

# **ISLAM, OUR GLORIOUS RELIGION** **ENGLISH TRANSLATION OF "HAMARA ISLAM"**

## **VOLUME 4 (OF 9)**

**IMPORTANT NOTE: For All ARABIC TEXTS, please read from ARABIC ONLY - do not read from the transliteration, as other languages cannot convey the same sounds and then the meanings would differ. The transliteration given in this book is for reference and guidance only.**

### **CHAPTER - 1 - ISLAMIC BELIEFS**

**Lesson No. 1 - The Entity & Attributes of Allah**

**Lesson No. 2 - Beliefs' concerning the Prophet Hood**

**Lesson No. 3 - The Chief of all the Worlds**

**Lesson No. 4 - The True Caliphs**

**Lesson No. 5 - Islamic faith & infidelity**

**Lesson No. 6 - Heresy and major & minor sins**

**Lesson No. 7 - About "Taqlaad" (conformation)**

**Lesson No. 8 - Terminology of Shari'ah's Commands**

### **CHAPTER - 2 - ISLAMIC WORSHIPS**

**Lesson No. 9 - Remaining Regulations of "Tahaarah" (purification)**

**Lesson No. 10 - Remaining Regulations of Qira'at**

**Lesson No. 11 - "Imaamat" (Leading the prayer)**

**Lesson No. 12 - "Jama'at" (Congregational prayer)**

**Lesson No. 13 - "Mufsidaatus Salaat" (Acts which vitiate prayer)**

**Lesson No. 14 - "Makroohaat" (Odious Acts) of prayer**

**Lesson No. 15 - Etiquettes for Mosques**

**Lesson No. 16 - About "Witr"**

**Lesson No. 17 - About "Taraaweeh"**

**Lesson No. 18 - Of Sunnat and Nafil prayer**

**Lesson No. 19 - Beautiful Sayings of the Holy Prophet**

### **Some Good Supplications**

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WWW.AHLESUNNAT.BIZ TEAM.**

**WE THANK THEM ALL, AND PRAY FOR THEIR SUCCESS.**

## ISLAMIC BELIEFS

### THE ENTITY & ATTRIBUTES OF ALLAH

#### Q 1. Who is the Creator, Controller, Maintainer and Owner of the whole world?

A. He is One Allah. He alone is the Supreme Creator of everything irrespective of mankind (all creatures) and their actions. He alone controls the whole universe and causes the evolution and transformation of His creatures from one condition into other and elevate them to the level of perfection. He creates actions (to be done till the end of time) with His Wisdom and Command. He is the Owner of the earth and the sky. We are His mere servants. Our entity and everything belongs to Him. All these wonders and phenomena of the earth and the sky which defy human attainment and science are self-proofs of the fact that all these things have neither come into being by themselves nor can sustain unless created and sustained by the All-powerful Creator and Sustainer Who can be none but Allah alone, the Unique, the Subduer, the Lord of Majesty and Bounty.

#### Q 2. What does Allah mean?

A. Allah is the proper and personal name of God Who is Eternal, Self-existent and embodies all attributes of goodness, glory and perfection and is free from all blemishes.

#### Q 3. What does "Sifaat-e-Kamaaliah" mean?

A. Allah Almighty is Self-existent. His Entity possesses all excellences, best attributes and perfection and is free from all blames, shortcomings and weakness. Such great attributes, Allah Almighty is possessed of, are called "Sifaat-e-Kamaaliah".

#### Q 4. How many "Sifaat-e- Kamaaliah" are there?

A. Allah Almighty is the perfect embodiment of innumerable attributes and excellences. Of which nine attributes are the most prominent. However, the remaining attributes belong to one of these nine attributes directly or indirectly: (1) . "Hayaat" (Self-Existence, Eternity) , (2) . "Qudrat" (Omnipotence, All- powerfulness) , (3) . "Iraadah-o-Mashi-yat" (the will to do what He wills) , (4) . 'Ilm (Omniscience, All-knowledge) , (5) . "Sama'at" (All-hearing) , (6) . "Basar" (All-seeing) , (7) . "Kalaam" (Speech, Word) , (8) . "Takveen-o-Takhleeq" (Creativeness) and (9) . "Razzaaqi-yat" (Provision of subsistence, food) .

#### Q 5. What does "Hayaat" mean?

A. "Hayaat" means "Hayy" (Eternally living) . He is not only Himself living but also infuses life into all things (creatures) and makes them survive and then annihilate them when He wills.

#### Q 6. What does the attribute "Qudrat" mean?

A. "Qudrat" means "Qadeer" (Omnipotent, All powerful) . Allah Almighty is Omnipotent and is All-able to do what He wills. Nothing is out of His control and beyond His Power. He can create a living thing out of nothing and destroy a living into nothing. He may crown a beggar and dethrone a king throwing him in ignominy. He may evolve or create a particular effect in a thing when He wills and may strip a thing of its effect or replace with any other efficacy or potency.

#### Q 7. Does Allah also have command of lie?

A. Allah Almighty is free from every sort of defect and imperfection like lie, fraud, dishonesty, tyranny, ignorance, shameful acts etc. He is beyond and high above all blemishes. To say or consider that Allah Almighty has also the command of lie is the worst sin and denial of Allah's perfection in every respect. Lie is such an abhorring act that even ordinary human beings does not want it to be attributed to him even a sweeper and gutter cleaner would not want to associate with it.

No Muslim can think so about his Creator (Allah) even a Jew and Christian can not brook such nonsense about their God. He who attributes such an abomination to Allah is worse than a Jew and Christian.

Q 8. What does "Iraadah-o-Mashi-yat" mean?

A. Allah Almighty is possessed of the attribute of "will and intention". Nothing can happen unless He wills and intends. He creates and develops each and every thing with His intention and will. His no action or creation is unintentional. What has happened or is happening or will happen is all with His eternal will. Nothing is binding on Him nor anyone can question His authority. He is All-independent and Supreme Sovereign to do or to command what He wills.

Q 9. What does the attribute of 'Ilm mean?

A. 'Ilm means 'Aleem (Omniscience, All-knowing) . Allah Almighty embodies the attributes of "Omniscience". His knowledge is eternal and infinite which encompasses each and every thing. He has the eternal knowledge of what had happened or happening or going to happen in the future. Things change, but there is no change in His eternal knowledge. Nothing is concealed from His vision even the tiniest particle of dust. There is no limit of his knowledge. He sees all hidden and open and visible and invisible things alike. Self-Omniscience is His trait.

Q10. What is meant by the attribute of "" "Sami o Baseer"?

A. Allah Almighty is ' Sami (the All-hearing) and "" "Baseer" (the All-seeing) which means that "Sami" and "Basir" are His attributes. He hears the sound even at the lowest pitch and sees the thinnest and tiniest thing which can not be seen even by the microscope.

Q11. What does the attribute "Kalaam" mean?

A. The attribute "Kalaam" means Allah Almighty has the command of speech. He speaks to His Prophets when He wills without the aid of tongue as He hears and sees sans the ears and eyes since these things are limbs and parts of the body and Allah Almighty is Pure and free from such things. His "Kalaam" does not need sound or voice and is eternal like His other attributes. All the Divine books and the Holy Qur'an which we read and write are also eternal. Our reading (recitation) , writing, hearing and committing the Holy Qur'an to memory is "Haadis" (created act) and what we have read (recited) , written, heard and committed to memory is "Qadeem" (eternal) .

Q12. What are these afore-mentioned seven attributes called?

A. "Hayaat" (Life, Self-existence) , "Qudrat" (Omnipotence) , "Sam'a" (the All-hearing) , "Basar" (the All-seeing) , ' Ilm ( Omniscience) , "Iraadah" (the Will) and "Kalaam" (Speech, Word) are the Self-attributes of Allah.

Q13. What does "Takveen-o-Takhleeq" mean?

A. "Takveen-o-Takhleeq" means creation of the complete universe. . Allah Almighty is the Supreme Creator Who has created all the universes and will create what He wills. Each and every thing is His creature like "Arb'a ' Anaasir" (the four elements - fire, water, air and the earth of which the world and men are composed) and even the tiniest particle of dust. He is neither incapable of nor He needs anyone's help for the creation. If He wills to create anything He simply says "Kun" (be) and that immediately comes into being. All men and their words and actions are His creation. The attributes of causing death, life, health, sickness, richness, poverty etc. which concern the mankind and other creatures are called extra, additional attributes or attributes of actions. These sub-attributes are subject to "Sifaat-e-Takveen" (the attributes of creativeness) .

Q14. What is meant by "Sifaat-e-Razzaqi-yat"?

A. "Sifaat-e-Razzaqi-yat" means Allah Almighty is "Razzaaq" (Provider of Subsistence, food) . He provides subsistence to all His creatures irrespective of the smallest and the biggest one. He alone brings up His creatures, sustains the whole world and develops and evolves each and every thing to the full bloom. He is the Sovereign Lord and Cherisher of all the worlds and the Real Provider of Subsistence. The angels are mere means of the Divine system to this effect.

Q15. What are "Sifaat-e-Sulbi-yah"?

A. "Sifaat-e-Sulbi-yah" are those from which Allah Almighty is Pure and free like: He is not ignorant, powerless, incapable, blind, deaf, dumb, tyrant, He has no figure, He is free from time and space, direction, movement, changes, eating, drinking and all human needs and activities. He cannot enter in any space nor can any thing enter inside him. He is also Pure and high above any sort of assimilation or affiliation like ice which on being put into the water becomes water. He has no father, no son, no wife nor His ilk (s) .

Q16. Is "Deedar" (sight) of Allah possible or not?

A. Allah's "Deedar" (sight) in the mortal world is an exclusive privilege for His Beloved Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) and in the next world every "Sunni Muslim" (true believer) will be graced with Allah's Sight which is the greatest blessing in paradise.

As for Allah's Deedar (Sight) in dream and through the eyes of heart, the Prophets even saints have been honored with it. Our Hazrat Imam-e-A'zam Abu Haneefah (may Allah be pleased with him) was blessed with Allah's Sight a hundred times.

May Allah Almighty also grace us with the greatest blessing - Aameen.

Q17. Does Allah Almighty need any cause or interest for His doings?

A. Each and every action of Allah Almighty carries numerous "Hikmah" (hidden Causes, uses, blessings and favors) which are known only to Him whether we know or not. His doings need no cause or interest i.e. are not intended to be useful to Him. His created things are causes for one another.

The eye sees, the ear hears, the fire burns and the water quenches thirst, but He can change function and effect of these things if He wills like the eye may begin to hear, the ear to see, the water to burn and fire to quench thirst and if He does not will no one even millions of the eyes can not see the mountain in the broad daylight and a raging fire cannot burn a straw. How dreadful fire was that in which Prophet Abraham (peace be upon him) was thrown by disbelievers as no one was able to go close to it. Allah Almighty commanded (addressing to the fire) : "O' fire! Become cool and safe for Abraham" and by the command of Almighty Allah the fire was turned into a heavenly garden.

## **BELIEFS CONCERNING THE PROPHET-HOOD**

### Q 1. What wisdom of Allah Almighty in sending the prophets?

A. There is a great wisdom in sending the prophets and this is a great blessing from Allah Almighty for His people.. Through the Prophets and Messengers, Allah Almighty has informed His creatures (mankind) about the works which , please or displease Him. It is a fact that nobody can know the correct ideas of the other until he is informed by the latter so how the mankind could have known the pleasure and displeasure of Allah Almighty without being told by His Prophets and Messengers. Nobody could have known about the torment and reward, the world hereafter, the correct mode of worship and the fundamentals, pre-requisites and manners of worship etc. what to talk of an access to Him or understanding His Self and Attributes.

The Prophets and Messengers who are chosen servants of Allah Almighty are intermediary between Him and His servants (mankind) . They were created and sent down by Him to guide and invite the mankind towards Him, so that no human being could make any excuse on the Doomsday that he was not given His message. Those who follow and obey Allah's Prophets are the blessed ones and those who oppose them are the accursed.

### Q 2. Can the Human mind alone guide him or not?

A. Had Allah Almighty left us at the mercy of our mind then we would not have fully attained to the path of blessing and salvation. We have examples of intellectuals and thinkers before us who have no concurrence and consensus on even a simple point despite possessing expertise in their respective field of activity.

It is, therefore, established that the mind alone could not have helped man to correctly know about the spirituality, invisible world and the next world and it were only the Prophets who led him to the path of blessing and salvation.

### Q 3. All the Prophets were human being. What was the divine wisdom therein?

A. It is also a great wisdom and blessing of Allah Almighty that He chose all the Apostles, Messengers and Prophets from amongst the human beings. If He had sent the Prophets from amongst the angels or other creature they would not have understood human nature, psyche, failings and nor they had any affection for us as a man has for his fellow-beings. We also had no inclination towards them , could not even follow them, and neither they were able to perceive our weakness.

### Q 4. What is "Wahi" ?

A. The literal meaning of "Wahi" is "instilment of a point in the heart" and according to Shari'ah "Wahi" means Divine revelation to the Prophets for the guidance of mankind. It is a Divine practice that Allah Almighty does not directly speak to His servants (human beings) and for this purpose He has created His chosen servants (Prophets) to whom He reveals His commands and then these Prophets teach and inform His servants about the good and bad.

### Q 5. How many ways of the revelation of "Wahi" are there?

A. There are four ways of the revelation of "Wahi" to the Prophets:

1. To hear any Divine voice.
2. To have any point spontaneously instilled in the heart.
3. To have the true dreams. Whatever is shown or told to the Prophet in dream is undoubtedly true.
4. Communication of the Divine message through angel in the guise of the human being.

### Q 6. What does "Ilhaam" mean?

A. Sometime Allah's saint (Walee) is divinely inspired either in the waking or in dream which is called "Ilhaam" (divine inspiration) .

Q 7. What is "Wahee Shaitaani"?

A. Incultation of some evil things in the hearts of his accomplices like sorcerers, wizards, unbelievers and "Faasiq" (wicked, transgressors) by the devil, the outcast, are literally called "Wahee Shaitaani" (devilish prompting) .

These wicked souls teach one another how to deceive so that after hearing this wicked information the people start liking them and get attracted towards them that will drag them in the mire of disbelief, sins and in their devilish activities. However, the pious servants of Allah are not prone to their deception who immediately recite "Laa-haul" i.e. "**Laa haula walaa Quwwata Illaa Billaa-hil Alee-yil 'Azeem**" (there is no power in me to save myself from sin and I have no power to do good but with the help of Allah, the Most High, the Most Great) on facing any devilish onslaught and busy themselves in good deeds.

Q 8. How many Prophets (peace be upon them all) did Allah Almighty send?

A. A particular number about the descent of the Prophets should not be fixed or determined as there are varied traditions to this effect. Besides, there is a great apprehension of denial of the Prophet hood of any Prophet or inclusion of any non-prophet into the fold of Prophet hood due to fixation or determination of a specific total number of the Prophets, which is infidelity. That's why we must believe in all the Prophets of Allah without any fixation of the total number.

Q 9. Were the Prophets (peace be upon them all) sent for every state and every nation?

A. It is proved by the Holy Qur'an that Allah Almighty has sent His Prophets (peace be upon them all) to every state and every nation who invited them to the true faith and commanded them to worship Allah alone so that infidels and deniers could not claim that no Prophet (peace be upon them) had communicated them the true faith. The Communicator of Allah's commands (faith) to His servants may either be Prophet or his vicegerents i.e. 'Ulama (religious scholars) who strive to teach piety i.e. the fear of Allah Almighty to His creatures.

Q10. Can we call "Ram" and "Krishan" whom Hindus believe Prophet or not?

A. We believed (in detail) in those Prophets (peace be upon them all) about whom Allah Almighty and His Prophet have informed us or about whose names and lives the Holy Qur'an and the Prophet's traditions (AHadith) have told us in detail and in the remaining other Prophets (peace be upon them all) of Allah we believed in brief. It is not essential for us to unnecessarily search out whether such and such was the prophet or not.

There is no mention of Ram and Krishna in the Holy Qur'an and Hadith and also we have no proof whether they were really some persons or are only the figment of Hindus' imagination. If it is, for the sake of argument, accepted that there is some mention of them in Hindus' books then we will also have to accept that the said books also speak of their sinfulness, impiety, bad character and debauchery. Hence, they cannot be prophets because the Prophets are innocent and impeccable and they are free from sins on being looked after and taught by Allah Almighty Himself. Briefly, we cannot determine about anybody's prophet hood unless and until proved by the Holy Qur'an and Hadith.

Q 11. Do Allah's Prophets (peace be upon them all) have 'Ilm-e-Ghaib (the knowledge of the unseen) ?

A. Undoubtedly, Allah Almighty has endowed His Prophets with the knowledge of unseen. This knowledge of unseen is not their own but a divine gift to them. "Nabi" (Prophet) means the communicator of "Ghaib" (the news and knowledge of unseen) . The communication of the news of unseen like Paradise, Hell, Doomsday, torment and reward etc. which are beyond human agency and reason, is the demand of the exalted status of Prophet. Some saints had/have also Ilm-e-Ghaib which Allah Almighty granted them through the Prophet whose Ummah (community) they belong to.

## THE CHIEF OF ALL THE WORLDS

### Q 1. Who is the best of all creatures of Allah?

A. Our Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is the best, highest and most prominent of all creatures of Allah since Allah Almighty has concentrated all excellences and miracles in the Holy Prophet which he had granted individually to His other Prophets. Allah Almighty has also gifted him some exclusive excellences in which no Prophet has any share. What excellences and miracles all the Prophets got were, in fact, given to them through the agency of Allah's Beloved Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) . Nobody is similar to the Holy Prophet in any way and if anyone likes anyone to him in any attribute is surely a misguided and may be an infidel.

### Q 2. Please summarize the excellences and greatness of the Holy Prophet?

- A. 1. Allah Almighty has conferred upon him the exclusive title of "His Beloved (Darling) ". All creatures seek Allah's pleasure, but Allah Almighty seeks the pleasure of His Darling Elect.
2. All creatures (the past, present & future) even Prophet Abraham, Khaleelu-Allah (Allah's friend) are indebted to him. The entire creation seeks to please Allah Almighty, the Allah Almighty wants to please the Prophet (may Allah's choicest blessings & peace be upon him) .
3. "Shafa'at-e-Kubraa" (a particular authority of intercession) on the Doomsday is one of his excellences.
- 4 Love for the Holy Prophet is the pivot of Islamic faith, nay, the Prophet's love is the real Imaan (Islamic faith) .
5. Obedience to the Holy Prophet (peace and blessings be upon him) is, indeed, obedience to Allah Almighty. No one can obey Allah unless and until he follows the Holy Prophet (peace and blessings be upon him)
6. To respect, revere and hold the Holy Prophet (peace and blessings be upon him) in the highest esteem is one of the fundamentals of Islam and therefore obligatory upon every believer.
7. The respect and reverence of the Holy Prophet (peace and blessings be upon him) is as much obligatory today as it was in his (apparent) lifetime.
8. Looking down on any word, deed or action or condition of the Holy Prophet and disregarding any Sunnah intentionally is infidelity.
9. The Holy Prophet Hazrat Muhammad Mustafa (peace and blessings be upon him) is the "absolute vicegerent" of Allah Almighty. All the worlds and universes are under his administrative control where his orders are executed without anybody's interference. The entire universe obeys his commands.
10. Allah Almighty has provided him with all things even the keys of heavens and hell have been handed in his blessed hands. Bounties, favors, subsistence etc. are distributed among Allah's creatures through his agency.
11. He has the executing authority of the commands of Shari'ah with the power of declaring anything "Haraam" (unlawful) or "Halaal" (lawful) and he can grant concession even in obligatory acts.
12. He was the first to be honored with the Prophet hood. Allah Almighty took covenant from all Apostles, Messengers and Prophets (to be sent to the world) that they would believe in him and help him and that on this condition they were installed in the exalted offices of the Prophet hood.
13. The Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is also the Prophet of all the Prophets. They were all his Ummati (followers) and acted as his (Holy Prophet's) vicegerents during their respective tenure of Prophet hood.
14. Allah Almighty has made him a "manifestation" of His Own self and then illumined all the worlds with his "Noor" (light) .

### Q3. What were the manners and habits of the Holy Prophet?

A. The impeccable life of the Holy Prophet is the best model for every individual, folk and all races of this earth. His manners and habits are like the glittering pearls.

The brief description of his exalted person is that he had a pleasing countenance, he was affable, taciturn, he extensively remembered Allah, he was sick of shameful acts and frivolities, never abused or cursed anybody, loved and helped indigent and poor people, did not look down on any beggar and did not consider any king bad on account of his kingship, never differentiate between slave and master and Negro and Turkish, showed hospitality to the prisoners of war in a same manner as shown to guests, he welcomed even his arch enemies, never stretched out his feet while sitting in gathering, always anticipated in greeting (Salaam) and extended his (blessed) hands for handshake, did not interject anyone's talk, cut short his Nafil (voluntary prayer) if any needy approached him and would resume the prayer after meeting his need, took the trouble to do his own work but did not ask anybody for it because of shyness, sat on the ground sans any bedding or carpet, did not hesitate to do domestic chores, stitched his cloths, dust the house, milked goats, helped the servant in his work and also ate food with him, bought things from market himself and savored whatever (lawful) food was put before him. The Holy Prophet was very kind to his family members and servants and merciful to everyone. He did not expect anything from others. He held his head low in humility. One would get awed if came across him but would be enamored of him if enjoyed his company even for a while. He was the most brave, fearless and generous. He would immediately meet the need made by any needy. He was the most tender hearted, sober and so modest that he did not gaze at anybody. He neither lost his temper nor avenged personal matters but would anger if any command of Allah was defied and in such state nobody could have faced him. The Holy Prophet kept remembering Allah profusely and shunned frivolities. He liked fragrance and disliked stench. He respected the scholars. Sometimes, he used to talk in a light heartedly manner but in a dignified way. Hazrat' Aishaah Siddiqah (may Allah be pleased with her) has said that "Khulq" (manners, disposition) of the Holy Prophet was the Glorious Qur'an i.e. the Holy Prophet liked and disliked what the Holy Qur'an liked and disliked.

#### Q 4. How many miracles did the Holy Prophet perform?

A. The miracles which took place at the hands of the Holy Prophet are numerous and superior to those of all other Prophets like his excellences and greatness over them. The Holy Prophet is a splendid agglomeration of the qualities, excellences and miracles that were individually found in other Prophets.

The set Sun rose again on his command, the moon split into two when he made a sign with his (blessed) finger, the water gushed forth from his fingers, he fed a large party from a little food to their fill, a little quantity of milk satisfied a large number of people, pebbles and stones recited "Tasbih" (remembrance of Allah) on his command, a dry log cried and wept in his love which was an exclusive attribute of a human being, trees and stones greeted and saluted him, trees rushed to his presence removing roots from beneath the ground on his call, beasts and other dreaded animals submitted and surrendered on the mention of his name, thousands of his prophecies came true which are not only proved by the Holy Qur'an and Hadith but have also been acknowledged by the non-Muslims in their books. Another great miracle of the Holy Prophet is that he purified the squalid souls of the barbaric people of the Arabia infusing in them an entirely new outlook based on monotheism (Tauheed) and righteousness (Taqva) and thus his sworn enemies became his staunch supporters and votaries.

Besides, the miracles of the other Prophets were material and perceptual ones and that too were confined to their persons and times. As against this, the Holy Qur'an (the great miracle of the Holy Prophet) is still in the hands of believers all over the world with its original text. The Holy Qur'an is an endless and an everlasting miracle of the Holy Prophet before which all enemies and powers of the world i.e. mankind and Jinn (genies) are helpless.

#### Q 5. What does it mean that the Holy Prophet is "Rahmatal-lil-' Aalameen"?

A. "Rahmat" means to love, pity, sympathize, comfort, share anybody's trouble and inquire after somebody's welfare and "Aalam" means the world i.e. all creatures of Allah Almighty. "Aalameen" is plural of "Aalam". Thus Allah Almighty has, by declaring the Holy Prophet "Rahmatal-lil-Aalameen"

(mercy for all the worlds) , made it clear that the mercy of His Beloved Prophet is as much general for all as is His Divinity. The Muslim scholars say that every bounty and favour irrespective of small or big, physical or spiritual, celestial or terrestrial, visible or invisible, from the very creation of the world to date, from now to the Doomsday and from the Doomsday to eternal time was given, is given and will be given to believer or disbeliever, obedient or disobedient, angel or human being, Jinn (genie) or animal but to all excepting Allah Almighty through the agency of the Holy Prophet. He is the chief vicegerent of Allah and owner of all boons and bounties of the worlds as the Holy Prophet himself said: "***Innamaa Ana Qaasimun wa-Allahu m'otee***" (Allah Almighty is the Provider, and I am a distributor) . In short, the "Rahmatal-lil 'Aalameen" means that all bounties, favors and grants of Allah Almighty to His creatures are distributed through blessed hand of Hazrat Muhammad Mustafa (peace and blessings be upon him) .

Q 6. What is the belief of Sunni Muslims about the "knowledge of the Holy Prophet"?

A. It is the consensus of all Sunni Muslims (Ahle Sunnat wal-Jama'at) that the knowledge of the Holy Prophet is as perfect as he is the most prominent and highest of all the Prophets in every respect. Allah Almighty has endowed him with the knowledge of all the worlds and opened up the vistas of "Ilm-e-Ghaib" (the knowledge of the unseen) for him which is proved by number of Qur'anic verses and numerous traditions (of the Holy Prophet) .

All the universes, the earth, the heavens, skies and all creatures (mankind) from the time of Prophet Adam onwards (till the Doomsday) i.e. all the past and future peoples were presented to the Holy Prophet. He beheld them all and recognizes each and every man so much so that we can't even recognize our own friend in that manner. He is Alive to the state, intention, plans and fear and apprehension of his Ummah, as he himself said that Allah Almighty has removed all veils for me so I see the world and what will happen till the dooms day in the same manner as I visualize my palm. This knowledge of all the worlds and of the unseen is a bit of the knowledge which Allah Almighty has gifted to him. The profundity and extent of his knowledge is known only to the Bestower of knowledge i.e. Allah Almighty or to the Prophet himself. It must be kept in mind that "Ilm-e-Ghaib" (the knowledge of the unseen) is Allah's Own Attribute i.e. "Zaati"/self whereas the "Ilm-e-Ghaib" of the Prophets and saints is "granted gifted" one. No creature (human being) can know about "the unseen" unless Allah Almighty favors him with this honor. It is absurd and against the Qur'anic verses and traditions to say that nobody can know about "the unseen" even on being endowed with "Ilm-e-Ghaib" by Allah Almighty. "Surah Jinn" is indicative of the fact that Allah Almighty has graced His chosen Prophets with "Ilm-e-Ghaib". The Islamic history is replete with the "prophecies" of the Prophets and foretelling of Allah's saints that it will rain on such and such day or time; is fetus in mother's womb baby boy or baby girl, what will he/she do in his/her life and when and where will die etc. and all the prophecies and foretelling came true and numerous verses of Quran and Hadith are informing this.

## THE TRUE CALIPHS

### Q 1. Who are called "Khulafa-e -Rashideen"?

A. Those great and pious companions who were elected Caliphs in succession after the Holy Prophet are called "Khulafa-e -Rashideen" (the true Caliphs of the faithful) and their Caliphate is called "Khilafat-e- Rashida" (the rightly guided caliphate) . Hazrat Sayyiduna Abu Bakr Siddique (may Allah be pleased with him) was the first Caliph, Hazrat Sayyiduna 'Umar Farooque (may Allah be pleased with him) was the second and Hazrat Sayyiduna' Usman-e-Ghani (may Allah be pleased with him) and Hazrat Moula 'Ali Murtaza (may Allah be pleased with him) were the third and fourth Caliph respectively. After Hazrat Ali, his eldest son Hazrat Imaam Hasan Mujtaba (may Allah be pleased with him) became Caliph of the faithful and remained in the office for about six months. His Caliphate is also included in "Khilafat-e- Rashida " .

### Q 2. How long did the "Khilafat-e- Rashida " last?

A. The total time-span of "Khilafat-e-Rashidah" which was modelled on "Shari'ah" i.e. in conformity with the teachings of the Holy Qur'an and the Holy Prophet was thirty years. It culminated at the end of six months' Caliphate of Hazrat Sayyiduna Imaam Hasan (may Allah be pleased with him) . Later on, Hazrat Umar bin Abdul Aziz's Caliphate was called "Khilafat-e-Rashidah". During the time of proximity to the Doomsday there will be the Khilafat-e-Rashidah of Hazrat Sayyiduna Imaam Mehdi (may Allah be pleased with him) .

### Q 3. Who is the most prominent of "Khulafa-e -Rashideen "?

A. Hazrat Siddique Akbar (may Allah be pleased with him) is the most prominent and highest of all creatures barring Apostles, Messengers and Prophets and next to him are Hazrat Farooque A'zam, Hazrat Usman-e-Ghani and Hazrat Moula Ali (may Allah be pleased with them) in rank respectively.

### Q 4. What about that person who considers Hazrat Moula Ali superior to all "Khulafa-e -Rashideen "?

A. He who considers Hazrat Moula Ali superior to Hazrat Sayyiduna Siddique Akbar or Hazrat Sayyiduna Farooque Azam (may Allah be pleased with them) is a misguided, infidel and is out from the fold of "Ahle Sunnat wa alJama'at". Hazrat Ali (may Allah be pleased with him) has said himself that any person who considers him superior to Hazrat Abu Bakr Siddique or Hazrat Umar Farooque, is denier of all companions of the Holy Prophet and warned that he would severely lash such a misguided man. Undoubtedly, Hazrat Abu Bakr Siddique (may Allah be pleased with him) is the highest of all men after the Holy Prophet and Hazrat Umar and Hazrat Usman (may Allah be pleased with them) are next to him in superiority.

### Q 5. What about that one who does not acknowledge the Caliphate of Hazrat Siddique Akbar,

Hazrat Farooque e Azam and Hazrat Usman-e-Ghani (may Allah be pleased with them) ? A. All companions of the Holy Prophet had complete concurrence and consensus on "Khulafaa-e-Salaasah" i.e. the Caliphates of Hazrat Abu Bakr Siddique, Hazrat Umar Farooque and Hazrat Usman-e-Ghani (may Allah be pleased with them) in succession. The whole Muslim community has been acknowledging these three great companions of the Holy Prophet as "Khalifah" (successor, Caliph of the Holy Prophet) since the very day (s) the said companions were installed in the office (s) successively. Even Hazrat Moula Ali, Imaam Hasan and Imaam Husain (may Allah be pleased with them) had acceded to their Caliphates and sworn allegiance to them during their respective tenure of office. They also held them in high esteem and spoke of their greatness and excellences. Anyone who does not accept their Caliphates or calls them "usurpers" is, indeed, misguided and disbeliever.

The Caliphate of Hazrat Siddique Akbar (may Allah be pleased with him) is undeniably established by cogent and potent proofs. Hence, he who denies his Caliphate is, of course, out from Islamic fold.

Q 6. Which companions of the Holy Prophet are called "Shaikhayn" and "Khatanayn"?

A. The first Caliph Hazrat Siddique Akbar and the second Caliph Hazrat Umar Farooque Azam (may Allah be pleased with them) are called "Shaikhayn" and the third Caliph Hazrat Usman-e-Ghani and the fourth Caliph Hazrat Moula Ali (may Allah be pleased with them) are called "Khatanayn". The Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) married Hazrat A'Ishee Siddiqah (may Allah be pleased with her) daughter of Hazrat Siddique Akbar and Hazrat Hafsa (may Allah be pleased with her) daughter of Hazrat Umar Farooque Azam. This exclusive honor which the Holy Prophet conferred upon these great companions made them "Shaikh" pl. "Shaikhayn" (venerable) . The Holy Prophet graced Hazrat Usman-e-Ghani by giving his daughter Hazrat Ruqayyah (may Allah be pleased with her) in marriage to him and after her death his second daughter Umm-e-Kulsoom (may Allah be pleased with her) was married to him and graced Hazrat Moula Ali by giving his "beloved daughter" Hazrat Beebee Faatemah Zohra (may Allah be pleased with her) in marriage to him. These great companions are thus called "Khatanayn". "Khatan" pl. "Khatanayn" means son-in-law and "Shaikh" means father-in-law. However, it must be kept in mind that to call "Shaykhayn" as fathers-in-law and "Khatanayn" as sons-in-law is derogatory and strictly forbidden. Some Muslim scholars have gone to the extent of describing such words as disbelief, infidelity.

Q 7. Please explain in brief about Khulafa-e-Rashideen?

A. 1. The first Caliph Hazrat Abu Bakr Siddique (may Allah be pleased with him) . His name is Abdullah, and titles are "Siddique" (the truthful) and "Ateeq" (free from hell-fire) . He was born in the Holy Makkah about two years and few months after the birth of the Holy Prophet. He was very rich and greatly respected in his clan. He was the first in men to embrace Islam and was also, the first believer to offer prayer with the Holy Prophet. He devoted himself to the Holy Prophet and lost in his love since the very day he embraced Islam so much so that he never separated himself from the Holy Prophet except with permission and migrated with him alone to the holy Madinah leaving his family in holy Makkah. After embracing Islam, he sacrificed all his wealth and possessions for the cause of Islam.

His greatness is proved by various Qur'anic verses and numerous Prophetic sayings. The Holy Prophet has said that "it is incumbent upon my Ummah to love Hazrat Abu Bakr Siddique (may Allah be pleased with him) and be thankful to him. He was unanimously elected the first Caliph of the faithful after the Holy Prophet (apparently) passed away and his Caliphate proved to be a divine blessing for all believers. On 7th Jamaadi-II, 13 A.H. (Monday) he took bath that caused him high fever, as it was a very cold day. He remained sick for fifteen days and finally passed away on 22nd Jamaadi-II (Tuesday) at the age of 63. He remained Caliph for about two years and seven months.

2. The second Caliph Hazrat Farooque e Azam ( may Allah be pleased with him) . His name is Umar, Kunyah (nickname) is Abu Hafs and title is Farooque (the one who distinguishes between right and wrong) .

He was born after thirteen years of the "Year of Elephant" (i.e. when Abrahah, the Christian chief of Yemen and his army had invaded Makkah riding on elephants) . He belonged to a prominent family of Quresh. He embraced Islam in the sixth year of Call (of Prophet hood) at the age of 33. After having embraced Islam he took believers to the holy Ka'bah with dignity and openly with the permission of the Holy Prophet. His conversion to Islam proved to be of immense value to the promotion and glory of Islam. The Muslims were delighted and disbelievers and infidels were shocked.

His greatness and excellences are proved by a number of Quranic verses and Prophetic sayings. Once the Holy Prophet said that "every angel in the heavens respects (Hazrat) Umar and every Satan on the earth trembles with fear of him".

Hazrat Imaam Jaafar Saadique (may Allah be pleased with him) has expressed his disgust of those who speak ill of Hazrat Abu Bakr Siddique and Hazrat Umar Farooque (may Allah be pleased with

them) . Hazrat Abu Bakr Siddique (may Allah be pleased with him) during his illness had nominated Hazrat Umar Farooque (may Allah be pleased with him) Caliph of the faithful after consultation with Hazrat Moula Ali (may Allah be pleased with him) and other companions. He assumed the reins of Caliphate in the month of Jamaadi-II and remained in the office for over ten years and few months. During his ten years of Caliphate Islam was glorified and spread far and wide. Innumerable states inclusive of Persian and Roman empires were conquered and the banner of Islam was held aloft everywhere. He was martyred by a fire-worshipper (Zoroastrian) Abu Lulu in Zilhij, 23 A.H. and buried in the hallowed tomb of the Holy Prophet adjacent to Hazrat Abu Bakr Siddique (may Allah be pleased with him) . He was 63.

3. The third Caliph Hazrat Usman-e-Ghani (may Allah be pleased with him) :

Usman bin Affaan is his name. He was born after six years of the "Year of Elephant". He embraced Islam on the invitation of Hazrat Abu Bakr Siddique. The Holy Prophet gave his two daughters i.e. Hazrat Ruqayya and Hazrat Umm-e-Kulsoom in marriage to him. He is, therefore, called "Zulnoorain" (the possessor of two lights, a reference to the daughters of the Holy Prophet who were married to him) . This is an exclusive honor as there is no like of it in human history that any Prophet had given his two daughters in marriage to any person but Usman-e-Ghani. He was very handsome and smart. His greatness and excellences are vindicated by numerous Hadith which also speak of the esteem in which the Holy Prophet held him. After embracing Islam he had adopted a practice of freeing a slave on every Friday which he kept up till his death. During the last days of his Caliphate Hazrat Umar Farooque (may Allah be pleased with him) had constituted "Shoora" (consultative body) to elect his successor. Hazrat Usman-e-Ghani (may Allah be pleased with him) was unanimously elected third Caliph by the faithful who swore their allegiance to him after three days of the burial of Hazrat Umar Farooque. He remained Caliph for twelve years and attained martyrdom in 25 A.H. He was 82.

4. The fourth Caliph Hazrat 'Alee Murtaza (may Allah be pleased with him) : 'Alee is his name and "Kunniyah" (nickname) is Abul Hasan and Abu Turaab. He was the first in teenagers to embrace Islam. He never worshipped idols like Hazrat Abu Bakr Siddique (may Allah be pleased with him) . The Holy Prophet gave his daughter "Khaatoon-e-Jannat" (the lady of paradise) Hazrat Fatimah (may Allah be pleased with her) in marriage to him. He was invincibly brave and undaunted. The sainthood originated from his family and millions of saints are guiding others to the path of righteousness all over the world receiving benefits and favors from the fountain-head of his spiritual knowledge and intellect. "Saadaat e Kiraam" and "AAwlaad-e-Rasool" (family, posterity of the Holy Prophet Hazrat Muhammad Mustafa - may Allah's choicest blessings & peace be upon him) spread out from the wedlock of Hazrat Faatemah and Hazrat' Ali (may Allah be pleased with them) .

His greatness and excellences are borne out by Qur'anic verses and Prophetic sayings. The Holy Prophet once said: Seeing (Hazrat) 'Ali is a sort of worship. After the second day of the death of Hazrat Usman-e-Ghani (may Allah be pleased with him) , the third Caliph, Hazrat Ali (may Allah be pleased with him) was elected the fourth Caliph by all the companions who were then present in holy Madinah and they swore allegiance to him. The battle of "Jamal" (camel) between him and Hazrat A'Ishaa Siddiqah (may Allah be pleased with her) took place in 36 A.H. and in Safar, 37 A.H. The battle of Siffin between him and Hazrat Mu'awiyah (may Allah be pleased with him) was fought which ended on a treaty reached between them. Hazrat Moula Ali (may Allah be pleased with him) crushed the insurgency of a mischief-makers' sect "Kharijites". A Kharijite named Ibne Muljim martyred him on 21<sup>st</sup> Ramadaan, 40 A.H. He was about 65. He remained in the office for four years and nine months.

## ISLAMIC FAITH & DISBELIEF

### Q 1. What is "Imaan" (Islamic faith) ?

A. Believing in all fundamentals of Islam from the core of heart is called "Imaan" " or to believe in what the Messenger of Allah, Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) brought us from Allah Almighty whether those are commands or news with all heart and consider them all true, is called Imaan. He who embraces Islam (believes in all fundamentals of Islam) is called "Muslim" or Mu'min".

### Q 2. How many kinds of "Mu'min" are there?

A. There are two kinds of "Mu'min" i.e. "Mu'min Saaleh" and "Mu'min Faasiq". Mu'min Saaleh or Mu'min Mutee1 is the believer who not only believes in Islamic faith from the bottom of his heart and with the tongue but also follows "Shari'ah" practically and does not transgress "Amr-o-Nahee" (the commands and prohibitions of Allah and His Prophet) and "Mu'min Faasiq" is the believer who firmly believes in all "commands of Shariah" but does not practice them like he believes that "Saum-o-Salaat" (fast and prayer) are obligatory on him but they does not perform them.

### Q 3. Who is called "Faasiq-ul-Aqidah"?

A. "Faasiq-ul-Aqidah" is he who claims to be a Muslim but his beliefs are opposed to "Ahle-Sunnat-wa-Jama'at" creed. Such person is called misguided, transgressor and heretic. .

### Q 4. Are physical acts included in "Imaan" " or not?

A. The real Imaan is only to believe in "Islamic faith" with one's all heart and physical acts are not part and parcel of Imaan. However, these are necessary to perfect one's Imaan.

Some physical acts which totally conflict with the teachings of Islam like worshipping or prostrating before idols, the moon, the sun or to blaspheme against any Prophet, the Holy Qur'an, the Holy Ka'bah or to debase any Sunnah (practice, saying) of the Holy Prophet, are indeed, "Kufr" (disbelief) . Similarly some symbols are indicative of disbelief like "Zunnaar" (a sacred thread worn by Hindus round the body cross-wise) , "Qashqa" (painting a particular mark on the forehead by Hindus) and a "plait of hair" kept by male Hindus on the head. If a Muslim practices such diabolical things, he will have to reaffirm his Imaan and also renew his "Nikah" (wedlock) , if married.

### Q 5. Does "Imaan" increase and decrease or remain at same level?

A. Imaan (Islamic faith) neither increases nor decreases since it has no quantity, measurement or number. Imaan is a 'attesting of particular beliefs with one's all heart". However, it is subject to weakening and strengthening i.e. the perfection of Imaan may one time become weak and the other time become further consolidated. A Prophetic saying to this effect reads: "Imaan of Hazrat Abu Bakr Siddique (may Allah be pleased with him) alone overshadows Imaan of whole Muslim Ummah i.e. collective Imaan of all believers".

### Q 6. What is the difference between Islam and Imaan?

A. The literal meaning of Islam is "obedience" and "submission" whereas according to Shari'ah there is no difference between Islam and Imaan but both are the same things. He who is Mu'min is also Muslim and likewise a Muslim is also Mu'min. However, attesting of Islamic faith only by the tongue is not reliable and one does not become Mu'min unless coupled with the testification of the heart.

### Q 7. What is the prerequisite to become Muslim?

A. The prerequisite to become Muslim is that one must declare his embracing of Islam with the tongue so that Muslims consider him Muslim and treat him accordingly. It is also obligatory upon him not to deny any fundamental of Islam even by the tongue though he is firm at heart. No believer can dare blaspheme except the wretched one who does not value Imaan. In brief, Imaan is an

irrevocable attestation of Islamic faith.

Q 8. What are called "Kufr" and "Shirk"?

A. Denying any of what the Holy Prophet brought us from Allah Almighty is "Kufr" (disbelief) and considering anyone or anything "Waajib-ul-Wujood" (Eternal, Self-existent) or worthy of worship save Allah is "Shirk" (polytheism) . Associating partners with Allah in His Divinity is the worst kind of "Kufr" otherwise no "Kufr" how bad it may be, is not really "Shirk". Sometimes "Shirk" is taken for "total infidelity, disbelief.

A stern warning which the Holy Qur'an has sounded that "Shirk" (polytheism) will not be absolved means that any kind of disbelief will not be forgiven. He who practises "Kufr" is called "Kafir" (disbeliever) and the one who practices "Shirk" is called "Mushrik" (polytheist) .

Q 9. How many kinds of disbelievers are there?

A. Disbelievers are of two kinds i.e. the original and the renegade/apostate.

The original infidel is he who is inborn infidel and denies Islam. No matter whether he openly practices infidelity or he apparently recites "Kalimah" (the Holy Code of Islam) but is infidel at heart. Renegade is the one who claims to be a Muslim but blasphemes, or he was Muslim but later abandoned Islam or he still recites "Kalimah" and claims to be a Muslim but blasphemes against Allah Almighty and His Messenger or denies any fundamental of Islam.

Q10. How many kinds of infidels are there who openly disbelieve?

A. There are four kinds of infidels who openly deny Islam:

1. Atheist - who denies the existence of Allah Almighty, considers the world and creatures self-existent and also denies the Doomsday. "Zindeeq" and "Mulhid" (a atheist who pretend to be muslim and apostate) are also included in the same category who makes amockery of Islam. No matter whether they believe in the existence of Allah or not.
2. "Mushrik" (polytheist) - who considers that some person (s) or object (s) other than Allah are also worthy of worship and are eternal like Hindus who worship idols and Aryans who consider "spirit" and "matter" existent and eternal. Hindus and Aryans both are "Mushrik". It is un-Islamic to take Aryans for "Muwahhid" (unitarian) .
3. "Majoosi" (Zoroastrian) - who worships fire.
4. "Ahle Kitaab" (people given the Divine book(s) ) - like Jews and Christians who believe in the descent of the other Divine Books but deny and do not believe in the Holy Qur'an.

Q11. Who is "Munaafiq"?

A. "Munaafiq" is the disbeliever termed as Hypocrite who claims to be a Muslim by the tongue but denies Islam at heart. Such accursed ones will be consigned to the lowest cadre (the worst torment) of hell. Some people had gained notoriety of being hypocrites during the life time of the Holy Prophet as Allah Almighty and His Messenger had debunked their hypocrisy (disbelief, infidelity at heart) and declared them "Munaafiq" (hypocrites) . In the present age, it is difficult to say with certainty about anyone that, such and such person is "Munaafiq". However, a branch of it is found which leads to those wretched ones who simultaneously claim to be Muslim and deny one or the other fundamentals of Islam.

"Munaafiqeen" (pl.of Munaafiq) are the worst of, disbelievers. Keeping company with them is worse than the company of thousands of disbelievers, because they preach disbeliefs by disguising them as Muslim.

Q12. Is it lawful or not to make "Du'aa" for the forgiveness of an infidel, disbeliever?

A. The one who prays for the forgiveness of any (dead) infidel, disbeliever or considers any (dead) renegade "absolved" or (dead) Hindu "Jannati" (the one who has been entered into paradise) is himself an infidel and disbeliever.

Q13. Can we describe a "Kaafir" as "Kaafir" or not?

A. Describing a Muslim as Muslim and a Kaafir ( disbeliever) as Kaafir is one of the fundamentals of Islam. However, it can not be claimed whether a certain person died in the state of Imaan (Islamic faith) or in disbelief unless his end is proved by Shari'ah, but it does not mean that one should doubt about disbelief, disbeliever. Such a thing renders doubter "infidel" himself.

The commands of Allah Almighty and His Prophet to this effect are that a disbeliever who died without renouncing his disbelief and embracing Islam would be considered disbeliever and deserve such treatment that is commanded for disbelievers by the Shari'ah leaving the matter of his end to Allah Almighty. Similarly, a believer who died without committing any blasphemy would be considered believer though it is not known whether his end was good or not.

The Shari'ah is applicable to the outward state of man (not to the inward) . Reward and chastisement on the Doomsday will be given on the basis of good and bad end.

Q14. How many misguided/deviated sects are there in Muslim Ummah?

A. A "Hadith" in this respect says that Muslim Ummah will be divided into seventy three sects. The companions asked the Holy Prophet (peace and blessings be upon him) about the "Naaji"/Jannati sect. The Holy Prophet (peace and blessings be upon him) said: that sect which follows me and my companions (i.e.the followers of Sunnah) .Another Hadith in this respect says that the sect is "Sawaad-e-A'zam" (vast majority of Muslims following Sunnah) and the believer who parted from this sect has actually strayed for hell. Of which only one sect will be "Naaji" (deserving paradise) , and the remaining all sects will be cast into hell. The "Naaji" sect which has been pointed out by the Holy Prophet is, indeed, "Ahle Sunnat wa Jama'at".

Q15. Which things are the basics of Islamic faith?

A. The basic knowledge of Islam are those things which all and sundry must know that the Holy Prophet (peace and blessings be upon him) received them from Allah Almighty and taught us like Monotheism (Oneness of Allah) , Prophet hood, Paradise, Hell, Doomsday and belief in the finality of (Hazrat) Muhammad's (peace and blessings be upon him) Prophet hood and that no other prophet will follow (succeed) him, all Divine books are true and "Kalaam Allah" (Speech, Word of Allah) and deletion and addition of single word in the Holy Qur'an is impossible even if the all human being gathered with the intention of changing it

## Volume - 4 / CHAPTER - 1 / Lesson No: 6

### HERESY AND MAJOR & MINOR SINS

#### Q 1. What is "Bid'at"?

A. "Bid'at" is the thing or deed which was not done during the lifetime of the Holy Prophet but it was introduced later. "Bid'at" is of two kinds i.e. "Bid'at-e-Dhalaalat" also termed as "Bid'at-e-Sayye'ah" (evil innovation) and "Bid'at-e-Mahmoodah" also termed as "Bid'at-e-Hasanah" (good, virtuous innovation).

#### Q 2. What is "Bid'at-e-Sayye'ah"?

A. "Bid'at-e-Sayye'ah" is the innovation which is not proved by the Holy Qur'an, Holy Prophet (peace and blessings be upon him) (Sunnah) and "Ijma-e-Ummah" (consensus of Muslim scholars) or belongs to such a thing that is forbidden by the Shari'ah.

Bid'at-e-Sayye'ah (evil innovation) is either "Makrooh" (undesirable) or "Haraam" (unlawful) as the case may be.

#### Q 3. What is "Bid'at-e-Hasanah"?

A. Bid'at-e-Hasanah is the innovation which is proved by the Holy Qur'an, Holy Prophet (peace and blessings be upon him) (Sunnah) and "Ijma-e-Ummah" or belongs to such a thing whose goodness or desirability is proved by the Shari'ah. Bid'at-e-Hasanah is "Mustahab" (desirable, commendable), Sunnat and even "Waajib" (essential) depending on the case.

#### Q 4. Are all things Bid'at-e-Sayye'ah which were innovated after "Sahaabah" and "Taaba'een"?

A. To declare or classify any innovation as "Bid'at-e-Sayye'ah" or Bid'at-e-Hasanah" does not depend on time but it is based on the conformity and non-conformity of the newly invented thing with the Holy Qur'an, Sunnah and Ijma-e-Ummah. The innovation which is in alignment with Qur'an-o-Sunnah is not at all Bid'at-e-Sayye'ah regardless of time and age. During their (respective) times, "Sahaabah" (Holy Prophet's companions), "Taaba'een" (Successors to Companions) and "Taba1 Taaba'een" (Successors to Companions' Successors) forbade some of innovations and permitted certain of them.

Once Hazrat Farooque Azam (may Allah be pleased with him) said about "Taraweeh" (special night prayers in the holy month of Ramadaan) "this is a good innovation", though Taraweeh is "Sunnat-e-Muakkadeh" (emphasized, regular Sunnah). Hazrat Abdullah bin M'aqal (may Allah be pleased with him) who once noticed his son reciting "**Bism-e-Allahi arRahmaani arRaheem**" aloud in prayer said: O' my son! It is an innovation. Beware of innovations and avoid them.

It is clear by the given examples that these great personages measured every innovation by the yardstick of Shari'ah. They permitted only those innovations to stay which were in consonance with the teachings of Islam and forbade those which were repugnant to Shari'ah.

The Holy Prophet (peace and blessings be upon him) has himself described the one as "innovator of Sunnah" who innovates a good or virtuous thing. This saying of the Holy Prophet permits (peace and blessings be upon him) "good and virtuous innovations". The innovator of virtuous thing whether it is about worship or manners will keep earning cumulative reward on being followed / practiced by successive believers till the Doomsday.

However, every Tom, Dick or Harry can not innovate a certain thing and describe that as good innovation. It is an exclusive domain of Muslim scholars to innovate any good or virtuous thing i.e. "Bid'at-e-Hasanah" and allow its practice by believers in any age or time. The followers of such "Bid'at-e-Hasanah" will not be called "Bid'ati" (heretic) but "Sunni" (the followers of Sunnah).

Q 5. What is sin and how many kinds of it are there?

A. Disobeying Allah and His Prophet (peace and blessings be upon him) and not to follow the commands of Shari'ah are sin. The one who commits sin is called a sinner. Sin distances believer from Allah Almighty, deprives him of blessings and renders, him liable to be chastised. Sins are of two kinds i.e. minor and major.

Q 6. What is a minor sin?

A. Minor sin is the one about which there is no "Wa'eed" (warning of dire consequences) i.e. no particular punishment has been defined by Islam. Minor sins of a believer get vitiated or forgiven by the blessings of his worship, goodness, alms-giving, obedience to parents etc.

A "Hadith" to this effect says: Allah Almighty remits all the past and future sins of a believer from him who perfectly performs "Wudu" (ablution) . In short, minor sin is forgiven even without begging forgiveness of Allah Almighty provided the delinquent believer does not insist on it. Insistence on minor sin turns it into major sin which is not absolved unless sincerely repented and Allah's forgiveness is sought.

Q 7. What is a major sin?

A. Major sin is the one about which there is "Wa'eed" (warning of dire consequences) i.e. Islam has warned believers of severe punishment. A believer can not rid himself of major sins unless he sincerely repents and begs forgiveness of Allah Almighty.

Q 8. Which are major sins?

A. Some of major sins which have been defined by "Qur- aan-o-Hadith" are: unjust killing, theft, usurpation of orphan's property (right) , hurting parents, indulgence in interest, drinking wine, false witness, non-observance of "Saum-o-Salaat" (fasts and prayer) , non-payment of "Zakaat" (poor due) , swearing false oaths, making manipulation in weighing and measurements in business, , unjust fighting with believers, accepting or offering bribe, sneaking against a believer before the rulers, backbiting against believers, forgetting the Holy Qur'an committed to memory, disgracing Muslim scholars, despondency about Allah's mercy (forgiveness) , fearlessness of Allah's wrath, extravagance, wasting money and time in sport and other frivolities, shaving the beard and committing suicide.

Q 9. Is he Muslim who commits major sins?

A. A believer who commits major sins will definitely be entered into heavens either by the grace of Allah Almighty or by the intercession of the Holy Prophet or after having served the term of his punishment and then he will never come out from it i.e. the paradise will be his permanent abode.

Q10. How will the major sins be forgiven?

A. There are two kinds of major sins i.e. non-observance of "Huqooqu-Allah" (duties towards Allah) and violation of "Huqooq-ul'Ibaad" (human rights) . The major sins concerning non-observance of "Huqooqu-Allah" like non-offering any time's obligatory prayer or non-observance of any day's fast may be forgiven by Allah, the Most Forgiving, provided that the delinquent believer sincerely repents and seeks His forgiveness and also resolutely determines to improve himself and not to repeat the major sins. He ought to make up for the missed "Fard" (obligatory) and "Waajib" (essential) prayers and fasts if he owes to.

Contrary to this, the major sins relating to "Huqooq-ul-'Ibaad" like one hurts anybody's faith, grace, life, property or even the heart (for example he abuses, beats or speaks ill of someone) back-bites, thieves or snatches or robs him of his belonging/property or takes money or anything in bribe, in interest or wins in gambling will not be forgiven by Allah Almighty despite the fact He is the Owner of our life, property and rights and can pardon us, but this is the rule of His Divine Court that forgiveness is not granted to the oppressor until and unless the oppressed forgives him. Allah Almighty has empowered us regarding "Huqooq-ul'Ibaad" that ones violation will not be absolved

until we forgive the violator and the aggrieved pardons us in case we have violated the other's rights.

Q11. What is meant by "Taubah" (begging forgiveness of Allah) and how is it sought?

A. "Taubah" means to turn towards Allah in penitence or to beg Allah's forgiveness for one's sins. Three factors are sine qua non for "Taubah" i.e. to acknowledge sins the one has committed, to repent and firm intention for abstaining from it in future and compensation for sins like "Qaza, Qada" i.e. missed or omitted prayers are must be offered.

One should not be despondent about the grace and mercy of Allah Almighty Who is the Most Forgiving and Merciful. Procrastination in seeking forgiveness of Allah is unbecoming of a believer and also death keeps no calendar so it must be hurried. One should, while making "Du'aa" (supplication) , include all believers in it to ensure its acceptance by the means of any "loved ones" of Allah, if he is not himself deserving.

A "Hadith" in this regard says: the one who seeks forgiveness of Allah for all male and female believers will keep earning "Du'aa" of all posterity of Prophet Adam until his death. The "Du'aa" (supplication) which is made in the company of or through or at the shrines of saints (Awliya) of Allah is not turned down but definitely answered particularly made through the medium of Allah's Beloved Prophet Hazrat Muhammad Mustafa (Peace and blessings be upon him)

The Holy Qur'an to this effect says: " and if they, when they have wronged their own souls, come humbly to you (*O dear Prophet Mohammed - peace and blessings be upon him*) and seek forgiveness from Allah, and the Noble Messenger intercedes for them, they will certainly find Allah as the Most Acceptor Of Repentance, the Most Merciful. (Al-Nisa:64) .

The pious companions of the Holy Prophet (peace and blessings be upon him) used to visit the blessed grave of the Holy Prophet (peace and blessings be upon him) after his worldly departure for the fulfilment of their needs and supplications.

Making "Du'aa" through the "loved ones" of Allah is proved by the Prophet Adam since he had sought forgiveness of Allah for his lapse by the means of Allah's Darling Elect Hazrat Muhammad Mustafa (peace and blessings be upon him) . His "Du'aa" was immediately answered.

## ABOUT "TAQLEED" (CONFORMATION)

### Q1. What does "Taqlaed" mean?

A. "Taqlaed", according to Shari'ah, means to take somebody's words and deeds for oneself as "argument" or "reason" considering him one of those who are "authority" on code of Islam and Islamic jurisprudence without referring to Shari'ah as we follow Hazrat Imaam Azam Abu Haneefa (may Allah be pleased with him) in "Masaa-il-e-Shari'ah" (religious affairs and issues) without any consideration whether he has explained or resolved such and such issue according to the Holy Qur'an or Sunnah or "Ijma-e-Ummah" (consensus of Muslim scholars) or by his own judgement. "Taqlaed" (conformation) is "Waajib" (essential) . The believer who follows any Imaam's method is called "Muqallid" (conformist, follower) as we are "Muqallid" of Imam Azam Abu Haneefa (may Allah be pleased with him) .

### Q2. In which matters is "Taqlaed" to be done?

A. There are three kinds of religious matters of Islam: (1) .Beliefs: These must be understood well and firmly committed to the heart. Beliefs are the principles of Islamic faith. Therefore, these are immune from amendment and revocation and even omission or addition. (2) .The clear-cut "commands" of the Holy Qur'an and Sunnah like obligatory prayers five times a day, fasts (of the holy month) of Ramadaan, Hajj, Zakaat (poor-due) etc. The "Ijtehaad" (independent interpretation of Islamic matters) or "Qiyaas" (opinion, judgement) of any "Mujtahid" (the jurist who exercises his independent opinion) has nothing to do with the "commands". (3) .Those commands which have been derived from "Qur'an-o-Hadith" through "Ijtehaad" (consensus) . In such fundamental beliefs "Taqlaed" is not to be done. Likewise the express "commands" of the Holy Qur'an and Holy Prophet are exempt from "Taqlaed". Our conformation to (following the method of) Imaam Azam Abu Haneefa (may Allah be pleased with him) in religious affairs and issues is not on the ground that he has enjoined to do so but because "Qur'an-o-Hadith" have expressly commanded in these respects. The third kind of religious matters is those which have been derived from "Qur'an-o-Hadith" and "Ijma-e-Ummah" (consensus of Muslim scholars) . "Taqlaed" in such affairs is binding upon a "Ghair-Mujtahid" (non-jurist) . As against this, it is forbidden for a "Mujtahid".

### Q3. Who is "Mujtahid"?

A. "Mujtahid" is the mature and sane Muslim who possesses extra-ordinary intellect and wisdom to comprehend and grasp the subtleties and essence of the Qur'anic chapters and verses in the true sense of their divine meaning. He ought to have mastery of Arabic grammar and syntax and eloquence in the language; be knowledgeable about the annulling and annulled injunctions (of the Holy Qur'an) ; have the minutest knowledge of all Qur'anic verses and sayings of the Holy Prophet concerning "commands" and well-versed in inferring solution of all religious affairs and issues from "Qur'an-o-Hadith Hadith" knowing well their "source" and "argument" that such-and-such matter or issue has been resolved in the light of so and so Qur'anic verse or Hadith. Besides, he must be a man of good manners, genius and sagacity.

### Q4. What is "Fiqh" and who is "Faqih"?

A. "Aa-imah Mujtahideen" (Muslim scholars, theologians) collected "Masaa-il-e-Shari'ah" (assorted Islamic matters, issues) and "Commands of Shari'ah" which were scattered in different places in the Holy Qur'an and "AHadith" (Prophetic sayings) and those affairs, issues which were arrived at through "Ijma-e-Ummah" (consensus of Muslim scholars) and "Qiyaas" (Opinion, judgement) and compiled them according to the topics and chapters for the facilitation of believers. This voluminous collection is called "Fiqh" (Islamic jurisprudence) . To follow these "Masaa-il-e-Shari'ah" is, in fact, to follow "Qur'an-o-Hadith" and "Ijmaa-e-Ummah". Those learned ones who have expertise in the knowledge of "Fiqh" are called "Faqih" pl. "Fuqaha" (Islamic jurists) .

### Q5. What is "Mazhab"?

A. A constitution of Islamic laws and principles or articles of faith of any "Imaam Mujtahid" (the

Muslim leader who is authority on "code of Islam") which he has inferred from "Qur'an-o- Hadith" and "Ijmaa-e-Ummah" in respect of "Furoo'ee Masaa-il" (non-essentials, subsidiary affairs, issues) is called "Mazhab" (creed) . "Deen-e-Islam" (Islamic religion) is the basis and "Mazhab" is its branch.

Q6. How many "Madhhabs" are found at present in the Muslim world?

A. According to a saying of the Holy Prophet "Sawaad-e-Azam" (vast majority of Muslims following Sunnah) is the only sect which would find good (salvation) in this world and the next world. This biggest sect of the believers is "Naaji" (blessed one, deserving paradise) i.e. "Ahle-Sunnat-wa-Jama'at" comprising all four "Madhhabs" (Hanafi, Maaliki, Shaafa'i and Hanbali) . It has been a practice of the whole Muslim Ummah (community of the Holy Prophet) since the time of Taba' Taaba'een (successors to companions' successors) until now that he who is not himself a "Mujtahid" conformto (follow the suit of) any "Mujtahid". That's why, the prominent "Ulama", "Fuzala", "Mohaddiseen" and "Mufasssireen" (Muslim scholars, the doctors well-versed in traditions and experts in Qur'anic exegises) conformed to any of the four Imaams putting aside their valuable researches and became, ipso facto, "Muqallid" (conformists, followers) .

Hazrat Imaam Bukhari, Imaam Muslim (May Allah shower His mercy on them) and other scholars, doctors of traditions, narratives whose "Hadith" books are considered to be the most authentic in the Muslim world did "Taqlaed" (conformed to) throughout their lives and so did the great saints like Hazrat Ghous-e-Azam and Hazrat Khwaja Gharib Nawaz (may Allah have mercy on them) . In brief, none but only the said four Imaams have to be conformed to, even though his "beliefs" be in line with any Qur'anic verse, saying of the Holy Prophet or sayings and actions of the Prophet's companions. The one who is out of the fold of any of the four "Madhhab" is a misguided, misleading, disbelieving and heretic one because he makes his own way in the religion unlike all other Muslims. An "Hadith" in this context says: the believer who separated himself from the major sect of Muslims has, indeed, strayed for hell.

Q7. What about him who claims to follow all the four "Madhhab"?

The one who does not follow the suit of (conform to) any of the four Imaams but claims to be a follower of all the four, actually tries to hoodwink and inveigle people into unruliness. Acting upon the directives of all four "Madhhabs" means that these "Madhhabs" of the great leaders of Ahle Sunnat have some un-Islamic things and thus one Mazhab can not be followed but instead the lawful things of all "Madhhabs" be chosen and followed discarding the unlawful ones. Such an absurd notion which brings disgrace and disrepute to all Muslim leaders and scholars who not only did "Taqlaed" themselves of only one of the four Imaams throughout their lives but also enjoined their followers to do the same makes the claimant of this nonsense himself a misguided and disbeliever and he is one of those who are out of the Islamic-fold. Following all the four "Madhhabs" simultaneously is like: there are four straight ways leading to a set goal and people adopt any of them to reach the destination but a man shouts and advises them not to adopt only one way but take all the four to attain to the goal. Nobody heeds to him and continue their journey to the destination having chosen only one from them. Being frustrated, he himself goes ahead with his silly plan. He takes one way and abandon it half-way adopting the other. He leaves it too incomplete and rushes to the third one and then to the last one but finishes up with futility. (An English maxim to this effect: "a rolling stone gathers no moss") . Is this man a sensible or a lunatic? Judge yourself. In short, it is obligatory on every Muslim to remain adhered to the "Madhhab" of his Imaam. In case of desertion from his "Madhhab" no excuse will be accepted in the Divine Court, and he will be damned. Believers must hold all the four "Imaams" in high esteem and consider them "Ahle Sunnat". Their followers and conformists are also on the righteous path.

The "Madhhab" of any "Imaam Mujtahid" cannot be termed as a "Bid'at" (heresy) . The one who calls it a "Bid'at" is, according to Muslim scholars, himself a heretic, or deviant and renders himself culpable for hell.

Q8. Who are "Ashaa'irah" and "Maaturidiyah" in Ahle Sunnat?

A. We have already told you that nobody's "Taqlaed" in fundamental beliefs is lawful except in

subsidiary affairs, issues. Ahle Sunnat are divided in two groups on some subsidiary affairs, issues i.e. "Maaturidiyah" who conform to Hazrat Imaam Abu Mansoor Maaturidi (may Allah shower His mercy on him) and "Ashaa'irah" who follow Hazrat Imaam Shaikh Abul Hasan Ash'ari (may Allah shower His mercy on him) . Both these Imaams are Ahle Sunnat and on the righteous path. Their difference on subsidiary affairs, issues, are like that of "Hanafi" and "Shaafa'i". They do not term each other as misguided or disbelieving one even "Faasiq-o-Faajir" (disobedient, transgressor) .

Q9. Which type of "Taqlaed" has been described 'bad' in Qur'an-o-Hadith?

A. Some people follow such rites of their forefathers concerning marriage and death matters which are repugnant to "Shari'ah and insist on observing them even though those are un-Islamic. Such "Taqlaed" has been denounced by "Qur'an-o-Hadith". Describing "Taqlaed-e-Aa-imah" (conformation to the great Imaams) unlawful in the light of these Qur'anic verses and Prophetic sayings are nothing but heresy. No believer can dare to give up Qur'an-o-Hadith and follow the Imaam's words and deeds over-riding Allah and His Prophet's commands considering that his salvation lies in it. All believers act upon the commands and directives of Qur'an-o-Hadith as researched and interpreted by these great Imaams, and that's why they are called "Muqallid".

Q10. What are the names and titles of the Imaams of four Madhhabs?

A. The four Imaams are:

1. Hazrat Imaam-e-A'zam Nu'maan bin Saabit (may Allah be pleased with him) : His title is Abu Haneefah. He was born in Kufa (city) in 80 A.H. He is the founder of "Fiqh" viz: Hanafi. His "Ijtehaadi Masaa-il" (those affairs, issues which he derived from Qur'an-o-Hadith through his independent judgement, opinion) are spread and being followed in the Muslim world particularly in great Islamic states for about 1200 years as his "Mazhab" abounds with the basics and dynamics of efficient governance. A majority of believers in the Muslim world is his follower. Among the Aa-imah (the four great Imaams) he was the only one to have unique distinction of seeing and enjoying the company of the Holy Prophet's companions. He died in Baghdad Sharif in 150 A.H. His popularity and the esteem in which he was held can be gauged from the fact that his first funeral prayer was attended by about fifty thousand people and since people kept coming in, therefore his funeral prayer was held six times consecutively to facilitate his disciples and votaries to attend it.

His shrine is in Baghdad and is one of the sacred and prominent places situated there. Hazrat Imaam Bukhari (may Allah have mercy on him) is one of those great Islamic scholars, jurists and traditionalists who were his (Abu Haneefa's) students' students. His "Muqallids" (followers, conformists) are called "Hanafi".

2. Hazrat Imaam Muhammad bin Idrees Shaafa'I (may Allah be pleased with him) : His title is Shaafa'i. The year of the death of Hazrat Imaam Abu Haneefa and the year of the birth of Imaam Shaafa'i is the same i.e. 150 A.H. He was born in Asqalaan. His title is also Abu Abdullah and he is Haashmi, Qureshi, Muttalabi by lineage. He was matchless in Islamic jurisprudence and the knowledge of Qur'an-o-Hadith besides other sectors of learning. He was also peerless in "Zuhd-o-Taqva" (abstinence & piety) , generosity and magnanimity.

He died at the age of 54 in 204 A.H. His shrine is in Qaraana (Egypt) . His "Muqallids" are called "Shaafa'i".

3. Hazrat Imaam Maalik bin Anas (may Allah be pleased with him) : He was born in holy Madinah in 95 A.H. His "Kuniyah" is Abu Abdullah. All Muslim scholars of his time acknowledged him as their "Imaam". Hazrat Imaam Shaafa'i is one of his prominent students. Numerous great Muslim scholars and jurists gained a lot from his fountain of knowledge.

He had unbounded love for the Holy Prophet and due to this attachment he spent his whole life in sacred Madinah. He died at the age of 84 in holy Madinah in 179 A.H., and his shrine is also there. His "Muqallids" are called "Maaliki".

4. Hazrat Imaam Ahmed bin Hanbal (may Allah be pleased with him) : He was born in Baghdad Sharif in 164 A.H. and was also brought up there. His greatness, Islamic knowledge and audacity in braving trials and torture for Islam are no secret. During the time of Caliph Maamoon alRasheed a mischievous issue of whether the Holy Qur'an is creation of Allah or His Kalaam (speech, word) was stirred. Imaam Hanbal stood like a rock against the mischief facing horrendous troubles and torture and did not allow any harm to come to Islam. He died at the age of 77 in Baghdad in 241 A.H. His "Muqallids" are called "Hanbali".

## TERMINOLOGY OF SHARI'AH'S COMMANDS

### Q 1. What does "Istilaah-e-Shar'ai" mean?

A. A specified meaning of any term taken by "Shari'ah" is called "Istilaah-e-Shar'ai" (technical term of Shariah).

### Q 2. How many commands of Shariah are there?

A. The commands of Shariah are of two kinds i.e. "Amr" (command, enjoining good) and "Nahi" (prohibition, forbidding evil). The first kind of Shariah's commands is called "Maamooraat" (commanded duties) and the second kind is called "Manhiyaat" or "Mamnoo'aat" (prohibited things). "Amr-o-Nahi" (commands and prohibitions) are eleven. Of these five are "Amr" (commanded duties, acts) i.e. "Fard" [Farz] (obligatory act), "Waaajib" (essential act), "Sunnat-e-Muakkadeh" (emphasized Sunnah), "Sunnat-e-Ghair-Muakkadeh" (non-emphasized Sunnah) and "Mustahab" (desirable, commendable act), five ones are "Nahi" (forbidden acts, things) i.e. the worst of these is "Haraam" (unlawful) act and then are "MakroohTahreemi" (odious to the extent of being forbidden), "Isaa'at" (bad but less than odious), "MakroohTanzihi" (undesirable) and "Khilaaf-e-Ola" (those things, acts which are against Sunnah, decency) and the last (eleventh) one is "Mubaah" (allowed, neither lawful nor unlawful).

### Q 3. How many kinds of obligatory acts are there and what is the definition of each of them?

A. There are two kinds of "Fard" (obligatory acts) i.e. "Fard-e-E'tiqaadi" (definite obligatory act) and "Fard-e-'Amali" (indefinite obligatory act but to be fulfilled). "Fard-e-E'tiqaadi" is the command of Shariah, which is proved by the definite argument, reason beyond any doubt. Its denier is, according to Hanafi scholars, an absolute infidel. There is "Ijma" (consensus of Muslim scholars) that the one who denies any "Fard-e-E'tiqaadi" whose obligation is commonly known and manifested by the Islamic faith, is not only himself a disbeliever (Kafir) but also he who doubts about the disbelief (Kufr) of the denier.

In short, the one who abandons any "Fard-e-E'tiqaadi" like Salaat, Ruku, Sujood (prayer, bowing, prostration), unless permitted by Shariah, is a "Faasiq" (transgressor/wrongdoers), committer of major sin and deserves the torment of hell. "Fard-e-'Amali" (indefinite obligatory act but to be fulfilled) is the command of Shariah which is not proved by any definite argument, reason but it is "obligatory" in view of the consensus of "Mujtahids" (Islamic jurists) based on Shar'ai reason to such an extent that one will not be relieved of the obligation unless he fulfills it. The worship which has "Fard-e-'Amali" will be nullified if it is not observed. Its intentional denial is disobedience/transgression and misguidance.

However, a Mujtahid can differ with it on the ground of any Shar'ai reason, argument like the differences of "Aa-imah Mujtahideen" (the great four Imaams) that one Imaam considers a thing "Fard" but the other thinks otherwise. For instance, one-fourth "Masah" (passing wet fingers over the head) of the head during ablution is obligatory (Fard) according to Hanafi creed, of one hair is enough for Shaafa'ees and of the entire head as per Maaliki tenets. Every believer (Muqallid) must follow his Imaam'sMazhab in "Fard-e-'Amali". To do against the teachings of one's Imaam, unless permitted by the Shariah, is not lawful.

### Q 4. How many kinds of "Fard-e-'Amali" are there?

A. Fard-e-'Amali are of two kinds i.e. "Fard-e-'Ain" (strict obligation) and "Fard-e-Kifaayah" (an obligation which will be fulfilled even if performed by a few Muslims).

Fard-e-'Ain is the duty which ought to be performed by every sane matured Muslim like prayer five times a day.

Fard-e-Kifaayah is a general duty of believers whose performance by only some Muslims will

absolve all and if not performed by even a single believer then all will be held responsible for the sin like washing the dead and funeral prayer.

Q 5. How many kinds of "Waajib" are there?

A. "Waajib" are of two kinds like "Fard" i.e. "Waajib-e-E'tiqaadi" and "Waajib-e-'Amali". Waajib-e-E'tiqaadi is the injunction of Shariah whose essentiality is proved by "Daleel-e-Zanni" (a tradition reliably transmitted by one or a few people) . "Fard-e-'Amali" and "Waajib-e-'Amali" are its two kinds. Waajib-e-'Amali is the injunction of Shariah (or "Waajib-e-E'tiqaadi) whose non-fulfilment will not cause believers sin. But its essentiality upon its requirement. If Waajib-e-'Amali is missed in worship in which its observance was essential then the worship will be defective but fulfilled.

However, leaving out any Waajib intentionally once is minor sin and more than one (repeating it a few times) is a major sin.

Q 6. How many kinds of Sunnah are there?

A. There are two kinds of Sunnah i.e. "Sunnat-e-Muakkadeh" which is also called "Sunan-ul-Huda" (regular, emphasized practice of the Holy Prophet) and "Sunnat-e-Ghair-Muakkadeh" which is also called "Sunan-ul-Zawaa'id" . Sometimes they are also termed as "Mustahab" and "Mandoob" (irregular, non-emphasized but praiseworthy practice) .

Q 7. What is "Sunnat-e-Muakkadeh"?

A. Sunnat-e-Muakkadeh is the injunction of Shariah which was regularly fulfilled by the Holy Prophet but was occasionally missed so that it might not become "Fard" (obligatory) for his Ummah or that act which has been emphasized upon by the Shariah.

Q 8. What about him who ignores "Sunnat-e-Muakkadeh"?

A. The believer who fulfills Sunnat-e-Muakkadeh will earn reward but in case he abandons it without any cogent reason, deserves condemnation. It is sinful to develop a habit of its abandonment which will render him "Faasiq" (disobedient, transgressor) and he will also deserve the torment of hell though its sin is less than that of abandoning "Waajib". Evidence of such man is unacceptable. Some Muslims scholars maintain that the abandonment of Sunnat-e-Muakkadeh is near to "Haraam" (unlawful) act and its "Taarik" (abstainer) might be (God forbid) deprived of the intercession of the Holy Prophet. The Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is reported to have said: the one who abandons my Sunnah will not obtain my "Shafaa'at (intercession) .

Q9. What is "Sunnat-e-Ghair-Muakkadeh" and what injunction is there to this effect?

A. "Sunnat-e-Ghair-Muakkadeh" is the injunction of Shariah which has not been emphasized upon but ignoring it is an undesirable act. However, no chastisement has been specified to this effect. Fulfilment of Sunnat-e-Ghair-Muakkadeh will earn believer reward whereas its habitual abandonment invites Divine anger.

Q10. What is "Mustahab"?

A. "Mustahab" is the injunction of Shariah whose fulfilment is commendable, desirable in Shariah whether it was practiced by the Holy Prophet himself or believers were motivated to do it or the Muslim scholars liked it even though it is not proved by "Hadith". It is rewarding to fulfill "Mustahab", but no offence if not done.

Q11. How many kinds of forbidden things, acts are there?

A. "Mamnoo'aat-e-Shariah" (prohibitions of Shariah) are of five kinds i.e. "Haraam-e-Qat'ai" (absolutely unlawful) , "Makrooh Tahreemi" (odious to the extent of being forbidden) , "Isaa-at" (bad but less than odious) , "Makrooh Tanzihi" (undesirable) and "Khilaaf-e-Awlaa" (acts, things inimical to Sunnah, decency) .

Q12. What is "Haraam-e-Qat'ai"?

A. "Haraam-e-Qat'ai" is the prohibition of Shariah whose unlawfulness and forbidding are proved by the cogent and unquestionable argument, reason. This is the opposite of "Fard" (obligatory act) . Its intentional commission amounts to major sin and transgression. It is obligatory on and rewarding for believers to refrain from it to their best.

Q13. What is "MakroohTahreemi"?

A. "MakroohTahreemi" is the prohibition of Shariah whose forbidding is proved by undeniable reason. This is comparable to "Waajib" (essential act) . It is sinful to commit it as it renders worship defective though its sinfulness is less than that of "Haraam". Repetition of Makrooh Tahreemi is tantamount to major sin.

Q14. Can "MakroohTahreemi" be called "Haraam" or not?

A. The difference between "Haraam" and "Makrooh Tahreemi" is based on beliefs like the denier of unlawfulness of "Haraam-e-Qat'ai" is disbeliever whereas the one who denies the forbidding of "Makrooh Tahreemi" is not a disbeliever. Abstention from Makrooh Tahreemi is essential as it is obligatory on believers to eschew "Haraam" and on this ground Makrooh Tahreemi may be called "Haraam". Muslim scholars sometimes describe "Haraam" as "Makrooh".

Q15. What is "Isaa'at"?

A. "Isaa'at" is the prohibition of Shariah whose forbidding is not so strong as it is for "Haraam" and "Makrooh Tahreemi" but its commission is bad. The one who occasionally commits it deserves Divine anger and, in case of being habitual he is culpable for torment. "Isaa'at" is comparable to Sunnat-e-Muakkadeh".

Q16. What is "MakroohTanzihi"?

A. "MakroohTanzihi" is the prohibition of Shariah whose commission is considered undesirable in Shariah. However, its undesirability is not to the extent of "Wa'eed" (warning of dire consequences) . The one who avoids it earns goodness and reward and in case of committing it, he is liable to neither torment nor Divine anger. "Makrooh Tanzihi" is comparable) to Sunnat-e-Ghair-Muakkadeh".

Q17. What is "Khilaaf-e-Awlaa"?

A. "Khilaaf-e-Awlaa" is the prohibition of Shariah whose commission is against decency. It is better for the believer to avoid it, but he would not be held accountable if committed. Its avoidance is praise-worthy. "Khilaaf-e-Awlaa" is comparable to "Mustahab".

Q18. What is "Mubaah"?

A. "Mubaah" is the thing or act for which there is neither any command nor prohibition - that is neither permitted nor forbidden. Therefore, its commission or omission will not lead to any reward or torment for the committer for e.g. taking delicious food and fine cloths provided it is not done for pomp and show.

Q19. Does any "Mubaah" act, affair needs any Shar'ai reason or not?

A. Those who say or claim that such and such act, affair is lawful or "Mubaah" need no Shar'ai argument, reason for its lawfulness in the absence of any Shar'ai reason on its prohibition and thus it is itself a cogent proof of its lawfulness. Had such act, affair been wrong or unlawful the Shariah would have definitely admonished and commanded to abstain from it.

Q20. Can any "Mubaah" act, affair be called "Haraam" or "Bid'at" as a precautionary measure or not?

A. The Holy Qur'an has been sent down, and Islam perfected. No new command or prohibition is to come to us. So pardon has been determined for all those acts, affairs about which no prohibition is proved by the Shariah. It is, indeed, very kind of Allah Almighty and His Messenger who has left such things to us. The Holy Prophet has himself said that whatever Allah Almighty has declared "lawful" in His holy book (Qur'an) is lawful for you and whatever has been declared unlawful is unlawful for you and that thing is also permitted for which there is no command or prohibition.

Allah Almighty Himself says in the Glorious Qur'an: and whatsoever the Messenger gives you, take (i.e. follow that) and whatsoever he forbids you, refrain from that.

In view of these saying of the Holy Prophet and command of Allah Almighty it becomes clear that an act, affair about which there is neither any command nor prohibition, is neither "Waajib" (essential) nor a sin but "Mubaah" (forgiven act) . The one who describes any act, affair as forbidden, unlawful or odious should either prove its badness or that Shariah (Qur'an-o-Hadith) has forbidden it or there is consensus of Muslim scholars on its unlawfulness.

Calling or declaring any act, affair "Haraam" or "Makrooh" until and unless proved by the Shariah is no wisdom as it imposes unnecessary limitations on believers.

Besides, such measure is also tantamount to creating a new "Shariah". Every believer must avoid such things.

Those "Mubaah" acts, affairs which are done with the spirit of love and reverence such as "Mehfil-e-Meelaad" (commemoration of the Holy Prophet's birth) , recitation of "Salaat-o-Salaam" (invocation of Allah's blessings & peace on the Holy Prophet) in standing position are desirable and highly rewarding ones. That's why "Ahle Sunnat waJama'at" is in agreement and has consensus on arranging and holding "Mehfil-e-Meelaad" programmes.

Q21. Can "Sunnat" be called "Nafl" or not?

A. "Nafl" (pl.Nawaafil) is the permissible and lawful act which is neither "Fard" (obligatory) nor "Waajib" (essential) . So it is a common (lawful) word which is also applicable to "Sunnat" (pl.Sunan) . Therefore, Muslim jurists have also explained about and commented on "Sunan" (Prophet's practices, sayings) in their books of Islamic jurisprudence. However, if there is any particular thing about "Sunan", those are explained separately.

Q22. How many Shar'ai reasons, sources are there by which these Shar'ai commands are proved?

A. There are four Shar'ai reasons, sources i.e. the Holy Qur'an, Hadith, Ijma-e-Ummah and Qiyaas.

Q23. What does "Qiyaas" mean?

A. Shar'ai meaning of Qiyaas is to refer any "Furoo'I Masalah" (subsidiary issue, matter) to the main issue, matter in respect of 'Illat (cause, ground) and "Hukm" (command) . For instance, an intricate (subsidiary) issue or a matter crops up whose lawfulness or unlawfulness is not directly proved by "Qur'an-o-Hadith". In such situation, similar issues / matters available in "Qur'an-o-Hadith" will be consulted and researched and 'Illat and "Hukm" of whichever of them are found in agreement with it the "command" of the mentioned issue/matter will be applicable to the subsidiary issue, matter in question. This referral and analogical process is called "Qiyaas". Qiyaas is, in fact, a manifestation of Shari'ah which unveils hitherto covered commands of Quraan-o-Hadith. That certainly means that this instruction was present in the Quran and Hadith but it was not present in an elaborated manner but Qiyaas had unveiled it to make it clear and elaborate.

Not everyone can make Qiyaas (analogy). It is an exclusive job of Mujtahid (the Muslim jurist who exercises his independent opinion) . Qiyaas is proven by Holy Qur'an, Holy Prophet and words and deeds of the Prophet's companions. Therefore, its outright rejection is infidelity.

## ISLAMIC WORSHIPS

### REMAINING REGULATIONS OF "TAHAARAH" (PURIFICATION)

"Masah" on socks.

#### Q 1. Is "Masah" lawful on socks?

A. "Masah" (passing wet hands) on socks during performance of ablution instead of washing feet is lawful. However, it is better for one to wash the feet provided that he considers "Masah" lawful. The lawfulness of doing Masah on socks during ablution is proved by a chain of "Hadith". That's why Muslim scholars maintain that he who considers it unlawful is "misguided" and there is fear of him becoming disbeliever (Kafir) . Once on enquiry about the identity of "Ahle Sunnat wa Jama'at" Hazrat Imaam-e-Aazam Abu Haneefa (may Allah be pleased with him) said, keeping in view the prevalent situation in "Kufa" a city of Iraq then, "Tafdeel ushShaykhayn wa Hubb ulKhatanayn wa Masah ulKhuffayn" (considering Hazrat Amir-ul-Mu'mineen Abu Bakr Siddique and Hazrat Amir-ul-Mu'mineen Farooq-e-'Aazam [may Allah be pleased with them] the highest of all companions of the Holy Prophet and loving Hazrat Amir-ul-Mu'mineen Usmaan-e-Ghani and Hazrat Amir-ul-Mu'mineen Ali Murtuzaa (may Allah be pleased with them) and doing "Masah" on socks is the sign of Ahle Sunnat waJama'at".

#### Q 2. What are the conditions of "Masah"?

A. There are some conditions for "Masah" like: (1) Socks should be so long as to cover the ankles easily (2) It need be well-stuck to the feet so that one could walk without any difficulty, (3) . It should either be made of leather or only soles of those be of leather and the remaining of any other thick stuff like canvas etc. (4) . Socks be worn after having either performed ablution or only having washed the feet and then do ablution, (5) They need to be worn neither in the state of "Janaabat" (seminal pollution) [when bath becomes obligatory] nor should become "Junbi" (sexually polluted) after having worn them, (6) To be worn within the prescribed duration, (7) Any of the sock should not be torn more than three fingers that means during walk three fingers should not be visible from the torn part. No matter if it is (how much it may be) torn above the ankle.

#### Q 3. How many "Fard" are there in "Masah"?

A. There are two "Fard" (obligatory acts) in Masah i.e. doing Masah of each sock at least to the size of three small fingers and on the back of socks (on the portion of insteps) .

#### Q 4. How many "Sunnats" are there in Masah?

A. Doing Masah with (the inner surface of) three (full) fingers and drawing them upto shin with the fingers separated are Sunnat.

#### Q 5. What is the prescribed duration of Masah?

A. The prescribed duration of Masah for a resident is a day and night and three days and three nights for a traveler. Its time begins from the first "Hadas" (nullification of ablution) . For example, one wears socks in the morning and his ablution nullifies for the first time at the time of Zuhr (afternoon prayer) he (if resident) will do Masah next day up to Zuhr time and in case of traveler the time will last up to Zuhr of the fourth day.

#### Q 6. What is the accepted manner of Masah?

A. The accepted manner of Masah is to put three fingers of the right hand on the ends of the right toes and three fingers of the left hand on the ends of the left toes and then draw them upwards at least to the length of three fingers. Taking fingers up to shins is Sunnah. The fingers must be wet.

Q 7. Which things render Masah void?

A. The things/acts which nullify ablution also render Masah void. Besides, Masah also gets nullified on completion of the prescribed duration, taking off sock or simple intention of taking off, taking the heel out of sock or the foot (more than half) comes out of sock due to any reason. Similarly, if the water gets into sock wetting the foot more than half, then the Masah will be void.

Q 8. Can Masah be done on bandaged wound or not?

A. Masah can be done on bandaged wound if the water harms wound or unwinding of bandage harms or there is none to unwind it. In case, the water does not harm then wash the wound. If washing harms, only flow water on it. If it also harms then do Masah on wound and even it can not be done due to fear of harm, do Masah on the bandage. It is better to do Masah on the whole bandage otherwise it must be done on most of the bandage.

Q 9. What injunction is there about any fractured bone of the body which has been plastered or strapped with bamboo splints?

A. The injunction which is meant for the afore-mentioned question No.8 is also applicable to this case.

Q10. Will Masah remain in order or go void if plaster or bandage is unrolled?

A. No fresh Masah is needed if plaster or bandage is unfastened provided it is fastened again. In case of removal of plaster or bandage the wound should be either washed or Masah be done as the case may be.

## REMAINING REGULATIONS OF QIRA'AT (RECITATION OF HOLY QURAN)

### Q 1. Is there any particular quantity of Qira'at for any prayer?

A. Qira'at (recitation from the Holy Qur'an) of a small verse comprising two or more words fulfills "Fard" (obligatory act) of prayer and recitation of Surah Fateha followed by a small Surah (Qur'anic chapter) or three small verses or one or two verse (s) which is/ are equal to three small verses in length fulfill "Waajib" (essential act) . No more Qira'at than this is essential in any prayer whether it is "Fard" or "Nafl" but is "Masnoon" (commendable act) .

### Q 2. How much Qira'at is Masnoon in obligatory prayers?

A. Recitation of "Surah Burooj" (Zodiacal signs) or the likes in "Fajr" and "Zuhr" prayers, smaller than these in "Asr" and "Ishaa" and small Surah of "Qisaar-e-Mufassal" in "Maghrib" prayer is Sunnat during journey if there is peace and one is in no hurry. In case of stay, recitation of "Tiwaal-e-Mufassal" in "Fajr" and "Zuhr", "Ausaat-e-Mufassal" in "Asr" and "Ishaa" and "Qisaar-e-Mufassal" in "Maghrib" prayer is Sunnat provided the time is not running out. These injunctions are applicable to Imaam and an individuals as well.

### Q 3. What are "Tiwaal-e-Mufassil", "Ausaat-e-Mufassil" and "Qisaar-e-Mufassil"?

A. Qur'anic chapters from Surah Hujuraat (the apartment) [part-26] to the last are called "Mufassil" which consists of three portions i.e. Tiwaal-e-Mufassil (from Surah Hujuraat to Surah Burooj) , Ausaat-e-Mufassil (from Surah Burooj to Lam Yakunil (Surah Bayinah) and "Qisaar-e-Mufassil" (from Surah Bayinah to the last Surah Naas) .

### Q 4. What injunction is there about leaving "Qira'at Masnoonah" due to any pressing need?

A. One may give up "Qira'at Masnoonah" in worry - like the prescribed time of prayer is running out, there is fear of enemy or thief etc. and make recitation from the Holy Qur'an as warranted by the situation irrespective of journey and stay and even leave "Waajibaat" (essential acts) . For instance, Fajr time is running out and there is so short time left that he can not recite many verses but only one in each Rakaat then he should immediately do it. However, the prayer should be repeated after the Sun has fully risen. Or he has begun Sunnat prayer of Fajr and now he apprehends to miss Jama'at then he should observe only "Waajibaat" and give up "Sana" and "Ta'awuz" and recite "Tasbih" only once in Rukoo and Sujood.

### Q 5. Can Qira'at Masnoonah be prolonged or not?

A. Qira'at Masnoonah can be prolonged provided that it does not cause inconvenience to "Muqtadis" (followers) otherwise not. A Hadith in this context says: the one who leads prayer must care about his "Muqtadis" which include the sick, the weak and the aged (i.e. not to prolong Qira'at but be brief) and may prolong Qira'at when he offers his individual prayer.

### Q 6. Should Qira'at be equal in every Rakaat or less and more?

A. Prolongation of Qira'at in the first Rakaat of Fajr prayer in comparison to the second Rakaat is "Masnoon" and its quantity is fixed as two-third in first Rakaat and one-third in second Rakaat. It is better to do more Qira'at in the first Rakaat of other prayers including Jumu'ah and Eid prayers than the second Rakaat and in Sunnat and Nafl prayers equal Surahs be recited in both Rakaats.

### Q 7. What about more Qira'at in second Rakaat than the first Rakaat?

A. It is "Makrooh" to prolong Qira'at in second Rakaat compared to the first Rakaat when the verses of both Surahs are equal in number and if the prolongation of Qira'at is by three verses. And if the verses of Surahs are small and large then total number of the verses will not be countable but letters and words. It is odious if there is much disparity between the words and letters of the two Surahs though the verses are equal in number, otherwise not. For example, it is odious if "Alam Nashrah" (Surah Al-Inshirah) is recited in the first Rakaat and "Lam Yakunil" (Surah Bayinah) in second Rakaat though both the Surahs consist of eight verses respectively.

Q 8. What about determination of any particular Surah for any prayer forever?

A. Determination of Surahs that such and such Surah has to be necessarily recited in so and so prayer is "Makrooh". However, those Surahs whose recitation in prayers is proved by "Hadith" should be recited occasionally but not regularly to earn blessings so that others may not get an impression of its being "Waajib".

Q 9. What is Qira'at Masnoonah in Sunnats of Fajr prayer and Witr?

A. The Holy Prophet Hazrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) generally recited "Surah Kaafiroon" in the first Rakaat of Sunnat of Fajr prayer and "Surah Ikhlaas" in second Rakaat and in Witr "Surah 'Alaa" or "Surah Qadr" in the first Rakaat, "Surah Kaafiroon" in second and "Surah Ikhlaas" in third Rakaat. Similarly, recitation of "Surah 'Alaa" in the first Rakaat of Jumu'ah and Eid prayers and "Surah Ghaashiyah" in second Rakaat is Sunnat. However, this all is exempt from the rule expounded above.

Q10. What about anti-serial-wise recitation of the Holy Qur'an?

A. Anti-serial-wise recitation of Qur'anic Surahs like one recites Surah "Kaafiroon" in the first Rakaat and "Alam Tara Kayfa" (Surah Feil) in second Rakaat is "Makrooh Tahreemi". However, if he started reciting any prior Surah in second Rakaat forgetfully and afterwards he realized his mistake, then he should complete the Surah even though he recited only a word from it.

Q11. What about repeating only one Surah in prayer?

A. Repetition of one Surah in both Rakaats of prayer is "Makrooh Tanzihi" if there is no disability, helplessness otherwise it is not undesirable. For instance, one started reciting the same Surah in second Rakaat by mistake which he had recited in the first Rakaat or he could not recall any other Surah or he recited the last Surah i.e. "Naas" in the first Rakaat. In such situation he should recite the same Surah in second Rakaat too. However, in Nafil prayer repetition of one Surah in both Rakaats or repetition of the same Surah in one Rakaat is lawful without any undesirability.

Q12. What about dropping Surah from in-between?

A. Skipping from any Surah (recited in the first Rakaat) to another (for reciting in second Rakaat) dropping a small Surah in-between is "Makrooh". However, it is not undesirable if the dropped Surah is larger than the Surah recited in the first Rakaat like Surah "Qadr" can be recited after Surah "Teen" as Surah "Ikhlaas" must be recited after Surah "Nasr".

Q13. What are the excellences of the recitation of Glorious Qur'an?

A. There are myriad of excellences of reciting and teaching the Glorious Qur'an. Briefly, it may be understood that it is "Kalaam Allah" (Speech, Word of Allah) and Islamic faith and its commands are founded on it. Its recitation and reflection, meditation and research in it leads man to Allah Almighty. This Holy Book is not only a peerless collection of all knowledge and sciences but its each and every word and letter is also a source of Divine blessings and favors.

The Holy Prophet Hazrat Muhammad Mustafa (peace and blessings be upon him) said to this effect:

1. Recite the Holy Qur'an because it will intercede for its reciters on the Doomsday.
2. The recitation of a letter of the Qur'an earns the reciter ten virtues.
3. Allah Almighty says I bless him with more excellent things who is so occupied with the recitation of Holy Qur'an and remembering of Me as to spare no time to implore Me for anything than those who asks.
4. The house in which the Qur'an is recited is so bright for the inmates of the heavens as are the stars for dwellers of the world.
5. Illuminate your houses with "Salaat" (prayer) and Qur'an.
6. The recitation of the Holy Qur'an is the best worship done by my Ummah.
7. The best among you is he who learnt and taught the Holy Qur'an.

Q14: Which important points should one keep in mind while reciting the Holy Qur'an?

A. The chief objective of reciting the Holy Qur'an is to read/recite it by considering and understanding its meaning. This illuminates the heart. While reciting the verses regarding "Amr-o-Nahi" (commands and prohibitions) one should resolve in the heart to follow the "commands" and beg forgiveness for the sins and faults he committed in the past. On reciting the verse about "mercy" he should express his delight and seek Allah's mercy and on the verse relating to "torment" he should be afraid and seek refuge with Allah. One should read/recite the Holy Qur'an with all his heart so that he feels moved, and tears come from his eyes.

To laugh, look towards any fun or any indecent thing during the recitation of the Holy Qur'an or to break its recitation for speaking to anyone is "Makrooh". It is also forbidden to adopt the Holy Qur'an as a source of income or profession.

Q15: Is it lawful or not to recite Holy Qur'an in walking and lying position?

A. The Holy Qur'an can be recited (from memory not looking to the text) in lying posture provided the legs are in flexed position (not stretched) and the face is open. Likewise, it can also be recited in walking and working position with the condition that the heart (attention) is not distracted, otherwise it is "Makrooh".

## "IMAAMAT" (LEADING THE PRAYER)

### Q 1. What is meant by "Imaamat"?

A. "Imaamat" means chieftainship, leadership and leader is called "Imaam". Imaamat of "Salaat" (prayer) means attachment of prayer of a "Muqtadi" (follower) to the prayer of "Imaam" with some conditions. A Hadith in this context says that Imaam is responsible for the prayer of his "Muqtadis". It means that Imaam is wholly responsible for the prayer to be offered properly or deficient by his Muqtadis under his leadership. It is naivety and carelessness towards the rules of Shariah to ask every bearded man to lead prayer. The "Shari'ah" envisages some conditions for Imaamat which every Imaam must possess.

### Q 2. What are the conditions for Imaamat?

A. There are six conditions for Imaam provided he is not disabled: (1) . He ought to be Muslim, (2) Mature or of full 15 years if there is no apparent sign of maturity, (3) Sane, (4) Male, (5) He must know "Qira'at" to such an extent that the prayer led by him is in order he is in is over (6) Free from disability i.e. he should not suffer from such a disease that renders him unable to lead the prayer.

### Q 3. Under whose leadership is prayer "Makrooh Tanzihi"?

A. Offering prayer under leadership of a slave, rustic, blind, bastard, smartly handsome teenager (whose beard and moustache are not yet visible) , leper, leuco derma-affected person whom people abhor and gullible, who is easily deceived in shopping, is "Makrooh Tanzihi" i.e. to offer prayer under their leadership is against decency and but not issue if offered. In case these people are in greater know of "Salaat" and "Tahaarah" (matters, issues of prayer and cleanliness) and one better than such is not available then they deserve to lead prayer without any undesirability. There is very slight abhorrence in "Imaamat" of a blind person provided that he is mindful of "Tahaarah".

### Q 4. Under whose leadership is prayer "Makrooh Tahreemi"?

A. Offering prayer under the leadership of those who have wrong beliefs (not to the extent of infidelity) , "Faasiq-e-Mo'lin" (he who commits major sins openly) like drunkard, gambler, fornicator, usurer, back-biter, the one who shaves his beard or trims or does not keep as prescribed by the "Shari'ah", one who watches dance and music programs, one who describes Hazrat Moula Ali (may Allah be pleased with him) superior to "Shaikhayn" (Hazrat Abu Bakr Siddique and Hazrat 'Umar Farooq [may Allah be pleased with them]) or he who speaks ill of the Prophet's companions Hazrat Ameer Mu'aawiyah and Hazrat Abu Musa Ash'ari (may Allah be pleased with them) , is Makrooh Tahreemi i.e. all prayers if offered under the leadership of such wicked persons will have to be repeated. However, "Jumu'ah" and "Eid" prayers may be offered under the leadership of a heretic and wicked Imaam with undesirability at such place where "Jumu'ah" and "Eid" prayers are held at the same place and that a pious Imaam is not available.

### Q 5. Under whose leadership is prayer invalid?

A. Offering prayer under the leadership of one who recites the Holy Qur'an so incorrectly that its meaning is distorted or he does not perform ablution or takes bath properly or denies any of essentials of Islamic faith i.e. his wrong beliefs have touched infidelity or if for example he denies the intercession of the Holy Prophet (peace and blessings be upon him) or "Deedar-e-Ilaahi" (the Splendid Sight of Allah) or torment of grave or "Kiraaman Kaatibeen" (angels recording good and evil deeds of man) , is absolutely invalid, for, prayer of such accursed person is no prayer at all – so what to talk of offering prayer under his leadership. Even Jumu'ah and Eid prayers under him are invalid.

### Q 6. What are the conditions for "Iqtidaa"?

A. "Iqtidaa" means to follow or attach one's prayer to the prayer of Imaam. There are thirteen conditions for it: (1) . Muqtadi intends for Iqtidaa, (2) to form intention with "Takbir-e-Tahreemah" or before it provided no such word is said or action done between the intention and Takbir-e-

Tahreemah that is alien to prayer, (3) Imaam and Muqtadi must be within the same place, ground or field, (4) the prayer of Imaam and Muqtadi must be the same or Imaam's prayer should be superior to that of Muqtadi's, (5) Imaam's prayer must be right according to Muqtadi's Mazhab (creed) and (6) both of them must consider it right as per their respective creed, (7) woman must not be beside man in row (there are some exceptions in this regard) , (8) Muqtadi should not precede Imaam, (9) to be in the know of Imaam's performance of "Rukn" (standing, bowing, prostration etc) by seeing or through other way, (10) Muqtadi should know whether the Imaam is resident or traveler, be it even after the prayer is over, (11) to participate in every "Rukn" like him or less than him, (13) Muqtadi must not exceed Imaam in respect of the conditions of prayer.

Q 7. Can an immature be made Imaam for "Taraaweeh" prayer or not?

A. An immature lad can not lead prayer of mature believers even funeral prayer or "Taraaweeh" or "Nafil" prayer. However, he can lead prayer of immature lads provided that he is sensible.

Q 8. Who is more deserving of Imaamat (leading prayer) ?

A. The most deserving of Imaamat (leading prayer) is the believer who is in the greatest know of the matters, issues of prayers and purification (cleanliness) provided that he has committed such a quantity of the Holy Qur'an to his memory that he could do "Masnoon Qira'at" and also recite correctly. He should not have wrong beliefs and should keep himself away from shameful and all those acts which are repugnant.

Thereafter the one who is most versed in "Qira'at" and recites accordingly then he who is most pious i.e. even avoids doubtful things what to think of "Haraam" (unlawful) , then the most aged, then the one who possesses best manners and then he who is regular in offering "Tahajjud" (late night supererogatory prayer) and if some persons are equal in these qualities then the one who is the best according to Shari'ah or he who is chosen by the "Jama'at (congregation) should be assigned to lead prayer.

However, if there is an appointed Imaam in any mosque or at any place then this Imaam is most deserving of leading prayer notwithstanding the fact that others are more versed in Islamic knowledge and "Tajweed" (distinct and excellent recitation of the Qur'anic verses) . The said Imaam must fulfill all the conditions of "Imaamat" otherwise he is not worthy of leading prayer.

Q 9. What about the "Imaamat" of that person with whom people are displeased?

A. It is "MakroohTahreemi" for the one to lead prayer with whom people are displeased owing to any "Shar'ai" reason. If there is no such reason, he should be made Imaam particularly when he is "Ahaq" (most deserving) .

Q10. Can a disabled person be Imaam of disabled persons and an illiterate person be of illiterate people or not?

A. A disabled (who is suffering from such a disease that he cannot keep up his ablution even for an obligatory prayer) can lead prayer of his likes or more disabled but cannot lead prayer of those who are less disabled than him.

In case, the Imaam and Muqtadi have separate disability like one suffers from flatulence whereas the other's nose bleeds then they cannot lead prayer of each other.

An "Umami" (illiterate) who has no Qur'anic verse in his memory or has memorized but can not recite correctly i.e. renders the meaning corrupt, can lead prayer of "Ummis" but cannot be Imaam of "Qaari" i.e. he who can recite the Holy Qur'an correctly to the extent of "Fard" that is a small verse. Likewise, if he leads prayer of Umami and Qaari though the Qaari joined Jama'at after it was established, their prayer will not be valid.

Q11. Who is called "Muqtadi" and how many kinds of it are there?

A. The one who follows an Imaam in prayer is called "Muqtadi" and there are four kinds of it: (1)

."Mudrik" the one who followed the Imaam (joined prayer) from the first "Rakaat" up to "Tashah-hud", (2) "Laa Haq" he who joined prayer in the first Rakaat but afterwards his all or certain Rakaat (s) was (were) vitiated due to any excuse or without excuse, (3) "Masbooq" the one who joined Imaam (Jama'at) after some Rakaats and remained in the Jama'at till it was over, (4) "Laa Haq Masbooq" he who missed earlier Rakaat (s) and joined Imaam in the remaining one (s) but went "Laa Haq" later i.e. the prayer offered by him was vitiated.

Q12. What injunction for "Laa Haq" is there?

A. The injunction for "Laa Haq" is the same as is for "Mudrik" i.e. he will neither do "Qira'at" nor "Sajdah Sahv" for any shortcoming or forgetfulness in prayer while offering his vitiated prayer. He should not join "Jama'at" again but should offer his vitiated prayer individually after the Jama'at is over and first say the vitiated Rakaat (s) and then the remaining one (s) . In case, he again joined Jama'at and offered the vitiated Rakaat (s) after the Imaam has said "Salaam", the prayer would be in order, but he would be a sinner.

Q13. What injunction for "Masbooq" is there?

A. The "Masbooq" who missed one or more Rakaat (s) should join Jama'at and complete his prayer after the Imaam has said "Salaam". The rules for "Munfarid" (individual) are applicable to him for the purpose of offering missed Rakaat (s) . He should do Qira'at in the missed Rakaat and recite "Sana" (if could not recite earlier) and also recite "Ta'awuz" and "Tasmiyah" prior to Qira'at. Also observe Sajdah Sahv if any shortcoming or forgetfulness is committed during the performance of missed Rakaat (s) . The observance of the first missed Rakaat will not be taken as first in respect of "Tashah-hud" but as second or third or fourth as the case may be. For instance, he joins the last Rakaat of the four Rakaats prayer and stands up to complete his prayer after the Jama'at is over, this missed Rakaat which he offers now by himself is the first in regard to Qira'at but for the purpose of Tashah'hud it is the second. So he should complete this Rakaat reciting "Surah Faateha" and any other Surah (Qira'at) and sit in "Qa'adah". Thereafter he should stand erect for the next (third) Rakaat in which he should recite Surah Fateha and any other Surah and do not sit now in Qa'adah but stand up for the last (fourth) Rakaat. In this posture, he should recite only Surah Faatehah and after performing "Rukoo" and "Sujood" he should observe "Qa'ada Akheera" in which he should recite Tashah-hud etc. and finish the prayer saying Salaam. "Masbooq" should not stand up immediately after the first Salaam is said by the Imaam but should wait a bit to ensure that Imaam is not due to observe Sajdah Sahv.

Q14. What injunction for "Masbooq" is there in case he says Salaam with the Imaam?

A. Prayer will not be in order if "Masbooq" says Salaam with the Imaam intentionally considering that he has to say Salaam with the Imaam and if it is done by mistake and that too after the Imaam has said Salaam then the prayer will be in order but he will have to observe Sajdah Sahv on completing his prayer as per the rules. And in case, he does it just with the Imaam (by mistake) then he does not need to do Sajdah Sahv but should stand up to complete his prayer.

Q15. What should "Masbooq" do if the Imaam observes Sajdah Sahv after he has stood up?

A. "Masbooq" who stands up immediately after the Imaam has said first Salaam without waiting a while to know as to whether the Imaam has to do Sajdah Sahv or not, should return to join the Imaam in Sajdah Sahv, provided that he has not completed his individual Rakaat and performed Sajdah in the meanwhile, and then complete his remaining prayer as per the rules. What error he has committed in the given situation is not countable. And in case, he does not return to join the Imaam in Sajdah Sahv and complete his remaining prayer, then he should perform Sajdah Sahv at the end of prayer by himself and if he has done Sajdah of his individual Rakaat then he should not come back to join the Imaam in Sajdah Sahv because it will nullify the prayer.

## "JAMA'AT" (CONGREGATIONAL PRAYER)

### Q 1. What about offering prayer five times a day with Jama'at?

A. Offering prayer with Jama'at (congregation) is "Waajib" (essential) for every sane and mature male believer provided that he faces no trouble in reaching the mosque. The one who forgoes congregation without any "Shar'ai" reason is "Faasiq" (transgressor, disobedient) and his giving witness is also unacceptable. He deserves severe punishment and his neighbors will also be sinner if they acquiesce in his sin.

### Q 2. What about Jama'at for "Jumu'ah", "Eid", "Taraaweeh" and "Witr" prayers?

A. Jama'at is must (an obligatory condition) for Jumu'ah and Eid prayers and "Sunnat Kifaayah" (if performed by a few Muslims all will be relieved of the obligation otherwise all will be held responsible) for Taraaweeh prayer. Jama'at is "Mustahab" (commendable act) for "Witr" prayer in the holy month of "Ramadaan" and Sunnat for the prayer of the solar eclipse.

### Q 3. Is congregational prayer (Jama'at) essential for women?

A. It is impermissible for women (young or old) to offer any prayer in Jama'at irrespective of day, night, Jumu'ah and Eid prayers. Likewise, they cannot attend "Waz" (preaching gatherings) . However, some Muslim scholars have now allowed it in view of growing outing of women in markets and other places.

### Q 4. In which conditions can Jama'at be abandoned?

A. Following are the excuses to forgo Jama'at:

(1) .Torrential rain, (2) Heavy sticky mud all around, (3) Intense cold wheather (4) Pitch darkness, (5) Hurricane (6) Apprehension of the loss of valuables/belongings or (7) Loss of Food, (8) Fear of creditor when one is penniless, (9) Fear of tyrant or an oppressor, (10) Intense need to defecate, (11) Intense urge to urinate or (12) to blow or pass the wind, (13) One is extremely hungry and food is being served, (14) One apprehends to miss the caravan if he joins Jama'at, (15) Attending the sick who may suffer and feel nervous if left alone.

### Q 5. Which people are permitted not to go to mosque for Jama'at?

A. The people who are permitted not to go to mosque to join Jama'at are: (1) .The sick who find it hard to reach mosque, (2) Crippled or handicapped, (3) The one whose foot is amputated, (4) Paralysed, (5) The one who is so old that he cannot go to the mosque (6) Blind, even there is one to take him to mosque and (7) An immature who is not bound to join Jama'at.

### Q 6. What are the blessings and benefits of offering prayer with Jama'at?

A. A "Hadith" to this effect says: the prayer offered with Jama'at carries twenty seven times more reward than the prayer offered individually. Another Hadith says: the believer who offers prayer five times a day with Jama'at and also finds Takbir-e-Awlaa for forty days consecutively for the sake of Allah, is freed from the torment of hell and "Nifaaq" (hypocrisy) .

In addition to these great advantages the congregational prayer (Jama'at) also develops harmony and unity among the Muslims, acquaints them with "Shar'ai" affairs, issues, provides an opportunity to know about the problems and distress faced by the neighbors, provide a chance to meet and enjoy the blessings of the pious and saintly people and expectation of the acceptance of prayer by the means of these loved ones of Allah, to know about the plight of the poor and needy people, imbues believers with the spirit of worship, inclines them towards Allah Almighty and keeps them away from the worldly evils and vices till such time they are in Jama'at and so on and so forth.

### Q 7. How to stand in Jama'at?

A. Muqtadis (followers) should form rows and stand shoulder to shoulder leaving no gap between them and an individual should stand beside the Imaam on the right side. His feet should be abreast

of Imaam (not forward) . It is Makrooh for an individual to stand behind or on the left side of the Imaam. Rows should be arranged in such way that the first row consists of men and the second of children. If there is only one child, he should be drawn up in the men's row. The Imaam should stand ahead of his Muqtadis in the centre. It is against Sunnah to stand on the right or left side to lead prayer.

The one who is superior to all Muqtadis in the Jama'at should stand just behind the Imaam in the first row.

Q 8. What about standing in the rear row when there is room in the front row?

A. It is Makrooh to stand in the rear row when there is room in the front row to stand in. If one finds room in the first row while the second is full, he should reach the first row making his way thereto through the second row and stand there. A Hadith gives the glad tidings of absolution to the believer who does so. However, it should be kept in mind that such action may kick up a row due to lack of Islamic knowledge among Muslims. So it should be done where people understand "Shar'ai" issues.

Q 9. Which things a Muqtadi should not do if Imaam does not?

A. There are five things which a Muqtadi should not do if Imaam leaves those and follow the Imaam i.e. (1) .Takbirs of Eid prayer, (2) Qa'adah Ulaa, (3) Sajdah Tilaawat, (4) Sajdah Sahv and (5) Du'aa-e-Qunoot if he had a fear to miss Ruku otherwise complete it. As for Qa'adah Ulaa, Muqtadi should prompt (point out the mistake) if Imaam forgets to observe Qa'adah Ulaa and has not yet stood erect so that he may return to perform it. In case the Imaam has stood upright then Muqtadi should not prompt him but instead follow him otherwise his prayer will be vitiated.

Q10. Which things a Muqtadi should not do if Imaam does?

A. There are four things in which a Muqtadi should not follow the Imaam if he does i.e. (1) .Observance of any "Rukn" (essential) more than the prescribed number like performance of two Rukoo and three Sujood in a Rakaat or (2) Utterance of more than 6 Takbirs in Eid prayer (3) Saying five Takbirs in funeral prayer (4) Standing up by mistake for the fifth Rakaat after Qa'adah Akheera. In this case, if Imaam returns without completing the fifth Rakaat, Muqtadi should follow him and complete the prayer with the observance of Sajdah Sahv and if all followed the Imaam and performed Sajdah of the fifth Rakaat then the prayer of all inclusive of Imaam will be vitiated.

Q 11. Which things a Muqtadi should observe if Imaam abandons those?

A. The following things should be observed by Muqtadi if Imaam abandons those: (1) .Lifting the hands for Takbir-e-Tahreemah, (2) Recitation of "Sana" (if Imaam is still reciting Surah Faatehah that too in soft voice) , (3) Takbiraat-e-Intiqaal (Takbirs of Rukoo and Sujood) , (4) Tasbihaat (remembrance of Allah as prescribed) of Rukoo and Sujood, (5) Tasmee i.e. **"Sami Allaahu le man Hamedah"**, (6) Tashah-hud, (7) Saying Salaam turning the face to both sides, (8) Utterance of Takbiraat-e-Tashreeq (which are recited loudly after every obligatory prayer from the Fajr prayer of 9th Zil-Hijj to the Asr prayer of 13th Zil-Hijj) .

Q12. What should one do who is offering obligatory prayer himself and in the meanwhile Jama'at is established?

A. If one has just begun his obligatory prayer by himself (individually) or has completed one Rakaat of Fajr or Maghrib prayer and in the meantime Jama'at is established there, he should immediately abandon his prayer and join the Jama'at and in case he has offered Sajdah of the second Rakaat then he should complete the prayer. As for four Rakaat prayers, he should complete two Rakaats if has offered one or is offering the second Rakaat and then join the Jama'at. The said two Rakaats offered by him will be counted as Nafl prayer. And in case he has offered three Rakaats then he should not give up his prayer but complete all (four) Rakaats and thereafter join Jama'at with the intention of Nafl prayer. Thus he will gain the reward of Jama'at. However, he can not do so in Asr prayer as after Asr "Nafl" prayer is not lawful.

Q13. What injunction is there for one who is offering Sunnat or Nafl prayer and in the meantime

Jama'at is established?

A. If he has begun Nafl prayer and in the meanwhile Jama'at is established then he should not abandon his prayer but complete two Rakaats and in case he is offering the third Rakaat then he should complete four Rakaats to join the Jama'at. And in case, he has begun Sunnat prayer of Jumu'ah and Zuhr and in the meantime either "Khutbah" (sermon) is commenced or Jama'at is established he should complete the prayer and then join the Jama'at.

Q14. How to break prayer under intense need?

A. It is Haraam (unlawful) to break prayer unless there is a valid excuse. However, under intense need one can break prayer in standing posture (no need to sit down) saying Salaam (turning his face to the right side) .

## "MUFSIDAT-e- SALAAT" (ACTS WHICH VITIATE / NULLIFY THE PRAYER)

### Q 1. What is meant by Mufsideatus Salaat?

A. "Mufsideatus Salaat" are those things/acts which, if done during the performance of prayer, vitiate (i.e. Nullify the prayer) and it will have to be repeated correctly.

### Q 2. How many kinds of those acts which vitiate prayer are there?

A. Acts which vitiate prayer (Mufsideat) are of two kinds i.e. words and deeds.

### Q 3. Which sort of words vitiates prayer?

A. The following words vitiate prayer if are done during its performance:

(1) . To talk to somebody intentionally or unintentionally, in sleeping state or in waking, at one's own will or under compulsion and less or more, (2) To salute (say "Salaam" to) someone (3) Respond to "Salaam" (salutation) , (4) To respond to somebody's sneeze saying "**Yarhamuk Allah**", (5) To say "**Al-Hamdu Lillaah**" hearing any good news, (6) To say "**Subhaan Allah**" or "**Laa Ilaaha Illa Allahu**" (by way of response) seeing any wonderful thing, (7) To say "**Innaa Lillaahe wa Innaa Ilay-hi Raaje'oon**" on hearing bad news, (8) To respond to or address anyone by Qur'anic word, (9) To say "**Jalla Jalaluhoo**" hearing the exalted name of Allah Almighty, (10) To recite "Durood Shareef (invoke Allah's blessings) hearing the blessed name of the Holy Prophet, (11) To say "**Sadaqa Allahu wa Sadaqa Rasooluhu**" hearing "Qira'at" of the Imaam if it is done as a response in these three cases, (12) To respond to the call of prayer [Azaan], (13) To curse Satan hearing his accursed name, (14) To recite "Rabbi wa Rabbuka Allah " seeing the moon, (15) To blow to oneself after reciting Qur'anic verse piece-meal due to fever, (16) To recite any passage of the Holy Qur'an with the intent of stanza, (17) To exclaim "Aah", "Oh", "Uf etc. because of pain or any trouble, (18) To read the Holy Qur'an by seeing it from the text, (19) To recite only "Torah" (old testament) and "Injeel" (new testament) , (20) To remind or prompt anyone else but Muqtadi's own Imaam, (21) To heed other's reminding than Imaam's own Muqtadi's, (22) To make "Du'aa" (supplication) for such a thing which can be sought from people, (23) To err in reciting the Holy Qur'an (24) To err in the specified remembrances of prayer i.e. "Tasmee", "Tahmeed", "Tashah-hud" to such an extent that their meanings are distorted and etc.

### Q 4. Which sort of deeds, acts vitiate prayer?

A. The following deeds, acts vitiate prayer if are done during its performance:

(1) . Repetition of any deed, by which if someone sees him from a distant place, gets an impression that he is not in prayer, (2) To put on shirt, trouser or to tie "Taihband" (sheet used to cover lower part of the body) , (3) To prostrate on an unclean and impure place without any cover, (4) To place the hands or knees at an unclean and impure place during prostration, (5) To observe a "Rukn" of prayer with "Satr-e-Aurat" open or exposed (6) Noticing such quantity of impurity which is prohibited is sticking to the body or clothes (7) To spend such time in this condition that "Tasbih" (remembrance of Allah) could be recited thrice (8) To precede the Imaam in this state, (9) To eat or drink intentionally or unintentionally, less or more and even if a sesame-seed is swallowed without chewing or a drop of water fell into the mouth and was swallowed, in such conditions prayer is vitiated, (10) To withdraw or turn away the breast from the "Qiblah" to the extent of 45 degrees, (11) To walk or move unnecessarily from one's place to the extent of two rows i.e. three steps, (12) To shift from one prayer to other uttering "Takbir". For instance, one was offering "Zuhr" prayer and he uttered "Allah-o-Akbar" with the intention of "Asr" or "Nafl" prayer, his "Zuhr" prayer would be vitiated, (13) To write three words in such a way that the letters are visible, (14) To scratch thrice in any single Rukn (15) To strip off three hairs in succession in a "Rukn", (16) To weep loudly due to pain and trouble, (17) Faint or suffer lunacy, (18) An adult person Laughing so loudly that others may hear it, be so in the waking or in the prayer of "Ruku" and "Sujood". In this case even ablution is nullified, (20) To prolong the sound of letter "A" in "Allah-o-Akbar" i.e. to utter as "Aaakbar" or to prolong the sound of letter "B" in "Akbar" i.e. to utter as "Akbaaar" in "Takbiraat-e-Intiqaal". Prayer will not commence if it is done in "Takbir-e-Tahreemah".

Q 5. Will prayer be vitiated if a sick exclaims "Aah" involuntarily?

A. Prayer is not vitiated if a sick involuntarily exclaims "aah" or "oh". Likewise all those words which are involuntarily uttered while sneezing, coughing, yawning and belching are also forgiven. Utterance of such words in remembrance of Paradise and Hell does not vitiate prayer.

Q 6. When is prayer vitiated by light-coughing?

A. One's prayer will be vitiated if he lightly-coughs without any intent which produces the sound of two letters like "O, oh". However, prayer will not be vitiated in case of valid excuse or right intent like one is naturally compelled to cough lightly or to clear the throat or to remind the Imaam of his mistake or to make his presence in the prayer noticed by other (s) etc.

Q 7. Can Imaam be prompted in other prayers than "Taraaweeh" or not?

A. To prompt or remind one's own Imaam and to heed the prompting and reminding of Imaam's own Muqtadi in all prayer's irrespective of "Taraaweeh" and non-Taraaweeh is permissible. However, Muqtadi should not hurry in prompting his Imaam on his faltering but wait for a while so that he may recollect or correct himself. Similarly it is "Makrooh" for the Imaam to compel his Muqtadis for prompting i.e. he should not reiterate the same Qur'anic words/verse or stand silent but should either switch over to other Surah or start another verse provided such shifting does not vitiate the prayer and in case he has done "Qira'at" to such quantity that fulfills the prescribed requirement of the prayer, he should observe Ruku.

Q 8. Will passing in front of one offering prayer vitiate his prayer or not?

A. Passing in the front of one offering prayer does not vitiate prayer whether the passerby is a man or woman or even a dog but it is extremely sinful to pass in front of worshipper. A Hadith in this context says: had the passerby been aware of what sin he incurred by passing in front of one offering prayer he would had preferred to stop or stand for forty years instead of passing. Another tradition says: it would be better to sink into the earth than to pass in front of one offering prayer.

Q 9. What is "Sutrah"?

A. To put something in front of one who is offering prayer as a cover is called "Sutrah". Crossing beyond the "Sutrah" is permissible. The minimum height of "Sutrah" should be one hand and maximum three hands and its thickness should be at least like that of a finger. A column, or tree, in front of one offering prayer will serve as "Sutrah".

## "MAKROOHAAT" (DISLIKED OR UNDESIRABLE ACTS) OF PRAYER

### Q 1. Which acts render prayer "Makrooh Tahreemi"?

A. Following acts if done during prayer render it "Makrooh Tahreemi":

(1) . To play with clothes or beard, (2) To wrap up cloths from front or behind while (for example) going into "Sajdah" or to pull the legs of trouser, (3) To let the cloths flow, for example, to place on the head or shoulders in such a way that its ends flow or to wear shirt without putting the hands in sleeves but instead sleeves are put on the back. It is no matter if one end of sheet is placed on one shoulder (backwards) and the other end on the other shoulder flowing in front, (4) To roll up any of sleeves above half the wrist, (5) Intense pressure to defecate, urinate or break wind, (6) The woman who had tied a back-knot of hair, (7) To remove grits for "Sajdah". However, it can be done only once if prostration can not be made on them according to Sunnah (8) To snap the fingers (9) To interlock or intertwine the fingers of one hand with the other's fingers, (10) To place hand on the back, (11) To look hither and thither, (12) To look to the sky, (13) To sit like dog i.e.sitting on the buttocks with the knees joined to the chest and the palms were placed on the ground in "Thashah-hud" or between two prostrations, (14) For man to spread his wrists on the ground while performing "Sajdah", (15) To offer prayer in front of someone's face, (16) To wrap oneself up in cloth in such way that even the hands are not out, (17) To place or form turban round the head in such a manner that it is not in the centre i.e. the head is not fully covered, (18) To cover the nose and the face (19) To cough unnecessarily (20) To yawn intentionally, (21) To offer prayer in the cloths which carry pictures of the living, (22) To offer prayer at such a place where a picture is hung over his head or before him or on the right side or the left and even the back. However, the picture of mountain, river and the ilk does not vitiate prayer, (23) To abandon any "Waajib", for example, not to keep the back straight in "Rukoo" not to stand erect in "Quamah" or not to sit erect in "Jalsa" before going into "Sajdah", (24) To recite from the Holy Qur'an in any posture other than "Qiyaam", (25) To finish "Qira'at" in "Ruku" i.e.to go into "Ruku" before the Qira'at is finished, (26) To precede the Imaam in "Ruku" and "Sujood" or to raise the head before him, (27) To offer prayer only in lower garment even though shirt or other cloth to cover the body is available otherwise it is forgiven, (28) Prolongation of prayer by the Imaam for somebody whom he knows and respects. However, it is not undesirable if he prolongs the prayer only to the extent of one or two "Tasbih" (remembrance) just to help him join the prayer (29) Saying **Allahu Akbar** without taking position in row, (30) To offer prayer at an encroached place or in other's cultivated or tilled field, (31) To offer prayer before a grave with no cover in-between. However, prayer will not be nullified (but in order) if there is a cover between the grave and the worshippers or the grave is situated to the right side or the left or the back, (32) To offer prayer in the worship places of infidels and disbelievers. It is forbidden even to visit such places as the worship places of the infidels and disbelievers are the sanctuaries of devils (33) To offer prayer in cloth(s) or sheets worn inside out (34) Not to tie "Angarkha" (coat like shirt) , (35) Not to button up "Achkan" (long coat) when there is no under-shirt and the chest is visible. If under-shirt is there then it is "Makrooh Tanzeehi". It must be kept in mind that the prayer offered with any act of "Karaahat-e-Tahreemi" has to be repeated (repetition is Waajib) .

### Q 2. Which acts, things render prayer "Makrooh Tanzeehi"?

A. The following acts, things if done during prayer render it "Makrooh Tanzeehi".

(1) .To recite less than three "Tasbih" unnecessarily in "Sajdah" and "Ruku". However, Muqtadi should follow Imaam, for example, he has not yet completed three Tasbih but the Imaam raised his head then he should follow the Imaam, (2) To offer prayer in dirty and untidy cloths (meant for menial work) when he has other clean clothes, (3) To offer prayer bare-headed (without turban or cap) due to lethargy. However, it is commendable to offer prayer bare-headed for the sake of "Khushoo-o-Khuzoo" (in fear of Allah and humility) but it should not be done openly so that the other ignorant Muslims may not get wrong impression and also to avoid show, (4) To remove dust from the forehead. It can however be removed if it harms or distracts attention, otherwise it should be removed after prayer is over to avoid show, (5) To count Qur'anic verse or "Tasbihaat" on the fingers during prayer irrespective of "Fard" or "Nafil" prayer, (6) To respond to somebody's "Salaam"

gesturing the head or the hand, (7) To squat without any valid reason, (8) Yawning (9) Coughing intentionally, (10) An individual to stand in row when he is offering prayer by himself, (11) Muqtadi standing alone in the rear row inspite of room in the front row otherwise permitted, (12) To recite a certain Qur'anic chapter or verse repeatedly in a "Rakaat" of obligatory prayer, (13) To place the hands on the ground before placing the knees while going to "Sajdah" and to raise the knees before the hands while rising from Sajdah without any valid reason, (14) To keep the head low or high from the level of the back in "Ruku" (15) To recite "Sana", "Ta'awuz", "Tasmiyah" and "Aameen" loudly (16) To recite "Azkaar" (remembrances) not in the recommended Rukn, but in others (17) To lean against wall etc. without valid reason, (18) Not to place the hands on the knees during "Ruku", (19) Not to place the hands on the ground while observing Sajdah, (20) To prostrate spreading sleeves on the ground. It is, however, allowed in case the ground is too hot (21) Imaam and Muqtadi to seek grace of Allah on the verse of mercy and beg His forgiveness on the verse concerning the torment. However, it is permitted for an individual while offering "Nafil" prayer, (22) To sway in "Qiyaam" - but "Tarawuq" i.e. to lay stress sometimes on the right foot and sometimes on the left is Sunnah, (23) To lift or move the foot or feet to and from while rising [from Rukoo or Sajdah] (24) To keep the eyes closed. However, it is permitted if one finds it hard to concentrate his attention, (25) To turn the fingers away from the direction of "Qiblah" in prostration etc. (26) Imaam to stand alone in door or arch to lead prayer. It is permitted in case the Imaam stands outside the arch and prostrates in arch or some Muqtadi(s) also stand in the arch with him or if there is the scarcity of space in mosque, (27) The Imaam of the first "Jama'at" to stand at a place other than the arch i.e. in the centre of the mosque to lead prayer, (28) Imaam to stand at a slightly higher place alone to lead prayer; if the place is very high, it will be "Makrooh Tahreemi" (29) Muqtadi to stand at a raised place and Imaam at a low without any valid reason, (30) One to reserve any space in mosque for himself (31) Putting a burning fire in the front except candle or lamp (32) Presence of any filthy substance such as stool in front (33) To offer prayer at such a place which is considered to be filthy (34) Man to stick his thigh(s) to the belly in "Sajdah", (35) To offer prayer in front of such a thing that distracts.

### Q 3. Can prayer be offered on the roof-top of a mosque or not?

A. It is "Makrooh" to offer prayer on the rooftop of any mosque or even to get on it. Similarly offering prayer on it due to heat is "Makrooh". However, the rooftop of a mosque can be used for prayer in case the mosque is full and there is no further space to accommodate the intending worshippers as is done in mega-cities owing to shortage of space in mosques.

### Q 4. Will prayer be in order if trousers cover the ankles?

A. It is "Makrooh" to offer prayer in such state that the garment below the ankles. It is forbidden even out of prayer. A "Hadith" to this effect says: the garment (trouser or the ilks) which hangs below the ankles is in the fire (of hell) . Another "Hadith" says: Allah Almighty will not cast a merciful eye on him who trails his garment arrogantly on the ground, as some people wear trouser or western trouser hanging below the ankles as a sign of modern fashion.

### Q 5. Which punishment does one deserve who precedes Imaam in observing "Arkaan" of prayer?

A. A "Hadith" in this context says: the forelock (The hairs of the forehead) of the one who precedes Imaam in raising his head (in observing Ruku or Sajdah etc) is in the hand of Satan. Another "Hadith" says: Does he not fear that Allah Almighty may turn his head into donkey's head who precedes the Imaam in raising his head (from Rukoo or Sujood) . May Allah protect us.

### Q 6. In which situations can prayer be broken off?

A. Prayer can be broken off (abandoned) in the following situations:

(1) . To kill a snake etc. when one fears of being hurt, (2) To catch a run-away animal, (3) When one fears that wolves may attack his goats, (4) The fear of loss of even a "Dirham" (a small silver coin) , for e.g., a thief running away with something, (5) There is an intense need to relieve oneself (of urine or stool) , (6) Noticing the quantity of impurity stuck to cloth or the body which is forgiven in prayer (for instance, grave impurity smaller than the size of a "Dirham") . It is "Mustahab" (commendable) to abandon prayer in this situation provided the "Jama'at" and the prescribed time

of prayer are not missed, (7) In case of intense urge to defecate or urinate, one must ease himself regardless of missing Jama'at but he should take care that the prescribed time of prayer is not lost (8) The case that someone is in distress and crying out for help (9) Somebody is drowning (10) Somebody caught in a fire that will cause him injury (11) A blind wayfarer is going to fall in a well. In all these above described situations, it is "Waajib" to break off (abandon) prayer provided one is capable of saving and helping any of them.

Q 7. Is it lawful to break off prayer on the call of parents or not?

A. It is not lawful to break off obligatory (Fard) prayer on a simple call of parents or grand parents etc. unless they are faced with any of the distresses/situations expounded above. Similarly, one should not abandon his "Nafl" (supererogatory/optional) prayer on their simple call provided they know that he is offering prayer and if they are not aware of his being busy in prayer then he should abandon the prayer and respond to them.

## ETIQUETTES FOR MOSQUES

### Q 1: What is mosque?

A. The place which is reserved for offering prayer and "Jama'at" congregational prayer (five times a day) is established there with "Azaan" (call to prayer) and "Iqaamah" (call for the commencement of prayer) , is called a mosque. A mosque needs no building i.e. if one declares his empty land mosque that becomes mosque. And once a place is declared mosque that will remain as a mosque for ever (till the Doomsday) .

### Q 2: What is the excellence of offering prayer in mosque?

A. A Hadith regarding the above mentioned question says: the prayer a man offers in mosque with Jama'at is twenty-seven times more excellent in degree than that which he offers at home or in the market. Another "Hadith" says: going to mosque in the morning and evening (i.e. for Fajr and 'Ishaa prayers) is a sort of "Jihad Fee-Sabee-lillah" (holy crusade in the way of Allah) . Yet another "Hadith" says: when someone walks to mosque after having performed ablution well (for congregational prayer) each of his steps upgrades his position and obliterates his sins. This is also evident by the Holy Qur'an that a worshippers earn good deeds and reward on an each step they took towards the mosque.

### Q 3: What are the etiquettes of mosque?

A. The following etiquettes should be observed in mosque:

(1) .When entering a mosque say "Salaam" to those present there provided they are not busy in preaching and remembrance of Allah, (2) .Offer two Rak'ahs of "Tahi-yatul Masjid" prayer if it is not odious time, (3) . Do not raise voice except for remembrance, (4) Do not indulge in worldly talks. Worldly talks in mosque destroy virtues as the fire burns wood to ashes, (5) . Do not jump over (the necks of) people, (6) . Do not quarrel with others for space, (7) do not encroach upon space causing inconvenience to others, (8) . Do not pass in front of worshipper, (9) .Do not snap the fingers, (10) . Remember Allah extensively, (11) . Do not let even a drop of water fall on the ground of mosque after ablution, (12) . Listen to "Takbeer" sitting and stand up on "Haiy-ya 'Alas-Salah". It is "Makrooh" to listen to "Iqaamah" in standing positional, (3) . Try utmost to suppress sound on sneeze. Likewise, restrain coughing, belching and yawning. If cannot help then suppress the sound, (14) .It is forbidden to stretch out the legs towards the Qiblah, at any place and stretching them out towards any direction in mosque is opposed to etiquettes, (15) . It is strictly forbidden to run or put heavy steps or to put or drop something like stick, umbrella, hand-fan etc. noisily in mosque.

### Q 4: Is it lawful or not to eat and drink in a mosque?

A. It is not lawful to eat, drink or sleep in mosque except - for a stranger, traveller or the one who performs "Etikaaf (retirement to mosque for a specified period) . So if one intends to eat or sleep in mosque, he should enter the mosque with the intention of "Etikaaf" and then do so after having remembered Allah or offered prayer. Intention of Etikaaf: "***Bismi-Allahi Dakhaltu wa 'Alayhi Tawakkaltu wa Nawaitu Sunnat al 'Etikaaf*** (In the name of Allah, I entered the mosque and relied on Him (Allah) and I intended for Sunnat alEtikaaf) . And in the holy month of Ramadaan break the fast outside the sacred precinct of mosque. If there is a space adjacent to mosque for the purpose then do "Iftaar" there, otherwise in mosque after having formed "Niyah" of Etikaaf. However, care should be taken to ensure that floor or mats of the mosque are not polluted.

### Q5: Is begging in mosque lawful or not?

A. It is forbidden, i.e. "Haraam" (unlawful) to beg in a mosque for oneself and it is also forbidden to give something to the beggar. The Muslim scholars have gone to the extent of saying that if one gives a penny to a beggar in mosque should give seventy pennies in the way of Allah to atone for it. However, seeking financial help for other indigent than oneself and collection for any religious work is lawful but is Sunnah provided that no noise is made and worshippers are not disturbed. Similarly, it is commendable and also a practice of Hazrat Moula 'Alee (may Allah be pleased with him) to help

an indigent in mosque who does not beg for himself.

Q 6: What injunction is there about coming to mosque with the foul-smelling things?

A. It is "Haraam" to come to mosque after having eaten any foul-smelling thing or with the foul smell emanating from the body or cloths and to offer prayer in such state is forbidden unless it is cleansed. Hubble-bubble and cigarettes (and the ilks i.e. Bidi) addicts and tobacco-chewers must take special care about the foul smell their mouths give off. Likewise, it is "Waajib" (essential) to protect mosques from every foul-smelling and disgusting thing like kerosene oil, (uncooked) garlic, onion etc. Shoes should not be kept in mosque unless cleaned.

Q 7: What about using belongings of a mosque for other purposes?

A. It is not lawful to use anything (irrespective of small and big) of a mosque unnecessarily or for other purposes (than the mosques' own) . For example, to take water in a spouted-jug to somewhere or to use its mats or coarse-carpets at home or other place or to use mosque's can and rope for drawing water (from well) or to take water to home from mosque's large earthen jars, tank or geyser or to take fire from mosque's wood-burning stove attached to water-tank for one's home or for fire-bowl of the hubble-bubble.

Q 8: Is offering prayer in neighbouring mosque superior to that of principal mosque of the locality?

A. Offering prayer in a neighbouring mosque even though the worshippers are few therein is superior to offering prayer in "Jaam'a Masjid" (principal mosque of the locality) notwithstanding a large number of worshippers are there.- It is even better to proclaim "Azaan", utter "Iqaamah" and offer prayer in the small (neighbouring) mosque if Jama'at were not established there. However, one can go to other mosque if there is any "Shar'ai" defect or shortcoming in Imaam of the neighbouring mosque and offer prayer under the leadership of that Imaam who is religious minded, pious and fulfills the prerequisites of Imaamat.

Q 9: Is it lawful to establish second "Jama'at" in a mosque or not?

A. It is lawful but excellent to establish second Jama'at (after the first one was over) with fresh Azaan and Iqaamah in a mosque situated on a thorough-fare where people after people come to the mosque and leave after offering prayer (i.e. worshippers are not residents) . Every new group of people can establish Jama'at within the prescribed time if the former was over. This rule is also applicable to those mosques which are situated at or near railway stations and in inns.

As for the mosque of a populated area, it is Makrooh to arrange second Jama'at with fresh Azaan and Iqaamah where an appointed Imaam has established first Jama'at with Azaan and Iqaamah according to the accepted mode of prayer. However, second Jama'at can be established in case the first Jama'at was established either without Azaan or Azaan was not uttered loudly or strangers, travellers (not residents) established their own Jama'at. This Jama'at will not be second Jama'at. Imaam should not lead this prayer from arch but instead should stand either to the right side of the arch or to the left to distinguish it from the first Jama'at already established.

## ABOUT "WITR"

### Q 1: Is "Witr" prayer "Waajib" or Sunnat?

A. "Witr" is "Waajib". The Prophetic (peace and blessings be upon him) sayings lay great stress on offering "Witr" prayer. Once the Holy Prophet (peace and blessings be upon him) reiterated thrice: "Witr is the truth. He is not from us who does not offer Witr prayer." It is very sinful not to offer Witr prayer deliberately and without any valid reason and it has to be essentially offered if missed intentionally or unintentionally. No matter how long time has elapsed.

### Q 2: How many Rak'ahs are there in Witr prayer and how to be offered?

A. Witr prayer consists of three Rak'ahs and "Qa'ada Awlaa" is Waajib in it. Likewise, Surah Faatehah has to be followed by any other Surah in every Rak'ah. The method of offering Witr prayer is that one should stand up from "Qa'adah Ulaa" after having recited "Tashah-hud" (neither recite Durood Shareef nor Salaam) for the third Rak'ah in which he should, after having done "Qira'at" lift his hands upto the ears saying Allah-o-Akbar (as is done in Takbir-e- Tahreemah) and then fold them below the navel and recite Du'aa-e-Qunoot in a soft voice. This rule is equally applicable to all i.e. Imaam, Muqtadi and individual. Recitation of Du'aa-e-Qunoot in Witr prayer is Waajib.

### Q 3: What should one do who has not committed Du'aa-e-Qunoot to memory?

A. The one who has not committed Du'aa-e-Qunoot to his memory or he can not recite it, should recite: "**Allahumma Rabbanaa Aatenaa Fidduniyaa Hasanataw wa Fil Aakherati Hasanataww wa Qinaa 'Azaaban Naar**" or recite: "**Allahumma aghFirlee**" three times. If one can not recite even this then he should recite at least "**Yaa Rabbu**" thrice.

### Q 4: Should "Masbooq" recite Du'aa-e-Qunoot with the Imaam or later?

A. "Masbooq: (the one who joins Jama'at after some Rak'ahs) should recite Du'aa-e-Qunoot with the Imaam (not later) and if he joined Jama'at (Imaam) in Bow (Ruku) of third Rak'ah then he is not required to recite Du'aa-e-Qunoot in the remaining prayer which he has to complete because having found Bow (Ruku) of third Rak'ah he has actually found third Rak'ah and thus Du'aa-e-Qunoot too. So no need to recite Du'aa-e-Qunoot again.

### Q 5: What should a Muqtadi do if he has not yet completed Du'aa-e-Qunoot and Imaam has gone into Bow (Ruku) ?

A. If Muqtadi has not yet completed Du'aa-e-Qunoot and Imaam has gone into Bow (Ruku) then he should follow the Imaam i.e. observe Bow (Ruku) ) giving up Du'aa-e-Qunoot.

## ABOUT "TARAWEEH"

### Q 1: Is "Taraweeh prayer" Sunnah or Nafil?

"

A. "Taraweeh" (special night prayer offered in the holy month of Ramadan) is, by consensus, Sunnat-e-Muakkadeh (emphasized, regular Sunnah) for both men and women. It is impermissible to abandon it. Its Jama'at is Sunnat-e-Kifaayah i.e. an obligation in which if all of them will leave it then in this case all of them will be sinners. If it is offered by Jammah in mosque, one will not be sinner if he offered Taraweeh prayer by himself at home notwithstanding the Jama'at of Taraweeh prayer going to be held in his neighbouring mosque. However, an elite or leader whose presence in Jama'at draws more people or his absence reduces the number of worshippers, he is not permitted to skip Jama'at without any valid reason.

### Q 2: What is the prescribed time for offering Taraweeh prayer?

A. The prescribed time of offering Taraweeh prayer begins after 'Ishaa prayer is over and lasts till dawn of Fajr. It can be offered before Witr prayer and after Witr as well.

It is better for one whose some Rak'ahs of Taraweeh were missed to offer Witr prayer with the Imaam in case he has stood to lead it and thereafter offer his remaining Rak'ahs provided he has offered Fard prayer under the leadership of the Imaam. It is also lawful if he completes his remaining Rak'ahs of Taraweeh first and then offers Witr prayer by himself.

### Q 3: How many Rak'ahs are there in Taraweeh and how to be offered?

A. It is a belief of the vast majority of Muslims that there are twenty Rak'ahs of Taraweeh prayer. This is also proved by Hadith (Prophetic practice, sayings) . Muslims in all Islamic countries have been offering twenty Rak'ahs of Taraweeh since the time of Ameerul Mu'mineen Farooque Azam (may Allah be pleased with him) .

Twenty Rak'ahs of Taraweeh are offered with ten "Salaams" i.e. after completion of every two Rak'ahs "Salaam" is said turning the face to the right side and then to the left. Both Imaam and Muqtadi should recite "Sana" at the outset of every two Rak'ah and also recite Durood Shareef and Du'aa after Tashah-hud. A break (to sit and rest) after every four Rak'ahs equal to the period in which four Rak'ahs are offered is "Mustahab" (commendable) . This is called "Tarwiha".

### Q 4: What should be done during "Tarwiha"?

A. One may, in Tarwiha, sit silent or recite Kalimah or the Holy Qur'an or Durood Shareef or offer four Rak'ahs prayer by himself or recites this Tasbeeh: ***"Subhaana Zil Mulkiwal-Malakoot. Subhaana Zil-Izate wal-Azmate wal-Kibriyai wa alJabaroot. Subhaan alMalik ilHaiy illazee Laa Yanamu wala Yamoot. Subboohun Qudoosun Rabbunaa waRabb ulMalaaa-ikati war-Rooh. Laa Ilaaha Illa-Allaahu Nastaghfiru-Allaha Nas-aluka alJannata wa Na'oozu Bika Minan Naar"*** (Glory be to the Owner of the Kingdom and Sovereignty. Glory be to the Possessor of all honor, all grandeur, all greatness and all awe. Glory be to the King Who is ever-living, Whom neither sleep overtakes nor death. Absolutely Pure and All Holy is our Sovereign Lord as well as of the Angels and of the "Ruh" (spirit) . There is none worthy of worship but Allah alone. O' Allah! we beg Your forgiveness, we beseech You for [our admittance into] paradise and seek refuge with You from the Hell-fire) .

### Q 5: Which things, acts are "Makrooh" in Taraweeh?

A. The following acts are Makrooh if done in Taraweeh:

To show haste in recitation from the Holy Qur'an and in observance of "Rukn pl.Arkaan" of prayer, to give up "Ta'awuz", "Tasmiyah" and "Tasbeeh", to offer two Rak'ahs after every two Rak'ahs (i.e. not to have respite after every four Rak'ahs) to sit and rest after ten Rak'ahs to offer Nafil prayer with Jama'at after four Rak'ahs or to offer Taraweeh prayer in sitting posture without any valid reason.

Q 6: What is the rule for finishing the whole Qur'an in Taraweeh prayer?

A. To finish (complete the recitation of) the whole Qur'an serially once in Taraweeh is Sunnat-e-Muakkadah, twice is excellent and thrice is very excellent provided that Muqtadis are not overburdened. However, the recitation of the whole Qur'an once must not be abandoned due to laziness of the people. There are over six thousand verses in the Holy Qur'an and total Rak'ahs of Taraweeh will be six hundred if the holy month of Ramadaan is of thirty days. So it is not difficult to recite and listen to the Holy Qur'an in Taraweeh.

Q 7: What is the ruling for hiring a "Haafiz"?

A. It is impermissible to hire a Haafiz (the one who has learnt the Holy Qur'an by heart) for conducting Taraweeh. Both giver and taker of payment will be sinner. However, it is not impermissible to give something to the Haafiz in recognition of his services provided that it is settled at the outset that neither he will be paid nor he will seek any payment. It is also permitted to make a deal of some payment with the Haafiz as compensation for conveyance and observance of punctuality of time, if no free Haafiz is available.

How rewarding it is if one conducts Taraweeh only for the sake of Allah thereby making himself worthy of the great merit and reward in the hereafter.

Q 8: How to offer Taraweeh if no Haafiz is available?

A. Ten Qur'anic chapters from "Alam Tara Kayfa" (Surah Feel) to the last one (Surah Naas) should be recited in ten Rak'ahs and then the same Surahs be repeated in the remaining ten Rak'ahs if no Haafiz is available or the whole Qur'an can not be recited due to any valid reason. This method is easy to follow and also averts distraction of attention and concentration.

Q 9: Is it lawful or not to hold "Shabeenah"?

A. ("Shabeenah" is a Persian word which means recitation of the whole Qur'an in congregational prayer in particular night (s) of Ramadaan). It has become a practice these days that one night's Shabeenah is held in which the whole Qur'an is recited with some people having chit chat in mosque or outside the mosque and even smoking and enjoying hubble bubble and join one or two Rak'ah (s) of Shabeenah as and when they wish to. Such an arrangement is impermissible. Besides, the Huffaaz (pl.of Haafiz) are either generally tired or do not demonstrate a sense of responsibility in Shabeenah and recite the Holy Qur'an so rapidly that nothing is understood except "Ya'lagoon" and "Ta'lagoon". Mostly, they mince words and letters with the result prayer is not accomplished at all what to talk of Imaamat and thus they incur sin of incorrect Qira'at rather than earning reward.

Q10: How to recite the Holy Qur'an in Taraweeh?

A. Qira'at in obligatory prayer should be done slowly and calmly (showing no haste) and in Taraweeh be done at moderate speed and in Nafl prayer of night may be done with a slight speed provided that words and letters are pronounced properly i.e. the stretching proportion of the sound of "Mad" (prolongation mark on long vowel) fixed by "Qaaris" (the ones who recite the Holy Qur'an in accord with the standard rules) is observed otherwise it is "Haraam" (unlawful). There is an express command for reciting the Holy Qur'an with "Tarteel" (clear and distinct recitation). It is obligatory to recite the Holy Qur'an with correct pronunciation to the best of one's ability in obligatory prayer and to recite it incorrectly or so speedily that nothing is understood except "Ya'lagoon" and "Ta'lagoon" is indeed Haraam.

Q11: Can one who offered 'Ishaa prayer by himself join Jama'at of Taraweeh and Witr or not?

A. The one who offered 'Ishaa prayer by himself can offer Taraweeh with Jama'at but should offer Witr prayer by himself, but it is also permissible if he joins the Witr Jama'at., If he had offered 'Ishaa prayer with Jama'at but offered Taraweeh by himself, he can still offer Witr prayer with Jama'at – in fact it is better to do so.

Q12: Can omitted or missed Taraweeh prayer be offered later or not?

A. Omitted, missed Taraaweeh prayer can not be offered later. If offered that will not be Taraaweeh but "Nafl Mustahab" like that of Sunnat prayer of "Asr" and "Ishaa".

## **RULINGS OF SUNNAT & NAFL PRAYER**

### Q 1: How many Sunnat-e-Muakkadeh are there?

A. Following are the Sunnat-e-Muakkadeh (emphasized Sunnah) :

Two Rak'ahs before Fajr prayer, four Rak'ahs before Zuhr prayer and two after Zuhr, two Rak'ahs after Maghrib prayer, two Rak'ahs after 'Ishaa prayer and four Rak'ahs before Jumu'ah prayer and four after Jumu'ah. It means that one has to offer fourteen (14) Rak'ahs of Sunnat-e-Muakkadeh on Friday and twelve (12) Rak'ahs on all other days. It is better to offer four Rak'ahs of Sunnat-e-Muakkadeh after Jumu'ah prayer and then another two Rak'ahs so that both Hadith" (Prophetic sayings) to these effect are acted upon.

### Q 2: What are the excellences of Sunnat-e-Muakkadeh?

A. The Holy Prophet (peace and blessings be upon him) said: Allah Almighty will build a house for the believer who offers twelve Rak'ahs of "Tataww'o" (Nafl prayer means Sunnat-e-Muakkadeh) daily in addition to "Fard" prayer for the sake of Allah. (Two before Fajr prayer, Four before and two after Zuhr, two after Maghrib, and two after 'Ishaa) .

### Q 3: Which Rak'ahs of all these are the most important?

A. Of all these Sunnat-e-Muakkadeh, the two Rak'ahs of Fajr are the most important. The importance can be assessed from the fact that some Muslim scholars describe it as "Waajib". These Sunnats can not be offered sitting, while riding or in moving train without any valid reason like that of Witr prayer. A Hadith in this respect says: do not forgo Fajr Sunnat under any circumstances even if enemy horses (forces) come pounding on you. After Fajr, the most important Sunnat is the four Sunnat of Zuhr prayer which are offered before Fard prayer. About these Sunnat the Hadith stressed: he will not attain my (Prophet's, peace and blessings be upon him) intercession who leave these Sunnat. After Zuhr Sunnat, the most important are the Sunnat of Maghrib prayer. A Hadith says: the one who offers two Rak'ahs (Sunnat) after obligatory prayer of Maghrib without talking to anybody, his (this) prayer is lifted up to "Illi-yeen" (a place in the seventh heaven under empyrean where the names of the believers deserving Paradise are entered and sheets of their actions are maintained) and then are the post-Zuhr's two Rak'ahs (Sunnat) and post-'Ishaa's two Rak'ahs (Sunnat) .

### Q 4: Will one have to offer Sunnat prayer if missed or not?

A. If one whose Fajr prayer was missed and he offers Fajr prayer before the Sun reaches the zenith Then he should also offer Sunnat and if he has offered obligatory prayer but Sunnat were missed then he does not need to offer them. It is better to offer the missed Sunnat after the Sun has risen. Offering the prayer before Sun rise is forbidden.

No other Sunnats than Fajr's are to be offered if missed, omitted.

As for Zuhr and Jumu'ah Sunnats, if one missed pre-Zuhr or pre-Jumu'ah's four Rak'ahs (Sunnat) and offered obligatory prayer then he should offer these Sunnat after the obligatory prayer is over provided the time is there i.e. the stipulated time of the prayer is not running out. It is better to offer them after "Fard" and then the post-Zuhr's or post-Jumu'ah's Sunnat.

### Q 5: Can Nafl prayer be offered or not after Jama'at has started?

A. No Nafl prayer even Sunnat-e-Muakkadeh can be offered after Jama'at has started except the Sunnat of Fajr and that too when one is sure to join Jama'at even in Qa'adah after completing Sunnat - otherwise not. These Sunnat should neither be offered adjacent to the row of Jama'at nor behind the row but at such a place in mosque that there is a cover between him and the Jama'at. In case, one finds Imaam (Jama'at) in Rukoo and he does not know whether it is the first Rakaat's Rukoo or of the second then he should abandon Sunnat and join Jama'at.

Q 6: Does the chatting between the interval of Sunnat and Fard prayer nullifies the Sunnat or not?

A. The talk between the interval of Sunnat and Fard prayer does not vitiate Sunnat. However, its reward will get decreased. So is the case with all those things or acts which are forbidden during prayer. It is also Makrooh to delay performance of the post-Fard Sunnat without any valid excuse, though it will be observed if delayed.

Q 7: What is recited in the first Qa'adah of four Rak'ahs Sunnat?

A. Only "Attahiyat (Tashah-hud) " is recited in Qa'dah Awlaa (first sitting posture) of four Rak'ahs Sunnat-e-Muakkadeh. If one recites Durood Shareef by mistake in it then he will have to offer the SajdahSahv in Qa'dah Akheera. Sana and Ta'awuz are also not recited in the third Rak'ah of these Sunnat. As for other four Rak'ahs Sunnat, prayer of "Mannat" (vow) and Nafl prayer one has to recite Durood Shareef in Qa'dah Ula and recite Sana and Ta'awuz in third Rak'ah.

Q 8: Can Nafl prayer be offered by sitting or not?

A. Nafl prayer can be offered sitting even though one is able to offer these standing but it is better to offer Nafl in standing posture as a Hadith says: the prayer offered while sitting is half of that offered while standing which means the reward will be halved. However, the reward will not be curtailed if one is compelled to offer Nafl sitting owing to some valid excuse. Likewise, it is better to offer the post-Witr two Nafl prayer standing.

Q 9: How to offer Nafl prayer sitting?

A. The one who wants to offer Nafl prayer sitting should sit in Tashahhud (sitting posture for observing Qa'dah) and fold the hands below the navel while doing Qira'at as is done in Qiyaam. And while offering Rukoo one should bow his head so much that it comes close to the knees.

## BEAUTIFUL SAYINGS OF THE HOLY PROPHET

Hadith No.1: Allah Almighty does not see your faces and wealth but He sees your hearts (intention) and actions.

Hadith No.2: When a man dies his actions (works) also stop except three things (which do not stop but instead keep benefiting him) i.e. acts of recurring charity, knowledge which benefits others and righteous children (posterity) who pray for him.

Hadith No.3: Whoever has haughtiness (pride) in his heart even to the weight of an atom will not enter Paradise. Haughtiness means to revolt against the "Truth" and to despise others.

Hadith No.4: A good companion is he who when seen causes you to remember Allah, his conversation will lead to increase your knowledge and his actions will remind you of the hereafter.

Hadith No.5: Allah Almighty is the Kind. He loves kindness and grants (His favors) on showing kindness but withholds (His favors) on harshness.

Hadith No.6: Both Imaan (Islamic faith) and Haya (Modesty) are correlated. When one is lifted (taken away) the other is also taken away.

Hadith No.7: All creatures are like a family of Allah and the loved one in the sight of Allah is he who does good to His family.

Hadith No.8: He is not from us who does not pity youngsters, does not respect elders, does not enjoin good and does not forbid evil.

Hadith No.9: The best of companions in the eyes of Allah is he who is well-wisher of his companion and the best of neighbors in the eyes of Allah is he who is a well-wisher of his neighbor.

Hadith No.10: The one who wishes longevity, increase in his livelihood (provision) and protection from an evil death must keep fearing Allah and maintaining ties with his relatives. .

Hadith No. 11: Allah Almighty shows anger and His Throne moves when a "Faasiq" (wicked, transgressor) is eulogized.

Hadith No. 12: Whoever honors an unbeliever, actually he helps demolish (the fortress of) Islam.

Hadith No.13: The one who demands food (payment) as compensation for the recitation of the Holy Qur'an will raise in such plight on the Doomsday that his face will be devoid of flesh but only bones.

Hadith No.14: The people who gathered at a place for a long time and dispersed without praising Allah and without invoking blessings on the Holy Prophet (peace and blessings be upon him) have harmed themselves. Now it is up to Allah, if He wills, He may torment them or forgive them.

Hadith No.15: There are some (holy) words which erase sins of the one who recites those three times after attending the gathering and if one recites those words in a gathering arranged for any good work or for Allah's remembrance, Allah Almighty will seal the good (deeds) . The holy words are: "**Subhaanaka Allaahumma wa Bihamdeka Laa Ilaaha Illaa Anta Astaghfiruka wa Atoobu Ilaik**" (All glory and praise be to Allah and there is no deity but You alone and I beg forgiveness of You and turn towards You) .

## SOME GOOD SUPPLICATIONS

After every (five times a day) prayer:

The one who will recite "Istighfaar" i.e. "*Astaghfiru-Allaha allazee Laa Ilaaha Ilaa Huwa alHayyu alQayyumu wa Atoobu Ilayh*" after every prayer three times, AyatulKursi and three "Qul" i.e. Surah Ikhlaas, Surah Falaq and Surah Naas once and "*Subhaan Allah*" 33 times, "*Al-Hamdu Lillaah*" 33 times and "*Allahu Akbar*" 33 times and in the end "*Laa Ilaaha Illa Allahu wahdahu Laa Shareeka Lahu; lahu alMulko wa lahu allHamdu wa Huwa 'Alaa Kulli Shayin Qadeer*" Allah Almighty will forgive him his sins though they may be equal to the foam of the sea.

And placing the right hand on the forehead recite "*BismillaaHi allazee Laa ilaaha Ila Huwa arRahmaanu arRaheem. AllaaHumma azHab 'Annil Hamma walHuzn*". It will protect him from every care and anxiety.

**IMPORTANT NOTE: For All ARABIC TEXTS, please read from ARABIC ONLY - do not read from the transliteration, as other languages cannot convey the same sounds and then the meanings would differ. The transliteration given in this book is for reference and guidance only.**

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