

نظام شریعت

ISLAMIC LAWS & ETIQUETTES



Article (مقالہ)

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1- Introduction

Q1- Enlighten the worldly life and the Eternal life has great influence upon our lifecycle?

ANS- As we all would know that human life is of two types

1. **Worldly life** for a limited period
2. **Everlasting life** of Hereafter.

The eternal and everlasting life is dependent upon the worldly life, as the way a person spends this worldly life will influence the eternal life. Thus, it is essential that he puts his utmost effort to keep his relationship with the Creator (Allah ﷻ) and the creation (Cabool) like the way the beloved Prophet ﷺ kept his. In other words, he should follow in the footsteps of Rasoolullah ﷺ in every aspect of his life, in all his actions, manners and traditions, until he turns out to be an ideal reflection of him (ﷺ).

It is great disgrace that the so-called Muslims are leaving the Islamic customs and traditions and adopting the life styles of enemies of Islam. This can be observed the way they talk, walk, eat, and drink, their behavior and manners. They have become so captivated that they also made their children and women follow that un-Islamic way of life, and brilliantly, they think that they are the true lovers of Allah ﷻ and the Prophet ﷺ.

Our respected brothers and sisters of Islam, particularly youngsters! Listen attentively! The King of *Medina*, the beloved Prophet ﷺ used to spend his days and nights in such a way that he never overlooked remembering Allah ﷻ. His behaviors and etiquette towards all kinds of creation used to be always forgiving and generous no matter he be a child or a grownup. It is this style of life, which will qualify us to be successful in this world and the Hereafter.

2- Preamble

Q2- Give a transitory account of science of *fiqh* and *Fuqaha*?

Ans- We find it appropriate to write a specific follow-up with regards to *fiqh* (Islamic Law/Shariah) and the *Fuqaha* (Islamic Jurist/Mujtahideen), so that one understands the absolute significance of this science of knowledge and recognizes the esteem role of the *Fuqaha*. There are more than 19 verses all over the Qur'an in which the word *fiqh* is cited in its various word-forms but which all have the same root word-*fiqh*.

Technical Meaning of *Fiqh*: It means to realize the ruling of *Shariah* from which they are derived – i.e. from the Qur'an, *Hadith*, *Ijma'* (consensus of Jurists) and *Qiyas* (Analogy).

Imam Abu Hanifa has defined *fiqh* as 'The understanding of those things which are beneficial for one's self and which are not, i.e. to know what Halal or permissible and Haram is or not permissible'.

According to the **Sufis**, *fiqh* is the combination of both sacred knowledge and practice. He also states, "everything has a pillar (*foundation*) and pillar of Islam is the

Knowledge of *fiqh*. For this reason *Fuqaha* have been given superiority and a higher degree over the *Mufasssireen and Muhaddiseen*. There were few companions on whom Allah ﷻ had bestowed astonishing power of memory and the power of inferring rulings from the Qur'an and the Sunnah.

They are:

1. *Hardhat Abu Bakr Siddique* ﷺ.
2. *Hardhat Umar ibn al-Khattab* ﷺ.
3. *Hardhat Othman ibn Afwan* ﷺ.
4. *Hardhat Ali ibn Abi Talib* ﷺ.
5. *Hardhat Abdullah ibn Mas'aud* ﷺ.
6. *Hardhat Abdullah ibn Abbas* ﷺ.
7. *Hadhrat Abdullah ibn Umr* ﷺ.
8. *Hadhrat Zaid ibn Haritha* ﷺ.
9. *Hadhrat Aisha Siddiqah* ﷺ.

The rulings of *fiqh* were present at that time but not compiled, nor was this science of religion given any name. It was in the second century that the principles of this science of *fiqh* were laid out and compiled. When we evaluate this compilation task of *fiqh* and those who spent unrelenting efforts in doing so, the name *Imam Abu Hanifah* comes to light with regards. Also, when we study some of the books on *fiqh*, we understand that even within those elite eight companions (*Sahabah*), there were two who had developed a unique status in the field of *fiqh*.

They are:

1. *Hardhat Ali ibn Abi Talib* ﷺ, the Door of City of Knowledge.
2. *Hardhat Abdullah ibn Mas'ud* ﷺ, *Sayyid al-Fuqaha*.

Note; The basic theme of compiling this book with English transliteration of Arabic is to benefit those brethren who are not able to recite Arabic at least for offering the 1st Pillar of Islam, *Salah* (prayer/namaaz) correctly, leave apart fasting (*Rozah*), *Zakat* and *Haj*.

3- FIVE PILLARS OF ISLAM

Q3- What do you know about Islam, Shari'at and Five Pillars of Islam?

Ans- Islam and Shari'at cover and include the following:

1. '**Aqaaid** (عقائد) or True Belief, Conviction, Creed, Doctrine and Faith.
2. '**Ibadaat** (عبادات) or Worship, Prayer and Service.
3. '**M'aamulaat** (معاملات) or Transactions, Proceedings, Business and other deals.
4. '**M'aashrat** (معاشرت) or way of life with all habits, manners, customs and behavior according to Sunnah or the Holy Prophet's ﷺ traditions.

5. **Tasawwuf** (تصوف) or Islamic mysticism or Sufism or Self-Purification or *Tazkiya-tun-Nafs* (تذكية نفس), also classified as *Akhlaqiyaat* (اخلاقيات) or Islamic Manners and morals including habits, behavior, devotional exercise and *Zikr* (زكر) etc.

- **A Muslim becomes a good Momin by learning and practicing the above five traits of Shariah, according to Sunnah (سنت) and by leaving off all sins and Bid'aat (بدعات)**

FIVE PILLARS OF ISLAM

According to Holy Prophet Muhammad ﷺ, Islam is based on five Pillars or (Arkaan) of Islam;

1. **Iman (Ash-Shahaadah); Declaration of Faith! Laa ilaahai ill- Allah, Muhammadur-Rasoolullah. (There is nothing worthy of worship but Allah, Muhammad ﷺ is the true Prophet and last Messenger (خاتم نبيين) of Allah.**
2. **Salah (نماز); Compulsory prayers (Salah), five times everyday.**
3. **Zakat (زكات); Payment of purifying dues. All Muslims must give Zakah to the poor folk and those who are in need of our community.**
4. **Saum (صوم) Roza; fasting in the month of Ramadhan (رمضان).**
5. **Hajj (حج); Hajj is Pilgrimage to the Ka'abah in Makkah at least once in a lifetime by the Muslims who can find a way to do so. .**

(Bukhari & Muslim)

Note; *Deen-e-Islam* and *Shari'at (Islamic Law or fiqh)* are the most moderate and balanced way of life which provides kindness and betterment to an individual and society at large. It does not allow any type of extremist or terroristic behavior.

by

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4- Six Kalimaas (كلمين) of Islam.

Q4- Describe Six *Kalimaait* and Repentance (*Istghfar*) with their meaning?

Ans- Six Kalimaat or Declarations of Faith and Repentance are!

1. **Kalimat-ut-Tayyib (أَوَّلُ كَلِمَةٍ طَيِّبٍ). Tayyab means Purity.**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

La - ilaaha - ill - Allah Muhammad - ur - Rasool - ul - Allah

(There is none worthy of being worshiped except Allah, Muhammad is the Messenger of Allah) Bukhaari

2. **Kalimat-ush-Shahadat or (دُوْمُ كَلِمَةٍ شَهَادَاتٍ) or the Declaration of Faith and Submission of Testimony or witness.**

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

Ash-hadu-Al-La-illaha-illallahu wa Ashudu anna Muhamman-Abduhoo-wa-Rasooluhu.

(I bear witness that there is none worthy of being worshiped except Allah (who is solitary and has no partner with Him) and I bear witness that Muhammad □ is His servant and Prophet) Bukhaari

3. Kalimat-ut-Tamjeed (سُوم كَلِمَه تَمَجِيد) or Declaration of the Glory of Allah.

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

Suban Allahi wal hamdu lillahi wo laa ilaha illallahu wallahu Akbar wa laa haula walaa quwwata illa-billahil-'Aiyil 'Azeem

(All Glory and praise be to Allah, there is none worthy of worship except Allah, and Allah is the greatest, and none has the strength to abstain from sins (bad deeds) and power to do righteous deed except with the guidance of Allah who is the Most High and the Most great) Ibe-Maajah

4. Kalimat-ul-Tauheed or (چهارم کلمه تَوْحِيد) or Declaration of the Oneness of Allah;

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ مُلْكُ وَهُوَ الْأَحْمَدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illallaah wahadahoo laa shareeka lahoo lahulmulku walahul hamdu yuhyee wa yumeeto beyadihil khairi wahuwa-'alaa kulli shai-in Qadeer.

[There is none worthy of worship except Allah. He is 'One' there is no partner with Him. For Him is the Kingship (of whole universe) and for Him is the all praise and He has the Authority (control) on everything.]

Bukhaari

5. Kalimat-ul-Raddi Kufr (بنجم کلمه رداکفر) or Declaration of rejection of Kufr.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْءًا وَّ اَنَا اَعْلَمُ بِهٖ وَسَتَعْفِرْكَ لِمَا لَا اَعْلَمُ بِهٖ ثُبْتُ عَنْهُ وَاَسْلَمْتُ وَاَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Allaahumma inni a'auzubika min an ushrika bika shai in wa ana a'alamu bihi wastaghfiruka lima laa a'alamu bihi tubtu 'anhu wa aslamtu wa aqoolu laa ilaaha illallahu Muhammadur Rasoolullahi

[O Allah! I Seek refuge in You from associating any partner with You knowingly, and I beg your forgiveness for (all the) sins of which I am (aware or) not aware. I did repent for them and say, "I solemnly believe in Allah's Oneness and Muhammad (□) is the Messenger of Allah.]

6. Kalimat-ul-Istighfaar (كَلِمَه اِسْتِغْفَار), Declaration of Repentance and Seeking Forgiveness

اَسْتَغْفِرُ لِلّٰهِ الْعَظِيْمِ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

AstaghFerullahal lazeemillazi la ilaaha illahu alhyyul Qayyoom wa atoobu ilyh.

[I seek forgiveness from Allah the One (besides whom)and there is none worthy of worship except Him. He is Ever-living, the Self subsisting One and, and I beg thy forgiveness] Audawood

5-The Faith of Islam (IMAN)

Q5- What do you understand by Faith of Islam?

Ans- the Faith of Islam; The Iman is an Arabic word, it means complete trust in someone (firm Conviction). If you have faith in someone, you believe in him with all your heart, and you do not have any doubt about it. Iman is a state in which heart accept the Truth and believe in it. The lips and tongue declare the Truth (that faith or Iman is light and doubt is Darkness) the truth and Limb carryout what the truth requires for a person to express the Kalama Tayyab or Kalama Shahaadat by tongue and testify by heart. This is initially essential to accept Islam and convert as a Muslim, (For a dumb person, it is enough to testify Kalama by positive gesturing). One must believe in following articles of faith called ‘Arkaan-ul- Iman” or “Pillar of Faith.” They are 1-Iman-e-Mujmil and 2- Iman-e-Mufsil!

1. Iman-e-Mujmal (إيمان مُجْمَل) or Faith in Brief;

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمَعَ أَحْكَامِهِ أَقْرَارًا لِّلسَّانِ وَتَصْدِيقًا بِالْقَلْبِ

***Aaamantu Billahi kama huwa bi-asmaa-i-hi wa sifatihi wa qabiltu jamee’a ahkaamihi
iqraarum billisani wa tasdeequm bilqalb***

[I solemnly believe in Allah, with all His names and attributes’ and I have accepted (to obey) all His command (of Shari’ah) by admitting them with tongue and believing them with my heart]

1. Iman-e-Mufassal (إيمان مُفَصَّل) or Faith in Detail

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرَ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثَ بَعْدَ الْمَوْتِ

***Aamanto billahi wa malaaikehi wa kutubihi wa Rusoolihi wa yaum-il-aakhri wal qadri
khaihi wa sharrihi min Allahi T’aala wal b’athihi b’adal maut.***

[I solemnly believe in Allah and His angels and all His revealed books and His Messengers or Prophets and in the day of resurrection and judgment, destiny and fate (good or bad) from Allah ﷻ, and rebirth after death].

5-DEFINITIONS OF TERMINOLOGIES OF FIQH

Q6-Define the four types of evidences to form the various levels of the commissions and the omission in the Islamic law (Shariah)?

Ans-Following are the four kinds of evidences;

1. Definite in proof and definite in its meaning and application (Qata’i-ul-Suboot-o-Qata’i-ud-Dalalah).
2. Definite in proof and probable in meaning and application (Qata’i-il-Suboot-o-Zanni-ud-Dalalah).
3. Probable in proof and definite in meaning and application (Zanni-us-Suboot-o-Qata’i-ud-Dalalah).

4. Probable in proof and probable in meaning and application (Zanni-us-Suboot-o-Zanni-ud-Dalalah).

Levels of Demand: The Demands are of three levels:

1. *Obligator demand (Fardh).*
2. *Strong demand (Wajib).*
3. *Recommendatory demand (Sunnat).*

These four kinds of evidences and three levels of Demands based on which, every, Legal Value of Primary Law is decided.

Q7-How many possible Ranks or Levels could be established in Shariat (Law) of Islam?

An: - Ultimately, following eleven (11) Ranks are established on different modes and accepted by scholars of Fiqh, i.e., five on Positive Demand or Amr, five on Negative Demand or Nahi and one common for both 'no demand or Mubah'.

Positive Demand (Amr)

1. Obligatory (*Fardh*)
2. Imperative (*Wajib*)
3. Mandatory (*Sunnat-e-Moakkida*)
4. Directory (*Sunnat-e-Ghair- Moakkida*)
5. Commendable (*Mustahib*)

Negative Demand (Nahi)

1. Forbidden (*Haram*)
2. Condemned (*Mukru-e-Tehrimi*)
3. Disapproved (*Asahat*)
4. Improper (*Mukru-e-Tanzihi*)
5. Uncommendable (*Khilaf-e-Aula*)

(Common)

No demand (Mubah) or (Discretion/ Indifference)

Each level of Law, mentioned above, is established through many modes and the words of Quran and Hadith basing on the meaning and application, Proof and Dalala.

One may see that there are five Ranks on positive side and five Ranks on negative. Total ten (10) levels, the eleventh level is **Mubah** (*discretion*), which is common on either side.

Let this be clear, that no system of the Jurisprudence of this world can be comparable to the Jurisprudence provided by Islam.

Q8- Define the following ranks of commission (امر)?

Ans- Following are the definitions;

1. **Fardh:** - is definite in proof and definite in its meaning and application (Qata'i-ul-Suboot-o-Qata'i-ud-Dalalah). It means, there shouldn't be any doubt in its proof. One who refutes it, be called Kafer (Infidel) and who act not, without genuine excuse, be treated as Fasiq (Offender) and will be deserved for severe chastisement of Lord.
2. **Wajib:** - is definite in proof and probable in meaning and application (Qata'i-il-Suboot-o-Zanni-ud-Dalalah). It means, there shouldn't be any doubt in its proof. One who refutes it, be called not Kafer (Infidel). But who act not, without genuine excuse, be treated as Fasiq (Offender) and will be deserved for chastisement of Lord.

3. **Sunnah:** - is Probable in proof and definite in meaning and application (Zanni-us-Suboot-o- Qata'i-ud-Dalalah). Which Rasoolullah ﷺ had done or directed to act upon.
4. **Nafil:** - is Probable in proof and probable in meaning and application (Zanni-us-Suboot-o- Zanni-ud-Dalalah). It means, its inference evidenced by Sh'ariah. One who act upon it, will be rewarded and who act not, will not be chastised. It is also called Musta'hib (Commendable).

Q9-Define the kinds of Fardh (فرض) and Sunnah (سنت)?

Ans- Kinds of Fadh; There are following two kinds of Fardh!

1. **Precise Obligation (Fardh-e-'Ain);** whose performance by all persns (men & women) is indispensable
2. **General Obligation (Fardh-e-Kifaya);** whose performance by an adequate number absolves all. If nobody performs, then all be sinful.

Kinds of Sunnah; There are following two kinds of Sunnah!

1. **Mandatory (Sunnat-e-Moakkida);** such a deed that Rasoolullah ﷺ performed always or directed to perform. Has not been evaded without excuse. Thus, evading in the absence of genuine excuse is disgraceful.
2. **Directory (Sunnat-e-Ghair- Moakkida);** such a deed that Rasoolullah ﷺ performed often and left off rarely even without proper excuse. Leaving off such Sunnah is not sin and performing it is virtuous and better than Commendable (*Mustahib*) deed.

Q10- Define the following ranks of omission (نهی)??

Ans- Following ranks of omission (نهی);

1. **Forbidden (Haram);** is Definite in proof and definite in its meaning and application (Qata'i-ul-Suboot-o- Qata'i-ud-Dalalah). It means, there shouldn't be any doubt in its proof. One who refutes it, be called Kafer (Infidel) and who performs, without genuine excuse, be treated as Fasiq (Offender) and will be deserved for severe chastisement of the Lord.
2. **Condemned (Mukru-e-Tehrimi);** is definite in proof and probable in meaning and application (Qata'i-il-Suboot-o-Zanni-ud-Dalalah). It means, there shouldn't be any doubt in its proof. One who refutes it, be called not Kafer (Infidel). But who act on it, without genuine excuse, be treated as Fasiq (Offender) and will be deserved for chastisement of the Lord.
3. **Disapproved (Asahat);** is Probable in proof and definite in meaning and application (Zanni-us-Suboot-o- Qata'i-ud-Dalalah). Such an act that Rasoolullah ﷺ had neither liked nor or directed to act upon it. Thus he who acts upon it, is disgraced person (لعنتی).
4. **Improper (Makruh-e-Tanzih);** is Probable in proof and probable in meaning and application (Zanni-us-Suboot-o- Zanni-ud-Dalalah). It means, its inference evidenced by Shariah. It is such an act that who evade acting upon it, will be rewarded and who

commits it come though, he does not deserve chastisement but will be a disgraceful person (ملا متى).

5. **Uncommendable (Khilaf-e-Aula)**; one who evade it and if he commits disliked person, though not chastised.

No demand (Common)

Mubah (Discretion or Indifference)

(It is an act that when acted upon or not, neither rewarded nor chastised.)

BOOK OF SANCTITY

(KITAAB-E-TAHARAT)

6- WUDHU (وَضُو) OR ABLUTION

Q11- Enlighten the benefits of Ablution (Wudhu)?

Ans- It is mandatory to have Ablution to perform Salah. The Ablution makes the body of a person physically clean, spiritually purify and lightened. Rasoolullah ﷺ said, “Wadhu is the key of purification (*Taharat*) and eliminates all those sins relating to the body and nails as well. He further states, “People of my *ummah* would be called in a position that the parts of their bodies would be illuminating as a result of Ablution.”

Obligations of Wudhu

There are four obligation of Ablution (Wadhu);

1. One time, wash the face from fore-head to the chin and from one lobe to other lobe of ears, the entire face.
2. One time, wash both the arms up to and including elbows.
3. Making Masah i.e pass Wet fingers over aquater of the head.
4. Wash the feet up to and including the ankles.

Caution: If a minute space over every single parts left off dry, then the Wudhu is incorrect.

Note: that washing means to pass at least two drops of water (or enough water) over every single part of that limb. Simply wetting the limb or massaging it is not sufficient for the completion of Wadhu.

Q12- Describe the procedure of performing Ablution (Wadhu)?

Ans- the *Sunnat* procedure and sequence of performing *Wadhu* is:

- 1- Have the *niyyat* of *Wadhu* or intent of *Taharat* or نَوَيْتُ أَنْتَوَضُّوا لِرَفْعِ الْحَدَثِ إِلَه تَعَالَى (*Nowyatu atawzzawu lirafa'il hadas lillhi-T'aala*). and quietly recite *Durood Sharif* and then بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (*Bismillah hirrahman nir Raheem*).
- 2- Wash the hands up to the wrists, passing the fingers of two hands in between each other, (three times).
- 3- Cleanse the mouth with *Miswaak*, brush or finger and gargle (*Garara/kulli*) [three times].

- 4- Wash the nostrils from within by sniffing in the water using right hand and blowing out then clean by using left hand small finger, (three times).
- 5- Wash the face three times, from fore-head (hairline) to the chin and from ear to ear.
- 6- Wash the right forearm up to and a little above elbow, including the hand and three time. Then wash the left forearm, up to and a little above elbow, including the hand, three time.
- 7- Wet the hands and wipe (*Masah*) the head once from forehead hairline to to the neck and back again to the front. Clean the inner ears with index fingers and the outer ears with thumbs and finally pass the back of hands over the back of the neck as well as the sides of the neck once.
- 8- Wash the feet starting with the right foot three time. Remember to rub between the toes and wash the heels and the ankles.
- 9- After *Wadhu* or Ablution, recite the Ash-Shahadah:

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

Ash-hadu-Al-La-illaha-illallahu wa Ashudu anna Muhamman-Abduhoo-wa-Rasooluhu.

(I bear witness that there is none worthy of being worshiped except Allah (who is solitary and has no partner with Him) and I bear witness that Muhammad ﷺ is His servant and Prophet) Bukhaar

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7- NAWAQIS-E-WADHU AND TAYAMMUM (Breaches of Ablution and Dry- Ablution)

Q13- Define Hadath-e-Asghar and describe the acts and conditions which breaches (Nawaqis) of Wadhu and Tayyamum?

Ans- Hadath-e-Asghar; refers to those things which break the Wuzu. Similarly *Nawaqis* is the plural form of *Naqis* (Breach). Those are the acts and conditions that makes the *Wadhu* and *Tayyamum* null and void which include one or more of the following:

- 1- Discharge or passing of urine, stool, wind and worms.
- 2- Emission and flow of blood or puss and any impure matter from any part of body.
- 3- A mouth-full of vomiting.
- 4- Sleeping while lying or even in sitting position but with the back leaning against any object even for a moment.
- 5- Senselessness, unconscious, Hysteria, or intoxication.
- 6- Loud laughter while praying, with the laugh clearly audible to a person next to you.
- 7- Be unconscious or mad.

Q14 Enlighten the a) Sunnah acts b) Mustahib acts c) Makruh acts of Wadhu?

Ans- a) Sunnah acts of Wadhu;

1. Nya or intent.
2. Saying بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
3. Wash both the hands up to wrist.
4. Do Miswaak or tooth-brush.
5. Put water into nose.
6. Pass the wet fingers pick or (Khilaal) the beard.
7. Khalaal the fingers of hands and feet.
8. Wash every single part of limb three times.
9. Wet the finger and pass (*Masah*) over complete head one time.
10. Uphold prescribed order (ترتيب) of Wudhu.
11. Complete Wudhu before the parts get dried up.

b) Mustahib-e-Wadhu (admirable of Wadhu);

1. Begin with right part.
2. finally pass wet wrist-back over the back of the neck ,as well as the sides of the neck (*Masah of neck* once)
3. Sit on a raised clean place, facing to K'aba (Makkah)
4. First time while washing every single part, massage it properly.
5. Clean the nose properly with left hand finger by pouring water into it.

Rules about Wudhu:

1. Hardhat Aisha رضي الله عنها narrates that whenever Rasoolullah صلى الله عليه وسلم was in the state of *Jana bah* and intended to eat or go to sleep, he would perform Wudhu like Wudhu made for Salah.
2. **Hadith:** Furthermore, Rasoolullah صلى الله عليه وسلم said, "Whoever intends to visit his wife a second time during the night, then he should perform Wudhu.
3. This is Farz (obligatory) to be in the state of Wudhu in order to touch the Holy Quran.

c) Makruh-e-Wadhu (Unbecoming of Ablution);

1. Carrying out Wadhu at a contaminated place.
2. Snuffing out nose with right hand.
3. Chatting worldly matters while carrying out Wadhu.
4. Carrying out Wadhu contrary to Sunnah.

8-BATH OR GHUSL

(TAHARAT BY BATH)

Q15- Define Hadath-e-Akbar which demands adults to take bath as *Fardh* for?

Ans- Hadath-e-Akbar (Major Impurity); refers to those things that necessitate taking bath for (men & women) of whole body as *Fardh* (Obligation);

1. When an adult man has sex, emission of semen,
2. Nocturnal emission or wet-dream.

3. When also on becoming Muslim for the first time.
4. For woman on completion of menstruation period or **Haidh** and after giving child-birth before **Nifaas** (the end of flow of blood).

(Note; Taking bathis Sunnah; 1-for the Friday's Salah 2- preferred at least once in a week).

➤ **Hadith! Rasoolullah ﷺ Sunnah of taking Bath or Ghusl;**

Hazrat Aisha ؓ narrates, "Whenever Rasoolullah ﷺ bathe after being in the state of Janaba. He used to commence by washing his hands. Then he performed Wuzu in the same manner as arid out before Salah. He then dips his blessed fingers in water and dampen the root of his hair. Next, he would pour a handful of water over his head three times and finally pour water over the entire body.

(Bukhari)

9- Islamic way of taking the Bath:

Q16- Describe the Islamic way of taking Bath or Ghusl?

Ans- According to Islamic Shariah following is the way of taking Bath for adults (men & women); Begin with Bismillah and *Nyyah* or intent solely for Allah ﷻ.

تَوَيْتُ أَنْ أَعْتَسِلَ مِنْ غُضُلِ الْجَنَابَةِ وَلِرَفْعِ الْحَدَثِ لِلَّهِ تَعَالَى مِنْ غُضُلِ الْإِسْلَامِ

Then perform the following Fardh acts of Ghusl;

1. Cleanse the mouth with water.

Note: This means, Wash the mouth so that every single part of the inside, from the beginning of the lips up to the throat is cleaned with water. Water must reach the gaps between teeth, the gums, all sides of the tongue and the edge of the throat. Otherwise the Ghusl will not be counted.

2. Rinsing the nostrils from within with water.

Note: This means, to sniff-up water into both nostrils until it reaches the soft part; not leaving a hair or its equivalent dry, otherwise the Ghusl will not count.

3. Have the water poured over the entire body without leaving un-wetted part, not even a hair.

Note: This means, to make sure the water reaches the entire body up to and including the soles of feet, ensuring that every hair and every pimple is washed. If only one hair or its equaling remains dry, Ghusl will not count

➤ **Remember, there are following four Sunnah of Ghusl or Bath should be carried out:**

1. Washing both hands and up to wrists.
2. Washing a cleaning the private parts.
3. Performing *Wadhu* or Ablution for *Taharat* or purification.
4. Allowing water to flow over entire body three times.
5. It is Sunnah to take bath for Friday Salah, Edain Salah and in the 'Arafat for Haji.

➤ **There are few Disliked or Makroohaat-al-Ghusl acts which may be avoided:**

1. Wasting of water or use of too little water leaving the Bath doubtful.
2. Talking, singing or recitation in Bathroom unless required and necessary.
3. Facing *Ka'aba* in Makkah and not following prescribed sequence of taking Bath.

10-TAYAMUM OR DRY-ABLUTION

Q17- Under what circumstances and through which means the *Tayyamum* can be carried out?

Ans- Conditions to perform *Tayyamum* or Dry-Ablution:

1. The water not accessible within one and half K.M. distance.
2. There is threat of rising illness by using water, fear to collect water due to enemy or vexatious animal etc.
3. No availability of water for Ablution (*Wadhu*) or Bath (*Ghusl*) or the quantity of available water is hardly suffice for drinking.
4. Water washing makes you sick or increase any illness.
5. Then only Dry-Ablution can be performed.
6. *Tayyamum* is permissible to perform using things which are from the genus of the earth, which do not melt, burn or rust e.g. pure earth, soil, clay, dirt, sand, stone, limestone, clay pots, baked and unbaked bricks, stone or brick walls, multani soil, dusty cloth or wood etc.

Q18- Describe the Islamic way of performing *Tayyamum* with the useful ruling of it?

Ans- There are three Fardh (obligation) in *Tayyamum* as follows:

Begin with first, *Nyyah* or Intention, as it is imperative to make firm intention by heart saying, "I intent to attain purification through *Tayyamum*, solely for the sake of Allah ﷻ.

(نَوَيْتُ أَنْتَيْمَّ لِرَفْعِ الْحَدَثِ).

- 1- Then, Bismillah recited. Next Strike both hands, slightly with the fingers wide open on anything which is of the earth's genre, like the pure earth (or sand, brick, stone or concrete wall etc.). Then extra dust should be shaken off by striking the sides of the thumbs of one hand with another. The entire face should be wiped using both hands and fingers be passed though the beard in such a way that no area remain untouched. If even a hair is left untouched, otherwise *Tayyamum* will become invalid.
- 2- Reforming to Masah. Strike again both the hands on the earth and shake off the excess dust. Then, Masah of the right arm should be performed by passing inner side of the four fingers (with the exception of the thumb) of the left hand on the outer side of the right forearm, starting from the tip of finger up to and including elbow. Then, the palm on the inner side of the right forearm should be rubbed, starting from just above the elbow down to wrist-joint. Care should be taken not to leave even a hair untouched, otherwise *Tayyamum* will be incomplete.
- 3- Next the thumb of the left hand should be passed on the upper side thumb of the right hand. The same manner should be applied when doing the Masah of left arm using the right hand. Lastly, the fingers of one hand should be passed through the fingers of other
- 4- **Ruling;** One *Tayyamum* is sufficient for Ablution and Bath (*Ghusl*) when latter is Fardh or Obligatory. *Tayyamum* is nullified when the reasons as mentioned for the *Wadhu* (in section-7) and automatically when the cause like illness, lack of water etc. is ended.

Tayyamum for Ghusl is the same as the one for Wudhu. There is no difference between them. It is not necessary for those upon whom Ghusl is Fardh (obligatory) to perform Tayyamum twice; one for Ghusl and one for Wudhu. Rather if a person should make the intention for both or for only one, it is still sufficient. **Tayyamum** becomes invalid for the same reason Wudhu and Ghusl become invalid. Furthermore, Tayyamum become void on finding water and the ability to use it.

11-Wiping over Leather Socks (Maozown par Masah)

Q19- What is the pre-conditions to allow for wiping over leather socks (موزے)?

Ans- There are several pre-conditions for wiping over leather Socks;

1. The Leather Socks should be such that they cover the ankles. If part of the ankle is exposed equivalent to the width of one or two fingers, then wiping over such leather socks is allowed so, as long as the heel is not open.
2. The Leather Socks should fit tightly on the foot so that it is easy to walk in them.
3. The Leather Socks should be made from animal's skin or at least the sole should be made from animal skin and the rest from a thick material.
4. The Leather Socks should be worn after having performed Wudhu.
5. Leather socks should not be worn in the state of impurity and they should be removed after a person becomes in need of Ghusl.
6. They should be worn within the allotted time period. For a non-travelled, it is one day and one night and the time period for a traveler is three days and three nights.
7. No leather sock should have a tear larger than the size of three toes. This means that an area equivalent to three toes should not be visible whilst walking. If the tear is the size of three toes but the area of three toes is visible whilst walking, then wiping over such leather socks is permissible. Alternatively, if there are tears in both the leather socks and if compared, the tears would cover the size of three fingers or more, then wiping over such leather socks would still be valid. If the layer becomes undone, then the same rule applied.

Q20- Describe the procedure of wiping over the Leather Socks and over the parts Wudhu?

Ans- Procedure of Wiping (Masha) over Leather Socks; Three completely wet fingers of hand should be passed once from the top of toe of foot up to ankle. This would be repeated for the other foot by three wet fingers of other hand.

Wiping over the parts washed in Wudhu; if there is a wound on the limb, a boil, bandage or other illness and passing water over that part causes severe pain or difficulty, then that part should be covered with a cloth and a wet hand should be passed over the cloth. If this also increases the pain, then a person is free from wiping that limb.

12-Impurities (Najasat)

Q21-Enlighten the types of impurities (Najasat) with their remedies?

Ans-Types of Impurities; mainly, there are two types of impurities;

- A) **Real impurity or Najasat- Haqiqi;** which is visible like, Stool, animal droppings, Urine, alcohol etc.
- B) **Effective-Impurity or Najasat- Hukmi;** which is not visible but proved by Shariah (Islamic Law) like, the impurity because of no Wudhu, impurity which need Ghusl.

Both the main impurities are further divided into two more forms each, they are;

A) Real impurity or Haqiqi Najasat; this is further divided into two forms;

1. Najasat-e-Ghaliza or Core Impurity; whose ruling is severe.

Core Impurities; Human urine & stool, Animal droppings, Urine & stool of the animals whose meat is unlawful or Haram, Flowing blood of Human and Animals, all types of Alcohol, droppings of those birds that cannot fly like hens, ducks etc.

Forgivable quantity of Najasat-Ghalizah;

- a) If the impurity is thick like Stool or Animal droppings that stuck on any part of body or clothing is less of 3.5 gram of weight then it is forgivable and the Salah is valid with the presence of that impurity. If the impurity is of more than prescribed weight of 3.5 gram, the Salah is invalid lest it should be cleaned before offering the Salah.
- b) If the impurity is liquid like Urine or Alcohol, then it is Forgivable up to areas of size one rupee coin.

2. Najasat-e-Khafifah or Negligible Impurity; whose ruling is lenient.

Negligible impurities; Urine of Animals whose flesh is permitted (Halal) to consume, Droppings of Birds whose flesh is forbidden (Haram) to consume.

Forgivable quantity of Najasat- Khafifah; The Small-Impurity if it is stuck on any part Of the body or any part of the clothing and is less than a quarter of that part of the Clothing or the body upon which it is stuck, then this is forgivable and the Salah is Valid with the presence of that impurity.

Caution; forgiving means, that the Salah would be valid, if it is performed with so Much impurity, but then it will be a Makruh (Improper) act. Hence, tolerating so-much impurity intentionally is incorrect.

Method of cleansing Najasat-e-Ghalizah and khafifa; if the impurities are solid or liquid, then to clean them with water three times and squeezed (نچوڑنا) them forcefully on each wash will purify them .if the object is such that it cannot be squeezed, then washing three time and left to dry until water ceases to dip. This method should be applied three times and in the third time, the object will become Clean. The clay pots or buckets will also become clean if they are washed three times and dried up.

B) Effective-Impurity or Najasat-e- Hukmiah; There are two types of Najasat-Hukiah or effective- Impurity, they are; 1. Hadath-e-Asghar 2. Hadath-e-Akbar

1 .Hadath-e-Asghar or Minor Impurity; those things which break the Wuzu. Kindly refer to Q-11, for details.

2 .Hadath-e-Akbar or Major Impurity; those things which necessitate taking Ghusl or Bath and Wudhu or *Ablution* of whole body as *Fardh* (Obligatory). Kindly refer to Q-13 for details.

- **Method of cleansing Najasat-e-Asghar;** this will become pure by performing Wudhu.
- **Method of cleansing Najasat-e-Akbar;** this will become pure by performing Ghusl or taking Bath.

13-Description of Water (Pani ka Bayaan)

Q22-Enlighten the Rules relating to utility of water?

Ans- Rules relating to utility of water; they are;

1. **Permitted Pure Water;** Rain Water, Spring Water, Well Water, River Water, Sea Water, Snow Water, Hails Water, Big Tank Water, Big pond Water.
2. **Forbidden Impure Water;** Squeezed Water of Fruit/Tree, Water whose color, Smell and Taste change by mixing pure thing, yet it is not dark, Small size Water (ماء قليل), in which a impure thing or a dead animal s fallen, Left off (مستعمل) Water means, used for Wudhu or Ghusl, Following (ماء جاری), a Big size (ماء کثیر) Water in which the effect of impure object is overlooking means whose color and taste been changed, Left over Water after drinking by the Animals whose flesh is prohibited to consume.
3. **Ma-e-Katheer (ماء کثیر);** Five meter long and Five meter wide stayed Water is termed as a **Big size Water** or Ma-e-Katheer (ماء کثیر) and the water less than that Quantity is termed as **Small size water** or Ma-e-Qalee

2nd Pillar of Islam (2nd Arka-e-Deen)

14-ADHAN (أَذَان) AND IQAMAH (أَقَامَت)

[CALLS TO SALAH (نَمَاز)]

Q23- Narrate the aims and objectives of Adhan and Aqamah in a Masjid?

Ans- the Mu'adhan call out the Azan five time a day in the mosque. Muslim then get ready to offer Salah and prepare themselves for Salah. They should leave aside whatever they may be doing at that time as soon as possible.

Note; Rendering to the blessed teaching of beloved Rasoolullah ﷺ performing of the *Fardh Salah* with *Jama'at* or congregation is *Sunnah al-Muakkida* (strongly recommended) on men only, whether at home (*Muqem*) or at travel (*Musafir*). For this purpose, call to Salah or *Azan*

(أَذَان) is made twice on Friday's congregational *salah* and once for others faradh *salah*. *Azan* should be within the time of a *Salah*. The caller of *Azan* is known as *Mu'adhan*.

When Imam leads for *Faradh* congregational *Salah*, the *Mauzzan* or somebody in his place should first recite the words of *Aqaamat* which are the same as of *Azan*, but by adding قَامَتِ الصَّلَاةُ قَدْ (Qad qamatis *Salah*) after *Hyya a'las Salah* (حَيَّ عَلَى الْفَلَاحِ) twice.

Q24- What would be the method of delivering *Azan*?

Ans- The working of the Azaan is as follows;

Allahu Akbar, Allahu Akbar

(Allah is Most Great, Allah s Most Great)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allahu Akbar, Allahu Akbar

(Allah is Most Great, Allah s Most Great)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Ash-hudu allaa- ilaaha illallaah

(I testify that there is nothing worthy of worship but Allah)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hudu allaa- ilaaha illallaah

(I testify that there is nothing worthy of worship but Allah)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu anna Muhammadar Rasoolullah

اللَّهُ أ

(I testify that Muhammad ﷺ is the Messenger of Allah)

شْهَدُ أَنْ مُحَمَّدًا رَسُولُ

Ash-hadu anna Muhammadar Rasoolullah

(I testify that Muhammad ﷺ is the Messenger of Allah)

شْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ أ

Hayya 'alassalaah, Hayya 'alassalaah,

(Hasten to the prayer, Hasten to the prayer)

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

Hayya 'alal falaah, Hayya 'alal falaah,

(Hasten to Success, Hasten to Success)

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

Allahu Akbar, Allahu Akbar

(Allah is Most Great, Allah s Most Great)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Laa-ilaaha illallaah

(There is nothing worthy of worship but Allah)

لَا إِلَهَ إِلَّا اللَّهُ

How Powerful the Call is! How beautiful these Words are!

The way of delivering *Azan*; The caller (*Mauzzan*) should stand, possibly on a higher place in a *Masjid*, facing the *Qiblah* (*K'aba* in *Makkah*) with raising his hands to his ears and deliver the *Azan* (أَذَان) in a loud voice with or without loud speaker, in a moderate and distinct manner, so that it doesn't disturb others (during the time of *Isha* and *Fajr*). During *Azan*, while saying twice

حَى عَلَى الصَّلَاةِ (Hayyah alas Salah), Mauzzan (مودن) may turn his face to right side, then turn to the left side and say twice حَى عَلَى الْفَلَاحِ (Hayyah alal Falah), (then in the 'Fajr' Adhan only, he should say "الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ" (As-salatu khairum minannaum) two times).

Q25- Describe the manner should you reply the Azan (أذان)?

Ans- When Azan is being delivered, it is Sunnah and recommended that we the listeners of the Adhan should silently repeat the all the words of Adhan by adding لَأُقُوَّةَ الْإِبَالِهِ (La Quwwata illa billa) in reply to حَى عَلَى الصَّلَاةِ (Hayyah alas Salah) and add the words مَا شَأْنُ اللَّهِ لَأُقُوَّةَ الْإِبَالِهِ (Masha Allah, la quwwata illa billa) in reply to حَى عَلَى الْفَلَاحِ (Hayyah alal Falah).. After Azan, supplicate the Dua as follows:

اللَّهُمَّ رَبَّ هَذَا الدَّعْوَةِ النَّامَةِ وَالصَّلَاةِ الْفَائِمَةِ أَتِ مُحَمَّدَ بْنَ الْوَسِيْلَةِ وَالْفَضِيْلَةَ وَالذَّ رَجَةَ الرَّفِيْعَةَ وَبَعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ. إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ.

Allahumma rabba hazihid d'awatittammati wassalatil qayimati ati Muhammada-nil waseelata walfadhilata waddarajaati rafi'ata wab'athu maqamum Mahmooda nil lazi wa'attahu arzuqna shafa'atahu yaumal qiyaamah. Innaka la tukhliful mi'aad.

(O Allah! Lord of this perfect call of the Salah. Of the Salh be offered presently, grant Muhammad the way of approach and rights of intercession, eminence, distinction and highest class in Paradise, and raise him to the glorious position and rank You have promised him, and afford us his intercession on the day of Judgment. Surely, You never go back on your word or promise.)

15- RULES RELATING TO THE AZAAN

Q26- State few important Rules regarding the Azaan?

Ans- Rule.1; It is Sunnat-ul-Mu'akkadah to recite the Azaan for all the five Farz Salah and also Jumu'ah Salah if they are performed in their prescribed time, with a congregation (Jam'aat). Its ruling is same as Wajib. If the Azaan was not delivered, then all people present are sinful.

Rule.2- Other than the Farz Salah, there is no Azaan for the rest of the Salah such as the Witr, Edain, Funeral, Chaasht, Salah performed to seek Rain and other Nafil Salah.

Rule.3- It is Makrooh-e-Tahrimi for woman to recite the Azaan and the Iqaamah. If they do, then both the Azaan and the Iqaamah will be repeated.

Rule.4- It is forbidden for a Muezzin to talk during Azaan. If he does talk the Azaan has to be repeated.

16-Faradh, Wajib, Sunnah and Mustahib

Q27- Define the Fardh act, Wajib act, Sunnah and Mustahib act?

Ans- Following are the definitions of Fardh act, Wajib act Sunnah and Mustahib act

- **Fardh or Obligation Act:** The act which is evidenced by definite proof or Daleel-e-Qatayi and the refusal of which brands you atheist. Neglecting of Faradh without proper reason will make you sinful.

- **Wajib or Mandatory Act:** The act which is virtually similar to *Fardh*, but by refusing a *Wajib* act, you will not be considered as atheist. However you would become sinful when you neglect.
- **Sunnah or Virtuous act:** Following the way of *Rasoolullah* ﷺ is called *Sunnah* and the follower of *Sunnah* of the Holy Prophet ﷺ will be virtuously recompensed and neglecting of *Sunnah* will make you deprived of virtuous deed.
- **Mustahib or proper or permissible act:** If you follow this act, you will gain virtues and if you set apart, then also, no harm.

17- Pre-Condition of the Salah (SHARA'AT-E-NAMAAZ)

Q28- What are all the *Faraz* acts in a *Salah*?

An- There are total 14 *Fardh* or acts in a *Salah*. 7 *Fardh* acts before commencing the *Salah*, called pre-condition acts of *Salah* and 7 acts within the *Salah*, called the 'Arkan-e-Salah. If anything is left out or omitted, there is no way out but to repeat the *Salah*.

Seven *Fardh* as pre-conditions of the *Salah*:

1. Body to be purified or Pak.
2. Neat & tidy clothes.
3. Place of *Salah* to be clean & purified.
4. For men; covering by proper clothes from novel to knees and for women; head to foot except face, hands and feet.
5. Facing *K'aaba* in *Makkah*.
6. Having *Niyat* or Intent of the *Salah*.
7. *Seven-Salah* to be on time, not before the due time of the *Salah*.

Seven *Fardh* Arkan-e-Salah:

1. *Qi yam* or Standing.
2. *Qira'at* or Recitation of *Qur'an*.
3. *Ruku* or Bowing down of head and body.
4. *Sajdah* or Prostration twice, i.e. placing forehead and nose on the ground.
5. *Qaeda-e-Akhirah* or sitting in last *Qa'dah* of *Salah*.
6. *Khuruj Bisunn'ih* or *Salaam* to exit the *Salah*

Q29- Describe all the *Wajibat* or Mandatory acts in a *Salah* and need of *Sajdah-e-Sahu*?

Ans- There are *fourteen* *Wajibaat* or Mandatory acts in a *Salah* as stated here under;

1. *Takbeer-e-Tahrima* or saying *Allah-u-Akbar*
2. Recitation of *Surah Ai-Fatiha*, seven verses as each verse on its own is *Wajib*
3. Recitation of *Zamme Surah* in first two *Rak'ats* of *Fardh Salah* after *Al-Fatiha*.
4. Recitation of *Al-Fatiha* only in 3rd & 4th *Rak'at* of the Fourth *Salah*. However, in a *Wajib, Sunnah and Nafil Salah*, a *Zamme Surah* must also be recited after *Al-Fatiha*.
5. Reciting *Al-Fatiha* before the *zamme Surah*.
6. Follow the sequence of *Salah* in Recitation of *Surah or Qir'at, Ruk'u, Sujood* etc.
7. *Qaumah* or standing straight after the *Ruk'u*.
8. *Jalsah* or sitting straight in between the two *Sajdah*.
9. Performing *Ruk'u* and *Sajdah* adequately and properly.
10. Sitting in the first *Qaeda* of a three or four *Rak'at* *Salah* for the time of a complete recitation of *At-Tahiyyaat*, including *Tashaddud*.
11. Recitation of *At-Tahiyyaat* in all the *Qaeda's* of a *Salah*.
12. Imam in a *Jam'aat-Salah* recite loudly the *Qur'an* in *Fajr, Maghrib, Isha, Jum'aah* or Friday, two *Id, Taraweeh of Ramadan*, and its *Witr* and in all other *Salah*, Imam recite silently and inaudible to others.
13. End a *Salah* by the *Salam*; *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ* or *As-Salam-u-'allium wa- Rahmatullah*.
14. Saying of *Takbeer* *الله أكبر* or *Allah-u- Akbar* before the *Dua-ul-Qunoot* in the *Salah-ul-Witr* of *'Isha*.
15. Six additional *Takbeer*, *الله أكبر* or *Allah-u-Akbar* in both the *'Id Salah*.

Q30- Explain the *Sunnah* acts in a *Salah*?

An- There are following Twelve *Sunnah* or Virtuous acts in a *Salah*:

1. Men raising both the hands up to ears before saying *Allah-u-Akbar* for *Takbeer-at-Tahrimah*.
2. Loud recitation all the *Takbeers* or *Allah-u-Akber* by the *Imam*.
3. In *Qiyam*, place right hand upon left hand and men place them below navel.
4. Reciting quietly *Ta'awuz* (اغوذ بالله) and *Tasmiyah* Or *Bismillah*.
5. In the third and fourth *Raka'at* of a *Fardh Salah*, recite *Ai-Fatiha* alone, without a *Zamme* or subsequent *Surah*. Say quietly *Amin* after *Al-Fatiha*.
6. Reciting *Qur'an* according to *Sunnah* with correct Arabic *Tajweed* or pronunciations.
7. Reciting '*Tasbeeh*' of *Ruku* and *Sajdah* three time each.
8. After the *Tasmee'a* (تسميع) of Imam in the *Qunah* in a reply, the follower or *Muqtadi* will say, "رَبَّنَا لَكَ الْحَمْدُ" However, a person praying alone should say both.
9. Performing *Sajdah/Prostrate* on the ground with your knees first, then place both hands and then fore-head and the nose touching the ground. Complete *Jalsah* and *Qaeda* and finally place both hands on legs in sitting position.
10. During recitation of *At-Tahiyyaat* raise first-finger of the right hand at *لا إِلَهَ* or *lailaha*, then put the finger down at *إِلَّا اللَّهُ* or *ilallahu* till the end of *Qa'dah*.
11. Recitation of *Durood Sharif* after *At-Tahiyyaat* and *Dua* in the last *Qaeda*.
12. Finally, for *Salaams*, first turn to the right side and then to the left side.

Q31- Narrate the events which invalidate a Salah causing to be repeated?

An- Repeat a *Salah* if the following events take place during the *Salah*:

1. Talking or speaking with intent or unintentionally.
2. Saying Oh, Ah, hoop, uf or the likewise etc.
3. Saying *Al-hamdu illahi* or *Alhamdu illahi on sneezing and hearing this, replying* *يَرْحَمُكَ اللَّهُ* or *yarhamukallahi*.
4. Replying anyone's Salaam by saying, *wa 'alykumas-salaam* or *وَعَلَيْكُمْ السَّلَامُ* on hearing good news, saying *Al-Hamdu lillah* or *Al-Hamdu lillah*.
5. Laughing with the laughter clearly audible etc.

18-Sajdah-e-Sahw or Prostration of Omission:

Q32-What do you mean by Sajdah-Sahw, describe its method of performance?

Ans-If and when any one or more of the above mentioned *Wajib* or *Mandatory* of the *Salah* are left out by mistake, Such omission can be compensated by doing *Sajdah-e-Sahw*; For this act, One should perform single Salam by turning head to the right after the *At-Tahiyyat*, then perform two Sajdah and sit back in last Q'aidah and recite *Durood- Ibrahim, Dua*, and finally two *Salaams* as usual to end the *Salah*. Otherwise, if you miss doing *Sajdah Sahw*, the *Salah* must be repeated.

Rules relating to Sajdah-e-Sahw;

1. If numerous *Wajib* were missed in a *Salah* the two prostrations in the form of *Sajdah-e-Sahu* are sufficient.
2. If the *Wajib* is missed in the *Jum'aah Salah* or the *Eid Salah* and there is a large congregation, it is better not to perform *Sajdah-e-Sahu*.
3. If a person began to think about the *Qur'an* or make a pause in any action of *Salah* and in doing so, spend a duration equivalent to repeating '*Subhan Allah*' three times, then he must perform *Sajdah-e-Sahw*.
4. If a *Muqtadi* (in a *Jam'at Salah*) makes a mistake which necessitates *Sajdah-e-Sahw*, then *Sajdah-e-Sahu* is not *Wajib* and nor is it *Wajib* upon him to repeat his *Salah* either.
5. If the *Sajdah-e-Sahw*, the *Sajdah-e-Tilawat* were not performed and the person had finished his *Salah* then as long as the person does not talk or leave the prayer hall, he can still perform the aforementioned *Sajdah-e-Sahw*.

19-THE PERFORMANCE OF SALAH (NAMAAZ PADNE KA TARIQAH)

Q33- Describe the Pre-condition for performing the Salah?

Ans- Pre-conditions of *Salah*,

Which are *Wajib* or obligatory include:

- a) The body of a person praying *Salah* must be free from *Hadath-e-Akar* (major impurity) which demands a bath (*Gusl*).

- b) He must be free from Hadath-e-Asghar (minor impurity) which requires ablution Wuzu.
- c) His body should also be free from Najasat-e-Hqeeqi (stain of major impurity) which invalidates Salah if present in a large amount.
- d) The place of *Salah* must be clean and sanitized.
- e) Facing towards *Ka'aba* (Makkah) to the best of your knowledge.
- f) A man should Cover by proper clothes from navel to knee, and a woman from head to foot (except face) and to cover hands and feet as optional.
- g) Have *Niyyat* or intent for performing Salah.
- h) The Fardh-*Salah must be offered on time, not before or later otherwise the Salah has to be repeated.*

20-Way to perform Daily Salah (Namaaz ka Tarikhah)

Q34- How do you perform Salah of two, three and four Rak'ats?

Ans- Salah is the 1st and the chief pillar on which the structure of Islam stands. It is distinguishing feature between Muslims and Non-Muslim. Allah ﷻ SAYS' "Establish regular Salah "Observing of Salah, five time a day is compulsory on free sane ('Aaqil) Muslims, above the age of Puberty (Balegh). No Muslim should avoid them or delay them, without a valid reason.

1. **Qiyaam:** A Muslim, after completion of Ablution (*Wadhu*), stand at a cleansed place facing towards *Qiblah* (*ka'aba*) with an intention (*Niyyah*) in his heart to perform Salah.
2. **Takbir-e-Tahrima;** Then, both the hands be raised up to the earlobes (bb the men) and upto the shoulders (by the women) and say the "Takbir", "Allahu Akbar" (Allah is Great) With his eyes at the place of *Sajdah* or prostration,
3. Then, bringing both hands down placing the right hand upon the left just below the navel hold the left wrist. But, a woman simply places the right hand upon the left on her chest.
4. Then, recites the opening supplication (Thana)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhanakalla humma a bhamdka wa tabaarakasmuka wa ta'ala jadduka wala ilaha ghairua.

(All Glory be to You; O Allah praise be to You; blessed is Your name and exalted Your Majesty; and there is none worthy of worship besides You.)

5. Then, seek refuge with Allah from the Shaitaan (Tawoodh) folloed by Bismillah (Tasmiyah), Surah Al Fatiha and any Surah or verses of the Quran.
6. **Ruku:** Now he proceeds to Ruku saying Alla-u-Akbe " اللَّهُ أَكْبَرُ". In this position e has to exercise tranquility keeping his head and back on the samelevel, with his hands on the

knees with fingers spread, reciting Tasbeeh, **سُبْحَانَ رَبِّيَ الْعَظِيمِ** (Subhana Rabbiyal Azeem) meaning, **Glory to my Lord, the Great.**

7. **Qaumah**; He then, stand up in *Qaumah* saying, **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** ‘Sami’allahu liman hamidah’ (Allah has heard and listened to all who praise Him). Also, in reply e recites **رَبَّنَا لَكَ الْحَمْدُ** (Rabana lakal hamd, (Our Lord, Praise be to You).
8. **Prostration**; He now prostrates saying, **اللَّهُ أَكْبَرُ** (Allahu Akar), seven bones touching the ground with forehead, nose, both palms, both knee with the toes pointing to Qiblah. In this position, a **man** must keep his elbows above the ground and away from his body a **woman** not to raise the rear portion of her body but keep it resting on calves.
9. In This position he recites **Subhana Rabiyaal ‘ala** (Glory to my Lord, the most Exalted) and come to the sitting position saying “Allahu Akbar” then prostrates again. With this he completes one raka’t.
10. **Qa’dah** ; He continues the same again and completes the second Rak’at and sits in *Qa’dah* and recites At-Tahayyaat (Tashahhud), Durood-e-Ibraahim and the last du’a and Tasleem (Salaam) by turning right, then left. Thus, end the Salah of Two Rak’at.
11. **Note**; For performing Salah of three or four Rak’at, he may recite At-Tahiyaat in the *Qa’dah* and stand up saying “Allahu Akbar” and complete third or fourth Rak’ats accordingly and end the Salah with Salaam.
12. **Remember**, in 3rd & 4th Rak’ats of Farz Salah, the Zamme Surah i.e. other Surah after Surah Al- Fatiha should not be recited. If it is a Nafil SaLah, then the Zamme Surah can be recited.

21-Recitation of Quran in the Salah

Q35- Illustrate the recitation of Holy Quran in the Salah?

Ans- In a Salah, One must recite surah Al Fatiha and a verse or surah called Zamme-Surah, but to begin with, first *Ta’awuz* and *Tasmiya* should be recited as furnished here under!

Ta’awuz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A’oozu billahi minash-shaitanirrajeem.

(I seek refuge in Allah from the rejected and cursed Satan or Devil)

Tasmiya:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismilahir Rahmaanir Raheem.

(I begin in the name of Allah, the Beneficent and the Merciful.)

Al-Fatiha:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ آمِينَ ط

Al-Hamdu lillahi rabil ‘aalameen. ar-rahmaanir Raheem. maliki yaumid-deen. Iyyaka n’abudu wa iyyaka nasta’een. ihinas-siratal mustaqeem. Siraatal-lazee ana’mta ‘alahim ghairil maghdoobi ‘alahim wa ladh-dhallee. [aameen]

[All Praise is due only to Allah, Lord of the worlds, the Beneficent, the Merciful and the Master of the Day of Judgment. You alone we worship and to You alone we turn for help. Guide us in the straight path,

the path of those whom You have favored, and not of those who did deserve your anger and went astray.]
(Say silently amen).

Soorah Al-Iqlaas:

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

Qul Huwallahu Ahad. Allah us Samad. Lam yalid wa lam yu-lad wa lam yakul Lahu ufuwon Ahad. [Say He is Allah, the One and only God; Allah is Eternal, Absolute, He beget not, nor is He begotten. And there is none like Him (or nothing which can be compared to Him)].

22-AT-TAHIYYAAT

(THE GLORIFICATION OF ALLAH ﷻ)

Q36- Describe At-Tahiyyaat and its significance in the Salah?

An- The following At-Tahiyyaat is recited once in all the Qaeda in sitting position when the Salah includes only two Rak'at and also this is the last Qaeda, then recite Durood, Dua and Salam. But, otherwise (when this is not the last Qaeda) then say Allah-u-Akbar and stands up.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى

عِبَادِ اللَّهِ الصَّالِحِينَ ۝ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَسُوْلُهُ

At-Tahiyyaat lillahi was-salawatu wattyibat, assalamu 'alayka ayyuhan-nabiyyu wa Rahmatullahi wa Barakatuhu wa AssalamU 'alayna wa 'ala' IbadAllahis Saliheen. Ash-hadu al-la Ilaha illAllahu wa Ashhadu Anna Muhammadan 'Abduhu wa Rasooluh.

(Every form of worship in the form of words, action, wealth and sanctity is for Allah ﷻ only. O Prophet! May Peace be up on you and the mercy of Allah ﷻ and His blessings? May Peace and salutation be upon us and righteous servants of Allah ﷻ. I testify that there is none worthy of being worshiped except Allah ﷻ,)

23-DUROOD-E-IBRAHEEM

Greetings & Blessing for Rasoolullah ﷺ

Q37- Narrate with meaning, the Durood-e-Ibrahim and Dua wo Salam are recited after At-Tahiyyaat in Salah?

Ans- Following are the *Durood-e-Ibrahim* and the *Dua* which are recited after At-Tahiyyaat once during last *Qaeda* in the *Salah*. Their meaning/significance are also furnished for the benefit of the valued readers!

1. Durood-Sharif:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط

Allahmma salli'ala Mhammadiw-wa'ala Aali Muhammadin kama Sallayta 'ala Ibraheema wa'ala Aali Ibraeema, innaka Hameedum Majeed. Allahumma Baarik ala Mhammadiw wa 'ala Aali Muhammadin kama Barakta 'ala Ibraheema wa'ala Aali Ibraheema, innaka Hameedum Majeed.

(O Allah ﷻ! Send blessing upon (Hazrat) Muhammad ﷺ and the progeny of (Hazrat) Muhammad ﷺ as You sent blessing upon Ibrahim ﷺ and the progeny of (Hazrat) Ibrahim ﷺ. You are, indeed the Most- Praised and the Most-Glorified. O Allah ﷻ! Bless Muhammad ﷺ and the progeny of (Hazrat) Muhammad ﷺ as You blessed Ibrahim ﷺ and the progeny of (Hazrat) Ibrahim ﷺ. Undoubtedly You are the Most- Praised and the Most-Glorified.)

1.1- *Du'a*: recited after Durood-e-Ibraahim in the last Qaeda in the Salah.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ ط

Allahumma inni Zalamtu Nafsi Zulman kseeraw wa Innahu la yaghfiruz-zunooba illa Anta faghfirli meghfiratam-min 'Indika Warhamni, innaka Antal Gafoorur Raheem

ط

(O Allah! I have done injustice to myself (through committing sins) in abundance and none forgives sins except You; so forgive me through Your compassion and have mercy on me. Indeed You are the Most forgiving, the Most Merciful.)

1.2- *Du'a*: If you don't remember the above mentioned *Dua*, then recite as this;

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ط

Allahumma Rabbna Aatina fid Dunya Hasantaw wa fil Akhirati Hasanataw wa Qina 'azaban Naar

(Our Lord! Give us good in this world and god in the Hereafter, and protect us from the torment of the Hell)

Du'a, after *Salah*:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَالْبَيْتُ يَرْجِعُ السَّلَامُ حِينَ تَارَبْنَا بِالسَّلَامِ وَأَدْخَلْنَا دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ط
Allahumma Antas Salam wa minkas Salam wa ilaika yarji'us Salalam. Hayyana Rabbana bis Salam wa adkhilna daaras Salam Tabarakt Rabbana wa Ta'alay ta ya Zal- Jalalay wal Ikram.

[O Allah ﷻ! You are the Peace; You are the source of Peace for all other creatures; Peace always run towards You. O Our Creator and Cherishers! Keep us alive with peace, and let us enter the home of the peace (paradise). O Lord! O Possessor of owe and honor! You are Sublime and full of blessing].

24-Congregational *Salah*

(*Namaaz-e-Jam'at*)

Q38- Describe procedure of performing congregational *Salah* (*Namaaz-ba-Jam'at*)?

Ans- congregational *Salah*:

1. In a congregational *Salah*, there should be a leader or Imam who leads the *Jam'at* and rest of them (one or more any number) are the followers called *Moqtadeen* or *Musalleen*.

2. In standing position or *Qiyam*, the followers silently stand up in the ranks or Saffain behind the Imam, as the recitation of Quran by the Imam is since been considered as delivering by the followers.
3. Quran must be recited in a low voice called *Qir'at-e-Sirri* in the *Salah* of Zuhr and 'Asr, and should be loud voice called *Qir'at-e-Jehri* in Fajr, *Maghrib* and '*Isha*.
4. If you are late in joining the *Jam'at*, raise hands up to the lobes of ears saying *Takbeer 'Allahu Akbar'* to join the *Salah*. After the Imam ends the *Salah*, stand up and complete the portion of *Salah* which was left over. Remember that if you join the *Salah (Jam'at)* before the *Ruku'a* or in the *Ruku'a*, you could share that precise *Rak'at*.
5. After every *Fardh* or Obligatory *Salah* Supplication or *Dua* is approved by Allah ﷻ, so raise your hands for *Dua* sharing with the *Imam*.

25-PERFORMANCE OF "WITR" SALAH (Namaaz-e-Witr Padne ka Tariqa)

Q39- Elucidate the difference between *Fardh* and *Wajib*, *Sunnat* and *Nafil Salah*?

Ans- *Fardh* and *Wajib Salah*:

- There is no much difference between *Fardh* (Obligatory) and *Wajib* (Mandatory) *Salah* except the ranking (*Fardh* is highest and *Wajib* is higher). Both- *Salah* have to be performed necessarily within prescribed time and by any reason, if you couldn't do them on time then, you will have to essentially ensure (performing) their *Qadha* (late *Salah*).
- ***Sunnat* and *Nafil Salah*:** For *Sunnah* (Virtuous) and *Nafil* (Optional) *Salah*, no *Qadha*(late *Salah*) needed. However *Sunnah* is further divided into *Sunnah-e-Maukidah* (Commended) and *Sunnah-e- Ghairmaukidah* (Proper).

Q40- Describe the procedure of performing, *Witr-Salah*?

Ans- Procedure of '*Witr*' *Salah*:

1. *Witr Salah* is *Wajib* (Mandatory) which consists of three *Rakah* after *salat-e-'Isha* at night.
2. First, Say *Niyyat* (Intent) that you now intent to offer *Witr-Salah-Wajib* with one extra *Takbeer*. Then raise both hands up to your ears lobes and say *Allahu-Akbar*, thus you entered into the *Salah*.
3. Then, complete 2 *Rak'at* as usual and in the 3rd and final *Rak'at*, after usual recitation of *Surah Fatiha* and *Zama Surah* (may be *Surah Iqlas*), say *Allahu-Akbar*, raising both hands up to ears (*Raf'ath-yadain*) and join them together one over below novel. But a woman will join hands on her chest.

4. Then, recite *Dua-e-Qunooth*,

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَیْكَ وَنُثْنِيْ عَلَیْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ
وَنَتْرُكُ مَنْ يَفْجُرُكَ اَللّٰهُمَّ اِيْكَ نَعْبُدُ وَلكَ نُصَلِّيْ وَنَسْجُدُ وَآلِیْكَ نَسْعٰی وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشٰی عَذَابَكَ
بِكَ اِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحِقٌ ط

*inna nast'aenuka, wa nastaghfiruka, wa n'aminu bika, wa natawakkalu 'alayka, wa nuthni Allahumma
'alaykal-khayra wa nash kuruka, wa la nakfruka, wa nakhla'u wa natruku myyafjuruka. Allahumma iyyaka
n'abudu, wa laka nusalli, wa nasjudu, wa ilayka nas'aa, wa nahfidu, wa narju Rahmatataka, wa nakhsha
'azaaka. Inna 'azabaka bilkuffaari mulhiq.*

(O Allah! We seek Your help and ask Your pardon or forgiveness, and believe in You and trust in You and we praise You in the best manner and we thank You, and we are not ungrateful o You, we also abandon and reject any one who disobeys You. O Allah! We worship nothing but You, and we perform Salah and before You we do preform and bow, and we flee and turn to You in haste, and we hope for Your mercy and fear Your punishment. Your punishment surely over takes the unbelievers or infidels.)

26- Invocations after Fardh (Obligatory) *Salah* (Azkaar Optional but Peferred)

Q41- Relate the invocation (zirk) that are recited after every Fardh *Salah* as optional?

An- The following invocations are recited after every Fardh *Salah* as an optional act;

1. اَسْتَغْفِرُ اللّٰهَ الْعَظِيْمَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ
Astaghfirullah hal'azim-millazi la ilaha illa huwal hayyul Qayyum 3 times
(I Seek forgiveness of Allah who is Splendid, there is none worthy of worship except
Allah, the Living, the Eternal)
2. Subhan Allah سُبْحَانَ اللّٰهِ (Glory to Allah) 10 or 33 Times
3. Al-Hamd lillah اَلْحَمْدُ لِلّٰهِ (Thanks to Praiseworthy God), 10 or 33 -do-
4. Allah-u-Akbar اَللّٰهُ اَكْبَرُ (Allah is Great) 10 or 34 -do-
5. Surah Iqlas or Ai-Tauheed 3 times
6. Surah Al-Falaq or Day break 1 time
7. Surah Al-Hamd or All Praise to Allah 1 time

27-FRIDAY PRAYERS OR SALAH-TUL-JOM'AH

Q42- Narrate rules and regulation of Friday *Salah*?

An- The Friday prayer or *Salat-ul-Jum'aah* at Zohr time is *Fardh-e-'Ain* or Precise-Obligatory on every man where congregation or *Jam'at* in held and important event in Islam.

1. Refusing or un-believing of this *Salah* is *Kufr*.
2. Missing or leaving without a genuine excuse is big sin demanding repentance or *Taubah*.
3. On hearing the first *Azaan* of Friday *Salah*, leave trading and other business and get prepared for the *Salah* and move fast to Mosque or *Jam'a-Masjid*.
4. Walking on foot to the *Masjid* throughout the way to the *Salah* carries on every step

Virtues for year's worship, a year's Fasting's and a Year's prayers.

5. Before the beginning of the *Friday-Salah*, delivering an *Arabic-Sermon* or *Khutbah* is must.
6. During the *Khutbah* being delivered by the Imam, all forms of takings, reciting *Durood*, *Tasbeeh*, *Salah* etc. are strictly forbidden.
7. The sequence of the *Salah* is as follows;
Azaan or Call to the *Salah*, 4 *Rak'at sunnah-e-Mu'akkadah*, Sermon or *Khutbah* (in two parts), all in the language of the Holy Qur'an. Then two *Rak'ats Fardh* for the *Jum'aah Salah* with the Imam, followed by 4-*Rak'ats Sunnah-e-Mu'akkadah* (*Zohr Ihtiyati*), then 2 *Rak'at Sunnah-e-Ghair Mu'akkadah* and finally two *Rak'at Nafil*.

Q43- Elucidate the Islamic Uniqueness for Friday and its *Salah*?

Ans- *Hardhat S'ad bin Mu'adh* ؓ narrates a **Hadith** that the *Rasoolullah* ؐ said, "The day of Friday is the king of all days. It is the most esteemed day in the court of *Allah* ﷻ and is greater than *Eid-ul-Adhha* and *Eid-ul-Fitr*. It has five unique qualities;

1. *Allah* ﷻ created *Hadhrat Adam* ؑ on this day.
2. Who also descended on the earth and passed away on this day.
3. This day contains a specific time in which *Allah* ﷻ grants whatever the servant asks for, provided it is not *Haram*.
4. On Friday, the Day of Judgment will takes place.

Another **Hadith**;

Hadhrat Aws bin aws ؓ narrates that the *Rasoolullah* ؐ once said, "Friday is most superior from the rest of the days. On this day, send *Durood* up on me in abundance as it I presented directly to me." The companions or *Sahabah* asked, "O prophet ؐ how will our *Darood* be presented to you once you have passed away from this world?" He replied, *Allah* ﷻ has made this earth forbidden to eat the flesh of the Prophets or *Ambiya*. Thus the Prophets of *Allah* ﷻ are still alive and are being given sustenance."

28- FIVE TIMES DAILY FARDH SALAH

(With *Sunnah* & *Nafil Salah*)

Q44- Describe the details of *Rak'at* in the Five daily *Salah*?

Ans- The details of *Rak'at* in the five daily *Salah*:

1. **Fajr or early morning (one hour before sunrise) *Salah***; First two *Rak'at Sunnat-e-Maukadah*, then two *Rak'ah Faraz*, total 4 *Rak'ats*. The *Sunnat-e-Maukadah* (strongly recommended) of the *Fajr Salah* are emphasized in the Hadith, and if omitted or left out, these should be performed even after sunrises until the time of *Zohr*.

The Timing of *Fajr*; starts few minutes after whiteness of Dawn to until sunrise, approximately one hour.

2. **Zohr or early afternoon Salah;** Four Rak'at *sunnat-e- Maukadah*, then 4 Rak'at *Faraz*, two Rak'at *Sunnat-e-Maukadah*, two Rak'at *Nafil*, total 12 Rak'ats.

3. **Assar or late afternoon Salah;** 4 Rak'at *Sunnat-e-Ghair-Maukadah*, then 4 Rak'at *Faraz*.

Note that no *Nafil or Sunnah or Sajdah* are allowed after the *Asr salah* until sunset.

However, the time for *Asr Salah* begins as soon as the time for *Zohr Salah* finishes and ends twenty minutes before sunsets. If the salah is performed within the time, then it is termed as '*kaamil or perfect* Salah and if it is performed at close to sunset, it is termed as valid but '*Naqis*' or imperfect.

Hadith; *Hazrat Umme Salma* ﷺ narrates that *Rasoolullah* ﷺ has said, "Allah ﷻ shall make the fire of Hell unlawful upon a person who performs the four Rak'at *Sunnah* before *Faraz of Asr Salah*."

4. **Maghrib or the Sunset Salah;** 3 Rak'at *Faraz*, then 2 Rak'at *Sunnat-e-Maukadah*, and two Rak'at *Nafil*, total seven Rak'ats.

The Time; for *Maghrib Salah* starts as soon as the sunsets and finishes until dusk. Dusk is the twilight that is seen after the redness of the sun has disappeared. The duration for the *Maghrib Salah* is an average of one hour from the sunsets, but it is better to perform early as soon as sunsets.

Hadith; *Rasoolullah* ﷺ said, "anyone who performs the two Rak'at *Sunnah* immediately after the *Faraz Salah* of *Maghrib* without indulging in any worldly talk, his *Salah* is elevated to the station of *Ellyn*."

5. **Isha or Night Salah;** First 4 Rak'at *Sunnat-e-Ghair Mu'akkadah*, then 4 Rak'at *Faraz*, 2 Rak'at *Sunnat-e-Mu'akkadah* or mandatory, 2 Rak'at *Nafil*, then 3 Rak'at *Wajib-e- Witr* are performed (*possibly along with Isha Salah or Traditionally after Tahajjud or late night Salah*), finally 2 Rak'at *Nafil*.

Hadith; It is stated in a Hadith that if a person did not happen to wake up at night , then these two Rak'ats *Nafil* shall be in place of the *Tahajjud Salah*.

Hadith; *Hazrat Abu Hurrah* ﷺ narrates that the *Rasoolullah* ﷺ said, "The *Witr Salah* is true. Whoever does not perform it he is not from us, (he repeated this thrice).

Rule; The *Witr Salah* is *Wajib* and to neglect it intentionally or unintentionally will necessitate a *Qaza*. If a *Sahib-e-Tarteeb* had the knowledge that he had missed *Witr*, yet having sufficient time he missed it, his *Fajr Salah* will become invalid. This ruling applies regardless of remembering before or during the *Fajr Salah*.

Q45- Enlighten the terms, Sahib-e-Tarteeb, Adaa and Qaza in respect of performing the salah?

Ans- Sahib-e-Tarteeb; to perform the five Salah including any *Faraz* and *Witr Salah* in correct order is termed as *Tarteeb* which is an essential object with respect to praying the daily five Salah. Hence a person should perform *Fajr*, *Zohr* then *Asr Salah* followed by *Maghrib Salah* and lastly *Isha*

and *Witr*, whether these *Salah* are *Adaa* (performed on-time) or some are *Adaa* and some are *Qaza* (not on-time yet before praying next *Adaa* *Salah*) then he will be called *Sahib-e-Tarteeb*.

For example; if a person has missed *Zohr Salah*, then it is obligatory upon him to perform the *Zohr Salah* before *Asr Salah*. It is not allowed if a person deliberately perform the *Asr Salah* having the knowledge of the missed *Salah*.

Rule; A person who misses five *Salah* and the time for the sixth *Salah* has also terminated, then it is not obligatory to make up these missed *Salah*. So, he can pray the *Adana Salah*, regardless of whether he missed the *Salah* altogether or not.

Rule; to make up missed *Salah* is more important than performing *Nafil Salah*. However a person should cease performing the *Taraweeh Salah* or *Sunnat-e- Mu'akkadah Salah* in order to make up any missed *Salah*.

Rule; If a person dies having not performed his missed *Salah* and has left an order in his will to pay *Friday* (ransom) for his missed *Salah*, then it should be played from one third of the currency or goods left inheritance, one half *Sa'aa* (approx. one kg) wheat or its prevailing cost to the poor for every *Faraz* or *Wajib Salah* missed. If the person who dies has not left anything in inheritance, then next of kin can, to the poor from his own wealth.

29- SALAH OF MUSAFIR

Q46- Who is a Musafir or Traveler in the light of Shariah?

An- Musafir; A person who set out by foot on a three days journey from his village, town or city is known as *Musafir* according to *Islamic Shariah*.

The meaning of three days does not mean that a person continuously walk from dawn to dusk without pause. Therefore, the distance a person travels in this manner to a far place is defined as a journey.

Q47- At what instance will a person be classed as a Musafir?

Ans- The distance of a journey on dry land for a person to be classed as a *Musafir* is about Fifty seven and half (57.5) miles.

Rule: A mere intention of travelling will not make a person a *Musafir*, unless he sets off on a journey and covers the specified distance in the *Shariah* 57.5 miles. If the bus conductor or train driver or a person has to travel the distance of a specified journey, then they will be classed as *Musafir*.

Q48- How will a Musafir perform the Faraz Salah?

Ans- It is necessary (*Wajib*) for a *Musafir* to do *Qasr* in his *Salah*, meaning, a four *Rak'ats Faraz Salah* will be performed as two *Rak'ats*. But it will be equal to the 4 *Rak'ats* in terms of reward.

- If a *Musafir* (individual) deliberately performs 4 *Rak'ats* and sits after the two, then the first 2 *Rak'ats* will be counted as *Faraz* and the second two will be counted as *Nafil Salah*. However, such person will be sinful for doing this as he has missed a *Wajib* action

deliberately and thus, he has to repent. If the *Musafir* does not sit after two Rak'ats, then the full 4 Rak'ats will be counted as *Nafil* and thus he has to repeat his *Salah*.

- If the **Imam is a Musafir** then the *Muqem* is allowed to follow him in the *Jam'aat*. However, after the *Imam* ends his *Qasr Salah* (2 Rak'ats), the *Muqem moqtadi* (follower) should stand and finish off his remaining 2 Rak'ats without reciting anything whilst in standing position. Rather, he should stand perform the full 4 Rak'ats. For the duration of reciting Surah Al-Fatiha.
- If the **Imam is Muqem** and the *Muqtadi* or follower is *Musafir*, then the *Musafir* praying behind such an *Imam* will perform full 4 Rak'ats.
- There is no *Qasr* in a Sunnah *Salah* but it is excused for those who fears time limits or any other problems, for those who has no such fear it is better for them to perform the Sunnah *Salah* too.

30- NAFIL SALAH (Nafil Namaazain)

Q48-Describe about the Nafil Salah, Ishraq, Chaasht Awwabin Tahajjud and Salat-e-Tasbeeh?

Ans- the Nafil and Mustahab *Salah* are;

1. Salah of Ishraq; Rasoolullah ﷺ has state, "however performs the Fajr *Salah* with *Jama'at*, engage himself in the remembrance of Allah ﷻ Until sunrise (at least 20 minute after sunrise) and offer two rak'ats Nafil *Salah*, he shall be given reward of an accepted Hajj and Umrah. These two rak'ats are known as *Salah-ul-Ishraq*. Its time begin from twenty minute after sunrise and ends up to sun *Zawal*. It is better to perform up to a quarter of day has elapsed.

2. Salah of Chaasht; Rasoolullah ﷺ has stated, "a person has to give a charity for every joint in his body. There are three hundred and sixty joint in the body. Every *Tasbeh* is a charity and similarly every praise of Allah ﷻ, every *Takbeer*, to command of good to others, to forbid evil are all charities and to offer two Rak'ats chaasht *Salah* will suffice for all this".

The minimum two and maximum twelve rak'ats are for *Chaasht Salah*. Its time begin from twenty minute after sunrise and ends up to sun *Zawal*. It is better to perform up to a quarter of day has elapsed. It is better to perform up to a quarter of day has elapsed.

3. Sallah of Awwabin; Hadhrat Abu Hurairah ﷺ reported that the Rasoolullah ﷺ has said,"Anyone who performs six Rak'ats after the *Maghrib Salah* and does not utter any foul language, then he shall be given the reward of Twelve years worship". These six rak'ats are known as *Salah-ul- Awwabin*. It is better to perform the six Rak'ats with one *Salams* or at intervals of two Rak'ats.

4. Salah of Tahajjud; The Nafil *Salah* offered between the 'Isha and Fajr *Salah* is called *Salat al-Tahajjud*. For this, minimum two and up to eight rak'ats are perfumed, it is better to

read this Salah in sets of four Rak'ats. The Salah al-Tahajjud was Fardh up on Rasoolullah ﷺ and the Muslim. But was later abrogated for the Muslims and was made Sunnah/Nafil.

Those who perform Tahajjud Salah have been mentioned in many occasions in the Quran e.g. (Surah 32, verse 16-17).

Hadith; Rasoolullah ﷺ said, "Choose the night Salah as it was the practice of the pious people who were before you. It is also a means of gaining closeness to Allah ﷻ, means of person's forgiveness, ridding his body of all illness and means of abstaining from acts of sin.

Concluding, the ultimate glad tiding is that those who perform Tahajjud Salah enter paradise without giving any account of their deeds.

5. Salat-tu-Tasbeeh; there are immense rewards for this Salah. It consists of four Rak'ats and the method of performing is given below;

1. Make Niyat or Intention of performing four Rak'ats Salat-tu-Tasbeeh and say Allahu Akbar and commence the Salah as usual, then after reading Thanā (تَنَاء) recite following Tasbeeh fifteen (15) times.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

SubhanAllah wal hamulillah wa La-Ilaha IllAllahu wa Allahu Akar

(Glory be to Allah. All praise be to Allah and there is none worthy of worship except Allah and Allah is Greatest)

2. Recite Ta'awwuz, Tasmiayyah, Surah Fatiha and a zamma Surah followed by the above Tasbeeh ten times.
3. Then, bow down into Ruku and recite the Tasbeeh of ruku followed by the above Tasbeeh ten times. Then, stand up in Qawma and after saying '*Rabbana wa Lakal hamd*', recite the Tasbeeh ten times.
4. Then, proceed into Sajdah and recite Tasbeeh of Sajdah followed by the Tasbeeh ten times. Then sit in Jalsah and recite the Tasbeeh ten times followed by second Sijdah and recite again Tasbeeh of Sajdah and the Tasbeeh ten times.
5. One should complete four Rak'ats in the same manner as described. In each Rak'at, the Tasbeeh will be recited Seventy Five times and three handed times in the complete Salah.
6. When Rasoolullah ﷺ commanded Hadhrat Abu Hurairah ؓ, he said, "If you have the strength and time, then you should perform Salat-ul-Tasbeeh once every day. If not, then perform every Friday. If not, recite it once every month. If not, then once every year. If you cannot even do this, then perform it once in a lifetime,"

Q49- Elucidate the need and performance of the Salah for Isteqaara in the light of Hadith?

Ans-Salah for Isteqaara;

Hadith; Rasoolullah ﷺ once said to the companion, "O Anas! When you intent to carry out a task, then perform 'Isteqaara' seven times and then observe the judgment of your heart (regarding that task) because in it there is benefit'.

Performance the Salah; In the two rak'ats of Isteqaara, it is Mutahab to recite Surah al-kafiroon in the first Rak'at and Surah al-Ikhlaas in the second. It is also Mustahab to recite Sura

al-Fatiha and Duroo Sharif (three times) before and after the following Supplication (Dua) for Istekhaara.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا أَمْرًا خَيْرًا لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَأَجَلِهِ فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا أَمْرًا شَرًّا لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلِ أَمْرِي وَأَجَلِهِ فَأَصْرِفْهُ عَنِّي وَأَصْرِفْني عَنْهُ وَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ

Allhumma inna Astakheeruka bi'ilmika wa Astaqdiruka bi Qudratika wa As'aluka min Fadhlikal 'Adheemi fa-innaka Taqdiru wa la Aqdiru wa T'alamu wa la A'lamu wa Anta 'Allamul Ghuyub Allahumma in kuna T'alamu anna Hadhal Amra Khayruka li fi Deeni wa Ma'ashi wa 'Aaqibati Amri wa 'Aajili Faqdurhu li wa Yassirhu li Thumma Barik lee feehi wa in kunta Ta'lamu anna Haazal Amra Sarrul li fi Deeni wa Ma'ashi wa 'Aaqibati Amri wa 'Aajili Amri wa Aajilihi Fa asrifhu 'anni was-rifni 'annahu waqdur liyal Khayra Hythu kaana thumma Raddini bihi.

Meaning; (O Allah! Seek omens from You with the aid of Your knowledge and Your divine power and I ask for power and strength from You. I as from vast blessing because You are Omnipotent and I am not. You have the knowledge of everything and I do not and You have the knowledge of unseen. O Allah! If it is in Your knowledge that the task I wish to carry out will benefit me, then give me blessings in it and if You know it will cause me loss in my religion, society and cause me loss in the result I wish to attain from this task now or in future, then safeguard and turn me away from it. Bless me with prosperity in my future and destiny in whatever manner it may be and grant me happiness and pleasure over it).

Note; It is not permissible to perform Istikhaara to perform Hajj, to give Zakaat or any other good deed which becomes Obligatory on a believer. It is however, allowed to perform Isekhaara to specify a date to carry out such deed.

According to a Hadith, It is Mustahab to perform Istakhaara seven times before carrying out the task. So, Person may recite the above mentioned Supplication or Dua in a state of cleanliness and go to sleep possibly facing Qibla. And continue this every day for seven days until he sees clear sign or indication in the dream, whether or not to carry out the ta

31-Funeral-Salah (Salah-ul-Janaazah)

Q50- Describe the rules and regulations Funeral or Salah-ul-Janaazah?

Ans- The congregational Funeral-Salah or Salah-ul-Janaazah to be offered on the occasion of demise of a Muslim Adult or child' male or female is a Farz-al-Kafaayah (Common obligation) on all Muslims of the locality. It is to be performed after giving proper Gusl (Bath) to the dead body and before burial at any time day or night. The Salah consists of Niyah (Intent), say four Takbeers or Allah-u-Akbar in Qiyaam i.e. while standing. These are two Faraz (obligatory) and Salaam. There is no Ruku or bowing, Sajdah etc. but Wuzu or Ablution is pre-requisite for all Salah.

Sequence of Funeral-Salah;

1. The deceased or dead body should be placed on the ground, close in the front of the Imam or a person so authorized by the relatives.
2. Behind the Imam, Moqtadeen should form 3 or 5 or more odd numbers of rows (Safain) in standing position.

3. First Niyyah of funeral-Salah. Then follow the Imam when he says first Takbeer (Allah-u-Akbar), raising hands up to the ears and leaving right hand over left and recite Sana Subhanaka.
4. On second Takbeer by the Imam, and recite Drud-e-Ibraheem.
5. Similarly, on third Takbeer by Imam, recite prescribe Du'a-e-Maqferat for the deceased.
6. When Imam says fourth Takbeer, follow him by turning head to right and left as Salaam to end the Salah.
7. **Note;** except on first Takbeer, for the remaining three Takbeers, neither Imam nor Moqtaee will raise their hands. Say simply Allah-u-Akbar by the tongue. In the funeral- Salah saying four Takbeers are Obligator or Faraz remaining actions are Sunnah.

Q51- Describe the Du'a-e-Maqferat supplicated in Salah-ul-Janaazah?

Ans- If the deceased (Dead Body) is adult, male or female, the following Du'a-e-Maqferat be supplicated;

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَمَاتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَأُنثُنَا أَللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَيَّ الْإِسْلَامَ ط وَ
مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ ط

Allahummagh-fir li-hayyina wa ayyitina wa shahidina wa ghaayiina wa saghiirana wa kabiirana wa unsaana. Allahumma man ahyaitahu minna faahyihii 'alal-Islam, wa man tawaffytahu minna fatawaffahu 'alal-Iman.

[O Allah ﷻ! Forgive the living and the dead, the present and the absent, the young and the old, every man and woman. O Allah ﷻ! Whoever You keep alive, bless them with Islam and whoever You cause to die in the state of Imam.] (Abu Dawud, Tirmidhi)

➤ If the deceased is an immature child, Girl or boy, the following Du'a be recited;

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ط

Allahummaj'allahu lana faratan waj'alahu lana ajranw wa zukhranw waj'alhu lana shaafi'anw wa mushaffa'aa.

Note; If the child is a Girl, then, *ij'allaha* and *shafi'atan wa mshf'aaha* should be read.

(O Allah ﷻ! Make him/her our fore-runner and make arrangement for us in the Hereafter make him/her an intercession for us whose intercession is sure to be accepted).

32- Salah of Festivals (Namaaz-e-Eidain)

Q52- Why do the Muslims celebrate two main festivals (Eidain)?

Ans- The Islamic calendar is based on the movement of moon. The Islamic year is eleven days shorter than the year based on the movement of sun.

Allah ﷻ blessed us (Muslims) with two major Eidain, They are!

1) The end of the month of Ramadan, is marked by Eid-ul-Fitr, the first of the month of Shawwal.

2) The Eid-ul-Adhaah or Baqr-Eid is on 10th of the month of Zilhajjah, during the period of Hajj.

Eid-ul-Fitr; the first day of the month of Shawwal is Eid-ul-fitr. It is a time for thanksgiving and joy. Families get together to share their happiness and to exchange greetings and give present to one another. So the children get very excited as the day of Eid draws near.

When the new moon is sighted on the last day of Ramadan, Calibration Eid-Fitr begin, but before the calibration, the Muslim must pay Zakaat-ul-Fitr. This require to give half Sa'a (1.25 kg) of wheat, one as'aa (2.5 kg) dates or barley to the poor. This ensures that all Muslims, rich and poor are able to share in the Festivities. Thus, it reminds Muslims that all are equal in sight of Allah ﷻ, besides, it make the feeling of togetherness among the Muslims strong.

Then Eid-Salah (of Eid-ul-Fitr or Eid-ul-Adh-haa) are usually performed in a large mosque or in an open space and the salah is held a little after sunrise, followed by a sermon (KHUTBAH) given by the Imam. After Khutbah they depart. Muslim visit their friends and relatives, greeting are exchanged and the children are given sweet etc.

Eid-ul-Adh-haa; the festival of Sacrifice which come on 10th day of the month of Dhul-Hijjah and marks the great time of Hajj. Eid-ul-Adh-haa lasts for four days and is celebrated much in the same way s Eid-ul-fitr with big congregational Salah as Salah-ul-Eid--- and exchange of greetings. The special feature of this festival is the sacrifice of animal in the memory of Hadhrat Ibraheem ﷺ and his son Hadhrat Ism'aeel ﷺ.

The slaughtered animal then is divided into three portions. One is kept for the family itself, one is given to relatives, neighbors and friends, and the third is given to poor and the needy.

Q53-What do you know about the rule & regulations of Namaaz-e-Eidain?

Ans- The rules of Namaaz-e-Eidain;

The time of performing Salah of both Eid-ul-Fitr and Eid-ul-Azha is similar which begin when sun-rises clearly in the morning until it rises high in midday (Qabl-Zawaal).

The etiquettes which are required;

1. Taking a bath, using perfume and wearing the best clothing.
2. Eating before leaving for the Eid-Fitr Salah and eating from sacrifice's liver after the Eid-Adha Salah.
3. Going to the place of Eid-Salah via one route and returning by another route, is a Sunnah.
4. It should be performed in an open area except in cases of rain or there is no alternative.

5. The following Takbeer should be repeating slowly while going and returning to Eid-Gah;
 "اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ"
 We might keep saying the Takbeer loudly.
6. Performing Nafil Salah before Salah of Eid is prohibited, but Qaza Namaaz-e-Fajr may well be completed.
7. The congregational Salah or Jama'at is must for Eid-Salah and listening the Khutbah after Salah is Sunnah.

The sequence of performing Eid-Salah;

1. Imam performs two Rakah without Azaan or Iqamah.
2. First Niyyah or Intent, Performing Two Rak'at Wajib Salah of Eid (Eid-ul-Fitr or Adh-haa), with six Takbeer-e-Wajib.
3. Then say Takbeer Tahrima, "Allahu Akar" by rising hands up to ears and join right hand over left hand.
4. Read Sana Subhanaka---and say three Takbeers (Allah-u-Akbar). On 1st Two Takbeers, rise hand and leave them. After 3rd Takbeer, join hands and follow the Imam and complete 1st Rak'at as usual.
5. In the second Rak'at, after recitation of Qirat-e-Quran by the Imam, say three Takbeers and at 4th Takbeer without rising hands, perform Ruku'a or bowing and complete the remaining Salah, following the Imam.
8. Listen carefully the Two Khubah (Sermons) being delivered by the Imam after the Salah. Don't make noise and uphold calmness and tranquility.
9. Primarily, the Ed-ul-Azha's Salah be performed in the early hours.
10. The sacrifice of cattle be possibly made immediately after Ed-Salah
11. It is obligatory to recite the following Takbeer once and three times as virtuous during **Ayyaam-e-Tashreeq** ie. From Fajr of 9th Zilhajjah until Asr of 13 Zilhajjah after every Farz Salah performed with congregational Salah or Jam'at.

"اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ"

33-Offering Sacrifice of Cattle (Qurbaani during Id-ui-Azha)

Q54- Define the rule to offer Sacrifice of cattle or Qurbani on a Muslim?

Ans- It is Mandatory to offer Sacrifice of cattle or Qurbani on a Muslim who is an Adult (Baalegh) man or woman, free (Aazad), Wise ('Aaqil), with a condition that he/she should be a well-to-do, eligible to pay the due to poor or Zakaat. Rather he/she is a Sahab-e-Nisaab person.

Q55- Name the Cattles and state the Rules of Sacrifice or Qurani according to Shariah?

Ans- All pet-Cattles like Goat (Bakra), Cow (Gaye) and Camel (Woont) can be offered as Sacrifice Qurbaani, provided they are sound in health and are free from all types of defects

like, Blind or semi-Blind, Lame (langde), Thin (Duble) and their Tail or Horns or Ears are half-cut etc.

- One Goat can be sacrificed by himself or on behalf of living or deceased Muslim with their permission. The goat should be at least one year old.
- One Cow or one Camel can be sacrificed on behalf of seven persons. The Cow should be two years old and the Camel be five years old.

Q56- Describe the method of offering Qurbani of a Cattle on Eid-ul-Azha?

Ans-The Prophet ﷺ said “No days are dearer to Allah ﷻ than the days of Sacrifice or Qurbani and the virtuous act of Zibah or Slaughtering of Cattle in the prescribe manner is better than all virtues. For every hair of the Sacrificed Animal a Virtue is recorded.

- The Sacrificial Animal should be laid up on the ground, facing Ka’abah and let it drink some water. Then read Durood Sharif and recite this verse of Quran;

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Inni wajjahtu wajhiya lillazii fataras-samawaati walardhi haneefanw wamaa ana minal mushrikeen.

(I verily diverted my entire attention from all the material substance and have devoted it to the Being who created the heavens and the earth, and I am not one of the polytheists or atheists.)

- **Now say! بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ (Bismillahi Allahu Akbar) and slaughter or cut the throat of the Sacrificial Animal with the sharp knife, cutting the main Arteries and Jugular Vein, letting the blood flow away and ooze out. Then recite the following Du’a;**

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

Allahumma taqabbalhu minni kamaa taqabbata min habeebika Muhammadinw wa khalika Iraheem
'alahima-salaatu was-salaam.

(O Allah ﷻ! Accept this sacrifice from me (or the person concerned) the way You accepted from Your Beloved Prophet Muhammad ﷺ and Your Friend Hazrat Ibrahim ﷺ)

34-Regulation of Qurbani during Id-ul-Azha (Ahkaam-e-Quraani)

Q57- Describe the rules relating to offer Qurbani of a cattle during Eid-ul-Azha?

Ans- The regulations relating to offering Qurbana on Eid-ul-Azha are as follows;

1. People who leave in cities should not offer Qurbani before performing the Eid-Salah.
2. However, in a Village where the Eid-Salah is not customary, they may offer Qurbaani either before performing the Eid-Salah or after.
3. A person might use the meat of Qurbana for himself, distribute among relatives and friends and to the poor.
4. It is better to make three equal portions of one third quantity each of total meat and offer one portion to the poor/ charity, another to Relatives and preserve the leftover meat for his family.

5. If a person knows how to slaughter or do Zibah the Animal, he should do it himself by following the prescribed procedure. And if he doesn't know, then somebody else can do Zibah on his behalf.
6. The skin of the Qurbana's Animal should be either by himself or given as Charity to the poor. But should never be given as cutting charges to the butcher or Qasab.

35-Charity prescribed for Id-ul-Fitr (Sadaqah-e-Fitr)

Q58- Enlighten the importance of offering the Sadaqah-e-Fitr to poor on Eid-ul-Fitr?

Ans- The regulations of offering Sadaqah-e-Fitr on the day of Eid-ul-Fitr are as follows;

1. Offering Sadaqah-e-Fitr to poor is Mandatory (Wajib) on all Muslims who are Adult (Baalegh), Free (Aazaad) and Wise ('Aaqel), on his behalf and on behalf of his immature Children.
2. The quality of Sadaqah-e-Fitr to be given according to Shariah, is fixed as Half-Sa'a i.e. 1.25 k Wheat or One Sa'a i.e. 2.5k Jaw (Barley).
3. You may also give the prevailing cost of prescribed weight of Wheat or jaw for everyone.
4. Sadaqah-e-Fitr is significant in the sense, it will compensate the short comings in observing the fast and other specific Worship in the month of Ramadan.
5. It is better to give Sadaqah-e-Fitr to the poor in the morning before going to perform Eid-Salah and if it could not be fulfilled on Eid-Day, ensure that it must be done later on

36-Aqeeqah for New-Born Baby

Q59- Clarify the eminence of performing Aqeeqah for a newly born Baby?

Ans- When a baby is born, it is Islamic way or tradition to say gently the words of Azaan in the right ear and the words of Aqaamah in the left ear of the Baby.

- 1 Rasoolullah ﷺ has performed the Aqeeqah of Syedna Hasan ؑ on 7th day when he is born. So, performing Aqeeqah is a Sunnah and virtuous act.
- 2 You may perform Aqeeqah on 7th Day of new-born child. It is carried out by scarifying (Zibah) two Goats (Bakre) for boy and one for girl, if the Parents could make it, if not one Goat for boy or girl would suffices.
- 3 You should get the Circumcision (Qatna) done early, preferably combining with 7th day Hair removal and naming ceremony of new-born boy.
- 4 Shave the skull of baby and Silver (Chandi) equal weight of her/his hair-cut be given in charity. It is a Nafil and Mustahab act.

- 5 Then, decide a good name for the child. For this purpose, you may consult mother and revered person for guidance

3rd Pillar or Islam (3rd Arkaan-e-Deen)

37-Observing Fast (SAUM OR Roza)

Q60- What do you know about observing the Fast or Saum in Islam?

Ans- Fasting in Islam; this means to abstain from eating and drinking from dawn until sunset. The fast should begin with intention of fasting, making it clear whether it is the compulsory fast of Ramadan, a voluntary fast or a fast for a special reason. This intention should not be expressed loudly.

The purpose of Fasting; Muslims fast to seek nearness to Allah ﷻ and His pleasure as He wants them to do so. Fasting means keeping one's ear, eyes, tongue, hands and feet - and all organs – free from sins. It means to keep the head clean of useless concerns and thoughts. Lying and backbiting lower the value of fasting.

Rasoolullah ﷺ said, "Fasting is a shield, so one of you fasts, he should not use foul or foolish talk. If someone attacks him, let him say, 'I am fasting'" (Bukhaari and Muslim)

Also said, "Many are those who fast but get nothing from fast but hunger..." (Ibn Manjah)

1. Observing Fast in the month of Raman is Obligatory (Faraz), on every Muslim Adult (man & Woman), Free (*Azaad*), Wise (*Aaqle*). A person who does not realize obligation of Fast, he will be assumed as Kafer and who didn't observe fast without genuine pretext, he did commit a big sin.
2. Rasoolullah ﷺ said, "even if a man keeps observing Nafil fasts over a year or continue it throughout his life or he gives all his blessings (*Ne'amatain*) in charity, he, would has compensate (Swaab) of observing one day Fast in the *Ramazan* which missed out without genuine reason.
3. It is not correct to keep Fasting without Intent or *Niyyah*. Though, the words of the *Niyyah* be repeated by tongue, it is enough to say *Niyyah* in your heart. Similarly, it is not necessary to use Arabic language. *Niyyah* can be done in any language.

38-Benefits and Virtues of perceiving fast

Q61- What are the benefits of perceiving the Fast?

Ans- Following are the benefits and virtues of observing the Fast;

1. It is mentioned in a Hadith, "Whoever observes Fast in the Ramadan exclusively for the sake of attaining Allah's pleasure, his previous sins will be forgiven.
2. In another Hadith it is said that the recompense of virtuous deed of a person is given seven to ten times of it, but Allah ﷻ says, "Since the Fast is observed exclusively for Me and hence I myself is the recompense for Fast or *Roza*.

3. A person becomes mindful of Allah ﷻ (Muttaqi) due to perceiving Fast and he thus could regulate his carnal desires, and evil self (*Nafs-e-Ambarah*) develops as conscious self and as a result he will improve his spirituality and will be able to escape from wrong-doings.
4. It also helps always to be Physically-fit, besides instilling a sense of realizing the Hunger and Thirst unfortunate and helpless people.

39- Rule and regulations relating to the Fast

Q62 Describe regulations concerning to observe Fast in Ramadan?

Ans- The regulation relating to observe Fast in the month of Ramadan are as follows;

1. As the *Ramazan's* moon is seen, you begin observing fast and performing Namaz-e-Traviah.
2. stop observing fast as soon as you observed *Eid's* moon,
3. Taking food before Dawn every day is termed as *Sahry*, an act of Sunnah.
4. The Intent or *Niyyah* of Fast **لِلَّهِ تَعَالَى مِنْ صَوْمِ رَمَضَانَ نَوَيْتُ بِصَوْمِ عِدِّ** is necessity and it can be done before breaking Dawn or following day before noon.
5. If a man observing Fast and not refraining using abused language, falsehood, back-biting and wrong-doing, his Fast or *Roza* becomes Makrooh or improper and its *Sawab* is reduced.
6. As soon as Sunsets break the Fast or do *Iftaar* and start eating or drinking by supplicating the *Du'a* **اللَّهُمَّ لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْتَرْتُ** Now one Fast is completed. In the same way complete all the Fasts during the month of *Ramazan*.
7. Observing fast is strictly prohibited on the day of Eid-ul-Fitr, Eid-ul-Azha, During Ayyam-e-Tashreeq i.e. on 11th, 12th and 13th of the month Zil-Hajjah every year.

40-The Fast of Ramadan (Siyaam-e-Ramadan)

Q63- Write brief notes on the intention to Fast, Sahoor or Sehri and Iftar during Ramadan?

Ans- The Fast of Ramadan! Begins on the day following the sighting of the moon of the month of Ramadan.

- **Intention to Fast:** A Muslim must make his formal intention (*Niyyah*) to fast before dawn. He may make the intention to fast the whole month of Ramadan or he may make the intention to fast for a day every time. If a Muslim fast is interrupted for some days for any reason, he must renew the intention before he start fasting again. This intention, however, must not be expressed (verbally) in any way, because the place of the intention i.e. is the heart.
- **Sahoor or Sehri:** It is recommended that a Muslim should take some food and drink before dawn, before he begins his fast. This pre-dawn meals is called Sahoor (Sehri) and help reduce the hardship of fasting during the day. One should wake up early enough to

eat and finish the Sahoor before dawn so as to avoid any chance of eating after the break of dawn, which would spoil the day's fast.

Rasoolullah ﷺ encouraged his companions to take the meal even if it is only a drink of water. He said, "Take Sahoor (sehri) for surely there is a blessing in Sahoor. (Bukhaari)

- **Iftar (breaking of fast):** A Muslim should break his fast as soon as the sunset. It is strongly recommended to do so. Rasoolullah ﷺ said, "people will remain prosperous as long as they hasten to break the fast i.e. iftaf." (Bukhaari)

The iftar should be light e.g. few dates and water or any other fruits that should be taken before Maghrib Salah. They may have full meals after Maghrib prayer.

They are strongly recommended (Sunnat-e- Muwakkidah) to offer Traaweeh Salah after Isha prayer.

Du'aa after breaking the Fast! **اَللّٰهُمَّ اِنِّيْ لَكَ صُمْتُ بِكَ اٰمَنْتُ وَ عَلَیْكَ تَوَكَّلْتُ وَ عَلٰی رِزْقِكَ اَفْتَزْتُ**

Allaahumma inni laka sumto bika aamanto wa 'alika tawakkalto wa 'aala rizqika aterto
(O Allah ﷻ! I fasted for You and I believe in You and put my trust in You and break my Fast with Your Sustenance)

41- Expiation or Kaffarah (Breaking's Fast)

Q64- Write brief notes on the intention to Fast, Sahoor or Sehri and Iftar during Ramadan?

Ans- A person had observed fast during Ramazan, consumes deliberately food or drinks water etc., then his fast will stand broken and it is mandatory on him to offer Expiation or Kaffarah, besides performing Late-Fast or Roze ki Qadha.

For the expiation or Kaffarah of the broken fast anyone of the following conditions should be complied with;

1. Such a person, either he has to set free a Slave or Ghulam or he must observe 60 days continuous Fast.
2. If he has no strength to observe constant Fast, he should feed two-time bellyful food to 60 poor persons.
3. If unable to do that, then he must distribute to grain equal to *Sadaqah-e-Fitr* (one and half k.g. wheat to each person) for 60 helpless-poor.
4. The cost of grain equal to (60 *Sadaqah-Fitr*) should be given in compliance to Kaffarah.

42-Acts which nullify the Fast Mufsidaat-e-Roza;

Q65- Explain the Mufsidaat-e-Fast or the acts, which invalidate the Fast?

Ans- Following are the acts which invalidate the Fast;

1. Mufsidaat-e- Roza means those acts which nullify the Fast. They are two types
 - a) Those acts which necessitate only its Qaza as Wajib.

b) Those acts which necessitate both Qaza and Kaffarah (expiation) turn into Wajib or Mandatory.

2. Those acts which necessitate only when its Qaza as Wajib. !

- Eating willfully or water goes below the thought while goggling.
- Somebody forcibly makes you eat.
- Putting medicine into nose or applying ointment to the injury of skull which drives into the mind.
- Willfully mouthful-Omitting. Eating in Sahry thinking that it is night but later came to know that it was already daybreak.
- Swallowing a thing filled in to teeth and is equal to a Gram (Chana).

3. Those acts which necessitate both **Qaza** and **Kaffarah** (expiation) as Wajib or Mandatory.

- In spite of observing Fast, if someone involved willingly in to such a prohibited act that his Fast is broken.
- then it is mandatory on him to expiate (Kaffarah) i.e. he set free a Slave or observe two months continuous Fast or
- If not possible, feed 60 meager people, two time's diet or distribute grain equal to Sadaqah-e-Fitr or cost of it.
- In addition expiating (Kaffarah), he has to perform Qaza or delayed -Fast

4. However, a fast will not be broken by! Applying hair-oil, surma into eye, using miswak. Eating or drinking forgetfully, smelling fragrance, omitting unwillingly, dropping water into ears and some went through thought.

However, a fast will not be breached by! Applying hair-oil, surma into eye, using miswak. Eating or drinking forgetfully, smelling fragrance, omitting unwillingly, dropping water into ears and some went through thought.

43-Salah-e-Taraveeh

(نمازِ تَرَاوِيحِ)

Q66- Give a brief account of Namaz-e-Taraveeh?

Ans- Namaz-e-Taraveeh; the Namaaz-e-Taraveeh is Mandatory (Sunnat-e-Mawakkeda) to perform during the month of Ramadan for both men and women. To perform Taraveeh salah with Jam'at (congregation) is Sunnat-e-Kifaaya only for men. It means if a few persons performs Taraveeh at home, they will not be faulted, but if all persons of the locality do not perform Tarabeeh with Jam'at then all will be censured (L'anati). To recite Quran in the Tarabeeh and complete it in 30/29 days during the month of Ramadan is sunnat and to read

more than one Quran is virtuous provided it does not be harmful (harj) to the Musaliin of Masjid.

Timing of Taraveeh-Salah; it start after Isha Salah and before or after Witr Salah unlit dawn (Subah Sadaqu).

Number of Rak'ats; total 20 Rak'ats, in the setting of two Rak'ats. And at the end of every four Rak'ats, a reasonable rest is permitted, during which, sitting quiet or reading Quran or reciting Tasbeeh is optional.

Note; If someone missed Jam'at for Fardh Namaz, he can perform Taraveeh with Jam'at

44-Sijdah-e-Tilawat

Q67- Describe the number of Sijdah-e-Tilawat and the Rules to perform them?

Ans- There are fourteen verses in Quran which necessitate Sjdah. These are found in Surah, al-A'raf, al-Ra'ad, al-Nahl, al-Bani Isra'el, al-Mariam, al-Hajj, al-Furqan. Al-Naml, Alif Lam al-Tanzil, Swad, Ha-Mim al-Sijdah, al-Najm, al-Inshiqaq, al-'Alaq. Thus total 14 Sijdah-e-Tilawat are Wajib (Obligatory) to be performed on those who are reciting the Quran and listening the Quran.

Timing of Sijdah-Tilawat; it should be performed while reciting the Quran in the Salah or while reciting the Quran out of the Salah. It is better to do directly (soon) or it can be done later on.

Way to do the Sijdah-Tilawat out of the Salah; Stand up and while saying 'Allah u Akbar' perform Sijdah then standup by saying Takbeer. Sijdah while sitting is not permissible.

Conditions for Sijhah-Tilawat; All those conditions which are desirable for performing Salah, are applicable for Sijdah-e-Tilawat. Similarly, those all things by which the Salah become void, The Sijdah-Tilawat will be invalid.

Rule; When one verse of Sijdah-Tilawat is recited at one place over and over again, then one Sijdah will suffices and if at ingle place, many verses of Sijdah-Tilawat are being recited, then it is mandatory (Wajib) to perform one separate Sijdah for each verse. However, at a busy place, the verse of Sijdah-Tilawat should be recited calmly to avoid hindrance to others.

3rd Pillar of Islam or 3rd Arkan-e-Deen

45- Zakah, the purifying Dues

Q68- What do you know t about the Zakah, its bearing and Benefits on a Muslim?

Ans- Zakah is the 3rd Pillar of Islam that comes immediately after Salah. Allah U commands in Surah AL-Muzzammil-20, "وَأَقِمُوا الصَّلَاةَ وَءِ الرَّكَّوَةَ" *wa aqimus-salaata wa aatu-zakata*

(Estabblish regular payer and give Zakah)

Indeed Zakah is a form of worship Paying is an obligation on every Muslim who owns the least amount (called Nisaab) that requires its payment and that satisfies the rest of its conditions.

Benefits of Zakah; our possessions are purified by setting aside a small portion, i.e. 2.5%, as Zakak for those in need. An imperative aspect of Zakat is that Muslim will get lot of benefits along with optimistic bearings both worldly and hereafter, like the payer of *Zakah* will be enriched with exemplary Moral and will be clean from immoral behavior like, Stinginess and love of wealth which is the root cause of wickedness, would be wiped out from him. It

strengthens the ties of brotherhood amid the rich and the poor. It blesses one's wealth and purifies the heart of selfishness and thirst for wealth. Exclusive qualities like Sympathy and graciousness are gained on account of *Zakah*. Thus one can acquire privilege of gaining Divine love through monetary support to poor and hapless folks by way of *Zakah*.

Refusal to pay Zaka; Those who refuse to pay Zakah, believing that it is not obligatory, are considered disbelievers. Hadhrat Abu Bakr Siddique t the first caliph, had no hesitation in taking up arms against Muslims but refused to pay Zakah. He said, "I will surely fight them for that. (Al-Bukhari & Muslim)

Q69- Elucidate the Rules and regulations of giving *Zakat*?

Ans- Following are the Rules and regulations of *Zakat*;

1. Muslim man or woman, Free (*Aazad*), Adult (*Baalgh*), Wise ('*Aaqel*) and owner of minimum prescribed income or assets for giving *Zakaat*, will be technical named "*Sahab-e-Nisaab*." These assets like money, livestock, property, etc. They have the potential to generate income.
2. One complete lunar year should pass since the ownership of the wealth for Zakah to be due. These condition does not include vegetables and fruits.
3. The wealth must be at or above a certain limit called "*Nisaab*." There is a different *Nisaab* for different types of wealth.
4. When becoming "*Sahab-e-Nisaab*", if one complete year has passed on his income (*Nisaab*), paying 2.5% of income as *Zakaat* is Obligatory, provided he has no debts, and if he had certain debt that after paying off, he no longer remain *Maalik-e-Nisaab*. Therefore, he not eligible to give *Zakaat*.
5. The ***Nisaab; for;***
 - a. Silver according to Shariah, 200 Dirham or 425.3 gram.
 - b. Gold 20 *misghaal* or 60.8 gram.
 - c. Trading Articles worth equal to the *Nisaab* of Gold or Silver.
 - d. Camels, 5 camels
 - e. Sheep, 40 sheep
 - f. Cows, 30 cows
 - g. Then 2.5% of its market value of the total wealth (at or above the *nisaab*) be given as Zakah or purifying due.
 - h. **There** is no Zakaah on goods like residential house, clothing, utensils, motor etc.

46- Entitled for Zakaat (Mustahaq-e-Zakaat);

Q70- Who are the deserving people to receive Zakaat and for whom it is not permissible?

Ans- The following eight (8) categories of people are entitled to receive Zakaah money;

1. Shar'ay Faqeer! The needy, those whose poverty level is more or less like the poor. They have passing need, such as when they need two hundred, for example they have only one hundred.
2. Miskeen or Meak person! The Poor; those who do have some money but not sufficient to meet their need of their dependents.
3. 'Aamil! Those employed to collect the funds of Zakaah, distributes it and maintains its record. Their salaries can be paid from Zakaat funds whether they are rich or poor.
4. Mukaatab! For freeing slave (Ghulaam) to whom his Master had assured to free him from slavery if he could pay certain amount. That money should be paid to the slave from Zakaah so that he could pay to his master to set him free.
5. Qarasdaar or debtor! Means those who are burdened with debts, which have not been spent that Allah does not like and cannot pay them off.
6. Musaafer or Traveler! A traveler may be rich in his home but if he is in need of money while travelling, he may be given from Zakaah.
7. New Muslims! Those whose hearts are to be reconciled as their faith is still weak and they need the Zakaah to strengthen their faith. They are also the disbelievers whose hearts may be inclined towards Islam if they are given the Zakaah, or those influential disbelievers whose acceptance to Islam is desired, or their evil is to be restrained.
8. In the way of Allah! Means anything that is pleasing to Allah or any other work that is done in the cause of Allah and from which Muslim will derive benefit, such as orphans support, construction of Mosque, School and Hospital.

Note: The Zakaat-Giver has discretion to give Zakaat money to all deserving folk or among them whomever he likes.

Those who are not entitle to receive Zakaat;

1. Mother, Father, Paternal-Grand Father and Mother, Maternal-Grand Father and Mother, Son, Daughter, Grand Son and Daughter.
2. Husband and Wife i.e. Neither Husband can give to Wife nor can Wife to Husband.
3. Sahab-e-Nisaab person, from Bani Hasham (Ahl-e-Ba'at) Hahraat and Disbelievers.

Hajj 5th Rukun-e-Deen

47-The Annual Pilgrimage to Makah

Q71-What do you know about Performance of Hajj?

Ans- Dear Children! You know the city of Makah is located in Saudi Arabia where our beloved Rasoolullah (ﷺ) were born. First house of Worship (Ibadatgh) known as Baitullah or K'abah. This was built originally by Hazrat Adam (a.s), later by Hazrat Ibrahim (a.s) and his son Ismael (a.s) for humankind.

Briefing about the Hajj

1. Allah! says in Holy Quran, “ **وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا** ”

Wa lillaahi 'alannaasi hijjul-baiti man-istat'aa iaihi sabeelaa

(Hajj to the House (Kabatullah) is a duty to Allah for mankind, for him who can find a way to do it.) (Al-Imran-97)

2. The Annual Pilgrimage or Hajj is once (during the month of Zil-Hajjah) in a lifetime Obligation during the month of Zil-hajjah, for those who are physically and financially able to undertake the journey to Makkah and back and made sufficient provision for their dependents during the period of absence. Moreover, they are Muslim, Adult (Baalegh) wise ('Aaqel), Free (Azaad), Healthy (Tandarust). For a woman, a *Mahram* (Close relatives) like her husband, or father, Son, Brother etc. is compulsory to be associated with her to go to Makah and perform Hajj.
3. Umrah can, however be performed any time during a year.
4. The Talbiah repeated by pilgrims is;

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَنِعْمَةً لَكَ وَالْمُلْكَ لَشَرِيكَ لَكَ

Labbaika allahumma labbaika, labbaika la sharika laka labbaika, innal hamda wan-n'amata laka wal-mulka laa sharika-lak

(I am present, my Lord, I am present. I am present, O You! Who has no partner, I am present. All the blessing are for You. The universal is Yours. You have no partner).

5. A Hajj-e-Badal or Hajj by a substitute is permissible for a diseased person and for a living person who is unable to perform himself or herself for a genuine reason.
6. The person who denies the Obligation of performing Hajj is Kaafer or disbeliever. Whoever performs Hajj purely to attain Allah's pleasure, his all sins would be forgiven, and he will be as pure as born from mother's womb.
7. Millions of Muslims with different background, languages, colors, raves, nationalities and cultures, male & female meet in Makah in the world's International largest gathering known as the Hajj. The purpose of this meeting is to worship collectively the Al-mighty Allah. Muslim pilgrim acquire many lessons including harmony, equality, brotherhood, tolerance and endurance.

48-Obligatory and Mandatory acts of Hujj (Fraaiz aur Waajibaat-e-Hajj)

Q72- Describe the obligatory acts of the Hajj?

Ans- Hajj is the 5th Pillar of Islam. Following are the Obligatory and Mandatory acts of Hajj;

➤ **Obligatory or Faraz meant for Performing Hajj;**

1. Wearing of Ehraam. 2. Waqoof or Stay in Arfaat .
3. Tawaaf-e-Ziyaarat.

➤ **Mandatory acts or Waajibaat-e-Haj**

1. Stay in Mudalfa (a ground adjacent to Arfaat Ground) during night.

2. 'Aqbaat; means, Pelting Gravels or Kankar at three Pillars or Satan located at Mina.
3. Sa'aai; means, walking between Safa and Marwa hillocks adjacent to K'abah.
4. Haluq; means, Shaving the hairs of head.
5. Tawaaf-e-Wid'a; means, while leaving Makkah, perform the Tawaaf-e-K'abah.
6. If any of the above mentioned Wajib is missing or improperly carried out, a Damm or Kaffarah has to be offered by the defaulter, depending up on the nature of default.

Note; Dear Children, Remember! Before or after performing Hajj pilgrims, you should make a visit to Madin Munawwarah, the Masjis-e-Nabai and have privilege to be present at the blessed Grave Of Holy Prophet r in order to attain blessing and pleasure of Allah's U the most Graceful and Merciful.

Few important Issues Relating to Fiqh PART-5

49-Virtuous act of Isaal-e-Sawaab (Conveying recompense of virtuous deeds)

Q73-How does conveying recompense or Isaal-e-Sawaab mean a virtuous deed?

Ans- Eisaal-e-Sawaab; This means that when a Muslim prays or performs an act of Allah's worship, he then can convey its rewards or recompense or Isaal-e-Sawaab to the other Muslim man/men or women/women, dead and alive. Isaal-e-Sawaab has been proven true through sources of Sahi Hadith and fiqh (Islamic Shariah) and also considered to be a virtuous deed.

Q74-What does physical worship and financial worship mean in the context of Isaal-e-Sawaab?

Ans- Physical deeds; this means any forms of worship that does not have money or property involved, for example! Praying Salah or reciting Quran etc. for conveying its recompense.

Financial worship; these forms of worship that include money like Zakaat, performing Hajj or giving Charity or Sadqah acts etc. for conveying its recompense (Isaal-e-Sawaab)

Q75- What does the performing of "Fateha" mean?

Ans- The performing of "Fateha" is a better way of conveying "Isaal-e-Sawaab" and a virtuous deed. In this manner, the recitation of Quran forms a "physical worship" and Sadqah like offering food etc.to the relatives or poor, form the "financial worship". Thus by way of performing "Fatiha' a Nafil act, its recompense (Sawaab) are passed on to other Muslim men or women, the alive and dead, form a Isaal-e-Sawaab by offering with a Du'a saying, "Ya Allah the rewards and recompense or Sawaab of this act of "Fateha" may be presented first onto our beloved Prophet □ then convey to all Muslims living and deceased particularly to so and so (name the person to whom you like). This is known as "Fateha" a better way of Isaa-e-Sawaab.

50-Obligation of jihad

Q76-When does the Jihad become a General Obligation and when a Precise Obligation?

Ans- Jihad means, to strive to exert oneself, in religious terminology it expresses struggle against one's evil inclination an exertion for the sake of Allah U. The Jihad does not necessarily mean war or fighting. Nevertheless, the aim of fighting in Islam is not conversion but to spread the message of peace and security of the True-Islam. If the war become unavoidable when the enemy attacks, every efforts must be made to avoid mischief and horror and the Savage practices like disfiguration, torturing the enemies, or killing children, women, old people and cutting or burring trees which are strictly forbidden by Sharia of the Islam in the light of Quran and Sunnah of Rasoolullah r.

When some talented persons make Jihad with their free will, this is a General obligation or "**Farz-e-Kifayah**". When the enemy lunches an attack, Jihad becomes Precise Obligation or **Farz-e-'Aain** on every Muslim man and woman and child, young and old alike. Allah Y has stressed a lot up on the importance of His ruling that all Muslims are His soldiers guarding Islam. However, such kind of a Jihad is termed as "**Jihad-e-Asgha**" or Minor-Jihad by Rasoolullah r which is strived during war time only.

Dear Children! You should always strive hard to guard yourselves against false ambitions and desires and evil inclination. Should you know that such type of struggle or "Jihaad" against self (nufs) and Satan is Mandatory (Waajib) on every man and woman and it termed as Major-Jihad or "**Jihad-e-Akbar**" by Rasoolullah r. This helps us in purification of self (Taskiya-Nufs) to get the pleasure of Allah I.

51-Quran, Hadith and Fiqh

Q77- What do you know about the Quran and Hadith?

Ans- Prophet Muhammad r has been revealed the Quran and Hadith-e-Qudsi through divine revelation from Allah Y. a) The **Quran** is revealed by "**Wahi-e-Jali**" (clear or Open-Revelation) in which both the words and the meanings are of Allah U . b) The **Hadith-e-Qudsi** is revealed by **Wai-e-Khfi** (concealed-Revelation), in which the meaning is revealed or **Ilqah** from Allah U but not the exact words. This is a Hadith-e-Qudsi. Allah U mentioned in the Quran;

إِنَّا نَحْنُ نَزَّذْنَا الدَّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Inna nahnu nazzalna azzikra wa inna lahu lahafezoon

[Verily We (Allah) revealed this Quran and indeed We alone will safeguard it.] (Al Hajar -9)

Hadith is an Arabic word which translates to "Talks or *Baat*". In the Technical Terminology, it is the compilation of Rasoolullah's r Saying, Act, Statement and things which he approved etc., that is collectively known as **Hadith**. Allah Y also says, " وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ط إِنَّ هُوَ إِلَّا وْحِيٌّ يُوحَىٰ "

wa maa yantiqu 'anil- hawaa. In huwa illaa wahyuny-yuhaa

(He, the Prophetr) does not attar on his own accord. It is nothing else than a Revelation revealed to him).

(Najam-3, 4)

Q78- How was the safeguard of Quran and Hadith ensured?

Ans- Hazrat Muhammad r in his lifetime has not allowed the text of Quran and Hadith be mixed up and through the memorizers of Quran i.e. *Huffaaz-e-Quran* and memorizers of Hadith i.e. *Huffaaz-e-Hadith* the protection of Quran and Hadith is individually ensured. The Quran was compiled in one complete Book during the of Caliphate Harat Abu Bakr Siddique t. During time of Caliphate Hazrat Osman Ghani t he prepared seven (7) copies of the Quran and distributed it to seven big Mosques of cities of Arabia and they are preserved to this date. The Quran and Hadith have reached us safely through narrators hearing from most reliable narrators

Q79- What is the difference between the Quran and the Hadith?

Ans- the **Quran** is Mutwatir or continuously transmitted and Qata'ay or Defined, there is no scope of any doubt or error in it. Whereas, the **Ahadith** are two types;

1) **Mutwatir** 2) **Ahaad** or Transmitted by single narrator.

Mutwaatir Hadith are further divided into two types;

a) **Mutwatir- bil- Lafz** or Direct Narration b) **Mutwatir bil-M'ana** or Indirect Narration.

- a) **Mutwatir bil- Lafz** (Direct Narration); in this, the words are of Rasoolullah r and were narrated by so many narrators that these Hadith cannot be proven wrong rationally.
- b) **Mutwatir bil-M'ana** (Indirect Narration); in these Hadith, the words are not shared by many narrators but the meaning remains the same.
- c) **Ahaad**; There is another type of Hadith called **Ahaad** which has few narrators. These are opposite to *Mutwatir* or Definite. **Ahaad** is a Week-Hadith and cannot be rationally classed as **Qat'ai**, but it is **Zanni** (Probable).
- d) **Darayat**; The Hadith is not only dependent up on *Sanad-e- Riwayat* (Authentication of Narration), but its **Darayat** (veracity and consistency of narrators) is also important. Therefore, if a *Zayeeef -Hadith* (**Zanni** or Probable) contains a vital and valuable evidence (in view of **Darayat**), then it is Mandatory to act up on it.

Q80- When was compiling of Ahaadith carried out by the Muslim Scholars and the reasons for doing so?

Ans- In the last era of Ta'bayeen (Successors of Sahabah), there was a shortage of honest and noble people as sects like Khwarij and Qadiriya had come up, which were involved in several Bid'at (Innovations in Religion). This is why the Ta'bayeen felt the importance of compiling of Ahaadith in order to safeguard the Ahaadith from the wrong hands. Work on this task started which involved Imam Maaiik (95-179 AH) who compiled the Hadith in his book called "Muwatta". This book consisted of Qavi (Sahih Ahaadith) along with the Aqwaal (Sayings of Sahabah and Ta'bayeen).

After this, A'imam-e-Ahaadith (Scholars of Hadith) prepared Asnaad-e-Ahaadith

(Authentications of Ahadith) for recording Hadith in a chronological order (Tkhreej-e-Ahadith). Hence Imam Bukhari read these books, he noticed that these book contained Sahih- Hadith (definite Hadith) and Hasan Hadith (Good chain of Narrators) and Zayeef Hadith (weak chain of Narrators). He believed firmly that there should be a book containing only Sahih Hadith (Hadith which are definite) and accepted without a doubt. This is why, he prepared his authentic and comprehensive book of Sahih-Bukhari. Other Imams have also tried to do the same, but their compilations cannot reach the standard of Sahih-Bokhari. Thus Sahih-Bukhari is the most reliable book for Hadith and is the second most Authentic book in Islam after the Holy Quran.

Q81- Name the Hadith books which are known as “Siya Sattah” and who are their Authors?

Ans- There six A’imma-e- Hadith (Scholars of Hadith) are famous for their authenticity. Their six books of Hadith are;

1. Sahih Bukhri Imam Bukhari, Name: Abu Abdullah Muhammad bin Ismail (ra) (194 – 256 AH).
2. Sahih Muslim... Imam Mslim, Name; Abul Hasan Muslim bin Hujja (ra) (204-261 AH).
3. Tirmidihi... Imam Tirmidhi, Name; Muhammad bin Isa, (200-27 AH).
4. Abu Dawood...Imam Abu Dawood, Name; Sulaiman bin Ash’ad (ra) (202-275AH).
5. Nisaayi...Imam Nisaayi, name; Rahman Ahmed bin Sho’aaib (ra) (215-303AH).
6. Ibn Majah... Imam Ibn Majah, name; Ibn Abdullah bin Muhammad (ra) (209-273/275 AH).

Q82- What does “Fiqh-e-Islam mean, also describe eminence for understanding Quran and Hadith?

Ans- Fiqh-e-Islam means Islamic Law in which Ahkaam-e-Shar’iah are developed. The origin or **primary source** of Islamic Law is Quran and Hadith. The Hadith is the key of understanding the Quran. It serves as a guide (Sharah) of Quran. Finally, Qiyas (Anology) and jmah (Consensus) serves as a **Secondary source** of Islamic Law.

It should be remembered that in order to understand the teaching of the Quran and follow it in our lives, it is vital to know the meaning of the Hadith and to understand the Hadith the knowledge of Islamic Fiqh is a must. If someone starts to practice the teachings of Hadith, without the knowledge of Fiqh, he will be in ignorance of the true meaning of the Hadith which may lead him into identifying the Halal as Haram and Haram as Halal which is a grievous act. Thus, he will not only be misleader himself, from the straight path (according to Shariah) but will also mislead others who listen to him.

Therefore one should never make any baseless statements about the Quran and Hadith. Hence, the Sharah (Details) of the Quran is Hadith and though Hadith one can understand and practice the teaching of Quran. On the basis of understanding of Quran and Hadith, the inferring of Islamic Law (conduct of various acts and resolution of issues) is known as Islamic Fiqh or Jurisprudence.

Q83- Name the four Imams of Fiqh (Fuqaha) and give few details about them?

Ans- the 4 Imam-ul-Fuqaha are;

1. Imam-e-A'azam, Name; Hazrat Abu Haifa Nu'man ibn Thabit t (80-150 AH).
Delivered Dars-e-Fuqaha (teaching of Fiqh) in Koofah and Iraq
2. Imam Maliki, Name; Hazrat Au Adullah Malik ibn Anas in Malik (95-178 AH).
Delivered Dars-e-Fuqaha (Teaching of Fiqh) in Madina, Arabiah.
3. Imam Shafa'yi, Name; Hazrat Au Abdullah Muhammad ibn Idris al-Shafa'yi t (150-204 AH).
Delivered Dars-e-Fuqaha (Teaching of Fiqh) in Egypt (Misr).
4. Imam Ahmed bin Hamble Name; Hazrat Ahmad bin Muhammad bin Hamal t (164-241 AH).
Delivered Dars-e-Fuqaha (Teaching of Fiqh) in Baghdad, Iraq.

Ulama (Islamic Scholars) throughout the world have recognized and acknowledged their Honesty and Comprehensive Superior Study over Tafaq'qoh (Knowledge of Fiqh). Therefore, all Muslims have confirmed Taqleed-e-Shakhsi (Following in the footsteps) with their teachings. These are known as the 4 Makaatib (4 schools of Thoughts) in which appropriate issues are interpreted accordingly. These 4 absolute A'imma-e-Fiqh (Scholar of Fiqh) interpreted Hadith according to the specified conditions made by them.

The followers (Mu'ataqadeen) of these 4 A'immah are known as;

1. **Hanafi** (Followers of Imam Abu Hanifa).
2. Shafayi (Followers of Imam Shafayi).
3. Maaliki (Followers of Imam Maalik).
4. Hambali (Followers of Imam Ahmed bin Hambal).

These 4 Masaaliks (Sects) are true and genuine and their sources of interpretations are Quran and Sunnah. All of them perform Salah behind each other and they don't face inconvenient or difficulties. This is the only valid way.

52-Few useful prayers or Du'a

Q84- Narrate few beneficial Du'a on various Occasion?

Ans- According to Rasoolullah ﷺ we the adult and children should memorize the following few Du'a or prayers and recite them on various occasions in our daily life which will carry lot of virtues, besides forgiveness of sins and protection from evil spirits and interfering of Satan.

- 1 Recitation of fourth Kalimatul-Tauheed, while we are entering a market place.

(Tirmizi/Ibn Maajah)

Kalimat-ul-Tauheed or (چهارم کلمه تَوْحِيد) or 4th Kalimah, Declaration of the Oneness of Allah.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ هُوَ لَاشْرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
La-ilaha-ill-Allahu- wahdhu-la-sharika-lahu-lhul-mulko-yuhyee-wa-yumeeto-beyadihil-khair-wa-huwa-'ala-ulli-shai-in-Qadeer.

[There is no deity and there is no partner with Him, His is the Kingdom (of universe) and to Him is all praise, He give life and He takes life or causes death, in His hand is all good and He has power over all thing.]

2. Recitation while **sleeping** or going to bed; **اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا**

(Alliums bi-ismika amootu wa ahya) **meaning**; O Allah! In Your name I die and live.

3. Recitation on awakening **أَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ** ;

Al-hamdu lillahil-lazee hayaana b'ada ma amaataana wa ilaihin-nushoor.

(All praise to Allah ﷻ He who revive us to life after giving us (temporary) death and to Him we shall have to return.)

4. Recitation while about to enter toilet; **بِسْمِ اللَّهِ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ**

Bisilah. Allahumma inni a'auzubika minal khubudhi wa-l-khabaaais

(In the name of Allah. OAllah, Iseek protection in You from the male and female Devils)

5. When you leave the toilet say; **عُفْرَاكَ** (Gufraanaka) **meaning**; I seek Your forgiveness (O Allah)

6. Dua to be read before eating; **بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ اللَّهُ** (Bismillahi wa 'alaa barakatillaah), **meaning**; In the name of Allah and with the blessing of Allah (I begin to eat). If someone forgotten to read this Dua in the beginning, he must say, **"بِسْمِ اللَّهِ إِيَّاهُ وَآخِرَهُ"** (Bismillahi awwalahoo wa aakhirah). **Meaning**; I begin with the name of Allah, in the beginning and at the end.

بجاه اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه و على آله الطاهرين و اصحابه
الراشدين والحمد لله رب العلمين