينٍ.

LAQAD MANNAL LAHU A'LAL MU'MIMEENA IZ  
BA'ATHA FEEHIM RASULAM MIN ANFUSIHIM  
YATLOO 'ALAYHIM AAYATIHI WA YUZAKKEEHIM WA  
YU'ALLIMUHUMUL KITAABA WAL HIKMATA WA IN  
KAANOO MIN QABLU LAFAEE DWALAALIN MUBEEN.

“Undoubtedly, Allah did a great favour to the Muslims that in them from among themselves He sent a Messenger who recites unto them His signs and purifies them and teaches them the book and wisdom, and necessarily before that they were certainly in apparent error.” (S3:V164)

In the congregation of Jahri Namaaz, Ameen will be recited loudly by the Imaam at the end of Surah Fateha followed by short verses.

Then reciting الله أكبر (Allahu Akbar) raise your hands above the shoulder and go into Ruku as per the method explained earlier. In Ruku recite the following Tasbeeh at least three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

(Subahana Rabbiyal Azeem Wa Bihamdihi) :Glorified is my Lord, the Great and all praise is due to Him”. Thereafter Imam & Muqtadi reciting TASMIYA i.e.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

(Sami'allahu Liman Hamida). “Allah listens to him who praises Him” resume the upright standing posture at which Muqtadee should recite TAHMEED i.e.

رَبِّكَ أَكْبَرُ الْحَمْدُ

(Rabbana Lakal Hamd), “Oh our Lord, praise is only for Thee” Thereafter follow Itminaan-e-Itidaal i.e. after getting up from Ruku he should not fold the hands but leave them on the sides, then proceed to perform the Sajda as described earlier, and recite Tasbeeh of Sajdah at least thrice i.e. recite.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ.

(Subahana Rabbiyal 'Ala wa bi Hamdihi) "Glorified is my Lord, the most Exalted and all praise is due to Him" Thereafter, reciting **الله أكبر** (Allahu Akbar) assume upright sitting position, lifting the forehead first then the hands and sit for while as mentioned previously. This is called Jalsa or sitting between two Sajdas. During Jalsa recite the following.

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَارْزُقْنِي وَاهْدِنِي وَعَافِنِي وَأَعْفُ عَنِّي

*RABBIGH FIR LEE WAR HAMNEE WAJBUR NEE  
WAR ZUQNEE WAHDINEE WA'AAFINEE WA'FU ANEE*

Then reciting **الله أكبر** (Allahu Akbar) proceed into the second Sajda to be performed like the first. Then reciting **الله أكبر** (Allahu Akbar) again, get up from the second Sajda for the next Rakaat. This completes the first Rakaat. Now begin the second Rak'aat by reciting TASMIYA following by Surah Fateha. This should be followed by surah. The second Raka'at will be completed in the same manner as the first without reading Dua-e-Iftitah and Ta'wwuz and instead of getting up from the second Sajda you should sit for Qa'dah to recite TASHAHUD i.e.

الْحَمْدُ لِلَّهِ الْمُبَارَكِ الْكَافِ الْغَنِيِّ  
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

*AT TAHIYATUL MUBAARAKATUS SWALAWAATUT  
TAYIBAATU LIL LAABI ASSALAAMU ALAIKA AYUHAN  
NABIYU WA RAHMATULLAHI WA BARAKAATUHU AS  
SALAAMU ALAYNA WA'ALAA' IBAADIL LAAHIS  
SWALIHEEN. ASH HADU AL LAA ILAAHA IL LAL  
LAAHU WA ASHHADU ANNA MUHAMMADAR  
RASULLULLAH.*

If this is the first Qa'dah i.e. there will be other Raka'ats to follow, you will follow IFTIRAASH in your sitting position as explained earlier. Then raise the forefinger at the time of reciting **الله أكبر** (Allahu Akbar) This is a Sunnat act in Salaah.

If you are performing Salaah which consists of more than two Raka'ats then after reciting.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

*ALLAHUMMA SWALI 'ALAA MUHAMMAD*

In the first Qa'dah get up reciting **الله أكبر** (Allahu Akbar) and lifting the hands above the shoulders begin the third Raka'at. If you are performing Fard Salaah then immediately after reciting Surah Fateha you should proceed into Ruku. If you are reciting a three Raka'at Salaah eg. Maghrib Salaah, then after the second Sajda of the third Raka'at you will sit for Qa'dah Akheer or if it is a four Raka'at Salaah you will sit for the Qa'dah Akheer after the second Sajda of the fourth Raka'at. This sitting posture will take the form of Tawarruk. Thereafter recite the following Darood Shareef (DAROOD-E-EBRAHIM)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى



سَيِّدِنَا اِبْرَاهِيْمَ وَعَلَى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ  
عَلَى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلَى اٰلِ سَيِّدِنَا  
اِبْرَاهِيْمَ فِي الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ.

ALLAHUMMA SWALI 'ALAA SAYYIDINA MUHAMM- ADEW  
WA 'ALLA AALI SAYYIDINA MUHAMMADIN KAMAA  
SWALAYTA 'ALAA SAYYIDINA IBRAHEEMA WA 'ALAA AALI  
SAYYIDINA IBRAHEEMA, WA BAARIK 'ALAA SAYYIDINA  
MUHAMMADEW WA 'ALAA AALI SAYYIDINA  
MUHAMMADIN KAMAA BAARKTA 'ALAA SAYYIDINA  
IBRAHEEMA WA 'ALAA AALI SAYYIDINA IBRAHEEMA FIL  
'AALAMEEN INNAKA HAMEEDUM MAJEED.

“Oh Allah shower Darood upon our leader Hazrat Muhammad Sallallahu Alaihi Wasallam and upon his progeny just as Thou had showered Darood upon our leader Hazrat Ebrahim عليه السلام and his progeny and send Blessings upon our leader Hazrat Muhammad Sallallahu Alaihi Wasallam and upon his progeny, just as Thou had sent blessing upon our leader Hazrat Ebrahim and upon his progeny in both worlds. Surely, Thou are Praiseworthy, the Great! “This should be followed with the following Dua.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَفِتْنَةِ  
الْبَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ.

ALLAHUMMA INNEE A'UZUBIKA MIN 'AZABI  
JAHANNMA WA MIN AZAABIL QABRI WA FITNATIL  
MAHYA WAL MAMAATI WA MIN FITNATIL MASEEHID  
DAJJAL.

“Oh Allah I seek your protection from the punishment of

the grave, and from the punishment of the fire, and from the trials of life and death, and from the mischief of Dajjal or recite any other traditional Dua. Thereafter turning the face fully to the right recite **السلام عليكم ورحمة الله** Assalaamu Alaikum Wa Rahmatullah (Peace and mercy of Allah be upon you) then do the same to the left side. The first Salaam being khuruj and the second being Sunnat.

### SAJDA SAHWU

If one makes a mistake while performing Salaat eg. He leaves out a Sunnat from Sunan-e-Ad'aab (which have been discussed) then to correct this shortcoming, he should perform two Sajda's before making Salaam.

### SAJD-E-TILAWAT

There are fourteen verses in the Holy Qur'aan after which the reciter as well as the listener should perform Sajda. One should make the Niyyat and saying Takbeer go into Sajda. On the completion of the Tasbeeh of Sajda one should sit while saying the Takbeer and complete it with Salaam. If the verse is read while in Salaat, by saying Takbeer go into Sajda and after completing the Tasbeeh of Sajda recite Takbeer, stand and continue the Salaat. The fourteen verses of Sajda-e-Tilaawat are as follows: SURAH NUMBER & AYET NUMBER 7/206, 13/15, 16/50, 17/109, 19/58, 22/18, 22/77, 25/60, 27/26, 32/15, 41/38, 53/62, 84/21, 96/19.



## THE FRIDAY PRAYER SALAATUL JUMUAH

Friday is the leader of all the days. On this day the father of mankind Hazrat Adam عليه السلام was born, and entered Paradise on this day, and came into this world on the same day. Qiyamah will also take place on this very day.

The Friday Prayer is an absolute obligation. Its obligation is more stressed than Zohr. One who rejects it is out of the fold of Islam. It is stated in the Hadith that anyone who omits three Friday Prayers consecutively without any religious reason he has turned his back on Islam and such a person is a hypocrite. Among the pre-requisites for the validity of Friday Prayer is DARUL IQAMA, which means such a town or a locality in which its residents are fully duty bound to Friday Salaah. This excludes temporary establishments, tent homes, etc. The presence of forty people is a necessity for the Friday Salaah. The time for Jumuah Prayer is the same as for Zohr Prayer.

Another pre-requisite for it, is KHUTBAH. Because most of the local residents are fully engaged in their business and economic activities and as such are unable to take out time for acquiring religious education, the Friday Khutbah is given such an importance so that at least once a week these people should disengage themselves from their trade activities and come to the Masjid and acquire some knowledge about their religion. It is for this reason that the audience during Khutbahs are prohibited from talking so that they can devote their full attention to the Khutbah.

The importance of the Friday Prayer is outlined in the following verse of the Qur'aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ.

“Oh Believers! When you hear the call for the Friday Prayer, hasten to the remembrance of Allah and leave your trading” (S62:V9)

Hence after the second Azaan it is totally forbidden to do business until such time that the Friday Prayer is not completed.

**Arkaan of Khutbahs:** It is a condition that both Khutbahs should be in Arabic. There are five Faraid in the Khutbah. 1. To recite HAMD beginning with الحمد لله (Alhamdu Lil Laah). 2. Darood on the Holy Prophet Sallallahu Alaihi Wasallam, the minimum words of which are

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

(Allahumma Swali 'Ala Muhammad)

3. Admonishing the congregation towards piety. These three acts are Fard in both Khutbahs.
4. To pray for the general well being of the Muslim Ummah and seek forgiveness for it.
5. To recite a verse from the Holy Qur'aan in any of the two Khutbahs.

The last two can be rendered in any one of the two Khutbahs.



## PROCEDURE OF KHUTBAHS

1. After the reception of الله (Innal Lah) the Muazzin gives the Asa to the Imam who will proceed to the Mimbar and make Salaam to the congregation, then sit down.
2. The Muazzin will then give the second Azaan after which the Khateeb (Imaam) will deliver the two Khutbahs as outlined below in the Sunnat method of delivering the Khutbahs.

### THE SUNNAT METHOD OF PERFORMING JUMUAH KHUTBAH IS AS FOLLOWS

After the second Azaan is given, before the Khutbah, the Khateeb (Imaam) should stand on the Mimbar and recite Hamd or Thana i.e. words to declare the glory of Allah Almighty, declare the Oneness of Allah Almighty and testify the Prophethood of the Holy Prophet Sallallahu Alaihi Wasallam, recite words of advice and guidance, (recite one verse from the Holy Qur'aan send Darood upon the Holy Prophet Sallallahu Alaihi Wasallam, offer general prayer for the believers. It is Sunnat to sit between the two Khutbahs equivalent to the duration of reciting three short verses. It is MUSTAHSAN i.e. commendable to mention names of the Four Righteous Caliphs and the household of the Holy Prophet Sallallahu Alaihi Wasallam in it. Prior to the Khutbah, perform two Raka'ats Sunnate Muakkidah, and two Raka'ats Sunnat Ghair Muakkidah.

**Niyat for Sunnat Rakaats before the Fard:**

أُصَلِّي سُنَّةَ الْجُمُعَةِ قَبْلِيَّةً رَكْعَتَيْنِ أَدَاءً لِلَّهِ تَعَالَى

USALLI SUNNATAL JUMMU'ATI QABLIYATAN  
RAK'ATAINI ADAA'AN LIL LAAHI TA'ALAA

At the end of the second Khutbah the Khateeb (Imaam) will come down from the Mimbar and sit on the Musalla. All the Muqtadees will fill their rows and sit. Immediately thereafter Iqamaat should be given. After the Mukkabar is about to complete the Takbeer all should stand to perform the two Rakk'ats of Jumua in congregation in which Qir'at would be recited. Niyat for Fard of Jummuah:

أُصَلِّي فَرْضَ الْجُمُعَةِ رَكْعَتَيْنِ مَعَ الْإِمَامِ أَدَاءً لِلَّهِ تَعَالَى

USALLI FARDAL JUMMUATI RAK'ATAINI MA'AL  
IMAAMI ADAA'AN LIL LAAHI TA'ALAA

After the termination of the Fard Salaah the Imaam will recite a brief Dua during which the Muqtadees will respond with Ameen. After this, two Raka'ats Sunnate Muakkidah and two Raka'ats Ghair Muakkidah will be performed.

**Niyat for Sunnat after Fard:**

أُصَلِّي سُنَّةَ الْجُمُعَةِ بَعْدِيَّةً رَكْعَتَيْنِ أَدَاءً لِلَّهِ تَعَالَى

USALLI SUNNATAL JUMMU'ATI B'DDIYATAN  
RAK'ATAINI ADAA'AN LIL LAHI TA'ALA

At the end of these, a collective Dua will be made followed by the recitation of Salaat-Salaam on the Holy Prophet ﷺ by standing with great fervor and love which is without doubt a means of obtaining blessings and rewards. Thereafter the Musallies will make Musafaha (embrace one another) and Muaniqa (shake hands with one another). There is great reward in doing this as it generates brotherhood and Muslim Unity.



**SALAATUL EIDAIN: THE EID PRAYERS**

Eid Salaah is Sunnate Muakkidah. Its conditions are the same as that of Friday Prayer, besides the Khutbah. The Khutbah for Friday Prayer is obligatory before the Salaah, while for Eid Salaah kutbah is given after Salah.. It is Sunnat for pilgrims to perform Eid Salaah in Mina. The Following acts are Sunnat for Eid day:

1. To take a hair cut
2. To cut your nails
3. To take a bath
4. To wear your best clothes
5. To make Miswak
6. To use perfume
7. To offer the Fajr Salaah in the Masjid in your locality
8. To go early to the Eidgah
9. To give your Fitr before Eid Namaaz on the occasion of Eidul Fitr.
10. To walk to the Eidgah by one way and return by the other.
11. To eat dates in odd numbers before going for Namaaz of Eidul Fitr. If dates are not available eat anything sweet. Not to eat anything before going for Namaaz of Eidul Adha. If possible one should eat Qurbani meat after returning from Namaaz.
12. To express joy
13. To indulge in excessive charity and good deeds
14. After the Eid Salaah greet and embrace one another with love, joy and felicitation.
15. To recite Takbeer.

**METHOD OF PERFORMING EID ALAAH**

Eid salaah consist of two Raka'ats Sunnate Muakkidah along with twelve additional Takbeers, seven in the first Raka'at after Dua Ifitah and five at the beginning of the second Rakaat.

**The Procedure.**

1. Make Niyyaet of two Raka'ats Sunnate Muakkidah:

أَصَلَّى سُنَّةَ عِيدِ الْفِطْرِ/الْأَضْحَى رَكَعَتَيْنِ مَعَ الْإِمَامِ آدَاءً لِلَّهِ تَعَالَى

USALLI SUNNATA I'DIL FITRI/ADHA RAK'ATAINI  
MA'L IMAAMI 'ADAA AN LILLAHI TA'ALA

2. Thereafter reciting the Takbeer-e-Tahreema fold your hands above the navel and read Dua-e-Ifitah.

3. Thereafter raising your hands to the ears recite the Takbeer seven times, each time folding your hands after it. Between each Takbeer it is desirable to recite

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

SUBAHANALLAHI WAL HAMDU LILLAHI WA LA  
ILAHA ILLALLAHU WAL LAAHU AKBAR.

4. Thereafter complete the first Raka'at in a normal way and stand for the second Raka'at.

5. Before Qira't five Takbeers will be recited as explained and complete the second Raka'at as usual and terminate the Salaah with the words of Salaam in Qadah Akheer. Immediately afterwards Takbeer-e-Tashreek will be recited three times by all Musallies.

6. Thereafter the Imaam will deliver two Khutbahs. In the beginning of the first Khutbah he will recite nine Takbeers, and in the second Khutbah he will recite seven Takbeers. Its Sunnat method is as outlined for Jumua Khutbah. However in the Khutbah of Eid-ul-Fitr the



Khateeb will outline issues regarding Fitrah and in that of Eid-ul-Adha issues regarding Qurbani will be mentioned. Takbeer-e-Tashreek will be recited in both Khutbahs. The nights of both Eids should be spent in excessive remembrance of Allah as a means of obtaining great blessings and rewards from Allah Almighty.

**TIME OF EID SALAAH:** The time for Eid Salaah commences after the sun has risen when Ishraaq Salaah is performed and lasts until before the time of Zawaal. If Eid Salaah had not been performed on Eid day due to some religious reason, its Qaza can be offered.

If anyone late, when the Imaam has gone into Ruku, he should recite Takbeer-e-Tahrima and stand and decide whether he can recite the seven Takbeers before the Imaam gets up from the Ruku. If so, he should quickly recite the Takbeers and join the Imaam in Ruku, if not he should immediately join the Imaam in Ruku and recite the seven Takbeers in it without raising his hands. If the Imaam gets up from Ruku before he had the time to recite the Takbeer, he should get up from Ruku following the Imaam and complete the Salaah with the Imaam. If a person comes after the Imaam has completed the first Raka'at, he should complete his missed Raka'at after the Imaam has made Salaam. If he joins the congregation before the Imaam makes the Salaam he should complete both his Raka'ats with Takbeers after the Imaam has made the Salaam.

### TAKBEER-E-TASHREEK

From the Fajr Salaah of the 9th of Zil Haj up to the Asr of the 13th of Zil Haj it is Sunnat to recite the following Takbeer at the end of Fard Namaaz once. Three times is preferable. This takbeer must be recited irrespective of whether the Namaaz is offered in congregation or individually.

### TAKBEER-E-TASHREEK

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولله الحمد

ALLAHU AKBAR ALLAHU AKBAR LAA ILAAHA ILLALLAHU  
WAL LAA HU AKBAR ALLAHU AKBAR WA LILAAHIL HAMD

### SALAATUL MUSAFIR

If any person change his place of residence with the intention for four days, beyond the boundary of his town, he would be called a Musafir. According to the Shafa'ee Mazhab the distance of travelling by plane, motor car or train. Such a Musafir is allowed Qasr in four Raka'at Fard Namaaz. Thus in Zohr, Asr and Esha such a person will read two Raka'ats instead of four. In Fajr and Maghrib there is no Qasr as these have less than four Raka'ats i.e. the number of Raka'ats will not be shortened in these two Salaahs. There is no Qasr for Sunnats. If you find the time and there is no obstacle all the Sunnats should be performed. If not, you will be excused from performing them.

A person will be regarded as a Musafir until he has returned to his home town, or has not moved to another place with the intention of not staying there for more than four full days. If he has not made the intention of staying for four days he would still be regarded as a Musafir, even



if he were to stay for eighteen days. If the traveler offers his Salaah behind the resident Imaam, he would offer the full number of Raka'ats. If the traveler is the Imaam, he would make Qasr i.e. in Zohr, Asr and Esha he will offer two Raka'ats then terminate his own Salaah by making Salaam. If there are any resident Muqtadees behind him, they will continue with their Salaah to complete the full four Raka'ats. It is better that the Imaam should be a resident instead of the traveler, especially when there is no real distinguishing difference between them. Situation of fear is not a condition for Qasr. In peaceful times too Qasr would be performed. This was the order given by the Holy Prophet Sallallahu Alaihi Wasallam when asked about it by Hazrat Umar Radiyallahu Anhu. It is permissible for a traveler to offer Zohr and Asr, as well Maghrib and Esha combined in the time convenient for him.

### **SALAAT OF A PERSON TRAVELLING ON A CONVEYANCE**

If any person travelling in a conveyance is unable to perform his Salaat, nor is it possible for him to perform it on time before reaching his destination he is allowed to perform his Salaat in it. However such a person must be sure of his cleanliness and commence his salaah facing the Qibla. During the rest of his Salaat he must try to face the Qibla and perform his Arkaan of Salaat like Sajda, Ruku, etc. as correctly as possible. If this is not possible then he should complete the Arkaans by means of gestures. On reaching his destination, if he finds time it is better for him to repeat his Salaat.

### **SALAATUL MAREED**

If a sick or disabled person finds it difficult to stand in Salaah, he should complete his Salaah by performing Ruku and Sajda in a sitting position. If he is unable to perform Ruku and Sajds, but is able to stand upright, he should complete his Salaah through body gestures. If he is not able to sit at all, then he should lie down on the side and facing the Qiblah perform his knees (so that his feet are not facing the Qiblah) and keep a pillow under his head or raise the head side of the bed so that his face is towards the Qiblah.

### **DISCUSSION ON IMAAMAT AND CONGREGATION**

It is Farde Kefaya to perform Fard Salaah with congregation. There is great emphasis laid for this and its rewards are abundant, so much so the Salaah offered in congregation is twenty seven times greater in reward than that offered individually. Without any valid religious excuse, the one who omits congregation is a sinner. For Jummah and Eid Prayers, congregation is an essential condition, while for Taraweeh Prayer, Istisqa, solar and lunar eclipse and for Witr in Ramadaan it is Sunnat. If the appointed Imaam in the Masjid of his locality performs Salaah with Azaan and Iqaamat, then to offer the Salaah in a similar manner therein would be undesirable (MAKROOH). If it is performed away from the Mehraab and without the Azaan there would be no harm in it. But to make an unnecessary second Jama'at would be Makrooh.

The Imaam should be of correct beliefs of Ahle Sunnat wal Jama'at, pious, a strict follower of Shariah, correct reciter of the Holy Qur'aan as well and is fully acquainted with the laws of Salaah and Taharat. A person of Defective



beliefs, a sinner i.e. an alcoholic, adulteror, shaver of beard or one who keeps the beard shorter than the length prescribed by Shariah, etc. is unfit to lead the congregation. Salaah behind such a person is Makrooh Tahrimi and needs to be repeated. A blind person can lead the congregation if he is fully aware of his requirements of cleanliness etc. (For detailed discussion on the topic consult our book Imaamat and related matters).

#### MAKROOHAAT OR ACTS UNDESIRABLE IN SALAAH

By committing an undesirable act will not nullify your Salaah, but it will decrease its rewards, and would be regarded as sinful. Some of these are:

1. To play with ones clothes or limbs in Salaah.
2. To place a cloth on one's head in such a manner that the edges of both points are hanging downwards as this reflects pride.
3. To place a cloth on one's shoulders with both edges hanging down.
4. To perform Salaah bare headed or with exposed sides without any valid reason.
5. To raise both feet and sit on them without any valid reason.
6. To close one's eyes in Salaah. If this is done for the sake of concentration and humility it would be allowed.
7. To stand alone in the back row when there is place for the Muqtandee in the front row. However, if there is no room at all in the front row he may stand in the back row.
8. To leave out any Sunnat acts of Al-Hay'at as described earlier.
9. To offer Salaah in clothes which depict an image of a living object.
10. If there is a picture of a living object hanging on the

sides or above the place where Namaaz is offered. If such a picture is below where it is debased, it would not be regarded as objectionable.

11. Placing one's hands on the hip or back.
12. Standing up for Salaah when there is a strong desire to answer the call of nature.
13. Reciting the Qur'aan regardless of the sequence of Surahs.
14. Casting a side-glance at people unnecessarily etc.

#### DISCUSSION OF MISSED PRAYERS

To offer Salaah within its prescribed time it is called Ada and offering it after its time has lapsed is known as Qaza. If Namaaz is missed, Due to sleep, an error or due to any other reason, it is obligatory to offer its Qaza. The Qaza of Fard is Fard, but there is no Qaza of the Sunnats, with the exception of the two Raka'ats Sunnats of Fajr Salaah if the Qaza of Fajr Salaah is offered before the Zawaal of the same day.

There is no specific time set out to perform missed Salaahs. They can be performed at any time, but the quicker the better because one does not know when death will come. Those Salaah may be offered at sunrise, at Zawaal and at sunset. All missed Salaah during a journey would be offered with qasr, as long as he offers there Salaah during the journey but when he returns from it he will have to offer Qaza in full. Similarly, there is no Qasr for missed Salaahs missed in a state of Iqamah. These would be performed in full, if such a traveler gets an opportunity to offer the Qaza while on the journey.

If any person has missed his Salaahs and dies leaving a



will that his heirs should give compensation for his missed Salaahs from a third of his estate, the amount being that of a fitrah for each Salaah missed. If the deceased has not left any wealth and any relative of his wishes to give compensation, on his behalf it would be regarded as help rendered to a Muslim which is an excellent and virtuous act.

### DISCUSSION PERTAINING TO SUNNAT AND NAFIL SALAAHS

If a person misses just one Sunnate Muakkidah without any religious reason he would be entitled for a censure. If he makes it a habit of omitting it he would be a terrible sinner, and his testimony would not be accepted and he would be an inmate of Hell. One who omits Sunnate Muakkidah frequently is in a danger of being deprived of the intercession of the Holy Prophet Sallallahu Alaihi Wasallam on the Day of Judgement. Sunnate Muakkidah is sometimes called Sunnate Ab'aad and Sunnatul Huda.

Shariah has not laid restriction of Sunnate Ghair Muakkidah or Hay'aat. At times it has been explained as the excess Sunnah. Delegated sunnah, Mustahb and Nafl. There is great reward for performing it. The details about the Sunnate Muakkidah or Sunnan Ab'aad and Ghair Muakkidah Raka'aats have been discussed under times of Salaah. The Following Salaahs too are nafl or Sunnat and a means of reaping great rewards.

### SALAATUL AWABEEN

These are six Raka'ats after completing Maghrib Salaah. It is better to perform them two raka'ats at a time.

### SALAATUT TAHAJJUD

Tahajjud is the name of a Salaah which is performed in the late hours of the night after one wakes up from his sleep. It has to be read after Esha Salaah. It is better to perform it in the last quarter of the night. It consists of a minimum of two Raka'ats and maximum of eight Raka'ats performed with the Niyyat of Sunnat.

### SALAATUL ISHRAAQ

It is to be performed about twenty minutes after sunrise. It consists of two Raka'ats.

### SALAATUL DUHA / SALAATUL CHAAST

It consists of a minimum of two and a maximum of eight Raka'ats and its most suitable time is the forenoon before the sun begins to decline.

### SALAATUL ISTIKHARAH

Whenever a person intends to embark on any important work, he should first perform two Raka'ats Nafl and recite this Dua. It is better to recite Darood Shareef before and after this dua, which is:

اللَّهُمَّ إِنِّي أَسْتَغِيْرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَآخِرَتِي فَأَقِدْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَآخِرَتِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ.

ALLAHUMMA INNEE ASTKHEERUKA BI'ILMIKA WA



AS TAQDIRUKA BI QUDRATIKA WA AS ALUKA MIN  
FADLIKAL AZEEM FA INNAKA TAQDIRU WA LA  
AQDIRU WA TA'LAMU WA LA A'ALAMU WA ANTA  
'ALAAMUL GHUYUBI ALLAHUM IN KUNTA TA'LAMU  
ANNA HAZAR AMRI KHAIRUN LEE FEE DEENEE WA  
MA'EESHATEE WA 'AAQIBATI AMRI FAQDIRHU LEE  
WA YASSARHU LEE THUMA BAARIK LEE FEEHI WA IN  
KUNTA TA'LAMU INNA HAZAR AMRU SHARRUN LEE  
FEE DEENEE WA MA'EESHATEE WA 'AAQIBATEE  
AMREE FFAS RIFHU ANNEE WASRIFNEE ANHU  
WAQDIRLIL KHAIRU KAANA THUMA ARDINEE BIHEE

“Oh Allah! I seek good from Thee on the basis of Thy knowledge and implore Thee for Thy high grace through thy great powers for thou art powerful and I have no power, Thou hast knowledge and I have no knowledge, Thou art knower of the unseen” “Oh Allah! If in Thy knowledge, this thing (mention your specific need) is good for me, spiritually and materially, with regard to its ultimate results, ordain it for me and make its attainment easy for me, and bless if for me, and if in Thy knowledge it is harmful for me spiritually and materially, with regard to its ultimate results keep it away from me, and Thy will protect me from it, ordain for me what is good and beneficial, whatever it be”

In this dua when you come to these words **هَذَا الْأَمْرُ** “This thing” mention and deep in mind your need. Then after reciting Darood and Salaam sleep with Wudu, facing towards the Qiblah, If one sees something White or green one should take it for a beneficial thing. If he sees something black or red the thing is harmful for him and he should refrain from doing it. If incase neither in the dream then he should do what he thinks is better for him. Istikharah should be made for seven nights.

## SALAATUL HAAJAT

### Prayer for fulfillment of desire

When a person is in dire need or is faced with a difficulty, he should make proper Wudu and perform two Raka'ats Nafl Salaah. In the first Raka'at recite, Surah Ikhlas thrice after Surah Fateha. Then after the Salaam he should recite Darood Shareef and humbly beg of Allah Almighty for whatever he desires.

## SALAATUT TASBEEH

Great blessings are mentioned about this Salaah in the Hadith by the Holy Prophet Sallallahu Alaihi Wasallam. It consists of four Raka'ats offered with one Salaam or two Salaams. Its method is as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

SUBBHANALAAHI WAL HUMDULILLAHI WA LA  
ILAAHA ILALLAHU WALAAHU AKBAR.

“Glory be to Allah, all praise is only due to Him, there is none worthy of worship but Allah, and Allah is the Greatest”

If anyone recites the complete Kalima Tamjid or the Third Kalima, he will receive greater reward. Then after reciting Ta'awwauz, Tasmiyaha, Surah Fateha and an additional passage read this Tasbeeh ten times then go into Ruku. Likewise recite it ten times each in Ruku, Qaumah, Sajda, Jalsa and in the second Sajda. In this way you would be reciting seventy five times in each Raka'at giving a total of three hundred Tasbeehs in the four Raka'ats if one forgets to recite the Tasbeeh in Ruku this number should be made up in Qaumah or Sajdah. It should be remembered that these Tasbeehs should be read after the Tasbihaat of



Ruku and Sajdah. The holy Prophet Sallallahu Alaihi Wasallam taught this Namaz/to his beloved uncle Hazrat Abbaas Radiyallahu Anhu and said that if any person performs this Salaat all his past and future sins will be forgiven.

### **SALAATUL KUSOOF / KHUSOOF**

Salaah of the Eclipse of the Sun and the Moon.

At the time of the eclipse of the sun, it is Sunnat to offer two Raka'ats in congregation. Its conditions are the same as that for Eid Namaaz, but Qira't for it would be soft. In the Khutbah after Namaaz, Dua would be made in a state of pleading and utmost humility. The best place to offer it is the Eidgah (an open place) or the Jame Masjid- the central Mosque. However if it is offered in another place it would be acceptable. At the end of the namaaz the Imaam in all humility, sincerity and inner fervor should offer a long dua for the general good, protection and upliftment of the Ummah. The Muqtadees should respond with Ameen.

Salahh for The eclipse of the Moon would be performed likewise, but the Qir'at for it would be recited loudly.

### **SALAATUL ISTISQA: Salaah for Rain.**

According to Imaam Shafa'ee Rahmatullah this Salaah would be offered with two Raka'ats in congregation, without Azaan and Iqamah.

The Qir'at in this Salaah should be recited loudly and the congregation must be led by the most senior Imaam. It is better to first fast for three days, thereafter the peoples should gather in a remote place or an open field. The people should display a high degree of humility and sincerity. Namaaz should be offered followed by Dua for

rain. This should be continued for three consecutive days. People should increase in giving charity. Seek sincere repentance for all one's sins to turn a new leaf. The Imaam should spread his sheet upside down in the following manner. The left corner should be turned to the right, and the right to the left. The outer part should be turned inwards, the inner part outwards.

### **SALAATUL TAHAYYATUL MASJID**

If any person enters the Mosque he should offer two Raka'ats Nafl before he sits down. If he arrives in the Masjid after Azaan or at the time of the congregation, he will receive the Sawaab even if he is unable to perform these Rakaats due to lack of time as long as he had intention of performing them.

### **TAHYATUL WUDU**

After making your Wudu offer two Raka'ats before the parts washed in Wudu become dry. This Namaaz is Mustahab and is known as Tahayyatul Wudu or Namaaz to honour Wudu.

### **SALAAT-UL-JANAAZAH**

The Niyyah to perform the Janaazah (funeral) Salaah should he expressed as follows:

أَصَلَّى فَرَضَ صَلَاةِ الْجَنَازَةِ عَلَى هَذِهِ الْمَيِّتِ بِأَرْبَعِ تَكْبِيرَاتٍ مَعَ  
الْإِمَامِ أَدَاءَ اللَّهِ تَعَالَى اللَّهُ أَكْبَرُ.

NAWAITU USALLEE FARAD SALAATIL JANAAZA  
ALAA HAA-DHAL MAYYITI BI-ARABA-A TAKBEE-  
RAATIN MA-AL IMAM ADA-AN LIL LAABI TA-AALA  
ALLAHU AKBAR.



"I hereby intend to pray four Takbirs as a Fard upon (the deceased) who is present here, as a follower of the Imaam, for the sake of Allah, the Most High. Allah is Greatest!"

After the first Takbir the hands are folded below the chest in the usual manner. The recitation of A-oodhu and Bismillah is followed by the Surah Fatihah.

The second Takbir is pronounced with the raising of the hands to the ears and the completes Salawaat is then recited:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَسَلَّمْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ

ALLHA-HUMMA SALLI WA SALLIM ALAA MUHAMMAD;  
WA 'ALAA AALI MUHAMMAD; KAMAA SALLAITA WA  
SALLAMATA ALAA IBRAHAAHEEMA WA ALAA AALI  
IBRAAHEEM WA BAARIK ALAA MUHAMMAD, WA ALAA  
IBRAHEEMA WA ALAA AALI IBRAHEEMA FIL AALAMEEN  
INNAKA HAMEEDUM MAJEED.

"O Allah! Shower peace and salutations upon Muhammad ﷺ and upon the family of Muhammad ﷺ as thou hast showered peace and salutations upon Ibrahim (عليه السلام) and the family of Ibrahim (عليه السلام).

"O Allah! Shower blessings upon Muhammad ﷺ and the family of Muhammad ﷺ as Thou hast showered blessings upon Ibrahim (عليه السلام) and the family of Ibrahim (عليه السلام) and the family of Ibrahim (عليه السلام). Behold, in the entire Universe Thou art surely the Praiseworthy, the Glorious."

Pronounce the third Takbir in the usual manner, then recite a Du'aa for the repose and forgiveness of the deceased. One of the Du'aas offered is:

اللَّهُمَّ اغْفِرْ لِي حَيِّنَا وَمَيِّتَنَا وَشَاهِدَنَا وَغَائِبَنَا وَصَغِيرَنَا وَكَبِيرَنَا  
وَذَكَرَنَا وَأُنْثَانَا وَحُرَّتَنَا وَعَبِيدَنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ (هَآ) مِمَّا فَآخِي (هَآ) عَلَى  
الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ (هَآ) مِمَّا فَتَوَفَّاهُ (هَآ) عَلَى الْإِيمَانِ. اللَّهُمَّ اغْفِرْ لَهُ  
(هَآ) وَأَرْحَمْهُ (هَآ) وَأَدْخِلْهُ (هَآ) الْجَنَّةَ وَإِعْذِهِ (هَآ) مِنْ عَذَابِ الْقَبْرِ وَفِتْنَتِهِ  
وَمِنْ عَذَابِ النَّارِ.

ALLAHUMMAHG FIRLI HAI-YINAA WA MAI-YITINAA;  
WA SHAA-HIDINAA WA GHAA IBINAA WA SAGHEERINAA  
WA KABEERINAA WA DHAKARINAA WA UNTHAANAA WA  
HUR-RINAA WA ABDINAA ALLAHUMMA MAN  
AHYAITAHOO (HAA) MINNAA FA-AHYIHEE (HAA) ALAL  
ISLAM WA MAN TA WAFFAI-TAHOO (HAA) MINA  
FATA-WAF-FAHOO (HAA) ALAL EEMAAN  
ALLAHUMMAHG- FIR-LAHOO (HAA) WAR-HAMHOO (HAA)  
WA ADKHIL HUL (HAL) JANNATA WA A-IDH-HU (HAA)  
MIN ADHAA-BIL QABRI WA FITNA-TIHEE WA MIN  
ADHAA-BIN NAAR.

"O Allha! Forgive Thou those of us that are alive and those of us that are dead those of us that are present and those of us that are absent those of us that are young and those of us that are grown-up also our males and females, the person of independent means and servants.

"O Allah! Whomsoever of us Thou keepest alive, let him / her live as a follower of Islam, and whomsoever of Thou causest to die, let him/her die with Imaan."

"O Allah! Forgive him / her, have mercy on him/her, and admit him/her into Paradise and save him/her from the



torment of the grave and its trials, and from the torment of the fire." If the funeral prayer is that of an infant then this Du'aa is read:

اللَّهُمَّ اجْعَلْهُ فَرْطاً لِأَبَوَيْهِ وَسَلَافاً وَذُخْراً وَعِظَةً وَاعْتِبَاراً وَ  
شَفِيعاً وَثِقُلْ بِهِ مَوَازِينَهُمَا وَأَفْرِغِ الصَّبْرَ عَلَى قُلُوبِهِمَا بِرَحْمَتِكَ  
يَا أَرْحَمَ الرَّاحِمِينَ.

ALLAHUM-MAJ ALHU (HAA) FARATAN LI  
ABAWAIOHI (HAA) WA SALAFAN WA DHUKHRAN WA  
IZATAN WA TIBAARAN WAS HA-FEE-AN WA THAQ-QIL  
BIHEE (HAA) MA WAAZEENA HUMAA WA AF-RIGH  
SABRA ALAA QU-LOOBI-HIMAA BI-RAHMATIKA YAA  
ARHA-MAR RAAHMEEN.

"O Allah! Let him/her precede his/ her parents (as a mercy). Let him/her be a predecessor and an investment of good for them. Let him/her be a warning, a lesson and an intercessor for them. O Allah! Let his/her death weigh heavily on their scales and place firmness in their hearts, through Thy Mercy, O Most Merciful of those who show mercy."

Pronounce the fourth Takbir in the usual manner. The following Du'aa is then recited:

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهَا (وَلَا تَفْتِنَّا بَعْدَهَا) (وَاعْفِرْ لَنَا وَلِهَا)  
رَحْمَةً وَاسِعَةً بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ (وَأَرْحَمُهَا)

ALLAHUMMA LAA TAHRIMNAA AJRAHOO (HAA)  
WA LAA TAFTINNAA BA DAHOO (HAA) WAGHFIR  
LANAA WA LAHOO (LAHAA) WAR HAMHOO (HAA)  
RAHMATAW-WAASI-AA BI RAHMATIKA YAA ARHAMAR  
RAAHIMEEN.

"O Allah! Deprive us not of his reward, and expose us not to trials after him. Forgive us and forgive him, and have mercy on him/her, through Thy mercy, O Most Merciful of those who show mercy."

Finally the Salaam is pronounced while the head is being turned to the right first and then to the left:

ASSALAAMU ALAIKUM WA RAH-MATULLAHI WA  
BARAKAATUH.

"Peace be upon you, and the Mercy of Allah and His Blessings"

When the Janaazah over a dead body in its absence is performed then there is a slight variation in the Niyyah. In the place of Haadhal Mayyat one should say Alal-Mayyat.

**Burial:** The deceased should be buried as soon as possible after the Janaazah Salaah. When positioning the Mayyat in the grave one should recite:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ.

BISMIL LAAHI WA ALAA MILLATI RASOOLIL LAAHI

"In the name of Allah, and in accordance with the religion of the Messenger of Allah"

Those present should participate in filling the Qabr (grave) with at least three handfuls of soil.

When throwing the first handful recite: مِنْهَا خَلَقْنَاكُمْ

MINHAA KHALAQ-NAAKUM: "From it (the earth) We created thee" When throwing the second handful recite.

وَفِيهَا نُعِيدُكُمْ

WA FEEHAA NU-EEDUKUM. "And unto it We shall return thee" When throwing the third handful recite:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى



WA MINHAA NUKHRI-JUKUM TAA-RAN UKHRA.

“And from it We shall raise thee a second time”

After the burial stand by the Qabr (grave) and say:

بِالْقَوْلِ الثَّابِتِ (هَا) ثَبَّتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ اللَّهُمَّ ثَبِّتْهُ

THAB-BATAKAL-JAAHU BIL QAW-LITH THAABIT  
ALLAHUMMA THABBITHOO (HAA) BIL QAW-LITH  
THAABIT..

“May Allah Strengthen thee with the world that stands  
firm. O Allah! Strengthen him / her with the word that  
stands firm.”

#### THE TALQEEN

After the burial sit at the headside and face your  
shoulder towards the direction of the Qibla and recite this T

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ  
وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَائِمٌ قَاهِرٌ قَادِرٌ عَاجِلٌ فَاضِلٌ لَا يَنَالُهُ  
وَلَا يَمُوتُ وَلَا يَفُوتُ وَلَا يَحُولُ وَلَا يَزُولُ أَبَدًا أَبَدًا - هُوَ الْجَلَالُ وَالْإِكْرَامُ  
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - قَالَ اللَّهُ تَعَالَى كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ  
وَأَمَّا تُوفُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ  
فَازَ - وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ - مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ  
- كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ - كُلُّ مَنْ عَلَيْهِ فَاوٍ

وَيَبْقَى وَجْهُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ - إِنَّكَ مَعِيكَ وَإِنَّهُمْ مَمِيتُونَ ثُمَّ  
إِنَّمَا يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ هَت مرد هوتب يا عبد الله ابن أمة  
الله أذْكَرُ الْعَهْدِ الَّذِي خَرَجْتَ مِنْهُ مَيِّتٌ هُوَ تَوَيَّرَ يَا أمة الله هَبْتِ حَوَا أذْكَرُ  
الْعَهْدِ الَّذِي خَرَجْتَ عَلَيْهِ مِنْ دَارِ الدُّنْيَا إِلَى دَارِ الْآخِرَةِ وَهُوَ شَهَادَةُ أَنْ لَا  
إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ وَأَنَّ الْمَوْتَ  
حَقٌّ وَأَنَّ الْقَبْرَ حَقٌّ وَأَنَّ الْمُنْكَرَ وَالْمُنْكَرَ حَقٌّ وَأَنَّ السُّوَالَ حَقٌّ وَأَنَّ الْجَوَابَ  
حَقٌّ وَأَنَّ الْحِسَابَ حَقٌّ وَأَنَّ الْمِيزَانَ حَقٌّ وَأَنَّ الْبَعْثَ حَقٌّ وَأَنَّ الْحَوْضَ حَقٌّ  
وَأَنَّ الْقِصَاصَ حَقٌّ وَأَنَّ الشَّفَاعَةَ حَقٌّ وَأَنَّ الصِّرَاطَ حَقٌّ وَأَنَّ الْحَشْرَ حَقٌّ  
وَأَنَّ رُؤْيَا اللَّهِ تَعَالَى فِي الْجَنَّةِ لِلْمُؤْمِنِينَ حَقٌّ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا  
وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَأَنَّكَ لَكِ (رَضِيَتْ) بِالله تَعَالَى رَبًّا  
وَاحِدًا وَبِالْإِسْلَامِ دِينًا وَمُحَمَّدٍ ﷺ رَسُولًا نَبِيًّا - هَذَا أَوَّلُ مَنْزِلٍ مِنْ  
مَنَازِلِ الْآخِرَةِ وَآخِرُ مَنْزِلٍ مِنْ مَنَازِلِ الدُّنْيَا الْفَارِغَةِ كَمَا قَالَ اللَّهُ تَعَالَى فِي  
مَحْكَمِ كِتَابِهِ الْعَزِيزِ الْحَكِيمِ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا  
نُخْرِجُكُمْ تَارَةً أُخْرَى الْآنَ يَا بَيْتَكَ يَا بَيْتَكَ الْمَلِكَيْنِ الْكَرِيمَيْنِ الْمُؤَكَّلَيْنِ  
الْمُحَاسِبَيْنِ فَلَا يُفْرَعَاكَ يُفْرَعَاكَ (وَلَا يَزِيهَاكَ) (يَزِيهَاكَ) وَلَا يَزِيهَاكَ  
(يَزِيهَاكَ) (وَلَا يَهْوَاكَ) (يَهْوَاكَ) (فَاتَّخَذَا خَلْقٌ مِنْ خَلْقِ اللَّهِ تَعَالَى قِيَادًا  
سَأَلَكَ) (سَأَلَكَ) مَنْ رَبُّكَ (وَمَنْ نَبِيُّكَ) (وَمَا إِمَامُكَ)  
(وَمَا دِينُكَ) (وَمَا قِبْلَتُكَ) (وَمَا قِبْلَتُكَ) (وَمَنْ إِخْوَانُكَ)  
إِخْوَانُكَ فَقُلْ (فَقُولُوا) اللَّهُ رَبِّي وَمُحَمَّدٌ نَبِيِّي وَالْقُرْآنُ إِمَامِي وَالْكَعْبَةُ قِبْلَتِي



وَالْإِسْلَامَ دِينِي وَالْمُؤْمِنُونَ كُلُّهُمْ إِخْوَانِي عَلَى ذَلِكَ خُلِقْتُ  
(خُلِقْتُ) وَعَلَى ذَلِكَ (ذَلِكَ) حَيِّيتُ (حَيَّيْتُ) وَعَلَى ذَلِكَ مُتَّ (وَعَلَى  
ذَلِكَ تَبَعْتُ) تَبَعْتَنِي (إِنْ شَاءَ اللَّهُ تَعَالَى وَأَنْتَ (أَنْتَ) مِنَ الْأَمِينِينَ  
تَبَتَّكَ (تَبَتَّكَ) اللَّهُ تَعَالَى بِالْقَوْلِ الْغَائِبِ أَللَّهُمَّ تَبَتَّ بِهَا) بِالْقَوْلِ  
الْغَائِبِ يُغَيِّبُكَ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الْغَائِبِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ  
يَأْتِيَنَّهَا النَّفْسُ الْمُطْمَئِنَّةُ أَرْجِي إِلَى رَبِّكَ رَاضِيَةً مُرْضِيَةً فَادْخُلِي فِي عِبَادِي  
وَادْخُلِي جَنَّتي -

## ZAKAAT

Zakaat is one of the pillar of Islam. Prophet Muhammad (ﷺ) state "a generous man is nearer to almighty Allah and paradise (Jannah) as well". It is Fard on all free wealthy (Sahib-e-Nisab) Muslim to give Zakaat with its shara-et (conditions). Nisaab is the minimum exemption limit of the wealth or property on which Zakaat is payable.

The following are the Five articles on which Zakaat is payable. (1) Animals (2) Gold & Silver (3) Merchandise (4) Farming (5) Fruits.

Animals: Animals is only due on the following animals.

(1) Cattle (2) Camel (3) Sheep & Goat.

The following are the conditions (shara-et) on any animal for the payable of Zakaat .

- The animal should be in stock for a year.
- Animal should graze on pastures.
- Animals should not be use as farm animals (for ploughing etc.).

- One should have enough animals in stock as required for the Nisab.

The Nisabs are as follows: Cattle -30, Camel-5, Sheep & Goat-40, Anyone who has less the number stated shall not pay any Zakaat for the animals.

Gold & Silver : There are two shara-et (conditions) for the payable of Zakaat on Gold & Silver.

- The Nisab for Gold & Silver is required.
- A lapse of a year should complete for the payable of Zakaat.

The Nisab for Gold is about 87.5 grams and Silver is about 612.15 grams. 2.5% (1/40) should be given in Zakaat if anyone has reached the Nisab. Cash should be paid in the form of Zakaat. A woman, who has Jewelry and wears it, is exempted from paying Zakaat.

Money : The Zakaat money is to be paid based on the value of Nisab of Gold and Silver whichever has lower value. Money should also be kept for year of Zakaat to be payable. If you have reached the Nisab, 1/40 (2.5%) percent Zakat is payable.

Treasure : Anyone who find treasure (Gold/Silver/Money) in his own land and there is no claimant for the treasure, the treasure shall be long to him and he has to pay 1/5 of the value of treasure as Zakaat immediately.

Merchandise: A business man needs to have a stock take at the end of his trading year. If his stock is about the value of 612.15 grams of Silver or 87.5 grams of Gold, he is required to give 1/40 of the value of his stock in Zakaat (Nisab will be calculated on the value of Gold or Silver, whichever has a lower market value).

Note : The Zakaat on any merchandiser is based on the



total value of the stock at the end of the trading year, debts could not be subtracted before paying Zakaat.

**Farming:** Farmers who plant Grains (Anaj) which includes rice, wheat etc. has to pay Zakaat if it reaches the Nisab (about 630 kg). Any one who irrigates his farm with no expense shall pay 1/10 of the value of production. Whereas if he irrigates with his expenses, shall pay 1/20 of the value of the production as Zakaat. A lapse of a year is not required for the payable of Zakaat but should be paid as soon as you reach the Nisab.

**Fruits :** Any one who has orchards of Grapes and Dates needs to pay Zakaat as is for the farming.

**Zakat-ul Fiter (Fitrana) :** There are four conditions for the payable of Fitrana

He must be a Muslim. He must be free from slavery. He must be alive till the sunset of the last day of Ramadan.

He must have money in excess of the expenditure that will be due on the day of Eid.

Fitrana should be given from your side and your Family (whoever, depends upon you for survival) if one who intends to pay Fitrana for his Balig children (children who has reached puberty) and brothers need, to sort their permission .

Fitrana should be given as Anaj (grains) that is commonly used in that place or something better than that. A person shall give 2.5 kilograms of grains as Fitrana or four handful of medium build person's hand.

Fitrana can be given from the start of Ramadan till the evening of Eid day but it is profoundly the best to pay Fitrana before Eid Namaaz and giving Fitrana after Namaaz is Makrooh. Incase you have to wait for your relatives or neighbors you are permitted to wait until the afternoon. But

according to today's pattern of life it is advisable to give it as early as possible before the Eid, for people do their shopping and buy their needs before the day of Eid.

The Zakaat is given with intention to them who are among the group of eight people, mentioned in the holy Quran.

1. Poor who owns nothing (faqeer).
2. Poor who owns something but not sufficient (miskeen).
3. Employer who works for Zakaat.
4. One who recently converted to Islam.
5. Slaves who have made an agreement of liberty with their master.
6. He who is suffering from debt.
7. One who strives on the path of Allah.
8. He who travels in good will.

**NOTE:** It's unacceptable to just handover your Zakaat (charity) to the Zakaat committee. However, you may substitute individually to the honest man.

## RAMADHAN

"Ramadhan is the month in which the Holy Quran was sent down as a guide to the mankind with clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present during the month should spend it in fasting , but if one is sick or in a journey , the prescribed period (should be made up) by days later" (Al Quran 2: 185)

"A person who fasts for the sake of the sake of Allah (S.W.T) is kept away seventy years apart from the hell". (Hadith)

So fasting is an obligatory act, for every adult male or female Muslim who is mentally and physically fit. Intention



(Niyyat) should be made every night after Magrib before Fajr Sadiq.

تَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرَضِ رَمَضَانَ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى

**Niyyat :** *Nawaitu sauma gadin'an adaa-I faradi Ramadaani hadi hissanati lillahi ta-aala.*

**Du'aa when breaking the Fast:**

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ وَبِكَ أَمِنْتُ وَعَلَيْكَ تَوَكَّلْتُ  
*Allahumma laka suntu, wa' alaa rizqika aftartu wa' bika Aamantu wa alaika tawakkaltu.*

In this sacred month of Ramadan, I resolve to fast tomorrow for the sake of Allah (ﷻ))

Obligatory acts of fast: (1) Intention (niyyat) (2) To avoid act which break the fast.

The acts, which break the fast, are as follow:

1. Eating and drinking intentionally.
2. Smoking.
3. Putting oil medicine, etc. into the ears and nose.
4. Vomiting intentionally.
5. Having sexual intercourse.
6. Discharging semen intentionally.

The undesirable (Makrooh) acts during fast are as follows:

1. Diving into water
2. Gargling heavily
3. Smelling or applying perfumes/Attar.
4. Tasting or chewing something unnecessarily.
5. Brushing (miswak) after Zawal.
6. Involving in sins i.e. lying, scandalizing etc.
7. Fondling and kissing with passion

Precepts (Sunnats) in fast.

1. To eat dinner before Fajr Sadiq after mid-night (at

least a date or a glass of water).

2. Break the fast soon after the sun set.
  3. Taking the dinner (sehri) at the ending point of the night, half an hour before Fajr Sadiq.
  4. Break the fast with date or water but date is remunerable if available.
  5. Doing Quran tilawat (Reading Quran) in abundance.
  6. Donating generously to the needy people.
  7. Taking compulsory bath (gusl) before Fajr.
  8. Providing Aftari to those who have fast.
  9. To sit in I'tikaf during Ramazan from twenty onward, it's emphasized perception (sunnat-e-Kifaya).
- To offer Tarawih Namaz of twenty Rak'ats with ten Salaams.

- To recite the special Dikhr and Dua of Ramadan every day.

**Some acts that don't break the fast:**

1. Taking injection (except veins)
2. Eating or drinking unintentionally
3. Having wet dreams.
4. Applying oil in hair.
5. Vomiting unintentionally.

**Note :** Penetration of blood or glucose etc. through the veins would break the fast.

- Those who are unable to fast because of over age or incurable disease are asked to give one Mudh (525 grams grains) to the needy in the month of Ramadan.

- Females who are going through menstruation (Haiz or Nifas) are exempted (she is required to fulfill the missed fasts before the next Ramadan). If anyone fails to fast Qada before the next Ramadan then he/she is required to perform it, as well as to give one Mudh (525 grams) grain for each Roza per year if he/she delayed with no reason.



## SALAATUL TARAWEEH

After the obligatory Esha Salaah twenty Raka'ats of Sunnate Muakkidah should be offered in each night of Ramadaan by both the males and the females. The males would perform it collectively in the Mosque. The time for Taraweeh Prayer commences after the obligatory Esha Salaah and lasts until dawn. These twenty Raka'ats should be performed two Raka'ats at a time with ten Salaams.

In those Mosques where the entire Qur'aan is not recited in the Taraweeh Salaah during Ramadaan, the last ten Surahs should be recited during each Taraweeh Salaah.

It has been observed that some people out of sheer laziness wait to join the congregation until just before the Imaam goes into Ruku. This practice is Makrooh-(undesirable) and should be avoided.

Niyyat for every two Rak'ahs of Taraaweeh:

أُصَلِّي سُنَّةَ التَّرَاوِيحِ رَكَعَتَيْنِ مَعَ الْإِمَامِ أَدَاءً لِلَّهِ تَعَالَى

Usallee sunnatat taraaweeh rak-ataini ma' al imaam adaa an lil laahi ta' aalaa.

This Du'aa is recited before commencing the Taraaweeh Salaah

صَلُّوا سُنَّةَ التَّرَاوِيحِ جَزَاءُكُمْ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لِلَّهِ الْحَمْدُ  
صَلُّوا عَلَى النَّبِيِّ الْمُصْطَفَى مُحَمَّدٍ صَلَّى وَسَلَّمَ عَلَى مُحَمَّدٍ

After the first two, Six, Ten, Fourteen & Eighteen

Niyyatof Taraaweeh recite this Dhikr.

فَظِلُّ مِنَ اللَّهِ وَنِعْمَةٌ وَمَغْفِرَةٌ وَرَحْمَةٌ. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ  
وَلِلَّهِ الْحَمْدُ

After the completion of the first four Raka'ats this Dhikr is read:

نَبِيُّنَا مُحَمَّدٌ صَلُّوا عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Thereafter the Imaam raises his hands and makes the following Du'aa while the followers utter Ameen ! aloud.

اللَّهُمَّ إِنْكَ نَسْأَلُكَ الْجَنَّةَ وَالرَّحْمَةَ وَالرُّؤْيَا وَمَا فِيهَا وَنَعُوذُ بِكَ مِنَ النَّارِ يَا خَالِقَ الْجَنَّةِ وَالنَّارِ يَا مُجِيبَ دُعَائِ الْكَرِيمِ يَا سَتَّارَ الْكَرِيمِ يَا بَارِئَ الْكَرِيمِ أَجْزَأُكَ مِنَ النَّارِ يَا مُجِيبَ دُعَائِ الْكَرِيمِ اللَّهُمَّ أَنْتَ عَفُوٌّ كَرِيمٌ رَحِيمٌ تُحِبُّ الْعَفْوَ فَأَعْفُ عَنَّا يَا كَرِيمَ الْكَرَمِ يَا أَرْحَمَ الرَّاحِمِينَ  
اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Thereafter this Du'aa is read:

يَا دَائِمَ الْبَعْرِوفِ وَيَا قَدِيمَ الْإِحْسَانِ أَحْسَنَ الْيَتَا يَا حَسَنَ الْفَقِيرِ  
يَا اللَّهُ يَا اللَّهُ صَلُّوا عَلَى النَّبِيِّ الْمُصْطَفَى مُحَمَّدٍ صَلَّى وَسَلَّمَ عَلَى مُحَمَّدٍ

After the completion of the second four Raka'ats (i.e. 8 Raka'ats Taraweeh) recite this Dhikr:

خَلِيفَةُ رَسُولِ اللَّهِ بِالْصِّدْقِ وَالْتَّحْقِيقِ أَمِيرُ الْمُؤْمِنِينَ أَبُو بَكْرٍ الْخَلِيدِ  
تَرْضَوُا عَنْهُ رَضِيَ اللَّهُ عَنْهُ. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

After the completion of the third four Raka'ats (i.e. 12

Raka'ats Taraweeh) recite this Dhikr:

رَبِّسُ الْأَصْحَابِ مَنْوَرُ الْمَسْجِدِ وَالْمَحْرَابِ أَمِيرُ الْمُؤْمِنِينَ عُمَرُ بْنُ الْخَطَّابِ  
تَرْضَوُا عَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ



After the completion of the fourth four Raka'ats (i.e. 16 Raka'ats Taraweeh) recite this Dhikr:

جَامِعُ الْقُرْآنِ تَاجِرُ الْفُرْقَانِ يَسْتَعِينُ مِنْهُ مَلَائِكَةُ الرَّحْمَنِ أَمِيرُ  
الْمُؤْمِنِينَ عُمَرَانُ بْنُ عَفَّانٍ تَرْضَوْنَ عَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ  
أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

After the completion of the fifth four Raka'ats (i.e. 20 Raka'ats Taraweeh) recite this Dhikr:

أَسَدُ اللَّهِ الْغَالِبِ إِمَامُ الْمَشَارِقِ وَالْمَغَارِبِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ  
تَرْضَوْنَ عَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

Thereafter the Imaam raises both hands and recites this Du'aa

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا وَعَلَّمَنَا الْقُرْآنَ وَأَنْزَلَهُ فِي شَهْرِ رَمَضَانَ. شَهْرُ  
رَمَضَانَ الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى  
وَالْفُرْقَانِ. اللَّهُمَّ إِنَّ لَكَ فِي كُلِّ لَيْلَةٍ مِنْ لَيْلَى شَهْرِ رَمَضَانَ رِقَابًا يُعْتَقُهَا  
عَفْوُكَ فَأَجْعَلْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَاتِنَا مِنْ تِلْكَ الرِّقَابِ بِرَحْمَتِكَ  
يَا تَوَّابُ يَا جَلِيلُ يَا وَهَّابُ. اللَّهُمَّ مِنَ النَّارِ فَسَلِّمْنَا وَإِلَى رَحْمَتِكَ وَرِضْوَانِكَ  
فَقَرِّبْنَا وَبِالرُّوحِ وَالرَّيْحَانِ فَبَشِّرْنَا وَبِالنَّظَرِ إِلَى لِقَاءِ جَلَالِ بَحَالِ كَبَالِ  
وَجْهِكَ الْكَرِيمِ يَا رَبَّنَا فَكْرَمْنَا وَمِنْ رُفْقَاءِ مُحَمَّدٍ وَآلِ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ  
وَالسَّلَامُ فَأَجْعَلْنَا وَصِيَامَ شَهْرِ رَمَضَانَ فَتَقَبَّلْهَا مِنَّا وَلَيْلَةَ الْقَدْرِ فَوَقِّ  
فَقَّهَا لَنَا وَإِلَى الصَّلَاةِ وَالصِّيَامِ فَقَوِّلَا اللَّهُ يَا اللَّهُ يَا اللَّهُ وَمِنَ الشَّيْطَانِ  
وَالسُّلْطَانِ وَأَوْلِيَايَاهِمَا فَأَعِزَّنَا وَفِي غُرْفِ الْجَنَّةِ يَا رَبَّنَا فَاسْكِنْنَا. وَمِنْ رَجَائِي  
الْمَغْثُومِ يَا رَبَّنَا فَاسْقِنَا وَمِنْ طَعَامِكَ طَعَامِ الْجَنَّةِ يَا رَبَّنَا فَاطْعِنَا وَمِنْ

شَرِّكَ شَرِّ ابِ الْجَنَّةِ يَا رَبَّنَا فَاهْرُبْنَا. وَمِنَ الشُّنْدُسِ وَالْحَرِيرِ يَا رَبَّنَا فَالْبَسْنَا  
وَفِي جَنَاتِكَ جَنَّةِ النَّعِيمِ يَا رَبَّنَا فَادْخُلْنَا وَمِنْ حُورِ الْعِينِ يَا رَبَّنَا  
فَزَوِّجْنَا يَا سَيِّدَنَا وَمَوْلَانَا يَا زَحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ  
وَأَصْحَابِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

After the twenty Raka'ats Taraweeh before Witr is

read:

أَوْتِرُوا رَحِمَكُمُ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ صَلُّوا عَلَى  
النَّبِيِّ الْمُصْطَفَى مُحَمَّدٍ أَلَلَّهُمْ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ

After the two Raka'ats Witr is read:

خَاتِمُ النَّبِيِّينَ خَيْرُ الْبَشَرِ وَشَفِيعُ الْأُمَّةِ فِي يَوْمِ الْمَحْشَرِ صَلُّوا عَلَيْهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ صَلُّوا عَلَى  
النَّبِيِّ الْمُصْطَفَى مُحَمَّدٍ أَلَلَّهُمْ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ

After the third Rak'ah of Witr recite this Dhikr three times:

سُبْحَانَ اللَّهِ الْمَلِكِ الدُّوسِ

Thereafter the Imaam recites this Du'aa and Dhikr

with the hands raised:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ  
سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْقُدْرَةِ الْكَبِيرَةِ وَالْجَبَرُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي  
لَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ. اللَّهُمَّ  
اجْعَلْنَا لَكَ شَاكِرِينَ وَلَكَ ذَاكِرِينَ وَفِي طَاعَتِكَ رَاغِبِينَ وَمِنْ ذُرِّيَّتِكَ فَارِثِينَ  
وَفِي جَنَّتِكَ دَاخِلِينَ وَإِلَى قَبْرِ نَبِيِّكَ وَصَفِيِّكَ مُحَمَّدٍ ﷺ زَائِرِينَ وَفِي حُجَّتِكَ  
الْحَرَامِ طَائِفِينَ وَبِالْعَرَافَاتِ وَالْبَوَاقِ قَائِمِينَ وَبَيْنَ الصُّفَا وَالْمَرْوَةِ سَاعِدِينَ  
وَعِنْدَ الْأَذَانِ وَالْإِقَامَةِ مُتَبَتِّلِينَ وَعِنْدَ خُشْيِ الْقُرْآنِ مُتَطَهِّرِينَ وَاجْعَلْنَا



مِنْ عِبَادِكَ الصَّالِحِينَ وَارْحَمْنَا مَعَهُمْ وَارْزُقْنَا وَأَدْخِلْنَا الْجَنَّةَ مَعَهُمْ  
يَرْحَمُكَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Du'aa-e-Qunoot from the 16th night of Ramadaan:

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعِظِنَا فِيمَنْ عَاقَبْتَ وَتَوَنَّا فِيمَنْ  
تَوَلَّيْتَ وَبَارِكْ لَنَا فِي مَا آتَيْتَ وَتَعَالَى مَا قَضَيْتَ

The follower should utter Ameen loudly at the end of  
each verse. Thereafter the follower must read this softly  
behind the Imaam:

فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُزُ  
مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ فَلَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Then the Imaam recites this Du'aa loudly:

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنُؤْمِنُ بِكَ وَنُؤْمِنُ بِكَ عَلَيْكَ  
وَنُؤْمِنُ بِكَ الْحَيُّ كُلُّهُ نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُخْلِجُكَ وَنُخْلِجُكَ مِنْكَ مَنِفَعَةً لَكَ  
إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّ وَنَسْجُدُ وَإِلَيْكَ نُسَلِّ وَنُحْفِدُ وَنَرْجُو أَرْحَمَكَ وَنُخْلِجُ  
عَذَابَكَ إِنَّ عَذَابَكَ الْجَدِّ بِالْكَفَّارِ الْمُلْحِقِ.

As from the 16th night, before Sallu' alan Nabiyyil

Mustafa Muhammadin , utter the following words:

الصَّلَاةُ جَامِعَةٌ

## PILGRIMAGE (HAJJ)

Prophet Mohammad ﷺ states "there is no remuneration for accepted pilgrimage (Hajj) but paradise (Jannah)."

Hajj is compulsory upon those Muslims, who have sensibility. (Bukhari, Muslim)

The subsequent steps followed while performing Hajj.

- Doing Ihram, in other language making intention (niyyat) from the Meeqaat (prescribed place.)
- Upon reaching Makkah, one has to perform, Tawaf-e-qudoo (circumambulation after the arrival).
- After Fajr of 8th Dilhijja leaving from Makkah to Mina spending the time there from Zuhr of 8th till Fajr of 9th Dilhijja.
- To reach Arafah and perform Zuhr and Asr there on 9th Dilhijja.
- To be off Arafah on the same day to Muzdalifah, and offer Magrib and Isha prayers in Muzdalifa, and staying there at night as well.
- To leave to Mina on the 10th of Dilhijja and throw seven pebbles at Jamratul aqaba, slaughter the animal, and shave or cut the hair. After these acts, he/she will be partially liberated from Ihram.
- Going to Ka-aba for Tawaf-e-ifaadat and Sa'eyu (walking between Safa and Marwa) now he/she would be fully liberated from Ihram.
- Again to Mina your Hajj would be completed by staying at nights of 11th and 12th , 13th in Mina, and throwing pebbles in all three Aqabas on these afternoons, and doing Tawaf-e-widaa'u. (fare well circumambulation of



Ka'aba) before leaving for your home, can be started off Mina before the dusk of 12th Dhihijja.

**IHRAM** : Ihram means Niyyat to enter in Hajj or Umrah, but pilgrims use the word Ihram to describe the clothes worn during the Hajj. For man wearing two seamless woolen or linen sheets, usually white.

### NECESSITIES OF HAJJ:

- Doing Ihram from Meeqaat (intention of entering into Hajj and Umrah deeds)

- Staying in Muzdalifah for a night
- Staying in Mina for a night.
- Tawaf-e-widaau (Ka'aba before circumambulating fare well)

- Throwing stones at Jamra.

Obligatory acts of Hajj (Faraa-ed):

- Intention of Ihram
- Being in Arafah, for a while even by walking through Arafah.
- Tawaf of ifaadah.
- Walking seven times between Safa and Marwa.
- Either cutting the hair or shaving it.
- Doing in order all obligatory acts.

Note : Women would cut a bit of hair.

The perceptions (sunnats) of Hajj:

- Taking bath (gusl) after reaching Makkah.
  - Applying perfumes (to body only) before Ihram.
  - Reciting Durood and Salaam In abundance.
  - Visiting the holy grave of Prophet Mohammad ﷺ
- Acts, which are banned during Hajj.

### *The following would be banned upon Ihram:*

- Sexual intercourse.
- Founding and kissing with passion.
- Giving hand in marriage (Nikkah)
- Applying perfumes and oil etc.
- Wearing seamed clothes (men shirt, trousers etc.)
- Wrapping face (Women)

### TABLE OF HAJJ WITH IMPORTANT DETAILS DEEDS RULES TIMES

Doing Ihram Fard From first of Shawal till the morning of E-dul adha (Bakara-eid)

Tawaf-e-qudoom (circumambulating the Ka'aba after of arrival) Sunnat After entering in Makkah

Doing Sa'eyu Fard After Tawaf of Ifadat or Tawaf Qudoom.

Spending a night in Mina Sunnat Night of Arafah: The most beneficial way, is arriving to Mina at the early morning of 8th and staying there till the morning of 9th Dhihijja.

Staying in Arafah Fard It's better to stay on the day of Arafah(9th Dhihijja)

Staying in Muzdalifah Wajib After passing mid night of Eid.

Staying in Mash'aru-haram Sunnat From the Fajr of Eid till spreading the whiteness of the sky.

Throwing stone at Jamratul Aqabah Wajib From midnight of Eid till the end of Ayyamu-Tashreeq- but it's better to throw the stones, just after Fajr of Eid till the noon of the day.

Removing hair Fard Just after midnight of Eid.. It is not desirable to prolong the cutting of hair.



**Tawaf of Ifadat Fard** Just after midnight of Eid till your death. It is not desirable to prolong the Tawaf.

**Spending nights in Mina Wajib** In the nights of Ayyamu-tashreeq.

**Throwing to three Jamraas Wajib** Afternoons of Ayyamu-tashreeq.

**Tawaf-e-wida-u** (circumbulating to Ka'aba before fare well) **Wajib** Whilst preparing to return home.

**Visiting the holy grave of Prophet Muhammad ﷺ** **Sunnat** Either before Hajj or after.

**Note:** Even if there is no ending time mentioned, for removing hair and Sa'ey between Safa and Marwa, it's undesirable (Makrooh) to put off after Eid and putting off after Ayyam Tashreek is strongly prohibited (Makrooh of Tahreem)

#### **Fidyah : Redemption**

For the omission of any act of Hajj, the redemption would be required. The methods of redemptions are slaughter a goat, sheep or distribute grains to needy people or fasting three days, any one of mentioned things must be done.

By omission of any obligatory act one goat or sheep should be slaughtered. If unable to observe three fasts before Eid, should fast seven days after arriving home. If any body does sexual commitments during Hajj, he should slaughter a camel as well as make pilgrimage the following year .

**The Dikhr of Hajj:**

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالْتَّحِيَّاتَ  
وَالْمُلْكَ لَا شَرِيكَ لَكَ

*Labbaik allaahumma labbaik Labbaik laa shareeka laa labbaik innal hamda wan-ni'emata laa wal-mulka laa shareeka lak.*

#### **UMRA**

Hajj occurs only once a year. Umra can be performed as much as you wish. Ihram will be done from the prescribed Meeqat (Ji'erana, Tan'eem and Hudaibiya) for Umra.

#### **Obligatory acts of Umra (fara-ed)**

Intention of Ihram (2) Tawaf of ifaadat (3) Walking seven times between Safa and Marwa (4) Either cutting the hair or shaving it.

#### **The steps of Umra**

(1) Taking bath (gusl) and wearing clothes of Ihram (2) Offering two Rak'ats of Ihram's Namaz (3) Ihram of Umra from Meeqat (Intention) (4) Starting off to Makkah with Talbiya (5) Tawaf (talbiyah would be stopped by beginning of Tawaf) (6) Walking between Safa and Marwa (7) Shaving or cutting of hair.

#### **Salaams in Madeena**

Near to holy Prophet Muhammad (peace be upon him), his two beloved companions (Aboo-bak'r Siddiq and Umar Farooq رضي الله عنهما) are taking rest, whilst we calling on them we need to say Salaam to them with respect. Salaam ﷺ to Prophet Muhammad

السلام عليك يا رسول الله السلام عليك يا نبي الله  
السلام عليك يا حبيب الله

*Asslamu alaika yarasoolallah, Asslamualika yaa nabiyallah, assalamu alaika yaa habeeballah etc.*



After finishing your Salaam , you need to convey salaams of other who have asked you to convey. After saying Salaam to Prophet ((peace be upon him) move a bit to right side and say Salaam to Aboo-bak'r Siddiq رضى الله عنه

السلام عليك يا خليفة رسول الله، السلام عليك يا صاحب رسول الله في الغد

*Assalammu alaika yaa khaleefata rasoolillah, assalaamu alaika yaaa saahiba rasoolillahi fil gaar.*

Then to Umar

السلام عليك يا مظهر الاسلام، السلام عليك يا فاروق اعظم رضى الله عنه

*Assalamu alaika yaa muzhir Islami, assalaamu alaika yaa Farooq aazam* رضى الله عنه

Note: One who stays, in Madeena he should strive to perform all prayers (Namaz) in Masjidun-nabawi. One prayer in this Masjid, is equal to one thousand prayers. Prophet Muhammad ﷺ says "if any one performs forty obligatory prayers (Namaz) in My Masjid (Masjidun-nabawi madeena) he would be kept away from the hell as well as from hypocrisy (Nifaaq)

### QURBANI

It is emphasized Sunnat (Sunnat-emu-akkada) for a capable Muslim to do Qurbani. Qurbani could be done by taking share or alone. Seven people can take share in cattle and camel except sheep and goat.

**Age of Qurbani animal:** Camel should be five year of age, Bull, Cow, Buffalo and Goat should be two year of age. Animals below the prescribed ages are not allowed for Qurbani. The Qurbani animals should be free from all weakness. (Blindness , handicapped, leanness, madness and pregnancy etc.)

**The time of slaughtering :** Just after sunrise of 10th Dilhijja till dusk of 13th Dilhijja. (In Fiqh Hanafee till dusk of 12th Dilhijja only)

**How to slaughter:** Lay the animal on the ground and turn it's face towards Qibla.

After that, with the intention (niyyat) of Qurbani (I'm offering this Qurbani for ( name of share holders) bismillahe allahu akbar.

Need to remember one thing here and in other times of slaughtering, the knife should not be picked up before the completion of the slaughter.

In the time of slaughtering this Dikhr might be recited by all presents.

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولا حول ولا قوة إلا بالله  
Allahu akbaru allahu akbaru laailaaha illallaahu wallaahu akbar Allahu Akbar walillaahil hamd.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ هَذَا مِنْكَ وَإِلَيْكَ فَتَقَبَّلْ مِنِّي يَا فَتَقَبَّلْ مِنْ فُلَانٍ

*Bismillahir Rahmaan nir Raheem Allahu akbar  
Allahumma Hadihi minka wa ilayaka fatakabbal taqabbal mini ( or fatakabbal min names )*



### AQEEQAH

For Aqeeqah, after a laying the animal on the ground as in Qurbani, make intention (Niyyat) of Aqeeqah, (I'm/offering this Aqeeqah for (name of child) and slaughter by reciting the Dhikr as in Qurbani after slaughtering recite the Du'a.

بِسْمِ اللَّهِ أَكْبَرُ اللَّهُ هَذِهِ مِنْكَ وَإِلَيْكَ اللَّهُ هَذِهِ عَقِيقَةٌ مِنْ فَلَانٍ

*Bismillahi Allahuakbar Allahumma Hazihi minka wa ilayaka Allahumma Hazihi Aaqiqah min ( name )*

### ETIQUETTES OF MOSQUE

The Mosque is house of Allah. It is imperative for everyone old or young, to have a proper regard for it. One should wear clean clothes while going to the mosque. One should enter the mosque with his right foot and recite:

*Allahumma fahlee abwaaba rahmatik*

(O Lord please open for me doors of Your Mercy)

One should come out the mosque with is left foot and recite :

*Allahumma inni as'aluka min fadika wa rahmatik*

(O Lord request You for Your Kindness and Mercy)

It is prohibited to transact business, discuss worldly affairs in the mosque. It is reported in the Hadith that discussing worldly affairs in the mosque destroys good deeds the way a fire burns up dry wood.

In another Hadith it is reported, "Do not sit with those

who discuss worldly affairs in the mosque, for they have no concern with Allah. (Baihaqi)

It is forbidden to beg in the mosque it is also prohibited to give alms to beggars inside a mosque. If someone gives a rupee to a beggar in the mosque he is required to spend seventy rupees for Allah's sake as an expiation. (Fataawa Razviya)

The following acts are prohibited in the mosque.

- To keep unnecessary things in the mosque.
- To inquire about lost property or to announce about it.
- To defile the walls, ground, carpets etc. of mosque with any dirt, saliva, or nose refuse etc.
- To enter the mosque in a state of major impurity.
- To run inside the mosque in order to join the congregation.
- To let ablution water drops fall in the mosque.
- To bring toddlers to the mosque for they may disturb.
- To eat, drink or sleep in the mosque except for the Mu'taqif.
- To enter the mosque after eating raw onions or garlic as long as its smell persists. Similarly the mosque should be kept clean from all foul odours.

In case someone forgets to switch off his phone and it rings in the mosque then:

a) If not in Namaz one must immediately switch off his phone.

If in Namaz and it is possible to switch off the phone with slight movement, which would not make others feel that he is not in the Namaz, then one must switch off the phone.

b) However, if it is not possible to switch off the phone with slight movement then, one is not permitted to make major movements in trying to switch off the phone. If done, the Namaz is invalidated. In all these cases one must



repent before Allah for disturbing the sanctity of His House. It is noticed that during Nikkah ceremonies, people use their mobile phones within the mosque without any hesitation it is prohibited. As mentioned earlier such an act destroys good deeds.

c) Even those in I'tikaaf are careless, often they are seen to transact their worldly affairs from inside the mosque using their phones. This nullifies the I'tikaaf.

d) It has been observed that immediately on the completion of the Farz, many followers are quick to begin their Namaz without giving an opportunity to those who want to leave or attend to some urgency, like returning to work on time, or to board a train etc. Care should be taken to give opportunity to those who want to leave the mosque in a hurry. This is specially applicable to those who occupy places near the exits. Those who want to leave must also take care that they do not cross someone who is in Namaz.

### **SALAWAAT ON THE PROPHET SOL LAL LAAHU ALAYHI WA'SAL'LAM**

Allah says in Qur'aan :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah And His Angels Send Blessings Oh The Prophet,  
O You that Believe! Send Your Blessings On Him And  
Salute Him With All Respect.

In the first part of the above mentioned verse Allah tells us that He and His angels send blessings on the prophet sol lal laahu alayhi wa'sal'lam, and in the second part Allah

commands us to send blessings/Salawaat on the Prophet and that we should salute/greet him with all respect. It is incumbent to send/recite Salawaat on the prophet while making Salaah and also in the Khutbah of Jum'ah. It is highly recommended that we commence our du'aa with the recital of Salawaat on the prophet, and also when we deliver a sermon or a lecture. To recite Salawaat means that we beseech the Almighty to send to our prophet the highest and the most special forms of mercy and blessings combined with reverence and honour. The minimum manner of sending Salawaat on the prophet is to say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

O Allah! Send Thy Blessings On Muhammad

There are many forms of wording of Salawat we can send on the prophet ﷺ. Some of it were narrated from the prophet and other were recited by various learned and Auliya or compiled by them. Of the best forms is THE SALAATUL-IBRAAHEEMIYAH which we recite in the last sitting of the Salah. There are special books in which the Ulemaa compiled the various forms of wording of Salawaat e.g. (1) THE DALAA' ILUL -KHAY'RAAT (2) AFDOLUS-SALAWAAT ALAA SAYIDIS-SAADAAT (3) SA'AADATUT-DAARAYN FIS-SALAATI ALAA SAY'YIDIL KAU'NAYN. We should recite Salawaat on the prophet whenever we hear his name or whenever we are reminded of him, and especially on the day and night of Jum'ah. The prophet sol'lal laahu alayhi wa'sa'lam said : He who send one Salawaat on me, Allah will send unto him ten blessings and he who sends ten Salawaat on me, Allah will send unto him one hundred blessings, and he who send a



hundred Salawaat on me, Allah will send unto him thousand blessing, and when Allah gives a person a thousand blessings Allah will free his body from the fire and Allah will establish him in strength with the work that stand firm, in this world and in the hereafter".

### LIVE AN ISLAMIC WAY OF LIFE

Always pray five times Namaz daily, Never look here and there when praying Namaz, pray slowly, never pray quickly. Pray the Qur'aan Sharif daily, treat the Holy Qur'aan with respect, never sit in a higher place than the Qur'aan. Listen to what your Parents tell you, never do anything to upset them. Respect your teacher. Your teacher is in one sense ranked higher than your parents. He teaches you about life and Islam and the differences between right and wrong. Never eat while you are walking and you should not eat without a Topee (cap) on your head. Before you eat you should always say Bismillah; you should not eat without washing your hands. Always eat with your right hand, never with your left hand. Don't make noises with your mouth when eating. Do not drink milk when eating fish. After eating pray dua. Always drink water, tea etc, with you right hand. You must not drink anything standing up, it is wrong. After drinking say Allahmdolillah. When going to the toilet do not face the Qibla. Never perform urination or excretion in front of anyone else. Always urinate in the sitting position. To urinate in a standing position is wrong and is forbidden. Never undress before going to the toilet. After you have finished what you are doing always cleanse yourself with you left hand never use your right hand. To cleanse with you right hand is wrong.

### RAISING YOUR CHILD TO BE A MUSLIM

It is true that the first learning center for a child is the mother's lap. The mannerisms of the parents are reflected in the children.

The story of Sheikh Abdul Qadir Jeelani رضى الله عنه is famous: When he was traveling with a caravan, a gang of dacoits raided the caravan. When they came to check Sheikh Abdul Qadir Jeelani رضى الله عنه an eighteen year old young man, the dacoits inquired if he had any valuables. He told them about the gold coins which had been stitched into his clothes by his mother. The dacoits asked him why he let them know of the hidden money, to which he replied that his mother had advised him to "never lie". Upon this the dacoits become ashamed and repented to Allah.

It is the duty of parents to be an example to their children and advise them. Allah (the Supreme) tells us of the advice that Syedna Luqman gave to his son:-

"And remember when Luqman said to his son, and he used to advise him, "O my son! Never ascribe anything as a partner to Allah; indeed ascribing partners to Him is a tremendous injustice. (Luqman31:13)

Then after some verses, the advice continues:-

"O my son! If the evil deed is equal to the weight of a mustard-seed, and even if it is in a rock, or in the heavens, or wherever in the earth, Allah will bring it forth; indeed Allah knows all the minutest things, the All Aware. O my



son! Keep the prayer established, and enjoin goodness and forbid from evil, and be patient upon the calamity that befalls you; indeed these are acts of great courage. And do not contort your cheek while talking to anyone, nor boastfully walk upon the earth; indeed Allah does not like any boastful, haughty person. And walk moderately and soften your voice; indeed the worst voice is the voice of the donkey. (Luqman 31:16-19).

We can recall not too long ago in our Muslim culture that all grown-ups in the community would take the role of guides for the youth. No child dared to misbehave in front of elders in any gathering. All the elders held enough authority that they could discipline the child without having to face the wrath of the parents as is the case today. As a result, children tend to misbehave and disrespect elders because they no longer fear being disciplined by anyone besides their parents, and that too is seen little.

Parents realize it too late - that what they thought was giving 'freedom' to their children was in fact destroying them. Being affectionate to your children is one thing but to let them to do anything as they wish, is not affection - rather it is harmful for the child. This is the result of the parents' forgetting their duty of teaching the child. More often the television takes the place of the parent and it is from here the child gains much of his/her ill-mannerisms. Let these words be a reminder and a word of caution.

When children are able to speak a little, teach them the name of Allah. Before mothers would put their children to

sleep by chanting "Allah Allah but now it is by shamefully playing the music on the radio!

When children are mature do not do anything in front of them which will ruin their mannerisms because they tend to copy these acts. They do whatever they see their parents doing. Never argue with your spouse in front of them because this puts a lot of stress on children and causes them to think that they are the cause of the argument. Never curse your children.

Offer the Prayers in front of them, recite Quran, take them to the mosque with you, and tell them stories of our pious predecessors as they like to listen to stories very much. Hearing stories with lessons and morals will increase their good habits. When they are a little older, teach them the Five Declarations (Kalemat, Concise Faith) Imane Mujmal, Detailed faith, (Imane Mufasssal) and then teach them how to offer Prayers (Salah)

Put them under the guidance of an Allah-fearing pious scholar (alim) or Qur'an Memorizer Hafiz definitely holding right beliefs & from creed of Ahle Sunnah - to acquire the knowledge of Islam & the Holy Qur'aan so they can know more of the beautiful religion to which they belong. Teach them the rules & practices of bathing, ablution & prayer.

If Allah gives you proper guidance, try to make your children Islamic Scholars or Memorizers of the Holy Qur'an. A Memorizer (Hafiz) will get three generations forgiven and a Scholar (Aalim) will get seven generations



forgiven on the Day of Judgment.) It is baseless to think that a scholar has no source of livelihood. Know that one does not earn more than what is destined by acquiring worldly knowledge; one will get only what the Almighty Provider (Razzaq) has written for him.

Teach your children simplicity and do not expose them to materialism. Teach them the value of doing their own work. Send them to college, make them judges, make them doctors or to adopt any successful and halal career in this world - but make them such that they carry on these professions as honest Muslims who know their religion.

### WHAT IS TAUBA

Hadhrat Abu Bakr Katani رضي الله عنه says: Repentance is a Noor and Tauba is a name with 6 meanings in it:

To be remorseful about past sins. To make a firm decision not to sin again. Making up those obligations (Faraaidh) which were not performed. Fulfilling the rights of the creation, which were not fulfilled or exploited. To mortificate the flesh and fat, which were created through Haraam earnings in the body. Taxing the body through worship, the way it experienced pleasure in sin. The four pillars of Tauba :Hadhrat Hasan Basri (May Allah shower His mercy on him) says: Tauba has four pillars:

- 1) To recite Istighfaar (i.e. repent) with the tongue.
- 2) To be remorseful in the heart.
- 3) To save the body parts from sins ention in the

heart of not repeating the sin Tauba of different body parts/organs :Hadhrat Dhun Nun Misri (May Allah shower His mercy on him)says: The Tauba of the heart is to make the intention (Niyyah)of abandoning the Haraam and forbidden things. The Tauba of the eye is to not see the things, which are forbidden. The Tauba of the ears is to not listen to forbidden and indecent things. The Tauba of the hand is not to extend the hand towards forbidden things. The Tauba of the legs is to not go towards forbidden places. The Tauba of the stomach is to not eat forbidden things. The Tauba of the private parts to stay away from adultery and fornication . Human beings were brought into being for the worship of Allah Ta'ala. Whether the person does good deeds or bad, he/she will anyhow receive the reward or punishment of deeds.This world and all its pleasures will end and everybody has to stand before Allah Ta'ala. With the very thought of the hereafter (Aakhirah) a human beings stops from committing bad deeds. The aggressor refrains from his aggression and the oppressed feel relief that this hardship is only of a few days. The Prophet has informed us of everything.

The Holy Prophet (Sallallahu alaihi wa sallam)has not left us wanting in knowledge in any aspect of life and has brought us out in to the light of knowledge from the darkness of ignorance. He has conveyed every incident that will happen till the Qiyamah and has also conveyed the signs of the Day of Judgment, so that His Ummah does not feel anxiety about anything.



### SIGNS OF QIYAMAH

There is a Hadith in Sahih Muslim: The Holy Prophet (Sallallahu alaihi wa sallam) said: Indeed! The Qiyamah will not be established until you see 10 signs before it and He described coming of smoke, Dajjal, Dabbatul Ardh, rising of the sun from the west, descent of Prophet Isa (Peace be upon him) Yajuj and Majuj and the sinking of land at 3 places one will be in the east, one will be in the west and one in Arabia. The last sign among all of them will be a fire which will start from Yemen and drive people towards the Mahshar and it is mentioned in another narration, there will be a fire, which will start from Aden and drive people towards Mahshar. (Sahih Muslim, Hadith No. 7467 Dajjal)

In the details of the signs of the Qiyamah, it is said that just before Qiyamah, these signs will appear. The smoke before Qiyamah will be present for 40 days. A faithful (Momin) will only feel like a cold, but an Unbeliever will be in great agony. The greatest trial before Qiyamah will be of Dajjal. He will claim godhood. The Holy Prophet (Sallallahu alaihi wa sallam) said: Dajjal will be blind in one eye and he will be lame and your Lord is above all defects and flaws. Dajjal will remain in this world for 40 years and according to some Hadith 40 days and will spread unrest and turmoil in the world. He will also show conjuring tricks. There will be a garden with him and a hell. In reality, his garden will be hell and his hell will be a means to enter Jannah. He will command the earth and the earth will grow its produce and cast out its treasures. He

will command the skies and rain will start pouring. A drought-hit place will become green. Weak animals will become plump and strong, but all this will be an illusion. This trickery will not affect those who are firm in their belief and faith. Dajjal will not enter Makkah and Madina. He will roam the whole world except Makkah Mukarramah and Madina Munawwarah. It is given in Sahih Bukhari that the Holy Prophet (Sallallahu alaihi wa sallam) said: Dajjal will not be able to enter Madinah Munawwarah. That day Madina Munawwarah will have 7 doors and on each door, angels will be keeping guard. When should we offer Salaat? When the Holy Prophet (Sallallahu alaihi wa sallam) said that near Qiyamah, 1 day will be like 1 year, the Sahabah asked: How should Salaat be offered then? Here this question shows the purity of their emotions and sentiments. In these dangerous times also, they did not ask about saving life and wealth, but ask about obeying the rules of Islam. The Holy Prophet (Sallallahu alaihi wa sallam) said: You estimate the time of Salaat and offer it i.e. estimate the time between one Salaat to the other and offer Salaat according to it. In this Hadith, the solution of when to offer Salaat if living in a place where there is 6 months of day and 6 months of night is also present i.e. there Salaat should be offered by estimating the time between each Salaat. The coming of Prophet Isa, Imam Mahdi and killing of Dajjal.

In the signs of Qiyamah, it is said that in Ramadhan, Imam Mahdi will come. He will be from the progeny from Imam Hasan Mujaba (May Allah be well pleased with him) His stay will be for 7 days. On the eastern minaret of the



Jame Masjid of Damascus, Prophet Isa (Peace be upon him) will descend with his hands on the shoulders of angels at the time of Fajr as an Ummati (follower) From his blessed head, droplets of water will be dripping like pearls. Imam Mahdi (May Allah be well pleased with him) will lead the Fajr prayer. After the Salaat Ul Fajr, all the doors of the Masjid will be thrown open. At that time, Dajjal will be standing there along with 70,000 Jews. On seeing Prophet Isa (Peace be upon him) he will start dissolving and will flee out of fear. Prophet Isa (Peace be upon him) will chase him and kill him at a place "Lud."

#### **DEVIATED THOUGHT IS A GREAT CHALLENGE OF THIS MODERN WORLD**

In the name of God, the merciful gracious and passionate the com. Islam is the universal religion which has give in by Allah, the almighty for the success of human being here and here after world. Allah, the omnipotent dispatched more than a lakh of prophets to invite the people to the aesthetic ideas of Islam. Islam is a sole religion in this world that gives a grave significant to the humanity. This holy religion highlights peace and calmness that summons the individuals is to compassion, magnanimity and brother hood and it uproots all kinds of superstitions beliefs and bad customs along with standing apostle who is entitled to add or less or command o amend the lows of Islam according to the whams and fancies. Actually, there is no room in Islam for terrorism, Scholars in Islam are not Christian napes. Enjoying the divine powers to aments the religion in accordance with the time and age. It is always stimuteted men fox lerningg, observating, thinking and expoxing and aknowledges man as a man with his abilities,

talents, emotions, sentiments, feeling, sorrows, missies knees end necessities. Every one has his own right and freedom by birth itself. It was eyestalk clear that thousands of pagan as came to the sea-shore at Islamic religion, getting stimulated and attracted and by excellent hoaxes and ideas of this holy religion.

As a muslim is conceded he aught to live accordingly to the doctrine (shreea) at this holy religion, prophet Muhammed (s) who is the mathass personality at the world, is the last model to be imitated . Quran is the basic by Law (document) at this religion that can't be charged or contrasted to any other litesory works. More over, it still illuminate is this world as on ultimate solution for all burning problems at this modern world. No topic is there that can't be discussed in this holy book.

More over, it was generally admitted that the significance of this religion can't be under estimated according to the ravages of line because this is the complete code of this entire universe. This religion is not a rocky, rotten, rough barren fusillade, that is because its enemies could do nothing but stare and tremble at the challenging issues of fast growing technology and industrialisation. It is very sad to say, even though this modern world is seeking new pasture land with new at thought in the field of Science and biotechnology that has paved the way for the number of discoveries and invention, meterialism and atheisim are dancing to the tune of fast growing technology in the state of west fealties. Day by day new thoughtsw are stunning from modern society, q uestioning the existence of God.



**METHOD OF RECITING THE FATEHA**

The Durood Shfareef is recited three times.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَمِ وَإِلَيْهِ وَاصْطَحِبْهُ  
وَبَارِكْ وَسَلِّمْ

thereafter

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ وَلَا  
أَكَا عَابِدُ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ قَوْلِي

thereafter (Three times)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ. وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

thereafter (once)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ. مِنْ شَرِّ مَا خَلَقَ. وَمِنْ شَرِّ مَا نَسَفَ إِذَا وَقَبَ. وَمِنْ  
شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

thereafter (once)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ إِلَهِ النَّاسِ. مِنْ شَرِّ الْوَسْوَاسِ  
الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْخِيَانَةِ وَالنَّاسِ

thereafter (once)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَلِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ  
وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ.  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

thereafter (once)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ. هُدًى لِلْمُتَّقِينَ. الَّذِينَ يُؤْمِنُونَ  
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ. وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ  
إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ. وَلَا أَجْرَ لَهُمْ يُوَفَّقُونَ. أُولَئِكَ عَلَى هُدًى مِنْ  
رَبِّهِمْ. وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

thereafter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ. مَا  
كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ. وَكَانَ اللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمًا. إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ. يَا أَيُّهَا الَّذِينَ آمَنُوا  
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

thereafter

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ. وَالْحَمْدُ لِلَّهِ

رَبِّ الْعَالَمِينَ. الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

thereafter Dua.



## TAHLEEL

## تہلیل

Tahleel is one of the best form of Zikrs. The Holy Prophet ﷺ has said : Adhahuz Zikr Laa Ilaaha Ilalaaahu. Normally Tahleel is recited in the first forty nights after the demise of a person in the home of the bereaved.

The following Durood Shareef is recited eleven times

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Thereafter reciting:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا

لَا إِلَهَ إِلَّا اللَّهُ

## The (100) Hundred Times

after completion the above recite the following.

لَا إِلَهَ إِلَّا اللَّهُ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَسُولُ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُمَّ صَلِّ عَلَيْهِ وَسَلِّمْ	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

الفاتحة وآية الكرسي وثلاث مرات قل هو الله احد والمعوذتين بَارَكَ اللَّهُ عَلَيْكُمْ

After this read the following, Surah Fatiha (once), Ayetul Kursi (once) Surah Ikhlas (thrice) Surah Falaq (once), Surah An-Naas (one) Then read the following:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى  
رَسُولِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَسَلَامٌ أَللَّهُمَّ اجْعَلْ وَأَوْصِلْ ثَوَابَ  
مَا قُلْنَا لَا إِلَهَ إِلَّا اللَّهُ كَمَا قَرَأْنَا مِنَ الْقُرْآنِ الْعَظِيمِ وَمَا سَبَّحْنَا مِنَ التَّسْبِيحِ  
وَمَا صَلَّيْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ الْمَجْلِسِ هَدْيَةً وَأَصْلَةً  
وَرَحْمَةً تَارَةً مِنْكَ إِلَى حَضْرَتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ إِلَى رُوحِ  
عَبْدِكَ الْفَقِيرِ إِلَى رَحْمَتِكَ الْمَرْحُومِ فُلَانِ ابْنِ فُلَانٍ أَللَّهُمَّ اجْعَلْ وَأَوْصِلْ  
ثَوَابَ ذَلِكَ مِنَّا إِلَيْهِ وَاجْعَلْهُ نَوْرًا يَنْشِئُ بَيْنَ يَدَيْكَ اللَّهُمَّ اغْفِرْهُ وَارْحَمْهُ  
وَلَوْ إِلَيْهِ وَلَوْ إِلَيْنَا وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ  
وَالْمُسْلِمَاتِ فَعَلَّمُ اللَّهُ

one Hundred times. Then read:

لَا إِلَهَ إِلَّا اللَّهُ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَّسُولُ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ حَبِيبُ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ نَبِيُّ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ خَلِيلُ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ وَلِيُّ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ صَفِيُّ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ كَلِيمُ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ خَيْرُ خَلْقِ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ نُورُ عَرْشِ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ ابْنُ عَبْدِ اللَّهِ	لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
يَا رَبِّ صَلِّ عَلَيْهِ وَسَلِّمْ	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ



الفاتحة وآية الكرسي وثلاث مرات قل هو الله احد والحمد لله الذي هدانا لهذا  
 After this read the following, Surah Fatiha (once),

Ayetul Kursi (once) Surah Ikhlas (thrice) Surah Falaq (once), Surah An-Naas (one) Then read the following:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ  
 وَالسَّلَامُ عَلَى رَسُولِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَسَلَّمَ  
 اللَّهُمَّ اجْعَلْ وَأَوْصِلْ ثَوَابَ مَا قُلْنَا لَا إِلَهَ إِلَّا اللَّهُ كَمَا قَرَأْنَا  
 مِنَ الْقُرْآنِ الْعَظِيمِ وَمَا سَبَّحْنَا مِنَ التَّسْبِيحِ وَمَا صَلَّيْنَا عَلَى  
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ الْمَجْلِسِ هَدِيَّةً وَاصِلَةً  
 وَرَحْمَةً تَارِلَةً مِنْكَ إِلَى حَضْرَتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ ثُمَّ إِلَى رُوحِ عَبْدِكَ الْفَقِيرِ إِلَى رَحْمَتِكَ الْمَرْحُومِ  
 فلان ابن فلان اللَّهُمَّ اجْعَلْ وَأَوْصِلْ ثَوَابَ ذَلِكَ مِنَّا إِلَيْهِ  
 وَاجْعَلْهُ نُورًا يَسْعَى بَيْنَ يَدَيْهِ اللَّهُمَّ اغْفِرْهُ وَارْحَمْهُ وَلِوَالِدَيْهِ  
 وَلِوَالِدَيْتَا وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ  
 وَالْمُسْلِمَاتِ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Hundred (100) times.

Then read:

اللَّهُمَّ صَلِّ عَلَى حَبِيبِكَ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَسَلَّمَ  
 اللَّهُمَّ صَلِّ عَلَى رَسُولِكَ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَسَلَّمَ  
 اللَّهُمَّ صَلِّ عَلَى نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَسَلَّمَ  
 اللَّهُمَّ صَلِّ عَلَى شَفِيعِكَ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَسَلَّمَ

يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ سَلَامٌ فِي السَّلَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا مِسْكَ الْخَتَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا نَوَّارَ الظَّلَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا مُخَيَّبِي الْعِظَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا مُجْتَازَ الْكِرَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا شَفِيعَ الْإِكَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا خَمْرَ الْكَلَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا خَيْرَ الْإِكَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا كُلَّ الْمَرَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا زَيْنَ الْكِرَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا شَمْسَ الْكَلَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا زَكْنَ الْمَقَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا فَرْخَ تَوْسِ الْإِكَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا شَافِعَ الْقِيَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا خَتَمَ الْقُرْآنِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا جَنَاتِ الْمَقَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا رَسُولَ اللَّهِ يَا بَدْرَ الْقِيَامِ
يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ	يَا حَبِيبَ اللَّهِ تَمَامٌ فِي الْقِيَامِ

Having recited the complete Tahleel the leader of those recitin should now recite Qul Shareef i.e. Surah 1-Kafiroon, Surah Ikhlas (thrice) Surah Falaq (once), Surah An-Naas (one) Surah Al Fateha. The first portion of Surah Al Baqaraa uto MUFLIHOON. Then recite a general fateha to convey the rewards of the entire recitation to the Holy Prophet Sallallahu Alaihi Wasallam, the pious servants of Allah, Muslim in general and especially the deceased for whose sake it is recited.



