



*An excellent book on fundamental Islamic information for beginners*

# Fundamental Teachings of Islam (Part-III)



MC-4286



*A useful book containing basic Islamic knowledge  
for Madani Children*

# **Fundamental Teachings of Islam**

Part - 3



*Presented by*

Majlis Madrasa-tul-Madinah & Majlis Al-Madina-tul-'Ilmiyyah

*Translated into English by*

Majlis-e-Tarajim (Dawat-e-Islami)

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## Fundamental Teachings of Islam (Part III)



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### CLARIFICATION

The Urdu version of the book ‘*Fundamental Teachings of Islam (Part III)*’ (published by Maktaba-tul-Madinah) has been scrutinized by Majlis Taftesh Kutub-o-Rasaail. Majlis-e-Tarajim has translated the scrutinized Urdu version into English.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 18 Reading Intentions

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has stated:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

The intention of a Muslim is better than his deed.

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

### Remember the following pearls of wisdom

- i. Without a good intention, no reward is granted for a righteous deed.
- ii. The more righteous intentions, the greater the reward.

### 18 Intentions for reading this book

- 1-4. Every time [I read this book] I will start with Hamd<sup>1</sup>, Salawat<sup>2</sup>, Ta'awwuz<sup>3</sup> and Tasmiyah<sup>4</sup> (by reading the two lines of Arabic given at the top of this page you will be acting on all these four intentions).
5. I will read this book from the beginning to the end to please Allah عَزَّوَجَلَّ.
6. To the best of my ability, I will try to read it whilst in the state of Wudu, and
7. I will read it facing the Qiblah.
8. I will behold the Quranic Ayahs, and
9. Ahadees.
10. Wherever I read the Exalted Name of Allah, I will recite “عَزَّوَجَلَّ”.
11. And wherever I read the blessed name of the Beloved Rasool ﷺ I will invoke Salat-‘Alan-Nabi “صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ”.
12. (On my personal book) I will underline phrases to highlight important information as needed.
13. I will adopt the attributes of the friends of Allah.
14. I will try to persuade others to read this book.
15. With the intention of acting upon the Hadees: تَهَادَوْا تَحَابُّوا ‘Give gifts to each other, it will increase affection amongst you.’ (Muwatta Imam Malik, vol. 2, pp. 407, Hadees 1731) I shall buy this book (at least one or whatever number my pocket allows) and pass on as a gift to others.
16. In order to strive to reform myself and the people of the entire world, I will fill in the booklet of Madani In’amaat daily performing Fikr-e-Madinah. I will also submit it to the relevant responsible person in my locality on the first date of every Islamic month.
17. I will travel with Madani Qafilahs along with devotees of Rasool.
18. If I spot any Shar’i mistake, I will inform the publisher in writing (verbal intimation is usually ineffective).

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Al-Madina-tul-'Ilmiyyah

**From:** Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee دامت بر كائنه العالیه.

أَلْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is committed to revive Sunnah and spread righteousness as well as the knowledge of Shari'ah throughout the world. In order to perform these great and significant tasks in an excellent way, several Majalis (departments) have been established, including the Majlis 'Al-Madina-tul-'Ilmiyyah' which consists of the 'Ulama and Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving Islam in the areas of knowledge, research and publication. It has the following six departments:

1. Department of the books of A'la Hadrat.
2. Department of curriculum books.
3. Department of books on character-reforming and etiquette.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.

The topmost priority of Al-Madina-tul-'Ilmiyyah is to reproduce the remarkable books of A'la Hadrat, Imam-e-Ahl-e-Sunnat, reviver of Sunnah, eradicator of Bid'ah, scholar of Shari'ah, 'Allamah Maulana Al-Haj, Al-Qaari, Ash-Shah Imam Ahmad Raza Khan عليه ر محمده الرحمن in an easily understandable way according to the needs of the present age. All the Islamic brothers and sisters should cooperate as much as possible in the development of the Madani work of knowledge, research and publication, and study every book published by the Majlis as well as motivate others to do the same.

May all the Majalis of Dawat-e-Islami, including Al-Madina-tul-'Ilmiyyah progress by leaps and bounds! May Allah عز وجل bestow success upon us in the worldly life as well as in the afterlife by enabling us to perform every good deed with sincerity! May we all be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqi' and an abode in Jannat-ul-Firdaus!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Ramadan-ul-Mubarak, 1425 A.H.*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## PREFACE

The Holy Quran is the last book of Allah ﷻ. The one who recites it and acts upon it succeeds in the world as well as in the Hereafter. **الْحَمْدُ لِلَّهِ ﷻ!** Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, has established many Madaris [Islamic institutions] namely Madrasa-tul-Madinah for Hifz [memorizing the Holy Quran by heart] and Naazirah [reciting the Holy Quran by looking at it] within and outside Pakistan. By the time of the writing of this preface, about 75,000 Madani boys and girls are gaining free education of Hifz and Naazirah in Pakistan alone. In these Madaris, special emphasis is placed on Islamic education and upbringing of children besides teaching the Holy Quran so that the students completing education at Madrasa-tul-Madinah will have Islamic knowledge in addition to the ability of correctly reciting the Holy Quran, and so that they will emerge in society as knowledgeable, practicing, decent and well-mannered Muslims who are free from evils, able enough to distinguish between right and wrong and zealous in striving to reform themselves and people of the entire world.

This book ‘Fundamental Teachings of Islam (Part 3)’ is actually a part of the series ‘Madani Nisab Baraye Qai’dah and Madani Nisab Baray-e-Naazirah’. Basically, all of these three books were written for the Madani boys and girls gaining the education of Hifz and Naazirah at Madrasa-tul-Madinah. However, considering its rising popularity among common people as well as among prominent individuals, the Majlis has decided to change its name so that its usefulness is not limited to Madani boys and girls but rather every common and prominent person benefits from it. Therefore, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyae **داعية بركاته العالیه** named it ‘Islam ki Bunyadi Baatayn’ i.e. ‘Fundamental Teachings of Islam.’ Hence, this book series will now be published with the very same name, **لِنْ شَاءَ اللَّهُ ﷻ**. The presentation of this book is a joint effort of Majlis Madrasa-tul-Madinah and Majlis Al-Madina-tul-‘Ilmiyyah, whereas its Shar’i scrutiny has been carried out by Dar-ul-Ifta Ahl-e-Sunnat. It has been translated into English by Majlis-e-Tarajim.

*May the teachings of Quran all over the world spread!  
 May the flag of Islam fly higher than all other flags!*

*Majlis Madrasa-tul-Madinah  
 Majlis Al-Madina-tul-‘Ilmiyyah*

## ***Chapter 1:***

# ***Azkaar***

In this chapter, you will read: Hamd, Na'at, Asma-ul-Husna, Azkaar that are routinely recited on Thursday night and different Du'as.



## Hamd Baari Ta'aala

### Dard-e-Dil ker mujhay 'ata Ya Rab

*Dard-e-Dil ker mujhay 'ata Ya Rab  
Day mayray dard ki dawa Ya Rab*

*Laaj rakh lay gunahgaraun ki  
Naam Rahman hay tayra Ya Rab*

*Bay sabab bakhsh day na pooch 'amal  
Naam Ghaffar hay tayra Ya Rab*

*Tees kam ho na dard-e-ulfat ki  
Dil tarapta rahay mayra Ya Rab*

*سَبَقْتُ رَحْمَتِي عَلَى غَضَبِي*

*Tu nay jab say suna diya Ya Rab*

*Aasira ham gunahgaraun ka  
Aur mazboot ho gaya Ya Rab*

*Tu nay mayray zaleel hathaun mayn  
Daaman-e-Mustafa diya Ya Rab*

*Her bhalay ki bhala`ee ka sadaqah  
Is buray ko bhi ker bhala Ya Rab*

*Mujhay dono jahan kay gham say bacha  
Shaad rakh shaad-e-da`imma Ya Rab*

*Dushmano kay liye hidayat ki  
Tujh say karta ho iltijah Ya Rab*

*Tu Hasan ko utha hasan ker kay  
Hu ma'-al-khayr khatimah Ya Rab*



## Na'at-e-Mustafa ﷺ Qasidah-e-Noor

*Subh Taybah mayn huyi batta hay baara Noor ka  
Sadaqah laynay noor ka aaya hay taara Noor ka*

\*\*\*\*

*Bagh-e-Taybah mayn suhana phool phoola Noor ka  
Mast-e-boo hayn bulbulayn perhti hayn kalimah Noor ka*

\*\*\*\*

*Barhween kay chand ka mujra hay sajdah Noor ka  
Bara burjaun say jhuka aik aik sitarah Noor ka*

\*\*\*\*

*Mayn gada tu badshah bhar day piyala Noor ka  
Noor din doona tayra day dal sadaqah Noor ka*

\*\*\*\*

*Taj walay daykh ker tayra 'Imamah Noor ka  
Sar jhukatay hayn Ilahi bol bala Noor ka*

\*\*\*\*

*Jo gada daykho liye jata hay tora Noor ka  
Noor ki Sarkar hay kya is mayn tora Noor ka*



\*\*\*\*

*Bheek lay Sarkar say la jald kaasah Noor ka  
Mah-e-Nau Taybah mayn bat-ta hay maheena Noor ka*

\*\*\*\*

*Tayri nasl-e-pak mayn hay bachchah bachchah Noor ka  
Tu hay 'ayn-e-noor tayra sab gharanah Noor ka*

\*\*\*\*

*Noor ki Sarkar say paaya dau shalah Noor ka  
Ho mubarak tum ko Zun-Nurayn jaura Noor ka*

\*\*\*\*

*Chand jhuk jata jidher ungli uthatay mahad mayn  
Kya hi chalta tha isharaun per khilona Noor ka*

\*\*\*\*

*Ay Raza yeh Ahmad-e-Noori ka fayz-e-Noor hay  
Ho gayi mayri ghazal berh ker qasidah noor ka*

\*\*\*\*



**Answer:** Asma-ul-Husna are as follows:

هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ He is Allah. There is no God except Him	الرَّحْمَنُ All Merciful	الرَّحِيمُ Most Merciful
الْمَلِكُ The King	الْقُدُّوسُ The Pure One	السَّلَامُ The Protector
الْمُؤْمِنُ The Bestower of peace	الْمُهَيَّبُ The Guardian	الْعَزِيزُ The All-Dominant
الْجَبَّارُ The Compeller	الْمُبْتَكِبُ The Greatest	الْخَالِقُ The Creator
الْبَارِئُ The Creator	الْمُصَوِّرُ The Creator of Shapes	الْغَفَّارُ The Forgiver
الْقَهَّارُ The Most Powerful	الْمُوهَّبُ The Greatest Bestower	الرَّزَّاقُ The Sustainer
الْفَتَّاحُ The One Who opens	الْعَلِيمُ The All-Knower	الْقَابِضُ The Withholder
الْبَاسِطُ The Extender	الْخَافِضُ The One who brings downfall	الرَّافِعُ The Exalter
الْمُعِزُّ The Bestower of honour	الْمُدِئِلُ The Giver of dishonour	السَّمِيعُ The All-Hearing
الْبَصِيرُ The All-Seeing	الْحَكَمُ The One who settles matters	الْعَدْلُ The Most Just
اللَّطِيفُ The Subtle	الْخَبِيرُ The All-Aware	الْحَلِيمُ The Forbearing
الْعَظِيمُ The Greatest	الْغَفُورُ The Forgiver	الشَّكُورُ Most Appreciative

<p>الْعَلِيُّ</p> <p>The Highest</p>	<p>الْكَبِيرُ</p> <p>The Greatest</p>	<p>الْحَفِيظُ</p> <p>The Protector</p>
<p>الْبُقِيْتُ</p> <p>The Nourisher</p>	<p>الْحَسِيبُ</p> <p>The Fulfiller of needs</p>	<p>الْجَدِيلُ</p> <p>The Majestic</p>
<p>الْكَرِيمُ</p> <p>The Gracious</p>	<p>الرَّقِيبُ</p> <p>The Observer</p>	<p>الْمُجِيبُ</p> <p>The One Who accepts and answers</p>
<p>الْوَاسِعُ</p> <p>The One Who grants vastness</p>	<p>الْحَكِيمُ</p> <p>The Perfectly Wise</p>	<p>الْوَدُودُ</p> <p>The Affectionate</p>
<p>الْمَجِيدُ</p> <p>The Majestic One / The All Glorious</p>	<p>الْبَاعِثُ</p> <p>The One who sends Rusul</p>	<p>الشَّهِيدُ</p> <p>The Watcher</p>
<p>الْحَقُّ</p> <p>The Truthful</p>	<p>الْوَكِيلُ</p> <p>The Manager of affairs</p>	<p>الْقَوِيُّ</p> <p>All-Powerful</p>
<p>الْبَتِينُ</p> <p>The Strong</p>	<p>الْوَلِيُّ</p> <p>The Friend</p>	<p>الْحَمِيدُ</p> <p>The Praiseworthy</p>
<p>الْبُحْبُؤُ</p> <p>The Recorder</p>	<p>الْمُبْدِئُ</p> <p>The Initiator</p>	<p>الْمُعِيدُ</p> <p>The Restorer</p>
<p>الْمُحْيِي</p> <p>The Giver of life</p>	<p>الْمُمِيتُ</p> <p>The Giver of Death</p>	<p>الْحَيُّ</p> <p>The Living</p>
<p>الْقَيُّومُ</p> <p>The Eternal</p>	<p>الْوَاجِدُ</p> <p>The Finder</p>	<p>الْمَبْجَدُ</p> <p>The Glorious</p>
<p>الْوَاحِدُ</p> <p>The One and only</p>	<p>الصَّادِقُ</p> <p>The Independent</p>	<p>الْقَادِرُ</p> <p>The All-Powerful</p>
<p>الْمُبْتَدِرُ</p> <p>Most Powerful</p>	<p>الْمُبْقَدِمُ</p> <p>He who brings forward</p>	<p>الْمُؤَخِّرُ</p> <p>The Delayer</p>

الْأَوَّلُ The First	الْآخِرُ The Last	الظَّاهِرُ The Apparent
الْبَاطِنُ The Hidden	الْوَالِي The Protector	الْمُبْتَعَالِي The Most High
الْبَرَّ The Benevolent	الْتَّوَابُ Most Acceptor of repentance	الْمُنْتَقِمُ The Avenger
الْعَفُوُّ The Forgiver	الرَّءُوفُ The Gracious	مَالِكُ الْمُلْكِ The Owner of Sovereignty
ذُو الْجَلَالِ وَالْإِكْرَامِ The Owner of Majesty and Honour	الْمُنْقِسطُ The One Who is Just	الْجَامِعُ The Assembler
الْغَنِيُّ The Absolutely Independent	الْمُغْنِي The One who makes wealthy	الْمَنْعُ The Prohibitor
الضَّارُّ The Afflictor	النَّافِعُ The Provider of benefit	النُّورُ The Light
الْهَادِي The One who guides	الْبَدِيعُ The Originator	الْبَاقِي The Eternal
الْوَارِثُ The Owner	الرَّشِيدُ The One who guides all	الصَّبُورُ The Forbearing

**Question 6:** Is there any easy method to memorize Asma-ul-Husna?

**Answer:** Yes! Sayyiduna Shaykh Abu Taalib Makki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated in his book 'قُوْتُ الْقُلُوْبِ' [Qoot-ul-Quloob] a very easy method of memorizing Asma-ul-Husna. He stated that these Asma-ul-Husna have been mentioned at different places in the Holy Quran. So if anyone prays to Allah عَزَّوَجَلَّ with firm belief mentioning these names, it is as if he has recited the complete Quran. If anyone finds it difficult to memorize them, so he should memorize them in alphabetical order i.e. memorize those Asma-ul-Husna that begin with the same letter. For instance, first memorize the Asma-ul-Husna that begin with 'Alif (ألف)' such as الْآخِرُ، الْأَوَّلُ، اللهُ etc. Then, 'Ba (ب)' such as الْبَارِئُ، الْبَاطِنُ and then Ta (ت) such as التَّوَابُ and so on. However, it will be difficult to find Asma-ul-Husna beginning with some letters. Therefore, note down

Asma-uz-Zahirah beginning with same letters. If they are 99 in number, so they are sufficient. There is no harm if more or less 10 Asma-ul-Husna begin with the same letter. If no name, beginning with a certain letter, is found, so there is no harm in it, provided they have numbered 99. The excellence mentioned in the blessed Hadees will be attained. (*Qoot-ul-Quloob, vol. 1, pp. 81*)

## The Salat-‘Alan-Nabi routinely recited on Thursday night

### Salat-‘Alan-Nabi recited on Thursday Night

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ  
الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

Pious predecessors have said that the one who recites this Salat-‘Alan-Nabi regularly at least one time every Thursday-night (i.e. the night between Thursday and Friday) will behold the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of his death and burial into the grave. He will be even seeing that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is lowering him into the grave with his own merciful hands.

(*Afdal-us-Salawaat ‘ala Sayyid-is-Sadaat, pp. 151*)

### All sins are forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If a person recites this Salat whilst standing, his sins will be forgiven before he sits, and if he recites it whilst sitting, his sins will be forgiven before he stands.’ (*Ibid, pp. 65*)

### 70 Doors of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

One who recites this Salat-‘Alan-Nabi, 70 doors of mercy are opened for him. (*Al-Qaul-ul-Badi’, pp. 277*)

### Reward of 600 thousand Salat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ  
اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ



Sayyiduna Ahmad Saawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has quoted from some saints: One who recites the following Salat-‘Alan-Nabi one time, will get the reward of 600 thousand Salat-‘Alan-Nabi. (*Afdal-us-Salawaat ‘ala Sayyid-is-Sadaat, pp. 149*)

## Closeness of Mustafa

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day, a person came. The Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ let him sit between himself and Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The blessed companions were surprised by the honour given to him. After the person left, the Beloved Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When he (i.e. that man) recites Salat upon me, he recites in these words [as mentioned above]. (*Al-Qaul-ul-Badi’, pp. 125*)



## Du'as

### Du'a for having excellent memory

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ عَلَيْنَا  
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ<sup>1</sup>

**Translation:** O Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us and have mercy upon us! O the Greatest and the Holiest! *(Al-Mustatraf, vol. 1, pp. 60)*

### Du'a for getting rid of stammer

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي  
وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي



**Translation:** O my Lord! Open my chest for me and make my job easy for me and untie the knot of my tongue so that they understand my talk.

### Du'a made after hearing crowing of rooster

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ



**Translation:** O Lord! I ask you for Your grace.<sup>2</sup> *(Sahih Bukhari, vol. 2, pp. 405, Hadees 3303)*

<sup>1</sup> If you recite this Du'a before reading a religious book or learning any Islamic lesson, you will remember whatever you study, إِنْ هَسَاءَ اللَّهُ عَزَّوَجَلَّ.

<sup>2</sup> A cock crows as it sees the angel of mercy, if someone makes Du'a at that time so there is a hope that the angel may utter Aameen for the Du'a.

## Make this Du'a when you see the signs of disbelievers or hear any sound of their signs

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا  
وَّاحِدًا لَا نَعْبُدُ إِلَّا إِيَّاهُ<sup>1</sup>

**Translation:** I testify that no one is worthy to be worshipped except Allah عَزَّوَجَلَّ; He is One; no one is His partner; He is the only One to be worshipped and we only worship Him.

## Du'a made when one gets angry, dog barks and donkey brays

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

**Translation:** I seek refuge of Allah عَزَّوَجَلَّ from cursed Satan.



## Du'a made at the time of rain

اللَّهُمَّ سُقِيَّا تَأْفِعَّا ط

**Translation:** O Allah عَزَّوَجَلَّ! Shower upon us that water which benefits us.

## Du'a made at the time of drinking Zam Zam water

اللَّهُمَّ أَسْأَلُكَ عِلْمًا تَأْفِعَا وَرِزْقًا  
وَاسِعًا وَشِفَاءً مِّنْ كُلِّ دَاءٍ<sup>2</sup>

**Translation:** O Allah عَزَّوَجَلَّ! I beg You for beneficial knowledge, vast sustenance and cure for every disease. (Al-Mustadrak, vol. 2, pp. 132, Hadees 1782)



<sup>1</sup> It is stated in the book 'مَلْفُوظَاتِ أَعْلَى حَضْرَتِ' [Malfuzaat-e-A'la Hadrat] that one should recite this Du'a when he hears the sound of the bells of temples and sees the building of church etc.

<sup>2</sup> Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا would recite this Du'a at the time of drinking Zam Zam water. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: If Zam Zam water is drunk with the purpose of achieving something, [it will be achieved]. [If anyone] seeks cure when drinking it, Allah عَزَّوَجَلَّ will bestow cure and if someone seeks protection, then Allah عَزَّوَجَلَّ will give him protection.

## Du'a at the time of entering market

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ  
وَهُوَ سَمِيُّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ<sup>1</sup>

**Translation:** No one is worthy to be worshipped except Allah ﷻ; He is One; He has no partner; kingship is only for Him and praises are only for Him; He gives life and death; He is Alive and will never die; all the goodness is in His Power and He has power over everything.<sup>2</sup>

## Du'a for paying debt

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ<sup>ط</sup>

**Translation:** O Allah ﷻ! Bestow lawful sustenance upon me and save me from unlawful and, by Your grace and favour, make me independent of others except You.<sup>3</sup> (*Al-Mustadrak, vol. 2, pp. 230, Hadees 2516*)

## Du'a recited at the time of seeing troubled person

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ  
وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا<sup>4</sup>

**Translation:** Thankfulness to Allah ﷻ Who has saved me from this trouble which He has made you suffer, and [He] granted me superiority over many of His creatures.<sup>5</sup>

## Du'a recited at the time of seeing stars

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا  
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ<sup>ط</sup>



<sup>1</sup> Sunan-ut-Tirmizi, vol. 5, pp. 271, Hadees 3439

<sup>2</sup> For the reciter of this Du'a, Allah ﷻ records 1 million virtues, removes 1 million sins and elevates 1 million ranks of him and makes a house for him in Heaven. (*Mirat-ul-Manajih, vol. 4, pp. 39*)

<sup>3</sup> This Du'a is an effective remedy. If every Muslim always recites this Du'a once after every Salah, *إِنْ شَاءَ اللَّهُ ﷻ* he will be safe from debt and cruelty. (*Mirat-ul-Manajih, vol. 4, pp. 51*)

<sup>4</sup> Sunan-ut-Tirmizi, vol. 5, pp. 272, Hadees 3442

<sup>5</sup> Ameer-e-Ahl-e-Sunnat *دامت بركاتهم العالیه* has stated on page 209 of the book 'مَدَنِي پَنج سُورَة' [Madani Panj Surah]: One who recites this Du'a after seeing any troubled person, will remain safe from that trouble. One can recite this Du'a seeing anyone suffering from any kind of disease and trouble, but this Du'a should not be recited when seeing people suffering from three kinds of diseases because it has been stated that three diseases should not be considered Makruh: (1) flu: It removes causes of many diseases. (2) Itching: It protects against skin diseases and leprosy. (3) Eye disease: It protects against blindness. (Take care while reciting this Du'a that your voice should not be heard by the troubled person because it may hurt his feelings.)

**Translation:** O our Lord! You have not made it useless;  
purity is for You; save us from the torment of Hell.

### Du'a for cure from indigestion

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ  
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

**Translation:** Eat and drink pleasantly in return for what you did.  
Surely, We grant reward to the pious like this.

### Du'a for cure from fever

بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ  
كُلِّ عِرْقٍ تَعَارٍ وَمِنْ شَرِّ حَرِّ النَّارِ<sup>1</sup>



With the name of Allah عَزَّوَجَلَّ Who is the Greatest; I seek refuge of Allah عَزَّوَجَلَّ, the Holiest, from the harm of every vein with increased blood pressure in it and from the harm of the heat of fire.

### Du'a for protection from every fatal disease

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجَزَامِ  
وَالْجُنُونِ وَمِنْ سَيِّئِ الْأَسْقَامِ<sup>2</sup>

**Translation:** O Almighty! I seek Your refuge from leucoderma, leprosy, insanity and other diseases.

### Du'a recited at the end of gathering

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

<sup>1</sup> Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would teach the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ this Du'a when they suffer any type of pain and fever etc. (Al-Mu'jam-ul-Kabeer, vol. 11, pp. 179, Hadees 11563)

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated on page 234 of the book Madani Panj Surah: One who has a fever should recite this Du'a seven times. If the patient cannot recite himself, then any other person who offers Salah regularly should recite it seven times and blow on him or on water and make him drink this water. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, fever will go down. If fever does not go down in one attempt, do it again and again.

<sup>2</sup> Abu Dawood, vol. 2, pp. 132, Hadees 1554

**Translation:** You are Pure O Allah **عَزَّوَجَلَّ**! All the praises are for You; there is none worthy of worship except You; I ask you for forgiveness and repent to You.

## Excellence of Surah Al-Baqarah

Sayyid Muhammad Na'eemuddin Muradabadi **عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِدِي** has stated in Khaza'in-ul-Irfan about Surah Baqarah in footnote number 1: This Surah comprises 286 Ayahs, 40 Ruku's, 6121 Kalimahs and 25500 words. In past, names of Surahs were not mentioned in the Holy Quran. This method was introduced by Hajjaj. It is stated by Ibn 'Arabi that Surah Al-Baqarah contains one thousand commandments, one thousand prohibitions, one thousand rulings and one thousand pieces of news. It is a blessing for the one who gains knowledge by it and one who gives it up only ends up with sadness. Magician of corrupt belief has no power to benefit from it. Cursed Satan cannot enter the house for three days where this Surah is recited. It is stated in a Hadees mentioned in the book *Sahih Muslim* that Satan gets away from the house in which this Surah is recited. (*Jumal*) Bayhaqi and Sa'eed Bin Mansoor have narrated from Sayyiduna Mughayrah that anyone who recites 10 Ayahs of Surah Al-Baqarah at the time of going to sleep, will not forget the Holy Quran. Those Ayahs are as follows: Four Ayahs from the beginning and Aayat-ul-Kursi and two Ayahs after Aayat-ul-Kursi and three from the last part of the Surah.

**Ruling:** Tabarani and Bayhaqi have narrated from Ibn 'Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** that the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: After you have buried the deceased, recite first 5 Ayahs of Surah Al-Baqarah from the direction of the head and last two Ayahs from the direction of the feet. (*Khaza'in-ul-Irfan, Part 1, Surah Al-Baqarah*)



## Chapter 1 at a glance

Have you learnt the following 27 pieces of information mentioned in chapter no. 1?

1. Can you tell who has written the blessed 'حَمْد' [Hamd] that is mentioned in the beginning of this book?
2. Can you tell who has written the blessed 'نَعْت' [Na'at] that is mentioned in the beginning of this book?
3. What is meant by Asma-ul-Husna?
4. How many Asma-ul-Husna are there?
5. Tell any excellence of Asma-ul-Husna?
6. Are these Asma-ul-Husna mentioned in the Holy Quran as well?
7. Which are Asma-ul-Husna?
8. Is there any easy method to memorize these Asma-ul-Husna?
9. Which is the Salat-'Alan-Nabi by virtue of reciting which the reciter will be blessed with beholding the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of his death and burial in the grave?
10. Which is the Salat-'Alan-Nabi by virtue of reciting which the sins of the reciter will be forgiven before he sits if standing and before he stands if sitting?
11. Which is the Salat-'Alan-Nabi by virtue of reciting which 70 doors of mercy will be opened?
12. Which is the Salat-'Alan-Nabi by virtue of reciting which reward of 600 thousand Salat-'Alan-Nabi will be granted?
13. Which is the Salat-'Alan-Nabi by virtue of reciting which closeness of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is attained?
14. Tell the Du'a of having excellent memory. Also tell its excellence.
15. Tell the Du'a that is recited to overcome stammer [i.e. difficulty in speaking]?
16. Which Du'a is recited upon seeing or hearing the signs of disbelievers?
17. Tell the Du'a which is recited when one gets angry, dog barks and donkey brays?
18. Tell the Du'a recited at the time of rain?
19. What Du'a should be recited at the time of drinking Zam Zam water? Can you also tell the excellence of this Du'a?
20. Which Du'a is recited at the time of entering a market? Is there any narrated excellence of it?
21. Tell the Du'a for paying debt along with its excellence.
22. Which Du'a is recited upon seeing a troubled person?
23. Which Du'a is recited upon seeing the stars?
24. If someone suffers from indigestion, which Du'a should he recite?
25. If someone suffers from fever, which Du'a should he recite for its cure?
26. Tell the Du'a that is recited to seek protection from fatal diseases.
27. Which Du'a is recited at the end of a gathering?



## Chapter 2:

# Imaniyaat (faith)

### In this chapter, you will read about

The belief of the oneness of Allah ﷻ and belief of Risalah in the form of short questions and answers in addition to the explanation of some necessary terminologies about beliefs

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

## Imaniyaat (faith)

### Here are some necessary terminologies about beliefs

#### Iman (faith)

**Question 1:** What is Iman?

**Answer:** A dictionary definition of the word ‘Iman’ is to affirm (i.e. to believe something to be true). (*Tafseer Qurtubi, vol. 1, pp. 147*) Another literal meaning of ‘Iman’ is to bring peace. As the believer brings peace and protection for himself from eternal punishment by embracing correct beliefs, hence the embracing of correct beliefs is called Iman. (*Tafseer-e-Na’eemi, vol. 1-3, pp. 120*)

In terminology of Shar’iah, Iman means to affirm wholeheartedly all those things which are considered to be *Zaruriyat-e-Deen* [i.e. the essentials of Islam]. (*Bahar-e-Shari’at, Iman-o-Kufr ka Bayan, vol. 1, pp. 172*)

#### Disbelief

**Question 2:** What is the meaning of disbelief?

**Answer:** Disbelief literally means to hide something. (*Al-Mufridat, pp. 433*) In Shar’i terms, denial of even a single essential of Islam is called disbelief even though he affirms all other essentials of Islam. (*Bahar-e-Shari’at, vol. 1, pp. 172*)



For example: If any person affirms all essentials of Islam but denies the obligation of Salah or finality of Nubuwwah, he is a disbeliever because affirming the obligation of Salah and believing the Blessed and Beloved Muhammad ﷺ to be the Last Nabi are from the essentials of Islam.

#### Essentials of Islam

**Question 3:** What are the essentials of Islam?

**Answer:** Essentials of Islam mean those Islamic commandments which are known to every ordinary as well as special Muslim individual. These include, for example, Oneness of Allah عَزَّوَجَلَّ, Nubuwwah of Ambiya عَلَيْهِمُ السَّلَام, Salah, Sawm [صَوْم], Hajj, Heaven, Hell, Resurrection and accountability etc. Believing that the Blessed and Beloved Nabi Muhammad ﷺ is the Last Nabi and no Nabi will come after him is also from the essentials of Islam.

**Question 4:** What is meant by every ordinary and special Muslim individual?

**Answer:** ‘Special people’ here mean Islamic scholars whereas ‘ordinary people’ mean public. Ordinary people actually mean those Muslims who are not classed as scholars but who keep the company of scholars and are interested in learning Islamic rulings. ‘Ordinary people’ does not mean those who live in far-flung regions and remote jungles and mountains and are unable to

recite even the Kalimah correctly. If such people are unaware of any essential of Islam, it will not turn into an inessential due to their unawareness. For such people to become Muslim, it is essential that they do not deny any of the essentials of Islam. They must have the belief that all Islamic teachings are true. They must embrace all Islamic beliefs as a whole.

(Bahar-e-Shari'at, vol. 1, pp. 172)

**Question 5:** What is the ruling for the person who denies the essentials of Islam?

**Answer:** The person who denies or even slightly doubts the essentials of Islam is certainly a disbeliever. Anyone who doubts the disbelief of such a person is also a disbeliever.

(Fatawa Razawiyyah, vol. 29, pp. 413)

## Essentials of 'Ahl-e-Sunnah school of thought'

**Question 6:** What is meant by the essentials of 'Ahl-e-Sunnah school of thought'?

**Answer:** The essentials which all ordinary as well as special people of the Ahl-e-Sunnah know to be from the essentials of the Ahl-e-Sunnah are referred to as the essentials of the 'Ahl-e-Sunnah school of thought'. For example, torment in the grave, weighing of deeds etc. (Nuzhat-ul-Qaari Sharh Sahih Bukhari, vol. 1, pp. 239)

**Question 7:** What is the ruling for the one who denies the essentials of the 'Ahl-e-Sunnah school of thought'?

**Answer:** One who denies the essentials of the 'Ahl-e-Sunnah school of thought' is a deviant holding corrupt beliefs. (Fatawa Razawiyyah, vol. 29, pp. 414)



## Polytheism

**Question 8:** What does polytheism [i.e. Shirk] mean?

**Answer:** Polytheism means believing anyone other than Allah to be 'وَاجِبُ الْوُجُودِ' [Wajib-ul-Wujood] or worthy to be worshipped. That is to say, believing someone to be a partner of Allah in divinity is polytheism which is the worst form of disbelief. Except for it, any type of disbelief – however severe it is – cannot be declared to be polytheism. (Bahar-e-Shari'at, vol. 1, pp. 183)

## Wajib-ul-Wujood

**Question 9:** What does the term 'Wajib-ul-Wujood' mean?

**Answer:** *Wajib-ul-Wujood* is the Being whose existence is essential and whose non-existence is impossible. In other words, that Being has always existed and will continue to exist forever and is immortal. No one has created Him. He has created all. He has existed all by Himself. He is only Allah عَزَّوَجَلَّ.

## Hypocrisy

**Question 10:** What is the definition of hypocrisy?

**Answer:** Accepting Islam verbally and denying it in the heart is termed hypocrisy. This is also a kind of pure disbelief. The bottom of Hell is for these types of people. During the visible lifetime of the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, some of these types of people were known as hypocrites.

Their inner disbelief was described in the Holy Quran. Moreover, by means of the Divinely-bestowed vast knowledge, the Renowned and Revered Rasool ﷺ recognized each of them and declared them hypocrites by pointing out their names. In the present era, it is not possible to declare a particular person hypocrite with certainty. If a person claims to have embraced Islam, we will consider him to be a Muslim for as long as he does not say or do anything which is contrary to [i.e. against] Iman. In the present age, however, a group of hypocrites is found. Many people holding corrupt beliefs call themselves to be Muslims but they deny many essentials of Islam. (*Bahar-e-Shari'at, vol. 1, pp. 182*)

## Murtad

**Question 11:** Who is called Murtad?

**Answer:** Murtad is the person who had embraced Islam or was already a Muslim but then denies anything which is from the essentials of Islam, i.e. uttering words of disbelief without any valid justification. Similarly, if a person does certain acts such as prostrating in front of idols or throwing the Glorious Quran at filth, he becomes disbeliever. (*Bahar-e-Shari'at, vol. 2, pp. 455*)

## Oneness of Allah ﷻ



Belief in the existence of Allah ﷻ is in everyone's nature. It has been observed that even devout [i.e. strong] disbelievers when suffering any illness, trouble or at the time of death mention the name of Allah ﷻ involuntarily. Let's learn our beliefs about Allah ﷻ:

**Question 12:** 'Allah ﷻ is the Creator of everything.' Is it correct?

**Answer:** Yes! It is absolutely correct that Allah ﷻ is the Creator of everything. Anyone who has even a little wisdom can realize that the sky, the stars, the planets, humans, animals and all creatures have been created by the Creator. There must be a Being Who has created everything. Take the example of a chair or a door or a window etc. When we look at them, we immediately realize that these things have been made by any carpenter. Although we did not see them being made with our naked eyes, our wisdom guides us and we believe that there must be a maker of these things. If a person can be recognized by his footprints [or fingerprints], why then it cannot be believed by looking at the sky and the earth that there is a Maker of these things.

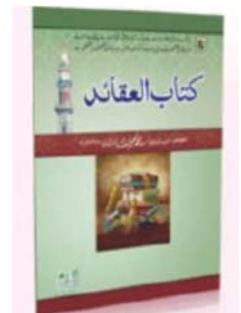
### Some beliefs about oneness of Allah ﷻ and their explanation

**Question 13:** What does oneness of Allah ﷻ mean?

**Answer:** Oneness of Allah ﷻ means believing that Allah ﷻ is One and no one is His partner, neither in His Being nor in His Attributes; neither in His blessed Names nor in His Acts and nor in His Commandments.

**Question 14:** If anyone associates partner with Allah ﷻ in anything whether it is His Oneness or His Attributes; His Names or His Acts or His commandments, then what will he be called?

**Answer:** If anyone associates partner with Allah ﷻ in anything whether it is His Oneness or His Attributes, His Names or His Acts or His Commandments, then he will be called a polytheist and disbeliever.





## Polytheism in the Being of Allah عَزَّوَجَلَّ

**Question 15:** What does ‘polytheism in the Being of Allah عَزَّوَجَلَّ’ mean?

**Answer:** Polytheism in the Being of Allah عَزَّوَجَلَّ means believing anyone to be god besides Allah عَزَّوَجَلَّ. In actual fact, Allah عَزَّوَجَلَّ is One and has no partner. If there were any other god, all the system of life would ruin; as is mentioned in the Glorious Quran:

لَوْ كَانَ فِيهِمَا آلَٰهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۗ

‘If there were gods other than Allah in the heavens and the earth, they would be destroyed.’

*[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Ambiya, Ayah 22)*

## Polytheism in the Attributes of Allah عَزَّوَجَلَّ

**Question 16:** What does ‘polytheism in Attributes of Allah عَزَّوَجَلَّ’ mean?

**Answer:** To consider someone to be a partner in any of the Attributes of Allah عَزَّوَجَلَّ or to believe that anyone has the very same attributes that only Allah عَزَّوَجَلَّ has, is polytheism [Shirk]. For example, Allah عَزَّوَجَلَّ has always existed. Believing that anyone has always existed like Allah عَزَّوَجَلَّ is polytheism. Similarly, Allah عَزَّوَجَلَّ hears all by Himself [without being granted the ability of hearing by anyone]. Believing that anyone hears all by himself like Allah عَزَّوَجَلَّ is polytheism in the Attributes of Allah عَزَّوَجَلَّ. Remember! The Holy Quran and Ahadees used some of the Attributes of Allah عَزَّوَجَلَّ apparently for Ambiya Kiraam, Awliya and even for ordinary people. For example, mentioning His two Attributes, Allah عَزَّوَجَلَّ said: ‘إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ’

*(Part 14, Surah An-Nahl, Ayah 7)*

At another place, He عَزَّوَجَلَّ mentioned similar attributes for His Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ‘رَّءُوفٌ رَّحِيمٌ’ (Part 11, Surah At-Taubah, Ayah 128) This is not polytheism [Shirk] at all because the Attributes of Allah عَزَّوَجَلَّ are all by Himself, they are infinite [i.e. limitless]; they have always existed and will continue to exist forever. Whereas, the attributes of the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are bestowed upon by Allah عَزَّوَجَلَّ; they are limited and are Haadis [i.e. created by Allah عَزَّوَجَلَّ].

At another place, Allah عَزَّوَجَلَّ mentioned His Attributes ‘إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ’ (Part 15, Surah Bani Israel, Ayah 1)

He also mentioned these two attributes for bondmen in these words: ‘فَجَعَلْنَاهُمْ سَمِيعًا بَصِيرًا’ (Part 29, Surah Ad-Dahr, Ayah 2) Certainly, this is also not polytheism in the Attributes of Allah عَزَّوَجَلَّ because the attributes of bondmen [i.e. people] are bestowed upon by Allah عَزَّوَجَلَّ; they are limited and Haadis [i.e. created by Allah عَزَّوَجَلَّ].

## Polytheism in the Names of Allah عَزَّوَجَلَّ

**Question 17:** What does polytheism in the Names of Allah عَزَّوَجَلَّ mean?

**Answer:** To consider anyone to be a partner in the Names of Allah عَزَّوَجَلَّ is polytheism. For example, calling someone ‘Allah عَزَّوَجَلَّ’. Regarding the blessed Ayah هَلْ تَعْلَمُ لَهُ سَمِيًّا (Part 19, Surah Al-Ankabut, Ayah 25) it is stated in Khaza’in-ul-Irfan: No one is the partner of Allah عَزَّوَجَلَّ in His names. The Oneness of Allah عَزَّوَجَلَّ is so obvious that even polytheists did not give the name ‘Allah’ to any of their false gods.

## Polytheism in the Acts of Allah عَزَّوَجَلَّ

**Question 18:** What is meant by polytheism in the acts of Allah عَزَّوَجَلَّ?

**Answer:** To consider anyone a partner in the acts that are specific to Allah عَزَّوَجَلَّ is called ‘polytheism in the acts of Allah عَزَّوَجَلَّ’. For example, bestowing Nubuwwah and *Risalat* is an act of Allah عَزَّوَجَلَّ. The Holy Quran says:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

Allah chooses the Noble Rusul from the angels, and from men; indeed Allah is All Hearing, All Seeing

*[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Hajj, Ayah 75)*

Therefore, considering anyone other than Allah to be the giver of Nubuwwah is polytheism in the acts of Allah عَزَّوَجَلَّ.

## Polytheism in the commandments of Allah

**Question 19:** What is meant by polytheism in the commandments of Allah عَزَّوَجَلَّ?

**Answer:** ‘Polytheism in the commandments of Allah عَزَّوَجَلَّ’ means believing anyone to be a partner in the commandments of Allah عَزَّوَجَلَّ or believing that the order given by anyone else is equivalent to the commandment of Allah عَزَّوَجَلَّ.

The Holy Quran says:

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

He does not associate anyone in His command.

*[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Al-Kahf, Ayah 26)*

Remember! The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declaring anything to be Halal or Haraam is the bestowment of Allah عَزَّوَجَلَّ. Therefore, it is not polytheism in the commandments of Allah عَزَّوَجَلَّ. The Glorious Quran says:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

Fight against those who do not believe in Allah and the Last Day, and who do not treat as forbidden what is forbidden by Allah and by His Noble Rasool.

*[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, Ayah 29)*

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَا حَرَّمَ اللَّهُ’ Beware! The thing declared Haraam by the Rasool of Allah is Haraam like the one declared Haraam by Allah عَزَّوَجَلَّ. (*Sunan Ibn Majah, vol. 1, pp. 15, Hadees 12*)

## Nubuwwah and Risalat

The human sent by Allah ﷺ for the guidance of creatures is called 'Nabi'. Out of these blessed 'Anbiya' [Ambiya ﷺ], those who bring a new revealed holy book and a new Shari'ah from Allah ﷺ are called 'Rasool'. (*Sharh 'Aqaaid-un-Nasafiyyah, pp. 81, Jannati Zaywar, pp. 172*) All Ambiya were male. Neither any jinn nor any woman was declared Nabi. (*Tafseer Qurtubi, vol. 5, pp. 193*) Sayyiduna Aadam ﷺ is the first Rasool and the Beloved Muhammad Mustafa ﷺ is the last Rasool. All other Ambiya and Rasool ﷺ were sent during the period of the first and the last Rasool.

**Question 20:** How many Ambiya and Rusul are mentioned in the Glorious Quran?

**Answer:** 26 Ambiya and Rusul are mentioned in the Glorious Quran.

**Question 21:** Can you tell the names of different Ambiya and Rusul along with the number of times they were mentioned in the Glorious Quran?

**Answer:** The names of Ambiya ﷺ along with the number of times they were mentioned in the Quran are as follows:

1. The blessed name of Sayyiduna Aadam ﷺ has been mentioned 25 times in the Glorious Quran.
2. The blessed name of Sayyiduna Nuh ﷺ has been mentioned 43 times in the Glorious Quran.

Both of these blessed Ambiya Kiraam ﷺ have been mentioned in Surah Aal-e-'Imran, Ayah 33, part 3:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا

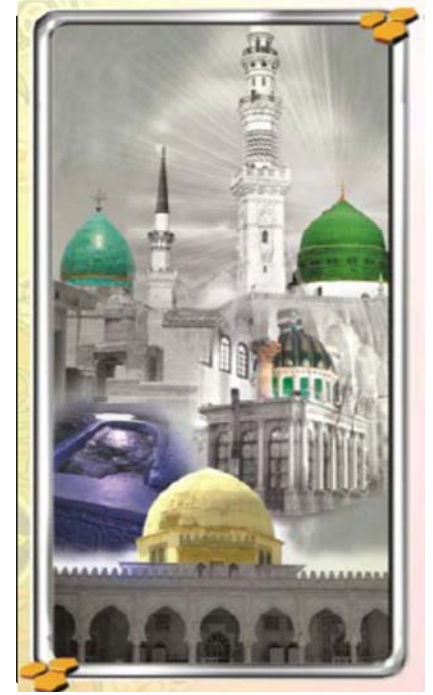
3. The blessed name of Sayyiduna Ibraheem ﷺ has been mentioned 69 times in the Glorious Quran.
4. The blessed name of Sayyiduna Ismail ﷺ has been mentioned 12 times in the Glorious Quran.
5. The blessed name of Sayyiduna Ishaq ﷺ has been mentioned 17 times in the Glorious Quran.
6. The blessed name of Sayyiduna Ya'qoob ﷺ has been mentioned 16 times in the Glorious Quran.

The aforementioned four prominent Ambiya Kiraam ﷺ have been mentioned in Surah Al-Baqarah Ayah 140, part 1:

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ

7. The blessed name of Sayyiduna Yusuf ﷺ has been mentioned in the Glorious Quran 27 times; as is stated in Surah Yusuf, Ayah 4, part 12:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا



8. The blessed name of Sayyiduna Dawood عَلَيْهِ السَّلَام has been mentioned in the Glorious Quran 16 times; as is stated in Surah Al-Baqarah, Ayah 251, part 2:

وَقَتَلَ دَاوُدُ جَالُوتَ

9. The blessed name of Sayyiduna Sulayman عَلَيْهِ السَّلَام has been mentioned in the Glorious Quran 17 times; as is stated in Surah Al-Baqarah, Ayah 102, part 1:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ

10. The blessed name of Sayyiduna Ayyub عَلَيْهِ السَّلَام has been mentioned in the Glorious Quran 4 times; as is stated in Surah Al-Ambiya, Ayah 83, part 17:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ

11. The blessed name of Sayyiduna Musa عَلَيْهِ السَّلَام has been mentioned in the Glorious Quran 136 times.  
12. The blessed name of Sayyiduna Haroon عَلَيْهِ السَّلَام has been mentioned in the Glorious Quran 20 times.

Both of these blessed Ambiya عَلَيْهِمَا السَّلَام have been mentioned in Surah Al-A'raf, Ayah 122, part 9:

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

13. The blessed name of Sayyiduna Zakariyya عَلَيْهِ السَّلَام has been mentioned 7 times in the Glorious Quran.  
14. The blessed name of Sayyiduna Yahya عَلَيْهِ السَّلَام has been mentioned 5 times in the Glorious Quran.

Both of these blessed Ambiya عَلَيْهِمَا السَّلَام have been mentioned in Surah Maryam, Ayah 7 part 16:

يُذَكِّرُنَا إِنَّا أَنْبِيَاؤُكَ بِعُلْمِ اسْمِهِ يَحْيَىٰ

15. The blessed name of Sayyiduna Isa عَلَيْهِ السَّلَام has been mentioned in the Glorious Quran 25 times; as is stated in Surah Aal-e-Imran, Ayah 59, part 3:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ

16. The blessed name of Sayyiduna Ilyas عَلَيْهِ السَّلَام has been mentioned in the Glorious Quran 3 times; as is stated in Surah As-Saffaat, Ayah 123, part 23:

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾

17. The blessed name of Sayyiduna Yasa' عَلَيْهِ السَّلَام has been mentioned 2 times in the Glorious Quran.  
18. The blessed name of Sayyiduna Zul-Kifl عَلَيْهِ السَّلَام has also been mentioned in the Glorious Quran 2 times and both of these blessed Ambiya are mentioned in Surah Saad, Ayah 48, part 23:

وَإِذْ ذُكِّرُوا سَمْعِيْلَ وَيَسَعَ وَذَا النُّفُلِ

19. The blessed name of Sayyiduna Yunus عليه السلام has been mentioned in the Glorious Quran 4 times; as is stated in Surah As-Saffaat, Ayah 139, part 23:

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

20. The blessed name of Sayyiduna Loot عليه السلام has been mentioned in the Glorious Quran 27 times; as is stated in Surah As-Saffaat, Ayah 133, part 23:

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

21. The blessed name of Sayyiduna Idrees عليه السلام has been mentioned in the Glorious Quran 2 times; as is stated in Surah Maryam, Ayah 56, part 16:

وَادْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

22. The blessed name of Sayyiduna Saalih عليه السلام has been mentioned in the Glorious Quran 9 times; as is stated in Surah Al-A'raf, Ayah 73, part 8:

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا

23. The blessed name of Sayyiduna Hood عليه السلام has been mentioned in the Glorious Quran 7 times; as is stated in Surah Hood, Ayah 58, part 12:

وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ آخِذِينَ هُودًا

24. The blessed name of Sayyiduna Shu'ayb عليه السلام has been mentioned in the Glorious Quran 11 times; as is stated in Surah Al-A'raf, Ayah 85, part 8:

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا

25. The blessed name of Sayyiduna 'Uzayr عليه السلام has been mentioned in the Glorious Quran 1 time; as is stated in Surah At-Taubah, Ayah 30, part 10:

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ

26. The blessed name of our Beloved Nabi Muhammad-ur-Rasoolullah صلى الله تعالى عليه واله وسلم has been mentioned in the Glorious Quran 4 times; as is stated in Surah Aal-e-'Imran, Ayah 144, part 4: ‘وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ’

And the name 'Ahmad' has been mentioned 1 time in Surah As-Saff, Ayah 6, part 28: ‘أَحْمَدٌ’

## Purpose of 'رسالت' [Risalat]

Question 22: Why did Allah عز وجل send Ambiya and Rusul عليهم السلام in the world?

Answer: Allah عز وجل sent Ambiya and Rusul عليهم السلام in the world so that they convey His commandments to His creatures and that the bondsmen gain salvation and guidance by acting upon them.

(Sharh-ul-'Aqaaid-ul-Nasafiyyah, pp. 81)

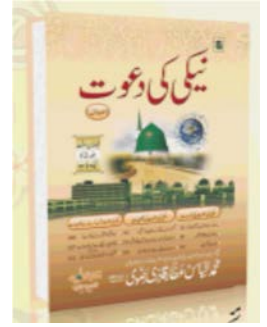
## The preaching of Rusul

**Question 23:** What does preaching mean?

**Answer:** Preaching means conveying the Divine<sup>1</sup> commandments to people.

**Question 24:** Have blessed Ambiya عَلَيْهِ السَّلَام conveyed all the Divine commandments to people?

**Answer:** Yes! Blessed Ambiya عَلَيْهِ السَّلَام have conveyed to people all the commandments of Shari'ah revealed to them by Allah عَزَّوَجَلَّ for the purpose of preaching. *(Al-Yawaqeeet wal-Jawahir, pp. 252)*



**Question 25:** If somebody says that any Nabi or Rasool has not conveyed all the Divine commandments to people, what is the ruling for such a person?

**Answer:** Whoever says that any Nabi or Rasool concealed any Divine commandment due to any reason and did not convey it to people, such a person is disbeliever. *(Al-Mu'taqid-ul-Muntaqad, pp. 114)*

## The evidence of Risalat

**Question 26:** Do Rusul have any proof of their Risalat [i.e. the fact of being a Rasool]?

**Answer:** Yes! Rusul have proof of their Risalat and it is called Mu'jizah (miracle).



**Question 27:** What is Mu'jizah (miracle)?

**Answer:** In order to show the truth of His Ambiya, Allah عَزَّوَجَلَّ enabled them to reveal such amazing and surprising things which were extremely difficult and were impossible to occur in usual circumstances. Other people cannot do so. These things are called 'Mu'jizah'. *(Sharh-ul-'Aqaaid-ul-Nasafiyyah, pp. 17, Mubhas-ul-Nubuwaat, pp. 135)*

**Question 28:** Have miracles of Ambiya Kiraam عَلَيْهِ السَّلَام been mentioned in the Glorious Quran too?

**Answer:** Yes! Many miracles of Ambiya Kiraam عَلَيْهِ السَّلَام have been mentioned in the Glorious Quran. For example:

1. The staff [i.e. stick] of Sayyiduna Musa turned into a python [i.e. a large snake]. Allah عَزَّوَجَلَّ says:

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

So, Musa put down his staff - it immediately turned into a visible python.

*[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raf, Ayah 107)*

2. Sayyiduna 'Isa عَلَيْهِ السَّلَام was blessed with the miracle of healing the sick and bringing the dead to life. Allah عَزَّوَجَلَّ says:

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

'And I heal the one who was born blind, and the leper, and I resurrect the dead, by Allah's command'.

*[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Aal-e-'Imran: 49)*

<sup>1</sup> Commandments from Allah عَزَّوَجَلَّ



3. Our Beloved Rasool Muhammad ﷺ split the moon into two pieces. Allah ﷻ says:

اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ ﴿١﴾

‘The Judgement Day came near, and the moon split apart.’ (Part 27, Surah Al-Qamar, Ayah 1)

## Number of Ambiya and Rusul

**Question 29:** What is our belief about the total number of Ambiya and Rusul?

**Answer:** Specifying any particular number of Ambiya and Rusul is not permissible because different narrations have been reported in this regard. Believing in one particular number of Ambiya involves the risk of denying the Nubuwwah of any Nabi or believing any non-Nabi to be a Nabi, whereas both of these things are disbelief. (Sharh-ul-‘Aqaaid-ul-Nasafiyyah, pp. 302, Bahar-e-Shari’at, vol. 1, pp. 56) Therefore, we have belief in every Nabi of Allah ﷻ. As it is essential to believe in the Being and Attributes of Allah ﷻ, it is also essential to believe in the Nubuwwah of every Nabi.

## Honour of Ambiya and Rusul

(Ambiya are free from sins and faults)

**Question 30:** Is it possible that any Nabi and Rasool commit any sin?

**Answer:** No it is not possible that any Nabi and Rasool commit any sin because Allah ﷻ has promised to protect them from sins. According to Shari’ah, this is the reason why it is impossible<sup>1</sup> for them to indulge in sins. (Bahar-e-Shari’at, vol. 1, pp. 38)



**Question 31:** Besides Ambiya and Rusul, is anyone else also protected from sins?

**Answer:** Yes! Besides Ambiya and Rusul, angels are also protected from sins. No one is Ma’soom except for Ambiya and angels. (An-Nibraas, pp. 287)

**Question 32:** Some people consider saints and Imams to be Ma’soom; is it correct?

**Answer:** No, this is not correct. Considering saints and Imams to be as Ma’soom as Ambiya Kiraam, is distortion of and deviation from religion. (Bahar-e-Shari’at, vol. 1, pp. 38)

<sup>1</sup> It is Shar’an Muhaal (شرعاً مُحَال).



## Superiority of Ambiya and Rusul

**Question 33:** Are Ambiya عَلَيْهِمُ السَّلَام superior to angels?

**Answer:** Yes! Ambiya are superior to all creatures including even all angels. (*Bahar-e-Shari'at, vol. 1, pp. 47*)

**Question 34:** Can the rank of any saint be equivalent to that of any Nabi?

**Answer:** No! No matter how high and excellent the status and rank of a saint, he cannot reach the status of any Nabi at all. Moreover, whoever says that the status of any non-Nabi is similar to or better than the status of any Nabi, is a disbeliever. (*Ibid*)

**Question 35:** Do all Ambiya have same status and rank?

**Answer:** No! All Ambiya have different ranks. Allah عَزَّوَجَلَّ has given superiority to some of them over others.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

‘These are Rusul; We granted some of them superiority over some others.’

[*Kanz-ul-Iman (Translation of Quran)*] (Part 3, Surah Al-Baqarah, Ayah 253)

**Question 36:** Mention the names of five most superior blessed Ambiya in terms of ranks?

**Answer:** Our Blessed and Beloved Nabi Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior. After him, Sayyiduna Ibraheem عَلَيْهِ السَّلَام is superior, then Sayyiduna Musa عَلَيْهِ السَّلَام, then Sayyiduna ‘Isa عَلَيْهِ السَّلَام and then Sayyiduna Nuh عَلَيْهِ السَّلَام. All these five respected and revered individuals are called ‘أُولُوا الْعِزْمِ’ [Ulul’azm]. They have been given superiority over other Ambiya and Rusul. (*Bahar-e-Shari'at, vol. 1, pp. 52*)

## Blessed Ambiya and Rusul are alive

**Question 37:** What is our belief about Blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ being alive?

**Answer:** Our belief about blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ being alive is that they are truly alive in their respective graves as they were alive in the world. They eat, drink and travel wherever they want to. (*Bahar-e-Shari'at, vol. 1, pp. 58*)

**Question 38:** Is 'the belief of being alive' proved by the Holy Quran?

**Answer:** Yes! The belief of being alive has been proved by the Glorious Quran:

1. It is stated in part 2, Surah Al-Baqarah, Ayah 154:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ  
بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

'And do not say that those killed in the path of Allah are 'dead'. In fact, they are alive, but you are unaware.'

[*Kanz-ul-Iman (Translation of Quran)*]

2. Part 4, Surah Aal-e-'Imran, Ayah 169 states:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا  
بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

'And never assume that those killed in the path of Allah are dead. In fact, they are alive in the court of their Lord and are granted sustenance.' [*Kanz-ul-Iman (Translation of Quran)*]

3. It is stated in part 14, Surah An-Nahl, Ayah 97:

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرْنَا وَأَنْشَىٰ وَهُوَ  
مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

'Whoever does good deed - whether a male or female - and is a Muslim, We will resurrect him with a good life.' [*Kanz-ul-Iman (Translation of Quran)*]

**Question 39:** The above Ayahs of the Holy Quran prove that only some male and female believers and martyrs are alive. How will then it be proved that Holy Ambiya are also alive?

**Answer:** Part 5, Surah An-Nisa, Ayah 69 states:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ  
 أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

And whoever obeys Allah and His Rasool, will be with those upon whom Allah has bestowed grace - that is, the Ambiya and the truthful and the martyrs and the virtuous.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 69)

The blessed Ayah refers to four types of groups with martyrs mentioned at number 3 and common pious people at number 4. When it is proved by the Holy Quran that those who were mentioned at number 3 among the rewarded people are alive, then it is even more emphatically proved that the Siddiqeen who were mentioned at number 2 and the Holy Ambiya عَلَيْهِمُ السَّلَام who are at number 1 are also alive.

(Maqaam-e-Rasool, pp. 497)

**Question 40:** Is the belief of being alive proved by Ahadees as well?

**Answer:** Yes! The belief of being alive is also proved by Ahadees. Here are two blessed sayings of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this context:

1. الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ The respected Ambiya are alive in their respective graves and offer Salah. (Musnad Abi Ya'la, vol. 3, pp. 216, Hadees 3412)
2. إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَتَّى يُرْزَقَ Allah عَزَّوَجَلَّ has made it Haraam for the earth to eat [i.e. damage] the bodies of the Ambiya. Hence (every) Nabi of Allah is alive and is given sustenance. (Sunan Ibn Majah, vol. 2, pp. 291, Hadees 1637)

**Question 41:** Have the Holy Ambiya عَلَيْهِمُ السَّلَام tasted death?

**Answer:** Yes! For the fulfilment of the Divine promise, the Ambiya Kiraam عَلَيْهِمُ السَّلَام also remained in the state of death for a moment; they then became alive again as usual. How wonderfully A'la Hadrat مُحَمَّدٌ اللهُ تَعَالَى عَلَيْهِ has described it in the following couplets:

Ambiya ko bhi ajal aani hay                      Magar aysi kay faqat aani hay  
 Phir isi aan kay ba'd Un ki Hayat              Misl-e-saabiq wohi jismani hay

**Translation:** The Ambiya will also meet their death but only for a moment. Then they have the same bodily life as they had before.

**Question 42:** What is the difference between Ambiya Kiraam عَلَيْهِمُ السَّلَام being alive and martyrs رَحِمَهُمُ اللهُ تَعَالَى being alive?

**Answer:** The difference between Ambiya Kiraam عَلَيْهِمُ السَّلَام being alive and martyrs رَحِمَهُمُ اللهُ تَعَالَى being alive is that the life of the Ambiya Kiraam عَلَيْهِمُ السَّلَام is much greater than that of the martyrs. (Hashiya-tus-Saawi, part 3, Surah, Aal-e-'Imran, vol. 1, pp. 333, Ayat 185, 1/340) This is the reason why the inheritance of martyrs is distributed and their wives can marry others after the period of

‘Iddat; but neither the inheritance of Ambiya Kiraam عَلَيْهِ السَّلَام was distributed nor were their wives allowed to marry others after the period of ‘Iddat.

**Question 43:** Is any Holy Nabi عَلَيْهِ السَّلَام still alive with apparent life?

**Answer:** Four Ambiya Kiraam عَلَيْهِ السَّلَام are still alive with their apparent life. Two of them are staying on the sky while the other two are on the earth. Sayyiduna Khidr and Sayyiduna Ilyas عَلَيْهِمَا السَّلَام are on the earth while Sayyiduna Idrees and Sayyiduna ‘Isa عَلَيْهِمَا السَّلَام are on the sky.

(Hamara Islam, part 3, pp. 103)

## Knowledge of the Ambiya and Rusul

**Question 44:** Were the Ambiya of Allah granted the knowledge of Ghayb?

**Answer:** Yes. Allah عَزَّوَجَلَّ has bestowed upon His Ambiya; the knowledge of many things of Ghayb, as is declared by Allah عَزَّوَجَلَّ in the following Ayah:

وَمَا كَانَ اللَّهُ لِيُظَلِّعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

And it does not befit the glory of Allah to give the knowledge of Ghayb to you – i.e. the common people; but Allah does choose from His Rusul whomever He wills.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-‘Imran, Ayah 179)

Allah عَزَّوَجَلَّ has also said particularly regarding the knowledge of the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَعَلَّمْنَاكَ مَا لَمْ تَكُنْ تَعْلَمُ

And taught you what you did not know.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 113)

**Question 45:** What is the difference between the Ghayb-knowledge of Allah عَزَّوَجَلَّ and that of Ambiya and Rusul?

**Answer:** The knowledge and every attribute of Allah عَزَّوَجَلَّ is His own and is not given by anyone. Allah عَزَّوَجَلَّ has said:

إِنَّمَا الْغَيْبُ لِلَّهِ

‘Ghayb belongs to Allah Alone’. [Kanz-ul-Iman (Translation of Quran)]

Whereas the Ghayb-knowledge of Ambiya and Rusul is bestowed upon them by Allah عَزَّوَجَلَّ.

**Question 46:** If someone believes that anyone other than Allah has the knowledge of Ghayb without being given by Allah عَزَّوَجَلَّ, then what will it be called?

**Answer:** Having this belief is explicit Kufr [i.e. obvious disbelief]. Our belief is that whoever is granted the knowledge of Ghayb is granted only by Allah ﷺ. It is stated on page 10 of the first volume of the book ‘Bahar-e-Shari’at’: If any person believes that anyone other than Allah ﷺ personally possesses the knowledge of Ghayb (without being given by Allah ﷺ), the person with this belief is a Kafir [disbeliever].

**Question 47:** Those who do not believe in the Ghayb-knowledge of Ambiya and Rusul at all, especially that of the Beloved and Blessed Nabi Muhammad ﷺ, what will they be called?

**Answer:** Those who do not believe in the Ghayb-knowledge of Ambiya and Rusul at all, especially that of the Beloved and Blessed Nabi Muhammad ﷺ are disbelievers because A’la Hadrat رحمته الله تعالى عليه has declared, on page 414 of the twenty ninth volume of *Fatawa Razawiyyah*, that the absolute denial of the knowledge of Ghayb [of Rusul] is the denial of the essentials of Islam. Anyone denying the essentials of Islam is a disbeliever. A’la Hadrat رحمته الله تعالى عليه has further stated: The person who believes in the knowledge of Ghayb but denies the *Ghuyub-e-Khamsa*<sup>1</sup> is a deviant with corrupt beliefs. Belief in the *Ghuyub-e-Khamsa* is from the essentials of the Ahl-e-Sunnah and anyone denying the essentials of the Ahl-e-Sunnah is a deviant with corrupt beliefs.

## Excellence of Surah Al-Baqarah

Sayyid Muhammad Na’eemuddin Muradabadi رحمه الله الهادي has stated in *Khaza’in-ul-Irfan* about Surah Baqarah in footnote number 1: This Surah comprises 286 Ayahs, 40 Ruku’s, 6121 Kalimahs and 25500 words. In past, names of Surahs were not mentioned in the Holy Quran. This method was introduced by Hajjaj. It is stated by Ibn ‘Arabi that Surah Al-Baqarah contains one thousand commandments, one thousand prohibitions, one thousand rulings and one thousand pieces of news. It is a blessing for the one who gains knowledge by it and one who gives it up only ends up with sadness. Magician of corrupt belief has no power to benefit from it. Cursed Satan cannot enter the house for three days where this Surah is recited.

It is stated in a Hadees mentioned in the book *Sahih Muslim* that Satan gets away from the house in which this Surah is recited. (Jumal) Bayhaqi and Sa’eed Bin Mansoor have narrated from Sayyiduna Mughayrah that anyone who recites 10 Ayahs of Surah Al-Baqarah at the time of going to sleep, will not forget the Holy Quran. Those Ayahs are as follows: Four Ayahs from the beginning and Aayat-ul-Kursi and two Ayahs after Aayat-ul-Kursi and three from the last part of the Surah.

**Ruling:** Tabarani and Bayhaqi have narrated from Ibn ‘Umar رضي الله تعالى عنهما that the Beloved Rasool ﷺ said: After you have buried the deceased, recite first 5 Ayahs of Surah Al-Baqarah from the direction of the head and last two Ayahs from the direction of the feet. (*Khaza’in-ul-Irfan, part 1, Surah Al-Baqarah*)

<sup>1</sup> ‘*Ghuyub-e-Khamsa*’ means the five things of the unseen mentioned in verse 34 of Surah Luqman in part 21 of the Holy Quran.

## Revealed books of Risalat



**Question 48:** How many *Sahifahs*<sup>1</sup> and books have been revealed by Allah?

**Answer:** It is not possible to describe with certainty the total number of *Sahifahs* and books revealed by Allah ﷻ to His Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. However, according to a narration, they are almost 100. (*An-Nibraas*, pp. 290)

**Question 49:** Has Allah ﷻ mentioned these *Sahifahs* and books in the Holy Quran?

**Answer:** Yes. Allah ﷻ mentioned these *Sahifahs* and books in different places of the Holy Quran. Some *Sahifahs* were revealed to Sayyiduna Ibraheem and Sayyiduna Musa عَلَيْهِمَا الصَّلَاةُ وَالسَّلَام; as is stated in the Glorious Quran:

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

Indeed this is in the former scriptures. In the Books of Ibraheem and Musa.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 30, Surah A'la, Ayah 18-19)

❖ Tawrah was revealed to Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَام; as is stated in these words:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ

And indeed We bestowed the Book upon Musa.

[*Kanz-ul-Iman (Translation of Quran)*]

In the commentary of the above Ayah, Khaza'in-ul-Irfan states that the book here implies 'Tawrah'.

❖ Zaboor was revealed to Sayyiduna Dawood عَلَيْهِ السَّلَام; as is stated in the Glorious Quran:

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

'And indeed We granted superiority to some of Ambiya over some others; and We bestowed the Zaboor upon Dawood.' [*Kanz-ul-Iman (Translation of Quran)*] (Part 15, Surah Bani Israel, Ayah 55)

<sup>1</sup> The brief books or pages revealed by Allah ﷻ for the guidance of creatures before the revelation of the Holy Quran are called *Sahifahs* which contained excellent and useful things.

❖ Injeel was revealed to Sayyiduna ‘Isa عَلَيْهِ السَّلَام; as is stated in the Glorious Quran:

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا  
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ

‘And in their footsteps, We sent ‘Isa, son of Maryam, confirming the Tawrah that had come before him, and We gave him the Injeel, in which was guidance and light’ (Part 6, Surah Al-Ma`idah, Ayah 46)

The Glorious Quran is the greatest of all books and it was revealed to the Greatest Rasool Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is stated in the Glorious Quran:

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

Indeed We revealed the Quran upon you in stages.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Ad-Dahr, Ayah 23)

**Question 50:** In which languages were the four famous books revealed by Allah?

**Answer:** Out of these four revealed books, Tawrah and Zaboor were revealed in Hebrew language, Injeel was revealed in Suryani language and the Glorious Quran was revealed in Arabic language. (Hamara Islam, pp. 99)

**Question 51:** If anyone does not believe in any of these Sahifahs or books, what will be the ruling for him?

**Answer:** If anyone does not believe in any of these Sahifahs or books, he will be charged with disbelief because it is disbelief to deny any of Divinely-revealed books or Sahifahs. (Ash-Shifa, pp. 264)

**Question 52:** Is it necessary to believe in all the books and Sahifahs revealed by Allah عَزَّوَجَلَّ?

**Answer:** Yes! All books and Sahifahs are true and all are the Word of Allah عَزَّوَجَلَّ. It is necessary to believe in whatever has been mentioned in those books by Allah عَزَّوَجَلَّ. It is also necessary to believe them to be true. (Bahar-e-Shari'at, vol. 1, pp. 30)

**Question 53:** Is it obligatory for us to act upon all the commandments mentioned in all the revealed books and Sahifahs?

**Answer:** No! It is not obligatory for us to act upon all the commandments mentioned in all the revealed books. In fact, acting upon the commandments of the Glorious Quran only is obligatory for us.

**Question 54:** Is any type of addition or deletion possible in the Glorious Quran?

**Answer:** No! No increase and decrease is possible in the Holy Quran. As Islam is an ever-lasting religion, Allah عَزَّوَجَلَّ has Himself guaranteed the protection of the Glorious Quran. So it can never be possible for anyone to make any addition or deletion in the Holy Quran. (Bahar-e-Shari'at, vol. 1, pp. 30) It is stated in the Glorious Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

‘Indeed We have revealed the Quran, and indeed We Ourselves are its Guardians.’

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah Al-Hijr, Ayah 9)



**Question 55:** If anyone believes in the possibility of any addition or deletion in the Glorious Quran, what will he be called?

**Answer:** If anyone believes in the possibility of any addition or deletion in the Glorious Quran, he will be called disbeliever, (*Ash-Shifa*, pp. 264) as it is stated:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

‘Falsehood has no access to it - neither from its front nor from its back; it is revealed by the Wise, the Most Praised One.’ [*Kanz-ul-Iman (Translation of Quran)*] (Part 24, Surah Ha-Meem As-Sajdah, Ayah 42)

Commenting on the aforementioned blessed Ayah, Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in the commentary ‘Khaza’in-ul-Irfan’: i.e., from nowhere and by no means, falsehood can have access to it; it is safe from any changes, alterations, increase and decrease. Satan has no power to make any addition or distortion in it.

**Question 56:** How many parts and Surahs are there in the Holy Quran?

**Answer:** There are total 30 parts and 114 Surahs in the Holy Quran.

**Question 57:** Which Ayah of the Holy Quran was revealed first?

**Answer:** The following blessed Ayah of Surah Al-‘Alaq was revealed first:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

Read with the name of your Lord who created.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 30, Surah Al-‘Alaq, Ayah 1)

**Question 58:** Which Ayah of the Holy Quran was revealed in the end?

**Answer:** In the end, the following blessed Ayah of Surah Al-Baqarah was revealed:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

And fear the day in which you will be returned towards Allah.

Then every soul will be granted in full what it earned and they will not be oppressed.

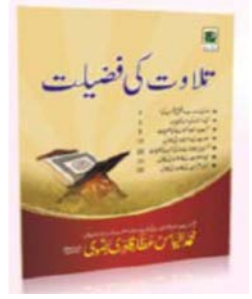
[*Kanz-ul-Iman (Translation of Quran)*] (Part 3, Surah Al-Baqarah, Ayah 281) (*Sahih Bukhari*, vol. 3, pp. 187, Hadees 4544)

**Question 59:** What is the Shar’i ruling on memorizing the Holy Quran?

**Answer:** It is absolutely Fard for every sane and adult Muslim to memorize one Ayah and to memorize the whole Quran is Fard-e-Kifayah (i.e. if a few Muslims memorize the whole Quran, so it will not be compulsory for the rest to learn it by heart.) It is Wajib (for everyone) to memorize Surah Al-Fatihah and another short Surah or, similar to it, three short Ayahs or one long Ayah. (*Bahar-e-Shari’at*, vol. 1, pp. 545)

**Question 60:** How is the chest which is empty of the Holy Quran?

**Answer:** The Noble Rasool ﷺ has said: One whose chest has nothing in it from Quran, is like a deserted home. (*Sunan-ut-Tirmizi, Bab 14, vol. 4, pp. 419, Hadees 2922*)



**Question 61:** What is excellence for the one who recites the Holy Quran and then acts upon it?

**Answer:** It is stated in a blessed Hadees that one who recites the Holy Quran and learns it by heart and considers its Halal as Halal and Haraam as Haraam; Allah ﷻ will accept his intercession for those ten family members of him for whom hellfire will have become compulsory.

(*Sunan-ut-Tirmizi, vol. 4, pp. 414, Hadees 2914*)

**Question 62:** What is the excellence of reciting the Holy Quran?

**Answer:** One who recites one letter of the Holy Quran will get ten virtues.

**Question 63:** What is the ruling for the one who recites the Holy Quran with a stammer [i.e. with pauses and repeated sounds due to a speech problem]?

**Answer:** Such a person will get double reward. (*Sahih Muslim, pp. 408, Hadees 269-816*)

**Question 64:** What is the difference between reciting the Holy Quran by looking at it and reciting it from memory?

**Answer:** To recite the Holy Quran by looking at it is preferable to reciting it from memory as this is reciting as well as seeing and touching it with hand; and all of these acts are worship.

(*Bahar-e-Shari'at, vol. 1, pp. 550*)

**Question 65:** Can the Holy Quran be recited without Wudu?

**Answer:** Yes! The Holy Quran can be recited without Wudu.

**Question 66:** Can the Holy Quran be touched without Wudu?

**Answer:** No! It is Haraam to touch the Holy Quran without Wudu.

### Du'a to be recited at the completion of the recitation of entire Quran

اللَّهُمَّ اِنْسِ وَحْشَتِي فِي قَبْرِي اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي اِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ اِنَاءَ اللَّيْلِ وَاِنَاءَ النَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَارَبَّ الْعَالَمِينَ

O Allah! Remove my fear in my grave. O Allah! Have mercy on me by means of the Holy Quran and make Quran a guide for me and a means of luminosity and guidance and mercy. And enable me to recall whatsoever I have forgotten from the Holy Quran and teach me whatever I could not know from the Quran. Make me fortunate to recite it day and night and make it a proof for me (on the Judgement Day). O the Lord of the universe! [May my prayer be answered!]

**Question 67:** Tell the names of a few religious saints who memorized the Holy Quran in a short period of time. Also tell how long did they take to memorize the Holy Quran?

**Answer:** Names of a few religious saints who learnt the Holy Quran by heart in a short period of time are as follows:

- ❖ Sayyiduna Imam Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ learnt the Holy Quran by heart in seven days.
- ❖ A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ learnt the Holy Quran by heart in one month.
- ❖ Sayyiduna Muhammad Ma'soom Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ learnt the Holy Quran by heart in three months. (*Anwaar-ul-'Irfan*, pp. 28-30)

**Question 68:** Tell the names of seven renowned companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ who were the excellent reciters of the Quran.

**Answer:** The names of seven renowned companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ who were the excellent reciters of the Quran are as follows:

1. Ameer-ul-Mu'mineen Sayyiduna 'Usman Bin 'Affaan رَضِيَ اللهُ تَعَالَى عَنْهُ.
2. Ameer-ul-Mu'mineen Sayyiduna Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ.
3. Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ.
4. Sayyiduna Zayd Bin Saabit رَضِيَ اللهُ تَعَالَى عَنْهُ.
5. Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ.
6. Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ.
7. Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Itafaq*, vol. 1, pp. 103)

**Question 69:** Tell the names of the Imams of 'QIRA'AT SAB'AH' [Qira'at Sab'ah].

**Answer:** The names of the Imams of 'QIRA'AT SAB'AH' [Qira'at Sab'ah] are as follows:

1. Sayyiduna Imam Naafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
2. Sayyiduna Imam Ibn-e-Kaseer رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
3. Sayyiduna Imam Abu 'Amr رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
4. Sayyiduna Imam Ibn-e-Amir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
5. Sayyiduna Imam Aasim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
6. Sayyiduna Imam Hamzah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
7. Sayyiduna Imam Kisai رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. (*Kitab-ul-Tayseer fi-Qira'at-is-Sab'i*, pp. 17-19)

**Question 70:** How many copies of the Holy Quran were prepared by Ameer-ul-Mu'mineen Sayyiduna 'Usman Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ?

**Answer:** Five copies of the Holy Quran were prepared by Ameer-ul-Mu'mineen Sayyiduna 'Usman Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ.

## Finality of Nubuwwah and Risalat

**Question 71:** What is meant by the finality of Nubuwwah?

**Answer:** The finality of Nubuwwah means believing that our Beloved Nabi Muhammad ﷺ is the Last Nabi. That is, Allah ﷻ sent him as the Last Nabi, ending the continuity of Nubuwwah. Now no one can become a new Nabi neither in the time of our Beloved Rasool ﷺ nor after it until the Judgement Day.

(Bahar-e-Shari'at, vol. 1, pp. 63)

**Question 72:** What is the Shar'i commandment for the one who does not believe in the finality of Nubuwwah?

**Answer:** If anyone believes that someone was given Nubuwwah in the time of the Beloved Rasool ﷺ or after it or believes in the possibility of arrival of any new Nabi, he is a disbeliever. (Al-Mu'taqid-ul-Muntaqad, pp. 120)

**Question 73:** Can the arrival of Sayyiduna 'Isa عليه السلام have any effect on the belief of finality of Nubuwwah?

**Answer:** No! The arrival of Sayyiduna Isa عليه السلام will have no effect on the belief of finality of Nubuwwah, because Sayyiduna 'Isa عليه السلام will not come as a Nabi but as an *Ummati*. It is stated in the book *Nasafi* that there is no Nabi after the Beloved Nabi Muhammad ﷺ. Sayyiduna 'Isa عليه السلام will not come as a Nabi but as a follower of the Shari'ah of Muhammad ﷺ. It is as if he will be a follower of the Greatest Nabi Muhammad ﷺ. (Tafseer-e-Nasafi, part 22, Taht-al-Ayah 44, pp. 943) [However, the Nubuwwah of Sayyiduna 'Isa عليه السلام will not be terminated.]

**Question 74:** Has the proof of the finality of Nubuwwah been mentioned in the Holy Quran?

**Answer:** Yes! The belief of finality of Nubuwwah has been proved by the Holy Quran. Allah ﷻ has said:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad is not the father of any of your men but he is a Rasool of Allah and the last of all Ambiya. And Allah is All-Knowing. [Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 40)

Commenting on this blessed Ayah, Imam Khaazin رحمه الله تعالى عليه has stated: 'خَتَمَ اللَّهُ بِهِ النَّبِيَّةَ فَلَا نُبِيَّةَ بَعْدَهُ أَيْ وَلَا مَعَهُ'

**Translation:** Allah ﷻ has ended Nubuwwah by sending the Beloved Nabi Muhammad ﷺ. Now no Nabi will come after the Beloved Nabi ﷺ nor is there anyone who is his partner in Nubuwwah. (Tafseer Ibn Kaseer, part 22, Taht-al-Ayah 44, vol. 2, pp. 391)



## Mi'raaj-e-Mustafa

**Question 75:** What is meant by Mi'raaj?

**Answer:** Within a short part of the night, Allah ﷺ made our Noblest Rasool ﷺ visit Bayt-ul-Muqaddas from Makkah Mukarramah, then from there to seven skies, Kursi and 'Arsh and then from there to the higher place up to where Allah ﷺ willed. At this night, in the court of Allah ﷺ, our Beloved Rasool ﷺ attained the closeness which neither any Nabi nor any angel had ever attained and will never attain. This heavenly journey of the Rasool of Rahmah ﷺ is called 'Mi'raaj' [i.e. Ascension].

(Tafseerat-e-Ahmadiyyah, Mas'ala-tul-Mi'raaj, pp. 502-505)

**Question 76:** When did blessed Mi'raaj occur?

**Answer:** Blessed Mi'raaj occurred at the 27<sup>th</sup> night of Rajab.

**Question 77:** In which Surah of the Holy Quran has blessed Mi'raaj been mentioned?

**Answer:** Blessed Mi'raaj has been mentioned in part 15, first Ayah of Surah Bani Israel:

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا  
 مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا  
 الَّذِي بَرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا  
 اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيْرُ ﴿١﴾

Pure is the One Who - within a short duration of night - made His distinguished bondman visit from Masjid-ul-Haraam to Masjid Aqsa around which We bestowed blessing so that We show him our great signs. Indeed, He listens and sees. [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, Ayah 1)

**Question 78:** What did our Beloved Rasool ﷺ see in the night of Mi'raaj?

**Answer:** In the night of Mi'raaj, the Beloved Rasool ﷺ saw the 'Arsh, the Kursi, the Lawh, the Pen, Heaven and Hell, every particle of the earth and the sky, and other countless big signs from Allah ﷺ. Above all, the Beloved Rasool ﷺ saw the beauty of Lord with his blessed naked eye and listened to the Word of Allah ﷺ without any means.

(Bahar-e-Shari'at, vol. 1, pp. 67)

**Question 79:** In the night of Mi'raaj, which Nabi did our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ meet and on which sky?

In the night of Mi'raaj, our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ met:

1. Sayyiduna Aadam عَلَيْهِ السَّلَام on the first sky.
2. Sayyiduna Yahya and Sayyiduna 'Isa عَلَيْهِمَا السَّلَام on the second sky.
3. Sayyiduna Yusuf عَلَيْهِ السَّلَام on the third sky.
4. Sayyiduna Idrees عَلَيْهِ السَّلَام on the fourth sky.
5. Sayyiduna Haroon عَلَيْهِ السَّلَام on the fifth sky.
6. Sayyiduna Musa عَلَيْهِ السَّلَام on the sixth sky.
7. Sayyiduna Ibraheem عَلَيْهِ السَّلَام on the seventh sky. (*Seerat-e-Mustafa*, pp. 733)

**Question 80:** What is the commandment for the one who denies this skies-journey of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** The journey of Mi'raaj has three parts: (1) Asra (2) Mi'raaj (3) I'raaj or 'Urooj.

1. **Asra:** It is proved by the explicit Ayah of the Holy Quran and strong evidence that the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went from Makkah Mukarramah to Bayt-ul-Muqaddas within a short part of night. One who denies it is a disbeliever.
2. **Mi'raaj:** i.e. visiting skies and reaching the stages of closeness. It is proved by authenticated, reliable and renowned Ahadees. One who denies it is a deviant.
3. **I'raaj or 'Urooj:** i.e. the fact that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Allah عَزَّوَجَلَّ with his naked eye and went above the 'Arsh. One who denies it is mistaken. (*Kufriyah Kalimat kay Baaray mayn Suwal Jawab*, pp. 226-227)

**Question 81:** Which Salah did the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lead in Bayt-ul-Muqaddas at the night of Mi'raaj?

**Answer:** The Salah which was led by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Bayt-ul-Muqaddas at the night of Mi'raaj was Tahiyya-tul-Masjid Salah. 'Allamah Mulla 'Ali Qaari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered two Rak'aat of Tahiyya-tul-Masjid and it is obvious that it is the Salah which the Ambiya Kiraam عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام offered following our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became the Imam of Ambiya Kiraam عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. (*Mirqat*, vol. 10, pp. 167, Taht-al-Hadees 5863)

## Intercession of Mustafa

**Question 82:** What is meant by Shafa'at?

**Answer:** Shafa'at means intercession. That is, on the Day of Judgement, the Ambiya and Rusul and other righteous people will intercede with Allah ﷺ on behalf of sinners for their forgiveness.

**Question 83:** Who will first intercede on the Judgement Day?

**Answer:** On the Judgement Day, first of all our Beloved Rasool Muhammad ﷺ will intercede. Allah ﷻ will bestow the status of the greatest intercession and 'مَقَامِ مَحْمُودٍ' [Maqaam-e-Mahmood] upon the Rasool of Rahmah, the Intercessor of Ummah ﷺ on the Judgement Day. No one will dare to make intercession until our Beloved Rasool ﷺ makes intercession. After the intercession of our Beloved Rasool ﷺ, all the Ambiya, saints, pious people, martyrs etc. will make intercession. (*Bahar-e-Shari'at, vol. 1, pp. 70*)

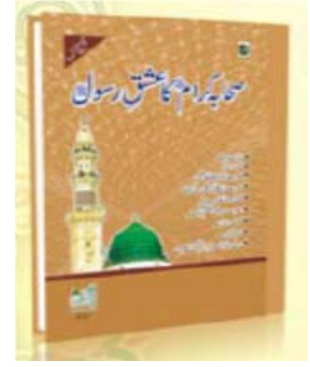
**Question 84:** What is meant by 'مَقَامِ مَحْمُودٍ' [Maqaam-e-Mahmood]?

**Answer:** Maqaam-e-Mahmood is the particular rank which Allah ﷻ will bestow upon the Beloved Rasool ﷺ on the Judgement Day where all those who came in the world from the first era to the last will praise the Greatest Rasool ﷺ. (*Sunni Bihishti Zaywar, pp. 33*)

**Question 85:** What is 'لِوَاءُ الْحَمْدِ' [Liwa-ul-Hamd] and who will have it on the Day of Judgement?

**Answer:** 'لِوَاءُ الْحَمْدِ' [Liwa-ul-Hamd] is the name of a flag which the Beloved Rasool ﷺ will have on the Day of Judgement; all the people will be under it. (*Tirmizi, vol. 5, pp. 354, Hadees 3635*)





## Love for Mustafa

**Question 86:** To what extent should we have love for our Beloved and Blessed Rasool ﷺ?

**Answer:** We should love our Beloved Rasool ﷺ the most because love for him is the essence of faith. Furthermore, no one can become a perfect Muslim unless he loves the Holy Rasool ﷺ more than his mother, father, children and even the entire world. Allah ﷻ has said:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ  
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ  
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Say that your fathers and your sons and your brothers and your wives and your relatives and your earned wealth and the trade in which you fear loss and the houses you are pleased with; if you hold them dear more than Allah and His Rasool and the fight in His path, so you wait until Allah brings His commandment; and Allah does not guide the transgressors. [Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, Ayah 24)

And the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has stated: 'لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ' i.e. No one amongst you can become a perfect Muslim unless he loves me more than his father, offspring and all the people. (Sahih Bukhari, vol. 1, pp. 17, Hadees 15)

**Question 87:** What does love for the Beloved Rasool ﷺ require us to do?

**Answer:** The love for the Beloved Rasool ﷺ requires that one should love all of his companions, family members, relatives and associates. One should also have enmity towards all the enemies of the Holy Rasool even if the enemy is one's own father or son or relative as it is not possible to have love for the Rasool ﷺ as well as for his enemies. (Ash-Shifa, pp. 21) Allah ﷻ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ  
إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۗ وَمَنْ يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٤﴾

O believers! Do not consider your fathers and your brothers to be your friends if they prefer disbelief to Islamic faith. And whoever among you will form friendship with them are the oppressors.

[Kanz-ul-Iman (Translation of Quran)] (Part 10, Surah At-Taubah, Ayah 23)

In one more place it is stated:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٣﴾

You will not find those who believe in Allah and the Last Day to be forming friendship with those who opposed Allah and His Rasool even if they are their fathers or their sons or their brothers or their relatives. These are the people in whose hearts Islamic faith has been engraved by Allah and they have been helped with *Ruh* from Him. They will be made to enter gardens beneath which flow brooks. They will live in them forever. Allah is pleased with them and they are pleased with Allah. This is the fold of Allah. The fold of Allah is successful indeed. [Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Mujadalah, Ayah 22)

## Reverence for Mustafa

**Question 88:** What is the Shar'i ruling on reverence [i.e. great respect] for the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** The reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a great obligation for every Muslim, and it is even the essence of faith. (Bahar-e-Shari'at, vol. 1, pp. 74) Allah عَزَّوَجَلَّ has said:

وَتَعَزَّرُوهُ وَتُقِرُّوهُ

And honour and revere him [i.e. the Rasool].

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Fath, Ayah 9)

**Question 89:** What does the reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ require us to do?

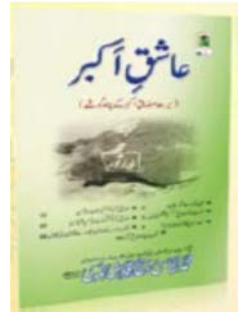
**Answer:** The reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ requires that everything related to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is worthy of reverence and it is Wajib to honour it.

(Mawahib-ul-Ladunniyyah, vol. 3, pp. 393)

## Obedience to Mustafa

**Question 90:** Is it obligatory for us to obey the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** Yes! Obedience to the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is obligatory for us because he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the caliph of Allah عَزَّوَجَلَّ. The saying of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the saying of Allah عَزَّوَجَلَّ and the obedience to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the obedience to Allah عَزَّوَجَلَّ, as Allah عَزَّوَجَلَّ has stated:



## مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

The one who obeyed the Rasool actually obeyed Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 80)

### Bestowal of Mustafa

**Question 91:** Has Allah ﷺ granted anyone authority over all the worlds?

**Answer:** Yes! Allah ﷺ has given the Beloved Rasool ﷺ authority over all the worlds.

**Question 92:** What kind of authority does the Holy Rasool ﷺ has in all the worlds?

**Answer:** Allah ﷺ has bestowed the keys of all the treasures of the earth and the sky upon the Beloved Rasool ﷺ; now he ﷺ distributes all the blessings and favours of Allah ﷺ in the whole universe. (Sahih Muslim, pp. 1258, Hadees 2296-30; Mawahib-ul-Ladunniyyah, vol. 2, pp. 639) سُخِّنَ اللَّهُ عَزَّوَجَلَّ

*Rab hay Mu'ti yeh hayn Qaasim*

*Rizq Is ka hay khilatay yeh hayn*

*Allah bestows sustenance and he distributes it among bondmen*

### Hazir and Naazir Mustafa

**Question 93:** What is meant by 'حاضر و ناظر' [Hazir and Naazir]?

**Answer:** The word 'Hazir' literally means 'Being present' or 'Being in front of someone' whereas the word 'Naazir' implies 'one who sees'. As far as we can see, we are Naazir up to there, and we are Hazir up to the place where we are present. For example, we can see up to the sky, so we are Naazir up to the sky but we are not Hazir in the sky because we are not present there. We can be Hazir in the room or house where we are present. Here is now the Shar'i meaning of Hazir and Naazir: By the bestowment of Allah ﷺ, a bondman whilst staying at one place sees the entire world as he sees his palm and hears voices from near and far. Or he visits the entire world within a moment and fulfils the needs of the needy from hundreds of miles away. This pace [of visiting the world] may be either with soul or with a similar body or with the body buried in the grave or with the body that is present at any other place. (Ja`-al-Haq, pp. 145)

**Question 94:** How is it to say that Allah ﷺ is Hazir and Naazir?

**Answer:** It should not be said that Allah ﷺ is Hazir and Naazir because Allah ﷺ is free from being surrounded by any place. Mufti Ahmad Yar Khan Na'eemi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ has said: To be Hazir and Naazir at every place is certainly not the attribute of Allah ﷺ because Allah ﷺ is free from being surrounded by any place. (Ja`-al-Haq, pp. 143)

**Question 95:** Is the Beloved Rasool ﷺ Hazir and Naazir?

**Answer:** Yes! By the bestowal of Allah ﷺ, the Beloved and Blessed Rasool ﷺ is Hazir and Naazir i.e. while being present in his luminous grave, he ﷺ is observing every deed of every person of his Ummah by means of the light of Nubuwwah. He ﷺ sees the whole world as he sees the palm of his hand. He ﷺ can hear voices from near and far. By Divinely-bestowed power, he ﷺ can be present wherever he wants and at as many places as he wants.

**Question 96:** Is the Noble Rasool ﷺ present everywhere with his human body?

**Answer:** No! The Noble Rasool ﷺ is not present everywhere with his human body. Instead, he ﷺ is present everywhere with his Noor, soul and knowledge like the sun that shines in the sky but its light and luminosity remain present on the earth. However, if he ﷺ wants, he ﷺ can be present anywhere with his human body.

**Question 97:** Has the belief of Hazir and Naazir been proved by the Holy Quran?

**Answer:** Yes! The belief of Hazir and Naazir has been proved by several Ayahs of the Holy Quran.

1. It is stated in part 22, Ayah 45 of Surah Al-Ahzaab:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا

Indeed We sent you as a witness.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 45)

Regarding this Ayah, it is stated in the commentary book 'رُوحُ الْمَعَانِي' [Ruh-ul-Ma'ani]: We have sent you as a witness for all those to whom you have been sent as a Rasool. You see their conditions and observe their deeds. You are witnessing every affirmation or rejection made by them. Whether people are on the right path of Islam or on the deviated one, you are a witness of it. On the Day of Judgement, you will give this evidence which will be accepted in favour as well as in disfavour of the Ummah. (Tafseer Ruh-ul-Ma'ani, part 22, Al-Ahzaab, Taht-al-Ayah 45, Al-Juz-us-Saani, wal-'Ashroon, pp. 304)

All this can be possible only when he is Hazir and Naazir regarding the deeds of the Ummah. It is stated in part 2, Ayah 143 of Surah Al-Baqarah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And likewise We made you the best Ummah so that you become the witness of people and the Rasool become your guardian and witness. [Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 143)

Regarding this Ayah, it is stated in the commentary book 'رُوحُ الْبَيَانِ' [Ruh-ul-Bayan]: The Holy Rasool ﷺ will give evidence about the Ummah. That is, by virtue of the Divinely-bestowed Noor, he ﷺ knows the rank of every religious person and also knows the reality of his religion. Further, he ﷺ is also aware of the hurdle which is preventing any of his followers in his Ummah from getting excellence in religion. Thus he ﷺ recognizes the sins of his Ummah. He ﷺ knows and recognizes the reality of their faith, good and bad deeds, sincerity, hypocrisy and everything by

virtue of the Divinely-bestowed Noor. (*Tafseer Ruh-ul-Bayan, Part 2, vol. 1, pp. 248*) All this is possible only when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Hazir and Naazir regarding the deeds of the Ummah.

**Question 98:** Has the belief of being Hazir and Naazir been proved by blessed Ahadees as well?

**Answer:** Yes! The belief of being Hazir and Naazir has been proved by blessed Ahadees as well.

1. Sayyiduna Sawban رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah عَزَّوَجَلَّ shrank the earth for me, so I saw all of its parts in east and west; and my Ummah will soon rule the earth up to where it was shrunk for me. (*Sahih Muslim, pp. 1544, Hadees 2889*) It has become obvious that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the entire earth while present at one place.
2. Sayyidatuna Asma Bint-e-Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salat-ul-Kusoof. After he completed the Salah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ praised Allah عَزَّوَجَلَّ and then said: At this place, I have seen everything that I had not seen before. I have even seen Paradise and Hell. (*Sahih Bukhari, vol. 1, pp. 87, Hadees 184*) It became obvious that our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Paradise and Hell whilst present on the earth.
3. Mother of believers, Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that one night the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up and said: **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ!** Many a turmoil and treasure have been sent down this night. (*Sahih Bukhari, vol. 1, pp. 383, Hadees 1126*) It became obvious that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is watching forthcoming turmoil.
4. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the news of the martyrdom of Sayyiduna Zayd, Sayyiduna Ja'far and Sayyiduna Ibn Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُمْ who participated in the battle of Mauta - a place which is very far away from Madinah Munawwarah. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave this news to people in such a way that it was as if he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was watching from blessed Madinah whatever was happening over there. (*Bukhari, vol. 3, pp. 96, Hadees, 4042*)
5. Mother of believers, Sayyidatuna Maymunah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that one night the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed with me. As usual, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got up for Tahajjud Salah and went to the Wudu area. I heard the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say three times: I reached you and you were helped. Having made Wudu, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came out, so I humbly asked: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I heard that you uttered **لَبَّيْكَ** and **نُصِرْتُ** three times each. It was as if you were talking to someone. Was there anyone with you? The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Raajiz was asking me for help. (*Al-Mu'jam-ul-Sagheer, pp. 73*) Sayyiduna Raajiz رَضِيَ اللهُ تَعَالَى عَنْهُ was in Makkah Mukarramah and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was in Madinah Munawwarah.

## Luminosity and humanness of Mustafa

**Question 99:** Is it possible for anyone to be Noor as well as Bashar [i.e. human]?

**Answer:** Yes! It is quite possible because luminosity and humanness are not opposite to each other. Sayyiduna Jibra'eel عَلَيْهِ السَّلَام is created with Noor but he appeared in front of Sayyidatuna Maryam رَضِيَ اللهُ تَعَالَى عَنْهَا in the form of a human. Allah عَزَّوَجَلَّ has stated:



## فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

So We sent our *Ruh* [i.e. the angel Jibraeel] towards her. He appeared to her in the form of a healthy man.

[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Al-Maryam, Ayah 17)

**Question 100:** What is our belief about the Beloved Rasool ﷺ being Noor and Bashar?

**Answer:** It is our belief that our Beloved and Blessed Rasool ﷺ is Noor as well as a human. That is, he ﷺ is Noor in reality, but he ﷺ is also a matchless human in his appearance.

**Question 101:** Has it been proved by the Holy Quran that the Beloved Rasool ﷺ is Noor?

**Answer:** Yes! It has been proved by the Holy Quran that the Beloved Rasool ﷺ is Noor. It is stated in part 6, Ayah 15 of Surah Al-Ma'idah:

## قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

Indeed light and the plain book have come to you from Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 15)

Regarding the above Ayah, it is stated in 'رُوحُ الْمَعَانِي' [Ruh-ul-Ma'ani] - a commentary on Quran: That is, a great Noor. And that Noor of Noors is the Holy Rasool ﷺ. (Tafseer Ruh-ul-Ma'ani, Taht-al-Ayah 15, pp. 367) It is stated in *Fatawa Razawiyyah* that the Islamic scholars said: Here Noor means Beloved Nabi Muhammad ﷺ. (Fatawa Razawiyyah, vol. 30, pp. 707)

**Question 102:** Has the Beloved Rasool ﷺ himself mentioned that he is Noor?

**Answer:** Yes! The Beloved Rasool ﷺ has himself mentioned that he is Noor. Sayyiduna Jabir Bin 'Abdullah Ansari رضى الله تعالى عنه said that I humbly said: Ya Rasoolallah ﷺ! May my parents be sacrificed for you! Tell me the thing Allah عزوجل created first? The Beloved Rasool ﷺ said: O Jabir! Undoubtedly and certainly, Allah عزوجل created the Noor of your Nabi with His Noor before creating anything else. (Al-Juz-ul-Mafqood, Al-Juz-ul-Awwal Kitab-ul-Iman, pp. 63, Hadees 8; Fatawa Razawiyyah, vol. 30, pp. 658, Mawahib-ul-Ladunniyyah, vol. 1, pp. 36)

**Question 103:** How is it to deny the humanness of the Beloved Rasool ﷺ?

**Answer:** To deny completely the humanness of the Beloved Rasool ﷺ is Kufr (disbelief). (Fatawa Razawiyyah, vol. 14, pp. 358) Even doubting it is disbelief as the humanness of the Beloved Rasool ﷺ has been proved by the *Nas-e-Qat'ee* [i.e. unambiguous evidence] of the Holy Quran. However, one should not call [the Holy Rasool ﷺ] a human like himself but should say 'خَيْرُ الْبَشَرِ' [Khayr-ul-Bashar], 'سَيِّدُ الْبَشَرِ' [Sayyid-ul-Bashar]. (Kufriyah Kalimaat kay Baaray mayn Suwal Jawab) All the Ambiya Kiraam عليهم الصلوة والسلام were humans. Allah عزوجل stated:

## وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا

And all the Rusul We sent before you were only men.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Yusuf, Ayah 109)

**Question 104:** How is to say that the Noble Rasool ﷺ is a human like us?

**Answer:** It is not the way of the believers to say that the Noble Rasool ﷺ is a human like us. Saying it considering him inferior due to the impure intention is certainly disbelief. No doubt, the Beloved Rasool ﷺ is also a human, but the humanness of the Beloved Rasool ﷺ is not like ordinary humans. Therefore, it is not the way of the Muslims to say that the Holy Rasool ﷺ is a human like ordinary people. The Holy Quran has declared it at several places that it was the way of the disbelievers to consider their Ambiya to be humans like them. Allah عزوجل has said:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ  
مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٣٣﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۗ

And indeed We sent Nuh towards his people; so he said O my people; worship Allah; there is no Lord of you except Him. Do you not fear. Those chiefs from the nation who became disbelievers said he is only a human being like you. [Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Mu'minoon, Ayah 23-24)

It became obvious that it is a way of the disbelievers to call any Rasool a human considering him inferior. No doubt, the Holy Rasool ﷺ is a human but he is not like us. He is the greatest of all humans.



## Second chapter at a glance

Have you got the answers of the following 91 questions about the belief of the Oneness of Allah ﷻ and the belief of Nubuwwah mentioned in this chapter?

1. What is meant by Iman (faith)?
2. What is meant by Kufr (disbelief)?
3. What are the ‘essentials of Islam’?
4. What is the ruling for the one denying the essentials of Islam?
5. What is meant by essentials of Ahl-e-Sunnah school of thought?
6. What is the ruling for the one denying the essentials of the Ahl-e-Sunnah school of thought?
7. What is meant by polytheism?
8. What is meant by Wajib-ul-Wujood?
9. What is the definition of hypocrisy?
10. Who is called a Murtad?
11. ‘The creator of everything is Allah ﷻ’ Is it correct?
12. What is meant by the Oneness of Allah ﷻ?
13. What is meant by polytheism with the Being of Allah ﷻ?
14. What is meant by polytheism with the attributes of Allah ﷻ?
15. What is meant by polytheism with the blessed names of Allah ﷻ?
16. What is meant by polytheism with the acts of Allah ﷻ?
17. What is meant by polytheism with the commandments of Allah ﷻ?
18. The names of how many Ambiya and Rusul ﷺ have been mentioned in the Holy Quran?
19. Can you tell the names of different Ambiya and Rusul along with the number of times they were mentioned in the Glorious Quran?
20. Why did Allah ﷻ send Ambiya and Rusul in this world?
21. Have the Ambiya conveyed all the commandments of Allah ﷻ to people?
22. If someone says that any Nabi or Rasool did not convey all the commandments of Allah ﷻ to people, so what will he be called?
23. Do Rusul ﷺ have any evidence for their Risalat?
24. What is Mu’jizah (miracle)?
25. Have the miracles of Ambiya Kiraam been mentioned in the Holy Quran as well?
26. What is our belief about the number of Ambiya and Rusul?
27. Is it possible that any Nabi and Rasool commit a sin?

28. Is anyone other than Ambiya and Rusul protected from sins?
29. Some people consider saints and Imams to be Ma'soom, is it correct?
30. Are Ambiya Kiraam عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ superior to even angels?
31. Can the rank of any saint be equivalent to that of a Nabi?
32. Are the ranks of all the Ambiya Kiraam عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ equivalent to each other?
33. Tell the blessed names of five Ambiya who are the most superior in ranks.
34. What is our belief about Ambiya Kiraam being alive?
35. Has 'the belief of being alive' been proved by the Holy Quran?
36. The Ayahs of the Holy Quran prove that only some male and female believers and martyrs are alive. How will it then be proved that the Holy Ambiya are also alive?
37. Is the belief of being alive proved by Ahadees as well?
38. Have the Holy Ambiya tasted death?
39. What is the difference between Ambiya Kiraam being alive and martyrs being alive?
40. Is any Holy Nabi still alive with apparent life?
41. Do the Ambiya of Allah know things of Ghayb?
42. What is the difference between the Ghayb-knowledge of Allah عَزَّوَجَلَّ and that of Ambiya and Rusul?
43. If someone believes that anyone other than Allah has the knowledge of Ghayb without being given by Allah عَزَّوَجَلَّ, then what will it be called?
44. What will those people be called who do not believe in the Ghayb-knowledge of Ambiya and Rusul at all, especially that of our Beloved and Blessed Nabi Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
45. How many *Sahifahs* and holy books has Allah عَزَّوَجَلَّ revealed?
46. In which languages were 4 famous holy books revealed?
47. What is the ruling for the one who does not believe in any of the *Sahifahs* or holy books?
48. Is it essential to believe in all the *Sahifahs* and books which Allah عَزَّوَجَلَّ has revealed?
49. Is it essential for us to act upon the commandments mentioned in all the *Sahifahs* and holy books which Allah عَزَّوَجَلَّ has revealed?
50. Is any type of addition or deletion possible in the Glorious Quran?
51. If anyone believes in the possibility of any addition or deletion in the Glorious Quran, what will he be called?
52. How many parts and Ayahs does the Holy Quran have?
53. Which Ayah of the Holy Quran was revealed first?
54. Which Ayah of the Holy Quran was revealed last?
55. What is the Shar'i ruling on memorizing the Holy Quran?

56. Tell the names of a few saints who memorized the Holy Quran in a short period of time and also tell how long did they take to memorize it?
57. Tell the names of seven famous companions who were the excellent reciters of the Quran.
58. Tell the names of the Imams of 'قِرَاءَاتِ سَبْعَةٍ' [Qira'at Sab'ah].
59. How many copies of the Holy Quran were prepared by Ameer-ul-Mu'mineen Sayyiduna 'Usman Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ?
60. What is meant by 'Finality of Nubuwwah'?
61. What is the Shar'i ruling for the one who does not believe in 'Finality of Nubuwwah'?
62. Can the arrival of Sayyiduna 'Isa عَلَيْهِ السَّلَام have any effect on the belief of 'Finality of Nubuwwah'?
63. Has the belief of 'Finality of Nubuwwah' been proved by Quran and Hadees?
64. What is meant by Mi'raaj (the Ascension)?
65. When did the blessed Mi'raaj occur?
66. In which Ayah of the Holy Quran has the blessed Mi'raaj been mentioned?
67. In the night of Mi'raaj, which Ambiya did our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ meet and on which sky?
68. What is the commandment for the one who denies this heavenly journey of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
69. Which Salah did the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lead in Bayt-ul-Muqaddas in the night of Mi'raaj?
70. What is meant by intercession?
71. Who will make intercession first on the Judgement Day?
72. What is meant by 'مَقَامِ مَحْمُودٍ' [Maqaam-e-Mahmood]?
73. What is 'لِوَاءُ الْحَمْدِ' [Liwa-ul-Hamd] and who will have it on the Day of Judgement?
74. How much should we love the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
75. What does the love for the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ require us to do?
76. What is the Shar'i ruling on reverence for the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
77. What does reverence for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ require us to do?
78. Is it obligatory for us to obey the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
79. Has Allah عَزَّوَجَلَّ given anyone the authority of distributing His blessings and favours to all the worlds?
80. What is meant by Hazir and Naazir?
81. How is it to say that Allah عَزَّوَجَلَّ is Hazir and Naazir?
82. Is the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Hazir and Naazir?
83. Is the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ present everywhere with his blessed human body?

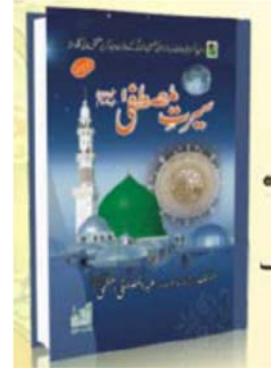
84. Has the belief of Hazir and Naazir been proved by the Holy Quran?
85. Has the belief of Hazir and Naazir been proved by the blessed Ahadees as well?
86. Is it possible for anyone to be Noor as well as a human?
87. What is our belief about the Beloved Rasool ﷺ being Noor and a human?
88. Is it proved by the Quran that the Beloved Rasool ﷺ is Noor?
89. Has the Noble Rasool ﷺ himself mentioned that he is Noor?
90. How is it to deny the humanness of the Beloved Rasool ﷺ?
91. How is it to say that the Beloved Rasool ﷺ is a human like us?

### *Chapter 3:*

## *Beloveds of Mustafa*

*This chapter contains brief information in the form of questions and answers on the topics: Family of Mustafa, beauty of Mustafa, companions of Mustafa, and beloveds of Allah and Mustafa.*

## Beloveds of Mustafa



### Family of Mustafa ﷺ

**Question 1:** Which tribe did the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ belong to?

**Answer:** Our Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ belonged to a famous and respectable tribe of Arab known as Quraysh.

**Question 2:** Which Nabi's descendant is our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** Our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a descendant of Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام.

**Question 3:** How many forefathers are there between our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام?

**Answer:** There are 22 forefathers between our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام.

**Question 4:** Briefly tell us the blessed lineage<sup>1</sup> of our Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

**Answer:** The blessed lineage of our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is as follows: 'Sayyiduna Muhammad Bin 'Abdullah Bin 'Abdul Muttalib Bin Haashim Bin 'Abd Manaaf Bin Qussa Bin Kilaab Bin Murrah. (*Sahih Bukhari, vol. 2, pp. 573*)

**Question 5:** How many uncles did our Noble Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have?

**Answer:** Our Noble Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had twelve uncles.

**Question 6:** Did all the uncles of our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ embrace Islam?

**Answer:** No! Only two of the twelve uncles of our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ embraced Islam. The names of those uncles who embraced Islam are Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyiduna Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ.

### Blessed wives of the Holy Rasool ﷺ

**Question 7:** How many blessed wives did our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have?

**Answer:** Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had 11 wives. They are all called 'أُمَّهَاتُ الْمُؤْمِنِينَ' [Ummahatul-Mu'mineen] i.e. the mothers of believers.

**Question 8:** Tell the blessed names of the mothers of believers.

**Answer:** The blessed names of the mothers of believers are as follows:

1. Sayyidatuna Khadijah Bint-e-Khuwaylid رَضِيَ اللهُ تَعَالَى عَنْهَا.
2. Sayyidatuna Sawdah Bint-e-Zam'ah رَضِيَ اللهُ تَعَالَى عَنْهَا.
3. Sayyidatuna 'Aaishah Bint-e-Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهَا.

<sup>1</sup> The series of families that a person comes from originally.

4. Sayyidatuna Hafsa Bint-e-'Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهَا.
5. Sayyidatuna Umm-e-Salamah Bint-e-Abu Umayyah رَضِيَ اللهُ تَعَالَى عَنْهَا.
6. Sayyidatuna Umm-e-Habibah Bint-e-Abu Sufyan رَضِيَ اللهُ تَعَالَى عَنْهَا.
7. Sayyidatuna Zaynab Bint-e-Jahsh رَضِيَ اللهُ تَعَالَى عَنْهَا.
8. Sayyidatuna Zaynab Bint-e-Khuzaymah رَضِيَ اللهُ تَعَالَى عَنْهَا.
9. Sayyidatuna Maymunah Bint-e-Haaris Hilaliyyah رَضِيَ اللهُ تَعَالَى عَنْهَا.
10. Sayyidatuna Juwayriyah Bint-e-Haaris Khuza-iyah رَضِيَ اللهُ تَعَالَى عَنْهَا.
11. Sayyidatuna Safiyah Bint-e-Huyaiyy-ibn-Akhtab رَضِيَ اللهُ تَعَالَى عَنْهَا. (Mawahib-ul-Ladunniyyah, vol. 1, pp. 401)

## Blessed sons

**Question 9:** How many blessed sons did the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have?

**Answer:** He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had three sons whose names are as follows:

1. Sayyiduna Qasim رَضِيَ اللهُ تَعَالَى عَنْهُ.
2. Sayyiduna Ibraheem رَضِيَ اللهُ تَعَالَى عَنْهُ.
3. Sayyiduna Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ. Tayyib and Taahir were also his titles. (Mawahib-ul-Ladunniyyah, vol. 1, pp. 391)

## Blessed daughters

**Question 10:** How many blessed daughters did the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have? What were their names?

**Answer:** He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had four blessed daughters whose names are as follows:

1. Sayyidatuna Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا.
2. Sayyidatuna Ruqaiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا.
3. Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا.
4. Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا. (Mawahib-ul-Ladunniyyah, vol. 1, pp. 391)

## Beauty of Mustafa

### Luminous face

**Question 11:** How was the luminous face of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** The blessed face of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was a reflection of the Divine beauty, extremely beautiful, perfectly fleshy and rather round. Sayyiduna Jabir Bin Samurah رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I once saw the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in a moonlit night. I saw the moon one time and then the Beloved Rasool, صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so I found his face more beautiful than the moon. (Shumail-e-Muhammadiyah, pp. 24, Hadees 9)

**Question 12:** Was our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ more beautiful than Sayyiduna Yusuf عَلَيْهِ السَّلَام?



**Answer:** Yes! Our Beloved Rasool ﷺ was more beautiful than Sayyiduna Yusuf عَلَيْهِ السَّلَام. It is narrated that Sayyiduna Yusuf عَلَيْهِ السَّلَام was more beautiful than everyone in all creatures including all the previous Ambiya and Rusul, but the beauty, which Allah عَزَّوَجَلَّ has bestowed upon our Beloved Rasool ﷺ was not given upon anyone else. In addition, Sayyiduna Yusuf عَلَيْهِ السَّلَام was given a part of beauty, but the Holy Rasool ﷺ was blessed with whole beauty. (*Khasaais-ul-Kubra*, vol. 2, pp. 309)

*Husn hay bay-misaal soorat la-jawab*

*Mayn fida, tum aap ho apna jawab*

**Question 13:** Tell us any two couplets of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ about the blessed face of the Beloved Nabi ﷺ؟

**Answer:** A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has beautifully written the following two couplets about the blessed face of our Beloved Nabi ﷺ:

*Chand say munh pay taaba<sup>n</sup> darakhshan Duood*

*Namak aagee<sup>n</sup> sabahat pay lakhaun salam*



**Translation of the couplet:** May Duood of Noor be upon the blessed face of the Beloved Rasool ﷺ which is more beautiful than the moon! May millions of Salam be upon his great beauty!

*Jis say tareek dil jagmaganay lagay*

*Us chamak wali rangat pay lakhaun salam*

## Luminous eyes

**Question 14:** How were the luminous eyes of the Beloved Rasool ﷺ؟

**Answer:** The luminous eyes of our Beloved Rasool ﷺ were big and it would naturally seem as if kohl is applied to them without it being applied. Eye lashes were excellently thick and beautifully long. The eye-ball was greatly dark and the whiteness was brilliant white with thin red strings in it.

**Question 15:** How was the blessed eyesight of the Beloved Rasool ﷺ؟

**Answer:** The blessed eyesight of the Beloved Rasool ﷺ had a miraculous glory. He ﷺ could see simultaneously ahead and back, right and left, up and down. He ﷺ could also see equally well during day and night, as well as in dark and in daylight.

*(Khasaais-ul-Kubra, vol. 1, pp. 104)*

**Question 16:** Tell us some couplets about the luminous eyes of the Noble Rasool ﷺ:

**Answer:** A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written the following couplets about the luminous eyes of the Noble Rasool ﷺ:

*Jis taraf uth gayi dam mayn dam aa gaya*

*Us nigah-e-'inayat pay lakhaun salam*

*Kis ko daykha yeh Musa say poochhay koi*

*Ankhaun walon ki himmat pay lakhaun salam*

*Sar-e-'Arsh per hay tayri guzar dil-e-fersh per hay tayri nazar*

*Malakoot-o-mulk mayn koi shay nahin woh jo tujh pay 'iyaan nahin*

## Blessed ears

**Question 17:** Tell us something about the blessed ears of the Holy Rasool ﷺ?

**Answer:** The blessed ears of our Holy Rasool ﷺ were perfect.

**Question 18:** How was the hearing power of our Beloved Rasool ﷺ?

**Answer:** The hearing power of the Beloved Rasool ﷺ also had a miraculous glory, as he ﷺ could hear sounds from far and near equally well. He ﷺ said to the companions: 'إِنِّي أَرَى مَا لَا تَرَوْنَ وَ أَسْمَعُ مَا لَا تَسْمَعُونَ' i.e. What I see, you do not see and what I hear, you do not hear. (*Sunan Ibn Majah, vol. 4, pp. 646, Hadees 419*)

**Question 19:** Tell us any couplet about the blessed hearing of the Beloved Rasool ﷺ?

**Answer:** A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written the following couplet about the hearing of the Beloved and Blessed Rasool ﷺ:

*Door-o-nazdeek kay sunnay walay woh kaan  
Kaan la'l-e-karamat pay lakhaun salam*

**Translation:** It is as if the blessed ears of the Beloved Rasool ﷺ are the pearls of respect, diamonds of glory and treasures of greatness. He ﷺ can hear sounds equally well from near and far. May millions of Salam be upon the hearing of such blessed ears!

## Blessed eyebrows

**Question 20:** How were the blessed eyebrows of the Beloved Rasool ﷺ?

**Answer:** The blessed eyebrows of the Beloved Rasool ﷺ were beautifully thick-haired, excellently long, thin and so close to each other that it seemed from a short distance as if they were joined with each other. Between both of these eyebrows was a vein that would stand out in the state of wrath. (*Shumaail-e-Muhammadiyah, pp. 21, Hadees 7*)

**Question 21:** Tell us any couplet about the eyebrows of the Beloved Rasool ﷺ:

**Answer:** A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states in praise of blessed eyebrows of the Noblest Rasool ﷺ.

*Jin kay Sajday ko mihrab-e-Ka'bah jhuki  
Un bha`won ki latafat pay lakhaun salam*

## Blessed nose

**Question 22:** How was the blessed nose of the Rasool of Rahmah ﷺ?

**Answer:** The blessed nose of the Rasool of Rahmah ﷺ was beautiful, excellently long and high with Noor shining on it. It would seem to anyone not seeing carefully that the blessed nose of the Beloved Rasool ﷺ was very high, whereas his blessed nose was not very high. In fact, it would appear to be high due to the Noor shining on it. (*Shumaail-e-Muhammadiyah, pp. 21, Hadees 7*)

**Question 23:** Tell us any couplet about the blessed nose of the Beloved Rasool ﷺ:

**Answer:** A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states in praise of the blessed nose of the Noblest Rasool ﷺ.

*Neechi ankhaun ki sharm-o-haya per Durood  
Aoonchi beeni ki rif'at pay lakhaun salam*

## Blessed forehead

**Question 24:** How was the blessed forehead of the Noble Rasool ﷺ?

**Answer:** The blessed forehead of the Beloved Rasool ﷺ was nicely broad and wide with natural brightness on it.

**Question 25:** Tell us any couplet about the blessed forehead of the Beloved Rasool ﷺ:

**Answer:** Beholding the very same beautiful forehead, Sayyiduna Hassaan Bin Saabit رضى الله تعالى عنه who was a poet of the court of the Holy Rasool ﷺ wrote the following couplet:

مَتَى يَبْدُ فِي الدَّاجِي الْبُهَيْمِ جَبِينُهُ!  
يُلْحَ مِثْلَ مِصْبَاحِ الدُّجَى الْمُتَوَقِّدِ

That is, when the blessed forehead of our Beloved Rasool ﷺ appears in a dark night, it shines like lamps that shine in the darkness of night.

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has also said:

*Jis kay maathay shafa'at ka sahra raha  
Us Jabeen-e-Sa'adat pay lakhaun salam*

## Blessed mouth

**Question 26:** What do you know about the blessed mouth of the Beloved Rasool ﷺ?

**Answer:** The blessed cheeks of our Beloved Rasool ﷺ are soft and smooth. His blessed mouth is broad with shining and perfect teeth. When he talked, a Noor would emerge from between both of his front teeth. Whenever he ﷺ smiled in darkness, the brightness of his blessed teeth would brighten up things in his surroundings. (*Seerat-e-Mustafa*, pp. 574, *Shumaail-e-Muhammadiyah*, pp. 21-26, *Hadees*, 7-14)

**Question 27:** Tell us a couplet about the blessed mouth of the Beloved Rasool ﷺ?

**Answer:** Praising the blessed mouth, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said:

*Woh dahan jis ki her baat Wahi-e-Khuda  
Chashma-e-'ilm-o-hikmat pay lakhaun salam*



## Holy companions of Mustafa

**Question 28:** Who was the first to embrace Islam?

**Answer:** Sayyiduna Abu Bakr Siddeeq رضی اللہ تعالیٰ عنہ was the first among men to embrace Islam. Sayyiduna Ali-ul-Murtada کرمہ اللہ تعالیٰ وجہہ الکریم was the first among children to embrace Islam, and Sayyiduna Khadijah رضی اللہ تعالیٰ عنہا was the first among women to embrace Islam.

**Question 29:** Who shed blood first for the sake of Islam?

**Answer:** Sayyiduna Sa'd Bin Abi Waqas رضی اللہ تعالیٰ عنہ was the first to shed blood for the sake of Islam.

**Question 30:** Who killed Abu Jahl, the deadliest enemy of Islam?

**Answer:** Sayyiduna Mu'aaz and Sayyiduna Mu'awwiz رضی اللہ تعالیٰ عنہما killed Abu Jahl, the deadliest enemy of Islam.

**Question 31:** Which companion is known as the 'أَمِينُ الْأُمَّةِ' [Ameen-ul-Ummah]?

**Answer:** Sayyiduna Abu 'Ubaydah Bin Jarrah رضی اللہ تعالیٰ عنہ is known as the 'Ameen-ul-Ummah.'

**Question 32:** Which companion is known as the 'مُعَلِّمُ الْأُمَّةِ' [Mu'allim-ul-Ummah] (i.e. teacher of Ummah)?

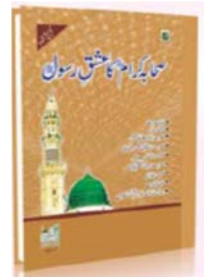
**Answer:** Sayyiduna Abdullah Bin Mas'ood رضی اللہ تعالیٰ عنہ is known as the 'Mu'allim-ul-Ummah'.

**Question 33:** Which blessed companions are known as 'شَيْخَيْنِ' [Shaykhayn]?

**Answer:** Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq and Sayyiduna 'Umar Farooq رضی اللہ تعالیٰ عنہما are known as Shaykhayn.

**Question 34:** Who is called the host of Rasool?

**Answer:** Sayyiduna Abu Ayyub Ansari رضی اللہ تعالیٰ عنہ is called the host of Rasool.



**Question 35:** Which companion led Salah while the Beloved Rasool ﷺ was ill?

**Answer:** Sayyiduna Abu Bakr Siddeeq رضى الله تعالى عنه led Salah while the Beloved Rasool ﷺ was ill.

**Question 36:** Which companions had the privilege to give funeral bath to our Beloved Rasool ﷺ after his visible demise?

**Answer:** The companions who had the privilege to give funeral bath to our Beloved Rasool ﷺ after his visible demise are as follows:

1. Sayyiduna Ali-ul-Murtada كثره الله تعالى وجهه الكريم.
2. Sayyiduna Abbas رضى الله تعالى عنه.
3. Sayyiduna Fadl Bin 'Abbas رضى الله تعالى عنه.
4. Sayyiduna Qasm Bin 'Abbas رضى الله تعالى عنه.
5. Sayyiduna Abu Sufyan Bin Haaris رضى الله تعالى عنه.
6. Sayyiduna Usamah Bin Zayd رضى الله تعالى عنه.
7. Sayyiduna Saalih Habashi رضى الله تعالى عنه.

**Question 37:** Which companion prepared the blessed grave of the Beloved Rasool ﷺ?

**Answer:** Sayyiduna Abu Talhah Ansari رضى الله تعالى عنه prepared the blessed grave of the Beloved Rasool ﷺ.

**Question 38:** Tell the names of the companions رضى الله تعالى عنهم who had the privilege of lowering the Revered and Renowned Rasool ﷺ in the luminous grave.

**Answer:** The names of the companions رضى الله تعالى عنهم who had the privilege of lowering the Revered and Renowned Rasool ﷺ in the luminous grave are mentioned below:

1. Sayyiduna 'Ali-ul-Murtada كثره الله تعالى وجهه الكريم.
2. Sayyiduna 'Abbas رضى الله تعالى عنه.
3. Sayyiduna Fadl Bin 'Abbas رضى الله تعالى عنه.
4. Sayyiduna Qasm Bin 'Abbas رضى الله تعالى عنه.

## Beloveds of Allah and Mustafa

**Question 39:** What is meant by 'وَلَايَتِ' [Wilayat]?

**Answer:** 'وَلَايَتِ' [Wilayat] means special closeness that Allah عز وجل bestows upon his pious bondmen merely by His grace and benevolence.

**Question 40:** Can a person who has no religious knowledge be granted Wilayat?

**Answer:** No! Wilayat cannot be granted to anyone who has no religious knowledge. It is necessary to have religious knowledge in order to be blessed with Wilayat.



**Question 41:** What is meant by acquisition of knowledge?

**Answer:** Acquisition of knowledge means gaining religious knowledge by apparent means or by being blessed with knowledge by Allah ﷺ, before anyone reaches the rank of Wilayat.

**Question 42:** Whose Ummah's Awliya are greatest?

**Answer:** The Awliya of the Ummah of the Holy Rasool ﷺ are the greatest.

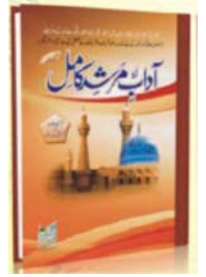
**Question 43:** Is any Wali greater than any blessed companion?

**Answer:** No. No matter how high the rank of a Wali, he cannot reach the rank of a blessed companion.

(Bahar-e-Shari'at, Imam ka Bayan, vol. 1, pp. 253)

**Question 44:** Is Tareeqah against Shari'ah?

**Answer:** No. Tareeqah is the inner part of Shari'ah. (Bahar-e-Shari'at, Wilayat ka Bayan, vol. 1, pp. 264)



**Question 45:** Can a Wali be relieved of observing the commandments of Shari'ah?

**Answer:** No. No matter how high the rank of a Wali, he cannot be relieved of observing the commandments of Shari'ah. (Bahar-e-Shari'at, Wilayat ka Bayan, vol. 1, pp. 266)

**Question 46:** Ambiya Kiraam ﷺ and martyrs are alive after their demise; so are Awliya also alive after their demise?

**Answer:** Yes! Awliya are also alive. A'la Hadrat ﷺ has stated on page 545 of the twenty ninth volume of *Fatawa Razawiyyah*:

- ❖ Awliya [i.e. friends of Allah] are alive after their demise. However, they are not alive like Ambiya Kiraam ﷺ because Ambiya Kiraam are alive in spiritual, physical and worldly terms. They are absolutely alive as they were in the world. The post-demise life of Awliya is lower than them but higher than martyrs. It is stated in the Holy Quran about martyrs: 'Do not call them (i.e. martyrs) dead; they are alive.' (Fatawa Razawiyyah, vol. 29, pp. 545)
- ❖ 'Allamah Shaykh Abdul Haq Muhaddis Dihlvi ﷺ has stated: The Awliya of Allah ﷺ get transferred from this mortal world to the immortal abode. They are alive in the court of their Lord. Provided with sustenance, they are happy, but people cannot observe it. (Ashi'a-tul-Lam'aat, vol. 3, pp. 459)
- ❖ 'Allamah Ali Qari ﷺ has stated:

لَا فَرْقَ لَهُمْ فِي الْحَالِيْنَ وَلِذَا قِيلَ أَوْلِيَاءُ اللَّهِ لَا يَمُوتُونَ وَلَكِنْ يَنْتَقِلُونَ مِنْ دَارٍ إِلَى دَارٍ

i.e. there is no difference between both conditions (i.e. life and demise) of Awliya. For the very same reason, it is said that they do not die but rather they move from one house to the other.

(Mirqat-ul-Mafatih, vol. 3, pp. 459)

*Awliya hayn kaun kehta mer gaye  
Faani ghar say niklay baaqi ghar gaye*

**Translation:** Who says that Awliya have died! They have actually been transferred from the worldly home to the immortal one.

**Question 47:** Is it permissible to seek help from Awliya after their demise?

**Answer:** Yes. To seek help from Awliya after their demise is permissible. Shaykh-ul-Islam Sayyiduna Shahaab Ramli Ansari Shaafi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (who passed away in 1004 AH) was asked a question: '(O Sayyidi!) When common people get into troubles, they call out: For example, 'O so-and-so Shaykh!' They seek help from Ambiya Kiraam and Awliya. What is the ruling for them in the blessed Shari'ah?' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى issued a Fatwa: It is permissible to seek help from Ambiya Kiraam عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, Awliya عَلَيْهِمُ اللَّهُ تَعَالَى, Islamic scholars and pious Muslims after their demise. (*Fatawa-e-Ramli, vol. 4, pp. 733*)

**Question 48:** الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ We are Hanafi. So, what was the practice of our Imam Abu Hanifah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى in this matter?

**Answer:** الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ It is proved that our Imam Abu Hanifah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى also sought help from the Beloved and Blessed Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He has written two couplets in *Qasidah Nu'man*:

يَا أَكْرَمَ الثَّقَلَيْنِ يَا كَنْزَ الْوَرَى  
جُدْ لِي بِجُودِكَ وَارْضِنِي بِرِضَاكَ  
أَنَا طَامِعٌ بِالْجُودِ مِنْكَ لَمْ يَكُنْ  
لِابْنِ حَنِيفَةَ فِي الْأَنَامِ سِوَاكَ

**Translation:** O the most respected one among jinns and humans and O the treasure of Divine bounties! Please show me generosity and bestow upon me your pleasure. I am a seeker of your generosity. Abu Hanifah has no one else in the creatures except you. (*Qasidah Nu'maniyyah, pp. 200*)

## Visiting shrines and beholding graves

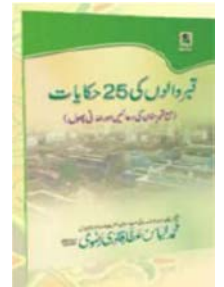
### Shar'i ruling about visiting graves

**Question 49:** What is the ruling on visiting the graves of common Muslims or shrines of Islamic saints?

**Answer:** Not only is it permissible but also Mustahab and Sunnah to visit the graves of common Muslims or shrines of Islamic saints. Our Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to see the graves of the martyrs of Uhud. (*Rad-dul-Muhtar, vol. 3, pp. 77, Al-Musannaf li-'Abdur Razzaq, vol. 3, pp. 381*) He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would make Du'a for them. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also said: You people behold graves. They are a means of disinterest in the world and remind [the beholder] of the Hereafter. (*Sunan Ibn Majah, vol. 2, pp. 252, Hadees 1571*)

**Question 50:** Is it a means of blessing to respectfully visit the tombs of Awliya?

**Answer:** Yes! To visit the tombs of Awliya respectfully is a privilege and a way to attain thousands of blessings. (*Fatawa Razawiyyah, vol. 29, pp. 282*)





## Mustahab method of visiting graves

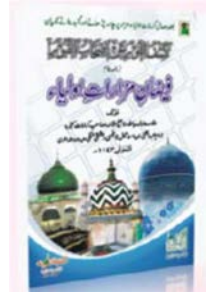
**Question 51:** What is the Mustahab method of visiting the graves?

**Answer:** Whenever anyone goes to visit the graves, it is Mustahab for him to follow the following pieces of advice.

- ❖ (At a non-Makruh time) he should first offer two Rak'at Nafl Salah at his home. In every Rak'at, he should recite 'آيَةُ الْكُرْسِيِّ' [Ayat-ul-Kursi] one time and 'سُورَةُ الْإِخْلَاصِ' [Surah Al-Ikhlās] three times after reciting 'سُورَةُ الْفَاتِحَةِ' [Surah Al-Fatihah]. He should then convey the reward of this Salah to the grave-dweller. Allah عَزَّوَجَلَّ will create Noor in the grave of the deceased person and will bestow plenty of reward upon (the reward-conveying) person. (*Aalamgiri, vol. 5, pp. 350*)
- ❖ Do not engage in useless talking when going to the graveyard.
- ❖ After you have reached the graveyard, come near the grave from the direction of the feet of the deceased and stand with your back towards the Qiblah and your face towards the face of the deceased. Do not come towards the grave from the direction of the head of the deceased as it will cause inconvenience to him i.e. the deceased will have to turn his head to see who has come. (*Rad-dul-Muhtar, vol. 3, pp. 179*)
- ❖ Then, say the following:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ  
لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآثِرِ

**Translation:** O the people of the graveyard! May Salam be upon you! May Allah عَزَّوَجَلَّ forgive us and you! You have come here before us and we will come here after you. (*Sunan-ut-Tirmizi, vol. 2, pp. 329, Hadees 1055*)



- ❖ Or say the following:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ أَنْتُمْ لَنَا  
سَلَفٌ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَا حِقُونَ<sup>1</sup>

**Translation:** O the people of the Muslim nation! May Salam be upon you! You have gone before us and we will meet you, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

- ❖ Recite Surah Al-Fatihah, Ayat-ul-Kursi, Surah Az-Zilzaal and Surah At-Takasur. One may recite Surah Al-Mulk and other Surahs as well and convey their reward to the deceased.
- ❖ If you want to sit there, then sit as far away as you used to sit with him when he was alive.

(*Rad-dul-Muhtar, vol. 3, pp. 179*)

<sup>1</sup> Bahar-e-Shari'at, vol. 1, pp. 849

## Determining day or time for visiting graves

**Question 52:** Is there any specific day or time for visiting the graves?

**Answer:** No! There is no specific day or time for visiting the graves. However, it is better to visit the graves during four days, i.e. Monday, Thursday, Friday and Saturday.

**Question 53:** Which is the best day or time for visiting graves?

**Answer:** Friday is the best day to visit the graves. If someone wants to go to the graveyard on Friday, so it is better to go before Salat-ul-Jumu'ah. On Saturday, the best time is until the sunrise, while on Thursday, the initial time of the day is the best. Some Islamic scholars have said that on Thursday it is better to go to the graveyard in the last part of the day. Likewise, it is better to visit the graves at sacred nights, such as 'شَبِّ بَرَاءَتِ' [Shab-e-Bara`at], 'شَبِّ قَدْرِ' [Shab-e-Qadr] etc. It is also better to go to the graveyard on Eid days and during the first ten days of Zul-Hijjah. (*Hamara Islam, part 5, Bab 2, pp. 360*)

### Third chapter at a glance

Have you got the answers of the following 53 questions from chapter 3?

1. Which Arab family did our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ belong to?
2. Whose descendant is our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
3. How many forefathers are there between our Noble Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyiduna Ibraheem عَلَيْهِ السَّلَامُ وَعَلَيْهِ السَّلَامُ?
4. Briefly tell the blessed lineage of our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
5. How many uncles did our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have?
6. Did all the uncles of our Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ embrace Islam?
7. How many blessed wives did our Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have?
8. Tell the blessed names of 'أُمَّهَاتُ الْمُؤْمِنِينَ' [Ummahat-ul-Mu`mineen].
9. How many blessed sons did our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have? Tell their names.
10. How many blessed daughters did our Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have? Tell their names.
11. How was the blessed face of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
12. Was our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ more beautiful than Sayyiduna Yusuf عَلَيْهِ السَّلَامُ?
13. Tell any two couplets of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ about the beauty of the blessed face of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
14. How were the blessed eyes of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
15. How was the blessed eyesight of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
16. Tell some couplets about the glory of the blessed eyes of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
17. Tell something about the blessed ears of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
18. How was the hearing power of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
19. Tell any couplet about the hearing power of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
20. How were the blessed eyebrows of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
21. Tell any couplet about the blessed eyebrows of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
22. How was the blessed nose of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
23. Tell any couplet about the blessed nose of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
24. How was the blessed forehead of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
25. Tell any couplet about the blessed forehead of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
26. What do you know about the blessed mouth of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
27. Tell any two couplets about the blessed mouth of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

28. Who was the first to embrace Islam?
29. Which companion shed blood first for the sake of Islam?
30. Who killed Abu Jahl - the deadliest enemy of Islam?
31. Which companion is known as the 'أَمِينُ الْأُمَّةِ' [Ameen-ul-Ummah]?
32. Which companion is known as the 'مُعَلِّمُ الْأُمَّةِ' [Mu'allim-ul-Ummah] (teacher of Ummah)?
33. Which companions are known as the 'شَيْخَيْنِ' [Shaykhayn]?
34. Which companion is called the host of Rasool?
35. Which companion performed the duty of leading Salah while our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was ill?
36. Which companions had the privilege of giving our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ funeral bath after his visible demise?
37. Which companion prepared the blessed grave of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
38. Tell the names of those companions who had the privilege of lowering our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ into the blessed grave.
39. What does 'وَلَايَتِ' [Wilayat] mean?
40. Can anyone who has no religious knowledge gain Wilayat?
41. What does acquisition of religious knowledge mean?
42. Which Ummah's Awliya [أَوْلِيَاءِ] are the greatest?
43. Can any 'وَلِيٍّ' [Wali] be greater than a companion?
44. Is Tareeqah against Shari'ah?
45. Can any Wali be relieved of observing the commandments of Shari'ah?
46. Are Awliya alive after their demise?
47. Is it permissible to seek help from Awliya of Allah after their demise?
48. الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ We are Hanafi. So, what was the practice of our Imam A'zam Abu Hanifah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ in this matter?
49. What is the ruling on visiting shrines or graves of common Muslims?
50. Is it a way of attaining blessing to visit the shrines of Awliya respectfully?
51. What is the ruling on visiting the graves of common Muslims or the shrines of Islamic saints?
52. Is there a specific day or time for visiting graves?
53. Which is the best day or time for visiting graves?

*Chapter 4:***Worship**

*In this chapter, you will read about the following topics in the form of brief questions and answers:*

Types and rulings of impurity in terms of 'طهارة' [Taharah], method and manners of Ghusl and Tayammum, preconditions for Azan, Iqamah, Imamat (i.e. the act of leading the Salah), Iqtida, method of offering Taraweeh and Witr Salah and their rulings, method and rulings of Sajdah Sahw and Sajdah of recitation of Holy Quran, excellence and rulings on Salat-ul-Jumu'ah, method of the sermon of Salat-ul-Jumu'ah and Eid Salah, rulings of funeral Salah with funeral rites, burial and Talqeen etc. brief and basic Islamic information about Sawm, Zakah, Sadaqah Fitr, Hajj and animal sacrifice.

# Taharah (Purity)

## Rulings on Taharah

**Question 1:** What is meant by 'طَهَارَةٌ' [Taharah]?

**Answer:** Taharah means that the Salah-offering person's body, clothes and the place where he has to offer Salah must be free of impurity.



**Question 2:** How many types of Taharah are there?

**Answer:** There are two types of Taharah: (1) 'طَهَارَتِ صُغْرَى' [Taharat-e-Sughra] (2) 'طَهَارَتِ كُبْرَى' [Taharat-e-Kubra].

Taharat-e-Sughra means Wudu and Taharat-e-Kubra means Ghusl. (*Bahar-e-Shari'at, vol. 1, pp. 282*)

## Types of impurity

**Question 3:** How many types of impurity are there?

**Answer:** There are two types of impurity: (1) 'حُكْمِيَّة' [Hukmiyyah] (2) 'حَقِيقِيَّة' [Haqeeqiyyah]

**Question 4:** What is meant by Hukmiyyah impurity?

**Answer:** The impurity that cannot be seen is called Hukmiyyah impurity. It is considered impurity merely because Shari'ah has declared it to be impurity. For example, being without Wudu or needing to perform obligatory Ghusl.

**Question 5:** What is the method of gaining purity in case of being in the state of Hukmiyyah impurity?

**Answer:** The method of gaining purity in this case is that Wudu should be performed when it is obligatory to perform Wudu and Ghusl should be performed when it is obligatory to perform Ghusl.

**Question 6:** What is meant by Haqeeqiyyah impurity?

**Answer:** Haqeeqiyyah impurity is the impure substance that is noticeable when it comes into contact with clothes or body; such as faeces, urine etc.

**Question 7:** What is the method of gaining purity in case of being in the state of Haqeeqiyyah impurity?

**Answer:** The method of gaining purity in this case is that the clothes or the body etc. should be purified by washing the impurity off it.

There are two types of Haqeeqiyyah impurity: (1) 'نَجَاسَتِ غَلِيْظَةٍ' [Ghaleezah Impurity] (2) 'نَجَاسَتِ خَفِيْفَةٍ' [Khafeefah Impurity].

## Ghaleezah impurity



**Question 8:** What is the ruling on Ghaleezah impurity?

**Answer:** The ruling on Ghaleezah impurity is strict and is as follows:

- ❖ If it comes into contact with the body or clothes in the quantity that is more than a dirham, it is Fard to purify it. If Salah is offered without purifying the body or clothes, then Salah will not be valid.
- ❖ If it comes into contact with the body or clothes equal to the quantity of a dirham, then it is Wajib to purify it. If Salah is offered without purifying the body or clothes, the Salah will be Makruh Tahreemi and it will be Wajib in this case to repeat such Salah after purifying the body or clothes.
- ❖ If it comes into contact with the body or clothes less than the quantity of a dirham, it is Sunnah to purify it. If Salah is offered without purifying it, the Salah will be valid but contrary to [i.e. against] Sunnah. It is better to repeat such a Salah.

**Question 9:** What is meant by Ghaleezah impurity being equal to or more than or less than a dirham?

**Answer:** Here is an explanation of what is meant by Ghaleezah impurity being more, less or equal to the quantity of a dirham. If Ghaleezah impurity is thick like faeces, dung etc., one dirham means the weight equal to 4.50 Masha (i.e. 4.374 gm). Therefore, thick Ghaleezah impurity being more or less than a dirham means that it is more or less than 4.50 Masha in weight. If Ghaleezah impurity is thin like urine etc., one dirham means certain length and width. That is, keep the palm flat and spread it widely, then pour water onto it slowly until no more water could stay within it. Now the space of the palm covered by this water is the quantity of one dirham. (*Bahar-e-Shari'at, vol. 1, pp.389*)

If Ghaleezah impurity has come into contact with different parts of the body or those of a piece of cloth in such a way that no part is soiled [i.e. stained] with it equal to one dirham singly but it is equal to one dirham collectively [i.e. the total amount of impurity from different parts is equal to one dirham], then it will be considered as being equal to one dirham. And if it is more than one dirham, then it will be considered as being more than one dirham. In case of Khafeefah impurity also, the same ruling will apply on the basis of the total amount of impurity. (*Ibid, vol. 1, pp. 393*)

**Question 10:** Which things are Ghaleezah impurity?

**Answer:** Human urine, faeces, flowing blood, pus, mouthful of vomit, tears from an aching eye, urine and faeces of Haraam quadrupeds [i.e. four-legged animals], dung of horses and of every Halal animal, droppings of hen and duck, every type of wine, the pig meat, its bones and its hair, the blood of a lizard or chameleon and the saliva of ferocious [i.e. violent and dangerous] quadrupeds are all Ghaleezah impurity. In addition, the urine and a mouthful of a vomit of a baby are also Ghaleezah impurity. It is generally believed that the urine of such babies is pure, but this is incorrect. (*Ibid, vol. 1, pp. 390-391*)



## Khafeefah impurity

**Question 11:** What is the ruling on Khafeefah impurity?

**Answer:** The ruling on Khafeefah impurity is less strict.

- ❖ If it has come into contact with a part of the body or clothing in the quantity that is less than one quarter of that part, then it is forgiven.
- ❖ If it is equal to one quarter of that part, then it is Wajib to wash it.
- ❖ If it is more than one quarter of that part, it is Fard to purify it. Salah will not be valid if offered without washing and purifying it. *(Ibid, vol. 1, pp. 387)*

**Question 12:** Which things are Khafeefah impurity?

**Answer:** The urine of Halal animals and horses and the droppings of Haraam birds are all Khafeefah impurity. If Ghaleezah impurity is mixed with Khafeefah impurity, so all will be considered Ghaleezah. *(Bahar-e-Shari'at, Bayan about impurities, rulings about impurities, vol. 1, pp. 391-392)*

**Question 13:** What is the method of purifying the impure body or clothes?

**Answer:** There are two methods of purifying the impure body or clothes:

1. If the impurity is thin, then the body or the cloth will get pure after being washed three times. It is also necessary to squeeze the cloth all three times with all strength, i.e. no drop of water should drip from the cloth if squeezed once again. One should wash hands after squeezing the cloth for the first and the second time. And after he has squeezed it for the third time, the cloth and the hands will get pure. If the impurity is thick such as dung, blood, faeces, etc., so it is necessary to remove it. There is no limit on the number of washes; no matter one has to wash it four or five times. *(Bahar-e-Shari'at, Bayan about impurity, method of purifying impure things, vol. 1, pp. 397-398)* However, the ruling of washing and squeezing three times will apply when the cloth is washed in a small quantity of water.
2. If it is washed in a large pond (that covers the area of 25 square yards or 225 square feet or more, a canal, a river or sea etc.); or a lot of water is flowed (from a tap, pipe, or water vessel<sup>1</sup> etc.) on the cloth or it is washed in the flowing water (of a river etc.) then squeezing is not a condition in these cases. *(Fatawa Amjadiyyah)*

The Islamic jurists رحمہم اللہ تعالیٰ have stated: Leave thick cloth, sackcloth or any other impure cloth under the flowing water for the whole night, it will become pure. The actual ruling is that it will be considered pure when there is the strong likelihood that water may have washed the impurity away. Squeezing is not a condition in case of purifying it in flowing water.

*(Bahar-e-Shari'at, Bayan about Impurity, method of purifying impure things, vol. 1, pp. 399)*

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<sup>1</sup> Vessel is an old type of container used for holding water.

# Ghusl

## Essentials of Ghusl

**Question 14:** How many Fard acts are there in Ghusl? And what do they mean?

**Answer:** There are three Fard acts in Ghusl:

1. **Rinsing the mouth:** Rinsing does not mean taking a little water into the mouth and then spitting it out quickly. It is essential that water reach every part and every cavity of the mouth from lips to the end of the throat. (*Khulasa-tul-Fatawa, vol. 1, pp. 21*)
2. **Sniffing water into the nose:** Quickly splashing a little water onto the tip of the nose is not sufficient. It is essential to wash the inside of the nose up to the end of soft nasal bone. (*Ibid*)
3. **Ablution of the whole external body:** It is essential that water flow on each and every part and down [soft fine hair] of the body from the hair of the head to the soles of the feet. There are some such parts of the body which may remain unwashed if care is not taken and Ghusl will not be valid. (*Aalangi, vol. 1, pp. 14*)



## Method of Ghusl

- ❖ Make the following intention in the heart without uttering any word: 'I am going to take bath for attaining purity.'
- ❖ First wash both hands up to wrists three times.
- ❖ Then wash excretory organs whether or not impurity is present there.
- ❖ Now, if there is any impurity on any part of the body, remove it.
- ❖ Then perform Wudu as is performed for Salah, but do not wash feet if water is accumulated around you. In case of performing Ghusl on some stool or at such a place where water does not accumulate, wash feet as well.
- ❖ Then moisten the body with wet hands, especially in winter season. (While doing Ghusl, soap may also be used).
- ❖ Then pour water three times on the right shoulder, three times on the left shoulder, then on the head and on the whole body three times.
- ❖ Now move a little away from the place of Ghusl and wash feet if not washed during Wudu.



## Manners of Ghusl

**Question 15:** Which are the things one should be careful about when performing Ghusl?

**Answer:** The following are the things one should be careful about when performing Ghusl:

- ❖ Do not face Qiblah while taking bath.
- ❖ Rub the entire body with hands while taking bath.

- ❖ Perform Ghusl at such a place where nobody could see you. If such place is not available, a man should cover his Satr with a thick piece of cloth. [Satr includes the body area from the navel up to a little below both of the knees]. If thick cloth is not available, two or three or more thin cloths can be wrapped on Satr as thin cloth will stick with the body and colour of thighs or knees may get exposed, Allah عَزَّوَجَلَّ forbid. A woman must take more cautions.
- ❖ Do not talk about anything during Ghusl.
- ❖ Do not recite any Du'a.
- ❖ After you have performed Ghusl, there is no harm in wiping the body with a towel etc.
- ❖ Put on your clothes immediately after the Ghusl. To offer two Rak'at Nafil Salah is Mustahab if it is not a Makruh time. (*Namaz kay Ahkam, Ghusl ka Tareeqah, pp. 100*)

## Prohibited things for one who is without Wudu or Ghusl

**Question 16:** Which acts cannot be done in the state of impurity?

**Answer:** The following acts cannot be done in the state of impurity:

### 1. The following things are Haraam for the one whom Ghusl is Fard for:

- ❖ To go to Masjid
- ❖ To perform Tawaf
- ❖ To touch the Holy Quran
- ❖ To recite the Holy Quran even without touching it. (*Durr-e-Mukhtar, vol. 1, pp. 343 - 348*)
- ❖ To write any Ayah of the Quran.
- ❖ To write a Quranic-Ayah-containing Ta'weez.
- ❖ To touch or to wear such a Ta'weez or ring that has Quranic Ayahs or 'حُرُوفٍ مُّقَطَّعَاتٍ' [Huroof-e-Muqatta'at] written on it. (*Bahar-e-Shari'at, Ghusl ka Tareeqah, vol. 1, pp. 326*) (There is no harm in wearing or touching a Ta'weez that is wrapped in plastic or is wax-coated and is sewn in leather or cloth).

### 2. The following things are Haraam for one who does not have Wudu:

- ❖ If anyone does not have Wudu or does not have Ghusl, it is Haraam for him to touch any utensils such as plates or bowls which have any blessed Surah or Ayah inscribed upon them. (*Aalamgiri, vol. 1, pp. 39*)
- ❖ The same ruling applies to touching or reciting the translation of the Holy Quran whether in Persian or Urdu or any other language. (*Bahar-e-Shari'at, Ghusl ka Tareeqah, vol. 1, pp. 327*)

## Permissible things for one who is without Wudu and Ghusl

**Question 17:** Which things may be done in the state of impurity?

**Answer:** There is no harm in doing the following things in the state of impurity:

### 1. One who does not have Wudu may do the following things:

- ❖ If the Holy Quran is wrapped in a casing, there is no harm in touching the case without Wudu or Ghusl. *(Al-Hidayah, vol. 1, pp. 33)*
- ❖ It is permissible to hold the Holy Quran with such a cloth or handkerchief etc. which is neither a part of your dress nor is it permanently attached with the copy of the Holy Quran. *(Rad-dul-Muhtar, vol. 1, pp. 348)*
- ❖ It is Haraam to touch the Holy Quran or any Quranic Ayah without Wudu. However, there is no harm in reciting it by heart or by looking at it without touching. *(Ibid)*

### 2. The one Ghusl is Fard for can do the following things:

- ❖ There is no harm in reciting any Ayah of the Holy Quran with the intention of making Du'a or getting blessings. For example, reciting 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', or reciting 'أَشْكُرُكَ يَا رَبِّ الْعَالَمِينَ' for thanking Allah عَزَّوَجَلَّ or reciting 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ' upon hearing the news of a Muslim's death or news of any type of loss; or reciting Surah Al-Fatihah or Ayat-ul-Kursi or last three Ayahs of Surah Al-Hashr with the intention of praising Allah عَزَّوَجَلَّ and without the intention of reciting the Holy Quran. *(Aalamgiri, vol. 1, pp. 38)*
- ❖ The last three Surahs of the Holy Quran that begin with the word 'قُلْ' [Qul] may be recited without uttering the word 'قُلْ' [Qul] with the intention of praising Allah عَزَّوَجَلَّ. These Surahs along with the word 'Qul' cannot be recited even with the intention of praising Allah عَزَّوَجَلَّ because reciting them with the word 'Qul' is an obvious indication of reciting the Quran. Intention will make no difference in this case. *(Bahar-e-Shari'at, vol. 1, pp. 326)*
- ❖ There is no harm in looking at the Holy Quran no matter if one sees the words and understands them and recites them in his heart [without uttering any word]. The ruling of reciting by uttering words will not apply to reciting them in the heart [without uttering words].
- ❖ There is no harm in reciting Salat-'Alan-Nabi and Du'as, but it is better to recite them after making Wudu or rinsing the mouth.
- ❖ It is also permissible to reply to the Azan.

## Tayammum

**Question 18:** What is 'تَيَمُّم' [Tayammum]?

**Answer:** Tayammum is actually a substitute for Wudu and Ghusl. That is, one who has no Wudu or needs to perform Ghusl and has no access to water can do Tayammum in place of Wudu and Ghusl.



**Question 19:** Is there any difference between the Tayammum of Wudu and that of Ghusl?

**Answer:** No! There is no difference between the Tayammum of Wudu and Ghusl.

**Question 20:** If Ghusl is Fard for anyone; so can he offer Salah etc. after performing Tayammum of Ghusl or he is required to perform Tayammum of Wudu for Salah separately?

**Answer:** If Ghusl is Fard for anyone so he may offer Salah etc. after performing Tayammum. It is not necessary for him to perform Tayammum twice - one for Ghusl and the other for Wudu. He may make intention of both in one Tayammum; both will get performed. Furthermore, if he makes the intention of only Ghusl or only Wudu, even then it is sufficient.

**Question 21:** Has Tayammum been mentioned in the Holy Quran?

**Answer:** Yes! Tayammum has been mentioned in these words in part 6, Ayah number 6 of Surah Al-Ma'idah:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ  
مِنَ الْغَائِطِ أَوْ لَسْتُمْ مِنَ الْمَاءِ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا  
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

If you are ill or are on a journey or anyone of you returns from the toilet or you copulate with women and then do not find water, so perform Tayammum with pure earth; so rub your faces and hands with it.

*[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 6)*

## Fard acts in Tayammum

**Question 22:** How many Fard acts in Tayammum are there?

**Answer:** There are three Fard acts in Tayammum:

1. Intention.
2. Passing hands on the entire face.
3. Wiping both arms including the elbows.

**Question 23:** What is meant by intention of Tayammum?

**Answer:** The following intention is Fard [i.e. obligatory] when performing Tayammum: I am making Tayammum to gain purity from the state of non-Wudu or non-Ghusl or from both, and to make it permissible for me to offer Salah, etc. Remember that intention is actually the willingness of the heart, and uttering it verbally is better.

**Question 24:** What factors should be kept in mind when wiping the entire face while performing Tayammum?

**Answer:** The following things should be kept in mind when wiping the entire face in Tayammum:

- ❖ Wipe the entire face with hands ensuring that no part of the face is left without wiping. If even as much space as a hair is left without wiping, Tayammum will not be valid.
- ❖ It is necessary to wipe the hair of the beard, moustache and eyebrows.
- ❖ Take care that the skin below the eyebrows and above the eyes and the lower part of the nose are properly wiped. If care is not taken, these parts may remain unwiped and Tayammum may not be valid.
- ❖ Tayammum will not valid if eyes are tightly closed.
- ❖ It is also necessary to wipe the part of the lips that is visible when the mouth is closed in a natural position. If someone closes the mouth so tightly that some part of it is left unwiped while wiping the face, Tayammum will not be valid.

**Question 25:** What precautions should be taken while wiping both arms including the elbows during Tayammum?

**Answer:** While wiping both arms including the elbows during Tayammum, one should take care that no part, even equal to a particle, should be left unwiped; otherwise Tayammum will not be valid. If one is wearing a ring or a gemless ring or bangles or bracelets etc. it is Fard to pass the hand beneath them after removing them.

## Sunnahs of Tayammum

**Question 26:** How many Sunnahs of Tayammum are there?

**Answer:** There are ten Sunnahs of Tayammum:

1. Reciting بِسْمِ اللّٰهِ.
2. Hitting the hands over the ground.
3. Moving the hands back and forth<sup>1</sup> when placed over the ground.
4. Keeping gaps between the fingers.
5. Jerking the hands by hitting the lower part of one thumb against the other taking care not to make a clapping sound.
6. Wiping the face first and then the hands.

<sup>1</sup> i.e. moving the hands forwards first and then backwards.

7. Wiping them one after the other without delay.
8. Wiping the right arm first and then the left one.
9. Making Khilal [i.e. passing fingers through] the beard.
10. Making Khilal of fingers [i.e. passing fingers of one hand through the gaps of the fingers of the other hand rubbing them together]. This is considered Sunnah when dust has reached around fingers. If dust has not reached, e.g. if hands are hit (for Tayammum) on a thing etc. that has no dust on it, Khilal of fingers will be Fard. There is no need to hit the hands on the ground again for Khilal.

*(Bahar-e-Shari'at, vol. 1, pp. 356)*

## Method of Tayammum

- ❖ Make the intention of performing Tayammum.
- ❖ Recite **بِسْمِ اللَّهِ** and, with fingers spread wide open, hit hands on some pure object that is earthen-natured (e.g. stones, limestone, bricks, walls, earth etc.) and move the hands back and forth on that object.
- ❖ If hands become excessively dusty, reduce the excessive dust by jerking hands. Wipe the entire face with hands ensuring that no part of the face is left without wiping. If even as much space as a hair is left without wiping, Tayammum will not be valid.
- ❖ Again hit hands on that object like before and wipe both the arms from the nails to a bit above the elbows.
- ❖ Here is a convenient method of wiping arms during Tayammum. First place the four fingers of the left hand over the back of the right hand, leaving the left thumb, and take the fingers of the left hand from the tips of the fingers of the right hand to the end of the right elbow. Then, bring the palm of the left hand from the other side of the right elbow to the wrist of the right hand. Then, wipe the back of the right thumb with the thumb of the left hand. In the like manner, wipe the left arm with the right hand.
- ❖ If wiping is made with the palm and the fingers jointly, Tayammum will still be valid whether you pass the palm and fingers jointly from fingers towards elbow or vice versa. But this is contrary to Sunnah. Wiping the head and the feet is not required for Tayammum. *(Namaz kay Ahkam, pp. 128)*

## Excellence of 'سُورَةُ تَكْوِيْرِ' [Surah Takweer]

Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated about Surah Takweer in Khaza'in-ul-'Irfan: 'سُورَةُ كُوْرَت' [Surah Kuwwirat] is Makkiyyah; it consists of one Ruku', 29 Ayahs, 104 Kalimahs and 530 letters. It is stated in a Hadees: The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'One who likes to see the Judgement Day as if it is in front of his eyes, should recite 'سُورَةُ إِذَا الشَّمْسُ كُوْرَتْ' and 'سُورَةُ إِذَا السَّمَاءُ انْشَقَّتْ' and 'سُورَةُ إِذَا السَّمَاءُ انْفَطَرَتْ'. *(Sunan-ut-Tirmizi)*



# Azan



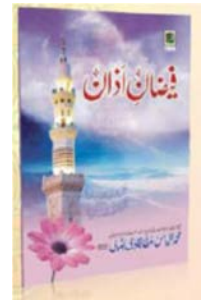
**Question 27:** What is Azan?

**Answer:** Azan is a certain type of announcement that is made in specific words before five Salahs so that Muslims may come to Masjid in order to be present with congregation in the court of their Lord.

**Question 28:** What is the method of calling out Azan?

**Answer:** The method of calling out Azan is as follows:

- ❖ The Azan-calling person should be in the state of Wudu.
- ❖ He should stand on a high place outside Masjid facing the Qiblah.
- ❖ He should insert forefingers into the openings of his ears.
- ❖ He should utter the words of Azan with pauses in a loud voice so that people may listen to them quite clearly.
- ❖ 'حَيَّ عَلَى الصَّلَاةِ' should be uttered turning the face towards the right side and 'حَيَّ عَلَى الْفَلَاحِ' should be uttered turning the face towards the left side.



**Question 29:** What do we call the Azan-calling person?

**Answer:** The Azan-calling person is called a Muazzin.

**Question 30:** What should the one who listens to Azan do?

**Answer:** One who listens to Azan should stop saying Salam, conversation, all other activities and even the recitation of the Holy Quran in the honour of Azan as long as the Azan continues. He should listen to Azan attentively and reply to it.

**Question 31:** What is the admonition [i.e. warning] for a person who keeps talking during Azan?

**Answer:** One who continues to talk during Azan is in danger of having a bad end at the time of death, *مَعَادَ اللَّهِ عَزَّوَجَلَّ! (Jami'-ur-Rumooz, vol. 1, pp. 124)*

**Question 32:** What is meant by replying to Azan?

**Answer:** Replying to Azan means:

- ❖ Whatever words the Muazzin utters, the listener should utter the same words after him, but in reply to *حَيَّ عَلَى الْفَلَاحِ* he should say *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*.

- ❖ When the Muazzin says **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ**, the listener should recite Salat-‘Alan-Nabi and it is Mustahab to kiss thumbs and then touch them to eyes and say:

**قُرَّةَ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ**

i.e. O Rasoolallah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! You are a solace to me. O Allah **عَزَّ وَجَلَّ**! Benefit me by my ability of hearing and seeing. (*Rad-dul-Muhtar, vol. 2, pp. 84*)

- ❖ In the Azan of Fajr, when the Muazzin utters **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ**, then the listener should say:

**صَدَقْتَ وَبَرَّرْتَ وَبِالْحَقِّ نَطَقْتَ**

(*Rad-dul-Muhtar, vol. 2, pp. 83*)

- ❖ After the Azan finishes, the Muazzin and the listeners should recite Salat-‘Alan-Nabi and then this Du’a:

**اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الثَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ابْتِ سَيِّدِنَا مُحَمَّدٍ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْبُودًا الَّذِي وَعَدْتَهُ وَأَرْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْبِعَادَ ط**

**Translation:** O Allah **عَزَّ وَجَلَّ**, Lord of this perfect invitation and of the Salah to be established! Grant to our Sovereign, Sayyiduna Muhammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, *Wasilah* and superiority and a high rank, and bless him with standing at the Maqaam-e-Mahmood which You have promised him and grant us his intercession on the Day of Judgement. Undoubtedly, You do not do anything against Your promise.

(*Bahar-e-Shari’at, vol. 1, pp. 474*)

## Iqamah

**Question 33:** What is Iqamah?

**Answer:** To utter the words of Azan quickly in low voice just before the start of the congregational Salah is called Iqamah or Takbeer.

**Question 34:** What is the difference between Azan and Iqamah?

**Answer:** Between Azan and Iqamah is a minor difference that is as follows:

- ❖ While calling out Azan, fingers are inserted into the openings of the ears, whereas this is not done in Iqamah.
- ❖ Azan is normally called out on a high place and outside the Masjid, whereas Iqamah is said inside the Masjid in the row just behind the Imam; standing either on the right or the left side.
- ❖ There is a decent interval between Azan and Salah; but Salah begins immediately after the Iqamah.
- ❖ In the Iqamah of all the five times only, **قَدْ قَامَتِ الصَّلَاةُ** (i.e. Salah has begun) is uttered twice after **حَيَّ عَلَى الْفَلَاحِ**.

**Question 35:** How should Iqamah be replied to?

**Answer:** Its reply is similar to that of Azan. However, in reply to **قَدْ قَامَتِ الصَّلَاةُ** the listener should say:

**أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ**

May Allah **عَزَّ وَجَلَّ** keep it established until the sky and the earth exist!

## Madani pearls

### Salat-‘Alan-Nabi, Salam and announcement to be made before Iqamah of all five Salahs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَىٰ آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
وَعَلَىٰ آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

Make the intention of I'tikaf. If you have a mobile phone, please switch it off. In order to get reward, listen to the Iqamah in a sitting position and reply to it. It is Sunnah to stand up when the Mukabbir [i.e. the Iqamah-saying person] says **حَيَّ عَلَى الْفَلَاحِ**.

### Make announcement after Iqamah

After the Iqamah, either the Imam or the Mukabbir should make the following announcement:

Straighten the rows by positioning your heels, necks and shoulders in the same alignment [i.e. a straight line]. Leaving space between two men is a sin. It is Wajib to touch your shoulders to the shoulders of those standing next to you, at both sides. Straightening the row is Wajib. Unless the front row is filled up to its both corners, starting Salah at a rear row is the missing of a Wajib, impermissible and a sin. Do not let the children who are less than 15 years of age [i.e. non-pubescent] to stand in the rows, nor ask them to stand at the corners; the row of these children should be made at the back of all rows.

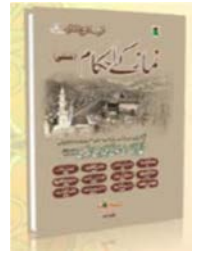
# Salah



## Preconditions of Imamat

**Question 36:** How many preconditions of Imamat are there?

**Answer:** The Imam leading the Salah of the person who has no Shar'i disability must meet the following six conditions:



1. Being a Muslim with correct Islamic beliefs.
2. Being an adult.
3. Being sane.
4. Being a man.
5. Being able to recite the Holy Quran with correct pronunciation.
6. No Shar'i disability<sup>1</sup>. (*Rad-dul-Muhtar, vol. 2, pp. 337*)

**Question 37:** Who deserves Imamat the most?

**Answer:** The most deserving of Imamat is the person who knows the rulings of Salah and purity the most even if he does not have full command over other areas of knowledge. He must also have memorized the Holy Quran to such an extent that he could recite it according to Sunnah with correct pronunciation. He must have no defect in his religion and he must avoid indecent deeds. (*Bahar-e-Shari'at, vol. 1, pp. 567*)

**Question 38:** Will Salah be valid if led by the Imam who has corrupt beliefs?

**Answer:** The Salah led by the Imam who has corrupt beliefs which have reached the extent of disbelief is not valid. The Salah led by the Imam whose corrupt beliefs have not reached the extent of disbelief is Makruh Tahreemi (i.e. it is Wajib to repeat such a Salah).

<sup>1</sup> If someone suffers from any illness because of which he is unable to offer Fard Salah with Wudu during a complete period from beginning to ending of a Salah timing, he is a Shar'i Ma'zoor. (*Bahar-e-Shari'at, vol. 1, pp. 385*)

## 13 Preconditions of Iqtida

1. Intention
2. Doing Iqtida (i.e. following the Imam during the congregational Salah) and making the intention of Iqtida at the time of uttering Takbeer Tahrimah 'اللَّهُ أَكْبَرُ'. The intention can be made before the Takbeer Tahrimah as well provided no such irrelevant act that separates the intention and the Tahrimah is done.
3. The Imam as well as the Muqtadi should be in the same place.
4. The Salah of both of them must be the same or the Salah of the Imam must cover the Salah of the Muqtadi.
5. According to the Muqtadi's school of thought, the Salah of the Imam must be valid.
6. The Imam as well as the Muqtadi must consider the Salah to be valid.
7. Under certain conditions, there must not be any woman next to a male Muqtadi.
8. The Muqtadi must not be ahead of the Imam.
9. The Muqtadi must be aware of the acts of Salah being performed by the Imam during the congregational Salah.
10. The Muqtadi must know whether the Imam is a permanent resident or a traveller.
11. The Muqtadi must participate in the acts of Salah being performed by the Imam during the congregational Salah.
12. With regard to the offering of the acts of Salah, the Muqtadi should be equivalent or inferior to the Imam.
13. The Muqtadi should not meet more conditions of Imamah than the Imam.

(Rad-dul-Muhtar, pp. 338, vol. 2) (Bahar-e-Shari'at, pp. 562, vol. 1)

## Taraweeh Salah

### Shar'i ruling for Taraweeh Salah

**Question 39:** Is Taraweeh Fard?

**Answer:** No, Taraweeh is neither Fard nor Wajib. Offering Taraweeh Salah is a 'سُنَّةُ الْمُؤَكَّدَةِ' [Sunnat-ul-Muakkadah] for every sane and adult Islamic brother and sister. Missing Taraweeh is not permissible. (Durr-e-Mukhtar, vol. 6, pp. 592)



**Question 40:** Is it Wajib to offer Taraweeh Salah with congregation?

**Answer:** No. Offering Taraweeh Salah with congregation is not Wajib but it is 'سُنَّةُ الْمُؤَكَّدَةِ عَلَى الْكِفَايَةِ' [Sunnat-ul-Muakkadah 'Alal Kifayah], i.e. if all the people in Masjid miss it they all will be considered to have committed an undesirable act. If a few people offer it with congregation, then those offering individually will remain deprived of the reward of congregation. (Al-Hidayah, vol. 1, pp. 70)

**Question 41:** What is the ruling of offering Taraweeh at home or at any other place with congregation instead of Masjid?

**Answer:** It is preferable to offer the Taraweeh Salah with congregation in Masjid. If Taraweeh is offered with congregation at home, there will be no sin of missing congregation. However, the reward of offering it in Masjid will not be granted. (*'Aalamgiri, vol.1, pp. 116*)

After offering the Fard of 'Isha Salah with congregation in Masjid, one can offer Taraweeh at home or in a public hall. Instead of Masjid, offering the Fard of 'Isha Salah with congregation at home or in a hall etc. without Shar'i permission is a sin because of missing a Wajib.<sup>1</sup>

**Question 42:** Can Taraweeh Salah be offered in a sitting position?

**Answer:** No. Offering Taraweeh Salah in a sitting position without a Shari'ah-approved reason is Makruh (Tanzeehi). Some respected Islamic jurists رَحْمَةُ اللهِ تَعَالَى have even declared that Taraweeh will not be valid if offered in a sitting position (without a valid reason). (*Durr-e-Mukhtar, pp. 499, vol. 2*)

## Time of Taraweeh Salah

**Question 43:** What is the time for Taraweeh?

**Answer:** The time for Taraweeh Salah begins after offering the Fard of 'Isha and ends at 'صُبْحٌ صَادِقٌ' [Subh-e-Sadiq]. If Taraweeh Salah is offered before the Fard of 'Isha, it will not be valid. (*'Aalamgiri, vol. 1, pp. 115*) Usually, Taraweeh Salah is offered before Witr Salah, but if someone offers Witr Salah first, Taraweeh Salah may be offered after it.

**Question 44:** If Taraweeh Salah is missed, how will its Qada be offered?

**Answer:** If Taraweeh Salah is missed (and its time ended), there is no Qada for it. (*Durr-e-Mukhtar, pp. 494, vol. 2*)



## Number of Rak'at of Taraweeh Salah

**Question 45:** How many Rak'at of Taraweeh Salah are there?

**Answer:** There are 20 Rak'at of Taraweeh Salah. During the reign of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ, the Muslims would offer twenty Rak'at of Taraweeh. (*Ma'rifat-us-Sunan, vol. 2, pp. 305, Hadees 1365*)

## Method of offering Taraweeh Salah

**Question 46:** What is the method of offering 20 Rak'at of Taraweeh Salah?

**Answer:** The method of offering 20 Rak'at of Taraweeh Salah is as follows:

- ❖ It is better to offer the 20 Rak'at of Taraweeh in sets of two Rak'at with ten Salams.
- ❖ If someone offers 20 Rak'at of Taraweeh with Qa'dah (i.e. sitting for reciting Tashahhud i.e. 'الَّتَحِيَّاتُ') after every two Rak'at and performs Salam in the end, so the Taraweeh Salah will be valid but will be disliked. If he does not perform Qa'dah, then it will be considered only two Rak'at. (*Bahar-e-Shari'at, vol. 1, pp. 689*)

<sup>1</sup> See the detailed ruling on this issue on page 433 of the book 'Faizan-e-Sunnat [Blessings of Sunnah], volume 1.



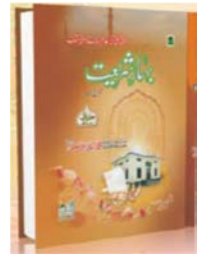
- ❖ It is Fard to perform Qa'dah after every two Rak'at.
- ❖ One should recite also Salat-'Alan-Nabi and Du'a after reciting Tashahhud in every Qa'dah.
- ❖ If the Muqtadees of Taraweeh-congregation feel discomfort, the Imam should only recite *اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ* after Tashahhud [i.e. 'التَّحِيَّاتُ'].
- ❖ Recite Sana ('تَنَاءُ') in odd Rak'at (i.e. 1<sup>st</sup>, 3<sup>rd</sup>, 5<sup>th</sup> etc.). The Imam should also recite 'تَعَوُّذُ' [Ta'awwuz] and 'تَسْمِيَّه' [Tasmiyah].
- ❖ When offering Taraweeh in sets of two Rak'at, separate intention should be made before every two Rak'at. It is also permissible to make only one intention for all the twenty Rak'at in the beginning.

(Faizan-e-Sunnat, vol. 1, pp. 1117)

## Shar'i ruling for offering Taraweeh Salah lead by a minor Imam

**Question 47:** Can Taraweeh Salah be led by a minor Imam who has not reached puberty?

**Answer:** No. Only minors can offer the Taraweeh Salah led by a minor Imam. If an adult joins the Taraweeh Salah (or any other Salah including even Nafil Salah) led by a minor, the Salah of the adult will not be valid.



## Recitation of Quran during Taraweeh

**Question 48:** What is Shar'i ruling on reciting or listening to the entire Holy Quran during Taraweeh Salah?

**Answer:** Reciting and listening to the entire Holy Quran in Taraweeh Salah is Sunnat-ul-Mu'akkadah.

(Fatawa Razawiyyah (Jadeed), pp. 458, vol. 7)

**Question 49:** What should be done if the entire Quran is not recited during Taraweeh Salah due to any reason?

**Answer:** If the entire Quran could not be recited due to any reason, one can recite any Surah in the Taraweeh Salah. If he wants, he can recite from 'أَلَمْ تَرَ' until 'وَالنَّاسِ' twice, this will make it easier to remember the number of offered Rak'at.

**Question 50:** Should بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط be recited loudly or in low voice during Taraweeh Salah?

**Answer:** It is a Sunnah to recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط once loudly, whereas reciting it in low voice before each Surah is Mustahab.

**Question 51:** Is it Sunnah to recite بِسْمِ اللَّهِ loudly if Taraweeh Salah is being offered with only last ten Surahs?

**Answer:** No. If Taraweeh Salah is being offered with only last ten Surahs, then reciting بِسْمِ اللَّهِ loudly is not Sunnah.

**Question 52:** How should the Holy Quran be completed in Taraweeh Salah?



**Answer:** The Muta`akhhireen (‘مُتَأَخِّرِينَ’ i.e. the scholars رَحْمَةُ اللَّهِ تَعَالَى of the later period have declared) it Mustahab to recite قُلْ هُوَ اللَّهُ three times at the completion of the recitation of entire Quran. Furthermore, recitation from آلم to مُفْلِحُونَ in the last Rak’at is also preferable on the day of the completion of the recitation. (*Bahar-e-Shari’at, pp. 37, part 4*)

**Question 53:** Should one stop offering Taraweeh Salah after the completion of the recitation of entire Quran?

**Answer:** Keep offering Taraweeh Salah up to the last night of Ramadan even if the recitation of the entire Quran completes on the 27<sup>th</sup> night or before it because it is Sunnat-ul-Muakkadah.

(*Fatawa ‘Aalamgiri, pp. 118, vol. 1*)

## Recitation of Holy Quran during Taraweeh

**Question 54:** Should the Holy Quran be recited fast or slowly during Taraweeh Salah?

**Answer:** The Holy Quran should not be recited fast during Taraweeh Salah but rather at a medium pace. It is stated in Bahar-e-Shari’at: One should recite the Holy Quran slowly in Fard Salah and, at a medium pace, in Taraweeh. Fast recitation in Nawafil of the night is permissible. However, words should be clearly understandable, i.e. at least the minimum requirement set by Qurra (قُرَّا) for pronouncing a letter with Madd (مَدّ) should be fulfilled. Otherwise, it is Haraam, because we have been commanded to recite the Quran slowly.’ (*Durr-e-Mukhtar, Rad-dul-Muhtar, pp. 262, vol. 2*)

**Question 55:** What is the ruling for the Huffaz who recite very fast these days?

**Answer:** These days, most of the Huffaz recite in such a way that not to speak of fulfilling the requirement for pronouncing a letter with Madd; one cannot understand any word except يَعْكَبُونَ، تَعْكَبُونَ, they do not pronounce letters properly and even miss words due to their speed. Even worse, they boast among others about their speed of recitation. Reciting the Quran in such a manner is severely Haraam.

**Question 56:** If a Haafiz misses some words of the Holy Quran while reciting the Holy Quran fast, will the Sunnah of reciting the entire Quran be fulfilled?

**Answer:** If a Haafiz misses even a single letter of the Holy Quran, the Sunnah of reciting the entire Quran will remain unfulfilled.

**Question 57:** What should be done if a letter of any Ayah is missed or mispronounced?

**Answer:** If even a single letter is missed or mispronounced, so it should be recited again properly without feeling shyness. The Haafiz should then carry on.

## Cases in which one may make mistakes or forget

**Question 58:** What should be done if the Taraweeh Salah becomes invalid due to any reason?

**Answer:** If the Taraweeh Salah becomes invalid due to some reason, the Surah or the part of the Quran recited during the invalid Rak’at should be repeated so that the recitation of the entire Quran will not remain incomplete.

**Question 59:** What should the Imam do if he misses an Ayah or a Surah by mistake and continues to recite?

**Answer:** If the Imam misses an Ayah or a Surah by mistake and then continues to recite, it is Mustahab to recite the missed part first (upon recalling it) and then carry on. (*Fatawa 'Aalamgiri, pp. 118, vol. 1*)

**Question 60:** If someone forgets to sit for Qa'dah after two Rak'at in Taraweeh Salah, what should he do?

**Answer:**

- ❖ If the one who has forgot to sit for Qa'dah after two Rak'at has not yet performed the Sajdah of the third Rak'at, he should sit and complete his Salah with a Sajdah Sahw.
- ❖ In case of performing the Sajdah of the third Rak'at, he should complete the fourth Rak'at as well, but these four Rak'at will be counted as two. However, if he has performed Qa'dah after two Rak'at, they will be regarded as four Rak'at.
- ❖ If somebody does not sit after the second Rak'at and performs Salam (finishes the Salah) after the third Rak'at, then these Rak'at will not be valid; he will have to offer a new set of two Rak'at again.

**Question 61:** If people forget the number of Rak'at offered in Taraweeh Salah, what should they do?

**Answer:**

- ❖ After performing Salam, if there's a difference of opinion over the number of Rak'at (e.g. some say two Rak'at were offered while some others say three), so what Imam says on the basis of his memory will be accepted in this case. If the Imam is himself doubtful, then he should accept the opinion of the one he considers reliable.
- ❖ If people are in doubt whether twenty Rak'at were offered or eighteen they should all offer two Rak'at individually.

## What is meant by Tarweehah?

**Question 62:** What is meant by 'تَرْوِيحَهُ' [Tarweehah]?

**Answer:** The break taken after every four Rak'at in which people sit for rest for as long as four Rak'at are offered is called 'Tarweehah' which is Mustahab.

**Question 63:** What should be done or recited during Tarweehah?

**Answer:** During Tarweehah, it is allowed whether to remain silent, to recite Salat-'Alan-Nabi, to do Zikr or to offer Nafil Salah individually. (*Ghunya-tul-Mutamalli, pp. 404*) The following Tasbih can also be recited.

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ ۞ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ ط  
وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ ۞ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ ۞  
سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلِئِكَةِ وَالرُّوحِ ۞ اَللّٰهُمَّ اَجِرْنَا مِنَ النَّارِ ۞  
يَا مُجِيزُ يَا مُجِيزُ يَا مُجِيزُ ۞ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ ۞

(*Faizan-e-Sunnat, vol. 1, pp. 1122*)

## How is it to take wage for leading Taraweeh Salah?

**Question 64:** How is it to take wage for leading Taraweeh Salah?

**Answer:** A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Ahmad Raza Khan عليه رَحْمَةُ الرَّحْمٰنِ was asked a question about paying money for reciting the Holy Quran and doing Zikr for the Isal-e-Sawab of a deceased person. Answering the question, he رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said, 'Both paying and receiving money for reciting the Holy Quran and doing Zikr are Haraam. Both the giver and the taker are sinners, and how can they be able to send any reward (to the deceased) for committing a Haraam act? In fact, expecting a reward for committing a sin is a much more severe sin. (*Fatawa Razawiyyah, vol. 23, pp. 537*)

**Question 65:** If wage for leading Taraweeh Salah is not fixed but either people or the Masjid administration gives something, so will it be permissible to take it?

**Answer:** If the wage of leading Taraweeh Salah is not fixed and people or the Masjid administration gives something, then it is not permissible to take it. A fixed amount of money is not the only form of wage. If a Haafiz recites the Holy Quran in a particular Masjid because he knows that people will give him something for it, then whatever they give him will be considered wage even if a formal agreement is not made. (Therefore, it is impermissible and Haraam). Remember that money is not the only form of wage but rather wage can also be in the form of clothes or grains. However, if a Haafiz makes it clear in advance with a good intention that he will not receive anything in exchange for the recitation of the Quran or those who bring the Haafiz for recitation clearly state that they will not give him anything; but then they give him something later on, so it does no harm because it is stated in a Hadees إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ (*Deeds are dependent upon intentions*). (*Faizan-e-Sunnat, vol. 1, pp. 1099*)

**Question 66:** If a Haafiz does not receive money but he recites the Holy Quran for praise, fame or for showing off his speed of recitation, will he be rewarded?

**Answer:** If a Haafiz recites the Holy Quran for praise, fame or for showing off his speed of recitation, he will not be rewarded at all, instead, he will fall into the pit of ostentation and love for respect. Therefore, sincerity is necessary not only for the Imams who lead Taraweeh Salahs, and the committees that appoint him but also for the people that offer Taraweeh Salah.

## Different rulings

**Question 67:** If someone offers Taraweeh Salah in different Masajid, is this correct?

**Answer:** Yes! If someone wants to offer Taraweeh Salah in different Masajid, he can do that but he should keep in mind that he should not miss any part of the Holy Quran. For example, there are three Masajid in which one and a quarter part of the Quran is recited every day; he may go to these three Masajid one by one in different nights.

**Question 68:** What is the ruling for those who keep sitting until the Imam performs Ruku'?

**Answer:** Those who keep sitting and waiting until the Imam bends for Ruku' should keep it in mind that this act of theirs is similar to that of hypocrites. It is stated in Ayah 142 of Surah An-Nisa:

إِنَّ الْمُنْفِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ  
وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

Indeed the hypocrites are under the impression that they may deceive Allah. In fact, He will destroy them after making them heedless. And when they stand to offer Salah, they stand lazily. They show off to people and do not remember Allah but only a little. [Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 142)

Therefore, one should join the congregational Salah without delay. If the Imam, while leading the congregational Fard Salah, has stood straight after performing Ruku', one should immediately join the congregational Salah during Sajdah etc. when there is no Shar'i exemption. Likewise, if the Imam is offering the first Qa'dah, one should not wait for him to stand up. Instead, one should immediately join the congregational Salah in the first Qa'dah. If one has joined the congregational Salah during the first Qa'dah and the Imam has stood up, one should not stand up before reciting complete 'التَّحِيَّاتُ' [Attahiyyaat] (in case of starting it).

**Question 69:** Can a person offer Fard Salah of 'Isha led by one Imam and Taraweeh Salah led by another Imam?

**Answer:** There is no harm in offering the Fard of 'Isha led by one Imam, and the Taraweeh Salah led by another Imam and the Witr Salah by a third Imam.

Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ used to lead the Fard and Witr of congregational 'Isha Salah while Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ used to lead congregational Taraweeh Salah.

(Fatawa 'Aalamgiri, pp. 116, vol. 1)

## Witr Salah

### Shar'i ruling on Witr

**Question 70:** Is it Fard to offer Witr Salah?

**Answer:** No, offering Witr Salah is not Fard. It is Wajib to offer it.

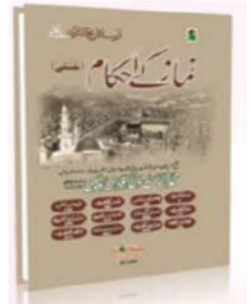
**Question 71:** If missed, is it obligatory to offer the Qada<sup>1</sup> of Witr like the Qada of Fard?

**Answer:** Yes, it is obligatory to offer the Qada of Witr like the Qada of Fard.

### Time of Witr Salah

**Question 72:** When is Salat-ul-Witr offered?

**Answer:** Salat-ul-Witr is offered after 'Isha Salah.



<sup>1</sup> Carrying out commandments after the Shari'ah-declared specific timing has ended, is called Qada.

**Question 73:** If someone offers Salat-ul-Witr before Salat-ul-‘Isha, will it be valid?

**Answer:** No! Although the time of Salat-ul-Isha and Salat-ul-Witr is the same, it is Fard to maintain a sequence between them. If Salat-ul-Witr is offered before Salat-ul-Isha, it will not be valid. However, if someone offers Witr Salah before Isha Salah forgetfully or he comes to know later on that he offered Isha Salah without Wudu and Witr Salah with Wudu, so the Witr Salah will be considered valid in this case. *(Bahar-e-Shari‘at, vol. 1, pp. 451)*

**Question 74:** Till what time can Witr Salah be offered?

**Answer:** Witr Salah can be offered after the Fard of ‘Isha Salah till Subh-e-Sadiq.

**Question 75:** Which time is preferable to offer Witr Salah?

**Answer:** If anyone can wake up from sleep at night, it is preferable for him to offer Tahajjud Salah (first) and then Witr Salah in the later part of the night after waking up from sleep.

*(Namaz kay Ahkam, pp. 273)*

It is stated in a blessed Hadees: One who fears that he will not be able to wake up in the later part of the night should offer it in the early part of the night and one who hopes that he will be able to wake up in the later part of the night should offer it in the later part of the night as the Salah offered in the later part of the night is ‘مَشْهُودٌ’ [Mashhood] (i.e. angels of mercy are present in it) and it is preferable. *(Sahih Muslim, pp. 380, Hadees 755)*

**Question 76:** Can Witr Salah be offered with congregation?

**Answer:** No! It is not allowed to offer Witr Salah with congregation. However, it is permissible to offer it with congregation in the month of Ramadan.

## Method of offering Witr Salah

**Question 77:** How many Rak‘aat of Witr Salah are there and how should they be offered?

**Answer:** There are three Rak‘aat of Witr Salah. The first Qa‘dah is Wajib.

- ❖ The Witr-offering person should stand up after reciting ‘الْتَحِيَّاتِ’ [Attahiyyaat] only. He should neither recite Salat-‘Alan-Nabi nor perform Salam. He should do as is done in Maghrib Salah.
- ❖ ‘قِرَاءَتِ’ [Qira‘at] is absolutely Fard in all the three Rak‘aat of Witr; it is Wajib to recite another Surah after Surah Fatihah in each Rak‘at; it is better to recite **إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ** or **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى** in the first Rak‘at, **قُلْ يَا أَيُّهَا الْكَافِرُونَ** in the second and **قُلْ هُوَ اللَّهُ أَحَدٌ** in the third Rak‘at. Sometimes some other Surahs should also be recited.
- ❖ After the Qira‘at and before the Ruku in the third Rak‘at, say **اللَّهُ أَكْبَرُ** just like Takbeer-e-Tahrimah, raising the hands up to ears. Saying this Takbeer is also Wajib. Then fold hands and recite ‘دُعَاءِ قُنُوتِ’ [Du‘a-e-Qunoot].
- ❖ Then perform Ruku, complete the last Rak‘at like other Salah and then perform Salam.

## Du'a-e-Qunoot

**Question 78:** Is it Fard to recite Du'a-e-Qunoot?

**Answer:** No! Reciting Du'a-e-Qunoot is not Fard. It is Wajib.

**Question 79:** Is any specific Du'a called Du'a-e-Qunoot?

**Answer:** No! Any specific Du'a is not called Du'a-e-Qunoot nor is it necessary to recite any specific Du'a in Witr. Any Du'a that is approved by the Noble Rasool ﷺ may be recited. However, the most famous Du'a among all is given here and it is also generally called Du'a-e-Qunoot.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ  
 عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ ط وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ  
 وَنَتْرُكُ مَنْ يَفْجُرُكَ ط اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ  
 نَسْعِي وَنَخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ﴿٢٦٦﴾

O Allah ﷻ! We seek help from You and forgiveness from You and we have belief in You and trust in You and we praise You excellently. And we are grateful to You and are not ungrateful to You and we stay away and abandon anyone who disobeys You. O Allah ﷻ! It is only You we worship and for only You we offer Salah and perform Sajdah and we run towards You and we serve You and hope for Your mercy and fear punishment from You; undoubtedly punishment from You is going to be given to the disbelievers.

**Question 80:** Can Salat-‘Alan-Nabi be recited after Du'a-e-Qunoot like other Du'as?

**Answer:** Yes! One can recite Salat-‘Alan-Nabi after Du'a-e-Qunoot and it is preferable.

*(Bahar-e-Shari'at, vol. 1, pp. 655)*

**Question 81:** What should one recite if he does not know Du'a-e-Qunoot?

**Answer:** One who cannot recite Du'a-e-Qunoot may recite the following brief Du'a:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٦٧﴾

‘O Allah ﷻ! O our Lord! Grant us good in this world and good in the Hereafter and save us from the torment of Hell.’

Or one may recite *اللَّهُمَّ اغْفِرْ لِي* (i.e. O Allah ﷻ! Forgive me).

**Question 82:** If someone forgets to recite Du'a-e-Qunoot, so what should he do?

**Answer:** If someone forgets to recite Du'a-e-Qunoot and bends for Ruku', he should not return to Qiyam; instead, he should perform Sajdah Sahw in the end. (*'Aalamgiri, vol. 1, pp. 111*)

**Question 83:** In case of offering Witr Salah with congregation, if the Imam bends for Ruku before the Muqtadi finishes Du'a-e-Qunoot, what should the Muqtadi do?



**Answer:** In case of offering Witr with congregation (as is usually offered in Ramadan), if the Imam bends for Ruku' before the Muqtadi finishes Du'a-e-Qunoot, the Muqtadi should also bend for Ruku' immediately following the Imam and should not recite the remaining part of Du'a-e-Qunoot. (*Ibid*)

## Sajdah Sahw

**Question 84:** What is meant by Sajdah Sahw?

**Answer:** If any Wajib act of Salah is forgetfully missed or any Wajib and Fard act is forgetfully delayed, Sajdah Sahw is performed to compensate for this mistake.

**Question 85:** Will Sajdah Sahw be sufficient if any Wajib act is deliberately missed?

**Answer:** No. If a Wajib act is deliberately missed, Sajdah Sahw will not be sufficient; it is Wajib to repeat Salah in this case.

## Shar'i ruling on Sajdah Sahw

**Question 86:** What is Shar'i ruling on Sajdah Sahw?

**Answer:** Sajdah Sahw is Wajib. (*Durr-e-Mukhtar, vol. 2, pp. 655*)

**Question 87:** What is the ruling for the one who has not performed Sajdah Sahw despite it being Wajib for him?

**Answer:** If someone has not performed Sajdah Sahw despite it being Wajib for him so it is Wajib for him to repeat the Salah.

**Question 88:** Is there any Wajib act despite missing which Sajdah Sahw does not become Wajib?

**Answer:** Yes! If such a Wajib act that is not related to the Wajib acts of Salah is missed, Sajdah Sahw will not be Wajib. For example, recitation of the Holy Quran in sequence is Wajib but it is not related to the Wajib acts of Salah; instead, it is related to the Wajib acts of the recitation of the Holy Quran. Therefore, if someone recites the Holy Quran in the reverse order during Salah such as reciting Surah An-Naas first and then Surah Al-Falaq, Sajdah Sahw will not be Wajib for him.

**Question 89:** Can Sajdah Sahw compensate for the Fard if it is missed?

**Answer:** No! Missing a Fard act results in the invalidation of Salah and Sajdah Sahw cannot compensate for it; therefore, the Salah must be offered again.

**Question 90:** Should Sajdah Sahw be performed if Sunnahs or Mustahab acts are missed?

**Answer:** Sajdah Sahw does not become Wajib in case of missing Sunnahs or Mustahab acts such as reciting Sana, Ta'awwuz, Tasmiyah, Ameen, Takbeers of Intiqalat<sup>1</sup> and Tasbihat [of Ruku' and Sujood]. Salah will be valid (so Sajdah Sahw will not be performed in this case.) (*Fath-ul-Qadeer, vol. 1, pp. 438*) However, repeating such a Salah is Mustahab whether the Sunnah etc. is missed forgetfully or deliberately.

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<sup>1</sup> i.e. change from one position to the other during Salah such as moving from Qiyam to Ruku'.



**Question 91:** Will separate Sajdah Sahw have to be performed for every Wajib if more than one Wajib is missed?

**Answer:** Even if all Wajib acts are missed in Salah, only two Sujood of Sahw are sufficient for all. (*Rad-dul-Muhtar, vol. 2, pp. 655*)

**Question 92:** If the Imam misses a Wajib act in Salah, will Sajdah Sahw be Wajib for the Muqtadi as well?

**Answer:** If the Imam makes such a mistake because of which he is required to perform Sajdah Sahw and he performs it for this reason, Sajdah Sahw will be Wajib for the Muqtadi as well. (*Durr-e-Mukhtar, vol. 2, pp. 658*)

**Question 93:** If a Muqtadi makes a mistake during Iqtida, will Sajdah Sahw be Wajib for him?

**Answer:** No. If a Muqtadi makes a mistake during Iqtida, Sajdah Sahw will not be Wajib for him. (*Aalamgiri, vol. 1, pp. 128*) It is not needed to repeat the Salah as well.

**Question 94:** Is Sajdah Sahw Wajib only in Fard Salah or is it Wajib in other Salahs as well?

**Answer:** Sajdah Sahw is related to Salah whether the Salah is Fard or Sunnah, Witr or Nafl. Sajdah Sahw will become Wajib if Wajib is missed in any Salah.

### Some cases in which Sajdah Sahw becomes Wajib

**Question 95:** Tell some cases in which Sajdah Sahw becomes Wajib.

**Answer:** Some cases in which Sajdah Sahw becomes Wajib are as follows:

- ❖ In case of forgetting Ta'deel-e-Arkaan (e.g. standing straight after Ruku' or sitting straight between two Sujood for as long as **سُبْحَانَ اللَّهِ** can once be uttered), Sajdah Sahw will become Wajib. (*Aalamgiri, vol. 1, pp. 127*)
- ❖ In case of forgetting to recite Du'a-e-Qunoot or to say Takbeer-e-Qunoot, Sajdah Sahw will become Wajib. (*Aalamgiri, vol. 1, pp. 128*)
- ❖ If as much time as **سُبْحَانَ اللَّهِ** can be uttered three times passes during Qira'at etc. out of thinking, Sajdah Sahw will become Wajib. (*Bahar-e-Shari'at, vol. 1, pp. 715*)
- ❖ If Quran is recited in Ruku, Sujood or Qa'dah, Sajdah Sahw will be Wajib. (*Rad-dul-Muhtar, vol. 2, pp. 657*)
- ❖ In case of reciting **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** after Tashahhud in the first Qa'dah, Sajdah Sahw will become Wajib. The reason for it is not the recitation of Salat-'Alan-Nabi, but this is because of the delay in the Qiyam of the third Rak'at that is Fard. (*Durr-e-Mukhtar, vol. 2, pp. 657*)
- ❖ If the Imam recites one Ayah in low voice in Jahri Salah (i.e. the Salah in which recitation is done loudly) or he recites one Ayah aloud in Sirri Salah (i.e. the Salah in which recitation is done in a low voice), Sajdah Sahw will become Wajib. However, if he recites only one Kalimah in a low voice or loudly, Sajdah Sahw will not become Wajib. (*Aalamgiri, vol. 1, pp. 128*)
- ❖ If a person offering Salah alone recites loudly in Sirri Salah, Sajdah will become Wajib, but Sajdah will not become Wajib if he recites in a low voice in Jahri Salah. (*Bahar-e-Shari'at, vol. 1, pp. 714*)

## Method of Sajdah Sahw

**Question 96:** What is the method of Sajdah Sahw?

**Answer:** The method of Sajdah Sahw is as follows:

- ❖ Recite 'التَّحِيَّاتُ' [Attahiyyaat], perform Salam turning head towards the right side and perform two Sujood. Then, recite 'التَّحِيَّاتُ', etc. and perform Salam. (*Sharh-ul-Wiqayah, Kitab-us-Salah, vol. 1, pp. 220*)
- ❖ It is also Wajib to recite 'التَّحِيَّاتُ' [Attahiyyaat] after Sajdah Sahw. Perform Salam after reciting 'التَّحِيَّاتُ'. It is better to recite Salat-'Alan-Nabi in both Qa'dahs (i.e. before and after Sajdah Sahw).

(*Aalamgiri, Kitab-us-Salah, vol. 1, pp. 125*)

## Sajdah Tilawat

### Meaning of Sajdah Tilawat

**Question 97:** What is meant by Sajdah Tilawat?

**Answer:** In the Holy Quran, there are certain blessed Ayahs. If any of them is recited or heard, a Sajdah is performed. This Sajdah is called Sajdah Tilawat.



**Question 98:** How many Ayahs of Sajdah does the Holy Quran have in total?

**Answer:** The Holy Quran has 14 Ayahs of Sajdah in total.

### Shar'i ruling on Sajdah Tilawat

**Question 99:** What is the Shar'i ruling on Ayah of Sajdah?

**Answer:** Sajdah becomes Wajib when one recites or hears the Ayah of Sajdah. (*Al-Hidayah, vol. 1, pp. 78*)

**Question 100:** If someone reads or hears the translation of the Ayah of Sajdah, will it become compulsory for him to perform Sajdah?

**Answer:** Yes! If someone reads the translation of the Ayah of Sajdah in Persian or any other language, so Sajdah will become Wajib for the reciter as well as the listener. (*Bahar-e-Shari'at, vol. 1, pp. 730*)

**Question 101:** What is the ruling for the one who has not recited the Ayah of Sajdah completely; instead, he has recited or heard only some part of it?

**Answer:** For Sajdah to become Wajib, it is not necessary to recite the complete Ayah. Merely reciting the actual word of Sajdah, along with a word before or after it, is sufficient for Sajdah to become Wajib. (*Rad-dul-Muhtar, vol. 2, pp. 694*)

**Question 102:** Is it necessary to perform Sajdah immediately after reciting or listening to the Ayah of Sajdah; or can it be performed later on?

**Answer:** If Ayah of Sajdah is recited during the Salah, so it is Wajib to perform Sajdah instantly during the Salah. If an Ayah of Sajdah is recited out of Salah, it is not Wajib to perform the Sajdah immediately. It is, however, preferred to perform it immediately. If one is in the state of Wudu, then delaying it is Makruh Tanzeehi. (*Bahar-e-Shari'at, vol. 1, pp. 733*) If it is not possible to

perform the Sajdah at that time for any reason, it is Mustahab for the reciter and the listener to recite:

سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

We heard and we obeyed; may [we be] blessed with forgiveness by You, O our Lord, and towards You we have to return. [*Kanz-ul-Iman (Translation of Quran)*] (Part 3, Surah Al-Baqarah, Ayah 285) (*Rad-dul-Muhtar*, vol. 2, pp. 703)

**Question 103:** In Madaris, students repeatedly recite one Ayah sitting in one place in order to memorize it, so will Sajdah have to be performed repeatedly after reciting and listening to the Ayah of Sajdah again and again?

**Answer:** No! If, in the same gathering, one Ayah of Sajdah is repeatedly recited or listened to, only one Sajdah will be Wajib, even if the Ayah one hears is recited by several people. Similarly, if one recites an Ayah [of Sajdah], and then he hears the same Ayah from someone else, only one Sajdah will be Wajib. (*Durr-e-Mukhtar, Rad-dul-Muhtar*, vol. 2, pp. 712)

**Question 104:** What is the ruling for the one who recites the entire Surah without reciting the Ayah of Sajdah?

**Answer:** It is Makruh Tahreemi to leave the Ayah of Sajdah out when reciting the whole Surah. There is no harm in reciting the Ayah of Sajdah alone; however, it is better to recite a few preceding or succeeding<sup>1</sup> Ayahs with it. (*Durr-e-Mukhtar*, vol. 2, pp. 717)

## Method of Sajdah Tilawat

**Question 105:** What is the Sunnah method of Sajdah?

**Answer:** The Sunnah method of Sajdah is as follows:

Stand up, and then whilst saying **اللَّهُ أَكْبَرُ** move down to perform Sajdah and recite **سُبْحَانَ رَبِّيَ** **الْأَعْلَى** at least 3 times. Then whilst saying **اللَّهُ أَكْبَرُ**, stand up. Saying **اللَّهُ أَكْبَرُ** before and after the Sajdah is Sunnah. Both Qiyams, i.e. standing before moving down to perform Sajdah and standing after performing it are Mustahab. (*Durr-e-Mukhtar*, vol. 2, pp. 699) However, one can perform Sajdah Tilawat in a sitting position as well.

**Question 106:** Is it necessary to specify the Ayah when intending to perform Sajdah Tilawat?

**Answer:** No! When making an intention of Sajdah Tilawat, it is not necessary to specify the Ayah. The mere intention of performing Sajdah Tilawat is sufficient.

**Question 107:** Is it necessary to raise hands up to ears whilst saying **اللَّهُ أَكْبَرُ** in Sajdah Tilawat?

**Answer:** No! Hands are not raised when saying **اللَّهُ أَكْبَرُ** for Sajdah Tilawat. (*Tanveer-ul-Absaar*, vol. 2, pp. 700)

## Benefits of Ayahs of Sajdah

**Question 108:** What is the excellence of reciting all Ayahs of Sajdah together?

<sup>1</sup> Preceding verse here means the verse before the verse of Sajdah and succeeding verse means the one after the verse of Sajdah.

**Answer:** It is stated in *Bahar-e-Shari'at*: If all 14 Ayahs of Sajdah are recited one by one at the same time for any particular purpose, and then the Sajdahs are performed, Allah ﷻ will fulfil that purpose. No matter whether each Sajdah is performed immediately after reciting each Ayah or all 14 Sajdahs are performed one by one after reciting all 14 Ayahs. (*Bahar-e-Shari'at*, vol. 1, pp. 738)

## Excellence of Surah Al-Ikhlās

Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated about Surah Al-Ikhlās in Khaza'in-ul-'Irfan: According to one narrated saying, Surah Al-Ikhlās is Makkiyyah, whereas according to another one, it is Madaniyyah. It consists of 1 Ruku, 4 or 5 Ayahs, 15 Kalimahs and 47 letters. Great excellence of this Surah has been mentioned in Ahadees. It is narrated that this Surah is equivalent to one third of the Quran i.e. if it is recited thrice, the reciter will get the reward of reciting the entire Quran one time. A person humbly said to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he loved this Surah very much. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Its love will make you enter Paradise.' (*Sunan-ut-Tirmizi*)

**Holy reason of revelation:** The disbelievers of Arab asked the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ many different types of questions about Allah ﷻ. Some asked 'what is the lineage of Allah ﷻ'; some asked whether He ﷻ was made of gold or silver or iron or wood? What is He ﷻ made of? Some said: What does He ﷻ eat and drink? Whom has He inherited divinity from and who will be His inheritor? In response to these questions, Allah ﷻ revealed this Surah in which He ﷻ mentioned about His Being and Attributes, showing the path to *Ma'rifah*<sup>1</sup>. Mentioning about the Noor of His Being and Attributes, He ﷻ removed the darkness of wrong and mistaken ideas and thoughts in which they were wandering.

## 14 Ayahs of Sajdah

**Question 109:** In which part or Surah of the Holy Quran can Ayahs of Sajdah be found and which are those Ayahs? Tell in detail.

**Answer:** There are 14 Ayahs of Sajdah in total which are mentioned in detail below:

1. Part 9, Ayah 206 of Surah Al-A'raf

الْحَجْرَةَ  
٢٠٦ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

2. Part 13, Ayah 15 of Surah Ar-Ra'd

الْحَجْرَةَ  
١٥ وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلْمُهُمُ بِالْغُدُوِّ وَالْأَصَالِ

3. Part 14, Ayah 49 of Surah An-Nahl

الْحَجْرَةَ  
٤٩ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ

4. Part 15, Ayahs 107 to 109 of Surah Bani Israel

<sup>1</sup> Knowledge about Allah ﷻ

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا تُلِيَ عَلَيْهِمْ يُخْرُونَ لِلذَّقَانِ سُجَّدًا ﴿١٠٤﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا  
﴿١٠٨﴾ وَيُخْرُونَ لِلذَّقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

5. Part 16, Ayah 58 of Surah Maryam

إِذَا تُلِيَ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

6. Part 17, Ayah 18 of Surah Hajj

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

7. Part 19, Ayah 60 of Surah Al-Furqan

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

8. Part 19, Ayahs 25 and 26 of Surah An-Naml

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

9. Part 21, Ayah 15 of Surah As-Sajdah

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

10. Part 23, Ayahs 24 and 25 of Surah Saad

فَاسْتَغْفِرْ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَلِكَ ۗ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٢٥﴾

11. Part 24, Ayahs 37 and 38 of Surah Ha-Meem As-Sajdah

وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۗ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾

12. Part 27, Ayah 62 of Surah An-Najm

فَاسْجُدْ وَابْتَهِلْ ۖ وَاعْبُدُوا اللَّهَ  
فَاسْجُدْ وَابْتَهِلْ ۖ وَاعْبُدُوا اللَّهَ

13. Part 30, Ayahs 20 and 21 of Surah Al-Inshiqaq

فَمَا لَهُمْ لَا يُؤْمِنُونَ ۚ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۚ

14. Part 30, Ayah 19 of Surah Iqra (i.e. Surah Al-‘Alaq)

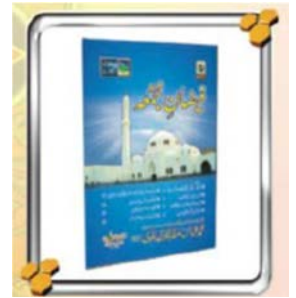
كَلَّا ۖ لَا تَطْعُهُ ۖ وَسَجُدْ ۖ وَقْتَرَبْ ۖ



## Salat-ul-Jumu'ah

How fortunate we are as Allah ﷺ has blessed us with the favour of Jumu'a-tul-Mubarak for the sake of His Beloved Nabi ﷺ. Regretfully, like other ordinary days, we also spend even Friday heedlessly: We should remember:

- ❖ Friday is the day of Eid
- ❖ Friday is superior to all other days
- ❖ The fire of Hell is not ignited on Friday
- ❖ The door of Hell are not opened on Friday night
- ❖ On the Day of Resurrection, Friday will be resurrected like a bride
- ❖ The fortunate Muslim who dies on Friday attains the rank of a martyr and remains safe from the torment of the grave.



## Meaning of 'Jumu'ah'

**Question 110:** What is meant by 'Jumu'ah' [Friday]?

**Answer:** Many sayings have been narrated about Jumu'ah. Mentioning the reasons for calling Jumu'ah as Jumu'ah, Mufti Ahmad Yar Khan عليه رَحْمَةُ الْمَلَأَنِ has stated:

- ❖ The completion of the creation<sup>1</sup> took place on this day.
- ❖ Clay for Sayyiduna Aadam علي نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was also collected this day.
- ❖ People congregate and perform Salat-ul-Jumu'ah this day; therefore, it is called Jumu'ah.

(*Mirat-ul-Manajih*, vol. 2, pp. 317)

## Shar'i ruling on Jumu'ah

**Question 111:** What is the Shar'i ruling on Salat-ul-Jumu'ah?

**Answer:** Salat-ul-Jumu'ah is absolutely Fard. According to narrations, more emphasis has been laid on its Fardiyyat [obligation] than Zuhr Salah. (*Durr-e-Mukhtar*, vol. 3, pp. 5)

**Question 112:** What is the ruling for the one who does not offer Salat-ul-Jumu'ah?

**Answer:** The Beloved Rasool ﷺ has said, 'Allah ﷺ will seal the heart of the one missing three Salahs of Jumu'ah out of laziness.' (*Al-Mustadrak*, vol. 1, pp. 589, Hadees 1120)

<sup>1</sup> i.e. the making of the universe including the world and everything in it.



**Question 113:** What is the ruling for the one who denies the obligation of Salat-ul-Jumu'ah?

**Answer:** The one who denies its obligation is disbeliever. (*Durr-e-Mukhtar, vol. 3, pp. 5*)

## First Salat-ul-Jumu'ah

**Question 114:** When and where was the first Salat-ul-Jumu'ah offered?

**Answer:** The first Salat-ul-Jumu'ah was offered in blessed Madinah before the migration of the Beloved Rasool ﷺ.

**Question 115:** Who led the first Salat-ul-Jumu'ah?

**Answer:** At the command of the Holy Rasool ﷺ the first Salat-ul-Jumu'ah was led by Sayyiduna Mus'ab Bin 'Umair رضي الله تعالى عنه.

**Question 116:** Was the first Salat-ul-Jumu'ah offered in Masjid Nabawi?

**Answer:** No! Masjid Nabawi was not built until that time. This Salah was offered in the house of Sayyiduna Sa'd Bin Khaysamah Ansari رضي الله تعالى عنه.

**Question 117:** What do we call the Masjid where Salat-ul-Jumu'ah is offered?

**Answer:** The Masjid where Salat-ul-Jumu'ah is offered is called a Jami Masjid.

## First Jumu'ah of Beloved Rasool ﷺ

**Question 118:** Where and when did the Beloved Rasool ﷺ offer the first Salat-ul-Jumu'ah?

**Answer:** When the Holy Rasool ﷺ migrated to Madinah, he stayed at a place called Quba at the time of Chasht on Monday, 12<sup>th</sup> Rabi'-ul-Awwal. He ﷺ stayed there from Monday to Thursday and laid the foundation stone of a Masjid. On Friday, he ﷺ went towards Madinah. During the journey, he ﷺ reached the centre of the valley of Bani Saalim Ibn 'Awf. It was time to offer the Jumu'ah Salah. People made that place as Masjid where the Noble Rasool ﷺ offered the first Salat-ul-Jumu'ah on 16<sup>th</sup> Rabi-ul-Awwal. (*Khaza'in-ul-'Irfan, pp. 28*)

**Question 119:** How many Salat-ul-Jumu'ah did our Beloved Rasool ﷺ offer in his sacred life?

**Answer:** The Beloved and Blessed Rasool ﷺ offered almost 500 Salat-ul-Jumu'ah in his sacred life. (*Mirat-ul-Manajih, vol. 2, pp. 346*)

## Salat-ul-Jumu'ah mentioned in Holy Quran

**Question 120:** Has Salat-ul-Jumu'ah been mentioned in the Holy Quran?

**Answer:** Yes! Allah عزوجل has revealed a complete Surah named 'Jumu'ah' that is present in part 28 of the Holy Quran. Allah عزوجل has said in the 9<sup>th</sup> Ayah of Surah Al-Jumu'ah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ  
فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذِكْرَ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

O believers! When the call for Salah is given on Jumu'ah (Friday), then rush towards the remembrance of Allah and leave aside business; this is better for you if you know.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Jumu'ah, Ayah 9)

## Mention of Friday in blessed Ahadees

### Safe from grave torment

The Beloved and Blessed Rasool ﷺ has said, 'The one, who dies during the day or night of Friday, will be saved from the torment of the grave and will be resurrected on the Day of Judgement with the seal of martyrs.' (Hilyat-ul-Awliya, vol. 3, pp. 181, Hadees 3629)

### Every Du'a is answered

The Holy Rasool ﷺ said, 'There is one such moment in Friday that if any Muslim finds it and asks Allah عَزَّوَجَلَّ for anything, then Allah عَزَّوَجَلَّ will certainly give him.' (Sahih Muslim, pp. 424, Hadees 15-852)

### Which is the moment of acceptance?

**Question 121:** Which is that moment when every prayer is answered?

**Answer:** The renowned commentator of the Holy Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated, 'There is a moment in every night during which prayer is answered but amongst the days, Friday is the only day which has such a moment during the daytime. However, it is not surely known which moment it actually is. The strong likelihood is that it is either between two sermons or a short while before Maghrib.' (Mirat-ul-Manajih, vol. 2, pp. 319)

**Question 122:** Which prayer should be made at that time?

**Answer:** It is better to make any comprehensive prayer at that moment; for instance the following Quranic prayer may be made:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

O our Lord! Grant us good in this world and good in the Hereafter and save us from the torment of hellfire.

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 201)

### Reward for good deed and torment for sin on Friday

A renowned commentator of the Holy Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has said, 'The reward for the Hajj performed on Friday is equivalent to 70 Hajj as the reward for every good deed performed on Friday is increased seventyfold.' (Mirat-ul-Manajih, vol. 2, pp. 325) (As Friday is a very great day, therefore,) the punishment for a sin committed on Friday is also increased seventyfold.

(Mirat-ul-Manajih, vol. 2, pp. 236)

## Deeds of Friday

**Question 123:** What deeds should be performed on Friday?

**Answer:** The following deeds should be performed on Friday:



### 1. Ghusl for Salat-ul-Jumu'ah

Ghusl should be performed before Salat-ul-Jumu'ah. It is narrated, 'The Ghusl performed on Friday pulls out wrongdoings from the roots of hair.' (*Al-Mu'jam-ul-Awsat, vol. 8, pp. 256, Hadees 7996*)

According to another narration, 'One who performs Ghusl on Friday, his sins and misdeeds are removed; when he starts walking (towards Masjid), 20 years' deeds are written for his every step.' When he finishes the Salah, he is given the reward of 200 years' worship. (*Al-Mu'jam-ul-Awsat, vol. 2, pp. 314, Hadees 3397*)



### 2. Adorn oneself on Friday

One should adorn himself on Friday, i.e. he should take a bath, use a Miswak and wear clean clothing. He should also apply fragrance, clip his nails and get a haircut.

Sayyiduna Salman Farsi رضي الله تعالى عنه has narrated that the Holy Rasool صلى الله تعالى عليه وآله وسلم said, 'The one who takes bath on Friday, attains the purity that is possible for him, applies oil and perfume available at home, goes [towards the Masjid] to offer Salah, does not cause separation between two people, i.e. does not sit between two people by causing them inconvenience, offers the Salah that he is predestined to offer and stays silent during the Imam's sermon, his sins committed between this Friday and the previous one will be forgiven.' (*Sahih Bukhari, vol. 1, pp. 306, Hadees 883*)

It is narrated, 'The one who cuts his nails on Friday, Allah عز وجل removes his disease and blesses him with cure.' (*Al-Musannaf li Ibn Abi Shaybah, vol. 2, pp. 65, Hadees 2*)

**Question 124:** Should one cut his nails and get his hair cut before Salat-ul-Jumu'ah or after it?

**Answer:** One may cut his nails and get his hair cut before Salat-ul-Jumu'ah, but it is preferable to do them after Salat-ul-Jumu'ah. (*Durr-e-Mukhtar, vol. 9, pp. 668*)

### 3. Wearing turban

Turban should be worn every day but excellence of wearing turban on Friday has been particularly narrated. The Holy Rasool صلى الله تعالى عليه وآله وسلم said, 'Undoubtedly, Allah عز وجل and His angels send Salat upon those who wear turban on Friday.' (*Majma'-uz-Zawaid, vol. 2, pp. 394, Hadees 3075*)

### 4. To recite Salat-'Alan-Nabi abundantly

Salat-'Alan-Nabi should be recited abundantly on Friday. The Greatest and Noblest Rasool صلى الله تعالى عليه وآله وسلم has stated, 'Send Salat upon me abundantly on Friday, as this day is 'مَشْهُودٌ' [Mashhood]; angels are present on this day. Whoever sends Salat upon me, his Salat is presented to me, until he finishes it.' Sayyiduna Abu Darda رضي الله تعالى عنه said that I asked humbly, 'Ya Rasoolallah صلى الله تعالى عليه وآله وسلم [should we do so] even after your visible demise?' He صلى الله تعالى عليه وآله وسلم replied, 'Yes, after my visible demise as well because

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَتَّى يُرْزَقَ

i.e. Allah ﷺ has made it Haraam for the earth to eat [i.e. damage] the bodies of the Ambiya (عليهم السلام). The Nabi of Allah (ﷺ) remains alive [even after the visible demise] and is provided with sustenance.

(Sunan Ibn Majah, vol. 2, pp. 291, Hadees 1637)

## 5. Hurry towards Main Masjid

One should try to go to Jaami' Masjid as early as possible. The Rasool of Rahmah ﷺ said, 'When the day of Friday begins, the angels are present at every gate of the Masjid and record the names of those who come. They first record names of those who come first. The early-comer is like the one who gives Sadaqah of a camel in the path of Allah. The next comer is like the one who gives Sadaqah of a cow and then the next one is like the one who gives Sadaqah of a sheep; then the next one is like the one who gives Sadaqah of a hen and then the next one is like the one who gives Sadaqah of an egg. When the Imam sits (to deliver the sermon), the angels close the books of deeds and come to listen to the sermon.' (Sahih Bukhari, vol. 1, pp. 319, Hadees 929)



## The enthusiasm for offering Jumu'ah Salah in the first century

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رحمه الله تعالى عليه has said, 'During the first century, at the time of Sahari and after Salat-ul-Fajr, streets would be crowded with people going towards Jaami' Masjid (for Salat-ul-Jumu'ah) holding lamps in their hands. It would seem as if it was the day of Eid, but gradually, this spirit disappeared. Thus, it is said that the very first Bid'ah [innovation] that emerged in Islam is to give up going to Jaami' Masjid early. (Ihya-ul-'Uloom, vol. 1, pp. 246)

## 6. Staying in Jaami' Masjid

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رحمه الله تعالى عليه has said, '(Having offered Salat-ul-Jumu'ah) one should remain in the Masjid till Salat-ul-'Asr and staying in the Masjid till Salat-ul-Maghrib is even more preferable. It has been narrated that the one who offers Salat-ul-Jumu'ah in the Jaami' Masjid, stays there afterwards and offers Salat-ul-'Asr in the same Jami' Masjid, there is the reward of Hajj for him, and the one who stays till Salat-ul-Maghrib and offers Salat-ul-Maghrib in the same Masjid, there is the reward of Hajj and 'Umrah for him.' (Ihya-ul-'Uloom, vol. 1, pp. 249)



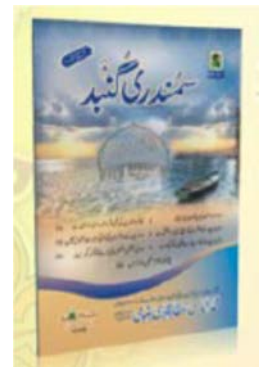
## 7. Visiting graves

It is stated in Bahar-e-Shari'at: Souls congregate on Friday. Therefore, one should visit graves this day. Hell is not also blazed up this day. (Bahar-e-Shari'at, vol. 1, pp. 777)

**Question 125:** Which is the best time for visiting graves on Friday?

**Answer:** The best time for visiting graves on Friday is the time after Salat-ul-Fajr.

(Fatawa Razawiyah (referenced), vol. 9, pp. 523)



## Reward for visiting parents' graves

**Question 126:** Has any excellence been narrated about visiting the graves of both of or any of one's parents on Friday?

**Answer:** Yes! Many narrations have been mentioned about visiting the graves of both of or any of one's parents. Three narrations are being presented below:

- ❖ The one who visits the grave of any of or both of his parents every Friday, Allah ﷺ forgives his sins and his name is recorded as the one who treats parents well.’ (Nawadir-ul-Usool, Hakeem Tirmizi, pp. 24)
- ❖ (Your) Deeds are presented in the court of Allah ﷺ every Monday and Thursday whereas they are presented to the Ambiya Kiraam ﷺ and parents every Friday. They get pleased with (your) good deeds, and the beauty and brilliance of their faces enhance. Therefore, fear Allah ﷺ and do not sadden your deceased ones by committing sins. (Nawadir-ul-Usool lil-Hakeem Tirmizi, pp. 213)
- ❖ The one who visits the graves of any of or both of his parents every Friday and recites Surah Yaseen over there, Allah ﷺ will bless him with forgiveness equivalent to the total number of letters in Surah Yaseen. (Ithaf-us-Sadah, vol. 10, pp. 363)

It became obvious that the one who visits the grave of any of or both of his deceased parents on Friday and recites Surah Yaseen over there, he will be successful. الْحَمْدُ لِلَّهِ ﷺ, there are 5 Ruku’, 83 Ayahs, 729 words, and 3000 letters in Surah Yaseen. If these figures of ours are correct in the court of Allah ﷺ, the reciter will get the reward of 3,000 forgiveness, إِنَّ شَاءَ اللَّهُ ﷺ.

## 8. Excellence of Surah Al-Kahf

Sayyiduna ‘Abdullah Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The person who recites Surah Al-Kahf on Friday, Noor [light] will be elevated for him from his feet up to the sky. It will be brightened for him on the Day of Judgement and his sins committed between two Fridays will be forgiven.’ (Attargheeb Wattarheeb, vol. 1, pp. 298, Hadees 2)

It is mentioned in another narration that ‘Noor will be brightened between both Fridays for the one who recites Surah Al-Kahf on Friday’. (Ibid, pp. 297, Hadees 1)

## 9. Five specific deeds of Friday

The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who performs five deeds in a day, Allah ﷺ will record [his name] amongst the dwellers of Heaven: [The deeds are as follows]: (1) Visiting a sick person. (2) Attending a funeral Salah. (3) Observing Sawm [صَوْم] (4) Going to offer Salat-ul-Jumu’ah. (5) Freeing a slave.

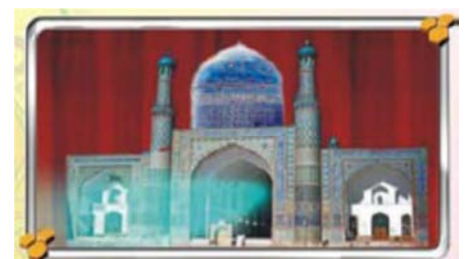
(Sahih Ibn Habbaan, vol. 4, pp. 191, Hadees 2760)

## Pre-conditions for Friday Salah

There are eleven preconditions for Salat-ul-Jumu’ah to become Wajib. If any of these conditions does not exist, Salat-ul-Jumu’ah will not become Fard. However, if someone still offers it, his Salah will be valid; and it is preferable for a sane, adult male to offer Salat-ul-Jumu’ah. If a minor [who has not reached puberty] offers Salat-ul-Jumu’ah, it will be regarded as Nafil because Salah is not Fard for him. (Namaz kay Ahkam, pp. 424)

## 11 Pre-conditions for Salat-ul-Jumu’ah being Fard

1. Residing in a city
2. Health i.e. Salat-ul-Jumu’ah is not Fard for a patient. Here, patient means the person who cannot go to the Jaami’ Masjid; or even if he can go to the Masjid, it will result in the prolongation of his disease or





delay in cure. The ruling for patient applies to ‘شَيْخُ فَاانِي’ [Shaykh-e-Faani]<sup>1</sup> as well.

3. Being a free person; Salat-ul-Jumu’ah is not Fard for a slave; his master can prevent him.
4. Being a man
5. Being an adult
6. Being sane. The above two conditions, i.e. adulthood and sanity are conditions not only for the obligation of Salat-ul-Jumu’ah but also for every other worship to become Wajib.
7. Having the ability to see
8. Having the ability to walk
9. Not being imprisoned
10. Not having the fear of the king, thief etc. or that of any oppressor.
11. Not having the valid fear of harm due to rainfall, snowfall, tornado or cold weather. (*Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 3, pp. 30-33*)

If Salah is Fard for a person but Salat-ul-Jumu’ah is not Fard for him due to any Shar’i reason, he is not exempted from Salat-uz-Zuhr on Friday. Such people must offer Salat-uz-Zuhr.

### Some useful information about sermon

The one who talks on Friday, whilst the Imam is delivering the sermon, is like a donkey with a load on it. At that time, the one who says to his companion ‘keep silent’ will not be given the reward of Friday Salah.’

(*Musnad Imam Ahmad, vol. 1, pp. 494, Hadees 2033*)

### Listening to sermon is Wajib

The acts that are Haraam during Salah such as eating, drinking, saying Salam, replying to Salam and even calling towards righteousness are also Haraam during the sermon. However, the Khateeb [the one who delivers sermon] can convey the call to righteousness. It is Wajib for all the attendees to listen and to remain silent while the sermon is being delivered. Staying silent is Wajib even for those present so far from the Imam that they cannot listen to the sermon. If someone is seen committing any misdeed, he may be prevented either by the gesture of the hand or nod of the head; preventing him by uttering any word is impermissible. (*Durr-e-Mukhtar, vol. 3, pp. 39*)

### Listener of sermon is not allowed to recite Salat-‘Alan-Nabi

If the Khateeb mentions the blessed name of the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during the sermon, the listeners may recite Salat-‘Alan-Nabi in their hearts; reciting Salat-‘Alan-Nabi verbally at that time is not allowed. Likewise, uttering ‘رَضِيَ اللهُ تَعَالَى عَنْهُمْ’ verbally is not allowed on listening to the blessed names of companions of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ during the sermon. (*Ibid, pp. 40, 41*)

### Announcement prior to Sermon

These days, people have very little knowledge of religion. People make mistakes and end up committing many sins even during the acts of worship including the great worship of listening to sermon. Therefore, it is my Madani request that the Khateeb [i.e. the sermon-delivering person] make the following announcement

<sup>1</sup> If there is a very old man who is growing weaker and weaker day by day and is quite unable to keep fast and is not also expected to gain enough strength to keep fast in the future, (so he is Shaykh-e-Faani). (*Bahar-e-Shari’at, vol. 1, pp. 55*)

every Friday and earn great reward before he sits on the Mimber [i.e. a pulpit-like raised structure] and before the Azan of the sermon is delivered.

### Seven Madani pearls of sermon

1. It is stated in a Hadees, ‘The one, who steps over people’s necks on Friday, makes a bridge towards Hell.’ (*Jami’ Tirmizi, vol. 2, pp. 48, Hadees 513*) One of the explanations of this Hadees is that people will enter Hell trampling over him.
2. To sit facing the Khateeb is Sunnah of the blessed companions *رَضِيَ اللهُ تَعَالَى عَنْهُمْ*. (*Mishkat-ul-Masabih pp. 231*)
3. Some of our past saints *رَحِمَهُمُ اللهُ تَعَالَى* said ‘One should listen to the sermon in the sitting-position [as one sits in Qa’dah], folding hands [under navel] during the first sermon and placing them on thighs during the second; *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ* he will earn the reward of offering two Rak’aat Salah. (*Mirat-ul-Manajih, vol. 2, pp. 338*)
4. A’la Hadrat, Imam Ahmad Raza Khan *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ* has said, ‘When one listens to the blessed name of the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* during the sermon, he should recite Salat-‘Alan-Nabi in his heart as it is Fard to remain silent during the sermon.’ (*Fatawa Razawiyyah (referenced), vol. 8, pp. 365*)
5. It is stated in *Durr-e-Mukhtar*: During the sermon, eating, drinking, talking even saying *سُبْحَانَ اللهِ*, replying to someone’s Salam, and telling something good, all are Haraam.’ (*Durr-e-Mukhtar, vol. 3, pp. 39*)
6. A’la Hadrat *رَحِمَهُمُ اللهُ تَعَالَى عَلَيْهِ* has said, ‘Walking during the sermon is Haraam. The respected scholars *رَحِمَهُمُ اللهُ تَعَالَى* have even said that if someone enters the Masjid and the sermon starts, he must stop wherever he has reached and must not step forward as stepping forward will be an act and no act is permissible during the sermon. (*Fatawa Razawiyyah (referenced), vol. 8, pp. 334*)
7. A’la Hadrat *رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ* has said, ‘During the sermon, even looking somewhere turning the head is Haraam.’ (*Ibid*)



## Jumu'ah sermon

### First sermon of Friday

الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَلَى الْعَالَمِينَ جَمِيعًا وَأَقَامَهُ يَوْمَ الْقِيَامَةِ  
 لِلْمُذْنِبِينَ الْمُتَلَوِّثِينَ الْخَطَّائِينَ الْهَائِكِينَ شَفِيعًا فَضَّلَى اللَّهُ تَعَالَى وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى كُلِّ مَنْ هُوَ  
 مَحْبُوبٌ وَمَرْضَى لَدَيْهِ صَلَوةٌ تَبْقَى وَتَدُومُ بِدَوَامِ الْمَلِكِ الْحَيِّ الْقَيُّومِ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ  
 وَرَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ أَرْسَلَهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَبَارَكَ وَسَلَّمَ أَمَّا بَعْدُ فَيَا أَيُّهَا  
 الْمُؤْمِنُونَ رَحِمْنَا وَرَحِمَكُمُ اللَّهُ تَعَالَى أَوْصِيَكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ فِي السِّرِّ وَالْإِعْلَانِ فَإِنَّ التَّقْوَى  
 سَمَامٌ ذَرَى الْإِيمَانَ وَأَذْكُرُوا اللَّهَ عِنْدَ كُلِّ شَجَرٍ وَخَجْرٍ وَعَلِمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ وَأَنَّ اللَّهَ لَيْسَ بِغَافِلٍ عَمَّا  
 تَعْمَلُونَ وَاقْتَفُوا أَثَارَ سُنَنِ سَيِّدِ الْمُرْسَلِينَ صَلَوَاتُ اللَّهِ تَعَالَى وَسَلَامُهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ فَإِنَّ السُّنَنَ هِيَ  
 الْأَنْوَارُ وَزَيَّنُوا قُلُوبَكُمْ بِحُبِّ هَذَا النَّبِيِّ الْكَرِيمِ عَلَيْهِ وَعَلَى آلِهِ أَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ فَإِنَّ الْحُبَّ هُوَ الْإِيمَانُ كُلُّهُ أ  
 لَا لَا إِيْمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ إِلَّا لَا إِيْمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ إِلَّا لَا إِيْمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ رَزَقَنَا اللَّهُ تَعَالَى وَإِيَّاكُمْ حُبَّ  
 حَبِيبِهِ هَذَا النَّبِيِّ الْكَرِيمِ عَلَيْهِ وَعَلَى آلِهِ أَكْرَمُ الصَّلَاةِ وَالتَّسْلِيمِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى وَاسْتَعْمَلْنَا  
 وَإِيَّاكُمْ بِسُنَّتِهِ وَحَيَاتَنَا وَإِيَّاكُمْ عَلَى مَحَبَّتِهِ وَتَوَفَّانَا وَإِيَّاكُمْ عَلَى مِلَّتِهِ وَحَشَرْنَا وَإِيَّاكُمْ فِي زُمْرَتِهِ وَسَقَانَا  
 وَإِيَّاكُمْ مِنْ شَرِبَتِهِ شَرَابًا هَنِيعًا مَرِيئًا سَابِغًا لَا نَظْمًا بَعْدَهُ أَبَدًا وَأَدْخَلْنَا وَإِيَّاكُمْ فِي جَنَّتِهِ بِمَنِّهِ وَرَحْمَتِهِ  
 وَكَرَمِهِ وَرَأْفَتِهِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الْبِرُّ لَا يَبْلَى وَالذَّنْبُ لَا يُنْسَى وَالذِّيَانُ لَا يَمُوتُ إِعْمَلْ مَا شِئْتَ كَمَا  
 تَدِينُ تَدَانُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ  
 وَبَارَكَ اللَّهُ لَنَا وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعْنَا وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ إِنَّهُ تَعَالَى مَلِكٌ كَرِيمٌ جَوَادٌ بَرُّ  
 رَعُوفٌ رَحِيمٌ أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلكُمْ وَلِسَائِرِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

## Second sermon of Friday

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ۖ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ  
 أَعْمَالِنَا ۖ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ ۖ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ۖ وَنَشْهَدُ أَنَّ  
 سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ أَرْسَلَهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ وَ  
 بَارَكَ وَسَلَّمَ أَبَدًا ۖ لَا سِيَّمَا عَلَى أَوْلِيهِمُ بِالتَّصَدِيقِ ۖ وَأَفْضَلِهِمُ بِالتَّحْقِيقِ ۖ أَلَمَوْلَى الْإِمَامِ الصِّدِّيقِ ۖ أَمِيرِ الْمُؤْمِنِينَ  
 وَإِمَامِ الْمَشَاهِدِينَ لِرَبِّ الْعَالَمِينَ سَيِّدِنَا وَمَوْلَانَا الْإِمَامِ ۖ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَعَلَى أَعْدَالِ  
 الْأَصْحَابِ ۖ مُزَيْنِ الْمِنْبَرِ وَالْبِحْرَابِ ۖ أَلَمُؤَافِقِ رَأْيِهِ لِيُوحِيَ وَانكِتَابِ سَيِّدِنَا وَمَوْلَانَا الْإِمَامِ ۖ أَمِيرِ الْمُؤْمِنِينَ  
 وَغَيْظِ الْمُنَافِقِينَ ۖ إِمَامِ الْمَجَاهِدِينَ فِي رِبِّ الْعَالَمِينَ ۖ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَعَلَى جَامِعِ  
 الْقُرْآنِ كَامِلِ الْحَيَاءِ وَالْإِيمَانِ ۖ مُجَهِّزِ رِضَى الرَّحْمَنِ سَيِّدِنَا وَمَوْلَانَا الْإِمَامِ ۖ أَمِيرِ الْمُؤْمِنِينَ وَإِمَامِ  
 الْمُتَصَدِّقِينَ لِرَبِّ الْعَالَمِينَ ۖ أَبِي عَمْرٍو عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَعَلَى أَسَدِ اللَّهِ الْعَالِي ۖ إِمَامِ الْمَشَارِقِ  
 وَالْمَغَارِبِ ۖ حَلَّالِ الْمَشْكَلَاتِ وَالنَّوَابِ ۖ دَفَاعِ الْمُعْضَلَاتِ وَالْمَصَابِ ۖ أَخِ الرَّسُولِ وَرَوْجِ الْبُتُولِ سَيِّدِنَا وَمَوْلَانَا  
 الْإِمَامِ ۖ أَمِيرِ الْمُؤْمِنِينَ وَإِمَامِ الْوَاصِلِينَ إِلَى رِبِّ الْعَالَمِينَ ۖ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ  
 الْكَرِيمَ ۖ وَعَلَى ابْنَيْهِ الْكَرِيمَيْنِ السَّعِيدَيْنِ الشَّهِيدَيْنِ ۖ أَلْقَمَرَيْنِ الْمُبِيرَيْنِ النَّيِّرَيْنِ ۖ الرَّاهِرَيْنِ الْبَاهِرَيْنِ  
 الطَّيِّبَيْنِ الطَّاهِرَيْنِ ۖ سَيِّدَيْنَا أَبِي مُحَمَّدٍ الْحَسَنِ وَأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ۖ وَعَلَى أُمَّهَاتِ سَيِّدَةِ  
 النِّسَاءِ ۖ أَلْبُتُولِ الزَّهْرَاءِ ۖ فَلَذَّةِ كَبِدِ خَيْرِ الْأَنْبِيَاءِ ۖ صَلَوَاتُ اللَّهِ تَعَالَى وَسَلَامُهُ عَلَى أَبِيهَا الْكَرِيمِ ۖ وَعَلَيْهَا وَعَلَى  
 بَعْلِهَا وَابْنَيْهَا ۖ وَعَلَى عَتَمِيهِ الشَّرِيفَيْنِ الْمُطَهَّرَيْنِ مِنَ الْأَدْنَسِ ۖ سَيِّدَيْنَا أَبِي عُمَرَ حَمْرَةَ وَأَبِي الْفَضْلِ الْعَبَّاسِ رَضِيَ  
 اللَّهُ تَعَالَى عَنْهُمَا ۖ وَعَلَى سَائِرِ فِرْقِ الْأَنْصَارِ وَالْمُهَاجِرَةِ ۖ وَعَلَيْنَا مَعَهُمْ يَا أَهْلَ التَّقْوَى وَأَهْلَ الْمَغْفِرَةِ ۖ اللَّهُمَّ أَنْصُرْ مَنْ  
 نَصَرَ دِينَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَبَارَكَ وَسَلَّمَ رَبَّنَا يَا مَوْلَانَا وَاجْعَلْنَا  
 مِنْهُمْ وَاخْذُلْ مَنْ خَذَلَ دِينَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ رَبَّنَا يَا مَوْلَانَا  
 وَلَا تَجْعَلْنَا مِنْهُمْ عِبَادَ اللَّهِ رَحِمَكُمُ اللَّهُ إِنَّ اللَّهَ يَأْمُرُكُمْ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ  
 وَالْمُنْكَرِ وَالْبَغْيِ ۖ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۖ وَلَذِكْرُ اللَّهِ تَعَالَى أَعْلَى وَأَوْلَى وَأَجَلُّ وَأَعَزُّ وَأَعْظَمُ وَأَكْبَرُ

## Eids of Muslims

**Question 127:** How many Eids are there in one year?

**Answer:** There are two Eids in one year; Eid-ul-Fitr and Eid-ul-Adha.

**Question 128:** When and in which months are both of these Eids celebrated?

**Answer:** Eid-ul-Fitr is celebrated at the end of Ramadan, i.e. on 1<sup>st</sup> Shawwal and Eid-ul-Adha is celebrated on 10<sup>th</sup> Zul-Hijjah.

**Question 129:** What do Muslims do on the occasion of these Eids?

**Answer:** Muslims celebrate both of these Eids. Eid-ul-Fitr is also called as *Meethi* [i.e. sweet Eid among Urdu-speaking Muslims]. Different types of delicious foods are cooked this day; and Fitranah is also given before offering Eid Salah to the poor, bringing them happiness.



Eid-ul-Adha is also called Eid-e-Qurban and Baqar Eid. On this occasion, after Eid Salah, animals are sacrificed in the path of Allah *عَزَّوَجَلَّ*.

**Question 130:** Is there any other day that has also been declared Eid in addition to both of these Eids?

**Answer:** Yes! The day of Friday has also been declared as the day of Eid.



## Eid of Eids

**Question 131:** Is there any other day which Muslims celebrate except for these Eids?

**Answer:** Yes! In addition to both of these Eids, Muslims greatly celebrate the 12<sup>th</sup> of Rabi-ul-Awwal. This is the day when the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* came into the world as blessing and grace at the time of Subh-e-Sadiq. Therefore, 12<sup>th</sup> of Rabi'-un-Noor is the Eid of all the Eids for Muslims. If the Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* had not come into this world, there would have been no Eid and no Shab-e-Bara'at. Undoubtedly, all the glory and greatness of the world is by virtue of the blessing of the Holy Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

*Woh jo na thay to kuch na tha woh jo na haun to kuch na ho*

*Jan hayn woh jahan ki, jan hay to jahan hay*

*(Hadaiq-e-Bakhshish, pp. 178)*



**Question 132:** What do Muslims do on the occasion of Eid Milad?

**Answer:** On the occasion of Eid Milad, Muslims decorate and illuminate their homes with flags and small electric bulbs from the 1<sup>st</sup> of Rabi-ul-Awwal. Then, on the 12<sup>th</sup> of Rabi-ul-Awwal, a large number of processions are organized in which Na'ats are recited with great enthusiasm and eagerness. Everywhere there is an echo of the slogan 'Sarkar ki Aamad Marhaba' i.e. Welcome to the Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

## Eids' Salah

**Question 133:** Is it Fard to offer Salah of both Eids?

**Answer:** No! It is not Fard but it is Wajib to offer Salah of both Eids

**Question 134:** Is it Wajib for all the Muslims to offer the Salah of both Eids?

**Answer:** No! It is not Wajib for all the Muslims to offer the Salah of both Eids. It is Wajib only for those Muslims for whom Salat-ul-Jumu'ah is Wajib.

**Question 135:** Are there any preconditions for offering Eid Salah like Salat-ul-Jumu'ah?

**Answer:** Yes! As there are preconditions for offering Salat-ul-Jumu'ah, there are also preconditions for Eid Salah. These are the same preconditions which are for Salat-ul-Jumu'ah.

## Difference between Eid and Friday Salah

**Question 136:** Is there any difference between Eid Salah and Salat-ul-Jumu'ah?

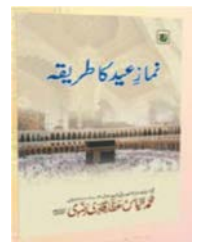
**Answer:** Yes! There are basically three differences between Eid Salah and Salat-ul-Jumu'ah:

- ❖ Sermon is a condition for Salat-ul-Jumu'ah but it is Sunnah for Eid Salah. If sermon is not delivered in Salat-ul-Jumu'ah, the Salat-ul-Jumu'ah will not be valid. If it is missed in Eid Salah, the Eid Salah will be valid but this is undesirable.
- ❖ The sermon of Salat-ul-Jumu'ah is delivered before the Salah whereas the sermon of Eid Salah is delivered after the Salah. If it is delivered before the Salah, it will be considered bad, but the Salah will be valid and will not be repeated.
- ❖ Azan and Iqamah are delivered before Salat-ul-Jumu'ah but there is neither Azan nor Iqamah for Eid Salah. It is permissible to say only 'الصَّلَاةُ جَامِعَةٌ' two times.

## Method of offering Eid Salah

**Question 137:** Is there any difference between the offering of Eid Salah and routinely-offered Salah?

**Answer:** Yes! There is a minor difference between the offering of Eid Salah and routinely-offered Salah.



**Question 138:** What is the method of offering Eid Salah?

**Answer:** The method of offering Eid Salah is as follows:

- ❖ One should make the following intention first:
- ❖ 'I am going to offer two Rak'at Salah of Eid-ul-Fitr (or Eid-ul-Adha) with six additional Takbeerat, facing the Qiblah for the pleasure of Allah عَزَّوَجَلَّ (the Muqtadi should also say: I am following this Imam).'
- ❖ Having made the intention, raise hands up to ears, say 'اللَّهُ أَكْبَرُ' and then fold hands as usual below the navel.
- ❖ Recite 'تَنَاءُ' [Sana].

- ❖ Then raise your hands up to your ears, say **اللَّهُ أَكْبَرُ** and drop them at sides.
- ❖ Then raise hands up to ears again, say **اللَّهُ أَكْبَرُ** and drop them at sides.
- ❖ Then raise hands up to ears once again, say **اللَّهُ أَكْبَرُ** and fold them as usual below the navel.

In short, hands will be folded after the first and the fourth Takbeer while they will be dropped at sides after the second and the third Takbeer. In other words, hands will be folded when something is to be recited in Qiyam after Takbeer, and they will be dropped at sides when nothing is to be recited.

- ❖ Then the Imam is to recite Ta'awwuz and Tasmiyah in low voice whereas Surah Al-Fatihah and another Surah will be recited loudly. Then, he will complete the first Rak'at by performing Ruku' and Sujood.
- ❖ In the second Rak'at, the Imam is to first recite Surah Al-Fatihah and another Surah aloud.
- ❖ Then the Imam is to say three Takbeers (the Imam will say loudly and the followers in low voice) raising his hands to the ears each time and dropping them at sides; then Ruku' will be performed with the fourth Takbeer without raising hands.
- ❖ The remaining Salah will be completed as per usual method. The Imam will recite two sermons after performing Salam. He will then make Du'a. The Imam should say **اللَّهُ أَكْبَرُ** nine times before delivering the first sermon, seven times before the second sermon and 14 times before stepping down from the pulpit in low voice because it is a Sunnah to do that.

# Funeral Salah

## Bathing and shrouding

**Question 139:** Are there any particular funeral rites performed before the funeral Salah?

**Answer:** Yes! Before the funeral Salah, certain funeral rites are performed for the deceased.

**Question 140:** What are those funeral rites?

**Answer:** Funeral rites include giving bath to the deceased and shrouding him, etc.

**Question 141:** Tell the Fard act of the bath given to the deceased.

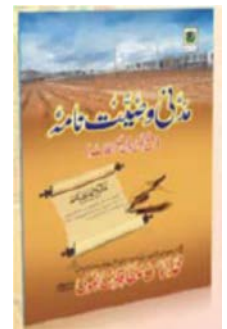
**Answer:** To make water flow over the entire body one time is Fard and three times is Sunnah.

## Method of giving deceased bath

**Question 142:** Tell the method of giving bath to the deceased person.

**Answer:** The Method of giving bath to the deceased a person is as follows:

- ❖ Move the burning fragrant incense or frankincense around the bathing plank 3, 5 or 7 times.
- ❖ Lay the deceased on the plank as is laid in the grave.
- ❖ Cover<sup>1</sup> the body from the navel to a bit below the knees.
- ❖ Now, covering his hand with some piece of cloth, the bath-giving person should first wash both of the excretory organs of the deceased.
- ❖ Then, perform the Wudu of the deceased as is made for Salah, i.e., wash the face and the arms including elbows thrice, wipe the head and then wash the feet thrice<sup>2</sup>.
- ❖ Then wash the hair of the head and, if the deceased has beard, wash it as well.
- ❖ Now, making the deceased lie on his left side, pour lukewarm water from the head to the feet so that the water flows up to the plank. (Using the water boiled with leaves of berry tree is preferable).
- ❖ Then, making the deceased lie on his right side, pour water in the same way.
- ❖ Now sit the deceased by supporting his back and pass your hand gently over the lower part of his belly. If something is excreted, wash it away. Repetition of Wudu and Ghusl is not needed.
- ❖ At the end, pour camphor-mixed water from head to toe thrice.



<sup>1</sup> These days, the deceased person is covered with a white piece of cloth during the funeral bath. This may cause exposing the Sitr area when the cloth gets wet during the bath. Therefore, use a brown or any dark-coloured and thick piece of cloth so that Sitr area is not exposed when water is poured. It is even better to fold the cloth in two.

<sup>2</sup> Wudu of the deceased does not include washing of hands up to the wrists, rinsing of the mouth and washing of the nose. Instead, wet some cotton wool and clean the teeth, gums, lips and nostrils with it.



- ❖ Then gently dry the body with some clean piece of cloth.

## Shroud according to Sunnah and its details

**Question 143:** What is shroud for men and women according to Sunnah?

**Answer:** Man's shroud consists of three clothes: (1) Lifafah (2) Izaar (3) Qamees

In addition to the above three parts, woman's shroud consists of two more things: (4) Breast-cover, (5) Head-cover.



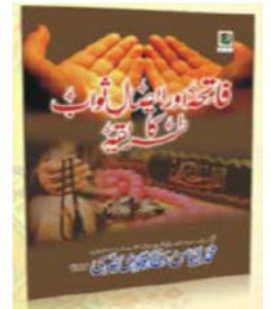
1. **Lifafah:** The Lifafah (i.e. shawl) should be a little longer than the size of the deceased so that it can be tied at both ends.
2. **Izaar:** It should be as long as is the size of the deceased from the top of the head to the feet.
3. **Qamees:** Being the same-sized from the front and the back, the Qamees should be long enough to cover the body area from the neck to a bit below the knees. It should be sleeveless without side-slits. Man's Qamees should be slit on shoulders [i.e. horizontally] while woman's Qamees should be slit on the chest [i.e. vertically].
4. **Breast-cover:** It should be long enough to cover the body area from breasts to the navel, preferably to the thighs.
5. **Head-cover:** It should be one and a half yard in length.

**Question 144:** Should eunuch be wrapped in man's shroud or woman's shroud?

**Answer:** They should be wrapped in woman's shroud.

**Question 145:** What is the method of shrouding the deceased (men and women both)?

**Answer:** Method to shroud the deceased (men and women) is as follows:



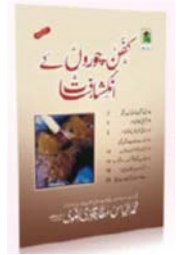
## Method to shroud a man

- ❖ Move the burning fragrant incense around the shroud 1, 3, 5 or 7 times.
- ❖ Then spread the pieces of shroud in such a way that the Lifafah is spread first, then the Izaar over it and then the Qamees.
- ❖ Place the deceased on it and make him wear the Qamees.
- ❖ Now apply fragrance over the beard (if there is no beard, then apply it over the chin) and over the entire body.
- ❖ Apply camphor over the body parts placed on the ground during Sajdah [in Salah] i.e., the forehead, the nose, the hands, and the feet.
- ❖ Then wrap the Izaar from the left side first and then from the right side.
- ❖ At the end, wrap the Lifafah from the left side first and then from the right side in such a way that the right side remains on the top.
- ❖ Then tie the shroud at both ends, i.e., the head side end as well as the feet side.



## Method of shrouding a woman

- ❖ After making the deceased woman wear the Qamees, divide her hair in two parts and place them over the Qamees on the chest.
- ❖ Place the head-cover under the half of the back and bring it up to the chest, covering the head with it like a face-veil. Its length should be up to below half of the back and its width should be from one ear lobe to the other. Some people cover the head with the head-cover the way women use scarves over their heads in their lifetime; this is contrary to [i.e. against] Sunnah.
- ❖ Then wrap the Izaar and the Lifafah as usual.
- ❖ At the end, spread the breast-cover across the body area from the breasts to thighs and tie it with some string.



## Excellence of funeral rites and offering funeral Salah

**Question 146:** Has any excellence been narrated about performing funeral rites and offering funeral Salah?

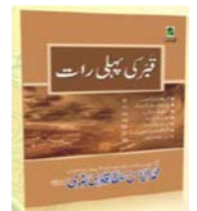
**Answer:** Yes! Excellence of performing funeral rites and offering funeral Salah has been mentioned in many narrations:

- ❖ Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ reported that the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who gives bath to a deceased person, shrouds him, applies fragrance, lifts the bier [i.e. a coffin-like frame on which the deceased is placed], offers the Salah and (while giving bath) hides the unpleasant things that appear, he will be as cleansed of his sins as he was on the day when his mother gave birth to him.’ *(Sunan Ibn Majah, vol. 2, pp. 201, Hadees 1462)*
- ❖ The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who leaves home to accompany a funeral (considering it a duty of believers and with the intention of earning reward), offers the funeral Salah and accompanies the funeral till its burial, reward of two Qeerat<sup>1</sup> is written for him. Each Qeerat is equivalent to the mount Uhud. There is one Qeerat reward for the person who returns after the funeral Salah (without participating in the burial).’ *(Sahih Muslim, pp. 472, Hadees 945)*

## Shar’i ruling of funeral Salah

**Question 147:** What is the Shar’i ruling of funeral Salah?

**Answer:** The funeral Salah is ‘فَرَضٌ كِفَايَةٌ’ [Fard-e-Kifayah], i.e. even if a single person offers it, everyone will be relieved of the obligation. If no one offers it, then all those who are aware of it will be sinners. *(Fatawa Tatarikhaniyah, vol. 2, pp. 153)*



**Question 148:** Is congregation a condition for funeral Salah?

<sup>1</sup> Qeerat is actually the twelfth part of a dirham. *(‘Umda-tul-Qaari, vol. 14, pp. 483)*

**Answer:** No. Jama'at [congregation] is not a condition for this Salah. Even if a single person offers it, the Fard will get fulfilled. (*'Aalamgiri, vol. 1, pp. 162*)

**Question 149:** What is the ruling for the one who denies the obligation of the funeral Salah?

**Answer:** The one who denies its Fardiyat [obligation] is a disbeliever.

## Preconditions of funeral Salah

**Question 150:** Tell preconditions for the validity of funeral Salah?

**Answer:** There are two types of preconditions for funeral Salah to be valid: One is related to the funeral-Salah-offering person and the other to the deceased person.

**Question 151:** What are the preconditions related to the funeral-Salah-offering person?

**Answer:** Most preconditions for the funeral-Salah-offering person are the same as for the routine Salah-offering person:

- ❖ Purity of the body, the place and clothes
- ❖ Satr-e-'Awrat
- ❖ Facing the Qiblah
- ❖ Intention
- ❖ Time and Takbeer-e-Tahrimah are not conditions for it.

**Question 152:** What are preconditions related to the deceased person?

**Answer:** The preconditions related to the deceased person are as follows:

- ❖ The deceased person must be Muslim.
- ❖ The body and the shroud of the deceased should be pure.
- ❖ The body of the deceased should be present i.e. the whole or the most or the half (of the body) with the head should be present. If the dead body is not present, funeral Salah cannot be performed.
- ❖ The bier [i.e. the frame on which the deceased person is placed] should be placed in front of the funeral-Salah-offering person towards the Qiblah. If it is behind him, Salah will be invalid.
- ❖ The body parts of the deceased person that are Fard to be covered must be covered.
- ❖ The deceased person should be placed straight in front of the Imam. If there is one deceased person, so any part of his body should be in front of the Imam. If there are few corpses, so any body part of any one may be in front of the Imam, it is sufficient.

## Fard acts and Sunnahs of the funeral Salah

**Question 153:** Tell the Fard acts and Sunnahs of the funeral Salah?

**Answer:** Funeral Salah has two Fard acts: (1) To say 'اللَّهُ أَكْبَرُ' four times (2) Qiyam [to stand]. It has three 'سُنَّةُ الْمُؤَكَّدَةُ' [Sunan-e-Muakkadah]: (1) Sana (2) Salat-'Alan-Nabi (3) Du'a for the deceased.

## Method of funeral Salah

- ❖ The Muqtadi should make the following intention: ‘I am going to offer this funeral Salah for Allah عَزَّوَجَلَّ and to make Du’a for the deceased and to follow this Imam.’
- ❖ Now the Imam and the Muqtadees should raise their hands up to their ears and fold them below the navel as usual whilst saying اللَّهُ أَكْبَرُ.
- ❖ Then recite Sana. After وَتَعَالَى جَدُّكَ recite وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ.’
- ❖ Then, without raising hands, say اللَّهُ أَكْبَرُ.
- ❖ And recite دُرُودُ إِبْرَاهِيمَ [Durood-e-Ibraheemi].
- ❖ Then without raising the hands, say اللَّهُ أَكْبَرُ again and now recite the Du’a.
- ❖ (The Imam should say the Takbeers loudly whilst the Muqtadees should say in a low voice. Both the Imam and Muqtadees should recite the remaining invocations in a low voice.)
- ❖ After the Du’a, say اللَّهُ أَكْبَرُ and unfold the hands.
- ❖ Then perform Salam at both sides. *(Namaz kay Ahkam, pp. 382)*

## Du’a for funeral of adults (men and women)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا  
وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثُنَا ط اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ  
عَلَى الْإِسْلَامِ ط وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

O Allah (عَزَّوَجَلَّ)! Forgive our living ones and the dead ones, and those who are present and those who are not present, and our young ones and our elderly ones, and our men and our women. O Allah (عَزَّوَجَلَّ)! Whoever of us You keep alive, keep him alive in Islam, and whoever of us You make die, make him die with faith.

*(Sunan-ut-Tirmizi, vol. 2, pp. 314, Hadees 1026)*

## Du’a for a male minor

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا  
وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ط

O Allah (عَزَّوَجَلَّ)! Make him a forerunner to become a support for us, and make him a recompense for us, and make him our intercessor whose intercession is accepted. *(Kanz-ud-Daqaaiq, pp. 52)*

## Du'a for a female minor

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْكًا وَاجْعَلْهَا لَنَا أَجْرًا  
وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ط

O Allah (عَزَّوَجَلَّ)! Make her a forerunner to become a support for us, and make her a recompense for us, and make her our intercessor whose intercession is accepted.

## Reward of shouldering bier

**Question 154:** Is it a reward-earning deed to shoulder the bier [i.e. a coffin-like frame on which the deceased person is placed]?

**Answer:** Yes! To shoulder a bier is an act of huge reward. It has been narrated that the one who shoulders all four sides of the funeral bier, forty of his major sins will be removed. (*Al-Mu'jam-ul-Awsat, vol. 4, pp. 260, Hadees 5920*)

**Question 155:** Is there any evidence that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ shouldered any bier?

**Answer:** Yes! The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ shouldered the bier of Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللهُ تَعَالَى عَنْهُ.

## Method of shouldering the bier

**Question 156:** What is the method of shouldering the bier?

**Answer:** The Sunnahs of shouldering the bier are as follows:

- ❖ Four persons should lift the bier. Each one should lift each leg of the bier. If only two persons lift the bier, one should lift it from the head side of the deceased and the other from the feet side, but it is Makruh to do so unnecessarily. If there is some need; for example, the path is narrow, then there is no harm.
- ❖ One should shoulder all four legs of the bier one after the other and walk 10 steps each time.
- ❖ First shoulder the right head side of the bier, then the right foot side, then the left head side and then the left foot side and walk 10 steps each time thus making a total of 40 steps. (*Bahar-e-Shari'at, vol. 1, pp. 822*)

Some people continue to make announcement in funeral procession 'Walk two steps'; such people should make this announcement 'Walk ten steps shouldering each leg of the bier'.

## Different Madani pearls about funeral Salah

**Question 157:** Can funeral Salah be offered whilst wearing shoes?

**Answer:** In case of offering the funeral Salah whilst wearing shoes, the shoes as well as the part of the ground beneath them must be pure. And, in case of offering the Salah placing the feet upon

the shoes after taking them off, the purity of the sole of the shoes and the ground is not necessary. (*Fatawa Razawiyyah, vol. 9, pp. 188*)

**Question 158:** How many rows should be there in funeral Salah?

**Answer:** There should be three rows in the funeral Salah. It is better as the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one whose funeral Salah is offered by three rows, no doubt Heaven will become Wajib for him.’ (*Sunan-ut-Tirmizi, vol. 2, pp. 317, Hadees 1030*)

**Question 159:** Which is the most preferable row in funeral Salah?

**Answer:** In the funeral Salah, the last row is the most preferable of all other rows.

(*Durr-e-Mukhtar, vol. 3, pp. 131*)

### Make the following announcement before the funeral of an adult

The friends and relatives of the deceased are requested to pay attention! If the deceased has ever hurt you or violated your right in his lifetime, please forgive him, *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ* this will benefit the deceased and you will also be rewarded. If he has borrowed money or anything from you or he has lent you anything, please contact his heirs. Please listen to the intention and the method of the funeral Salah: ‘I am going to offer this funeral Salah, for Allah *عَزَّوَجَلَّ*, and to make Du’a for this deceased person, and to follow this Imam.’ If you do not remember these particular words, there is no harm. It is necessary to have this intention in the heart: ‘I am offering funeral Salah of this deceased person.’

When the Imam says *اللَّهُ أَكْبَرُ* raise both of your hands up to the ears, say *اللَّهُ أَكْبَرُ* [in a low voice] then immediately fold them as usual below the navel and recite Sana. When the Imam says *اللَّهُ أَكْبَرُ* the second time, say *اللَّهُ أَكْبَرُ* without raising your hands and recite Durood-e-Ibraheem. When the Imam says *اللَّهُ أَكْبَرُ* for the third time, say *اللَّهُ أَكْبَرُ* without raising your hands and recite the funeral Du’a of the deceased adult. (If it is the funeral of a male or female minor, announcement of reciting the Du’a for the deceased minor should already be made). When the Imam says *اللَّهُ أَكْبَرُ* the fourth time, say *اللَّهُ أَكْبَرُ*, unfold the hands and perform Salam with the Imam as per the usual method.

### Burial

**Question 160:** At which side of the grave should the bier be kept for lowering the deceased into the grave?

**Answer:** It is Mustahab to place the bier towards the Qiblah side of the grave so that the deceased may be lowered into the grave from the Qiblah side.

**Question 161:** How many men should lower the deceased into the grave?

**Answer:** Two or three men can lower the deceased into the grave. It is better if those men are righteous and strong.

**Question 162:** What things should be kept in mind whilst lowering the body of a woman into the grave?

**Answer:** The body of a woman should be lowered by her Maharim<sup>1</sup>. If they are not present, relatives may do it, and if they are not also present, pious persons should be asked to do it. Furthermore, keep the woman's body covered with some shawl from the time of lowering her into the grave to the placing of slabs.

**Question 163:** What Du'a should be recited when lowering the deceased person into the grave?

**Answer:** Recite this Du'a when lowering the deceased into the grave:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ



**Question 164:** What should be done at the time of laying the deceased into the grave?

**Answer:** The following things should be done when laying the deceased into the grave:

Lay the deceased on his right side. If it is not possible to lay him on the right side, so turn his face towards the Qiblah if it is easy to do so. Otherwise, it should not be done forcibly as it will cause pain to the deceased.

- ❖ Untie the knot of the strings of the shroud as it is not needed now. Even if not untied, there is still no harm in it.

## Method of putting earth on grave

**Question 165:** Tell the method of putting earth onto the grave?

**Answer:** The Mustahab method of putting earth onto the grave is to put it three times from the head side of the grave using both hands. On putting earth the first time, say مِنْهَا خَلَقْنَاكُمْ, second time say وَ فِيهَا نُعِيدُكُمْ, and the third time say وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى. Now put the rest of the earth with a spade, etc.

**Question 166:** How much earth should be put onto the grave?

**Answer:** Put as much earth on the grave as was taken out while digging. Putting more than it is Makruh.

**Question 167:** How should the grave be made?

**Answer:** The grave should be made sloping like a camel hump.

**Question 168:** What should be the height of the grave?

**Answer:** The grave should be a hand span<sup>2</sup> high or a bit more than that. (*Rad-dul-Muhtar, vol. 3, pp. 168*)

## Acts after burial

**Question 169:** What should be done after the burial?

**Answer:** The following acts should be performed after the burial.

<sup>1</sup> Maharim are those close relatives with whom the Nikah of the deceased woman was Haraam, during her lifetime.

<sup>2</sup> The distance between the tip of the thumb and that of the little finger when the hand is fully extended.

- ❖ To sprinkle water over the grave after the burial is Sunnah. Afterwards, sprinkling water for some plant etc. is permitted. Nowadays, water is sprinkled over the grave unnecessarily. This is waste of water as is stated on page 185, volume 4 of *Fatawa Razawiyyah*.
- ❖ After the deceased is buried, it is Mustahab to recite from **الْم** to **مُفْلِحُونَ** standing by the head side of the grave and from **أَمَّنَ الرَّسُولُ** to the end of the Surah standing by the foot side.
- ❖ Perform 'تَلْقِينِ' [Talqeen].
- ❖ Call Azan whilst standing near the head side of the grave facing the Qiblah.
- ❖ To place flowers over the grave is better because they will glorify Allah **عَزَّوَجَلَّ** for as long as they remain fresh, pleasing the heart of the deceased. (*Rad-dul-Muhtar, vol. 3, pp. 184*)

## Talqeen

**Question 170:** What is the Shar'i ruling on Talqeen?

**Answer:** It is permissible by Shari'ah to perform Talqeen to the deceased after his burial.

**Question 171:** Is Talqeen proved by Hadees?

**Answer:** Yes! Talqeen is proved by Hadees.

**Question 172:** What is the method of Talqeen?

**Answer:** The method of Talqeen mentioned in Hadees is as follows: When any Muslim dies and you have buried him, one person should stand at the head side of the grave and say it three times, 'O so and so, the son of so and so!' (In place of 'so and so, the son of so and so' mention the name of the deceased with his mother's name.) When he listens to it for the first time, he will not reply. After listening to it second time, he will sit upright. Third time, he will reply: May Allah **عَزَّوَجَلَّ** have mercy on you! Advise me.' But you will not hear him. After saying 'O so and so, the son of so and so!' thrice, say the following:

**أَذْكُرُ مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا  
 وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا**

**Translation:** Recall the [belief] with which you left the world, i.e., testifying that none is worthy of worship except Allah **عَزَّوَجَلَّ** and Muhammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is His distinguished bondman and Rasool. And you were pleased with Allah **عَزَّوَجَلَّ** being your Lord and Islam your religion and Muhammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** your Rasool and the Holy Quran your guide. (*Al-Mu'jam-ul-Awsat, vol. 8, pp. 249, Hadees 7979*)

**Question 173:** What is the benefit of Talqeen?

**Answer:** The benefit of Talqeen is that when Munkar and Nakeer come to ask questions and see that people are making Talqeen to the deceased, so one of them says holding the hand of the other, 'Let's go! It's no use to sit beside the person whom people have taught the answer.'



**Question 174:** What should one say at the time of making Talqeen if he does not know the name of the mother of the deceased person?

**Answer:** If someone does not know the name of the mother of the deceased, he should then mention the name of Sayyidatuna Hawwa (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا) in place of mother's name. (*Namaz kay Ahkam, pp. 460*)

## Isal-e-Sawab

**Question 175:** What is meant by Isal-e-Sawab?

**Answer:** Isal-e-Sawab means that living people can convey the reward of every good deed and of every type of worship to the dead; whether it is a financial or a physical act of worship, Fard or Nafl or charity.

**Question 176:** Has Isal-e-Sawab been narrated in any Hadees?

**Answer:** Yes! The narration of Isal-e-Sawab is found in many Ahadees. The Beloved and Blessed Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The condition of a deceased in his grave is like that of a drowning person; he waits anxiously for Du’a from his father, his mother, his brother or his friend. When anyone’s Du’a reaches him, he considers it better than the world and everything that it contains. Allah عَزَّ وَجَلَّ bestows the reward gifted by living associates of the deceased like mountains. The gift of the living to the dead is to make Du’a for their forgiveness.’ (*Shu’ab-ul-Iman, vol. 6, pp. 203, Hadees 7905*)

It is mentioned in the book ‘طَبْرَانِي’ [Tabarani], ‘When somebody sends the reward of good deeds to a deceased person, angel Jibra’eel عَلَيْهِ السَّلَام places the reward in a tray of Noor and stands holding it near the grave and says, ‘O the dweller of the grave! Your family has sent this gift; accept it.’ On hearing this, he becomes happy, whereas his neighbours [the deceased present in his neighbouring graves] feel grieved on their deprivation.’ (*Al-Mu’jam-ul-Awsat, vol. 5, pp. 37, Hadees 6504*)

**Question 177:** Is it permissible to fix a day for Isal-e-Sawab? For instance, Teejah [3<sup>rd</sup> day of a person’s death] Daswan [10<sup>th</sup> day of a person’s death], Chaleeswan [40<sup>th</sup> day of a person’s death] and anniversary of death etc.

**Answer:** No doubt, the Isal-e-Sawab made by the living for the dead is beneficial for the dead. Shari’ah has not fixed any specific day for Isal-e-Sawab. However, any convenient day or time can be fixed. It can be the 3<sup>rd</sup> day or the 10<sup>th</sup> day or the 40<sup>th</sup> day or any other day. Furthermore, the recitation of the Holy Quran, good deeds and charity may be started immediately after death.

**Question 178:** Can Isal-e-Sawab be made only for the dead?

**Answer:** No, Isal-e-Sawab may also be made for the living besides the dead.

**Question 179:** How is it to eat Niyaz [i.e. the meal etc.] served for the Isal-e-Sawab of saints رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمْ؟

**Answer:** Not only is it permissible to eat this meal but also a means of blessings.

**Question 180:** Can wealthy people also eat the Niyaz of the saints رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمْ؟

**Answer:** Yes! The wealthy can also eat the Niyaz of saints رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمْ. The Niyaz includes, for example, the meal served in Koonday [i.e. platters] in the month of Rajab, meal or beverages served in the month of Muharram, Giyarhween in the month of Rabi’-ul-Aakhir in which the Fatihah

of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is made. On 6<sup>th</sup> Rajab, the Fatihah of Khuwajah Ghareeb Nawaz Sayyiduna Mu'eenuddin Chishti Ajmayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is made. Similarly, the Tawshah [i.e. a type of sweet dish prepared for the Isal-e-Sawab] of Ghaus-e-A'zam or that of Sayyiduna Shaykh 'Abdul Haq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ etc. are the practices which have been continuing for centuries among the ordinary and special Muslims including scholars. People make special arrangements on these occasions. The rich also take part enthusiastically in them and attain the blessing of Niyaz etc.

## Method of Isal-e-Sawab and Fatihah

**Question 181:** What is the method of Isal-e-Sawab?

**Answer:** Isal-e-Sawab is not a difficult task; it is even sufficient to say or make the intention in the heart, 'O Allah عَزَّوَجَلَّ! Grant the reward of the Holy Quran that I have recited (or so and so good deeds that I have done) to my deceased mother or to my so-and-so relative. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ. The reward will be conveyed.

**Question 182:** What is the method of Fatihah?

**Answer:** The method of Fatihah that is common among Muslims nowadays, especially with food, is also very nice. During Fatihah, the Isal-e-Sawab of recitation etc. can also be made. Place all the food which is to be served for Isal-e-Sawab in front (or place a small amount of each item of food), along with a glass of water. Now reciting اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ, recite once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يَا أَيُّهَا الْكٰفِرُونَ ﴿١﴾ لَا اَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا اَنْتُمْ عٰبِدُونَ مَا اَعْبُدُ ﴿٣﴾ وَلَا اَنَا عٰبِدُ مَا عَبَدْتُمْ ﴿٤﴾ وَلَا اَنْتُمْ عٰبِدُونَ مَا اَعْبُدُ ﴿٥﴾ نَكُم دِيْنُكُمْ وَلِي دِيْنِ ﴿٦﴾

Recite Surah Al-Ikhlās 3 times:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿١﴾ اللّٰهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ﴿٣﴾ لَمْ يُولَدْ ﴿٤﴾ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ﴿٥﴾

Recite Surah Al-Falaq once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّٰثِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

Recite Surah An-Naas once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْخَبْثِ وَالنَّاسِ ﴿٦﴾

Recite Surah Al-Fatihah once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Then recite the following five Ayahs:

1. 

﴿١١٣﴾ وَالْهَكْمُ لِلَّهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

(Part 2, Surah Al-Baqarah, Ayah 163)
2. 

﴿٥٦﴾ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

(Part 8, Surah Al-A'raf, Ayah 56)
3. 

﴿١٠٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

(Part 17, Surah Al-Anbiyah, Ayah 107)
4. 

﴿٤٠﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴿٤١﴾ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٢﴾

(Part 22, Surah Al-Ahzaab, Ayah 40)
5. 

﴿٥٦﴾ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

(Part 22, Surah Al-Ahzaab, Ayah 56)

Now recite any Salat-‘Alan-Nabi; for instance:

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَالْهِ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّم ﴿١﴾ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٢﴾ يَا رَسُولَ اللَّهِ

After this, recite:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

(Part 23, Surah, As-Saffaat, Ayah 180-182)

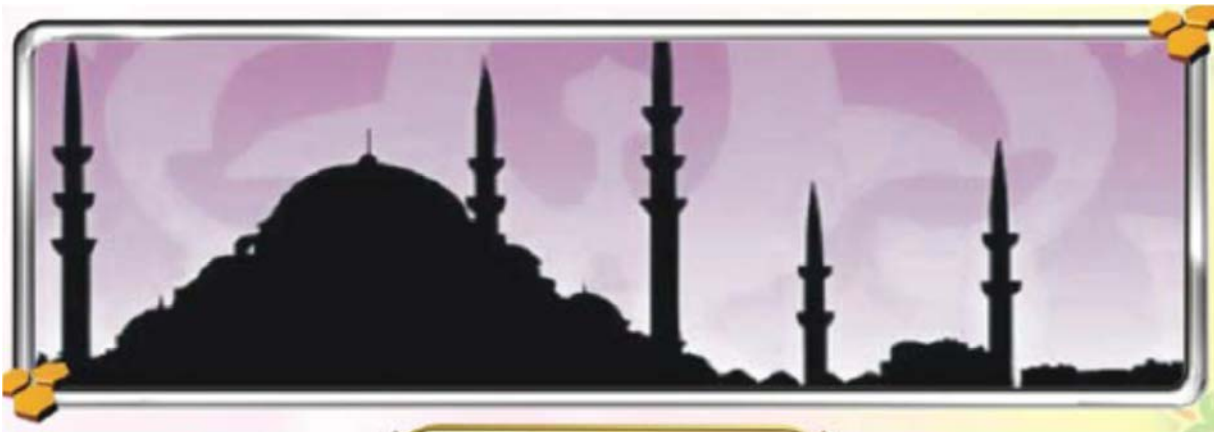
Now the person making Fatihah should raise his hands and say aloud ‘Al-Fatihah’. All those present should recite Surah Al-Fatihah in a low voice, and then the reciter should make the following announcement, ‘Convey me the reward of whatever you have recited’. All of those present should say, ‘We have conveyed it to you’. Now the one making Fatihah should make Isal-e-Sawab.

### Method of Du’a for Isal-e-Sawab

O Allah عَزَّوَجَلَّ! Grant us the reward of the recitation that has been made. (If food etc. is present, then also say) grant us the reward of the food that has been prepared and whatever other faulty deeds we have performed until today. O Allah عَزَّوَجَلَّ! We beg You to grant us these rewards according to Your great mercy, not according to our faulty deeds. O Allah عَزَّوَجَلَّ! Convey its reward on behalf of us to Your Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Through Your Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, convey its reward to all other Ambiya Kiraam عَلَيْهِمُ السَّلَام, all the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, and all the noble saints. Through Your Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ convey its reward to every Muslim human and jinn from the age of Sayyiduna Aadam عَلَيْهِ السَّلَام until today as well as all those who will be born till the Day of Judgement. During this, mention the names of the saints to whom reward has to be especially conveyed. Likewise, convey reward to your parents, relatives and spiritual guide. (The deceased whose names are mentioned during the supplication get pleased by it.) Then, finish the supplication as usual. (If a little amount of food items and water was placed in front, mix them into other food and water).

*Sawab a'mal ka Tu mayray pohancha saari Ummat ko      Mujhay bhi bakhsh Ya Rab bakhsh un ki piyari Ummat ko*  
*Send the rewards of my deeds to the entire Ummah      Forgive me and forgive the Beloved's entire Ummah*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



## Siyam [صِيَام]

### Meaning of Sawm

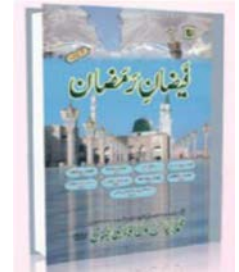
**Question 183:** What is meant by Sawm?

**Answer:** Sawm means refraining from eating, drinking, etc. from Subh-e-Sadiq to the sunset with the intention of performing worship.

### Shar'i ruling on Sawm

**Question 184:** Is it Fard to observe Sawm?

**Answer:** Yes! To observe Sawm is Fard. In some cases, it may also be Wajib and Nafl.



**Question 185:** What is meant by Fard Sawm?

**Answer:** It is Fard to keep Sawm in the month of Ramadan. However, if a person is unable to observe Sawm in the month of Ramadan due to any Shar'iah-approved reason, it is Fard to observe these Siyam as Qada later on. In addition, it is also Fard to keep the Siyam of expiation.

**Question 186:** What does Wajib Sawm mean?

**Answer:** If someone takes a vow of observing Sawm, so it is Wajib to observe Sawm after the fulfilment of his wish.

**Question 187:** What does Nafl Sawm mean?

**Answer:** Except for Fard and Wajib Siyam, all other Siyam are Nafl Siyam. Some of them may also be Sunnah and Mustahab. For instance, the Sawm of the 10<sup>th</sup> of Muharram i.e. Aashura and the 9<sup>th</sup> Muharram as well.

- ❖ The Sawm on 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every month.
- ❖ 'Arafah, i.e. the Sawm on 9<sup>th</sup> Zul-Hijja-til-Haraam.
- ❖ The Sawm on Monday and Thursday.
- ❖ Six Siyam of Eid-ul-Fitr.
- ❖ To observe Sawm on alternate days.

**Question 188:** Is there any day when it is forbidden to observe Sawm?

**Answer:** Yes! It is Makruh Tahreemi to observe Sawm on Eid-ul-Fitr and Eid-ul-Adha and the three days of Tashreeq (i.e. 11, 12 and 13 Zul-Hijjah). (*Bahar-e-Shari'at*, vol. 1, pp. 55)

### When did Sawm become obligatory and for whom?

**Question 189:** Whom are Siyam Fard for and when did they become Fard?



**Answer:** As Salah is declared Fard for every Muslim who has belief in the Oneness of Allah ﷻ, Nubuwwah of Beloved Mustafa ﷺ and all essentials of Islam; similarly, Siyam in the month of Ramadan were also declared Fard for every (male and female) sane and adult Muslim. Siyam were declared Fard on 10 Sha'ban-ul-Mu'azzam, 2 Hijri.

**Question 190:** Which blessed Ayah of the Holy Quran contains the commandment of Siyam being Fard?

**Answer:** Blessed Ayah 183 of Surah Al-Baqarah of the Holy Quran contains the commandment of Siyam being Fard. Allah ﷻ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ  
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O believers! Observing Sawm has been declared obligatory for you as it was declared obligatory for those before you, so that you may become pious. [Kanz-ul-Iman (Translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 183)

**Question 191:** Was Sawm declared Fard for the previous Ummahs as well?

**Answer:** Yes! The people of the previous Ummahs also observed Sawm but their manner of observing Sawm was different from ours. According to narrations:

- ❖ Sayyiduna Aadam ﷺ would observe Sawm on the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> (of Islamic month). (Kanz-ul-'Ummal, pp. 258, vol. 4, Hadees 24188)
- ❖ Sayyiduna Nuh ﷺ would observe Sawm every day. (Sunan Ibn Majah, pp. 333, vol. 2, Hadees 1714)
- ❖ Sayyiduna 'Isa ﷺ would observe Sawm every day and would never miss it any day. (Kanz-ul-'Ummal, pp. 304, vol. 4, Hadees 24624)
- ❖ Sayyiduna Dawood ﷺ used to observe Sawm on alternate days. (Sahih Muslim, pp. 587, Hadees 1159)
- ❖ Sayyiduna Sulayman ﷺ used to observe Sawm on the first three, the middle three and the last three days of every month (i.e. 9 Siyam in a month). (Kanz-ul-'Ummal, pp. 304, vol. 4, Hadees 24624)



## Sawm is a sign of piety

**Question 192:** Is Sawm a sign of piety?

**Answer:** Yes! Sawm is a sign of piety. (Imagine) It is extremely hot, the throat and lips of the Sawm-observing Muslim have been dry due to thirst, he has water and food as well, but he does not even look at them despite extreme thirst. It shows that the Sawm-observing person has a very firm faith in Allah ﷻ as he knows that his actions can be concealed from the entire world but not from Allah ﷻ. This firm faith of the Sawm-observing Muslim is the practical outcome of Sawm. Other acts of worship involve physical movements and they are visible to others, but Sawm is such an act of worship which no one can come to know, only Allah ﷻ knows. Even if a person eats secretly, people will still consider him a Sawm-observing person, but he refrains from eating and drinking due to the fear of Allah ﷻ only. This is piety.

**Question 193:** At which age should one start observing Sawm?



**Answer:** If possible, make your children observe Sawm from their early age so that they will not face any difficulty in observing Sawm after they reach the age of puberty.

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: When the eighth year of the child's age starts, it is obligatory for the guardian to order the child to offer Salah and to observe Sawm. If the eleventh year of his age begins and he does not still offer Salah; nor does he observe Sawm, then it is Wajib for the guardian to make the child offer Salah and observe Sawm by disciplining him. The child can be disciplined when he is strong enough to bear Sawm; and Sawm does not cause him any harm. (*Fatawa Razawiyyah, vol. 10, pp. 345*)

**Question 194:** Has anyone ever observed Sawm in infancy [i.e. babyhood]?

**Answer:** Yes! His Excellency Ghaus-e-A'zam Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would not suckle in infancy during the day in the month of Ramadan. It was as if he observed Sawm.

**Question 195:** Can a person become ill because of observing Sawm?

**Answer:** No! Sawm does not cause any illness at all, instead, it makes people healthy. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'صُومُوا تَصِحُّوا' (Observe Sawm, you will become healthy).' (*Al-Mu'jam-ul-Awsat, vol. 6, pp. 146, Hadees 8312*)

## Du'as recited for observing Sawm

Presence of intention in the heart is necessary. Making a verbal intention is not a condition but it is preferable. If one makes the intention of a Sawm of Ramadan at night, he should say:

نَوَيْتُ أَنْ أَصُومَ عَدَا لِلَّهِ تَعَالَى مِنْ فَرِيضِ رَمَضَانَ هَذَا

I have intended to observe obligatory Sawm of this Ramadan tomorrow for Allah عَزَّوَجَلَّ.

If one makes the intention in the morning (after Subh-e-Sadiq) he should say:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرِيضِ رَمَضَانَ

**Translation:** I have intended to observe the obligatory Sawm of Ramadan today for Allah عَزَّوَجَلَّ.

(*Bahar-e-Shari'at, vol. 1, pp. 968*)

## Reality of Sawm

**Question 196:** How many types of Siyam are there in view of Sawm-observing people?

**Answer:** In view of Sawm-observing people, there are three types of Siyam:

1. **Sawm of common people:** The literal meaning of Sawm is 'to abstain' whereas in terms of Shari'ah, it means abstaining from deliberately eating, drinking, etc. from Subh-e-Sadiq to sunset. This is called the Sawm of the common people.
2. **Sawm of the pious:** In addition to abstaining from eating, drinking etc. preventing all the parts of body from evils is the Sawm of the pious people.
3. **Sawm of the very pious:** To refrain from all the worldly activities and to devote yourself completely to the worship of Allah عَزَّوَجَلَّ is the Sawm of very pious people.



**Question 197:** What is the reality of Sawm?



**Answer:** Sayyiduna Daata Ganj Bakhsh ‘Ali Hajwayri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: In fact, Sawm implies ‘abstinence’ which has many forms such as preventing the stomach from foods and drinks; preventing eyes from seeing someone lustfully; preventing ears from listening to backbiting; preventing the tongue from useless and inflammatory talking; preventing the body from disobeying Allah عَزَّوَجَلَّ in any way and so on. One can be called a true Sawm-observing person only when he fulfils all the aforementioned conditions. (*Kashf-ul-Mahjoob*, pp. 353-354)

**Question 198:** What lesson can be learnt by the saying of Sayyiduna Daata Ganj Bakhsh ‘Ali Hajwayri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ?

**Answer:** The saying of Sayyiduna Daata Ganj Bakhsh ‘Ali Hajwayri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ teaching us that besides remaining hungry and thirsty, we should also observe the Sawm of other parts of the body such as eyes, ears, tongue, hands and feet.

## Sawm of eyes

**Question 199:** What does Sawm of eyes mean?

**Answer:** Sawm of eyes means looking at only permissible things, i.e. Masajid, the Holy Quran, parents, teachers, spiritual guide, Islamic scholars and the tombs of Awliya رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. How nice it will be if we are blessed with beholding the beauty of the Holy Ka’bah and luminosity of the Green Dome. Sawm of eyes also includes preventing our eyes from watching films, dramas and looking at someone lustfully.

## Sawm of ears

**Question 200:** What does Sawm of ears mean?

**Answer:** Sawm of ears means listening to only permissible things. That is to say, one should protect his ears from hearing backbiting, tale-telling, drum-beating, songs, music, useless and indecent jokes and anyone’s faults etc. He should listen to the recitation of the Holy Quran, Na’at, Sunnah-inspiring speeches, useful information about Islam, Azan and Iqamah.

## Sawm of tongue

**Question 201:** What does Sawm of the tongue mean?

**Answer:** Sawm of the tongue means saying only permissible and good things such as recitation of the Holy Quran, Zikr, Salat-‘Alan-Nabi, Na’at, Sunnah-inspiring speech etc. One should protect his tongue from telling a lie, backbiting, telling tales, using foul and indecent language, saying useless things, hurting anyone’s feelings, singing songs, telling dirty and indecent jokes.

## Sawm of hands

**Question 202:** What does Sawm of hands mean?

**Answer:** Sawm of hands means using hands only for good deeds. That is to say, hands should never be used for oppressing anyone, taking bribery, stealing, playing cards, ludo, other useless games and writing lies. Hands should be used for touching the Holy Quran (in a state of purity), shaking hands with Islamic scholars and saints, paying Zakah, giving Sadaqah and charity, working for earning Halal sustenance, and writing good and beautiful things about Islam.

## Sawm of feet

**Question 203:** What does Sawm of feet mean?

**Answer:** Sawm of feet means using feet only for good deeds. For example, walking to Masjid or the shrines of saints, attending Sunnah-inspiring Ijtima', calling people towards righteousness, travelling with Madani Qafilahs in the company of righteous people and travelling to Madinah. Never walk towards cinema house, theatre and company of bad friends. Never walk for playing or watching games like chess, ludo, cards, cricket, football, video games etc.

## Excellence of observing Sawm

- ❖ Everything has a door and observing Sawm is the door of worship. *(Al-Jami'-us-Sagheer, pp. 146, Hadees 2415)*
- ❖ If someone passes away in the state of Sawm, Allah ﷻ will bestow upon him the reward of Siyam until the Judgement Day. *(Firdaus-ul-Akhbar, vol. 2, pp. 274, Hadees 5967)*
- ❖ If anyone observes Sawm in Ramadan realizing its limits and avoiding what should be avoided, this will compensate for all of his previous sins. *(Al-Ihsan bittarteeb Sahih Ibn Habbaan, pp. 182, vol. 4, Hadees 3424)*
- ❖ If anyone observes Sawm for a day in Allah's path, Allah ﷻ will move his face as far away from Hell as is the distance of seventy years. *(Sahih Bukhari, pp. 265, vol. 2, Hadees 2840)*
- ❖ On the Day of Judgement, food will be served on a dining-mat made of gold for Sawm-observing people who will eat it whilst other people will be awaiting their accountability. *(Kanz-ul-'Ummal, pp. 214, vol. 8, Hadees 23640)*



## Warnings for those not observing Siyam

- ❖ Anyone who misses even a single Sawm in Ramadan without a valid reason or without illness cannot make up for it even if he observes Siyam forever.' *(Sunan-ut-Tirmizi, vol. 2, pp. 175, Hadees 723)*
- ❖ May the person, who finds Ramadan but is not forgiven before it departs, be disgraced! *(Musnad Imam Ahmad, pp. 61, vol. 3, Hadees 7455)*



## Some basics about Sahari

**Question 204:** What does Sahari mean?

**Answer:** Sahari means the food which is eaten in the last part of night before Subh-e-Sadiq in the month of Ramadan for observing Sawm.

**Question 205:** What is the time limit on eating at Sahari?

**Answer:** To delay Sahari is Mustahab and also earns us more reward but it shouldn't be delayed to the extent that the time of Subh-e-Sadiq seems to be starting.

**Question 206:** What is meant by delay in Sahari?

**Answer:** Delay in Sahari means the 'sixth part' of the night.

**Question 207:** How can one find out the 6<sup>th</sup> part of the night?

**Answer:** The duration from sunset to Subh-e-Sadiq is called ‘night.’ Let’s say, for example, that the sun sets at 7 p.m. and Subh-e-Sadiq begins at 4 a.m., the total duration of night will be 9 hours. If we divide 9 hours into 6 equal parts; the duration of each part will be 1½ hours. Now, eating Sahari within the last 1½ hours before Subh-e-Sadiq (i.e. 2:30 a.m. to 4 a.m.) will be regarded as eating Sahari with the delay mentioned above.

**Question 208:** What is the ruling for those who continue to eat and drink during Azan after Subh-e-Sadiq?

**Answer:** Some people continue to eat even after Subh-e-Sadiq during Azan; the Sawm of those people is not valid because the ending time of Sahari has nothing to do with the Fajr Azan but it is related to Subh-e-Sadiq. Therefore, it is absolutely vital that one should stop eating and drinking before Subh-e-Sadiq. O our Beloved Allah **عَزَّوَجَلَّ**! Make us the Sawm-observing person that You like and bless us with death in Madinah at the feet of Your Noble Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in the state of observing Sawm and also bless us with burial in Jannat-ul-Baqi’.

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Zakah

**Question 209:** What does Zakah mean?

**Answer:** Zakah is a Shari’ah-fixed amount of wealth that is given under the ownership and possession of such a Faqeer Muslim who is neither Haashmi nor a slave freed by any Haashmi. The Zakah-payer cannot obtain any benefit from Zakah and he pays it for the pleasure of Allah **عَزَّوَجَلَّ**. (*Durr-e-Mukhtar, vol. 3, pp. 203 - 206*)



**Question 210:** What does Haashmi mean?

**Answer:** It means that the offspring of Sayyiduna ‘Ali **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ**, Sayyiduna Ja’far **رَضِيَ اللهُ تَعَالَى عَنْهُ**, Sayyiduna ‘Aqeel **رَضِيَ اللهُ تَعَالَى عَنْهُ**, Sayyiduna ‘Abbas **رَضِيَ اللهُ تَعَالَى عَنْهُ** and Sayyiduna Haaris Bin ‘Abdul Muttalib **رَضِيَ اللهُ تَعَالَى عَنْهُ**. As for those who did not help the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** such as Abu Lahab who was a disbeliever and was also a son of ‘Abdul Muttalib so his offspring will not be counted as Bani Haashim. (*Bahar-e-Shari’at, vol. 1, pp. 931*)

**Question 211:** For whom is Zakah Fard?

**Answer:** Paying Zakah is Fard for every such Muslim who is sane, adult and free and is the owner of *Nisab* throughout the year. The *Nisab* must be in his possession and it must also be in excess of [i.e. more than] his basic needs of life. Furthermore, he must also not have so much debt that his *Nisab* will no longer exist if his debt is paid. (*Bahar-e-Shari’at, vol. 1, pp. 875, 880*)

**Question 212:** Who is considered to be the owner of *Nisab*?

**Answer:** The owner of *Nisab* is the person who possesses 7.5 Tolas of gold or 52.5 Tolas of silver or the money or goods equivalent to the same value. [Note that one Tola is equivalent to 11.664 grams.]



**Question 213:** What does ‘حَاجَاتِ أَصْلِيَّهِ’ [Hajat-e-Asliyyah] i.e. basic needs mean?

**Answer:** ‘Hajat-e-Asliyyah’ means the things which people normally need and without them life is very difficult to live; such as a house to live, clothes to wear, conveyance, Islamic books; and tools related to one’s profession etc. (*Hidayah, vol. 1, pp. 96*)

**Question 214:** Will Zakah be Fard on the completion of a lunar year or a solar year?

**Answer:** Zakah will be Fard on the completion of a lunar year, not a solar one. To consider solar months in this regard is Haraam. (*Fatawa Razawiyyah, vol. 10, pp. 157*)

**Question 215:** How much Zakah is Fard to pay?

**Answer:** The 40<sup>th</sup> part of Nisab (i.e. 2.5%) is Fard to pay as Zakah.



**Question 216:** When did Zakah become Fard [obligatory]?

**Answer:** Zakah became Fard in 2 Hijri before Siyam. (*Durr-e-Mukhtar, vol. 3, pp. 202*)

**Question 217:** Has the obligation of Zakah been proved by the Holy Quran and Sunnah?

**Answer:** Yes! The obligation of Zakah has been proved by the Holy Quran and Sunnah.

❖ Allah ﷻ has stated in the Holy Quran:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And establish Salah and pay Zakah.

Commenting on this Ayah, Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ الْهَامِي has mentioned in the book Khaza'in-ul-Irfan: 'The obligation of Salah and Zakah has been mentioned in this Ayah.'

❖ When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyiduna Mu'aaz رَضِيَ اللهُ تَعَالَى عَنْهُ towards Yemen, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Tell them that Allah ﷻ has declared Zakah Fard on their wealth which will be received from their wealthy people and be given to the poor. (*Sunan-ut-Tirmizi, vol. 2, pp. 126*)

**Question 218:** What is the ruling for the one who does not believe in the Fardiyyat [i.e. obligation] of Zakah?

**Answer:** One who does not believe in the Fardiyyat of Zakah is a disbeliever. (*Aalamgiri, vol. 1, pp. 170*)



**Question 219:** Does paying Zakah reduce wealth?

**Answer:** No! Paying Zakah causes no reduction in the wealth of the payer. Instead, it increases his wealth even more. Therefore, the Zakah-payer should wholeheartedly pay Zakah believing that Allah ﷻ will bestow upon him a better reward. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Sadaqah does not reduce wealth.' (*Al-Mu'jam-ul-Awsat, vol. 1, pp. 618, Hadees 2270*)

Although there seems to be an apparent decrease in wealth, it increases in reality. When the dead branches of a tree are removed, there seems to be an apparent decrease in the tree but this removal of dead branches is actually a means of its growth. A renowned commentator of the Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that it has been observed that the amount of the Zakah of the person who pays it keeps increasing every year. The farmer who plants seeds into the ground empties his sacks apparently but, in fact, fills them with more seeds [after the season]. On the contrary, the farmer storing grain sacks



at home may lose them because of rats and weevils. It may also mean that spending the money from which charity is given multiplies it, *لَنْ يَسَاءَ اللَّهُ عَزَّوَجَلَّ*. As we can see that the well-water increases when drawn. (*Mirat-ul-Manajih, vol. 3, pp. 93*)

**Question 220:** What are the benefits of paying Zakah?

**Answer:** Benefits of paying Zakah are mentioned in the Holy Quran as well as in Ahadees.

### Some benefits mentioned in the Holy Quran

Some benefits mentioned in the Holy Quran are as follows:

1. The mercy of Allah *عَزَّوَجَلَّ* is showered upon the one who pays Zakah: It is stated in Surah Al-A'raf:

*وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهَا  
لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ*

My mercy embraces everything. So I will soon ordain favours for those who fear and pay Zakah.

*[Kanz-ul-Iman (Translation of Quran)]*

2. Piety is attained by paying Zakah. One of the signs of pious people mentioned in the Holy Quran is to pay Zakah: It is stated:

*وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٠١﴾*

And they should spend in Our path out of the sustenance We have granted.

*[Kanz-ul-Iman (Translation of Quran)]*

3. Zakah-paying person is among the successful people. The Holy Quran states that paying Zakah is one of the deeds performed by successful people. It is stated:

*قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾  
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾*

Indeed those Muslims have succeeded who offer Salah with the humility of the heart and the body and who avoid useless things and who do the job of paying Zakah. *[Kanz-ul-Iman (Translation of Quran)]*

4. Allah *عَزَّوَجَلَّ* helps those who pay Zakah; it is stated:

*وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢٠١﴾  
الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ أَخَامُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ  
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٢٠٢﴾*



And Allah will certainly help the one who helps His religion. Indeed Allah is All-Powerful and All-Dominant. If we give power to them in land, they establish Salah and pay Zakah and promote good and prevent from evil. And the outcome of all the matters is in the command of Allah.

[Kanz-ul-Iman (Translation of Quran)]

5. Paying Zakah is one of the attributes of those who attend Masjid: It is stated:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ  
وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٦٦﴾

Masajid are attended by those who believe in Allah and the Last Day and establish Salah and pay Zakah and do not fear anyone except Allah. So it is likely that they will be among the guided ones.

[Kanz-ul-Iman (Translation of Quran)]

6. The wealth of Zakah-paying person does not decrease. Instead, it increases in the world and in Hereafter. Allah عَزَّوَجَلَّ has said:

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّزُقِينَ ﴿١٦٧﴾

And whatever you spend in the way of Allah will be granted by Him in return for it even more. And He is the best Sustainer. [Kanz-ul-Iman (Translation of Quran)]

It has been stated at another place:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضِعِفُ لِمَنْ يَشَاءُ ۗ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٦٨﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦٩﴾

The example of those who spend their wealth on the path of Allah is similar to a grain which has sprouted seven ears (of wheat) and each ear contains hundred grains; and Allah may increase this many folds, for whomsoever He desires; and Allah is All-Encompassing, All-Knowing. Those who spend their wealth on the path of Allah and after spending they do not boast of their favour nor taunt, their reward is with their Lord; they shall have no fear nor shall they grieve. [Kanz-ul-Iman (Translation of Quran)]

### Some benefits mentioned in blessed Ahadees

1. The perfection of your Islam is that you pay Zakah of your wealth. (Attargheeb Wattarheeb, vol. 1, pp. 301, Hadees 12)
2. Pay Zakah of your wealth as it is a purifier. [It] will purify you. (Musnad Ahmad, vol. 4, pp. 273, Hadees 12397)



3. One who has paid Zakah of his wealth, so the harm of his wealth has got away from him. (*Al-Mu'jam-ul-Awsat*, vol. 6, pp. 328, Hadees 8937)
4. Zakah is the bridge of Islam. (*Al-Mu'jam-ul-Awsat*, vol. 3, pp. 275, Hadees 4577)

### Harms of not paying Zakah

1. The nation not paying Zakah will be made to suffer famine by Allah ﷺ. (*Al-Mu'jam-ul-Awsat*, vol. pp. 275, Hadees 4577)
2. The wealth which is lost on land or in water is lost due to not paying Zakah. (*Attargheeb Wattarheeb*, vol. 1, pp. 308, Hadees 16)
3. The wealth whose Zakah has not been paid will turn into a bald snake on the Day of Judgement and will make his owner run. (*Musnad Ahmad*, vol. 3, pp. 626, Hadees 10857)



### Sadaqah Fitr

**Question 221:** What is meant by Sadaqah Fitr?

**Answer:** It means the Sadaqah which is given after the holy month of Ramadan and before offering Eid Salah.



### Shar'i ruling on Sadaqah Fitr

**Question 222:** What is Shar'i ruling on Sadaqah Fitr?

**Answer:** Sadaqah Fitr is Wajib. (*Durr-e-Mukhtar*, vol. 3, pp. 362) It is stated in the book *Sahih Bukhari* that the Holy Rasool ﷺ declared Sadaqah Fitr obligatory for Muslims. (*Sahih Bukhari*, vol. 1, pp. 507, Hadees 1503)

**Question 223:** For whom is Sadaqah Fitr Wajib?

**Answer:** Paying Sadaqah Fitr is Wajib for every such Muslim who is free (not a slave) and possesses Nisab provided that the basic needs of life are excluded from his Nisab. (*Durr-e-Mukhtar*, vol. 3, pp. 365)

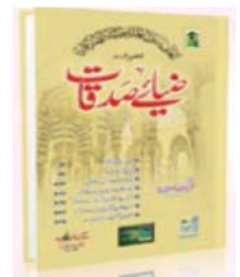
In addition to paying his own Sadaqah Fitr, a man who is the owner of Nisab must pay Sadaqah Fitr on behalf of his young children [who have not reached puberty]. If he has any insane child, he has to pay on behalf of that child as well, even if the insane child has reached puberty. However, if the insane child or young children have their own Nisab, then Sadaqah Fitr will be paid from their own wealth. (*Aalamgiri*, vol. 1, pp. 192)

**Question 224:** When does it become Wajib to pay Sadaqah Fitr?

**Answer:** Sadaqah Fitr becomes Wajib on Eid day as soon as the time of Subh-e-Sadiq begins. (*Ibid*)

**Question 225:** When did Sadaqah Fitr become Wajib?

**Answer:** The Siyam of Ramadan became Fard in 2 Hijri. The same year just two days before Eid, it was ordered to give Sadaqah Fitr. (*Durr-e-Mukhtar*, vol. 3, pp. 362)



**Question 226:** Has Sadaqah Fitr been mentioned in the Holy Quran as well?



**Answer:** Yes! Sadaqah Fitr has been mentioned in Surah A’la in part 30. It has been narrated that the Beloved Rasool ﷺ was asked a question about the blessed Ayah:

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝

‘Indeed successful is the one who purifies himself and offers Salah mentioning the name of his Lord.’

So the Holy Rasool ﷺ replied: This Ayah has been revealed about Sadaqah Fitr.

*(Sahih Ibn Khuzaymah, vol. 4, pp. 90, Hadees 397)*

## Wisdom behind paying Sadaqah Fitr

**Question 227:** Why is Sadaqah Fitr paid?

**Answer:** Sayyiduna Ibn ‘Abbas رضى الله تعالى عنه has stated, ‘The Holy Rasool ﷺ declared Sadaqah Fitr obligatory in order to cleanse Siyam from useless and indecent talks and to provide the poor with food.’ *(Sunan Abi Dawood, pp. 157, vol. 2, Hadees 1609)*

Commenting on this Hadees, Mufti Ahmad Yar Khan Na’eemi رضى الله تعالى عنه has stated: The logic behind declaring Fitr to be Wajib has two aspects. (1) The forgiveness of mistakes made by a Sawm-observing person during Sawm. It often happens that a Sawm-observing person loses his temper and starts arguing for minor matters. Sometimes he tells lies, commits backbiting etc. The Almighty will forgive these shortcomings by virtue of this Fitr as virtues lead to forgiveness of sins. (2) Sustenance is provided to the poor. *(Mirat-ul-Manajih, vol. 3, pp. 43)*

**Question 228:** Is observing Siyam of Ramadan a condition for Sadaqah Fitr?

**Answer:** No! Observing the Siyam of Ramadan is not a condition for Sadaqah Fitr to become Wajib. Therefore, if anyone does not observe Siyam without any valid reason or with any valid reason such as journey, illness or old age, he will have to pay Fitr. *(Durr-e-Mukhtar, vol. 3, pp. 367)*



## Hajj

### Meaning of Hajj

**Question 229:** What does Hajj mean?

**Answer:** Hajj means staying in the plain of ‘Arafat<sup>1</sup> on 9 Zul-Hijjah and performing Tawaf of Ka’bah in the state of Ihram. These acts must be performed within a specific time period.

*(Bahar-e-Shari’at, vol. 1, pp. 1035)*

### Shar’i ruling on Hajj

**Question 230:** What is the Shar’i ruling on Hajj?

**Answer:** To perform Hajj is Fard.

**Question 231:** Is it Fard for everyone to perform Hajj?

**Answer:** No! It is not Fard for everyone. It is Fard only for those who are capable of performing it. Allah ﷻ has said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ  
مَنْ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ط

And for Allah, it is (obligatory) for those people to perform the Hajj of this House who are able to reach it.

*[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-‘Imran, Ayah 97)*

**Question 232:** If someone is capable of performing Hajj, will it be Fard for him to perform Hajj every year?

**Answer:** No! Hajj is Fard only once in lifetime. Once Hajj is performed, it will not be Fard every year despite the fact that one is capable of performing it again.

**Question 233:** What is the ruling for the person who does not perform Hajj despite being capable of performing it?

**Answer:** About the person who does not perform Hajj despite being capable of performing it, our Beloved Rasool ﷺ has said: If someone was not prevented from performing Hajj

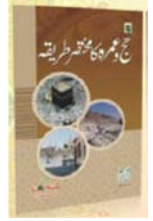
<sup>1</sup> Arafat is a plain at a distance of almost 11 kilometres from Mina. All Hajj-performers gather in ‘Arafat on 9 Zul-Hijjah.

*(Bahar-e-Shari’at, terms, vol. 1, pp. 68)*

by any apparent need, not by any cruel king and not by any disease; even then he died without performing Hajj, he may die as a Jew or a Christian. (*Sunan Daarimi, vol. 2, pp. 45, Hadees 1785*)

**Question 234:** Which year did Hajj become Fard?

**Answer:** Hajj became Fard in 9 Hijri. It is absolutely Fard. One who denies it being Fard is a disbeliever.



## Blessed Hadees about Hajj

1. Hajj is Jihad for weak people. (*Sunan Ibn Majah, vol. 3, pp. 414, Hadees 2902*)
2. Hajj removes those sins which were committed in the past. (*Sahih Muslim, pp. 74, Hadees. 121*)
3. The one who performs Hajj and does not indulge in indecent talks and transgression, returns as free of sins as he was on the day when his mother gave birth to him.  
(*Sahih Bukhari, Kitab-ul-Hajj, Bab: Al-Hajj-ul-Mabroor, pp. 512, vol. 1, Hadees 1521*)
4. Hajj and Umrah remove destitution and sins as furnace removes dirt [i.e. rust] from iron and [impurity from] silver and gold; and the reward of Hajj Mabroor is Paradise indeed. (*Sunan-ut-Tirmizi, vol. 2, pp. 218, Hadees 810*)

## Types of Hajj

**Question 235:** How many types of Hajj are there?

**Answer:** There are three types of Hajj: (1) Hajj-e-Qiraan (2) Hajj-e-Tamattu' (3) Hajj-e-Ifraad

**Question 236:** What does Hajj-e-Qiraan mean?

**Answer:** Hajj-e-Qiraan means that the performer of this kind of Hajj wears the Ihram of Hajj and Umrah together.

**Question 237:** What does Hajj-e-Tamattu' mean?

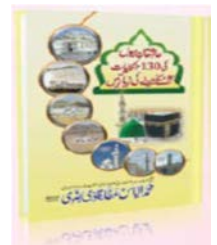
**Answer:** Hajj-e-Tamattu' means that the performer of this kind of Hajj performs Umrah in the month of Hajj and then wears the Ihram of Hajj the same year; or he does not perform complete Umrah; he only performs four rounds of Tawaf and then wears Ihram of Hajj.

**Question 238:** What does Hajj-e-Ifraad mean?

**Answer:** Hajj-e-Ifraad means that the performer of this kind of Hajj performs only Hajj in the month of Hajj.

**Question 239:** Which Hajj is the most preferable Hajj?

**Answer:** The most preferable Hajj is Hajj-e-Qiraan, then Tamattu' and then Ifraad.



## Months and days of Hajj

**Question 240:** Which are the days of Hajj?

**Answer:** The period of Hajj starts in Shawwal and continues till 10 Zul-Hijjah i.e. two months and ten days. The acts of Hajj cannot be performed before this period of time. (*Bahar-e-Shari'at, vol. 1, pp. 1036*)



## Acts performed on 8<sup>th</sup> Zul-Hijja-til-Haraam

**Question 241:** What acts are performed on the 8<sup>th</sup> of Zul-Hijjah during Hajj?

**Answer:** During Hajj, the following acts are performed on the 8<sup>th</sup> of Zul-Hijjah:

1. If someone has not yet put on Ihram, he should first of all put on the Ihram<sup>1</sup> of Hajj because there is no Hajj without Ihram.
2. Then after sunrise Hajj pilgrims go to Mina.
3. After arriving in Mina<sup>2</sup> till Zuhr Salah, Hajj pilgrims stay in Mina until Fajr Salah of the next day.



## Acts performed on 9<sup>th</sup> Zul-Hijja-til-Haraam

**Question 242:** Which acts are performed on the 9<sup>th</sup> of Zul-Hijjah during Hajj?

**Answer:** During Hajj, the following acts are performed on the 9<sup>th</sup> of Zul-Hijjah:

- ❖ After performing Fajr Salah in Mina, Hajj-pilgrims go to the plain of 'Arafat.
- ❖ At the plain of Arafat, Zuhr and 'Asr Salah are offered together during the specific time of Zuhr Salah<sup>3</sup>, but this is subject to certain conditions:
- ❖ To stay at least for a moment at the plain of Arafat is the first act (i.e. Fard) of Hajj. Therefore, the Hajj of the Muslim who enters the plain of Arafat even for a moment in the state of Ihram anytime from the beginning of the afternoon of 9<sup>th</sup> Zul-Hijjah till the Subh-e-Sadiq of 10<sup>th</sup> Zul-Hijjah will be valid.
- ❖ Then go to Muzdalifah<sup>4</sup> from the plain of Arafat after sunset.
- ❖ In Muzdalifah, offer both Maghrib and 'Isha Salah together.

<sup>1</sup> When 'تَلْبِيَه' [Talbiyah] is recited after the intention of Hajj or Umrah or both, even some Halal things become Haram. This is why it is called Ihram. Moreover, in other words, the unstitched shawls wrapped in the stated of Ihram are also called Ihram.

<sup>2</sup> Situated at a distance of five kilometres from Masjid-ul-Haraam is a valley called Mina where Hajj-performers stay.

<sup>3</sup> You should offer Zuhr Salah in Zuhr timing and 'Asr Salah in 'Asr timing with congregation inside your tent. (*Rafeeq-ul-Haramayn, footnote, pp. 120*)

<sup>4</sup> The plain about 5 kilometres away from Mina towards 'Arafat is called Muzdalifah. Hajj-performers spend night here on returning from 'Arafat. To stay here for at least a moment between Subh-e-Sadiq and sunrise is Wajib. (*Bahar-e-Shari'at, terms, vol. 1, pp. 64*)

**Question 243:** In Muzdalifah, how should both Maghrib and ‘Isha Salah be offered together?

**Answer:** In Muzdalifah, you have to offer both Salaha with a single Azan and a single Iqamah during the specific time of ‘Isha Salah. Therefore, after Azan and Iqamah, first offer three Fard Rak’at of Salat-ul-Maghrib. Then, right after performing the Salam of Salat-ul-Maghrib, offer Fard of Salat-ul-‘Isha. Then, offer Sunan, Nafl of Maghrib (including Awwabeen) and then offer Sunan, Nafl and Witr of ‘Isha. (*Rafeeq-ul-Haramayn, pp. 182*)



## Acts performed on the 10<sup>th</sup> of Zul-Hijja-til-Haraam

The following acts are performed on the 10<sup>th</sup> of Zul-Hijjah-tul Haraam:

- ❖ To stay in Muzdalifah on the 10<sup>th</sup> night is Sunnat-ul-Muakkadah. It is Wajib for the performer of Hajj to stay here at least for a moment.
- ❖ Then go to Mina after offering Fajr Salah in Muzdalifah.
- ❖ After arriving in Mina, throw seven small pieces of stones at ‘جَمْرَةُ الْعَقَبَةِ’ [Jamratul-‘Aqabah] i.e. big Satan.
  - ❖ Animals are sacrificed after throwing stones.
- ❖ Men have Halq or Qasr<sup>1</sup> performed after sacrificing the animal, whereas women have only Qasr<sup>2</sup> performed.
- ❖ The restrictions of Ihram come to an end after having Halq performed.
- ❖ Now stitched clothes may be worn.
- ❖ Now the last Fard of Hajj ‘طَوَافُ الزِّيَارَةِ’ [Tawaf-uz-Ziyarah] will be performed.



**Question 244:** What is meant by Tawaf-uz-Ziyarah?

**Answer:** The Tawaf of the sacred Ka’bah performed any suitable time from 10<sup>th</sup> of Zul-Hijjah before the sunset of 12<sup>th</sup> Zul-Hijjah is called Tawaf-uz-Ziyarah which is the second essential act (Fard). Hajj is completed after this act. Tawaf-uz-Ziyarah is performed in stitched clothes because after animal sacrifice and Halq, the Hajj-performer is free from the restrictions of Ihram.



<sup>1</sup> In order to get out of the state of Ihram within the limits of Haram, a Hajj-performer has to get the whole head shaved; this is called Halq. To have every hair of one-fourth of the head cut equal to a fingertip is called Qasr. (*Rafeeq-ul-Haramayn, pp. 60*)

<sup>2</sup> For Islamic sisters, it is Haraam to get their head shaved. They will have only Taqseer performed. An easy way of having it is that they should wrap the end of their braid [i.e. plait] around their finger and clip only that part, but special care should be taken that the hair of at least one-fourth of the head must be cut equal to the length existing between two joints of a finger. (*Rafeeq-ul-Haramayn page 138*)

## Acts performed on the 11<sup>th</sup> and 12<sup>th</sup> of Zul-Hijja-til-Haraam

**Question 245:** What acts are performed on the 11<sup>th</sup> and 12<sup>th</sup> of Zul-Hijja-til-Haraam?

**Answer:** The following acts are performed on the 11<sup>th</sup> and 12<sup>th</sup> of Zul-Hijja-til-Haraam: After Tawaf-uz-Ziyarah, it is Sunnah to spend three nights, i.e. 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of Zul-Hijja-til-Haraam in Mina. Pieces of stones are thrown at all the three Satans on 11<sup>th</sup> and 12<sup>th</sup>.

**Question 246:** In which sequence are stones thrown at all the three Satans?

**Answer:** When afternoon starts on the 11<sup>th</sup> and 12<sup>th</sup>, stones are thrown at the small Satan first, then the middle one and at the big one at the end.







## Qurbani (animal sacrifice)

### Meaning of Qurbani (animal sacrifice)

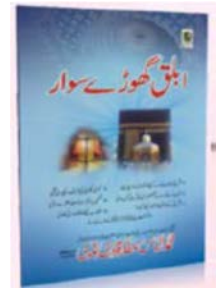
**Question 247:** What does Qurbani mean?

**Answer:** To slaughter a specific animal on a specific day (i.e. on 10<sup>th</sup> or 11<sup>th</sup> or 12<sup>th</sup> Zul-Hijjah) with the intention of attaining the closeness of Allah ﷻ is called Qurbani. Sometimes, the animal that is slaughtered is also called ‘أَضْحِيَّةُ’ [Udhiyyah] and Qurbani. (*Bahar-e-Shari’at*, vol. 3, pp. 327)

### Shar’i ruling on Qurbani (animal sacrifice)

**Question 248:** What is the Shar’i ruling on Qurbani?

**Answer:** Qurbani is Wajib for every adult male and female Muslim who is a permanent resident and owns the Nisab<sup>1</sup>.



### Animal for Qurbani

**Question 249:** What should be the age of the sacrificial animal?

**Answer:** The age of the sacrificial animal: The camel must be five years of age; buffalo two years and goat [including nanny-goat, sheep and ewe (male and female)] must be of one year. If an animal is younger than the mentioned age, it is impermissible to sacrifice it. If the animal is older than the mentioned age, the Qurbani is not only permissible but also preferable. However, if a sheep or a six-month old lamb is so big that it appears to be one year of age when seen from a distance, its Qurbani is permissible. (*Durr-e-Mukhtar*, vol. 9, pp. 533)

**Question 250:** What are the qualities of the sacrificial animal?

**Answer:** It is necessary that the sacrificial animal be free from defects. The Beloved Rasool ﷺ has said: ‘Four types of animals are not right [i.e. not acceptable] for Qurbani:

1. One-eyed: animal whose defect of being one-eyed is clearly visible.
2. Ill: whose illness is clearly visible.
3. Lame: whose defect of being lame is clearly visible.

<sup>1</sup> Definition of Nisab is given on page 129.

4. So weak that its bones contain no marrow.’ (Musnad Ahmad, vol. 6, pp. 407, Hadees 18535) If there is a slight defect (such as the ear is torn or pierced) the Qurbani will be valid but Makruh. If there is a major defect, the Qurbani will not be valid at all. (Bahar-e-Shari’at, vol. 3, pp. 340)

## Method of Qurbani

**Question 251:** What is the method of sacrificing the animal?

**Answer:** For sacrificing an animal, it is Sunnah that the face of the slaughterer as well as that of the sacrificial animal should be towards the Qiblah. As the direction of the Qiblah is towards the Westside in Indo-Pak, the head of the sacrificial animal should be towards the South so that the animal lies on its left side and its back is towards the East and its face is towards the Qiblah. If the slaughterer does not deliberately face the Qiblah or if the face of the animal is not kept towards the Qiblah, it is Makruh. Then, placing right foot on the right side of the animal near the neck, and reciting **اللَّهُمَّ لَكَ وَ مِنْكَ بِسْمِ اللَّهِ أَكْبَرُ**, the slaughterer should slaughter the animal quickly with a sharp knife.

## Du’a before slaughtering animal

**Question 252:** Which Du’a is recited before slaughtering the animal of Qurbani?

**Answer:** The following Du’a is recited before slaughtering the animal of Qurbani:

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾  
﴿إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾  
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

**Question 253:** Is there any Du’a that is recited after slaughtering the animal?

**Answer:** Yes! If the Qurbani is being performed by the slaughterer, then the following Du’a is recited after slaughtering the animal:

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ إِبْرَاهِيمَ  
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

If the slaughterer is slaughtering the animal on behalf of another person, he should mention the name of that person having recited **مِنْ** instead of reciting **مِنِّي**.

## Other Madani pearls about Qurbani

**Question 254:** Should the sacrificial animal be slaughtered with one's own hands?

**Answer:** Yes! It is Sunnah to slaughter the animal with your own hand. It is also Sunnah to remain present with the intention of gaining reward at the time of the slaughter.

**Question 255:** How many sacrifices (i.e. shares) may be performed in a single cow, buffalo and camel?

**Answer:** In a single cow, buffalo and camel, seven sacrifices (i.e. shares) may be performed.

**Question 256:** Is it permissible for the person for whom Qurbani is Wajib to give the amount of Qurbani in charity instead of performing Qurbani?

**Answer:** No! Qurbani will not be valid if a goat or the money equivalent to its price is given in charity because it is obligatory to perform only Qurbani during the specific time-span of Qurbani. No other deed can be substituted for Qurbani. (*Bahar-e-Shari'at*, vol. 3, pp. 335)

**Question 257:** How is it to see animal being slaughtered for pleasure and enjoyment at the time of Qurbani?

**Answer:** Standing around the animal being slaughtered for pleasure and enjoyment, deriving pleasure from its bellowing, writhing and wriggling; similarly, smiling, laughing loudly and enjoying the misery of the helpless animal – all of these acts are the clear-cut signs of heedlessness. There should be the intention of acting upon the Sunnah when slaughtering the animal or when present near it at the time of slaughter if it is one's own animal.

**Question 258:** What other intentions can be made at the time of Qurbani besides acting upon Sunnah?

**Answer:** The following intentions can be made besides acting upon Sunnah at the time of Qurbani:

- ❖ As I am sacrificing this animal today in the path of Allah ﷺ, I will sacrifice even my life, if needed.
- ❖ By slaughtering this animal, I am also slaughtering my evil Nafs and I will refrain from sins in future.

**Question 259:** How is it to have mercy on the animal at the time of slaughter?

**Answer:** One should have mercy on the animal at the time of slaughter and should think what his condition would be if he was being slaughtered in place of the animal. Having mercy on the animal at the time of slaughter is an act of reward, as it is stated in a blessed Hadees that once a companion told the Holy Rasool ﷺ that he has mercy when slaughtering a goat. The Rasool of Rahmah ﷺ replied, 'If you have mercy on it, Allah ﷻ will have mercy on you.' (Taken from *Musnad Imam Ahmad*, vol. 5, pp. 304, *Hadees 15592*)

## Explanation of some necessary terms from part I and II of Bahar-e-Shari'at

**Mu'jizah** [مُعْجِزَةٌ]: After the proclamation of Nubuwwah, if any Nabi demonstrates something that is impossible in usual circumstances and is beyond reasoning and that thing makes all disbelievers helpless, it is called a Mu'jizah.

**Irhaas** [إِرْهَاصٌ]: Before the proclamation of Nubuwwah, if any Nabi demonstrates something that is impossible in usual circumstances, it is called Irhaas.

**Karamat** [كَرَامَاتٌ]: Anything impossible in usual circumstances demonstrated by a Wali is called Karamat.

**Ma'oonat** [مَعُونَاتٌ]: Anything impossible in usual circumstances demonstrated by ordinary Muslims is called Ma'oonat.

**Istidraaj** [إِسْتِدْرَاجٌ]: Anything that occurs in favour of rash transgressors or disbelievers is called Istidraaj.

**Ihaanat** [إِهَانَاتٌ]: Anything that occurs in disfavour of rash transgressors or disbelievers is called Ihaanat.

**Bid'at** [بِدْعَةٌ]: This means the beliefs or deeds that did not exist in the visible lifetime of the Beloved and Blessed Rasool ﷺ and were innovated later on.

**Bid'at Sayyi'ah** [بِدْعَةٌ سَيِّئَةٌ]: Any innovation that is in contradiction [i.e. against] Islam or that removes any Sunnah is called Bid'at Sayyi'ah.

**Bid'at Makruhah** [بِدْعَةٌ مَكْرُوهَةٌ]: Any innovation that leads to missing any Sunnah is called Bid'at Makruhah. If any Sunnah Ghayr Muakkadah is missed, then it is Bid'at Makruh Tanzeehi. If any Sunnah Muakkadah is missed, then it is Bid'at Makruh Tahreemi.

**Bid'at Haraam** [بِدْعَةٌ حَرَامٌ]: If any innovation leads to missing any Wajib i.e. removing it, then it is called Bid'at Haraam.

**Bid'at Mustahabbah** [بِدْعَةٌ مُسْتَحَبَّةٌ]: Any innovation [i.e. new deed] that is not forbidden by Shari'ah and is considered to be an act of reward by common Muslims or is performed by any good intention; such as Milad gathering etc.

**Permissible Bid'at** [بِدْعَةٌ جَائِزٌ]: Any innovation [i.e. new deed] that is not forbidden by Shari'ah and is done without any good intention; such as eating various types of food, etc.

**Bid'at Wajib** [بِدْعَةٌ وَاجِبٌ]: It is the innovation [i.e. new deed] that is not forbidden by Shari'ah. If it is missed, it will cause harm to religion. It includes, for example, diacritical marks<sup>1</sup> on Quran, religious Madaris and studying *Nahw* etc.

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<sup>1</sup> Certain marks that help pronounce the letters and words correctly.

**Taqleed [تَقْلِيدٌ]:** To consider the saying or action of anyone to be a Shar’i obligation and a proof for oneself. This is because he is a jurist of Islamic law. For example, in terms of Shar’i rulings, we consider the saying or action of Imam A’zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to be a proof for us and we do not pursue other Shar’i proofs in this regard.

**Details about Taqleed:** There are three types of Shar’i rulings: 1) Beliefs: Observing *Taqleed* of anyone in terms of beliefs is not permissible. 2) ‘إِجْتِهَادُ’ [Ijtihad] has nothing to do with those rulings that have been clearly stated in the Holy Quran and Ahadees. Therefore, observing *Taqleed* of anyone about these rulings is not permissible. They include, for example, five Salahs, Rak’at of Salahs, thirty Siyam etc. 3) It is Wajib for a non-Mujtahid to follow the rulings deduced and derived from [i.e. based on] Quran or Hadees.

**Fard [فَرَضٌ]:** It is the obligation that is proved by any ‘دَلِيلٌ قَطْعِيٌّ’ [Daleel Qat’ee] i.e. unambiguous proof<sup>1</sup>, about which there is no doubt at all.

**Fard Kifayah [فَرَضٌ كِفَايَةٌ]:** It is the obligation that is considered fulfilled on behalf of all people if fulfilled by some people. If none fulfilled it, all will be sinners. It includes, for example, funeral Salah, etc.

**Wajib [وَاجِبٌ]:** It is the act whose need is proved by ‘دَلِيلٌ ظَنِّيٌّ’ [Daleel Zanni]<sup>2</sup>.

**Sunnah Muakkadah [سُنَّةٌ مُؤَكَّدَةٌ]:** It is the Sunnah that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always practised. At times, however, he did not practise it, showing that missing it rarely is permissible but it will result in rebuke.

**Sunnah Ghayr Muakkadah [سُنَّةٌ غَيْرٌ مُؤَكَّدَةٌ]:** It is the Sunnah that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not practise on a permanent basis. He did not also emphasize it. However, he practised it sometime and Shari’ah dislikes missing it.

**Mustahab [مُسْتَحَبٌ]:** Shari’ah likes it if performed. However, Shari’ah does not dislike missing it. It is possible that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did it or expressed motivation to do it or scholars liked it even if it is not mentioned in Ahadees.



**Mubah [مُبَاحٌ]:** It is the action doing or not which is the same.

**Haraam Qat’ee [حَرَامٌ قَطْعِيٌّ]:** The prohibition of it is absolutely proved by a Daleel Qat’ee. It is the opposite of Fard.

**Makruh Tahreemi [مَكْرُوهٌ تَحْرِيْمِيٌّ]:** The prohibition of it is absolutely proved by a Daleel Zanni. It is the opposite of Wajib.

**Isaa’at [إِسَاءَةٌ]:** It is a Shari’ah-prohibited action. The proof for its prohibition is not like that of Haraam and Makruh Tahreemi but it is something bad to do it. It is the opposite of Sunnah Muakkadah.

**Makruh Tanzeehi [مَكْرُوهٌ تَنْزِيهِيٌّ]:** It is the action which Shari’ah dislikes but there is no warning of punishment for doing it. It is the opposite of Sunnah Ghayr Muakkadah.

**Khilaf Awla [خِلَافٌ أَوْلَى]:** It is the action, not doing which is better. It is the opposite of Mustahab.

<sup>1</sup> Daleel Qat’ee is the unambiguous evidence proved by Quran or Hadees Mutawaatirah.

<sup>2</sup> Daleel Zanni is not proved by Quran or Hadees Mutawaatirah. Instead, it is proved by Ahadees Uhaad or saying of Imams.

## Chapter 4 at a glance

Have you got the answers of the following 313 questions about worship mentioned in chapter four?

1. What is meant by Taharah?
2. How many types of Taharah are there?
3. How many kinds of impurity are there?
4. What is meant by Hukmiyyah impurity?
5. What is the method of gaining purity in case of being in the state of Hukmiyyah impurity?
6. What is meant by Haqeeqiyyah impurity?
7. What is the method of gaining purity in case of being in the state of Haqeeqiyyah impurity?
8. What is the ruling on *Ghaleezah* impurity?
9. What is meant by Ghaleezah impurity being equal to a dirham or less or more than a dirham?
10. Which things are Ghaleezah impurity?
11. What is the ruling on Khafeefah impurity?
12. Which things are Khafeefah impurity?
13. What is the method of purifying the body or clothes if they become impure?
14. How many Fard acts are there in Ghusl and what do they mean?
15. Tell the method of Ghusl
16. Which things should be kept in mind during Ghusl?
17. What things cannot be done when Ghusl is Fard?
18. What things can be done when Ghusl is Fard?
19. What is Tayammum?
20. Is there any difference between the Tayammum of Wudu and Ghusl?
21. If Ghusl is Fard for anyone, can he offer Salah after performing Tayammum of the Ghusl; or is it necessary for him to perform Tayammum of Wudu separately for Salah?
22. Has Tayammum also been mentioned in the Holy Quran?
23. How many Fard acts are there in Tayammum?
24. What is meant by intention in Tayammum?
25. What things should be kept in mind while wiping the whole face in Tayammum?
26. What precautions should be taken while wiping both arms including elbows?
27. How many Sunnahs of Tayammum are there?
28. How is Tayammum performed? Tell its method.



29. What is meant by Azan?
30. What is the method of calling Azan?
31. What is called the person who calls Azan?
32. What should the person do who listens to Azan?
33. What is the warning for the person who continues to talk while Azan is going on?
34. What is meant by replying to Azan?
35. What is meant by Iqamah?
36. What is the difference between Azan and Iqamah?
37. How should the reply to Iqamah be made?
38. How many preconditions of Imamat [i.e. the act of leading Salah] are there?
39. Who deserves Imamat the most?
40. Will Salah be valid if led by the Imam who has any corrupt belief?
41. Out of 13, tell any seven preconditions of Iqtida.
42. Is Taraweeh Salah Fard?
43. Is the congregation of Taraweeh Salah Wajib?
44. What is the ruling on offering Taraweeh Salah with congregation at home or any other place instead of Masjid?
45. Can Taraweeh Salah be offered in the sitting position?
46. What is the time of Taraweeh Salah?
47. If Taraweeh Salah is missed, when should its Qada be offered?
48. How many Rak'aat of Taraweeh Salah are there?
49. What is the method of offering 20 Rak'aat of Taraweeh Salah?
50. Can Taraweeh Salah be offered if led by a minor Imam?
51. What is the Shar'i ruling on reciting or listening to the whole Quran in Taraweeh Salah?
52. What should be done if the recitation of the complete Quran is not possible for any reason during Taraweeh Salah?
53. Should **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** be recited loudly or in low voice during Taraweeh Salah?
54. Is it still Sunnah to recite **بِسْمِ اللَّهِ** loudly once if only last ten Surahs are being offered in Taraweeh Salah?
55. What should be recited during the last Rak'at of Taraweeh Salah in which the recitation of the Quran is completed?
56. Should people not offer Taraweeh Salah during the remaining days of the month after the recitation of complete Quran has been made?

57. Should the Holy Quran be recited fast or slowly in Taraweeh Salah?
58. What is the ruling for the Huffaz who recite the Holy Quran very fast these days?
59. If a Haafiz misses some words while reciting the Holy Quran fast, will the Sunnah of the recitation of the entire Quran be fulfilled?
60. What should be done if a letter is missed or mispronounced in any Ayah?
61. What should be done if the Salah of Taraweeh becomes invalid for any reason?
62. If the Imam misses an Ayah by mistake and carries on, then what should he do?
63. If the Imam forgets to sit after two Rak'at in Taraweeh Salah, so what should he do?
64. If someone forgets the number of Rak'at in Taraweeh Salah, what should he do?
65. What is meant by Tarweehah Salah?
66. What should be done or recited during Tarweehah Salah?
67. How is it to receive a wage for leading Taraweeh Salah?
68. If the wage of leading Taraweeh Salah is not fixed and people or the administration of the Masjid gives something, so will it be permissible to accept it?
69. If a Haafiz does not accept the wage, but recites the Holy Quran to show his speed of recitation, to be praised for his melodious voice, and to become popular, will he get reward?
70. If someone offers Taraweeh Salah in different Masajid, so will this act of his be considered correct?
71. What is the ruling for those who keep sitting and waiting for the Imam to bow for Ruku'?
72. Can one offer the Fard of Salat-ul-Isha led by one Imam and Taraweeh Salah led by another Imam?
73. Is it Fard to offer Witr Salah?
74. Is there any Qada of Witr Salah like that of Fard?
75. When can Witr Salah be offered?
76. Will Witr Salah be valid if someone offers it before Isha Salah?
77. Till what time can Witr Salah be offered?
78. Which is the preferable time for offering Witr Salah?
79. Can Witr Salah be offered with congregation?
80. How many Rak'at of Witr Salah are there and what is the method of offering them?
81. Is it Fard to recite Du'a-e-Qunoot?
82. Does Du'a-e-Qunoot mean any specific Du'a?
83. Can Slat Alan Nabi be recited after Du'a-e- Qunoot like other Du'as?
84. What should a person recite if he does not know Du'a-e- Qunoot?
85. What should a person do if he forgets to recite Du'a-e- Qunoot?

86. If someone is offering Witr Salah with congregation and the Imam bows to perform Ruku' before the Muqtadi completes the recitation of Du'a-e- Qunoot, now what should the Muqtadi do?
87. What is meant by Sajdah Sahw?
88. If someone misses Wajib deliberately, will Sajdah Sahw still compensate (for this act)?
89. What is the ruling on Sajdah Sahw?
90. What is the ruling for the one who does not perform Sajdah Sahw despite it being Wajib for him?
91. Is there any Wajib in case of missing which Sajdah Sahw does not become Wajib?
92. If a Fard is missed, can Sajdah Sahw compensate for it?
93. Should Sajdah Sahw be performed, if Sunnahs or Mustahab acts are missed?
94. Will a separate Sajdah Sahw have to be performed for every Wajib if more than one Wajib acts are missed?
95. Will Sajdah Sahw be Wajib for the Muqtadi as well if the Imam misses any Wajib during the Salah?
96. Will Sajdah Sahw be Wajib for the Muqtadi if he makes Sahw [i.e. mistake] in the state of Iqtida?
97. Is Sajdah Sahw Wajib only for Fard Salah or is it Wajib for other Salaha as well?
98. Tell some cases in which Sajdah Sahw becomes Wajib
99. What is the method of performing Sajdah Sahw?
100. What is meant by Sajdah Tilawat?
101. How many Ayahs of Sajdah are there in the Holy Quran?
102. What is the Shar'i ruling on the Ayah of Sajdah?
103. Will Sajdah be obligatory even for the person who reads or listens to the translation of the Ayah of Sajdah?
104. What is the ruling for the one who has not recited the whole Ayah of Sajdah; rather he has recited or listened to only some part of it?
105. Is it necessary to perform Sajdah immediately after reciting or listening to Ayah of Sajdah or can it be performed later on?
106. In Madaris, students recite one Ayah many times sitting in one place in order to learn the Holy Quran by heart, so in case of reciting or listening to the Ayah of Sajdah over and over again, will one have to perform Sajdah again and again?
107. What is the ruling for the one who recites the whole Surah but does not recite the Ayah of Sajdah?
108. What is the method of Sajdah according to Sunnah?
109. Is it necessary to specify the Ayah when intending to perform Sajdah Tilawat?
110. Are hands raised up to ears whilst saying اللَّهُ أَكْبَرُ to perform Sajdah Tilawat?
111. If someone recites all the Ayahs of Sajdah together one after the other, so what is its excellence?

112. In which parts and Surahs are Ayahs of Sajdah found and what are these? Tell in detail.
113. What is meant by Salat-ul-Jumu'ah?
114. What is the ruling on Salat-ul-Jumu'ah?
115. What is the ruling for the one who does not offer Salat-ul-Jumu'ah?
116. What is the ruling for the one who denies the Fardiyyat [i.e. obligation] of Salat-ul-Jumu'ah?
117. When and where was the first Salat-ul-Jumu'ah offered?
118. Who led the first Salat-ul-Jumu'ah?
119. Was the first Salat-ul-Jumu'ah offered in Masjid Nabawi?
120. What is called the Masjid in which Salat-ul-Jumu'ah is offered?
121. When and where did the Beloved Rasool ﷺ offer his first Salat-ul-Jumu'ah?
122. How many Salat-ul-Jumu'ah did our Beloved Rasool ﷺ offer in his lifetime?
123. Has Salat-ul-Jumu'ah been mentioned in the Holy Quran as well?
124. What did the Beloved Rasool ﷺ state in favour of the one who dies on Friday or the night of Friday (i.e. the night between Thursday and Friday)?
125. Is every Du'a accepted on Friday?
126. Which is the moment when every Du'a is accepted?
127. What Du'a should be made that time?
128. Is it true that the reward for good deeds and punishment for sins increase seventy-fold on Friday?
129. What deeds should be performed on Friday?
130. Tell the excellence of performing Ghusl on Friday.
131. Has any excellence been narrated about going to offer Salah on Friday after beautifying oneself according to Sunnah?
132. Should one cut his nails and get his hair cut before or after Salat-ul-Jumu'ah?
133. Tell the excellence of wearing turban on Friday.
134. Tell any narration about the recitation of Salat-'Alan-Nabi in abundance on Friday.
135. Has any excellence been narrated about going to Jaami' Masjid early on Friday?
136. How much reward will be granted to the person who remains in the Masjid on Friday until 'Asr or Maghrib Salah?
137. What is the preferable time for visiting graves on Friday?
138. If someone's parents or any one of them has passed away, so is there any narration about visiting their graves on Friday?
139. Tell the excellence of reciting Surah Al-Kahf on Friday.

140. What are the five deeds which can make a person deserving of Paradise if he performs them on Friday?
141. Tell the preconditions of offering Salat-ul-Jumu'ah.
142. What is the ruling for the one who remains busy talking while sermon for Salat-ul-Jumu'ah is being delivered?
143. Is it Wajib to listen to sermon for Salat-ul-Jumu'ah?
144. Can one who listens to sermon for Salat-ul-Jumu'ah recite Salat-'Alan-Nabi?
145. Tell seven Madani pearls of sermon for Salat-ul-Jumu'ah.
146. Tell sermons for Salat-ul-Jumu'ah.
147. How many Eids are there in one year?
148. When and in which months are these Eids celebrated?
149. What do Muslims do on the occasion of these Eids?
150. Is there any other day that has been called Eid except for these both Eids?
151. Is there any other day except for both these Eids when Muslims make celebrations?
152. What do Muslims do on the occasion of Eid-e-Meelad?
153. Is it Fard to offer Salahs of Eids?
154. Is it Wajib for all Muslims to offer Salahs of Eids?
155. Are there any preconditions for offering Salahs of Eids like Salat-ul-Jumu'ah?
156. Is there any difference between the method of offering Salat-ul-Jumu'ah and Salahs of Eid?
157. Is there any difference between the method of offering Salahs of Eids and routine Salahs?
158. What is the method of Eid Salah?
159. Are there any particular funeral rites performed for the deceased before the funeral Salah?
160. What is meant by giving funeral bath and shrouding?
161. Tell the Fard acts of funeral bath.
162. Tell the method of funeral bath.
163. What is Sunnah-following shroud for men and women?
164. Will a eunuch be given Sunnah-following shroud of men or women?
165. Tell the method of shrouding men and women?
166. Has the excellence of giving bath, shrouding and offering funeral Salah been narrated?
167. What is the Shar'i ruling on funeral Salah?
168. Is congregation a condition for funeral Salah?
169. What is the Shar'i ruling for the one who denies the Fardiyyat [i.e. obligation] of funeral Salah?

170. Tell the preconditions for the validity of funeral Salah?
171. What are the preconditions for the funeral Salah-offering person?
172. What are the preconditions related to the deceased person?
173. Tell the Fard acts and Sunnahs of funeral Salah.
174. Tell the method of funeral Salah.
175. What is the Du'a for the funeral Salah of adult man and woman?
176. Tell the Du'a for a minor boy's funeral Salah.
177. Tell the Du'a for a minor girl's funeral Salah.
178. Is it an act of reward to shoulder the bier [i.e. coffin-like structure in which the deceased is placed]?
179. Is shouldering a bier approved by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?
180. What is the method of shouldering the bier?
181. Can one offer funeral Salah wearing shoes?
182. How many rows should be there in funeral Salah?
183. Which is the most preferable row in funeral Salah?
184. What announcement should be made before the funeral Salah of an adult?
185. To which side of the grave should the bier be placed when the deceased is going to be lowered into the grave?
186. How many men should be there at the time of lowering the deceased into the grave?
187. What precautions should be taken when the body of woman is being lowered into the grave?
188. Which Du'a should be recited when the deceased is being lowered into the grave?
189. What should be done when the deceased is being laid into the grave?
190. Tell the method of putting earth onto the grave?
191. How much earth should be put onto the grave?
192. How should the grave be made?
193. What should be the height of the grave?
194. What should be done after the burial?
195. What is the Shar'i ruling on Talqeen?
196. Has Talqeen been proved by Hadees?
197. What is the method of Talqeen?
198. What is the benefit of Talqeen?
199. If someone does not know the name of the mother of the deceased person, what should he say when doing Talqeen?



200. What is meant by Isal-e-Sawab?
201. Has Isal-e-Sawab been narrated in any Hadees?
202. Is it permissible to fix a day etc. for Isal-e-Sawab? For example, Teejah (3<sup>rd</sup> day of death), Daswaan (10<sup>th</sup> day of death), Chaleeswan (40<sup>th</sup> day of death) and death anniversary etc.
203. Can Isal-e-Sawab be made only to the deceased?
204. How is it to eat the Niyaz [i.e. meal etc. served for the Isal-e-Sawab] of saints?
205. Can the rich also eat the Niyaz of saints?
206. What is the method of Isal-e-Sawab?
207. What is the method of Fatihah?
208. Tell the method of Du'a for Isal-e-Sawab?
209. What is meant by Sawm?
210. Is it Fard to observe Sawm?
211. What is meant by Fard Sawm?
212. What is meant by Wajib Siyam?
213. What is meant by Nafl Siyam?
214. Is there a day when it is forbidden to observe Sawm?
215. When and for whom did the Siyam of Ramadan become Fard?
216. In which blessed Ayah of the Holy Quran has the commandment of the obligation of Siyam been mentioned?
217. Was Sawm Fard for the previous Ummahs as well?
218. Is Sawm the sign of piety?
219. At what age should one begin to observe Siyam?
220. Has anyone observed Sawm in babyhood?
221. Does a person fall ill because of observing Sawm?
222. Tell the Du'as of observing and breaking Sawm.
223. How many kinds of Siyam are there in view of Sawm-observing persons?
224. What is the reality of Sawm?
225. What do we understand by the saying of Sayyiduna Data Ganj Bakhsh 'Ali Hajwayri عَلَيْهِ رَحْمَةُ الْمَلِئِكَةِ الْقَرِيبِ؟
226. What is meant by the Sawm of the eye?
227. What is meant by the Sawm of the ear?
228. What is meant by the Sawm of the tongue?
229. What is meant by the Sawm of the hand?

230. What is meant by the Sawm of the leg?
231. Tell any four narrations about the excellence of observing Sawm.
232. Tell two warnings of not observing Sawm.
233. What is meant by Sahari?
234. Till what time can Sahari be eaten?
235. What is meant by delay in Sahari?
236. How can one find out the 6th part of the night?
237. What is the ruling for the people who continue to eat after Subh-e-Sadiq when Fajr Azan is going on?
238. What is meant by Zakah?
239. What is meant by Haashmi?
240. For whom is Zakah Fard?
241. What is meant by the owner of Nisab?
242. What is meant by Hajat-e-Asliyyah?
243. Will Zakah be Fard on the completion of a lunar year or a solar year?
244. How much Zakah is Fard to pay?
245. When did Zakah become Fard?
246. Has the obligation of Zakah been proved by the Holy Quran and Sunnah?
247. What is the ruling for the one who denies the obligation of Zakah?
248. Is wealth reduced by paying Zakah?
249. Tell the advantages of paying Zakah and disadvantages of not paying Zakah as per the Holy Quran and Sunnah?
250. What is meant by Sadaqah Fitr?
251. What is the Shar'i ruling on Sadaqah Fitr?
252. For whom is Sadaqah Fitr Wajib?
253. When does Sadaqah Fitr become Wajib?
254. When was Sadaqah Fitr declared Wajib?
255. Has Sadaqah Fitr been mentioned in the Holy Quran as well?
256. Why is Sadaqah Fitr paid?
257. Is it a precondition to observe the Siyam of Ramadan for paying Sadaqah Fitr?
258. What is meant by Hajj?
259. What is the Shar'i ruling on Hajj?

260. Is it Fard for everyone to perform Hajj?
261. If someone is capable of performing Hajj, will it be obligatory for him to perform Hajj every year?
262. What is the ruling for the one who does not perform Hajj despite being capable of performing it?
263. Which year did Hajj become Fard?
264. Mention any three blessed Ahadees about the excellence of Hajj.
265. How many kinds of Hajj are there?
266. What is meant by Hajj-e-Qiraan?
267. What is meant by Hajj-e-Tamattu'?
268. What is meant by Hajj-e-Ifraad?
269. Which is the most preferable Hajj?
270. Which are the days of Hajj?
271. What acts are performed on 8<sup>th</sup> Zul-Hijja-til-Haraam during Hajj?
272. What acts are performed on 9<sup>th</sup> Zul-Hijja-til-Haraam?
273. How are Maghrib and Isha Salah offered together in Muzdalifah?
274. What acts are performed on the 10<sup>th</sup> of Zul-Hijja-til-Haraam?
275. What is meant by Tawaf-uz-Ziyarah?
276. What acts are performed on the 11<sup>th</sup> and 12<sup>th</sup> of Zul-Hijja-til-Haraam?
277. What is the sequence of throwing pieces of stones at all three Satans?
278. What is meant by Qurbani?
279. What is the Shar'i ruling on Qurbani?
280. What should be the age of the animal for Qurbani?
281. How should be the animal for Qurbani?
282. What is the method of sacrificing animal?
283. Which Du'a should be recited before slaughtering the animal for Qurbani?
284. Is there any Du'a that is recited after slaughtering the animal as well?
285. Should one slaughter the animal for Qurbani with his own hands?
286. How many shares can there be in the sacrifice of a cow, buffalo and camel?
287. Is it permissible for the one for whom Qurbani is Wajib to give the amount of Qurbani in charity instead of performing Qurbani?
288. If the animal is being slaughtered, how is it to see it for enjoyment at the time of sacrifice?
289. What other intentions can be made besides following Sunnah at the time of animal sacrifice?

290. How is to show mercy to the animal at the time of slaughter?
291. What do we call the action that is impossible in usual circumstances and is done by a Nabi before the declaration of Nubuwwah?
292. What do we call the action that is impossible in usual circumstances and is done by a Nabi after the declaration of Nubuwwah?
293. What do we call the action that is impossible in usual circumstances and is done by a Wali?
294. What do we call the action that is unusual and is done by an ordinary Muslim?
295. What do we call the action that occurs in favour of rash transgressors or disbelievers?
296. What do we call the action that occurs in disfavour of rash transgressors or disbelievers?
297. What is meant by Bid'at [innovation]?
298. What do Bid'at-e-Sayyi'ah, Makruhah and Haraam mean?
299. What do Bid'at-e-Mustahabbah, Mubah and Wajib mean?
300. What is Taqleed?
301. Tell details about Taqleed
302. What is meant by any action being Fard [i.e. obligatory]?
303. What is meant by Fard-e-Kifayah?
304. What is meant by Wajib?
305. What is meant by Sunnat-e-Muakkadah?
306. What is meant by Sunnat-e-Ghayr-Muakkadah?
307. Define Mustahab.
308. What is meant by Mubah?
309. What is meant by Haraam-e-Qat'ee?
310. What is meant by Makruh Tahreemi?
311. What is meant by Makruh Tanzeehi?
312. What is meant by Isaa'at?
313. What is meant by Khilaf-e-Aula?

## Chapter 5:

# Sunan and Manners

*In this chapter, you will read about excellence of gaining religious knowledge, excellence of reciting and learning the Holy Quran, details about making good intentions before performing different deeds such as eating, drinking water and tea etc. and applying fragrance. In addition, Sunnahs and manners of different deeds are also included.*



## Sunan and Manners

### Islamic knowledge

Islamic knowledge is a precious asset which cannot be purchased by money. It is a great blessing of Allah ﷻ and is granted to whomever He ﷻ wants.

Great excellence and blessings of gaining Islamic knowledge have been mentioned at many places in the Holy Quran and Ahadees. Allah ﷻ has said in the blessed Quran:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ

So why does not one group from each community set forth to gain the understanding of religion [i.e. Islam].

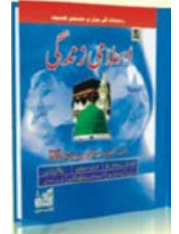
[Kanz-ul-Iman (Translation of Quran)]

### 14 Sayings of Beloved Rasool ﷺ

Dear Madani children! Words cannot simply express how fortunate the students of Islamic knowledge are! The rain of the mercy and grace of Allah ﷻ and His Rasool ﷺ showers on them. This can be realized after we have read the following narrations:

1. One who walks on any path for gaining knowledge, Allah ﷻ makes the path to Paradise easy for him. (Muslim, pp. 1447, Hadees (2699)-38)
2. One who leaves home in order to gain knowledge, will remain on the path of Allah ﷻ until he returns. (Tirmizi, vol. 4, pp. 294, Hadees 2656)
3. If Allah ﷻ intends anyone good, He ﷻ bestows upon him the understanding of religion. (Ibid, Hadees 2654)
4. To study and to teach for a moment at night is better than worshipping the whole night. (Sunan Daarimi, vol. 4, pp. 157, Hadees 614)
5. A true Muslim is never satiated with good (i.e. knowledge); he keeps on gaining it until he reaches Paradise. (Sunan-ut-Tirmizi, vol. 4, pp. 314, Hadees 2695)
6. Promote knowledge as far as possible and sit among people so that those who do not have knowledge may get knowledge, because knowledge will not disappear until it is kept secret. (Sahih Bukhari, vol. 1, pp. 54)
7. One who seeks knowledge and then succeeds in gaining it, there is double reward for him. If he is unable to get, there is single reward for him. (Sunan Daarimi, vol. 1, pp. 108, Hadees 335)

8. One who dies while gaining knowledge in order to revive Islam, there will be the difference of one rank between him and Ambiya Kiraam عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام in Paradise. (*Sunan Daarimi, vol. 1, pp. 112, Hadees 354*)
9. Do you know who the most generous person is? It was humbly said: 'اللَّهُ وَرَسُولُهُ أَعْلَمُ' i.e. Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know better. It was then said: Allah عَزَّوَجَلَّ is very 'جَوَادٌ' [Jawwad], then among the offspring of Sayyiduna Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَام I am the most generous person and after me the most generous will be the person who gains knowledge and then promotes it. On the Judgement Day, he will come with the people he taught. (*Shu'ab-ul-Iman, vol. 2, pp. 281, Hadees 1767*)
10. مَنْ ظَلَبَ الْعِلْمَ تَكَفَّلَ اللَّهُ لَهُ بِرِزْقِهِ: One who keeps gaining knowledge, Allah عَزَّوَجَلَّ guarantees his sustenance. (*Tareekh Baghdad, vol. 3, pp. 397, Hadees 1535*)
11. A little knowledge is better than a lot of worship. (*Attargheeb Wattarheeb, vol. 1, pp. 50, Hadees 5*)
12. If a student dies while gaining knowledge, so he is a martyr. (*Jami' Bayan-ul-'Ilm, pp. 64, Hadees 194*)
13. Better charity for a Muslim is to gain knowledge, then to teach it to his Muslim brother. (*Sunan Ibn Majah, vol. 1, pp. 158, Hadees 243*)
14. The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was talking to a companion. Meanwhile, he received a revelation from Allah عَزَّوَجَلَّ through Sayyiduna Jibra'eel عَلَيْهِ السَّلَام: Only one hour of the life of this companion is left. It was the time of 'Asr. When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned it to the companion, he anxiously asked: 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Tell me about the deed which is best for me this time.' The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Get busy gaining knowledge.' Therefore, that companion became busy gaining knowledge and passed away before Maghrib. The narrator said: If any other deed were better than gaining knowledge, the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would ask him to do that deed. (*Tafseer-e-Kabeer, vol. 1, pp. 410*)



## Companions of Suffah

Our pious religious saints رَحِمَهُمُ اللَّهُ تَعَالَى were very eager to gain Islamic knowledge. It was the routine of the blessed companions رَحِمَهُمُ اللَّهُ تَعَالَى that they would come to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and gain Islamic knowledge besides fulfilling the necessities of life. There were 60 to 70 such companions who belonged to different regions. They permanently stayed at the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, gaining religious knowledge in his company. They would travel in the Divine path, inviting disbelievers towards Islam and teaching Shar'i rulings to Muslims. They would stay at a terrace adjacent to the Masjid Nabawi. In Arabic, a terrace is called 'صَفَّة'. Therefore, these holy individuals are called 'أَصْحَابِ صَفَّة' [Ashaab-e-Suffah]. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ who has narrated the most number of Ahadees is also one of these fortunate companions.

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Following in the footsteps of 'Ashaab-e-Suffah', a large number of Muslims left their city or home and joined any Madrasah or Jami'ah, learning and teaching religious knowledge in a well-organized way and promoting the call to righteousness.

Dear Madani children! In modern times, the world has reached the heights of advancement with new inventions being made very rapidly. Most people gave up gaining religious knowledge and became interested in learning and gaining only worldly education and professions, struggling hard to live a luxurious and comfortable life. In present time that is full of evils, it seems that Muslims have no interest in learning



religious knowledge. If some people luckily start the journey of learning religious knowledge, they are obstructed by Nafs and Satan. As a thief eyes a valuable thing greedily, Satan also eyes the thing destructively that is beneficial to one's afterlife. In other words, Nafs and Satan make every possible effort to prevent a religious student from gaining knowledge.

Read the following narrations and try to realize how a religious student can dominate Satan. Sayyiduna Ibn Mas'ood رضي الله تعالى عنه has narrated that the Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم has said: 'I swear to the One under whose omnipotence [i.e. power] my life is! One scholar dominates Satan more than one thousand worshippers.' (*Kanz-ul-Ummal, vol. 5, pp. 76, Hadees 28904*)

Sayyiduna Waasilah رضي الله تعالى عنه has narrated that the Holy Rasool صلى الله تعالى عليه وآله وسلم has said: Nothing can break the back of Satan more severely than the scholar who emerges in his tribe. (*Kanz-ul-Ummal, vol. 5, pp. 64, Hadees 28751*)

Dear Madani children! Satan continues to attack a religious student from every direction. If Satan succeeds in misleading a student into giving up religious knowledge, he considers it a success. The very first attempt Satan makes is to prevent people from gaining religious knowledge. If anyone starts the journey of religious knowledge, then Satan tries very hard to deprive him of the blessings of religious knowledge by making him have wrong intentions and traits such as disappointment, self-satisfaction, arrogance, laziness and greed, etc. Therefore, we pray to Allah عز وجل to protect us from the tricks and tactics of Satan and to enable us to follow in the footsteps of pious predecessors by gaining religious knowledge and conveying it to others.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Recitation of Quran

The Holy Quran is the Word of Allah عز وجل. To recite it is an act of great reward. It is narrated that Allah عز وجل intends to punish the people of the earth but He عز وجل prevents punishment when He عز وجل sees children recite the Holy Quran. (*Sunan Daarimi, vol. 2, pp. 530, Hadees 3345*)

*Ho karam Allah! Haafiz Madani munno kay tufayl*

*Jagmagati Gumbad-e-Khazra ki kirno kay tufayl*

**Translation:** O Allah عز وجل! Bestow grace upon us for the sake of the Haafiz Madani children as well as for the shining rays of the blessed Green Dome.

Dear Madani children! All of you are very fortunate because you are learning the Holy Quran – the Word of Allah عز وجل. There are a large number of other children who are wandering in streets and are deprived of learning the Holy Quran. These types of children have memorized songs and poems but, regretfully, they do not learn any Surah of the Quran by heart. Pray that Allah عز وجل bless them also with the spiritual light of the Quran.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Attacks of Satan

Sometimes, Satan makes Madani children indulge in playing games to prevent them from learning the Holy Quran. You should not listen to him. Remember! We have not come in the world for games and entertainment. Therefore, instead of wasting time in games, entertainment and enjoyment, you should learn the Holy Quran with full concentration.

Sometimes, in order to make Madani children lose interest in learning the Holy Quran, Satan causes whispers in hearts, saying: “Why do you continue to learn only ‘ا، ب، ت’ all day long.” Remember! Whenever you have these types of satanic thoughts, push them out of your mind instantly. Actually, Satan wants to prevent us from good deeds. It is stated in a blessed Hadees that our Beloved Rasool ﷺ has said: ‘Whoever recites one letter of the Book of Allah عَزَّوَجَلَّ, will get one virtue as a reward for it and the reward for one virtue is tenfold. I do not say that اَلَمْ (Alif-Laam-Meem) is one letter; in fact اَلِف (Alif) is one letter, لَام (Laam) is one letter, and مِيم (Meem) is one letter.’ (Sunan-ut-Tirmizi, vol. 4, pp. 417, Hadees 2919)

## Lighted lamps

No matter how many times the Holy Quran is recited, it earns the reciting person lots of reward. Therefore, besides studying at Madrasa, students should learn their lessons and recite the Holy Quran at home as well. This will bring huge blessings.

It has been narrated that one night, Sayyiduna Usayd Bin Hudayr رَضِيَ اللهُ تَعَالَى عَنْهُ was reciting Surah Baqarah when his horse, which was tied near him, got out of control i.e. started jumping. He became silent, the horse also stopped jumping. He started reciting again, the horse started jumping again. He became quiet again. When he started reciting once again, the horse also started jumping once again. He became silent, because his son Sayyiduna Yahya was sleeping near the horse. He feared that the horse might hurt his child. When he came to his yard and looked towards the sky, he noticed something similar to a cloud with many lamps shining in it. The next morning, he came to the court of the Greatest Rasool ﷺ and told the whole incident. The Beloved Rasool ﷺ said: ‘It was a group of blessed angels who descended down towards your home from the sky due to your recitation. If you had continued to recite until the morning, these angels would have come so close to the earth that all human beings would have seen them.’ (Mishkat-ul-Masabih, vol. 1, pp. 398, Hadees 2116)

## Pious predecessors and recitation of the Holy Quran

Dear Madani children! Pious predecessors رَضِيَ اللهُ تَعَالَى عَنْهُمْ were very much interested in the recitation of the Holy Quran. Some of them would recite the complete Quran 4 times a day, some 2 times and some 1 time a day. Similarly, some would recite the complete Quran once in two days, some in three days, some in five days and some in seven days. Furthermore, it was a routine of many companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ to recite the entire Holy Quran in seven days. Therefore, you should also make it a routine to recite the Holy Quran as much as possible. Keep repeating your lesson but keep it also in mind that one should not recite so fast that he makes mistakes. Reward is granted for reciting correctly, not merely fast.

## Parents’ good luck

Dear Madani children! You are very fortunate that you are learning the Holy Quran. Similarly, your parents are also very lucky to have provided you with the education of the Quran. You will be a great means of constant reward for them, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

## Torment of grave ended

It has been narrated that once Sayyiduna ‘Isa عَلَيْهِ السَّلَامُ passed by a grave and noticed that the buried person was being punished. After a while, when he عَلَيْهِ السَّلَامُ passed by it again, he saw that the grave was shining from the inside, and Divine mercy was being showered on it.

Surprised, Sayyiduna ‘Isa عليه السلام requested Allah عَزَّوَجَلَّ that the secret behind this situation be told to him. It was said, ‘O Ruhullah! This person was being punished because he was a severe sinner and an evildoer. After his death, his son was born. Today, his son was sent to a Madrasah where the teacher made him recite بِسْمِ اللَّهِ. I did not like to punish the person beneath the earth whose son is mentioning My Name on the earth.’ (*Tafseer-e-Kabeer, vol. 1, pp. 155*)

Dear Madani children! Have you seen! The child of a person recited only بِسْمِ اللَّهِ and the person was forgiven by its blessings. Now imagine! How high would be the status of those fortunate parents whose children get the education of the complete Book of Allah عَزَّوَجَلَّ and act accordingly! Such fortunate parents will certainly be made to wear such a crown which will be brighter than the sun on the Judgement Day.

## Parents of Haafiz will be made to wear crown on Judgement Day

Sayyiduna Mu’aaz Juhanni رضي الله تعالى عنه has narrated that the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever recites the Quran and acts upon whatever is in it, his parents will be made to wear such a crown on the Day of Judgement whose light will be better than the sun which shines in your homes [i.e. whose light reaches your homes] in the world; so what do you think about the person who performs this deed himself?

*(Abu Dawood, vol. 2, pp. 100, Hadees 1453)*

## Righteous offspring is source of permanent reward

Parents should provide their children with Quranic education. It is beneficial for them because righteous offspring is a source of permanent reward for them. Usually, it has been noticed that the children who get Islamic education respect their parents very much. This is the benefit for parents in their worldly life. Even after their death, the children who have religious knowledge benefit their parents. For as long as these children recite the Holy Quran and perform other good deeds, their parents will continue to get reward in their graves. It can be explained with the help of the following example. A person has two children. The father provided one of them with only medical education, whereas he made the other Haafiz and then provided him with other education. Who will be more beneficial for parents in view of Isal-e-Sawab after their death? Will the degree of the doctor be useful or memorization of the Holy Quran? A word to the wise is enough.

Dear Madani children! If only you would realize the importance of the Holy Quran and learn Quran and Sunnah with great concentration and consistency! If only a Madani environment would be created in which it would become compulsory to provide the education of Quran to every child and all parents would provide the teachings of Quran and Sunnah to every child.

*Yehi hay aarzu ta’leem-e-Quran ‘aam ho jaye*

*Her ik parcham say ooncha parcham-e-Islam ho jaye*

*May the teachings of Quran all over the world spread!*

*May the flag of Islam fly higher than all other flags!*

## Good intentions

We must create sincerity in our intentions so that our good deeds get accepted. Let's learn what intention is and how huge reward of the afterlife can be gained by means of good intentions.

### What is Niyyat?

Literally, Niyyat means the firm intention of the heart. In terms of Shari'ah, Niyyat means the intention to perform worship. *(Derived from: Nuzhat-ul-Qaari, vol. 1, pp. 224)*

### The more intentions the more reward

The more good intentions a person makes before performing any deed, the more reward he will gain. For instance, if someone makes the only intention of Sadaqah when helping any needy relative, he will gain the reward of only one intention. If he makes another intention of treating relatives with kindness, he will gain double reward for the same deed. *(Ashi'a-tul-Lam'aat, vol. 1, pp. 36)*

Similarly, many intentions may be made before going to Masjid to offer Salah. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned 40 intentions for it on page 673 of Fatawa Razawiyyah, vol. 5. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further said: Undoubtedly, one who has the knowledge of intentions can multiply reward many fold for each deed. *(Fatawa Razawiyyah, vol. 5, pp. 673)*

Even when doing Mubah acts, one can get reward by making good intentions. For example, if anyone applies fragrance with the intentions of following Sunnah, respecting Masjid, freshness of mind and protecting Islamic brothers from unpleasant smell, he will get separate reward for each intention. *(Ashi'a-tul-Lam'aat, vol. 1, pp. 37)*

### Make good intentions before every deed

Dear Madani children! Making good intentions is certainly very easy in terms of physical work but is very great in terms of reward. Therefore, we should make good intentions before we start any pious deed including even eating food, drinking water, wearing clothes and going to sleep, etc. For example, one should make the intention of gaining strength to perform worship while eating or drinking something. Similarly, when wearing clothes, one should make the intention of carrying out the Divine order of covering his hidden things and showing Divine favours. Likewise, one should intend to gain strength to perform worship by means of sleeping.<sup>1</sup>

### 5 Pieces of information in excellence of good intention

1. The intention of a Muslim is better than his deed. *(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)*
2. A truthful intention is the most preferable deed. *(Jami'-ul-Ahadees, vol. 2, pp. 19, Hadees 3554)*
3. Good intention makes a person enter Paradise. *(Kanz-ul-'Ummal, vol. 3, pp. 169, Hadees 7245)*
4. Allah عَزَّوَجَلَّ bestows the world for the intention of Hereafter but does not bestow Hereafter for the intention of the world. *(Kanz-ul-'Ummal, vol. 3, pp. 75, Hadees 6053)*



<sup>1</sup> For seeking guidance on good intentions, please buy the cassette of the Sunnah-inspiring speech Niyyat ka Phal, i.e. 'Fruit of Intention' delivered by Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دامنه بَرَكَاتُهُ الْعَالِيَةِ. Furthermore, buy the card or pamphlet of intentions from any branch of Maktaba-tul-Madinah.

5. Good intention clings to the ‘Arsh, thus if a person makes his intention true, so Arsh starts shaking, then that person is forgiven. (*Tareekh-e-Baghdad, vol. 2, pp. 443, Hadees 6926*)

Dear Madani children! In order to get success in the world and the Hereafter, it is necessary to create sincerity in intentions. Let’s learn different Sunnahs and manners along with a few good intentions:

## 40 Intentions of eating



By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*.

I will

1. make Wudu before, and
2. after eating food (i.e. I will wash my hands and mouth and rinse it).

I will eat food to gain strength to

3. perform worship,
4. recite the Holy Quran,
5. serve my parents,
6. gain religious knowledge,
7. travel with a Madani Qafilah in order to learn Sunnah,
8. participate in the area-visit to call people towards righteousness,
9. ponder over the matters of the Hereafter and
10. earn Halal sustenance to meet my needs.

(These intentions will be beneficial only when one eats food less than his appetite. Overeating only causes laziness in worship, interest in sin, stomach diseases and disorders).

[I will]

11. eat sitting on the floor
12. use a dining-mat<sup>1</sup> following Sunnah
13. sit according to Sunnah
14. recite *بِسْمِ اللَّهِ* and

<sup>1</sup> A piece of cloth etc., spread on the ground, on which food, drinks etc. are served.

15. other Du'as before eating food
16. eat with three fingers
17. eat small morsels
18. chew morsels properly
19. recite **يَا وَاجِدُ** after eating every morsel or after every two morsels
20. pick up and eat the grains etc. if they fall on the dining-mat
21. break every morsel of the bread over the bowl of the curry (so that every bread crumb falls onto the bowl)
22. throw the bones and spices after licking them clean properly
23. eat less than appetite
24. wipe the plate clean at the end with the intention of acting upon Sunnah
25. lick the fingers clean three times
26. (after cleaning the plate, I will) pour water into it and drink<sup>1</sup> the water to earn the reward of freeing a slave. (*Ihya-ul-'Uloom, vol. 2*)
27. (I will) not get up unnecessarily unless the dining-mat has been removed
28. (after eating, I will) recite Du'as according to Sunnah
29. pick my teeth



### More intentions whilst eating together

I will

30. not begin eating before an Islamic scholar or a saint, if they are present at the dining-mat,
31. seek the blessings of the company of the Muslims,
32. please them by offering them different items such as meat, squash, water, the food present at the bottom of the cooking pot, etc.
33. earn the reward of giving charity by smiling in front of others,
34. tell others the intentions of eating food, and
35. tell others the Sunnahs of eating food,
36. (if I have the opportunity, I will) make others recite the Du'as before and
37. after eating
38. give the fine items of food such as meat etc. to others, avoiding greed and earning the reward of making self-sacrifice
39. gift others floss/tooth-pick,
40. if possible, I will recite **يَا وَاجِدُ** aloud after eating one or two morsels with the intention of reminding others of it.



<sup>1</sup> Pour some water into the plate so that you can easily remove the particles of food that have clung to the plate. [Translator's Note]



## 15 Intentions of drinking water

I will gain strength to

1. perform worship,
2. recite the Holy Quran,
3. serve my parents,
4. gain religious knowledge,
5. travel with a Madani Qafilah in order to learn Sunnah,
6. participate in the area-visit to call people towards righteousness,
7. ponder over the matters of the Hereafter and
8. earn Halal sustenance to meet my needs

(These intentions will be beneficial when water is not refrigerated or icy cold because such water causes diseases.)

- 9-13. I will sit and see the water in the light and having recited 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', I will drink it in three breaths by sucking
14. I will recite 'الْحَمْدُ لِلَّهِ' after drinking the water
15. I will not throw away the remaining water



## Six intentions of taking tea

1. I will recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' before taking tea
2. I will remove laziness and gain strength to perform worship.
3. I will recite the Holy Quran;
4. I will write (Islamic books) and
5. study Islamic books
6. I will recite 'الْحَمْدُ لِلَّهِ' after I have taken tea.







## Intentions of applying fragrance

1. I will apply fragrance because it is a Sunnah of the Holy Rasool ﷺ.
2. I will recite بِسْمِ اللّٰهِ before applying fragrance.
3. I will recite Salat-‘Alan-Nabi while applying fragrance.
4. I will recite الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ with the intention of thanking Allah ﷻ after applying fragrance.
5. I will please angels and
6. Muslims
7. If my intellect level increases by using fragrance, I will gain strength to learn Islamic rulings and Sunan.
8. I will save Muslims from the sin of backbiting by removing bad smell from my clothes etc.  
Fragrance can also be used with the intention of honouring the following places/ acts of worship/ occasions etc.
9. I will gain elegance for Salah.
10. Masjid,
11. Tahajjud Salah,
12. Jumu’ah,
13. Blessed Monday,
14. Sacred Ramadan,
15. Eid-ul-Fitr,
16. Eid-ul-Adha,
17. The night of Milad,
18. Eid-e-Milad-un-Nabi ﷺ,
19. Milad procession,
20. Night of Mi’raaj,
21. Shab-e-Bara-at,
22. Giyarhween,
23. Raza day,
24. Dars from the Quran,
25. Dars from Hadees,
26. Awraad and Wazaaf (invocations)

27. Recitation of the Holy Quran
28. Salat-‘Alan-Nabi
29. Study of any Islamic book,
30. Teaching (Islamic education),
31. Gaining Islamic education,
32. Writing any Islamic ruling,
33. Writing and editing Islamic books,
34. Sunnah-inspiring Ijtima’,
35. Ijtima’ of Zikr
36. and Na’at,
37. Recitation of Quran in congregation
38. Dars from Faizan-e-Sunnat,
39. Area-visit for calling people towards righteousness,
40. At the time of delivering a Sunnah-inspiring speech,
41. When visiting a scholar,
42. Mother,
43. Father,
44. Pious Muslim,
45. Spiritual guide
46. When beholding the blessed hair of the Beloved and Blessed Rasool ﷺ and
47. When visiting a shrine with the intention of showing reverence.

### Madani pearls about applying fragrance

Applying fragrance is a very nice and sweet Sunnah. Our Noblest Rasool ﷺ liked fragrance very much and he ﷺ would remain fragrant all the time. He ﷺ would use fragrance a lot so that his followers also use fragrance with the intention of acting upon Sunnah. Otherwise, there is no doubt that the blessed body of the Beloved Rasool ﷺ is naturally fragrant and the blessed sweat of the Beloved Rasool ﷺ is itself the best fragrance of the universe.

*Mushk-o-amber kya karoon? Ay dost khushbu kay liye  
Mujh ko Sultan-e-Madinah ka paseenah chahiye*

Translation: O my friend! What will I do by using musk and ambergris? What I need is the sweat of the Holy Rasool ﷺ.

Sayyiduna Jabir Bin Samurah رضى الله تعالى عنه has said that once the Beloved Rasool ﷺ passed his luminous hand over my face. I found it like cool and fragrant breeze which comes from the perfume-box of a perfume seller. (*Sahih Muslim, pp. 1271, Hadees 2329 - 80*)

## To apply nice fragrance is Sunnah

The Beloved and Blessed Rasool ﷺ would like nice and best kind of fragrance very much and he ﷺ would dislike unpleasant smell. He ﷺ would use nice fragrance and advise people to do the same.

## It is Sunnah to apply fragrance on head

It was the blessed habit of the Beloved Rasool ﷺ that he ﷺ would apply fragrance on his blessed head and beard. (*Wasa'il-ul-Wusool*, pp. 87)

## To accept the gift of fragrance

Sayyiduna Anas Bin Maalik رضى الله تعالى عنه has said: When anyone gifted fragrance to the Beloved Rasool ﷺ he ﷺ would not reject it. (*Shumaa'il-e-Muhammadiyah*, pp. 130, Hadees 208)

## Masculine and feminine fragrance

Sayyiduna Abu Hurayrah رضى الله تعالى عنه has narrated that Holy Rasool ﷺ has said: Masculine fragrance is the one whose fragrance [pleasant smell] is noticeable but colour is not visible. And feminine fragrance is the one whose colour is visible but fragrance is not noticeable.

(*Sunan-ut-Tirmizi*, vol. 4, pp. 361, Hadees 2796)

## It is Sunnah to inhale smoke of fragrance

Sayyiduna Naafi' رحمه الله تعالى عليه has said that Sayyiduna 'Abdullah Bin Umar رضى الله تعالى عنهما would sometime inhale the smoke of pure 'عود' [ood] fragrance; also known as 'agarwood'. He would not mix any other thing with ood fragrance and sometime he would mix camphor with it and inhale its smoke and say that the Beloved Rasool ﷺ would also inhale the smoke like this. (*Muslim*, pp. 1237, Hadees 2254-61)

O our Beloved Allah عَزَّوَجَلَّ! Grant us the privilege to breathe in the fragrant atmosphere and air of Madinah Munawwarah for the sake of our Beloved Rasool ﷺ and then bless us with death peacefully with faith in the same fragrant atmosphere while we are having the privilege of seeing the Beloved Rasool ﷺ. And bless us with burial in the fragrant land of Jannat-tul-Baqi.

*Toot jaye dam Madinay mayn mayra ya Rab Baqi'*

*Kash! Ho jaye mayassar sabz Gumbad daykh ker*

*Ki-jiye ga na mayoos Mah-e-Mubeen*

*Aap kay wasitay koi mushkil nahin*

*Bas Baqi' mubarak mayn dau-gaz zameen*

*Ham ko ya Sayyid-ul-Ambiya chahiye*

Translation: O Allah عَزَّوَجَلَّ! May I be blessed with death in Madinah while beholding the blessed Green Dome and with burial in Baqi'. O Beloved Rasool ﷺ! What we need is a place in Jannat-ul-Baqi' for burial. Please do not disappoint me. It is not difficult for you at all.

## Madani pearls about Miswak

### Shar'i ruling on Miswak

**Question 1:** What is Shar'i ruling on Miswak?

**Answer:** Using Miswak before Wudu is a great Sunnah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If someone has foul smell in his mouth, using Miswak becomes Sunnat-ul-Muakkadah at that time.



### Thickness and length of Miswak

**Question 2:** How thick and long should Miswak be?

**Answer:** Thickness of Miswak should be equal to the little finger. Miswak should not be longer than one's hand-span<sup>1</sup>. Otherwise, Satan sits on it.



**Question 3:** How should the strands of Miswak be?

**Answer:** The strands of Miswak should be soft because hard strands may cause space between teeth and gums. If Miswak is fresh, then it is excellent; otherwise soak it in a glass of water until it becomes soft. Trim the strands of Miswak every day as they are beneficial as long as they have some bitterness.

### Method of using and holding Miswak

- ❖ Brush your teeth horizontally with Miswak.
- ❖ Always brush your teeth with Miswak at least thrice.
- ❖ And rinse it after each time.
- ❖ Hold the Miswak in the right hand in such a manner that the little finger remains in the lower position and the middle three fingers remain in the upper position while the thumb remains near the top.
- ❖ First brush (with Miswak) the upper right side teeth then upper left side teeth. Then brush with Miswak the lower right side teeth and then the lower left side teeth.

### Cautions when using Miswak

- ❖ Using Miswak lying on the back involves the risk of increased spleen.
- ❖ Using the Miswak holding in the fist poses the risk of piles.
- ❖ Do not throw away a used Miswak or its strands as it is an instrument used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea.

O our Beloved Allah عَزَّوَجَلَّ! Enable us to use Miswak according to Sunnah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> The distance between the tip of the thumb and that of the little finger when the hand is fully extended. [Translator's Note]

## Madani pearls about ‘Imamah [Sunnah turban]



### Shar’i ruling on ‘Imamah

‘Imamah is a very lovely Sunnah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always wear blessed ‘Imamah on his blessed head. It has been narrated that once pointing out towards ‘Imamah the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The crowns of angels are like these.’ (*Kanz-ul-‘Ummal*, vol. 8, pp. 205, *Hadees 41906*) A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: ‘Imamah is a massively transmitted Sunnah and an unceasing Sunnah. (*Fatawa Razawiyyah*, vol. 6, pp. 209)

### 7 Sayings of Mustafa ﷺ about blessed ‘Imamah

1. 2 Rak’at of Salah performed whilst wearing an ‘Imamah are better than offering 70 Rak’at without wearing an ‘Imamah. (*Al-Firdaus bima Soor-il-Khitab*, vol. 1, pp. 410, *Hadees 3054*)
2. Offering Salah whilst wearing an ‘Imamah is equivalent to 10,000 virtues. (*Al-Firdaus bima Soor-il-Khitab*, vol. 2, pp. 31, *Hadees 3661*)
3. Undoubtedly, Allah عَزَّوَجَلَّ and His angels send Salat on Friday on those who wear ‘Imamah. (*Al-Jami’-us-Sagheer*, pp. 311, *Hadees 1817*)
4. Wearing the ‘Imamah over the cap is the difference between us and the polytheists. For every fold of the ‘Imamah that a Muslim wraps around his head, he will be given one Noor [light] on the Day of Judgement. (*Mirqat*, vol. 8, pp. 147, *Hadees 4340*)
5. Wear ‘Imamah, your forbearance will increase. (*Al-Mustadrak*, vol. 5, pp. 272, *Hadees 7488*)
6. ‘Imamah is the prestige of Muslims and honour of Arabs. When Arabs stop wearing ‘Imamah, they will lose their honour as well. (*Al-Firdaus-ul-Akhbar*, vol. 2, pp. 91, *Hadees 4111*)
7. One Salat-ul-Jumu’ah performed with ‘Imamah is equivalent to 70 without it. (*Al-Firdaus-ul-Akhbar*, vol. 1, pp. 328, *Hadees 2393*)

### Manners of ‘Imamah

1. Imamah should be seven arms long i.e. it should not be shorter than three and a half yards and should not be longer than twelve arms i.e. six yards. (*Mirqat*, vol. 8, pp. 148, *Hadees 4340*)
2. The length of the Shimla (i.e. the unwrapped end of) the ‘Imamah should be four fingers at least. It should not be so long that it comes beneath when one sits. (*Bahar-e-Shari’at*, vol. 3, pp. 418)
3. ‘Imamah should be bound whilst standing facing the Qiblah.
4. At the time of unbinding an ‘Imamah, folds should also be unbound one by one.

O our Beloved Allah عَزَّوَجَلَّ! Enable us to act upon the Sunnah of wearing ‘Imamah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Madani pearls of hospitality

Hospitality is a very wonderful Sunnah.

- ❖ Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Goodness reaches the house where guests are present faster than even the knife on the hump of the camel.’ (Sunan Ibn Majah, vol. 4, pp. 51, Hadees 3356)
- ❖ When a guest comes to someone, he comes with his sustenance. And when he leaves, he becomes the cause of forgiveness for the sins of the host.’ (Firdaus-ul-Akhbar, vol. 2, pp. 41, Hadees 3711)
- ❖ **Ten angels pray for forgiveness:** Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Bara Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ: O Bara! When a person provides his brother with hospitality for the [pleasure] of Allah عَزَّوَجَلَّ and does not want any reward or thanks, so Allah عَزَّوَجَلَّ sends 10 angels to his house, who make the ‘تَسْبِيحُ’ [Tasbih], ‘تَهْلِيلُ’ [Tahleel] and ‘تَكْبِيرُ’ [Takbeer] of Allah عَزَّوَجَلَّ for one year. Furthermore, they also make Du’a for his forgiveness. After the year ends, the worship equal to the whole year worship of these angels is recorded in his book of deeds. And it is upon the mercy of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ will feed him on delicious foods of Paradise in ‘جَنَّاتُ الْجَنَّةِ’ [Jannat-ul-Khuld] and in the never-ending kingdom. (Kanz-ul-‘Ummal, vol. 5, pp. 119, Hadees 25972)
- ❖ To accompany the guest to the door to bid farewell is Sunnah. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has mentioned that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘It is the Sunnah that one should go to the door to bid farewell to his guest.’ (Sunan Ibn Majah, vol. 4, pp. 52, Hadees 3358)
- ❖ O our Beloved Allah عَزَّوَجَلَّ! Enable us to provide our guests with hospitality happily and bless us with the privilege of becoming the guest of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the fragrant atmosphere of beautiful Madinah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Sunan and manners of walking

The blessed life of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ guides us in every walk of life. A Muslim’s gait [i.e. manner of walking] should also be distinctive [i.e. different from others]. Keeping the buttons of the shirt undone, wearing a chain around the neck and then strutting [i.e. walking proudly with the head up and the chest out] is the gait of foolish and arrogant people. Muslims should walk in a calm and dignified manner.

- ❖ Do not walk with the buttons of the shirt undone and with the chest pushed forward as it is the gait of the uncivilized, foolish and arrogant people. Walk with the gaze lowered in a dignified manner. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: When the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ walked, he seemed to be leaning forward slightly. (Abu Dawood, vol. 4, pp. 349, Hadees 4863)
- ❖ Avoid looking here and there while walking on the way. When crossing a road, look at the direction from which vehicles are coming. If a vehicle is coming, do not run uncontrollably. Instead, stop where you are, as it may be safer.
- ❖ It is not Sunnah to look here and there on the way while walking. Walk in a dignified manner with your gaze lowered.



## Excellence of Surah An-Najm

Surah Najm is Makkiyyah. It has 3 Ruku, 62 Ayahs, 360 words and 1405 letters. It is the first Surah which the Beloved Rasool ﷺ declared and recited in the blessed Haram in front of polytheists.

(*Khaza'in-ul-Irfan, part 27*)

## Madani pearls regarding travelling

Dear Madani children! We quite often need to travel. Therefore, we should learn some Sunnahs and manners of travelling so that we can gain reward during the journey by acting upon them.



**Question 4:** If someone needs to go on a journey, which day should he start his journey?

**Answer:** If possible, start the journey on Thursday, as it is Sunnah to start journey on Thursday.

(*Ashi'a-tul-Lam'aat, vol. 3, pp. 389*)

**Question 5:** When should one travel; during day or at night?

**Answer:** If conveniently possible, one should travel at night, as more distance can be covered at night. Sayyiduna Anas رضى الله تعالى عنه has narrated that the Holy Rasool ﷺ said: 'Travel at night as the earth is folded at night'. (*Abu Dawood, vol. 3, pp. 40, Hadees 2571*)

**Question 6:** If some Islamic brothers travel together in the form of a caravan, what should they do?

**Answer:** If some Islamic brothers travel together in the form of a caravan, they should choose any one of them as the Ameer [i.e. the leader], as it is Sunnah to choose Ameer. Sayyiduna Abu Hurayrah رضى الله تعالى عنه has narrated that the Beloved Rasool ﷺ stated: 'Whenever three people go on a journey, they should choose any one of them as the Ameer.' (*Abu Dawood, vol. 3, pp. 51, Hadees 2609*)

**Question 7:** Should one seek forgiveness for his mistakes from his relatives and friends at the time of going on a journey?

**Answer:** Yes! When someone is going on a journey, he should seek forgiveness from his relatives and friends. It is essential for the people from whom forgiveness is sought, to forgive him wholeheartedly. It is stated in a Hadees that whoever is approached by his brother for forgiveness should accept his excuse whether he is right or wrong. Whoever does not do it will not be able to come to my pond. (*Al-Mustadrak, vol. 5, pp. 213, Hadees 7340*)

**Question 8:** What should be done for the protection of family members at the time of going on a journey?

**Answer:** The following two acts should be done at the time of going on a journey for the protection of family members:

- ❖ After wearing the travelling clothes, if it is not Makruh time (for Salah), offer four Rak'at Nafil Salah with Surah Al-Fatihah and Surah Al-Ikhlās in each Rak'at. This Salah will secure possessions and family members until you return.
- ❖ Whenever going on a journey, give your possessions and family members under the protection of Allah عز وجل Who is the best protector. If possible, say these words to your family members before you begin



your journey: ‘أَسْتُوذِعُكَ اللَّهُ الَّذِي لَا يُضِيئُكُمْ وَدَائِعَهُ’ i.e. I give you under the protection of Allah ﷺ Who does not waste entrusted things. (*Sunan Ibn Majah, vol. 3, pp. 372, Hadees 2825*)

**Question 9:** Which Du’a should be recited after one has sat calmly in the conveyance?

**Answer:** The following Du’a should be recited:

أَحْمَدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٣٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٣٤﴾

Translation: Thankfulness to Allah ﷺ; Pure is the One Who has given the control of it to us, and we did not have control over it. And no doubt we are to return to our Lord. (*Abu Dawood, vol. 3, pp. 49, Hadees 2602*)

**Question 10:** What should be done during the journey?

**Answer:** The following things should be done during the journey:

- ❖ While travelling by bus, train etc., do the Zikr of Allah. Recite the following invocations (1) بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ and سُبْحَانَ اللَّهِ thrice (2) لَا إِلَهَ إِلَّا اللَّهُ Once.
- ❖ A traveller should not neglect Du’a because as long as he is a traveller and has not reached home, his Du’a will be accepted. The Holy Rasool ﷺ has stated, ‘Three types of Du’as are accepted. There is no doubt about their acceptance. (1) The Du’a made by an oppressed person. (2) The Du’a made by a traveller. (3) The Du’a made by a father for his son.’ (*Sunan-ut-Tirmizi, vol. 5, pp. 280, Hadees 3459*)
- ❖ If a needy person requests you for help during the journey, fulfil his need. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, it will bring more reward.
- ❖ If you are going up the stairs or a higher place, or your bus etc. is running on a road that is leading to a higher place, it is Sunnah to say ‘اللَّهُ أَكْبَرُ’ and when going down the stairs or moving from a higher to a lower place, it is Sunnah to say ‘سُبْحَانَ اللَّهِ’.
- ❖ After reaching a destination, recite the following Du’a from time to time. You will remain safe from every harm, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge from the harm of creatures by (virtue of) the complete and perfect words of Allah ﷺ.

(*Kanz-ul-‘Ummal, vol. 3, pp. 301, Hadees 17508*)

- ❖ If there is a fear of any enemy, recite Surah Quraysh. You will remain safe from every calamity, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. (*Al-Hisn-ul-Haseen, pp. 80*)
- ❖ According to a Hadees, if someone needs help in any difficulty, he should call out these words thrice:

Translation: O bondmen of Allah! Help me.

يَا عِبَادَ اللَّهِ أَعِينُونِي

(*Hisn-e-Haseen, pp. 82*)

**Question 11:** What should be done after returning from a journey?

**Answer:** The following acts should be done after returning from a journey:

- ❖ While returning from a journey, get any gift for your family members, as it is a blessed Sunnah. The Beloved Rasool ﷺ has said: Whenever someone returns from his journey, he should get some gift for his family members; even if some stones in his lap. (*Kanz-ul-'Ummal, vol. 3, pp. 301, Hadees 17508*)
- ❖ It is Sunnah to offer two Rak'aat Nafil Salah in Masjid after you have returned from the journey. It has been narrated that whenever the Beloved Rasool ﷺ returned from a journey, he ﷺ would go to the Masjid first and before sitting over there he ﷺ would offer two Rak'aat Nafil Salah. (*Sahih Bukhari, vol. 2, pp. 336, Hadees 3088*)

O our Beloved Allah ﷻ! Whenever we need to travel, enable us to travel following Sunnah. Bless us with the journey of sacred Haramayn again and again. Also enable us to travel with the Madani Qafilahs of the devotees of Rasool.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Madani pearls about conversation

Dear Madani children! We very often need to have conversation. We often speak unnecessarily as well, whereas speaking unnecessarily is very harmful. To remain silent is better than to speak unnecessarily. Dear Madani children! Sunnahs and manners of conversation and the excellence of remaining silent etc. are being mentioned in the light of the sayings of the Beloved Rasool ﷺ and pious saints رَحِمَهُمُ اللَّهُ تَعَالَى:

**Question 12:** Tell something about the manner of the conversation of the Rasool of Rahmah ﷺ.

**Answer:** The Rasool of Rahmah ﷺ would have conversation in an impressive way with pauses. The listener could easily memorize his blessed words. Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said that he ﷺ would talk clearly and with pauses, and every listener would memorize his blessed words. (*Musnad Imam Ahmad, vol. 10, pp. 115, Hadees 26269*)

**Question 13:** What precaution should be taken while having a conversation?

**Answer:** The following Madani pearls should be followed while having a conversation:

- ❖ Make conversation smilingly and politely.
- ❖ Talk respectfully to the elders and kindly to the youngsters, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ, you will hold a respectful status among both of them.
- ❖ The Beloved and Blessed Nabi ﷺ said, 'When you see someone who is blessed with disinterest in the world and with (the attribute of) less talking, you must adopt his company, as Hikmah (wisdom) is given to him.' (*Sunan Ibn Majah, vol. 4, pp. 422, Hadees 4101*)
- ❖ It is stated in a blessed Hadees, 'One who remains silent attains salvation.' (*Sunan-ut-Tirmizi, vol. 4, pp. 225, Hadees 2509*)
- ❖ There should be a proper purpose of conversation. Always talk to people in view of their level of tolerance and psychology. It is said: 'كَلِمُوا النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ', i.e. talk to people according to the level of their wisdom. One of its meanings is that one should not talk about the things which cannot be understood by others. Words should be simple and clear; difficult words should not be used as in this way the other person may be impressed with your knowledge but he will not be able to understand what you mean.

**Question 14:** What things should be avoided while having a conversation?

**Answer:** The following things should be avoided while having a conversation:



- ❖ Conversing loudly in a shouting manner. Frank friends usually talk to each other in this way. This should be avoided.
- ❖ During conversation, it is not appropriate to hit one's hand onto the hand of the other in a clapping manner.
- ❖ In front of others, it is not appropriate to insert fingers into the nose or ears or to spit repeatedly. People are disgusted by such things.
- ❖ Listen calmly as long as the other person is speaking. Do not start speaking by interrupting him.
- ❖ If someone stammers<sup>1</sup>, do not mimic [i.e. copy] him as it may hurt his feelings.
- ❖ Excessive talking and frequent laughing damage one's prestige. The Holy Rasool ﷺ never laughed. (*Wasa'il-ul-Wusool*, pp. 93)
- ❖ Always prevent your tongue from using foul language because the benefit or the loss caused by right or wrong use of the tongue affects the whole body. It has been narrated that when it is morning, the parts of the body bow and say to the tongue: Fear Allah ﷻ regarding us. If you are right, we will also be right and if you turn wrong, so we will also become wrong. (*Musnad Imam Ahmad*, vol. 4, pp. 190, *Hadees 11908*)
- ❖ The habit of laughing and joking may turn out to be very harmful. Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللهُ تَعَالَى عَنْهُ has said: Neither laugh loudly nor joke with each other. This causes hatred in hearts and forms a basis for bad deeds in hearts i.e. provokes people into committing bad deeds. (*Kimiya-e-Sa'adat*, vol. 2, pp. 563)
- ❖ Always avoid foul and indecent talking. Refrain from swearing. Remember! Swearing at a Muslim is Haraam<sup>2</sup> and Heaven is Haraam for the unfortunate person who indulges in indecent talking. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has stated, 'Paradise is Haraam for the person who uses indecent language (i.e. one who talks about indecent things).'

O our Beloved Allah ﷻ! Enable us to act upon the Sunnahs and manners of conversation.

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Madani pearls about Sunnah-following hair style

**Question 15:** What is the Sunnah-following hair style?

**Answer:** Sometimes, the Holy Rasool ﷺ grew the blessed hair of his head up to the half of the blessed ears; and sometimes up to his blessed earlobes; and sometimes blessed hair grew to such an extent that they would touch his blessed shoulders. Hair is something that grows. Therefore, companions narrated the length of blessed hair which they saw.

**Blessed hair up to half of blessed ears:** Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that the blessed hair of the Holy Rasool ﷺ were up to half of blessed ears. (*Shumaail-e-Muhammadiyah*, pp. 37, *Hadees 28*)

<sup>1</sup> Stammer means speaking with difficulty repeating sounds or words.

<sup>2</sup> Fatawa Razawiyah, vol. 21, pp. 127

**Blessed hair up to blessed earlobes:** Sayyiduna Bara' Bin 'Aazib رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that the blessed hair of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kissed [i.e. touched] blessed earlobes. (*Ibid, pp. 35, Hadees 25*)

**Blessed hair a little above blessed shoulders:** Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has stated that the blessed hair of the head of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ were long enough to hang slightly down the blessed earlobes but they were a little above the blessed shoulders. (*Ibid, 34, Hadees 24*)

**Question 16:** Is it a Sunnah to part hair in the middle?

**Answer:** Yes! The Sunnah is to part hair in the middle. It is stated in Bahar-e-Shari'at: Some people make a side parting in hair either on the left or on the right; this is contrary to [i.e. against] Sunnah. If there is hair on the head, the Sunnah is to part in the centre. Some people do not part hair; instead, they keep hair straight; this is a cancelled Sunnah and it is now the manner of the Christians and the Jews.

(*Bahar-e-Shari'at, vol. 3, pp. 587*)

All of these blessed Ahadees show that our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always grew full hair on his blessed head. These days, people grow short hair, which is not Sunnah. Therefore, instead of growing hair in different modern styles, we should grow hair up to the half of ears or up to earlobes or we should grow hair long enough to touch our shoulders<sup>1</sup>, showing our devotion to our Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

O our Beloved Allah عَزَّوَجَلَّ! Free all Muslims including us from the mentality of growing and making others grow hair in Sunnah-contradicting manners and bless us with the Madani mindset of growing hair in Sunnah-following manners!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Madani pearls of visiting patients

When a Muslim becomes ill, we should find time to visit him as visiting a sick Muslim is a deed that earns us huge reward. Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: One who visits a patient, whose death time has not arrived yet, and utters these words seven times, Allah عَزَّوَجَلَّ will cure him of illness:

أَسْأَلُ اللهَ العَظِيمَ رَبَّ العَرشِ العَظِيمِ أَنْ يَشْفِيكَ

I (humbly) ask Allah عَزَّوَجَلَّ, the Greatest, the Lord of the *Arsh*, to cure you.

(*Abu Dawood, vol. 3, pp. 251, Hadees 3106*)

In the book 'مَدَنِي پَنج سُوْرَة' [Madani Panj Surah] Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has narrated the following Du'a to be recited at the time of visiting a sick Muslim:

لَا بَأْسَ طَهُورًا إِنْ شَاءَ اللهُ

There is no harm in it, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ, this disease will purify from sins.

(*Sahih Bukhari, vol. 2, pp. 505, Hadees 3616*)

<sup>1</sup> Suggestion: It is also better to get small children's head shaved. If you want them to grow hair with the intention of Sunnah, so it should not be longer than half of the ear.

## 5 Sayings of Mustafa about visiting patient

1. Whoever visits a patient, it is announced from the sky, ‘Get happy! This walking of yours is blessed; and you have made your abode in Paradise.’ (*Sunan Ibn Majah, vol. 2, pp. 192, Hadees 1443*)
2. Visit patients and attend funeral processions; they will keep reminding you of the Hereafter. (*Musnad Imam Ahmad, vol. 4, pp. 47, Hadees 11180*)
3. One who performs proper Wudu and visits his (sick) Muslim brother hoping for reward, he will be moved away from Hell at a distance of 70 years. (*Abu Dawood, vol. 3, pp. 248, Hadees 3097*)
4. No Du’a of a patient is rejected until he recovers. (*Attargheeb Wattarheeb, vol. 4, pp. 166, Hadees 19*)
5. When you visit a patient, ask him to make Du’a for you, as his Du’a is like the Du’a of the angles. (*Ibn Majah, vol. 2, pp. 191, Hadees 1441*)

O our Beloved Allah **عَزَّوَجَلَّ**! Enable us to visit the sick following Sunnah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Chapter 5 at a glance

Have you got the answers of the following 54 questions mentioned in chapter 5?

1. Quoting from the Holy Quran and Sunnah mention the excellence of learning and teaching Islamic knowledge.
2. Is there anything better than knowledge? If not, then justify it with the help of a Hadees.
3. Were our pious saints and blessed companions, in particular, eager to get knowledge?
4. In the present time that is full of evils, why is Muslim not interested in getting Islamic knowledge?
5. Is it right that a student of Islamic knowledge dominates Satan?
6. Is it right to say that Allah عَزَّوَجَلَّ prevents punishment from the people living on the earth by virtue of the recitation of Quran done by children?
7. What methods does Satan use to prevent children from getting Quranic education? Tell some methods.
8. Is it a means of mercy for us to recite the Holy Quran at home in addition to Madrasa?
9. How much did our pious saints recite the Holy Quran daily?
10. Is it true that children's recitation of the Holy Quran may become the cause of the forgiveness of their parents?
11. Is it right that the parents of the Haafiz of the Quran will be made to wear a crown on the Judgement Day?
12. Are righteous offspring really a source of continuous Sadaqah?
13. What does Niyyat mean?
14. If more (than one) intentions are made before performing any deed, can a reward be obtained separately for each intention?
15. Tell three narrations about the excellence of intentions.
16. How many good intentions can be made if food is eaten alone?
17. If food is being eaten with others, how many good intentions can be made?
18. What good intentions can be made before drinking water?
19. Tell the intentions of having tea.
20. How many good intentions can be made when applying fragrance?
21. Why did our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ like fragrance very much?
22. Is it a Sunnah to apply good quality fragrance?
23. Is it also a Sunnah to apply fragrance on the head?
24. What should be done if someone presents a gift of fragrance?
25. Which type of fragrance should be used by men and women?
26. Is it a Sunnah to inhale the smoke of fragrance?

27. What is Shar'i ruling on Miswak?
28. How thick and long should Miswak be?
29. How should strands of Miswak be?
30. Tell the method of holding and using Miswak.
31. What care should be taken when using Miswak?
32. What is the ruling of blessed 'Imamah?
33. Tell four sayings of Mustafa about the excellence of blessed 'Imamah.
34. What manners should be kept in mind while tying an 'Imamah?
35. Does the arrival of a guest bring goodness and blessing at home?
36. Is it right that when a guest comes, he brings his sustenance; and when he leaves he becomes the cause of the forgiveness of the host's sins?
37. Tell the blessed Hadees which mentions that ten angels shower mercies on the host's home throughout the year.
38. Is it a Sunnah to go to the door to bid farewell to the guest?
39. Tell the Sunnahs and manners of walking.
40. If someone needs to make a journey, which day should he begin his journey?
41. When should one travel—at night or during day?
42. If some Islamic brothers travel in the form of a caravan, what should they do?
43. Should one seek forgiveness from his friends and relatives at the time of going on a journey?
44. What should be done for the protection of family members when going on a journey?
45. What Du'a should be recited after sitting calmly in a conveyance?
46. What should be done during the journey?
47. What should be done after returning from the journey?
48. Tell the manners of the conversation of the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
49. What care should be taken during conversation?
50. What should be avoided during conversation?
51. What is Sunnah about growing hair?
52. Is it a Sunnah to part hair in the centre?
53. What should be done if any Islamic brother becomes ill?
54. Tell any three narrations about the excellence of visiting a sick person.



## *Chapter 6:*

# *Good Manners*

*In this chapter, you will read about respect of Muslims including parents, elder brothers, relatives, neighbours and friends. You will also read basic pieces of information about how to gain sincerity and how to refrain from ostentation, lying, backbiting, tale-telling, jealousy, grudge, malice and hurting the feelings of others.*

## Good Manners

### Respect of a Muslim

**Question 1:** How can we develop enthusiasm for respecting Muslims?

**Answer:** Our pious predecessors رَحْمَةُ اللهِ تَعَالَى were very enthusiastic about respecting other Muslims. They used to bear even their personal loss just to save other strange Muslims from accidental loss, whereas today, a brother robs his own brother. The worldwide non-political, Quran-and-Sunnah-preaching movement, Dawat-e-Islami wants to revive the memories of our pious predecessors رَحْمَةُ اللهِ تَعَالَى. Dawat-e-Islami removes hatred and promotes love. We should affiliate ourselves with the Madani environment of Dawat-e-Islami. By the blessings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, enthusiasm for respecting Muslims will be generated, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. If all of us treat each other with respect from the bottom of our heart, our society will once again turn into a beautiful, attractive, fragrant and evergreen garden of Madinah, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

*Taybah kay siwa sab bagh pamaal-e-fana haun gey  
Daykho gey chaman walon jab 'ahad-e-khazan aaya*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### One hurting the feelings of parents is deprived of Paradise

**Question 2:** How is it to hurt the feelings of parents instead of respecting them?

**Answer:** Parents and ذَوِي الْأَرْحَامِ [Zawil-Arhaam i.e. those who have blood relation in order of closeness] deserve to be treated with most respect and kindness in society, but unfortunately, very little attention is paid to this matter these days. Some people look very humble and sociable in public but they mistreat their family-members, especially their parents. Here is a Hadees for such people. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned three persons who will not enter Paradise; and one of them is the person who hurts the feelings of his parents. (Musnad Imam Ahmad, Hadees 5372)

### Respect of the elder brother

**Question 3:** Is it necessary for us to respect our elder brother?

**Answer:** Yes. Along with parents, other family members such as brothers and sisters should also be looked after. After the father, the grandfather and the elder brother deserve the most respect as the elder brother is a father's substitute. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The right of an elder brother upon his younger brother is like the right which a father has upon his offspring [i.e. children].' (Shu'ab-ul-Iman, vol. 6, pp. 210, Hadees 7929)



## Respect of relatives

**Question 4:** How should we treat our relatives?

**Answer:** All relatives should be treated nicely. It has been narrated that the Holy Rasool ﷺ said, ‘Whoever wants a long life, increase in his sustenance and protection from bad death, should fear Allah ﷻ and treat his relatives politely.’ (*Al-Mustadrak, vol. 5, pp. 222, Hadees 7362*)

## Respect of neighbours

**Question 5:** How should we treat our neighbours?

**Answer:** Everyone should treat their neighbours nicely and respectfully unless there is a valid Shar’i prohibition. Regretfully, neighbours are not considered important at all these days. If a person wants to know whether the thing he has done is good or bad, he should get the opinion of his neighbours. What the neighbours say is valid. This shows how important one’s neighbours are. Once a person humbly asked the Holy Rasool ﷺ, ‘Ya Rasoolallah ﷺ, How will I know if I have done something good or bad?’ The Beloved Rasool ﷺ replied, ‘When you hear your neighbours saying that you have done something good, undoubtedly you have done good and when you hear them saying that you have done something bad, undoubtedly you have done bad.’ (*Sunan Ibn Majah, vol. 4, pp. 479, Hadees 4223*)

## Respect of friends and fellow-travellers

**Question 6:** How should we treat our friends and fellow-travellers?

**Answer:** If seats are not vacant in a bus or train during a journey, those sitting should not remain sitting and those standing should not remain standing throughout the journey. Everyone should take turns to sit and thus earn reward by bearing pain. Sayyiduna ‘Abdullah Bin Mas’ood رضى الله تعالى عنه said that there was only one camel for every three persons in the battle of Badr. Sayyiduna Abu Lubabah and Sayyiduna ‘Ali رضى الله تعالى عنهما were the travelling companions of the Holy Rasool ﷺ. Both said that when it was the turn of the Beloved Rasool ﷺ to walk, both of them would request the Holy Rasool ﷺ to remain seated and that they would walk in place of him. But the Holy Rasool ﷺ would reply, ‘You are not stronger than me and I am not also independent of reward like you.’ (*i.e. I also want reward so why should I not walk?*) (*Sharh-us-Sunnah, vol. 5, pp. 565, Hadees 2680*)

## Helping others

**Question 7:** Being a Muslim, should we help others in times of trouble?

**Answer:** Yes! It is one of the greatest favours of Allah ﷻ that He ﷻ made us Muslims and created us from among the Ummah of His Beloved and Blessed Rasool ﷺ. All Muslims are the brothers of each other. Therefore, we should consider the troubles and tribulations of our Muslim brothers as our own and should help them. The Noble Rasool ﷺ has stated: “Whoever fulfils the need of his Muslim brother, I will stand near his balance [*i.e. Meezan*]. If weight increases then it is fine; otherwise I will intercede in his favour.’ (*Hilya-tul-Awliya, vol. 6, pp. 389, Hadees 9038*)

It is stated in a narration: Whoever walks to fulfil the need of his Muslim brother, Allah ﷻ will record 70 virtues for each of his steps and remove 70 evils. If need of that needy Muslim is fulfilled by him, then he will

be freed from sins as he was on the day when his mother had given birth to him. If he dies during this period, he will enter Paradise without accountability. (*Attargheeb Wattarheeb, vol. 3, pp. 264, Hadees 13*)

Dear Madani children! How fortunate is the one who helps his Islamic brother. He will enter Paradise without accountability. We should also help our Islamic brothers.

## Hurting feelings

**Question 8:** Should we hurt the feelings of others?

**Answer:** No! We should not hurt the feelings of any of our Islamic brothers because the perfect Muslim is the one from whose tongue and hand other Muslims are safe. The Holy Rasool ﷺ said: ‘The Muslim is the one from whose tongue and hand other Muslims are safe.’ (*Sahih Muslim, pp. 41, Hadees 65*)



**Question 9:** Can hurting the feelings of others lead to Hell?

**Answer:** Yes! Hurting the feelings of others can lead to Hell. Sayyiduna Mujahid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: ‘Hell-dwellers will be made to suffer itching. They would scratch their bodies so much that their skin would come off and bones would appear. They will ask: ‘Why have we been made to suffer this punishment? They will be replied: ‘You used to cause trouble to Muslims.’ (*Durr-e-Mansur, pp. 22, Al-Ahzaab, vol. 6, pp. 657*)

**Question 10:** Can saving others from trouble make us deserving of Paradise?

**Answer:** Yes! Saving others from trouble can make us deserving of Paradise. Therefore, we should not hurt our Muslim brother with our hands or tongue or by any other means. Instead, we should try to save him from every kind of trouble as the Noble Rasool ﷺ has stated: ‘I saw a person walking in Paradise who had cut a tree from the path which was a cause of trouble for Muslims.’ (*Sahih Muslim, pp. 1410, Hadees 127*)

It is narrated that the Blessed and Beloved Rasool ﷺ has stated: ‘The one who has removed any troublesome thing from the path of Muslims, Allah عَزَّوَجَلَّ will record virtue for him and the one whose virtue is accepted, will enter Paradise.’ (*Al-Adab-ul-Mufrid, pp. 155, Hadees 593*)

سُبْحَانَ اللهِ عَزَّوَجَلَّ! How great excellence is for the Muslim who removes troublesome thing from the path of his Muslim brother! Allah عَزَّوَجَلَّ records virtue in favour of him and makes it easy for him to enter Paradise. We should also try to save our Islamic brothers from troubles so that Allah عَزَّوَجَلَّ and His Beloved Rasool ﷺ become pleased with us. If somebody distresses us or causes trouble to us, we should forgive them for the pleasure of Allah عَزَّوَجَلَّ. Great excellence has been narrated about forgiving a Muslim brother. The Noble Rasool ﷺ has stated: ‘Allah عَزَّوَجَلَّ increases the honour of a man due to forgiving.’

(*Sahih Muslim, pp. 1397, Hadees 69*)

Dear Madani children! We should also forgive our Muslim brother for the pleasure of Allah عَزَّوَجَلَّ. This act of ours may be accepted in the court of Allah عَزَّوَجَلَّ and then Allah عَزَّوَجَلَّ will forgive our sins and make us enter Paradise on the Day of Judgement.

## Riya [ostentation]

**Question 11:** What is *Riya* [i.e. ostentation]?

**Answer:** *Riya* [i.e. ostentation] is to perform Divine worship or good deeds with the intention of informing people about worship so that the ostentatious person can be praised or considered pious or famous or treated with respect by them. Whoever commits ostentation is called an ostentatious person.



## Sadness of ostentatious people

**Question 12:** Is ostentation an act that leads to Hell?

**Answer:** Yes! Ostentation is one of the acts leading to Hell. On the Day of Judgement, some people will be ordered to be taken to Paradise. When they come near the Paradise and smell its fragrance and witness its palaces and the favours of Allah ﷻ which are prepared for the people of Paradise, an announcer will say: 'Take them back because they have no share in Paradise'. They will return with so deep sadness that no human had ever experienced it from the first to the last period of humanity. They will say: 'O Allah ﷻ; it would have been easier for us if You had thrown us into Hell without showing us those favours which You have prepared for Your beloved bondmen.' Allah ﷻ will reply: 'O ill-fated people! I have intentionally done this to you. When you used to be alone, you declared war against Me and when you were in front of people you used to come to me in a two-faced way. You performed good deeds to show off, but the inner condition of your hearts was quite opposite regarding Me. You loved people but not Me, you respected people but not Me, you abandoned deeds for the sake of people but you did not abandon evil for My sake. Today I will deprive you of My reward and I will also make you taste severe punishment from Me.'

(Al-Mu'jam-ul-Awsat, vol. 4, pp. 135, Hadees 5478)

## Sayings of Allah ﷻ about ostentation and ostentatious person

The deeds of the person who performs them to show off are destroyed. It is stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ  
بِالْمَنِّ وَالْأَدْيِ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ

O believers! Do not invalidate your charities by reminding [boastfully] of them and hurting feelings - like one who spends his wealth to show off to people.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 264)

The deeds of the unwise people who prefer worldly life to afterlife will go to waste. Allah ﷻ says:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَرِيَّتَهَا نُوفٍ  
إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿٥١﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ  
وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلُّ مَا كَانُوا يَعْمَلُونَ ﴿٥٢﴾

Whoever desires the life of this world and its beauty, We shall give them the full return of their deeds in it, and there will be no decrease in it for them. These are the ones for whom there is nothing in the Hereafter except fire; and whatever they used to do in the world went to waste and all their deeds are destroyed.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, Ayah 15, 16)

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ said: This Ayah was revealed regarding ostentatious people. (Ruh-ul-Bayan, Surah Hood, Ayah 15, vol. 4, pp. 108)

## Friends of Satan

Ostentatious people who spend wealth in order to impress people are the friends of Satan. It is stated in part 5 Surah An-Nisa:

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ  
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٧٨﴾

And those who spend their wealth to show off to people, and do not believe in Allah and the Last Day. And the one whose companion is Satan, so how bad companion he is!

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah An-Nisa, Ayah 38)

## Abode of ostentatious people

Hell will be the abode of those unfortunate people who offer Salah ostentatiously. It is stated:

فَوَيْلٌ لِلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٢﴾  
الَّذِينَ هُمْ يُرَاءُونَ ﴿٣﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٤﴾

So ruin is for those offerers of Salah who are neglectful of their Salah. Those who show off. And do not give small things of use despite being asked for.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Ma'oon, Ayah 4-7)

## 5 Blessed sayings of Noble Rasool ﷺ about ostentation and ostentatious people

1. I fear the most that you would indulge in minor polytheism, i.e. ostentation. When giving the requital [i.e. return] for the deeds of some people, Allah عَزَّوَجَلَّ will say to them: Go to those people to whom you used to show off in the world and see if they have any reward for you. (Musnad Ahmad, vol. 9, pp. 160, Hadees 23692)
2. Allah عَزَّوَجَلَّ does not accept the deed that has ostentation in it equal to even a mustard seed. (Attargheeb Wattarheeb, vol. 1, pp. 47, Hadees 54)
3. Allah عَزَّوَجَلَّ has declared Paradise Haraam for every Riya-committing [i.e. ostentatious] person. (Jami'-ul-Ahadees, vol. 2, pp. 476, Hadees 6725)
4. One who indulged in ostentation with Allah عَزَّوَجَلَّ for anyone other than Allah, indeed he has been out of the mercy of Allah عَزَّوَجَلَّ. (Al-Mu'jam-ul-Kabeer, vol. 22, pp. 319, Hadees 805)



5. On the Day of Judgement, first of all, decision about a martyr will be made. When he is brought, Allah ﷻ will make him remember His favours. He will admit that he got those favours. Allah ﷻ will then say: What did you do in return for these favours? He will humbly reply: “I performed Jihad in Your path until I was martyred.” Allah ﷻ will say: You are a liar. You performed Jihad for the purpose of being called a brave person and you were called that. Then Allah ﷻ will order him to be taken to Hell. He will be dragged on his face and be thrown into Hell. Then, the person who learned and taught knowledge and recited the Holy Quran will come. Allah ﷻ will also make him remember His favours. The person will also admit that he got those favours. Allah will then say: What did you do in return for these favours? He will humbly reply: “I learned and taught knowledge and taught the Holy Quran for You.” Allah will say: You are a liar. You learned knowledge for the purpose of being called a scholar and you recited the Holy Quran for the purpose of being called a reciter and you were called that. Then Allah ﷻ will order him also to be taken to Hell. He will also be dragged on his face and be thrown into Hell. Then a wealthy person upon whom Allah ﷻ had bestowed a lot of wealth will be brought. He will be made to remember favours. He will also admit that he got those favours. Allah ﷻ will then say: What did you do in return for these favours? He will humbly reply: “I spent in Your path where there was a need.” Allah ﷻ will say: You are a liar. You did so in order to be called generous and you were called that.” He will also be ordered to be taken to Hell. And he will also be dragged on his face and be thrown into Hell. (*Sahih Muslim, pp. 1055, Hadees 1905 - 152*)

Dear Madani children! Man has three important and precious things that he loves a lot: 1) Life 2) Time and 3) Wealth. The aforementioned Hadees states that three people sacrificed these three things – i.e. the martyr sacrificed his life, the scholar and the Qaari sacrificed their time by learning and teaching knowledge and Quran and the generous person sacrificed his wealth. But on the Day of Judgement, these acts will not be accepted in the court of Allah ﷻ due to ostentation; and ostentatious people will be dragged on their faces and be thrown into Hell.

## Ostentation in Salah

In the book ‘كیمیای سعادۃت’ [Kimiya-e-Sa’adat] Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: A saint said: I repeated 30 years Salahs that I had offered in the first row of the Masjid. Why I did so is that one day I got late for congregational Salah due to some reason and I offered Salah in the last row. I felt ashamed of this and I thought, ‘What will people say? They will think that he is very late today!’ As this thought came into my mind, I was able to realize that I had been offering Salah to impress people. Therefore, I repeated all Salahs. (*Kimiya-e-Sa’adat, vol. 2, pp. 876*)



## Sincerity

Every Muslim should protect acts of worship and pious deeds from the sin of ostentation. Everyone should perform every pious deed only and solely for the pleasure of Allah ﷻ. This is called sincerity. Remember! Only those pious deeds that were performed with sincerity will be accepted in the court of Allah ﷻ.



## Blessed sayings of Allah ﷻ about sincerity

### Example of sincere true believer

The Glorious Quran has stated about sincere believers in these words:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ  
وَتَشْبِيهِتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكْلَهَا ضِعْفَيْنِ  
فَإِنْ لَمْ يُمْصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

‘And the example of those who spend their wealth in order to seek the pleasure of Allah and to keep their hearts steadfast, is similar to that of a garden on a high ground – so heavy rain fell on it, bringing forth its fruit twofold; so if heavy rain does not reach it, light drizzling is enough; and Allah is watching your deeds.’

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 265)

Commenting on the aforementioned blessed Ayah, Maulana Sayyid Muhammad Na'eemuddin Muradabadi عليه رحمة اللو الهادي has stated in the book Khaza'in-ul-Irfan: ‘This is an example of the deeds of a sincere believer. A garden situated on a high area keeps blossoming in every condition whether little or heavy rain falls. Similarly, Allah ﷻ increases the Sadaqah and spending made by a sincere Muslim in the Divine path no matter it is a little or a lot. He ﷻ is aware of your intention and sincerity.’

## 5 Blessed sayings of Noble Rasool ﷺ about sincerity

1. The one who departs this world in such a condition that he was sincere in performing all his deeds and was punctual in performing Salah and observing Sawm, Allah ﷻ is pleased with him. (Al-Mustadrak, vol. 3, pp. 65, Hadees 3330)
2. Allah ﷻ likes the only deed that is performed sincerely for attaining His pleasure. (Sunan Nasa'ee, pp. 510, Hadees 3137)
3. O people! Perform deeds sincerely for Allah ﷻ because Allah ﷻ accepts only those deeds which are performed sincerely for Him; and do not say that I have performed this act for the sake of Allah ﷻ and kinship. (Dar Qutni, vol. 1, pp. 73, Hadees 130)
4. Be sincere in your religion; even a little deed will suffice you. (Al-Mustadrak, vol. 5, pp. 435, Hadees 7914)
5. When the last era comes, my Ummah will be divided into three groups. One group will purely worship Allah ﷻ, the second will worship Allah ﷻ to show off, and the third will worship in order to take wealth from people unlawfully. When Allah ﷻ resurrects them on the Day of Judgement, He ﷻ will say to the one who took wealth from people unlawfully: ‘I swear on My Greatness and Glory! What did you want by worshipping Me? He will say: ‘I swear by Your Greatness and Glory! I only wanted to take

wealth from people unlawfully.’ Allah ﷻ will say: ‘Whatever you collected has not benefited you. Throw him into Hell.’ Then Allah ﷻ will say to the one who worshipped for showing off: I swear on My Greatness and My Glory! What was your intention in worshipping Me? He will say: I swear by Your Greatness and Glory! To show off among people. Allah ﷻ will say: None of his virtues is accepted in My court; throw him into Hell. Then He ﷻ will say to the one who purely worshipped Him: ‘I swear on My Greatness and Glory! What was your intention in worshipping Me?’ He will answer: ‘I swear by Your Greatness and Glory! You know my intention better than me. I only wanted your pleasure. Allah ﷻ will say: ‘My bondman has spoken the truth. Take him to Paradise.’

(Al-Mu’jam-ul-Awsat, vol. 4, pp. 30, Hadees 5105)

## Lying

**Question 13:** What is meant by lie?

**Answer:** To say something against the fact is called a lie. (Hadeeqah Nadiyyah, vol. 2, pp. 200)

**Question 14:** Who first told a lie?

**Answer:** Satan first told a lie. He made Sayyiduna Aadam ﷺ eat a piece of wheat by telling a lie.

**Question 15:** Is it a sin to write a lie like telling a lie?

**Answer:** Yes! To write a lie is also a sin.

**Question 16:** How is it to celebrate April fool’s day?

**Answer:** It is a sin to celebrate April fool’s day and it is a practice of the fool. On the first of April, people joke with each other by telling lies or writing untrue news. This is impermissible and a sin. Therefore, one should avoid this impermissible and bad practice.

**Question 17:** What is the ruling for those children who often swear an oath?

**Answer:** To swear an oath frequently is a bad habit and is a sign of being a liar.

**Question 18:** How is it to swear a false oath?

**Answer:** To swear a false oath is impermissible and a sin and a satanic act. We should avoid it.

**Question 19:** How is to tell false jokes to people to make them laugh?

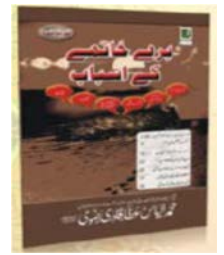
**Answer:** Telling people false jokes to make them laugh is also impermissible and a sin. These things displease Allah ﷻ as the Beloved Rasool ﷺ has said: ‘Destruction is for the one who tells lies to make people laugh; destruction is for him; destruction is for him.’ (Sunan-ut-Tirmizi, vol. 4, pp. 142, Hadees 2322)

It is stated in a narration: A person talks just to make people laugh, because of this, he falls (into Hell) deeper than the distance between the earth and the sky. (Shu’ab-ul-Iman, vol. 4, pp. 213, Hadees 4832)

**Question 20:** Some children read the books of jokes and false stories, what is the ruling on it?

**Answer:** Reading such books is not right because such things cause negligence among children.

**Question 21:** Can a lie be told as a joke?



**Answer:** No! Telling a lie as a joke is also Haraam.

**Question 22:** Some parents tell lies in order to frighten their children, saying that so-and-so monster is coming or they comfort children by saying: Come here we will give you something, but in reality, it does not happen; what is the ruling on it?

**Answer:** It is also a kind of lie and is Haraam and a sin.

**Question 23:** Some children tell fabricated [i.e. false] dreams, what is the ruling for them?

**Answer:** To tell fabricated dreams is strictly Haraam and a sin. These liars will be given the punishment of tying a knot in two grains of barley on the Judgement Day. They will never be able to tie a knot and thus will continue to be punished. (*Sunan-ut-Tirmizi, vol. 4, pp. 125, Hadees 2290*)

**Question 24:** Is it true that bad smell comes from the mouth of the liar?

**Answer:** Yes! Such a strong bad smell comes from the mouth of the liar that the angel gets a mile away from him. (*Sunan-ut-Tirmizi, vol. 3, pp. 400, Hadees 2000*)

**Question 25:** Does telling a lie have its effect on the heart as well?

**Answer:** Yes! The heart darkens because of telling lies. Therefore, one should completely avoid telling lies.

**Question 26:** What punishment will be given to the liar?

**Answer:** In his dream, our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was shown the punishment being given to the liar. He [i.e. the liar] was made to lie flat on his back and there was a person standing next to him. He [i.e. the standing person] gripped one of his [i.e. liar's] cheeks with the iron tongs and tore it up to the back of his neck. Similarly, piercing the iron tongs into the eye, the nose and the nostrils, he tore them up to the back of his neck. After doing it at one side [of the face], he would come to the other side and do the same. In the meanwhile, the side which he had torn became normal and he tore it again like before. This punishment will be given to the liar till the Day of Judgement. (*Sahih Bukhari, vol. 1, pp. 467, Hadees 1386*)

**Question 27:** Give a few examples of children telling lies.

**Answer:** Some examples of children telling lies are as follows:

- ❖ When my mother wakes me up in the morning to send me to Madrasah, I make a false excuse, saying that I am not feeling well; I have a headache; I have a stomach ache.
- ❖ Similarly, when some children are asked to learn the lesson of Madrasah, they give false reasons such as I am feeling sleepy; I have pain.
- ❖ Likewise, if a child quarrels with another child or beats some other child, so he tells a lie when he is questioned. He says, 'I did not beat (him).'
- ❖ Parents usually prevent their children from eating unhealthy and harmful things and from sitting with older bad boys of the street; but children do not listen to them. When parents ask them, they tell lies.

**Question 28:** Tell some disadvantages of telling lies.

**Answer:** Few disadvantages of telling lies are as follow:

- ❖ Lying is a major sin.
- ❖ Lying wastes good deeds.
- ❖ Lying is a sign of hypocrisy.
- ❖ Lying increases sins.
- ❖ Lying is an act leading to Hell.
- ❖ Lying decreases sustenance.
- ❖ Allah ﷻ has cursed the liars.
- ❖ Lying blackens the heart.
- ❖ To tell a lie is a practise of disbelievers, hypocrites and transgressors.
- ❖ A horrible punishment will be given to the liar in the Hereafter: his cheeks, eyes and nose will be torn with (a pair of) tongs.
- ❖ Allah ﷻ and His Beloved Rasool ﷺ do not like a liar at all.

Dear Madani children! Repent sincerely and intend firmly that from now onwards we will never tell a lie to anyone nor will we swear false oaths, nor will we listen and tell false jokes, nor will we mention false jokes and false dreams and nor will we tell a lie as a joke. We will always tell the truth because truth is the path to Paradise and a means of pleasing Allah ﷻ.

O our Beloved Allah ﷻ! Save us from the sins of lying. Enable us to always tell the truth and to observe the Qufl-e-Madinah of the tongue in order to remain safe from the destructions of the tongue.

*Boloon na fuzool aur rahayn neechi nigahayn  
Ankhaun ka zaban ka day Khuda Qufl-e-Madinah*

**Translation:** May I avoid useless talking and keep my eyes lowered. O Almighty! Bless me with the Qufl-e-Madinah of the eyes and the tongue.



## Backbiting

### Definition of backbiting and Shar'i ruling on it

**Question 29:** What is meant by backbiting?

**Answer:** Backbiting is impermissible and Haraam and an act leading to Hell. The meaning of backbiting may be understood with the help of the following three sayings:

- ❖ Once our Noble Rasool ﷺ asked the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, 'Do you know what backbiting is?' They replied, 'Allah ﷻ and His Rasool ﷺ know the best.' Then the Beloved and Blessed Rasool ﷺ explained, 'Backbiting is that you talk about your brother in a manner which he dislikes.' Someone asked, 'What if that (fault) is present in him?' He ﷺ replied, 'If the thing you are talking (about his fault) is present in him, you have committed backbiting against him; and if that (fault) is not in him, then you have slandered him.' (*Sahih Muslim, pp. 1397, Hadees 2589 -70*)
- ❖ It is stated in Bahar-e-Shari'at: Backbiting means mentioning someone's hidden fault (which he dislikes to be mentioned to others) in order to speak ill of him. (*Bahar-e-Shari'at, vol. 3, pp. 532*)
- ❖ Islamic scholars have stated: To talk about the fault of a person which he has is called backbiting. The fault may be related to his religious or worldly matter, personality, manners, wealth, offspring, wife,

servant, slave, ‘Imamah [i.e. turban], dress, movements, smile, insanity, bad manners and even beauty etc.

- ❖ Examples of backbiting in body: To call a person blind, lame, bald, short, tall, dark, pale etc.
- ❖ Examples of backbiting in religion: To call a person a transgressor, thief, defalcator [i.e. one who misuses money etc. that he is responsible for], cruel, lazy in offering Salah, disobedient to parents etc. It is said that backbiting has sweetness like dates and it has effect and pleasure like wine. May Allah عَزَّوَجَلَّ protect us from this evil! (*Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 2, pp. 24 - 25*)

## Eating flesh of dead brother

**Question 30:** Will anyone like to eat the flesh of his dead brother?

**Answer:** No! No one would like to eat the flesh of his dead brother. However, some people do not care about their Hereafter and start eating the flesh of their dead brother by committing the filthy sin like backbiting.

Allah عَزَّوَجَلَّ has said in the Glorious Quran:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۗ أَيُّبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۗ

Do not backbite each other. Would any of you like to eat the flesh of his dead brother? You would dislike it!

*[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 12)*

## Destructions of backbiting

Few out of countless destructions of backbiting are presented below:

- ❖ As a shepherd makes leaves fall from a tree, backbiting and tale-telling make faith fall [i.e. cause harm to it]. (*Attargheeb Wattarheeb, vol. 3, pp. 332, Hadees 28*)
- ❖ In Hell, the backbiter’s face will be turned into the face of a monkey. (*Tanbih-ul-Mughtarrin, pp. 194*)
- ❖ At ‘ليلة المعراج’ [Layla-tul-Mi’raaj] (the night of Ascension), I passed by such a nation that were scratching their faces and chests with nails made of copper. Upon asking, I was informed that they used to eat the flesh of people (by backbiting). (*Abu Dawood, vol. 4, pp. 353, Hadees 4878*)

## Flesh came out of mouth

**Question 31:** Has any incident been narrated, which proves that the backbiter has really eaten the flesh of his dead brother?

**Answer:** Yes. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated a Hadees that one day the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ to keep Sawm and then said: ‘None of you should do Iftar [i.e. break Sawm] until I permit you.’ So the people kept Sawm. In the evening, the companions came individually in the court of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have observed Sawm today, please give me permission to do Iftar’, the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would allow them to do Iftar. One of the companions رَضِيَ اللهُ تَعَالَى عَنْهُ came and said: ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! There are two women who have also observed Sawm today, they feel shy of coming in your court; please allow them to do Iftar.’ The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his face away from him; he

asked for the second time, but the Blessed Rasool ﷺ turned his face away from him again. The companion asked for the third time, but the Blessed Rasool ﷺ turned his face away from him once again. When he asked for the fourth time, the Holy Rasool ﷺ turned his blessed face away and then said, revealing the news of Ghayb, ‘Those two women have not observed Sawm, how (can they say) they have observed Sawm? They have been eating the flesh of people all day long, go and tell them to vomit, if they have observed Sawm.’

The companion رضى الله تعالى عنه went home and told them what the Noble Rasool ﷺ said. When they vomited, blood clots came out of their mouths. The companion رضى الله تعالى عنه returned to the Holy Rasool ﷺ and told him about the condition of the women. He ﷺ said, ‘I swear by the One in whose power my life is! If it had remained in their stomachs, fire would eat them. (Because they both committed backbiting).’ (*Ibn Abid Dunya, pp. 72, Hadees 31*)

According to another Hadees: When our Beloved and Blessed Rasool ﷺ turned his face away from the companion, he رضى الله تعالى عنه came in front of the Noble Rasool ﷺ and said, ‘Ya Rasoolallah ﷺ! Both of them are close to death due to the severity of thirst.’ The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ commanded him to bring them to him. When they came, he had a pot brought and ordered one of them to vomit into it. She vomited until half of the pot was filled with blood, pus and pieces of flesh. He ﷺ then ordered the other one to vomit; she also vomited as much until the remaining half was also filled. The Noble Rasool ﷺ said, ‘They kept Sawm with the things that Allah عزوجل declared Halal (i.e. eating, drinking etc.) but broke their Sawm with the things that Allah عزوجل declared Haraam. The thing is, they sat together and began to eat the flesh of people (by backbiting!).’ (*Musnad Imam Ahmad, vol. 9, pp. 165, Hadees 23714*)

## Tale-telling

Telling something about someone to some other person in order to cause turmoil among people is called ‘tales-telling’. It is Haraam to tell tales. Condemning the tale-teller, Allah عزوجل has stated:

وَلَا تَطْعَمْ كُلَّ حَلْفٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَشَاءٍ بِنِيمٍ ﴿١١﴾

And do not listen to the one who swears a lot of oaths and is despicable. The one who taunts a lot, going around with tales-telling. [*Kanz-ul-Iman (Translation of Quran)*] (Part 29, Surah Al-Qalam, Ayah 10-11)

## 5 Sayings of Mustafa about telling tales

1. Tale-tellers and those separating friends are the worst people in the court of Allah عزوجل. (*Hadeeqah Nadiyyah, vol. 2, pp. 427*)
2. To me, the most disliked people are tale-tellers who separate friends and find fault with chaste people. (*Majma'-uz-Zawaid, vol. 8, pp. 47, Hadees 12668*)
3. ‘لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ’ i.e. the tale-teller will not enter Paradise. (*Sahih Bukhari, vol. 4, pp. 115, Hadees 6056*)
4. The backbiter, the tale-teller and the one who tries to find fault with pious people, will be resurrected in the form of dogs. (*Attargheeb Wattarheeb, vol. 3, pp. 325, Hadees 10*)

<sup>1</sup> Please read Ameer-e-Ahl-e-Sunnat’s book ‘Backbiting – A Cancer in Our Society’ published by Maktaba-tul-Madinah إن شاء الله عزوجل it will help you avoid the major sin of backbiting.



5. One who tells tales among people, Allah ﷺ will make fire shoes for him, which will continue to boil his brain. (*Tanzeeh-ush-Shari'ah, vol. 2, pp. 313, Hadees 101*)

## Jealousy

### Definition of jealousy

To desire that someone lose his blessing [i.e. anything he has] and that you get it, is called jealousy. (*Bahar-e-Shari'at, vol. 1, pp. 542*) That is, if a person desires for the loss of any other person's blessing and for having the same blessing himself, this desire of him is jealousy. For example, if a person wishes, because of hatred, that so-and-so famous or respected person be humiliated and that he become famous instead, this desire is jealousy. Similarly, if someone wishes due to his jealousy that so-and-so wealthy person suffer a loss by any means and become poor and that he [i.e. the former] become wealthy in place of him [i.e. the latter], this type of wish is jealousy.

### Shar'i ruling on jealousy

To become jealous is unanimously Haraam. (*Ibid*) However, if someone desires to have the quality which another person has with the intention that the other person also retains [i.e. does not lose] it, this is called envy and is permissible.



### Sayings of Allah ﷺ about jealousy

When Allah ﷺ bestowed blessings like victory, dominance, respect etc. upon the Muslims by virtue of the Nubuwwah of His Beloved Nabi ﷺ, the Jews started feeling jealous of them. It is stated about the Jews in part 5, Ayah 54 of Surah An-Nisa:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ

Or they are jealous of people for what Allah bestowed upon them by His grace.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 5, Surah An-Nisa, Ayah 54)

It is stated in Ayah 5 of Surah Al-Falaq in part 30:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

And from the harm of the jealous one when he feels jealous of me. [*Kanz-ul-Iman (Translation of Quran)*]

(Part 30, Surah Al-Falaq, Ayah 5)

### Sayings of Mustafa about jealousy

1. Jealousy spoils faith as *Elwa* (i.e. juice derived from a bitter tree) spoils honey. (*Kanz-ul-'Ummal, vol. 2, pp. 186, Hadees 7437*)
2. Avoid jealousy because jealousy eats away good deeds as fire eats away pieces of wood. (*Abu Dawood, vol. 4, pp. 360, Hadees 4903*)
3. One who feels jealous, one who tells tales and one who goes to the palmist have no link with me, nor do I have any link with them. (*Majma'-uz-Zawaid, vol. 8, pp. 360, Hadees 4903*)



4. People will always remain on goodness as long as they do not get jealous of each other.  
(*Al-Mu'jam-ul-Kabeer*, vol. 8, pp. 309, *Hadees* 8157)
5. Satan says to (his followers): Make humans indulge in acts of cruelty and jealousy because both of these acts are equivalent to *Shirk* [i.e. polytheism] in the court of Allah ﷻ. (*Jami'-ul-Ahadees*, vol. 3, pp. 60, *Hadees* 7269)
6. There are also the enemies of the blessings of Allah ﷻ. It was humbly said: Who are they? It was replied: Those who get jealous of people for the reason that Allah ﷻ has bestowed His blessings upon them by His grace and favour. (*Shu'ab-ul-Iman*, vol. 5, pp. 263)

## Jealousy causes bad end

Sayyiduna Fudayl Bin 'Iyaad رضى الله تعالى عنه once visited one of his students who was close to his death. Sitting beside the student, he began to recite Surah Yaseen but the student said, 'Stop reciting Surah Yaseen.' Sayyiduna Fudayl bin 'Iyaad رضى الله تعالى عنه then made *Talqeen* encouraging him to recite Kalimah but he replied, 'I will never recite this Kalimah and I have nothing to do with it'. Saying these words, he died. Extremely saddened by the bad end of his student, Sayyiduna Fudayl bin 'Iyaad رضى الله تعالى عنه wept for 40 days in his house. After the 40<sup>th</sup> day, he had a dream in which he saw the same student being dragged in Hell by angels. He asked, 'Why were you deprived of Ma'rifah? You had a very high status amongst the students of mine.' The student replied, 'It was because of three bad habits. The first is tales-telling. I used to tell one thing to my friends but something else to you. The second is jealousy - I was jealous of my friends and the third is drinking alcohol. On the advice of a doctor I used to drink a glass of alcohol every year to be cured of a disease.' (*Minhaj-ul-'Aabideen*, pp. 165)

## Excellence of Surah Al-Kahf

Regarding the excellence of Surah Kahf, Ameer-e-Ahl-e-Sunnat وامت بركاته العاليه has stated in Madani Panj Surah: (1) Whoever recites from the beginning and ending of Surah Al-Kahf, there will be Noor [spiritual light] from his head to toe and one who recites it completely, there will be Noor for him between the earth and the sky. (*Musnad Ahmad*, vol. 5, pp. 311, *Hadees* 15626) (2) Whoever recites Surah Al-Kahf on Friday, for him Noor is lit between two Fridays. It is stated in a narration: One who recites it in the night between Thursday and Friday, Noor is lit between him and Bayt-ul-Ateeq (i.e. Holy Ka'bah). (*Shu'ab-ul-Iman*, vol. 2, pp. 474, *Hadees* 2444) (3) One who memorizes the first ten Ayahs of Surah Al-Kahf, will remain safe from Dajjaal and it has been stated in a narration: One who memorizes the last ten Ayahs of Surah Al-Kahf, will remain safe from Dajjaal. (*Sahih Muslim*, pp. 404, *Hadees* 809)

## Malice and hatred

When a person gets angry and is unable to express his anger, he suppresses his anger. But his unexpressed and suppressed anger turns into deep-rooted malice and hatred. This malice and hatred result in jealousy. The person who has unexpressed anger feels jealous of the one he is angry with. In other words, he wants that the blessing of the other be lost and he benefit from it or he expresses happiness over the trouble of the other. He cuts relationship with him. When the person he is angry with, comes to him for help, he ridicules him, makes a fun of him and hurts his feelings. All of these are severe sins and Haraam.

As children cannot differentiate between good and bad feelings of the heart, they do whatever comes in their heart and express their feelings to others. It is very rare that they have hatred for someone in their heart. But

as malice and hatred are not good things, children should have information about them. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘A true Muslim is not malicious.’ (*Kashf-ul-Khifa, vol. 2, pp. 262, Hadees 2684*)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Renowned and Revered Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Deeds of people are presented to Allah عَزَّوَجَلَّ twice every week; on Monday and Thursday. Allah عَزَّوَجَلَّ forgives everyone except for the one who has malice towards his Muslim brother. It is commanded that both of them be left (i.e. angels do not remove their sins) until they stop having malice towards each other.

(*Sahih Muslim, pp. 1387, Hadees 2565 - 36*)

## Chapter 6 at a glance

Have you got the answers of the following 45 questions mentioned in this chapter?

1. What should we do to develop passion for Muslim's respect?
2. How is it to annoy parents instead of respecting them?
3. Is it essential for us to respect our elder brother?
4. How should we treat our relatives?
5. How should we treat our neighbours?
6. How should we treat our friends and fellow-travellers?
7. Being Muslim, should we help others in their troubles?
8. Should we hurt the feelings of others?
9. Can hurting the feelings of others lead us to Hell?
10. Can saving others from troubles make us deserving of Paradise?
11. What is meant by Riya [ostentation]?
12. Is ostentation one of the deeds leading to Hell?
13. Tell at least two sayings of Allah ﷻ with translation from Kanz-ul-Iman about ostentation and the ostentatious person.
14. Tell at least two sayings of the Beloved Rasool ﷺ about ostentation and the ostentatious person.
15. Tell the complete blessed Hadees about ostentation in which a martyr, a Qaari and a rich person will be commanded to be thrown into Hell on the Judgement Day due to ostentation.
16. What should be done to remain safe from ostentation?
17. Give the example of a sincere Muslim mentioned in the Holy Quran with translation from Kanz-ul-Iman and commentary from Khaza'in-ul-'Irfan.
18. Tell at least three sayings of Holy Rasool ﷺ about the excellence of sincerity.
19. What is meant by lying?
20. Who told a lie first?
21. Is it a sin to write a lie like telling a lie?
22. How is it to celebrate April fool's day?
23. Some children swear oaths frequently, what is ruling on it?
24. How is it to swear a false oath?
25. How is to tell people false jokes in order to make them laugh?
26. Some children read the books of jokes and false stories, what is the ruling on it?



27. Can a lie be told as a joke?
28. Some parents tell lies to frighten their children such as so-and-so is coming or they comfort them by saying, “come here we will give you things” but in reality it does not happen, what is the ruling on it?
29. Some children tell false dreams, what is the ruling on it?
30. Is it right that unpleasant smell comes from the mouth of a liar?
31. Does lying affect the heart as well?
32. What punishment will be given to a liar in the Hereafter?
33. Give a few examples of children telling lies.
34. Tell some disadvantages of telling lies.
35. What is meant by backbiting?
36. Would anyone like to eat the flesh of his dead brother?
37. Tell some disadvantages of backbiting.
38. Is there any narration which proves that a backbiter really ate the flesh of his dead brother?
39. What is meant by telling tales? What is Shar’i ruling on it?
40. Tell three sayings of Holy Rasool ﷺ about telling tales.
41. What is jealousy?
42. What is Shar’i ruling on jealousy?
43. Tell how the Holy Quran and Hadees condemn jealousy (tell at least one Ayah and three Ahadees).
44. Is it right that jealousy may become the cause of bad end?
45. What is meant by malice and hatred?

### Excellence of Ayat-ul-Kursi

Ameer-ul-Mu’mineen Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has said that I heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say on the pulpit: One who recites Ayat-ul-Kursi after every Salah, nothing can prevent him from entering Paradise except death and anyone who recites it at the time of going to sleep at night, Allah عَزَّوَجَلَّ will protect him, his home and his neighbouring homes. (*Shu’ab-ul-Iman, vol. 2, pp. 458, Hadees 2395*)

## Chapter 7:

# Dawat-e-Islami

*In this chapter, you will be reading about: Call to righteousness, Madani parables and blessings of Dawat-e-Islami, method of delivering Dars from Faizan-e-Sunnat, terms of Dawat-e-Islami and 40 Madani In'amaat in order of topics*



## Call to righteousness

Allah ﷻ has said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ  
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ

You are the best amongst all the nations that emerged among people – you command what is good and prohibit what is evil and you believe in Allah. [Kanz-ul-Iman (Translation of Quran)]

Dear Madani children! You may have learnt that Allah ﷻ has called us better than all of previous Ummahs. We should remember the reason of being called a better Ummah. This is not because there will be great engineers, doctors, thinkers and millionaires in this Ummah. In fact, we have been called a better Ummah for calling each other towards righteousness, promoting good and preventing evil.

In every age, Allah ﷻ sends one such pious person in the Ummah of the Holy Nabi ﷺ who promotes the call to righteousness by means of Divine bestowal. One of such pious people is Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami Allamah, Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi. With the great purpose of promoting the call to righteousness, he laid the foundation stone of a non-political movement Dawat-e-Islami in Zul-Qa'da-til-Haraam 1401 AH, September 1981. This great movement has spread in more than 172 countries of the world within a very short period of time, promoting the call to righteousness.

This Madani movement has developed passion among people for achieving the aim: “I must strive to reform myself and the people of the entire world, *إِنْ شَاءَ اللَّهُ ﷻ*.” In order to accomplish this aim and to promote the call to righteousness, countless Madani Qafilahs of Dawat-e-Islami are travelling to different villages, cities and countries in the Divine path, motivating those not offering Salah to offer Salah, calling the heedless people towards awareness, the ignorant ones towards the knowledge of Islam and Allah ﷻ, the sinners towards piety, the wicked ones towards righteousness and the non-Muslims towards Islam.

How fortunate those people are who call their Muslim brothers towards righteousness! Referring to these fortunate people, Allah ﷻ has said in the Glorious Quran:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ  
صَابِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿١٠٨﴾



And who is better in speech than him who invites towards Allah and does righteous deeds and says, ‘I am Muslim’. [*Kanz-ul-Iman (Translation of Quran)*]

When any Muslim conveys the call to righteousness, the mercy of Allah gets intensified. Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Sayyiduna Musa عَلَيْهِ السَّلَامُ once humbly asked Allah, ‘O Allah عَزَّوَجَلَّ! What is the reward for the one who asks his brother to do good deeds and prevents him from evil?’ Allah عَزَّوَجَلَّ said, ‘I record the reward of one year’s worship for each sentence of his and I will not punish him in Hell.’ (*Mukashafa-tul-Quloob, pp. 48*)

With the purpose of promoting the call to righteousness, Ameer-e-Ahl-e-Sunnat has bestowed a Madani aim upon his disciples, admirers and those affiliated with Dawat-e-Islami, i.e. ‘I must strive to reform myself and the people of the entire world, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.’ Let’s all make a firm intention of promoting the call to righteousness around the world along with Dawat-e-Islami.

## Madani blessings of Dawat-e-Islami

### 1. Blessing of Du’a-e-Madinah

An Islamic brother from Markaz-ul-Awliya (Lahore, Pakistan) has stated: Before joining the Madani movement of Dawat-e-Islami, I was an extremely wicked person. Quarrelling with people and teasing them were some of the favourite pastimes of mine. My family members and even my neighbours were all upset by my bad habits. I did not care about anyone and did not even listen to my parents. Like the loafing youth of the present sinful age who are heedless of the grave and the Hereafter, I was also wasting my precious life purposelessly. One day, I was passing by a Masjid when I felt severe thirst. Therefore, I entered the Masjid to quench my thirst. Entering the Masjid proved to be a turning point in my life. I quenched my thirst for water but felt intense thirst for Divine grace. I was showered with the rain of Divine mercy. While drinking water, I heard a pleasant voice. Someone was making Du’a in the Divine court in these words: *Allah Mujhay Haafiz-e-Quran Bana Day*, i.e. O Allah عَزَّوَجَلَّ! Make me a Haafiz of the Holy Quran. Like an arrow shot from the bow, these words pierced my heart, raising intense awareness and sensitivity. I felt as if I was going to suffer Divine punishment for my bad deeds. At last, tears of shame began to wash the blackness of my heart. I felt as if my conscience called out: I should now get rid of my bad habits. I instantly made a firm intention to become a Haafiz. Reaching my home, I shared my good feelings with my parents but they did not believe me. Perhaps, this is the reason why they refused flatly instead of permitting gladly. I was very sad but I continued to make efforts. Eventually, they agreed very hesitantly, getting me admitted to a Madrasa-tul-Madinah of the global and non-political Quran and Sunnah preaching movement – Dawat-e-Islami. I began to recite the Holy Quran with zeal and zest.

Having joined the Madrasa-tul-Madinah, I realized the aim of my life. By the blessing of the manners and character of students and the Sunnah-inspiring guidance of teachers, amazing changes began to take place in my daily routines. I was now regular with Salah with a reformed character. I did not use to listen to my parents at all but I was now fortunate enough to kiss their feet. My parents and neighbours were previously sick of my bad habits but they now praise my good character and manners. By the blessing of the guidance and grooming provided to me in the Madrasa-tul-Madinah, I became the apple of the eyes of my parents and neighbours within a few days. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Until the time of writing this parable of mine, I am rendering my services for Sunnah as a Halqah Mushawarat responsible person.

## 2. Madani mindset

Here is a summary of a piece of writing received from an Islamic brother from Basti Hae Wala of Madinatul-Awliya Multan (Punjab Pakistan). He has stated: I was aimlessly wandering in the dark valleys of sins because of keeping a bad company in my childhood. The company of bad friends ruined my character and manners. I was so addicted to movie-watching that I would not enjoy anything else and it seemed as if my time would not pass if I did not watch a movie. I did not care about wasting money and hurting the feelings of others. I had no shame and regret for this sinful life. The days and nights of my life were passing in obedience to Nafs and Satan. I was spending my life in heedlessness, amusement, entertainment and merriment. I would even snatch eating and drinking items from others. Fortunately, the Almighty showered His mercy on me. One day, making an individual effort, an Islamic brother affiliated with the fragrant Madani environment of Dawat-e-Islami requested my father to admit me to a Madrasa-tul-Madinah, expressing the hope that my manners and character would improve, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. My father agreed instantly and admitted me to Madrasa-tul-Madinah hoping that I would get reformed. It was a unique environment for me. I was very much impressed with the good manners and habits of Madani children. In short, the beauty of the Madani environment beautified my inner and outer self. Before joining the Madrasa-tul-Madinah, I used to spend the days and nights of my life with bad friends, doing mischievous activities but now I was leading my life reciting the Holy Quran. I was now fed-up with entertainment and bad companionship. The candle of fear of Allah **عَزَّوَجَلَّ** and devotion to Mustafa **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was lit in my heart, developing my passion for gaining religious knowledge.

**أَلْحَقُّهُ لِلَّهِ عَزَّوَجَلَّ**! I began to have a very strong positive feeling. I used to make others cry but I myself would hardly ever cry. Now I would often shed tears in Divine fear. By virtue of performing Fikr-e-Madinah daily, I got rid of evil thoughts, developing a Madani mindset and living a Sunnah-following life.

## 3. Qufl-e-Madinah of eyes

Here is a summary of a piece of writing received from an Islamic brother from the Landhi area of Bab-ul-Madinah (Karachi). He has stated: Before joining the Madani movement of Dawat-e-Islami, I was very much interested in a fashion and was involved in unlawful gazing and indecent things. I had never even thought about offering Salah and was sinking in the mire of sins. Luckily, a friend of mine who was also my classmate was affiliated with the Madani environment. Motivated by him, I started offering Salah but I was still not regular. By virtue of his constant individual effort, I got admission to a Madrasa-tul-Madinah, joining the fold of the fortunate students brightening their hearts with the Noor of Quran. The spiritual and Sunnah-inspiring Madani environment of Dawat-e-Islami had a strong effect on me, inspiring me to wear permanently a green turban and white Madani clothing. Not only did I start offering five times Salah but was also privileged to offer Tahajjud Salah. Above all, I succeeded to apply a Madani lock to my eyes that were previously keen of unlawful gazing. It was indeed a revolution in my life. **أَلْحَقُّهُ لِلَّهِ عَزَّوَجَلَّ**! By the blessing of the guidance and kindness of teachers, I busied myself learning the Holy Quran by heart. At last, constants efforts bore fruit and I became a Haafiz of Quran within a short period of 15 months.

## 4. Entire household adopted Sunnah

Here is a summary of a piece of writing received from an Islamic brother from Gujrat district (Punjab Pakistan). He said: My household had indulged in evil deeds. None of us would offer Salah, causing its ill effects in home. There was always a noisy environment with films and dramas being watched. No one was concerned about their Hereafter. Nor was anyone worried that they have to meet their death, get buried in the dark grave and face the consequences of misdeeds. It is true that the younger members of the family are

unlikely to get reformed if the elders are away from the path of Salah and Sunnah. I was fortunate enough to get admission to a branch of Madrasa-tul-Madinah, motivated by an Islamic brother who was affiliated with the Madani environment of Dawat-e-Islami. By the blessing of the character-reforming guidance of teachers and companionship of practicing students, I was also inspired to act upon Sunnah and offer Salah. All of my family members were impressed with my good character and manners and they also started offering Salah. My father adorned his face with a beard. The sinful environment of our home had been changed, replacing films and dramas with Na'ats of the Holy Rasool ﷺ and speeches of Ameer-e-Ahl-e-Sunnat. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. Thus, by the blessing of the moral guidance provided to me in the Madrasa-tul-Madinah, all of my family members adopted Sunnah, becoming disciples of Ameer-e-Ahl-e-Sunnat.

## 5. Be cautious before getting admission to Madrasah

An Islamic brother from the Ranchore Lines area of Bab-ul-Madinah (Karachi) has stated: I used to get education in an institute of deviants [i.e. those who have corrupt beliefs]. How I got rid of them can provide a lesson to many people. During the blessed days of Rabi-ul-Awwal, streets and roads were being decorated with flags and buntings, homes were being beautified with lighting, voices of Zikr and Na'at were echoing and the blessed birth of the Revered and Renowned Rasool ﷺ was what everyone was talking. Surprisingly, there was no illumination and decoration in our Madrasah. They did not even declare a holiday on 12 Rabi-ul-Awwal, preventing children from attending the Milad procession. My father was surprised that they neither marked the blessed birthday of the Beloved Rasool ﷺ nor did they allow others to do. Therefore, he made me leave that institute and had me admitted to a branch of Madrasa-tul-Madinah where devotees of Rasool celebrate the blessed birthday of the Blessed Rasool ﷺ. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. By the blessing of the moral guidance provided to me in the Madrasa-tul-Madinah, I felt the real pleasure of life, becoming a steadfast follower of Sunnah. Until the time of writing this parable of mine, I am rendering my religious services for Sunnah as a Zayli responsible person as per the organizational infrastructure of Dawat-e-Islami.



## 6. Young preacher

Here is a summary of a piece of writing received from an Islamic brother from the Landhi area of Bab-ul-Madinah (Karachi). He has stated: In those days, I was a student of grade IV. There was a student in our class who would tell us nice things in spare time and would encourage us to act upon them. One day, I asked him, 'Where do you learn these nice things from?' The young preacher replied, 'I attend Masjid in our area to offer Salah and listen attentively to Dars delivered there from 'Faizan-e-Sunnat' daily after Salat-ul-Maghrib. I learn these nice things during the Dars of 'Faizan-e-Sunnat.' Listening to his reply, I got very impressed and began to attend the Masjid of our area. Dars from 'Faizan-e-Sunnat' was also delivered in our Masjid after Salat-ul-Maghrib. I began to attend it regularly.

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! By the blessing of Sunnah-inspiring Dars, a Madani revolution occurred in my life, inspiring me to join the fragrant Madani environment of Dawat-e-Islami and becoming a disciple of Ameer-e-Ahl-e-Sunnat. Ever since I am blessed with joining the Madani movement of Dawat-e-Islami, I have started offering Salah regularly and all of my problems have also been resolved. Before joining the Madani movement, I was very weak in education but affiliation with the Madani movement made me a position holder. I am now working as a deputy manager for a private firm and I attempt to deliver Dars from 'Faizan-e-Sunnat' among employees during break time.

## 7. Coming to right path from evil one

Sharing his childhood experience, an Islamic brother from Hyderabad (Sindh Pakistan) has stated: At the age of 12 years, I was extremely fond of performing good deeds but I was unaware of good deeds due to lack of religious knowledge. Luckily, a maternal uncle of mine got me admitted to a Madrasa-tul-Madinah along with his own children with the intention of making us Haafiz. Having joined the Madrasa-tul-Madinah, I gained the treasure of knowledge, passion for Salah and blessing of Sunnah. My head was adorned with a green turban and body with white clothing. I started leading a Sunnah-following life. Unfortunately, taunted and teased by my own family and friends and entrapped by Satan, I lost courage and ended up distancing myself from the Madani movement of Dawat-e-Islami and joining the company of bad friends. I wandered in the dark valley of heedlessness for a long time, blackening my book of deeds with sins.

One day, I spontaneously thought why I had left the beautiful and righteous Madani environment. Some Islamic brothers made individual efforts on me too. Thus I rejoined the Madrasa-tul-Madinah, busying myself learning the Holy Quran by heart with full concentration. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Having completed Hifz, I rendered services as a teacher in the Madrasa-tul-Madinah for a long time. Until the time of writing this parable of mine, I am performing the duties of an administrator of a branch of Madrasa-tul-Madinah besides performing Madani activities in our area as a Halqah responsible person. Furthermore, I am also privileged to fulfil the responsibility of leading Salah as the Imam in a Masjid.

## 8. Call from the Madani child

Here is a summary of a piece of writing received from an Islamic brother from Markaz-ul-Awliya (Lahore, Pakistan): I was an employee at a workshop. One day, I met an old friend of mine. I was surprised to see him because he had been entirely changed. He was previously a fashion fanatic and a jocular person but he was now wearing a green turban and a white *Kurta* up to half of shanks in length according to Sunnah. A fist-length beard on his face had also enhanced the beauty of his personality. Noticing a surprised expression on my face, he disclosed the secret of this great revolution in his life in these words: ‘Some time ago, I met a young man who was affiliated with the Madani environment of Dawat-e-Islami. He was so nice that I began to meet him from time to time. I was also able to pick up the beautiful pearls of my reform in his company. That devotee of Rasool also invited me many times to attend the weekly Sunnah-inspiring Ijtima’. One day, I was privileged to attend the Ijtima’. In those days, the weekly Sunnah-inspiring Ijtima’ used to be held every Thursday at Jam’ Masjid Hanafiyyah (Sodaywal Multan Road).

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Participation in the Ijtima’, travel with Madani Qafilahs and company of devotees of Rasool all caused a Madani revolution in my life, which has surprised you. I give you a Madani suggestion that you also attend the weekly Sunnah-inspiring Ijtima’ of Dawat-e-Islami and gain its blessings.’ The narrator of this parable said: I intended but unfortunately could not attend the Ijtima’. My younger brother had the privilege of learning the Holy Quran by heart at a branch of Madrasa-tul-Madinah run by Dawat-e-Islami. The 12-year-old son of the teacher who had taught my younger brother used to come to our home to meet my brother. Whenever he came to our home on Thursday, he would invite me very affectionately to attend the Ijtima’. I would make up some excuse but he would come and insist. At last, he succeeded to take me with him to the weekly Sunnah-inspiring Ijtima’ of Dawat-e-Islami. For the first time in my life, I had seen so many young men dressed in white Sunnah-following clothing with their heads adorned with green turbans. I could not forget the affectionate and smiling way they met me. When I heard the Sunnah-inspiring speech and attended the heart-rending Du’a, a bright candle of love for the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was lit in my heart, inspiring me to grow a Sunnah-following beard on my face within a short period of time and to wear a green turban on my head. I was already a disciple in the Naqshbandiyyah Order.

In order to gain more blessings, I became a *Taalib* in the Qadiriyyah Razawiyyah Order via Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami Allamah, Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت بركاتهم العالیه. Dawat-e-Islami has developed passion for good deeds in me – a sinful person. May the blessings of this fragrant Madani environment reach all over the world! I am also thankful to my friend and that of my brother whose individual efforts led me to attending the weekly Sunnah-inspiring Ijtima, brightening my life with the light of good deeds.

## 9. Door of mercy opened

Here is a summary of a piece of writing received from an Islamic brother from an adjoining town of the Khokhra Par Malir area of Bab-ul-Madinah (Karachi): By the grace of Allah, I was affiliated with the Madani environment of Dawat-e-Islami and was a disciple of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami Allamah, Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دامت بركاتهم العالیه. Not only did I offer Salah and observe Ramadan Siyam regularly but I also adorned my face with a beard and my body with white clothing along with a green turban on my head. Moreover, I developed love for and started acting upon Sunnah, becoming a reformed character in society. I would attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami regularly. Delivering and listening to Dars from 'Faizan-e-Sunnat' were also my daily routines. In our area, there were many people who joined the Madani environment of Dawat-e-Islami by virtue of my individual effort, becoming an example of the beloved Sunnah of the Beloved Rasool صلى الله تعالى عليه والله وسئلهم. Despite all this, there was a great cause of concern for me.

My elder brother was leading a life of self-indulgence. Heedless of Divine remembrance and engulfed in worldly attractions, he did not use to offer any Salah including even Eid Salah. He was very much fond of watching films and dramas and listening to songs and music. Following the Madani aim set by Ameer-e-Ahl-e-Sunnat, i.e. '*I must strive to reform myself and the people of the entire world*, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ' I had many times made individual effort to reform him but my pieces of advice cut no ice with him. One day, an audio-cassette speech of Ameer-e-Ahl-e-Sunnat titled 'Qabr ki Pukar', i.e. 'Call from the Grave' was being played at our home. My elder brother was also listening to the speech whilst sitting in his room. The sincere and effective speech of a perfect Wali had a deep impact on his heart, inspiring to him repent of his previous sins and to start offering Salah. Noticing the positive change in him and seizing the opportunity, I motivated him to attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami with me. Gradually, he affiliated himself with the Madani environment of Dawat-e-Islami, adorning his head with a green turban, face with a Sunnah-following fist-length beard and body with white Madani clothing. Thus, by the blessing of a single speech of Ameer-e-Ahl-e-Sunnat, my entire household was transformed into a 'Madani House'. At the time of writing this parable, three of his sons have got the privilege of becoming the Haafiz of the Holy Quran. One of his sons has also travelled with 12-month Madani Qafilahs three times consecutively. And his elder daughter is a responsible sister for the Madani activities of Dawat-e-Islami in the locality.

## Excellence of Surah Ad-Dukhan

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیه has narrated the excellence of Surah Ad-Dukhan in his book 'Madani Panj Surah': (1) One who recites Surah Ad-Dukhan at any night, seventy thousand angels will continue to make Du'a of forgiveness for him until morning. (*Sunan-ut-Tirmizi, vol. 4, pp. 406, Hadees 2897*) (2) One who recites Surah Ad-Dukhan during the day or night of Jumu'ah, Allah عَزَّوَجَلَّ will make a house for him in Heaven. (*Al-Mu'jam-ul-Kabeer, vol. 8, pp. 264, Hadees 8026*)



## Method of Delivering Dars from Faizan-e-Sunnat

Say the following three times:

‘Please come closer.’

Then, observing veil within veil, sit in the position you sit in for Salah (in Tashahhud) and recite the following:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Then recite the following Salat-‘Alan-Nabi, making the participants of the Dars repeat after you:

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ      وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ      وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

If you are in a Masjid, say the following words, with the participants repeating after you, making the intention of I’tikaf:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

*Translation:* I have made the intention of Sunnah I’tikaf.

Then say the following:

‘Dear Islamic brothers! Come closer and, if possible, in respect of Dars, sit in the position you sit in for Salah (in Tashahhud). If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizan-e-Sunnat with full concentration for the pleasure of Allah with the intention of acquiring Islamic knowledge because listening to it inattentively, looking around, playing on the floor with your finger or messing around with your clothes, body or hair could result in its blessings being lost<sup>1</sup>.’

After saying this, read out an excellence of reciting Salat-‘Alan-Nabi from Faizan-e-Sunnat. Then say the following so that the attendees would also recite Salat-‘Alan-Nabi.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Read out what is written in the book only. Read only the translation of Quranic Ayahs and of Arabic text. Do not explain any Quranic Ayah or Hadees on the basis of your opinion.

**Make persuasion in the following words at the end of the Dars.**

(Each Muballigh should memorize the following paragraph by heart and make persuasion accordingly at the end of Dars and Bayan without adding or skipping anything).

By the grace of Allah ﷺ, Sunnahs are abundantly learnt and taught in the fragrant Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah.

<sup>1</sup> Also convey similar words of persuasion at the start of a Bayan, and have the participants make good intentions.

It is a Madani request that you spend the whole night in the weekly Sunnah-inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷺ with good intentions. With the intention of gaining reward, make it a part of your routine to travel with Sunnah-inspiring Madani Qafilahs with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first day of every Islamic month. By the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Every Islamic brother should develop the Madani mindset that '*I must strive to reform myself and people of the entire world*, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world we must travel with Madani Qafilahs<sup>1</sup>, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

*Allah ﷻ karam aysa karay tujh pay jahan mayn*

*Ay Dawat-e-Islami tayri dhoom machi ho*

*May Allah ﷻ bless Dawat-e-Islami with such a grace*

*That it becomes glorious at each and every place!*

Finally, with the humility of the body and the heart, and with absolute certainty of Du'a being accepted, make the following Du'a following the manners of raising hands without adding and leaving out anything:

*الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ*

'Ya Allah ﷻ! For the sake of Mustafa ﷺ forgive us, our parents, and the entire Ummah. Ya Allah ﷻ! Forgive the mistakes of Dars and all our sins, give us the passion to perform good deeds. Make us pious and obedient to our parents. Ya Allah ﷻ! Give us true love for You, and for Your Beloved Rasool ﷺ. Cure us from the disease of sins. Ya Allah ﷻ! Give us the ability to act upon the Madani In'amaat and travel with the Madani Qafilahs. Ya Allah ﷻ! Bless us with the enthusiasm of making individual effort to persuade others to carry out Madani activities. Ya Allah ﷻ! Free Muslims from diseases, debt, unemployment, childlessness, wrongful court cases and all types of worries. Ya Allah ﷻ! May Islam dominate! Ya Allah ﷻ! Bless us with steadfastness in the Madani environment of Dawat-e-Islami! Ya Allah ﷻ! Bless us with martyrdom under the green dome while being blessed with the vision of the Beloved Rasool ﷺ, with burial in Jannat-ul-Baqi', and with closeness to Your Beloved Rasool ﷺ in Jannat-ul-Firdaus! Ya Allah ﷻ for the sake of the fragrant breeze of Madinah, accept all our lawful Du'as.'

*Kehtay rehtay hayn Du'a kay wasitay banday Tayray*

*Ker day poori aarzu her baykas-o-majboor ki*

*Ya Allah ﷻ! Your servants ask me to make supplications*

*Fulfil their Du'as and relieve them of all complications*

*أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*

<sup>1</sup> Here, Islamic sisters should say, 'We have to make our male (Mahram) relatives travel with Madani Qafilahs.'



Next, recite the following Ayah as part of the Du'a:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

(Part 22, Surah Al-Ahzaab, Ayah 56)

After all the attendees have recited Salat-‘Alan-Nabi, finish Du'a by reading out the following Ayah with the intention of glorifying Allah عَزَّوَجَلَّ and reciting Salat-‘Alan-Nabi.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٧٨٠﴾  
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿٧٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٨٢﴾

Pure is your Lord, the Greatest Lord, from what they attribute [to Him]. And Salam is upon the Rusul and all praises are for Allah Who is the Lord of all worlds.

[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah As-Saffaat)

## 40 Madani In'amaat in order of topics

Madani In'aam about making intention before every good deed:

- ❖ Today, did you make good intentions before performing permissible deeds? Moreover, did you motivate at least two persons to do the same?

## Madani In'amaat about acts of worship

- ❖ Do you offer 5 times Salah with congregation wearing an 'Imamah in Masjid with the first Takbeer or not?
- ❖ Have you made the habit of reciting Ayat-ul-Kursi and Tasbih-e-Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا at least once after each Salah and before sleeping?
- ❖ Do you recite Salat-'Alan-Nabi at least 313 times every day?

## Madani In'amaat about gaining and teaching knowledge

- ❖ Do you learn your lesson (for about one hour daily at home)?
- ❖ Do you give or listen to two Dars daily (at Masjid, home or wherever convenient)?
- ❖ Have you memorized Iman-e-Mujmal, Iman-e-Mufassal, 6 Kalimahs and the last 10 Surahs of the Holy Quran with their translation? Do you recite them on the first Monday of every month?

## Madani In'amaat about good manners

- ❖ Do not call anyone by any insulting name:
- ❖ Calling anyone with a bad name is against the teachings of the Holy Quran. Do you call anyone tall, short, fat, etc. (without any Shar'i reason)?

## Do not consider anyone inferior

- ❖ You may have more knowledge than others about some topics and start thinking of others as inferior to you. Do you feel fear of the Absolute Independence of Allah عَزَّوَجَلَّ, when such satanic whispers come to your mind?

## Avoid habit of talking rudely

- ❖ Allah عَزَّوَجَلَّ forbid, do you have the habit of talking rudely to others? [Always be respectful and use the polite words when talking about someone even about a newborn baby whether he is present or not.].

## Avoid habit of laughter

- ❖ Did you try your best to avoid laughing loudly today? (Smiling necessarily is Sunnah.)

## Forgive others

- ❖ When you get angry with someone, do you control your anger and remain silent or speak up? (One could recite 'أَعُوذُ بِاللَّهِ', etc.). Moreover, do you forgive him or look for an opportunity to take revenge?

- ❖ If someone complains (to your teacher or parents etc.) about you, do you wait for an opportunity to take revenge or do you appreciate him if the complaint is valid; and forgive him to earn huge reward if the complaint is invalid?

### Avoid asking others for things

- ❖ Do you have the bad habit of borrowing things from other Islamic brothers? (Mark your things with any sign and keep them safe. Get rid of the bad habit of borrowing things from others or from using them.)

### Avoid backbiting, telling tales and jealousy

- ❖ Do you know the definitions of backbiting, telling tales and jealousy? Do you refrain from these evils, as well as from stubbornness, taunts and making jokes?<sup>1</sup> If a person has a fault or a bad characteristic, telling it to others behind his back without any valid reason is called backbiting, which is a major sin. Saying that the clothing of so-and-so person is improper or dirty; or saying that he has unpleasant voice are both included in backbiting. This will be considered backbiting when the fault or the bad characteristic or the evil is found in him. If he does not have the fault etc., then saying such a thing about him is false blame, which is a more severe sin than backbiting. If someone has good memory or recites Na'at excellently and any other person desires that his memory become weak or his voice become unpleasant, this is included in jealousy. Getting jealous is a sin. It is stated in a blessed Hadees, 'Jealousy eats away good deeds as fire eats away wood.' (Abu Dawood, vol. 4, pp. 360, Hadees 4903)

### Truth and lying

- ❖ Do you always speak the truth and avoid 'تَوْرِيَه' [Tawriyah] if there is no Shar'i permission for it? Tawriyah means 'to say anything that may have more than one meaning and to intend any other meaning instead of the apparent one'. It is impermissible to do so without any valid reason, but with a valid reason it is permissible. For example, you invite someone over and he says, 'I have had my dinner'. Apparently, it means that he has taken his dinner tonight but in reality he meant to say that he ate his dinner the day before; this is also considered as a lie. (Aalamgiri, vol. 5, pp. 352)

### Avoid hurting feelings of others

- ❖ If any Islamic brother is reading his lesson and makes any mistake, do you laugh at him and hurt his feelings? If you have ever done so, then ask forgiveness from that Islamic brother. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever hurts any Muslim (without a Shar'i reason) has hurt me and whoever hurts me has displeased Allah عَزَّوَجَلَّ.' (Al-Mu'jam-ul-Awsat, vol. 2, pp. 386, Hadees 3607)

### Promote Salam everywhere

- ❖ Have you made the habit of saying Salam to other Muslims, at home, in a bus or train, etc. and in the Madrasah when coming and leaving? Similarly, when passing through the streets, do you say Salam to those sitting or standing alongside the street? (Even at home, continue to act upon the Sunan taught in the Madrasah)

<sup>1</sup> Listen to or read chapter 16 of Bahar-e-Shari'at about backbiting, telling tales and jealousy.

## Madani In'amaat about clothing

- ❖ Do you have the routine of wearing a (white) *Kurta*<sup>1</sup> up to half of shanks in length according to Sunnah with a Miswak displayed in the front pocket, trousers bottoms above ankles, Sunnah-following hairstyle, turban on the head throughout the day (both at and out of home)?
- ❖ Have you made the habit of observing 'veil within veil' (in and out of home) as explained on page 110 of the first volume of Faizan-e-Sunnat? (At the time of going to sleep, wrap a shawl around you and cover your body with another shawl, 'veil within veil' will be observed, (إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ))

## Madani In'amaat about Quf-e-Madinah of eyes

- ❖ When talking to someone, do you mostly keep your gaze lowered or stare at his face? (Staring at the face of the other while talking to him is not a Sunnah). Did you also avoid peeking (unnecessarily) out of your veranda or into other people's homes through their doors etc.?
- ❖ Do you watch movies or dramas on TV or DVD or mobile etc. at home or restaurants etc.? (Do not watch films and dramas at all. The one who fills his eyes with Haraam, on the Day of Judgement, his eyes will be filled with fire. Watching films or dramas on TV or DVD, etc. can also cause the weakness of memory. Those children who are blind could easily memorize the Quran because they do not see improper things. Therefore, their memory is stronger. You should also refrain from the misuse of your eyes and observe the Quf-e-Madinah of the eyes.)

## Madani In'amaat about Quf-e-Madinah of tongue

- ❖ When a person talks to you, do you listen to him calmly or interrupt him? In spite of understanding what the other person has said, many people habitually and spontaneously say 'what' etc., putting him to the trouble of repeating himself unnecessarily. Do you also have this habit?
- ❖ By observing the Quf-e-Madinah of the tongue, are you trying to prevent your tongue from useless talking and to get into the habit of remaining silent? Also, instead of talking, do you use gestures and write whatever you want to say at least 4 times daily? Have you developed the habit of reciting Salat-'Alan-Nabi as expiation for saying something useless? (Usually, speech-impaired [i.e. mute] people are clever because they are unable to indulge in wrongful talking. Observe Quf-e-Madinah of the tongue to avoid useless talking.)

## Madani In'amaat about eating food

- ❖ At your home or (in your Madrasah, etc.) do you eat food with patience and thankfulness, or Allah عَزَّوَجَلَّ forbid, do you express your dislike for food? (To find fault with food is not a Sunnah. Do not also give an annoyed look.)
- ❖ Do you try your best to eat your food according to Sunnah? That is, do you pick up fallen pieces of food etc. from the dining-mat and eat them, lick bones, spices etc. properly, lick your fingers and drink water from the plate after eating meal in it to make sure it's clean? (It will only be considered licked clean when no food crumbs are left). After eating your meal, do you argue with others over cleaning the dining-mat, picking up the dishes, etc. and cleaning them? Do you follow the instructions given, from time to time, by the Naazim of the Madrasah regarding cleanliness, etc.?

<sup>1</sup> A type of long loose full-sleeved shirt.

## Madani In'aam about manners of sleeping and waking up

- ❖ Get into the habit of sleeping early after you have offered 'Isha Salah (and finished your studies, etc.). When you are awakened for Salah or for any other reason, do you quickly wake up or do you lie down again or sit and drowse? How many times does it happen? Whenever you wake up, do you fold your bedding (every time you get out of bed)? When sleep time is over, do you fold and keep your bedding at a proper place or leave it, lying there?

## Madani In'amaat about obeying elders

- ❖ Do you obey the rules of the Madani Markaz, obey your Nigran, teachers and parents? (Obey them until and unless they ask you to do anything against Shari'ah.) Furthermore, observing Fikr-e-Madinah attentively, did you fill in the boxes of the Madani In'amaat which you practiced?
- ❖ Every day at least after one Salah, do you make good Du'as for your parents and religious teachers? Furthermore, did you try your best to practice Madani pearls for creating a Madani environment in your home today? (When you see your parents or teachers, stand up with respect and always keep your voice down in front of them. Do not look into their eyes. Neither mimic your teachers or anyone else behind their back.)

## Madani In'amaat about Madrasah and teachers

- ❖ If you do not like anything that your teachers or the Madrasah administration have said, do you have patience, or Allah عَزَّوَجَلَّ forbid, do you make the mistake of telling it to others? It is very bad to discuss the weaknesses of the Madrasah administration with anyone other than the relevant administrative person. Also, if you do not like anything about any Islamic brother or he makes any mistake, then instead of telling it to others, reform him personally in a good manner.
- ❖ Do you follow the timetable of your Madrasah? Do you reach your Madrasah on time to study and learn your lessons until the last period or do you waste your time talking to others? In addition, do you go home secretly without permission from your teachers or administration during any period? (The students who reside in the Madrasah are required to take permission every time they go outside whether it is day or night.)
- ❖ Were you absent from your Madrasah without any reason or compulsion this month (in addition to the holidays allowed)?
- ❖ Allah عَزَّوَجَلَّ forbid! Do you ask your teacher questions just to test him? Allah عَزَّوَجَلَّ forbid! Do you have a habit of criticizing Sunni scholars? (Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِمُ الْعَالِيَةِ said, 'If anyone who objects to or finds faults with any Sunni scholar, I am fed-up with him whether he is a teacher or a student'.)

## Madani In'amaat about Dawat-e-Islami

- ❖ You have joined the environment of Dawat-e-Islami in order to become a practicing Haafiz of the Holy Quran or a practicing scholar. Do you, therefore, attend the weekly Ijtima' with your father etc. from the start (i.e. recitation of the Holy Quran and Na'at) to the end (including Zikr, Du'a and Halqah. Those who have reached puberty may attend the Ijtima alone or with the Madani Qafilah)? Do you also carefully listen to the speech etc. with your gaze lowered as long as possible?

- ❖ Did you listen to or watch at least one speech or Madani Muzakarah with full attention, either alone or during a cassette Ijtima', or did you watch Madani Channel for at least 1 hour and 12 minutes daily?
- ❖ Do you attentively listen to at least one audio speech once a week? (If possible, attend the weekly cassette-Ijtima'.)

### Different Madani In'amaat about improving character

- ❖ In order to make a habit of avoiding useless talking, did you observe the 'Qufl-e-Madinah Day' by reading the booklet 'Silent Prince' on the first Monday of this month (or any other Monday in case of missing it on Monday)? Moreover, did you fill in the last month's Madani In'amaat booklet and hand it over to your responsible Islamic brother before the 10<sup>th</sup> date of the month?
- ❖ Whom have you made your role model? (A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is a role model for Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.)
- ❖ Do you have friendship with only one or a few Madani children or you have similar relationship with everyone? (Becoming annoyed about minor things, keeping friendship and giving gifts to only one particular friend, crying when he gets displeased with you or does not come, writing letters to him only, wearing the same clothes etc. as he does, attending the Ijtima' when he comes and missing the Ijtima' when he doesn't, etc., are all inappropriate actions.)
- ❖ Allah عَزَّوَجَلَّ forbid! Is there any picture of living things or stickers of animals on your Madrasah bag or clothes etc.? (Sometimes, there are stickers in the packets of biscuits, flavoured nuts, chewing gum etc., do you have a habit of sticking them on the walls or doors, etc.?)
- ❖ Do you have a habit of hitting cats or dogs or killing ants etc.? (Do not hit or tease cats and dogs, etc., as it is a more severe sin than hitting a Muslim. It is mentioned in a Hadees that a woman was thrown into Hell because she kept her cat in captivity [i.e. a type of imprisonment]. She neither fed it nor set it free so that it could find food itself, and eventually the poor cat died of hunger.)

*(Sahih Bukhari, vol. 2, pp. 408, Hadees 3318)*

- ❖ Do you have a habit of throwing fruits skins in the streets carelessly? (Do not throw banana or papaya skins or shards of glass, etc. on the path where these could cause harm to people. Removing such harmful things from the footpaths or streets is a good deed. It is narrated in a blessed Hadees that a man removed a thorny bush from the path so that other Muslims would not get injured. Allah عَزَّوَجَلَّ liked it so much that He عَزَّوَجَلَّ forgave him.) *(Sahih Muslim, pp.1410, Hadees 1914)*



## Terminology of Dawat-e-Islami

Islamic brothers and sisters are advised to memorize the following words or phrases and use them in every conversation, speech, writing etc. so that unanimity and harmony in Dawat-e-Islami be highlighted. During a conversation, the use of specific words and terminology makes a person prominent.

<b>Do not say these words</b>	<b>Say these words</b>
One year Qafilah	12-month Madani Qafilah
I spent 30 days	I travelled with a one month Madani Qafilah
A 30-day Madani Qafilah	One-month Madani Qafilah
Come out for Qafilah	Travel with Madani Qafilah
Guests of the Qafilah	Devotees of Rasool
People serving Madani Qafilahs	Well-wishers
Services to Madani Qafilahs	Well-wishing
Global/World Shura	Markazi Majlis Shura
Zone Nigran	Division Mushawarat Nigran
City Nigran Committee	City Majlis Mushawarat
Main Islamic brothers	Responsible Islamic brothers
VIP	Personality
Meeting	Madani Mashwarah
Agenda of Meeting	Madani pearls of Madani Mashwarah
Report	Progress
Working/work	Madani work/activity
Worker	The person performing Madani activities
Setting	Tarkeeb [it is actually a multipurpose word and may be used differently, depending upon the situation].
To insist	To motivate
Work	Make effort
Human, bondsman, people, brother, boy	Islamic brother
Rabitah Committee	Majlis Rabitah
So-and-so team of Dawat-e-Islami/Committee	Majlis
Mahfil-e-Na'at/Program of Na'at Khuwani	Ijtima-e-Zikr and Na'at
Central Na'at reciter	Na'at reciter

Muqarrir/Khateeb	Preacher/Muballigh of Dawat-e-Islami
Women, ladies, Khawateen, sisters	Islamic sister/ Islamic sisters
Ladies' Ijtima	Islamic sisters' Ijtima
Address, lecture, discussion	Bayan [speech]

### Terminologies for Jami'a-tul-Madinah and Madrasa-tul-Madinah

Do not say these words	Say these words
Assembly	Du'a-e-Madinah
Class	Darajah
Class monitor	Responsible for Darajah
Nigahban	Well-wisher
Madrasa committee	Majlis Madrasa
Junior students	New students
Senior students	Old students
Office	Maktab
Checker	'مُفَتِّش' [Mufattish]
Our 'Allamah Sahib	Our respected teacher

## Chapter 8:

# *Conclusion*

***In this chapter, you will study: Awraad and Wazaaif, Manqabat-e-Ghaus-e-A'zam, Munajat, Salat and Salam, Du'a and its significance and manners.***



## Awraad and Wazaaf

Recite Salat-‘Alan-Nabi once at the beginning and once at the end of every invocation. If cure is not apparently noticed, consider it an outcome of your wrongdoings instead of complaining. Remain contented with the Will of Allah عَزَّوَجَلَّ.

هُوَ اللَّهُ الرَّحِيمُ

Whoever invokes this 7 times after every Salah will remain secured from the evil of Satan and will meet his death with Iman, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

يَا مَلِكُ

If a poor or destitute person invokes this 90 times every day, he will get rid of poverty and will get wealthy, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

يَا سَلَامُ

Reciting this 111 times and then blowing on an ill person will cure him, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

يَا مُهَيِّبُ

One who invokes it 29 times daily, will remain secured from every suffering and trouble, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

يَا فَتَّاحُ

Whoever invokes this 70 times every day after Salat-ul-Fajr with both hands placed on his chest, the rust and filth of his heart will be removed, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

يَا رَافِعُ

Whoever invokes this 20 times every day, his desire will be fulfilled, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

## يَا جَلِيلُ

One who invokes this 10 times and blows on his assets and money etc., these things will remain secured from theft, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

## يَا حَمِيدُ

If somebody is unable to get rid of the habit of using vulgar language, he should invoke this 90 times and blow onto an empty glass or cup. Then, he should drink (water) only from that glass/cup; his bad habit of using vulgar language will be removed, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. (Such a glass one has blown on after reciting this holy name may be used for years.)

## يَا مُحِييُ

In case of suffering from abdominal pain or gas or facing the risk of losing some organ of the body, invoke this 7 times and blow on yourself; this invocation will provide relief, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. (Duration of remedy: Continue to perform it until cured; perform it at least once daily.)

## يَا غَنِيُّ

If one is suffering from backbone pain or pain in the knees, the joints or anywhere in the body, he should invoke this abundantly, the pain will be relieved, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

## يَا مُغْنِيُّ

Invoking this once, blow on the hands and then gently rub hands over the painful part of the body, the pain will be relieved, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

## يَا نَافِعُ

Whoever invokes this 20 times before starting any work, the work will complete according to his wishes, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

### Glory of Islamic scholars

The Blessed Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, “The people of Paradise will be dependent on the ‘Ulama (Islamic scholars) *رَحْمَتُهُمُ اللَّهُ تَعَالَى* due to the fact that they will be blessed with beholding Allah *عَزَّوَجَلَّ* every Friday. Allah *عَزَّوَجَلَّ* will say: *تَسْأَلُونِي عَلَى مَا شِئْتُمْ* i.e. ask Me for whatever you want!’ The people of Paradise will then ask the ‘Ulama *رَحْمَتُهُمُ اللَّهُ تَعَالَى* as to what they should ask their Lord to bestow upon them. Then the ‘Ulama will inform them to ask for such-and-such things. As people depended on the ‘Ulama *رَحْمَتُهُمُ اللَّهُ تَعَالَى* in the world, they will be depending on them in Paradise as well.’ (*Al-Jami-us-Sagheer lil-Suyuti, pp.135, Hadees 2235*)



## Manqabat

Mayray khuwab mayn aa bhi ja Ghaus-e-A'zam



*Mayray khuwab mayn aa bhi ja Ghaus-e-A'zam*

*Pila jam-e-deedar ya Ghaus-e-A'zam*

*Kabhi to gharibon kay ghar koi phayra!*

*Hamari bhi qismat jaga Ghaus-e-A'zam*

*Kuch aysi pila do sharab-e-mahabbat*

*Na utray kabhi bhi nashah Ghaus-e-A'zam*

*Hayn zayr-e-qadam gerdanayn Awliya ki*

*Tumhara hay woh martabah Ghaus-e-A'zam*

*Hayn saaray wali tayray zayr-e-nageen aur*

*Hay tu Sayyid-ul-Awliya Ghaus-e-A'zam*

*Madad ki-jiye aah! Charon taraf say*

*Mayn afaat mayn haun ghira Ghaus-e-A'zam*

*Bahaar aaye mayray bhi ujray chaman mayn*

*Chala koi aysi hawa Ghaus-e-A'zam*

*Rahay shad-o-abaad mayra gharanah*

*Karam az-pa`ay Mustafa Ghaus-e-A'zam*

*Dam-e-naza' shaytan na Iman lay lay*

*Hifazat ki ferma Du'a Ghaus-e-A'zam*



*Murideen ki maut taubah pay hogi  
Hay yeh aap hi ka kaha Ghaus-e-A'zam*

*Mayri maut bhi aaye taubah pay Murshid!  
Hoon mayn bhi mureed aap ka Ghaus-e-A'zam*

*Karam aap ka ger huwa to yaqinan  
Na hoga bura khatimah Ghaus-e-A'zam*

*Mayri qabr mayn La-Takhaf kehtay aao  
Andhayra raha hay dara Ghaus-e-A'zam*

*Go 'Attar bad hay badaun ka bhi sardar  
Yeh tayra hay tayra, tayra Ghaus-e-A'zam*



## Munajat

Allah! Mujhay Haafiz-e-Quran Bana day

Allah mujhay Haafiz-e-Quran bana day  
Quran kay ahkam pay bhi mujh ko chala day

Ho jaya karay yad sabaq jald Ilahi  
Maula Tu mayra haafizah mazboot bana day

Susti ho mayri door uthoon jald sawaray  
Tu madrasay mayn dil mayra Allah laga day

Ho madrasay ka mujh say na nuqsan kabhi bhi  
Allah! Yahan kay mujhay adaab sikha day

Chhutti na karoon bhool ker bhi madrasay ki mayn  
Awqat ka bhi mujh ko Tu paband bana day

Ustad haun mojood ya baahar kahin masroof  
'Aadat Tu mayri shor machanay ki mita day

Khaslat ho mayri door shararat ki Ilahi!  
Sanjidah bana day mujhay sanjidah bana day

Ustad ki kerta rahun her dam mayn ita'at  
Ma bap ki 'izzat ki bhi taufeeq Khuda day

Kapray mayn rakhoon saaf Tu dil ko mayray ker saaf  
Maula Tu Madinah mayray seenay ko bana day

*Filmon say diramon say day nafrat Tu Ilahi!  
Bas shauq mujhay Na'at-o-tilawat ka Khuda day*

*Mayn sath jama'at kay perhoon sari namazayn  
Allah! 'Ibadat mayn mayray dil ko laga day*

*Perhta rahun kasrat say Durood un pay sada mayn  
Aur zikr ka bhi shauq pa`ay Ghaus-o-Raza day*

*Her kaam Shari'at kay mutabiq mayn karoon kash!  
Ya Rab! Tu muballigh mujhay Sunnat ka bana day*

*Mayn jhoot na boloon kabhi gali na nikaloon  
Allah! Maraz say Tu gunahaun kay shifa day*

*Mayn faltu baton say rahun door hamayshah  
Chup rehnay ka Allah! Saliqah Tu sikha day*

*Akhlaq haun achchay mayra kirdar ho suthra  
Mahboob ka sadaqah Tu mujhay nayk bana day*

*Ustad haun, ma bap haun, Attar bhi ho sath  
Yun Hajj ko chalayn aur Madinah bhi dikha day*

# Salat-o-Salam

*Ay Madinay kay Tajdar tujhay  
Ahl-e-Iman Salam kehtay hayn*

*Tayray 'ushshaq tayray deewanay  
Jan-e-janan salam kehtay hayn*

*Jo Madinay say door rehtay hayn  
Hijr-o-furqat ka ranj sehtay hayn*

*Woh talabgar-e-deed ro ro ker  
Ay mayri jan salam kehtay hayn*

*Jin ko dunya kay gham satatay hayn  
Thokarayn dar badar ki khhatay hayn*

*Gham nasibon kay charah ger tum ko  
Woh parayshan salam kehtay hayn*

*Door dunya kay ranj-o-gham ker do  
Aur seenay mayn apna gham bhar do*

*Un ko chashman-e-tar 'ata ker do  
Jo bhi Sultan salam kehtay hayn*

*Jo tayray 'ishq mayn taraptay hayn  
Haziri kay liye tarastay hayn*

*Izn-e-Taybah ki aas mayn Aqa  
Woh pur-arman salam kehtay hayn*

*Tayray rozay ki jaliyon kay pas  
Sath rahm-o-karam ki lay ker aas*

*Kitnay dukhyaray roz aa aa kay  
Shah-e-Zeeshan salam kehtay hayn*

*Aarzu-e-Haram hay seenay mayn  
Ab to bulwa`iye Madinay mayn*

*Tujh say tujh hi ko mangtay hayn jo  
Woh Musalman salam kehtay hayn*

*Rukh say parday ko ab utha di-jiye  
Apnay qadmaun say ab laga li-jiye*

*Ah! Jo naykiyaun say hayn yakser  
Khali daman salam kehtay hayn*

*Aap Attar kyun parayshan hayn  
Bad say badter bhi zayr-e-daman hayn*

*Un pay rahmat woh khas kertay hayn  
Jo Musalman salam kehtay hayn*

# Du'a



## Excellence of making Du'a

Dear Madani children! Du'a is a very easy and a trusted method of praying to Allah, attaining His closeness, becoming deserving of His bounty and reward and gaining forgiveness. Similarly, Du'a is also a Sunnah of the Beloved and Blessed Rasool ﷺ, a practice of the beloved bondmen of Allah, an act of worship and even the essence of worship, a blessing and a privilege for sinners from Allah. At several places, the Holy Quran and Ahadees motivate bondmen to make Du'a. Allah ﷻ has said in the Holy Quran:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخِيرِينَ ﴿٢١٤﴾

And your Lord said 'Pray to Me I will answer your prayer'. Indeed those who show arrogance regarding worshipping Me will soon enter Hell, humiliated. [Kanz-ul-Iman (Translation of Quran)]

It has been stated at another place:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١١٠﴾

And O Beloved Nabi! When My bondmen ask you about Me, so I am near. I answer the prayer of the praying one when he prays to Me. They should obey My command and believe in Me so that they get the true guidance. [Kanz-ul-Iman (Translation of Quran)]

Dear Madani children! As soon as the Holy Rasool ﷺ was born, he made the following Du'a for his Ummah: 'رَبِّ هَبْ لِي أُمَّتِي' O Lord! Forgive my Ummah for me.

Furthermore, in a large number of blessed Ahadees, the Beloved Rasool ﷺ motivated us to make Du'a repeatedly. It has been stated: 'الدُّعَاءُ مَوْجُ الْعِبَادَةِ' Du'a is the essence of worship. He also mentioned the admonitory saying of Allah ﷻ for those who do not make Du'a. 'مَنْ لَا يَدْعُونِي أَغْضَبُ عَلَيْهِ' I will show wrath to the one who does not pray to Me.

## Manners of Du'a

'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in the book 'Khaza'in-ul-Irfan': It is the mercy of Allah ﷻ that He answers the prayers of people. There are some conditions for the prayers to be answered. First, sincerity in prayer. Second, the heart should be completely

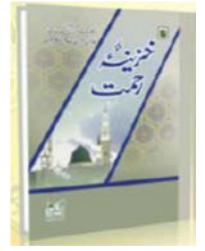
attentive towards the prayer. Third, the prayer should not be made for anything forbidden. Fourth, there should be perfect belief in the mercy of Allah ﷺ. Fifth, the praying person should not complain that he prayed but it was not answered. Quoting these conditions, he further stated: If a person makes prayer meeting these conditions, the prayer is answered. It is stated in a Hadees that the prayer of the praying person is answered. Either his wish is soon fulfilled in the world or it is saved for his afterlife or it is made expiation for his sins.



### Three benefits of Du'a

The Greatest Rasool ﷺ has said: The Muslim who makes prayer that does not contain sin or anything that breaks off relation, so Allah ﷻ certainly grants any of the three things:

1. The outcome of his prayer is soon produced in his lifetime.
2. Allah ﷻ removes any trouble from that bondman.
3. Goodness is accumulated for him in the afterlife.



It is mentioned in a blessed Hadees: In the Hereafter, when a person sees the rewards of his prayers that were not answered in the world, he will desire: 'If only no prayer of mine had been answered in the world!'

### Blessings of Ayat-ul-Kursi

Whoever recites Ayat-ul-Kursi after every Salah will receive the following blessings:

1. He will enter Paradise after death, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
2. He will remain secured from all the mischiefs of Satan and jinn, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
3. If he is destitute, his destitution and poverty will be removed from him within a few days.
4. Whoever recites Ayat-ul-Kursi and the next two Ayahs (up to *خُلِدُونَ*) in the morning, in the evening, and when lying down on his bed, he will be protected from theft, drowning, and burning, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
5. If a tablet inscribed with Ayat-ul-Kursi is hung at some high place in a home, there will never be a shortage of food in that home, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. In fact, there will be more blessings and an increase in sustenance, and thieves will never be able to enter that home. (*Jannati Zaywar, pp. 589*)



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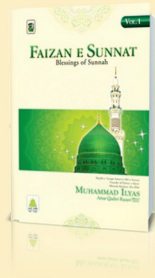
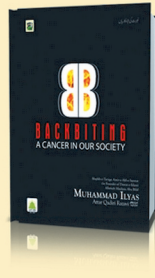
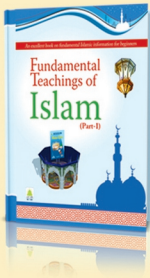
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ آمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

**My Madani Aim:** 'I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ



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