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Allah says:-

"If you want to count the blessings of Allah, of course you will not be able to do so. Allah is the most Benificent and bestower". (16-18)

If one thinks deeply then he knows that there are countless special blessings of Allah, which are bestowed on all, the believers and non believers, rich and poor, ethiests and sinners friends and enemies, free of cost. Thus the limbs, the senses, sex, offsprings, health, sleep, water, air, heat, cold sun, moon, the earth and the sky, the vision, the fruits etc. are free to all equally. But for the believers the additional blessings are the acceptance, the Kalima, the Salat, the Roza (Fast), the Haj, the Zakat etc. One who thinks deeply can see the fact that every leaf of the trees is a detailed indication of knowledge about Allah.

If any of the blessings of Allah, which are given free was to be acquired by efforts and also by paying the cost, then there would have been more importance to it. We do not give importance and offer thanks for free blessings which are countless.

Sa'adi (The great persian poet) says that every breath that goes in gives the life and which comes out gives the pleasure. Thus every breath contains two blessings. It is essentia lto offer thanks two time for each breath. As per the teachings of the promised Mehdi (A.S.) this can be achieved only by adopting the practice of Zikr-e-Davami. (Constant remembrance of Allah).

Hazrat Nabi-e-Kareem Sal'am is to be thanked for the great favour of removing the darkness of ignorance and for introducing the light of the faith. Within a span of twenty three years he has given the total guidance for this world and hereafter. Further he has also promised his intercession (Shafa'at) on the day of Judgement.

Further the favours granted by the Promised Mehdi (A.S.) are also to be thanked that within 23 years, he has given the full knowledge of the orders pertaining to the Vilayyat-e-Mohammadi, and prepared the true lovers to see the vision of Allah with their eyes. There is no blessing better than this.

The reasons for writing this book:- My father and religious priest Hzt. Mian Syed Khundmir Alais Khanji Mian (Rh) had a desire to enlarge the booklet Zaoq Shaoq Namaz by covering the important matters which could not be covered due to the small size of the booklet. But during his life span this object could not be achieved. Since the said booklet is very popular, I (the humble servant) i.e. Syed Peer Mohammed s/o Syed Khundmir s/o Syed Hyder (Rh) s/o Hzt. Syed Ahmed (Rh) s/o Hzt. Syed Shah Mohammed s/o Hzt. Bandagi Mian Syed Ahmed s/o Hzt. Bandagi Mian Syed Shah Mohammed s/o Hzt. Bandagi Mian Syed Khundmir s/o Hzt. Bandagi Mian Syed Shah Mohammed s/o Hzt. Bandagi Mian Syed Allah Bakhsh s/o Hzt. Bandagi Mian Syed Ishaq (Rh) s/o Hzt. Bandagi Mian Syed Yaqoob Hasan-e-Vilayat (Rz) s/o Hzt. Bandagi Miran Syed Mahmood Sani-e-Mahdi (Rz) s/o Hzt. Bandagi Miran SYED MOHAMMED MAHDI MAWOOD KHALIFATULLAH Alaihis Salam, in the memory of my father have taken all the chapters of the Booklet Zaoq-Shaoq Namaz and also introduced the required information as and when needed very briefly to enable the reader to understand and memorise. For this purpose I have taken the help of other works of my father and other reliable books on Islamic law.

I pray the respectable elders, the readers, the students and ladies that if they find the efforts put forth by this humble author to be worthy, then to pray Allah to show mercy on him, and to forgive his sins, and to grant him salvation. If there are any omissions or mistakes made by this humble servant, I beg the reader to correct them or to overlook the mistakes and avail the useful matter.

Chirag-e-Deen-e-Nabawi

Hzt. Syed Peer Mohammed
(the Author)

Chirag-e-Deen-e-Nabawi

Translator's Note

The Muslim community in general does not have many books on Sharia or Fiqa (Muslim Law) which are useful for an ordinary member of the community. The major work done on these topics are in Arabic and Persian languages. The most important book on Fiqa is the Hadaya. After this book the book which is vastly quoted is the Fatawi Alamgiri which was compiled by a team of Scholars appointed by Aurangzeb Alamgir the Mughal emperor. The head of the team of the Scholars was Mulla Shaik Nizamuddin. The work was spread over 10 vols, of which 2 vols are dealing with the tenets of Islam. This book was translated into Persian by Mulla Abdullah Roomi. This work was done with a view to provide references to the scholars, Mullas, Mufties, and other officials of the religious hierarchy. But it was neither available nor was it of any use to the ordinary members of the community. This is still being used by the religious university.

The Urdu translation or original Urdu works are also written for the religious functionaries only. They are beyond the reach of an ordinary person.

The only book in the galaxy of books which had the real serious attempt to provide an ordinary man every thing right from the cradle to the grave and afterwards, is "The Chirag-e-Deen-e-Nabawi" (The Beacon of the Religion of the Prophet Sal'am). There may be a few books which are true to their caption. This book is one among them. The book starts with the chapter of the definition of the different Islamic orders applicable in day to day life of a muslim such as, Farz, Wajib, Sunnah, Haram, Halal, etc. The coverage includes the aspects of cleanliness; of water, environment, body, and heart. Then the different issues of Prayers, Kalima, Namaz, Roza, Zakat, Haj etc., are covered.

The details of Faraiz (Compulsory), Haram (prohibited), Makrooh (Undesirable) actions in each of the religious activity, i.e. Roza (Fast), Haj, Zakat, etc. are also explained

The marriage, Dower, Tallaq, Khula, etc. the birth of child, his broughtup the rights of wives, parents, etc. are also discussed. In short nothing is omitted.

In view of the above vast coverage of the topics, simplicity of the presentation and easy language. I had a desire to translate it in English language for the guidance of the younger generations of the muslims in general and of the Mahdavia community in particular.

Fortunately the opportunity to fulfill this desire came to me when Miyan Syed Khundmir, the son of the author of the book approached me with a request to take up this job. They had tried to get it translated through some English teacher, without much success.

I had taken up the translation work in the year 1996, with the intention of doing some real service to the community anticipating reward from the Almighty. After taking up the translation, I could realise the difficulties in this field. The main problem was to get the appropriate terminology in English. For this purpose, I had to consult different dictionaries and book, setc. Even then to convey the correct sense I had to struggle hard. To be on safe side, I have given the Arabic word in brackets wherever necessary. The Quranic verses and different invocations (Dua) and intents (Niyat), etc. are kept in Arabic language only for memorising them. The English translation of the same is given in italics for the understanding of the reader.

The book Chirag-e-Deen-e-Nabawi was printed eight times in Urdu. Each time important persons of the community have taken pains to write Forewords on it.

Some of them are

- 1) Nawab Bahadur Yar Jung Quaid-e-Millat
- 2) Hazrath Syed Yousuf Sahab Taskeen.
- 3) Moulvi Syed Mohammed Hayath Sahab.
- 4) Moulvi Syed Abdul Khader, B.A.
- 5) Moulana Mohammed Sadat Ullah Khan Mandozai.
- 6) Moulana Moulvi Syed Murtuza Sahab.

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- 7) Moulana Moulvi Syed Ataullah Sahab Soofi
- 8) Moulana Syed Nusrath Mujtahdi Sahab
- 9) Moulvi Syed Jalal Uddin Taufiq
- 10) Hazrath Moulana Abu Sayeed Syed Mahmood Sahab Tashreefullahi
- 11) Moulana Syed Miranji Sahab Abid Khundmeeri

While translating the book, I have kept in view two aspects. One to convey the correct sense of the book as nearly as possible to its original text. The second consideration was to keep the language very simple. How far I have succeeded in my attempt would be judged only by the readers.

I have taken every care to be accurate in the matters of faith and other important issues. I know my limitations and feel that there may be some places which may need improvement and there may be some omissions in translation. If someone finds any mistakes or lapses in the translation. The same may be either corrected or either I or the publisher may be informed.

I am thankful to Miyan Syed Khundmeer Sahab S/o Hazrat Syed Peer Mohammed (The author of the book), and Mr. Syed Peer Mohammed S/o Miyan Syed Khundmeer (publisher of the book), now residing in the U.S.A. for not only preserving and printing the most important book, but also for making efforts and providing all the assistance in translating the book in English and its printing. Though it belongs to their family, yet they have taken up the responsibility to make it available for the benefit of the entire Muslim world without any pecuniary consideration.

I am also thankful to Mr. Syed Peer Mohammed S/o Hazrath Syed Najmuddin Sahab for the valuable services he has provided during the translation, typing, computerisation and the printing of the book. The services of Syed Ali Nizami who have computerised the entire work with care and accuracy and Syed Noorul Huda Najeeb & Mr. S.M. Ali Akber who has provided valuable information which proved to be cost effective in printing, binding, and supervising the work, are also due for gratitude by me. May Allah reward the children and the grand children of the compiler of this book. May Allah each and everyone who helped in this effort.

Last but not the least my thanks are due to Mr. M.S. Vali who has taken pains to proof read and to give me valuable suggestions with respect to some difficult places in translation inspite of his busy schedule.

I pray Allah to enlighten the entire universe with the torch of the faith of the Nabi. Amin.

SYED YAKOOB RAOSHAN YEDULLAHI

S/o Hzt. Syed Najamuddin Rah.

H.No. 17-8-43/8CChawni Nad Ali Baig

Hyderabad- 500023



Islamic Commands

Islamic Commands

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Tenets Of Islam

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Holy Declarations

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Declarations Of Faith

[Iman-e-Mujmal](#) | [Iman-e-Mufassil](#)

AS PER THE SHARAIH (ISLAMIC LAWS) THERE ARE EIGHT ISLAMIC COMMANDS

- | | |
|---|---|
| 1) FARZ (Obligation) | (2) WAJIB (Essential, Mandatory) |
| (3) SUNNA (Prophets practice) | (4) MUSTAHAB (Desirable) |
| (5) HALAL (Lawfully allowed, religiously permitted) | (6) HARAM (Unlawful, forbidden, prohibited) |
| (7) MAKROOH (Undesirable) | (8) MUBAH (Permissible) |

(1) FARZ (Obligatory)

The command which is based on conclusive proof, and there is no doubt in its establishment. (One who denies the imposition of a Farz is Kafir (Infidel) and who misses it without any valid reason is a sinner and is liable for punishment. The conclusive evidence is based on four sources.

- (1) The Holy Quran.
- (2) Hadith Shareef of the Prophet.
- (3) Consensus.
- (4) Judgement.

There are two kinds of FARZ

- (i) [FARZ-E-AIN](#)
- (ii) [FARZ KIFAYA](#)

(i) FARZ-E-AIN

The Farz which is obligatory to be accomplished by every adult and sane person. One who misses it without any reason is a grave sinner (Fasiq).

Chirag-e-Deen-e-Nabawi

(ii) FARZ-E- KIFAYA

The Farz which , if accomplished by some persons relieves others from its responsibilities, but non-accomplishment by anyone renders all as sinners.

(2) WAJIB (Essential)

The command which is based on presumptive arguments and there is difference of opinion or doubt about its having conclusive evidence. One who denies it is not a Kafir but of course, the one who misses it without any valid reason is a Fasiq, and is due for punishment.

(3) SUNNAH (Prophet's Practice)

The practice which the Holy Prophet Sal'am and his companions (May Allah be pleased with them) practiced themselves or commanded to be accomplished. One who misses it without any excuse is fit for censure and there is a fear that, he will be deprived of the Prophets Sal'ams protection (Shafa'at).

There are two kinds of SUNNAH

(i) [MUAKKADA](#)

(ii) [GHAIR MUAKKADA](#)

i) SUNNAT-E-MUAKKADA; The Sunnah which the Holy Prophet Sal'am commanded to be practiced, which he never missed without any reason. It is a sin to miss any Sunnat-e-Muakkada.

ii) SUNNAT-E-GHAIR MUAKKADA; The acts which the Holy Prophet sal'am accomplished often but which he missed now and then without any reason. It is not a sin to miss such a Sunnat.

(4) MUSTAHAB (DESIRABLE):

The practice which has been described as virtuous and preferable. Its accomplishment is a source of reward but its non-accomplishment bears no punishment. The words Mustahab, a Nafil or Tatawa are used for expressing the source of excess (in good).

(5) HALAL (RELIGIOUSLY PERMITTED):

It is an act or deed which is permissible through authentic sources. One who thinks a halal thing as haram (prohibited, forbidden) is an infidel.

(6) HARAM (PROHIBITED/FORBIDDEN):

It is an act or deed which is prohibited through conclusive sources. Practising it is punishable and thinking it as permissible (Halal) is infidelity.

(7) MAKROOH (UNDESIRABLE):

The act or deed which is not established as prohibited with conclusive source but has been disliked in Shariah. It is of two kinds

(i) Makrooh-e-Tahreemi

It is a thing which is proved prohibited logically by a presumptive argument nearer to Haram, doing it without any reason is a sin. But not to accept it is not infidelity (Kufr).

(ii) Makrooh-e-Tanzeehi

It is the deed which is prohibited in a single Hadith. Not doing it is rewarded but doing it is not punishable.

(8) MUBAH (PERMISSIBLE):

It is an act or deed which is neither virtuous in commitment nor punishable in neglecting it.

THERE ARE 5 TENETS OF ISLAM

Chirag-e-Deen-e-Nabawi

It is narrated by Hazrat Abdullah Bin 'Omer Raz, in Saheeh Bukhari and Saheeh Muslim, that Hzt, Nabi Kareem sal'am said:-

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامُ
الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَالْحَجُّ وَصَوْمُ رَمَضَانَ.

" *The foundation of Islam is on five tenets;*"

1. The first is to affirm with tongue and heart that there is no God but Allah, who has no partner, and Hazrat Mohammed (PBUH) is His Messenger and His servant.
2. To offer five obligatory Namaz (Prayers) regularly.
3. To Pay Zakat (poor tax) on wealth and property every year as per the revealed law of Islam.
4. To Observe Fast (Rozah, Sowom) during the month of Ramadhan, every year.
5. To perform Haj (Pilgrimage to Makkah) once in life time, if capable, with necessary formalities.

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THE FIVE HOLY DECLARATIONS (KALIMAS)

1. First Kalima **TAYYABA**, The declaration of Sanctity.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is no deity but Allah and Mohammed is His Messenger.

2. Second Kalima **SHAHADATH**; The declaration of Evidence.

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

I bear witness that there is no deity but Allah, who has no partner, and I bear witness that Mohammed is His servant and the messenger.

3. Third. Kalima **TAMJEED**; The declaration of the Glory of Allah

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

i.e. Glory be to Allah and praise, there is no deity but Allah, Allah is great, there is no power, no might but Allah, the Most High, the Most Respectful.

4. Fourth Kalima **TAUHEED**; The declaration of the unity of Allah.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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There is no deity but Allah, He is alone and has no partner, His is the kingdom (of the whole universe) and unto Him is due all praise, He gives life and causes death, In His hand is all good and prosperity and He has power over all things.

5. Fifth Kalima **RAD-E-KUFR**; The declaration of the rejection (refutation) of Disbelief.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ
لِمَا لَا أَعْلَمُ بِهِ تَبَتُّ عَنْهُ وَتَبَرَّاتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْمَعَاصِي كُلِّهَا
أَسْلَمْتُ وَأَمْسَكَتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

O'Allah, verily I seek refuge with Thee from that I associate anything with Thee and, I know that, and I seek Thy forgiveness from joining, unknowingly any one with Thee, I repent for and I take my hands off (From) disbelief and polytheism, hereby and all the sins, I have entered the fold of Islam, and I hereby declare (that) there is no deity but Allah and Mohammed is the Apostle of Allah.

IMAN-E-MUJMAL (The Summary Declaration of Faith)

آمَنْتُ بِاللَّهِ كَمَا هُوَ بِاسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

I have faith in Allah as He is known by His Names and attributes and I accept all His commands.

IMAN-E-MUFASSIL (The Detailed Declaration of Faith)

آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَ
شَرِّهِ مِنْ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ حَقًّا

I have faith in Allah and His Angels, His Books and His Messengers, and the Day of Judgement and that all good and evil and fate is from Almighty Allah and it is sure that there will be resurrection after death **.

** I accept with tongue and believe with my heart that God is one. He was one and shall remain one alone. All the praise is for Him and about the perfection of His attributes. He is free from decay and loss. His reality is beyond the expression. He knows ins and outs of all the creations. Nothing moves without His permission. No one is His partner. Seeing Allah with the eyes, the eyes of heart or in the dream is permissible. As per The Promised Mehdi, the desire to behold His vision is obligatory (Farz on every Momin). I also have belief in all the angels who are countless and are free from sex and are always busy in glorifying Allah and engaged in His prayer. They are the products of the light (Noor) and are free from sin. They are also subject to death (Fana). Four of them are very near to Allah. (1) Jibril (AS) (2) Mikail (AS) (3) Israfil (AS) (4) Azrail (AS). Rejection of any of the angels amounts to infidelity (Kufr). I also have faith in the Books. The real number of which is known to Allah alone. Of these Books, four are important and great Books. (1) THE TORAH, which was revealed to Hazrat Moosa AS (2) THE ZABUR, which was revealed to Hazrat Dawood AS (3) THE BIBLE, Which was revealed to Hazrat Isa, AS. (Jesus Christ) and (4) THE HOLY QURAN, Which was sent to Hazrat Mohammed Mustafa Sal'am. Apart from these, there are countless revelations of Allah in the form of booklets. Rejection of any one of these revelations amounts to infidelity (Kufr). The Quran is the book to be followed till the last day. I also accept His Messengers which are around One lakh twenty four thousands in numbers (1,24,000). Their correct number is known to Allah alone. They are free from

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small or big sins. They may make errors but on repentance are excused. The Apostles differ in their status. The rejection of anyone of them leads to Kufr. I also believe in the Day of Judgement which will definitely fall. The indications foretold about the Dooms day shall also appear. The rejection of the Dooms day or any of the signs also leads to infidelity (Kufr). I also accept the fate (Qadr) The good or evil is from Allah alone. But Allah is happy with good and dislikes the evil. The rejection of this also leads to infidelity (Kufr). I also accept the life after death i.e. every one will be resurrected after death on the day of judgement i.e. on the day of Judgement all the human beings, Jins & other creations shall be brought to life again and it is also true that on that day the 'Character Book' Amal Nama (The book of deeds) of the Men & Jins will be weighed and the good deeds will be rewarded and the sins will be punished. Even the smallest particle shall count for judging the deeds. This is the truth. Refusal to accept this will also be disbelief (kufr).

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Rules Regarding Impurity (Uncleanliness)

Impurity or uncleanliness is of two kinds.

1. Grave impurity 2. Slight impurity

Grave impurity is one which is confirmed from the Holy Quran or Hadith Shareef. There shall be no Hadith or Holy verses against it. All other remaining Impurities are slight in nature. *(Noor ul Hadaya)*

According to Imam Abu Haneefa (Rah), and Imam Abu Yousuf (Rah), polluted clothes and body should be washed with liquids like water or Rose water or vinegar, etc. excepting oil or milk. But Imam Mohammed and Imam Shafi (Rah), consider that pollution or impurity be washed out only with water. *(Ahsan ul Masail)*

Urine of man and of those animals the flesh of which is forbidden, i.e. Donkey, cat, Mouse, etc, and stool, semen, blood, wine, dropping of hen, duck, wild duck are grave impurities. If such grave impurities fall on clothes or body less than the size of a coin (Dirham), and it is not possible to wash and clean it, then it is negligible. But if it is equal or more than a coin (Dirham), it is not negligible and it nullifies the prayer. It is obligatory to wash it (Niyyat-ul-Musally). If the pollution is liquid like water, then the quantity of a coin (Dirham) would be equal to the deeper (inner) portion of the palm and if it is thick liquid then equal to one Misqal i.e. 3½ Masas (Nearly 3½ gram in weight).

If the dirt is equal to one Dirham, then the prayer done with it, will be treated as accomplished with grave undesirability (Makrooh Tahreemi) and its washing is essential (Wajib). And if it is less than this quantity, the prayer performed with it will be approved with slight dislike (Makrooh-e-Tanzehi). Its washing is desirable. *(Mala Budh & Durre Mukhtar)*

The urine and dirt of the animals like horse, goat, cow, buffalo, etc; i.e. the animals of which the flesh is permissible for eating and the droppings of forbidden animals are all its light impurity (ordinary impurity). If the slight impurity is less than ¼ of the body or cloth, it is excusable i.e. if it is less than ¼ of the arm, leg, or any part of the body or clothes, it is excusable with dislike. But if it is equal or more than ¼th, then it is not excusable. ¼th of cloth means the cloth which is sufficient to offer Namaz (prayer). Hzt. Imam Yousuf Rah assessed that its length & breadth shall be equal to a Balisht (Nine inches). Even if the slight impurity is less than ¼th part, its washing is preferable. *(Noorul Hadaya)*

The cud (Jugal) of all types of animals is also counted as their dung. *(Alamgiri)*

Except the pig, the hair, bones, muscles, hooves, horns, feathers, beak, nail, of all dead animals are clean provided there is no oily substance over them. *(Durre Mukhtar)*

If the drops of urine are equal to the point of a needle and invisible then it is not mandatory to wash it. *(Noor ul Hadaya)*

I. Unclean clothes become clean after rinsing them it three or seven times and squeezing powerfully even though its (the dirt's) colour or effect still exists. *(Ghayatul Autar)*

I. If the cloth happens to be too big to squeeze, it is enough to wash it three times and dry it up. Its drying means till water drops stop dripping. *(Noorul Hadaya)*

Blood of the fish and saliva of the mule or donkey is not unclean. *(Noor ul Hadaya)*

Blood of liver and spleen is also clean. *(Durre Mukhtar)*

Blood of mosquitoes, flea and louse (*jun*) and of the animals living in water is pure provided it is not much in quantity. *(Alamgiri)*

If the lining of a cloth is dirty and it is not stitched, offering Namaz (Prayer) on it is permissible. *(Noor ul Hadaya)*

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If one side of the bed is unclean and the other side is clean, offering Namaz (Prayer) on it is permissible. Some people are of the opinion that if the cloth is shaken from one side, then the other side of the cloth also shakes then it is not permissible to offer Namaz (Prayer) on it (if one side is unclean). Some say that it is permissible. There is difference of opinion. *(Noor ul Hadaya)*

If a clean cloth is folded with a dirty cloth which makes it wet, but drops do not fall down, when squeezed, Namaz (Prayer) can be offered on it. But even if a single drop falls down, it is not permissible. *(Noor ul Hadaya)*

The place which is plastered with mud and cow dung and dried up is permissible for offering Namaz (prayer). It is also permissible to spread a wet cloth over it for offering Namaz (prayer). *(Noor ul Hadaya)*

The left over food of domestic animals like cat, mouse, mongoose, lizard and of the birds which are prohibited (Haram) such as crow, eagle, hawk, and also street hen, cow and buffaloes that eat dirt is undesirable. (Makrooh) *(Noor ul Hadaya & Durre Mukhtar)*

The left over food of pigs, dogs, and four footed wild animals is unclean. *(Ghayatul Autar)*

The left over food of a drunkard is impure at the time of drinking wine. If his moustaches are long, unless he washes them with water, it is unclean. *(Ghayatul Autar)*

The left-over food of a person whose mouth is bleeding is unclean. *(Sirajul Wahaj)*

The left over food and perspiration of a man or woman, muslim or infidel in a clean condition or unclean condition is clean. *(Durre Mukhtar)*

The left over food or drink of a stranger, man or woman for the sake of sexual pleasure is undesirable. (Makrooh) *(Ghayatul Autar)*

The left-over food of horse, donkey, mule and the animals whose flesh is permissible to eat (Halal) whether four footed or birds, is clean excepting the street hen, and cow, eating dirt. *(Noorul Hadaya, Alamgiri)*

The animals, whose left over food is clean their perspiration is also clean. One whose left over food is not clean the perspiration of such animals is also unclean. *(Noor-ul-Hadaya.)*

The Saliva of an elephant is unclean. *(Alamgiri)*

If a piece of dropping (Mangni) of the goat, sheep falls in the milk while milching but removed immediately then the milk will remain pure and clean and if it is broken, then the milk becomes dirty and polluted. *(Alamgiri)*

Rules and Method of ISTINJA (Personal Cleanliness)

Istinja is to clean the pollution caused to private parts by the passage of urine and excrement. It is Sunnat-e-Moakkada, and strictly ordered and practiced by the Holy prophet. At the time of evacuation of stool or urine facing or turning back towards K'aba is strictly undesirable (Makrooh-e-Taherami). If one sits facing or backing towards Qibla unintentionally or not knowingly, on remembering or on knowing the direction should change the direction immediately, out of respect for Qibla. Spreading legs towards Qibla is also undesirable. (Makrooh). At the time of passing urine and stool sitting before the sun and the moon is also undesirable. Passing urine and stool on frozen water is strictly undesirable (Makrooh-e-Tahreemi), and in flowing water it is undesirable, but on some excuse like it is not possible to get down from a boat or ship, it is not undesirable. At the bank of any canal any well, spring or under a fruit bearing tree or in the field or under a shade where people take shelter, passing urine or stool is strictly prohibited (Makrooh-e-Tahreemi). But in the shade far-off from the populated area, attending to calls of nature is not undesirable. Attending to the calls of nature near and around any Mosque, Idgah, and grave yard is undesirable (Makrooh). It is undesirable to pass urine or stool in grave yard because the dead feel hurt.

Important: One should not go to attend the calls of nature bare headed. On such occasion carrying a ring carved with God's name or Holy verses of the Quran is undesirable. (Makrooh) *(Ghayatul Autar)*

Chirag-e-Deen-e-Nabawi

Important: At the time of Entering Latrine Recite ———

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبِيثِ وَالْخَبَائِثِ
وَأَعُوذُ بِكَ مِنَ الرَّجِيسِ الْخَبِيثِ الْمُجْتَبِ الشَّيْطَانِ الرَّجِيمِ

(Ghayatul Autar)

O'God I seek thy shelter from one or more impurities and I seek thy shelter and protection from the dirty devil, turned out from heaven. It is narrated from Hzt. Anas Raz, that when ever Hzt. Rasoolullah Sal'am entered the latrine he used to recite the same.
(Saheeh Bukhari Shareef)

At the time of entering the latrine, put your left foot first and sit spreading both legs wide putting more weight on the left foot. (Ghayatul Autar)

It is desirable (Masnoon) to use clean things like brick piece, earth, wood, old skin, wall for cleaning the body (Istanja). But the walls of other's houses should not be used for this purpose. The method for cleaning (Istanja) is that after passing urine, at first dry the urine drops which usually come later with brick bite or clod and then wash the particular private part with water. Similarly after passing the stool, the particular private part should be first cleaned with three or five brick bites or earth clods. In winter, the first brick bite should be passed from back to front and the second from front to back, and the third from back to front. In summer season it should be done reverse.
(Ghayatul Autar)

A woman in all seasons should pass the first piece of clod or brick bite from back to front and the second from front to back and the third from back to front. (Ghayatul Autar)

After cleaning with clod or brick pieces, washing these parts with water is Sunnah. If the dirt is spread equivalent to a Dirham then it is mandatory (Wajib). If more, washing it is obligatory. (Farz)) (Ghayatul Autar & Alamgiri)

Important: It is better to keep the body loose at the time of cleaning. If one is not observing fast, wash it with some more water for self satisfaction so that the oiliness is removed. For people who are having doubts washing three times is sufficient. After washing, the secret part should be wiped with a piece of cloth. The clothes may be protected from the used up dirty water. If there is no cloth, the drops of water should be wiped off with hand and stand up slowly. (Ghayatul Autar)

Cleaning with bones, edible things, dried up dung (dung cakes) burnt bricks, tile pieces, grass pieces and profitable things, even if it is daub paper, left out water of ablution, Aab-e-Zamzum, with pieces of glass, and cleaning with the right hand without any excuse, is undesirable. (Makrooh) (Ghayatul Autar)

After the cleaning is over, recite the following invocation:—

الحمد لله الذي دفع عني الأذى وعافاني

Praise be to Allah who relieved me from pain and given safety. (Ghayatul Autar)

If large number of flies sitting on stool, sit on clothes, or body then it will become dirty other wise not. (Alamgiri)

Chirag-e-Deen-e-Nabawi

The Rules About Water

وَيَنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً يُطَهِّرُكُمْ بِهِ

(S8-A11) Allah sends rain from the sky to purify you with it.

The well, pond or spring measuring '10 ' Sharai yards on all the four sides which is equal to '7 ' yards in vogue or '100' square yards of water or more is considered as clean and flowing water. If some dirty thing falls in it, it will not become unclean until the signs of pollution are visible. ((Ghayatul Autar)

The depth of tank water should be so much that its bed is not disturbed and the water does not become dirty when a hand full of water is taken from it. (Alamgiri)

In a big pond where dirty things are found the spot where such things are found is treated as polluted unanimously. One should leave sufficient space equivalent to a small pond and then make ablution or bathe in it. (Alamgiri)

The Three Symptoms of Polluted Water

1. Change in taste.
2. Change in colour.
3. Change in smell.

Hzt, Rasool Kareem Sal'am said, water is pure and clean by itself, nothing can make it impure unless its colour, smell or taste is changed. It is narrated by Baihaqui through Abi Amama Raz, (Noor-ul-Hadaya)

If any dirty thing falls or mixes in water and one of the three symptoms appears then the water is impure or polluted. If some pure thing such as dirt, leaves of trees, saffron mixes with water and its quality is changed, the water will not become unclean. If water gives a bad smell due to its long storage even then it will not become dirty. Ice water is also clean. But it is narrated through Qina in Bahrul Raiq that if it is possible to colour the clothes with saffron water, using that water for nature calls is not permissible, like syrup of dates. (Ghayatul Autar)

Important: If some dirty thing falls into the flowing water and there is no change in colour, taste or smell, it is pure. (Ghayatul Autar)

It may be noted that there is difference of opinion among the scholars. Some of them think that flowing water is one that carries away grass and straw blades with it. This is also written in Shar-he-Vaqaya. Some others say that the flowing water is one which people think is flowing. (Ghayatul Autar)

If the pond is less than '10x10' Sharai yards and water flows in from one side and flows out the other, then it is also defined as flowing water and on every side of this pond ablution is permissible. There is a verdict (Fatwah) in this regard. (N.H)

The water left in sunlight may be used for cleaning after nature calls. (Ghayatul Autar)

Ablution with squeezed juice of fruit or a tree is not permissible. If water is not available anywhere one must make dry ablution (Tayyamum) (Ghayatul Autar)

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Chirag-e-Deen-e-Nabawi

Matters Relating to the Well

If an animal from blood does not flow dies in a well such as mosquito, fly or fish, frog, crab etc. or two droppings (Mengni) of sheep or camel or the droppings of the birds or pigeons fall into the well then water does not become impure. (Ghayatul Autar)

A forest (Jungle) frog which is not web-footed like a duck dies in a well, the water becomes polluted (Ghayatul Autar)

Important: Hzt, Rasool Kareem Sal'm said "when a fly falls in your water, you should dip it fully and then take it out, because there is disease in one wing and cure in the other wing". It is narrated by Imam Bukhari Rah, through Hzt, Abu Hurera Raz, that this tradition (Hadeth) is true. It is clear from this tradition (Hadees Shareef) that water does not become dirty on account of death of an animal without enough blood to flow. (Noor-ul-Hadaya)

It may be noted that on account of this if a fly falls into the well, it should be taken out after dipping it fully. If a bird, a mouse or other animal like it falls into a well and dies, it should be taken out and '20 to 30' buckets of water is to be drawn from the well to make it pure and clean. (Ghayatul Autar)

If a pigeon or hen or cat or animal of like size dies in the well, forty buckets of water should be drawn out, to make it clean. Removing of sixty buckets of water is desirable. (Mustahab) (Ghayatul Autar, Noor-ul-Hadaya)

If dirt falls into the well or man or goat or dog or other animal equivalent to it dies in it or some small or big animal swells and bursts in it, then it is essential to empty the whole well. If there is an ever flowing spring due to which it can't be emptied, then it should be emptied approximately up to one full well. To assess the quantity of water in the well the opinion of two pious persons who have knowledge about water, should be taken and done according to their advice. There is religious verdict too in this regard. This is a precautionary measure. Otherwise drawing of two to three hundred buckets full of water from that well is enough. This is based on the saying of Hzt, Imam Mohammed Rah, when he saw wells in Bagdad containing no more than three hundred buckets of water. But this declaration is weak, since as per Islamic law, for this type of pollution, the entire well is to be emptied. Thus it may not be limited to a particular figure. It cannot be accepted without reasonable proof for its purification. On the other hand, Ibne Abbas Raz, and Ibne Zubair Raz, have contradicted this (i.e. the limitation of 2 to 3 hundred of Buckets) (Ghayatul Autar, Noor-ul-Hadaya)

If water flows from a well even in a small quantity it is clean. (Ghayatul Autar)

In a well if the equal quantity of water to be drawn, is dried up or absorbed in the earth then that the water available after the absorption will be clean. The water that comes in the well from the earth after it is absorbed will not be impure. But if water is not drawn out, nor it dried up and fresh water comes in, then it will remain unclean. (Ghayatul Autar)

Any animal between the size of a pigeon and mouse and between the size of a hen and goat will be counted as small animal. (Ghayatul Autar)

Three to five mice are equal to one cat, and it requires '40' buckets full of water to be drawn. Two cats and six mice are equal to a goat and then it is necessary to empty the entire well. The droppings of birds and pigeon and crows and eagles and hawk falling in the well, will not make it unclean. (Ghayatul Autar)

Drops of urine thin like needle point and unclean dust falling in a well do not make it impure.

It is written in Tatar Khania that if a mouse falls in a well and comes out alive drawing '20' buckets full of water will be enough. If a cat, street hen, a person without ablution or without taking bath falls and come out alive then '40' buckets of water are to be drawn. It is desirable. (Mustahab) (Ghayatul Autar)

It may be noted that the bucket should hold '1' (Saa) or '3' (sers) of water and if it is bigger it may be calculated accordingly. If the bucket had holes in it and by the time it is drawn, there remains only half of the water or less, then it is not proper. If less than half water falls down, it is permissible. (Ghayatul Autar)

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If the bucket is big enough to hold '20 to 40' normal buckets of water, it is enough to draw one or two buckets with it. (Ghayatul Autar)

If a dead animal swells or bursts in the well and the time of its falling is not known then consider that the water is impure since three days and three nights and repeat Namaz (Prayer) for these days. If the animal does not swell, it may be considered polluted since a day and night only and the things for which it was used should be washed again.

(Ghayatul Autar & Noorul Hadaya)

Cleanliness of Women

Orders about menses, puerperal Haemorrhage and Prolonged Morbid menstruation.

Three kinds of bleeding is particular with women.

1. Menses
2. Puerperal Haemorrhage (Post delivery bleeding)
3. Prolonged Morbid Menstruation (Noor-ul-Hadaya)

1. Menses: Blood starts flowing from the uterus of a girl on attaining puberty after nine years of age. Its minimum duration is three days and maximum period is ten days. The period of cleanliness from menses is called 'Tahar'. Its minimum period is Fifteen days and maximum has no limit. The period between two menses is called Tahar-e-Mutahalal (the disordered purification) (Noorul Hadaya).

During the menses period, discharge of any colour except pure white is considered as menses.

Menses stop after attaining old age. It is called Ayas age which means that there is no hope of menses. The age is '55' years and some consider it '60' years. After this age, if bleeding starts again, it is not menses. (Noorul Hadaya)

2. Puerperal Haemorrhage (puerperium): Puerperal Haemorrhage is that blood which flows after delivery. Its minimum period has no limit and maximum period is '40' days. (i.e. The time from child's birth to return to normal state) (Noorul Hadaya & Mala Budh)

3. Prolonged morbid menstruation: Prolonged morbid menstruation (Irregular bleeding) is not the blood from the uterus. But it flows due to bursting of blood veins. If bleeding continued less than three days or more than ten days, it is prolonged morbid bleeding. (N.H. & M.B.)

The bleeding of a pregnant woman or the bleeding after delivery for more than '40' days period or of a girl below the age of '9' years or to an old woman (Aisa) are all considered to be prolonged morbid bleeding. (Mala Budh & Durra Mukhtar Etc.)

Important: During the period of menses and puerperal haemorrhage (post delivery bleeding) copulation is strictly prohibited (Haram) but during prolonged morbid bleeding, it is permissible. (Noorul Hadaya & Mala Budh 3tc)

As per Holy Quran:

وَيَسْأَلُونَكَ عَنِ الْمِصْفِينِ قُلْ هُوَ أَزْيٌ لِّمَا عَزَرْتُنَّ إِنَّمَا فِي الْمِصْفِينِ كَلَّا
تَقْرُبُوهُنَّ حَتَّىٰ يَظْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

(2-222) "O'Nabi (Kareem Sal'am) They ask you about menses periods tell them that it is a period of uncleanness. Therefore keep away from women during their menses periods. Do not go near them until they are clean, then only go near them as order given by Allah".

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Important: During menses period and puerperal haemorrhage (post delivery bleeding) the women are exempted from Namaz (prayers). They need not repeat these missed Namaz (prayers). Observing fast during this period is also prohibited. But after purification, it is necessary (Wajib) to keep fasts for the missed period. (Noorul Hadaya, Mala Budh)

Important: In the opinion of many Imams, sexual intercourse is not permissible without taking bath after purification from menses and puerperal haemorrhage (post delivery bleeding). But as per Imam Azam Rah, sexual intercourse is permissible without taking bath when menses stops after '10' days and puerperal haemorrhage (post delivery bleeding) stops after '40' days and one Namaz (prayer) time is passed.** (Noorul Hadaya, Mala Budh)

** The reason for exempting the Namaz (prayer) and compensatory fasting is that during the whole year only one month fasting is obligatory (Farz). If during the month of Ramadhan (Ramazan) '10' days of menses is counted then the compensatory fasting would be only for '10' days which may not be difficult or a burden. But every month for '10' days Fifty Namaz (prayers) are missed and in a year the number of missed Namaz (prayer) would be (600) and to offer compensatory (Khaza) Namaz (prayer) for so many Namazes (prayers) is difficult. It is also stated that when Hzt. Eve started menses Hzt. Adam (A.S.) wanted Allah's guidance in the matter of prayer (Namaz) and was permitted exemption of Namaz (prayers). Afterwards during the month of Ramadhan, she had the periods, considering the exemption of Namaz (prayer), Haz. Adam (A.S.) permitted exemption of fasts also during the menses period, without obtaining permission from Allah. Thus the compensation of the missed fasts was made mandatory. (wajib). (Tahtari etc)

Important: If menses stops before time, the women should take bath and offer Namaz (prayer) and keep fast. But copulation is not permissible before the habitual period is over. (Alamgiri, Noorul Hadaya)

Important: A woman who normally menstruates for less than '10' days if continues to menstruate beyond that period, then upto 10 days will be counted as menses and the Namaz (prayer) will be avoided. If she continues to menstruate in some months beyond her usual menstruation period and upto '10' days, then her normal period will be counted as menses period, and the excess period will be considered as prolonged morbid bleeding (Irregular bleeding). The period after the usual menstruation period in which no Namaz (prayers) were offered should be counted and the Namaz (prayer) repeated. (Sharhe Vaqaya)

3. Prolonged morbid menstruation: The prolonged morbid menstruation (Irregular bleeding) does not exempt a woman from offering Namaz (prayer) or observing fast. (Mala budh)

A woman suffering under prolonged morbid bleeding (Irregular bleeding) has to clean her private parts of the body and make fresh ablution for every Namaz (prayer). (Alamgiri)

If a girl according to age had reached maturity, but had no bleeding her whole life, she must offer Namaz (prayer), keep fast, and can have sex with the husband. (G.A.)

Rules Relating to Bath (Gusl)

[Farz](#) | [Wajib](#) | [Sunnah](#) | [Mustahab \(Desirable\)](#) | [Niyat-e-Gusl Ehtlam](#)

Allah says :-

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

(P6-R6) If you are in a state of impurity, purify yourself.

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Hadith Shareef :-

قال النبي صلى الله عليه وسلم الطهور شرط الايمان

Hzt, Nabi Kareem Sal'am said that cleanliness is half the faith.

Hzt. Abu Huraira Raz. narrated that Hzt. Nabi Kareem Sal'am said God has a right on every muslim, and it is that every muslim take bath at least once a week and washes his head and the whole body. (Saheeh Muslim)

Gusl (Bath) means to take bath i.e. to wash all the parts of the body. It also means to remove impurity from the body. (Ghayatul Autar)

There are four kinds of Gusl (baths).

1. [Farz \(Obligatory\)](#)
2. [Wajib \(Essential\)](#)
3. [Sunnah \(Act of Prophet Sal'am\)](#)
4. [Mustahab \(Desirable\)](#)

Taking Gusl (Bath) is Farz (Obligatory) in the following conditions

1. Discharge of semen with force and with pleasure.
2. Wet dream occurs, i.e. Semen coming out in the dream and the spots of semen either wet or dry are found on clothes or bed sheet. In case of copulation in the dream, getting sexual pleasure and also remembering it, but after waking up if no signs of semen are found on the body, the clothes or the bed sheet, then taking bath is not Farz (obligatory). The same rule applies to a woman also. (Alamgiri & Ghayatul Autar)
3. If the front part of the penis enters and disappears in vagina or anus, taking bath is Farz (Obligatory) on both the partners, although there may be no discharge of semen.
4. After menses or post delivery bleeding. (Noorul Hadaya)
5. If semen is discharged with erection while passing urine otherwise not. (Alamgiri)

The Obligations (FARZ) In Gusl (Taking Bath)

The obligatory acts in Gusl are three in number without performing any one of which the Gusl is unaccomplished. They are:

1. To wash the mouth thoroughly by Gargling.
2. To clean the nostrils thoroughly. (Till the dry parts inside the nostrils get wet).
3. To wash all the parts of body once by pouring water from top to bottom. (Noorul Hadaya, Ghayatul Autar)
4. For women cleaning of the vagina is also obligatory.

Taking Gusl (Bath) Is Essential (Wajib) in the following conditions

1. When there is dirt or pollution all over the body or on a part of the body and the polluted place is not known.
2. When an infidel accepts Islam in polluted condition i.e. after copulation, menses period or puerperal haemorrhage (post delivery bleeding) although they do so after the bleeding is stopped.
3. Giving bath to a dead body is also essential. (Wajib)
4. Some one feels nocturnal pollution (Pollution due to wet dream) but finds no signs of semen any where and made ablution and offered Namaz (Prayer), and afterwards notices semen (on clothes or body), then taking bath is Essential (Wajib) but no repetition of Namaz (prayers) is required. (Alamgiri)

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5. A woman took bath after copulation and offered her Namaz (prayer). After this semen of her husband comes out from her secret part, then she requires neither bath nor repetition of Namaz (prayer). (Durra Mukhtar)

Taking Bath (Gusl) Is Sunnah (Traditional) in the following conditions

For Friday Namaz (prayer), for Eid Namaz, for wearing AHRAM (The cloth to be used for HAJ) and for the stay at ARAFAT (a place where stay is a must during HAJ) taking bath is SUNNAH. (Ghayatul Autar)

Important: If Eid (Festival) falls on a Friday and somebody has to perform copulation bath too, taking bath once will be sufficient for both obligatory and sunnah (traditional) bath. In the same way, one bath will be enough after menses period is over and the copulation takes place or wet dream occurs (G.A.)

The Traditional (Sunnah) acts of Gusl

The following Five Traditional acts are to be performed in Gusl.

1. To wash both hands.
2. To remove (wash) dirt from the body.
3. Performance of wudhu before Gusl.
4. To pour water on the whole body from head to foot three times.
5. To recite the intent (Niyat). (Mala Budh)

Taking Bath (Gusl) Is Desirable (Mustahab) in the following conditions

A mad man after recovery, an unconscious person or ecstatic after he comes back to senses, after scarification (Removing the blood from the body by opening the veins). In Shab-e-Barat (i.e. on 15th night of Shaban), in the night of Arafat, (i.e. on 9th of Zilhajjah), in the Shabe-e-Qader (i.e. 27th of Ramadhan) at the time of entering Makkah, for circumambulation of the Holy Ka'ba every time, while entering the Sacred house, at the time of entering Madina Munavara, for offering Namaz (prayer) during Lunar or Solar eclipse, for Namaz-e-Istisqa (prayer for rains) for going among big crowd of people, for wearing new clothes, for giving bath to a dead body, for repenting from sins and after returning from journey, it is desirable (Mustahab) to take bath. (Ghayatul Autar)

Intent for Bath (Gusl) of wet dream (Niyat-e-Gusl Ehtlam)

كُوِيْتُ أَنْ أَعْتَسَلَ مِنْ غُسْلِي إِزْجِيلاً وَفَرْضاً أَمْتِثَا لَا إِامْرَأَةً تَعَالَى
طَهْرَةً لِلْبَيْدَانِ وَإِسْتِبَاحَةً لِلصَّلَاةِ وَرَفْعاً لِلْحَدِيثِ

I resolve to take bath to remove pollution caused by nocturnal pollution (wet dream) in obedience to orders of Allah for purification of body, to enjoy the benefits of Namaz (Prayer). (Zaoq Shaoq Namaz)

It is to clarify that besides nocturnal pollution (wet dream) if bath is needed after sexual intercourse, menses or puerperal haemorrhage (post delivery bleeding) the word of 'Ehtlam' is to be replaced by 'Al Jinabat' (Intercourse), 'Al Haizi' (Menses), or 'Al Nifasi' (post delivery bleeding) and the rest of the words would remain the same. (Zaoq Shaoq Namaz)

If the person taking bath is wearing a tight ring, it is necessary to remove the ring or move it round so as to ensure that the water passes through it. (G.A.)

The sunnah acts (Traditional actions) of Gusl (bath) are similar to that of ablution i.e. to begin with the name of Allah after recitation of intent (niyat). But there is difference in order of performance of bath and ablution (Wudu). The desirable acts (mustahabat) of taking bath and ablution (wudu) are also similar except facing towards Qibla since bath can be taken in naked condition also. (Hence it is not desirable to face towards Qibla i.e. Ka'ba). Among desirables (Mustahabat) of Gusl (bath) it is also necessary to resolve verbally. Rubbing the parts of the body is also

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necessary for bath. It is also desirable to take bath on a raised platform to avoid falling of used water drops on the body. (Ghayatul Autar)

The undesirable acts (Makroohat) in the bath are similar as in respect of ablution i.e. splashing of water on the face force-fully and spending more water or using less water than desired (Ghayatul Autar)

Important: In islamic law (Shariah) one 'Saa' of water is fixed for Gusl, (Bath) one saa is equal to four 'Mad' and approximately it is 2½ quarters of a ser. Thus one saa' would be 2½ sers of water for taking bath. (Ghayatul Autar)

Important: Flowing water has no limit and it does not come under the wastage. (Ghayatul Autar)

In Gusl (bath) it is Sunnah (Traditional) to begin with washing hands and private parts of the body although there is no pollution there. If there is any dirt on any part of the body it is necessary to begin washing from that part, to avoid spreading of dirt to other parts of the body. After performing ablution water is to be poured on all over the body three times in the manner that first three times over head, then three times on the right shoulder then three times on the left shoulder. (Ghayatul Autar)

Important: In sahasitha (Six Famous Collection of Hadith) it is narrated through Hzt, Aisha Siddiqua Raz, that when Nabi Kareem Sal'am used to take bath (Gusl) after copulation, first he used to wash both the hands and then make ablution like it is done for Namaz (prayer) and then dip his fingers in the water and pass them in the roots of hair, until convinced of the whole of the skin of the head is wet, then used to pour water three times over it and after wards wash the rest of the body three times and then washed both the feet. (Ghayatul Autar)

Important: In sahasitha (Six books of traditions, Hadith) it is narrated through Hzt, Ummul Momeneen Bibi Maimoona Raz, that she brought water for Hzt, Nabi Kareem Sal'am to take bath of copulation. He washed both the hands two or three times. Then put both hands in the pot of the water and poured water on private part of the body and washed with the left hand. Then rubbed his hand on the earth. Then made ablution as done for Namaz (prayer). Then poured water over the head three times and then washed the remaining parts of the body and then washed both the feet at a little distance (a another place). (Ghayatul Autar)

Important: At the time of making ablution or taking bath if a few drops of used water fell in the clean water, it remains clean until the used water becomes dominant. (Ghayatul Autar)

Important: In polluted condition sexual intercourse before bath is not undesirable. (Makroh).
In this condition eating, drinking, after washing hands and mouth is also not undesirable. (Ghayatul Autar)

Important: In polluted condition such as after copulation, menses, post delivery bleeding (puerperal haemorrhage) reciting the Holy Quran, touching it, and entering into the mosque and taking rounds of the Holy K'aba is not permissible. (Mala Budh).

Rules for Wudhu (Ablution)

[Niyat](#) | [Farz](#) | [Sunnah](#) | [Mustahab](#) | [Makrooh](#) | [Circumstances](#) | [Mustahab Acts](#)

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

(5-7) O' believers when you stand for Namaz (prayer) wash your faces and your hands as far as the elbow and wipe your head (Masa) and wash your feet to the ankles.

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Hadith Shareef:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ وَلَا وُضُوءَ
لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ .

Hzt. Nabi Kareem Sal'am said there is no Namaz (prayer) if there is no Wudhu (ablution) there is no ablution (Wudhu) for one who does not say Bismillah in the beginning.

Hadith Shareef:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ عَلَى طَهْرٍ كَتَبَ اللَّهُ
لَهُ عَشْرَ حَسَنَاتٍ .

Hzt. Nabi Kareem Sal'am said, one who makes a fresh Wudhu (ablution) for Namaz (prayer) on the existing ablution with which he offered Namaz (prayer), God rewards him with ten virtues.

Important: In Saheeh Bukhari and Muslim it is narrated that Hzt. Nabi Kareem Sal'am said that Allah forgives small sins and all sins of ones body are removed, who performs Wudhu (ablution). and for one who performs Wudhu (ablution), according to tradition and perfectly and recites Kalima-Shahadat, after ablution eight doors of the heaven are opened for him. The parts of the body washed during ablution (Wudhu) will shine brightly on the Day of Judgement. A man who is always in ablution, will be safe from evils of the devils. Sins are pardoned on every step of the person who goes to mosque after performing ablution (Wudhu) at home.

Important: Ablution (Wudhu) is obligatory (Farz) for Namaz (Prayer), either Farz (Obligatory) , Nafil (Voluntary) or Wajib (Essential), for taking rounds of the Holy K'aba and for touching the Holy Quran. (Ghayatul Autar)

Important: If any person makes ablution (Wudhu) with the intention of funeral Namaz (Prayer) and the time of Farz Namaz comes then should make a fresh wudhu (Ablution). Because making ablution (Wudhu) is obligatory for Namaz (Prayer). (Hirzul Musallin)

Ablution (Wudhu) is desirable (Mustahab) in the following conditions

After telling a lie; back biting; laughing-loudly, after every minor or major sin; touching the penis; touching a woman; after waking up from sleep, fresh ablution on existing ablution; after reciting poetry which does not carry a message for humanity or is not written in the praise of Allah or the prophet Mohammed Sal'am and (Mahdi-e-mavood), after eating camel's Flesh (some think that it is essential (wajib), for giving bath to a dead body and to carrying it; before every Namaz (prayer), at the time of copulation, before taking copulation bath; at the time of eating , drinking and going to bed; after the anger is over; before narrating Hadith Shareef; before taking religious lessons; for saying Azan and Iqamat; for giving a sermon; even though a marriage sermon; for visiting a Holy place; for touching books on Islamic laws (shariah); stopping at Arafat and before Saie (Runing between Safa-o-Marva hills). (Ghayatul Autar)

The Obligatory Acts (Farz) For Wudhu (Ablution):

They are four in number.

1. Washing** the face. (From fore-head to chin bone and from ear to ear)
2. Washing both the hands up to the elbows.
3. Masah. (rubbing the head with wet hands).
4. Washing both feet up to the ankles.

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** (Washing of the roots of the beard is not obligatory (Farz), if the beard is too thick and the skin is not visible. If the skin is visible then washing the roots of the hair of the beard is also obligatory.)

Important: Narrated Muslim, Tabrani, Dawood, and Baghvi through Hzt. Mughira Ibne Sheebah Raz. that know that Hzt. Rasoolullah Sal'am, while making ablution (wudhu), did (Masah) pass his wet finger on his forehead and turban, over the socks. The forehead is equal to ¼th of the head from the front. It is further narrated by Abu Dawood and Hakim through Anas Raz. that he had seen the Prophet of Allah while performing ablution had turban on his head and that, he brought his hand under the turban and did Masah of front head and the front head is ¼th of the head from the front side (Noorul Hadaya)

Baihaqi had also reported similarly through 'Atah and also Shafai, and also the performance of the Masah of the ¼th head from the front is narrated through Hzt. 'Osman Raz. This is narrated by Sayeed Bin Mansoor and it is confirmed through Haz. Ibn-e-'Omer Raz. that he (The Prophet Sal'am) had the Masah of some part of the head and it is narrated by Ibnul Munzer and none of the companions of prophet Mohammed Sal'am had rejected it. The said traditions are narrated from Fathul Bari, Sharhe Vaqaya and Noorul Hadaya.

According to Imam Shafai Rah, it is enough to make Masah of even one or two hair of the head. But Imam Malik Rah, had the view that the Masah of the whole head is obligatory.

As per Imam Azam Rah, performing of Masah of ¼th of the head is obligatory (Farz) and in view of Imam Abi Yousuf Rah. Masah of the whole beard is obligatory (Farz) (Noorul Hadaya)

It may be noted that in obligatory Masah, there is a condition that fresh water should be taken from the pot for wetting the hands and performing Masah with that wetness for each part. Doing Masah with the wetness left over after performing of Masah OF ONE PART IS NOT PERMISSIBLE FOR THE OTHER parts. (Noorul Hadaya)

Important: It is clarified that while making ablution (Wudhu) keeping turban or cap on the head and passing wet fingers over the ¼th part of the head is being followed from Hzt. Mahdi Mauood Alahs Salam by the sacred (Groh-e-Mubarak) group. The defects in making ablution (Wudhu) with naked head may be ascertained from the spiritual guide or saints.

Sunnah (Traditional) Acts For Ablution (Wudhu)

They are '13' in number.

1. To make Istanjah.
2. Determining the intention (Niyat) for Wudhu.
3. Reciting Bismillah.
4. Washing hand up to the wrists.
5. Brushing teeth with Miswak. (stick)**
6. Gargling.
7. Rinsing the nostril.
8. Washing each part three times.
9. Passing the finger of hands in between each other and in the fingers of feet.
10. Passing the fingers in between the hair of beard.
11. Performing Masah of complete head.
12. Performing Masah of the neck.
13. Performing Masah of both ears and to perform all the acts of Wudhu continuously and to observe sequence in washing every part of the body. (Noorul Hadaya)

** (The virtues of brushing teeth with Miswak Stick are narrated in several tradition. Thus in Ghayatul Autar it is written that the Holy prophet Sal'am, said that the virtues of the Namaz (prayer) performed with Miswak are '70' times more than the virtues of that Namaz (prayer) for which no miswak was done.)

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The Mode of performing Wudhu And Desirable (Mustahab) Acts of Wudhu (Ablution)

1. To perform Wudhu one has to take pure water in a clean clay pot keeping it on the left side.
2. To recite intent (Niyyat) at the time of washing every part or saying Bismillah (in the name of Allah the beneficent, the Merciful)
3. To sit facing Qibla
4. To pass hand over every part at the time of washing it.
5. To rinse the nostril inserting the finger.
6. To perform wudhu before the time (of prayer) if there is no excuse, and on the time it is obligatory.
7. If a ring on the finger, to turn it round to let the water pass through it.
8. To keep silence.
9. To sit on a high place
10. To determine intention for Wudhu.
11. To make fresh Wudhu (ablution) for every Namaz (prayer)
12. To drink left out water of Wudhu (ablution) standing facing towards Qibla.
13. After Wudhu (ablution) to recite the following. (Ghayatul Autar)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Undesirable (Makrooh) Acts for Wudhu

1. To indulge in wordly talk during the performance of Wudhu (ablution).
2. To splash water on the face forcefully.
3. To use more water than what is prescribed **
4. To perform Masah by taking water thrice for this purpose.
5. Washing parts of the body more than three times.
6. Closing eyes and mouth tightly (at the time of washing the face).
7. Cleaning the nose with the right hand.
8. Washing any part of the body less than three times.
9. Making Wudhu (ablution) inside the Mosque, but doing so in a wash basin is permissible and also at the spot which is built in the Mosque for Wudhu (ablution).
10. To perform Wudhu (ablution) at a polluted or dirty place.
11. Spitting in the water.
12. Smelling the water, although it is a flowing water.
13. Not changing the direction of feet from Qibla to any other direction at the time of washing the feet.
14. Making a pot particular for Wudhu (ablution). (Ghayatul Autar, Alamgiri.)

** spending excessively from the water kept in Mosques or schools is prohibited (Haram).

It is undesirable to take bath or make wudhu (ablution) with the left over water which is used by any woman. This is because it may perhaps give sexual pleasure or because generally women are more polluted than the man. This leads to severe undesirability (Karahiat-e-Tanzeehi) (Al-Tahtavi and Ghayatul Autar).

Niyyat or Intention of Wudhu (Ablution)

نَوَيْتُ أَنْ اتَّوَضَّأُ لِلصَّلَاةِ تَقَرُّبًا إِلَى اللَّهِ تَعَالَى

*I resolve to perform Wudhu (ablution) for Namaz (prayer) to acquire nearness of Allah.
(Fatawi Alamgiri, and Ghayatul Autar)*

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Important: Namaz (prayer) performed with Wudhu with out intention (Niyyat) stands accomplished. But the reward of performing Wudhu will not be available with out intent, besides the person will be a sinner for not making intent (niyyat). (Ghayatul Autar)

1. At the time of washing both hands up to the wrist should recite the following invocation:

اللَّهُمَّ احْفَظْ يَدَيَّ عَنِ الرِّيبِ وَالْمَعَاصِي وَالْمَلَأْهُنِ

O'God save my hands from committing sins and evil deeds.

2. At the time of Gargling:

اللَّهُمَّ اعْنِي عَلَى تِلَاوَتِهِ الْقُرْآنِ وَذِكْرِكَ وَشُكْرِكَ وَحَسَنِ عِبَادَتِكَ

O'Allah help me to recite the Holy Quran repeatedly

3. At the time of Cleaning Nose:

اللَّهُمَّ ارْزُقْهُنِي رَائِحَةَ الْجَنَّةِ

O' God let me smell the Heavenly smell

4. At the time of Washing Face:

اللَّهُمَّ تَبَيَّنْ وَجْهِي يَوْمَ تَبَيَّنَ وَجُوهُ أَوْلِيَاءِكَ

O'God Enlighten my face like the faces of your lovers on the day of judgement.

5. At the time of Washing the Right Hand:

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبْنِي حِسَابًا يَسِيرًا

O'God give me my record of deeds ('Amalnama) in my right hand and be lenient at the time of taking account of my deeds.

6. At the time of Washing Left Hand:

اللَّهُمَّ لَا تَعْطِنِي كِتَابِي بِشِمَائِي وَلَا مِنْ دَسَاءِ ظَهْرِي

O'God do not give my record of deeds in my left hand nor from behind.

7. At the time of doing Masah of Head:

اللَّهُمَّ أَظِلْنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ

O'God give me shelter under Thy empyrean throne ('ARSH) on that day when there will be no other shelter except Thy Empyrean throne ('ARSH).

8. At the time of performing Masah of Ears:

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اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ سَمِعُوا الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

O'God make me among the people who listen to all but follow the best.

9. At the time of performing Masah of Neck:

اللَّهُمَّ اَعْتِقْ رِقَبَتِي مِنَ النَّارِ

O'God save my neck from the Hell.

10. At the time of washing feet.

اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى صِرَاطٍ يُؤَمِّرُ نَزْلَ الْأَقْدَامِ

O'God keep my feet firm on the Pull Sarat (A bridge very thin and sharp path way to paradise through which the virtuous people will pass safely to Heaven). (Ghayatul Autar)

Important: Reciting Soora-e-Qader after Wudhu (ablution) is highly rewarded by Allah. (Ghayatul Autar)

In a Hadith in Muslim it is narrated from Hzt. 'Omer Farooq Raz, that Hzt. Nabi Kareem Sal'am said one who performs Wudhu (ablution) fully and recites Kalema-e-Shahadat, Allah opens all the Eight doors of the Heaven (paradise) for him to enter from any door he likes.

Tirmizi adds the following invocation to the one already narrated:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

O'Allah make me one of the repentants and treat me among the purified persons.
(Ghayatul Autar)

The Circumstances Rendering Wudhu (ablution) Void

1. Flowing of Puss.
2. Flowing of Blood from the body.
3. Discharge of Semen
4. Any liquids from the secret parts.
5. Drop of Semen
6. Drop of urine
7. Small pieces of stone.
8. Worm coming out of front secret part of the body.
9. Stool
10. Worm
11. Gas
12. Something wet from lower secret part of the body.
13. Removing blood
14. Vomiting mouth full
15. Becoming unconcious
16. Intoxication.
17. Getting mad.
18. Sleeping while sitting with a support.
19. Laughing loudly or moving the shoulder during the Namaz (prayer) in which Ruku (bow) and Sujood (prostration) required.**
20. Men and women, or two women, or two men embrace each other naked though semen is

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not discharged. (Ghayatul Autar)

(** It is narrated in Mo'ojim Tabrani through Abul Abu Moosa Ashra Raz. that the prophet of Allah Sal'am was leading the Namaz (prayer) a person with short sight came and fell in the a dich in a mosque. The Many of the people who were in the Namaz (prayer) burst in to laughter. The prophet sal'am asked the persons who laughed to repeat their wudhu and Namaz. Laughter is that which is heard by the nearby people Zahak is the laugh Which is heard by self but not by others. This will make the Namaz void but not the wudhu. Smiling is one which will have no sound but only some teeth will be exposed. It will not cause void either the namaz or the wudhu. Laughing during the funeral namaz or during the Sijdah of recitation of the Holy Quran will not cause the wudhu void but that namaz and the sijdahs will become void. (Ghayatul Autar)

Leeches sucking blood renders Wudhu (ablution) void. But bed bugs and mosquitoes sucking the blood does not render wudhu (ablution) void. (Alamgiri)

Water flowing from eyes, nose, ears, etc. with pain makes, wudhu (ablution) defective. (Ghayatul Autar)

Tears and perspiration do not render wudhu (ablution) void. (Durre Mukhtar)

If blood is clearly visible and in dominating quantity in spittle while spitting, it renders the wudhu (ablution) void. If the spittle is yellowish then the wudhu (ablution) would not be void. (Durre Mukhtar)

Wudhu (ablution) will not break by mere touching penis, washing hands is desirable (Mustahab). But after touching penis or touching the woman it is desirable (Mustahab) to perform fresh wudhu (ablution) in order to get the satisfaction of having achieved the cleanliness. This is the unanimous view of Islamic scholars. This is so particularly for the Imam (person who is leading Namaz). (Ghayatul Autar)

Important: Merely by touching a woman or a young lad without beard do not make Wudhu (ablution) void. If the anus of a person, suffering from piles comes out and it is pushed inside, renders wudhu (ablution) void. If it goes inside by itself wudhu (ablution) does not become void. If some pollution is seen (on his body) it makes wudhu (ablution) defective. In the same way, if a worm appears a little and then disappears inside by it self, it will not render the wudhu (ablution) defective. While performing wudhu (ablution), if a person has a doubt washing or performing Masah of any part of the body and he is not in the habit of having doubts, he should make wudhu (ablution) fresh. If he is habituated to it, he should not repeat. If he doubts even after wudhu (ablution) he should not make fresh wudhu (ablution) whether he is habituated to it or not. He need not pay attention towards it and think himself in wudhu (ablution) (Ghayatul Autar)

Tayyammum (Dry Ablution)

[Niyat](#) | [Method](#) | [Farz](#) | [Sunnah](#) | [Reasons](#) | [Masah](#)

Allah says:

وَلَا تَجِدُ أُمَّةَ إِلَّا عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِبِ يَلِيهِ أُولُوهُ
النِّسَاءُ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ
مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَا يَتَزَيَّدَ لِيُظْهِرَ
كُمُ وَلِيُذَمِّعَ لَكُمْ تَعَالَىٰ تَشْكُرُونَ

(S5-A7) But if you are ill or travelling or one of you has come after Istinja or had intercourse with wives and water is not available, perform Tayyammum (Dry ablution) with clean earth (sand). Rub your hands on your face and hands. Allah does not want to put you in difficulty.

But He wants to clean you and shower His Blessing so that you express gratitude to Him.

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Important: If we think over it, we can realise that Allah is kind enough to provide to us much facility for purification and performance of Namaz (prayer). Even in polluted condition when water is not available for making wudhu (ablution) or taking Gusl (bath) or during journey or due to illness wudhu or Gusl are harmful, then Dry Ablution (Tayyammum) is permissible in both the conditions to offer Namaz (prayer). And with Dry Ablution, reciting Holy Qur'an and touching it, taking round of the Holy Kaaba, entering the Mosque is permissible. Allah has also ordered us to express our sincere gratitude and thanks for His Blessings.

Reasons for Permission of Dry Ablution (Tayyammum)

1. Water is not available within the radius of one mile**
2. If one is suffering from any disease in which wudhu (ablution) may be harmful to the parts of the body, risk of life or the fear of thirst.
3. Any beast or harmful animal or enemy is near the water.
4. If there is water in a well without steps and there is no rope, bucket or other means available to draw the water.
5. Water is available on payment of price and that much of money is not available to pay for it.

(** The distance of one mile is 3500 yards to 4000 yards. There is difference of opinion on this issue. According to one narration if the water is not available within one mile in the direction in which the person is travelling then only the Tayyammum (Dry Ablution) is permissible. In other narration it will not be permissible, but if water is not available within one mile in the opposite direction of the journey then the Tayyammum (dry ablution) would be permissible. Thus the to and fro journey for water would be two miles (N.H.). The search of water is obligatory if there is strong feeling that the water would be available within one mile or some pious person has given information about the availability of water, but if in search there is harm to the person or any one of his companions will get harmed during the waiting time, then it is permissible, not to search for water. (Ghayatu Autar)

Important: In polluted condition or any other excuse one Tayyammum (dry ablution) is sufficient for both wudhu (ablution) and taking Gusl (bath). If there is fear of missing funeral Namaz (prayer) Tayyammum (dry ablution) is permissible in spite of being healthy and availability of water. But it is not permissible to the successors of the dead, since people will be waiting for them. (Noorul Hadaya)

Tayyammum (dry ablution) is permissible with clean earth or any thing of the kind of earth and clean such as earth, stone, sand, pebbles, wall built of bricks, antimony (Surma) etc. although there may be no dust on such articles. Tayyammum (dry ablution) is not permissible on silver, gold, wheat, or other grain. If such things are dusty then the Tayyammum is permissible. But it is not permissible on ashes and lime. (Noorul Hadaya & Ghayatul Autar)

Tayyammum (dry ablution) is not permissible from the dirty places although dried up. It is because purity of earth is an essential condition for Tayyammum (dry ablution). (Noorul Hadaya)

If some body makes Tayyammum (dry ablution) for funeral Namaz (prayer) or Sajda-e-Tilawat (sajda of the recitation of Holy Quran), offering Farz Namaz (prayer) with that Tayyammum (dry ablution) is permissible. (Ghayatul Autar)

If dry ablution (Tayyammum) is made for touching the Holy Quran or entering the mosque, offering Namaz (prayer) is not permissible with it. (ghayatul Autar)

Important: Tayyammum (dry ablution) is right at the time of Namaz (prayer) or before time. But as per Imam Shafai Rah, Tayyammum (dry ablution) before Namaz (prayer) is not correct. (Noorul Hadaya) If water is available after offering Namaz (prayer) with Tayyammum (dry ablution) and there is still time for Namaz (prayer), then fresh wudhu (ablution) should be made with the water and the Namaz (prayer) be repeated (Noorul Hadaya)

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If a person asked water from his companion and he refused, then he may offer Namaz (prayer) with Tayyammum (dry ablution). If he gives water after Namaz he need not repeat it, but his (dry ablution) Tayyammum will be void. If he did not ask water from his friend and offered Namaz (prayer) with Tayyammum (dry ablution) the Namaz is permissible, according to Imam Azam Rah, As per Imam Mohammed Rah, and Imam Abu Yousuf Rah, it is not correct. (Noorul Hadaya)

If there is a hope of getting water, waiting till the last moment of the time of Namaz (prayer) is desirable (mustahab). If there is no hope, then one should not delay the Namaz (prayer). (Alamgiri)

Offering two Namaz (prayer) or more Namaz with one Tayyammum (dry ablution) is permissible, but as per Imam Shafai more than one Namaz (prayer) with one (dry ablution) Tayyammum is not permissible. (Noorul Hadaya)

Obligatory (Farz) Acts in Dry Ablution (Tayyammum)

1. Determination of Intent (Niyat) for Dry ablution (Tayyammum)
2. Clean earth.
3. Striking both hands on the clean soil twice** with the first stroke rub both hands on the face in such a way that no part of the face is left out, then after striking the soil again rub both the hands with each other up to the elbows along with passing the fingers in between one another. (Noorul Hadaya, Mala Budh)

** If the Tayyammum (dry ablution) is being done to some other person (due to invalidity) then the striking of the hand on the soil will be three times, one for the face, one for right hand, and one for the left hand. The recitation of intent (niyyat) is essential for the performer, but not the other person. (Ghayatul Autar)

The Tradition (Sunnah) Acts of Dry Ablution

1. Striking both palms (hands) on clean earth
2. Keeping fingers apart while striking.
3. Moving hands forward and backward on the soil after the stroke.
4. After striking the hands jerking hands to dust off the excess dust .
5. Saying Bismillah.
6. Doing Masah up to the whole part of the face which is obligatory to wash in wudhu
7. Doing Masah of both hands upto elbows.
8. Performing Masah in an orderly manner, i.e. first on face and then on both the hands.
9. Doing continuously. (Ghayatul Autar)

Intent (Niyat) for Dry Ablution (Tayyammum)

لَوَيْتُ أَنْ أَتَمِّمَ بِرَبِّهِ تَعَالَى رَفَعًا لِلْحَدِيثِ وَأَسْتَبَاحًا لِلصَّلَاةِ

(Zaoq Shaoq Namaz) I determine Intent (Niyat) to perform Dry Ablution (Tayyammum) in order to remove the impurity and to be capable of offering Namaz (prayer) to the Almighty Allah.

The Method of Dry Ablution (Tayyammum)

After making Intent (Niyat) strike the hands on the clean soil (earth), then dust off the excessive dust and rub both the hands on the face in such a way that no part of the face which is necessary to wash in wudhu, is left out. Then after striking the clean soil once again, the last two fingers and half the palm of left hand should be rubbed (Masah) on the back portion of the right hand from fingers to elbow. Then the thumb, the first two fingers and the rest of the palm of the left hand should be rubbed on the front portion of the right hand from elbow pit to fingers. Then the left hand (Masah) rubbing shall be done in the same order with the right hand. While doing the Masah the Kalim-e-Shahadat shall be recited. (Zaoq Shaoq Namaz)

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Performing Masah (Rubbing) on Bandage

If parts of the body of the person performing Namaz (prayer) are injured and it is harmful to wash them, then pass wet fingers over the bandage. If it is not possible to do even this much then that part can be left off and the remaining portion may be washed. (Noorul Hadaya)

Performing Masah on bandage is correct, even though the bandage was tied during impurity. Untying of the bandage does not render wudhu (ablution) void until the wound is healed completely. (Ghayatu Autar)

If the bandage falls down and the wound is healed up, then it is necessary to wash that part, if the wound is not healed and the bandage falls down, Masah will not be void. (Noorul Hadaya)

If the person is in a position to perform Masah then doing Masah over bandage is not permissible, if it is harmful to wash with cold water, wash with warm water. If warm water too is harmful, then perform Masah and if it also does harm then neither its washing is essential nor performing of Masah. (Ghayatul Autar)

The condition of Masah applies to the bandage, supporting sticks to the broken bones and the healthy portion covered by the bandage. (Ghayatul Autar)

Important: Performing Masah on the entire bandage and repeating it, is not a necessary condition. Infact performing Masah once over more than half of the bandage is sufficient. (Ghayatul Autar)

Timings of Prayer (Namaz)

1. **Namaz-e-Fajr (Morning prayer):** Namaz-e-Fajr can be offered after dawn and before the appearance of top line of the sun. (Ghayatul Autar)

2. **Namaz-e-Zuhar (Mid-day prayer):** It can be offered just after sun begins to decline till the shadow of the objects become double the original size of the articles. But after the size of the articles becomes equal to the original size, the performance of Zuhar is undesirable (Makrooh). (Ghayatul Autar)

3. **Namaz-e-Asr (Evening prayer):** The time of Asr prayer commences after the shadows of the articles becomes double their original size in length, and it lasts till the sun set. (Noorul Hadaya)

Important: The performance of Asr after the sun becomes pale, is permissible very undesirably (Makrooh-e-Tahreemi) (Durra Mukhtar)

4. **Namaz-e-Magrib (Evening prayer):** The time for offering Maghrib begins after sun set till the fading of evening white twilight. After appearance of more of the stars, the prayer is permissible but undesirable (Makrooh). Making haste in performance of Maghrib prayer is desirable (Mustahab). (Noorul Hadaya)

5. **Namaz-e-'Isha (Night prayer):** The time of 'Isha prayer starts when the evening twilight fades and lasts till just before the break of dawn. But after midnight performance of Isha prayer is treated to be undesirable (Makrooh) (Noorul Hadaya)

The time of vitre is after performance of 'Isha prayer and before the break of dawn. (Noorul Hadaya)

Important: In cloudy weather for Asr and 'Isha Namaz (prayer) making haste and for other prayers delay is desirable (Mustahab) (Noorul Hadaya)

Delay for performance of 'Isha prayer up to pass of the

1/3rd of night is desirable (Mustahab). (Noorul Hadaya)

Offering Zuhr prayer late in summer and early in winter seasons is desirable. (Mustahab) (Noorul Sham)

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Important: Hzt. Abdullah Bin 'Omer Raz. narrated that Hzt. Nabi Kareem Sal'am said that the time for Zuhr prayer remains till the time of Asr prayer.

Orders of Azan

When it was ordered to offer prayer (Namaz) in congregation people were consulted for deciding the method of calling for the prayer. Some one suggested that at the time of Namaz (prayer) a fire may be lit on a tower, another suggested to blow a horn or striking a gong.

The prophet Sal'am said that burning the fire is related to the person who worship the fire, blowing the horn or striking gong relates to Jews and Christian. Thus none of these suggestion were acceptable.

Hzt. Abdullah Bin Zaid was inspired by a mode of calling Azan, in his dream. He narrated it before Hzt. Mohammed Sal'am. The Prophet Sal'am said that it was a true dream. The motive behind the words of Azan is not only to call people for the prayer but also the declaration about the prayed one i.e. Allah, affirmation of the Prophet and the faith of the person calling for prayer (Moazzin). Anhuzoor Sal'am said that many a sin of the Moazzin will be forgiven by Allah. (Ibne Maja, Nasai) The Moazzin will be accorded virtues of performing prayers (Namaz) for '25' times. (Bukhari ahmed Ibne Maja Nasai)

The man who performs this Holy duty of Azan '5' times daily for '12' years continuous will be eligible for Heaven. (Ibne Maja)

The Moazzin will be accorded '60' virtues for every day's Azan, and '30' virtues for Iqamat (call for grouping for Namaz (salah) (prayer) (Ibne Maja)

Any prayer (Dua) or invocation between Azan and Iqamat will be accepted. (Abu Dawood Tirmizi)

Some body said to Hzt. Sal'am that the people who have no opportunity of calling Azan, will be deprived of these blessings and virtues. Anhuzoor Sal'am said if you also want to get the same reward, repeat the same words which the Moazzin says and then pray (Dua) for any thing and it will be granted. (Abu Dawood)

For the five obligatory prayers saying Azan from an elevated place is Sunnat-e-Muakkadah for men. One who leaves it will be a sinner, equalent to one who had left an essential act (Wajib). (Ghayatul Autar)

Important: Saying Azan, without putting index fingers in to the ears is good and putting fingers in to the ears is better. (Ghayatul Autar)

Important: By putting fingers in to the ears, the voice becomes louder. Thus Anhazrat Sal'am said to Hzt. Bilal Raz. put the fingers in to the ears your voice would become louder, Another advantage is that even a deaf person and one who is at a long distance may not hear the Azan. But can know that the call for Salat is on. (Ghayatul Autar)

One who says Iqamat (the second call for grouping for prayer) need not put the fingers in the ears, for the Iqamat is called slower than Azan. (Ghayatul Autar)

If at a place all the people have missed their regular Namaz (prayer) and wanted to offer it as a missed prayer in group, then it is desirable to do so after saying Azan and Iqamat. (Ghayatul Autar)

Azan by a blind man, a bastard or a villager is permissible. (Ghayatul Autar)

Saying Azan in two mosques by the same person if he had already offered Namaz (prayer) in the first Mosque, is undesirable (Makrooh). (Ghayatul Autar)

Important: Tirmizi narrated from Jaber Raz, that Anhazrat Sal'am said to Hzt, Bilal Raz, that, when saying Azan, say it stopping at every " call and say " Iqamat quickly. (Noorul Hadaya)

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Important: Between Azan and Iqamat, there should be sufficient time to enable people who are eating to finish food, and those attending to call of nature to get proper relief. But in the evening prayer (Maghrib) there shall be no delay between Azan and Iqamat. (Noorul Hudaya)

The man who offers prayer (Namaz) in the mosque in congregation, his missing Azan and Iqamat is undesirable (Makrooh), Traveller saying the Iqamat is permissible. (Noorul Hadaya)

The person who is offering prayer (Namaz) in his house, need not tell Azan and Iqamat if Azan and Iqamat is said in his locality mosque. (Noorul Hudaya)

If Azan is said before time, it should be repeated at the right time. (Tahtavi, Malabudh, Noorul Hadaya)

The Call (Azan)

الله أكبر الله أكبر الله أكبر الله أكبر

Allah is the greatest, Allah is the greatest, Allah is the greatest, Allah is the greatest.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is none worthy worshipping except Allah,
I bear witness that there is none worthy worshipping except Allah.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Mohammed is the Messenger of Allah.
I bear witness that Mohammed is the Messenger of Allah.

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

Come to prayers. Come to prayers. (Namaz)

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

Come to prosperity. Come to prosperity.

الله أكبر الله أكبر لا إله إلا الله

Allah is the greatest. Allah is the greatest. There is no God. But Allah.

For Fajr prayer (Namaz), after calling come to prosperity. Then

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Prayer (Salath/Namaz) is better than sleep. Is to be repeated twice.

Since once Anahzrat Sal'am was sleeping at the time of Fajr. Hzt. Bilal Raz. said twice prayer is better than sleep, so Anahzrat Sal'am said that it was a very nice sentence and ask Hzt. Bilal Raz. to add into his Azan in Fajr. (Noorul Hadaya)

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تَحِيَّ عَلَى الْفَلَاحِ
قَدْ قَامَتِ الصَّلَاةُ

In Iqamat (Takbeer) after saying, *Come to prosperity*, the words *Be stand for Prayer (Salah)*. It is to be repeated twice. (Noorul Hadaya)

Important: In Saheeh Muslim it is narrated from Hzt. Abdullah Bin 'Omer Bin Aas Raz. that Hzt Nabi Kareem Sallam said, when you hear the Moazzin calling for prayer (Namaz), repeat his words and then offer Durood on me. For one who offers Durood Shareef, Allah will shower mercy and blessing on him ten time as a reward for this action. Then pray Allah for me (Vasila). Since vasila is a position in the Heaven. One who prays for this position for me, my intercession (Shafaat) for him will be essential. One who replies the Moazin's call, should do so after listening to each of the complete call and not before.

But in reply of

Come to prayer, and in reply of

تَحِيَّ عَلَى الصَّلَاةِ

Come to prosperity, say

تَحِيَّ عَلَى الْفَلَاحِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

And in reply of, *Prayer is better than sleep say*

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

*You spoke the truth and you are a virtuous person
(Ghayatul Autar)*

صَدَقْتَ وَبَرَرْتَ

Important: If the listener of Azan is in menses period, or the woman in delivery or hearing a sermon, or in a funeral prayer or in lavatory or in sexual action or taking meals or learning education or teaching pupils, then need not reply the calls of Azan. But if he is reciting the Holy Quran, he should stop it and reply the calls of Azan. But if reciting Holy Quran in the Mosque, then need not discontinue it. (Ghayatul Autar)

As reported by Muslim, etc. through Jaber Raz. Nabi Kareem Sal'am said that on hearing Azan, if one recites the following Dua (Invocation) then intercession (Shafa'at) on the day of Judgement would be compulsory (Wajib) on me.

اللَّهُمَّ رَبُّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ائْتِ
مُحَمَّدًا وَالْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْسُودًا الَّذِي وَعَدْتَهُ

'O' Allah 'O' Lord of this complete invitation of ever lasting prayer (Salat) make Mohammed Sal'am our source and bestow on him and elevate his position and place him on the Muqam-e-Mahmood (the dignified position) that thou hast promised him and bestow his intercession to us on the day of Judgement. Of- course Thou never goes back on Thy word. (Ghayatul Autar)

Important: It is clarified that Azan is called for the congregational prayer. Thus soon after hearing this prayer call one must leave every thing and go to mosque to attend to the prayer (Salat). It is narrated that **Hazrat Mahdi-e-Mauood Alahisalam**, even if eating used to stop eating on hearing Azan and go to mosque for prayer.

Chirag-e-Deen-e-Nabawi

Order of Prayer (Namaz)

[Faraiz](#) | [Sunnat](#) | [Wajibat](#) | [The Actions Nullifying the Prayer](#) | [The Undesirable Acts \(Makroohat\) for Prayer](#) | [Circumstances Under Which Breaking of Prayer is Permissible](#) | [Sijdah-e-Sahu \(Sijdah For Errors In Namaz\)](#)

Allah says:-

أَقِيمُوا الصَّلَاةَ

Allah ordered to establish prayer (Salat)

Allah says:-

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ۗ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۗ
الَّذِينَ يَسِيرُونَ الْبَيْتَ دُونَ هُمْ فِيهَا خَالِدُونَ

(S23- A9 & 10) Those who protect their prayer (Salat), inherit paradise and they will live there forever.

Hadith Shareef :-

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةُ عِمَادُ الدِّينِ فَمَنْ أَقَامَهَا
قَعَّدَ أَقَامَ الدِّينَ وَمَنْ تَرَكَهَا قَعَّدَ هَذَا الدِّينَ

Hzt. Nabi Kareem Sal'am said prayer (salah) is the pillar of the religion, one who establishes it (salah) establishes the religion and one who left it, (salah), demolishes his religion.

Hadith Shareef :-

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ عِلْمٌ وَعِلْمُ الْإِيمَانِ الصَّلَاةُ

Hzt, Nabi Kareem sal'am said, for every thing there is a sign (symbol) and the sign of Iman is prayer (Namaz).

Hadith Shareef :-

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا فَقَدْ كَفَرَ

Hzt, Nabi Kareem Sal'am said one who missed prayer (salah) intentionally is indeed an infidel (Kafir).

Hadith Shareef :-

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا فَرْقَ بَيْنَ الْإِسْلَامِ وَالْكَفْرِ إِلَّا الصَّلَاةُ

Hzt. Nabi Kareem Sal'am said, there is no difference between Islam and infidelity (Kufr) excepting the prayer (salah).

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Hadith Shareef :-

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَارِكُ الصَّلَاةِ مَلْعُونٌ

Hzt. Nabi Kareem Sal'am said that one who left the (salah) is the one who is condemned (Malun) person of the prayer.

Hzt Nabi Kareem Sal'am said that prayer (salah) is the zenith (Ma'raj) of Muslim.

Important: At Sun rise, Sun set and Noon, prayer (Salah) Sijdah-e-Tilavat, and Funeral prayer (Namaz-e-Janaza) is not permissible. Because it is narrated by Aqba Bin Aamer Raz. in Saheeh Muslim etc. He said Hzt. Mohammed Sal'am prohibited saying prayer (Salah), or laying dead bodies in graves, when the sun rises until it goes up, at noon until it declines, and at sun set until it disappears. In Muta it is written that Anhzrat Sal'am prohibited saying prayer (salah) during these three times. At the time of setting sun only Asr prayer (salah) is permissible. since it is narrated in Hadith Shareef that one who gets even one Rakat of prayer (salah) he gets complete prayer, it is narrated by many scholars through reliable (Sahee) sources. (Sahee Muslim & Noorul Hadaya)

Important: Hzt, Nabi Kareem Sal'am prohibited to offer Nafeel (Salah) after Fajr prayer till sun rise. And after Asr prayer until sun set. (Saheeh Muslim, N.H.)

Important: Five times prayers (Salah) have been declared obligatory in Shabe-e-Meraj, one and half years before the migration (Hijrah). Before this only two prayers were offered, one before sun rise and the other before sun set (Ghayatul Autar)

Important: Hzt. Nabi Kareem Sal'am said, instruct the children to offer prayers at the age of '7' years. After the age of '10' years if they abstain from the prayer then punish them with the hands. (Ghayatul Autar & Tirmizi)

Important: Prayer (salah) is the special bless of Allah. The Ruku (Bending), Sijdah (Prostration), Qaida (Sitting) and Qaiyam (Standing position), are its limbs and meant for the purification of heart. Concentration of mind is its soul. Therefore the fundamental principle of prayer (salah) should be to perform it perfectly and properly. Since its accomplishment in hurry, performing of any of the fundamentals improperly renders the prayer imperfect and defective. Hzt. Abu Huraira Raz. narrated that Rassol-e-Kareem Sal'am came to the mosque, a person came offered his prayer (Salat) then offered his Salams to the prophet (PBUH) and he replied and asked him to repeat his prayer (salat) as he has not performed the prayer (properly). He went back and performed the prayer (Salat) in the same way and made salam to the prophet Sal'am, Anhzrat Sallam replied his salam and ordered him to say his prayer again as he has not said it (properly). Three times he did like wise. At last he said to the prophet (PBUH) by Allah, who sent thee as a true messenger, I can not perform better prayer than this, please tell me how to perform it. The prophet (PBUH) said, 'when you stand for prayer (Salat) say Allaho Akber, then recite the Holy Quran as much as you can, then bow down in Ruku properly, then resume the standing position by raising the head and then prostrate (Sijdah) with peace of mind, then raising head sit erect properly. Thus perform the complete prayer (salah) satisfactorily. (Saheeh Muslim Shareef)

Important: It is written in Hadaya that Hzt. Abu Zar Raz. said Anhzrat Sal'am, prohibited me from doing three things. The first thing is to perform Sijdah hastily just like cock picking up food grains from the ground secondly sitting like a dog and standing up quickly and thirdly spreading self (in sijdah) like a fox. (Noorul Hudaya)

Important: One must go to mosque for prayer in fine clothes just like a courtier attends the Royal Court in robes. Allah had commanded people to do so in the Holy Quran:-

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

(7-31) 'O' Children of Adam (Alaihs Salam) wear your beautiful garments for offering every prayer.

Chirag-e-Deen-e-Nabawi

The saintly people used to do accordingly. The author saw his spiritual guide (Murshid) (may God shower his grace and mercy on him) always offering the (Salat) prayer with the (pagdi) turban, fine gown or angrakha duly wrapping the cloth (Rumal) around the waist in every prayer.

Important: The dress we do not like to wear before people is undesirable for prayer.
(Noorul Huda)

Important: The Musally (One who is following in the congregational or group prayer) should know obligatory acts (Farz) of prayer. It is obligatory (Farz) for him and having knowledge of essential (Wajib) acts, is wajib (Essential), knowing traditional (Sunnah) acts is Sunnat and desirable act (Mustahab) is also desirable (Mustahab) for him . Because if one does not remember obligatory essential and traditional acts then the prayer will become void and defective. And for lack of knowledge Sijdah-e-Sahu, if necessary, would not be known. In Fatawai kubra, Naseri, Shahbi and Masoudi, it is written that the person who does not have knowledge about Obligatory, Traditional, and Essential actions, his prayer (Salat) will not be permissible.

Faraiz Namaz (Obligatory Act of prayer)

1. Keeping of body clean.
2. Clothes to be clean.
3. Place to be clean.
4. Satur-e-Aurat (parts of body which are essential to hide) to be covered
5. To make Niyat (Intention) for prayer (Salat).
6. Know the timing of the prayer (Namaz).
7. Knowing the direction of the Qibla.
8. Saying Allaho Akber.
9. Observing the Qiyam.
10. To recite the Holy Quran.
11. To perform Ruku (Bending)
12. To offer two Sajdas. (prostration)
13. To sit in last Qaida.
14. To come out of the Namaz with intention.

Wajibat-e-Namaz (Essential Actions of prayer)

1. Reciting of Surah-e-Fatiha (First surah of the Holy Quran)
2. Reciting any other surah (Verses of the Holy Quran) after Surah-e-Fatiha (Zamm-e-Surah)⁽¹⁾
3. Determination and recitation of Qir'at in the first two Rakats. (Tayyun-e-Qirat)⁽²⁾
4. Correct performance of different postures.
5. To sit in the first Qaed-e-Awwal.⁽³⁾
6. To recite Tashahud.
7. Saying Assalm Alaikum wa Rahmatullahi.
8. Reciting of Dua-e-Qunoot in vitre prayer.
9. Pronounce six additional Takbeerat in Eid-ain. (Festival prayer)
10. Reciting Holy Quran loudly in two Rakat of Fajer, Magrib, Isha, Farz prayers.
11. Offering Zohar and Asr prayers (salah) silently.
12. Performing all actions in serial order.

(1) Zamm-e-Surah means recitation of any Quranic verse or (3) small verses of the Holy book, after recitation of Surah-e-Fatiha. If the recitation of the other verses after Fatiha, is delayed for more than the time consumed for reciting "Allah-Humma Salla Ala Mohammed" then the Sajda-e-Shau, would be essential.

(2) Tayyun-e-Qirat mean to determine the recitation of the Zamm-e-Surah in the first two Rakat of the Farz Namaz (prayer). The recitation of Zamm-e-Surah in the Second and third Rakat and fourth Rakat would render the leaving of an essential (Wajib) act and the Sajd-e-Sahu would be essential.

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(3) *Qaed-e-Awal* means sitting after completion of two Rakats of Namaz (Prayer) in four Rakats Namaz (prayer). In this sitting the Athiyat is to be recited. Sitting beyond the recitation of the Athiyat even for the duration of saying 'Allah-humma Salle-e-Ala Mohammed' would be equalent to leaving an essential (Wajib) and hence Sajda-e-Sahu would be essential (Wajib)

Sunnat-e-Namaz (Traditional Action of prayer)

1. To raise the hands up to the ears for men, and for women up to shoulders. (Raf-e-Yden)⁽¹⁾
2. Placing hands below the Navel for male and below the chest for female. (Waz-e-Ydaiyan)
3. Reciting of Sana
4. Reciting Taawez in full.
5. Reciting Bismillah Irrehman Nirrahim.
6. Reciting (Tasbeehat Ruku and Sujood) invocation of bending & prostration.
7. Saying Allaho Akber while shifting from one position to another.
8. To recite samiallah-huliman Hameeda.
9. Stay in Qaoma and Jalsa.
10. Reciting Durood Shareef.
11. Reciting Dua-e-Masoora.
12. Saying Amin at the end of Soor-e-Fatiha.

Important: Satar-e-Aurat means covering naked body during prayer.⁽²⁾ For man it is from Navel to below the knees and for a woman except face, both hands (upto palms) and feet upto ankles covering the whole body is obligatory (Farz). And for a slave girl, it is just like a man, but the difference is that her belly and back part should also be covered. (Malabudh)

(1) *Raf-e-Ydayen* means raising the hands while calling the Takbir 'Allah-hu-Akber'.

(2) The word *Satar-e-Aurat* (Woman) is used in Islamic law (Shariah) for the parts of the body which are compulsorily to be covered by both male and female. The exposure of such parts is prohibited (Haram).

Important: If ¼th part of the Satar-e-Aurat is exposed, the prayer (Namaz) will not be permissible.

Important: If a person is unable to know the Qibla at any place, he should think it otherwise his prayer will not be permissible. He should offer prayer towards the direction which he thinks to be Qibla. If he is wrong in his imagination, he should not repeat the prayer again. If he discovers his mistake during his prayer he should turn towards that direction (while is) prayer itself. (Alamgiri)

The time of Qiyam (standing) is that if extended hands may not reach up to knees. Standing in this position for some time will accomplish Qiyam. (Alamgiri)

During the prayer, Qiyam is obligatory (Farz) for the duration which is obligatory for recitation of the Holy Quran (Equivalent to one big verse). And Qiyam equivalent to Surah-e-Fatiha and a small Surat of the Holy Book is essential (Wajib). More than this is Sunnat or desirable (Mustahab) (Durre Muktar)

Standing on one foot without any excuse is undesirable (Makrooh). (Alamgiri)

Offering prayer sitting is permissible in the following circumstances:

1. illness
2. Nakedness
3. Old age

Otherwise offering, Farz or adjoining prayer, sitting is not permissible. (Durre Muktar)

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A sick person who is unable to perform Ruku, Sajood (Prostration), or stand to offer the prayer (Namaz) can offer Namaz sitting by the gestures and signs of the movement of the head must bend it more for Sajda than Ruku. If no difference is made in the said signs then the prayer will be void. *(Alamgiri)*

If it is not possible to offer prayer (Salah) sitting even after support, it is permitted to offer Namaz lying. *(Alamgiri)*

Qiyam (standing position) is not obligatory in offering the Nafil Salah (prayer). It can be offered sitting without any excuse. *(Durre Mukhtar)*

In two Rakats of Farz Namaz, recitation of Surah (after the Surah-e-Fatiha) is obligatory (Farz). In any Farz Namaz like two Rakat prayer or three Rakats or four Rakats prayer, recitation of Surah or Chapter from the Holy Quran (after Surah-e-Fatiha) is obligatory (Farz). It may be recited in any two of the Rakat. If it is not recited in both Rakats or recited in only one Rakat then the prayer will be invalid. In vitr and Nafil prayer reciting of the surah of the Holy Quran (after the Surah-e-Fatiha) in all the three Rakats or four Rakats is obligatory (Farz). *(Alamgiri, Nytul Musalli, Sharhe Vaqaya)*

The prayer (Namaz) of a dumb person or an ignorant person who cannot read any thing (from the Holy Book) is accomplished without uttering any thing. *(Alamgiri)*

Except a disabled person, a person having capacity to read the Quran properly, uttering Quranic words incorrectly is improper. *(Alamgiri)*

A crooked person, who is always in bending (Ruku) position, can perform Ruku by gesture of the head. *(Alamgiri)*

Hzt Rasool Kareem Sal'am used to keep his head neither high, nor low in Ruku, but in between these two positions *(Muslim Ibne Maja)*

In every Rakat of the prayer (Namaz) two Sijdah are obligatory *(Alamgiri)*

If a person without any excuse, puts only his nose on the ground in Sajda and not the fore head, then his Sajda is unaccomplished. There is a religious verdict in this regard too. But if there is an excuse then it is permissible. If he places only his fore-head and not his nose, his Sijdah is undesirable (Makrooh). *(Alamgiri)*

Sijdah should be performed on the hard part of the nose. If it is performed on the soft part of the nose, it is not permissible. *(Alamgiri)*

If Sijdah is performed on cotton bed or grass the nose and fore-head do not touch the ground properly, i.e. if pressed the head goes further down, then the Sijdah is unaccomplished, other wise it is accomplished. *(Alamgiri)*

If a person has a wound on his fore-head and not on the nose, then he will not be capable of doing Sijdah. He should do Sijdah on his nose. Since it is essential (Wajib) to perform Sijdah on the nose itself. In such condition the prayer will be unaccomplished if the Sijdah is performed with a gesture of the head. After one Sijdah, rise to the position of sitting. Performing two sijdah without a pause in between, will not be counted as sijdah. *(Alamgiri, Ghayatul Autar)*

If there is a thorn at the place of sijdah, then raising the head and placing at another place, is counted as one sijdah only. The second sijdah should be performed seperately *(Hizzul Musallin)*

Hzt. Anas Raz. narrated that Hzt. Rasool-e-Kareem Sal'am ordered him to fix his eyes at the place of sijdah *(Shoeb-ul-Iman)*

Important: In prayer (Namaz) which is to be performed loudly reciting Quranic Surah or passages should not be too loudly or too low in tone. The moderate voice should be adopted. *(IAhsan-ul-Masail)*

Important: In the begining Anhzrat Sal'am used to recite, the Holy Quran loudly in all prayers. At this the infidels and poly-theists began teasing and abusing him. At that time the following verse was revealed to the Holy Prophet:

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(17-110) *Neither tell your prayers loudly nor in a low tone in all prayers but find out a way in between.*

After this revelation Hzt. Rasool-e-Kareem Sal'am recited silently in Zohr and, Asr prayers (Namaz), and loudly in Fajr, Magrib and, Isha prayers (Namaz). He did so because the infidels were busy, taking meals at the time of Magrib prayer and sleeping at the time of 'Isha and Fajr prayers. (*Ghayatul Autar*)

The Actions Nullifying the Prayer (Namaz)

1. Talking while in prayer
2. Making salam intentionally
3. Giving reply to salam intentionally or by mistake
4. Uttering Ah or Oph.
5. Weeping loudly
6. Coughing with out reason
7. Responding to some one's sneez
8. Responding to good or bad news
9. Giving hint (luqma) on some Quranic recital mistake to any body other than the Imam or receiving such hint (luqma) from person who is not in the congregation
10. Reciting the Holy Quran seeing the book
11. To perform sijdah on an unclean place
12. In the invocation (Dua) to ask Allah for a thing which is usually asked for from human being.
13. Drinking or eating some thing during the Namaz
14. Doing any action which is outside the salat
15. To stand ahead of the Imam
16. Turning face from Qibla to any other direction
17. To commit mistake in Quranic recital that changes its meanings
18. Laughter
19. Uncovering of ¼th part of the body, covering of which is mandatory (Satar Aurat)
20. A woman wearing thin clothes
21. Standing men and women in the same row. (*Noorul Hadaya & Ghayatul Autar*)

Important: During the prayer (Namaz) if somebody finds something less than a gram in his teeth and swallows it then his prayer will not be nullified. If it is as big as a gram or more and he swallows it, his prayer will be nullified. (*Durre Mukhtar*)

If a person started prayer after eating sweets and felt its taste in his mouth, his prayer will not be nullified. If sweet remains in the mouth or any thing of the size of seed falls in his mouth from out side and he swallowed it, his prayer will be invalid. (*Alamgiri*)

The Undesirable Acts (Makroohat) For Prayer

In the prayer (Namaz) it is undesirable to:

1. Let the covering sheet of the head hang down on the shoulders or wearing robe (upper garment) with out putting hands in the sleeves.
2. Pulling the clothes together while performing prayer (Namaz), raising sleeves or the front of the shirt.
3. To play with the body or clothes.
4. To offer prayer (Namaz) with hair tied in a top knot.
5. To mop the fingers.
6. To turn the neck right and left.
7. Removing the small pieces of stone from the place of sijdah.
8. Allow the hands to rest on the sides of the belly.
9. Stretching of limbs to reduce laziness.
10. To sit in dog position.
11. (For males) to spread the hands flat resting the elbows on the ground during sijdah.
12. To sit on four limbs with out any reason.

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13. For the Imam to stand within the arch of the mosque, or the Imam standing on a high platform and Muqtadi (Followers) on lower ground or vice versa. ⁽¹⁾
14. The follower standing alone behind the row, if there is space in the row.
15. To keep any picture hanging in front or over the head.
16. To offer prayer with the uncovered head out of idleness.
17. To offer prayer in dirty clothes in which one does not like to move among the people.
18. Rubbing forehead on the earth to remove dust.
19. Looking towards the sky.
20. Offering sijdah on the turban (with out touching the forehead to the ground).
21. Counting (Ayat) verses.
22. To offer prayer wearing photo printed clothes.
23. Putting left hand over the right hand.
24. Leaning while standing.
25. Standing on toes or putting more weight on one foot then the other.
26. Keeping more than four fingers space in between both the legs.
27. Setting of hands without raising them (Raf-e-yadain)
28. Recitation of Ayat-e-sijdah by the Imam in Zuhr and Asr prayer.
29. Reciting longer Quranic Passage in second Rakat than the first Rakat
30. Yawning.
31. Offering prayers with eyes closed tight, but for fear of God and humility (Taqua) it is not undesirable.
33. Leaving any sunnat.
34. Going in to sijdah or Ruku earlier than the Imam.
35. Performing both the sijdah with out a pause.
36. Saying prayer at the last moment.
37. Offering prayer at a disputed place.
38. Performing prayer where music is being played.
39. Offering prayer without a divider or any front ground (satrah) in the forest.
40. Not looking towards the shoulders at the time of salam.
41. The worshipper putting his baggages behind.
42. Closing doors of the mosque.
43. Offering prayer towards the face of a person although at a far off distance and there is nothing in between.
44. Tying turban in such a way that the middle of the head is left open.
45. To offer prayer with the unful-filled urgent call of nature or in the state of acute hunger.
46. Not performing Qaum, Jalsa, Ruku and Sijdah satisfactorily (with peace of mind).
47. Offering prayer with a mask. (*Ghayatul Autar*)

(1) For some scholars height means equal to one man height for others it is equal to length of a hand. If the height is less than this then it is not undesirable.

Offering prayer (Namaz) is undesirable (Makrooh) at the time of feeling nature call and pressure of gases. When food is kept at the time of prayer if not feeling like eating then offering prayer is desirable (not makrooh). If the person offering prayer is disturbed mentally then prayer is undesirable (Makrooh), the person who is offering prayer must be fully dedicated towards Allah (Huzur). It is Farz. (*Ghayatul Autar*)

Wearing red, yellow silk and other thin and transparent clothes through which the body is exposed, inspite of having new and better clothes, wearing old and dirty clothes and inspite of possessing turban or any other head cover saying prayer bareheaded, offering prayer in clothes of a person who does not offer prayer, covering head with the sheet like a woman, offering Farz prayer on a usurped land, public way, place of tying and sacrificing animals, place of throwing filth and in grave yard in front of graves, in the house or land of an infidel with out permission, and in a dark house is undesirable. (*Hirzul Musallin*)

At the time of going in to sijdah, pulling up clothes or trousers is not only undesirable (Makrooh) but also renders prayer void. (*Hiezul Musallin*). As it is a common error extra care should be taken to avoid it.

Allah does not accept prayer of those people who let their trousers hung below the ankles. (*Abu Dawood*)

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If some body is offering prayer on the earth and other person spreads cloth or prayer carpet before him, offering sijdah on it is permissible. (*Alamgiri*)

Circumstances Under Which Breaking of Prayer (Namaz) Is Permissible

Breaking of prayer (Namaz) is some time Wajib (Necessary), Mustahab (Desirable), Mubah (Permissible), and some time prohibited (*Haram*).

It is Wajib in order to save the life, Mustahab to join congregational prayer or some other reason to make prayer perfect and Mubah for loss of wealth or property. Breaking prayer with out any reason is prohibited (*Haram*). (*Baherul Raiq & Ghayatul Autar*)

If one is engaged in prayer there is luggage or his family members sitting in the train, and the train moves breaking prayer and getting in to the train is correct.

During prayer if a snake comes, then breaking prayer out of fear or in order to kill it is also correct.

While in prayer a thief carries away shoes or something and there is fear that the thief will disappear by the time the Namaz is completed, then breaking the prayer in order to take back the articles, costing one Dirham or more, belonging to the person offering the prayer or other people is correct. (*Ghayatul Autar*)

During prayer (Namaz) one feels urgent call of nature, breaking prayer and attending to it is preferable (*Mustahab*).

During the prayer if it is noticed that a blind person is going towards a well without surrounding wall and there is a fear that the blind man may fall into it and die, if he is not stopped at once, if the Namazi does not stop the blind man by breaking his prayer, he will be a sinner.

If the clothes of child or others catch fire while engaged in prayer, it is obligatory (*Farz*) to discontinue the prayer and put off the fire to save the child.

During the prayer if father, mother, grand father, grand mother shout for help in some trouble, breaking prayer is Wajib (Essential). And father and mother suffering from illness, going to attend the call of nature fall down or there is a fear of falling down, and if there is none to assist them then breaking prayer to help them is permissible.

If some body calls unnecessarily breaking Farz prayer is not permissible.

In case of Sunnat or Nafil prayer, if father, mother, grand father and grand mother call without knowing about the offering of the prayer (Namaz), breaking prayer and responding to them is essential (*Wajib*) whether they call necessarily or unnecessarily. If one does not break prayer to reply them, he will be a sinner, if they know that he is saying his prayer (Namaz) and call him without any trouble or necessity, one need not break his prayer to respond them. (*Ghayatul Autar*)

Important: It is written in Hadaya that if a person is offering prayer and someone comes and sits in front with his back towards the person offering prayer then it is permissible.

If some body passes across in front of a worshipper (Person offering prayer) there is no harm for the person praying but the person who goes across will be a sinner. (*Durre Mukhtar*)

In a big mosque or in the forest the limit for passing across is from the place of sijdah the distance up to which the sight of the worshipper falls. In small mosque and house the sight limit is not dependable. At these place unless there is a pillar or some thing in between, passing across a Namazi is a sin (*Alamgiri*)

If the passerby knows what a great sin it is, he would have preferred to stand there for forty days, or months or years, rather than passing across the worshipper (*Bukhari Shareef Abu Dawood*)

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If two persons pass across, one of them who is nearer to the worshipper will be a sinner. (*Alamgiri*)

If the namazi is saying Namaz on such a raised platform that the parts of the body of the passerby are not visible to the worshipper then it will not be a sin, and if parts are visible to the worshipper then the passerby will be a sinner. (*Alamgiri*)

If prayer is being performed in a forest, the worshipper should fix stick of an arm's length and a finger's thickness as divider. (*Satrah*) If it is not possible to fix it then lay the stick length wise and not breadth wise. The divider is enough for the Imam and for the followers, the Imam would be the divider. In this condition if any body passes across them then he will not be a sinner. (*Alamgiri*)

The dividing stick should be laid down at a distance of three arms length in front of the right eyebrow of the Imam or the person offering the Namaz. (*Ghayatul Autar*)

Taking any article or anything from the front of the Namazi by extending hand is not a sin. (*Ghayatul Autar*)

Sijdah-e-Sahu (Correct Sijdah) (Sijdah For Errors In Namaz)

Sijdah-e-sahu is essential in the following conditions.

1. Repetition of obligatory acts.
2. Delay in performing the obligatory acts.
3. Missing essential (Wajib) acts.
4. Repetition of essential acts.
5. Delay in essential (Wajib) acts. (*Kuzani Alkafi*)

Important: Missing obligatory (Farz) acts, the Namaz is also missed. Missing or repetition and delay in performance of traditional acts (Sunnat) will reduce the reward and render the Namaz defective. It is better to repeat the prayer afresh. The said acts if happen by mistake then Sijdah-e-Sahu is essential (Wajib) for rectifying the defect. In case it is done knowingly then the Sijdah-e-Sahu will not serve the purpose. One will have to repeat the prayer (Namaz) afresh. (*Ghayatul Autar*)

In case Sijdah-e-Sahu becomes essential (Wajib) after recitation of (Atahiyat) in the last Qaida, one should pronounce the words of Salam Alaikum by turning the head only to the right side and immediately there after should perform two Sijdahs in the same way. After performing two Sijdah, one should again sit for the completion of Qaida and complete the Namaz by reciting Atahiyat again followed by Durood Shareef etc. and then perform Salam on both the sides as usual. If Salam is said on both the sides after Atahiyat then the Sijdah-e-Sahu will be void and the prayer will have to be repeated afresh. (*Ghayatul Autar*)

Sijdah-e-Sahu is not compulsory if Muqtadi (The followers) commits any mistake, but if the Imam commits a mistake, Sijdah-e-Sahu is compulsory for him as well as the followers behind him. A late comer in the prayer should also perform the Sijdah-e-Sahu along with the Imam and then perform the remaining prayer. In the remaining prayer if he makes a mistake, he will have to perform Sijdah-e-Sahu again. (*Noorul Hudaya, Ghayatul Autar*)

If one forgets the first Qaida and is about to stand but recollects his mistake and if he is nearer to the sitting position, then he should sit in Qaida and perform the prayer. He need not perform Sijdah-e-Sahu. If he is nearer to Qiyam (Standing position) he should not sit in Qaida but stand up and perform Sijdah-e-Sahu in the last Qaida of the prayer. (*Noorul Hadaya*)

If one forgets sitting in last Qaida and stands up then by the time he perform Sijdah for that Rakat if remembers that he had to sit in Qaida, he should sit down and perform Sijdah-e-Sahu on account of delay in obligatory (Farz) act. If he has performed Sijdah due to missing the last Qaida which is obligatory (Farz), the obligatory (Farz) prayer (Namaz) will be nullified. Then he can perform another rakat and these six rakats will be counted as Nafils. (*Noorul Hudaya*)

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If one is in the last Qaida but stand up forgetfully, then before he performs Sijdah for that rakat, if remembers that he has to finish the prayers, he should sit down and performed Sijdah-e-Sahu and if he has perform Sijdah for the 5th rakat he should add one more rakat and perform Sijdah-e-Sahu. The four rakats will be obligatory (Farz) and two rakats will be treated as Nafil. (*Noorul Hadaya*).

The orders of Sijdah-e-Sahu are the same for obligatory (Farz), Essential (Wajib) or Traditional (Sunnat) prayer (Namaz) (*Alamgiri*)

If in one prayer a number of Essential (Wajib) acts are forgetton one Sijdah-e-Sahu is enough for all.

If some body commits mistake after Sajdah-e-Sahu he need not perform Sijdah-e-Sahu again otherwise there will be no end for it. (*Alamgiri*)

If a person recites Soora-e-Fateha twice in the first Rakat, he should perform Sijdah-e-Sahu, because in the first two rakats reciting Soora-e-Fateha is essential (Wajib) only once. If he does the same in the subsiquent two rakats he need not offer Sajdah-e-Sahu. (*Alamgiri*)

If a person remembers that he had to perform Sijdah-e-Sahu after saying salam on the both sides, then according to one saying it can be performed if he has not turned his head or talked to any body. But according to another saying it can not be done since after saying salams on other side, it is rendered null and void and the prayer will have to be repeated afresh. (*Shami, Alamgiri, Durre Mukhtar*)

If a person due to forgetfulness after performing two rakats thinks that he has completed four rakats says salams and then realises his mistake, he should stand up immediately and complete four rakats and at the end perform Sijdah-e-Sahu due to delay in obligatory (Farz) act. And if he has done any act after the salams nullifying (Mufsid) Namaz he should repeat it afresh, and if the followers also forget and say salams they will not be out of the Namaz, due to the salam, separate Sijdah-e-Sahu would not be necessary for the followers. (*Durre Mukhtar, Ahsanul Masail*)

In case of doubt Sijdah-e-Sahu will be essential (Wajib) whether one acts according to his doubt or according to probability. (*Alamgiri*)

If there is a doubt in prayer for the first time, that how many rakats have been performed and one is not habituated to such suspicion, he should say his prayer again. If one had doubts many times then he should think over it and do which ever he thinks right. If he is unable to come to a decision he should follow the lesser number of rakats. (*Noorul Hadaya*)

Abu Dawood, Tirmizi, Malik etc, from Abu Sayeed Khudri Raz. have reported that Anhzrat Sal'am said "if any one of you doubts about the number of rakats performed in your prayer three or four, he should remove his doubt and depend upon which you are sure and perform two Sajdah-e-Sahu before saying salams. If he performed five rakats then the Sajdah-e-Sahu will be taken as sixth rakat, and if he had completed four rakat the devil will be humiliated by offering Sijdah-e-Sahu. Ibne Maja has also narrated this. (*Noorul Hadaya*)

If there is doubt about performing One, Two Three, or Four rakats, one should take lesser number into account. (*Noorul Hadaya*)

If there is difference of opinion between Imam and Mukhtadees (the followers in the group prayer) in performance of prayer, and the Imam is sure about four rakats then the opinion of the Imam will be taken as correct. The prayer will not be repeated on the opinion of the followers. But if the Imam had doubt then the opinion of the followers will be taken as correct. (*Alamgiri*)

If there is difference of opinion among the followers. Some say that they have performed three rakats and some say four; in this condition the opinion of the group which is supported by the Imam will be considered as reliable even though it the Imam speaks in favour of a single person. (*Alamgiri*)

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In congregational prayer one Muqtadi believes in performing three rakats and other Muqtadi believes in four rakats and the Imam and other Muqtadees have doubt about it, in this situation the prayer should be taken as correctly performed. (*Alamgiri*)

If one Muqtadi believes that the Imam has performed three rakats and the Imam and the group of followers have doubt about it, in this condition the prayer will be offered afresh as precautionary measure. (*Alamgiri*)

After completion of the prayer, if someone reports that he has performed three or four rakats instead of two or three, or five instead of four rakats, as precautionary measure, the prayer should be repeated, although in his opinion it is wrong. (*Alamgiri*)

If there is difference of opinion between Imam and Muqtadees and the Imam is quite sure about it, then need not say the Namaz afresh. (*Durre Mukhtar*)

After making ablution, first put right foot on the prayer carpet (Musallah) and recite the following Ayat with Tasmia:-

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

(S6-A79) I have set my face towards God who has created the sky and the earth, and I am not among the infidels (Mushrik). (*Zaoq Shaoq Namaz*)

Dugana Tahiyatul Wudhu (Ablution)

[Niyyat](#) | [Sijdah-e-Munajat](#)

It is to be understood clearly that after wudhu (Ablution) offering Namaz (prayer) two rakat Tahiyatul wudhu is Traditional (sunnat). Its performance brings lot of virtues. Hzt. Mehdi Alahis Salam also strictly instructed to offer this prayer. He called the non performers of this Salat (Namaz) as a miser in religion.

Important: In Saheeh Muslim etc. it is narrated by Aqba bin Amer that Hzt. Rasoolullah Sal'am said that there is no Muslim who makes wudhu (Ablution) properly, stands up and offers two rakat Nafil prayer sincerely, then Heaven becomes his reward. (*Ghayatul Autar*)

Hzt. Nabi Kareem Sallam heard the sound of foot steps of Hzt. Bilal Raz. walking in front of him in Heaven, in Shaba-e-Miraj. In the morning Hzt. Sal'am asked him what virtuous deed he is performing that he heard the sound of his steps before him, Hzt. Bilal Raz. replied that 'O' prophet of Allah, when ever I made wudhu, I perform two rakats prayer. (*Saheeh Bukhari*)

Important: Even after taking bath, these two rakats are Mustaheb (Preferable) because with every bath wudhu is compulsory. (*Durre Mukhtar*)

It is virtuous to offer Tahiyatul wudhu before the wudhu is dried up. (*Durre Mukhtar*)

Intent (Niyyat) for Dugana Tahiyatul Wudhu

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نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةَ النَّحْيَةِ الْوُضُوءِ شَاوٍ
اللَّهُ تَعَالَى مُتَابِعَةً الْمُهْدِيِّ الْمَوْعُودِ مَتَوَجِّهًا إِلَى حَقَّةِ
الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

(Zaoq Shaoq Namaz) I intended to offer two rakats Nafil Tahiyatul wudhu for the sake of Allah, in following of the Mahdi-e-Mawood, turning my face towards the Kabah Allaho Akber. ⁽¹⁾

(1) This is called Takber-e-Tahreemi. It is said that to the person performing prayer the action which we permitted before this Takbir, will become prohibited after it. (i.e. After this he has to attend to the Salah (prayer) only. Since the animals are also slaughtered with the Takbir, similarly the desire (Nafs) shall also be slaughtered by the Takbir-e-Tahreemi and also the Takbirs for change in the position of prayer (Namaz).

Important: Saying this Niyat raise both the thumbs of the hands up to the ears and then proclaim Allaho Akber, place the hands below the navel in the manner that the palm of the right hand is on the back of the left hand, (and the circle of right thumb and the little finger holds left wrist while the rest of the three fingers of right hand are laid long on left wrist). The weight on both the legs shall be equal and the distance between the feet shall be approximately 4". One should stand respectfully like a slave stands before the Great Emperor, with perfect concentration, free from wordly thoughts, relations and attractions of the world with the perfect belief that one is standing before the Almighty Allah.

Allah says in the Holy Quran;

وَاللَّهُ بِمَا عَمَلُونَ بَصِيرٌ

(64-2) Allah sees well all that you do.

The Holy Prophet Said:

قَالَ فَاخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ إِنْ تَعْبَدُ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّ لَكَ إِحْسَانًا
تَرَاهُ فَإِنَّهُ بَرَكَ

Hzt. 'Omer Ibn-ulkhatab, narrated that a person asked Hzt. Rasoolullah Sal'am, what is perfection (Ahsan). He said offer prayer to Allah, as if you are seeing Him. If you are unable to see Him, then know that Allah is seeing you. (Mishkath Shareef)

'O' worshipper of Allah, be sure that Allah is not only Omnipresent but also knows every thing which comes to ones thoughts or heart. Thus fearing Allah, offer prayer to Allah and with concentration of mind, purity of heart, avoiding evil thoughts and attractions in order to win Allah's blessings which enables one to reach the highest position and get the vision of Allah.

In prayer the eyes should not go beyond the place of sijdah.

Important: Women at the time of saying Takbeer Tahreem, Allah-o-Akber, should lift both the hands up to the shoulders and then place the right palm over the back of the left hand below the breast. The hands should not be out of the sleeves. (Ghayatul Autar)

Chirag-e-Deen-e-Nabawi

After Niyyat (Intent) for the Namaz (prayer), recite this sana (Praise of Allah) slowly.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

All glory be to Thee. o' Allah, praise be to Thee, blessed is Thy name and exalted. Thy Majesty, and there is none worthy of worship besides Thee.

there after recite Tawwuz:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I take my self to Allah for refuge from the cursed Shaitan (Devil)

Then recite Tasmia

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most Beneficent, the Merciful.

Then recite Soorah Fatiha to the last.

الحمد لله رب العالمين

All praise is due to Allah. The Lord of the world the Beneficent. The Merciful the master of the Day of Judgement. Thee alone we worship and the Thee alone we ask for help. Guide us to the straight path, the path of those whom, Thou has favoured, not (the path of those who earn anger nor of) those who go astray. Amin. (Kanzul Daqaiq)

In every prayer, the Imam and Muqtadi or the person performing Namaz alone should say "Amin" slowly a humble request to God for acceptance of the prayer made in the Soorah Fatiha.

In the first two rakats of every Farz Namaz (prayer) and in all the rakats of Vitr, Sunnat and Nafil Namaz (prayer) some other Surah or a big verse or three small verses of the Holy Quran should be recited compulsorily (Wajib) after the Soora-e-Fatiha. This is called Zamm-e-Soora (Quduri, Hadaya).

In two rakats of Tahiyatul wudhu, in the first rakat after Soora-e-Fatiha, the following Holy Verses (Aayat) are to be recited. —

وَالَّذِينَ إِذَا فَعَلُوا فَاجِرَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

(A3-A135) And those who having done some thing to be ashamed of or wronged their own souls earnestly bring God to mind and ask for forgiveness for their sins and who can forgive their sins except Allah and are never obstinate in persisting knowingly in (the wrong) they have done.

Chirag-e-Deen-e-Nabawi

After this saying Allaho Akber bow down in the Ruku, catch hold of the knees with both the hands by bowing down through the back in a way that the head and the back should be in the same level, evenly. And recite the following Tasbeeh three, five or seven times.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

i.e. The lord in pure and great.

Important: But the women in Ruku should bow a little resting the hands with out spreading the fingers wide but keep them close to one another on the knees losely, bend the knees drawing close together.

After Ruku resume standing position saying

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah listens to one who praises Him.

In position of standing erect saying

رَبَّنَا لَكَ الْحَمْدُ

And all the praise is for Allah.

Then saying Allah-o-Akber go in to the sijdah in the manner that first of all put on the ground the knees, then the hands and then place the nose, and there after the forehead should touch the ground. Keep the fingers of both the hands close together pointing towards Qibla below the ears, in such a way that the thumbs rest parallel to the ears. The wrists and elbows are to be held above the ground and the stomach is kept apart from the thighs: the arms remain away from the ribs; the sight shall rest in the direction of the nose and the feet stand behind on the toes. But the women should keep all these parts close and perform sijdah. In sijdah recite the following Tasbeeh three, five or seven times

سُبْحَانَ رَبِّيَ الْأَعْلَى

How glorious is my Lord, the most high.

There after saying Allah-o-Akber raise the head, sit erect and recite this Dua once

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِ بَيْنِي وَاهْدِنِي وَأَرْزُقْنِي

'O' God pardon me and be Merciful to me give me peace of mind, guide me on right path and provide me with subsistance. (Ghayatul Autar)

Then saying Allah-o-Akber again perform the second sijdah with reciting the same Tasbeeh, three, five or seven times. Then stand up doing the reverse as was done while going into the Sijdah/ saying Allah-o-Akber. Then in the second rakat recite Surah-e-Fatiha and then recite this Holy verse. ———

وَمَنْ يَخْمَلْ سُوءًا أَوْ يظلم نفسه ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

(S4-A110) One who commits a sin or does injustice to him-self and seeks Allah's pardon, he will find Allah kind and merciful to him.

Chirag-e-Deen-e-Nabawi

Important: Reciting of the said Aayat at the time of saying Tahiyatul wudhu prayer (Dugana) by Haz. Mahdi-e-Maood Alaihis Salam is narrated through Hzt, Bandagi Miyan Shah Dilawar Raz, in PANJ FAZAIL. Therefore these Aayat are recited by the blessed group. After this the second rakat is performed in the similar way with Takbeerat, (calls for change) Ruku, Sijdah and the invocations then sitting erect keeping both knees in such a way that the hips are placed on the calf spreading flat the left leg on the ground. The right foot standing on toe facing the direction of Qibla and the hands rest on the thighs near the knees with fingers spread. But the women should sit on the left buttock, stretching out their feet in the right side direction and place the fingers of both hands on knees and recite the Atahiyat:⁽¹⁾ —

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوةُ وَالطَّيَّابَاتُ ۝ اَسْلَامٌ عَلَيْكَ اَيُّهَا النَّبِيُّ بِرِضْوَةِ اللّٰهِ وَبَرَكَاتِهِ ۝
 وَالسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِيْنَ ۝ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُوْلُهُ

(1) The origin of Atahiyat is that when the prophet of Allah (PBUH) reached to the highest place during the M'eraj, then Allah asked him to sit, then the prophet Sal'am said "Atahiyatu Lillahi Was Salwatu Watayyabatu" i.e. The prophet Sal'am presented as a token of gratitude the prayers performed orally and physically to Allah. Then the Allah as a reward said "Assalam Aleka Ya Ayuhun Nabi Wa-Rahmat ullahi Wa Barkatahu" i.e. 'O' Prophet, sal'am peace be on you and blessing and mercy of Allah upon you. Then An-Hazrat Sal'am submitted "Assalam-u-Alena Wa Ibadullahi Al Ssalehin" i.e. bless of Allah be upon us, and on the pious servants of Allah. Then the Angles said "Ashad wan Laillahailallahu Wa Ashadwanna Mohammedan Abduhu Wa Rasoolahu" i.e. We bear witness that there is no God but Allah and that Mohammed (PBUH) is His servant and Messenger. (Ghayatul Autar)

After this recite the following Durood-e-Ibrahim:—

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ كَمَا صَلَّيْتَ
 وَسَلَّمْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ
 إِبْرَاهِيمَ رَبَّنَا إِنَّكَ حَمِيدٌ مُّجِيدٌ

'O' Allah shower thy blessing on Mohammed and the decendants of Mohammed as Thou didst shower Thy blessing on Ibrahim and the decendants of Ibrahim, verily Thou art praise worthy and the glorious. (Zaoq Shaoq Namaz)

Another Darood Shareef:-

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ

'O' Allah glorify Mohammed and the decendants of Mohammed as Thou didst glorify Ibrahim and the decendants of Ibrahim, verily Thou art the praise worthy and the glorious. (Ghayatul Autar)

Chirag-e-Deen-e-Nabawi

After Durood Shareef recite the following Dua.

رَبَّنَا ابْتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

1. 'O' Lord give us good reward in this world and hereafter and save us from the fire of the hell.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

2. Lord forgive me and my parents and all believers on the day of judgement.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا أَوْ لِمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يَفْضَلِكَ حَوْلَكَ يَا أَرْحَمَ الرَّاحِمِينَ

3. 'O' Lord forgive me and my parents and also those who come to my house, having faith in Allah and the believers in Allah, men as well as women with your extreme mercy and kindness, 'O' Master with greatest Mercy.

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِاسْتَاذِي الْمُؤْمِنِينَ وَلِجَمِيعِ مُرْشِدِي
وَلِمَن دَخَلَ بَيْتِي وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

4. 'O' Lord forgive, my parents, my teachers and believers and all the spiritual guides and believers in Allah who enter my house. Forgive all Momin men and women. All Muslim men and women, alive or dead by Thy mercy beyond measures. (Zaoq Shaoq Namaz)

After this with the intention of coming out of prayer (namaz) turn the face right and to the left shoulders while saying As Salam Alaikum, Rahmatullahi (peace be upon you and the Mercy of Allah). At that time we must think of angels on the right and left shoulders. (Ghayatul Autar)

**After this Recite The following Invocation in Sijdah-e-Munajat
(Sijdah for Submissions)**

إِلَهِي كِفَايَتِي مِنْ تَعِينِ الدُّنْيَا بِحُبَّتِكَ وَشَوْقِكَ وَعِشْقِكَ وَذِكْرِكَ وَكَفَايَتِي مِنْ تَعِينِ
الْآخِرَةِ بِقَائِلِكَ وَرِضَائِكَ بِفَضْلِكَ وَكَرَمِكَ يَا أَرْحَمَ الرَّاحِمِينَ

1. 'O' Allah make suffice Thy love, Thy desire, and Thy name for me Thy vision and Thy pleasure is enough for me in the next world with Thy grace, Mercy and blessing. 'O' The Most Beneficent and Merciful ALLAH.

Chirag-e-Deen-e-Nabawi

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْنَيْتُهُ عَمْدًا أَوْ خَطَا سِرًّا أَوْ عَلَانِيَةً مِنْ ذَنْبِ
الَّذِي أَعْلَمُ وَمِنْ ذَنْبِ الَّذِي لَا أَعْلَمُ عَلَامُ الْغُيُوبِ أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ
وَخَطِيئَةٍ قَدْ تَوَدَّ إِلَيْهِ

2.

I beg the forgiveness of Allah, who is my cherisher and sustainer, for all the sins that I committed consciously or unconsciously, secretly or openly, I apologise to Thee for, the sins that I know and for the sins I do not know. Verily, Thou art aware of the invisible and forgiver of sinners. I beg such forgiveness of Allah, who is my cherisher, for all the sins and mistakes and I seek Mercy of Allah and repent sincerely, for all my commitments.

In PANJ FAZAIL Through Hzt, Bandagi Miyan Shah Dilawer Raz. it is narrated that Hzt, Mahdi Alahis Salam had recited the above invocation in "Sajdah-e-Munajat of Duggana-e-Tahiyatul Wudhu, and Duggana-e-Lailatul Qadr.

اللَّهُمَّ سَجَدْتُ لَكَ سَوَادِي وَأَمِنُ بِكَ قُلُوبِي وَأَقْرَبُكَ لِسَانِي هَذَا إِذَا ذُنُوبِي دُنْبًا عَظِيمًا
مَنْ يُغْفِرُ الزُّبُوبَ الْعَظِيمِ إِلَّا الرَّبُّ الْعَظِيمِ إِلَّا الرَّبُّ الْعَظِيمِ

3.

'O' Allah, my body offered Sijdah to Thee, I express faith in Thee from my heart and admitted it with my tongue. Alas, I committed great sins and who else will pardon such great sins except my great cherisher.

اللَّهُمَّ اغْفِرْ لِي

4.

'O' Allah forgive my parents my teachers and believers and all the religious guides and any believer who enter my house. Forgive all Muslim men and women.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَسَلِّمْ

5.

'O' Lord give us good reward in this world and the world here after and protect us from the fire of the hell.

اللَّهُمَّ آتِنَا تَصَدِيقَ الْمُهْدِيِّ الْمُؤَمَّرِ صَلَّعَهُ مَا هُوَ تَصَدِيقُهُ

6.

'O' Lord give us belief in Mahdi Alahis Salam as had been given for Hzt. Mohammed Sal'am. (Zaoq Shaoq Namaz)

Important: The procedure of performing dua (invocation) in the sajdah after Dugana Tahiyatul wudhu (Sajdah Munajat) is in the following of the practice of Hzt. Mehdi Alahis Salam. This is the desirable practice and acceptable to Allah. This action is as per the tradition of the Holy Prophet Hzt. Mohammed Sallam. Therefore Maulana Hzt. Syed Ashraf Sahib Shamsi in his Booklet "DUA" has given reasons. An extract of the same is narrated as follows.—

Allah says—

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

(S7-A55) Call Allah secretly and humbly.

Chirag-e-Deen-e-Nabawi

It is written in Tafseer-e-Baizavi that—

ای ذوی تضرع و خفیه فان الاخفاء دلیل الاخلاص

Invocations (Dua) offered secretly show sincerity.

And Imam Fakhruddin Razi says in his Tafseer Kabir:—

واعلم ان الاخفاء معتبر في الدعاء وبديل عليه وجوه الاول هذه الالية فانها تدل على انه تعالى امر بالدعاء مقرونا بالاخفاء و ظاهر الامر للوجوب فان لم يحصل الوجوب فلا اقل من كونه تدبيرا ثم قال تعالى بعده انه لا يحب المعتدين والظاهر ان المراد انه لا يحب المعتدين في ترك هذه الامور المذكورين وهما التضرع والاخفاء فان الله لا يحب ومحبه الله تعالى عبارة عن الثواب فكان المعنى ان من ترك في الدعاء التضرع والاخفاء فان الله لا يثيبه البتة ولا يحسن اليه ومن كان كذلك كان من اهل العقاب لا بماله فظهر ان قوله تعالى انه لا يحب المعتدين كالتهديد الشديد حتى ترك التضرع والاخفاء في الدعاء

The most important thing in invocation (Dua) is to do it secretly. There are so many reasons for it. The first reason is that Allah has ordered to do so, it is evident from the commandments of the Almighty Allah in the Holy Quran. The term used in the Holy Book is indicative of the compulsory nature. Hence it would be essential (wajib) to call Allah secretly. If it is not so atleast it would be nearer to it. Allah does not like those who go beyond limits. This shows that Allah does not love those who disobey Allah's commands for performance of invocations (Dua) secretly and humbly. If the love of God means virtue, then the said Aayat will mean that those who do not make dua humbly and secretly, Allah will neither reward them nor show any favour to them. One who posses these evil qualities will be punishable because he does not care for commandments of Allah. 'Innahu La yuhabbul Motadin'. In short this Holy Quranic verse is a serious warning to these who do not perform their invocations (Dua) secretly.

Hadees Shareef from Sunnan-e-Abudawood Raz.

سنن ابوداؤد عن ابى هريره رضي الله عنه ان رسول الله صلى الله عليه وسلم قال اقرب ما يكون العبد من ربه هو ساجد فاكثروا الدعاء

Hzt. Nabi Kareem Sal'am said a man in Sijdah, comes nearer to Allah. So you offer your invocations (Dua) in Sijdah.

Surah-e-Fatiha is recited in every Rakat in every prayer. In this soora Allah Himself has instructed us how to offer invocation (Dua) and Hzt. Rasool-e-Khuda Sal'am said, Afzaludua Alhamdulilahi i.e. "The best Dua is "Alhamdulilahi

In every prayer (Namaz) after Durood-e-Shareef, Dua-e-Masoora is recited.

In view of the above offering of Dua in sijdah is essential (Wajib)

There fore after Namaz-e-Farz raising up hands for invocations (Dua) is not proved but it is against Sunnat. And the practice of the Mahdavia are based upon the highest piety and higher laws.

Chirag-e-Deen-e-Nabawi

Niyyat (Intention) for Offering Sunnat Prayer of FAJR

[Niyyat for Farz Fajr Prayer](#)

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةَ الرَّغِيْبِ سُنَّةً
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ اللَّحْيَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

(Zaoq Shaoq Namaz) Intend to offer two rakats of Sunnat of the Holy Prophet Sal'am at the time of Fajr prayer for the sake of Allah with my face towards the direction of Kabah, Allaho Akber. (Zaoq Shaoq Namaz)

In Fajr prayer (Namaz) reciting 'Surah-e-Kaferoon' in the first rakat and Soora 'Ikhlas' in the second rakat is traditional (Sunnat) act practised by Nabi Kareem Sal'am. (Shami, Malabudh)

Important: Hzt. Nabi Kareem Sal'am said that the Muslim who offers (12) rakat in addition to Farz prayers, God will award him a house in the paradise. (Saheeh Muslim)

In Hadith Tirmizi and Nisai the details of these (12) rakats are narrated. Four rakats before Zuhr prayer, two rakats after Zuhr Farz. And Two rakats after Magrib prayer and Two rakats after 'Isha prayer and Two rakats before Fajr Farz prayer (Namaz).

Important: It is clarified that while making Intent (niyyat) for Two rakat sunnat of Zuhr prayer the word Alzuhr are to be used instead of Fajr and for Magrib sunnat prayer, Almagrib, and in 'Isha prayer Alisha. For four rakats prayer instead of 'rakatain Salati' it is necessary to say "Arba rakatin". Remaining words are the same as mentioned above. In place of rakatain saying rakati is also correct.

Important: In four rakat of sunnat prayer in all the four rakats four sooras are recited, after the surah-e-Fatiha preferably four khuls.

Important: Prayers in which sunnat prayer is performed before the Farz prayer (Namaz) engaging oneself in some work like eating, drinking and doing some other acts, (after offering sunnat and) before Farz Namaz the sunnat becomes void in view of some scholars and in view of some other scholars it losses its virtues. (Alamgiri)

Intention (Niyyat) for Farz Fajr Prayer (Namaz)

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةَ الْفَجْرِ فَرِيضَةً لِلَّهِ تَعَالَى
فَرَضَ هَذَا الْوَقْتِ إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ اللَّحْيَةِ
الشَّرِيفَةِ اللَّهُ أَكْبَرُ

(Zaoq Saoq Namaz) i.e. I intend to offer two rakats of Farz Fajr prayer (Salat) for the sake of Allah behind this Imam while my face is towards the direction of Kabah, Allaho Akber.

Important: It is narrated by Hzt. 'Aisha Siddeqa Raz., Hzt. Rasoolullah Sal'am said that two rakats of Namaz-e-Fajr is better and dearer to me than any thing in this whole world. (Saheeh Muslim Shareef)

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In making Intention (Niyyat) of Farz rakat of Zuhr, Asr and Isha prayer, the name of the particular Namaz is to be taken and instead of 'rakatain' 'Arba rakatain' should be said, the remaining words are the same as mentioned above.

For Magrib prayer three rakat should be said.
Rakatain Salasa and if one self is performing Namaz as Imam,
he should say: —

أَنَا إِمَامٌ عَلَى الْجَمَاعَةِ مِمَّنْ حَضَرَ وَمِمَّنْ يَحْضُرُ

I am performing as Imam for the congregation who are present and who are not present.

In making Intention of Namaz-e-vitr, (three rakats Namaz-e-Vitr) 'Rakatain Salasa vitr' should be said.

Important: Namaz-e-vitr is wajib according to Imam Azam Rah. Sunnat as per Imam Abu Yousuf, Imam Ahmed and Imam Shafai Rah. (Noorul Hadaya)

Important: It is necessary to say Salat-ul-vitr. But it is not necessary to say Wajib or Sunnat at the time of making Intention (Niyyat) for Vitr prayer as there is difference of opinion regarding this. (Ghayatul Autar, Alamgiri)

Important: In Ramazan Shareef along with the 'Namaz-e-Taraveeh' and 'Dugana Shabe Qadr' the 'Namaz-e-vitr' is also offered in congregation.

Important: Except Ramazan vitr offering prayer in congregation is un-desirable (Makrooh). (Mala Budh)

Important: In the first rakat of Vitr prayer after reciting Soora-e-Fatiha, Soora-e-Qadr should be recited. In the second rakat Surah-e-Kafiroon, after the Soora-e-Fatiha. Then one has to sit in Qada-e-Oola (The first Qada) and recite Attahiyat and stand up for the third rakat and recite Soora-e-Fatiha and then recite Soora-e-Ikhlās. Then raise up both the hands up to the ears (Before bowing down for rukoo) saying Allaho Akber, place the hands in the former position below the navel and then recite. Dua-e-Qunoot, at the end of which go to rukoo, sajoor, etc and complete the prayer (Namaz) as usual.

Important: If anybody by mistake recites some other verses in the vitr prayer then the prayer (Namaz) will be completed, but doing so intentionally is against the tradition. (Zaoq Saoq Namaz)

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DUA-E-QUNOOT

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَعْفِفُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ
وَنُثْنِي عَلَيْكَ الْحَمْدَ وَنُشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَوَكَّرُ مِنْ
يَفْجُرُكَ اللَّهُمَّ يَا لَكَ نَعْبُدُكَ وَنُصَلِّيُ وَنُسَبِّحُ وَإِلَيْكَ
نَسْعَى وَنَخْفَى وَنَرْجُو رَحْمَتَكَ وَنَحْشَى عَذَابَكَ إِنَّ عَذَابَكَ
يَا لَلْفِتْنَةِ سَلِيمٍ

'O' Allah we beseech Thy help for Thy obedience and for Thy prayer and ask Thy pardon for our sins and believe in thee and trust thee and we praise thee in the best manner and we thank thee and we are not thankless persons and we disown and discard those who disobey thee- and committ sins. 'O' Allah you alone do we pray and offer our Namaz to Thee and make obedience to Thee. We do not pray other gods and we run towards Thy bless and Thy Mercy and fear Thy punishment, surely thy punishment would burn the unbelievers.

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Orders of Congregational Prayer (Namaz-e-ba-Jamat)

Allah says:

وَارْكَعُوا مَعَ الرَّاكِعِينَ

Allah commanded people to bow down in 'ruku' along with those who bow (before Allah).

Hadith Shareef:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الرَّجُلِ بِجَمَاعَةٍ تَزِيدُ عَلَى صَلَاةٍ
وَاحِدَةٍ مِائَةً وَعِشْرِينَ صَلَاةً

The Prophet of Allah (PBUH) said that performance of one prayer in congregation is more than performing '120' times prayer alone.

Hadith Shareef:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَمَاعَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

Hzt. Nabi Kareem Sal'am said offering congregational prayer (Namaz) is better than this world and every thing therein.

If there is no arrangement of congregational prayer in the mosque of the locality, the residents of that locality should not attend prayer in any other mosque. The mosque of the locality has a right on the residents. Therefore one should say Azan and offer prayer alone, it is better than offering prayer in congregational in other mosque. (Durre Mukhtar)

If there are two mosques in a locality, the mosque nearer to ones house has a greater right. (Durre Mukhtar)

If both the mosques are equal in distance, one should pray in the older mosque. (Durre Mukhtar)

In a mosque where Azan, Iqamat and Jamat (Congregation) is already over and there are Imam, Mozzen and Mussali attending regularly and already determind, under this condition a second congregational prayer in the same mosque is permissible with all the scholars of Islamic jurisprudence; a little away from the arch of the Imam without a fresh Azan. The congregational prayer with a fresh Azan in the same mosque is undesirable to the point of forbidden (Makrooh-e-Tahreemy). In a mosque when there is neither Imam, Moazzin nor Musalli determind and attending prayer regularly, there second congregational prayer with Azan is permissible. (Alamgiri)

Hzt. Nabi Kareem Sal'am said the time that passes in waiting for the prayer is considered to be spent in Namaz (prayer) only. (Saheeh Bukhari Shareef)

Hzt. 'Osmam Raz. narrates that Hzt. Nabi Kareem Sal'am said, one who performs 'Isha prayer in congregation will get reward of saying prayer till midnight. And one who performs Isha and Fajr prayer in congregation will be rewarded with the virtues equivalent to performing prayer for the whole night. (Tirmizi)

Offering prayer behind a slave, an ignorant person a blind and a bastard is undesirable (Makrooh) (Noorul Hadya).

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It is narrated in "Saheehain" that Hzt. Nabi Kareem Sal'am said, when you offer prayer as Imam, you should make prayer shorter as there may be old, sick and needy persons among the congregation. A person saying prayer (Namaz) alone, is free to recite the Quran as long as he desires. (Noorul Hadaya)

Hzt. Anas Raz. narrates that he has not offered a prayer shorter and complete as that of Anhzrat Sal'am as the Imam. (Saheeh Muslim)

Hzt. 'Osman bin Abil-aas Raz. narrates that the last thing which Hzt. Sal'am said to me was that when you perform Imamah make the prayer light and easy.

Reciting lengthy surah, staying long time in ruku and sijdah is undesirable to the point of forbidden (Makrooh-e-Tahreemi). The Imam should keep in mind the weakness and requirements of the followers (Mussallies) and recite Holy Quran according to it. At the time of need it is better to recite even less than the desired length of the Quran.

If Muqtadi is only one person, the Imam should make him stand on the right side, the proof for this is that, it is narrated by Hzt. Abdullah bin Abbas Raz. that "one night I stayed at the house of Hzt. Maimoona Ibn-e-Hares Hilalia Raz. Hzt. Mohammed Sal'am stood up for prayer. I stood on the left side of Anhzrat Sal'am. He caught hold of my head and brought me on the right side" it is narrated by Ibne Abi Sheba, Bukhari and Muslim etc. (Noorul Hadaya)

If Muqtadi is a single person he should stand on the right side of the Imam in such a way that the fingers of his feet are in the level of the Imam's heels. A single Muqtadi standing on left side of the Imam is undesirable (Makrooh-e-Tanzeehi) (Durre Muktar)

If the Muqtadi stands on the left of the Imam or behind the Imam, then it is permissible but performer will be a sinner. Since he did against the Sunnat. If there are two persons the Imam should stand in front of them and perform prayer, and as per Imam Abi Yousuf Rah. he should stand in between them. Hzt. Abdullah Bin Masood Raz, made Aswad and Algama to stand on right and left sides and he himself stood in the middle, after completion of the prayer he said that Haz. Rasoolullah Sal'am performed like this only. It is narrated in Muslim. (Noorul Hadaya)

In congregational prayer people should stand so close to one another that there remains no gap in between them. One who stands to fill up the gap if any in the row (self or makes some body to stand) at that place his sins will be forgiven (On the day of Judgement). It is narrated by Bazaz with valid chain of references (Asnad Hasan), and many Hadees are quoted in this regard in Fathul Qadeer.

Hzt. Anas Raz, narrated that one day Haz. Rasoolullah Sal'am led a congregational prayer, after prayer he addressed us and said, "O' people I am the Imam, don't go in ruku ahead of me, nor perform sijdah, nor stand up or do a thing ahead of me. Since I see you from front and also from behind, then he said "By Allah, under whose possession is the life of Mohammed (Sal'am), if you too see what I saw, you would have wept more and laughed very little in your life time." The people asked the Prophet Sallam what he had seen. Hzt. Rasoolullah Sallam replied that "I saw the Heaven and the Hell". (Saheeh Muslim)

It is narrated by Abu Huraira Raz. that Hzt. Rasoolullah Sal'am said that "One who raises his head before the Imam, has no fear that Allah may change his face into a donkey's face?" (Saheeh Muslim & Bukhari Shareef)

Muqtadis (followers) going in to ruku or sijdah earlier than the Imam or raising heads before the Imam, is undesirable to the point of prohibition (Makrooh-e-Tahreemi) (Alamgiri)

Important: Hzt. Noman Bin Basheer Raz. narrated that, "I heard from Hzt. Rasoolullah Sal'am, saying that make your rows correct in congregational prayer, or else Allah may create differences among you and also change your faces". (Saheeh Muslim & Bukhari Shareef)

Important: In prayer, the first row should be consisted of men, the next of boys and then the women. (Noorul Hadaya)

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In congregational prayers, standing in second row when there is space in the first row itself is undesirable (Makrooh). In the rows for prayer, in the order of Blessings of Allah, the first row is better than the second and then the second, third and so on. But for funeral prayer it is quite opposite. (Ghayatul Autar)

If the prayer of the Imam is void, the muqtadis too have to repeat the prayer afresh, because it is written in Hadaya that Hzt. Nabi Kareem Sal'am said, "one who performs as the Imam, and afterwards found to be without abulution (Wudhu) or in polluted state he should revise his prayer and the others too offer it afresh. (Noorul Hadaya)

The prayer (Namaz) of muqtadi without Niyat to follow the Imam is correct, but when women are also saying prayer behind the Imam, their prayer will not be correct until the Imam includes them while making Niyat for prayer. (Noorul Hadaya)

At the time of saying Takbeer for Iqamat, the muqtadis and the Imam stand up making the Niyat for the prayer at the call of "Hayyalas-Salah" i.e. (come to the prayer). It is traditional (Sunnat). (Malabudh)

It may be noted that the followers (muqtadees) should make Niyat soon after the Imam utters the last of Allahu Akber, if it is not possible they should make Niyat immediately after the Imam and join the congregation. Otherwise the muqtadi will be deprived of the virtues of joining the Takbeer-e-Tehreema due to delay and engaging in some other work. If any worshipper comes at the time of Fajr or Zuhr congregational prayer, he should immediately join the Farz prayer with out offering sunnat prayer. It is because after Takbeer for congregational prayer sunnat becomes void. Thus it is narrated by Abu Huraira Raz. that Hzt. Rasoolullah Sal'am said, —

اذا قيمت الصلوة الا الملغية

When people start congregational prayer, there remains no prayer except Farz (Obligatory) prayer. (Hadaya)

In the 20th chapter of Matan Shareef it is written

"Miyah Abu Mohammed Mahajir Raz. came for Fajr prayer after Takbeer and offered sunnat prayer and later joined Farz prayer, this matter came to the notice of Meeran Syed Mahmood Sania-e-Mahdi Raz. He asked him why did he do so. Had he ever seen Hzt. Meeran Alaihis Salam (Mahdi Mawood) offering like that? After Takbeer the sunnat prayer is void. Miyah Abu Mohammed said that he did it due to oversight and Inshallah it would not be repeated".

If the sunnat prayer is missed in Fajr prayer it should not be offered after Farz prayer. Since after Fajr, Farz prayer no sunnah prayer is permitted till the sunrise. (Alamgiri)

The sunnat for Fajr will be void if not performed in time before Farz prayer. But if the Farz prayer of Fajr is performed as a missed prayer (Khaza) after sun rise then the Khaza for sunnah prayer is also to be performed. (Alamgiri)

There is difference of opinion among the four scholars (Imams) about the reciting of Surah-e-Fatiha by the Muqtadi. but as per the instructions of Hzt. Mahdi Alaihis Salam the Mahdavis recite Surah Fatiha in this way. In Jahri Namaz (The salah in which the Quran is recited loudly) after Takbeer Tahrima the Muqtadees (the followers of the prayer) recite sana, Taowz and Tasmia, and then engage in Ziker-e-Ilahi (Remembrance of Allah) till the Imam recites the Surah-e-Fatiha, and when the Imam utters Valazzallin (i.e. last words of surah-e-fatiha) the Muqtadi says Amin slowly and recite Surah-e-Fatiha slowly by the time the Imam begins Zamme Surah or chapter. Then engage in listening silently to the Surah recited by the Imam. Then go to ruku along with the Imam. If the Imam finishes the Zamme soora, earlier to the completion of the soora-e-fatiha by the Muqtadi (Follower) and goes in to ruku, then Muqtadi should also follow him, even with out completing the recitation of the surah-e-fatiha.

In silent prayer (The Zohar & Asar prayer) the Muqtadees soon after Takbeer Tahrima recite Taowuz, Tasmia and Soor-e-Fatiha. (Namaz Zoaq Soaq)

Hzt. Ibadah Bin Somat Raz. narrated that Hzt. Rasool Kareem Sal'am said that the prayer of a man who does not recite soora-e-fatiha is void. (Bukhari Shareef)

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A Musalli (Follower in the Namaz) should join the prayer in whatever position the Imam may be. (Mala Budh)

A Muqtadi who joins Namaz in ruku gets that rakat and the Muqtadi, who joins the congregation after the Imam raises his head from the ruku, will not get the rakat. (Alamgiri)

A Masbooq (one who joins the prayer later) finds the Imam in ruku or sijdah, should think if he can join the prayer in ruku or sijdah after reciting sana and join the prayer, other wise join in ruku or sijdah without reciting sana. (Alamgiri)

A person who joins congregational prayer in ruku should say Takbeer Tahreema i.e. Allah ho Akber in standing position, if he utters Allaho, in standing and, Akber in ruku then it will not be correct. (Khulasa)

If Masbooq finds the Imam in Qa'da, he should join him with out reciting sana. Then (after salam by the Imam) complete the rest of the prayer himself, by starting with reciting sana. (Alamgiri & Kabeeri)

If Muqtadi joins Imam in the Jahari prayer (Loudly reciting prayer) while the Imam is reciting the Quranic verses loudly then he need not recite sana and if he finds Imam in sijdah he should recite sana go to sijdah saying Allaho Akber. (Shamsi Hashia, Mala Budh)

If the Imam recites Tasbeehat-e-ruku and sijdah before Muqtadi and raises up his head or sits in Qa'da-e-Oola and recite Attahiyat and stands up or in the last Qa'da offers salam after reciting Durood and Dua, the Muqtadi should leave the recitation and follow the Imam and go into Ruku or Sijdah. Like this he should leave off Dua-e-Qunoot too. (Alamgiri)

If one joins in the second rakat in Qiyam (standing position) he should offer three rakats behind the Imam. After the Imam offers salam on the left side, the Muqtadi should stand up saying Allaho Akber slowly, then the first rakat should be completed reciting soora-e-fatiha and another soora and then sit in the last Qa'da recite Attahiyat, Durood Shareef etc, and complete his prayer.

If he joins in Qa'da-e-Oola (first qa'da) he should complete two rakats with the Imam and recite only Attahiyat in the last Qa'da then keep himself engaged in remembrance of Allah and after the Imam offers salam on the left side, he should stand up and complete the remaining two rakats by reciting soora-e-fatiha and Zamme soora as per rule and complete the prayer.

If he joins in the third rakat he should follow the above mentioned procedure, say two rakat prayer with the Imam and offer the remaining two rakat by himself.

If he joins in the fourth rakat he should say one rakat with the Imam and after the offering of salam by the Imam, he should stand up, recite one soora after soora-e-fatiha and sit in Qa'da-e-Oola, it is essential (Wajib) in the four rakat prayer to sit in Qa'da-eOola after two rakats. Then he should stand up and recite soora-e-fatiha and another soora in the third rakat. In the fourth rakat he should recite only soora-e-fatiha and complete the prayer.

If he joins in Qa'da-e-Oola of the Maghrib prayer he should recite Atahiyat and complete one rakat with the Imam, in the last Qa'da too, he should recite Atahiyat, if the Imam is in need of sijdah-e-sahu, the Muqtadees too should do so and recite Tashahud and as per procedure the third rakat with Zamme soora should be performed and recite Atahiyat in the last Qa'da, if, his (this Muqtadi) two rakats also requires sijdah-e-sahu, he should say salam on the right side and perform sajdah-e-sahv and then recite Atahiyat, Durood Shareef and complete his prayer. In this condition, the Muqtadi will have to recite Atahiyat six times in the Maghrib prayer. (Zaoq Saoq Namaz)

If anyone (Namazi) who joins in the second raka't or in the Qa'da-e-Oola or third or fourth rakat, then after the Imam offers salam he himself will have to perform the rest of the prayer, by reciting Zamme soora which is essential (Wajib). In this condition without Zamme soora if even the sijdah-e-sahu is also not performed then the prayer will be defective due to not performance of an essential (Wajib). (Zaoq Saoq Namaz)

If he joins in the last Qa'da he will have to perform the whole prayer by himself after the Imam says the Salam on both sides.

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If a person after saying one rakat alone in the Fajr or Maghrib prayer and, hears the congregational call (Iqamat) he should leave his prayer and join the congregational prayer. If he has said prayer more than one rakat in Fajr or Maghrib prayer, his prayer is almost completed and it means the whole prayer is over. (Alamgiri & Noorul Hadaya)

It is written in "Kan'va Hadaya" that a person who says prayer (Farz) alone and he hears the Takbeer of congregational prayer, he should break his prayer and join the congregational prayer and if he hears it in the last rakat, he should complete the prayer it will be counted as Nafil, and then join the Imam for congregational prayer and complete it.

If a person gets only one raka't under the leadership of the Imam, he will not be regular Musalli in view of the majority of the people, but he will get virtues of a congregational prayer whether it is a prayer of two three or four rakat. (Shami)

A person who performs three rakats in congregational prayer and missed one rakat only, will be considered as a regular Musalli of the congregational prayer. (Alamgiri)

After Azan (the call to prayer) anybody coming out of the mosque without performing prayer is undesirable (Makrooh). (Noorul Hadaya)

The most suitable person for Imamat in congregational prayer is one who is well versed with rules and regulations of prayer (Namaz), good in recitation of the Holy Quran, pious and elder. (Noorul Hadaya)

It is written in Kafi and Hadaya that Imam standing in the arch of the Mosque is undesirable (Makrooh). But if even the feet of the Imam are out side of the arch and sijdah is performed in the arch, it is permissible. (Noorul Hadaya)

Hzt. Nabi Kareem Sal'am strictly instructed people to offer prayer in congregation. Many Hadith are narrated in this regard.

Hzt. Mahdi Mawood Alaihis Salam also protected this as an obligatory (Farz) act and instructed to attend it regularly. He did not allow his followers to go alone so that they may not miss the congregational prayer. Congregational prayer in the opinion of the Imam Ahmed Rah. is obligatory (Farz) and saying prayer alone is also permissible. In view of Imam Shaffai Rah. it is Farz-e-Kifaya and according to Imam Abu Haneefa Rah. and Imam Malik Rah. it is Sunnat-e-Muakada and nearer to Essential (Wajib) (Mala Budh)

It is narrated in Hadees Shareef that one who performs Fajr prayer in congregation and sits till sunrise engaged in remembrance of Allah (zikr-ullahi) and offers two rakat or four rakats Nafil "Ishraq", gets a reward of performing one Haj and one Umrah and also his sins will be forgiven even if they are as much as the foam of the sea. (Share Saferul Sadat)

There are thousands of advantages of worldly affairs and religious matters in performing congregational prayer.

A big congregation prayer performing ruku, sujood, qiyam reveals grandeur of the Almighty Allah. Prayer is a sacred and grand service to Allah. Even the mighty emperors have to place their foreheads in sijdah (prostration) humbly for sixty four times in day and night.

Like observing fast, performing Haj and paying zakat, there is no particular condition in performing Namaz (prayer). There is no excuse in the world that allows a Muslim, wise and matured, to miss even one time's prayer in the whole life. Therefore it is written in Ghayatul Autar etc. that if less than half the baby's body emerges out of the mother's womb even then she is not considered as a woman in delivery. In this condition too, the woman is not permitted to delay in offering prayer. If she is unable to perform wudhu, she is permitted to make dry ablution (Tayyammum) and perform prayer sitting or making gestures of ruku and sijdah.

Alongwith such strict orders, Allah is kind enough to provide so many facilities by His grace. i.e. if making ablution of (wudhu) is harmful to any sick person or risky for the life, then one is permitted to make dry ablution and offer prayer. Not only this but in the condition of impurity due to copulation also one is permitted to make dry ablution for purification for both purposes, i.e. for the bath and ablution. If anyone is unable to perform prayer standing, he is allowed to sit and if unable to sit then to lay on the bed and offer prayer by making gestures. What more ease and

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facilities can any religion provide to anybody? In this way, strict orders for performance of Namaz (prayer) are in fact, not at all strict. In view of these religious orders the people who enjoy good health but do not offer prayer are really unfortunate people and sinners. They will be ashamed of this negligence after their death but invain.

Allah says:-

تَسْبُحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ
إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

(17-44) All the seven skies and the earth and all creatures there in them sing prais of Allah. There is no creature, who does not sing songs in the praise of Allah. But you understand it not.

Allah says:-

وَالنَّخْلُ وَالشَّجَرُ يَسْجُدَانِ

(55-6) The herbs and the trees both bond in adoration (Sijdah)

It is quite clear and confirmed from the Holy Quran that all the creatures in the universe are engaged in praises and glorification of Allah. But we are unable to understand it.

The Namazi also joins all creatures in every action of glorification of Allah, i.e. when the Musalli stands for prayer, at that time, he joins (till he stands in Qiyam) all the trees on earth and the angels in the skies etc, who always stand in praise and glorification of Allah.

At the time of ruku, all the grazing animals, wild beasts, and angels and other creatures, who spend their lives in praise of Allah bending on legs will be the partners till the Namazi is engaged in ruku.

And during sijdah the Namazi would be a partner to insects on the whole earth and angles and other creatures in the world who glorify Allah in this position.

In Qa'ida, the Namazi will be sharing the company of mountains, big and small and the angels and other creatures in this position busy in praising and glorifying Allah.

In Takbeerath-e-Inteqhal (calls for change of position) and during the movements in prayer, the Namazi would be a partner to flying birds the flowing water, blowing winds and similar angles and similar kind of creatures who spend life in praises to Allah, always in the moving position.

Important: All the creatures in the universe are always engaged in praise and glorification of Allah, but we human beings, the noblest of all the creatures, spend a disobedient sinful and corrupt life. Not, doing Haj, observing fast and offering prayer is disgrace and liable for punishment.

Poet says that "Satan is thousand time better than a person who do not offer Namaz. The satan refused to bow before Adam (AS). But the man refuses to bow before Allah."

The Satan (Devil) refused to offer sijdah to Hzt. Adam Allahis Salam, because he thought himself to be better and superior since he was made of fire and Hzt. Adam Alahis Salam from earth, inferior in quality. Moreover he was proud that he was the master of the angles too. For this disobedience he was turned out of the Heavens. On the other hand, the man who is created from dirtiest drop of the semen and is given birth from a dirty place, is headless to offer prayer to Allah; to prostrate before Him, who is so Merciful, so kind and Almighty and omnipotent. Imagine what horrible punishment we will be given for our sins and disobedience on the Day of judgement?

Chirag-e-Deen-e-Nabawi

Taraveeh Prayer (Namaz-e-Taraveeh)

[Niyat Namaz-e-Taraveeh](#)

It is narrated from Hzt. 'Aisha Siddiqua Raz. that Hzt. Rasoolullah Sal'am, offered prayer in the mosque one night and a few people joined him. Then on the second night a few more joined, on the third day also the number increased on the fourth night there was large gathering, Hzt. Rasoolullah Sal'am did not go out that night. In the morning he said to them that he was observing and their anxiety. He did not come out, fearing that this prayer (Taraveeh prayer) may be made obligatory (Farz) for them. (Saheeh Muslim)

Taraveeh prayer is sunnat-e-Muakkadah for man and woman. (Durre Mukhtar)

If a person was unable to join Farz prayer of 'Isha and performed it alone, he can join the Taraveeh prayer in congregation. (Durre Mukhtar)

If 'Isha prayer is not performed in congregation, then the Taraveeh prayer also can not be offered in congregation, because Taraveeh prayer depends upon Farz prayer of 'Isha. (Ghayatul Autar)

If a person attended 'Isha prayer in congregation but did not offer Taraveeh prayer, he can offer Vitre prayer in congregation. (Durre Mukhtar)

If a person performs 'Isha prayer alone, he should not offer Vitre prayer in congregation. (Shami)

If a group of people offered 'Isha prayer in congregation but did not offer Taraveeh in congregation, they should not offer Vitre prayer in congregation, because Vitre prayer in congregation depends upon taraveeh prayer. (Shami)

Sitting idly at the time of Taraveeh and joining congregation when the Imam goes in ruku is undesirable (makrooh). (Durre Mukhtar, Alamgiri)

Offering Taraveeh prayer sitting without any excuse is undesirable (Makrooh) (Durre Mukhtar)

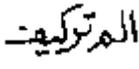
Offering Taraveeh prayer twice in congregation in one Mosque is undesirable (Makrooh). (Durre Mukhtar)

One Imam leading Taraveeh prayer in two Mosque is not correct. (Alamgiri)

One Imam offering 'Isha prayer and vitre prayer and another offering Taraveeh prayer is permissible. Hzt. 'Omer Raz. himself used to perform as Imam for Farz ('Isha) and vitre prayer and Hzt. Abi Ibne Kab Raz. used to lead the Taraveeh prayer. (Alamgiri)

If two rak'ats of Taraveeh are Nullified due to error in reciting Quran or other mistake, that much of Quran is to be repeated in order to complete the Holy Quran correctly in prayer. (Alamgiri)

If no Hafez-e-Quran is available to recite the Holy Quran in Taraveeh, it is better to recite from Soora "Alam Tra

Kaifa". (Alamgiri) 

If the Imam does not sit in Qa'ida after two Rak'at in Taraveeh prayer and stands up by oversight, and realises his mistake before doing sajdah for the third Rakat he should sit in Qa'ida and offer salam on both sides. But if he remembers it after performing Sadjah of the third rakat, he should offer one more rakat. In these circumstances, as a concession it is treated as correct and the prayer will not be nullified. These four rakats will stand for two rakat. (Alamgiri)

Chirag-e-Deen-e-Nabawi

Intention (Niyat) for Taraveeh Prayer

قَوَّيْتُ أَنْ أَسْتَبِي بِرَبِّكَ تَعَالَى رَكْعَتَيْنِ صَلَوَةِ الرَّسُولِ مُحَمَّدٍ سُنَّتِ رَسُولِ
اللَّهِ تَعَالَى إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ الْكِبْرَةِ
الشَّرِيفَةِ اللَّهُ أَكْبَرُ

I intend to offer two rak'ats of Taraveeh Sunnat-e-Rasoolullahi-taala, behind this Imam for the sake of Allah turning my face towards Ka'bah, Allaho Akber. (Zaoq Shaoq Namaz)

Important: The method of performing Taraveeh from 1st to 3rd day is as mentioned above intention (Niyat) and from 4th to 10th day of Taraveeh instead of "Sunnat-e-Rasoolullahi T'ala" as per Mahdi-e-Mauood Allahis Salam" should be recited. (Zaoq Shaoq Namaz)

مُتَابِعَةُ الْمَهْدِيِّ الْمَوْعُودِ

The mode of performing it is as follows. On 29th of "Sha'ban if the moon is sighted on the sky, on the same night, or on the 30th of Sha'ban if the moon does not appear on 29th of Shaban, at the time of 'Isha prayer offer four rakats of sunnat reciting Zamme Soorah (Joining soorah) in all the four rakats, after soorah-e-fatiha. Then offer Four rakats of Farz and two rakats of sunnat. Thenafter offer ten Duganas (i.e. (10) set of salah in two rakats each), in congregation and then offer Vitre prayer also in congregation.

After finishing the First Dugana; Recite the following Tasbeeh—

يَا كَرِيمَ الْمَعْرُوفِ يَا قَدِيمَ الْإِحْسَانِ أَحْسَنُ إِلَيْنَا يَا حَسَنَ الْفَقْدِ
وَيَفْضَلُ الْعَظِيمِ يَا كَرِيمَ يَا رَحِيمَ يَا اللَّهُ يَا اللَّهُ
يَا اللَّهُ يَا اللَّهُ

(Zaoq Shaoq Namaz) 'O' well known merciful and well known blessing, bestow Thy kindness and favours on us, and Thy kindness, and Thy mercy, 'O' Allah, 'O' Allah, 'O' Allah.

After finishing second Dugana; The following invocations are to be recite once after reciting the Kalmi-e-Shahadat—

اللَّهُمَّ إِنَّا نَسْتَعِيذُكَ مِنَ الْجَنَّةِ وَالرَّوِيَّةِ وَنَعُوذُ بِكَ مِنَ النَّارِ
يَا خَالِقَ الْجَنَّةِ وَالنَّارِ بِرَحْمَتِكَ يَا عَزِيزُ يَا غَفَّارُ يَا رَبِّمَ يَا سَنَّا
يَا رَحِيمُ يَا بَارُّ - اللَّهُمَّ اجْرِنَا مِنَ النَّارِ يَا مُجِيرُ
يَا مُجِيرُ اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ كَحَبَّتِ الْعَفْوُ فَاغْفِرْ أَتَايَلُر
مِلْكُ يَا أَكْرَمُ الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

'O' Allah we pray Thee, wish Thy Heaven and Thy vision, seek Thy shelter from the horrible fire of the Hell. 'O' Creators of the Heavens and the Hell. By means of Thy mercy, 'O' Almighty

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Allah, 'O' Forgiver of sins, Most Merciful, 'O' Concealer of the sins, Most kind and Merciful. 'O' Great Allah save us from the Hell, 'O' protector from troubles Thou art Excuser of sins and errors, 'O' Forgiver of our sins, 'O' Kind and Merciful Allah. After this recite the tasbeeh of the first dugana once. (Z.S. Namaz)

After finishing the third Dugana: Recite Tasbeehat recited in the first Dugana once.

After finishing Fourth Dugana: Recite the following Du'ood Shareef three times—

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
وَالْمَلَائِكَةِ الْمُقْرَبِينَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَعَلَى كُلِّ مَلَائِكَةٍ
بِكُحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اور اللَّهُمَّ إِنَّا نَسْتَعِذُّكَ يَا كَرِيمَ

'O' Allah, Shower Thy Blessing on Mohammed Sal'am and the decendent, of Mohammed Sal'am. 'O' Allah glorify Mohammed and decendents of Mohammed Sal'am and shower Thy blessing and safety on them, and shower Thy blessing on all the prophets and messengers of Allah and prominent angels of Allah and good and pious people and all the angles by Thy Grace and Mercy. 'O' Most kind and Merciful Allah. After this recite the tasbeeh of the first dugana once. (Zoaq Shoaq Namaz)

After finishing Fifth Dugana: Recite Tasbeehat which were recited in the First Dugana.

After finishing Sixth Dugana: Recite the following three times—

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. اللَّهُمَّ إِنَّا نَسْتَعِذُّكَ
Three Times يا كريم العودت And

Glory be to Allah and praise, there is no diety but Allah, Allah is the Most Great, there is no power, no might but Allah, the Most High the Most Elevated.
And then recite tasbeehat recited in the first dugana.

After finishing Seventh Dugana: Recite Tasbeehat recited in the First Dugana.

After finishing Eight Dugana: Recite three times this —

سُبْحَانَ اللَّهِ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَبِحَمْدِهِ
And أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَخَطِيئَةٍ وَأَتُوبُ إِلَيْهِ.
اللَّهُمَّ إِنَّا نَسْتَعِذُّكَ

Glory be to Allah and all praises and purities, the Most High, the Most Elevated, I beseech the Forgiveness of Allah for all sins and mistakes committed by me and offer repentance before Him.
And recite Dua and Tasbeehat which were recited in the second Dugana, and first Dugana.

After finishing Nineth Dugana: Recite Tasbeehat which are recited in the First Dugana.

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After finishing Tenth Dugana: Recite three times this —

أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
 غَفَّارُ الذُّنُوبِ سِتَّارُ الْعُيُوبِ عَلَّامُ الْغُيُوبِ كَسَّادُ الْكُرُوبِ
 Three times بِأَسْمِ And اللَّهُمَّ إِنَّا نَسْتَعِينُكَ once يَا مُقَلِّبَ الْقُلُوبِ لَا بُدَّ لَكَ مِنْ أَعْيُنِ النَّاسِ وَلَا مِنْ أَعْيُنِ الْمَلَائِكَةِ وَلَا مِنْ أَعْيُنِ الْمَلَائِكَةِ وَلَا مِنْ أَعْيُنِ الْمَلَائِكَةِ وَلَا مِنْ أَعْيُنِ الْمَلَائِكَةِ

I seek pardon of Allah from all my sins who is the real Allah, who is alive for ever and who is the Greatest forgiver of sins, concealer of the deficiencies; Who knows the unknown; Who grants favours and Who turns the hearts and eyes for good. I seek pardon of Him and repent before Him.

And recite tasbeehat which were in the second Dugana and Tasbeeh of the First Dugana once.

After this offer Vitre prayer in congregation, and recite the following tasbeeh three times—

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعَرْشِ وَالْعَظَمَةِ وَالْهَيْبَةِ
 وَالْقُدْرَةِ وَاللِّبْرِيَاءِ وَالْجَبْرُوتِ وَسُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي
 لَا يَتَأَمَّرُ وَلَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ سُبُوْحٌ فَتَدُوْسٌ
 رَبَّنَا وَرَبِّ الْمَلَائِكَةِ وَالرُّوحِ once اللَّهُمَّ إِنَّا نَسْتَعِينُكَ once بِأَسْمِ

Glorified is He, who is the Master of the earth and that of the Heaven, Glorified is He, Who is the possessor of Honour, Dignity, Greatness and Grandeur, Glorified is He, Who is the king ever lasting, Who never sleeps nor dies, He is extremely pure and sacred, He is our sustainer and that of the Angels in general and of Jibraeel.

After this recite the Dua which was recited in the second Dugana and tasbeeh recited in the first Dugana once.

Chirag-e-Deen-e-Nabawi

Order for Dugana Shab-e-Qadr and its mode of performance

[Niyyat Dugana Shab-e-Qadr](#) | [Invocations after Lailatul Qadr Prayer](#)

It is narrated in the 20th chapter of Maten-e-Shareef by Hzt. Bandagi Miyan Syed Khundmeer Raz. that on 26th of Ramazan Hzt. Miran Alahis Salam offered Farz prayer (Namaz) of 'Isha and then looked up and asked what night it was? Miyan Syed Salaamullah Raz. replied that it was 27th night. After this he said that "it is being revealed to that the Holy Quran was sent to Syed-ul-Mursalin Sal'am in this night and it is described in Soora-e-Qadr. But its exact date was kept a secret for you alone, Shab-e-Qadr (The night of power) is better and holier than the nights of one thousand months. Wake up and offer Dugana as a token of gratitude to Allah". Then Hzt. Miran Alahis Salam, got up and offered congregational prayer with 13 Muqtadees (people) under his leadership (Imammat). After this he sat down and offered the following invocation loudly—

اللَّهُمَّ أَحْيِنَا بِمَكِينِنَا دَامَتْنَا بِمَشِيكِنَا وَخَسِّرْنَا يَوْمَ الْقِيَامَةِ
فِي مُنْتَهَى الْمَسْكِينِ بِفَضْلِكَ وَبِكْرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ
وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ صَوِّرْنَا الدُّنْيَا
إِلَى آخِرِ اللَّهُمَّ ارْزُقْنَا الْحَقَّ حَقًّا (إلى آخره) آمين (ربنا لا تزغ قلوبنا)

'O' Allah let me live a submissive person (Miskin)

at this Haz. Salamullah Raz. requested him to include them also in this bless. After words by order of Allah he recited the invocations like this 'O' our Protector keep us submissive—

إلى آخره خاندند و سر سجده نهادند
تاریخ پاس مقدار باشد که سر بالا کردند و بار شرف این شب بیان کردند و سال دیگر با مقتاد و دو کس اما کردند و سوسه
میال سید خود میزدید فرمودند که این را بجای فرض عین باید شمر و بر همه کس لازم است که ادا کنند و نیز بندگی میان
سید خود میر هم همین کردند و دعای هم همین نوع طلبیدند و خود جماعت کردند

And then laid his head in Sijdah for some time. Then raised his head and again started speaking about the Glory and excellence of Shab-e-Qadr. The next year he offered Dugana Shab-e-Qadr with 72 people and looking towards Haz. Miyan Syed Khundmeer, said that it should be counted as Farz-e-Ain. It is compulsory for everybody to offer it. And Haz. Bandagi Miyan Syed Khundmeer Raz. did the same and offered invocations in the similar way in congregation.

Important: The first Dugana of Lailatul Qadr was offered by Haz. Miran Alahis Salam at KAHA and the second Dugana at the town of FARAH MUBARAK. After performing the second Dugana he passed away within one month and twenty three days.

It is to be clarified that in the group of Mahdavis there are two methods of making Niyyat for performance of Dugana-e-Lailatul Qadr. Some perform Dugana Shareef saying "Farzullah Ta'ala" while making niyyat and some do not say this. Both types of Niyyat are given below.

Intention (Niyyat) Dugana Lailatul Qadr

Chirag-e-Deen-e-Nabawi

تَوَيْتُ أَنْ أَصَلِّيَ فِيهِ تَعَالَى رُكْعَتَيْنِ صَلَاةِ اللَّيْلَةِ الْقَدْرِ مَتَابَعَةً الْمُهْدِي
الْمَوْعُودِ اِقْتَدَيْتُ بِهَذَا الْإِمَامِ مَسْتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ
اللَّهُ أَكْبَرُ

1.

I intend to offer two Rak'at prayer (Namaz) Lailatul Qadr in the following of Mahdi-e-Mauood, behind this Imam for the sake of Allah, turning my face towards Ka'bah, Allaho Akber.

تَوَيْتُ أَنْ أَصَلِّيَ فِيهِ تَعَالَى رُكْعَتَيْنِ صَلَاةِ اللَّيْلَةِ الْقَدْرِ فَرْضِ اللَّهِ تَعَالَى مَتَابَعَةً
الْمُهْدِي الْمَوْعُودِ اِقْتَدَيْتُ بِهَذَا الْإِمَامِ مَسْتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ
الشَّرِيفَةِ اللَّهُ أَكْبَرُ

2.

I intended to offer two rak'at prayer (Namaz) Farz Lailatul Qadr in the following of Mahdi-e-Mauood, for the sake of Allah, turning my face towards the Ka'bah, Allaho Akber.

The traditional way of performance of the prayer is as follows. On 27th night of Ramadan, after taking bath, wearing as for as possible decent new dress, saying Azan at mid-night, before the time of Sahar, offering Four rak'ats of Sunnat and Four rak'ats of Farz ('Isha) prayers and two rakats of sunnat prayer. Then offer Dugana-e-Lailatul Qadre two rakats. In first rakat after reciting Soora-e-Fatiha, recite Soora-e-Vadduha, and in the second rakat after Soora-e-Fatiha recite Soora-e-Qadr with fear of Allah and humility in heart. Then the Imam shall recite the following invocations loudly, meanwhile the Musallies will be engaged in listening to the Dua and Zikr.

This Dugana prayer we get once in the whole year. Therefore one should try his best to offer in congregation behind the Murshid i.e. the spiritual guide. If one is not available for Imamat, it should be offered behind some saintly person or one of the most pious person among the group.

Invocations after Dugana-e-Lailatul Qadr Prayer

[Click for clear view](#)

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اللَّهُمَّ لَقِينَا مُسْكِينًا وَأَمْتًا مِنْ كُنِينَا وَأَحْسُرْنَا يَوْمَ الْقِيَمَةِ فِي زُهْرَةِ الْمَسْكِينِ
 يَفْضَلِكَ وَبِكْرَمِكَ يَا أَرْؤَمَ الْأَكْرَمِينَ وَسِبْخُ حَمِيمِكَ يَا أَرْؤَمَ الرَّاحِمِينَ .
 اللَّهُمَّ صَيِّرْ لَنَا دُنْيَا بَأَعْيُنِنَا وَعَظِيمًا جَلِيلًا لِيَكُنِي قُلُوبُنَا وَوَقْتَنَا لِمَا يَتَذَكَّرُكَ عَشْرَتُكَ
 عَلَى وَجْهِكَ وَطَاعَتِكَ وَسُحْبَتِكَ وَسُقُوتِكَ وَعِشْقِكَ يَفْضَلِكَ وَكْرَمِكَ يَا أَرْؤَمَ الْأَكْرَمِينَ
 فَرِيضَتِكَ يَا أَرْؤَمَ الرَّاحِمِينَ . اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَرُؤْفَنَا رُؤْفًا وَإِنِّ السَّاطِلَ بَاطِلًا وَارْزُقْنَا
 فَضْلِكَ وَكْرَمِكَ يَا أَرْؤَمَ الْأَكْرَمِينَ وَسِبْخُ حَمِيمِكَ يَا أَرْؤَمَ الرَّاحِمِينَ رَبَّنَا لَا تُؤْخِذْ
 أَحَدًا نَأْتِيكَ رَبَّنَا إِذْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا رَبَّنَا وَغْفِرْ لَنَا ذُنُوبَنَا
 وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّضْنَا يَا أَرْؤَمَ الْأَكْرَمِينَ مَا وَعَدْتَنَا عَلَى رُسُلِكَ
 وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٠٠﴾
 رَبَّنَا إِنِّي فِي الدُّنْيَا حَسْبَةٌ وَفِي الْآخِرَةِ حَسْبَةٌ وَقِنَا عَذَابَ النَّارِ رَبَّنَا لَا تَجْعَلْ
 قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ
 إِنَّا تَعَلَّمْتُ الْوَهَّابُ إِنَّكَ أَنْتَ الْوَهَّابُ

'O' our protector (Rub), keep us submissive while alive and also submissive at death and on the day of judgement keep us in the category of submissives with Thy grace O' Merciful, O' greatest Merciful. O' our savour (Rab), show us the world as scanty and show us Thy greatness in a big form and bestow us with the strength for Thy obedience and keep us firm on Thy path; Thy love; Thy worship; and Thy desire. O' Greatest merciful of all the mercifuls.

O' our Allah, show us the truth as truth (Haq) and give us strength to follow it and show us the false (Batil) as false and give us strength to avoid it. O' Greatest merciful of all the mercifuls.

O' Allah, forgive us our mistakes, O' Allah don't put more burden on us like on our predecessors.

O' Allah do not thrust a burden on us which we cannot bear and forgive us, and oversee (our mistakes) and be merciful on us. You are our Master and Lord. Thy alone help us for our prevalence over the non believers. O' Allah undoubtedly we heard Thy call for obedience and belief on Thou, so therefore we obeyed and had belief on Thou. O' Allah forgive our sins and reduce our evils and give us a death with good deeds.

O' Allah bestow us with Thy mercy promised to Thy Apostles and don't disgrace us on the Day of Judgement. Of course Thou won't go back on Thy promise. (3-194)

O' Allah give us goodness in this world and give us goodness Here-after and save us from the fire of the Hell.

O' Allah don't change our hearts after you have showed us the right path and bestow us Thy mercy and bless. Of course Thou is the Bestower and Thou is the best Bestower and Thou is the best Bestower. (3-8)

Important: After offering the said invocations and supplications to be offered in Dugana Tahiyatul wudhu and the above mentioned invocations to be recited at the time of Sajda-e-Munajat (Supplication) recite with all humility and modesty and humbly pray Allah to fulfil our hearts desire. It is the Holiest night when Allah showers Mercy and Blessings and countless angles will be present to say Amin at every prayer and invocations offered this night sincerely. (Zaoq Shaoq Namaz)

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After this getting up from Sijdah-e-Munajat, offer Vitr prayer in congregation. Then all the congregation shall stand up and should recite this Tasbeeh loudly.

The Imam should say —

لَا إِلَهَ إِلَّا اللَّهُ

There is no God but Allah.

Then all the Muqtadees should say —

مُحَمَّدٌ الرَّسُولُ اللَّهِ

Mohammed Sal'am is the Apostle of Allah.

Then Imam should say —

اللَّهُ إِلَهُنَا

Allah alone is our Lord in-deed.

Then all the Muqtadees should say —

مُحَمَّدٌ نَبِينَا

Mohamed Sal'am is our Nabi.

Then the Imam should say—

الْقُرْآنُ وَالْمَهْدِيُّ إِمَامَانَا

The Holy Quran and Mahdi Mauood Alahis Sal'am are our Imams.

Then all the Muqtadees say—

أَمْنَا وَصَدَّقْنَا

i.e. it is true and we accept it.

Important: After performing Dugana Shareef it is the practice that the spiritual guide (Murshid) drink, a little from the bowl and distributes the offal (Paskhurda) among the present(1).

After this as a mark of extreme greatitude towards Allah's, un-limited grace and mercy through Mahdi Mauood Alahis salam with an intention of offering to Allah (Nazarullah), Khatimain alahima salam and all the prophets, saints, men and women distribute sweets to all the men, women present on the occasion.

On this occasion also it is better to offer reward of recital of the Holy Quran (Khatm-e-Quran) and Darood to the dead relatives for the sake of Allah. It is also customary to offer some cash to the priest (Murshid) in the name of Allah. It is also necessary to distribute among the poor and needy people in the name of Allah and with sincerity of heart. It is better to pay Zakath (Poor Tax) on this night every year. It is necessary since in this Holy night what ever

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is spent in the name of Allah as charity and the Zikr prayers, is better than the prayer and Zikr which are accepted, and alms given for thousand months (i.e. This is equivalent to 83 years and 4 months). The excellence and glory of Shabe Qadr (The night of power) is shown in Soora-e-Qadr of the Holy Quran. Hence it is necessary that the whole night is spent in Zikr and prayer and not even a single breath is spent with out the Zikr of the Almighty Allah. It is better than offering prayers Zikr and glorification of the name of Allah for one thousand months. The charity and alms given in the night will also be counted likewise. Due to these reasons we should engage ourselves with utmost concentration of mind and purity of heart in good and virtuous deeds and Zikr-e-khafi. Even a single moment should not be wasted. A single breath spent in glorification of Allah during this sacred night is better and superior than that of thousand month's, Zikr of the other nights. Thus the greater we value this holiest and the most valuable night is better.

(1) This is to be obtained from a perfect priest, since the wonder full effects of the "Paskhurda" are narrated in Matan-e-shareef capter 20

One day Hzt. Nabi Kareem Sal'am narrated and praised the extra ordinary prayer offered by one person Sham'aon from Bani Israil for a thousand months saying that he observed daily fast for thousand months and made war (Jihad) against the infidels and engaged himself in worship and zikr of Almighty Allah in the nights until he achieved martyrdom. The audience of this meeting were feeling sorry at their inability to perform such worship, and religious wars against the infidels, because of the limitation of their age. Hzt. Nabi Kareem sal'am was also moved. Therefore Allah showered His extreme grace and Mercy on the followers of Islam by revealing Soora-e-Qadr through His messenger Hzt. Jibrail Alahis Salam revealed that the Night of Power (shab-e-Qadr) is better than the struggle of Sham'aon for thousand months. After listening to the importance of Shab-e-Qadr the venerable companions of the Holy Prophet tried their best to know the exact date of the Sacred Night, but in vain, Keeping this particular night secret during the life of Hzt. Nabi Kareem Sal'am was Will of Allah only. It is quite clearly narrated in the chapter "Lailatul Qadr" in Mishkat-e-Shareef that Anhuzoor Sal'am said "I tried to find out the exact date of Shab-e-Qadr, which was revealed to me and made me forget it. And I offered prayer (Namaz) in that Holy night".

This matter is worth considering that when the revelation of the Holy Quran started through Jibrail Alaihis Salam, Hzt. Nabi Kareem Sal'am with an intention to get it by heart, used to memorise the first words meanwhile he was unable to hear the second one and he was afraid of it. Then Allah ordered him not to move his tongue rapidly, only reciting it was enough and preserving the Holy Word in memory was the responsibility of Allah. (P. 29, R.17)

It was Allah's wish to reveal about this Holy Night only through Mehdi-e-Maood Khalifatulla, He made Nabi Kareem Sala'm to forget it though already revealed to him. For the sake of completing His Blessings on Anhuzoor Sal'am the Shab-e-Qadr was revealed, and was again concealed, by erasing the same from his memory. Common sense and good reasoning will show that no Imam or scholar or writer of the Quranic commentary (Tafsir) had any right or capacity to fix a particular night as Shab-e-Qadr. Only the Khalifatullah could expose the Shab-e-Qadr by direct revelation from Allah. This has happened on 27th of Ramadan in the year 909 Hijra, Hzt. Syed Mohammed Mahdi-e-Mauood Khalifatullah Alaihs Salam was instructed by Allah that the Holy Book was revealed on the Prophet Sal'am on that Night only and that it is indicated in the Soorah-e-Qadr and was concealed and revealed through the promised Mahdi only. Hence Allah ordered him to offer Dugana as a mark of gratitude to Allah. Thereafter he offered the prayer as thanks giving Salat for the revelation of the Night of Power to him and accordingly the Mahdavi people are enjoying the benefits of Shab-e-Qadr on this Night every year, Allah bestows His bless on whom so ever He wills.

It is clarified that the people who believe that the promised Mahdi-e-Mauood would take birth just before the Day of judgement, then the world will be destroyed and the opportunity for repentance (tauba) will be closed. If Mahdi-e-Mauood takes birth at that time and reveals the Shab-e-Qadr by orders of Allah, or those who do not believe in the advent of the promised Mahdi according to them Hzt. Isa Alaihis Salam will reveal the Night of Power at the faque end of the world; then the followers of Islam would have no opportunity to get the benefits of that powerful and Holy Night. Thus the very purpose of revealing the Soora Qadr (Verses of Qadr) would be defeated.

Hence this stand cannot be correct. Because no word of the Holy Quran is wasteful. Thus even after revelation of the Soora-e-Qadr the concealing of the Night of power (Shab-e-Qadr) from the Prophet Sal'am confirms only the

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Will of Allah to reveal the same through the promised Mahdi, well before the Dooms Day. Logically it is well established. This stand is supported by this tradition also.

Hadees Shareef—

كَمَا قَالَ عَلَيْهِ السَّلَامُ كَيْفَ تَهْلِكُ أُمَّتِي أَنَا فِي أَوَّلِهَا وَعِيسَى فِي آخِرِهَا
وَالْمَهْدِيُّ مِنْ أَهْلِ بَيْتِي فِي وَسْطِهَا

Hzt. Rasool-e-Kareem Sal'am said "How my Ummah will become stray, when I am in the beginning, Isa at the end and Mahdi, belonging to my family in the middle.

There was no prophet to be born after the Prophet Sal'am and no Book was to be revealed after the revelation of the Quran and so Shab-e-Qadr was revealed in the Soora-e-Qadr and through the Promised Mahdi in the world. In the same way orders of the vilayah were also revealed

in the Holy Quran thus Allah said —

كُنَّا أَنَا عَلَيْنَا بَيَانَهُ

(75-19) "Of course it is for us to explain it (The Quran) (and make it clear)

Thus the orders pertaining to the higher laws i.e. vilayah were also found in the Holy Quran and were put to practice as compulsory (Farayaz) Acts through the Khalifa of Allah Hzt. Syed Mohammed Jaunpuri Mahdi-e-Mauood Alaihis Salam. Although Anhuzoor Sal'am did not reveal them during the period of prophet-hood as mandatory, but put them to practice as voluntary acts and stressed their eminence. The details of the higher laws would be discussed later.

For a person in search of the truth the event of Shab-e-Qadr itself is more than sufficient proof to accept Hzt. Syed Mohammed Junpuri as Mahdi-e-Mauood.

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Mid Night (Tahajjud) Prayer

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Allah Says

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَعْتَابًا
مَّحْمُودًا

(S 17 - A79) O Mohammed Sal'am stand before Allah in the small hours of the Mid Night (recite) more Quran soon Thy lord will raise Thee to a station of praise and glory (Maqam-e-Mahmood.)

Niyat of Mid Night (Tahajjud) Prayer

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَوَةَ التَّهَجُّدِ مَتَابِعَةَ الْمَهْدِيِّ
الْمَوْعُودِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

I intened to offer two rak'ats as Tahajjud Salat (MID NIGHT) in the obedience of Mahdi-e-Mauood for the sake of Allah turning my face towards the direction of Kabah.

This prayer is offered after midnight, its time lasts till a little before the Fajr prayer. It is offered in ten Duganas, (i.e. 10 pairs of two Rakats) after offering Dugana Tahiyatal Wudhu, and then after Tahajjud prayer the Vitr prayer is offered and the invocations recited in Taraveeh prayer are recited. Permission for offering this prayer should be obtained from Murshid (spiritual guide) or a pious person, other wise it may be harmful instead of giving any benefit.

Conditions of Tahajjud Prayer

1. Taking permission from priest (Murshid).
2. After Isha sleep and then wake up for Tahajjud.
3. Offer Salat in normal position, standing.
4. Offer prayer after mid night.
5. Offer prayer with ablution.
6. Not to sleep till the sunrise after the Tahajjud prayer (Namaz).

This prayer is the source for lots of Allah's blessings and a combination of virtues; acceptable prayers, good actions a means of progress and promotion to higher positions and a treasure of rewards on the day of Judgement. The time for offering this prayer is so auspicious and holy that even a worried and disturbed person finds peace of mind and tranquility at this time. It is because that his heart will be free from all care and worries of the world. There would be no sound which diverts the attention and disturbs the concentration of mind in Allah. The people who offer Tahajjud prayer feel such joy; spiritually, mentally and physically, which cannot be expressed but only felt. The persons who are habituated to get up for the Fajr prayer (Namaz) if wake up one and half hours earlier, then they can get accustomed to offer this special and accepted prayer.

We should not waste our short and temporary life care-lessly in sleep. But on the other hand, we should take this short precious time as a blessing and take advantage and not to allow evil desires and luxuries of life dominate us.

In a few days our friends and relatives will leave us in the grave amidst the earth and insects. Those people are really wise who devote their lives and die in love and worship of Allah.

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خیرے کن اے ذلال و قہیمست شمار عمر
زاں پیشتر کہ یا تمگ بر آ فی سلاں نما ند

For every Momin (perfect in faith in Allah) Allah sends trays full of rewards and blessings and mercy. Fifty for late midnight prayer (Tahajjud) and one for every prayer.

Those people who do not offer prayers and specially Tahajjud prayer and sleep away their precious time are deprived of Allah's blessings.

The great persian poet Sa'adi Rah. has nicely depicted it. He says that *“One who lost his fifty trays of blessing in sleep, shall atleast catch hold of the five by offering five prayer daily.”*

Apart from this (spiritual) loss the persons who are not habituated to get up early and sleep till late in the morning will also become lazy, dull and lose their health and vigour, since they deprive their bodies of early morning breeze.

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Orders for Prayer while in Journey

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Allah Says:—

وَإِذَا أَصْرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكُفْرَانَ كَانُوا كُفْرًا
عَدُوًّا مُبِينًا

(S4-A101) When you travel through the earth there is no sin you shorten (Khasar) your prayer if for fear that the infidels will put you in troubles, infact they are your open enemies.

Important: During journey of 3 Manzils (stages & halts) or more, the traveller has to offer two rak'ats instead of four rak'ats of Farz prayer (Namaz). This concession extended for the fear of harassment by the disbelievers has become a boon forever. The traveller need not offer full prayer as it will be equal to negligence of Allah's commandments. This concession is not applicable for sunnat. (Mauzaul Quran)

Important: A person who leaves his house and his native place and takes up the journey for three halts (Manzils) with a moderate speed, has to offer two rakats instead of four rakats in Zuhr, 'Asr, and Isha Farz prayer (Namaz). The concession has been given by Allah, for convenience of the worshipper. If any body offers all the four rakats it is neglect towards the gift of Allah, and he will be a sinner. The traveller's offering full prayer is grievously undesirable act (Makrooh-e-Tahreemy) although the Farz is considered as performed and the two extra rakats will be counted as Nafil. If the traveller does not sit in Qa'ida-e-Oola (First sitting) the prayer (Namaz) will become void, because Qa'ida-e-Oola is obligatory in prayer of two rakats or three rak'at, Farz and Wajib. In four rakat of sunnat Qasr (Shortening) is not permissible. (Ghayatul Autar, Noorul Hadaya)

Any traveller, during his journey in his own city or any other city or town and intends to stay there for 15 days or more, will be considered as resident (Muqeem) and will have to offer full prayer i.e. four rakats. If he intends to stay for less than 15, days or intends to leave within a few days or does not have any determined number of days for halt, he should go on offering the Qasar prayer two rakats only, no matter if the period of one year or more passes away in this manner. (Noorul Hadaya)

Anyone travels by walk or on camel with an average speed for three days equal to the shortest days in a year, then such a traveller would be called, as per Shariat Law, a person in Qasr. (Alamgiri)

A certain city has two routes, one takes three days to reach and another only two days, one who reaches the place in three days will offer prayer in Khasar and the other reaching in two days will not offer Khasar prayer. (Alamgiri)

A city or place located at a distance of three days journey with an average speed, if the same distance is covered earlier by a faster means like train, the traveller will be eligible for offering Khasar prayer as per Shariat Law. (Alamgiri)

The person who goes on journey, leaving his city population behind, will be considered a traveller until he enters among the population of his native place. (Durre Mukhtar and Alamgiri)

A real native place is defined as a place where he lives with his family and a place where he intends to stay temporarily for fifteen days or more would be a temporary resident. (Durre Mukhtar)

If officials make tour in their jurisdiction and its distance comes under Shariat laws, they should offer Khasar prayers, otherwise they should offer complete prayers. (Durre Mukhtar)

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If a traveller offers all the Four rakats by mistake, he should perform Sajdah-e-Sahu to rectify this defect. In such case two rakats will be considered as Farz and two rakats Nafil. If one offers Four rakats intentionally he will be a sinner. (Ghayatul Autar)

The Four rakats sunnat should not be offered as Khasar, under any circumstances. If it is difficult to perform, then it is better to leave it. (Alamgiri)

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Intention (Niyyat) Khasar Prayer

تَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رُكُوعَاتٍ صَلَاةَ (الظُّهْرِ) فَرَضَ اللَّهُ تَعَالَى
أَدَانِيَّتِي بِقَصْرِ الرُّكُوعَاتَيْنِ فَرَضَ هَذَا الْوَقْتُ إِحْتِدَانِيَّتِي بِهَذَا الْإِمَامِ
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

I intend to offer Four rakats Farz at the time of Zuhr formed as two rakats Khasar for the sake of Allah behind this Imam turning my face towards the Kabah. Allaho Akber. (Zaoq Shaoq Namaz)

In other prayers the same method should be followed with change of the name of the prayer. (Namaz)

If a resident offers prayer behind a traveller, he should offer the remaining two rakats by himself after the Imam says the salam, and if the traveller offers prayer behind a resident he should perform all the Four rakats and need not mention rakats but only make Niyyat of Farz Zuhr, Asr or Isha. (Mala budh)

One who travels even if round the world with out intention he should not offer Khasar prayer, e.g. intended to travel for two Manzils and when reached there wished to travel further distance of two halts or less and in this way if he travels even throughout the world, should not offer Khasar prayer. (Ghayatul Autar)

A person who proceeds from his house with an intention of going on journey for a distance of four Manzil but after going a distance of two Manzil, decided to return home, from that time onwards, he should offer complete prayer. If he returns after reaching three Manzils distance, then he should offer prayer in Khasar until he reaches home town. (Ghayatul Autar, Alamgiri)

The missed prayer (Qaza Namaz) during residence time should be performed in full rak'ats even during journey and the missed prayer while in journey should be performed Khasar even at the residence. (Noorul Hadaya, Ghayatul Autar, Mala budh, Alamgiri)

During journey if it is not possible to find out the correct direction of the Kabah, then it is necessary to think over and decide the direction and offer Namaz. Without such consideration under this situation prayer is not permissible.

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Offering Prayer while on Vehicle

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Farz and Wajib prayer in moving vehicles is not permissible without any reason. Carts, camel's Saddle on Camel's Back (Mahmel), Trains etc, come under the definition of the vehicles. The excuses are the fear of thieves, wild animals, rain or mud etc. or fear of the companion going away or a woman is afraid of some bad element. If one has the authority to stop the vehicle, then the prayer in the moving vehicles is not correct. But if he has no power to stop it, then prayer can be performed in the vehicle. Repetition of prayer is not necessary, just as a sick person need not revise his prayer (Namaz). (Ghayatul Autar)

Important: If the train is in a halting position then the Farz, the sunnat and the Nafil prayer performance is permissible unanimously. If the train is moving then only the sunnat and the Nafil prayers are permissible unanimously. The mode of performance is that the prayer shall be performed in the direction in which the train is moving. There is difference of opinion among the scholars in performing of Farz and wajib prayer in moving train. Some of them say that it is right and some treat it as wrong.

Those who say it is not correct, they reason that on every station the train stops for enough time to perform prayer like travellers (Khasar) reciting small soora's. And in every prayer there is sufficient time during which the train stops at one place or other and the traveller will have no excuse. Those who say that it is correct, give the reason that the performance of prayer is linked with the intention and the time. Hence before the beginning of time there may be no excuse for it. But while in journey getting down from the moving train is not possible, thus it is a proper excuse. There is no reason for not performing the prayer. If the Namazi offers prayer at the beginning of the time with dry ablution and at the time of journey gets water, his prayer is accomplished. Nobody can make any objection, for water was not available to him at the time when he performed the prayer.

But the translator of Ghayatul Autar referring to books on Islamic law (Fiqh) has stated that people who take it as permissible are right. Thus Shami has quoted an example that a travelling caravan of pilgrims going to Makkah which is unable to get down due to some reason and expects that by the laps of excuse the time of prayer exhausts, then it is proper for them. for example to say 'Isha prayer on the camels back or litter (Mahmal) at the earliest hours although it is expected to get water before the time is over or wait till the caravan gets down for 'Isha prayer. It is clear that offering prayer at the early hours is correct although there is a hope to get water before the time is over. (Antahi)

It is clear that there is no doubt about its permissibility but we will have to wait till there is time for it and offer prayer as soon as the train stops. This is precautionary measure. (Ghayatul Autar)

Chirag-e-Deen-e-Nabawi

Intention (Niyyat) of the Missed Prayer

[Qaza-e-'Umry](#)

تَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ (الْفَجْرِ) فَرَضَ اللَّهُ تَعَالَى أَدَيْتُ قَضَاءً
مُتَوَجِّهًا إِلَى جِهَةِ اللَّعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

I intend to offer two rak'ats of Farz Qaza Namaz-e-Fajr for Allah turning my face towards the Kabah, Allahu Akber. (Zaoq Shaoq Namaz)

In every Qaza prayer only we have to add the words of offering Qaza (Offer as missed prayer) and the rest is as per the procedure.

Important: Qaza of Fajr prayer is performed on the same day within one pahar of the dawn, (About 4 hours) then the sunnat should also be offered as missed prayer. After this, like other prayers the sunnat should not be offered. Qaza of Vitr and Farz prayer should be offered. (Zaoq Shaoq Namaz)

The missed prayer is offered in congregation should be offered reciting loudly in respect of prayers to be offered loudly and silent prayers, silently. If it is offered alone Jahria prayer (Prayers which Quran is recited loudly) should also be offered silently. A person who offers prayer regularly (Sahab-e-Tarteeb) should offer missed prayers also in serial order, i.e. First he should offer Qaza prayer then the regular prayer within the specified time. It is obligatory. If a regular prayer is offered knowing the pendency of Qaza prayer, then the regular prayer will be void. If Five regular prayers are offered in this condition and if the sixth timely prayer is also offered with out offering missed prayer, then all his prayers will be correct, according to Imam Azam Rah. but not with others. (Malabudh, etc.)

Sahab-e-Tarteeb is one who has missed less than six prayer whether it is one or Five. One who has missed six prayer is not a regular worshipper and he is not bound to offer Qaza First and then regular prayer in serial order.

Intention of Supplementary (for missed prayer for life)

Qaza-e-'Umry

تَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ الْفَجْرِ فَرَضَ اللَّهُ تَعَالَى أَدَيْتُ
صَلَاةً تَكْفِيرًا لِلتَّقْصِيرَاتِ عَنْ ذَمِّي مَا قَضَى عُمْرِي وَمَا قَاتِ
مِنْهُ مُتَوَجِّهًا إِلَى جِهَةِ اللَّعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

I intend to offer Two Rakat Farz prayer of Fajr for Allah, I offer the prayer I missed and which is due towards me in lieu of my faults as supplementary prayer for the prayers of my whole life, turning my face towards Kabah, Allahu Akber. (Zaoq Shaoq Namaz)

In this way only other prayers and Vitr prayer should be offered.

Important: Supplementary prayer (Qaza-e-'Umry) may be performed in two ways. Firstly all the five times prayers and Vitr prayer is offered at one time before any one of the regular prayer. The other method is to offer every Qaza prayer and khaza vitr before each of the timely prayer.

Chirag-e-Deen-e-Nabawi

Some people offer timely Farz prayer first and then supplementary (Qaza-e-'Umry). But they also offer supplementary (Qaza-e-'Umry) of Fajr and Asar prayer first before the regular prayer. Whatever the system is adopted at the beginning should be followed regularly. After beginning Qaza-e-Umry we should see that the timely prayer is not missed. If it is missed at any time, it should be offered the same day. (Zaoq Saoq Namaz)

Important: The Saintly people (of the Mahdavia group) have not offered JUMA and EIDAIN prayers owing to non availability of required conditions. The writer of this book also does not offer them. But some people are offering these prayers therefore in order to complete this book, the Holy verdicts about the Friday prayer are discussed below.

Chirag-e-Deen-e-Nabawi

Orders Regarding Friday Prayer (Namaz-e-Juma)

[Orders Regarding Eid Prayer](#)

Allah says:

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

(S 62 - A9) O' people who have faith in Allah, when the call is proclaimed to prayer on Friday do haste for remembrance of Allah and leave selling (of articles).

Hadees Shareef:-

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَىٰ كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً عَبْدٌ مَمْلُوكٌ وَامْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ -

Hzt. Nabi Kareem Sal'am said Juma prayer is a truth (Haq) and its offering in congregation, is essential (Wajib) on every Muslim, except four people, a slave, a boy, a sick, a woman. It is narrated by Abu Dawood from Tareq Bin Shahab. (Noorul Hadaya)

It is clarified that the Friday prayer is obligatory (Farz) and one who denies it is an infidel (kafir). But there are many conditions for its being obligatory. These conditions are discussed in many books on Islamic law (Fiqh) in details and verdicts (Fatwas) are also issued.

In the absence of any of these conditions which are necessary, if anybody performs Juma prayer, his prayer will be void. i.e. the responsibility of Zuhr Farz prayer will not be over. He will have to offer Zuhr prayer afresh. Then the Juma prayer will be counted as Nafil and performance of Nafil prayer with such importance is undesirable (Makrooh). Therefore offering Juma prayer under these circumstances, is highly undesirable (Makrooh-e-Tahreem) (Durre Mukhtar)

Juma prayer is offered at the time of Zuhr. Before Juma prayer according to Imam Abu Hanifa Rah. a short Khutbah (Lecture) should be delivered (Equal to counting beads at least once in glorification of Allah). In view of Imam Mohammed Rah, and Imam Abu Yousuf Rah. a long Khutbah (Lecture) should be delivered. And as per Imam Shafi Rah. Two Khutbahs (Lectures) are essential. But according to Imam Azam Rah. reciting Two Khutbahs is traditional (Sunnat). Every Khutbah should be in praise of Allah, with invocation and instructions to the congregation for piety (Taqua). The Imam should have proper cleanliness (Taharat), he should stand up on the pulpit (Mimber) and deliver two Khutbahs. He should sit once in between the two Khutbahs. The Imam after completing Khutbah sit on the pulpit (Mimber) and the Moazzin should call the Azan the second time, by standing in front of the Imam. Delivering long Khutbah is undesirable (Makrooh), when the Imam stands for Khutbah all the people present should remain silent and listen to him attentively. All sorts of activities like talking, admonishing, making signs, offering prayer and reciting Durood Shareef, Tasbeeh or any other supplications are strictly forbidden during the Khutbah by the Imam. After both the Khutbahs (Lectures) the Moazzin is to call the Iqamat (Call for congregation prayer to stand) and the Imam should offer two Rakats Farz of Juma prayer in congregation. (Noorul Hadaya)

Chirag-e-Deen-e-Nabawi

Orders Regarding Eid Prayer

Eid prayer is Wajib (Essential) according to Imam Azam Rah. and in view of many Imams it is Sunnah.

The conditions defined for the offering of Juma prayer (Friday) are applicable to Eid prayer, as well, with the exception of Khutbah which is not treated a condition for Eid prayer. But it is Sunnat and is delivered after Eid prayer. (Noorul Hadaya, Ghayatul Autar)

The time of Eid prayer begins when the sun rises to a spear's height and ends before it starts to decline. Offering Eid prayer before the sun rises to the said height is wrong and prohibited. The height of a spear is equal to three yards. (Shami, Ghayatul Autar)

On the day of Eidul Fitr (the Eid after Ramadhan) eating dates in odd numbers or some other sweet before Eid prayer is desirable (Mustahab). (Noorul Hadaya, Ghayatul Autar)

It is better to offer Eidul Fitr prayer late and Eiduz Zuha (sacrificial Eid) prayer early. (Alamgiri, Qazi Khan)

It is written in Qeena (Islamic law book) that offering Eid prayer in a village is undesirable to the point of prohibition. (Makrooh-e-Tahreemi). Offering Eid prayer in a village is like engaging in a wrong action. Since the precondition for offering Eid prayer is a town and a village does not fulfill this condition. If it is offered in a village it will not be counted as Eid prayer but it will be a Nafil prayer in congregation, and it is undesirable. (Makrooh). (Ghayatul Autar)

Taking meals after offering Eid-uz-Zuha (sacrificial Eid) prayer is desirable (Mustahab). No matter if sacrifice is not offered. If some one eats before offering Eid prayer, it will not be grievously undesirable (Makrooh-e-Tahreemi). The things which are used for breaking the fast may be avoided till the Eid prayer. Because through the Sahaba Raz (the companions of the Prophet Sal'am) it is established through continuous reports that on the Eid day of the Eid-uz-Zuha the children were prevented from eating and babies from sucking milk. (Kazafie Altahtavi, Ghayatul Autar)

The Namaz (prayer) is a gift of Allah, a Divine Light an Excellent Blessing of Allah. The Ruku (bending) Sijdah (Prostration), Qa'ida (sitting) Qiyam (Standing), etc. are the pillars of the Namaz. Performing them properly makes the Namaz (prayer) perfect and acceptable. If any of these principles is performed hastily or in a defective manner the Namaz becomes defective and waste.

Hzt. Abu Huraira Raz. narrates that Hzt. Mohammed Sal'am came to the Mosque. At that time a person came and offered prayer and offered his salam to the prophet, He replied his Sal'am and told him to go and repeat the prayer as it was defective. The man performed it the second time in the same way, again he made salam to the Rasoolullah Sal'am. The prophet replied Valakum Salam and ordered him to say the prayer again as he had not performed correctly. He performed it three times and all the three times he was asked to repeat it. Then he swore on Allah and said that he cannot perform better prayer, The Prophet Sal'am advised him that when he stood for prayer he should have been erect and proclaim Takbeer (Allaho Akber) recite as much Quran as he could, then bow down in Ruku in a normal way, then resume to standing position and then make sijdah also in a very normal way and then raise his head and sit a while and then make another sijdah and complete his prayer in that manner. (Saheeh Muslim Bukhari Shareef)

Hzt. Nabi Kareem Sal'am said "the worst among thieves is one who steals time from the Namaz. He performs every action hastily, without giving its due time (Pause). Allah says in Holy Quran about people who perform prayer without sincerity, defective and un-accomplished."

لَيْسَ الْبِرَّ أَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

(S2 -177) "It is not a virtuous deed to turn your face towards the direction of east or west".

We should go to Mosque for prayer in decent dress like a courtier attending the royal courts, Allah Himself ordered to decorate for the prayer.

Chirag-e-Deen-e-Nabawi

يَلْبَسْنَ آدَمَ خُدَّاءَ رَبِّنَّكُمْ عِنْدَ كُلِّ مَسْجِدٍ

(S7 - A31) O' children of Adam (A.S.) wear your beautiful apparel for every prayer

The saintly people always practised it, so the writer has always seen his (Murshid) spiritual guide (May Allah shower His blessings, grace and forgiveness on him) putting a Pagdi (a turban with out the tale) a narrow sleeved, achkan or a frilled gown (Angarkha) and used to tie his waist with a cloth band (Rumal) for each prayer.

Important: The dress in which we do not like to go between peoples, in that dress prayer is undesirable (Makrooh). (Noorul Hadaya)

Allah says:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى

(S2- 238) Take care and protect all prayers, especially the middle Namaz (prayer)

The comentators of Quran have said that it is (the middle prayer) Asr prayer. While commanding for protection of Five times prayer, it is particularly instructed to attain the middle ('Asr) prayer because it is the time for the rich people for recreation and important hour for business people for sale and purchase. Therefore it is specially warned so that we may not miss this prayer at any cost, engaging ourselves in worldly affairs.

ابوحنيفة عن شيبان عن يحيى بن كثير عن بريد بن عبد الله عن
قال قال رسول الله صلى الله عليه وآله وسلم من فاتته العصر فانه
وتراهم وماله

Hzt. Nabi Kareem Sal'am said one who missed Asr prayer is like a person whose every thing is completely destroyed.

Chirag-e-Deen-e-Nabawi

Recitation of the Holy Quran

[Rules Relating to Sijdah-e-Tilawat](#) | [Niyyat of Sijdah-e-Tilawat](#) | [Dua Before Beginning Recitation of The Holy Quran](#) | [Dua After Completion of The Holy Quran](#)

In order to touch the Holy Quran proper cleanliness and Wudhu (Ablution) is essential (Wajib). (Ghayatul Autar)

All the scholars of Islamic law agree that the recitation of the Holy Quran is prohibited without Ghusal (Bath) for impurity due to sexual intercourse, and for the women in menses (Haiz) or post natural bleeding (Nifas).

Allah says:

لَوْ أَنْزَلْنَاهُ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

(S59 - A21) "Had we revealed this Holy Quran on any mountain, due to fear, it would be humbled itself and cleave as under for fear of Allah.

Therefore the reciter of the Holy Quran, in view of grandeur, glory and greatness of Allah shall read it with purity of heart and body with all fear, humbleness and peace of mind, easily, pronouncing the words and vowels correctly, understanding the commandments and meanings with an intention to put them to practice with full concentration. Expressing fear, anxiety and shedding tears at the places where Allah has warned the consequences which are one thousand in number. At the places of promises, which are also one thousand, the reader has to express gratitude, be hopeful of His Blessing and Mercy.

Hzt. Ali Raz. said that the prayer which is performed without understanding and the recitation of the Holy Quran without thinking deeply is futile.

Hzt, Imam Gazali Rah, had said, not to be happy on the large number of times recital of the Holy Quran. But recite one verse (Ayat) from the Holy Quran thinking deeply and understanding it. This is better than reciting the whole of the Quran twice in a night.

It is narrated that reciting the Holy Quran complete in less than three days or more than forty days is undesirable (Makrooh).

In Bukhari Shareef it is narrated by Hzt. 'Osman Raz. that Hzt. Rasool-e-Kareem Sal'am said that one who learns and teaches the Holy Quran is better than others.

In Tirmizi it is narrated through Hzt. Ibn-e-Masood Raz. that Hzt. Rasool-e-Kareem Sal'am said one who recited one alphabet from the Holy Quran will get one virtue which will be equivalent to the virtues of ten other good deeds.

It is unanimous opinion of all the companions of the Prophet Sal'am and the scholars that after performance of the obligatory acts, recitation of the Holy Quran is better than reciting Durood and other litanies (Tasbeehat), after prayer .

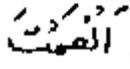
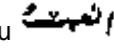
In Saheeh Muslim, it is narrated by Hzt. Abu Huraira Raz. that Hzt. Rasool-e-Kareem Sal'am said that "recite the Holy Quran" it will be the intercessor (Shafa'at) on the day of judgement for its reader ".

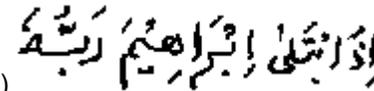
In the Tirmizi, Darmi Bahiqui, it is reported through Hzt. Abu Sayeed Raz. that Hzt. Rasool-e-Kareem Sal'am said that "Allah says that one who could not ask Him for fulfilment of his needs due to the engagement in recital of the Holy Quran, He would fulfill his heart felt desires more than all other people, who ask for fulfilment of their needs".

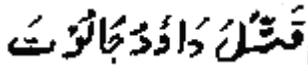
Chirag-e-Deen-e-Nabawi

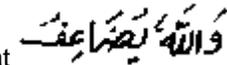
Important: It is to be clarified that there are seven places in Surah-e-Fatiha where if one word is recited combining with the other one, it becomes the name of the Satan leading to blasphame. Those seven names are as follows. (i) Dullil (ii) Hirab (iii) Kiyav (iv) Kana (v) Kanas (vi) Ta'al (vii) Bi'al (Armaghane Buthai)

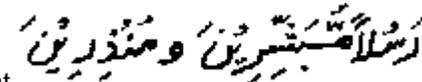
Important: There are seventeen places in the Holy Quran Shareef, where if any alphabet is recited with Zer instead of Zabar and Zer in place of Pesh and Zabar in place of Pesh, then the meanings will be changed, leading to infidelity. It is unanimously agreed by all the scholars. Since every Momin is bound to recite the Holy Quran, all such places are explained in detail from Armughan-e-Buthai etc. as follows.

1. The first place is in Surah-e-Fateha  (An'amta) with zabar on the last alphabet i.e. (ta)  means Thou showerest Thy Blessings. If it is recited with pesh (i.e. Anam'tu  it will mean, that I blessed you and it is infidelity to recite in this way.

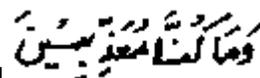
2. The second is in the Para (1) Surah Baqr Ruku (15)  i.e. When his Allah put Ibrahim (A.S.) to test. If the letter  is recited with pesh instead of zabar on it and if (b)  of  with zer in place of pesh, it will mean when Ibrahim tested his Allah.

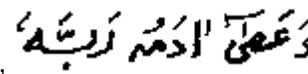
3. The third (P.2,R. 15) in Surah Baqr, occurred this Ayat  in the Holy Quran. i.e. Hzt. Dawood (A.S.) killed Jalooth. If we recite the alphabet (Dal) last one of Dawoodu with zaber instead of pesh, and (Te) of Jalooth with pesh in place of zaber, then it gives the meanings that Jalooth killed Dawood (A.S.) which is quite opposite.

4. The fourth (P.3, R.36) in Surah Baqr, occurred in this Ayat  which means Allah doubles it. If the ('Ain)  is read with zabar instead of zer it means Allah is doubled which is totally wrong.

5. The fifth (P.6, R.23) in surah Nisa, this Ayat  the  (Zal) is recited with zer, it means that all the prophets were sent as messengers of good news and also to convey fear (of Allah) If  (Zal) is read with zabar it will mean, that the prophets who were afraid were sent Allah forbid.

6. The sixth (P.10, R.1) in surah Taoba, in this Ayat  there is pesh on the alphabet  (Lam) and the meaning is that Allah has left the polytheists completely and His Prophet too. If this (Lam) is read with zaber instead of pesh it will mean that Allah had left polytheists as well as His prophets.

7. The seventh, para Subhanallazi,(R.2) in surah Bani Israil  there is zer on the alphabet  (Zal) which means "we do not punish" if we recite zabar on  (Zal) in place of zer, it will mean that we were not punished. Allah forbid.

8. The Eight (P.16, R.16) in surah Taha,  there is zabar on (Ba) and it means Hzt. Adam (A.S.) disobeyed Allah. If (Ba) is recited with pesh, it will mean that Allah disobeyed Adam (A.S.). Allah forbid.

Chirag-e-Deen-e-Nabawi

إِن كُنْتَ مِنَ الظَّالِمِينَ

9. The ninth, (P.17, R.6) in surah Ambia there is pesh on ت (Te) and it means / am among the oppressors.

If we recite zaber on (Te) in place of pesh it will mean that, Thou art among the oppressors, reciting so is infidelity. Allah forbid.

يَتَكُونُ مِنَ الْمُنذَرِينَ

10. The tenth (P.19, R.14) in surah Shora, there is zer on ذ (Zal) and its meaning is so that you may be one among those who threaten (people) and if ذ (Zal) is read with zaber in place of zer it will mean that you will be one of the terrified, Allah save from this sin.

أَنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

11. The eleventh (P. 22, R.15) in surah Fater there is zaber on ه (Ha) of Allah, and it means that, only those people fear Allah who are aware of His greatness. If the there is zaber on (Ha) of Allah is recited with pesh it means Allah is afraid of the people who are aware of every thing. Allah save from this sin.

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ

12. The twelfth (P.23, R.5) in surah Safat, there is zer on ذ (Zal) reciting with zaber is infidelity. The change of meaning is already clarified in serial no 10.

الْقَائِلُ الْبَارِئُ الْمَخْصُورُ

13. The thirteenth the (P.28, R.3) in surah Hashr, there is zer on the و (Vav) which means that, Allah is the right Creator and perfect Artist of the universe. If the (Vav) is recited with zaber in place of zer, it means given shape.

لَا يَأْكُلُهُ إِلَّا الْفَاطِرُونَ

14. The fourteenth the (P.29, R.1) in surah Haqa there is pesh on ه (Hamza) it means that, no one will eat it except great sinner. If it is read with zaber in place of pesh (Hamza) the reader will become an infidel.

فَعَصَى فِرْعَوْنُ الرَّسُولَ

15. The fifteenth the (P.29, R.1) in surah Muzammil, in this Ayat there is pesh on the ن (Noon) it means that, Fir'aun refused to obey the Prophet. And if it is recited with zaber (Noon) in place of pesh, it will mean that, the Prophet refused to obey Firan. Allah save from this sin.

فِي ظِلِّهِ وَعَيْنُونَ

16. The sixteenth the (P.29,, R.2) in surah Valmursilat, there is zer on the ظ (Zoe) and it means under shadows by the side of the sweet springs. If the said is recited with zaber (Zoe) in place of zer, it will mean under shade of clouds.

أَنَّمَا أَنتَ مُنذِرٌ مَّنْ بَشَرًا

17. The seventeenth the (P.30, R.2) in surah Valannazaat,

There is zer on the ذ (Zal) and if reciting with zaber ذ (Zal) will be counted as infidelity, which is already mentioned in serial 12. (Armaghan-e-Buthai, etc.

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Rules Relating to Sijdah-e-Tilawat

Every Muslim wise and matured who recites or hears Ayat-e-Sijdah, should immediately bow down for Sijdah-e-Tilawat, saying Allahu Akber. It is essential (Wajib). (Kaberi)

The reciter and the listener are equally bound to perform sijdah as soon as they recite or listen Ayat-e-Sijdah-e-Tilawat. (Ghayatul Autar)

If an infidel, an immatured person and a woman in menses period (Haiz) or in post delivery bleeding period (Nifas) recites or hears Ayat-e-Sijdah, Sijdah-e-Tilawat is not essential for them. If anybody listens such verse from them, he is bound to perform the sijdah. (Durra Mukhtar)

If Ayat-e-sijdah is recited in any other language, sijdah will be essential for the reciter, but will be essential for listener only when he is informed about it. In the same way, a person not knowing Arabic is excusable until he knows about it. (Alamgiri)

If any person recites the Ayat-e-sijdah with spelling the words then the sijdah-e-Tilawat will not be essential to the reciter or the listener. (Alamgiri)

If a person who is performing the prayer (Namaz) listens it from a person not in the Namaz and vice versa sijdah-e-Tilawat is essential for both of them. The person not in Namaz offers sijdah immediately after listening it, and the person who is offering the prayer (Namaz) will offer sijdah-e-Tilawat after the prayer is over. (Alamgiri)

If a person comes across Ayat-e-sijdah-e-Tilawat during the prayer he should perform sijdah-e-Tilawat in prayer itself immediately because it is a part of the prayer. It cannot be offered as a missed sijdah. If one leaves it intentionally, he will be a sinner. (Ghayatul Autar)

If sijdah-e-Tilawat is essential during the prayer it should be performed immediately, any delay in performance immediately, he will be a sinner. (Ghayatul Autar)

If sijdah-e-Tilawat is essential during the prayer it should be performed immediately, any delay in performance is gravely undesirable (Makrooh-e-Tahreemy). If it is not in the prayer the delay is undesirable (Makrooh-e-Tanzeehi). (Ghayatul Autar)

If any one recited Ayat-e-sijdah in Namaz and before performing sijdah-e-Tilawat his prayer becomes void, then he will have to perform sijdah after the Namaz (Prayer) because of nullification of prayer it will not be within the prayer and it will become only a sijdah-e-Tilawat. (Durra Mukhtar)

If any body recited Ayat-e-sijdah while coming and going and the listener, listens it twice, the reciter due to change of place, will have to perform two sijdah and the listener will have to perform one sijdah, since there is no change of place. If the listener in sitting position, changes the position, he too will have to perform two sijdah due to change of place. (Sharhe Vaqaya, Durra Mukhtar)

Reciting the whole surah, leaving Ayat-e-sijdah, is undesirable (Makrooh). But reciting Ayat-e-sijdah only is desirable. (Sharhe Vaqaya)

Reciting Ayat-e-sijdah slowly is desirable. (Sharhe Vaqaya)

If Ayat-e-sijdah is recited several times, performing one sijdah is enough, whether it is performed in the beginning or in the end. (Noorul Hadaya)

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If the Imam recited Ayat-e-sijdah, the Muqtadees should also perform sijdah along with the Imam although he should have not heard it. (Kunzul Afaiq, Noorul Hadaya)

Desirable Mode of performing Sijdah-e-Tilawat

For performance of Sijdah-e-Tilawat if the verse of sijdah is recited or heard out of prayer (Namaz) one has to stand erect and without (Rafa-e-yedain) (raising hands up to the ear) should bow down for sijdah saying Allahu Akber. After performing one solitary sijdah should get up and stand erect saying Allahu Akber. (Alamgiri)

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Intention (Niyat) of Sijdah-e-Tilawat

كَوَيْتُ أَنْ أَسْجُدَ لِلَّهِ تَعَالَى سَجْدَةَ التَّلَاوُتِ مُتَوَجِّهًا إِلَى جِهَةِ
الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ (ذَرْنِ ثَرْنَ نَارِ)

I intend to offer sijdah-e-Tilawat for the sake of Allah turning my face towards the Ka'bah, Allahu Akber. (Zaoq Shaoq Namaz)

Invocation (Dua) to be Recited in Sijdah-e-Tilawat

سُبْحَانَ رَبِّيَ الرَّعْلَى *And, Three Times* أَنَا أَسْجُدُ بِتِلَاوَةِ الْقُرْآنِ
وَأَمِنْتُ بِالْقُرْآنِ فَأَعْفِرْ لِي يَا رَحْمَنُ أَنْتَ السُّبْحَانُ أَنْتَ السُّبْحَانُ
أَنْتَ السُّبْحَانُ اللَّهُمَّ اجْعَلْ تِلَاوَتِي عَلَى قُرْآنِكَ مُوجِبًا لِسَفَاةٍ
فِي يَوْمِ الْقِيَامَةِ يَا رَحْمَنُ يَا رَحْمَنُ يَا رَحْمَنُ أَنْتَ السُّبْحَانُ أَنْتَ
السُّبْحَانُ أَنْتَ السُّبْحَانُ
once

I perform sijdah of Tilawat-e-Quran and I believe in the Holy Quran, O' Most Merciful Allah pardon me, Thou art the Most Glorified, Thou art the Most Glorified, Thou art the Most Glorified. O' Allah make the recitation of the Holy Quran a source for my pardon on the Day of Judgement. Thou art Most Merciful, Thou art the Most Merciful, Thou art the Glorified, Thou art the Glorified, Thou art the Glorified. (Zaoq Shaoq Namaz)

It is narrated in Saheeh Muslim that Hzt. Mohammed Sal'am used to recite the following (Dua) invocation at the time of Sijdah-e-Tilawat.

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اللَّهُمَّ لَكَ سَجَدْتُ بِكَ آمَنْتُ وَكَأَسَلْتُكَ سَجَدْتُ وَجَبْتِي
بَلَدِي خَلَقَهُ وَصَوَّرْتَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ

"O' Allah, I offer sijdah for Thy sake, I declare faith in Thee and for Thy sake only, I accepted Islam and offered sijdah to my Creator, who made my face and features, my ears and my eyes and allowed me to hear and see every thing. He is the best Creator, the Greatest Benefactor.

Details of the Surahs in which Ayat-e-Sijdah have occurred

(1) Surah' Araf (2) Rad (3) Nahl (4) Bani Israil (5) Mariam (6) Haj (7) Furqan (8) Namal (9) Sijda (10) Sad (11) Ham sijdah (12) Al Najm (13) Shaqaaq vo alnshaqqat (14) 'Alaq Iqra. (Kanuldaqaiq, Noorul Hadaya)

Invocation (Dua) to be Recited Before Beginning Recitation of The Holy Quran

Dua:-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ يَا ذَا الْعَرْشِ الْعَظِيمِ وَالصِّرَاطِ الْمُسْتَقِيمِ يَا مُرْسِلَ الرِّيَّاحِ يَا بَاعِثَ
الْأَرْوَاحِ يَا ذَا الْجُودِ وَاسْمَاحِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَنُ يَا رَحْمَنُ
يَا رَحْمَنُ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ اللَّهُمَّ أَنْسِ وَحِشَّتِي فِي قَبْرِى
اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي أَمَامًا وَنُورًا وَهُدًى
وَرَحْمَةً اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ
وَارْزُقْنِي تِلْكَ وَتَهْ أُنَا لَيْلٍ وَالنَّهَارِ وَاجْعَلْهُ حِجَّةً يَا رَبَّ الْعَالَمِينَ
أَمِينَ أَمِينَ أَمِينَ

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After Completion of The Holy Quran, The following Ayat and Invocations (Dua) are to be Recited

Dua:-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَلِكِ يَوْمِ الدِّينِ، هُ أَيَاكَ تَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ، هُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، هُ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ، غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ، هُ آمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ فِيهِ الْكِتَابَ الْكَرِيمَ، هُ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ، هُ وَالَّذِينَ يُؤْتُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ، هُ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ، هُ
وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ، هُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ، هُ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ
مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ
الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ، هُ اللَّهُ لَا إِلَهَ إِلَّا
هُوَ الْحَيُّ الْقَيُّومُ، هُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ، هُ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، هُ مَنْ ذَلِكُنَّ
يَسْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ، هُ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ، هُ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، هُ وَلَا يَئُودُهُ حِفْظُهُمَا

وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝ اَمَّنَ الرَّسُولُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ اَمَّنَ بِاللهِ
 وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۝ لَنْفَرِقَ بَيْنَ اَحَدٍ مِنْ رُسُلِهِ قَطُّ وَقَالُوا سَمِعْنَا وَاَطَعْنَا ق
 غَفَرَ اِنَّكَ رَبَّنَا وَاِنَّكَ الْمُهَيَّبُ ۝ لَا يَكْفِيكَ اللهُ نَفْسًا اِلَّا وَسِعَهَا مَا كَسَبَتْ وَعَلَيْهَا
 مَا كَسَبَتْ رَبَّنَا اَلَا نُوَدِّعُ اِنْ نَسِينَا اَوْ اَخْطَا نَاهُ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ
 عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِطَاقَةِ لِنَابِهِ وَاعْتَمَدْنَا وَغَفِرْنَا نَفْسًا
 وَارْحَمْنَا اَنْتَ مَوْلَانَا فَانْمُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝ لَا اِلَهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنَّمَا
 كُنْتُ مِنَ الظَّالِمِينَ ۝ رَبَّنَا ظَلَمْنَا اَنْفُسَنَا وَاِنْ كُنْ تَعْفِرْنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
 الْخٰسِرِينَ ۝ فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا بِفَضْلِكَ وَكَرَمِكَ يَا اَرْحَمَ الرَّاحِمِينَ
 وَبِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ ۝ اِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا
 الَّذِينَ اٰمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝ اَللّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
 مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَجَبِيكَ وَشَفِيْعِكَ وَرَسُولِكَ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِهِ
 الْاَوْثَقِيْنَ وَنَطِيْرَةِ الْمُجَدِّحَاتِمِ الْاَوْلَايَةِ الْمُقَدِّدَةِ الْمُحَمَّدِيَّةِ اَعْلَى السَّيِّدِيْنَ مُحَمَّدٍ
 الْمُهْدِيِّ الْمُؤَعُوْدِ عَلَى الْاِيْمَانِ وَاَوْلَادِهِمْ وَاَصْحَابِهِمْ وَاَتْبَاعِهِمْ اَجْمَعِيْنَ اِلَى
 يَوْمِ الدِّيْنِ عَدَدَ مَعْلُوْمَاتِكَ وَمِدَادِ كَلِمَاتِكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُونَ وَعَفَلَ
 عَنْ ذِكْرِكَ الْغَافِلُونَ ۝ صَدَقَ اللهُ الْعَلِيُّ الْعَظِيمُ ۝ وَصَدَقَ نَبِيُّهُ وَرَسُوْلُهُ وَوَلِيُّهُ
 الْكَرِيْمُ ۝ وَتَحَنَّنْ عَلَى ذٰلِكَ مِنَ الشَّاهِدِيْنَ ۝ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۝ رَبَّنَا تَقَبَّلْ
 مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝ اَللّهُمَّ اَرْزُقْنَا بِكُلِّ حَرْفٍ مِنَ الْقُرْآنِ حَلَالًا ۝ وَبِكُلِّ
 جُزْءٍ جَزَاءٍ مِنْ جَمِيْعِ نَعْمَاءِ الْكَوْنِيْنَ ۝ وَالْاٰءِ الْمُنُوْنِ ۝ تَمَامًا وَكَمَالًا ۝ اَللّهُمَّ

أَنْفَعْنَا بِالْقُرْآنِ الْعَظِيمِ : وَأَرْفَعْنَا بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ : وَتَقَبَّلْ مِنَّا فِرَائِدَنَا
 وَجَاهِزَنَا مَا كَانَ فِي تِلَاوَةِ الْقُرْآنِ مِنْ خَطَاةٍ أَوْ نِيَانٍ : أَوْ تَحْرِيفِ كَلِمَةٍ عَنْ مَوَاضِعِهَا
 أَوْ تَقْدِيمِهَا أَوْ تَأْخِيرِهَا أَوْ زِيَادَةٍ أَوْ نَقْصَانٍ : أَوْ تَأْوِيلِ عَلَى غَيْرِ مَا أَنْزَلْتَهُ أَوْ رَيْبٍ أَوْ شَكٍّ
 أَوْ سَهْوٍ أَوْ سُوءِ الْحَاثِنِ : أَوْ تَعْجِيلِ عِنْدَ تِلَاوَةِ الْقُرْآنِ : أَوْ كَسَلٍ أَوْ سُرْعَةٍ أَوْ تَرْغِ
 لِسَانٍ : أَوْ وَقْفٍ بغيرِ قُوَّةٍ أَوْ إِدْغَامٍ بغيرِ مُدْغَمٍ أَوْ إِظْهَارٍ بغيرِ بَيَانٍ : أَوْ مَدِّ
 أَوْ تَشْدِيدٍ أَوْ هَمْزَةٍ أَوْ جُزْمٍ أَوْ إِعْرَابٍ بغيرِ مَا كَتَبْتَهُ : أَوْ قِلَّةِ رَغْبَةٍ وَرَهْبَةٍ عِنْدَ
 آيَاتِ الرَّحْمَةِ وَالآيَاتِ الْعَذَابِ هَ فَاعْفُ رَبَّنَا آمَنَّا فَالْتَبْنَا مَعَ الشَّاهِدِينَ ه اللَّهُمَّ
 نُورِ قُلُوبَنَا بِالْقُرْآنِ : وَتَرْتِيبِ أَخْلَاقِنَا بِالْقُرْآنِ : وَنَجِّنَا مِنَ النَّارِ بِالْقُرْآنِ : وَادْخُلْنَا الْجَنَّةَ
 بِالْقُرْآنِ : اللَّهُمَّ اجْعَلِ الْقُرْآنَ لَنَا فِي الدُّنْيَا قَبْرًا وَفِي الْقَبْرِ مَوْسِمًا : وَعَلَى نَصْرٍ لِي
 نُورًا وَفِي الْجَنَّةِ رَفِيقًا وَمِنَ النَّارِ سِئْرًا وَجِهًا : وَإِلَى الْخَيْرَاتِ كُلِّهَا دَلِيلًا : فَالْتَبْنَا عَلَى
 السَّمَاءِ وَارْتُقْنَا أَدْوَابَ الْقَلْبِ وَاللِّسَانِ : وَحَبَّتِ الْخَيْرُ وَالسَّعَادَةُ وَالْبَشَارَاتُ مِنَ الْإِيمَانِ
 وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ مَظْهَرِ لُطْفِهِ وَلَوْرِعِ شَيْبِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَاصْحَابِهِ
 أَجْمَعِينَ : وَسَلِّمْ تَسْلِيمًا لِنَبِيِّ النَّبِيَّاتِ : اللَّهُمَّ صَلِّ عَلَى جَمِيعِ الْمَلَائِكَةِ وَالْمُرْسَلِينَ : وَارْحَمْ
 عِبَادَكَ الْمُؤْمِنِينَ مِنْ أَهْلِ السَّمَوَاتِ وَالْأَرْضِينَ : اللَّهُمَّ ارْحَمْنَا بِالْقُرْآنِ الْعَظِيمِ
 وَاجْعَلْهُ لَنَا إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً : اللَّهُمَّ ذَكِّرْنَا مِنْهُ مَا نَسِينَا وَعَلِّمْنَا مِنْهُ مَا
 جَهِلْنَا وَارزُقْنَا لآوَاتِهِ أَنْعَاءَ السَّبِيلِ وَالنَّهَارِ : وَاجْعَلْهُ لَنَا حِجَّةً يَارَبِّ الْعَالَمِينَ :
 اللَّهُمَّ لَا تَدْعُ لَنَا ذُنُوبَنَا إِلَّا عَفْرَتَهُ : وَلَا هَمًّا إِلَّا فَرَجَتَهُ : وَلَا غَمًّا إِلَّا كَشَفْتَهُ : وَلَا عَمَلًا إِلَّا
 قَبَلْتَهُ : وَلَا مَرِيضًا إِلَّا شَفَيْتَهُ : وَلَا عَسِيرًا إِلَّا يَسَّرْتَهُ : وَلَا فَايِدًا إِلَّا صَلَحْتَهُ : وَلَا عَدُوًّا إِلَّا
 كَفَيْتَهُ وَاهْلَكْتَهُ : وَلَا صَدِيقًا إِلَّا كَافَيْتَهُ وَجَدَيْتَهُ : وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ
 إِلَّا أَقْضَيْتَهَا يَارَبِّ الْعَالَمِينَ اللَّهُمَّ صَلِّ عَلَى رُوحِ سَيِّدِنَا وَمَوْلَانَا وَشَفِّعِنَا سَيِّدِ
 رُسُلِكَ وَخَاتِمِ أَنْبِيَائِكَ وَخَيْرِ خَلْقِكَ مُحَمَّدٍ عَبْدِكَ وَصَلِيِّكَ وَرَسُولِكَ النَّبِيِّ

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REMEMBRANCE OF ALLAH (ZIKR)

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Allah Says

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنْبَاءِ
اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

(S.20- A 130) And recite words of praise and glorification of Allah before the rise of the sun and before sun set and at night part of and praise of the Almighty part of at the sides of the day so you may get satisfaction.

The time between 'Asr and 'Isha prayer (Namaz) is called the "The king of the night" and the time between, Fajr prayer till sunrise is called "The king of the day". (Sultan-al-lail and Sultan-unnehar)

Just as a king commands eminence and glory among public, so also the above mentioned period got great eminence and glory during the 24, hours of the day. The breaths passed in remembrance and glorification of Allah have greater grandeur and eminence and special acceptance of prayer than the other times, just as a popular king among his people. Therefore if we take care of these two precious periods with remembrance (Zikr) of Allah, we will get virtues and rewards of engaging ourselves through all the 24, hours. Hence Hzt. Bandagi Miyan Syed Mahmood Syedanji Khatim-ul-Murshad Raz. has promised that he will be responsible for those people who preserve these timings "Sultanul Lail and Sultanu Nihar" strictly. On the day of judgement they will be among the people engaged in remembrance (Zikr) of Allah for all the 24, hours. Thus the great saint had done a great favour to all the Mahdavis provided they take advantage of this facility.

Hadees Qudsee

عِبْدِي إِذْ كُرْنِي سَاعَةً بِالْعَدَاةِ وَسَاعَةً بِالْعَشِيِّ الْفُجَاءَ مَا بَيْنَهُمَا

O' obedient servants, remember me one hour in the morning and one hour in the evening, I shall fill up the gap in between. (Tufath Al Salakin)

This divine Tradition (Hadees Khudsi) supports the saying of Hzt. Syedanji Khatim Murshad Raz.

Important: Hzt. Jaber Raz. narrates that Nabi Kareem Sal'am after performing Fajr prayer used to sit in the place till the complete sun-rise. (Saheeh Muslim)

Therefore such holy and precious time of acceptance of prayers should not be wasted in worldly affairs and other entertainments. It is a great loss to our life.

The beginners find it a bit difficult in performance but later they find it so pleasing and attracting, that it surpasses all the luxuries of the world. It has no comparison in excellence, pleasures and attraction thereof, in our short span of temporary life, we should think it a boon or blessings of Allah. We should engage ourselves in remembrance of Allah, according to instruction of Hzt. Mahdi Alaihis Salam with the observation of the spiritual guide (Murshid) and win ever lasting reward in life.

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From the times of Haz. Mahdi Alaihis Salam uptill recently, people who were dependants on Allah (Mutavakkil) and those who undertake different professions (Kasib) were seen in all the mosques at these times in meditaion, and remembrance of Allah (Zikr)

Hadees Shareef

قال النبي صلى الله عليه وسلم أفضل الذكر ذكر الله

"Hzt. Nabi Kareem Sal'am said that the best of remembrance (Zikr) is the remembrance of Allah," (Zikrullah)

The beginners who adopted the path of Allah, renouncing the world and who have not been blessed with the vision of Allah (Deedar). Hzt. Mahdi Mauood Alaihis Salam prohibited them from reciting the Holy Quran and learning the bookish knowledge and ordered them to devote themselves in the remembrance of Allah (Zikr) till they achieve the vision of Allah (Deedar-e-Khuda). It is written in the "Sawanah Mahdi Mauood" on page No. 152, that one day in Farah Mubark Janab Malik Maroof Raz. told Janab Nizam Ghalib Mahajir Raz. that he wanted to learn some reading from him, in the free hours after completion of Zikr (Remembrance) of Allah. He (Miyah Ghalib) agreed. Both of them went to Hzt. Mahdi-e-Mauood Alaihis Salam to take permission from him. Hzt. saw them from a distance and said a poetic couplet in persian which means, "seek such knowledge which remains with you. One which frees you from thyself (in the love of Allah). Unless and until you learn the basic knowledge (your duties towards Allah) you will not be able to realise the qualities of Allah". O' brothers engage thyself in the remembrance of Allah till the attainment of His vision.

"O' scholar, proud of thy knowledge can't reach to Allah. This will not bring nearer to thy Allah. It will take you away from Allah, unless you breed the love of Allah in thy heart of hearts, thou will not realise Him".

For seekers of Allah (Taliban-e-Khuda) acquiring worldly knowledge is prohibited by the orders of Hzt. Mahdi Alaihis Salam and it is quoted in 10th chapter of "Matan Shareef".

As per orders of Hzt. Mahdi Alaihis Salam always remembrance of Allah, is one of the obligatory acts. Hence Maulana Syed Ashraf Shamsi Sahib has written in "Tanverul Hadaya" on page no (111).

Allah says in the Holy Quran

فاذكروا الله قياما و قعودا و على جنبكم

Remember Allah, standing, sitting and while lying on sides (in the bed).

Ibne Abbas Raz. narrates

اي بالنيل والنهار في البر والبحر والسفر والحضر والمرض والصحة
والسر والعلانية

"Remember Allah, day and night, in the forest on the sea, while travelling or staying, sick or healthy, openly and secretly".

Further Allah also says in the Holy Quran

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واذكرو ربك في نفسك تضرعا وخفية ودون الجهر من القول بالتعدو والاصال
لا تترك من الغافلين

"Remember Allah in your heart, humbly, secretly, morning and evening, (always) and never be un-mindful of Him, at any time".

Imam Razi writes in his commentary of the Holy Quran, the Ayat **بالعدو والاصال** is the proof of the fact that the remembrance of Allah (Zikar-e-Khuda) is essential (Wajib) at all times.

Further the words **ولا تترك من الغافلين** tell us that we should not be un-mindful of Allah even for a moment in our life. The following is the extracts from his book

المعنى ان قوله تعالى بالعدو والاصال دال على انه يجب ان يكون الذكر حاصل
في كل الاوقات وقوله ولا تترك من الغافلين يدل على ان الذكر القلبي يجب
ان يكون دائما وان لا يعمل الانسان لحظة واحدة عن استعجاب جلال الله
وكبريائه بقدر الطاقة البشرية

Further Allah says :

يا ايها الذين آمنوا اذكروا الله ذكرا كثيرا

'O' people having faith in Allah (Momin) remember Allah remember Him abundantly".

The auther of Maolim Altanzil narrates

قال ابن عباس رضي الله تعالى عنه لم يفرض الله على عبادة فرعية الا وجعل لها حذاه ملوما
ثم عند ما هلها في حال العذر غير الذكر فانه لم يجعل له حذاه ملوما ولم
يعذر احد ان تركه الا مغلوبا على عقله وامرهم في الاحوال كلها

The gist of this passage is that Hzt. Ibne Abbas Raz. narrates that "there is no obligatory act, that has no limits for it. i.e. It is not necessary for a sick person to offer prayer (Namaz) in standing position, if he is seriously ill and unable to stand or sit to perform sijdah, he is excused to do so, and it is enough for him to perform prayer (Namaz) with gestures, that much is obligatory for him, The essentials prescribed for a healthy person.

i.e. performing Qiyam, Ruku, and Sijdah and the final Qa'ada etc. properly, weak and sick person need not perform the obligatory action. So also are the conditions of observing fast. Observing fast is compulsory for a resident and a healthy person. A sick or a person in journey has the facility to observe Ramadan fast after returning home or recovering from the illness. The poor tax (Zakat) is also conditional, unless and until one full year passes over the taxable property (Nisab) zakat is not obligatory on the owner. Performance of Haj is also conditional, unless one possess provisions for journey one is not given the trouble of performing Haj. Therefore all these obligatory actions are having timings and limits fixed. But the remembrance (Zikr) of Allah is the only obligatory action, which has no limitations nor there is any excuse for not performing the zikr. There-fore remembrance of Allah (Zikr) is an

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obligatory action, which is essential on all persons at all times and in all conditions. But an insane person, deprived of senses, is exempted.

The said verses are the proof that remembrance of Allah (Zikr) is an obligatory act at all times and in all conditions. It is because the said verses are in the form of order (Amar) and if it is used without any qualification or condition, then it indicates the compulsory obedience (Farz) of the said order. The verses relating to the Zikrullah (Remembrance of Allah) are falling in this category. Hence the compulsion (Farziet) of Zikrullah (Remembrance of Allah) is proved in the Quran. Hence Syedna Imam-e-Mahdi Mauood Alaihis Salam with these verses said that "Remembrance of Allah (Zikrullah) is obligatory act (Farz)". He further ordered that the Remembrance of Allah (Zikrullah) is obligatory in all conditions and times. He said that a man without faith (Momin) is one who remembers Allah all the 24 hours of the day and night and never remains a moment with out Zikrullah. Because Allah says in Holy Quran

ولا تَكُنْ مِنَ الْغَافِلِينَ

So the man who does not possess this important quality is not a perfect believer (Momin-e-Kamil).

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Naubat and Saviyat

Naubat and Saviyat are also obligatory actions of Vilayat (Farayaz-e-Vilayat).

Therefore it is narrated that by order of Haz. Mahdi Mauood Alaihis salam whether in journey or stay, Sahaba (companions) used to keep awake during the night three hours (one paher) by turn. Janab Miyan Illah Dad Hameed Raz, used to call by name to wake up the next person. Once Miyan Illahdad Hameed Raz. got an inspiration to recite the words of praise of Allah (Tasbeeh), the full text with meaning is given in the chapter Dugana Shab-e-Qadr. He repeated the same before Hzt. Mahdi Mauood Alaihis Salam, Haz. Mahdi Alaihis Salam said that he should wake up the persons for the next turn (Arbab-e-Nubat) with these words. From that time onwards only Tasbeeh was introduced and it is in practice continuously. In some Dairas in addition to Naubat, every night after performance of 'Isha prayer Tasbeeh is recited loudly. In some others, on the occasion of Taraveeh prayeer, Dugana Shabe-e-Qadr and Bahre-e-'Aam (Common benediction day), after performance of the prayer (Namaz) "Tasbeeh" is recited loudly.

At times these holy words were opposed by the non Mahdavis and this has caused martyrdom in some events.

The method of performance of Naubat is as follows. If three dependents on Allah (Fuqra) are staying in a Mosque or Daira, the Naubat (turn) is taken up by one, or by one or more, Fuqra who joins with him. The first turn begins after Isha prayer and lasts till the second paher i.e. second section of night (approximately three hours). The people sitting on Naubat, handover their turn to others by reciting the Tasbeeh and engage them selves in Zikr and Meditaion. The people who are awake at that time join them in recitation of the Tasbeeh and engage themselves in zikr and meditation. After this the people in the second turn call Tasbeeh and after salam get busy them-selves in remembrance of Allah (Zikr). The people of first turn take rest for some time then offer Tahajjud prayer engage themselves in Zikr.

At the beginning of the fourth pahar, the group of the second turn gives call of Tasbeeh to wake up the third group and sit in zikr. The duration of the turn of the third group is up to the sunrise.

The people in the second turn after their turn only take rest till Fajr prayer or they offer Tahajjud prayer and engage themselves in zikrullah.

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The people of the first turn on the second day are allotted the second turn and the second turn group are allotted the third turn and the third turn people are allotted the first turn.

Important: Hzt. Mahdi Mauood Alaihis Salam used to distribute all the gifts and presentations received in the name of Allah, whether in small or big quantity (This is called saviyat). After Hzt. Alaihis Salam the priests followed this method. If some thing was recieved in the name of Allah, they purchased food grains, prepared food, then distributed equitably among the inmates of the Daira, to the holy persons present at the time and the people attached to the Daira. In every Daira there used to live many saintly people and the people who were fully depending on Allah, in the service of the priest (Murshid), it was the custom of the past priests the head of the Daira (Sahab-e-Daira) used to distribute all things received in the name of Allah, without leaving any thing for the next day and became care free and resigned to the Will of Allah. They remained happy and grateful to Him even in starvation. A little before the present days "Naubat" and "Saviyat" were in practice in every Daira. Now a days mosques are empty and the practice of Naubat and Saviyat is totally discontinued and vanished. The Murshid of future generation will be surprised to read the term Naubat (Turns for remembrance of Allah) and Saviyat (Equitable distribution) and the practices followed by their ancestors.

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The Division of Night into Four Sections (Four Pahar)

1. The first section (pahar) of 3 hours duration belongs to human beings. It is so because the 3 hours of the night are spent in performing 'Isha prayer, taking food and attaining to the other activities of life. Hzt. Nabi Kareem Sal'am maintained it undesirable (Makrooh) to sleep before the Isha prayer, and to engage in talking after Isha prayer. It is narrated by Imam Ahmed Raz. from Abdullah Raz. that Hzt. Nabi Kareem Sal'am said talking is undesirable (Makrooh) after 'Isha prayer except for two people i.e. Musalli (Person engage in prayer of 'Isha) and the traveller. (Noorul Hadaya)
2. The second section (Pahar) of the night is Satanic (Devilish). In the sense that the people who are awake in this part of the night will engage in entertainment, fun and sports, sinful activities, useless talk, backbiting and complaining against each other. People going to sleep after the second part of the night may not get up for the morning (Fajr) prayer. The people who get up late in the morning waste away their useful time in sleeping carelessly , they suffer loss in business and other worldly affairs also besides their health is also affected due to late sleeping.
3. The third section (Pahar) of the night is angelic time. During this time commonly all the people and animals will be sleeping or taking rest. Only angels are awake praising and glorifying Allah. A few selected people who offer Tahajjud prayer also join them.
4. The fourth section (Pahar) of the night is Godly (Rahmani). It is particular for Divine favours. During these hours special Divine Blessings are showered. People who are wake during this section (Pahar) of the night are those who offered Tahajjud prayer or those pious people who want to offer Fajr prayer at the earliest with keen interest and sincere love of Lord (Allah). This hour of divine favour and blessings of Allah is enjoyed only by fortunate people. Those people who are asleep during this hour are really unfortunate, and are deprived of those divine blessings. keeping awake during this part of the night is rewarded by Allah, by pardoning sins, elevating spiritual position. In addition to this, it gives freshness to body, mind and increases spiritual power and gives perfect health, the heart is enlightened and the face is brightend with the divine light.

It is narrated by Jaber Raz. that Hzt. Nabi Kareem Sal'am said that "there is a time in the night when Allah grants what ever is desired by the servants of Allah." (Saheeh Muslim)

It is clarified that throughout the day and night sleeping for two sections (Pahar) i.e. from 9 P.M. to 3 P.M. six hours daily is sufficient for health and to remove laziness.

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Visiting ('Aayadat) The Sick Person

Enquiring after an ailing person is called 'AAYADAT'. It is the practice of the Holy Prophet Sal'am (Sunnat). Its excellence and importance is narrated in several Hadiths. Hzt. Nabi Kareem Sal'am said that one who visits a sick person in the morning, seventy thousand angels pray for forgiving his sins till the evening. "One who visits a sick person in the evening, seventy thousand angles pray for his forgiveness till the morning. " (Safaral sadat)

One who visits a sick Muslim brother, he will be awarded with a lovely garden in paradise. (Termizi)

Hzt. Nabi Kareem Sallam ordered his companions to enquire about the health of the sick person and join the funeral procession. (Saheeh Buqari)

We should visit a sick person with ablution (Wadhu) once in two or three days for enquiry of his health, with an intention of getting virtues and blessing of Allah. We have to go nearer to him, sit with him and enquire about his health and try to comfort him giving hope of quick recovery from the illness. We should also explain virtues involved in illness and pray for his early recovery. We should also request him to pray for us. It is not desirable to sit for long time near him. If the sick feels happy and comfortable in our company then sitting there is desirable. Hzt. Nabi Kareem Sal'am himself used to do like this. (sharh Safaral Sadat)

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Tark-e-Duniya

Allah says:-

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْحَلَالِ وَالْكَرَامِ

(S55-A 26) "All that exists on the earth is mortal. But thy Lord the powerful and blessing is ever lasting (Eternal)."

Allah says:-

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

(S 3-A185) "Every soul shall have taste of death. "

One who is born in this world is sure to die one day or the other. Thus always remembering the death and believing it to be very close to us, protects us from committing sins and makes us to offer prayer to Allah sincerely. It is narrated in the Hadees Shareef that a man who remembers death twenty time a day gets martyrdom in reward. (Mala Budh Mina)

When our limbs are healthy and in our control, it is necessary to renounce the world and the worldly desires, and to devote for attaining Allah and His vision. The renunciation (Tark-e-Duniya) is one of the very important obligation (Farz) of Vilayat. The efforts for earning livelihood and worldly comforts are to be given up in search of Allah, and for His worship in the short span of life. Allah has promised to provide food according to one's fate in the Holy Quran at many places. Just as earning livelihood requires hard efforts, so also hard efforts are needed to win the love of Allah. It is not possible to achieve love of Allah along with the love for the world.

Poet says:-

ہم خدا خواہی اور ہم دنیا سے دوں
ایں خیالت و محالت و جزوں

i.e. Desire to attain Allah and the worldly comforts simultaneously is a wishful thought, impossible and madness.

If a person performs the job as a servant he is not free to do as he pleases instead he takes lot of trouble and difficulties in performing duties to please his worldly master. In spite of the fact that every servant does his job promptly cheerfully, and diligently, he fears that his master will remove him from his job if he disobeys or commits any mistake.

Agriculture, trade etc. are also not free from troubles and difficulties. All this is done for earning wealth only. The object of earning is to fulfil the requirement of food, although Allah has already taken the responsibility of providing food for whole life, through several verses of the Holy Quran. Food is arranged even before the birth of the child as per the Holy inspiration so

Allah says:

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وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَخُزِّجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

(S2-A22) "And send down rain from the skies and brought forth therewith fruits (and food grains) from inside the earth for your sustenances."

Allah says:-

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

(S11-A6) "There is no moving creature on earth but its sustenance dependent on Allah.

Allah says:-

وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

(S3-A30) "And Thou giveth sustenance to who thou pleasest without measures"

Allah says:-

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

(S13-A 26) "Indeed Allah provides subsistence in large quantity or squeezes springly to whom He desires."

Allah says:-

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

(S17-A30) "Indeed Allah provides abundantly whom so ever He desires and springly to whom so ever He wishes."

Allah says:-

(S51-A58) "Indeed Allah is the Sustainer, Almighty and all powerful."

Allah says:-

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

(S65-A3) "Allah will provide him food (Subsistence) from a source which one can not imagine. One who trusts Allah, Allah is quite enough to provide him subsistence."

Chirag-e-Deen-e-Nabawi

Allah says:-

أَمَّنْ هَذَا الَّذِي يَزْتَرُقُ كَمَا إِنْ أَمْسَكَ رِزْقَهُ

(S67-A21) "And who can provide your food, if Allah stops it."

This matter is worth considering that man inspite of being the best creature (Ashraful Maqlookhat), having no faith in Allah's promise to provide subsistence and accepts service of other human beings like him and waste his precious life, also neglects his obligations to win over the love of Allah, Hzt. Nabi Kareem Sal'am called the world as 'Carrion' (Murdar) and a man who runs after the wretched world as a 'dog'. The purpose of Creation of human beings is not to earn wealth and worldly comforts. But to get the recognition (M'arifat) of Allah and pray Him. Animals are not capable enough to entrust them with any duties or responsibilities. In spite of this it is a strange fact that human beings are engaged in achieving worldly wealth and pleasures mindless of their duties towards the Creator. And the animals, as Allah says in Quran, "All the seven skies and earth and the creations inhabiting in them are busy in praise and glorification of Allah. But you are unable to understand them." (P.15, R.5)

As a result of this, all the creatures big or small either on the earth or in the sea are provided food (subsistence) by the sustained, Allah alone. This secret is beyond the reach of the human wisdom. Allah provides food every day in the seas according to their nature, desire and requirement, to the countless creatures with out hard work, service, trade and cultivation.

It is strange to note that during the famine period animals which are not under the protection of the human being are not seen dying with starvation on the hills or forests for want of food.

Thus Allah says:-

وَكَايْنٍ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِنَّكُمْ لَعَلَّكُمْ تَعْلَمُونَ

(S.29, A60) There are several animals which do not store food for future, Allah alone provides them food and to you too and He listens every voice and knows everything.

It is proved by observation that animals have full confidence that Allah provides them subsistence. Otherwise a bird who sits on the heap of food grains, after eating its bellyful would have stored food grains in a safe place, had it not believed that the Sustainer would surely provide it in future.

If one thinks over the fact that flower-beds and fruit gardens under the care of man get ruined and dried up. But on the other hand the countless lovely flowers grown on the hills, in forests and bushes of different varieties are very green and attractive even after facing terrible heat of the sun. Even the old trees become green and attractive covered with green leaves and it is called spring season. **Highest praise to Allah, the Almighty and Sustainer.**

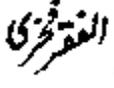
As per the above mentioned orders about of subsistence, the question may arise that the most beloved of Allah and the Holy being through whose light (Noor) the universe was created the Khatim-e-Vilayat-e-Mohammedi, Hzt. Mahdi Mauood Alaihis Salam suffered continuous starvations and why the lovers of Allah laid down their lives suffering starvation?

The answer is that in the eyes of the Provider and the Cherisher the best among the Divine blessing is the blessing of starvation. Therefore this most excellent blessing is awarded to the lovers of Allah only, i.e. the choicest of the men whom He likes.

For Momin a night of starvation is not a cause of anxiety or trouble and ingratitude. On the other hand, it is a source of receiving Divine favour, nearness to Allah and progress in spiritual stages. and it is awarded only to such selected few persons whose houses are doorless and where the water pots are kept empty upside down. In (Para.2, Ruku 3) of the Holy Quran, Allah calls the hunger and the troubles of the human beings as His test, then those who pass this test successfully and patiently are given good news of Allah's Mercy and Grace. So the

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commonsense can decide which is blessing of Allah? Aanhazrat Sal'am said " the night of starvation is like Shab-e-

Meraj for the Momin" and  (Faqre) is my pride. "The world is a Heaven for infidels and Hell for the Momins.

Every Muslim firmly believes that there will be no change whatever is decided in the Eternal fate. Thus if a person gives up the futile efforts for earning livelihood to devote himself for the worship of Allah, will feel ashamed of his endeavour to earn worldly wealth and pleasure which are to be left in this world forever. He also realises that one should work harder to win the love and favour of Allah by obeying orders and avoiding prohibited actions. He will also consider that as a subordinate he had the fear of His worldly master and obeyed his orders with full concentration and pleasure. If he had feared the Omnipotent and obeyed His commandments with that much of pleasure and concentration, what position he would have earned in the eyes of Allah? On the other hand, one who has not done any efforts to earn his living and who has no idea about the difficulties and responsibilities of Obedience of his master, he will not be able to work hard in search of Allah. For this reason Hzt. Mahdi Mauood Alaihis Salam permitted to earn living and doing service to some extent and preferred renunciation of world (Tarik-e-Duniya) for worship and remembrance of Allah (Zikr). Otherwise one who is deputed to call people to be nearer to Allah, would not have allowed men even for a moment to engage in earning worldly necessities. Therefore Hzt. Bandagi Miran Syed Mahmood (Mahdi II) Raz. with the permission and orders of Hzt. Mahdi Mauood Alaihis Salam, accepted the service of Sultan Mahmood Begada for some time.

If anyone who accepted the Promised Mahdi (Musadaq) has not relinquished the wordly efforts for devoting fully for attaining Allah (Tark-e-Dunya) and when his last moment arrived, then his relations should pay more attention advising him to give up the worldly desires and the worldly matters while he is in his senses, and he should renounce the world and should repent for the sins he had committed (Tawba) and pray Allah to pardon his sins and promise not to repeat them in future with the help of the Almighty Allah. Allah Himself has commanded for repentance (tawba).

Allah says:-

تَوْبُوا إِلَى اللَّهِ

Repent before Allah.

Hadees Shareef:-

قال النبي صلى الله عليه وسلم التائب من الذنب كمن لا ذنب له

Hzt. Nabi Kareem Sal'am said, one who repents for his sins is like a person who has not at all committed any.

Hadees Shareef:-

قال النبي صلى الله عليه وسلم ما من شئ أحب إلى الله من شاب تائب

Hzt. Nabi Kareem Sal'am said, nothing pleases Allah, than a young person's repentance.

Hadees Shareef:-

قال النبي صلى الله عليه وسلم توبوا إلى ربكم قبل أن تموتوا

Hzt. Nabi Kareem Sal'am said, repent before Allah, before you die. (At least before death) one should fulfil his duties towards the others, since Allah will not excuse the right of other human

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beings due. Before death one has to divert his thoughts towards Allah. Remembering Allah and praising Him and expressing deep gratitude, submitting to His will of Allah, one should breathe his last.

On the other hand, if the love and attachments towards worldly wealth and pleasure attracts the person on the death bed and grief and sorrow for leaving them is diverting him from Allah and he dies without giving up the worldly desires, it is likely that such person has to face troubles and difficulties in the Next Word. There fore Hzt. Mahdi Mauood Alaihis Salam said, that "there is no faith without forsaking the world". As per order of Hzt. Alaihis salam, renouncing world is an obligatory (Farz) act.

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THE DEATH

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The Funeral prayer is not offered to a person who does not renounce (Tark-e-Dunya) the world during his life time, or the handful earth (Musht-e-Khak) is not given to such a person. These two acts are a source of comfort and relief for the dead, because Allah says:-

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Offer prayer for them because it gives them relief and comfort.

Important:- The people present on that occasion near the person who is breathing his last, should not weep loudly or indulge in talking other matters. Instead of it divert the attention of the patient towards Allah. The spiritual guide (Murshid) or one of the persons present there shall repeat the zikr (Remembrance of Allah), so that the sick person also listens to it and utters repeatedly himself till his last. Since the condition in which one dies will remain till the Day of Judgement.

It is narrated in Hadees Shareef that one who utters

لا اله الا الله

(There is no diety but Allah) last, he shall enter the paradise.

Important: The people present on that occasion (of death) should also pray Allah sincerely. Soon after the death, the hands shall be placed on the naval, closing the mouth, eyes, keeping the legs straight, tie a band of cloth over the beard and head. It is necessary because the face of a dead person does not look good, if the eyes and the mouth are open, (The dead is in the hands of alive). Thus taking the dead body to grave yard apparently in good condition is the responsibility of the heirs and the betterment of life in the Next World depending upon the blessings of Allah, and invocation (Dua) of his spiritual guide. (Murshid)

Important:- If a pregnant woman dies and the child in her womb is alive and is moving, then it should be taken out by cutting the belly from the left side. On the contrary, if the baby dies in the belly and the mother is alive and her life is in danger the baby's body should be cut and taken out of her body. But if the child is also alive it should not be cut, since killing a living child is not permissible. (Ghayatul Autar)

If after the birth the child cries, makes movement and then dies, it should be given a name, then a bath, covered with a piece of cloth and buried after offering funeral prayer. If the child does not move or cry after birth and dies, then after giving bath, cover with a cloth and bury. (Noorul Hadaya and Ghayatul Autar)

The head of the dead body, should be directed towards North (In India) and face towards Kabah (West in India) and cover the body with a clean cloth. The body should be placed on a cart. It is necessary to try to bury the dead body at the earliest possible time. As far as possible the dead should not be buried in the night time.

Hadees Shareef:-

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عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَدْفِنُوا
مَوْتَاكُمْ بِاللَّيْلِ إِلَّا أَنْ تَضْطَرُّوا إِلَيْهِ

It is narrated by Jabbar Raz. from Hzt. Nabi Kareem Sal'am. "Do not bury your dead at night time except in un-avoidable circumstances. (Saheeh Muslim Shareef)

A martyr (Shaheed) should not be given a bath or shroud (kafan) He should be buried in the same blood stained clothes. The funeral prayer for Shaheed should be offered. Hzt. Nabi Kareem Sal'am instructed to bury the Martyrs of Ohad battle in the blood stained clothes only.

Hadees Shareef:-

حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ حَدَّثَنَا لَيْثٌ عَنْ إِبْنِ شَهَابٍ عَنْ عَبْدِ الرَّحْمَنِ
بْنِ كَعْبٍ عَنْ مَالِكٍ عَنْ جَابِرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْفِنُوهُمْ فِي رِثَابِهِمْ
يَوْمَ أُحُدٍ وَلَمْ تَغْسِلُوهُمْ

We heard from Abdul Waheed Tabasi that he heard from Lais Bin 'Sad and he heard from Ibne Shahab and he heard from Abdur Rahman Bin Kab Bin Malik and he heard from Jaber Raz. that Aanhazrat Sal'am ordered the Martyrs of the battle of Ohad to be buried in their blood stained clothes with out giving bath to them. (Saheeh Bukhari Shareef)

Allah says in (Para 2, Ruku 3) the Holy Quran, that those people who down their lives in the path of Allah should not be called as dead people, they are alive. But you do not understand.

They have not only become immortal but also rewarded with excellences and honours and blessings form Allah. We can't imagine and understand its worth and grandeur. Achieving (Martyrdom) Eternal life itself is not an ordinary blessing. Since if any man prays for others long life and prosperity, he is considered a well wisher.

Allah had high praise for the Martyrs and the participants of the "Ohad Battle" in the Holy Quran.

Shaheed means witness. One who files a case, he presents a witness in support of it. The witness is given food and conveyance charges and the person taking the witness ever remains grateful to him.

In the same way those people who strive to declare the One-ness of Allah and to prove that Rasoolullah Sal'am is the real Messenger of Allah, and Mahdi-e-Mauood a true Mahdi. When such people are killed by the opponents, if they are given Eternal life and awarded and belessed by Allah, is not a wonder. When we are bound to die one day or the other, every true believer will have a great desire to become a martyr. How fortunate the people who cherish the desire of martyrdom in their heart of hearts.

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**The following is the format in which the Cafan (Shroud)
(Burial Garments for the Dead) is given**

S.No.	Kind of Cloth	Male	Female	Remarks
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Chirag-e-Deen-e-Nabawi

1.	Kora Cine (Unbleached)	9 Yards	11 Yards	Three Lungies, Three rumals for giving bath.
2.	Washed cine or chahalwari	16 Yards	16 Yards	For mote, trousers and cloth sheet for upper and lower sides
3.	Muslin (malmal)	---	---	For shirt and turban
4.	Colour cloth except black or red madhra for woman whose husband is alive and white for a widow.		13 Yards	For breast cover cloth, dress Dawni (Cover for the head)and covering sheet.

If the dead is short sized or young in age then the cloth should be purchased as per requirement.

Hadees Shareef:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَفَّنَ أَحَدُكُمْ
لَخَاؤُهُ فَلْيُحْسِنْ كَفَنَهُ رَوَاهُ مُسْلِمٌ

It is narrated from Jaber Raz. that Rasoolullah Sal'am said, if any one of you gives Shroud (Kafan) to his brother it should be good. Narrated by Muslim.

The person who cuts shroud (Kafan), should be in Wadhu (Ablution) and recite the following Aayat of the Holy Quran:

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ بِأَسْبَاطٍ قَاتِبٍ عَلَيْهِ إِسْمُهُ هُوَ الشَّوَابُ الرَّحِيمِ

(2-37) The Adam (Alaihis Salam) learnt certain things from Allah. He became kind to him, no doubt Allah is Forgiver of sins and Merciful. (Zaoq Shaoq Namaz)

In addition to the clothes, two earthen water pots with open mouths and lids, Two earthen sul (Lota), One mat, amberger powder, antimony, scent, flowers and cotton as required are needed.

If the deceased is male and has a wife six yards of chahalwari (Cotton cloth) for his wife and one muslin piece for dupatta and a mat so that the widow may wear these clothes and pass her "Iddat" time in a secluded corner of the house. The covering sheet of the dead body should be kept a little longer than the length of the dead body and for the width 1½ should be joint and the sheet which is spread down and also the one covering the dead body should also be little larger and it should also be given joint 1½ or 2 widths of the cloth. Muslin with big width be taken and a piece of it should be cut for turban and the remaining cloth for shirt, whether it is male or female. In addition to the said cloth a shawl for upper covering may be taken as per the capacity of the heirs. It is desirable to give bath to the dead body at a place where no one may see except those who are giving bath to the dead body. (Ghayatul Autar)

If anybody is drowned in water and dies, should be given bath after taking the body out of the water. It is an obligatory act. If the dead body is moved in the water with the intention of giving bath, it is enough. If rain falls over the dead body or water reaches the dead body, even then giving bath is obligatory. (Qazi Khan, Bahrulraiq, Durre Mukhtar)

If only head of the dead person is recovered, it is to be buried with out bath (Ghusal). If half or more of the body is discovered along with the head, funeral bath should be given. If half or less body is found with out the head it should not be given bath. (Bahru Raiqe, Durre Mukhtar)

Chirag-e-Deen-e-Nabawi

Before giving bath to the dead body, lungies, Roomals and Mat should be washed first. At the time of giving bath, the head of the dead body should be turned towards the Qutb (north in India) and the body may be laid down on the plank smoothly. The dead body of the male should be covered with double fold lungi from navel to knee and from knee to feet in one fold. For woman the body should be covered from neck to feet in double fold. The clothes on the body should be torn out slowly and comfortably. The persons giving bath shall be with ablution and sit facing opposite to Qibla (East In India). First the secret parts of the body shall be cleaned with mud clods in odd numbers. If there are wounds due to dysentery etc. then it must be cleaned with cloth. Then (Bath giver) wash the hand with mud, and then tie a piece of cloth round the left hand and first wash the upper portion of the right thigh to the foot and then from left thigh to the left foot. Then wash the lower part from the right and left thigh, leaving the secret parts of the body. Then after washing the secret parts of the body, remove the roomal (Cloth bands) carefully, so that it may not touch any part of the body. Then washing hand with mud, cover the body with the second lungi by taking away the first one. Tying the second "roomal" (Bandage) around the right hand wash the upper body right side from head to navel. Then the left side be washed in the same way. No part of the body from head to foot, should be left dry, and wash body nicely. Then untie the 'romal' and give ablution facing towards Kaba. Then reciting Niyyat of bath (Ghusal) pour water preferring from right shoulder to the foot three times, then pour water from left shoulder to left foot three times and then from head to feet three times.

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Intention of bath given to the dead body (Niyyat-e-Ghusal-e-Mayyat)

نَوَيْتُ أَنْ أَعْتَسَلَ مِنْ غُسْلِ الْمَيِّتِ مِنْ أَرْبَابِ الطَّرِيقَةِ تَطْهِيراً لِنَفْسٍ مِنْ
أَعْمَالِ الدُّنْيَا وَمِنْ خُرُوجِ الدُّنْيَا تَقَرُّباً إِلَى لِقَاءِ اللَّهِ تَعَالَى فَأَعْفُزُ عَبْدِكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

I intend to give bath to the dead body according to the procedure of the pious persons of Islam to purify the soul that occurred due to indulgence in the worldly affairs and due to leaving the world, intending to reach nearer to Allah's vision (Deedar) and attain nearness of Allah. Thus forgive Thy servant O' Allah, O'Allah, O,Allah, and recite the second Kalima.

Then covering the dead body with third lungi dry up the body with the third piece of cloth, spread a mat on the cot besides the plank. Spread the underneath sheet mote cloth on it and cut the cloth in the middle of the dress, so that the head of the dead body passes through it. Then spread half of the dress on the mote and put cotton at the spot of the secret place of the body, then placing a cloth (Roomal) under the waist and catching hold of the cloth the head, the shoulder and feet, lay the body on the cot. Tearing Pajama cloth a little at the feet, put the pajama cloth on the body and taking out lungi, tie up the (Izar) Pajama with the piece of cloth at the kness and press the cloth under the waist. Then take out the head from the torn place, cover up half of the face and tie a turban and arrange flower beads on it.

It is narrated that Hzt. Bandagi Miyan Syed Mahmood Syedanji Khatim Murshad Raz. had arranged flowers on the body of his son Hzt. Syed Mubarak while putting shroud on him.

In case of a woman, flowers are arranged in the Galdana (Head cover of the woman for prayer).

Then take two thin beads of cotton or clean cloth and applying scent on it, apply antimony (Surma) in the eyes of the body carefully that it may not spread over the face. Turn the face of the dead body towards Kaba, sprinkling rose water Amberger powder under the armpits and on the breast and apply scent on fore head, nose and cheeks and cover right side of the body with mote cloth and then covering left side with the same cloth tie up three cloth pieces over the head around the waist and toes. (Zaoq Shaoq Namaz)

Chirag-e-Deen-e-Nabawi

The Following Aayat should be recited
at the time of Shrouding (Kafan) the dead body

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

(2-42) Do not mix up false with truth nor conceal the truth (Haq) and you know it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

At the time of tying turban recite Tasmia

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Funeral Prayer

Allah says:-

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

(S9-A 103) Offer prayer on them, for your prayer is a means of comfort to them.

The said Aayat is an evidence that the funeral prayer is an obligatory act. But it is a Farz-e-Kifaya. If some people offer this Namaz (prayer) the responsibility of all others will be over. If no body offers funeral prayer (Namaz), all will be sinners. The proof is that, once the Prophet Sal'am did not offer funeral prayer (Namaz) himself on a dead body, but asked the (Sahaba) companions to offer funeral prayer (Namaz). (Noor ul Hadaya)

For offering funeral prayer the deceased should be a muslim and free from impurities. A funeral prayer on infidel is not permitted. Also it is not offered before giving bath to the dead body. (Ahsanul Masail)

Reciting invocations in funeral prayer is essential (Wajib), reciting Sana and Durood is Traditional (Sunnat). (Durre Mukhtar)

important:- The people present at the time of funeral prayer should arrange themselves in three rows facing towards Kaba, the head of the dead body should be towards the North (In India) at the time of offering funeral prayer (Namaz).

It is narrated in the Hadees Shareef that the sins of the deceased are forgiven if the prayer is arranged in three rows. Out of three rows the last row is considered better than other rows on account of its humility. (Ghayatul Autar)

Important:- Even if the persons present are less in number, it is preferable to stand in three rows.

The Problem:- Offering funeral prayer (Namaz) inside the mosque is undesirable (Makrooh-e-Tahzeehi).

Hadees Shareef:-

Chirag-e-Deen-e-Nabawi

مَنْ صَلَّى عَلَى مَيِّتٍ فِي الْمَسْجِدِ فَلَا صَلَوةَ لَهُ وَفِي رِوَايَةٍ لَا أَجْرَ لَهُ

In a mosque where Namaz (prayer) is offered in congregation keeping dead body for offering funeral prayer inside the mosque is undesirable. It is narrated by Abu Dawood and Ibne Maja Raz. from Abu Huraira Raz. that Hzt. Rasoolullah Sal'am said, that one who offers funeral prayer on a dead body in the mosque, has no reward. But owing to rain this is not undesirable. The funeral prayer is also undesirable on the highway. (Ghayatul Autar, Noorul Hadaya)

The problem:- If the corpse is buried without offering funeral prayer, then the funeral prayer can be offered on the grave upto three days. After three days offering funeral prayer on the grave, is not permissible. (Durra Mukhtar, Noorul Hadaya)

The problem:- If the dead body is not present, or less than half or half of the body without head is available funeral prayer (Namaz) is not permissible.

The Imam should stand just in front of the chest of the dead body, at the time of offering funeral prayer (Namaz). (Ghayatul Autar, Noorul Hadaya)

Call (Takbir) for the Funeral Prayer (Namaz)

اَلصَّلَوةُ اَلصَّلَوةُ اَلصَّلَوةُ اَلصَّلَوةُ بِهَذَا الْمَيِّتِ اَلصَّلَوةُ

The Salat (Namaz), The Salat, The Salat, The Salat and Dua, before the dead body, Salat and Dua.

Intent of Funeral Prayer (Niyyat Namaz-e-Janaza)

كَوْنِيْتُ اَنْ اُودِيَ اَرْبَعَةَ تَكْبِيْرَاتٍ صَلَوةِ الْجَنَازَةِ اَلشَّاءُ بِاللهِ تَعَالَى ذَا الْعَرْشِ الْعَظِيْمِ
لِهَذَا الْمَيِّتِ رَافِعَدَيْتُ بِهَذَا الْاِمَامِ (مُتَوَجِّهًا اِلَى جِهَةِ الْاَلْحَبَةِ
الشَّرِيْفَةِ اللهُ اَكْبَرُ

I intend to offer four Takbirs of the funeral prayer (Namaz) over this dead body, all praise and glory is for Allah, and this is the prayer for this deceased person, following the Imam with my face towards Kaba. Allaho Akber.

اِقْتَدَيْتُ بِهَذَا الْاِمَامِ

The Imam in his turn instead of

اَنَا اِمَامٌ عَلَى الْجَمَاعَةِ لَسْتُ حَضَرَ وَلَيْمَنْ يَحْضُرُ

say

Chirag-e-Deen-e-Nabawi

Reciting the said Niyat, raising hands up to the ears as done in obligatory prayer, looking at the sky the hands are to be placed below the navel, looking down and recite the following Sana slowly:-

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
فَجَلَّ ثَنَائُكَ وَلَا إِلَهَ غَيْرُكَ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

All glory be to Thee, O' Allah, and praise be to Thee, blessed is Thy name and exalted Thy Majesty, great is Thy praise and there is none worthy of worship, be Merciful to us, Thou art the most Kind and Merciful. (Zaoq Shaoq Namaz)

Then looking towards the sky, say Allaho Akber, and recite darood-e-shareef.

Then looking the sky, say Allaho Akber, if the deceased is a mature (baliq) person recite the following invocation:-

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأَنْشَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مَسَافًا حَيًّا عَلَى الْإِسْلَامِ وَمَنْ تَوَقَّيْتَهُ
مَسَافَةً عَلَى الْإِيمَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O' Allah, pardon our living and our dead, the present and the absent, the young and the old, the male and the female, O' Allah to whom of us Thou accorded life, cause them to live on Islam and to whom of us Thou gives death let them die as Momin, with Thy Grace, O' Merciful Allah. (Zaoq Shaoq Namaz, Noorul Hadaya, Ghayatul Autar, H.M.)

If the deceased is a minor or insane person, then recite the following Dua instead of the above.

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا اللَّهُمَّ اجْعَلْهُ لَنَا آخِرًا وَذُخْرًا اللَّهُمَّ اجْعَلْهُ
لَنَا شَافِعًا وَمُسْتَفِيعًا

O' Allah make the dead one a source of relief (Shifait) and make it a treasure and a protection and a reward for in the Hereafter. (Mala Budh, Tajhizul Musaddeq in , H.M.)

If the deceased is a girl, instead of using the masculine gender in the invocation use the feminine gender such as

اللَّهُمَّ اجْعَلْهَا
اللَّهُمَّ اجْعَلْهُ

recite Then looking towards sky, say Allaho Akber. Then bending head recite the following Aayat—

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O' Allah, give us good deeds and reward in this world and here after and protection from the fire of the hell. (Zaoq Shaoq Namaz)

اسلام عَلَيْكُمْ وَرَحْمَةً اللَّهُ

After this saying turn head towards right and left side. (Zaoq Shaoq Namaz)

Chirag-e-Deen-e-Nabawi

After this the men and the women present having permitted relation (Mahram) see the face of the deceased. If the deceased is a woman then the women should see her face, and related (Mahram) men also can see.

Important:- If anybody comes after the Imam utter Takbir he should say Takbeer-e-Tahrima and join the Funeral prayer and after the Imam utters Salam on both side he should complete the remaining prayer.

Four people should carry the cot of the corpse walking quickly but not running. (Noorul Hadaya, Ghayatul Autar)

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The Following Aayat (Verses) should be recited While Lifting the Dead Body

قُلْ هُوَ الرَّحْمَنُ وَإِمْشَابُهُ وَعَلَيْهِ تَوَكَّلْنَا فَاسْتَغْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

(67-29) It is narrated in Hadees Shareef that one who carries the coffin of a Momin, Allah forgives his major sins (Kabira) on his every step. (Shami, Ghayatul Autar)

Reciting Kalema-e-Tayyaba loudly while carrying the dead body is undesirable (Makrooh). It does not matter if it is recited within heart. But it is better to carry the dead body silently. (Alamgiri)

Important:- Sitting down before putting coffin on the ground and standing up after the coffin is kept on the ground is undesirable (Makrooh). (Ghayatul Autar)

Those who are not accompanying the funeral, but sitting some where need not stand up to see the funeral. Because it is narrated in Saheeh Muslim etc. that in the early days Anhzarat

Sal'am used to stand up on seeing the funeral procession. But subsequently he gave up this practice and that action is cancelled. (Durre Mukhtar)

Accompanying the funeral procession on foot is preferable (Mustahab). But if accompanying the funeral on a vehicle, then it should be taken to the last of the procession. It is undesirable (Makrooh) for the people accompanying the funeral procession to recite any invocation or dua loudly since this is the practice of the people of Book (Ahle Kitab). Talking about worldly affairs in funeral procession is undesirable, because it is a sign of cruelty of heart. (Durre Mukhtar, etc.)

People should walk silently in funeral procession, Remembrance of Allah (Zikr) while walking in funeral procession is permissible. For arrangement it is permissible to walk a little ahead of the procession. (Alamgiri, Malabudh)

Accompanying of the women in the funeral procession is strictly undesirable (Makrooh-e-Tahreemi). (Durre Mukhtar, Ghayatul Autar)

Hzt. Anas Raz. narrated that people passed carrying a dead body and Sahaba Raz. praised the deceased, so Hzt. Nabi Kareem Sal'am said, "Paradise has become a must for him (Deceased)". Then another funeral procession passed Sahaba Raz. condemned the evils of the deceased. Anhzoor Sal'am said "he will surely go to Hell because you are witness to his sins on the earth". (Bukhari Shareef)

Therefore every human being should live his short life in such a way that people praise him and not condemn him after his death.

Chirag-e-Deen-e-Nabawi

Thus the poet says that:-

یاد داری کہ وقت ترا دین تو ہمہ خستہ دال بودند تو گریاں
آنجناں نری کہ بعد مردن تو ہمہ گریاں شونند تو خستہ دال

Do you remember that day when you were born, all the people were happy, while you were crying. Therefore you must live in this world a life that all people shed tears at your death, while you pass away smiling.

Right thinking, right doing, right saying, piousness, love for justice, showing general sympathy, behaving politely etc. are the qualities which will make one's life praise worthy. If one does put to practice these qualities to the best of his capacity, then it will be good for this world and the World after death. If sincere efforts are made these noble qualities are practicable.

Allah says:-

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا

(S2-A83) "And serve your parents well and your relations and orphans, poor and needy people and speak politely with every body".

The length of a grave should be equal to the height of the dead body and the depth up to the waist if it is a male body and up to the chest if it is a female. It is desirable that six persons lay the dead body into the grave. (Harz-ul-Musalin)

Placing the cot on the west side of the grave, two people should get down in the grave and four people will stand on the four sides of the grave, catching hold of the sheet under neath the waist of the body and catching hold of the mote at the head and feet of the body, it should be slowly lowered into the grave. Turning the head of the body towards west (In India). While laying down in the grave recite the following-

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ وَمَهْدِي مَسْرَدِ اللَّهِ

Bismillahi wa ala Millati Rasool Allahi wa Mahdi Murad Allah. (Zaoq Shaoq Namaz)

Important:- All the people present there may see the face, and if the body is of a woman the permitted relations (Mahram) only may see the face and such people only can lay her in to the grave. If there is no permitted relations (Mahram) present at that time, others can bury.

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**Recite the following (Aayat) verse
at the Time of Seeing the Face of the Deceased**

Chirag-e-Deen-e-Nabawi

تُورِجُ اللَّيْلَ فِي النَّهَارِ وَتُورِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ
الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

(S3-A27) Thou causes the night to gain on the day and the day in to the night. Thou bringest living creatures from the dead and the dead from the living creatures. Thou givest subsistence beyond measures whom so Thou desires. (Zaoq Shaoq Namaz)

or Say

اللَّهُمَّ لَا تَحْرِمْنَا مِنْ أَجْرِهِ وَلَا تَجْعَلْنَا فِي عَذَابٍ

O' Allah do not prohibit us from its rewards and do not put us in troubles.

After seeing the face, cover it and untie the legs, — not in case of a woman's body. Also not to untie the string tied round the woman's waist. After this the saint (Murshad) will be first, then the other holy men (Fuqra) and then others present there should give handful of Mud (Mushtakhak) with their back towards the west. The first time of

مِنْهَا خَلَقْنَاكُمْ

Mushtakhakh recite

And while pouring mud on the chest, should imagine that
"Allah had created the deceased with that mud."

وَفِيهَا نَعَيْدُكُمْ

Second time take the handful of mud and recite

And while pouring mud over the chest of deceased, imagine that
"The great Allah had mixed the dead body with that earth".

وَمِنْهَا نُخْرِجُكُمْ نَارَةَ أُخْرَى

Third time pour handful of mud reciting

And pour the mud over the chest of deceased, imagine that
"The great Allah will raise the deceased on the day of judgement from that mud."
(Durra Mukhtar, Ghayatul Autar, Zaoq Shaoq Namaz)

Soon after this from head of the deceased, start laying a thin layer of mud so that the shroud is fully covered. At that time recite the following Ayat—

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

(S14- A9) Zaoq Shaoq Namaz

At the time of putting the female dead body in the grave observing Pardha is preferable. If there is fear of exposition of any part of the dead body of the woman, then Pardha is essential (Wajib). (Durra Mukhtar, Noorul Hadaya)

For a female corpse giving handful of mud (Mushtakhakh) after covering the shroud with the layer of mud, is in practice since olden days. It is traditional (Sunnat) act to sit beside the grave until it is filled up with earth. After the grave is covered and is ready, then seal it with mud or water.

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Chirag-e-Deen-e-Nabawi

Recite the Following Ayat at the Time of Sealing to Grave

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّتِي

(S 89-A27-30) i.e. O' Satisfied soul move towards Allah, of the universe, you were satisfied with Him and He is satisfied with you. Enter then and join My favourite and obedient servants and enter in to My paradise. (Zaoq Shaoq Namaz)

Important:- After burying the dead body sprinkling of water over the grave is a desirable (Mustahab) act. (Durra Mukhtar)

Thus Hzt. Nabi Kareem Sal'am had sprinkled water on the grave of his son Hzt. Ibrahim and order to do so on the grave of some of his companions (Sahaba)as reported in the books of Traditions. (Ahadees Shareef) (Ghayatul Autar)

Burying two dead bodies in one grave is not correct, until the first body turns in to dust. If for some reason two corpses are to be buried in one grave, make a wall with soaked bricks or mud in between them to give shape of two graves. After the dead body becomes dust, construction of house or cultivation on the land is permissible. (Ghayatul Autar)

Method of Offering Fateha

After burying the dead body or at the grave of others which are visited, putting flowers and green leaves on the grave raising both the hands saying Fateha on the soul of (XYZ) Marhoom (Shower of Mercy of Allah) recite Soora-e-Fateha once, Soora Ikhlas three times and Durood Shareef once and offer the reward to the soul of the deceased which is being visited. In Jamah Fateha (Collective Fateha for all the souls of the grave yard), first take the name of Saheb-e-Hazira and then all the souls of the engraved males and females, all the Ahel-e-Baith (Prophets families), all the momins males and females and all the Muslim, male and females so saying recite Sooras as mentioned above and Durood Shareef and offer its reward to the departed souls. (Zaoq Shaoq Namaz)

After burying the dead with a desire to get bless of Allah for the departed souls distribute some money, in the name of Allah as saviyat among the Fukhra and needy people, because it is tradition in vogue from Hzt. Mahdi Alaihis Salam.

Offering sugar (for the general muslims) and syrup for the members of the holy family, after burial is traditional practice from the time of Hzt. Mahdi Alaihis Salam. Thus on the day of death of Hzt, Ummul Musadaqeen Bi Bi Alhadadi Raz. (Wife of Hzt. Mahdi Alahis Salam) as per orders of Hzt. Mahdi Alaihis Salam, the cash which was recieved in the name of Allah, was distributed among the Mahajreen and the Fukhra (The immigrants** and the dependents on Allah) as saviyat (Equitable distribution) and syrup was also prepared and distributed among all the people. The food was also prepared and all of it was distributed among the Fukhra, the companions, immigrants (Mahajreen) woman children with the Niyyat of the pious soul of the Bi Bi as "Saviyat". The performance of anniversary and Bahr-e-Aam (Common benediction day) and "Urs" of the Bi Bi is as per orders by Mahdi Alaihis Salam. Offering Fateha on water burning lute (U'd) is in practice since then. It is narrated that Hzt. Mahdi Alahis Salam after burial of Malik Burhanuddin Mahajir Mahdi Raz, the cash available on the occasion had been distributed "saviyat" and sweet drink was also offered to all the people. Hzt, Bandagi Malik Alhadad Khalifa Guroh Raz. after burial of Bi Bi Khunza Bua Rah, distributed money and sweet drinks as "saviyat." It is written in the Books " The Nakliyat-e-Miyan Abdul Majeed Raz." and "Tazkiratul Murshadin" that Bandagi Miyan Syed Mahmood Syednji Khatim ul Murshadeen Raz after the burial of Mian Syed Mubarak Rah. got the sweet drinks prepared and distributed to all present there. It is also narrated that Hzt. Bandagi Miyan Shah-e-Dilawar Raz. performed Ziarat

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with flowers and green leaves on the Fourth day after death (Chautha) and with the Niyyat of the deceased provided food to the people. Hzt. Bandagi Miyan Shah-e-Nusrath Rah, also continued this practice.

** Immigrants - Mahajreen are those holy persons who had left their houses in the path of Allah and had joined the group of the promised Mehdi (AS) Thus they are called the Mahajreen

In the book "Kanzul Momenin" with reference to the book " Sharf-e-Nabouvat" it is written through Bi Bi Aisha Raz. and Hzt. Abu Huraira Raz. that An hazrat Sal'am said that on the day of burial the deceased faces severity of the grave and interrogation. And on the fourth day again, the deceased faced severity of the grave and interrogation, and then on the tenth day, twentieth day and on the fortieth day too the severity of grave and interrogation and likewise it continues till one full year.

Therefore the saintly people introduced the practice of feeding to the Fukhra (Dependents on Allah) and relatives on the 10th day and 40th day, and on the 6th month and anniversary with the intention to offer reward to the deceased and this practice still continues.

Chirag-e-Deen-e-Nabawi

Condolence

Offering condolence to the relatives of the deceased is traditional (Sunnat) act. Going for condolence within three days is desirable (Masnoon). But going to offer condolence after three days or a second time is undesirable (Makrooh). (Mala Budh)

While offering condolence, advising the relative to have patience, praising the good qualities of the deceased and also saying the following is desirable.

Allah says:-

Offering condolence is desirable (Mustahab) act, since Anhzrat Sal'am said, one who persuades his brother to have patience in troubles, Allah rewards him with miraculous robes on the day of Judgement. Offering condolence on the first day of demise is far better than other days, because the feelings of separation from the deceased would be greater and hence offering condolence at that time is appropriate. It is undesirable after three days. But it is not undesirable after three days for a relative who is away and comes after days for condolence. It is also undesirable at the door of the house. Offering condolence at the grave is also undesirable, because the grave is a place of invocation (Dua) and not for condolence. Condolence should be offered in this manner, *'May Allah reward you more virtues, patience and pardon your dead.'* (Ghayatul Autar)

Bearing troubles patiently and saying _____ is a traditional (Sunnat) act. Sending the food for the deceased's family relatives on that day is also traditional (Sunnat). (Mala budh)

It is a tradition in the holy group (Grohe-e-Mahdavia) that the spiritual guide (Murshid) sends the food to the family of the deceased on the first day and the other relatives send it for three days. It is preferable that the relatives and neighbours should prepare food in such quantity that it may be sufficient for them to eat satisfactorily that day and night. In this regard the real base is the Hadees, that when the news of Hzt. Jaffer's (Raz). martyrdom was received, Hzt. Sal'am said, prepare food for the family of Jaffer (Raz.), they are in sorrow. (Fathul Qadeer)

It is hereby clarified that crying and lamenting loudly at the death, tearing clothes and beating the heads in sorrow is great sin and it is prohibited (Haram). (Mala Budh Mina)

Crying and wailing at the death of a person is a sign of open opposition to the Will of Allah and an expression of displeasure of Almighty Allah.

Allah says:-

Chirag-e-Deen-e-Nabawi

(S57-A23) Do not be sorrowful on whatever has passed away.

Hadith Shareef:-

Hzt. 'Omer Raz. has narrated from Hzt. Nabi Kareem Sal'am who said that "the deceased is tortured in the grave when any body cries loudly recalling and narrating over the grave.

Important:- If the dead had willed his relatives for weeping and beating it is permissible, otherwise not in view of this Aayat.

(S6- A146) No body shall carry the Burden of other.

On the other hand great Allah has promised to award great virtues to those who bear troubles patiently, so Allah says in Holy Quran in several place

(S2 - 153) In fact Allah is always with those who have patience."

Allah further says:-

(S8-A 46) "Have patience. Indeed Allah is with those who have patience."

Again Allah says:-

(S8 - A66) Allah is with those who have patience."

Allah says:-

(S-39-A10) "Those who tolerate very patiently will be rewarded countless virtues by Allah."

Allah says:-

Chirag-e-Deen-e-Nabawi

(S2-A153) "O' people who have faith in Allah, seek help from Allah with patience and prayer. Indeed Allah helps those who persevere patiently."

At the time of death of any person, if tears come out of the eyes un-intentionally without any feelings of sorrow or grief, in obedience to the Will of Allah, such kind of shedding tears remembering one's own death and sins committed for a long time, is good and useful.

Chirag-e-Deen-e-Nabawi

Traditional (Sunnat) and Desirable (Mustahab) Acts in Visiting on Graves

On visit to the Hazeera (Grave yard) recite the following :-

And it is necessary that the visitor shall pray for forgiveness of the people in the graves, and to take a lesson from the helplessness of the dead which may lead to non attachment to the luxuries of the world and to have fear at the thought of own death. (Mala Budh)

In the grave yard (Hazeera) one should avoid laughing and also keep away from worldly and useless talks. Eating, drinking and sleeping in the grave yard is gravely undesirable (Makrooh-e-Tahreemi). Offering Sijdah, towards the grave, offering prayer (Namaz), lighting lamp, burning fire, covering the grave with cloth (Ghilaf) and praying the dead to grant the needs and accepting Nazar Niaz (Presentation) for the dead is prohibited. But taking saintly people who passed away as a source (Vasila) of fulfilling desires is permissible. (Mala Budh)

It is narrated through Hzt. Ali Raz. that Haz. Nabi Kareem Sal'am said that whoever visits the grave yard and recites eleven times the Surah of Qul and offers the reward of the said recitation to the dead persons resting there, would be rewarded equally to all of the dead persons there.

It is to be noted that not visiting graves on Friday before afternoon (Zawal) is a traditionally followed practice. There is a verdict (Fatwa) for this in "Sanad Fatwa Abul Lais Samarkandi" Rah. ———

One who visits a grave with an intention of reciting Fateha or reciting the Holy Quran for offering the reward to the dead body before the decline of the sun of Friday, puts the dead in great trouble and difficulties. Because on Friday before Zohr prayer all the souls of Momins take rest under the "Arsh" (The empyrean throne of Allah) and offer prayer with Angels at that time, if anybody visits the grave of a momin or get a complete Quran recited for reward to the dead, then the soul turns towards the reciter and curse him till the next Friday, because that person has disturbed them and deprived of the Mercy of Allah.

If women visit the grave (Ziarat) to renew the greif and lamentation at the grave, it is not permissible. The Hadees Shareef narrates that Allah reproaches those women who visit the grave, for such activities only. If they go there to get a lesson or visit grave of pious people (saints) taking it to a holy place, if the visitors are old women it does not matter, if young the said visit (Ziarat) is undesirable (Makrooh). (Ghayatul Autar)

It is written in "Khazanatur Rivayat" that

Chirag-e-Deen-e-Nabawi

The women who stay at home and pray Allah for the good of the deceased, the reciting women as well as the deceased will be awarded virtues of performing Haj and 'Omrah'.

To pay the debts of the deceased parents and friends and with a desire for their salvation and conveying reward to them, one will have to recite the following Soora-e-Fateha, Ayatul Kursi, Soora-e-Qadr, Soora-e-Kausar, once each and Soora-e-Ikhlas eleven times, and the following Durood-e-Shareef once, and then pray Allah Humbly, "O' Allah accept this recitation of the Holy Quran for the sake of Khatemain Alaihis Salam and convey reward of these virtues to Khatemain Alaihis Salam and holy souls of mominins and mominat and with them to the soul of the deceased with thy Mercy and Kindness". By the grace of Allah and Mercy alone, one has to have hope that by the generosity of Allah if the deceased is a good person, Allah would award higher positions and status. If the deceased is a sinner, it will expiate him from sins and his grave may become bright with Divine light and add thousands of virtues in his book of activities (Amal Namaz) and erase thousands of sins from it and remove punishment and torture from his grave till the day of judgement.

(This is an extract of Kitabul Fawaidul Mubtadi, Dastoorul Quzzath, Umdatul Abrar etc.)

The Above Mentioned Durood Shareef

O' Allah shower perfect Blessings and Mercy on the holy souls of both Mohammeds Sal'am i.e. Prophet Sal'am and Mahdi-e-Maud Alahis salam) and shower great blessing divine favour on their bodies among all bodies and shower great blessing on both the hearts (Qalb) among all the hearts and shower great blessing on both the graves among all the graves (Mazaarain) and shower great blessings on all the Prophets and Messengers of Allah and all the favourites of Allah and the angels by means of Thy great Mercy. O' the most Mercyful Allah, equivalent to the number of letters of the Holy Quran, counting every letter a thousand times which are within Thy hand, accept our prayers for the sake of Kalema-e-Tayyeba which means that there is no God, but Allah, He is one and one alone, He is without any partner, He is the Emperor of the world. He deserves all praises, He gives life and take it back, He is ever alive and never dies,

Chirag-e-Deen-e-Nabawi

All blessings are under His power, He is Almighty. Every thing in this world is under His control, O' Allah I pray Thee for the sake of Mohammed Sal'am and the promised Mehdi (AS). Do not put these souls under punishment and torture, Forgive their sins, and make the above submission as expiation for the sins of the sinners. Those who are pious and saintly exalt their positions by Thy grace and mercy O' the most Merciful Allah and by means of Thy perfect Mercy. (Zaoq Shaoq Namaz).

Chirag-e-Deen-e-Nabawi

The Method of giving the Dead Body in the Custody of the Earth (Soupna)

[Method of Digging Grave](#)

A wooden box equal to the size of the dead body may be prepared. If it is not possible to have a wooden box then a cane box may be arranged. After giving bath the dead body may be shrouded and the funeral prayer may be offered. Then the handful of earth (Mushta Khak) of all the present be collected in a cloth and tied and placed on the chest of the dead body. A big sheet of cloth (Chader) may be spread in the box and on the cloth so spread salt to the height of about 3" and 3 seers of white cumin seeds (Zira) may be spread over it. Then spread amberger (Abeer) under the neck, shoulders, stomach and secret places and under the thighs, then rest the dead body in the box and spread, abeer, cumin seeds (Zira) and salt on the body also. Then seal the box tightly with nails.

Making kancha grave (PUCCA GRAVE) a little wider than the coffin box, place coffin box in the grave, put stone pieces under the legs of the box. While meditating the presence of the Murshid, the following may be uttered, with tongue and depth of heart in front of two witnesses. This dead body which is our trust is being entrusted under protection of God, who is the Creator of the earth and the sky, O' earth we entrust it under thy care to keep it safe for (3 months, 6months, or 12 months). Saying like this three times, small pebbles equal to the number of months for which the body is to be entrusted, should be kept on the left side of the body, (Zaoq Shaoq Namaz & Hirzal Musallin)

The entrusting period should be within one year and the months shall be in odd number. Then fill up the grave with mud, leaves etc., and the grave may be made and then offer the Fatiha with flowers or green leaves.

If it is not possible to make a box and it is not possible to get salt, abeer (Amberger) etc., at that time, then a grave with lime stones or bricks may be made and the body may be placed on a wooden plank and as per the above mentioned method, putting purified sand under and over the body, bury the dead body in that grave. And if the sand or the wooden plank is not available, make use of mud for this purpose.

The dead body should be taken out within the time limit. A new mote cloth may be used over the old one and carry it to the place where it is to be buried, after offering funeral prayers by the people who could not offer the funeral prayer before. Remove the top and side planks of the coffin box and the body may be put in the new grave. The people present there should give mushtakhak (hand full of earth) (Zaoq Shaoq Namaz)

If for any reason, the dead body is not to be removed from the entrusted place, then permit the earth (to consume the body) Some Prophets have been buried at other places after entrusting them to earth. (Zaoq Shaoq Namaz)

In Tafserual Quran, Volume V, Compiled by Moulvi Mohd. Inshaulla page (III) it is written that in the Holy Taurat it is mentioned that Hzt, Yusuf Alaihis Sal'am was alive for 110 years. When he died, the people of Egypt had differences on his burial. Everybody wanted to bury him in his locality to enjoy its bless. At last keeping his dead body in a box made up of marble or of white stone buried him in the river Nile to reach the blessing to all the people through the water flowing over his grave.

Akrama says that first he was buried at the right side of the Nile. That side became fertile and the other side became dry and drought stricken. Then the box was removed from there and buried on the left side which became green and fertile and the right side turned famine stricken. At last it was removed from there too and buried in the middle of the Nile. Then both the sides turned green and fertile. It was there till the age of Hzt Moosa the Prophet, Alaihis Sal'am. When he conquered Egypt, he took out the coffin box from the Nile and took it to Syria and buried him in his sacred ancestral grave yard.

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Method of Digging Grave

Chirag-e-Deen-e-Nabawi

The grave is dug in three ways. (1) Baghli (2) Sandoqui and (3) Ordinary

- 1. Baghli:-** Firstly an ordinary grave may be dug then in the right side, (i.e. western side), sufficient space should be made to place the dead body in it. After seeing the face of the dead, giving Mushta-e-Khakh (Handful of earth) its eastern side is covered, with wet and dry mud and grave is built over it.
- 2. Sandoqui:-** The second method is that a box type grave should be dug wider and a thin wall is to be built round with bricks or stone, lime and mud, this is called Kancha, placing the dead body inside the grave, and giving Mushta-e-Khakh (hand ful of earth), lay stone bars over the Kancha inside the grave, after seeing the face. And then the grave is filled and made over it.
- 3. Ordinary :-** The third type is the ordinary grave. The grave is dug in ordinary way and the dead body is placed and after seeing the face of the dead and after giving Mushta-e-Khakh, the body is covered with thin layer of earth to cover the shroud and then the grave is filled with the earth and the grave is made on it.

Chirag-e-Deen-e-Nabawi

Order of the Iddat (Probationary Period)

Iddat (Probationary) period is a period which is incumbent upon a woman where marriage is terminated by divorce or the death of the husband. Such women are bound to observe it. (Ghayatul Autar)

The probationary period (Iddat) commences soon after the death of the husband or divorce or cancellation of marriage and ends after the fixed period although the woman is unaware of the divorce or death. Because "Iddat" is for the fixed period and knowledge is not a precondition. (Ghayatul Autar)

If the husband of a married woman dies the "Iddat" period is four months and ten days. (Ghayatul Autar)

Therefore Allah says:-

(S2-A234) Those who die, leaving their wives behind they should keep themselves away from desires for four months and ten days.

A free woman who is divorced after sexual inter-course whether Rajai (Revocable) or distinct divorce or bayan or breaking of marriage, and if she passes menses, then the "Iddat" is for three menses if not three months will be the probationary period. But if divorce is given during menses period then that menses would not be counted for the purpose of three menses. (Ghayatul Autar)

Allah says:-

Divorced women should keep themselves away from the desires till three months or three menses.

The probationary period of a slave girl is half of a free woman, in divorce and cancellation of marriage if she has menses then two menses, if not for one and a half month, and in the case of death for two months and five days. If a dry woman (menopause) is divorced by her husband, she is bound to observe three months as probationary period. If menses begins before three months are over, then she should begin probationary period from the time of the menses. In the same way a wet woman (a woman with menses) shall begin probationary period from menses and after one or two menses if she becomes dry, then from that month only she should begin period of probation. The period of purification or menses that has passed will not be counted.

The period of probation for a pregnant woman will be up to the birth of the child.

Allah says:-

(S65-A4) Those women who are pregnant, their probationary period (Iddat) is up to the delivery.

A woman who is under the probationary period (Iddat) should not adorn herself with ornaments. She should not put on saffron coloured clothes, but only dull coloured cotton. She should not apply any perfume nor scented oil or henna or antimony for makeup but it is permissible for medical purpose. (Noorul Hadaya)

The woman who is bound to observe probationary period should pass the entire period in the same house where she was divorced or her husband died.

Chirag-e-Deen-e-Nabawi

Allah says:-

(S65-A1) "Do not send them out of the house, they nor leave home until some uncheste women (Prostitute) is brought there, if she is turned out of the house or there is a fear of the house being collapsed or destruction of things inside or she does not have rent for the house, under these circumstances she is permitted to leave the house. (Noorul Hadaya)

If a woman is under the probation period (Iddat), due to "Bain divorce", then she should observe pardah in the same house, if the house is small then it is essential (wajib) that the husband should leave the house, it is also permissible that woman leaves that house. Similarly if the husband is a sinner then the woman may leave the house, but it is desirable that the husband leaves the house. (For the period of Iddat). (Noorul Hadaya)

Chirag-e-Deen-e-Nabawi

Rules Regarding Poor Tax (Zakath)

[Whom to pay Poor Tax \(Zakath\)](#)

Allah says:-

(S2-A43) Allah ordered to pay Zakath (Poor tax) on your wealth and property.

Hadees Shareef:-

Hzt. Nabi Kareem Sal'am said, the man is not perfect in faith who does not offer prayer, and he is not perfect in prayer who does not pay Zakath regularly.

Hadees Shareef:-

Hzt. Nabi Kareem Sal'am said, payment of poor tax (Zakath) is purification of faith.

Hadees Shareef:-

Hzt. Nabi Kareem Sal'am said, one on whom poor tax (Zakath) is essential and he did not pay it every year, he is an accursed person, and the abode of an accursed person would be in the Hell. Every muslim who is wise, matured and posseses taxable wealth payment of poor tax (Zakath) is obligatory. One who denies is an infidel, and one who refuses it is a sinful person. (Ghayatul Autar, Noorul Hadaya)

People who pay poor tax (Zakath) are considered to be liberal, popular, respected, famous and safe from trouble and difficulties.

Payment of poor tax (Zakath) surprisingly increases money and wealth, Saadi A/R says:-

Take out Zakath (Poor tax) it is just like excrement of the wealth, the vine yard enriched when cut by the gardener.

Chirag-e-Deen-e-Nabawi

The regular payer of Zakath (Poor tax) every year have experienced that wealth, property and goods are never destroyed in any way. Rich people spend a lot of money every year in charitable deeds more than yearly Zakath (poor tax), even then the responsibility of paying Zakath for which they are accountable will not cease. It is because the payment of Zakath (Poor tax) depends upon the intention for payment which is compulsory condition. In the payment of Zakath (Poor tax) intention of payment is necessary. If with the intention of Zakat the share of wealth is allocated then at the time of giving Zakat, intention is not required. If at the time of giving money or articles to the needy the giver had no idea of paying Zakath, but after payment he got the idea of paying Zakath, then if the person who received, still possesses the money or things (at the time of getting the idea) then Zakath will be considered as paid. And if it is spent or used before the idea then the Zakath is not paid. (Alamgiri, Tahtavi)

If Zakat is taken by force from any body it is not paid.

This world is a place of cultivation or trade for the next world , so payment of Zakath and charitable deeds earn lot of virtues in the next world, and a great everlasting pleasure. And those who are aware of this fact, spend their wealth in virtues and charitable works, they will surely find it in the next world.

One who possesses about 7½ Tolas of Gold or 52½ Tolas of Silver, is a Sahab-e-Nisab. i.e. countable for Zakat (Poor tax). (Ghayatul Autar)

Gold, silver, gold coin, money, ornaments, gold and silver utensils, all the articles in trade that are with possession for one whole year are counted for zakat. It is obligatory for the owner to pay Zakath, i.e. 40th part of the belongings in the name of Allah to the persons who depend upon Allah (Mutavakil) and to the poor and needy. (Ghayatul Autar)

But the residential house, the clothes for wearing, food stuff, slaves for service, animals for riding and for cultivation, tools and instruments of artisans used for earning livelihood, books for reading, weapons and private luggage etc. which are in use are not taxable (Zakat) (Noor ul Hadaya)

Thus it (Zakat) is not payable on wearing clothes which are required for protection in winter and summer seasons, Zakat is not payable on house hold articles, residential house, business shop, lodgings fetching rent, and on the books even though an ignorant person possesses them on condition that not meant for sale. (Ghayatul Autar, Tahtavi page 433)

One who is in debt, Zakat is not essential for him, but if the debt is payable to Allah, like Kafara or Nazr, then Zakat is payable (Essential). In addition to residential house, if other house is in possession and intention is not the business, then Zakat is not payable. (Noorul Hadaya)

Sahab-e-Nisab (rich person) can also pay in cash the 40th part of the goods in possession as Zakat. (Noorul Hadaya)

The animals which are kept at house are exempted from Zakat. (Noorul Hadaya)

On the animals meant for business and which graze in the forest most part of the year, the minimum poor tax payable as on (for the purpose of Zakat) is one sheep or goat for 5 camels, two sheep for 10 camels, three sheep for 15 camels, four sheep for 20 camels. If there are 25 camels, one camel of one year completed age and second year is just started. (Noorul Hadaya)

For 30 cows or buffalos, one year old calf and for 40 in number, one, two years old calf and one sheep for 40 sheeps (Noorul Hadaya)

Whom to pay Poor Tax (Zakath)

Allah says:-

Chirag-e-Deen-e-Nabawi

(S9-A60) Indeed charity is meant only for dependents⁽¹⁾ of Allah (Fuqra) and needy people.

Zakat (Poor tax) should be paid only to such persons who are dependents on Allah, poor and needy people who are not Sahab-e-Nisab (Taxable). (Noorul Hadaya)

1) The term Faqeer or Fuqra, is used for the dependents on Allah Specially in Mahdavia community those who renounce the world and devote fully for attaining Allah's vision, call themselves as Faqeer and are also known with that term only. Begging is prohibited and hence there are no beggar in Mahdavia community. "

Money and other things meant for payment of Zakat should not be used to build a mosque. Giving for construction of mosque, purchasing (cafan) for a deceased, paying debt of deceased person, purchasing slaves to give them liberty, paying Zakat to parents, grand father and grand mother, grand son and daughter, wife or husband is not correct. (Ghayatul Autar)

Payment of Zakat to a rich person is incorrect. (Noorul Hadaya)

Chirag-e-Deen-e-Nabawi

The Ushur (Tieth) (One tenth part of income)

It is to be clarified that just as Zakat is an obligatory act, in the same way among other obligatory acts of Vilayat, payment of Ushur is also an obligatory act. Every type of income earned from agriculture, trade, daily wages, monthly or annual income presents (futooh) offering (Nazar), property received in heritage etc, and gifts of any kind, there is no limit for it, either in small or large quantity it is obligatory on every sane and matured Mehdavi male and female to give 10th part in the way of Allah as Ushr.

There is no condition for payment of this amount whether one possesses taxable amount or not. It is obligatory on Fuqra (dependents on Allah) and needy people too. But the difference is that payment of Ushr is to be done only once but not every year as is done in respect of Zakat. Hzt. Mehdi Alaihis Salam not only practiced it, but strictly instructed his followers to do so. Since the time of Hzt. Mehdi Alaihis Salam this practice is continued till this day. All the saintly people (Murshids) have practiced it.

Allah says:-

(S2-267) O' people who have faith in Allah, spend in the way of Allah from the money you have earned honestly and from those things which we produced from the earth for you.

Allah says:-

(S9-A103) Take charity from their wealth so that thou purify the and sanctify them.

It is written in Noorul Hadaya, in chapter Zakat-e-Khariji, that "Hzt. Rasool Khuda Sal'am used to take one tenth of honey, one sack (Mushk) for every ten sacks (Mushks) of honey was taken during his period and that the Prophet Sal'am had ordered for payment of Ushur", Ushur is the share of saints, dependents on Allah who resigned to the will of Allah and poor and needy people. So it is narrated in the 10th chapter of Matan-e-Shareef and other books. Orders given in this regard, were strictly followed by saintly people (Religious leaders, Murshids).

Chirag-e-Deen-e-Nabawi

Order of Performing Haj

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Allah says:-

(S2-A125) Remember We made the House a place of assembly for men and a place of safety.

Allah says:-

(S3-A97) In obedience to Allah's command to visit Khana-e-K'aba for performing Haj is obligatory for those who can afford the journey.

This verse of the holy Quran was sent to the Prophet, during the ninth year of Hijrah (Migration to Madina from Makkah) after the days of Haj were over. Therefore Hzt. Nabi Kareem Sal'am performed Haj during the tenth year. (Ghayatul Autar)

Making circuits (tawaf) of the holy K'aba along with other tenets (Arakan) of Haj once in life time is obligatory for every muslim male and female who is sane, matured and capable of going over there. One who denies it, is an infidel (Kafer) and one who leaves it intentionally inspite of having capacity is a great sinner (Fasiq). (Ghayatul Autar)

Performing Haj with unlawful income or money earned from bribe, theft or by interest is prohibited (Haram). One who wishes to perform Haj should earn money lawfully (Halal). (Ghayatul Autar)

Without permission of the person from whom it is to be taken such as needy parents and wife and in the same way from all relatives whose maintenance is obligatory, performance of Haj is undesirable (Makrooh). (Ghayatul Autar)

Haj is not obligatory on sick and paraplegic, a person whose both legs are cut, old people who cannot keep their balance on a camel and a blind person, although he gets a person to guide him by catching hold of his hand. (Ghayatul Autar)

The period of menses of the women will not at all cause any hindrance in the activities of Haj, except circumbulation of the Holy K'aba, since it is performed in the Masjid-ul-Haram and entrance of women in menses period in the mosque is not permissible. (Ghayatul Autar, Noorul Hadaya)

If anybody performs more than one Haj that is Nafil. (Ghayatul Autar, Noorul Hadaya)

If a minor performs Haj, it is obligatory for him to perform it again (if he is Sahab-e-Nisab) after he is matured. Because maturity is a compulsory condition for performance of Haj. (Noorul Hadaya)

Allah says:-

(S2-A197) For Haj are the months well known.

Chirag-e-Deen-e-Nabawi

It is narrated in Bukhari Shareef by Ibne 'Omer Raz. that these particular months for Haj are "Shawal, Ziqada and 10 days in Zilhaja. (Bukhari Shareef, Noorul Hadaya)

Hadees Shareef:- It is narrated in Hadees Shareef in Sunane Abu Dawood——

One who resolves to perform Haj, should do it hastily.

In another Hadees Shareef it is said, "make haste in performance of Haj, because no body knows what is going to happen to him in future".

In Jamae Tirmizi it is narrated by Hzt. Ali Raz. that Hzt. Nabi Kareem Sal'am said

One who possesses enough food and means of carrying him to Holy Makkah and does not perform Haj, there is no difference if he dies a Christian or a Jew.

Hadees Shareef:-

Hzt. Rasool Kareem Sal'am said, one who has no hurdle to perform Haj, such as worldly needs or cruel ruler or preventive disease and dies with out performing Haj, it does not matter if he dies as a Jew or a Christian. (Tirmizi)

One should perform Haj Cheerfully and adopt piety and be pious, spend time in remembering Allah, and glorify Him, avoid impoliteness and annoyance, be sober and helpful and tolerate people's rude and impolite behaviour. (Alamgiri, Ghayatul Autar)

It is narrated from Hzt. Ans Raz. that Rasoolullah Sal'am said, one who dies while travelling towards Makkah or returning from there, the great Allah would forgive all his previous sins he would neither be asked to account for his deeds nor his virtues and vices would be weighted. He would be directly sent to paradise without any account of his deeds and with out any punishment. He would be given benefits and virtues of Haj till the day of judgement.

Hadees Shareef:-

The greatest sinner is one who stays at Arfat (On the day of Arfa) and is suspicious that Allah has not forgiven him.

Chirag-e-Deen-e-Nabawi

In Saheehain, it is narrated from Abu Hurraira Raz. that Hzt. Nabi Kareem Sal'am said the man who performed Haj for the sake of Allah, did not talk to woman about his desires and did not abuse or quarrel with his companions, would be purified and become as innocent as he was at the time of his birth.

Allah says:-

(S2-A197) "Let there be no obscenity therein, nor wrong in the Haj. And what ever good you do (be save) Allah Knoweth it. And take provisions (with you) for the journey. But the best of the provisions is right conduct. So fear Me o ye that are wise."

Hzt. Nabi Kareem Sal'am said that offering one prayer in Holy Makkah is equal to one lakh prayers and offering one prayer in Masjid-e-Nabawi is equivalent to fifty thousand prayers else where. (Noorul Hudaya)

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Condition for Performing Haj

The Muslim performing Haj, should be a free man, wise, matured healthy, having enough money for to and fro expenses, After making arrangement for maintenance of his family till he comes back home, passage should be peaceful, and should know the exact date, time and have knowledge about this Farz. (obligatory action). (Ghayatul Autar, Jameur rumoose)

For a woman, husband or any close relation (Mahram) from whom she need not observe pardah, wise and virtuous should accompany her for performing Haj. With out whom (Mahram) Haj is not correct. But according to Imam Shafai Rah. a woman can perform Haj without Mahram, when she is accompanying a caravan where good and trust worthy women are also travelling on pilgrimage. (Noorul Hadaya)

If a woman performs Haj without Mahram, it is accepted with dislike to the point of being forbidden (Karahiyat-e-Tahreemi). (Ghayatul Autar)

In Muslim and Abu Dawood a Hadees Shareef is narrated that, Hzt. Rasool-e-Khuda Sal'am said that it is not permitted for the woman with perfect faith to travel 3, halts or more, without company of her father, brother or son or a Mahram (Permitted relative). (Ghayatul Autar)

Obligatory acts of Haj (Faraiz Haj)

1. Putting on pilgrim robe (Ahram).⁽¹⁾
2. Staying in Arafat.
3. Making circuits of the Holy Kabah (Tawaf). (Ghayatul Autar)

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(1) The place at which the pilgrim robe (Ahrām) is to be worn is called Meequat. It is narrated in Saheyen (Books of Hadiths) that An-hazrath Sal'am had prescribed the Meequat for the people of Madeena, zul-halefah and for the residents of Syriah, Hajfah and for Najad Qran and for yamanies (For Indian also) yelmalam is the place for wearing Ahrām. Proceeding further from these places without Ahrām (for Haj) is prohibited (Haram). Wearing of Ahrām before reaching these places is permissible. These places are notified for the people who pass through these places. The people who do not pass through these places may wear Ahrām from any place. Thus the residents of Makkah wear Ahrām at Mecca only. Hzt. Ibne Abbas used to return the people who pass through these places without Ahrām. In Ahrām sewn cloth is not permitted. But tying a belt is permitted due to the need.

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Essential acts of Haj

1. Making night halt at Muzdalfa.
2. Hitting stones to Jamarat (Satan).
3. Running in between Safa and Marva (sa'ie).
4. Shaving head or dressing hair.
5. Making circuit of the Holy Kabah at the time of departing (Tawaf-ul-Sadar) departing Tawaf. (Noorul Hudaya)

Important:- The general rule to ascertain essential actions in Haj is that action which requires additional sacrifice (Dam), if left unaccomplished is an essential act of Haj. (Ghayatul Autar)

It is written in Sharh-e-Mukhtar that visiting the grave (Tomb) of Hzt. Nabi Kareem Sal'am is almost an essential act, therefore it is written in Hadees Shareef

One who visited my grave, my intercession (Shafa't) for him is essential to me.
(Noorul Hadaya)

It is written in another Hadees Shareef:-

One who performed Haj and visited my grave after my death, it is just like visiting me in my life time. (Noorul Hadaya)

It is traditional (Sunnah) to travel on Thursday, because Hzt. Rasool-e-Khuda Sal'am went on journey on the occasion of Hajjatul Vida, this day only. And travelling on Monday or Friday is a desirable (Mustahab) act. (Ghayatul Autar)

May Allah bless Haj (Pilgrimage to Makka), and visit to Madina Munawara, and Farah Mubarak, by His grace and Mercy to all the momineen and momenat, Amin.

Ayyame Tashreeq

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The days from 9th to 13th of Zilhaj are called Ayyame Tashreeq. It means drying of meat. Since in these days the meat of sacrificed animals is dried up, hence this name is given. (Kazafi-al-Qamoos)

On the day of 'Arafa, i.e. 9th of Zilhaj after morning prayer (Fajr) to 13th of Zilhaj up to Asr prayer, after every Farz prayer the recitation of the following Takbeer is traditional (Sunnah). But there is difference of opinion in this regard. Some people say that it is traditional (Sunnah) act, but majority of the people say it is Essential (Wajib). According to Imam A'azam Rah, the period is from the Fajr prayer of 'Arafa up to Asr prayer on Eid day. In view of other Sahabin it is from Arafa, i.e. 9th Zilhaj Fajr prayer to Asr prayer of 13th of Zilhaj the reciting of the Takbeerat is ordered and there is verdict (Fatwah) on this. (Noorul Hadaya, Ghayatul Autar)

It is mandatory (Wajib) on whom the prayer is obligatory. Travellers and individual offering prayer too have to recite the Takbeerat, during the Aayam Tashreeq loudly. This is as per the religion of Sahabin Rah. Beside this there is a religious verdict (Fatwah) too in support of this. (Durra Mukhtar Kabeeeri)

These Takbeerat should be recited in succession of the Farz prayer. If after salam any act is done which causes obstruction for prayer then the Takbeerat will also lapse. (Durra Mukhtar)

If the prayer to be offered in Aayam Tashreeq is offered on other days or prayers to be offered in other day is offered during the Aayam Tashreeq, then there is no need to recite Takbeerat. But if the due prayer of Aayam Tashreeq is offered in those days only then Takbeerat should be recited. (Durra Mukhtar)

Important:- For women it is not essential (Wajib) to recite Takbeerat after prayers. (Ghayatul Autar)

The Takbeerat are:-

Allah is the greatest, Allah is the greatest, There is no lord but Allah, Allah is the greatest, Allah is the greatest, all praise for Allah alone.

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Orders of Sacrifices (Qurbani)

Allah says:-

(S37-A100 to 109) 'O' my Allah (Ibrahim AS prayed) give me a son, so We gave him happy news of a virtuous son. When that boy grew to the age that he could follow his father, then Ibrahim said to him (son Ismail), my dear son I had a dream that 'I am sacrificing you (by the

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order of Allah) hence you also think over and give your opinion (in this regard) He (Ismail) replied 'O' Holy father, do as you have been commanded by Allah, without any hesitation; Inshallah (Allah willing) you will find me one of the submissive. Therefore both of them obeyed willingly the orders of Allah, and the father laid his son down on the ground on one side and wanted to cut his throat (Sacrifice him) just at that time We Called 'Brave' you made your dream a reality (It was an extra ordinary sight) We do reward the sincere servants in such a surprising manner. Infact he was put to the greatest test and came out successful. And We sent a fat tailed ram in place of him (Ismail). (In memory of this great sacrifice offered by the prophet, Ibrahim) (PBUH)). Thus We left this behind for the generations to come for the honour of Ibrahim (For his sacrifice)".

Important:- Therefore for every man and woman having taxable (Zakat) income, it is mandatory (Wajib) to sacrifice a goat, a sheep or a ram, one animal for one person. (Noorul Hadaya)

People living in city should not offer sacrifice before the Eid prayer is over. People living in villages where Eid prayer is not performed, can offer sacrifice after sun rise. (Ahsan-ul-Masail)

One camel or cow can be sacrificed by seven people. The animal for sacrifice, should be, a ram more than six months, sheep and goat more than one year and cow and ox of more than two years and camel more than five years of age, but not less than that. (Noorul Hadaya)

The animals for sacrifice should not be lame, blind, very weak, or defective, i.e. ear, tail or buttock cut more than one third is not fit for sacrifice. (Noorul Hadaya, Ghayatul Autar)

Casterated animals or the animals without horns or broken horns are permissible. An animal having no ears or no tail by birth is also permissible for sacrifice. (Noorul Hadaya)

It is traditional (Sunnah) to sacrifice the animal with one's own hands (Tirmizi)

The Prophet Sal'am used to sacrifice with his own hands. Sacrificing on behalf of some other person is also permissible. If a woman is offering the sacrifice, it is traditional (Sunnah) for her to see the sacrifice with her eyes. "It is narrated by Imran Bin Hussain that Huzoor Anwar Sal'am while offering sacrifice for Hzt. Fatima tuz Zohra Raz. asked her to stand and see the animal being sacrificed saying that "With the first drop of the blood that flows out the sacrifice Allah will forgive all your sins".

Sacrificing at night time or gaining benefit from the animal before sacrificing it, i.e. to milk it, riding on it, carrying load on it or giving it on hire is undesirable (Makrooh). As narrated in Masnad Imam Azam Rah. and others the people on whom sacrifice is essential, should not cut their hair and nails after sighting the Zilhaj Moon. (Narrated by Muslim).

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Intent (Niyyat) for Sacrificing Animal

(Narrated by Muslim)

Distribution of Sacrificed Animal

The meat of the sacrificed animal is to be divided into three equal shares. First part for self use, the second part for friends and relatives, and the third part for dependents on Allah and poor people.

If seven people together, offered a cow or an ox or a camel, the sacrificed flesh should be weighed and distributed among themselves equally. It is a must to make their sacrifice acceptable. If anybody is given less share, sacrifice of none will be accepted. If the sacrifice is offered by less than seven persons then this condition will not apply.

Giving skin or flesh of the animal to the butcher in wages is not correct. But giving the skin in charity or selling it and spending the amount in charitable deeds is preferable or making socks or leather coat or table cloth or other similar items is also permitted.

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Allah says:-

(S2-A183) O, people who have faith in Allah, fasting is made obligatory for you, just as it was obligatory for those people who lived before so that you may become pious.

Allah says:-

(S2-A184-185) 'O' People observe fast and it is better for you, if you only know that during the month of Ramazan the Holy Quran was sent".

Hadees Shareef:-

"Hzt. Nabi Kareem Sallah-alaihis-Sal'am said, Allah says that the fast is specially for me and I am its special reward. Allah promised the observers of fast enable them to see Him. (Mala budh).

Hadees Shareef:-

Hzt. Nabi Kareem Sal'am said, that Allah likes the smell of the mouth of the fast observer. It is better, than the smell of Mushk (scent). (Saheeh Bukhari)

Hadees Shareef:-

Every bodys action is his own, but observing fast is mine (Allah) and I am the reward for this fast. (Fathul Aziz)

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Hadees Shareef:-

Ali Bin Abdullah Madani narrated that we were told by sufyan bin Aina that we remembered through Zahri and he through Abu Salama and he through Abu Huraira Raz. and he through Anhzrat Sal'am, the prophet said, one who had faith and takes account of himself with intention of getting virtues, observes Ramazan fast, his past sins will be excused, and one who stands in Shabe Qadr for prayer with full faith and taking account of himself (Mohasibah) and with an intention of getting reward, his account of sins committed before will be pardoned. Alongwith Sufyan, also Sulaman Bin Kaseer had narrated the same hadees through Zahri. (Saheeh Bukhari, Tirmizi)

Abu Sayeed Kudri Raz. narrated through Haz. Nabi Kareem Sal'am that one who observes fast one day for the sake of Allah, then Allah will keep that person away from the Hell at a distance of '70' years journey. (Bukhari)

Hzt. Nabi Kareem Sal'am said, one who does not observe fast without any valid excuse for a day during the month of Ramazan, and keep fast for his whole life to compensate that fast, it will not be sufficient. (Tirmizi)

Important:- Fast is a very accepted, special and best kind of worship. It is the source of increasing the spiritual power, reaching closer to Allah and improvement in position. Among the principles and obligatory acts of Islam fasting during the month of Ramazan is made obligatory on every person who is capable of doing so. One who denies it, is an infidel, and one who leaves it without any valid reason is a Fasikh (Transgressor/Sinner)

Allah says:-

"Fasting is made an obligation (Farz) on you".

There is unanimous verdict on it. (Noorul Hadaya)

Important:- It (i.e. The fasting during the month of Ramazan) was declared obligatory on 10th of Shaban in 2nd Hijrah, one and half years after the Hijrat (Migration to Madina). (Durre Mukhtar)

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Conditions for Fast being Obligatory (Farz)

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A muslim who is matured, wise and having knowledge about its obligatory importance, fasting is essential, unless he is residing in a state where there is prohibition on fasting, and having excuse on account of which observing fast is relaxed. i.e. Going on journey and a pregnant woman on condition that she has a fear that it is harmful for her health or the health of the child, or for a woman breast feeding to a child or foster mother if it is felt harmful to the child or if fasting may increase the ailment or cause diseases or death.

If due to old age or ailment one has become so weak and feeble that he is unable to observe the fast and there is no surety of recovering health and there may be danger to life, increasing illness or cutting any part of the body or to participate in Jihad (Religious war) provided there is fear of getting weak and suffering losses in fighting and feeling hungry and thirsty beyond tolerance then the exemption is given from observing fast. (Durre Mukhtar)

Kinds of Fast

There are six kinds of Fasts :-

1. Obligatory (Farz) fast (During the month of Ramazan)
2. Missed Qaza fast.
3. Fixed offering (Nazr Mo'ian) fast.
4. Non fixed offering (Nazr Ghair Mo'ian) fast.
5. Fast in expiation (Kaffara) (compensatory fast).
6. Nafil fast. (Mala Budh)

If for any reason the obligatory (Farz) fast is missed, its observation subsequently is also obligatory (Farz). (Mala Budh, Noorul Hadaya)

The offering Nazr fast and the expiation (Kaffara) fast is essential (Wajib). All other fasts are nafil. (Noorul Hadaya)

Allah says:-

(S23-A29) They should perform their offering Nazr.

Important:- Nazr-e-Mo'ian fast is the offering on fixed day, such as a person makes up his mind to keep the fast on a particular day, if his wish is granted. If the day is not fixed it is called a Ghair Mo'ian fast. (Noorul Hadaya)

Important:- For keeping fast intent (Niyyat) and purification from menses etc. is a pre-condition. (Mala Budh)

The intention (Niyyat) to keep fast is that a muslim should make up his mind to observe fast for the sake of Allah alone. (Alamgiri)

Uttering Intention (Niyyat) of fast with tongue is tradition (Sunnah) of the Prophet Sal'am. (Durre Mukhtar)

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Niyyat (Intention) of Ramazan Fast

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*I intend to observe Ramazan fast which is obligatory on me from Allah. O' Allah accept it from me and complete it with pleasure by Thy grace and mercy O' the Most, Kind and Merciful.
(Zaoq Shaoq Namaz)*

Important:- If it were to be the Nafil fast the words () may be used. If the fast is fixed offering fast,

then () words may be used for nafil, Saati (60) days, compensatory the words

() may be used. Kuffarra of 60 days the words

()
(Zaoq Shaoq Namaz)

After making intent (Niyyat) if one decides before the sunrise, not to keep the fast, then the intent (Niyyat) for the fast will become invalid. (Durra Mukhtar)

The desirable time for making intent (Niyyat) is from sunset to sunrise, but for nafil fast it is permissible before sunset. But according to Hzt. Imam Shafai Rah, Imam Ahmed Rah. and Imam Malik Rah. intent (Niyyat) of nafil too is not permissible after dawn. With Imam Azam Rah. the intent (Niyyat) for Ramazan fast, Nafil fast, fixed offering and expiation (Kuffara) is permissible before noon. The intent for the missed fast, the unfixed offering fast and expiation fast is to be made before dawn. After dawn it is unanimously not permissible. In view of the three A'imma for all the thirty days of fasting in Ramazan intent (Niyyat) is a compulsory condition for every fast in the night separately. Eating Sahri itself is an intention of observing fast. And in the eyes of Imam Malik Rah. making intent (Niyyat) on the first night of Ramazan is enough for the whole of Ramazan. If any person made intent (Niyyat) of fast on the first night and gone mad during the Ramazan, if he had performed a few days fast and did not do anything to break his fast, then his fasts are correct, but according to other three Imams, the fast observed during the period of insanity should be repeated. If one remains insane for the whole of Ramazan he need not repeat the cancelled fasts. But even if he recovers for a moment during the Ramazan then it is necessary to offer the missed fasts of Ramazan after recovery. (Mala Budh Minho)

During the month of Ramazan and for other fasts also taking Sahri (Before dawn food taken for fasting) amounts to be an intent (Niyyat) for the fast. But if one takes Sahri without any intention of keeping fast in the morning, then the Sahri will not stand for intent (Niyyat). If one makes intent (Niyyat) for fast at night and breaks it before dawn, then the intent (Niyyat) for all kinds of the fasts will not stand correct. And the fast will not be necessary. And if the fast observer during the fast recites the fast breaking invocation and except this does nothing to break the fast, then the fast will not break. (Alamgiri)

Important:- At the sight of Ramazan moon or when thirty days of Shaban month are over, it becomes obligatory (Farz) for every Muslim to observe fast. If the sky is dusty cloudy, it is enough that a wise, matured and honest man or woman stands witness for it. For the month of Shawwal, in the similar conditions, the witness of two men or one man and two women, is compulsory condition. If the sky is clear, then it is necessary to have the witness of large number of peoples. (Noorul Hadaya, Mala Budh)

It is narrated through Ibne Abbas Raz, that an 'Arabi came to Hzt. Nabi Kareem Sal'am, that he has seen new moon, Hzt. Sal'am asked him, whither he bear witness to Allah and his prophethood, he replied in affirmative. Hzt. Sal'am ordered Hzt. Bilal Raz. to inform the people to observe fast from the next day. (Saheeh Bukhari)

The witness for the Ramazan moon is to be made even without asking for it. (Durre Mukhtar)

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Important:- If on 29th of Shaban, the new moon was accepted with the witness of a single person and on the 30th day of Ramazan, the moon could not be seen due to clouds, breaking of fast is not permissible. If it was witnessed by two persons and the moon could not be sighted due to clouds on 30th of Ramazan then the breaking of fast is permitted. (Noorul Hadaya, Mala Budh)

Important:- If any person sees the new moon of Ramazan or Shawwal with his own eyes no matter if the Islamic Judge (Khazi) takes it as witness or not in both the cases, that person is bound to observe fast. If he does not observe fast even after sighting the moon himself then he has to observe the missed fast. But compensation for the missed fast (Kaffarah) will not be necessary. (Noorul Hadaya, Mala Budh)

The Day of Doubt

If on 29th of Shaban, the sky is not clear and the moon is not visible, then observing fast with an intention that if Ramazan is declared, it may be considered as Ramazan fast, otherwise Nafil fast is not correct and it is undesirable (Makrooh). (Ghayatul Autar)

One who observes fast on the day of doubt is not obedient to Allah and the Holy Prophet.
(Noorul Hadaya)

But on that day particularly the Nafil fast can be observed. As per Hzt. Imam Azan Rah, if it is declared as first of Ramazan first, then the fast with intention of nafil fast will be treated as Ramazan fast. (Noorul Hadaya)

Observing nafil fast on the doubtful day is preferable unanimously, the nafil fast should be broken after sunset only. (Noorul Hadaya)

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Intentionally Breaking of Fast (Before Time) Its Expiation and Observing Missed Fast

If a person observing fast, commits sexual intercourse or eats food or medicine intentionally, the fast breaks and it becomes essential for him to keep fast in lieu of the vitiated fast and offer expiation (Kaffara) for it. (Noorul Hadaya)

Qaza (Compansatory fast) means keeping fast for the fast which is spoiled or vitiated and Kaffara (Expiation) is to free a slave. If one is not in a possition to do so then observe fast for two months continueously. But in these two months, the month of Ramazan, Eidain and Ayyam-e-Tashreeq should not occur. During these two months if any fast is missed due to some excuse or with out any excuse, one should observe fast from the beginning for two months. During observation of sixty days fast of expiation, menses period is not a cause of disturbance of the period of sixty days, because it is prohibited to keep fast during menses period. Therefore the woman should continue fast soon after this period is over and complete her sixty days fast without break. But flow of blood due to puerperal haemorrhage (Post natal bleeding) cuts the (stop) continuity. For example a pregnant woman commences sixty days fast of Expiation and completes one month fast she gives birth to child and the post delivery bleeding begins during these days the fasting is prohibited and owing to this the sixty days fast breaks. She ought to observe complete sixty days fast from the beginning after purity. In the same way if an aged woman (Aisa)

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whose menses has stopped, begins sixty days fast, then again menses begins flowing her (Sathi) sixty days fasting will also break and she should commence her Sathi (Sixty fast) after purification and complete it. (Radul Mukhtar etc.)

And if it is not possible to keep fast for two months continuously, should give full food to sixty poor people for two times, care is to be taken to feed the same 60 poor people in the evening who were fed in the morning. Giving food grains equivalent to Fitra to each one of these 60 poor persons is also permissible. (Mala Budh Minh, Alamgiri)

If during one Ramazan one, two or three, or more fast are broken, which require expiation (Kaffarah), if after payment of first expiation (Kaffarah), the second fast is broken then the expiation (Kaffarah) should be made separately. And if expiation (Kaffarah) is not offered during the Ramazan month then only one expiation (Kaffarah) will be enough for all the broken fasts. But as per Imam Malik Rah. and Imam Shafai Rah. in any condition expiation (Kaffarah) is to be offered for every broken fast separately. If two fast are broken in two different month of Ramazan the expiation (Kaffarah) should be offered separately. If the compensatory fast or fast of Sathi (Expiation fast) or the Nazar fasts are broken unanimously the expiation (Kaffarah) of such broken fast is not essential (Wajib). (Noorul Hadaya)

Circumstances under which the Qaza (Missed Fast) Fast is Necessary

If the fast is broken due to mistake such as during the fasting, while gargling or cleaning nose, etc. unintentionally water enters in the throat or some one breaks the fast forcibly or enema is taken or drops are put into the nose or ears or ointment is applied on the wounded head and it enters into the brain or ointment or medicine is applied and it enters into the stomach or vomits mouthful or eats sahri or breaks the fast (Iftar) doubting the night but it was day time or eats by mistake and suspected that the fast is broken and then eats intentionally or did sexual-intercourse with a sleeping woman or neither made intention to fast whole of Ramazan month nor for breaking fast or does not make intent till day and then eaten, in all such circumstances one should keep missed fast (Qaza fast), Expiation (Kaffarah) is not essential (Wajib). (Noorul Hadaya)

Somebody kept fast and on the same day happened to make journey and so breaks the fast. In this case it is essential to observe the missed fast (Qaza), and not expiation (Kaffarah), and in the same way the traveller who makes stay and does not observe fast, should observe the missed fast (Qaza). (Noorul Hadaya)

If there is fear of death due to hunger and thirst one should break the fast and later observe the missed (Qaza) fast only. (Alamgiri)

It is narrated by Hzt. 'Aisha Siddiqua Raz. she said, that Hzt. Nabi Kareem Sal'am ordered to observe the missed (Qaza) fast only after the purification from the menses period, and not for the missed prayer. (Tirmizi)

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Circumstances under which the Fast will not be Treated as Broken

If during the fast one forgets it and eats and drinks or had nocturnal pollution (Wet dream) during the sleep or caused seminal discharge while looking towards some woman or rubbed oil or applied antimony (Surma) got scarificated (Pichana) or commits backbiting or vomited or was in polluted condition till the dawn or the whole day he was in polluted condition or pours oil in the penis hole or dust or smoke or fly enters into the throat. In all such circumstances the fast does not break. If any person takes bath and feels its coolness in himself his fast does not break in view of all the scholars of Islamic law. (Noorul Hadaya, Ghayatul Autar)

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"One who breaks fast in Ramazan due to forgetfulness he need not keep missed fast nor offer expiation for it. It is narrated by Hakim and confirmed by Baihaqi". (Noorul Hadaya)

It is narrated by Hzt. Abu Huraira Raz. that Hzt. Nabi Kareem Sal'am said, "if any of you forgets fast and eats and drinks then should complete the fast, since only Allah gave him food and drink". (Bukhari Shareef, Noorul Hadaya)

If somebody sees the fast observer forgetfully eating or drinking and he knows that the person is strong enough to observe fasts without difficulty, then not reminding him of the fast is undesirable (Makrooh). If the fast observer is old, weak then not reminding him about fast is permissible. (Alamgiri)

Hadees Shareef:-

Vomiting, hair dressing, nocturnal pollution (Wet dream) do not break the fast. This tradition is perfect (Ahsan) and according to the sources it is very correct among the traditions. (Noorul Hadaya)

If immatured children break their fast, they need not offer expiation (Kaffarah) or compensation (Khaza) fast. (Noorul Hadaya)

If anybody ate mutton in the night, a small piece of mutton larger than a gram remained in the teeth and he swallowed then he should keep compensatory fast. If the quantity was lesser than a gram or equal to it, it is not necessary to observe the missed fast. But if takes it out and eats it again, even if it is lesser than a gram he should observe the compensatory fast. If a person swallows sesame seed the fast will break, if he only breaks it with his teeth then the fast will not break. (Noorul Hadaya)

If mouthful vomit reverses into the belly or one himself swallows it, the fast will break. If he vomits a little, the fast will not break in either conditions. However according to Imam Mohammed Rah. the fast will break. If vomit in large quantity goes back in to the stomach automatically then according to Abu Yousuf Rah. the fast will break and as per Imam Mohammed Rah. it will not break. (Noorul Hadaya)

It is narrated by Hzt. Abu Huraira Raz. that Hzt. Nabi Kareem Sal'am said, one who vomits unintentionally (Helpless) he need not observe the compensatory fast and one who vomits intentionally he should observe the missed fast. (Tirmizi)

If a fast observer is bitten by a snake and knows that medicines will cure him and for the sake of it he breaks the fast then it does not matter. (Qazi Khan)

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Undesirable (Makrooh) acts in Fast

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Tasting or chewing anything without necessity. Taking long time in gargling, cleaning nose, keeping water in mouth for a long time, gathering spittle inside mouth and then swallowing it, eating Sahri late that there may be fear of dawn, crushing coal in the mouth and rubbing teeth. Back biting, speaking lies, abusing, using foul language, breaking fast late in the evening are all undesirable acts during fast.

As per Imam Azam Rah. taking bath to get relief from heat and covering with a wet cloth is seriously undesirable (Makrooh-e-Tahreemi), because this act shows slackness in performing prayers to Allah, though not a cause of breaking the fast. According to Abu Yousuf it is not undesirable. (Ghayatul Autar)

An old and weak person who is unable to keep fast, need not observe it. In lieu of every fast should give food to a poor man equivalent to one fitrah in charity. In future whenever enough strength is restored to observe fast, should observe the missed fasts for which he had given charity. If he cannot offer charity he should recite Astagfar and pray Allah for giving him salvation. (Sharhe Vaqaya, Durre Mukhtar, Noorul Hadaya)

Allah says:-

(S2-A184) And for the people who are capable should give food to poor in lieu (of the fasts).

Important:- If a pregnant woman or an woman who breast feeds the baby fears that there is danger to the life or to her baby in observing fast, or a patient fears that his illness will increase if he observes the fast and a traveller feels it inconvenient during his journey, under these conditions, can break the fast. When there remains no excuse, should observe these missed fast without offering charity (Fitra). (Noorul Hadaya)

If a person keeping fast is unable to offer prayer (salat) standing and while not observing fast he is able to say prayer in standing position, then he should observe fast and offer prayer in sitting position so that he may perform both the obligatory actions simultaneously (Qazi Khan)

Allah says:-

(S2, A184) If any of you is ill or goes on a journey, should count to equal number of days (Keep the missed fasts) only in other days.

But a traveller who has no harm in keeping fast, it is essential (Wajib) for him to observe the fast. But according to Imam Shafai Rah. not observing fast is preferable. According to Hadees Shareef it is narrated that Anhazrath Sal'am was in journey. He saw that many people have gathered at a place and making shelter on a person. Anhazrat Sal'am asked about him. They said that he is a fast keeper, then Anhazrat Sal'am said

"It is not virtue to observe fast while travelling". (Noorul Hadaya)

If a person dies in disease or while making journey, it is not necessary to offer alms or charity (Fitrah for each fast) for his missed fasts. If after recovery from sickness or after returning from the journey that person lives for the period, for which he missed the fast during the journey or illness the number of fasts he missed. If a will is made at the time of death, then his successors should give the charity (One fitrah for each missed fast) from out of the 3rd part of the deceased property. (Noorul Hadaya)

During the month of Ramazan at day time if the traveller stays, or a woman under menses period or puerperal haemorrhage (Post delivery bleeding) is purified or a person becomes sane or a sick person recovers or an

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immature attains maturity or an infidel accepts Islam, in all these conditions as a mark of respect it is essential (Wajib) that during the rest of that day to avoid all things which break the fast. Expect the newly converted muslim or one who has attained maturity, the rest of the people should observe compensatory fast for that missed fast. (Durre Mukhtar, Tatahvi)

During Ayyam-e-Baiz, i.e. The 13th, 14th and 15th of every (Hijrah) month it is desirable (Mustahab) to observe fast. Anhazrath Sal'am used to observe these fast both at time of journey as well as stay at his place. He used to order his companions to observe fast during these days. It is narrated by Abu Dawood and Nisai. (Noorul Hadaya)

These fasts were obligatory on Hzt. Adam Alaihis Salam.

It is narrated in Saheeh Bukhari that every virtue will be rewarded ten times during these days. In this way these three fasts make thirty fasts. So those who observe these three days fast every month will be awarded virtues for observing fast for the whole life.

Important:- Keeping fast on one day and breaking fast (Iftar) on the other day is called Soem-e-Dawoodi (Fast of Dawood). It is the fast of Hzt. Dawood Alaihis Salam. Hzt. Nabi Kareem Sal'am said that this fast is the best of all. (Saheeh Bukhari)

Eating Sahri (Eating food before dawn) is traditional (Sunnath). Hzt. Nabi Kareem Sal'am ordered to eat Sahri and said that it is a blessing and the difference between our fast and the fast of the people of Books. It is narrated by Muslim, Tirmizi and Abu Dawood. Eating Sahri is allowed up to before dawn. (Noorul Hadaya)

Allah says:-

(S2-A187) Eat and drink until white thread of dawn could be distinguished from the black thread of night and then complete your fast till night appears.

When the fast was made obligatory, muslims kept themselves away from their women for the whole of Ramadan, and like the followers of other prophets did not eat anything after eating the dinner in the night. But some people could not bear this and expressed it before to Prophet Sal'am. Then this verse of the holy Quran was revealed. In the subsequent verses the fast observers were permitted to eat, drink and meet their wives in the night.

Important:- The time for Sahri is that part of the night which begins after the end of the two parts of the night and remains till dawn. It is time for taking sahari for the observers of the fast in the month of Ramadan. It is necessary that there is sufficient time for reciting fifty verses of the Holy Quran, in between the sahari and the morning prayer (Fajr).

Hadees Shareef:-

"It is narrated through Anas Raz. that Rasoolullah Sal'am and Hzt. Zaid Bin Sabth ate sahari then both of them stood upon and joined Fajr prayer (Morning prayer). The narrator asked

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Hzt. Anas Raz. how much time after sahari they joined Fajr prayer. He said as long as fifty verses of the Holy Quran were recited.

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The Days during which Observing Fast is Prohibited (Haram)

Observing fast on Eid-ul-Fitr and Ayyam-e-Tashreeq i.e. 10th to 13th of month of Zilhajja is prohibited (Haram). If any body started observing fast during these days it is not necessary to complete it. (Noorul Hadaya)

It is narrated by Bukhari, Muslim, Abu Dawood, Tirmizi and Nisai from Abu Sayeed Raz. that Haz. Nabi Kareem Sal'am said we should not observe fast during two days, one Eid-ul-Fitr day and another the day of Sacrifice (Eid-uz-Zuha). It is because the Tashreeq days are happy days and the days of eating (good food). On the day of Arfa during Haj observing fast at the place of Arfat is undesirable (Makrooh). If we are not at the Arfat place then keeping fast on that day is a desirable act (Mustahab). (Noorul Hadaya)

It is narrated by Abu, Qatada Raz. that Hzt. Rasoolullah Sal'am said that observing fast on the day of Arafa, will be expiation (Kaffarah) for sins of the previous and the future two years. (Safar-us-Sadat)

Important:- According to a narration, breaking the Nafil fast before time without any excuse is permissible, but according to another narration it is not permissible. Breaking Nafil fast on some excuse is permissible in all narrations, because offering the missed fast is necessary. Breaking Nafil fast in order to attend feast is permissible. It is permissible for both the host and the guest, such Nafil fast should be compensated afterwards by offering it again. The breaking of Nafil fast should be done only before noon but never afternoon. (Noorul Hadaya, Ghayatul Autar, Alamgiri)

It is narrated from Hzt. Abu Hurairah Raz. that Hzt. Nabi Kareem Sal'am said, that it is not permissible for woman to observe fast, except during the month of Ramadan, without permission of her husband in case her husband is at home. (Tirmizi)

Intent for Ending the Fast (Iftar)

O' Allah I kept fast for Thy sake and break this fast with Thy food only.

It is narrated by Abu Dawood Raz. that Anhzrat Sal'am used to tell like this. For breaking the fast, dates (Khajoor) are preferable otherwise water may be taken. (Noorul Hadaya)

Important:- In the Grohe Mubarak (Mahdavi community) for ending the fast the Paskhurda (left over food) of the saint or godly person available at that time, is used traditionally.

Important:- Making haste in ending the fast before appearing of stars on the sky is desirable (Mustahab). But if the sky is covered by clouds it is not desirable. But Sahri can be delayed. (Fatawi Qazi Khan)

It is narrated by Suhail Bin S'ad Raz. that Hzt. Nabi Kareem Sal'am said, people will be on the path of virtue till they make haste in breaking their fasts. (Bukhari)

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The Six Fasts of Shawwal Month

Hadees Shareef:-

"In muslim it is narrated through Hzt. Abu Huraira and Abu Ayyub Raz. that Anhazrath Sal'am said that one who kept Ramazan fast and the six days of Shawwal fast which is called 'Shash Eid', it is deemed that he observed fast for the whole year. The experts in traditions (Mohaddes) have given reason for this by quoting this verse from the Holy Quran":-

"One who does a virtuous deed will be rewarded ten times".

Thus it is confirmed from the Quranic order that whoever keeps Ramadan fast for the whole month will get reward equal to ten months fast, and by observing six days fast in Shawwal month will get reward for keeping sixty days fast. In this way those who observe one month six days fast every year will be rewarded the benefits of observing fasts for one full year.

Important:- It is narrated in Tirmizi that one who observed fast in Ramazan and then observed six days Shawwal fast along with it, will be counted as fasts observed for the whole year. (Ghayatul Autar)

It is the opinion of some scholars that observing six fast of Shawwal continuously soon after Eid-ul-Fitr is undesirable (Makrooh), because it is similar to the practice of the Christians who used to observe fast seven days continuously from Eid-ul-Fitr. But there is religious verdict (Fatwah) that it is not undesirable. Since observing fast on the day of Eid-ul-Fitr is prohibited and no fast is observed on that day. Hence observing fasts continuously will not have any similarity with the practice of the Christians. Therefore it is correct to observe six days fast continuously after Eid-ul-Fitr . Observing fast for six days during Shawwal on different days is desirable (Mustahab). (Noorul Hadaya)

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Retreat (EtEkaf)

Allah says:-

(S2-A187) "And you are one who retire to Mosque (For continued prayer)".

Important:- Hzt. Nabi Kareem Sal'am liked EtEkaf very much, and he was habituated to observe EtEkaf in the last ten days of Ramadan. In the last ten days of Ramadan a particular place in the mosque was selected and curtain

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raised or a tent was fixed. Anhazrat Sal'am used to go there on 20th of Ramadan after morning (Fajr) prayer, and come out after sighting the new moon of Shawwal month. During these days Anhazrat Sal'am ate, drank water and took rest at that place and did not come out without very urgent need. Whenever the holy wives wanted to see the Holy prophet Sal'am they used to go there stay for some time and then go back home. (Saheeh Bukhari)

Hzt. Abu Huraira Raz. narrates that Hzt. Nabi Kareem Sal'am used to do 'Etekef for ten days in Ramadan every year. The year in which Anhazrat Sal'am passed away he observed 'Etekef, for twenty days. Haz 'Aisha Rz narrates that "whenever Anhazoor Sal'am used to be in Etekef he kept his holy head near me and I used to comb the hair. He never came home without human necessity". (Saheeh Bukhari)

Important:- The meaning of 'Etekef in dictionary is to stay. It means staying in a corner of the mosque for prayer and remembrance of Allah (Zikr). Fasting is a compulsory condition for it. The Etekef is of three types.

1. On making a vow of offering it. It is essential (Wajib), i.e. If one says that if his wish is granted (Fulfilled) he will observe Etekef for so many days.
2. Observing Etekef in the last ten days of Ramadan is Sunnat- e-Maukada (i.e. Persistent action of the Prophet Sal'am).
3. Apart from these it is a desirable action. **

** It is desirable to make intend of Etekef whether one enters a Mosque since if something is eaten or someone takes a little rest or some talks are made in the Mosque, it will not be a sin if one enters a Mosque with the intention of Etekef. (Mustahab) (Ghayatul Autar, Fathul Qadeer) (Translator)

Important:- For observing 'Etekef a mosque is required where daily prayers are offered in congregation. If no such mosque is available, then atleast it should be a place where prayers (Sallah) are offered and is known as mosque. It is not proper to come out of the mosque during the 'Etikaf except for attending to the call of nature or for taking pollution bath for wet dream. If the Motakif (a person in 'Etikaf) remains out of mosque without reason for an hour and half (One s'aat) 'Etikaf will break. But after sunset if there is no one to bring food, coming out of the mosque will be taken as attending to nature calls. The Motakif is permitted to eat, drink and sleep in the mosque. Sexual intercourse will break the 'Etikaf, even if the ejection has not occurred, whether done during night or day either intentionally or unintentionally. (Ghayatul Autar)

Keeping completely quiet in the mosque is undesirable for Motakif, idle and indecent talk is most undesirable (Makrooh). (Mala Budh)

Important:- It is undesirable for a woman to observe Etikaf in a mosque, but she can do so in the home, mosque or consider some other place as mosque and observe Etikaf there. (Ghayatul Autar)

Important:- It is mentioned in Sharah-e-Tavilat that (Sahaba Karam) the companions of the Prophet Sal'am used to go out of the mosque to attend the calls of nature and used to go home for sexual intercourse, take bath and return to mosque for Etikaf. On this Allah sent this Ayat: —

(S2-A185) "Do not commit intercourse with your wives while you are observing Etekef in mosque".

If the woman is observing Etekef in the house mosque and her husband did intercourse, then her Etekef will break.

Etekef will be void by kissing or touching with hand which results in ejection because the ejection is treated as copulation. If there is no ejection Etekef will not break. (Ghayatul Autar)

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Visiting a sick person or attending funeral prayers breaks the Etekaf. (Ghayatul Autar)

If ejaculation takes place after seeing or thinking (of opposite sex), losing senses and going mad will not break the Etekaf. (Ghayatul Autar)

According to Imam Azam Rah. the minimum period of Etekaf is one day and one night, and maximum period is not fixed. And as per Imam Abu Yousuf Rah. it is more than half a day. And as per Imam Mohammed Rah. it is an hour. (Ghayatul Autar, Mala Budh)

Important:- One night and one day's Etekaf is from sunset (Maghrib prayer) to another sunset (Maghrib prayer) and the day's Etekaf begins from morning prayer (Fajr) to the evening prayer (Maghrib prayer). Only the night Etekaf is not permissible.

Important:- In Grooh Mubarak (The Mahdvia community) most of the saints observe Etekaf from Shab-e-Qadar till the appearance of new moon of Shawwal.

Etekaf is an excellent thing because during the Etekaf period one gets a chance of staying in the mosque, away from worldly pleasures and can engage with all solitude and privacy, completely in prayer and remembrance of Allah (zikr). During Etekaf the eyes, tongue, hands and feet are safe from committing sins. Therefore every momin and the true Mussadaq (Mahdavi) in his short span of life should observe Etekaf often to get the benefit, bless and benevolence.

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Fitrah

Quantity of Fitrah

After observing Ramadan fasts, the charity of Fitr, on every male, female, child or elder person is obligatory (Farz) According to Imam Shafi Rah. and as per Imam Azam Rah. it is mandatory (Wajib). (Noorul Hadaya, Ghayatul Autar)

The payment of prescribed charity for Ramadan (Fitrah) becomes mandatory from the Eid-ul-Fitr morning. But according to Imam Shafai Rah, it is essential from the sunset (Last day of Ramadan). (N.G.)

If a person dies before Eid morning or a child is born after Eid morning or somebody accepts Islam, it is not necessary for them to pay fitrah. (Noorul Hadaya, Ghayatul Autar)

Payment of Fitrah before Eid is also permissible. (Noorul Hadaya, Ghayatul Autar)

If Fitrah could not be paid on Eid day it can be paid at anytime when one gets a chance for it, delay in payment of Fitrah does not render its responsibility null and void since its payment is mandatory (Wajib). (Noorul Hadaya)

The responsibility for payment of Fitrah of children lies on the shoulders of their parents or guardians. If they do not pay it is mandatory on the children themselves to pay it after maturity. Likewise it is mandatory on the guardian of an insane person to pay Fitrah. If they do not pay he will have to pay it himself after coming back to senses. After getting his daughter married and sending her to her husband's home, the father will not be responsible for the payment of Fitrah for his daughter. Payment of Fitrah to one person by a group of people is permissible and in the same way payment of Fitrah by one man to two people is also permissible. Hzt. Karkhi Rah. and others are having differences in this opinion, as described in Mohit, it is said that distribution of Fitrah is neither suitable nor good, it is undesirable (Makrooh). It is better to give Fitrah for self and for children to one person only just as Hzt. Ibne Masood Raz. did. (Kama Fiul Tamartashi)

Important:- In Grohe Mubarak (Mahdavia) too it is a tradition to give Fitrah to the saint (Murshid)⁽¹⁾.

(1) The priest distributes the same to the inmates of Dairah equitably (translator)

Quantity of Fitrah

Wheat or its flour or beverage flour (Sattu) or dried grapes half sa'a, Date or (jao) joint wheat or its flour one sa'a. But according to Imam Shafi Rah. the quantity is one sa'a in respect of all the above items.

Sa'a is a measure which can hold 8 Ratal mash or masoor. (Noorul Hadaya)

Sa'a means Iraqui sa'a and it is equivalent to four ma'n and a ma'n is equal to 20 Qirath and Qirath is equal to 5 Jao. (Noorul Hadaya)

According to Imam Shafai Rah. sa'a means sa'a of Hijaz As per Imam Abu-Yousuf Rah, and Imam Shafai Rah, a saa is equivalent to 5 1/3 Rathals. (Noorul Hadaya)

According to the verdict issued by Madarsa Nizamia of the Govt. of the HEH the Nizam of Hyderabad, half a sa'a is equal to 94 tolas and 9 masas 4 ratties of the British Ser, 12 masas less 1¼ Ser. If for precautionary measure 1¼ English Ser is given then it is sufficient for Fitrah. Where the lenuish is not used, the Fitrah may be paid with tolas equal to 12 Masa each the quantity would be 94 Tola 9 Masa & 4 Rati. If anybody gives more, it will be counted as charity from him and spending in charity is no extravagance.

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Allah says:-

(S57-A7) "Those of you who accepted Islam and spent (In good cause) will get great reward".

The Prophet (PBUH) had said:-

*O Bilal (Raz.) spend whatever is in your possession. Do not be afraid of poverty from Allah.
(Miskath Shareef)*

Important: Sadaqai Fitr is better paid in the form of money when the grain is cheap and in the shape of food grains at the time of famine. (Durre Mukhtar, Miartil Falah)

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The Marriage

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Allah says:-

(S4-A3) Allah ordered the Muslims to marry the woman whom they liked two, three or upto four. Thus if you fear that you will not be able to do justice among them then marry only one.

Important: Allah permitted to marry upto four women with the condition of doing justice among them. In case of fear of being not able to do justice, then He ordered to marry only one. Therefore the people who perform marriages with two, three or four women but do not maintain justice, they will find it difficult to explain their responsibility towards them before God.

The Creator of the universe has created pairs of all the creatures including mankind. Therefore as per orders of Allah.

(S36-A36) Allah created in pairs all things that the earth produces, as well as, their own (human) kind and (other) things which they have no knowledge.

Hadees Shareef:

*Hzt. Nabi Kareem Sal'am said "marriage is my Sunnah .
One who turns out from my Sunnah is not from me".*

Important: Anhzrat Sal'am said, the best of all things is a virtuous woman. (Saheeh Muslim)

The couple is a blessing for each other, all the matters of their life are related to each other. Besides worldly affairs in religious matters and getting rewards of virtues (Sawab), they help each other. The lonely life of a man or woman in this world is not only dull and uninteresting but also disgraceful and source for commitment of sins.

In this world nobody is equal for a man or for a woman in expressing sympathy, confidence and comforting each other. If there is unity and love between a poor couple they will pass a heavenly life, happy and comfortable, in this world. No blessing is better than good and obedient offsprings. A childless king is considered to be a very unlucky person. Marriage is a Sunnat-e-Maukkada for both (the man and woman). For those who are having lustful feelings and are in fear of adultery, it (Marriage) is mandatory (Wajib). If there is no fear of adultery then it is a Sunnat-e-Maukkada. This is the verdict (Fatwah) of all the Muslim Jurists. It is a sin for lustful persons to give up this practice (Marriage). (Kanzul Daqaiq)

Marriage and divorce, mode of living and the rights and responsibilities of husband and wife on each other are described in detail in the Holy Quran in Soora Nisa, Soora Tallaq and also on various places. Besides, there are

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numerous traditions about this and the books on Islamic Jurisprudence (Fiq) are also contain details. By marrying one can save himself from adultery and looking towards other women and protects himself from sin.

Allah says:-

(S17-A32) "And do not go near adultery, in deed it is a shameless deed and bad way".

The Prophet Sal'am said:-

"Committing adultery once wastes the prayers offered for seventy years. It is also narrated in a Tradition (Hadees Shareef) that looking at other women is a great sin (Gunah-e-Kabeerah) and the forty days prayer of such person will be rejected".

Nikkah is performed through proposal and consent of the bride groom and the bride i.e. proposal by the groom and acceptance by the bride.

Nikkah is not permissible without witness. Therefore Hzt. Sal'am said.

No marraige without witness.

Important: According to Imam Malik Rah. in respect of Nikkah the declaration is an essential condition and witness is not a necessary condition but in view of Imam Shafai Rah. marraige is not permissible without male muslim sane witnesses (Ghayatul Autar, Noorul Hadaya)

Marriage cannot be performed without guardian (Vali).

Thus the Tradition of the Prophet Sal'am says *"No Nikkah without a guardian (Vali)"*. The women with whom the Nikkah is not permissible are called confidante relative (Mahram).

Thus Allah Says:-

(S4-A23) "Prohibited are for you your mothers, daughters, sisters and sisters of your father and the mother's sisters and the daughters of your brothers and sisters, those mothers who have breast fed milk to you their daughters, your wife's mothers and daughters of your wives (with other husband) with whom you have had intercourse and if you have not gone in then it is not a sin and your won son's wives.

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Allah further says:-

(A4-S21) Do not marry those women whom your fathers had married.

Also Allah says:-

(S4-S21) Marrying two sisters (at a time) is prohibited (Haram) for you.

Allah says:-

(S2-A221) Do not marry polytheist (Mushrik) until they accept Islamic faith. And slave girl who is having faith is better than a polytheist although it attracts you very much. Do not marry polytheist until they accept Islam.

Allah says:-

"Your foster mothers (who have fed milk), foster sisters are (Haram) prohibited for you".

Hadith Shareef is :-

"Whichever is prohibited from the blood (race) (Salb) is also prohibited from foster relation. This tradition is reported by Bukhary and Muslim through Hzt. Aisha Raz. In another tradition in Muslim it is said that indeed whatever God prohibited in blood relation also prohibited in foster relation". (Noorul Hadaya)

Mahram (confidante) are those ladies who are prohibited for Nikkah they are:-

Mother and grand mother and her mother, daughter, grand daughter and so on downward, sister, niece, aunt and those from foster relations owing to sucking milk are also prohibited. (Forbidden Haram) our mother in-laws are also prohibited. After sexual intercourse with wife, her daughter from previous husband (called Rabiba) is also prohibited and if intercourse is not committed, then her daughter is not prohibited. Therefore it is narrated from Abdullah Bin' Omru Bin Al'as. Anhazrat Sal'am said one who married a woman and enters into sexual relations with her, marrying her daughter is forbidden, if not is permissible and her mother is forbidden for him whether he commits sexual intercourse or not. (Noorul Hadaya)

Own son's wife is also prohibited (Haram). Wife of adopted sons is not prohibited. Marrying two sisters at a time is (Haram) prohibited. If two sisters are slave girls, copulation with both of them is also prohibited. (Noorul Hadaya)

Marriage with polytheist woman is forbidden unless and until she embraces Islam.

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Hzt. Nabi Kareem Sal'am said, do not gather with wife her aunt, her niece. It is narrated by many companions of the Prophet. The reason is that they had internal relationship and by performance of Nikkah the unity will cut off for often there is enmity, jealousy and ill feelings among the wives of one husband. Thus Anhzrat sal'am said,

Whenever you did it, you cut off their relations. (Noorul Hadaya)

Important: Nikkah with the woman who gets pregnant due to adultery, is permissible. The verdict (Fatwah) is for it. But according to Imam Abu Yousuf Rah. such marriage is void. This difference of opinion is in respect of the Nikkah with other person other than the one who has committed the adultery. If the person responsible for the pregnancy marries her it is permissible unanimously. In case of another person marrying such woman, then should abstain from sexual relations till the delivery. (Noorul Hadaya)

The woman with whom adultery is done or the woman whom a man touched with lust or saw her secret part lustfully whatever principles and relations she may have, the law of Hurmat (prohibition) will apply.

The woman who touched a man with lustful feeling or seen his penis amorously, whatever may be the principles and relations the law of Hurmat (prohibition) will apply. (Ghayatul Autar)

The prohibition (Hurmat) of touching and looking lustfully lasts till the discharge. And after touching or looking if the discharge takes place, prohibition will not exist for the reason that after contact of naked organs or lustfully gazing the desire for sexual intercourse increases. But after discharge there is no desire left at all. (Ghayatul Autar)

There is no difference in problems of touching and lust mentioned above being done intentionally, forcibly or by mistake, It will prove milk Prohibition (Hurmat-e-Masaherah). In these problems the teen aged youth about to reach puberty , mad person or the intoxicated one will also be treated like adult persons. (Ghayatul Autar)

Husband or wife wanted to wake up the other for sex but the hand of the husband touched his daughter or the hand of the woman touched the young son then the woman will be prohibited to him (for the husband) forever. (Ghayatul Autar)

Milk prohibition (Hurmat-e-Musaherat) will not break the Nikkah until divorce is given. (Ghayatul Autar)

If some one touches his daughter with incestuous feelings or looks at her private part lustfully the mother of that girl will be prohibited for the father for ever. (Ghayatul Autar)

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Method of the Marriage

From the side of the bride, as far as possible a confidante relation (Mahram) should be appointed as a viceregent (Vakeel) and from the bridegroom side two witnesses. The viceregent (vakeel) should take acceptance of the (Vali) guardian (or the bride) three times before two witnesses about the dower money settled upon for giving in marriage the bride to the groom. Then the viceregent and the witnesses should reach the marriage congregation and utter these words before Khateeb (one who performs the ritual of Nikkah) in this way.

"I give miss..... D/o in marriage of the bridegroom
..... S/o in lieu of Mahr and I am the
viceregent and these two persons stand witness for this. Both witnesses should say the following.

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The viceregent (Vakil) has given in the Nikkah ofS/o against the Mahr of to Miss D/o.....We both stand witness for this.

The above statement shall be repeated three time by the viceregent (Vakil) and the witnesses. Then the Kateeb should recite Kutba-e-Nikkah (Marriage Sermon).

Marriage Sermon Prepared by Miyan Alam Billah Rah

Greatest praise and glory are for Great Allah in Whose admiration these words occurred in the Holy Quran.

"God is graceful and loves grace." His blessing are exalted. His names are Holy He is the ancient in existence and ever lasting His qualities are sung melodiously by the nightingale and bright coloured doves in the gardens of Paradise. Allah says, Glory to Allah Who created in pairs in all things that grow from earth as well as their (Human) and from those things which they have no knowledge (Addressing the viceregent) on the terms of offer and acceptance according to the Prophet, "performance of marriage is my practice (Sunnah) and one who refused my tradition is not from me" in the presence of noble and respectable gathering it is asked whether your viceregency (vikalat) is valid. The viceregent should say yes it is valid, then (addressing the bride groom) say gentleman you are free capable of taking decision, wise and matured and present in the gathering of the Muslims please tell whether you accept to take Miss D/o in your Nikkah with a dower of and four conditions according to Islamic law (Sunnah). The bridegroom should say 'yes' I accepted her as my wife.

The four conditions as per Sharah (Islamic Law):-

- (1) The first condition is that the woman should not be kept in want of food, clothes and necessary expenditure. Even if in need the out door activities like fetching water, fuel and shopping from the market etc. should be attended to by the groom himself and keep the wife in purdha and should never tease her.
- (2) The second condition is that whenever the wife demands her dower, it should be paid to her without any excuse. If he does not have it, promise to pay it or get it forgiven, some how keep her satisfied.
- (3) The third condition is that the husband should not take the wife beyond religious limits, should not take her without purdha and never stop her from going to her parents.

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(4) The fourth condition is that if he not present himself (meet) her, while present (stay period) for six months. she shall have the right to take her own decision.

1. *O, God create love between the couple just as Thou hast created love between Adam (AS) and Eve (AS)*

2. *O, Lord create love between the couple just as Thou hast created love between Ibrahim (AS) and Hajira (AS)*

3. *O, God create love between the couple just as Thou hast created love between Ayub (AS) and Rahima (AS)*

4. *O, God create love between the couple just as Thou hast created love between Yousuf (AS) and Zulekha (AS)*

5. *O, God create love between the couple just as Thou hast created love between Musa (AS) and Safura (AS)*

6. *O, God create love between the couple just as Thou hast created love between Sulaiman (AS) and Bilquis (AS)*

7. *O, God create love between the couple just as Thou hast created love between Mohammad-ur-Rasool Allah (PBUH) and Bibi Aisha Raz.*

8. *O, God create love between the couple just as Thou hast created love between Ali Murtuza Raz and Fatima Raz.*

9. *O, God create love between the couple just as Thou hast created love between Mohammad ainil Mahdi-Al-Maood (PBUH) and Bibi Alhadadi Raz.*

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10. O, God create love between the couple just as Thou hast created love between Syed Mahmood Sani-e-Mahdi Raz and Bibi Kad Banu Raz.

11. O, God create love between the couple just as Thou hast created love between Syed Khundmir Siddiq-e-Villayat Syed-us-Shohda Raz and Bibi Fatima Raz.

Marriage Sermon Prepared by Hzt. Miyan Syed Qasim Mujtahed-e-Grooh Rah

By orders of Allah and revelation of the Holy Quran where in Allah says.

after this asks the wakil whether his vikalat is valid. The wakil says 'yes' it is valid. Then he says that in exchange for the dower of (.....) the half of it is () gave Miss.....D/o in the Nikkah of S/o with four Islamic conditions. The wakil replies in affirmative. After this he asks the bridegroom to tell whether he accepted Miss D/o in lieu of Dowar (Mahr) with the four conditions. The groom says 'yes' he desired and accepted. This is to be repeated 3 times. Then the four islamic conditions are pronounced). After these formalities are over,

the said dua is recited. (1-11) (Allah Huma, see page No.193 & 194 —)

On the wedding occasion, the best method of expression of these conditions is in vogue from the olden times. The expression of the conditions at the time of marriage is preferable because most of the bridegrooms are unaware of them and it is essential to know at the time of wedding. The said conditions are sharai and are found in books of Islamic laws (Fiq). Thus in Noorul Hadaya part two, chapter "Anyan" it is mentioned about the fourth condition that it is narrated by Imam Mohammed Bin Hasan from Abu Haneefa Rah. and he from Ismail Bin Aslam Makki he from Hussain that a woman came to Hzt. 'Umer Bin Al-Khitab Raz. and complained that her husband did not come to her, then he fixed one year for him, one year passed and he did not reach her. So he (Hzt. 'Umer Raz.) permitted the woman and she did according to her self desire. The whole chapter deals with it. In Darul Qaza (department of Islamic Justice) there are numerous such instances where on the complaints of the wives, the court after due verification about the husbands, issued orders of separation as per Islamic laws of justice.

It is clarified that the decendents of Hzt. Mahdi-e-Mauood Alaihissalm's dower (Mahr) is eleven (11) Auqia and in the family of Hzt Syed Khundmeer Raz. Sayyadush Shuhuda the dower is ten (10) Auqia and all the other Musaddequeen (Mahdavies) nine (9) Auqia dower is traditional.

The advantage is that the amount of dower is very small and within reach of the bridegroom. Wherever the dower is not so fixed, it is seen that at the time of the marriage there are great differences for settlement of dower (Mahr) In some cases the marriages are cancelled and at the time of demanding dower, they have to face a lot of difficulties.

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But in groohe-e-Muqaddus (sacred group of the Mehdavis) because of the fixed dower, and on account of keeping in practice, there shall be no quarrel at all in this matter.

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Order Regarding Dower (Maher)

Allah says:-

(S4-A24) "in the way you benefitted dower from these women, pay them (the Mahr) settled upon."

The dower (Maher) is of two kinds viz Mahr Misl and Mahr Musamma. Mahr Misl is one which is equal to the Maher of another equivalent women. Equivalent women means those women who are related to the bride from father side such as sisters, paternal aunts etc.

Mahr Musamma is one that is fixed. Whatever Maher it may be i.e. Misl or Musamma it is paid in two ways. 1) Mo'ajjal and 2) Movajjal.

MAHR MO'AJJAL is one which should be paid whenever it is demanded. And MAHR MOVAJJAL is one which should be paid compulsorily after the death. (Ghayatul Autar)

It is a fact that a woman can forgive her dower (Mahr) whether husband accepts it or not. Even after the death of the husband or after the Talaq-e-Bayan i.e. Distinct divorce if the wife forgive, the dower, it will be considered as forgiven. But the condition is that the wife shall not do so on her death bed. Due to divorce Movajjal Dower turns into Mahr Mo'ajjal and even after remarriage (Raj'at) it will not become Movajjal. (Ghayatul Autar)

Marriage without mentioning dower is permissible. (Ahsanil Masail)

The woman has the right to prevent the husband from sexual pleasure and also from taking her to another city till the dower is paid to her though he has had sex with her earlier.

The following Table will Show the Quantity in Tolas and Price and the Total Amount of Dower

S.No	Quantity in Auqia	Weight in Tola T. M. R.	Price per Tola Rs. A. P.	Total Price	Note
1	11	106 11 2-2/3	Rs. 30/-	3208.5.4	The amount may be calculated as per the current market price
2	10	97 2 5-1/3	Rs. 30/-	2916.10.8	
3	9	87 6 -	Rs. 30/-	2625.0.0	

T=Tola M=Masa R=Rati Rs=Rupees A=Ana P=Pai

It is written in Hadaya and Durr-e-Mukhtar that the Sharai Auquia is equivalent to 40 Dirham and dirham-e-sharai is equivalent to 14 qirat and qirat is equal to 5 grains of jav. Thus one Dirham-e-Sharai is equal to 70 grains of jav and one grain of jav is 1/3 of a rati i.e. 3 grain of jav will make one rati. This way 24 grain of jav will be equal to one masa. A dirham sharai is equal to 2 masa and 7½ rati. And 40 dirham sharai one auquia which is equal to 9 tolas 8

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masas and 5½ rati. The price of pure gold is often Rs. 30/- per tola and accordingly to the above account is shown. When ever it is needed, the price can be adjusted to current price.

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Orders about Milk of Mother to the Child (Raza'at)

Allah says:-

(S2-A233) And mothers should give suck to their children for two complete years. This period is ment for one who wants to complete infancy period of the child.

(S46-A15) And kept him in her womb affectionately and in pain delivered him and the period for discontinueing the milk is 30 months.

The period of sucking milk according to Imam Azam Rah. is two years six months and with others sahaba is two years. (Noorul Hadaya, Ghayatul Autar)

After feeding milk, though the quantity of milk may be very little and milk has gone into stomach through mouth or nose, the relation of foster mother is confirmed. (Ghayatul Autar).

If a child has sucked milk of many women of a village and at the time of his marriage, it seems difficult to find out which of them had breast fed milk to him and there is no witness for it, in this condition marriage will not be permissible to him with any of the women of that village. (Ghayatul Autar)

Woman should not breast feed milk to any child without the permission of husband unless there is fear of the death of the child, if the milk is not made available. In such event she must remember it or note it down. (Ghayatul Autar)

A wise man should not engage a mad woman to breast feed his child. (Ghayatul Autar)

The prohibition for marriage occuring according to the genealogy relation will also apply to relations of foster mother. However in some cases it may not be so far example. The foster mother of a child will be legally permissible for the grand father of the child. (Ghayatul Autar)

The two foster children of a woman are prohibited (Haram) for each other though their period of sucking milk is different and her husbands are also different persons. (Ghayatul Autar)

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Real Privacy of the Couple (Khilwat-e-Sahiah)

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Real privacy is the isolation of the male and the female without any inhibition or impediment for sex. The circumstances of impediment for privacy are; sensational disease that causes obstruction to copulation. Sharai obstructions i.e. Ramazan fast, physical obstructions such as menses etc, presence of third person. Even if the third person is found sleeping or blind it will be considered as obstruction in the privacy. But the infant who has no wisdom or the slave girl of any of the couple is not an obstruction. (Ghayatul Autar)

Non suitability of place such as mosque or forest is also an obstruction. (Ghayatul Autar)

If the husband does not recognize his wife then it is also an obstruction as per Islamic law, for without recognizing the wife the authority for copulation is impossible. Observing missed fast, offerings expiation fast and nafil fast are not obstructions in real sense. (Ghayatul Autar)

Equality Among the Wives

It is essential for a man to maintain equality and justice among his wives in the matters such as spending nights with them, providing food, clothes and expressing affection with them whether a wife was a virgin or a remarried woman. Muslim or the woman of Book (the women who are the followers of the holy Books such as Christian or Jew). But in respect of love the equality is not a necessary condition. (Ghayatul Autar)

The right of a woman according to law is fulfilled if the husband makes love with her once. But honestly speaking, it is necessary for a man to copulate often to satisfy her. If a man stays with a wife for one month without making a journey and the other wife quarrels and demands justice, the husband will be ordered to maintain equality in future. The past may not be compensated because the fulfilment of demand can be made only after the demand. (Ghayatul Autar)

If the husband is going on journey, he has a right to choose any one of his wives, because in order to be practicable there can't be fixed turn during the journey. But it is desirable (Mustahab) to select one by lottery systems. (Ghayatul Autar)

A man who has a few wives should not copulate one wife excepting her turn nor stay there except with permission of other wives. The duration between one turn and the other turn should not exceed seven days. (Ghayatul Autar)

It is permissible for a man to prohibit his wife from eating or drinking food the smell of which is disliked by him. (Ghayatul Autar)

Other Problems

A woman's going out of the house unnecessarily is not permissible, but in necessity she can go out. (Ghayatul Autar)

It is permissible for a woman to see relatives without permission of the husband provided she has not been paid the dower.(Mahr) If she has been paid the dower then she should not go out without permission of the husband. If the wife is indebted to a man or some man is indebted to a woman then she may go out without permission. (Ghayatul Autar)

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The Divorce (Talaq)

Although giving divorce to woman is permissible and there is a Quranic Verse permitting divorce, but divorcing the woman is the last resort, only in cases which can't be corrected otherwise. Therefore Hzt. Nabi Kareem Sal'am said that in the eyes of Allah divorce is the most undesirable thing which is permitted (Halal). It is narrated by Abu Dawood and Ibne Maja and Hakim reported it and Abu Hatim has approved the chain of the tradition. (Noorul Hadaya)

Conditions for Divorce (Talaq)

(1) The woman should be in the bond of marriage.

(2) The man should be wise and matured but if man is not in his senses or by force or in joke or without intention, unwisely or in drunken condition gives divorce it is effective. (Ghayatul Autar)

Kinds of Divorce

- (1) Talaq-e-Rajai (Revocable Divorce)
- (2) Talaq-e-Bayan (Distinct Divorce)
- (3) Talaq-e-Mughalluz (Severe Divorce)

(1) Talaq Rajai (Revocable Divorce) is a divorce given once or twice and then return to her within the probationary period (Iddat) because in this kind of divorce the husband is allowed to renew relations without remarriage. Thus the Holy scriptures says:-

(S2-A228) i.e. The husbands of these women (without remarriage) have the right to return to their wives in the (probationary) period (Iddat) provided there intention is to return for the better.

Allah Says:-

(S2-A229) "This divorce is the second time either keep her nicely by or leave her in a pleasant manner."

Allah further says:-

(S2-A231) "And when you divorce (Rajai) to women and they reach the end of the probationary period (Iddat) then either you return to them as per rule and allow them to remain in marriage or relieve them in accordance with law."

(2) Talaq bayan (Distinct divorce) is the one which is given three times during probationary period or the period of Rajai Talaq passed away converting it to Bayan or the husband who gives divorce says that he has given Talaq-e-Bayan to her or says that it is severe divorce. In Talaq Bayan (Distinct divorce) if relation is to be renewed then remarriage is essential. Without it husband cannot return to his wife.

The Holy Quran says:-

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(S2-A232) "And when you divorce to wives and they complete their probationary period (Iddat), do not prevent them from marrying their (former) husband back if they agree to do so willingly."

(3) Talaq Mughalluza (Severe divorce) i.e. one who pronounce (Distinct divorce) Bayan Tallaq thrice. In this case the husband can't marry her unless she becomes Halal (acceptable) i.e. she should marry to another person and when the new husband gives her divorce after copulation.

Therefore Allah says:-

(S2-A230) "If a husband divorce his wife (irrevocably) he cannot lawfully return to her until she is married to another person and divorced by him then there is no harm for them to remarry and live together provided they know that they keep intact the limits ordained by Allah."

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Raj'at (Revival of the Marriage)

Keeping Nikah of a woman intact during the probationary period is called Raj'at. (Ghayatul Autar)

Raj'at is correct with distinct words, even without intention (Niyyat). But with allusive words or hint without intention (Niyyat) is not correct. (Ghayatul Autar)

Raj'at by action is one which is affected by actions which fall within the prohibition such as mutual contact or rubbing of organs etc. During the probation period (Iddat) the marriage can be revoked by copulation also.

Raj'at by action of a mad husband is permissible.

Raj'at is permissible only in Rajai divorce (Revocable divorce), in Talaq Bayan (Distinct Divorce), without permission of the wife and fresh Nikkah to return to the wife (Raj'at) is not permissible. After the probationary period (Iddat) is over, returning to the wife (Rajat) is not permissible.

If abortion occurs to a pregnant woman after divorce when limbs of the foetus are formed, then her (Iddat) probationary period is over with the abortion otherwise not. Raj'at is also possible from the wife provided the husband has not refused her action and he is aware of that. (Ghayatul Autar)

Separation (Khul'a)

Ending the right of Nikkah is called KHUL'A or separation (from wife's side).

The conditions of KHUL'A are as follows:-

The wife should be in the bond of marriage. The husband should be wise and matured. (Ghayatul Autar)

KHUL'A is possible both, with wealth or property in exchange of without it (Ghayatul Autar)

KHUL'A ends the conjugal rights and it causes distinct divorce (Tallaq-e-Bayan). (Ghayatul Autar)

KHUL'A is permissible during the probationary period (Iddat) of Talaq Rajai (Revocable divorce) on account of the right of marriage during the probationary period (Iddat). (Ghayatul Autar)

The wife will not get dower money after the divorce (due to khul'a) and if she has already taken it before Khula, it will not be returned. (Ghayatul Autar)

The woman can return to her husband before the acceptance of Khula by him. On behalf of the young girl (Immature) her father can request for separation. It will be valid, the wealth or pecuniary benefit is not a must. But the parents of a young husband (Immature) do not have the right of granting separation on behalf of the husband because the non adult does not have the right of divorce hence his parents cannot be his viceregent. (Ghayatul Autar)

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Orders of Maintenance Allowance (Nafqa)

[Maintenance is Not Mandatory \(Wajib\) in the Following Conditions](#)

Allah says:-

(S15-A7) "A person should spend according to his means."

Hadees Shareef

"On the occasion of Hajjatul Vida, Nabi Kareem Sal'am said that you are bound to give food and clothes as per the tradition (Noorul Hadaya)"

For a woman who is in Nikah it is mandatory (Wajib) on the husband to provide maintenance such as food, clothes and shelter befitting the social position of both the partners. (Noorul Hadaya, Durr-e-Mukhtar)

Maintenance (Nafqa) of his children, parents and grand parents is also mandatory (Wajib) if they are poor and needy. (Ahsan-ul-Masail)

The father, in order to get his (Nafqa) maintenance is permitted, to sell the article, belonging to his sons but selling away land is not permissible. (Ahoanul Masl)

Maintenance (Nafqa) is also mandatory (Wajib) for a divorced wife who is under probationary period (Iddat). (Bahurur Raqaiq)

Maintenance (Nafqa) is also mandatory for the woman who does not allow her husband to copulate in order to get her whole or part of dower (Meher Mo'ajal) from her husband whether she had already had the sex with him or not. (Ghayatul Autar)

Maintenance allowance is also mandatory (Wajib) for the wife who lives in her father's house and the husband has not demanded for shifting and has the facility of privacy for sex. (Ghayatul Autar)

If the husband is a wealthy person , it is mandatory (Wajib) for him to pay maintenance (nafqa) for a servant also. According to Imam Abu Yousuf (Rah) maintenance of two servants is essential, one for house hold work and another for out door work. As per Imam Mohammed (Rah). and Imam Abu Hanifa (Rah). one of them may be the MUTAVALLI (Trustee) of either. Verdict in this regard is also available. If he is poor, servant's maintenance (Nafqa) is not necessary. But in view of Imam Mohammed Rah. one servant's maintenance is essential even though he is poor. (Noorul Hadaya)

If the QAZI fixed the maintenance (Nafqa) at the time of poverty of the husband but later if he becomes rich and the wife demands it he will have to pay maintenance (Nafqa) payable by the wealthy person since he has become rich. (Noorul Hadaya)

If the husband has not paid maintenance (Nafqa) for a pretty long time to his wife, the maintenance (Nafqa) for the past days will be considered as invalid. However when the QAZI has fixed the maintenance allowance for the past days or both agreed on something in that case, the maintenance allowance for the past days will also be paid when both are alive. (Noorul Hadaya)

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If maintenance allowance is paid in advance and after some time one of the couple dies, the maintenance allowance of the remaining period will not be returned.

There is a religious verdict in this regard. But according to Imam Mohammed (Rah). and Imam Shafai Rah. the maintenance allowance of the remaining days will be calculated and returned. (Noorul Hadaya)

Maintenance is Not Mandatory (Wajib) in the Following Conditions

The woman who left home mischievously and inspite of calling back does not return. If the wife is imprisoned due to loan or fell ill in her father's house or somebody had abducted her or gone for Haj without her husband and for the girl who is not fit for sex due to immaturity. (Noorul Hadaya, Ahsanul Masail)

Important. It is mandatory (Wajib) for the husband to keep his wife in a separate house in which no member of his family should live nor her step son. If the wife agrees to live with his other relatives, then the house should be large enough with locking facility to the portion allotted to her (Noorul Hadaya)

The husband has a right not to allow the parents of his wife and her children from previous husband to her house as this house belongs to him only. But prohibiting them from talking to his wife once in a week is not permissible. And prohibiting the woman to go to her parents or her parents coming to see her or prohibiting from seeing close relatives in a year is not permissible and there is a verdict in this regard. (Noorul Hadaya, Khanica)

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Orders Regarding Probationary Period ('Iddat)

Probationary period ('Iddat) is the compulsory waiting period for a woman after she is divorced or on the death of her husband. (Ghayatul Autar)

The probationary period ('Iddat) commences immediately after the death of the husband or divorce or cancellation of marriage and exhausts after the fixed period although the woman is unaware of the death or divorce. Because probationary period (Iddat) is the fixed duration and its knowledge is not the condition. (Ghayatul Autar)

The probationary period of a free woman if her husband had expired, is four months and ten days. (Ghayatul Autar)

Allah says:-

(S2-A234) And those who die amongst you and leave widows behind, they shall wait concerning themselves for a period of four months ten days. (Ghayatul Autar)

A free woman who is given divorce after sexual intercourse (whether Rajai or Bayan) or on cancellation of marriage, if she is having monthly course the probationary period will be three periods if not 3 months. But if divorce is given during the menses period that course will not be counted (Ghayatul Autar)

Allah says:-

(S2-A228) "The divorced women shall wait concerning themselves till three monthly courses (menses).

If an 'Aisa is (woman who has menopause) divorced by her husband she should observe three months as probationary period, if after a month or so the menses starts, then the period is to be counted from that menses. Likewise if woman having menses is divorced and after one or two courses becomes dry (Aisa), then the period of probation will be counted 3 months from the last menses. The period of TAHAR (menses) or the dry period passed will not be counted. (Ghayatul Autar)

The probationary period (Iddat) for a pregnant woman is up to the delivery.

Allah says:-

(S65-A4) "The women who are pregnant the probationay (iddat) period is that they deliver (the child)"

A woman under probationary period (Iddat) should not adorn herself with ornaments etc. She should not wear saffron coloured clothes but coloured cotton clothes. She should not use scented oil and not apply henna and antimony for beauty. But it is permissible to use the things as a medicine to relieve pain. (Noorul Hadaya)

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When probationary period (Iddat) becomes essential for a woman she should pass the probationary period in the same house in which they are separated or where the husband died or divorced.

Allah says:-

"Do not send them out of the houses, nor they leave the houses unless some prostitute is brought in the house.

But when turned out of the house or there is a fear of loss of property or collapsing of house or house rent is not paid; in such conditions the wife has the right to leave the house. (Noorul Hadaya)

If the wife is passing the period of probation of revokable divorce (Tallaq-e-Bayan) then it is necessary that there should be purdah in the house. If the house is small then it is preferable that the husband should leave the house. It is also permissible that the wife leaves this house. Similarly if the husband is a sinner (Fasiq) then the wife may leave the house. But in any case it is preferable that the husband leaves the house.

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Orders Regarding Re-Marriage

Allah says:-

(S24-A32) "Allah said, perform marriages of widows in your relations and good natured slaves, male and female. If they are poor God will make them rich by His grace. Allah is Almighty and all knowing."

Hadith Shareef:-

"Hzt. Nabi Kareem Sal'am said, "O' Ali (Raz.) never delay in performing three things, offering funeral prayer when it is brought, in five daily prayer when it is time for offering prayer and performance of the marriage of a widow when you find her parentage."

Allah says:-

(S2-A234) "Allah said, "those of you who die and leave their widows behind, these women should wait till four month and ten days. When they complete their probationary period, then there is no sin if these women marry as per Islamic law. God knows every thing you do in this world."

Allah says:-

(S2-A232) "Allah said, when you divorce women and their probationary period (Iddat) is over (which is three monthly courses), do not prevent them from marrying their previous husband if they are willing to do so. These orders are given to those who believe in Allah and the day of judgement. This is a very pure and sacred thing for you. Only God knows it and you are not aware of it."

Important. The leader of both the worlds, Hzt. Nabi Kareem Sal'am married widows for guidance of his followers. The details are as under:-

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1. Hzt. Ummul Momenin Bibi Khadijatul Kubra Raz. D/o Khuvalid Bin Asad before the dawn of Islam was first given in marriage to Abu Hala, after his death to Ateeq Bin Ayaz. After his death Hzt. Nabi Kareem Sal'am married her. At the time of Nikkah her age was 40 years and the age of Hzt. Sal'am was 25 years. She gave to the Prophet Sal'am two sons, Hzt. Qasim Raz. and Hzt. Taher Raz. and four daughters namely, Bi Bi Fatima Raz. Bi Bi Zainab Raz. Bi Bi Ruqayya Raz. and Bi Bi Umme Kulsoom Raz.

When revelation of the Holy Quran to the Prophet started, she was the first person who accepted Islam. Many virtuous qualities are narrated about her. She was the first wife in the life of the Prophet Mohammed Sal'am. Anhazrat sal'am did not marry a second wife in her life time. She died on the 10th of Ramazan at the 10th year of Prophethood. She was buried in Hajoon which is the grave yard for the of Makkans.

2. Hzt. Ummul Mominin Bi Bi Sauda Raz. D/o Rabia Bin Qais was married with Amar Bin Abde Shams her cousin. After his death, the leader of both the worlds Hzt. Sal'am married her in the 10th year of prophet hood. She expired in the month of Shawal 54 Hijri and was buried in Baqui.

3. Hzt. Ummul Momenin Bi Bi Hafsa Raz. bint Amirul Momenin Hzt. 'Umar Ibnul Khattab Raz. was married first with Qais bin Hazafa Sahami. Who achieved martyrdom in the battle of Badar. In 3rd Hijri Hzt. Salam married her. She died at the age of 60 years in the month of Shaban 45 AH. and buried in the grave yard of Baqui.

4. Hzt. Ummul Momenin Bi Bi Umme Salma Raz. Bintah (Daughter of) Abi Umia Bin Mighira, was first married to Abusalma Abdullah Bin Abdul Asad. After his death, in the month of Shawwal 4th Hijri Hzt. Sal'am married her. She died at the age of 84 years in 62 AH and buried in the grave yard of Baqui.

5. Hzt. Ummul Momenin Bi Bi Juveria Bintah (D/o) Harath Bin Abu Azran, was married first with Masafa Bin Safvan. After his death in Shaban 5th Hijri Anhazrat Salam married her. She died in Rabbiul Awal 56th A.H. and buried in the grave yard of Baqui.

6. Hzt. Ummul Momenin Bi Bi Zainab Raz. her mothers name was Amena, well known as Hajash. She was married first with Zaid Bin Haresa Raz. when he divorced her God ordered Hzt. Sal'am to marry her through the following inscriptions in the Holy Quran."

(S33-A37) When Zaid (Raz). fulfilled his need, we ordered you to marry with her. So that Mulims may know that there is no harm in marrying the wives of their adopted children when they divorce them. The order is bound to happen."

She died at the age of 53 years in 40 AH and buried in the grave yard of Baqui.

7. Hzt. Ummul Momenin Bi Bi Umme Habiba Raz. bint Abu Sufyan Bin Harab was married first with Abdullah Bin Hajash. After his death Anhazrat Sal'm married her in 6th Hijri. She died at the age of 72 years in 42 Hijri and buried in the grave yard of Jannatul Baqui.

8. Hzt. Ummul Momenin Bi Bi Maimoona Raz. D/o Hares Hilalia Ameria was married first with Masood Bin Omru Saqafi. After his divorce later with Rahim Bin Abdul Uzza. After his death on 7th Ziqadah Anhazrat Sal'am married her. She died in 60 AH and buried in the grave yard of Baqui.

9. Hzt. Ummul Momenin Bi Bi Safia Raz. D/o Hai Bin Akhtab was married first with Salam Bin Mashkam Alqarti. After ha gave divorce to her, she was married with Kanana Bin Abil Haqeeq. After Kanana was killed in the battle of Khaiber, then Hzt. sal'am married her. She died at the age of 62 years in Ramazan of 50 AH and buried in Jannatul Baqui. (Tarikhul Aulia & Siratun Nabi by Allama Shibli Nomani)

Hzt. Nabi Kareem Sal'am got his daughters also married second time. For instance the marriage of Bi Bi Ruqayya Raz. was performed with 'Atba Bin Abu Lahab before revelation of the Holy Quran. After revelation of the Quran

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and invitation to accept Islam, Abu Lahab, due to opposition made his son to divorce Bi Bi Ruqayya Raz. After divorce she was married to 'Osmane Ghani Raz. The second daughter Bi Bi Umme-e-Kulsoom Raz. was first given in the Nikah of 'Atba Bin Abu-Lahab who also divorced her since Bi Bi Ruqaya Raz. had expired, she was married to Hzt Osman Raz.

The daughter of Hzt. Mahdi Mauood Alahissalm Bi Bi Khunza Fatima Raz, after the death of her husband Hzt. Malik Burhanuddin Badival Raz. was married again with Hzt. Bandagi Miyan Syed Khundmeer Syradush Shuhada Raz. Many a good and virtuous woman were married a second time and even third time. Therefore it is a great sin to prohibit widows from remarriage, or they themselves do not marry, taking remarriage to be a very bad thing. Thinking it to be a not permissible act is infidelity.

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Period of Pregnancy

The period of pregnancy is at the most two years and atleast six months. Hzt. Imam Azim Rah. narrated it from Hzt. Aisha Siddiqua Raz. that a baby cannot live in the womb for more than two years. But as per Imam Shafai the maximum period of pregnancy is four (4) years. (Ahsanul Masail)

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Saying Azan in the Ears of a New Born Child

It is clarified that if male or female child is born, soon after the baby is given bath, it is traditional (Sunnah) to say Azan in its right ear and Iqamat in the left ear by a spiritual guide or a saintly person present at that time. For instance Hzt. Nabi Kareem Sal'am himself said Azan and Iqamat in the ears of Hzt. Imam Hasan Raz. on his birth. And this tradition is being followed since that time.

Hadees Shareef

It is narrated from Abi Rafe Raz. that he saw Rasool-e-Khuda sal'am saying Azan in the ears of Hasan Bin Ali Raz. when he was given birth by Fatima Raz. like Azan for prayer. It is narrated from Tirmizi Rah. and Abu Dawood Rah. and Tirmizi treats it as perfectly true (Saheh- Ahsan) tradition.

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Circumcision (Khatna)

Cutting a small piece of skin over penis is called circumcision. In a Hadees Shareef in Bukhari and Sahee Muslim it is confirmed from Abu Huraira Raz. that the circumcision of Hzt. Ibrahim Alaihissalm was done at the age of 80 years. The circumcision of Hzt. Ishaq Alaihis Salam on the 7th day of his birth. The circumcision of Hzt. Ismail Alaihis Salam at the age of 13 years and in the book Shrah Safar-ul-Saddat it is written in the same way. In the view of Imam Azam, Imam Malik and Imam Ahmed Rah, the circumcision is (Sunnah) traditional. In Imam Ahmed's Musnad, it is narrated that Hzt. Nabi Kareem Sal'am said.

Nabi Kareem Sal'am said, "circumcision is Sunnah" (Traditional) for men and respect for women.

There is no fixed period for circumcision. Some people say that circumcision must be performed on the 7th day and some after 7 years, and some after 9 years after birth. In Fatawa-e-Qazi Khan, it is written that the time of circumcision begins when the boy is capable of tolerating the pain and it lasts up to the age of maturity. It is better to perform circumcision in less than 9 years age and there is no harm in doing it a little later. It is written in Majmaul Barkat that the true religion is to observe the condition of the child. If he is strong enough to bear it, no delay should be made to do it. If he is weak, it does not matter to wait till he gains sufficient strength.

1. PROBLEM:- If it is found that the skin of the boy who had to undergo the circumcision is operated less than what it should be i.e. if more than half of skin is cut, it comes under the order of circumcision and the Sunnah is fulfilled. And if half or less than half of the skin is cut the circumcision is not done and Sunnah is not fulfilled.

2. PROBLEM:- If there is a boy who by birth appears to be circumcised and whose circumcision is not possible without much pain, he should be shown to an expert barber (Surgeon). If he says further removal of skin will increase the size then it should be given up. The sunnah is fulfilled.

3. PROBLEM:- Some old infidel accepted Islam and the barber (Surgeon) says that he is not strong enough to under go this operation, then it is better not to circumcise him. This order applies to a muslim who is old and had not under gone this operation. (Fatawa Qazi Khan)

4. PROBLEM:- It is traditional (Sunnah) to perform circumcision on Monday after noon. It is undesirable (Makrooh) on Sunday.

It is written in Jawaherul Fatawa that :

It is traditional (Sunnah) to perform it on Monday after noon and it is undesirable on Sunday, since Sunday is meant for making things and increasing and circumcision is the name of lessening and loss (of skin).

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Right of Nourishment (Guardianship)

Nourishment has been considered as a sort of guardianship. Those who have no such privilege on themselves (i.e. slave girl etc) will have no right for nourishment. (Ghayatul Autar)

Conditions of nourishment are as follows

- (A) The women should be free, matured and trust worthy.
- (B) Should be capable of nourishing.
- (C) She should not be in marriage bond of a stranger.

Important .For male, excepting the last condition the remaining conditions will be applicable.

The rights of nourishment go to real mother although she is a (Majusi) fire worshipper or belongs to the people of the Books (Ahl-e-Kitab) or divorced or separated from the husband but not left Islam because a renegade (Murtid) does not have the right of nourishment until she accepted Islam again. (Ghayatul Autar)

If the mother is an unchaste and sinful woman or a singer a lamenter or professionally washes the dead bodies or a midwife or an untrust worthy woman or married a stranger (Namahram) to the infant or lives with one who dislikes the child then she has no right of nourish. (Ghayatul Autar)

When the mother is not nourishing the child free of cost and the father is unable to pay maintenance (Nafqah) and if the paternal aunt of the child is ready to nourish free of cost, the child will be handed over to her. The woman who has right for nourishment as per Islamic law, if refuses then she cannot be compelled to do so. But if such woman has become mother by virtue of the fact that the infant refuses to suck milk from the breast of any other woman or the father of the child and the child are not rich enough to employ a foster mother in such conditions the woman would be compelled to become foster mother. (Ghayatul Autar)

If the nourishing woman is not the wife of the child's father or not under probationary period (Iddat), she should be paid three things i.e. (1) wages for nourishment (2) wages for suckling milk and (3) maintenance for the child.

If the nourishing woman has no residential house, the father should provide a house till the nourishment. Similarly if the child depends on a servant then the servant should also be provided. (Ghayatul Autar)

If the mother dies or drops her right of nourishment then the right goes to the maternal grand mother. According to relationship order and capability, although the grand mother may be of distance i.e. the grand mother of the mother or grand mother of grand mother etc, and then the right goes to the mother of the father likewise in the same order. Then his real sister, then mother's sister, then step sister, then the daughter of real sister, then mother's sister's daughter then the aunts in order, first real sister, then step sister, then the daughter of real sister, then motherly sister's daughter, then the aunts in order, i.e. first real, then motherly, then steply, then the daughter of step sister, then niece, then paternal aunt, then mother's maternal aunt, then the father's maternal aunt, then the father's paternal aunt in order after them to distant relations as per heritage rule have the right of nourishment. A sinful relation and unconcious have no right of nourishment. And when the said woman and distant relations, none are existing, then other relations as per the said order deserve it. (Ghayatul Autar)

The nourishing woman may be a mother herself or any other woman the child has right for the period of dependence i.e. till he requires her services and this period is seven years.

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Islamic Rules of Slaughter of Animal (Zubah)

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Zubah is the animal which is slaughtered. Zubha means cutting veins and arteries of the neck. The place of cutting is in between throat and chest bone.

The Zubah is done by cutting the throat i.e. alimentary canal and wind pipe and Jugular veins and surrounding parts. If three of the veins are cut it is enough. The animal slaughtered by a Muslim and the people of the Books (Christians and Jews) a boy, a woman, a dumb and uncircumcised (Muslim) person, is Halal and permissible for eating. (Ahsanul Masail)

Allah says:-

(S5-A5) "This day the Halal things are permissible to you. The animal slaughtered by the people who are given Holy Books (the Christians and the Jews) is (Halal) permissible to you.

But the animals slaughtered by the worshipper of fire, idol worshippers, apostate and insane and people taking other's name along with the name of Allah and those who do not say Bismillah intentionally and those who are wearing Ihram (The dress prescribed for Haj) is Haram (Prohibited). (Durre Mukhtar)

Allah says:-

(P.8, R.8) "Do not eat the flesh of the animals on which the name of Allah is not taken, this would be impiety

Important. But if one forgets to say Bismillah (in the name of Allah) at the time of slaughter the slaughtered animal is Halal. According to Imam Azam, it is because An-hazrat Salam said,

"Forgetfulness and mistakes done by my followers are excused". (Ahsanul Masail)

Method of Slaughter

For slaughter give water to the animal. Turn the face towards Qibla and head towards south. Lay the animal on the left side and holding knife in the right hand say Bismillahi Allahu Akbar quickly and forcefully cut all the four veins and arteries. At the time of slaughter, the animal should have some life, if there is no life in its body, it is not permissible for eating (Haram). The sign of life is flowing of blood or the slaughtered animal makes some movements.

After slaughter, if blood does not flow or the slaughtered animal makes no movements its eating is not right and not permissible as per Islamic law. These conditions are applicable when there is doubt about the animal's life or death before slaughter.

If the animal is alive at the time of slaughter undoubtedly and after slaughter, the blood does not flow out and the animal makes no movement, it does not matter. (Ahsanul Masail)

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If a calf or lamb is found in the belly of the slaughtered cow or sheep etc. after opening its stomach the calf or lamb should also be slaughtered. If a dead calf is found inside, it is Haram (Prohibited). It is not right to eat it.

Allah says:-

(S6-A139) "And they said, what ever is found in the wombs of cattle it is for our men and prohibited for our women. If it is still-born (dead) it is alike for both. God will reward them for their saying. Indeed God is full of wisdom and knowledge.

Important. The problem created (before dawn of Islam) was that, after slaughter if a calf is found and if it is alive, men should eat women should not eat, and if it is dead, all should eat. In this regard it was ordered that if it was alive then it should be slaughtered (Zubah) and it can be consumed by men and women alike. Without slaughter (Zubah) it is prohibited. If it was found dead according to Imam Azam Raz. if it is known that there was life in it then is not permissible to eat (Haram) (Mauzul Quran)

Important. Horn, bone or sharp stone or any thing sharp enough to cut to flow blood can be used for slaughtering the animal. (Ahsanul Masail)

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Desirable (Mustahab) Act or Rules for Slaughter (Zubah)

Sharpening the knife before slaughter. Giving water to the animal before slaughter, tying legs of the big animals and laying gently on its left side. Turning head of the animal towards Qibla. The person slaughtering should be clean and turn his face towards Qibla, cut the animal with the right hand quickly. slaughtering should be done at day time.

Undesirable (Makroohat) Acts of Slaughter

The following acts are undesirable (Makrooh) in slaughter (Zubah) Using blunt knife, pulling animal by leg up to the slaughter place. Slaughtering the animal in front of other animal. Sharpening the knife in front of the animal laid down for slaughtering. Not turning face towards Qibla. Cutting throat of the animal up to spinal or separating the head from the body of the animal. Slaughtering animal from the back side of the neck. Removal of skin or cutting of flesh before the slaughtered animal is cooled down. Slaughtering pregnant animal close to delivery. Slaughtering at night time. (Durre Mukhtar)

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Hunting

Halal animals (permitted animals) may be hunted with sharp weapon, like arrow etc, or a trained hunting beast, provided it is left saying Bismillah (in the name of Allah) such hunted animal can be eaten without slaughtering (Zubah). If Bismillah is not uttered or other animals untrained joined the trained animal or the trained animal eats after hunting or the sharp part of the weapon does not strike the animal, it is not permissible for eating.

Eating the following parts of the slaughter (Zubah) animal is strictly undesirable (Makrooh-e-Tahreemy)

1. Gallbladder, glands, testicles, penis, spinal cord (Haram Maghz). (Durre Mukhtar and Sirajul Wahhaj)

The flowing blood is prohibited through Quranic verses.

The Following Animals are Prohibited (Haram) for Eating

Beasts with curved teeth, birds catching their prey with paws, insects i.e. snake, scorpion, musk, rat, ants, white nats, earthworm, lizard, chameleon, etc. and the local crow that eats dead, domestic ass, mules, pigs, badger, wasp, tortoise, vulture, mongoose and elephant etc. (Ahsanul Masail)

Allah says:-

(S2-A173) "Except those things that have been prohibited to you, the dead meat and blood and the pork or that which is sacrificed in the name of other (dieties). But one who is helpless and not going beyond the limits nor his bounds for him it is not a sin. Indeed Allah is kind and forgiving."

Important. For one who is desperate and about to die of hunger a prohibited thing becomes permissible. According to Imam Azam Rah. such person is bound to eat it to save his life. If he dies of hunger he will be a sinner. But he should eat just to save his life and not to the full satisfaction. (Mala Budh Minho)

Important. Among water animals without slaughter (Zubha) only fish is permissible for eating. But the fish which has died in the water and floating is prohibited. Except fish no other water animal is permitted (Halal) (Ahsanul Masail)

If a permitted animal falls from the height and dies, or dies of the suffocation or is slaughtered by a non believer or at the time of slaughter intentionally it was omitted to utter Bismillah, then it is prohibited (Haram)

Allah Says:-

(S5-A4) Dead animals are prohibited for you and blood (That flows) and the pork and the animals that are nominated on other than Allah's name or which is killed by suffocation and which dies by falling from a height, which is killed with a stroke of stick or club or dies when attacked with horns. And which is killed and being eaten by a wild animal.

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The peacock and the parrot are permissible for eating. (Alamgiri)

Wild crow which eats grains in the fields and does not eat dirty things and wild donkey i.e. wild ass is permissible (Halal). (Ahsanul Masail)

Camel, cow, ox, goat, deer, etc. animals eating grass, leaves etc., are permissible (Halal). Allah says:-

(S5-A1) "Permitted are the four footed (Grazing) animals.

Important: If a Hindu, polythiest or fire worshipper etc. sells meat and says that he has got the animal slaughtered by a Muslim. in this case, his assertion cannot be taken for granted. It is not permissible to purchase and eat the flesh. If he gets the animal slaughtered by a Muslim in the presence and sends its flesh through his daughter or daughter-in-law or another polythiest to the house of the Muslim, taking and eating of this flesh is not permissible (Not Halal)

After slaughter (Zubah) if the flesh disappears from sight even for a moment, then buying it from an infidel and eating it is not permissible. But if it does not disappear from the sight, then its buying and eating is permissible.

NOTE:- A verdict (Fatwah) is given in Mala Budh, published in 1318 Hijra in this regard.

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Orders Regarding Piety (Taqwah)

Taking food to the extent of necessity for life is obligatory. Eating half stomach is (Sunnah) practise of the Holy Prophet. (Mala Budh)

Eating to the extent of necessity for offering prayer in standing position and for keeping fast is desirable (Mustahab). With an intention of getting strength for holy war (Jihad) and for making efforts to acquire religious education eating bellyful is desirable (Mustahab). Eating stomachful is forbidden (Haram). But with an intention of observing fast or for the sake of the guest it is permissible. Different kinds of fruits and delicious dishes are also permissible. But spending beyond limits is extravagance and prohibited. Eating and drinking in gold or silver utensils is prohibited for male and female alike. (Durre Mukhtar)

Vessels of gold and silver include, spoons, mirror, pen, inkpot and the vessels in which scents or scente oil is kept. (Durre Mukhtar)

Eating and drinking in copper or brass vessels is undesirable (Makrooh) (Durre Mukhtar)

Earthen pots are preferable for use since Hzt. Nabi Kareem Sal'am said, one who keeps earthen pots in his house angels will visit to see. (Durre Mukhtar)

At the time of taking food beginning with Bismillah and ending with Alhamdolillah is a traditional act (Sunnah). (Mala Budh)

Drinking water in three stages and saying Bismillah in the beginning and Alhamdulillah at the end. (Mala Budh)

Taking medicines in illness is not essential (Wajib) but permissible and if one does not take medicine and dies then he is not a sinner. (Mala Budh)

Invitation and gifts from cruel rich men and dancing, singing women and the woman who cry loudly is prohibited. It is specially when known that their most of earnings is from forbidden sources. And if it is learnt that their sources of income are mostly lawful, then it is permissible.

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Dressing

It is obligatory (Farz) to wear suitable clothes to cover secret parts of the body as per Islamic rules and also to protect body from severe heat and cold which may be dangerous for life. (Mala Budh)

It is traditional (Sunnah) not to put on such clothes that people may point with dislike. The trousers Pajama shall be upto half of the calf of the leg, it is permissible up to the ankle also. But longer then this is prohibited (Haram). With the intention of sunnah wearing turban, leaving tail of one span length is a desirable act. Wearing more clothes in order to thank Allah's blessings is permissible. And in order to express pomp and pride, spending lavishly is undesirable and prohibited (Haram) otherwise it is permissible. For men wearing, yellow saffron and red coloured cloth and silk cloth which is knitted with silk thread for wrap and wove is not permissible, and undesirable (Makrooh). But the cloth which is made of cotton wrap and silken wove is permissible. Making bed and cushions with silk is permissible according to Imam Azam Rah. But it is prohibited in view of other Sahbeen Rah. Wearing coloured clothes and silk clothes and putting on gold and silver ornaments is permissible for women. (Mala Budh)

According to Hadees Shareef, An Hazrath Sal'am said that gold silver and wearing silk is prohibited for the male members of my Ummah (Haram). (Baihuqi)

Hadees Shareef:_ Grow beards and cut moustaches. (Musnad Imam Ahmed, Muslim shareef)

Hadees Shareef:- Keeping (Walking) stick in the hand is the sign of Muslim and the way of the prophets. (Dailami)

Wearing gold and silver ornaments is forbidden (Haram) for men. But putting on silver ring with a gem with golden frame is permissible. Wearing ring made of iron and brass is not permissible. (Mala Budh)

Copulation with wife or slave girl or a male in anus is forbidden (Haram) and not believing it as Haram is infidelity (Kufar). (Mala Budh)

Allah says:-

(S7-A80) "And when Lut (Alaihis Salam) was sent , he said to his people, what a disgraceful action you are doing which was not done by any one before you in this world. You are going to men with sexual desire instead women. Indeed you are a nation going beyond limits."

Allah says:-

(S27-A55) "Do you approach to males instead of females with lust, but you are an ignorant national."

Looking at a strange woman or man (opposite sex) with lustful feelings, putting hands on them and making efforts to do adultery is prohibited. It is narrated in Hadees Shareef that the adultery of eyes in looking, hand's adultery is catching, feet's adultery is walking and tongue's adultery is talking. (for sex with strangers) (Mala Budh)

For a male looking towards a males body is permissible. But from navel to knees it is also forbidden (Haram), but a doctor for circumcision, enema administrator are permitted to see to the extent of necessity in the time of need. Similar is the condition in respect of women. And a woman can see all the parts of a man's body except the secret

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parts provided there is no lustful feelings. Other wise it is prohibited (Not permissible). And a stranger male is prohibited to see a woman's body. (Mala Budh)

Allah says:-

(S24-A30) Instruct the Muslim men to keep their eyes low and to protect their secret parts.

Similar are the orders for the women. Allah Says:-

(S24-A31) "In the same way tell the Muslim women to keep their eyes down and protect their secret parts.

It is narrated in Hadees Shareef that one who looks at strange woman with lustful feelings would be punished by pouring the melted lead into his eyes on the day of Judgement.

A male is permitted to see the whole body of his wife and his slave-girl but avoiding the secret parts is preferable (Mustahab). (Mala Budh) Seeing the mouth, chin, and arms of the mother, sisters and other permitted relatives (Mahram) and touching them if there is no sexual feelings is permissible. Looking towards their stomach, back and thigh is not permissible. (Mala Budh)

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Orders for Unclaimed Stuff (Laqtah)

Laqtah means that unsafe and unclaimed stuff whose owner is unknown. (Ghayatul Autar)

Taking such unclaimed stuff with an intention to hand it over to the owner is better and excellent but taking it for self is forbidden (Haram). (Ghayatul Autar)

If the person who gets the unclaimed stuff is not confident of announcing the property for searching the real owner, then it is better not to take it. (Ghayatul Autar)

Important. Announcing of Laqtah means the possessor should tell the people that if they hear that any one is the owner of that unclaimed stuff, they should send that person to him. In the same way, he should go on announcing this fact among people gathering in mosques, in the markets and on the road that he has found some missing thing and does not know its owner. The owner of the property should see him and explain about the article. If the possessor is unable to do this then he should hand over the unclaimed stuff to other person with the same advice. The duration of such announcement is as follows.

If the unclaimed stuff is worth one Dirham, it is one day. If it is three Dirham it will be three days. For ten Dirham worth article, it is seven days, from ten Dirham to two hundred Dirhams or more the duration is one year. In spite of searching, if the owner is not found and the person who got it is highly in need of it, he can use it for himself. If he becomes rich afterwards, it is necessary for him to pay that much of amount in charity. If he is not in need he should give it in charity to poor. Although the poor may be his father or grand father or his son or his wife. If he knows that unclaimed stuff belongs to a non Muslim citizen, it will be kept in the state treasury (Bait-ul-Mall). If there is hope to find out its owner, it is necessary for the possessor to leave a will about it. (Ghayatul Autar)

After giving the unclaimed stuff in charity if the owner comes he has the right to allow it in charity or demand it from the person who had found it originally or take back from the person to whom it was given in charity if available. (Ghayatul Autar)

If a young boy or a slave finds unclaimed stuff, then their master or the guardian should do the needful. (Ghayatul Autar)

If the possessor of the unclaimed stuff spends something on it, it is a favour done on others it is like paying the debts of others without their knowledge, and can't claim it from the owner. But if he had spent with the permission of the judge (Quazi) on condition to get it back, he is eligible to get it.

If (Laqtah) unclaimed animal is fit for use such as a horse, with the permission of the officer (Quazi) it can be given on hire or lease and the lease amount can be utilised for the maintenance of the animal. If there is no profit in leasing out these animals i.e. sheep, goat, the Qazi should sell away the animals and keep the amount safe. If it is felt proper to spend money on the animals then the officer should allow the person possessing the (Laqtah) unclaimed animal to do so for two to three days in a hope of the owner's arrival. (Ghayatul Autar)

The possessor of Laqtah is permitted to detain it in order to receive the maintenance charges from the owner. In the same way he should not hand over the (Laqtah) unclaimed articles without witness. In case of affirmation, the possessor has the right to hand it over to the owner. (Ghayatul Autar)

If the (Laqtah) unclaimed property is lost from the possession of the possessor and it is found with any other person, in such a condition, according to some scholars the first person has no right to claim it. But the correct position is that he has more right due to the priority in finding it first, hence he is more eligible to claim it. (Ghayatul Autar)

If a person dies in a forest away from home, it is necessary to his companion to dispose off his horse (vehicle) and other belongings and give the money recovered to his relatives. If the forest is nearer to his native place, it is proper to take his belongings to his house and hand over to them.

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If a traveller dies in some body's house and the address of his relative is not known to the host and his belongings are not much in value and quantity it is just like unclaimed articles (Laqtah) and if it is much in quantity, it should be deposited in the (Bait-ul-Maal) state treasury. (Ghayatul Autar)

Eating of the fruits lying in the country-side, about which the owner has not prohibited directly or indirectly is permissible. On the contrary in cities unless and until it is not known that the owner has clearly or indirectly permitted (Hibah), it is not permissible to eat such fruit. Because it is not a practice in the cities to give general permission for consumption of fruit (Hibah). Non perishable fruits such as almond, walnut etc. are forbidden for eating without permission of the owner. In the same way, plucking the fruits from the trees without the permission of the owner is forbidden except in condition where the fruits are found so much in plenty that no miserliness is shown in eating or giving them to other people.

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The Mahdavi People

Allah says:-

(S5-A54) These Quranic verses are for the Mahdavi people. Allah says "O' people who believe (In Allah) who so of you turn back from his faith soon Allah will bring a people whom He holds dear and who hold dear Him; humble towards believers (Momin) and stern towards disbelievers; striving in the way of Allah and fearing not the blame of the blamers such is the grace of Allah which He will bestow on whom He pleases and Allah is the embracing all knowing"

After Hzt. Nabi Kareem Sal'am and in future when the believers will turn from their faith at that time Allah has promised to bring people and had described their qualities in these verses. All those qualities which are mentioned are found among Mahdavi people. Therefore eight hundred years after Nabi Kareem Sal'am, Allah has brought the people as promised in the said Quranic verses, Hzt. MAHDI MAUOOD ALAIHIS SALAM himself had said that this humble servant (Mahdi Alae-his Salam) was sent (to the world) when the faith was left only among the Majzub (people who are absorbed in the love of Allah and are treated as insane). Although thousands of so called God fearing and pious, highly educated and saintly people were present, all of them, instead of seeking Allah, which is the spirit of religion and faith became the seekers of worldly wealth and pleasures. Thus as per the Holy verses it is the turning from the religion. Hence those scholars and the kings etc. who opposed Hzt. SYED MOHAMMAD MAHDI MAUOOD ALAIHIS SALAM instead of having faith in him had a reason that as soon as they believe in him, they will have to leave (give up) gold, jewels, wealth and all luxuries of life and kingdom and would have to become true seekers of Allah compulsorily. Therefore how can the lovers of worldly pleasures leave it and have faith in MAHDI MAUOOD ALAIHIS SALAM? But as per the Quranic verses, those on whom Allah showered His mercy, believed him. According to Allah this is also strange relevancy that since early days Mahadavi people who had relinquished the worldly desire are called lovers of Allah. And as per sayings of God they are very kind on Momins (believers) and stern towards disbelievers. They cheer fully sacrifice their lives in the path of Allah without any hesitation. They consider their martyrdom a great bliss to them. They fight hard against their (Nafs) selfish motives. No Mahdavi is afraid of any censure of any one nor conceals his faith.

Hadees Shareef:-

Hzt. NABI KAREEM SAL'AM said that " I know the people who are in my position. Sahaba Raz. asked him how was it possible when you are the last among the prophets and no prophet will be sent after you. He said that they were not prophets but they are nearer to Allah in position that they may be counted in the rank of prophets and they love Allah. (Tafseer Kabeer Book II)

Allah says:-

Chirag-e-Deen-e-Nabawi

(S49-A50) And fought in the path of Allah with their wealth and their lives and they are right.

Important. This Holy verse is also about the Mahdavi people. It is because there are thousands of incidents which prove that thousands of Mahdavis have laid down their lives or were killed in the path of Allah. And at the time of extermination from their houses or at the time of relinquishment of the world (Tark-e-Duniya) they relinquish all the worldly belongings with pleasures willingly in search of the Truth (Haq). They are proving to be the true people as described by Allah in these Quranic Verses:-

(S2-A273) Charity is for those who have relinquished the world (Faqeer) and are confined to the way of God. They do not move in the world. The ignorant, due to their habit of not asking for alms, think that they are rich. They can be recognised from their faces.

Important. As per the orders of MAHDI MAUOOD ALAHIS SALAM begging is forbidden (Haram) and it amounts to breaking the very concept of Tark-e-Duniya and the dignity of the dependence on Allah. Even today no Mahdavi ever begs anybody, and on account of hard worship, trust in Allah retreat (uzlat) and repeating God's name (Zikr) etc. their faces are bright with Divine light and it is easy to see and recognise them among thousands of people. Therefore this Holy Ayat (Verse) without any interpretation very clearly applies to the conditions and actions of the saints of MAHDAVI community. Except the saints (Fakir) of this group, no other group had such dependence on Allah with these qualities.

In addition to the verses of the Holy Quran there are hundreds of true traditions (Hadees) about the birth and existence of Hzt. Mahdi-e-Mauood. Which have reached the status of continuity (Tawatur). Therefore Hzt. Nabi Kareem Sal'am said the birth of MAHDI-E-MAUOOD is the necessity of the religion and "until and unless MAHDI is born, the Dooms Day will not occur", and if the world reaches its last day, God will extend that day till such a person is born, who belongs to my family and bear my name and his parents should bear my parents name too (Sunane Abu Dawood)

"And how can be my ummah ruined when I stand at the beginning, Jesus Christ at the end and MAHDI from my AHLE BAITH (Family) is in the middle of it." (Mishkathe Shareef)

"And Mahdi is the KHALIFA of Allah. And the order given by MAHDI MAUOOD would be the order of Allah His prophet, And that MAHDI belongs to me, he will follow my foot steps and commit no faults and MAHDI will be innocent and never commit mistakes (Masoom Anil Khata)"

And " MAHDI will protect the 'ummah from ruin " and 'make BAYATH (covenant) with him. No matter you have to even pass over the snow. (Ibne Maja)

Hzt. Nabi Kareem Sal'am expressed the issue of the advent of Mahdi as a message about unseen and a miracle and the things are bound to happened which are mentioned like a forecast by the Prophet Sal'am

Chirag-e-Deen-e-Nabawi

The Birth of Hzt. Mahdi Mauood Alaihis Salam

[Farayz-e-Vilayat](#) | [The Linage of Hzt. Mahdi Mauood Alaihis Salam](#)

Hzt. SYED MOHAMMED JAUNPURI MAHDI MAUOOD ALAHIS SALAM the IMAM of the last age, KHALIFA of the most Merciful Allah was born on 14th of Jamadiul Avval 847 Hijra, Monday night at Jaunpur city. At that time a voice was heard saying—

"Say truth has arrived and falsehood perished. For falsehood is bound to perish."

And all the idols in the temples of Jaunpur fell down. Janab Makhdoom Shaik Daniyal, who was considered to be a perfect saint at that time, hearing this mysterious voice, understood that a perfect saint had born. In the morning he started the search for the new born and reached the house of Hzt. and enquired, Janab syed Abdullah alias Syed Khan informed that a child was born in his house that night. At the time of birth, he was free from all dirt and impurity, keeping hands on secret parts. He separated his hands only after clothing him. He saw Hzt. Mohammed Salam in the dream saying that name the child after me, and hence he has named the child as Syed Mohammed. Hearing these events, Shaik Saheb knew that the child is MAHDI-E-MAUOOD.

The Linage of Hzt. Mahdi Mauood Alaihis Salam

Hzt. SYED MOHAMMED MAHDI-E-MAUOOD ALAIHIS SALAM Bin Syed Abdullah known as Syed Khan Bin Syed Osman Bin Syed Khizar Bin Syed Moosa Bin Syed Quasim Bin Syed Najamuddin Bin Syed Abdullah Bin Syed Yahiya Bin Syed Jalaludding Bin Syed Niamatullah⁽¹⁾ Bin Syed Ismail Bin Imam Moosa Kazim Bin Imam Jaffer Sadiq Bin Imam Mohammed Baquer Bin Imam Zainul Abedin Bin Abi Abdullah Al Hussain Shaheed-e-Karbala Bin Ameerul Mominin Hzt. Ali Murtuza Karamallahu Wajhu.

(1) In some books like Matlai Vilayat and Shawahadal Vilayat etc. It is mentioned like Syed Niyamatullah Bin Moosa Kazim the reason for this is that according to some books like Sirajul Muneer and Sultan-ul-Naseer, the biographies of the holy prophet Sal'am, it is mentioned that the father of Syed Niyamatullah, Syed Ismail Bin Imam Moosa Kazim died at the young age and Syed Niyamatullah was under the guardianship of his grand father and used to call him as father. Hence it was mentioned as Syed Niyamatullah Bin Imam Moosa Kazim).

Hzt. (AS) became orphan in his child hood. He was given formal education by Janab Makhdoom Shaik Daniyal Rah. and he memorised Holy Quran by heart at the age of seven years and completed his education at the age of twelve (12) years. All the scholars of that period awarded him the title of "A lion among the scholars" (Asad-ul-Ulma) and at 20 years of age the great saints titled him as the leader of the saints (Syed-ul-Aulia).

In 887 Hijra Hzt. Alahis Salam was given order from Allah to start preaching. In 901 Hijra, on Monday in the Holy Makkah-e-Mouzzama after taking rounds of the Holy Kaba (Tawwaf) Hzt. Alaihis Salam addressed the gathering of people in a loud voice and announced MAHDAVIAT. In 905 Hijra at Badil addressed a mass of gathering making the presumptive proclamation of the Mahdaviat thus

"I the humble servant of Allah, is being intimated by Allah that you are MAHDI MAUOOD and the concluder of Villayah of the Prophet.' Thus proclaim this fact or else will be of the disobedient lot. Therefore I, in obedience to the commandment of Allah, express the claim that I AM THE MAHDI MAUOOD. The concluder of the prophet's villayah and the Caliph of Allah and the follower of MOHAMMED MUSTAFA SAL'AM. One who follows me, is a Momin and one who denied is an infidel (kafir). The Holy Quran and the following of MOHAMMED RASOOL ALLAH are witness support of my claim, this order is not given to me in dream, inspiration, revelation but was directly received from Allah. Now I am quite healthy, not sick having full wisdom not mad. In complete senses not insane, awake and not in sleep or intoxicated and I am not in need of any thing."

Chirag-e-Deen-e-Nabawi

At that time (360) people expressed faith in him. Hzt. Alaihis Salam left his native place forever and migrated by the orders of Allah proclaiming MAHDVIAT illuminated hundreds of places with the light of faith. At every place great scholars and learned people investigated his claim by launching discussions and thousands of persons men and women who were fortunate to believe, were inspired and accepted him as Mahdi Mauood and expressed faith. Great scholars, rich and poor people saints kings and nobles etc. accepted the faith with family and left the wealth and property, kingdom, comforts and luxuries of life and accompanied him on foot, facing poverty and troubles as comforts and riches, bearing oppression and violence of opponents, thousands of people followed him like ardent lovers. In his company, they were fortunate enough to find reward for eternal life. They were fortunate to reach the highest place from where they visualise Allah negating the self. and at every place and in every sermon Hzt. Alahis Salam with the knowledge directly received from Allah used to tell the intricacy and delicate points about the Holy Quran and its explanation which none had heard from the scholars nor found in any commentaries (Tafseer). Among audience many having soft and bright heart (Noorani Qalb) were deeply moved by the truth and real knowledge explained before them.

Among big crowds, of thousands of people the audience present far and near used to hear his voice (sermon) clearly.

At the time of the Holy sermon, the audience seemed to be so absorbed in his speech that they were neither able to note it down nor remember it fully. But the pleasure felt was beyond expression. The pleasure of every speech had a different life long impression on their hearts.

At every place and in every meeting, newcomers became his ardent lovers hearing his impressive sermons converted themselves as followers.

Those people whose hearts were without faith they were engaged in making efforts for opposing and torturing him like the enemies and opposers in the period of Hzt. Nabi Kareem Sal'am.

All the conditions, during the period of Mahdi-e-Mauood Alahis Salam, his good qualities and his manners were similar to those of Hzt. Nabi Kareem Sal'am.

For those who apply their minds properly and think over the facts there are thousands of proofs about his being MAHDI MAUOOD. Besides this the discussions of Hzt. Mahdi Alaihis salam with the scholars of those days are enough to accept the truth (Haq). But like the period of prophet, those who were deprived of the light of faith, as per the Will of God, not only disbelieved but also opposed bitterly. Hzt. Alahis Salam after preaching and imparting complete teaching of Vilayat-e-Mohammadia and also revealing the secrets of Zikr-e-Khafi (Rememberance of Allah within) left this world in FARAH MUBARAK on 19th Ziqadah 910 Hijra at the age of 63 years and there is his holy shrine (tomb). Detailed life history can be seen in the books written about biography of the MAHDI MAUOOD. The detailed information about obligatory acts of Vilayat which Hzt. MAHDI MAUOOD ALAHIS SALAM made compulsory by the orders of Allah and which are also revealed and supported by the Holy Quranic Verses are given below:-

Farayz-e-Vilayat

1. Tark-e-Duniya (Renunciation of the World)

Allah says:-

(S11-A15) "Those who are desirous of wordly life and its splendour, we reward their deeds in this world only, and they will have nothing but hell hereafter"

Hadith Shareef of the Holy prophet, love of the world is the root of all sins (evils) (Baihaqui)

Chirag-e-Deen-e-Nabawi

2. Talab-e-Deedar (Desire for Vision)

Allah says:-

(S18-A110) One who wishes to meet (See) God, he should do virtuous deeds and never make any one His partner in worshipping Him.

3. Zikr-e-Dwam (Constant Rememberance of Allah within)

Allah says:-

(S4-A103) Thus always remember Allah standing, sitting and lying down on your sides.

4. Tawakkal (Dependance on Allah)

Allah says:-

(S3-A159) Thus have trust in Allah indeed God loves those who have put trust in Him.

5. Sohbat-e-Sadiqeen (Company of Ascetics)

Allah says:-

(S9-A119) O, believers fear Allah and be with the ascetics

6. Hijrath (Migration)

Allah says:-

(S4-A97) Whether the earth of Allah was not wide enough to leave the native place and go to some other place. Such people will be thrown in to the Hell and it is a very terrible place.

7. Uzhlal-az-Khalq (Retreat)

Allah says:-

Chirag-e-Deen-e-Nabawi

(S73-A8) Come towards Allah leaving every one (Isolate from others)

Chirag-e-Deen-e-Nabawi

Inauspicious Days

Important: It is clear that inauspiciousness of some days is proved in the Holy Quran. So Allah says;

(S14-A16) Thus WE sent against them a furious wind in the inauspicious days.

Allah further says:-

(S54-A19) "Know we sent hot wind on them on inauspicious day." According to Hzt. Ali Raz. and Hzt. Bandagi Miyan Syed Shabuddin, Shaheed Rah. the following two dates of every month are inauspicious and the holy priests have avoided starting of new activity on those days.

S.No.	Date's	Month's
1.	4th & 11th	In the month of Moharam see Gold (After seeing the new Moon)
2.	1st & 20th	In the month of Safar see Mirror (After seeing the new Moon)
3.	10th & 20th	In the month of Rabi-ul-Awwal see Flowing Water (After seeing the new Moon)
4.	5th & 20th	In the month of Rabi-ul-Akhar see Goat (After seeing the new Moon)
5.	10th & 11th	In the month of Jamadi-ul-Awwal see Silver (After seeing the new Moon)
6.	10th & 14th	In the month of Jamadi-ul-Akhar see Old Man (After seeing the new Moon)
7.	11th & 13th	In the month of Rajab see Quran (After seeing the new Moon)
8.	4th & 6th	In the month of Sha'ban see Green Grass (After seeing the new Moon)
9.	3rd & 20th	In the month of Ramazan see Sword (After seeing the new Moon)
10.	8th & 20th	In the month of Shawwal see Green Cloth (After seeing the new Moon)
11.	2nd & 3rd	In the month of Ziqadah see a Child (After seeing the new Moon)
12.	6th & 20th	In the month of Zilhaj see Beautiful Daughter (Girl) (After seeing the new Moon)

Chirag-e-Deen-e-Nabawi

On Journey & Directions

Hzt. Shaik Mohiudding Ib-ne-Arabi Rah, (The Promised Mehdi (AS) has called him Lion of the Almighty Allah) in his book the "Futuh-at-e-Makkiah" has discussed at length about "Invisible Persons" (Rijal-ul-Ghaib) and has suggested the directions in which the Journey is to be avoided on particular dates. Because it may cause difficulties.

The dates are given below with each direction.

1. North 8,15,23 & 30 of each Lunar Month
2. North East 6, 21 & 28 of each Lunar Month
3. East 7, 14, 2 & 29 of each Lunar Month
4. South East 1,9,16 & 24 of each Lunar Month
5. South 3, 11, 18 & 26 of each Lunar Month
6. South West 2, 10, 17 & 25 of each Lunar Month
7. West 4, 12, 19 & 27 of each Lunar Month
8. North West 5, 13 & 20 of each Lunar Month

If the Journey is very essential and can not be avoided, then the following Dua may be recited before taking up the Journey. Allah may remove the difficulties in such Journey.

Du'a