***Charagh***

***-e-***

***Hidayat***

Peermahomed Ebrahim Trust

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# 

# Preface

This book has (been proved highly beneficial for imparting introductory religious knowledge to the beginners. In 1335 Hijri Late Maulvi Mirza Bahadur Ali had introduced this book with the following words, “I was forced by a few friends to write a book in simple and modern style which would contain important problems of ‘Furoo’ for the beginners; as such I am presenting to my co-religionists this book – Tariq-e-Shari’at”.

The Peermahomed Ebrahim Trust is republishing this book for the benefit of all the Momineen and especially for our youth who are being influenced by the poisonous concepts of the West which pose a danger not only in their homes but in the entire society.

A special appendix is added to this republication containing the essential ‘Fatwas’ of the living ‘Mujtahids’ Aqa-e-Syed Mohsinul Hakim Tabatabai[[1]](#footnote-1) and Aqa-i-Mahmood Husain Shahroodi.

The only aim of the Trustees is to serve the cause of religion which is evident from the price of this publication.

It is requested that any oversight may be corrected accord­ingly.

Trustees

Peermahomed Ebrahim Trust

9th Rabiul Awwal, 1392.

24th April, 1972.

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# Publisher’s Note

The Trustees of the Peermahomed Ebrahim Trust have undertaken to present to the general public good reading matter, suited to their physical, mental, moral and spiritual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to vitiate the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant indiscipline in the home atmosphere, no less than in the wider fields of human activities outside the dome. If such a situation is allowed to go on flourishing unchecked a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilized countries of the West which are already affecting us. “Back to Religion” is now the watch-word of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material, and to inculcate a taste for and appreciation of sound and healthful mental food.

No commercialisation is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost, and that too because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste,

The Trustees are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire held of knowledge on any subject. Of one thing they can assure the discreet readers, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

# 

# Definitions

|  |  |  |
| --- | --- | --- |
| ***1. Sawaab*** | ***:*** | ***Reward from Allah, in this world and hereafter for the deeds which please Allah and His Prophet (s.a.w.a.).*** |
| ***2. Gunaah (sin)*** | ***:*** | ***The act which displeases Allah and His Prophet (s.a.w.a.)*** |
| ***3. Azaab*** | ***:*** | ***Punishment from Allah for the act which displeases Him and His Prophet (s.a.w.a.).*** |
| ***4. Waajib*** | ***:*** | ***The duties, performance of which is Farz Sawaab and neglect of which is Azaab and sin; e.g. Namaaz (Prayer).*** |
| ***5. Sunnat Mustahab*** | ***:*** | ***The deeds, the performance of which is Sawaab (rewardable) and their omission is not sin (punishable) e.g. to greet Salamun Alaikum.*** |
| ***6. Sunnat-e-Mowakkedah*** | ***:*** | ***The deeds, performance of which is emphasised by Shariat (Islamic law) and: highly rewardable.*** |
| ***7. Haraam*** | ***:*** | ***The act abstinence from which is Sawaab (rewardable) and the commission of which is Gunaah (Sin) punishable, e.g. to toll a lie.*** |
| ***8. Makrooh*** | ***:*** | ***The despised act abstinence from which is Sawaab and committing it is not Azaab (punishable) e.g. performing Namaaz without covering head with cap or cloth.*** |
| ***9. Mubah*** | ***:*** | ***The deeds, doing or neglecting of which are neither Sawaab nor Azaab.*** |
| ***10 Qiblah*** | ***:*** | ***Khana-e Kaabah (Holy Mosque in Makkah) or its direction. The whole space above Kaabah up to the sky is Qiblah.*** |
| ***11. Aab-e-Muzaaf*** | ***:*** | ***Liquid which is not water e.g. mixture or juice.*** |
| ***12. Khoon-e- Jahenda*** | ***:*** | ***The blood which gushes out at the time of slaughtering e.g. blood of goats etc.*** |
| ***13. Hadas-e-Asghar*** | ***:*** | ***Those things, which when they happen, necessitate the Wuzoo compulsory for Namaaz etc. e.g. passing urine, stool, gas, and sleep etc.*** |
| ***14. Hadas-e-Akbar*** | ***:*** | ***Those things, which when they happen necessitate the Ghusl or both Ghusl and Wuzoo compulsory; e.g. Janaabat (nocturnal discharge or sexual intercourses – refer the relevant section), Haiz (Menses) etc.*** |
| ***15. Qasr*** | ***:*** | ***During journey four Rak’at Namaaz (like Zuhr, Asr and Ishaa) shall be reduc­ed to two Rak’at Namaaz.*** |
| ***16. Farsakh*** | ***:*** | ***Three miles of Islamic Shariat.*** |
| ***17. Mile in Shariat*** | ***:*** | ***2000 yards.*** |
| ***18. Hadd-e-Tarakhkhus*** | ***:*** | ***The place from where the walls of the town are not seen or the call of Azan of that town is not heard.*** |
| ***19. Masaafaat*** | ***:*** | ***That distance of the journey which causes Qasr e.g. 8 Farsakh = 24 miles of Shariat, 24 miles = 24 x 2000 = 48,000 yards. (27 miles 2 furlongs 40 yards).*** |
| ***20. Jabeerah*** | ***:*** | ***Bandage, plaster etc. on the wound or injured part of the body.*** |
| ***21. Kur*** | ***:*** | ***The space length, width and depth of which is 42-7/8 cubic span. (1 Span = 9 in.) Kur means water which occupies 42-7/8 cubic span. Actual Kur is 27 cubic span space i.e. 3x3x3, but it is better to have 42-7/8 (3½ x3½x3½).*** |
| ***22. Waajib-e-Rukni*** | ***:*** | ***Words and acts which if intentionally or unintentionally reduced, added or left out invalidate the Namaaz; e.g. Takbiratul Ehraam or Rukoo. etc.*** |
| ***23. Ghair Rukn*** | ***:*** | ***Words and acts which invalidate the Namaaz if they are reduced, added or left out intentionally, but Namaaz is correct if they are done unintentionally; e.g. Zikr-e-Ruku (recitation in Ruku), etc.*** |
| ***24. Kaafir-e-Zimmi*** | ***:*** | ***Ahl-e-Kitab e.g. Jews; Christians and Majoosi (Magian) when they fulfil all the conditions of Zimma.*** |
| ***25. Kaafir-e-Harbi*** | ***:*** | ***Ahl-e-Kitab when they do not fulfil the conditions of Zimma and other Kaafirs (infidels).*** |
| ***26. Murtad-e-Fitri*** | ***:*** | ***Is a person one of whose parents or both of them were Muslim when life seed grew in his mother’s womb and later on he was converted to Kufr.*** |
| ***27. Murtad-e-Milli*** | ***:*** | ***Is a person who was originally Kaafir but accepted Islam and then again turned a Kaafir.*** |
| ***28. Taaqeeb*** | ***:*** | ***Recitation of Dua (supplication), Salaam etc. after Namaaz.*** |
| ***29. Sa’a*** | ***:*** | ***3½ seers.*** |
| ***30. Dirham*** | ***:*** | ***Weighing about 2 Mashas.*** |
| ***31. Deenar*** | ***:*** | ***Weighing about 3 Mashas.*** |
| ***32. Nisaab*** | ***:*** | ***The quantity which makes the Zakaat compulsory.*** |
| ***33. Signs of Bulugh*** | ***:*** | ***i.e. Puberty of Male: 15 years of age; emission of semen growth of hair on lower abdomen (near the sex organ)*** |
| ***34. Signs of Bulugh*** | ***:*** | ***i.e. Puberty of Female: 9 years of age; growth of hair on lower abdomen (near and above the sex organ).*** |
| ***35. Ehteyaat*** | ***:*** | ***Arrangement of similar statements of two or more Mujtahids in logical sequence, which are not contradictory to each other.*** |
| ***36. Ghusalah*** | ***:*** | ***The water which comes out from a thing (or cloth) after washing or squeezing.*** |
| ***37. Mutanajjis*** | ***:*** | ***Anything which gets Najis (polluted) on account of its being contacted with other Najis (polluted thing).*** |
| ***38. Haraam Female*** | ***:*** | ***Marriage with the following eleven women is prohibited on the basis of Consanguinity (1) mother, (2) Father’s mother i.e. grandmother howsoever high, (3) Mother’s mother i.e. grandmother howsoever high (4) daughter, (5) daughter’s daughter i.e. grand daughter howsoever low, (6) son’s daughter i.e. grand daughter howsoever low, (7) sister whether full, consanguine or uterine (8) sister’s children – niece or grand niece howsoever low, (9) brother’s children – niece or grand – niece howsoever low, (10) aunt or great I aunt, howsoever high, whether paternal or maternal.*** |

## Order for the studying of the Holy Qur’an and religion (deen) and its reward (Sawaab)

There is nothing better than to learn and nothing worse than to remain ignorant and illiterate. There are many verses in the Holy Qur’an and the Holy Prophet’s traditions (Ahadees) which highly emphasise the greatness of religious knowledge.

## Says Allah in the Holy Qur’an

Why should not then a company from every party of them go forth that they may acquire (proper) understanding in religion, and that they may warn their people when they return unto them, so that they may be cautious?[[2]](#footnote-2)

The Holy Prophet Muhammad (s.a.w.a.) has made religious instruction compulsory for every Muslim, man and woman. Those who pursue religious studies are blessed by Allah. Ameerul Momineen Hazrat Ali (a.s.) said that without knowledge and practice the faith is incomplete. Learning is more important than mere earning because your food is destined and God has promised for it. People are ordered to approach the scholars who are equipped with knowledge by the blessings of Allah. Hazrat Imam Ja’far-e-Sadiq (a.s.) has said that one who does not acquire religious knowledge will neither be blessed with the bounties of Allah nor his good deeds will be accepted. In another tradition from the same Imam, it is’ said that for those who walk in the pursuit of religious knowledge, for them doors of Paradise are opened, the Angels spread their wings on their path and the fishes of rivers and all the creatures pray for them. Once our Holy Prophet (s.a.w.a.) while passing through the graveyard, ordered his companions to get away from there quickly, and while returning through the same place, he bade them to walk slowly. The companions asked the reason for the two different orders. He answered that on the first occasion the man in the grave was chastised by Allah and on the second occasion the same man was blessed by Allah as his young orphan son was learning Bismilla hir Rahmaanir Raheem from his tutor. This act of the child redeemed his deceased father’s sin. Therefore one should learn about religion to have Allah’s blessings. It is Waajib (compulsory) for every Muslim (man and woman) to learn Usool (roots of religion) with certainty and sound reasoning and to equip oneself with necessary information of Furoo (branches of religion).

### Kalema

LAA ELAAHA ILLAL LAAHO MOHAMMADUR RASOOLUL LAAH, A’LIYYUN WALIY YULLAAH, WASIYYO RASOOLILAAH

There is no deity but Allah and Muhammad is His Prophet and Ali is the divine vicegerent and successor of the Holy Prophet

### Durood

ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMAD.

Oh Allah, shower Your blessings (Durood) on Mohammad and his Aal (the purified progeny).

## Usool-e-Deen (The roots of religion)

|  |  |  |
| --- | --- | --- |
| 1. | Tawheed | The unity of God (Oneness of God) |
| 2. | Adl | Divine Justice |
| 3. | Risalat | Prophethood |
| 4. | Imamat | Vicegerency of Prophet |
| 5. | Qayamat | The Resurrection |

### Tawheed

Allah is One, One Unique unit. He has no partner, no colleague. He is neither born of any parents nor has any wife, children and relative. If there were more than one Allah, there would have been mismanagement of the affairs of the Universe in case of the mutual differences, and in case of mutual co-operation among them, each one would have to be interdependent and as such none could be Omnipotent.

## Sifaat-e-Subootiyyah (Positive Attributes of Allah)

The eight positive attributes of Allah (s.w.t.) are:

|  |  |  |  |
| --- | --- | --- | --- |
| 1. Qadeem | 2. Qaadir | 3. Aalim | 4. Hai |
| 5. Mureed | 6. Mudrik | 7. Mutakallim | 8. Saadiq |

1. **Qadeem (the Eternal):** He is Eternal. Self-existing, just as nothing existed m the beginning, hut was created and need a Creator. Allah is Self-existing.

2. **Qaadir (the Almighty, Omnipotent):** Allah is Omnipotent, He can do or undo any thing with His ever-independent Will, and otherwise there would be no distinction between the Creator and the created.

3. **Aalim (the All-knowing, Omniscient):** Allah is Omniscient. He knows every thing whether it is existent or not, because every thing is under His control.

4. **Hai (the Ever-living):** Allah is Ever-living Who dieth not nor any disease toucheth Him. Death is the execution of His Will for His creatures.

5. **Mureed (the All-independent):** Allah is All-independent in His Will. He does not do anything under compulsion e.g. the fire is bound to burn, but there is no such compulsion for Allah.

6. **Mudrik:** Allah is All-perceiving. He perceives all the inside or outside of a thing without the help of sense organs. He has no ears but hears and has no eyes but sees. He is not in need of any medium as the creatures have.

7. **Mutakallim:** Allah is the Creator of Speech. He caused the tree to speak to Hazrat Musa (a.s.).

8. **Saadiq:** Allah is true in His words and promises. Lie or falsehood destroys the work of this world and the Hereafter.

## Sifaat-e-Salbiyyah (Negative Attributes of Allah)

Allah is devoid of following eight negative attributes:

|  |  |  |
| --- | --- | --- |
| 1. Shirkat | 2. Tarkeeb | 3. Makaan |
| 4. Hulool | 5. Mahalle Hawadis | 6. Muraee |
| 7. Ehteyaj | 8. Sifaate Zaaid Bar Zaat |  |

1. **Shirkat (Partnership):** Allah is matchless and has no partner. Partnership involves dependence. Allah is All-independent.

2. **Tarkeeb (Compound):** Allah is neither made nor composed of any material as man is made of various elements e.g. clay, water etc. Every compound is dependent on its component part. Allah is above all these things. He has no physical body. He is dimensionless.

3. **Makaan (Place):** Allah is not confined to any place as He has no body. He is every where but not visible to us.

4. **Hulool (Entering, Descent):** Allah does not enter in anything nor does anything enter into Allah, e.g. as soul in the body of man. Therefore the belief in incarnation is Un-Islamic.

5. **Mahalle Hawadis (Subject to changes):** Allah is not subject to changes as man who grows through stages of childhood, youth and reaches old age. Allah is above all such changes.

6. **Muraee (Visible):** Allah is not visible in this world nor hereafter because He has no body.

7. **Ehtiyaj (Need):** Allah has neither parents nor children. He does not need anything whatsoever. He is not dependent like us.

8. **Sifaat Zaaid Bar Zaat (Added qualifications):** All positive attributes of Allah are His Essence i.e. His Self. The man is called scholar or writer after learning it; the qualifications are added to one’s self. There is no such thing with Allah.

## Justice

Allah is just. Reward or punishment will depend on one’s deeds, as judged by Allah. Allah is not unjust. Injustice is a vice and Allah is free from every kind of vice.

## Nubuwwat (Prophethood)

Man has been created by Allah to know and submit to Him But there is a question as to how can a man submit to Him and obey His orders when He is not visible. It is the grace of Allah that He has sent Nabi (Prophet) and Rasool (Divine Messenger) one after another to show us the right path and what is beneficial and harmful to us and in this world and hereafter.

The one to whom things are revealed, or who receives order in dream or through Angels (the divine agencies) is called Nabi.

The one who receives messages from Allah through Jibraeel, and who is gifted with the Divine Book, is called Rasool.

Nabi-e-Mursal or Nabi-e-Ulul ’azm is a Rasool (Prophet) whom other prophets follow.

### The Attributes of Prophets

1. The Prophets’ forefathers up to Adam are never infidels. They are not blind, deaf and dumb. They are not inflicted with abhorrent diseases like leprosy etc. They are not barber. washermen, weavers etc. by profession. They are above jea­lousy and rivalry. In short they have no defect, either internal or external, inherited or acquired. They are infallible.

2. They surpass all human beings in all virtues like knowledge, patience, wisdom, piety, justice and courage. They could not be superior to others if they were not supreme in virtues. It is against reason to let an inferior be the ruler and guide of the superior.

3. Above all, Infallibility (Ismat) is the greatest attribute of prophets. On account of their complete submission to Allah they are near to Allah and hence they are infallible. It is a special grace of Allah bestowed upon them. They have never committed any sin from their earliest age to the end of their life. They could not have been reliable in words and deeds if they were fallible. They would not have been obeyed if they had committed sin. People would have opposed them on account of their deeds being in contravention to the Allah’s order. They should have been given punishment due to the wrong committed by them and as such they could not have been held in veneration by the people ultimately the purpose of sending Divine Messenger would have been jeopardised. Therefore it is inevitable that the prophet should be infallible.

4. Prophets are recognized by their miracles. A Miracle is a ‘wonder performance’ which astounds the wisdom and reasoning; it is spontaneous and contrary to the normal habits. It should be exhibited by the Prophet (or Imam).

### The necessity of Miracle:

If anyone demands obedience from the people without having the letter of authority from the ‘Supreme’, nobody will carry out his order. In the same way the miracle is a divine verification of Prophethood or Nubuwwat. If any one forwards his wrong claim of Prophethood through some magical tricks, (Mesmerism, hypnotism etc.) it is necessary for Allah to take away that power of magic from the claimant. This is also the grace of Allah to expose the falsehood of that claimant. All Prophets and divine vicegerents are endowed with the miracles; e.g. the rod of Hazrat Musa (a.s.) used to turn into serpent, Hazrat Isa (a.s.) healed the lepers and raised the dead.

The miracles of all prophets and various other innumerable miracles we’re bestowed upon our Holy Prophet Hazrat Muhammad Mustafa (s.a.w.a.) His miracles were concerned with earth, the sky, the animals, the inanimate, the vegetation and all. For instance, the earth obeyed him, the pebbles in his hands glorified Allah, the animals talked to him, at his command the tree approached him, at his indication, the moon was cut asunder, the sun reversed its orbit, innumerable bounties descended from heaven, and he had Ascension in the state of awakening, etc. these miracles the Holy Qur’an is the living miracle which will remain till the Resurrection and is the proof of our Holy Prophet (s.a.w.a.) being the last of all prophets.

## Prophets

There is a difference of opinion about the total number of Prophets but it is popularly accepted that there were one lac twenty four thousand (1,24,000) prophets sent by Allah. Thus it is our belief that all prophets and their successors are on the right path. It is one of the articles of faith that we must accept all those prophets whose names are mentioned in the Holy Qur’an. They are:

### Prophets

1. Hazrat Adam (a.s.) Adam

2. Hazrat Shees (a.s.)

3. Hazrat Edrees (a.s.)

4. Hazrat Nooh (a.s.) Noah

5. Hazrat Hood (a.s.)

6. Hazrat Saaleh (a.s.)

7. Hazrat Shoaib (a.s.)

8. Hazrat Ibraheem (a.s.) Abraham

9. Hazrat Loot (a.s.) Lot

10. Hazrat Moosa (a.s.) Moses

11. Hazrat Haroon (a.s.) Aaron

12. Hazrat Ismaeel (a.s.) Ishmael

13. Hazrat Ishaaq (a.s.) Isaac

14. Hazrat Yaaqoob (a.s.) Jacob

15. Hazrat Yoosuf (a.s.) Joseph

16. Hazrat Daawood (a.s.) David

17. Hazrat Sulaiman (a.s.) Solomon

18. Hazrat Ayyub (a.s.) Job

19. Hazrat Yoonus (a.s.) Jonah

20. Hazrat Ilyaas (a.s.) Elias

21. Hazrat Zakariyya (a.s.) Zachariah

22. Hazrat Eesa (a.s.) Jesus

23. Hazrat Yahyaa John

24. Hazrat Uzair (a.s.) Ezra

25. Hazrat Muhammad Mustafa (s.a.w.a.) Parcelete, the Prophet, Comforter, Spirit of Truth.

Hazrat Nooh (a.s.), Hazrat Ibrahim (a.s.), Hazrat Moosa (a.s.), Hazrat Isa (a.s.), and Hazrat Muhammad (s.a.w.a.) are five great Prophets, and our Holy Prophet Hazrat Muhammad (s.a.w.a.) is the chief of all prophets. The books and scriptures (Saheefa) were sent down to certain prophets; e.g. Saheefa to Hazrat Ibraheem (a.s.). Zabur to Hazrat Dawood (a.s.), Torait to Hazrat Moosa (a.s.), Injeel (Bible) to Hazrat Isa (a.s.) and the Holy Qur’an to our Prophet Hazrat Muhammad Mustafa (s.a.w.a.).

### Our Holy Prophet (s.a.w.a.)

Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaaf was born on Friday Morning, 17th Rabi-ul-Awwal 571 A.D. (1st year of Aamul Feel) at Shob-e-Abu Talib, Makkah. His mother was Hazrat Amina daughter of Wahab bin Abde Manaaf. He was brought up an orphan by his uncle Abu Talib because his father died when the Holy Prophet (s.a.w.a.) was quite young. When he was 25 years old he married Hazrat Khadija (a.s.) (mother of Hazrat Fatima a.s.) a most pious lady, who belonged to a rich and noble family of Makkah. When he attained the age of forty, he declared his Prophethood on 27th Rajab 611 A.D. He proved his Prophet-hood by virtue of his knowledge, piety, honesty, justice, patience, courage, the revealed book Holy Qur’an and other miracles and the prophecies mentioned in the ancient scriptures as Zabur, Torait and Injeel (Bible). He preached Islam, the perfect religion and code of life against infidelity which embodies injustice, impiety and hypocrisy. Islam the perfect religion will flourish till the Resurrection (the Day of judgment).

## Imamat (Divine Vicegerency)

The supreme authority nominated by Allah as successor of the Holy Prophet over all human beings, is Imam. Khalifa and Wasi-e-Rasool. The Imam, like Prophets, was appointed by Allah. The attributes, excellences and conditions of Imamat (the divine leadership) are same as that of the Prophethood. The reasoning in favour of the divine appointment of prophets supports alike the divine appointment of the Imam It was incumbent upon our Holy Prophet (s.a.w.a.) to Appoint his successor by the command of Allah, as virtuous and perfect in all excellences as he was, to preach, propagate and preserve the Islamic Code as given by the Holy Prophet (s.a.w.a.) which is to remain enforced till the day of judgment (Resurrection). So while returning after the performance of the last Hajj the Holy Prophet (s.a.w.a.) stopped at Ghadeer, a place between Makkah and Medina, and in conjunction with the command of Allah, declared Hazrat Ali (a.s.) bin Hazrat Abu Talib bin Abdul Muttalib bin Hashim bin Abd-e-Munaaf i.e. his uncle’s son and husband of Hazrat Fatima (a.s.) as his successor before a huge congregation of Muslims on 18th Zilhijjah, 10th Hijra. Hazrat Ali (a.s.) was endowed with all the virtues and attributes like infallibility, knowledge, bravery, miracle, nearness to Allah which our Holy Prophet (s.a.w.a.) had possessed. Like our Holy Prophet (s.a.w.a.), Ali (a.s.) was also Hashimi, the direct descendant of Aal-e-Ibraheem (a.s.). Thus he was Imam (the divine leader).

After the death of Holy Prophet (s.a.w.a.) many miracles were shown by Hazrat Ali (a.s.). Great battles were fought by him for safeguarding Islam during and after the life of the Holy Prophet (s.a.w.a.). There are many verses of the Holy Qur’an and traditions of the Holy Prophet in support of his Imamat.[[3]](#footnote-3)

There are twelve Imams, including Hazrat Ali (a.s.). one after the other who are Vasi (successor) of our Holy Prophet (s.a.w.a.). They are all endowed with the same virtues which our Holy Prophet (s.a.w.a.) had.

### Details of Twelve Imams

1. Hazrat Ali (a.s.) born on 13th Rajab, 30 Aammul feel; Martyred on 21st Ramzan. 40 A.H.

2. Hazrat Imam Hasan (a.s.) born on 15th Ramzan, 3 A.H. Martyred on 28th Safar, 50 A.H.

3. Hazrat Imam Husain (a.s.) born 3rd Shaban, 4 A.H. Martyred 10th Muharram 61 A.H.

4. Hazrat Imam Ali Ibnul Husain (Imam Zainulabedeen) (a.s.) born 5th Shaban 36 A.H. Martyred 25th Muharram 94 A.H.

5. Hazrat Imam Mohammad Baqar (Mohammad Ibne Ali) (a.s.) born 6th Rajab, 57 A.H. Martyred 7th Zilhajj, 114 A.H.

6. Hazrat Imam Ja’far-e-Sadiq (Ja’far Ibne Mohammad) (a.s.) born 17th Rabiul Awwal, 83 A.H. Martyred 15th Rajab, 148 A.H.

7. Hazrat Imam Moosa Kazim (Moosa Ibne Ja’far) (a.s.) born 7th Safar, 128 A.H. Martyred 25th Rajab, 183 A.H.

8. Hazrat Imam Ali-er-Reza (Ali Ibne Moosa) (a.s.) born 11th Zilqaad, 153 A.H. Martyred 17th Safar, 203 A.H.

9. Hazrat Imam Mohammad Taqi (Mohammad Ibne Ali) (a.s.) born 10th Rajab, 195 A.H. Martyred 29th Zilqaad, 220 A.H.

10. Hazrat Imam Ali Naqi (Ali Ibne Mohammad) (a.s.) born 2nd Rajab, 214 A.H. Martyred 3rd Rajab, 255 A.H.

11. Hazrat Imam Hasan Askari (Hasan Ibne Ali) (a.s.) born 10th Rabi-us-Saani, 230 A.H. Martyred 8th Rabiul Awwal, 260 A.H.

12. Hazrat Imam Mehdi Akheruz-Zamaan (M.H.M.D.) Ibne Hasan (a.s.) born 15th Shaban, 256 A.H. still alive.

All these Imams have succeeded one after another. Every Imam has appointed his successor as Imam in his lifetime. They were infallible and perfect. None claim to rank with them in any excellence. All people whether friends or foes accept their Divine virtues.

### Twelfth Imam (a.t.f.s.):

It is necessary that in every age and at every time there should be a divine guide. Allah had sent prophets for this purpose. After our Holy Prophet. (s.a.w.a.) Hazrat Ali (a.s.) had succeeded as a divine guide by the command of Allah and was Hujatullah (divine authority over all human beings). All his successors one after another whose names are given above have been divine guides. The world can not exist in the absence of Hujatullah (Divine authority). There are many Qur’anic verses and apostolic traditions in support of our twelfth Imam Hazrat Mehdi Sahibuz-Zamaan, (a.t.f.s.) who was born on 15th Shaban, 256 A.H. His mother was Narjis Khatoon (from Aal-e-Imraan). The friends of Ahlulbait (House of Holy Prophet) (s.a.w.a.) alone were in contact with him. On account of the enmity prevailing in that age against the House of Holy Prophet (s.a.) and danger to the life of Imam he was brought up in complete secrecy by his father Imam Hasan Askari (a.s.). After the martyrdom of Imam Hasan Askari (a.s.) the twelfth Imam was executing the duties of Imamat but in secrecy. After a particular period by the Will of God, he went into the state of occupation.

He is still alive like the Prophets Hazrat Khizr (a.s.), Hazrat Ilyas (a.s.) and Hazrat Isa (a.s.). He is the Imam of the present age. The world is undoubtedly deriving benefit from the twelfth Imam in the same way as the world derives benefit from the sun hidden behind the clouds. If polytheism, infidelity and Hypocrisy blacken the hearts of the people the existence of Imam Mehdi protects the minds of his followers from being blackened by the same. The blessings and bounties of Allah are received by mankind due to this Imam; and it is due to the grace of the Present Imam that in spite of ‘our sins we are not being chastised by Allah.

## Fourteen Maasumeen (Infallibles) (a.s.)

Fourteen Masoom (a.s.) comprise of our Holy Prophet (s.a.w.a.), twelve Imams (a.s.) and Hazrat Fatima (a.s.) the daughter of Holy Prophet (s.a.w.a.) and the wife of Hazrat Ali (a.s.) are 14 Masoom (infallible). Hazrat Fatima (a.s.) Sayyedatun-nesaa-il-aalameen (Chief of the women of the world) was born on 20th Jamadiul Akher, 5th year (after Be’asat; declaration of Prophethood) and died on 14th Jamadiul Awwal 11 A.H. Except Hazrat Ali (a.s.) nobody had the excellences which were essential to match her. It is a part of faith to love the fourteen Maasumeen their progeny and their friends, and despise their enemies.

## Raj’at (Return)

Every Momeen (believer) must have faith in the appearance of twelfth Imam Hazrat Mehdi (a.t.f.s.) before the Resurrection. He will on the advent of his appearance, bring ail the world in the fold of Islam. There will be no religion in the world but Islam. The injustice, infidelity, oppression will be wiped out from this world and there will be reign of perfect justice. Hazrat Isa (a.s.) (Jesus Christ) will descend and accept the Imam (a.s.) as his leader, and will offer the prayer behind the Imam. On that occasion the most virtuous and the most wicked persons will be brought to life again. After the death of Imam-e-Asr (Imam of the age) (a.s.), the twelfth Imam, our Holy Prophet (s.a.w.a.) and the eleven Imams (a.s.) will come again in this world one after an­other and rule for a very long period. The perfect virtuous Momeen (believer) and the perfect Munaafiq (hypocrite) of the past age of every Masoom (a.s.) will be brought to life by Allah. There is a continuity of traditions in this regard. It is Waajib (compulsory) for every Momeen to have faith in the Raj’at (Return) of these Maasumeen (a.s.)

## Naama-e-A’amaal

### (Record of deeds)

Two Angels are appointed for each individual by God to record his deeds. One records the good deeds and the other bad.

## Questions of Munkir-o-Nakeer (rude questioners)

After the burial of a dead man, two Angels come to the deceased and by order of Allah make his soul enter his body. Then they interrogate him as follows:

|  |  |
| --- | --- |
| Questions | Answers |
| Who is your God? | Allah Jalla Jalaalahu. |
| What is your religion? | Islam. |
| Who is your Prophet? | Hazrat Muhammad Mustafa (s.a.w.a.). |
| Who is your Imam? | Names of 12 Imams from Hazrat Ali (a.s.) to Hazrat Saahebuz-Zamaan (a.t.f.s.) |
| Which is your book? | Holy Qur’an. |
| Which is your Qiblah? | Kaaba-e-Mohtaram |

The Angels are pleased with the correct answers of the sincere believer and bless him with the good news of his abode in heaven. If the answers are not correct they smite him with the fire rod and inform him of his abode in Hell.

## Qiyaamat (Day of Judgement – Resurrection)

All will die. All will be raised again on the Day of Resurrection. It will be the day of judgement. All the good and bad deeds of a man will be judged by Allah. It is evident from the Holy Qur’an that the day of Resurrection will be of fifty thousand years duration and the sun will come down very low and the earth will be red hot like heated copper. The Momineen (the faithful’s) will enter Heaven and the unbelievers will be sent to Hell. Even many great prophets will be much worried about themselves but our Holy Prophet Hazrat Muhammad Mustafa (s.a.w.a.) and his Ahlulbait (the fourteen Maasumeen) (a.s.) will intercede for the salvation of the sincere believers.

No body would have believed Allah if there had been no resurrection. The Almighty Who has created us all, when we were nothing, can raise us also after our death. The life and death are under the control of Allah.

## Barzakh

After Munkeer and Nakeer come in the grave of a man and ask him his beliefs mentioned above, if the answers are right the man is blessed with happiness till the day of resurrection. There is chastisement for the one who does not answer correctly. During this intermediate period one’s correct beliefs and right deeds alone will redeem him of his sins. Hazrat Imam Ja’far-e-Sadiq (a.s.) says:

“I am only afraid about you for the intermediate period (Barzakh) because on the day of Resurrection we (Maasumeen) will be present for your intercession.”

There will be no interrogation in the grave from persons below the age of maturity, mad and weak in faith. Those who are interrogated the grave will squeeze them. According to some traditions whose faith is perfect and die on Thursday night or Friday will not be squeezed by the earth.

## Hisab (Account)

Everyone’s bad and good deeds will be reckoned on the day of Resurrection and accordingly they will be punished and rewarded.

## Meezan (Balance)

There is a Divine scale to weigh (judge) the good and bad deeds-of human beings, on the Day of Judgement.

## Siraat (Bridge)

There will be a bridge on the Hell on the day of judgement which will be thinner than hair, sharper than the sword and hotter than the fire. Every one will have to cross that bridge. Those whose faith is perfect will cross it swiftly like a lightning, while certain believers will cross with difficulties, but the unbelievers will not be able to cross it and will fall down in the Hell.

## Jannat (Paradise)

It is an eternal abode for those who have perfect faith. There, they will be blessed with all graces of Allah which are beyond the human imagination.

## Dozakh (Hell)

It is a place of severest chastisement. There a person will undergo the unimaginable hardship and punishment.

## Shafa’at (Intercession)

Our Holy Prophet (s.a.w.a.) and his pure progeny, Maasumeen (a.s.) will intercede on the day of judgement for those who obeyed and loved them; Allah will pardon them. Those who disobeyed and hated Muhammad (s.a.w.a.) and his Ahlulbait (a.s.) will be deprived of this intercession.

## Furoo-e-Deen (Branches of Religion)

The branches of religion are ten.

|  |  |  |
| --- | --- | --- |
| 1. Salat (Namaaz) | – | Prayer. |
| 2. Saum (Rozah) | – | Fasting. |
| 3. Hajj | – | Pilgrimage. |
| 4. Zakaat | – | Wealth Tax. |
| 5. Khums | – | One fifth levy. |
| 6. Jehad | – | The Holy War. |
| 7. Amr Bil Maaroof | – | Enjoining good. |
| 8. Nahy Anil Munkar | – | Forbidding Evil. |
| 9. Tawalla | – | Love. |
| 10. Tabarra | – | Hatred. |

It is Waajib (compulsory) on every major person (i.e. who attains puberty according to Shariat) to accept Usool-e-Deen, the fundamentals of religion, after a thorough study based on logical reasoning so that he is completely convinced. It is not allowed, according to Shariat, to follow Usool-e-Deen (fundamentals) blindly, but in Furoo-e-Deen, Taqleed of a Mujtahid, who fulfils all the conditions of Ijtehad, is Waajib (compulsory). Without Taqleed all religious deeds and practices are invalid.

## Taqleed (Adherence)

To obey the Divine laws (Islamic laws) relating to Halal and Haraam (permissible and prohibited) i.e. Waajib, Sunnat, Makrooh, Mubah deeds according to the rulings of Mujtahid-e-Jamiush Sharait (i.e. expert in religious knowledge who fulfills all the conditions of Ijtehad) is called Taqleed; and the one who follows the orders of Mujtahid is a Muqallid (follower).

## Mujtahid-e-Jamiush-Sharait (Expert in religious studies)

The Mujtahid should be

(1) Baligh (who has attained puberty)

(2) Sane,

(3) Muslim,

(4) Isna Ashari (who believes in twelve Imams),

(5) Adil (Just),

(6) Male but not a female or eunuch,

(7) Legitimate by birth,

(8) Mujtahid i.e. one who is superior to others in religious knowledge (in deducing Islamic injunctions from Holy Qur’an and tradition).

Adil means one who does not commit major sins even unintentionally; and even if he commits small sins unintentionally he immediately repents. Only Adil person can lead the prayers.

## Najaasaat (Polluted things)

Ten things are Najis.

1. Urine,

2. Stool of man and of all forbidden animals and whose blood gushes out when they are slaughtered,

3. Blood,

4. Semen of man and all those animals, whose blood gushes out whether they are Halal or Haraam,

5. Dead body of a man and other animals whose blood gushes out.

### Explanation:

Those parts of the body which have no life in them like hair, nail, teeth, etc. are not Najis except in the case of Najis-ul-ain.[[4]](#footnote-4) The corpse of a Muslim is Najis before it is washed three times. It is Taahir after being washed three times. The limbs which are cut from the living body (as in operation) are treated as corpse.

6. Dog,

7. Pig (but river pig is not Najis),

8. Kaafir or mushrik (infidel),

9. Intoxicant, which essentially flows such as wine, toddy, and the boiled juice of grape when it is still more than 1/3.

10. Fuqqa (any kind of beer).

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***The perspiration which comes out after unlawful sexual intercourse is Najis.*** |

## Mutahharaat (Purifying Agents)

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***The words Taahir, Paak and clean are synonyms.*** |

The things which make the Najis things Paak (clean) are Nineteen.

### 1. Water:

It makes other things clean; even the Najis: (unclean) water becomes Paak (clean) when, it is mixed with the Paak (clean) water provided such Paak water is Aab-e-Kaseer such as the running water of River, rivulet etc. the water from well or spring or rain and Kur water.

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***Kur means 1 the water which takes 27 cubic span (3x3x3). 1 span = 9 inches. It is preferable to have 42 7/8 cubic span (3½ x 3½ x 3½.*** |

### 2. Sun:

It cleans all the immovable things provided

(a) the essential Najaasat has been removed,

(b) it is wet, and

(c) it is dried on account of sun.

### 3 Earth:

It makes clean the feet of the man who walks, the sole of ‘the shoe, the pointed end of the stick, and the iron (pata) of the wheel of a cart provided

(a) the essential Najaasat is removed,

(b) the earth is Paak (clean) and dry.

### 4. Istehaalaa:

If a Najis thing is changed into clean thing chemically it will become clean. In Istehaalaa, the shape, form and constitution all are changed.

### 5. Inqelaab:

When a Najis thing is essentially turned into Paak things; e.g. the Najis wood is turned into ashes after burning; the wine is turned into vinegar; the buffalo gives milk after drinking Najis water and any Najis thing which becomes salt, they are all Paak.

### Explanation:

The coal of a Najis wood, the curd of Najis milk, the bread of Najis yeast, the pots made of Najis clay are not Paak (clean).

### 6. Inteqaal:

It means change of place. The Najis thing is Paak when it occupies a Paak place and becomes its part, e.g. the mosquito or bug or louse sucks the blood of a man which becomes the part of it. Thus such blood is not Najis.

### 7. Islam:

Kaafir becomes Paak after accepting Islam.

### 8. Zawal-e-Ain-e-Najaasat:

If the Najaasat on the part of the body of an animal is removed and as such the wet part is dried, it will become Paak (clean). Likewise the inside of the human organs are Paak when the Najaasat is removed from them: e.g. when the Najaasat comes out of the mouth, nose and ear and eye, the inside of the organ is Paak.

The remaining blood in the body of the animal after slaughtering is Paak provided it gushes out thoroughly when it; slaughtered or does not run back into the veins again, due to am cause, after slaughter.

### Explanation:

It is Ahwat (safe side) to avoid the blood in the spleen.

**10.** When a Najis thing becomes clean by washing with water according to the prescribed process, the remaining wetness in the thing is Paak (clean).

### 11. Istebraa:

After passing urine, the process of Istebraa is necessary and the wetness which appears similar to urinal wetness, after this process, is not Najis. (Refer relevant section on Istebraa).

### 12. Istebraa-e-Haivaan-e-Halal:

When a Halal animal eats human excreta its flesh, urine and dung become Najis. It becomes Paak and its meat becomes Halal after confining it to a place for a certain prescribed period and feeding it Halal food. The period of confinement is given below:

|  |  |
| --- | --- |
| ***Animal*** | ***Period of Confinement*** |
| ***Camel*** | ***40 days*** |
| ***Cow and bullock*** | ***20 days*** |
| ***Goat, sheep*** | ***10 days*** |
| ***Water fowl*** | ***5 days*** |
| ***Domestic fowl*** | ***3 days*** |
| ***Fish.*** | ***one night and day*** |

### 13. Ghaibat-e-Muslim (disappearance):

If a Muslim whose any part of the body or dress etc. has become Najis and he goes out of sight for a reasonable time during which purification of the part of body or cloth is possible, comes back and performs his prayer or such other duties which require Tahaarat then he or his dress will be considered Taahir (Paak, clean).

### 14. Taba-iyyat:

(i) When a Kaafir becomes Muslim his minor children or grandchildren under his or her care will also become Paak. Parentless minor child under the protection of a Muslim is Paak,

(ii) When the wine is turned into vinegar the container also becomes Paak (clean).

There are many other things which become Paak on account of Taba-iyyat.

**15.** The boiled juice of the grapes when the 2/3 of it is evaporated or dried after being boiled is Paak.

### 16. Drawing out the water from the well[[5]](#footnote-5)

The reasonable quantity of water should be taken out from the well so that the change that had occurred in the water disappears.

### Explanation:

(i) When a small quantity of water is contaminated with Najis thing, it also becomes Najis.

(ii) The water equal to Kur or more, well water, rain water or running water becomes Najis when it changes its colour, smell or taste due to contamination with any Najaasat. This is termed ‘Taghaiyyur’ (change).

### 17. Disappearance of the change:

The thing becomes Paak when the change which makes it Najis, disappears, e.g. well water.

### 18. Ghusl-e-Mayyit:

The corpse of a Momeen (believer) is Paak after three washings.

### 19. Alaat-e-Istinja:

After excretion, the private parts (i.e. source of excretion) can be cleaned with 3 Paak clay chunks or cloth etc. if stool is not spread over and above the limits. (Note: It should be cleaned again immediately when water is available)

## How to make Paak (clean) a thing

## (Method of Cleaning or purifying)

|  |  |  |
| --- | --- | --- |
| ***Warning*** | ***:*** | ***There are four conditions to make clean with Aab-e-qaleel.***[[6]](#footnote-6) |

1. The Mutanajjis (the thing or the portion of the thing which has become unclean) should not be drowned into small quantity of water, but the water should be poured over it.

2. The water should reach the Najis part.

3. Ghusala should be removed.

4. The main Najaasat (pollution) should be removed.

### Explanation:

There is no harm if after the removal of main Najaasat from a thing, the colour, smell or taste remains.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Method of Tahaarat[[7]](#footnote-7) | Remarks | If the male child is under two years and often feeds on milk, the Najaasat of his urine can be removed if the area of Najaasat is covered by the available quantity of water. |  |  |  |
| Aab-e-Kaseer[[8]](#footnote-8) | Wash or dip the cloth in the water once. | Follow the above method | Wash once | Wash once |
| Aab-e-Qalel[[9]](#footnote-9) | Keep the cloth in hand or in a pot and pour water on it or dip the cloth in the water. Wash it twice and squeeze each time. Change the water while washing second time | Follow the above method | Wash twice | Wash once |
| Najaasat[[10]](#footnote-10) | Urine | Other than the urine | Urine | Other than the urine |
| Mutanajjis[[11]](#footnote-11) | Cloth, etc. | Cloth, etc. | Body | Body |
| No. | 1. | 2. | 3. | 4. |

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Rub it with wet clay wash seven times with Aab-e-Qaleel. | Rub it with dry Paak clay and wash it twice. | It is safe (ahwat) to wash seven times | If the piece of cloth is one, then after each cleaning (wash) of the pot, the cloth should be made Paak. | The pot or cloth also becomes Paak with this process |  |  |
| Wash it once after rubbing it with Paak clay.[[12]](#footnote-12) | Wash it once after rubbing it with Paak clay. | Wash once | Wash once | Wash once | Once |  |
| Once rub it with dry pak (clean) clay and wash it twice.[[13]](#footnote-13) | Wash it three times. Rub it once with dry Paak clay. | Wash three times | Wash it inside three times and after each washing water remaining in the bottom should be soaked with Paak cloth | Wash it twice, three times is Ahwat (safe side) | Wash it twice; the collected water should be dried or soaked with Paak cloth, if it is earth make hole in it. | Wash once as directed above. |
| saliva or any thing fallen from its mouth Dogs | If dog has licked it or his body and mouth has touched it. | Wine, Toddy, pig, jungle big rat | Najaasat other than 5 and 6 | Urine | Urine | Najaasat other than urine |
| Utensil | Utensil | Utensil | Large Utensil | Meat or Grain | Hard earth or floor | Hard earth or floor |
| 5. | 6. | 7. | 8. | 9. | 10. | 11. |

## Ten Waajib Things to be observed in Latrine

1. The private parts should be completely concealed from others while urinating and evacuating bowels; but the concealment is not Waajib for a very young child who is not conscious of these things and also for husband and wife, master and slave girl (provided the slave girl is not the wife of any other man or in Iddaa).

### Iddat:

|  |  |  |
| --- | --- | --- |
| Note | : | The widow or divorced woman is not allowed to marry before the expiration of the period of her Iddaa or Iddat. The Iddat for a divorced woman is three courses, if she is subject to menstruation; if not, it terminates at the expiration of three months from the date of divorce. The Iddat for the widow is four months ten days (from the date of the death of her husband). |

2. One should not sit facing Qiblah.

3. One should not sit with his back towards Qiblah.

4. Mosque, graves of prophets and religious Divines and martyrs should not be used for this purpose.

5. One should not use the place for this purpose without the permission of its owner.

6. It is Waajib to clean the private part after urination (i.e. that part of male and female organ from where the urine comes out) once, but twice is preferable; twice is Waajib if the urine is spread. The private part should be thoroughly cleaned with water after evacuating bowel to remove Najaasat completely. It can be cleaned with chunk of clay or cloth etc. if the Najaasat is not spread or mixed with other Najaasat.

7. The Najaasat (urine or stool) should not be cleaned with respectable things like bread, water of River Furat (Euphrates) which has been taken as Tabarruk or Zam Zam water or with the water without the permission of its owner.

8. Cow-dung should not be used for the cleaning purpose.

9. Bone should not be used for this purpose.

10. One should not use the hand wearing a ring on the finger on which the names of Allah, prophets and Maasumeen (the Holy Fourteen) are engraved for cleaning. (Before cleaning the ring should be removed from fingers).

## Istebraa is Mustahab – Istebraa after Urine

After passing urine wait till such time as the flow of urine stops completely. Then press the urinary canal adjoining the anus with the middle finger of the left hand and thrice draw the finger up to the root of the male sex organ; then place the index finger on the urinary canal in the lower part of the male organ and the thumb on the upper part of it and press and draw the finger and thumb up to the circumcised part of the organ and give a jerk to the organ. Repeat this process three times; then wash it.

Any liquid discharged through the urinary canal after Istebraa is clean provided one is certain that it is neither urine nor semen.

This process of cleaning is not meant for women.

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| ***Note*** | ***:*** | ***In the case of Urinary disease, when the drops of urine come out irregularly and involuntarily one has to refer Fiqha Books for detail order and learn them from the leading scholars.*** |

## Conditions of Wuzu are Sixteen

Wuzu (Ablution) is necessary for:

(1) Namaaz,

(2) Tawaaf-e-Waajib,

(3) Touching the text of Holy Qur’an and the names of Allah and fourteen Maasumeen and

(4) On some other occasions.

First, wash right and left hand up to wrist.

Second, take water in your mouth and gargle thrice.

Third, rinse the nose thrice.

After these Mustahabat, Waajib (compulsory) performances of Wuzu begin. Waajib (compulsory) conditions of Wuzu are sixteen. If any of the compulsory conditions is not observed the Wuzu is not complete and no prayer can be performed with it.

### 1. Intention (Niyyat):

One should have the intention of performing Wuzu in one’s mind i.e. ‘I am performing Wuzu (Waajib or Sunnat) Qurbatan elallaah i.e. seeking nearness to God (to obey Allah).’ One should have this intention till the end.

### 2. Tarteeb:

Wash the face from forehead to the chin. Pour water with your right hand from above the forehead where hair grows, up to the chin in length and in width as far as the thumb and the end of the middle finger of the hand reach. Repeat this twice but not more. Next wash right hand with the left hand pouring the water from a little above the elbow down to the end of the fingers, and then wash the left hand repeating the same process. Next do Masah of the head i.e. pass the four fingers of your right hand on the top of the head (Qulb-e-sir) up to the place where the hair grow. Then do the Masah of the feet i.e. pass your right hand from the five fingers of the right foot up to the ankle and repeat the same process for left foot with the left hand.

### 3. Mawaalaat:

To perform all the above actions in quick succession.

**4.** One must perform Wuzu by himself. In case of inability or helplessness one can seek help of another person.

**5.** The water should be Paak (clean).

**6.** It should not be Aab-e-Muzaaf (mixed water). It should be Mutlaq (simple water).

**7.** The water should be Mubah (lawful) and not usurped or Najis. For instance there are two pots of water, one containing usurped water and the other lawful water, but one cannot differentiate which is usurped and which is lawful. In this case one should not perform ablution with either water. Similarly, if one contains Paak water and the other Najis water, but one cannot decide which pot contains which kind of water then in this case also one should not use either water for ablution.

But in case one pot contains simple water while the other contains mixed water (Aab-e-Muzaaf) and one cannot ascertain which pot contains which kind of water then in this case one should perform two ablutions one with each water.

**9.** The water should not Ghusaala-e-Istinja.

**10.** There should be no such cause which may prevent one from using water e.g. severe illness or which necessitate Tayyamum.

**11.** The physical atmosphere of the place where the Wuzu is being performed should be Mubah. (Physical atmosphere means the place where you move the parts of the body meant for Wuzu).

**12.** The organs of Wuzu – the face, hands, head and feet should be Paak (clean) before starting Wuzu.

**13.** The pot containing water for Wuzu should neither be usurped nor made of gold or silver.

**14.** Washing of each part should be done from above downwards. Masah should be done with the wet hands; fresh water should not be taken in the hands for Masah.

**15.** There should be nothing on the organs of Wuzu which may prevent water from reaching that part e.g. ring, nail polish, wax or the dirt in the nail.

**16.** The Wuzu should not be in contravention to Taqia or the right of others e.g. the special employee, maid slave (slave girl) or wife can not perform Wuzu without the permission of employer, master or husband respectively when there is sufficient time for the per­formance of Namaaz.

### Warning:

If any of the organs of Wuzu is bandaged or plastered due to injury, wound or fracture, and the removal of bandage or plaster is harmful then one should perform Masah over the bandage or plaster, as the case may be at the time of Wuzu or Ghusl (bath) provided it is Paak. If that bandage is Najis then Masah should be done after putting some Paak thing over it.

## Nawaaqis-e-Wuzu (Things which invalidate Wuzu)

Wuzu is not maintained on account of the under mentioned ten things (i.e. one must re-perform the Wuzu for Ibadat if any of the following thing, hadas, happens):

1. Urination.

2. Evacuation of bowel.

3. Passing of the stomach gas.

4. Sleep

5. Unconsciousness, intoxication and madness.

6. Touching the human dead body after it becomes cold.

7. Emission of wetness from the male organ similar to urine if Istebraa is not done (for men only).

8. Menses.

9. Nifaas (Lochia – blood which flows after the delivery of child).

10. Istahaza (a kind of menstrual disease).

## Waajib Ghusl (Bath) are Six:

(1) Janaabat

(2) Touching the human dead body

(3) Human dead body – these three baths are Waajib (compulsory) for both man and woman,

(4) Haiz,

(5) Nifaas, and

(6) Istahaza – these three baths are Waajib for woman alone.

### 1. Janaabat

Janaabat is of two kinds:

(i) emission of semen in the state of sleeping or waking

(ii) intercourse i.e. male sex organ (up to circumcised part) whether semen is ejaculated or not

### Explanation:

(i) If any person observes on his cloth the spots of semen and considers it to be his own, he should perform Ghusl.

(ii) If a person has seen a sexual dream and after waking finds no spot then Ghusl is not Waajib. But it is safe (Ahwat) to perform Ghusl then perform improper Wuzu to undo the Ghusl and again must perform the proper Wuzu to offer Namaaz.

(iii) The signs of emission of semen are sex urge and idleness of the body. But the body of sick person does not feel the idleness.

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| --- | --- | --- |
| Note | : | It is Haraam (prohibited) to perform Wuzu for prayer after Janaabat Ghusl (Janaabat bath) unless any hadas occurred. Perform your Namaaz with the same Ghusl. |

### 2. Ghusl-e-Mas-e-Maiyyit (Bath after touching human dead body)

It is Waajib to perform Ghusl:

(i) after touching the human dead body (after it has become cold) or

(ii) any part of the body which has bone and been cut away from the living body or dead body, and

(iii) the dead body of a Momeen before washing it three times.

### Explanation:

Ghusl is not Waajib if one touches the lifeless parts like hair, nail, and teeth of the human dead body.

### 3. Ghusl-e-Maiyyit (Bath of the human dead body).

See the details in the relevant section – Rules relating to dead body.

### 4. Ghusl-e-Haiz (Bath after menses).

**Haiz (Menses):** Blood flows from the female organ when the woman attains the age of puberty. It flows from the age 9 years up to sixty in the case of Quraishite – Syed woman, and in common eases up to 50 years of age. It does not tow for less than three days and more than ten days. The flow should be constant for three days without any interval. There should be ten days interval between the two menses period. The colour of the blood is rather dark. It emits with burning sensation. The woman becomes habituated with the period of menses in different ways. If the menses flows each month regularly on the same date and for the same fixed number of days, then she becomes habituated to the date or fixed period of days. In all such cases, according to the habit, on the appearance of blood the woman should consider it menses whether other signs of menses are found or not.

A woman should observe the other signs of blood if she has no regular habit of menses. One can consult her elder relations in this matter or fix up six or seven days of this period in every month.

During the period of menses a women is exempted from prayer (Namaaz) and fasting (Roza). But after taking bath, Qaza fast should be observed.

If after sexual intercourse menses starts, it is allowed for her to take bath after the period is over only with one intention (not with two intentions i.e. one for Janaabat (sexual intercourse) and one for Haiz). It is Sunnat for a woman in menses to perform Wuzu at the time of prayer and sit facing Qiblah for some time and recite Salwaat and Tasbeeh.

### 5. Istahaza

Istahaza is a kind of menstrual disease. The blood which flows is entirely different from the menses. It is dilute and the colour is yellow. It flows with cold and sluggishness. No time or particular period is fixed for it. There are three kinds of Istahaza

(i) Qaleela,

(ii) Motawassetaa

(iii) Kaseerah.

**(i) Qaleela (small quantity):** The blood appears on the surface of the sanitary towel and the cotton is not soaked in it. In this condition for every Namaaz the woman should change the cotton and wash the private part (i.e. make the part Paak) and perform Wuzu and immediately offer Namaaz.

**(ii) Motawassetaa (moderate quantity):** The blood wets the sanitary towel. In this case the woman should take the bath (Ghusl) and perform wuzu for morning Namaaz; and for the rest of prayers (Zuhr, Asr, Mughrib, Ishaa) she must change the sanitary towel, wash the private part (i.e. make the part Paak) and perform Wuzu for every Namaaz.

**(iii) Kaseerah (excessive quantity):** The blood flows in excessive quantity which wets not only the cotton of the sanitary towel but it appears on the upper cloth of sanitary towel. In this case the woman should change the towel, wash the private part, and perform Wuzu for every Namaaz. Besides this she should take bath before Morning Prayer (Namaaz-e-Subh), afternoon prayers (Zuhr and Asr) and evening prayers (Maghrabain). All the instructions given above are Waajib.

### Explanation:

Relevant orders shall be applicable in each case as mentioned above when any change appears e.g. Qaleela changes into Motawassetaa or Kaseera, or vice versa. So the relevant orders should be carried out.

### 6. Nifaas

When the blood flows from the female organ after the delivery of the child for 10 days it is Nifaas – whether the child born is living or dead or complete days or Muzgha (immatured) or Alaqa (blood clot). There is no limitation of its minimum period but does not exceed more than 10 days. If the blood appears before the child birth or ten days after the child delivery it will be Istehaazaa. The orders for Haiz (menses) are applicable to Nifaas also.

## Four Things are Prohibited (Haraam)

In the state of Janaabat, Haiz and Nifaas

1. To pass through Masjid-ul-Haraam (Kaabah) and Masjid-e-Nabavi and to stay in all other mosques or keep any thing there.

2. To touch the letters of the Holy Qur’an, names of Allah names of prophets and fourteen Maasumeen.

3. To perform Tawaaf-e-Kaabah.

4. To recite those suras (Chapters of Holy Qur’an) in which Sajdah is Waajib. Ch. 32, 41, 53, and 96.

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| ***Note*** | ***:*** | ***Sexual intercourse is Haraam in the state of menses and Nifaas, and it is Makrooh (disapproved) before taking bath after the menses period is over.*** |

## Conditions of Ghusl (Bath)

Almost all the conditions of Wuzu apply to Ghusl except Mawaalaat (i.e. doing all the acts without interruption) which is however Waajib for the Ghusl during continuous Istehaazaa, Tarteeb (sequence) is not Waajib in Ghusl-e-Irtemasi, washing from above downwards is also not a necessary condition.

## Methods of Ghusl

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| ***Note*** | ***:*** | ***First of all one should wash one’s body thoroughly and clean it perfectly before beginning the specified form of bath as per order of Shariat.*** |

### I) Ghusl-e-Tarteebi

One must have a clear ‘Niyyat’ (intention) in the mind ‘I am performing Ghusl (Name of the Ghusl which one is performing) Qurbatan elallaah (i.e. seeking nearness to God) First wash the head including the neck and face, ears and nose. Secondly wash the right side of the body from neck, shoulder to feet including the private parts; thirdly wash the left side of the body likewise. It is advisable to include the portion of the left side, while washing right side and to include the part of the right while washing the left side.

### II) Ghusl-e-Irtemasi

Immerse the whole body in the water after Niyyat (intention as described above). One can also make intention when the whole body is in the water. One is allowed to immerse a part of the body in the water and wash the rest of the body separately.

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| --- | --- | --- |
| ***Note*** | ***:*** | ***Wuzu is Waajib for prayer after all kinds of Ghusl except Ghusl-e-Janaabat.*** |

# 

# Tayammum

Tayammum instead of Wuzu or Ghusl is Waajib (compulsory) in the following cases:

1. When the water is not available at the time of prayer:

2. When there is a danger of life and honour in acquiring water.

3. When a person cannot reach the water due to his or her illness and there is no one to get water for him or her.

4. When there are no means to get water or reach the place of water; neither any cloth is available to immerse into water and squeeze it to get water out of it.

5. When water is not on sale or there is no money to buy it; or the price is beyond one’s means

6. When there is a danger of any disease or its becoming more serious or prolonged or when the use of water causes intolerable pain or when due to extreme hot or cold, the use of water may be harmful.

7. When there is an open dishonour for the Mukallaf[[14]](#footnote-14) in procuring water.

8. If one is unable to perform Wuzu or Ghusl when the time for Namaaz is so short that one cannot even perform one Rak’at within duration and continue the remaining Rak’ats beyond time.

9. When there is a risk of involving oneself in Haraam (prohibited) act by the use of water.

10. If any tyrant is preventing one from the use of water.

11. When the body and cloth are Najis and the available quantity of water is only sufficient for the removal of Najaasat.

## Conditions of Tayammum

Almost all the conditions of Wuzu and Ghusl apply to Tayammum. But as soon as the water is available and one can use it the Tayammum so performed is nullified.

## Things upon which Tayammum is permissible are:

(1) Dust,

(2) Earth,

(3) Sand,

(4) Stone, (other than minerals). It is Ahwat (safe) to keep the sequence of order in view.

(5) If aforementioned things 1 to 4 are not available it is permissible to do Tayammum on pillow, mackintosh, mats etc. when the dust gathers on them (provided they are Paak),

(6) If these things are not available, then it is allowed to do Tayammum on wet earth.

## How to perform Tayammum (Method of Tayammum)

First have the intention in the mind, ‘I am performing Tayammum instead of Wuzu or Ghusl (as the case may be), Waajib or Sunnat (as the case may be) Qurbatan elallaah (seeking nearness to Allah)’. After the Niyyat immediately strike palms of both hands together upon the thing on which Tayammum is allowed e.g. earth or sand etc. as mentioned above. Then pull both palms together from the beginning of the forehead where the hair grow down to upper point of the nose; (eyes or cheeks are excluded). Then pull the left palm upon the back of the right hand from the wrist bone up to the finger tops; next repeat the same process for the left hand.

### Explanation:

If Tayammum is performed instead of Ghusl then strike palm over the things mentioned above for forehead, and strike the palm again, second time for hands. It is Ahwat (safe) to do so. There should not be any thing like ring or nail polish etc. If there is not sufficient water for two Tahaarat, Ghusl and Wuzu, do Tayammum for other Tahaarat after using the water in the Tahaarat for which water is sufficient.

# 

# Namaaz (Prayer)

In Furoo-e-Deen (branches of religion) Namaaz has the top priority. It is the greatest sin to avoid Namaaz. The Holy Qur’an has clearly declared that it is a sign of Munaafiq to perform Namaaz carelessly. Allah and His Prophet (s.a.w.a.) are incensed against one who does not pray. Holy Prophet (s.a.w.a.) has declared such person a Kaafir. Every body, on the day of judgement, will be questioned first about Namaaz. It is narrated in the tradition that one will undergo the divine torture for innumerable Huqub if he neglects prayer of only one time; (one huqub is equal to 80 years and every year is equal to 370 days). It is narrated in another tradition that one who neglects Namaaz for one time is as if he has committed suicide and for two times, it is as if he has killed a prophet (Nabi); and if the prayer of three times is neglected it means he has demolished Holy Kaabah. If he has not prayed for four times, it means that he has committed adultery with his mother seventy times in Holy Kaabah; and if he has not prayed at all for the five times, then Allah says to the law-breaker to go out of his earth and heavens. The Holy Prophet (s.a.w.a.) has said that one who does not pray is not from my Ummat. The divine torment is very severe for the one who does not offer Namaaz. Whereas the great blessings are there for him who prays regularly. It is narrated in traditions that Namaaz is the pillar of Deen (faith). It is a grace of Allah, a friendship with Angels, a way of life of prophets and light of knowledge. On account of Namaaz supplications and deeds are accepted by Allah: needs are fulfilled. It brings peace and is a weapon against enemies. It displeases Satan. It is an intercessor for a dying person with Malekul-Mawt (Angel of death) and lamp and bed for the dead body (lying in the grave), an answer to Munkar and Nakeer (two Angels appointed to question the dead man in the grave). It is a companion in happiness and sorrow. It is to keep company in the grave; an ornamentation of religion, and light of his heart. It is the support of the believer; it is a virtue in this world and hereafter. It separates a believer from unbeliever, sincere from a hypocrite. It is a repentance and forgiveness for those who repent.

The Namaaz makes the Angels supplicate Allah to pardon the sins of Namaazi (one who prays). It is a salvation from the sins. It is a safe fort. The evidence of a person is acceptable due to Namaaz alone. Namaaz is the brightness of mosques and dowry of Houries. Trees are grown in Paradise due to this Namaaz and Allah showers his blessings over a Namaazi.

## Twelve Namaaz are Waajib

1. Five times daily

2. Jumma (follow the fatwa of A’alam)

3. Edain

4. Maiyyit

5. Ehteyaat

6. Aayaat

7. Istejaar

8. Namaaz-e-Waalid

9. Namaaz-e-Nazr

10. Namaaz-e-Ahad

11. Namaaz-e-Qasam (oath)

12. Namaaz-e-Tawaaf-e-Kaabah

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Daily Five Times Namaz | Kifaayat Time | Can be performed at this time (Joint Time) | From the appearance of twilight in the eastern horizon till sun rise. | Till four rak’ats time is left for Maghrib time | Up to Maghrib (Sunset) | Ti9ll the time which is left before midnight only for four Rak’ats Ishaa Namaaz | From the first third part of the night till midnight. |
| Fazeelat time (Best time) | It is emphasised to perform at this time as there is great sawaab for it | From dawn till appearance of twilight on the eastern horizon | From noon till the time when the shadow of a thing becomes equal to it | After the Fazeelat time of Zohr till the time when the shadow thing becomes double its length | After the sunset as described in the former column till the disappearance of twilight in the west. | From the disappearance of the twilight in the west till the first part of the night |
| Awkaat-e-Khaas (Reserved time) | It is not allowed to perform any other prayer intentionally during this time. |  | From the noon (i.e. when the sun crosses the Meridian Line) till the time require for finishing four Rak’ats Zohr prayers | Before Maghrib (sunset) when Asr Namaaz can be performed | After the sunset (when the twilight vanishes on the east till the time required for performing three rak’ats Maghrib) | Till the time before mid-night which is left to pray 4 Rak’ats Ishaa Namaaz |
| Recite loudly or in whisper | | Recite Loudly | Recite in whisper | Recite in whisper | First 2 Rak’ats loudly, third in whisper | First two Rak’ats loudly, next 2 in whisper |
| No. of Raka’ts in journey | | 2 | 2 | 2 | 3 | 2 |
| No. of Rak’ats at home | | 2 | 4 | 4 | 3 | 4 |
| Name of Namaaz | | Morning | Zohr | Asr | Maghrib | Ishaa |

### Explanation:

1. The Prayer is complete if, even, one Rak’at is performed within the Kifayat time and the rest is performed beyond specified time.

2. Zawal-e-Aftab: When the shadow of a given thing completely vanishes or decreases completely then begins to increase. (This is the time when the sun passes the meridian time).

3. Maghreb (after sunset): When the twilight in the eastern zone passes over the head and darkness appears.

4. Subhe-Sadiq: When the whiteness appears at the corners of the sky in the eastern horizon.

### Differences between the Namaaz of:

|  |  |
| --- | --- |
| ***Man*** | ***Woman*** |
| ***1. Should recite 2 Rak’ats of Subh and first 2 Rak’ats of Maghrib, Ishaa including Zikre Ruku and Sajdah etc. loudly; and the last third Rak’at of Mughrib and third and fourth Rak’ats of Ishaa and all 4 Rak’ats of Asr should be recited in whisper. (Bismillaahir Rahmaanir Raheem should always be recited loudly).*** | ***Should recite every Namaaz in whisper.*** |
| ***2. In the state of Qeyaam (while standing), the feet should remain apart, distance being 3 fingers to one span. (i. e. 4 to 8 inches) not more than that.*** | ***Should stand with her feet joined together.*** |
| ***3. Should stretch his hands, with fingers close to each other, resting downwards on the thighs while standing (Qeyaam); and rest his palms on knees while in Ruku (kneeling down); while in Sajdah (prostrate) keep his palms near the face raising his elbows and stretching his arms.*** | ***Should keep her hand on the breast while standing (Qeyaam); and on thighs above the knees while in Ruku (kneeling down); and keep her arms on the ground close to her body in prostration.*** |
| ***4. While stooping down for Sajdah should first keep the hands on the ground.*** | ***Should first sit and than prostrate.*** |
| ***5. On rising from Sajdah a man should sit on crossed feet keeping the back of the right foot on the sole of left and both feet be turned out towards one side of the body.*** | ***A woman should sit on buttocks with the soles of the feet resting on the ground.*** |

## Muqaddamat-e-Namaaz (Pro-requisites of Namaaz)

Before performing Namaaz six things are Waajib.

1. Removing Najaasat from the body and clothes but six kinds of Najasaat as mentioned here are forgiven i.e. one can recite Namaaz with these Najasaat

(a) The blood of the wound or tumor unless it is completely healed (and provided it is difficult to clean it or change the bandage once a day),

(b) The blood, other than the blood of dog, pig, or forbidden animals, Kaafir, Haiz. Nifaas, Istehaazaa, and of dead body which is not washed three times, on the cloth or body. The blood must be less than ‘Dirhame Baghli’ (i.e. equivalent to the sunken part of the palm)

(c) Najaasat which entails extraordinary pain to clean it or its cleaning may cause harm;

(d) Urine of the child (boy) on the cloth of the woman who rears him up, provided she has no other cloth to change; she is allowed to clean her cloth once in the day and night at the time of prayer;

(e) Any Najis and dry thing in the pocket, like small handkerchief, button etc. but it is better not to keep them;

(f) Najis small apparels like cap or Izar Band (i.e. a small cotton belt in the pyjama which is used to hide the front and back portion of the body).

2. Tahaarat i.e. to perform Wuzu or Ghusl or Tayammum.

3. Satre Auratain i.e. hiding the ‘back and the front portion (private part of the body with cloth or wearing apparel). A man should at least hide from waist up to knees. A woman must hide all her body including head and the hair but she is allowed to keep her face, hands from wrist to fingers and feet from ankle uncovered. It is safe side (Ihteyaat) to cover them irrespective of the presence or absence of a man. The clothes of Namaazi whether man or woman

(a) must be Taahir (clean in the sense of shariat).

(b) must not be usurped.

(c) must not be made of any part of the dead animal or the animal whose meat is Haraam or anything similar to it. No part of the body of the animal whose meat is Haraam or any usurped thing should be attached to the body or dress of the Namaazi.

For man it is not allowed to wear anything made of gold or silk: but it is allowed to keep them in the pocket.

Note: To wear gold and silk is Haraam for man even at other times.

4. The Namaaz should be performed in time.

5. To stand facing Qiblah during Namaaz.

6. The place of Namaaz should be Mubah i.e. not usurped, One can not pray in a place without the permission of its owner. There should not be any Najaasat, at the place of Namaaz, which may affect the body or clothes; and the place of Sajdah should be completely Taahir in all circumstances. The place of Namaaz should not be unstable like spring etc.

Note: It is not allowed to pray in a place where the Namaaz cannot be completed properly or where there is risk of life e.g... road corner during the rush hours.

## Fourteen Waajibaat-e-Namaaz (Compulsory acts of Namaaz)

### (a) Five Waajibaat Are Rukni:

The Namaaz is Baatil (invalidated) if Waajibaat-e-Rukni as mentioned below are left out, reduced or added, even unintentionally, or out of ignorance or due to some compulsion.

(1) Qeyaam (standing erect), motionless at the time of reciting Takbiratul Ehraam (Takbir after Niyyat).

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***(i) If a person cannot stand without support he should (or may) stand with support.*** |
|  |  | ***(ii) If a person cannot stand without support he should sit down and offer prayers.*** |
|  |  | ***(iii) If one cannot sit without support, one can use some sort or support for sitting.*** |
|  |  | ***(iv) If one cannot sit with support he must lie down on his right side, facing Qiblah.*** |
|  |  | ***(v) If he cannot lie down on the right side or left side facing Qiblah, he should lie down on his back, his feet being towards Qiblah i.e. his direction of feet will be towards Qiblah and he should offer Rukoo and Sajdah with gestures,*** |

### Warning:

The rules are applicable to men and women alike and in any case the Namaaz has to he performed.

2. Takbeeratul Ihram: After Niyyat (intention) lift two hands up to the ears and say Allaho Akbar” (God is great) then stretch hands downwards on thighs.

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| --- | --- | --- |
| ***Note*** | ***:*** | ***The phrase “Allaho Akbar” is called Takbeer Ihram means “imposition of limits”. After reciting Takbeeratul Ihram one cannot perform anything except specified prayer.*** |

Takbeeratul Ihram must be in above mentioned approved Arabic words.

3. Qeyaam Muttasil ba Rukoo: Standing erect just before Rukoo (after reciting Suras).

4. Rukoo (genuflection): To bend as far as the hands reach the knees.

5. Two Sajdahs: One should prostrate (details are given on the other page in the chart).

### (b) Nine Waajibaat are Ghair Rukni

Ghair Rukni Waajibaat means such Waajibaat which invalidate the Namaaz if they are reduced or added intentionally, but do not invalidate the Namaaz if they are reduced or added unintentionally. They are nine.

1. Niyyat i.e. intention to think consciously of the prayer which one is performing for seeking nearness to Allah,

2. Qeyaam (standing). While reciting Suras

3. Qir’at. i.e. to recite Surah-e-Al hamd and other Surah after Al hamd in first two Rak’ats except “Azaaim” Suras, lie. Ch. 8, 32, 41, 53, and 96.

4, 5 & 6. Zikr-e-Rukoo and Sajdah. i.e. recitation of

“SUBHAA-NA RABBIYAL AZEEM WA BE HAMDEH”

while in Rukoo and Zikr-e-Sajdah i.e.

“SUBHAANA RABBIYAL A’ALA WA BE HAMDEH”

while in Sajdah.

7. Tashahhud, after every second Rak’at (see Waajibaat and Mustahabaat-e-Namaaz).

8. Salaam after Tashahhud of last Rak’at (see Waajibaat and Mustahabaat-e-Namaaz).

9. Tamaninat i.e. stay a while after Qeyaam, Rukoo, Sajdah and lifting head from Sajdah to be able to recite wordings with ease and comfort.

# Tarkeeb-e-Namaaz with Waajibaat and Mustahabaat

(Note: Topics and words in brackets are Sunnat).

## Azan (calling for Namaaz)

Reciting Azan and Eqaamah (which are described later) before starting prayers is a great Sawaab. Azan is not allowed except for compulsory daily prayers.

### Method:

Stand erects facing Qiblah before starting prayer; lift your hands up to ears and say:

|  |  |
| --- | --- |
| ***ALLAAHO AKBAR (Allah is supreme)*** | ***4 times*** |
| ***ASHHADO AN LAA ELAAHA ILLALLAAH***  ***(I bear witness that there is no God except Allah)*** | ***2 times*** |
| ***ASHHADO ANNA MOHAMMADAR RASOOLULLAAH***  ***(I bear I witness that Muhammad is Prophet of Allah)*** | ***2 times*** |
| ***ASHHADO ANNA AMEERAL MO’MENEENA A’LIYYAN HUJJATULLAH***[[15]](#footnote-15) ***(I bear witness that All the commander of Momineen is the Divine authority)*** | ***2 times.*** |
| ***HAYYAA A’LAS SALAAH (Come towards the prayer)*** | ***2 times.*** |
| ***HAYYAA A’LAL FALAAH***  ***(Come towards the source of prosperity)*** | ***2 times.*** |
| ***HAYYAA A’LAA KHAYRIL A’MAL (Come towards the good deed)*** | ***2 times.*** |
| ***ALLAAHO AKBAR (Allah is Supreme)*** | ***2 times.*** |
| ***LAA ELAAHA ILLALLAAH (There is no god except Allah)*** | ***2 times*** |

## Dua after Azan

ALLAAHUMMAJ A’L QALBEE BAARAWN WA A’YSHEE QAARRAWN WA AMALEE SAARRAWN WA RIZQI DAARRAWN WA AWLAADI ABRAARAWN WAJA’L LEE I’NDA QABRE NABIYYEKA MOHAMMADIN SALLALLAAHO A’LAYHE WA AALEHI MUSTAQARRAVN WA QARAARAN BE RAHMATEKA YAA ARHAMAR RAAHEMEEN.

### Translation:

O’ Lord! Make my heart gentle and make my life prosperous and make my actions a source of pleasure and give me a continued sustenance and make my children righteous. And fix for me a place to stay and rest near the grave of Thy Prophet Muhammad (s.a.w.a.). I invoke Thee in the name of Thy Mercy. O Most Merciful!

## Eqaamah

After the Azan say Eqaamah. The Eqaamah is slightly different from Azan. It is as follows:-

|  |  |
| --- | --- |
| ***ALLAAHO AKBAR (Allah is Supreme)*** | ***2 times*** |
| ***ASHHADO AN LAA ELAAHA ILLALLAAH***  ***(I bear witness there is no god except Allah)*** | ***2 times*** |
| ***ASHHADO ANNA MOHAMMADAR RASOOLULLAAH***  ***(I bear I witness that Muhammad is Prophet of Allah)*** | ***2 times*** |
| ***ASHHADO ANNA AMEERAL MO’MENEENA A’LIYYAN HUJJATULLAH***  ***(I bear witness that Ali Commander of Momeneen is the divine authority)*** | ***1 time*** |
| ***HAYYAA A’LAS SALAAH (Come towards the prayers)*** | ***2 times*** |
| ***HAYYAA A’LAL FALAAH***  ***(Come towards the source of prosperity)*** | ***2 times*** |
| ***HAYYAA A’LAA KHAYRIL A’MAL (Come towards the good deed)*** | ***2 times*** |
| ***QAD QAAMATIS SALAAH***  ***(Indeed the prayer has commenced or is established)*** | ***2 times*** |
| ***ALLAAHO AKBAR (Allah is Supreme)*** | ***2 times*** |
| ***LAA ELAAHA ILLALLAAH (There is no god except Allah)*** | ***1 time*** |

|  |  |  |
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| ***Note*** | ***:*** | ***Azan can be recited on the prayer mat and place of prayer or at any other place such as minaret.*** |

After Eqaamah say **ALLAAHO AKBAR** 6 times while standing which is Sunnat. Then make Niyyat for specified Namaaz as described above (in section of Qeyaam and Niyyat) and say **ALLAAHO AKBAR** i.e. Takbiratul Ehraam as stated above by lifting hands up to ears, then stretch hands downwards on the thighs. Isteqraar and Tamaninta are essential conditions at the time of saying Takbiratul Ehraam i.e. the body should remain motionless at rest. After Takbiratul Ehraam recite Surah Al hamd with Bismillah.

### Surah Al hamd:

BISMILLAAHIR RAHMAANIR RAHEEM. ALHAMDO LILLAAHE RABBIL AALAMEEN; AR-RAHMANIR RAHEEM; MAALEKE YAWMID DEEN, IYYAAKA NA’BODO WA IYYAAKA NASTAE’EN, EHDENAS SERAATAL MUSTAQEEM, SERAAT LAZEENA ANAMTAA A’LAYHIM GHAIRIL MAGHZOOBE A’LAYHIM WALAZ ZAALLEEN.

### Translation

In the name of Allah the Beneficent, the Merciful. (All) praise is (only) Allah’s the Lord of the worlds. The Beneficent, the Merciful, Master of the Day of Judgement. Thee (alone) worship we and of Thee (only) we seek help. Guide us (O’ Lord) on the Right Path. The path of those upon whom Thou has bestowed Thy bounties, not (path) of those inflicted with Thy wrath, nor (of those) gone astray.

Then recite any other Surah except Surah Azaaem but usually Surah Innaa Anzalnaaho is recited in first Rak’at which is noted below:

### Surah Innaa-Anzalna:

BISMILLAAHIR RAHMAANIR RAHEEM. INNA ANZALNAAHO FEE LAYLATIL QADR, WAMAA ADRAAKA MA LAYLATUL QADR, LAYLATUL QADRE KHAIRUM MIN ALFE SHAHR, TANAZZALUL MALAAEKATO WAR ROOHO FEEHA BE IZNE RABBEHIM MIN KULLE AMRIN SALAAMUN HEYA HATTAA MATLA-IL FAJR.

### Translation

In the name of Allah the Beneficent the Merciful. Verily We sent it (The Holy Qur’an) down in the Night of Qadr. What can make thee know what the Night of ‘Qadr’ is? The Night of ‘Qadr’ is better than a thousand months. The Angels and Spirit descend therein by the permission of their Lord, with decrees of all affairs. Peace is (the whole night) till breaking of the dawn.

Or recite Surah Qul Howallaaho Ahad or any other Surah.

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| --- | --- | --- |
| Note | : | Particularly in Rak’at two Surah Qul Ho Wallaho Ahad must be recited after Al-Hamd. |

### Surah Ahad

BISMILLAAHIR RAHMAANIR RAHEEM. QUL HOWALLAAHO AHAD. ALLAAHUS SAMAD. LAM YALID WALAM YULAD WALAM YAKULLAHU KOFOWAN AHAD.

### Translation

In the name of Allah the Beneficent, the Merciful. Say “He, Allah, is one (alone). Allah, the Needless. He begetteth not. nor is He begotten. And there is none like unto Him.”

Then (after saying **ALLAHO AKBAR**) perform Rukoo, i.e. bend low, rest the palms on the knees and recite: **SUBHAANA RABBEYAL ‘AZEEME WA BEHAMDEH**[[16]](#footnote-16) (once or thrice), or recite **SUBHAANALLAAH**[[17]](#footnote-17) (three times). It is Zikr-e-Rukoo (and recite Salawaat after Zikr). Remain motionless during Rukoo. Then stand up after Rukoo, and say **SAME’ALLAAHO LEMAN HAMEDAH**[[18]](#footnote-18) then say **ALLAHO AKBAR** in standing posture before you bend down for Sajdah, then perform Sajdah.

Sajdah means to prostrate. It is Waajib in Sajdah that one should:

(i) prostrate so low that his forehead and feet are on one level;

(ii) seven parts of the body must be resting on the ground – the two palms, the two knees, and the toes of both feet (the elbows should not rest on the ground). Keep the arms apart from body.

During Sajdah recite **SUBHAANA RABIYAL A’ALAA WA BEHM-DEH**[[19]](#footnote-19) once (or thrice). Or say **SUBHAANALLAH**[[20]](#footnote-20) (three times). It is called Zikr-e-Sajdah. (Recite Salawat after Zikr-e-Sajdah).

After recitation of Zikr-e-Sajdah raise your head and sit down, keep your both hands on thighs (sit crossed feet; the back of the right foot resting on the sole of the left; both feet turned out towards one side of the body, and say Takbeer “**ALLAHO AKBAR**” then say **ASTAGHFERULLAAHA RABBI WA ATOOBO ELAYHE**[[21]](#footnote-21) then say “**ALLAHO AKBAR**” and perform second Sajdah and repeat the same Zikr. Raise head after Zikr-e-Sajdah and say Takbeer “**ALLAHO AKBAR**” while sitting. After second Sajdah stand by resting the palms on the ground. While standing up recite “**BEHAWLILLAAHE WA QOOWWATEHI AQOOMO WA AQU’D**”[[22]](#footnote-22)

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| --- | --- | --- |
| ***Note*** | ***:*** | ***Remember it is the only place in the Namaaz when the recitation of Zikr is prescribed during the motion of the body i.e. while standing after second Sajdah.*** |

As such, while standing for the second Rak’at, (which is Qeyaam of the second Rak’at) repeat Surah Hamd and any other Surah. (Recitation of Surah Qul Howallaaho is always preferred in the second Rak’at). After the recitation of this Surah lift your hands up to ears (as previously and say “**ALLAHO AKBAR**’’ and then keep your hands in front of your face and recite Qunut – **“RABBANAA AATENAA FID-DUNYAA HASANATWN WA FIL AAKHERATE HASANATAWN WA QENAA A’ZAABAN NAAR, RABBE SALLE A’LAA MOHAMMADIN WA AALE MOHAMMAD”**[[23]](#footnote-23) then say “**ALLAHO AKBAR**’’ and perform Ruku and Sajdah with Zikr and other actions as performed previously. In this second Rak’at after performing second Sajdah while sitting recite Tashahhud –

“ASHHADO AN LAA ELAAHA ILLALLAAHO WAHDAHU LAA SHAREEKA LAHU WA ASHHADO ANNA MOHAMMADAN ABDOHU WA RASOOLOH; ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMAD”.[[24]](#footnote-24)

In morning two Rak’at Namaaz or all over two Rak’at Namaaz, after Tashahhud recite Salaam –

“ASSALAAMO A’LAYKA AYYOHAN NABIYYO WA RAHMATUL LAAHE WA BARKAATOH. ASSALAAMO A’LAYNAA WA A’LAA EBAADIL LAAHIS SALEHEEN, ASSALAAMO A’LAYKUM WA RAHMATTUL LAAHE WA BARKAATOHU.”[[25]](#footnote-25)

After Salaam recite three times “**ALLAHO AKBAR**’’ lifting your hands up to ears. Thus the two Rak’at Namaaz of morning ends.

(Note that with Takbeer one begins Namaaz and with the complete recitation of Salaam one comes out of the state of Namaaz; that is the end of the Namaaz).

In three Rak’at Namaaz-e-Maghrib (first evening prayer) after reciting Tashahhud in second Rak’at stand up (resting the palms on the ground and during the process of standing say “**BEHAWLIL LAAHE WA QUWWATEHI AQOOMO WA AQ-U’D**” in the same way as it is previously directed in the first Rak’at). While standing, which is the Qeyaam of third Rak’at recite in whisper Surah Al-Hamd or Tasbeehaat-e-Arba’ i.e. **SUBHAANAL LAAHE WAL-HAMDO LILLAAHE WA LAA ELAAHA ILALLAAHO WALLAAHO AKBAR**[[26]](#footnote-26) three times and then perform Rukoo and Sajdahs as previously and whisper Tashahhud and Salaam (as stated above) and 3 times **ALLAHO AKBAR** to end the prayer.

And in four Rak’at Namaaz – Zuhr, Asr, Ishaa, after performing third Rak’at stand up just like first Rak’at without reciting Tashahhud. It is the Qeyaam for fourth Rak’at. At the time of Qeyaam slowly recite Surah Al hamd or Tasbeehate Arba”h as in the third Rak’at; then perform Ruku and two Sajdah as previously and after second Sajda of fourth Rak’at recite Tashahhud, Salaam and 3 times Allaho Akbar and end the Namaz.

### Warning:

Salawat i.e. **ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMAD** is a part of Tashahhud and Namaaz is baatil (void) without its recitation. Each and every part of Namaaz should be recited in Arabic language in the prescribed formula. To recite its translation or in one’s own mother tongue is not allowed.

# Taaqeebaat

## (Recitation of the Holy Qur’an and supplication)

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| --- | --- | --- |
| ***Note*** | ***:*** | ***After Namaaz one can supplicate Allah Ta’laa in his own language.*** |

Tasbeeh-e-Hazrat Fatima Zahra (s.a.) (Rosary) and various other supplications are recited after Namaaz. A few are mentioned I here.

(1) Recite Tasbeeh-e-Hazrat Fatima (s.a.) i.e. **ALLAAHO AKBAR**[[27]](#footnote-27) 34 times, **ALHAMDO LILLAAH**[[28]](#footnote-28) 33 times, and **SUBHAANALLAAH**[[29]](#footnote-29) 33 times.

(2) Then recite:

ALLAAHUMMAHDENAA MIN I’NDEK, WAHFIZ A’LAYNAA MIN FAZLEK, WANSHUR A’LAYNAA MIN RAHMATEK, WA ANZIL A’LAYNAA MIN BARAKAATEK

### Translation

Oh Allah Guide us towards Thyself and bless us with Thy beneficence and surround us with Thy grace and shower Thy grace and blessing on us.

(3) The recite:

YAA MAN LAA YASHGHALOHU SAM-U’N AN SAM-I’N YAA MAN LAA YOGHALLETOHUSSAAELOON WA YAA MAN LAA YUBREMOHU ILHAAHUL MOLEHHEEN AZIQNI BARDA A’FWEKA WA MAGHFERATEKA WA HALAAWATA RAHMATEKA.

### Translation

O Allah! The speech of one does not distract Thee from the speech of the other. O the One! Who is not bewildered by the beseechers; O Ye! Who is not tired of wailing of needy; O Allah! make taste the pleasure of Thy Pardon, and forgiveness and the sweetness of Thy Mercy.

(4) Then recite:

ASTAGHFERUL LAAHAL LAZEE LAA ELAAHA ILLAA HOWAL HAYYUL QAYYUM ZULJALAALE WAL IKRAAME WA ATOOBO ELAYHE.

### Translation

I seek protection of Allah, there is no god but He, the living, Self Subsisting, the Glorious, the Gracious, and I turn to Him.

(5) Then recite

RAZEETO BILLAAHE RABBAN WA BE MOHAMMADIN NABIYYAN WA BILISLAAME DEENAN WA BIL QUR’AANE KETAABAN WA BIL KA’BATE QIBLATAN WA BE A’LIYYIN WALIYYAN WA IMAAMAN WA BIL HASANE WAL HUSAINE WA A’LI IBNIL HUSAIN WA MOHAMMAD IBNE A’LI WA JA’FAR IBNE MOHAMMAD WA MOOSABNE JA’FAR WA A’LI IBNE MOOSA WA MOHAMMAD IBNE A’LI WA A’LI IBNE MOHAMMAD WA HASAN IBNE A’LI WAL HUJJAT IBNIL HASAN ALAYHIS SALAAM AIMMATAN WA SAADATAN WA QAADATAN BEHIM ATAWALLAA WA MIN AADAAEHIM ATABARRAO ALLAAHUMMA INNEE RAZITO BEHIM A-IMMATAN FARZENEE LAHUM INNAKA A’LAA KULLE SHAY-IN QADEER.

### Translation

I am pleased (and happy) with Allah as my Cherisher, Muhammad (peace be upon him and his progeny) as my prophet, Islam as my faith, Holy Qur’an as my book, Ka’bah as my Qiblah, Ali (a.s.) as my leader and divine guide, Hasan (a.s.) and Husain (a.s.), Ali Ibnul Husain (a.s.), Muhammad Ibne Ali (a.s.), Ja’far Ibne Muhammad (a.s.), Moosa Ibne Ja’far (a.s.), Ali Ibne Moosa (a.s.), Muhammad Ibne Ali (a.s.), Ali Ibne Muhammad (a.s.), Hasan Ibne Ali (a.s.), Hujjat Ibne Hasan (a.t.f.s.) (peace be upon all of them) as my Imams (divine guides), Chiefs and Leaders. To them I am attached, and their enemies I hate. O Allah! I am happy and in accord with the Divine guides, so be happy and in accord with me; Indeed Thou art Powerful over all things.

# Mubtelaat-e-Namaaz

## (Actions which invalidate the Namaaz)

## The under mentioned Eleven things invalidate Namaaz

1. All those things and acts which invalidate Wuzoo, Ghusl or Tayammum, invalidate the Namaaz also whether these are done voluntarily or involuntarily or by mistake.

2. Any thing which disturbs the form of Namaaz, for example eating, drinking etc. or remaining silent for a considerable time whether intentionally or unintentionally.

3. Laughing.

4. Weeping intentionally for worldly affairs. (But weeping for Ahl-e-Bait (a.s.) is allowed).

5. Turning aside intentionally from Qibla.

6. Speaking intentionally (other than prayer or Holy Qur’an or Zikr of Allah).

7. Folding the hands intentionally without Taqayyah.

8. Saying Aameen after Surah Al hamd intentionally without Taqayyah.

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***“Aameen” is not a part of Surah “Al hamd” or Holy Qur’an. While reciting the Holy Qur’an in Namaaz any word which is not a part of Holy Qur’an should not be recited and BISMILLAAHIR RAHMAANIR RAHEEM is a part of every Surah so should not be left out.*** |

9. Adding or reducing any Waajib-e-Ghair Rukni intentionally.

10. Adding or reducing any Waajib-e-Rukn intentionally or unintentionally.

11. Shakkiyaat (Doubts) which make the Namaaz batil i.e. invalidate Namaaz (see topic of Shakkiyaat-e-Namaaz)

# Shakkiyaat-e-Namaaz

There are 21 kinds of doubts or Sakiyat. The under mentioned five of them are not reliable (Ghair Motaber)

(1) Doubting after the passing of the time of performing a particular act during Namaaz (as doubting during Sajdah whether one has performed Ruku or not).

(2) Having doubts after the completion of Namaaz.

(3) Doubting after the time has elapsed.

(4) Men of sceptical nature indulging in doubts. The person doubting thrice in one Namaaz (prayer) or doubting one after another in the three Namaaz (prayers) is considered as a person of excessive doubts.

(5) The doubt by Imam or Mamoom while one of them is sure. Provided Mamoom has not joined the Namaaz after the first Rak’at.

In all the above cases Namaaz is correct or valid.

## Eight kinds of doubts (shak) invalidate Namaaz (i.e. make the Namaaz batil)

### Doubt

(1) In two Rak’at Waajib Namaaz of morning or (two Rak’at Zuhr, Asr, Ishaa, during travelling and Id and Jumah Namaaz except Namaze Ehtiyat precautionary prayer),

(2) In three Rak’at Namaaz.

(3) In four Rak’at Namaaz in which the first Rak’at is included (e.g. whether it is first or second or it is first or third or fourth).

(4) In four Rak’at Namaaz before the second Sajdah provided the second Rak’at is included (doubting whether it is second; Rak’at or third Rak’at or fourth Rak’at).

(5) In four Rak’at Namaaz, when there is doubt between the second and the fifth Rak’at.

(6) In four Rak’at Namaaz if there is doubt between the third and the sixth Rak’at.

(7) Between fourth and sixth Rak’at.

(8) In number of Rak’ats when one is unable to remember how many Rak’ats are performed.

In all the above eight cases Namaaz is not correct. Therefore it is batil (Void) and the Namaaz should be started with fresh Niyyat.

## Eight types of Doubts which can be corrected and by which Namaaz is not Batil (void) – only in Namaaz of four Rak’ats

(1) Doubt during a four Rak’at Namaaz after both the Sajdahs whether it is second Rak’at or third Rak’at then consider it third Rakat and after completing the Namaaz perform one Rak’at by standing or two Rak’ats by sitting as Namaaz-e-Ehteyaat.

(2) If there is doubt after both the Sajdahs whether the Rak’at is second, third or fourth then consider it fourth; complete the Namaaz and then perform two Rak’ats by standing and two Rak’ats sitting as Namaaz-e-Ehteyaat.

(3) If there is doubt after performing both the Sajdahs whether the Rak’at is second or fourth then consider it fourth, complete the Namaaz and then perform two Rak’ats Namaaz by standing as Namaaz-e-Ehteyaat.

(4) If there is doubt at any stage whether the Rak’at is the third or the fourth Rak’at then consider if fourth and after completing the Namaaz perform one Rak’at by standing or two Rak’ats by sitting as Namaaz-e-Ehteyaat.

(5) While standing (Qeyaam) if there is doubt whether the Rak’at is third, fourth or fifth then sit down immediately and complete the Namaaz then perform two Rak’ats Namaaz standing and two Rak’ats sitting as Namaaz-e-Ehteyaat.

(6) While standing (Qeyaam) if there is doubt whether the Rak’at is the third or the fifth then sit down immediately, complete the Namaaz, and perform two Rak’ats by standing (and to be on the safe side perform Sajdah Shav twice).

(7) While standing (Qeyaam) if there is a doubt whether the Rak’at is fourth or fifth then sit down immediately, finish the Namaaz and perform one Rak’at of Namaaz (Ehteyaat) by standing or two Rak’ats by sitting and if the doubt takes place after both the Sajdahs then after completing the Namaaz one should perform two Sajdah-e-Sahv with Waajib Niyyat.

(8) While standing (Qeyaam) if there is doubt whether the Rak’at is the fifth or sixth then sit down immediately, finish the Namaaz and after that perform two Sajdah-e-Sahv with Waajib Niyyat.

### Explanation

If there is a doubt in Sunnat Namaaz then choose that Rak’at which would make the Namaaz valid i.e. if there is a doubt between second and third one should consider it as second, and if the doubt is between first and second then one should consider it as the second.

## Namaaz-e-Ehteyaat

After completing the main Namaaz without Azan and Iqama form Niyyat and after saying Takbir just recite Surah-e-Al hamd; and perform Ruku, Sujood, recite Tashahhud and Salaam like that of other Namaaz.

## Sahwiyaat (forgotten things in Namaaz)

Five things make Sajdah-e-Sahv Waajib.

(1) Talking by mistake in Namaaz (except reciting the Holy Qur’an or supplications i.e. Dua).

(2) Saying Salaam as **ASSALAAMO A’LAYNAA** or **ASSALAAMO ALAIKUM**, at a wrong place.

(3) Forgetting Tashahhud or any of its parts e.g. Salawat.

(4) Having doubts about fourth and fifth Rak’at (see Shakkiyaat-e-Namaaz).

(5) Forgetting one Sajdah.

### Explanation:

Through oversight increasing or decreasing any item in Namaaz, or standing or sitting at wrong place, makes Sajdah-e-Sahv necessary.

## Sajdah-e-Sahv

After completing Namaaz, if one has to perform Sajdah-e-Sahv for forgetting Tashahhud or one Sajdah then first of all one should re-perform the forgotten part and then with the Niyyat for what the Sajdah-e-Sahv is being done. Then one should say Takbir and go in Sajdah and say once **BISMILLAAHE WA BILLAAHE ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMAD**[[30]](#footnote-30) and lifting one’s head a little say Takbir again, and make second Sajdah in the same manner and then sitting one should recite short Tashahhud

ASH-HADO AN LAA ELAAHA ILLALLAAHO WA ASH-HADO ANNA MUHAMMADAR-RASOOLUL LAAHE ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMAD. ASSALAAMO ALAYKUM WA RAHMATULLAAHE WA BARAKAATOH.

(I bear witness that there is no God but Allah and I bear witness that Muhammad is the Messenger of Allah. O Allah! Send Thy blessings upon Muhammad and his Aal; Peace be upon you and (also) the mercy and blessings of Allah).

### Warning:

It is no use performing Namaaz afresh on account of the corrigible doubt occurred during Namaaz or any omission therein. In this case one should follow the rules governing Shakiyaat and Sahviy-yaat (doubts and other things) in order to validate Namaaz.

# Surah-Azaaem (Chapters in Holy Qur’an where Sajdah is Waajib)

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| ***1.*** | ***Alif Laam Meem Sajdah*** | ***(Part 21 Chapter 32)*** |
| ***2.*** | ***HaaMeem Sajdah*** | ***(Part 24 Chapter 41)*** |
| ***3.*** | ***Wan Najm*** | ***(Part 27 Chapter 53)*** |
| ***4.*** | ***Iqra Be Isme Rabbek*** | ***(Part 30 Chapter 96)*** |

When one recites the particular verse of Sajdah of these chapters or hears others reciting them, one should immediately perform Sajdah. It is not necessary but preferable to face Qibla and be taahir (clean) to perform this Sajdah.

## Dua-e-Sajdah

First have intention, “I am performing Sajdah-e-Holy Qur’an Majeed for seeking nearness to Allah and prostrate and say **SUBHAANALLAAHE** (3 times) or **SUBHAANA RABBEYAL AA’LAA WABEHAMDEHEE**. (Once) as usual in the Sajdah of Namaaz.

# Traveller’s Namaaz

During journey it is Waajib to leave out last two Rak’ats in Namaaz of 4 Rak’at (in Zuhr, Asr, Ishaa); the traveller should perform Namaaz Qasr i.e. two Rak’ats like morning Namaaz during journey. There are six conditions for it.

1. There should be the intention to travel eight farsakh or more, or to return within ten days after covering the distance of Four Farsakh. If the above distance or more than that is covered without prior intention, the Namaaz will not be Qasr. (Farsakh) = 3 Miles in Shariat[[31]](#footnote-31).

2. Should cross Hadd-e-Tarakhkhus.

3. Should not be a regular traveller, as employees of Railways or steamer, or businessmen, whose profession involves travelling.

4. Journey must be Mubah (lawful). It should not be unlawful (for the sake of sinning, committing crime etc.) The journey undertaken by a slave without the permission of his master, by a wife without the permission of her husband, an employee engaged in unlawful duties under his employer who is Unjust is not Mubah. To go for hunting (shikaar) or superfluous pursuits is not Mubah (lawful journey). Tra­velling for change of climate is Mubah and Namaaz will be Qasr.

5. During the Journey if a traveller reaches a place where he is doubtful about staying there for ten days, he can offer Qasr Namaaz. In this state of doubt he can go on performing Qasr Namaaz up to thirty days. After that he will have to offer full Namaaz as at home.

6. Should not have reached a place where he has stayed for six month as his homeland.

# (3) Namaaz-e-Jumah

In the absence of Imam (a.s.) Namaaz-e-Jumah is Waajib-e-Takheeri i.e. there is option to perform either Jumah or Zuhr; but it is Ahwat (safe) to perform both.

### Conditions of Namaaz-e-Jumah

(1) There cannot be two Namaaz-e-Jumah within the radius of one farsakh (3 miles). If there are two Namaaz-e-Jumah within such an area the one where Takbeeratul Ihram is recited first will be correct and the other will be Batil.

(2) To recite two Khutba’s which should contain of praise of Almighty Allah; Salwaat on Muhammad and Ale Muhammad, admonition and supplication for Salvation of Momineen, and one Surah (chapter) or one Ayat (verse).

(3) To offer it in congregation (Ba Jamaat Namaaz).

(4) For Jamaat i.e. congregation there should be at least 4 or 6 persons besides the Pesh Namaaz (one who leads the prayer).

It is Waajib on an adult (man who has attained age of puberty according to Shariat) and sane and free person. It is not Waajib on an aged man unable to walk, blind, sick and a traveller. However it is allowed if he likes to perform it.

### Time of the Prayer

Just after the noon, till the shadow of a given thing becomes equal to it.

### Method of Performing Namaaz-e-Jumah

Recite two sermons; then perform two Rak’at Namaaz. After the recitation of Surah Al-Hamd, it is desirable to recite Surah Jumah in the first Rak’at and Surah Munafeqoon in Second Rak’at.

### (4) Namaaz-e-Eidain (Eid Prayers)

In this period of Ghaibat of Imam Alaihis salam (Occultation of Imam Zamana) Eid prayer i.e. Namaaz-e-Eidul-Fitr (Ramzan Eid) and Namaaz-e-Eid-e-Qurbaan are Sunnat; it can be performed individually also, but to perform in congregation is more preferable. The Pesh Namaaz should recite two Khutbas (sermons) after prayer. The time of Namaaz is from the sun-rise till noon.

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| ***Note*** | ***:*** | ***Eid-e-Ramzan, 1st Shawwal i.e. Eidul Fitr, and Ide-e-Qurbaan 10th Zilhajja i.e. Eidul Azha.*** |

# (4) Mustahibat of Eid Day

It is Mustahab to:

(1) break fast with dates before Namaaz on the day of Id-ul-Fitr and with meat of Qurbani (Sacrifice) after Namaaz on the day of Eid-e-Qurbaan,

(2) to take bath (Ghusl) in morning before prayer and before Ghusl say: –

ALLAAHUMAMA EEMAANAN BEKA WA TASDEEQAN BE KETAABEKA WATTEBAAE SUNNAT-E-NABIYYEKA MOHAMMADIN ALAYHE WA AALEHI.

### Translation

Oh Allah, (I do this) with faith in Thee, and in confirmation of Thy Book and by following the way of The Holy Prophet (s.a.w.a.) Allah’s peace be on him and his; progeny.

And after Ghusl say:

ALLAAHUMMAJ-A’LHO KAFFAARATAN LE ZUNOOBEE WA TAH-HIR DEENEE ALLAAHUMMA AZHIB A’NID DANASA.

### Translation

O my God! Make this (act of mine) a compensation for my sins, purify faith. O My God! Remove my all impurity.

Do not take bath under the sky. Put on clean clothes and apply perfume. Recite Ziarat-e-Hazrat Imam Husain (a.s.).

## Method of Namaaz-e-Eid

Niyyat i.e. intention “I perform Namaaz of (mention the name of Namaaz) two Rak’at Qurbatan elallaah (for nearness to Allah), After Niyyat say “**ALLAAHO AKBAR**” and recite Surah Al hamd and after it any Surah but it is preferable to recite Surah Sabbehisma Rabbekal A-a’laa (Chapter 87) in the first Rak’at, then say **ALLAAHO AKBAR** and raising your hands recite the following Qunoot:

## Dua-e-Qunoot of Eidain

ALLAAHUMMA AHLAL KIBREYAAE WAL A’ZAMATE WA AHLAL JOODE WAL JABAROOT, WA AHLAL A’FWE WAR RAHMAH, WA AHLAT TAQWAA WAL MAGHFERATE AS-ALOKA BEHAQQE HAAZAL YAWMIL LAZEE JA-A’LTAHOO LIL MUSLEMEENA E’EDAWN, WA LEMUHAM­MADIN SALLALLAAHO A’LAYHE WA AALEHI ZOOKHRAWN WA KARAAMATAWN WA SHARAFAWN WA MAZEEDAA, AN TOSALLEYA A’LAA MOHAMMADIN WA AALE MOHAMMADIN WA AN TUDKHELANEE FEE KULLE KHAYRIN ADKHALTA FEEHE MUHAMMADAN WA AALE MOHAMMADIN WA AN TOOKHREJANI MIN KULLE SOO-IN AKHRAJTA MINHO MUHAMMADAN WA AALE MOHAMMADIN SALAWAATOKA A’LAYHE WA A’LAYHIM AJMA-E’EN. ALLAHOOMMA INNEE AS-ALOKA KHAYRA MAA SA-A-LAKA BEHI E’BAADOKAS SAALEHOON WA A’OOZO BEKA MIMMASTA-A’ZA MINHO E’BAADOKAL MOOKHLESOON.

### Translation

Oh Allah! All Great and All Glorious All Generous and Almighty All Forgiving and All Gracious! All protecting and pardoning! I ask of Thee by this Day, the Day which Thou have made as the Day of Bid for Muslims and as a great Treasure, Piety and Blessing for Muhammad (s.a.) and Aal-e-Muhammad (a.s.). Shower Thy Blessings on Muhammad (s.a.) and Aal-e-Muhammad (a.s.). Include us in all the goodness in which Thou hast included Muhammad (s.a.) and Aal-e-Muhammad (a.s.) Safeguard us from all those vices, from which Thou hast kept away Muhammad (s.a.w.a.) and Aal-e-Muhammad (a.s.) Thy Blessing on him and all of them. Oh Allah? I ask of Thee for Welfare, the Welfare that had been asked for by Thy Pious slaves and ask for Thy shelter from all those things from which Thy Pious slaves had sought shelter.

After finishing it say **ALLAAHO AKBAR** and recite the same Qunoot; repeat five times with five Allaho Akbar. After fifth time perform Ruku and Sajdah and after completing first Rak’at stand reciting **BEHAWLIL LAAHE WA QUWWATEHI AQOOMO WA AQ’UD** for second Rak’at. In second Rak’at it is preferable to recite Surah Wash Shamse Wa Zohaaha (Ch. 91) after Al hamd and recite above mentioned qunoot four times instead of five and then perform Ruku, Sajdah, Tashahhud and Salaam as usual. Namaaz Eidul Fitr and Namaaz-e-Eid Qurbaan both are performed in the same way.

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| ***Note*** | ***:*** | ***If prayer is offered in congregation Mamoom need not recite the Surah, but they must recite Qunoot and other Zikr.*** |

# (5) Namaaz-e-Mayyit

Refer Ahkame Mayyit in this Book.

# (6) Namaaz-e-Aayaat

On the eve of appearance of any phenomenon which is fearful and signifies the wrath of Allah e.g. eclipse, earthquake etc. offering the Namaaz-e-Aayaat is obligatory.

## Time of the Prayer

### (1) Eclipse

The time of Namaaz begins with the beginning of eclipse and continues till the end. But it is safe to finish the prayer before the sun or moon starts becoming bright again.

### (2) Earthquake etc.

The time begins with the commencement of the phenomenon and the prayer should be offered as soon as possible after the phenomenon is over.

## Tarkeeb-e-Namaaz (Method of the Namaaz)

First intention i.e. “I am praying Waajib Namaaz for eclipse or earthquake (according to the occasion) for seeking nearness to God”, then say Takbirat-ul-Ehraam i.e. **ALLAHO AKBAR** and recite Surah-e-Al hamd and other Surah and perform Ruku. After Ruku stand erect without saying “**SAME-A’LLAAHO LEMAN HAMEDAH**” performs another Ruku again. Repeat it five times and while standing after fifth Ruku say “**SAME-A’LLAAHO LEMAN HAMEDAH**”. Then perform two Sajdah as usual and then stand up for second Rak’at and perform it likewise and after two Sajdah recite Tashahhud and Salaam and conclude the Namaaz. It is Mustaheb to recite Qunoot before Second Ruku

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| Note | : | Qaza of these Namaaz are wajib. |

# (7) Namaaz-e-Istejaar (Namaaz-e-Ijara)

1. It is permissible to pray the Qaza Namaaz of dead person on compensation (wages) or ask other person to pray on behalf of the dead person on wages.

2. After receiving compensation it is Waajib to offer prayers undertaken,

# (8) Namaaz-e-Waaledain (Parent’s Namaaz)

It is Waajib for the eldest son to offer the Qaza Namaaz of his father, which he did not perform during the sinking condition before death. It is safe (Ahwat) to pray all the Qaza Namaaz of his dead father and mother. Their Qaza Fast (Rozah) may also be observed or some other person be requested to perform on their behalf on compensation.

# (9) Namaaz-e-Qasam (Oath)

If any body takes an oath to perform a particular number of Namaaz it is Waajib for him to fulfill it and pay Kaffara (expiation) if he does not comply with his oath.

## Eight conditions of a Valid Oath

1. The person should be Baaligh (adult according to Shariat).

2. Should solemnly take oath with the name of Allah as “Wallaah”, “Billaah” etc.

3. Should be sane.

4. Should have intention.

5. Should be free (not under duress).

6. The act or thing should be physically possible for him.

7. The oath should be meant for future.

8. The oath taken should be for avoiding any Haraam or Makrooh (undersirable) deed, or performing Waajib Sunnat or desirable one.

## Kaffara-e-Qasam (The compensation in case of nonfulfillment of the oath)

1. To free a slave, or

2. To feed ten poor people.

If one can not fulfill either of the conditions then,

3. To keep three fasts.

# (10) Namaaz-e-Nazr (Vow) Eight Conditions.

1. The particular “seegha” (words) should be used for Nazr “**LILLAAHE A’LAYYA KAZAA**” (for the sake of Allah, it is Waajib for me.)

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| ***Note*** | ***:*** | ***Instead of the Arabic wording one can use any language.*** |

2. The person should be sane and adult.

3. Should make Nazr voluntarily.

4. Should form intention.

5. Should be Qurbatan-elal laah, for nearness to Allah.

6. The slave or maid should take permission from her master. It is safe (Ahwat) for son and wife to take the permission of his father or her husband respectively.

7. The thing for which Nazr is made should be physically possible.

8. The aim and object of the Nazr should be either the Ibadat of Allah or performing a desirable act, or it should be to give up any Haraam or undesirable thing. If any body makes Nazr in these words, “If Allah blesses me with a child, I will offer two Rak’at Namaaz,” then it is Waajib for the person to offer Namaaz when his Nazr is fulfilled.

# (11) Namaaz-e-Ahd (Prayer of Promise)

If any person promises as, “I promise Allah to offer two Rak’at Namaaz when I recover from the illness then it is Waajib to offer two Rak’at Namaaz after recovery. In case of nonfulfillment of promise one should pay kaffarah, as it is mentioned in the case of Kaffara-e-Qasam.

# (12) Namaaz-e-Tawaaf of Kaabah

It is Waajib to perform two Rak’at Namaaz at Maqaam-e-Ibrahim after performing the Waajib Haj. It is safe (Ahwat) to pray behind Maqaam-e-Ibrahim which is commonly considered nearer to it.

# Namaaz-e-Qaza (Lapsed prayers)

Qaza Namaaz means the Waajib Namaaz which has not been performed in the prescribed time.

Negligence for years in performing the Qaza Namaaz on the part of a person is tantamount of the under-estimation of the value of Namaaz. The Holy Prophet (s.a.w.a.) and his purified successors (Aimma-e-Maasumeen a.s.) while departing from this world have always declared in their will “the person who has trifled prayers will neither avail of our intercession nor he will be with us”. Therefore, it is Waajib for a person to perform all his daily prayers (except Eid and Jumah prayer) which have lapsed.

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| ***Note*** | ***:*** | ***(1) It is necessary to observe sequence of order in performing Qaza daily Namaaz. The first unperformed should be performed first. If one fails to remember which is the first lapsed Namaaz then it is not Waajib to observe the order. But to be on safe side one should perform twenty five Namaaz (prayers) in the following manner. Begin with Zuhr and end with Subh, next with Asr and end with Zuhr again begin with Mughrib and ending with” Asr, again begin with Ishaa and end with Mughrib, again begin with Subh and end with Ishaa; lastly beginning with Zuhr one should continue this sequence of order.*** |
|  |  | ***(2) Qaza prayers during journey which are Qasr should be performed accordingly a Qasr. If one does not remember the sequence of Qasr Namaaz and the Namaaz at home then the order of sequence is not applicable.*** |
|  |  | ***(3) There is no sequence of order in any other Qaza Namaaz except the Qaza of daily prayers.*** |

# Sunnat Namaaz (Optional Prayers)

Sunnati prayers (Namaaz) are many but the under mentioned twenty are important.

## 1. Nawafil of daily prayers

The Holy Prophet (s.a.w.a.) says,

“The person who does not offer Nawafil prayers will be gathered on the Day of Judgement with those who have destroyed his sanctity.”

Allama Majlisee (a.r.) has written that Nawafil bring the daily obligatory prayers to completion and perfection. It is the sign of the Momeen to perform fifty one Rak’at of Waajib and Nawafil Namaaz in the whole day and night. The details of daily Waajib Namaaz have been already given in the relevant sec­tion. Nawafil are thirty four Rak’ats as stated below:

Zuhr Nawafil 8 Rak’at to be performed before Zuhr Namaaz. Asr Nawafil 8 Rak’at to be performed before Asr Namaaz. Maghrib Nawafil 4 Rak’at to be performed after Maghrib Namaaz. Ishaa Nawafil 2 Rak’ats to be performed after Ishaa prayer in sitting posture or 1 Rak’at in standing posture.

## Namaaz Tahajjud:

8 Rak’at to be performed from beginning of midnight up to the beginning of the time of such prayer.

### Namaz-e-Shafa:

2 Rak’at to be performed after Namaaz-e-Tahajjud.

### Namaaz-e-Vatr:

1 Rak’at to be performed after Namaaz-e-Shafa.

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| ***Note*** | ***:*** | ***These 11 Rak’at prayers is called Namaaz-e-Shab. [See Appendix at the end of the book]*** |

## Subh Nawafil:

2 Rak’at to be performed before the Morning Prayer when the time of Morning Prayer begins.

The details about these prayers and the supplications are given in Jami-e-Abbasi and other similar books of prayers and supplications.

## (2) Namaaz-e-Ghufela:

2 Rak’at between Mughrib and Ishaa prayers.

## (3) Namaaz-e-Tauba:

2 Rak’at (like Morning Prayer) after reciting Dua-e-Tauba.

## (4) Namaaz-e-Neema-e-Rajab:

On the night of 16th Rajah 30 Rak’at Namaaz, in every Rak’at after Al hamd recite Surah Ikhlas Ch. 112, 15 times.

## (5) Namaaz-e-Neema-e-Shaban:

On the night of 15th Shaban 4 Rak’at Namaaz: in each Rak’at recite Surah Qulhuwallah 100 times after Al hamd.

## (6) Nawafil-e-Ramzan:

Total 1000 Rak’at during the whole month of Ramzan. Refer Zad-ul-Maad by Allama Majlisee.

## (7) Namaaz-e-Shabe-Eid-e-Ramzan (Eidul Fitr):

On Ramzan Eid night 2 Rak’at Namaaz. In the first Rak’at recite Surah Qul-huwallah 1000 times and in second Rak’at one time after Al hamd.

## (8) Namaaz-e-Ziarat:

2 Rak’at Namaaz after recitation of Ziarat of any of the fourteen Maasumeen.

## (9) Namaaz-e-Yawm-e-Mab’as:

On 27th Rajab 12 Rak’at Namaaz like Morning Prayer.

## (10) Namaaz-e-Yawm-e-Eid-e-Ghadeer:

On the 18th Zilhajj 2 Rak’at Namaaz half an hour before exact noon (i.e. before the sun passes the meridian line which means Zawal-e-Aaftaab). In each Rak’at recite 10 times Surah Qul-howallah and 10 times Surah Inna Anzalna and 10 times Ayatul Kursi after Al hamd.

## (11) Namaaz-e-Yawm-e-Mubaahela:

On 24th Zilhajj 2 Rak’at like Namaaz-e-Yowm-e Ghadeer.

## (12) Namaaz-e-Yawm-e-Ashura:

4 Rak’at for details see Zad-ul-Maad of Allama Majlisi and other similar books as Mafaatihul Jinan etc.

## (13) Namaaz-e-Hadya-e-Mayyit:

2 Rak’at Namaaz is performed on the first night of the burial of a person. In the first Rak’at recite Ayatul Kursi once after Al hamd and in Second Rak’at Surah Qadr 10 times after Al hamd and after completing Namaaz, say, “**ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMAD WAB-A’S SAWAABAHAA ELAA QABRE**”[[32]](#footnote-32) ***(O Allah send Thy blessing on Muhammad and Aale Muhammad, and convey the reward of this prayer to the grave of so and so.)***

## (14) Namaaz on the first of the Lunar Month:

On the first of every month 2 Rak’at Namaaz. In the first Rak’at recite Surah Qul huwallah 30 times after Al hamd and in the second Rak’at Surah Ina Anzalna 30 times after Al hamd.

## (15) Namaaz-e-Hazrat Rasool-e-khuda (s.a.w.a.):

2 Rak’at. In every Rak’at (1) recite Surah Inna Anzal-naho 15 times after Al hamd and (2) retie Surah Qadr 15 times in every Rukoo and after raising head from Rukoo and in every Sajdah and raising head from Sajdah. Before this recitation essential zikre Rukoo and Sajdah be recited.

## (16) Namaaz-e-Hazrat Amirul Momineen (a.s.):

4 Rak’at. In every Rak’at recite Surah Qulhuwalla 50 times after Al hamd.

## (17) Namaaz-e-Hazrat Fatima (a.s.):

2 Rak’at, Recite in 1st Rak’at Surah Qadr 100 times after Al hamd; and in the 2nd Rak’at Surah-e-Qulhowallah 100 times after Al hamd.

## (18) Namaaz-e-Hazrat Ja’far Tayyaar:

4 Rak’at recite Surah-e-Zilzal (Ch: 99) after Al hamd in 1st Rak’at, Surah-e-Aadiyaat (Ch: 100) after Al hamd in 2nd Rak’at, Surah-e-Nasr (Ch: 110) after Al hamd in 3rd Rak'at and in 4th Rak’at Surah-e-Qulhuwallah (Ch: 112) after Al hamd, then recite Tasbiyat-e-Arba, “**SUBHAANAL LAAHE WALHAMDO LILLAAHE WA LAA ELAAHA ILLAL LAAHO WAL LAAHO AKBAR**” 15 times before Ruku, 10 times in Ruku, 10 times after raising head from Ruku, 10 times in each Sajdah and 10 times after raising head from Sajdah, total 300 times in 4 Rak’at, Recite this Namaaz once daily or weekly or monthly or at least once in a year.[[33]](#footnote-33)

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***The prayers 15 to 18 are usually performed on Friday before noon.*** |

## (19) Namaaz-e-Waqt-e-Safar (prayer before Journey):

2 Rak’at like Morning Prayer and after prayer say:

ALLAAHUMMA INNEE ASTAWDEOKA NAFSEE WA AHLEE WA MAALEE WA DEENEE WA DUNYAAEE WA KHAWAATEEME AMALI.

## (20) Namaaz-e-Talab-e-Baraan (Prayer for rain):

When there is scarcity of rain all persons, men, women, old, young and children with their animals, (cows, buffaloes, goats) should go to the near forest or desert and when the sun has risen a little high pray like Bid prayer in congregation and supplicate for the rainfall.

### Explanation:

(1) In every Sunnat Namaaz recite Salaam after two Rak’ats and complete it, e.g. if it is 4 Rak’at Namaaz or six or more then divide it into units of two Rak’ats.

(2) Sunnati Namaaz can be recited by sitting.

(3) If specified Suras of Sunnati Namaaz are not by heart then these can be recited from Holy Qur’an or any paper where these are written.

(4) Except for those prayers for which any Suras are specifically mentioned, in other Sunnati prayers the second Surah can be omitted.

# Namaaz-e-Jamaat (Congregational Prayer)

Prayer in Jamaat (assembly) has been greatly emphasised by the Holy Prophet (s.a.w.a.) and Aimma-e-Maasumeen (a.s.). Every person has been warned not to avoid Namaaz-e-Jamaat. The Namaaz of a person, who has avoided the Namaaz-e-Jamaat without any fair reason, is not accepted by Allah. Though Gheebat (backbiting) is not permissible, yet it is permissible in the case of a person who does not attend Namaaz-e-Jamaat. It is Waajib to keep aloof from him. He should be brought before the Imam of Muslims and warned. If he does not attend the Namaaz-e-Jamaat even after warning his house should be burnt.

There is excessive reward for congregational prayers. If two persons are in the congregational prayers, then God rewards each person for its single Rak’at with the blessings of 150 prayers (Namaaz). If three persons are present then they are rewarded with the blessings of 600 prayers. If there are four, they get the reward of 1200 and if they are five, of 2,400 if six, of 4,800, if seven, of 9,600, eight, of 10,200, nine, of 38,400. ten, of 76,800 and when there are more than ten persons they are rewarded so generously that, if the seas of earth and sky become ink, and the trees be made into pens, and the Jinn and Human beings be the writers, even then they cannot write the reward of even one Rak’at. Besides the reward of the next world, there are many worldly advantages also of the congregational prayers.

### Explanation:

(1) Jamaat is Waajib in Namaaz-e-Jumah. In Bid Namaaz also it is Waajib when other conditions are present.

(2) Except the above Namaaz in all Waajib Namaaz Jamaat is Sunnat but for daily Namaaz it is Sunnat-e-Muvakkedah (strongly emphasised).

(3) In Sunnati Namaaz, Jamaat is Haraam (prohibited) except in:

(a) Namaaz for rainfall,

(b) Namaze Ghadeer;

(c) Namaze Mayyit of the body less than six years old.

(4) If some one has offered his prayers individually then with a view to obtain more Sawaab, one can offer the same Namaaz with the congregation, or even can lead the congregation for the same prayer.

## Strength of Jamaat

Minimum strength of the Jamaat is one Imam (leader) and one Mamoom (follower) except in Namaaz-e-Jumah. That one follower can be a boy who is normally able to discriminate between good and bad.

## Conditions for Imam-e-Jamaat

The Imam-e-Jamaat should be:

1. Adult.

2. Sane,

3. Momeen – Isna Ashari,

4. Male (a woman can be the Imam of women),

5. Legitimate by birth,

6. Equipped with necessary knowledge about religious problems that is usually required,

7. Adil (Just); it means that he performs Waajibat and does not commit any Haraam. It is necessary that he should avoid undignified acts, e.g. walking bare headed on the road etc. It is Makrooh (undesirable) to have blind or leper Imam. When Mamoomeen (followers) are with Wuzoo, it is desirable that Imam (leader) has not Tayammum instead of Wuzoo.

8. The Imam should pronounce every word of Al hamd and other Suras of the Holy Qur’an correctly; i.e. his Qirat should be correct.

9. The Imam should lead the prayer standing when Mamoon can offer the same standing.

## Conditions for Jamaat

1. The Mamoom should stand behind or by the side of Imam.

2. The standing place of Imam should not be higher than one span from the standing place of Mamoom. However it is allowed if the Mamoom’s place of standing is higher than the Imam’s.

3. Except the row of the persons offering prayers, there should not be any curtain or similar bar between Imam and Mamoom, which prevents the other mamoom from seeing Imam or other mamoom. It is allowed to keep such a bar when the women offer prayers behind a man.

4. The Imam should be single (There can not be two Imams).

5. The place of Sajdah (Prostration) of the Mamoom should not be normally far from the place of standing of the Imam or the row which is standing behind him; the distance should not exceed more than one step.

6. The Mamoom in the congregation should have definite idea about the Imam.

7. If Imam and Mamoom say Takbiratul Ehraam at one and the same time, then Mamoom’s following the Imam is nullified.

8. Mamooms should have a definite intention to pray with Jamaat.

9. The Mamoom should follow the Imam in all actions of Namaaz in such a manner that the form of following is maintained.

10. The category of prayer of Imam and Mamoom should be the same. It is Ahwat that during the daily five times prayer the Mamoom should not perform Namaze Aayaat or Eid.

### Explanation:

The Mamoom should stand behind or by the side of Imam and resolve in his mind, “I am praying…[[34]](#footnote-34) in the guidance of this Imam[[35]](#footnote-35) Qurbatan elallaah (seeking nearness to God). The Mamoom should listen to the recitation of Al hamd and other Suras by Imam silently in the prayers in which the Suras are recited loudly but in other prayers in which Imam recites the Suras in whisper for the Mamoom it is desirable to recite constantly “**SUBHAANALLAAH**”, etc. Except Al hamd and the other suras, the Mamoom should recite Tasbihaat-e-Arba’ (in 3rd and 4th Rak’at) Zikr-e-Ruku, Zikr-e-Sajdah, Tashahhud and Salaam etc. himself. It is not Waajib to follow the Imam in Aqwal (recitation of words) except Tak-biratul Ihram but it is Waajib to follow in Afaal (actions) of Imam.

## Method of Joining Jamaat

1. From the first Qeyaam (standing) of the Imam till he has raised his head from Ruku, a Mamoom can join the Jamat at any stage and that will be his one Rak’at.

2. If Mamoom joins the Imam in his second Rak’at it will be the first Rak’at of Mamoom. Therefore, the Mamoom should recite Tasahud in his second Rak’at and after the recitation of Salaam by Imam, the remaining any number of Rak’at should be performed by the Mamoom individually. Similarly if the Mamoom joins in the third or fourth Rak’at of Imam he should recite Takbiratul Ihram, Al hamd and the other Surah in whisper. In case before the end of recitation, the Imam performs Ruku then Mamoom should discontinue recitation and join in Ruku with Imam.

3. The Mamoom is free to resolve for the individual performance of Namaaz at any time during the Jamaat prayer but as a matter of precaution one should not make such intention before Ruku.

4. If during the recitation of Al hamd and a Surah by Imam the Mamoom changes his intention to perform individually, he can do so but the remaining part of the recitation has to be completed by mamoom himself. It is safe but as a precaution (Ihtiyath) Mamoom should recite the Al hamd and the Surah from the beginning.

# Orders Relating to Dead

When the death hour of the man approaches near he should be made to lie flat facing towards Qibla, and to make him confess his faith in Allah, Mohammad the Holy Prophet (s.a.w.a.) and the twelve Imams. It is Sunnat to read Surah-e-Yaseen Mubarak (Ch. XXXVI) Ayatul Kursi (Ch. II vs. 1551157) Dua Adeela and other Duas near him.

## Ghusl-e-Mayyit (Washing of Dead Body)

It is Waajib to wash the dead body of a Momeen man and woman or any bone or the part of body comprised of the bone and flesh together, cut out from the person’s body or the dead child born due to abortion after the pregnancy period of 4 month or more.

It is Waajib to wash the dead firstly with Aab-e-Sidr i.e. water mixed with berry leaves, secondly with Aab-e-Kaafoor i.e. water mixed with camphor, thirdly with Aab-e-Khaalis i.e. plain water.

## Method of Ghusl

First clean the dead body from the Najaasat (and those matters which prevent water reaching the body). Then intend, “We are washing this mayyit with Aab-e-Sidr (water mixed with berry leaves) Qurbatan ilallah (for the sake of nearness to Allah)” Then wash the dead body with the water mixed with small quantity of berry leaves (Beri ki patti). First wash the head and the neck, then wash the right side of the body from neck to the toes of the right foot; repeat it in the same manner for the left side of the body from neck to the toes of the left foot. While washing each side include the private parts also. Next wash it with the water mixed with camphor (Kaafoor) and form the intention of washing with the camphor water Qurbatan elallaah. Third time wash it with the pure water and form the intention of washing with the pure water Qurbatan elallaah. The method of washing is similar in all these three cases.

### Explanation:

The water of Ghusl (bath) should be Paak and Mubah, the Sidr (beri ki patti) and kaafoor, the place of bathing and the utensils should be Mubah (i.e. lawfully obtained)

The dead body of the man should be washed by a man and the dead body of a woman by a woman; but in the following cases a man can give bath to a dead body of a woman and a woman to the dead body of a man:

1. Husband and wife.

2. Master and the slave girl.

3. Relatives on the grounds of consanguinity or fosterage such as mother and son, father and daughter; brother and sister; (in dire necessity when the proper person is not available).

4. The boy or girl of three years.

### Explanation:

The person who gives the bath to the dead body should be sane, Momeen and major.

## Hunoot

After giving bath, it is Waajib that camphor (Kafoor) be rubbed on the seven parts of the body which are used while performing Sajdah i.e. forehead, two palms of hands, two knees and two big toes of the feet.

## Waajib Kafan (Shroud)

It is Waajib to use three clothes for the dead body of a man and woman: (1) Pairahan (2) Lungi (3) Chadar.

## Sunnati Kafan

For man: (1) Raan Pech, (2) Amaamah (4) Burde Yamaani.

For woman: (1) Raan Pech, (2) Seenaband, (3) Maqnaa. (4) Burd-e-Yamaani.

It is also Sunnat to use fine and costly cotton cloth for the kafan upon which the Holy Qur’an, names of fourteen Masoomeens (a.s.), the faith, the name of the dead person and his father’s name are written with Khake-Paak (i.e. the clay of Karbala).

### Warning:

The kafan should be Paak and Mubah. It should not be very thin and transparent. Nor it should be made of silk or golden threads, fur or hide of the animal whose meat is Haraam. Even the fur and hide of halal animal also are not allowed as a matter of precaution.

## Jareedatain (Two green twigs or sticks)

It is Sunnat to cover two fresh sticks of date tree or plum tree or pomegranate tree or any other green tree (when none of the above three is available respectively) with the cotton. Then keep one of them inside the kafan attaching to the right side of the body from collar bone, below the armpit to the waist. The other stick should be kept on the left side in the armpit over the pairahan. Both sticks should be about a foot and a half.

## Namaaz-e-Mayyit (i.e. prayer of the dead body for a person) is Waajib

In this Namaaz there are only five takbirs and five dua. Keep the Janazah (Coffin) in such a way that the face of the dead body is in the direction of the sky and the head on the right side of the person who is performing the Namaaz. It is Mustahab (desirable) that the person while performing Namaaz should be near the Janazah. He should stand in front of the waist of the dead body of the man, or of the chest in case the dead body is of a woman and then form intention of Namaaz – “I pray on this dead, which is Waajib, Qurbatan ilallah (for the sake of nearness to Allah,” And say Takbir, Allah o Akbar and recite:

Recite the following after the above said first Takbeer:

ASHHADO AN LAA ELAAHA ILLALLAAHO WAHDAHU LAA SHAREEKA LAHU ELAAHAN WAAHEDAN SAMADAN FARDAN WITRAN HAYYAN QAYYOOMAN DAA-EMAN ABADAN LAM YATTAKHIZ SAAHEBATAN WA LAA WALADAN WA ASHHADO ANNA MOHAMMADAN ABDOHU WA RASOOLOHU ARSALAHU BIL-HODA WA DEENIL-HAQQE LE YUZHERAHU A’LAD DEENE KULLEHI WA LAW KAREHAL MUSHREKOON.

### Translation:

I bear witness that there is no God but Allah, Who is One and no one is His partner, Allah, the One, The Eternal, Unique, Unparallel, Ever living and Self-subsisting Everlasting Sustainer. He has neither wife nor son. And I bear witness that Muhammad (s.a.w.a.) is His slave, and His Messenger, (Allah) has sent him with guidance and the religion of Truth that He may prevail it over all other religions, though the polytheists may detest it.

Then say second Takbeer and recite: –

ALLAAHUMMA SALLE A’LAA MOHAMMADAN WA AALE MOHAMMADIN KA-AFZALE MAA SAL-LAYTA WA BAARAKTA WA TARAHHAMTA A’LAA IBRAHEEMA WA AALE IBRAHEEMA INNAKA HAMEEDUM MAJEEDUN WA SALLE A’LAA JAMEE-I’L AMBEYAAE WAL-MURSALEEN.

### Translation:

“O Allah! Send Thy blessings on Muhammad and Aale Muhammad as Thou hast sent Thy blessings grace any mercy to Ibraheem and the descendants of Ibraheem. Verily Thou art the most Highly Praised and the most Exalted. And send Thy blessings on all the prophets and messengers.

Then say third Takbeer and recite:

ALLAAHUMMAGHFIR LIL-MOMENEENA WAL-MOMENAATE WAL-MUSLEMEENA WAL-MUSLEMAATE AL-AHYAAE MIN-HUM WAL-AMWAATE TAABE’ ALLAAHUMMA BAYNANAA WA BAYNAHUM BIL-KHAYRAATE INNAKA MOJEEBUD DA’WAATE INNAKA A’LAA KULLE SHAY-IN QADEER.

### Translation:

O Allah! Grant pardon to faithful male and female and the Muslim male and female those of them who are alive and those who are dead. Be generous to us and to them. Verily Thou art the Acceptor of Entreaties. Verily Thou art the All-Powerful over everything.

Then say fourth Takbeer and recite:

ALLAAHUMMA INNA HAAZA A’BDOKA WABNO A’BDEKA WABNO AMATEKA NAZALA BEKA WABNO ANTA KHAYRO MANZOOLIN BEHEE ALLAAHUMMA QAD QABAZTA ROOHAHOO ELAYKA WA QADIHTA-AJA ELAA RAHMATEKA WA ANTA GHANIYYUN A’N AZAABEHEE ALAAHUMMA INNA LAA NA’LAMO MINHO ILLA KHAYRAN WA ANTA A’ALAMO BEHI MINNAA ALLAAHUMMA IN KAANA MOHSENAN FAZID FEE EHSAANEHI WA IN KAANA MOSEE-AN FATAJAWAZ ANHO.

### Translation:

Oh Allah! This (corpse) is Thy slave, son of Thy slave, son of Thy Maid Slave. This has come to Thy (court) and Thy (court) is the Court of Goodness. Oh Allah! Thou hast taken away his soul towards Thee and he is dependent on Thy Mercy. Thou art Independent of his punishment. Oh Allah! We have not seen any thing in him except goodness, and Thou knowest more than we. Oh Allah! If he was benevolent then increase in his benevolence and if he was an offending one then forgive his offence.

And if it is woman’s corpse recite the above fourth Dua in the following form:

ALLAAHUMMA INNA HAAZEHEE AMATOKA WABNATO A’BDEKA WABNATO AMATEKA NAZALAT BEKA WA ANTA KHAYRO MANZOOLIN BEHEE. ALLAAHUMMA QAD QABAZTA ROOHAHAA ELAYKA WA QADIHTAAJAT ELAA RAHMATE­KA WA ANTA GHANIYYUN AN A’ZAABEHAA ALLAAHUMMA INNAA LAA NA’LAMO MINHAA ILLAA KHAYRAN WA ANTA A-A’LAMO BEHAA MINNAA. ALLAAHUMMA IN KAANAT MOHSENATAN FAZID FEE EHSAANEHAA WA IN KAANAT MUSEE-ATAN FATAJAAWAZ A’NHAA.

### Translation:

For a woman use feminine gender instead of masculine gender in the above prayer

And if it is a corpse of a child whose parents are Momeen (faithful), then recite the following Dua:

ALLAAHUMMALHO LE-ABAWAYHE WA LANAA SALFAN FARATAN WA AJRAN.

### Translation:

Oh Allah! Make this child a cause of anticipated treasure and reward for these parents, and all of us.

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***If the parents of the child are not Momeen then no supplication will be offered for the parents.*** |

Then say fifth (last) Takbeer and finish the prayer. It is desirable to recite the following verse:

RABBANAA AATENAA FIDDUNYA HASANATANW WA FIL-AAKHERATE HASANATANW WAQENAA A’ZAABAN NAAR.

### Translation:

O, our Lord! Bestow upon us good in this world, and good in the Hereafter, and protect us from the Punishment of the Fire.

## Explanation:

(1) If the dead person is less than six years old; his or her Namaaz-e-Mayyit is Sunnat.

(2) In case of abortion after full 4 months the foetus be given bath, hunoot and kafan in the same manner as mentioned above and be buried. If it is less than 4 months it should be covered in the cloth and buried which is Waajib.

(3) For offering of Namaaz-e-Mayyit removal of Najaasat or Wuzu or Ghusl or Tayammum is not an essential condition.

## Burial is Waajib

1. The land for burial should be Mubah.

2. The grave should be dug so deep that the dead body can be safe from the carnivorous animals and the bad smell of the body might not spread. It is Sunnat to dig the grave up to the depth of the man’s neck.

3. Keep the dead body in the grave turning it towards the right side and facing Qibla. A woman’s dead body should be laid down in the grave by her husband or mahram (i.e. the person with whom marriage is forbidden on the basis of consanguinity or fosterage. Details are given in the relevant section). It is maknooh for the father to lay down his son’s dead body in the grave. It is Sunnat to open the knots of the kafan and recite Talqeen by moving the shoulders of the dead body.

# Namaaz-e-Wahshat

Namaaz-e-Shab-e-Dafn, Namaaz-e-Lailatuddafn or Namaaz-e-Hadya-e-Mayyit are synonyms

This is a Mustahab Namaaz which is highly rewardable to the deceased person.

This Namaaz (Prayer) like the Morning Prayer consists of two Rak’ats and is offered on the day of burial, between the Maghrib and Ishaa prayers, or can be offered at any time during the same night, after Ishaa prayer.

### Niyyat:

I offer two Rak’ats Namaaz-e-Hadya-e-Mayyit for so and so son/daughter of Mr. so and so Qurbatan elallaah (for the pleasure of Allah and the ultimate end in view).

### Namaaz:

In the first Rak’at recite Surah Al hamd and then Aayatul Kursi up to Feehaa Khaledoon and then perform the Rukoo (being with hands on knees) and the two Sajdah (touching the ground with forehead). In the second Rak’at after recitation of Surah Al hamd recite Surah Al qadr ten times every-time beginning with Bismillah and then recite Qunoot and perform Rukoo and two Sajdahs and do the rest as in the morning prayer. When the Namaaz is over, say

ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMED WAB-AS SAWAABA HATAYNIR RAK’ATAYNE ELAA QABRE

so and so son/daughter of Mr. so and so.[[36]](#footnote-36)

### Translation:

O Allah! send Thy blessing’s on Mohammad (s.a.) and the Progeny of Mohammad (s.a.) and send the reward of these two Rak’ats on the grave of so and so (name of the deceased and his/her father).

# Talqeen for Man

ISMA’ IFHAM, ISMA’ IFHAM, ISMA IFHAM, YAA...[[37]](#footnote-37) HAL ANTA A’LAL A’HDIL LAZEE FAARAAQTANAA MIN SHAHAADATE AN LAA ELAAHA ILLALLAAHO WAHDAHOO LAA SHAREEKA LAHOO WA ANNA MOHAMMADAN SALLAL LAAHO ALAYHE WA AALEHI A’BDOHU WA RASOOLOHU WA SAYYADIN-NABIYYEENA WA KHAATAMUL-MURSALEENA WA ANNA ALIYYAN AMEERUL MOMENEENA WA SAYYEDUL WAIYYEENA WA EMAAMANIF TARAZALLAAHO TAA-A’TAHU A’LAL A’ALAMEENA WA ANNAL HASANA WAL HUSAINA WA A’LIYYABNAL HUSAINA WA MOHAMMADABNA A’LIYYIN WA JA’FARABNA MOHAMMADIN WA MOOSABNA JA’FARIN WA A’LIYYABNA MOHAMMADIN WAL HASANABNA A’LIYYIN WAL-QAAEMIL HUJJATAL MAHDIYYA SALWAATULLAAHE A’LAYHIM A-IMMATUL MOMENEEN WA HOJAJULLAAHE A’LAL KHALQE AJMA-E’ENA WA A-IMMATOKA A-IMMATO HODAN ABRAARUN YAA...[[38]](#footnote-38) EZAA ATAAKAL MALAKAANIL MOQARRABAANE RASOOLAYNE MIN I’NDILLAAHE TABAARAKA WA TA-A’ALAA WA SA-ALAKA A’N RABBEKA WA A’N NABIYYEKA WA A’N DEENEKA WA A’N KETAABEKA WA A’N QIBLATEKA WA A’N AIMMATEKA FALAA TAKHAF WA LAA TAHZAN WA QUL FEE JAWAABEHEMA ALLAAHO JALLA JALAALAHU RABBI WA MOHAMMADIN SALLALLAAHO A’LAYHE WA AALEHI NABIYYEE WAL ISLAAMO DEENEE WAL QURAANO KETAABEE WAL KA’BATO QIBLATEE WA AMEERIL MOMENEENA A’LIYYUBNO ABI TAALEBIN IMAAMI WAL HASANUBNA A’LIYYENIL MUJTABAA IMAAMI WAL HUSAINUBNO A’LIYYENISH SHAHEEDE BEKARBALAA IMAAMI WA A’LIYYUN ZAINUL A’ABEDEENA IMAAMI WA MOHAMMADUBNO A’LIYYIN BAAQERO I’LMIN NABIYYEENA IMAAMI WA JA’FARONIS SAADEQO IMAAMI WA MOOSAL KAAZEMO IMAAMI WA A’LIYYONIR REZAA IMAAMI WA MOHAMMADONIL JAWAADO IMAAMI WA A’LIYYONIL HAADI IMAAMI WAL HASANUL A’SKARIYYO IMAAMI WAL HUJJATUL MUNTAZERO IMAAMI, HAAOLAAA-E SALAWAATULLAAHE A’LAYHIM AJMA-E’ENA A-IMMATEE WA SAADATEE WA QAADATEE WA SHOFA-A’AEE BEHIM ATAWALLAO WA MIN A’ADAAEHIM ATABARRAO FIDDUNYAA WAL AAKHERATE SUMMA E’LAM YAA...[[39]](#footnote-39) INNALLAAHA TABAARAKA WA TA’ALAA NE’MAR RABBO WA ANNA MOHAMMADAN SALLALLAAHO A’LAYHE WA AALEHI NE’MAR RASOOLO WA ANNA AMEERAL MOMENEENA A’LIYYABNA ABEE TAALEBIN WA AWLAADAHUL AIMMATAL AHADA A’SHARA NE’MAL AIMMATO WA ANNA MAA JAA-A’ BEHI MOHAMMADUN SALLALLAAHO A’LAYHE WA AALEHI HAQQUN WA ANNAL MAWTA HAQQUN WA SAWAALA MUNKARIN WA NAKEERIN FIL QABRE HAQQUN WAL BA’SA HAQQUN WAN-NOSHOORA HAQQUN WAS-SERAATA HAQQUN WAL MEEZAANA HAQQUN WA TATAAERUL KOTOBE HAQQUN WAL JANNATA HAQQUN WAN NAARA HAQQUN WA ANNAS SAA-A’TA AATEYATUN LAA RAYBA FEEHAA WA ANNALLAAHO YAB-A’SO MAN FIL QOBOORE. A-FAHIMTA YAA...[[40]](#footnote-40) SABBATAKAL LAAHO BIL-QAWLIS SAABETE HADAAKALLAAHO ELAA SERAATIM MUSTAQEEMIN A’RRAFALLAAHO BAYNAKA WA BAYNA AWLEYAA-EKA FEE MUSTAQARRIM MIR-RAHMATEHEE, ALLAAHUMMA JAAFIL ARZE A’N JAMBAYHE WAS-A’D BEROOHEHI ELAYKA WA LAQQEHI MINKA BURHAANAA. ALLAAHUMMA A’FWOKA A’FWOKA.

### Translation:

Listen, understand, listen, understand, listen, understand. O so and so son/daughter of so and so.[[41]](#footnote-41) Do you still adhere to the (same) faith which you professed at the time of parting from us; i.e. bearing witness that there is no God but Allah. He is the only Allah and has no partner; and that Muhammad (s.a.w.a.) Allah has blessed him and his Progeny is His servant and His Prophet (s.a.w.a.) and the leader of the prophets and the last Messenger; and that Ali (a.s.) is the Commander of the faithful and the leader of Executors of Wills and an Imam, allegiance to whom has been enjoined by Allah on all the worlds; and that Hasan (a.s.) and Husain (a.s.) and Ali (a.s.) the son of Husain (a.s.), and Muhammad (a.s.) the son of Ali (a.s.), and Ja’far (a.s.) the son of Muhammad (a.s.), and Moosa (a.s.) the son of Ja’far (a.s.), and Ali (a.s.) the son of Moosa (a.s.), and Muhammad (a.s.) the son of Ali (a.s.), and Ali (a.s.) the son of Muhammad (a.s.), and Hasan (a.s.) the son of Ali (a.s.) and Qaaimul Hujjat Mehdi (a.t.f.s.), blessing of Allah be on them all, are the Imams of the faithful’s and the repre­sentatives of Allah for the entire creation and your Imams are the guides of the virtuous on the path of Truth. O so and so son/daughter of so and so[[42]](#footnote-42) when two favourite Angels come to you as messengers from Allah the Great and High and enquire from you about your Lord, and about your Prophet, and about your religion, and about your Book, and about your Qibla, and about your Imams, then do not be afraid and do not be sad, but in reply to them say, “Allah the – Great and the Glorious is my Lord, and Muhammad (s.a.w.a.) Allah has blessed him and his progeny, is my Prophet, and Islam my religion, and the Holy Qur’an my Book, and the Ka’bah my Qibla and the Commander of the faithful, Ali (a.s.) the son of Abu Talib (a.s.) is my Imam and Hasanal Mujtaba (a.s.) the son of Ali (a.s.) is my Imam, and Husain (a.s.) the son of Ali (a.s.) and the Martyr of Karbala is my Imam, and Ali Zainul Abedeen (a.s.) is my Imam and Muhammad Al-Baaqir (a.s.) is my Imam, and Ja’far as-Sadiq (a.s.) is my Imam, and Moosa Kazim (a.s.) is my Imam, and Ali Ar-Reza (a.s.) is my Imam, and Muhammad al-Jawad (a.s.) is my Imam and Ali al-Haadi (a.s.) is my Imam, and Hasan al-Askari (a.s.) is my Iman, and Hujjatul Muntazar (a.t.f.s.) the Awaited Representative is my Imam, They are all those on whom are the blessings of Allah. They are my Imams and my masters and my guides and my intercessors. Them I love, and their enemies I detest in this world and the next. Then know you O so and so son or daughter of so and so[[43]](#footnote-43) that Allah the Gracious and High is -the Most Excellent Lord, and Mohammad (s.a.w.a.) – Allah has blessed him and his progeny – is the most excellent Prophet, and the Commander of the Faithful Ali (a.s.) the son of Abu Talib and his descendants, the eleven Imams are the most excellent Imams, chosen by Allah, and what Muhammad (s.a.w.a.) – (Allah has blessed him and his Progeny) has brought with him the Truth, and that Death is the Truth and the Death is the Truth, and questioning inside the grave by Munkar and Nakeer (angles) is the Truth and the Resurrection is the Truth, and the Revival (raising of the dead) is the Truth, and the Siraat is the Truth, and the Scale is the Truth, and the opening of the record of deeds is the Truth and the Paradise is the Truth, and the Hell is the Truth, and there is no doubt that the Day of Judgement will come and that Allah will raise up those who are in graves. Have you understood? O so and so, son / daughter of so and so.[[44]](#footnote-44) May Allah keep you firm on Truth and guide you on the Straight Path.”

May Allah cause you and your guardians/friends recognize each other in the abode of His Mercy.

Through the help of Allah may you and your friends realise Him in the realm of his Mercy.

O Allah! Split the earth on his / her sides and make his/her soul soar towards Thee and show to him / her Thy true sign. O Allah! Thy pardon, Thy pardon.

## Talqeen for Woman

ISMA’ IFHAM, ISMA’ IFHAM, ISMA IFHAM, YAA...[[45]](#footnote-45) HAL ANTE A’LAL A’HDIL LAZEE FAARAAQTANAA MIN SHAHAADATE AN LAA ELAAHA ILLALLAAHO WAHDAHOO LAA SHAREEKA LAHOO WA ANNA MOHAMMADAN SALLAL LAAHO ALAYHE WA AALEHI A’BDOHU WA RASOOLOHU WA SAYYADIN-NABIYYEENA WA KHAATAMUL-MURSALEENA WA ANNA ALIYYAN AMEERUL MOMENEENA WA SAYYEDUL WAIYYEENA WA EMAAMANIF TARAZALLAAHO TAA-A’TAHU A’LAL A’ALAMEENA WA ANNAL HASANA WAL HUSAINA WA A’LIYYABNAL HUSAINA WA MOHAMMADABNA A’LIYYIN WA JA’FARABNA MOHAMMADIN WA MOOSABNA JA’FARIN WA A’LIYYABNA MOHAMMADIN WAL HASANABNA A’LIYYIN WAL-QAAEMIL HUJJATAL MAHDIYYA SALWAATULLAAHE A’LAYHIM A-IMMATUL MOMENEEN WA HOJAJULLAAHE A’LAL KHALQE AJMA-E’ENA WA A-IMMATOKA A-IMMATO HODAN ABRAARUN YAA...[[46]](#footnote-46) EZAA ATAAKIL MALAKAANIL MOQARRABAANE RASOOLAYNE MIN I’NDILLAAHE TABAARAKA WA TA-A’ALAA WA SA-ALAKE A’N RABBEKE WA A’N NABIYYEKE WA A’N DEENEKE WA A’N KETAABEKE WA A’N QIBLATEKE WA A’N AIMMATEKE FALAA TAKHAFE WA LAA TAHZANE WA QOLI FEE JAWAABEHEMA ALLAAHO JALLA JALAALAHU RABBI WA MOHAMMADIN SALLALLAAHO A’LAYHE WA AALEHI NABIYYEE WAL ISLAAMO DEENEE WAL QURAANO KETAABEE WAL KA’BATO QIBLATEE WA AMEERIL MOMENEENA A’LIYYUBNO ABI TAALEBIN IMAAMI WAL HASANUBNA A’LIYYENIL MUJTABAA IMAAMI WAL HUSAINUBNO A’LIYYENISH SHAHEEDE BEKARBALAA IMAAMI WA A’LIYYUN ZAINUL A’ABEDEENA IMAAMI WA MOHAMMADUBNO A’LIYYIN BAAQERO I’LMIN NABIYYEENA IMAAMI WA JA’FARONIS SAADEQO IMAAMI WA MOOSAL KAAZEMO IMAAMI WA A’LIYYONIR REZAA IMAAMI WA MOHAMMADONIL JAWAADO IMAAMI WA A’LIYYONIL HAADI IMAAMI WAL HASANUL A’SKARIYYO IMAAMI WAL HUJJATUL MUNTAZERO IMAAMI, HAAOLAAA-E SALAWAATULLAAHE A’LAYHIM AJMA-E’ENA A-IMMATEE WA SAADATEE WA QAADATEE WA SHOFA-A’AEE BEHIM ATAWALLAO WA MIN A’ADAAEHIM ATABARRAO FIDDUNYAA WAL AAKHERATE SUMMA E’LAM YAA...[[47]](#footnote-47) INNALLAAHA TABAARAKA WA TA’ALAA NE’MAR RABBO WA ANNA MOHAMMADAN SALLALLAAHO A’LAYHE WA AALEHI NE’MAR RASOOLO WA ANNA AMEERAL MOMENEENA A’LIYYABNA ABEE TAALEBIN WA AWLAADAHUL AIMMATAL AHADA A’SHARA NE’MAL AIMMATO WA ANNA MAA JAA-A’ BEHI MOHAMMADUN SALLALLAAHO A’LAYHE WA AALEHI HAQQUN WA ANNAL MAWTA HAQQUN WA SAWAALA MUNKARIN WA NAKEERIN FIL QABRE HAQQUN WAL BA’SA HAQQUN WAN-NOSHOORA HAQQUN WAS-SERAATA HAQQUN WAL MEEZAANA HAQQUN WA TATAAERUL KOTOBE HAQQUN WAL JANNATA HAQQUN WAN NAARA HAQQUN WA ANNAS SAA-A’TA AATEYATUN LAA RAYBA FEEHAA WA ANNALLAAHO YAB-A’SO MAN FIL QOBOORE. A-FAHIMTA YAA...[[48]](#footnote-48) SABBATAKIL LAAHO BIL-QAWLIS SAABETE HADAAKILLAAHO ELAA SERAATIM MUSTAQEEMIN A’RRAFAKILLAAHO BAYNAKE WA BAYNA AWLEYAA-EKE FEE MUSTAQARRIM MIR-RAHMATEHEE, ALLAAHUMMA JAAFIL ARZE A’N JAMBAYHA WAS-A’D BEROOHEHAA ELAYKA WA LAQQEHAA MINKA BURHAANAA. ALLAAHUMMA A’FWOKA A’FWOKA.

### Translation:

For translation of the Talqeen for a woman refer to the Translation of the Talqeen for a man and substitute:

(a) the words “daughter of” for the words “son of.”

(b) the pronoun “her”, for his and him in “the sentences below:

“in his sides”, “his soul”, “narrate to him”.

# Namaaz-e-Shab (Tahajjud)

The performing of the Namaaz-e-Shab is very much rewardable. The timing of the performing of this Namaaz is from midnight till true dawn when the time for Morning Prayer commences. If there is time for offering 4 Rak’ats only before the true dawn, one can offer Namaaz-e-Shab first and then Nawaafil-e-Fajr and the morning prayers before Qaza time.

The first eight Rak’ats are offered in 4 sets of two Rak’ats each, like Morning Prayer. There is no harm if one deletes the second Surah after Suratul Hamd. After finishing the 8 Rak’ats, offer two Rak’ats, as Namaaz-e-Shaf’. In both Rak’ats after Surah-e-Al hamd recite Surah-e-Tauheed (Ch. 112). There is no Qoonoot in Namaaz-e-Shab after finishing the prayers recite Tasbeehe Fatima (a.s.) and recite Duas mentioned in books of prayers.

Recite after the Sajda-e-Shukr of 8 Rak’ats Namaaz-e-Shab:

ALLAAHUMMA SALLE ALAA MOHAMMADIN WA AALE MOHAMMAD WARHAMNEE WA SABBITNEE A’LAA DEENEKA WA DEENE NABIYYEKA WA LAA TOZIGH QALBEE WA HABLEE MIL-LADUNKA RAHMATAN INNAKA ANTAL-WAHHAAB.

### Translation:

O Allah! Shower Thy blessings on Mohammad (s.a.) and Aale Mohammad (a.s.). Have mercy on me and keep me on Thy faith and the faith of The Prophet. Lead not my heart astray (which is under your constant guidance). Bless me with Thy Mercy for Thou art the most Generous.

Thereafter offer one Rak’at Namaaz-e-Vatr as follows: After Niyyat, recite Surah-e-Hamd then recite thrice Surah Tauheed (Ch. 112), and once Surah Falaq (Ch. 113) and Surah-e-Naas (Ch. 114). Then recite Qunoot (one may recite one or more Duas in Qunoot), then Durood and 70 times recite “**ASTAGHFERUL LAAHA RABBI WA ATOOBO ELAYHE**” After this, ask for pardon for 40 Momineen living or dead taking their names as Allahoom maghfir (name) and so on. Then seven times recite “**HAAZAA MAQAAMUL AAEZE BEKA MENAN NAAR**” and 300 times “**AL-AFV**” and ask for forgiveness for your parents. Besides this you may beseech Allah for the solution of your difficulties and fulfilment of you legitimate wishes.

Then perform Rukoo and two Sajdahs. Recite Tashahhud and Salam and finish the prayers. Recite Tasbeehe Fatima (a.s.) and any other Dua or Duas.

In all Namaaz except Namaaz-e-Shab you have to recite every thing even Dua in Arabic and that too in the words of the Holy Qur’an but in Namaaz-e-Shab it is allowed to use your own language and as such you go on talking to Allah in your own language and from your heart. This Namaaz-e-Shab can only be offered after midnight till true Dawn it is very difficult to rise at, this time when, even such people who do not get steep also get asleep and it is the time when very sweet sleep is obtained and therefore there is a great Sawaab to get up and offer this Namaaz for the pleasure of Allah. Most difficult part of praying this Namaaz is getting up at such a time with difficulty for the pleasure of Allah and as such it can be also offered in the shortest form i.e. performing all the 11 Rak’ats without the second Surah and Qunoots and in the 11 Rak’ats making short invocation even a Darood will suffice and full. Sawaab of Namaz-e-Shab will be granted by the All Merciful Allah because His servant has left the sweet sleep of the time for His pleasure.

|  |  |  |
| --- | --- | --- |
| Note | : | Refer Mafaatihul Jinan or any leading scholar for further details. |

### Niyyat:

Niyyat for these Namaaz should be made Sunnat.

# Rozah (Fasting)

## (Arabic Equivalent Is Saum)

Rozah is a great Ibadat (religious service). It is mentioned in Hadees-e-Qudsi that Allah says,

“Assaum li wa ana ujza behi”. Fasting is for “Me” and “Myself” is a reward for it.

The Sawaab of fasting is in the treasures of Allah; it is a Zakaat of the body, protection against hell, cause for the achievement of paradise and protection against Satan. It is a divine service when the person sleeps in fast, his every breath and silence are also Tasbeeh (ibadat – religious service). His actions and supplications are accepted by Allah. It will not be a proper compensation of the fasting even if the gold equal to this world is given to the man who is keeping the fast in obedience to Allah’s order. Fasting controls the man’s passions and nourishes the purity of thought and wisdom. It removes phlegmatic disorders and forgetfulness.

## Meaning of Rozah (Fasting)

To abstain from those things which break the fast from Subhe Sadiq (early dawn) to Maghrib time in obedience to Allah.

## Time of Fasting

From Subhe Sadiq (early dawn) to the sunset (according to Shariat) i.e. when the redness in the eastern horizon passes from one’s head.

## Mukhtasar (short) Dua-e-Sahar

YAA MAFZA-E’E I’NDA KURBATEE WA YAA GHAUSEE I’NDA SHIDDATEE ELAYKA FA-ZE’TO WA BEKAST TAGHASTO WA BEKA LUZTO LAA ALOOZO BE SEWAAKA WA LAA ATLOBUL FARAJA ILLAA MINKA FA-AGHISNEE WA FARRIJ A’NNEE YAA MAN YAQBALUL YASEERA WA YA’FO A’NIL KASEERE IQBAL MINNIL YASEERA WA’FO A’NNIL KASEERA INNAKA ANTAL GHAFOORUR RAHEEMO. ALLAAHUMMA INNEE ASALOKA EEMAANAN TOBAASHERO BEHI QALBEE WA YAQEENAN SAADEQAN HATTAA A-A’LAO ANNAHU LAYN YUSEEBANEE ILLAA MAA KATABTA LEE WA RAZZENEE MENAL A’YSHE BEMAA QASAMTA LEE YAA ARHAMAR RAAHEMEEN YAA U’DDATEE FEE KURBATEE WA YAA SAAHEBEE FEE SHIDDATEE WA YAA WALIYYEE FEE NE’MATEE WA YAA GHAWSEE FEE RAGHBATEE ANTAS-SAATERO A’WRATEE WAL AAMENO RAW-A’TEE WAL MOQEELO ASRATEE FAGHFIR LEE KHATEE-ATEE YAA ARHAMAR RAAHEMIN.

### Translation

O my Resort in my distress, and O my Helper in my adversity, I resort towards Thee, I seek Thy Help and take refuge in Thee; I take refuge in none except Thee; I seek not relief from one except Thee; so come to my succour and relieve me from (my difficulties). O the Acceptor of one little (virtuous deeds) and Forgiver of excessive (misdeeds), accept my few good deeds and forgive my innumerable sins (for) indeed Thou art All Forgiver and All-Merciful. O Allah I beseech of Thee for faith, which may brighten my heart, and true strong belief till I have the knowledge that whatever I get is what is ordained by Thee, and keep me content with the living, Thou hast ordained for me, O the Most Merciful of all the mercifuls! O my source of solace in my distress; O my Companion in my hardship, O my Guardian in my blessings, O the Ultimate Object Listener of my desires, Thou art the concealer of my defects, Protector in my fears, and Forgiver of my slips, pardon me my sins O the Most Merciful.

## Dua-e-Iftaar

ALLAAHUMMA LAKA SUMTO WA A’LAA RIZQEKA AFTARTO WA A’LAYKA TAWAKKALTO.

### Translation:

O Allah! I have kept the fast for Thee only. I am ending it with sustenance given by Thee. I trust Thee alone.

## Four Kinds of Fasting

(1) Waajib,

(2) Haraam (Prohibited),

(3) Sunnat and

(4) Makrooh (detestable).

## Eight Fasts (Rozah) are Waajib

1. Month of Ramzan.

2. Qaza of the month of Ramzan.

3. Rozah of Kaffara.

4. Rozah of Nazr, Ahad & Qasam.

5. Istejaar, Qaza Rozah of a dead person on remuneration.

6. Qaza Rozah of dead parents on their eldest son.

7. Rozah on the third day of Etekaaf.

8. Rozah during Haj instead of Qurbani (sacrifice).

## Seven Kinds of Rozah are Haraam

1. Rozah on the day of Ramzan Eid, and Eid of Qurban.

2. Rozah on days of Tashreeq 11th, 12th, 13th Zilhajj when the person is in Mina.

3. Rozah on doubtful day i.e. last day of the month of Shaban with the intention of Rozah-e-Ramzan.

4. Rozah for the fulfilment of the Nazr intended for sinful purpose.

5. Rozah-e-Sumt i.e. one does not speak with the assumption that speaking breaks the fast.

6. Rozah-e-Visal, i.e. to fast one day and continue till second night till dawn or two days continuously including one night.

7. Rozah when it is in conflict with other Waajib which is greater than the Rozah.

### Warning:

The Sunnati fasting by the slave or slave girl against the will of the master is not allowed; and it is Ahwat (safe) that a wife should also not keep such fasts, without the permission of her husband.

The same order is applicable to the son when his parents do not allow him.

## Sunnat Rozahs

Fifteen kinds of Rozah (fasts) on the following days are Sunnat-e-Movakkedah,

(1) 17th Rabiul Awwal, Birthday of the Holy Prophet (s.a.w.a.)

(2) 27th Rajab, day of Mabus i.e. declaration, of prophet-hood.

(3) 9th Zilhajj, the day of Arafa, provided one should not feel sluggish in reciting supplications of this day.

(4) 18th Zilhajj, the Day of Ghadeer.

(5) 24th Zilhajj, the Day of Mubahila.

(6) The first and last Thursday of every month and the Wednesday of the last ten days of every month.

(7) 13th, 14th and 15th of every month.

(8) 25th Ziqad, day of Dahwul Arz (spread of the Earth).

(9) 1st Thursday and Friday rather from 1st to 9th of month of Zilhajj.

(10) Whole month of Rajaib and Shabaan or a few days or one day in each of these two months.

(11) 25th Zilhajj – the day of giving ring in alms by Hazrat Ali (a.s.) in the state of Ruku.

(12) 1st, 3rd, 7th of Muharram.

(13) 29th Ziqad.

(14) 15th Jamadiul Awwal.

(15) 6 days continuously after Id-e-Ramzan, i.e. from 4th Shawwal to 9th Shawwal

### Explanation:

(1) One can not keep Sunnati; Rozah when wajib Rozah are due.

(2) It is mustahab for a Momeen to break the Sunnati fast of the Momeen before time.

It is better for the Momeen not to disclose his fasting.

The Momeen gets the Sawaab of 70 or 90 Rozahs when he breaks the Sunnati fast of other Momeen.

## Three Kinds of Rozah are Makrooh

1. On the day of Arafa when you feel sluggish to recite other necessary supplications of the day.

2. Rozah by the son without permission of parents.

3. Rozah by the guest without the permission of the host.

## Sighting of the Moon is authenticated by Five Things

(1) Observation of the moon and being definite about its appearance.

(2) Being convinced, of the sighting of the moon by the verbal declaration and act or by simple verbal declaration of those who have observed it, though they may be unbelievers or women, provided one can rely on their news or act and is satisfied with them. This principle is applicable when the news is known publicly.

(3) The completion of thirty days of the month.

(4) The announcement or order of the religious authority provided one is certain that he has not made a mistake. The evidence of two “Aadil” witnesses whose statement is based on the observation of the moon and the proof of publicity of the news of sighting of the moon and the order of the religious authority.

## Niyyat for Fasting

1. One should form Niyyat on the first night of the Holy month of Ramzan in the following manner. “I am keeping all the fasts of the month of Ramzan which are compulsory for the nearness to Almighty i.e. “Waajib Qurbatan Elallaah” and it is desirable that every night Niyyat is reiterated.

2. One should form Niyyat for the fasts of Ramzan or compulsory (Waajib) fasts during the first part of the night uptil early dawn (Subh-e-Sadiq) when he is free to do it. During unpredictable situation as when traveller arrives at home or a sick person recovers before midday or a person forgets the Niyyat of Rozah he should form such a Niyyat before midday.

3. Intention should be to seek nearness to Allah,

4. Excepting the fasts of Ramzan month definite Niyyat should be for a particular kind of fast like the fast of Nazr, Kaffara, Qazaa-e-Rozah-e-Ramzan or Istejaar, Waajib or Sunnat.

5. Maintaining the Niyyat till the end.

## Conditions for Correct Fast

1. The person who is fasting should be adult.

2. Faithful (believer).

3. Sane.

4. Not in the state of unconsciousness or intoxication.

5. A woman should not be in menses or nifaas.

6. Not a traveller in the sense of Shariat (Religious Law). However it is possible to form a Niyyat if the traveller has reached his home town or destination before midday provided he has not indulged in a fast breaking act.

7. During an illness one should not fast if fasting is harmful or there is fear of aggravation of the illness.

### Explanation:

(1) If the doctor says that it is not harmful whereas the personal experience of an individual proves it to the contrary, the individual should act in accordance with one’s own experience against the advice of the doctor.

(2) In case of the possibility of any harm due to fasting, Iftaar is permissible.

(3) It is compulsory for every believer to fast provided fasting is not the cause of any danger to life or property of the one who observes the fast or any other respectable person.

## Those People who are exempted from Fasting

1. Man or woman unable to fast on account of old age.

2. The person suffering from the disease of thirst should not observe fast and Kaffara is not Waajib on them. Even if such persons can fast with difficulty yet they should not do so. However if possible, they may give daily one “Mud” (3 Paao = 14 Chhataks) of wheat as Kaffara. However when they recover from the illness they should observe Qaza fasts.

3. A pregnant woman when the time of delivery is near.

4. A woman who suckles the baby provided she is afraid that fasting would lessen the milk or be harmful to her or child’s life. In all these cases they need not fast but give the Kaffara of one “Mud” wheat; and when possible perform the Qaza fasts.

## Ten Things that Nullify the Fast

The things which nullify the fast are:

1. Eating intentionally;

2. Drinking intentionally.

3. “Voluntarily or involuntarily discharging semen or performing sexual intercourse. (If the discharge takes place while asleep, there is no harm);

4. Intentionally associating any false statement with the Almighty God, the Holy Prophet (s.a.) twelve Imams (a.s.) and all the other Prophets (a.s.) and Hazrat Fatimatuz Zehra (a.s.);

5. Intentionally dipping one’s head complete in water or diving;

6. Intentionally letting the dust reach one’s throat, whether it is halal e.g. flour or Haraam e.g. earth;

7. Intentionally vomiting; (if one vomits unintentionally, the fast is not void).

8. Taking enema.

9. Intentionally avoiding Janaabat Ghusl or Tayammum in place of Ghusl before early dawn (Subh-e-Sadiq) so also avoiding Ghusl by a woman before early dawn when she is free from menses or Nifaas; in all these cases Qaza is Waajib and Kaffara is advisable;

10. Sleeping thrice or more in the state of Janaabat when a person is not sure that he would get up before Subhe Sadiq (early dawn) and be able to perform Ghusl or Tayammum. In all these cases one should perform Qaza and pay Kaffara.

### Explanation:

(1) Orders for sleeping mentioned in “10” above not specifically applied to those who are in the state of Janaabat but it is safe that a woman, who is in menses or Nifaas, should follow these directions too.

(2) If one can not perform Janaabat Ghusl, one should perform Tayammum and keep awake till Subhe Sadiq. It is not objectionable if the sleep overcomes the person.

## Fourteen Things are Makrooh in Rozah (Fast)

It is Makrooh:

(1) to do such work which weakens the body, e.g. taking out blood from the body or remaining long in a bathroom.

(2) to kiss or indulge in similar excitable acts with lawful wives; indulgence is Haraam when a person has fear, doubt or habit that it will lead to the emission of semen.

(3) to remove unwanted hair; (to insert solid matter in rectum).

(4) to suck date stone.

(5) to recite verses, even in the night of Ramzan;

(6) to drop any thing in the ear or nose provided it does not reach the throat; it makes the fast batil if it reaches the throat;

(7) to smell flowers, particularly nargis flowers which has strong smell; using It except mushk is no Makrooh;

(8) to keep any thing on the tongue to taste;

(9) to chew gum (mastic);

(10) to remain in water up to waist (for woman);

(11) to apply surma (collyrium) particularly when it is mixed with mushk;

(12) to keep wet cloth on the body;

(13) to take oath;

(14) to quarrel.

### Explanation:

1. Sexual intercourse is Makrooh for traveller during the month of Ramazan.

2. It is Makrooh for a person to eat full when he is not fasting due to legitimate reasons. It is rather mustahab to assume the facial expressions of a person who is keeping fast.

## Those on whom Fitra is Waajib (Incumbent)

Fitra is incumbent (Waajib) on those who are:

(1) adults,

(2) sane,

(3) independent,

(4) and can afford to pay fitra.

It becomes Waajib at sunset on the last day of the month of Ramazan.

### Explanation:

One who possesses sufficient money to look after himself and his family for a year or is able to earn that much amount is termed Gani (i.e. has the ability to pay).

## Whose Fitra is Compulsory

Fitra is compulsory on a person, of his self, his wife and children, whether male or female, regardless of their being major or minor and also of his slave regardless of his being a Muslim or a non-Muslim.

### Explanation:

(1) The fitra of a child born before sunset on the day before Eid is compulsory. Fitra is also compulsory of a guest who arrives a day before Eid though he may not have had a meal with you. In case the guest is financially capable he should too give fitra.

(2) Fitra of the servant, who is given salary or food or both for the services rendered, is not compulsory,

## Articles of Fitra

Wheat, Barley, Raisin, Dates, Rice, etc. or the thing which is the staple food of that town should be offered as fitra.

## Amount of Fitra

For every individual nearly 3¼ or 3½ seer of the article or its price.

## Time of offering Fitra

From Eid night till before offering Eid prayers is the time when Fitra should be given by forming a Niyyat, “I offer the charity of Fitra for myself and my family Waajib Qur-batan ilallaah. If Fitra has not been separated till the offering of Eid prayers then separate it later by forming the Niyyat that you are offering it late (qaza) or if it is too late then offer it as Sadaqa.

## To whom should Fitra be given

Fitra should be given to a faithful a pious poor. It is better to consider this type of person in one’s family first, then in the neighbourhood. Syed can give Fitra to both Syed and non-Syed, but a non-Syed cannot give a Fitra to a Syed, whether the Fitra is of Syed or non-Syed, is determined by the fact who gives it – a Syed or a non-Syed.

## Who should offer the sacrifice (on Eidul Azha)

It is Sunnat-e-Muwakkedah for a well-off person to offer sacrifice on his and his family’s behalf.

A pilgrim should offer sacrifice at the place of Mina. It is obligatory for him.

## The Animals of Sacrifice

(1) Camel,

(2) Cow or Bull,

(3) Goat (it is better to have a male goat).

## Age of the Animals

The age of the camel of either sex should be 6 years, of the cow or bull 2 years, and of the sheep 8 months.

## About the Animals

The animals should not be defective that is they should not have ear cut, broken horn, one eyed, blind, lame, ill or very old.

## Time of Sacrifice

Any time between the 10th day of Zilhajj to 12th day of Zilhajj (it is better to offer sacrifice after Eid prayers).

## Method of Sacrifice

It is Waajib that the position of the sacrificial animal should remain facing Qibla till the end and even the person slaughtering the animal should face Qibla. At the time of slaughtering one should recite Bismillah. It is Sunnat person who is offering the sacrifice to slaughter the animal and recite the particular Dua. (See Dua-e-Qurbaani).

### Explanation:

A camel should be naherred. (Naher – a form of slaughtering specified for camel).

## Dua-e-Qurbaani

WAJJAHTO WAJ-HEYA LILLAZEE FATARAS SAMAAWAATE WAL-ARZA HANEEFAN MUSLEMAN WA MAA ANA MENAL MUSHREKEENA INNA SALAATEE WA NOSOKEE WA MAHYAAYA WA MAMAATEE LILLAAHE RABBIL A’ALAMEENA LAA SHAREEKA LAHOO WA BEZAALEKA OMIRTO WA ANAA MENAL MUSLEMEENA. ALLAAHUMMA MINKA WA LAKA BISMIL LAAHE WAL LAAHO AKBARO ALLAAHUMMA TAQABBAL MINNEE

### Translation:

I turn towards Thee, the Creator of heavens and earth, I am a true Muslim. I am not of the polytheist. Verily! My prayers, my sacrifice, my life and my death are for Allah the Cherisher of the worlds, who has no associate; and I commanded this, I am the first of the Muslims. O Allah! This is from thee and for Thee, By the name of Allah, Allah the Supreme. O Allah! Thou accept on my behalf. When the sacrifice is from group say. O Allah! Accept from us!

|  |  |  |
| --- | --- | --- |
| Note | : | “This is” means the sacrificial animals as a present. |

## Distribution of Meat

It should be divided into 3 parts, one for poor, needy faithful’s, second for relatives, friends and acquaintances and the third for one’s own consumption. The skin or its equivalent price should be given to the deserving.

# The reward of Ziarat of the Holy Prophet (s.a.w.a.) Hazrat Fatima Zahra (s.a.) and 12 Imams (a.s.)

Reciting Ziarat of Aimma-e-Maasumeen (a.s.) on auspicious days or on the days of their birth or death is rewarded; by well-being and salvation. According to Imam Ja’far-e-Sadiq (a.s.) there is salvation for him, on the day Judgement, who visits the grave of the Holy Prophet (s.a.w.a.). Similar reward will be for visiting the graves of Hazrat Ali (a.s.), Hazrat Fatima (a.s.), Imam Hasan (a.s.) Imam Husain (a.s.) and other Imams (a.s.).

## Ziarat-e-Imam Husain (a.s.)

ASSALAAMO A’LAYKA YAA ABAA A’BDILLAAH. ASSALAAMO A’LAYKA YABNA RASOOLILLAAH. ASSALAAMO A’LAYKA YABNA AMEERIL MOMENEENA WABNA SAYYEDIL WASIYYEEN. ASSALAAMO A’LAYKA YABNA FATEMATAZ-ZAHRAAE SAYYEDATIN NESAAIL A’ALAMEEN. ASSALAAMO A’LAYKUM WA RAHMATUL LAAHE WA BARAKAATOHU.

### Translation

Peace be upon you O Abaa Abdillaah! Peace be upon you, O the son of the Prophet of God! Peace be upon you, the son of the Leader of believers and the son of Chief of the Divine Vicegerents! Peace be upon you, the son of Fatima the Glorious and Leader of the women of the Worlds! Peace be upon you all and also the Grace and Blessings of Allah.

## Mukhtasar Ziarat-e-Janaab Imam Husain (a.s.)

ASSALAAMO A’LAYKA YAA ABAA A’BDILLAAH. ASSALAAMO A’LAYKA YABNA RASOOLILLAAH. ASSALAAMO A’LAYKUM WA RAHMATUL LAAHE WA BARAKAATOHU.

### Translation

Peace be upon you O Abaa Abdillaah. Peace be upon you the soul of Prophet of God. Peace be upon all and also His Grace and Blessings.

## Mukhtasar (Short) Ziarat of Hazrat Imam Reza (a.s.)

ASSALAAMO A’LAYKA YAA MAWLAA-EE WABNA MAWLAAEE. ASSALAAMO A’LAYKA YAA GHAREEBAL GHORABAAE. ASSALAAMO A’LAYKA YAA SULTAANO YAA ABAL HASAN A’LIYYABNA MOOSAR REZAA WA RAHMATULLAAHE WA BARAKAATOHU.

### Translation

Peace be upon you O my Master and son of my Master! Peace be upon you O the most forlorn of travellers! Peace be upon you O King, O Abul Hasan Ali son of Moosar Reza! Peace be upon you, and the Grace and Blessing of Allah be upon you.

## Ziarat-e-Hazrat Saahebuz Zamaan (a.t.f.s.)

ASSALAAMO A’LAYKA YAA SAAHEBAZZAMAAN. ASSALAAMO ALAYKA YAA KHALEEFATAR RAHMAAN. ASSALAAMO A’LAYKA YAA EMAAMAL INSE WAL-JAANNE. ASSALAAMO A’LAYKA YAA SHAREEKAL QUR-AAN. ASSALAAMO A’LAYKA YAA EMAMA ZAMAANENA HAAZAA A’JJALAL LAAHO FARAJAK WA SAHHALAL LAAHO MAKHRAJAK. ASSALAAMO A’LAYKA WA RAHMATUL LAAHE WA BARAKAATOHU.

### Translation:

Peace be upon you, O Saahib-e-Zamaan (Vicegerent of the time)! Peace be upon you O the Vicegerent of Allah the most Merciful! Peace be upon you, O the leader of men and Genii! Peace be upon you, O the inseparable part of Holy Qur’an! Peace be upon you O the Imam of this (Present) age! May Allah hasten relief and ease your reappearance. May Allah’s peace, Mercy and Blessings be on you.

## Ziarat-e-Waaresa

ASSALAAMO A'LAYKA YAA WAARESA AADAMA SAFWATIL LAAHE ASSALAAMO A'LAYKA YAA WAARESA NOOHIN NABIYYIL LAAHE ASSALAAMO A'LAYKA YAA WAARESA IBRAAHEEMA KHALEELIL LAAHE ASSALAAMO A'LAYKA YAA WAARESA MOOSAA KALEEMIL LAAHE ASSALAAMO A'LAYKA YAA WAARESA E'ESAA ROOHIL LAAHE ASSALAAMO A'LAYKA YAA WAARESA MOHAMMADIN HABEEBIL LAAHE ASSALAAMO A'LAYKA YAA WAARESA A'LIYYIN AMEERIL MOMENEENA WALIYYIL LAAHE ASSALAAMO A'LAYKA YABNA MOHAMMADNENIL MUSTAFAA ASSALAAMO A'LAYKA YABNA A'LIYYENIL MURTAZAA ASSALAAMO A'LAYKA YABNA FAATEMATAZ ZAHRAAA-E ASSALAAMO A'LAYKA YABNA KHADEEJATAL KUBRAA ASSALAAMO A'LAYKA YAA SAARAL LAAHE WABNA SAAREHI WAL-WITRAL MAWTOOR ASH-HADO ANNAKA QAD AQAMTAS SALAATA WA AATAYTAZ ZAKAATA WA AMARTA BIL MA'ROOFE WA NAHAYTA A'NIL MUNKARE WA A-TA'TAL LAAHA WA RASOOLEHI HATTAA ATAAKAL YAQEENO FA-LA'NAL LAAHO UMMATAN QATALATKA WA LA-A'NAL LAAHO UMMATAN ZALAMATKA WA LA-A'NAL LAAHO UMMATAN SAME-A'T BE ZAALEKA FA-RAZEYAT BEHI YAA MAWLAAYA YAA ABAA A'BDIL LAAHE ASH-HADO ANNAK KUNTA NOORAN FIL ASLAABISH-SHAAMEKHATE WAL ARHAAMIL MOTAHHARATE LAM TONAJJISKAL JAAHELIYYATO BE-ANJAASEHAA WA LAM TUSBISKA MIM MUDLAHIMMAATE SEYAABEHAA WA ASH-HADO ANNAKA MIN DA-A'AA-EMID DEENE WA ARKAANIL MO-MENEENA WA ASH-HADO ANNAKAL EMAAMUL BARRUT TAQIYYUR RAZIYYUZ ZAKIYYUL HAADIL MAHDIYYO WA ASH-HADO ANNAL A-IMMATA MIN WULDEKA KALEMATUT TAQWAA WA A-A'LAAMUL HODAA WAL U'RWATUL WUSQAA WAL-HUJJATO A'LAA AHLID DUNYAA WA USH-HEDUL LAAHA WA MALAAA-EKATAHU WA AMBEYAAA-AHU WA ROSOLAHU ANNEE BEKUM MOMENUN WA BE-EYAABEKUM MOOQENUN BE-SHARAA-YE-E' DEENEE WA KHAWAATEEME A'MALEE WA QALBEE LE-QALBEKUM SILMUN WA AMREE LE-AMREKUM MUTTABE-U'N SALAWAATUL LAAHE A'LAYKUM WA A'LAA ARWAAHEKUM WA A'LAA AJSAADEKUM WA A'LAA AJSAAMEKUM WA A'LAA SHAHEDEKUM WA A'LAA GHAAA-EBEKM WA A'LAA ZAAHEREKUM WA A'LAA BAATENEKUM.

## Translation (Ziarat-e-Waaresa)

Peace be upon you O inheritor (of the qualities) of Adam (First Prophet) (a.s.) the one purified by God! Peace be upon you O inheritor (of the qualities) of Noah, (a.s.), the prophet of God! Peace be upon you O inheritor (of the qualities) of Ibrahim (a.s.), the one devoted in the love of God! Peace be upon you O inheritor (of the qualities) of Moses who convers­ed with God! Peace be upon you O inheritor (of the qualities) of Jesus; (a.s.) who was endowed with the Holy Spirit by God! Peace be upon you O inheritor (of the qualities) of Mohammad (s.a.) the one beloved by God! Peace be upon you O inheritor (of the qualities) of The Commander of the Faithful and the Vicegerent of God (Hazrat Ali a.s.)! Peace be upon you O son of Mohammad (s.a.) the chosen one of God! Peace be upon you O son of Ali (a.s.), whom God was pleased to choose! Peace be upon you O son of Fatimah, (a.s.), the most exalted among the women of the worlds! Peace be upon you O son of Khadija (a.s.), the great mother of the faithful! Peace be upon you whose blood, and the blood of whose father was shed in the cause of God and can only be avenged by God! I bear witness that you established prayers (Namaaz) and gave Zakaat to the fullest extent and you enjoined good, and forbade evil, and you obeyed God and his prophet (s.a.) till certainty (Death) came to you. So, curse of God be upon the group who killed you and curse of God be upon those who oppressed you and curse of God be upon those who heard of your oppression and approved the same. O My Master, O Aba-Abdillah I bear witness that you were the Divine light that descended from Sublime loins into purified wombs; the ignorance of paganism (wrong belief) did not pollute you with its impurities and its dark clothes could not shroud (darken) the splendour of your genesis (Generation). I bear witness that you are one of the Pillars of The Faith and its support, upon which the faithful depend. I bear witness that you are the excellent, the Pious, the devoted and the righteous Supreme Head (Imam) guided by God and chosen to guide; and I bear witness that other Supreme Heads (Imam) descending from your progeny, are the embodiment of piety and the banner of guidance and strong (direct) relinking. The Creator with the creatures and are holding authoritative status from God over mankind. God, His Angels, His Apostles and His Messengers bear witness to the fact that I have full faith in you and am confident to the fullest extent of the return of your Kingdom throughout the world and my heart is submissive to your authority and my affairs follow your orders. Blessing of God be upon you and upon your souls and bodies and upon those among you who are witnessing and those who are unseen and upon all your aspects apparent and hidden (to mankind).

## Ziarat-e-Janaab Ali Akbar (a.s.)

ASSALAAMO A'LAYKA YABNA RASOOLIL LAAHE ASSALAAMO A'LAYKA YABNA NABIYYIL LAAHE ASSALAAMO A'LAYKA YABNA AMEERIL MOMENEENA ASSALAAMO A'LAYKA YABNAL HUSAYNISH SHAHEEDE ASSALAAMO A'LAYKA AYYOHASH SHAHEEDO ASSALAAMO A'LAYKA AYYOHAL MAZLOOMO WABNUL MAZLOOME LA-A'NAL LAAHO UMMATAN QATALATKA WA LA-A'NAL LAAHO UMMATAN ZALAMATKA WA LA-A'NAL LAAHO UMMATAN SAME-A'T BE-ZAALEKA FARAZEYAT BEHI.

## Translation

Peace be upon you, O son of the Messenger of God! Peace be upon you O son of the Prophet (s.a.) of Allah! Peace be upon you O son of the Commander of the Faithful! Peace be upon you O son of Husain (a.s.) the Martyr. Peace be upon you O Martyr, and the son of the Martyr! Peace be upon you O Oppressed and the son of the Oppressed! Curse of God be upon the group who killed you and curse of God be upon the group who oppressed you and curse of God be upon those who heard of your oppression and approved the same.

## Method of offering Fateha

Recite Durood 3 times, Al hamd once and Durood 3 times, with the intention of presenting to Imam-e-Asr (a.t.f.s.), and the Sawaab of its presentation be offered to the soul of a Momeen.

The Fateha of Shaikh Saddoo etc. is not allowed.

## Ziarat-e-Shuhadda-e-Karbala

ASSALAAMO A'LAYKUM YAA AWLEYAAA-AL LAAHE WA AHIB-BAAA-AHU ASSALAAMO A'LAYKUM YAA ASFEYAAA-AL LAAHE WA AWIDDAAA-AHU ASSALAAMO A'LAYKUM YAA ANSAARA DEENIL LAAHE ASSALAAMO A'LAYKUM YAA ANSAARA RASOOLIL LAAHE ASSALAAMO A'LAYKUM YAA ANSAARA AMEERIL MOMENEENA ASSALAAMO A'LAYKUM YAA ANSAARA FAATEMATA SAYYEDATE NESAAA-IL A'ALAMEENA ASSALAAMO A'LAYKUM YAA ANSAARA ABEE MOHAMMADENIL HASANIBNE A'LIYYENIL WALIYYIN NAASEHE ASSALAAMO A'LAYKUM YAA ANSAARA ABEE A'BDIL LAAHE BE-ABEE ANTUM WA UMME TIBTUM WA TAABATIL ARZUL LATEE FEEHAA DOFINTUM WA FUZTUM FAWZAN A'ZEEMAA FA-YAALAYTANEE KUNTO MA-A'KUM FA-AFOOZA MA-A'KUM.

## Translation

### “Devotional Salutation to all the Martyrs of Karbala”

Peace be upon you all, O devoters of God and His Lovers! Peace be upon you all, O selected ones of God and His dear ones! Peace be upon you all, O supporters of the religion of God! Peace be upon you O supporters of the Prophet of God I Peace be upon you all, O supporters of the Commander of the Faithful (Hazrat Ali a.s.)! Peace be upon you all, O supporters of Fatimah the most exalted amongst the women of the worlds! Peace be upon you all, O supporters of Abi-Mohammad Al-Hasan (a.s.) son of Ali (a.s.) the pure, the guide and the trusted one! Peace be upon you all, O supporters of Aba Abdullah Al-Husain! May my father lay his life for you all and may my mother too sacrifice her life for you all! You have become blessed, and blessed is the land in which you are buried; You all have attained greatest success and how I wish I was along with you all to achieve the same glory that you all attained, Faithfully and Devoted Supporters,

## Halaal and Haraam Animals

There are forty kinds of animals which can be divided into Halal 6, Haraam 20, 14 Makrooh, (undesirable).

## Halaal Animals

1. Camel (small, big male, female).

2. Cow (male, female, domestic, wild, neelgai, etc.)

3. Sheep of various kinds including deer of any kind;

4. Gorkhar (Zebra, wild ass).

5. Birds in which four following qualities are found:

(a) Birds having “Saf (while flying there should be movement and sound in the wing instead of being spread motionless).

(b) Birds having crop.

(e) Birds having gizzard.

(d) Birds having thorn in the foot like pigeon, partridge of all kinds, fowl, duck, etc.

6. Fish with scales (fish having hard, thin flakes on its skin).

## Haraam (prohibited) Animals

1. Dog (land or water dog); jackal,

2. Pig (land or water pig),

3. Cat,

4. Carnivorous animals as lion, tiger wolf etc.,

5. All kinds of mouse,

6. All metamorphosed animals, elephants, rabbit bat, monkey,

7. Snakefish or eel,

8. Moth,

9. Rat,

10. Scorpion,

11. Bear,

12. Porcupine,

13. Spider,

14. Flies,

15. Mosquito,

16. Tortoise,

17. Khaz (animal of fine hair),

18. All kinds of reptiles,

19. Sumur fink (fine skin of Furred animal),

20. Animals living under the ground, ant, earth insects, earthworm, etc. animals who eat excreta.

### Warning:

There are halal animals whose meat becomes haraam when they eat excreta. Their meat does not become halal unless they are confined, in each case for particular time and fed upon halaal food.

Camel 40 days

Cow, buffalo 20 days

Sheep 10 days

Duck 5 days

Domestic fowl 3 days

Fish 1 day

The halaal animals and their breed are haraam if these are nourished on pig’s milk as their food which has consequently built the flesh and bones; And that halaal animal and its breed are also haraam if the man, God forbid, has unnatural act with it.

## Makrooh Animals

The meats, milk of the following animals are Makrooh:

(1) Horse,

(2) Mule,

(3) An ass,

(4) Any halaal animal which has used the pig’s milk accidentally,

(5) Any halaal animal which has taken wine accidentally,

(6) Any halaal animal which has used human milk accidentally,

(7) Wood-pecker,

(8) Khitaf (Swallow),

(9) Kubra (Lark),

(10) Dove,

(11) Sur-khab (Anas’s oasarca),

(12) Sard,

(13) Sawam, (a bird living an Date-palm),

(14) Shaqraq.

In Halaal animal, eighteen things are haraam, three are Makrooh and the rest are halaal

## Haraam Things

1) Tilli (Spleen).

2) Male and female urinal organ.

3) Dung.

4) Blood.

5) Testicles.

The above five things are haraam unanimously, including womb.

6) Masana (bladder which holds the urine).

7) Haraam Maghz (spinal marrow) which is different from the real brain.

8 & 9) Two muscles of yellow colour which are broad and begin from below the head and connect the tail.

10) Khizra (small “ball like gram which is in the brain).

11) Glands and roots of the fingers.

12) Eyeballs.

13) Pitta, (Gall bladder) There is a difference of opinion of their being Haraam but it is safe to avoid their use.

14) Urine of every animal (but the urine of camel can be used as medicine).

15) Semen.

16) Balghum (Phlegm).

17) Water from nose etc.

18) Dead animal and any part of the body which has been taken out from the “body of the living animal.

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***The egg of the dead bird when the shell has become hard is halal.*** |

## Makrooh Things

1. Veins which are the part of the meat.

2. Kidneys.

3. Intestines.

## Major Sins

Scholars differ about the exact meaning of the major sins. Some say that major sins are those for which there is a punishment as promised by Allah in Holy Qur’an. Some are of opinion that the major sins are those for which the Shaare’ (the divine authority, i.e. the Holy Prophet (s.a.w.a.) has given restrictive ordinance or promised divine punishment. Others opine the major sin is the one which manifests the complete negligence of the faith on the part of the person who commits it. Similarly there is difference of opinion about their number also. There are seven or twenty or thirty four or forty or eighty according to different opinions. The total is eighty-two. May Allah save every faithful from committing these sins.

## List of Major Sins

1. The worst of all sins is to associate any one with, Allah.

2. Killing Momeen without any reason.

3. To accuse a married woman of adultery.

4. Misappropriate an orphan’s property unjustly and by force.

5. Adultery with Mahram (mothers sister, etc.), married woman, or with any one.

6. Avoiding Jehad when it is Waajib.

7. Disobeying parents.

8. Taking and giving interest.

9. Sorcery.

10. Taking. false oath.

11. To use wine.

12. Gambling.

13. To break the allegiance (Baya’t) of the Holy Prophet (s.a.w.a.) and Holy Imam (a.s.), after having taken it.

14. To do those acts which are forbidden to be performed in Makka.

15. To despair of the Mercy of Allah.

16. Not to be afraid of Allah’s punishment.

17. Giving less and taking more quantity in sale and purchase.

18. Music.

19. Sodomy.

20. Stealing the property of Mujahedeen.

21. Backbiting (Gheebat) of a faithful (except where Shariat has permitted).

22. To avoid performance of all those acts, which are Waajib according to the Holy Qur’an.

23. Extravagance.

24. To speak a lie particularly about Allah and his Prophets and Imams.

25. To eat pig, dog or dead animal; or the animal this has been killed without reciting the name of Allah (except in un-avoidable circumstances.)

26. To conceal correct evidence from the just authority (Hakim-e-Adil).

27. To spend money for unlawful purposes.

28. Returning to the city of Kaafirs after migrating from it; in present times to live in a place where there is no scholar who can guide one in religious problems is equally haraam.

29. To insist on committing minor sins.

30. To consider minor sins as trifles.

31. To consider Holy Ka’bah, as insignificant.

32. To oppress Muslims.

33. To engage oneself in playing fiddle Tambura or any kind of musical instrument.

34. Bribing an authority for getting wrong decision in one’s favour.

35. To help unjust in their injustice.

36. Stealing.

37. To break the promise or agreement.

38. Inspite of one’s ability, to avoid helping one’s own deserving relatives.

39. To prophesy about future after having control over Jinnaat (Genii).

40. Inspite of one’s ability to avoid Hajj pilgrimage.

41. Use of intoxicant.

42. To make false accusations and imputations against any one.

43. To prevent people from using the allowable water.

44. To avoid Tahaarat after urination.

45. To do something this excites other to abuse one’s parents.

46. To make a will with the intention of harming the real inheritors.

47. To complain against Allah for what He has ordained.

48. To complain against Divine decrees.

49. To be proud and haughty.

50. To envy a Momeen (faithful).

51. Harmful criticism (destructive criticism).

52. To cut a part of the body of a Momeen unlawfully.

53. To become a medium or an agent in unlawful works.

54. To enjoin evil and forbid good.

55. To act against the promise.

56. To abuse, curse and harm Momeen.

57. To entertain misgiving about Momeen.

58. Unwarranted severe treatment of the Momeen.

59. To search the concealed defects of a Momeen.

60. To despise a Momeen and consider him insignificant,

61. To punish a slave more than what he or she deserves.

62. To block the common passage of the Muslims.

63. To neglect one’s own children.

64. To support any wrong issue or matter.

65. To make innovations in the religion.

66. To avoid supporting permissible saying or doing good, and to avoid preventing from bad and approving.

67. To attend wine party unnecessarily.

68. To join the company of persons who make innovations in the religion.

69. To give false evidence.

70. In spite of one’s ability to withhold the due rights of others.

71. To speak obscene language.

72. To contradict one’s own statement.

73. To drink blood.

74. To avoid payment of Waajib Zakaat.

75. To associate with other’s or disassociate with one’s progeny.

76. To eat haraam or najis things.

77. To avoid Ramazan Rozah without any reason.

78. To deceive Muslims.

79. To prefer the bad persons of one’s own family or city to the good persons of other’s family or city.

80. To bear enmity with faithful’s and to intimidate them.

81. To listen to the backbiting of a Momeen.

82. To pray for ostentation.

## Interest

Interest is a major crime as per the injunction of the Holy Qur’an. It is clearly narrated in the Holy Qur’an that, persons who take or give interest should be ready to fight against Allah and His Prophet (s.a.w.a.) There are many traditions against it. It is narrated from Imam Jaafer-e-Sadiq (a.s.) that one Dirham of interest is worse than the act of adultery committed seventy thousand times with one’s own mother, sister or a woman who belongs to the prohibited class of matrimonial relations. It is declared by Hazrat Ali (a.s.) that those who take or give interest, or write it or witness it are all equally liable.

## Gheebat (Backbiting)

Speaking ill of a Momeen in his absence is Gheebat. The Holy Prophet (s.a.w.a.) advised Abu Zar, *“O Abu Zar, keep yourself away from backbiting because it is worse than adultery.”* Abu Zar said, “May my parents me sacrificed, why is it so?” The Holy Prophet (s.a.w.a.) replied, *“After committing adultery if one repents Allah forgives him, but the backbiter can not be pardoned unless he has been pardoned by the person who has been backbiting.”* Abu Zar requested the Holy Prophet (s.a.w.a.) to enlighten him with the meaning of Gheebat. The Holy Prophet (s.a.w.a.) explained him that *Gheebat is to remember a Momeen in a manner which displeases him.* Then Abu Zar further asked the Holy Prophet (s.a.w.a.) that even though it is in him. The Holy Prophet answered *surely it is Gheebat when he has that defect, otherwise it would be a calumny and false allegation. It is the duty of the Momeen to stop others from speaking ill of any Momeen. and if this is not possible, he should leave their company.*

## Deeds which invite Blessings

1. To light up the lamp before dusk.

2. Reciting Qulhowalla while entering the house or going out.

3. To wash hands before and after meal.

4. To sprinkle rose water on the face.

5. To pray for a Momeen in his absence.

6. To wear the ring of Aqiq (agate) Feroza (turquoise) and Yaqut (ruby).

7. To rise early in the morning.

8. To pray five times with full devotion.

9. To recite Surah-e-Waqea (Ch. 56) after Ishaa prayer.

10. To recite Surah-e-Yaseen Mubarak (Ch. 36) Tabaarakal lazee Be Yadheil Mulk (Ch. 67) after morning prayer.

11. To enter the Mosque before Azan.

12. To be always in the state of Tahaarat (purity and cleanliness)

13. To perform Ta'qibat after prayer (recite Holy Qur’an and Dua),

14. To do good to one’s relatives.

15. To keep the house clean.

16. To help the Momeen and fulfil their needs.

17. To go out for earning in the morning.

18. To recite supplications incessantly for remission of sins, (seek forgiveness of Allah).

19. To avoid misappropriating.

20. To speak the truth.

21. To repeat the Azan when Muazzin announces it.

22. To thank Allah incessantly.

23. To pick up the grain of the food from Dasterkhan and eat it respectfully.

24. To sleep at night with Wazu.

## Deeds which invite Unhappiness

1. To pass urine while standing.

2. To sweep at night.

3. To offer prayers hastily.

4. To perform ablutions in a privy or latrine.

5. Out the lamp with a puff.

6. To consider a grain of food as worthless.

7. To clean the face with sleeve or skirt of the dress.

8. To pass urine or to rinse teeth in a bath room.

9. To wash the hand with clay.

10. To burn the peel of onion and garlic.

11. To sit on a grave.

12. To sit on threshold.

13. To pass through the flock of sheep.

14. To bite nails with teeth.

15. To show one’s own greed.

16. To neglect beggars.

17. To set foot on the scraps of pen.

18. To keep the spider’s web in the house.

19. To eat in the state of Janaabat.

20. To comb the hair while standing.

21. To keep rubbish, filthy etc. in the house.

22. To take false oath.

23. To commit adultery.

24. To be greedy.

25. To sleep between Maghrib and Ishaa time.

26. To sleep till sunrise, after Morning Prayer.

# For complete faith make the following verses and traditions the part of your life

1. INNAL LAAHASTAFAA AADAMA WA NOOHAN WA AALA IBRAAHEEMA WA AALA I’MRAANA A’LAL-A’ALAMEEN. ZURRIYYATAN BA’ZOHAA MIM BA’Z WAL LAAHO SAMEEU’N A’LEEM.[[49]](#footnote-49)

### Translation

Verily. God did choose Adam and Noah and the descendants of Abraham and the descendants of Imran above all the worlds. Offspring’s, one from the other; and verily God is All-Hearing. All Knowing.

2. INNAHU LA QUR-AANUN KAREEM. FEE KETAABIM MAKNOON, LAA YAMAASSUHU ILLAL MOTAHHAROON. TANZEELUM MIN RABBIL A’ALAMEEN.[[50]](#footnote-50)

### Translation

Verily it is Holy Qur’an honourable. In a Book hidden, Toucheth it not save the purified one. Sent down by the Lord of the Worlds.

3. WANNAJME EZAA HAWAA. MAA ZALLA SAAHEBOKUM WA MAA GHAWAA. WA MAA YANTEQO A’NIL HAWAA. IN HOWA ILLA WAHYUN YOOHAA. ALLAMAHU SHADEDUL QOWAA.[[51]](#footnote-51)

### Translation

By the star when it goeth down. Erreth not your Companion (Our Prophet Mohammad) nor is he led astray. And nor he speaketh of (bis own) inclination. It (the wording) is naught but a revelation revealed (unto him). Taught him the one Intense in power.

4. INAMMA YUREEDUL LAAHE LEYUZHEBA A’NKUMUR RIJSA AHLALBAYTE WA YOTAH HERAKUM TATHEERAA.[[52]](#footnote-52)

### Translation

Verily, Verily God intendeth but to keep off from you (every kind of) uncleanness O ye the People of the House, and purify you (with) a thorough purification.

5. FAMAN HAAJJAKA MIM BA’DE MAA JAA-AKA MENAL I’LME FAQUL TA-A’ALAW NAD-O’ ABNAA-ANAA WA ABNAA-AKUM WA NESAA-ANAA WA NESAA-AKUM WA ANFOSANAA WA ANFOSAKUM SUMMA NABTAHIL FA-NAJ-A’L LA’NATAL LAAHE A’LAL KAAZEBEEN.[[53]](#footnote-53)

### Translation

And unto him who disputeth with thee therein after the knowledge hath come unto thee, Say! (O Our Prophet Mohammad) (Unto them) come ye, let us summon our sons, and (ye summon) your sons, and (we summon) our women and (ye) your women, and (we summon) ourselves and (ye) yourselves and then let us invoke and lay the curse of God on the liars!

6. QUL LAA AS-ALOKUM A’LAL AJRE ILLAL MAWADDATA FILQURBAA.[[54]](#footnote-54)

### Translation

Say thou (O Our Prophet Mohammad!) I demand not of you any recompense for it (the toils of the apostleship) save the love of (my) relatives.

7. ALYAWMA AKMALTO LAKUM DEENAKUM WA ATMAMTO A’LAYKUM NE’MATEE WA RAZEETO LAKOMUL ISLAAMA DEENA.[[55]](#footnote-55)

### Translation

This day have I perfected for you, your religion, and have completed My favour on you, and chosen for you Islam (to be) the Religion.

8. INNAMAA WALIYYOKOMUL LAAHO WA RASOOLOHU WALLAZEENA AAMANUL LAZEENA YOQEEMOONAS SALAATA WA YUTOONAZ ZAKAATA WA HUM RAAKEOON.[[56]](#footnote-56)

### Translation

Verily, Verily, your guardian is (none else but) God and His Prophet (Mohammad) and those who believe, those who establish prayer and pay the poor-rate, while they bi ever bowing down (in prayer).

# Traditions

1. INNEE TAAREKUN FEE KOMUS SAQALAYN KETAABAL LAAHE WA I’TRATEE AHLA BAYTEE MAA IN TAMASSAKTUM BEHEMAA LAN TAZILLOO BA’DEE WA INNAHOMAA LAYN YAFTAREQA HATTA YAREDA A’LAYYAL HAWZ.

### Translation

I leave behind me among you the two weighty things. Holy Qur’an, the Book of Allah, and my progeny, Ahle Bait. If you adhere fast to these both, you shall never go astray after me, and those two will never separate from each other till they reach me at Hauz-e-Kausar (in the Paradise).

2. ANA WA A’LIYYUN MIN NOORIN WAAHED.

### Translation

I and Ali (a.s.) are from one and the same Noor.

3. A’LIYYUN MINNEE WA ANAA MINHO. YAA A’LI ANTA MINNEE BE MANZELATE HAAROONA MIN MOOSAA ILLAA LAA NABIYYA BA’DEE.

### Translation

Ali is from me and I am from him. O Ali you are to me as Haroon was to Moosa except that there will be no Prophet after me.

4. ANA MADEENATUL I’LM WA A’LIYYUN BAABOHAA.

### Translation

I am the city of knowledge and Ali is its Gate.

5. FAATEMATO BAZ-A’TUM MINNEE MAN AZAAHAA FAQAD AZAA-NEE MAN AZAANEE FAQAD AZALLAAH WA MAN AAZAL LAAHA FAQAD KAFAR.

### Translation

Fatima is of me, whosoever has hurt her, certainly he has hurt me and whosoever has hurt me, certainly he has hurt Allah.

6. HUSAINUM MINNEE WA ANAA MENAL HUSAIN.

### Translation

Husain is of me and I am of Husain.

7. AL-HASAN WAL-HUSAIN SAYYEDASH-SHABAABE AHLIL-JANNAH.

### Translation

Hasan and Husain are the Leaders of the Youth of Heaven.

8. AL-HASAN WAL-HUSAIN EMAAMAANE IN QAAMAA WA IN QA-A’DA.

### Translation

Hasan and Husain are the Imams whether they stand or sit (in whatsoever condition they may be).

9. MAN KUNTO MAWLAAHO FA-HAAZAA A’LIYYUN MAWLAAH. ALLAAHUMMA WAALE MAN WAALAAHO WA A’ADE MAN A’ADAAHO WA MAN NASROMAN NASARAHU WA KHAZULEMAN KHAZALAHU.

### Translation

Whosever’s master am I, All is his master, O Allah, keep him your friend who is his Ali’s (a.s.) friend, and hold enmity towards him who bears enmity towards Ali; assist him who assists Ali and forsake him who forsakes Ali.

10. LA UTEYANNIR RAAYATAN GHADAN RAJOLAN KARRAARAN GHAYRA FARRAARAN. YOHIBBULLAAHA WA RASOOLAHOO WA YOHIBBULLAAHA WA RASOOLUHU.

### Translation

Tomorrow, I will give Alam (standard) to him who is Man, who is a constant attacker, who does not retreat who loves Allah and His Holy Prophet and is loved by Allah and His Holy Prophet.

# Tauzeeh

## (Instructions for one’s actions toy other Mujtahids.)

There are eight conditions for a Mujtahid.

1. Major according to Sharia (Islamic Law).

2. Sane.

3. Muslim.

4. Of Isna Ashari Sect.

5. Just.

6. Man.

7. Legitimate son.

8. Mujtahid.

## Fatwas of:

Ayatullah Syed Mohsin Taba Tabai Hakim. Ayatullah Syed Mahmood Husain Shahroodi.

Besides all the above conditions the Mujtahid should be alive, a supreme scholar, who understands the commands of Almighty God more deeply than other Mujtahids.

## Impurities (Najaasat) are Ten

(1) Urine

(2) Stool

(3) Blood

(4) Sperm

(5) Corpse

(6) Dog

(7) Pig (excluding Sea-pig)

(8) Kaafir (unbeliever, Mushrik, Polytheist)

(9) Anything having alcoholic effect

(10) Fuqaa (beer).

## Fatwaas of above quoted Mujtahids

Besides above things sweat of the person who has performed a prohibited act (i.e. Haraam sexual act) and the sweat of the animal which eats prohibited things are najis (unclean or impure)

## Nawaaqis-e-Wuzu (Things that invalidate Wuzu)

There are ten things which invalidate Wazu:

1. Urination.

2. Evacuation of bowel.

3. Passing of the stomach gas.

4. Sleep.

5. Unconsciousness, intoxication and madness.

6. Touching the human dead body.

7. Emission of wetness from the male “organ similar to urine if Istabra is not due (for men only).

8. Menses.

9. Nifaas (Lochia) (blood which flows after the delivery of child.)

10. Istehaazaa (it is a kind of menstrual disease).

Besides them ail sexual acts and all those acts which make bathing compulsory invalidate Wuzu.

## Compulsory Prayers (Waajib Namaz):

1. Five times daily.

2. Jumma (follow the fatwa of A’alam).

3. Eidain.

4. Mayyet.

5. Ehteyaat.

6. Aayaat.

7. Istejaar.

8. Namaz-e-Walid.

9. Namaaz-e-Qasam (oath).

10. Namaaz-e-Ahd.

11. Namaaz-e-Nazr.

12. Namaaz-e-Tawaaf-e-Waajib Kaabah.

But the Fatwa about Namaaz-e-Eidain and Namaaz-e-Jumah (Eid and Friday prayers) is:

Namaaz-e-Eidain is a rewarding act (Mustahab) during the disappearance of the present Imam, i.e. the twelfth Imam.

For directions about Namaaz-e-Jumah follow your Mujtahid-e-A’alam.

## The details of the acts which invalidate Namaaz:

1. All those things or not which invalidate Wuzu, Ghusl or Tayammum invalidate the Namaaz also whether these are done voluntarily or involuntarily or by mistake.

2. Any thing which disturbs the form of Namaaz, for example drinking etc. or remaining silent for a, considerable time whether intentionally or unintentionally.

3. Laughing.

4. Weeping intentionally for worldly affairs. [But weeping for Ahle Bait (a.s.) is allowed.]

5. Turning aside intentionally from Qibla.

6. Speaking intentionally (other than prayer or Holy Qur’an or Zikr of Allah).

7. Folding the hands intentionally without Taqayyah.

8. Saying Aameen after Surah-e-Al hamd intentionally without Taqayyah.

|  |  |  |
| --- | --- | --- |
| ***Note*** | ***:*** | ***“Aameen” is not a part of Surah-e-Al hamd or Holy Qur’an.*** |

While reciting the Holy Qur’an in Namaaz any word which is not a part of Holy Qur’an should not be recited; and Bismil-laa hir rahmaa nir raheem which is a part of every Surah except Surah-e-Toba should not be left out.

9. Adding or reducing any Waajib-e-Ghair Rukni intentionally.

10. Adding or reducing any Waajib-e-Rukni intentionally or unintentionally.

11. Shakkiyaat (Doubts) which make the Namaaz batil, i.e. invalidate Namaaz (see the topic of Shakkiyaat-e-Namaaz).

Besides all those, Namaaz is invalidated when one intentionally changes his direction from Qibla.

## The details of acts which invalidate Rozah (fast):

1. Eating intentionally.

2. Drinking intentionally.

3. Voluntarily or involuntarily discharging semen or performing sexual intercourse. (If the discharge takes place while asleep there is no harm).

4. Intentionally associating any false statement with the Almighty God the Holy Prophet (s.a.w.a.) twelve Imams (a.s.) and all the other Prophets (a.s.) Hazrat Fatimat-uz Zehra (s.a.).

5. Intentionally dipping one’s head completely in water or diving.

6. Intentionally letting the dust reach one’s throat, whether it is halaal, e.g. flour or haraam, e.g. earth.

7. Intentionally vomiting (if one vomits unintentionally, the fast is not void).

8. Taking Enema.

9. Intentionally avoiding Janaabat Ghusl or Tayammum in place of Ghusl before early dawn (Subh-e-Saadiq), so also avoiding by a woman before early dawn when she is free from menses or Nifaas; in all these case? Qaza is Waajib and Kaffara is advisable.

10. Sleeping thrice or more in the state of Janaabat when a person is not sure that he would get up before Subhe Saadiq (early dawn) and be able to perform Ghusl or Tayammum, In all these cases one Should perform Qaza and pay Kaffara.

### Explanation:

(1) Orders for sleeping mentioned in “10” above not specifically applied to those who are in the state of Janaabat but it is safe that a woman who is in menses or Nifaas, should follow these direction too.

(2) If one cannot perform Janaabat Ghusl, one should perform Tayammum and keep awake till Subhe Saadiq. It is not objectionable if the sleep over comes the persons.

Besides these, speaking falsely about the Holy Prophet (s.a.), Twelve Masooms, (a.s.) [Jaa Nasheen of the Holy Prophet (s.a.w.a.)], and Janaab Fatematuz Zahra Sayyedate Nesaail A’alameen (a.s.), invalidates fast.

## Things or Articles on which Sajdah could be performed

Anything which grows from-the earth and is not the food of man as such one can perform Sajdah on leaves and wood but not on the things one wears or mineral products. The best things of all is the earth of Imam Husain (a.s.)’s grave (the place where he was martyred) and after that common earth, stone and grass accordingly. Under abnormal condi­tion if the proper thing for Sajdah is not available or inspite of being available it is impossible to perform Sajdah on these on account of extreme heat and cold, then Sajdah can be performed on cotton and kataan (a kind of cloth, fine linen) and even mineral product like Aqeeq or on the back of ones hand.

### Hazrat Ali (a.s.) said:

*A person who does not benefit others of his knowledge is un-enlightened.*

*The worst man is he who thinks himself the “best. There is no treasure like knowledge. The realm of knowledge has no bounds.*

*Knowledge leads to wisdom; accordingly the educated man is the wise one.*

*Riches diminish by expenditure, while knowledge is increased by dissemination.*

*The end of these two is never reached – knowledge and understanding.*

*By knowledge you are saved; by ignorance, lost.*

*Pursue knowledge, that you may be worthy of an honourable and respected position.*

*Knowledge is a treasure so vast, that it is never exhausted: wisdom is a new robe that never gets worn.*

*If you hide what you know, you will be supposed to know nothing.*

*The chief aim of knowledge is virtue.*

*Fear of Allah is the final result of knowledge.*

*In order to be successful obey knowledge and disobey ignorance.*

*The most complete gift of Allah is life based on knowledge.*

*Knowledge is plenty among people but performance is less. Religion is capital and knowledge shows way to it. Knowledge is king and wealth is its subject. Knowledge is such a handsome thing that it never remains hidden and it is such a companion which never quarrels. Knowledge is better than wealth. Knowledge protects you and you have to guard your wealth.*

### Imam Jafar Sadiq (a.s.) said:

*Surely I like that my companions are lashed on their heads so that they may acquire religious knowledge. Learn about religion of Allah and do not be amongst the ignorant. Those who do not learn from the knowledge of religion Allah will not show mercy on them on the day of judgement.*

### Holy Qu’ran says:

**And say thou: “O my Lord! Increase me in knowledge.**[[57]](#footnote-57)

### Holy Prophet (s.a.w.a.) said:

*Seek after knowledge, though it be in China.*

*He who leaveth home in search of knowledge walketh in the path of Allah.*

*Verily the Angels, having approved his action, carpet their feathers for a student;*

*And Verily those who live in the heavens and on the earth seek forgiveness for a student so much so that even the fish in the sea (do so),*

*And an Alim (erudite) has excellence over an Abid (worshipper) as the full moon has over the resit of the stars.*

*Through knowledge Allah is obeyed and worshipped, through knowledge His Ma'rafat (realisation) is achieved and His “Tauheed” (Oneness) is accepted.*

*One who treads a certain path in order to acquire knowledge he shall be guided the way of Paradise by Allah.*

*An hour spent in the acquisition of knowledge is better than sixty years of worship.*

*Acquire knowledge from cradle to the grave.*

*To discourse on knowledge amongst yourselves is better than the prayers of thousand nights in each one of which thousand Rak’ats of Namaaz are offered.*

*If a person acquires a portion of knowledge it is better for him than a thousand Rak’ats of optional prayers.*

*Oh Abuzer; If anyone puts you a question in respect of a matter regarding which you have no knowledge than declare that you do not know it – by so saying you save yourself from its evils.*

*Do not give your opinion on matter regarding which you have no knowledge. By doing so you save yourself from Allah’s wrath.*

*That person who acts without knowledge is likely to do more harm, than good.*

1. Aqa-i-Muhsinul Hakeem Tabatabai expired in June 1970, before the publication of this translation [↑](#footnote-ref-1)
2. Holy Qur’an, Chapter 9, Verse 122 [↑](#footnote-ref-2)
3. Verses from the Holy Qur’an and traditions are given at the end of the book; refer the scholar for their detailed explanation. [↑](#footnote-ref-3)
4. Najis-ul-ain means which is essentially Najis in itself [↑](#footnote-ref-4)
5. When it has become Najis due to some change [↑](#footnote-ref-5)
6. Quantity of water less than Kur [↑](#footnote-ref-6)
7. Cleaning [↑](#footnote-ref-7)
8. Quantity of Water more than Kur [↑](#footnote-ref-8)
9. Quantity of water less than Kur [↑](#footnote-ref-9)
10. Uncleanliness [↑](#footnote-ref-10)
11. The things which has become Najis [↑](#footnote-ref-11)
12. Do it three times to be more safe [↑](#footnote-ref-12)
13. Usually this method is repeated three times to be more safe [↑](#footnote-ref-13)
14. A person who has readied the age of puberty as prescribed in the Islamic Law (Shari’at; whereas he is considered responsible in all his actions and notions to be carried out in complete accord with the prescribed rules and regulations laid down in Kitaab and Sunnat. [↑](#footnote-ref-14)
15. It is not a part of Azan and Eqaamah but a part of faith, A believer has to announce it when others forget or tend to forget the Imamat of Hazrat Ali (a.s.) the fundamental of Islam. [↑](#footnote-ref-15)
16. Glorified is my Lord the Cherisher, the Greatest with the Glory. [↑](#footnote-ref-16)
17. Glory be to Allah. [↑](#footnote-ref-17)
18. Allah hears him who praises Him. [↑](#footnote-ref-18)
19. Glorified is my Lord the Cherisher, the Highest with the Glory. [↑](#footnote-ref-19)
20. Glory be to Allah. [↑](#footnote-ref-20)
21. I beseech Almighty, who is my Lord, Cherisher for forgiveness, and I turn unto Him. [↑](#footnote-ref-21)
22. With the Might of Allah, and His strength (bestowed on me) I stand up and sit. [↑](#footnote-ref-22)
23. O our Lord Cherisher, bless us with goodness in this world and that to come and protect us from the fire of Hell. O Allah shower Thy grace on Muhammad (s.a.w.a.) and Aal-e-Muhammad (a.s.). [↑](#footnote-ref-23)
24. I witness that there is no god but Allah; He is only one and none is His partner. And I witness that Muhammad (s.a.w.a.) is His servant and His Messenger; O Allah! Send Thy blessings upon Muhammad (s.a.w.a.) and his progeny. [↑](#footnote-ref-24)
25. Peace be upon you our Holy Prophet (s.a.w.a.) and grace and blessings of Almighty on you. Peace be on us and the pious slaves of God. Peace be on you all and His blessings. [↑](#footnote-ref-25)
26. Glory to Allah and (all) praise is (only) Allah’s and there is no god except Allah, and Allah is Supreme [↑](#footnote-ref-26)
27. Allah is Supreme. [↑](#footnote-ref-27)
28. All praise is only Allah’s [↑](#footnote-ref-28)
29. Glory to Allah [↑](#footnote-ref-29)
30. In the name of Allah and by Allah; O Allah! Send Thy blessings on Muhammad and his Progeny [↑](#footnote-ref-30)
31. Mile in Shariat = 2,000 yards. British Mile = 1,760 yards [↑](#footnote-ref-31)
32. Mention the name of the dead person [↑](#footnote-ref-32)
33. See Zaad-ul-Maad and Mafaatihul Jinaan for Duas of this prayer [↑](#footnote-ref-33)
34. Mention the name of the Namaaz [↑](#footnote-ref-34)
35. Think of Imam leading the prayer [↑](#footnote-ref-35)
36. Name of the deceased and his or her father [↑](#footnote-ref-36)
37. Here name of the deceased and his father [↑](#footnote-ref-37)
38. Here name of the deceased and his father [↑](#footnote-ref-38)
39. Here name of the deceased and his father [↑](#footnote-ref-39)
40. Here name of the deceased and his father [↑](#footnote-ref-40)
41. Name the deceased and his or her father [↑](#footnote-ref-41)
42. Name the deceased and his or her father [↑](#footnote-ref-42)
43. Name the deceased and his/her father [↑](#footnote-ref-43)
44. Name the deceased and his/her father [↑](#footnote-ref-44)
45. Name of the deceased and her father [↑](#footnote-ref-45)
46. Here name of the deceased and his father [↑](#footnote-ref-46)
47. Here name of the deceased and her father [↑](#footnote-ref-47)
48. Here name of the deceased and her father [↑](#footnote-ref-48)
49. Holy Qur’an, Surah 3, Verses 33-34 [↑](#footnote-ref-49)
50. Holy Qur’an, Surah 57, Verses 77-80 [↑](#footnote-ref-50)
51. Holy Qur’an, Surah 53, Verses 1-5 [↑](#footnote-ref-51)
52. Holy Qur’an, Surah 33, Verse 33 [↑](#footnote-ref-52)
53. Holy Qur’an, Surah 3, Verse 61 [↑](#footnote-ref-53)
54. Holy Qur’an, Surah 42, Verse 23 [↑](#footnote-ref-54)
55. Holy Qur’an, Surah 5, Verse 3 [↑](#footnote-ref-55)
56. Holy Qur’an, Surah 5, Verse 55 [↑](#footnote-ref-56)
57. Holy Qur’an, Surah 20, Verse 114 [↑](#footnote-ref-57)