

ISLAM, OUR GLORIOUS RELIGION

ENGLISH TRANSLATION OF "HAMARA ISLAM"

VOLUME 5 (OF 9)

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Volume - V / CHAPTER - 1 / LESSON NO: 1

DIVINE DESTINY

Q 1: What is meant by "Taqdeer"?

A. What good or bad thing happens in the world or what virtuous or evil works His Allah's creation do that all is within His knowledge from eternity and occurs with His will. He has predestined every goodness and badness with His eternal and ancient knowledge i.e. what had to happen or what His creation had to do, Allah knew all that with His Own eternal knowledge and wrote that. So what is in His knowledge and written with Him is called "Taqdeer" (predestination).

Q 2: Is man constrained to do in accordance with Taqdeer?

A. Allah Almighty created human beings and provided them with the ears, eyes, hands, legs, tongue etc. and inculcated in them as to how use those. And all the more He endowed them with the best of things i.e. common sense and wisdom, which made human beings superior to all animals. Apart from these, Allah Almighty sent His Prophets (Allah's blessings and peace be upon them) and Holy Books to make mankind understand those points and things which they could not have comprehended by themselves and thus He made each and every thing clear leaving no room for any excuse at their part.

Similarly, He also graced them with a sort of power, will and option thereby to make humankind "Saahib-e-Iradah" and "Saahib-e-Ikhteyaar" (possessor of a particular free will and one having option) and thus man is not mere an incapable and powerless being. What is the difference between a man and stone. Stone is a lifeless object and bereft of "Iradah" and "Ikhteyaar". As against this, Allah Almighty has blessed man with these qualities. So how paradoxical is it that the quality which has distinguished a human being from a stone is considered to be a cause for his being a lifeless and inanimate object like other inorganic matter.

Q 3: Why will a man be called to account for his actions when he is "Mukhtiar" (Saahib-e-Ikhteyaar)?

A. "Iradah" and "Ikhteyaar" found in human being are, indeed, creation of Allah Almighty. Thus, these qualities are not ours own but have been delegated to us thereby saving us from going unbridled. It is really unbecoming of a servant of Allah to claim himself to be "independent, self-willed". These partial free will and option granted to man, coupled with common sense, are the pivot of the commands of Shari'ah in this world and on this basis human beings will be called to account for their doings and will be rewarded or chastised as the case may be, in the next world. In short, Allah Almighty has not created man like stone and other lifeless objects but instead He has granted him, the man, a partial free will and endowed him with brain faculty to differentiate between the good and bad and gain and loss and He has also provided all necessary paraphernalia which the man needs for actions. Hence, the man will have to give an account of his doings. It is a misguidance to consider oneself either totally incapable or all independent.

Q 4: Is it against "Taqdeer" to make effort for anything?

A. The world is "Aalam-e-Asbaab" (the world of cause and effect/ the world of inter-dependence). Allah Almighty has created one being/thing for the other and vice versa. It is a divine practice that if there is a cause then it ought to have some effect i.e. there must be a doer or user if there is a thing. Therefore, making efforts or adoption of means to get the requisite thing is not against "Taqdeer" but is in consonance with it. Similarly, to wholly depend on "struggle" forgetting "Taqdeer" reflects the nature of infidels and to consider "struggle" a mere useless thing is also veritable misguidance or sheer lunacy.

The Prophets of Allah (Allah's blessings and peace be upon them) had firm belief in Divine destiny but

even then they struggled and taught their followers to do so. Prophet David (Allah's blessings and peace be upon him) used to make armours and Prophet Moses (Allah's blessings and peace be upon him) grazed goats of Prophet Shoa'ib (Allah's blessings and peace be upon him) as payment for fourteen years which is expounded in the Holy Qur'an.

Q 5: Can "Taqdeer" be changed or not?

A. What is written on "Lauh-e-Mahfooz" (protected tablet), which is called "Qadaa-e-Mubram Haqiqi" (the real unalterable fate), will never change. If any of the chosen servants of Allah wants to pray to Him in this respect per chance, he is dissuaded from it. However, those injunctions which are written on the books of Angels or on the slates of "Lauh-e-Mahfooz" which are called "Qadaa-e-Mu'allaq" and "Qadaa-e-Mubram Ghair Haqiqi" (fate in suspension/alterable fate) are hanged in one's favour either by the blessing of Allah, intercession of the Holy Prophet [Allah's choicest blessings & peace be upon him], by one's supplications or supplications of Allah's saints or by one's service to his parents or by showing kindness to blood relations etc. and are changed disfavourably by commission of sins and tyranny, disobedience to parents and severing ties with relatives etc. For example, one had an age of sixty years in the Angels' book but he revolted against Divine his twenty years are slashed or did virtues twenty years are added to his sixty.

This change was brought about in "Taqdeer" but in fact it was forty years or eighty in the eternal knowledge of Allah and on "Lauh-e-Mahfooz" which had to happen.

Q 6: What about saying that such and such evil was predestined?

A. It is very bad to attribute any evil to "Taqdeer" or to the will of Allah. The injunction to this effect is that one should attribute his good deed to Allah Almighty and evil, if committed, to his own self.

Q 7: What about arguing over predestined affairs?

A. The affairs of "Qada-o-Qadr" (divine decree, fate) are beyond the attainment of common man. Therefore, these should not be discussed everywhere freely to avert losing one's "Eimaan". Hazrat Siddique Akbar and Hazrat Farooque Azam (may Allah be blessed with them) have forbidden believers to discuss the predestined affairs. So we are nothing to talk about such delicate matters. The belief of Ahle Sunnat in this context is that a man is neither merely incapable being like a stone nor an independent entity but is in a state between the two.

"Taqdeer" (destiny, predestination) is like the sea which has no bottom. It is a dark valley that has no inlet. It is the Divine secret which is beyond human comprehension.

Volume - V / CHAPTER - 1 / LESSON NO: 2

OF INTERCESSION

Q 1: What is "Shafaa'at"?

A. "Shafa'a (Shafaa'at)" means somebody's intercession with his superior for his servant or junior. "Shafaa'at" (intercession) is neither thrust nor accepted under duress. To accede to something under threat is no "Shafaa'at" but cowardice and helplessness and similarly to bully someone into doing what one wants him to do is also no intercession and recommendation.

Q 2: What is the belief of Ahle Sunnat about Shafaa'at?

A. "Shafaa'at" of the chosen servants of Allah is "Haq" (the truth, certain thing) which is borne out by numerous Quranic verses, a chain of authentic "Ahaadees"(Prophetic sayings) and consensus of Muslim scholars. Besides, religious books are also replete with it.

The sum and substance of this belief is that Allah Almighty is the sole real Creator, Master and King. Neither He has avarice nor fear of anyone. He is Absolutely Independent and all others are helpless and dependent on Him. He has chosen His "loved ones" from His servants and made Hazrat Muhammad Mustafa (Allah's blessings and peace be upon him) leader of them. He pleases them with His favours and entertains their "say" out of His infinite mercy. He has made His "loved ones" intercessor for His servants to show their greatness and excellences.

He has blessed "Auliyah" (saints) of the community of the Holy Prophet [Allah's choicest blessings & peace be upon him]_with such a high rank that if they swear for something their words come true by the grace of Allah. Allah Almighty has made our lord and master Hazrat Sayyiduna Muhammad-ur-Rasoolullah (Allah's blessings and peace be upon him) His great vicegerent and beloved and said: "O' beloved! Your Sovereign Lord will surely give you so much that you will be pleased."

Responding to this grace of Allah, the Most Affectionate, the Holy Prophet [Allah's choicest blessings & peace be upon him]_said" "then I will not be pleased if even a single Ummati (bond slave) of mine is detained in Hell."

Glory be to Allah! What is the greatness of Allah's Darling Elect. How beautifully the Holy Quran affirms the intercession of the Holy Prophet [Allah's choicest blessings & peace be upon him]_How graciously Allah Almighty has promised him [Allah's choicest blessings & peace be upon him]. His myriad of favours and pledged to please him [Allah's choicest blessings & peace be upon him]. And see the kindness of the Beloved Prophet [Allah's choicest blessings & peace be upon him]_who said: "I will not leave away any of my Ummati in Hell."

Q 3: Whose Shafaa'at will be accepted?

A. According to the Holy Qur'an, the affirmation of intercession depends on two principles i.e. grant of prior permission by Allah Almighty to intercede for somebody and the intercessor must be truthful and righteous.

Study of "Ahaadees" and books on Islamic beliefs reveals that Allah, the Most Beneficent, will accept the intercession of Apostles, Messengers, Prophets (Allah's blessings and peace be upon them), saints, "Ulama" (religious scholars), martyrs and pious servants. "Huffaaz" (those who learnt the Holy Quran by heart), "Hujjaj" (those who performed pilgrimage to holy Makkah) and those believers who were granted any religious rank in the world will intercede for their relatives, friends and followers and also those children who died in minor age will also intercede for their parents. The scope of Shafaa'at will enlarge to such an extent that some people will approach "Ulama" and remind them that "we had fetched you water for ablution on such and such day or time or we had given you (a) clod(s) for abstersion" and on this, the

Ulama will intercede for them. Besides, Ahaadees indicate that after deliverance from hell-fire, believers would pray to Allah Almighty for absolution of their brothers (in faith) who were still in Hell and on Divine permission they would take out believers from Hell in great number.

Q 4: Which people will seek "Shafa'a"?

A. It is proved by Ahaadees that every believer will be seeker of Shafa'a and all believers (regardless of the past and future) will be divinely inspired to seek Shafa'a. The doctors of Ahaadees have clarified that only those believers will be the seekers of Shafa'a who used to have recourse to the Prophets (Allah's blessings and peace be upon them) in their lifetime. It will naturally get into their hearts that when Allah's Prophets (Allah's blessings and peace be upon them) were their benefactors and helpers in the world then today also they will help them out from the distress.

All people will discuss as to which Prophet (Allah's blessings and peace be upon them) should be approached and it will be decided that all should go to Prophet Adam (Allah's blessings and peace be upon him). All will come to Prophet Adam (Allah's blessings and peace be upon him). They will first speak of his excellences and then entreat him to intercede with Allah to save them from the trials and tribulations of the Doomsday. He will refer them to Prophet Noah (Allah's blessings and peace be upon him) who in turn will send them to Prophet Abraham (Allah's blessings and peace be upon him) who will ask them to approach Prophet Moses (Allah's blessings and peace be upon him). Prophet Moses (Allah's blessings and peace be upon him) will refer them to Prophet Jesus (Allah's blessings and peace be upon him) who will advise them to go to that Prophet [Allah's choicest blessings & peace be upon him] who has been endowed with "victory"(right of intercession), who has no fear today, who is the leader of all mankind and who is the Last Prophet [Allah's choicest blessings & peace be upon him]. Who will intercede even for us. He is "Muhammadur Rasoolullah" (Sallal Laahu 'Alai-hei Wasallam [Allah's choicest blessings & peace be upon him]).

Q 5: Who will be the first to intercede with Allah?

A. The Holy Prophet [Allah's choicest blessings & peace be upon him] himself says: "Anaa Awwalu Shaafiyoon wa Awwalu Mushaffa'a"(I am the first who will intercede with Allah and my intercession will be acceded-to first of all). Nobody will dare to intercede with Allah until the door of the institution of "Shafaa'at" is opened by the Holy Prophet [Allah's choicest blessings & peace be upon him] rather all those who will intercede later will come to the Holy Prophet [Allah's choicest blessings & peace be upon him] to route their intercessions through him for acceptance.

The Holy Prophet [Allah's choicest blessings & peace be upon him] is, indeed, the only "Shafi" (intercessor) in Allah's creatures who will intercede for them with Allah.

Q 6: How will the Holy Prophet's [Allah's choicest blessings & peace be upon him] intercession begin?

A. On the advice of Prophet Jesus (Allah's blessings and peace be upon him) all people will come to the Holy Prophet [Allah's choicest blessings & peace be upon him] in extremely pitiable condition. They will first praise him and then supplicate him for intercession. The Holy Prophet [Allah's choicest blessings & peace be upon him] will respond to their supplication saying: "Anaa Lahaa, Anaa Lahaa, Anaa Saahib-kum" (Really, I am for this work, I am for this work. I am the very person whom you have located everywhere). Thereafter, the Holy Prophet [Allah's choicest blessings & peace be upon him] will go to the throne and prostrate. Seeing this, Allah Almighty will say: "O' Muhammad! Raise your head and speak, you will be heard. Ask for, you will be granted and intercede, your intercession will be accepted. Glory be to Allah. How very much Allah loves His Beloved. The Holy Prophet [Allah's choicest blessings & peace be upon him] has not yet spoken a word but He preceded and spoke: "O'Muhammad! Lift your head and say what you want to and ask for what you need. You will be heard and granted. In short, the process of Shafa'a will now begin. The Holy Prophet [Allah's choicest blessings & peace be upon him] will intercede for his Ummah and will keep doing so to such an extent that those having Eimaan (Islamic

faith) as little as a mustard seed will be interceded and taken out of Hell. Then all other Prophets (Allah's blessings and peace be upon them) will intercede for their respective communities.

Q 7: How many kinds of intercession of the Holy Prophet [Allah's choicest blessings & peace be upon him] are there?

A. The intercession of the Holy Prophet [Allah's choicest blessings & peace be upon him] is of different kinds like (1). "Shafaa'at-e-Kubraa" (the grand intercession), (2). He will get a great multitude of believers admitted into heavens without any reckoning. A known figure of it is 4,90,00,00,000. A countless number of believers much more than this figure will also be entered into Paradise which is known to Allah and His beloved only, (3). He will protect a large number of believers who will have been destined to be cast into Hell due to their sins, (4). He will intercede for those believers who will have been consigned to Hell and take them out of it, (5). He will get the positions of some believers upgraded, (6). He will get the chastisement of certain believers remitted and (7). He will get those believers whose virtues and evils will be equal, admitted into heavens.

Q 8: What is "Shafaa'at-e-Kubraa"?

A. "Shafa'a" of the Holy Prophet [Allah's choicest blessings & peace be upon him] which he will make by interceding with Allah for the commencement of "settlement of account" will be for all creatures regardless of believers, infidels, obedient, disobedient, proponents, opponents, friends and foes. Waiting for "reckoning" on that day will be so terrible that all people will wish would that they had been thrown into hell so that they would have saved from these terrible sufferings. The commencement of "reckoning of account" will relieve all people of the ghastliness of the Doomsday who (the past and future nations, antagonists and protagonists, believers and infidels) will in turn praise the Holy Prophet [Allah's choicest blessings & peace be upon him]. This is called "Maqaam-e-Mahmood" (the dignified station of praise). The status of "Shafaa'at-e-Kubraa" is one of the exclusive traits of the Holy Prophet [Allah's choicest blessings & peace be upon him].

Q 9: What about he who denies "Shafa'a"?

A. Shafa'a is proved by "Ijma'-e-Ummah" (consensus of Muslim scholars). It is vindicated by a number of Quranic verses and a large number of Prophetic sayings. Only a "misguided" can deny it. The intercession which the Holy Quran refutes is of idols and infidels. Infidels, Jews and Christians acknowledged "Shafa'a" but their belief was that the intercessor was all powerful to rescue anyone from Allah's wrath and even idol-worshippers considered their gods and goddesses intercessor with Allah. The Holy Quran has declared such belief of infidels, Jews and Christians "starkly false" and made it clear that none of those whom they worship excepting Allah can intercede for them. Only Allah's loved ones can intercede not those who incur (ed) His wrath. Allah's wrath will soon overtake these infidels and disbelievers and their supporters. To apply those Quranic verses and Allah's commands which condemn "false belief of infidels and idol-worshippers to Allah's Prophets (Allah's blessings and peace be upon them), saints and His loved ones and to say that nobody can intercede for or advocate anyone is an open opposition to Quran-o-Hadees and tantamount to calumniate Allah and His Prophet [Allah's choicest blessings & peace be upon him] and create new "Shari'ah". Intercession of idols and infidels has been condemned by the Holy Quran and of Allah's friends and believers confirmed.

Volume - V / CHAPTER - 1 / LESSON NO: 3

"AALAM-E-BARZAKH"

Q 1: What is "Aalam-e-Barzakh"?

A. The world which is situated between the mortal and immortal worlds is called "Aalam-e-Barzakh" (a period or state between death and resurrection). All human beings and genies have to stay in it after death according to their status. "Aalam-e-Barzakh" is far larger than this world. It has the same attachment with this world as the world has with a mother's belly (womb). Some enjoy comfort and some face discomfort there.

Q 2: Does the soul remain in association with the body after death or not?

A. The soul remains in association with the body. The soul will necessarily feel what will happen to the body notwithstanding its separation from the body just as it used to feel in the lifetime rather more than that. Man (body) drinks cold water, eats sumptuous food and enjoys fresh air and cozy bed but his soul feels the taste and delicacy of these things. Similarly, their actions and reactions also reflect on the body but the soul faces affliction. Besides, there are some other specific causes and conditions of comfort and discomfort for the soul which make it exhilarated or dismal. Exactly the same things happen to the soul in "Aalam-e-Barzakh".

Q 3: What does happen to the dead in "Barzakh"?

A. 1. "Zughta-e-Qabr" i.e. after burial grave presses the dead. If the dead is Muslim grave presses it as if a mother hugs her child lovingly and in case the dead is infidel then the grave becomes so tight that his ribs are intertwined. 2. The dead hears the sound of the steps of people who leave graveyard after having buried him.

Then two angels namely "Munkar" and "Nakeer" disguised in horrible figure come to the grave tearing through the earth and question the dead harshly viz: Who is your "Rabb" (Sovereign Lord)? What is your religion? And what did you use to say about him i.e. the Holy Prophet Hazrat Muhammad Mustafa [Allah's choicest blessings & peace be upon him]. 3. If the deceased is a believer he will answer the questions as: My "Rabb" is Allah. My religion is Islam. And he is the Messenger of Allah (Hazrat Muhammad Mustafa [Sallal Laahu Alaihei

Wasallam] [Allah's choicest blessings & peace be upon him]. 4. If the deceased is a hypocrite or infidel he will say: Alas! I know nothing. I used to say what I heard people say. 5. Grave of the believer will be enlarged and a door opened to Paradise whereby he will receive the fragrance of Paradise. Some disobedient believers will face torment in proportion to their sins. But later when Allah will please they will be absolved either by His mercy or by the supplications/intercession of the spiritual guides of the dead or Allah's saints. Some Muslim scholars maintain that torment is removed from the graves of believers as the Friday night falls.

7. For an infidel or hypocrite, a bed of fire will be laid in his grave and he will be dressed with the garment of hell-fire. A door will be opened to Hell and the angels of torment will be posted there to torment him. Besides, snakes, scorpions etc. will also keep tormenting him. 8. The virtues and good deeds of believer will adopt beautiful and pretty shapes to please him and as against this the evils and bad deeds of infidel and hypocrite will change into dogs, wolves and other dreadful animals to torment him. 9. The souls of believers, be they at their graves or on "Zam Zam" (sacred well adjacent to holy Ka'bah) or in between the sky and earth or on the heavens or above the heavens or in celestial lanterns beneath the "Arsh" (throne) or in "A'laa Illi-yeen" (the highest position, place) are granted freedom to go where they wish to. They see one another, inquire about their relatives and see those who visit their graves and also listen to their words. 10. The souls of infidels are imprisoned within the precincts of cremation ground. They are not allowed to go anywhere. However, they see and recognise those who visit their graves or cremation ground and also hear their speech. 11. The dead responds to "Salaam" (salutation) and also

speaks which all creatures but mankind and genies hear.

Q 4: Does only the body receive reward and torment or both the soul and body receive?

A. Both the soul and body receive reward and torment. An Hadees to this effect says: a cripple was lying in an orchard and witnessing fruits but could not pluck those due to his disability. Perchance, a blind went by there. He called the blind and advised him to carry him (cripple) on his shoulders to pick fruits from trees which they will eat. The blind concurred and lifted the cripple on his shoulders. He plucked fruits which they both ate.

Who is to be held responsible for the crime? Definitely the both. So it is clear from the given example that blind one is the body and the cripple is the soul.

Q 5: How will the body receive reward or torment in grave after its decomposition?

A. Though the body may decompose or turn into dust yet the vital constituents of it will remain intact till the Doomsday. These basic constituents will be subjected to reward or torment and the body will be reassembled or reconstructed on the very constituents on the Day of Judgement which is called "Ujbuz Zanb" (the atom). The Nature has created and preserved such marvellous constituents in the back-bone of human beings which can neither be seen by any microscope nor fire or the earth can burn or annihilate them.

These very constituents of the dead person will face torment or enjoy reward in grave. "Azaab-e- Qabr" (torment in grave) and "Tan'eem-e-Qabr" (Divine blessing in grave) are the truth which nobody but only a "misguided" will deny.

Q 6: Where will the dead be questioned if not buried?

A. The dead that is not buried will be questioned where it is thrown or left unburied at the place it died and will also receive reward or torment there even if one is eaten up by a lion that will be questioned in the lion's stomach and will also receive torment or reward therein.

Q 7: Whose bodies will not decompose and remain intact?

A. The earth will not decompose the bodies of the Prophets (Allah's blessings and peace be upon them), saints, Ulama (religious scholars), martyrs, those who learn(t) the Holy Quran by heart and also follow(ed) it, those who love Allah and His beloved Prophet (Allah's blessings and peace be upon them), those who never disobey Allah and those who busy themselves in reciting Durood Shareef (invocation of Allah's blessings on the Holy Prophet [Allah's choicest blessings & peace be upon him]).

He who utters derogatory words against the Prophets (Allah's blessings and peace be upon them) like "they died and turned into dust" is an insolent, misguided and disbeliever.

Q 8: Does alms-giving or charity benefit the dead?

A. "Sawaab" (reward of virtue) of prayer, fast, "Zakaat" (poor-due), "Sadaqah" (propitiatory charity), Haj, recitation from the Holy Quran, remembrance of Allah, visiting graves, alms, charity and of every sort of prayer and goodness (irrespective of "Fard" or "Nafl") can be conveyed to the dead and it will reach all of them.

Reward of the one who conveys "Sawaab" of any of these virtues will neither be diminished nor it will be distributed among the dead but instead each of the dead will be given the aggregate amount of Sawaab by the grace of Allah Almighty and the sender/conveyor may be given equal to the total reward of all the dead. For example, one does a virtuous deed which carries ten goodnesses and he conveys it to ten dead. Every dead will get ten goodnesses and the sender will receive 110 goodnesses.

An Hadees says: the believer who recites "Qul Hu-wallah" (Surah Ikhlāas) eleven times and conveys its

reward to the dead ones will get reward equal to the number of dead. The dead also gets, by the grace of Allah Almighty, the reward of any good work or recitation from the Holy Quran done by an under-age boy and conveyed to him.

It is made clear here that one should not understand that nothing is left after conveying "Sawaab" of any "Fard" act to the dead. After performance of "Fard" and conveying reward thereof to the dead he is relieved of the Fard and that is no more due to him. The prevalent method of "Faateha" is a sort of "Eisaal-e-Sawaab" (conveying reward of virtuous deed to the dead) which is lawful, desirable and commendable act under Shari'ah.

Q 9: What is the method of "Eisaal-e-Sawaab"?

A. Surah Faateha is recited in "Eisaal-e-Sawaab" (conveying reward of virtuous deed to the dead) which is called "Faateha" and also regarded as "Nazar-o-Niyaaz" of Allah's saints as a mark of respect.

The method of it is that one should recite Surah Faateha, "Ayatul Kursi" once and Surah Ikhlaas, three or seven or eleven times, preceded and followed by Durood Shareef at least thrice and then raise his hands (with the palms facing the heavens) and say: O' Allah! what reward of the recitation of these Quranic verses and Durood Shareef (if food and cloths etc. are also there then mention them) I am to be given by You, grant me that according to Your infinite grace not commensurate with my action and get it all conveyed to such and such saint (for example: Hazrat Saieyyedina Ghous-e-Azam [may Allah be pleased with him]) on my behalf, his respected forefathers, teachers, spiritual guides, his off-spring, disciples, followers and those who love him and my parents and such and such and all male and female believers of the past, present and future i.e. from the time of Prophet Adam (Allah's blessings and peace be upon him) to the Doomsday and then pass both the hands on his face.

Volume - V / CHAPTER - 1 / LESSON NO: 4

PORTENTS OF DOOMSDAY

Q1: What is meant by "Alaamaat-e-Qeyaamat"?

A. When a man nears death and his condition (if sick) aggravates and there appear certain signs of the agony of death and last gasps on his person. Similarly, there will appear some signs as to coming about of the Doomsday which are called "Alaamaat-e-Qeyaamat" (portents of the Doomsday).

Q2: What are portents of the Doomsday?

A. Portents of the Doomsday are of two types i.e. the ones which took place from the day the Holy Prophet [Allah's choicest blessings & peace be upon him] was born and will continue to happen until the advent of Hazrat Imaam Mehdi (may Allah be pleased with him) joining the second type of portents. These are called "Alaamaat-e-Sughra" (minor signs) and the second type are those which will occur from the day of Imaam Mehdi's passing away to the day the trumpet will be blown. These indications of the Doomsday will happen in a succession such as the beads of a broken rosary fall down. These portents are called "Alaamaat-e-Kubra" (major signs). The Doomsday will come about after all these portents will have happened.

Q 3: What are the minor portents of the Doomsday?

A. Some of the minor portents of the Doomsday are:

1. Passing away of the Holy Prophet [Allah's choicest blessings & peace be upon him].
2. Passing away of all companions of the Holy Prophet [Allah's choicest blessings & peace be upon him].
3. Occurance of three "Khasf" i.e. men will sink in the earth. One in the east, the other in the west and the third one in Arabian peninsula.
4. Knowledge will finish i.e. there will be dearth of true Ulama. People will make ignorants their Imaam and guides who will not only be misguided themselves but will also misguide others.
5. Fornication, drinking, moral turpitude and immodesty will be rampant.
6. Women will be much more than men even to such an extent that one man will look after fifty women.
7. Thirty more "Dajjaal"(blatant liars) will appear besides the chief Dajjaal (the accursed deceiver who at will appear towards the end of the world) who all will claim to be Prophets notwithstanding the fact the Prophethood has come to an end.
8. There will be a galore of wealth. The earth will push out its hidden treasures.
9. To be steadfast in following Shari'ah will be as difficult and painful as to hold burning embers in the fist.
10. Time will carry no blessing i.e. run out at a gallop.
11. People will consider payment of "Zakaat" (poor-due) a burden and ransom.
12. People will acquire Islamic knowledge for worldly gains not for the sake of Islam.
13. Women will adopt masculine appearance and men a feminine cut.
14. Songs and music will be all around and modesty and decency will vanish.
15. People on seeing one another will abuse instead of saying "Salaam" (Islamic greeting).
16. People will vociferate and indulge in worldly talks in mosques.
17. People will offer prayer but will ignore "conditions" and "essential acts" of the prayer to such an extent that even one prayer out of fifty will not be accepted etc.

Q 4: What are the major portents of the Doomsday?

A. The major portents of the Doomsday are:

Appearance of Dajjaal, descent of Hazrat Issa [Prophet Jesus] (Allah's blessings and peace be upon him) from the heavens, advent of Hazrat Imaam Mehdi (may Allah be pleased with him), coming out of "Yajooj" and "Majooj" (Gog and Magog), repletion of the world with a peculiar type of smoke, coming out of "Daabba-tul-Ard"(creeping creature of the earth), rising of the sun in the west and passing away of Prophet Jesus (Allah's blessings and peace be upon him)

Q 5: Who is Dajjaal and when and how he will appear?

A. Dajjaal is a male Jew who is incarcerated in the islands of Tabaristan's river by the command of Allah Almighty.

After his release he will climb a mountain and call people towards himself. Those who were destined to be "accursed" would respond to his second call and rally round him then he will lead a vast crowd of people appearing from in between Syria and Iraq to create disturbance and anarchy in the world. He will be one-eyed (there will be no trace of other eye even eye-brow at all). That's why he is called "Masih". Jewish armed forces will accompany him. He will ride on an unusually big donkey. Arabic letters "Kaf", "Fa", "Ra" that is "Kaafir" (infidel, unbeliever) will be inscribed on his forehead which every Muslim will clearly see and read but these letters will not be visible to infidels. His evil mischief which will be very disastrous will last for forty days. Its first day will be of one year, the second day of one month, the third of one week and the remaining days will be of normal span of time. He will gallop from one city to another like a cloud driven by the wind. He will claim to be god and carry with him a garden and fire naming those "paradise" and "hell" which will, in fact, be the reverse of his claim that is his garden will be fire and fire will be peace (garden). He will order clouds to rain and the earth to produce vegetation, crops for those who will accept him and leave away those (apparently in the lurch) who will oppose and reject him with the result they will face drought and famine. When he will pass through deserts, the hidden treasures of the earth will come out and accompany, follow him like bees. In brief, Dajjaal will demonstrate numerous such sleights and wonders which all will be magic shows having no truth. After his departure from the place where he will display his magical wonders all will disappear and then people will understand the reality.

In this dreadful ordeal "Tasbih-o-Tahleel" (glorification of Allah and declaration of Allah's Oneness) will serve as food and water for Muslims that is repetition of "Tasbih-o-Tahleel" will rid believers of thirst and hunger. He will visit every part of the world with the lightning speed excepting holy Makkah and Madinah. The angels will push him back when he will try to enter these two sacred places. Hazrat Issa (Allah's blessings and peace be upon him) will descend from the heavens in Syria when Dajjaal will reach there having visited the whole world.

Q 6: When and where will Prophet Jesus (Allah's blessings and peace be upon him) descend?

A. During the peak of Dajjaal's wicked activities, all Arabs (Muslims) will throng to and gather in Syria. That accursed (Dajjaal) will, having visited the whole world, reach there and besiege them all who will be twenty two thousand armed men and one hundred thousand women.

The believers will still be in a fix when a proclaimer will proclaim from the heavens "do not worry, your helper has come" and at the very time Hazrat Issa (Prophet Jesus) (Allah's blessings and peace be upon him) with an effulgent face will descend from the heavens attired in yellow dress escorted by two angels on the eastern minaret of the main mosque of Damascus. He will follow the religion of the Last Prophet Hazrat Muhammad Mustafa [Allah's choicest blessings & peace be upon him] and will lead Muslim Ummah as the just ruler, leader and "Mujaddid" (reviver of Islamic commands, injunctions).

It will be the morning time. "Iqamaah" for Fajr prayer will have been uttered. Hazrat Imaam Mehdi (may Allah be pleased with him) who will have to lead the prayer will request him to lead the prayer. He will, placing his hand on Imaam Mehdi's back or shoulder say: go ahead and lead the prayer as "Takbir" (Iqaamah) was uttered for you. The Holy Prophet [Allah's choicest blessings & peace be upon him] said "what will be your (believers') condition (in delight) when Ibne Mariam (Prophet Jesus (Allah's blessings and peace be upon him)) will descend among you and your Imaam will be from among you i.e. your joy and pride will know no bounds when Prophet Jesus (Allah's blessings and peace be upon him) will come down to you and live in your midst as your savior and helper and also offer prayer under the leadership of your Imaam. Well, Hazrat Issa (Allah's blessings and peace be upon him) will get the gate of the mosque

opened after the prayer will be over. Dajjaal will be there with seventy thousand armed Jews. The Muslims will swoop on them and a fierce battle will ensue.

Seeing Hazrat Issa (Allah's blessings and peace be upon him) Dajjaal will start dissolving like salt in the water and flee from the scene. He (Allah's blessings and peace be upon him) will chase and locate Dajjaal near Jerusalem at the gate of "Lud" and pierce an arrow in his back which will cause the Dajjaal to die. Hazrat Issa (Allah's blessings and peace be upon him) will show the blood of Dajjaal on his arrow to the Muslims.

After the elimination of Dajjaal, Hazrat Issa (Allah's blessings and peace be upon him) will carry out reforms and wage "Jihad" (holy crusade) against infidels and disbelievers. He will defer "Jiziyah" (poll-tax imposed on non-Muslims in Islamic states) i.e. nothing short of embracing Islam will be accepted. Christian emblem "cross" will be broken and pigs will be exterminated. All "Ahle Kitaab" (people of divine books) who will be spared from death will embrace Islam. Allah Almighty will wipe out all religions in his time except for Islam. There will be only one religion "Islam" and one "Mazhab" (Islamic creed) - "Ahle Sunnat" in the whole world. Hazrat Issa's (Allah's blessings and peace be upon him) time will be full of blessings and felicity. There will be justice to an extent that a goat will rest beside a wolf without any fear of being harmed and children will play with snakes.

Q 7: Who is Hazrat Imaam Mehdi?

A. Hazrat Imaam Mehdi (may Allah be pleased with him) is the last Imaam in "Aaiemah Isna 'Ashar" (twelve Imaams of Ahle Bait) and "Khalifa-tul Laah" (vicegerent of Allah on the earth). His name will be "Muhammad", father's name "Abdullah" and mother's name "Aminah". He will be "Saiey-yid", "Hasani" and one of the descendants of Hazrat Faatemah (may Allah be pleased with her). He will also belong to Hazrat Abbaas (may Allah be pleased with him) through maternal ties. Hazrat Imaam Mehdi (may Allah be pleased with him) will appear at the age of forty. His caliphate will last for seven or eight or nine years and then he will pass away. Hazrat Issa (Allah's blessings and peace be upon him) will lead his funeral prayer.

Q 8: When and where will be the advent of Hazrat Imaam Mehdi (may Allah be pleased with him)?

A. All Muslim states (including Rome and Syria) save holy Makkah and Madinah will slip from the hands of Muslims and Christians will hold sway after all minor portents of the Doomsday will have happened. There will be disorder and turmoil all over the world. All "Abdaal" (great saints) nay all "Auliya" (saints) will migrate to "Harmain Sharifain" (holy Makkah and Madinah). Thus the entire world will become a place of infidels, disbelievers. It will be the holy month of Ramadaan. "Abdaal" will be performing circumambulation of the holy "Ka'bah". Hazrat Imaam Mehdi (may Allah be pleased with him) who will be then of forty will also be there. "Auliya" will recognise him and wish to swear allegiance to him but he will refuse. All of a sudden, there will be a proclamation from heavens: "Haazaa Khalifa-tul Laahil Mahdi Fasma'oo Lahoo wa Ati'oo" (He is vicegerent of Allah - Mehdi. Listen to him and obey him) and after this all saints and believers will swear allegiance to him. Hazrat Imaam Mehdi will lead all Muslims to Syria. Hearing this news, Christian leaders will also rush there with a big and strong army to fight against them. The army of Hazrat Imaam Mehdi (may Allah be pleased with him) will divide into three groups that time. One group will flee being afraid of Christians and will die as infidels, disbelievers, the other group will fight against Christians and attain martyrdom and the third group will gain glorious victory over Christians on fourth day of the battle. Most of Muslim families will have one percent survivors. Later, the able-bodied survivors will conquer Constantinople (now Istanbul) from Christians.

Infidels and disbelievers will be killed in such a large number in these battles that if a bird flies from the one end of the place where their bodies will be lying scattered, will die and fall before reaching the other end.

Satan, the outcast, will, while believers will be distributing spoils after the conquest of Constantinople, cry that Dajjaal has arrived in their (Muslims') homes. The believers will beware. Ten horse riders will be dispatched to ascertain the truth but the rumour will prove to be a hoax. The Holy Prophet [Allah's

choicest blessings & peace be upon him] said in this context: "I know their names, their father's names and recognise the colours of their horses. They will be ones of the best riders of the world that time".

The Muslim army will return from Constantinople to Syria. Dajjaal will appear in the 7th year after this great battle.

Q 9: Who are "Yaajooj" and "Maajooj"?

A. "Yaajooj-o-Maajooj" (Gog and Magog) are a mischievous and bellicose group hailing from the posterity of Yaafas bin Nooh (Prophet Noah (Allah's blessings & peace be upon him)). They are in great number. They used to create disturbance and anarchy when they come out. During "Rabi" (spring harvest) they swallowed up all standing crops and vegetation even ate human beings, animals, beasts, snakes and scorpions. People complained to Hazrat Zul-Qarnain who was a pious believer, loved one of Allah and the ruler of the entire world, about their rampageous activities. He got constructed a compact wall of iron, copper, stones and other material from beneath the ground to the height of mountain to confine them behind the wall. This wall is sixty yards in width and 150 leagues (about 450 miles) in length. An Hadees to this effect says: "Yajooj-o-Majooj" break this wall daily and when they are near to breaking the wall completely after day's long labour someone of them says: let us go now. We shall break the remaining wall tomorrow. The next day they come and find the wall stronger than the last day. When the time of their coming out will arrive somebody of them will say: let us go now. "In sha Allah" (if God wills) we shall break the rest of the wall tomorrow. The blessing of "In sha Allah" will save their day long labour from going waste and the next day they will find the wall as much broken as they had and then they will come out.

Q10: When will "Yajooj-o-Majooj" come out?

A. After the murder of Dajjaal people will be living in peace and with equanimity. In the meanwhile, Allah Almighty will command Hazrat Issa (Allah's blessings and peace be upon him) to take all the believers to "Toor" (mount Sinai), for, some so barbaric and savage people will be let loose that no nation can fight with them. So he will take all Muslims to the fortress of Mount Sinai and stay there. Then Yajooj-o-Majooj will appear in so large number that when the first group of theirs will pass through Tiber (which will be ten miles long) will drink its water dry and when the second party will reach there would think as if there had never been any water.

They will spread all around like ants and locusts and wreak havoc on the earth. Feeling replete after their rampageous and killing revelry on the earth they will say: we have killed all creatures on the earth now let us kill the inmates of the heavens. And then they will shoot their arrows towards the sky. Strange are the ways of Nature! their arrows will come back stained with blood. On the one hand they will be busy in their diabolical activities and on the other side Hazrat Issa (peace be upon him) will be confined to the fort on mount Sinai with his companions, where they will face so severe famine that the head of a cow will value them much more than one hundred "Ashrafi" (gold coins) do us. At that critical juncture Hazrat Issa (peace be upon him) will, accompanied with his companions, pray to Allah Almighty. Allah will create a sort of germs in the necks of Yajooj-o-Majooj who all will die in a night.

Q11: What will happen after the killing of Yajooj-o-Majooj?

A. After the killing of Yajooj-o-Majooj, Hazrat Issa (Allah's blessings and peace be upon him) and his companions will get down from the Mount Sinai and see that the whole earth is littered with their corpses and stench. He will again pray to Allah Almighty accompanying his companions. Allah Almighty will send a severe wind and a sort of birds that will sweep away and remove the corpses to the place where Allah will command them to take.

Their arrows, bows and quivers will be in so many numbers that believers will use those as fire- wood for seven years. Then there will be rain which will level the earth. Now Allah Almighty will command the earth to produce fruits and the sky to pour out its blessings and bounties. With the result, pomegranate

will satiate a party of people and its skin (if spread) will cover them all, milk of a she-camel will suffice a group of people, a cow's milk will suffice a clan and a goat's milk will be enough for a family.

Q12: How long will Hazrat Issa (Allah's blessings and peace be upon him) stay in the world?

A. Hazrat Issa (Allah's blessings and peace be upon him) will lead believers and rule justly in the world for forty years. These forty years also include seven years after the killing of Dajjaal. He will marry and will have children too. He (Allah's blessings and peace be upon him) will visit the sacred grave of the Holy Prophet [Allah's choicest blessings & peace be upon him] to say "Salaam" (greeting). The Holy Prophet [Allah's choicest blessings & peace be upon him] will respond to it. He will also go to holy Makkah through "Roha"(a place near Madinah) to perform either "Umrah" or "Hajj".

He (Allah's blessings and peace be upon him) will, after all these events (elucidated in this lesson) will have taken place, pass away. Believers will perform his (Allah's blessings and peace be upon him) funeral rites. They will wash, perfume and shroud his body and offer his funeral prayer. He will be buried beside the Holy Prophet [Allah's choicest blessings & peace be upon him] in his illumined shrine.

Q13: When will the smoke appear and what will be the effect thereof?

A. After passing away of Hazrat Issa (Allah's blessings and peace be upon him), a person namely "Jahjaah" hailing from "Qahtaan" tribe, resident of Yemen will be his "Khalifah" (successor). After him there will be some more kings during whose tenures infidelity and disbelief will surface. In the meanwhile, one house will sink into the earth in the west and the other in the east where deniers of "Taqdeer" (predestination) will be living. Then (a peculiar type of) smoke will appear darkening the whole world from the sky down to the earth. It will last for forty days causing cold to believers and plunging infidels and hypocrites into unconsciousness. Some will regain consciousness after a day, some after two days and some after three days. Thereafter the sun will rise in the west.

Q14: Why will the sun rise in the west?

A. The sun prostrates in the Most Exalted Court of Allah Almighty daily and seeks permission to rise. In the time towards the end of the world, it will seek permission as usual to rise which will be denied to it and it will be commanded to go back. It will comply with and then the night which will follow "Yaum-e-Nahr" (the day of sacrifice) during the month of Zil-Hijj will be so long that children will start crying and wailing, travellers will get weary and cattle will be very anxious to graze. In brief, people will wail and weep and beg forgiveness. At last, the sun will, after protraction of the night for about three or four nights' span, rise in the west like lunar eclipse throwing little light in a state of anxiety. It will move upto middle of the sky and then will go back i.e. will set in the west. Thereafter, the sun will use to rise in the east as usual.

Henceforth, with the appearance of this portent of the Doomsday, the doors of repentance and forgiveness will be shut on all. Renunciation of infidelity by infidels and repentance of sins by sinners will not be accepted and even embracing of Islam will not be acceptable.

Q15: What is "Daabba-tul-Ard" and when will it come out?

A. "Daabba-tul-Ard" will be an odd animal which will come out from "Safa" (a hill near holy Makkah) and visit all cities/parts of the world so speedily that nobody would escape him if tried to run. It will speak eloquently and say: "Haaza Mu'minun wa Haaza Kaafirun" (this is believer and this is infidel). It will carry staff of Prophet Moses in one hand and the ring of Prophet Solomon in the other hand. It will draw a lightsome line on the forehead of every believer with the staff. With the result the black face will shine up. And it will stamp the forehead of every infidel with the ring. Resultant his face will become nasty. Thus, all believers and infidels will then be open. These signs of belief and infidelity will never change. Infidels will never renounce infidelity and believers will remain adhered to Islam. People will still be seized by the rise of the sun in the west on the second day of the incident, "Safa" hill will be cleaved by earthquake and this odd animal will come out.

It will first appear in Yemen and then in Najd and vanish. And the third time it will appear in holy Makkah.

Q16: What will happen after that?

A. Before forty years of the Doomsday, after a long time of passing away of Hazrat Issa (Allah's blessings and peace be upon him) a fragrant breeze will blow and pass under the armpits of people causing death to all believers. There will remain no believer and God-fearing one but unbelievers. African people will dominate and rule. They will demolish the holy Ka'bah. There will be no fear of God, shame and decency.

Tyranny of the rulers and conflicts of people with one another will increase. In brief, idols-worshipping, oppression, lawlessness, famine and epidemic disease will be rampant. In such sorry state of the world, Syria will be somewhat well-off. People from all other countries will start proceeding to Syria with their families. In the meanwhile, a big fire will appear from the south which will chase all people of the world forcing them to gather in Syria and then will disappear. These forty years (towards the end of the world) will go by in such state that there will be no new birth i.e. all will be of forty and there will be no believer but all infidels and unbelievers alone. All of a sudden on Friday which will also be the tenth of Muharram, when all people will be busy in their routine activities, Allah Almighty will command Angel Israfeil in the morning to blow trumpet and thus "Doomsday" will be established on unbelievers.

Volume - V / CHAPTER - 1 / LESSON NO: 5

DOOM AND RESURRECTION

Q 1: What are "Hashr-o-Nashr" and "Ma'aad"?

A. "Hashr-o-Nashr", "Ma'aad", "Yaum-e-B'as" and "Yaum-e-Nushoor-e-Saa'at" are all the names of the Doomsday. This world will also annihilate after completion of its fixed term of life like that of other animate and inanimate things. That is called "Qeyaamah" (Doomsday, Resurrection Day). There will then be none but Allah alone Who is eternal in the beginning and eternal in the end.

Q 2: To what extent it is necessary to believe in Doom and Resurrection?

A. To believe in "Hashr-o-Nashr" (Doom and Resurrection) is one of the fundamental beliefs of Islam. No one can be a Muslim unless he believes in it. This belief is so essential that without it a human being can neither avoid sins fully nor toil at worship and nor sacrifice his life and property. The fear of temporal punishment or defamation can prevent man committing crime so long as he is afraid of its exposition and when he is sure that nobody can know his crime then he does not hesitate to commit even a heinous crime. It is only this belief which dissuades man from committing crime that a particular day is fixed for meting out reward and punishment for our virtuous and evil deeds. This day is called "Qeyaamah" (Doomsday, Day of Judgement). Allah Almighty is the Owner of this day. The majority of scholars and intellectuals of the world, despite difference of religions, agreed with this fact that another life is to follow the temporal life. The matter does not simply end with death. And that our good fortune and misfortune in the life hereafter depend on our deeds and actions. (Maxim: As you sow so you reap).

Q 3: Will only the soul face Doom or both the soul and body will do?

Not soul alone but both the soul and body will face Doom (Hashr). The one who says that only souls will be resurrected not the bodies is a denier of the Doomsday and thus an infidel. Though constituents of the body may have dispersed or eaten up by animals after death yet Allah Almighty will collect all those and will, bringing them to the original form, reassemble the body on the preserved basic constituents of the body and then He will make every soul enter into body it was concerned with in the mortal world.

Q 4: How will the world be annihilated?

A. After all portents concerning the Doomsday will have completed and the fragrant breeze passed under the armpits of Muslims killing them all and there will be no believer left but only infidels and unbelievers who will be busy in their respective chores and works as usual then all of a sudden Allah Almighty will command Angel Israfeil (Allah's blessings and peace be upon him) to blow the trumpet. In the beginning its sound will be very faint which will gradually grow loud. People will listen to it attentively and fall unconscious. The corollary of the trumpet's sound will be that all angels in the heavens and living people on the earth will die and those who had died but were brought to life soon after their death like Prophets (Allah's blessings and peace be upon them) and martyrs who are alive in their graves will feel as if they are drowsy. Other dead (in their graves) will not feel it. The earth and sky will be tumultuously upset. The earth will push out all its weights and treasures. Mountains will be battered to pieces by trembling and will float like carded cotton or wool-flakes. All stars will fall hitting against one another and perish. Similarly, every being and everything will annihilate even trumpet and Israfeil and all Angels. There will then be nothing but the True One (Allah). He will say: "whose is the kingdom today? Where are those proud and mighty? Receiving no reply He Himself will say: "Lil Laahil Waahidil Qah-haar" (today is the kingdom of Allah, the One, the Subduer/Vanquisher).

Q5: Who will be resurrected first?

A. First of all Allah Almighty will, when He will please, resurrect Angel Israfeil (Allah's blessings and peace be upon him) and then will recreate trumpet. He will command Israfeil to blow the trumpet. All

Angels, human beings, genies and animals right from the beginning of the world to the end will come back to life as soon as Angel Israfeil will blow the trumpet. First "Hamalaat al-Arsh" (four angels holding the empyrean) will rise followed by the Chief Angel Gibreil, Angel Michael and Angel Israel (Allah's blessings and peace be upon them) and then the earth, sky, moon and sun will come back into existence. Thereafter, there will be a rain which will resurrect all dead (with soul and body) like verdure. First of all Prophet Muhammad [Allah's choicest blessings and peace be upon him] will come out from his hallowed grave holding the hand of Hazrat Siddique Akbar (may Allah be pleased with him) with his right hand and of Hazrat Farooque Azam (may Allah be pleased with him) with his left hand and then he will go, taking all believers buried in the graveyards of holy Makkah and Madinah, to the field of "Hashr".

Q 6: What will be the plight of people on the Doomsday?

A. People will rise from their graves naked and barefooted on the Doomsday and will be astounded by the strange and peculiar scene of the Doomsday.

Heavenly conveyances will be made available to the believers on their graves by the grace of Allah Almighty. Some conveyances will carry a single believer, some will carry two, some three, some four and some will carry ten believers. Infidels and non-believers will walk prone to the field of "Hashr". Some infidels will be herded and dragged by the angels and some will be collected by fire and pushed to the field of resurrection. The field of "Hashr" will be established in Syria. The earth will become so flat and even that a mustard seed if fell on the one end of the earth would be visible from the other end. Allah Almighty will turn the entire earth into copper for the Doomsday.

The sun with its obverse will come very near the earth (to the height of only one mile) on the Doomsday. The heat will be so terribly excessive that the brains will boil inside the heads. May Allah Almighty protect us. Men will perspire so profusely that the earth will absorb their sweat seventy yards inside and then it will rise up to the ankles of some, to the knees of some, to the waists of some, to the chests of some, to the throats of some and up to the faces of infidels and non-believers gripping them tightly like bridle in which they will drown. The tongue will go dry for thirst in this heat and the hearts will jump to the throats in fear. Everyone will face the trials and tribulations according to his actions in the world.

On this day no one will help the other. Everybody will be brought to book. Their "sheets of actions" will be opened. Prophets (Allah's blessings and peace be upon them) and other witnesses will be present there. Justice will be done to all sans any excess. Everyone will receive the just return of his deeds. After having gone through these stages, everybody will go to his permanent abode. Some will be admitted into paradise, a unique place of comfort and felicity and some will be cast into hell, the worst place of distress and difficulties.

Q 7: Do the Doom, resurrection, reward and torment mean what has been expounded above or otherwise too?

A. The meaning of Doomsday, resurrection, reckoning, reward, torment, paradise and hell is that which is generally interpreted and spoken of by the Muslims. The one who describes these things truth but perceives them otherwise, for instance, he says: paradise is mere a name of "high comfort" or "feeling of anguish by the soul" is hell or reward is only one's being pleased to see his virtuous actions or to be sad on seeing one's evil action is torment or says only the souls will face "Hashr" is, indeed, a denier of the facts and is out from the circle of Islam. Likewise to deny the existence of angels or to say the angel is "power of virtue" or to deny the existence of genies or to name "power of evil" genie or devil is unbelief.

In brief, the beliefs about doom, resurrection, reward, torment, paradise, hell etc. are common among Muslims and the meanings of these as understood by the believers, are the same as elucidated by the Holy Quran and Ahaadees bequeathed to us by Muslim scholars. So the one who accepts these words but says that the meaning of the words is that which is inconsistent with the Muslim's beliefs is, of course, out from Islamic fold, a denier of the fundamentals of Islam, an unbeliever and a renegade.

Volume - V / CHAPTER - 1 / LESSON NO: 6

SOME DETAILED EVENTS CONCERNING THE WORLD HEREAFTER

Q 1: What is "A'maal Naamah"?

A. Allah Almighty has detailed some Angels to record deeds of human beings who record their good and bad actions. These Angels are called "Kiraaman Khaatebeen". Two angels accompany every man: one on his right side and the other on his left side. The right side angel records virtues and the left side angel writes down evils. This record of virtues and evils is called "A'maal Namah" (record of doings). In short, a complete record of our good deeds and misdeeds being maintained by the angels is "A'maal Naamah". On the Doomsday, everybody will be handed his "record of deeds". Pious will receive it with the right hand and sinners with the left hand. Infidels and disbelievers will be given from their behind after tearing their chest to pass their hands through their backs to hold their record of deeds to see for themselves that it is neither under-recorded nor over-recorded. Everyone will then realise that even the tiniest virtue and tiniest evil is recorded therein. Sinners will get frightened to see the record of their sins and infidels and disbelievers will be in extreme fear and trembling. Then good deeds and bad deeds of all will be weighed on "Meezaan" (balance).

Q 2: What is "Meezaan" and how will deeds be weighed on it?

A. Balance, pair of scales is called "Meezaan". The gist about "Meezaan" which will be installed on the Doomsday, explained by the Shari'ah is that it will have (two) scales and a pivot. Its each scale will be as vast as is the space between the east and west. To inquire about more details as to what kind of Balance it will be or how will deeds be weighed thereon is not necessary, for, all such things are beyond our comprehension. The belief we have been taught to this effect is that "Meezaan" is the truth and that deeds of all mankind will be weighed on the Doomsday. Successful will be those whose deeds (done by the heart and body) will be heavy and losers will be those whose deeds' weight will be light. Some Muslim scholars maintain that deeds of every man are written according to their weight. (For example), the work which is done with sincerity, devotion as per the command of Shari'ah and on time carries more weight than the same work done for pomp and show not in harmony with Shari'ah and untimely. How big a deed may be but it is nothing in the sight of Allah unless it is done with the spirit of Islamic faith and sincerity. The record of deeds or sheets of actions in which good and bad words and deeds of mankind are entered will be weighed in the next world. It is also possible that the virtues may be turned into some beautiful shape or body and evils changed into any disgusting shape or body and then these bodies may be weighed.

Q 3: What type of reckoning will be there?

A. There will be different kinds of reckoning, (For instance), somebody will be called to account for his doings secretly who will admit all his sins and expect chastisement. But Allah, the Most Beneficent, will absolve him saying: "I hid your failings in the world and now I forgive you". Someone will be brought to book strictly and thus he will ruin. Somebody will be questioned reminding of Divine favours to him. Allah will ask him "Did you ever think of meeting Me? He will reply in the negative. Allah Almighty will say: "you did not remember Me in the world so We leave you in torment here". There will be some infidels and disbelievers, who will, on being reminded of Allah's favours, claim that they were believers in the world and used to observe prayer, fast, propitiatory offerings, charity and other good deeds. On this, Allah Almighty will command "let the witnesses be produced". Then their tongues will be sealed and their limbs will be ordered to speak. Their parts of the bodies i.e. hands, feet, thighs, flesh, bones etc. all will testify that they committed such and such sins. They will be consigned to hell.

Some believers will be provided with their sheets of actions to see their obedience and disobedience for themselves. They will be rewarded on obedience and virtues and their disobedience and sins will be overlooked i.e. will not be called to account for each and every sin and failing. An Ummati (bond slave) of the Holy Prophet will be brought whose record will be full of sins except for a single good. He will be asked:

"do you have any excuse for the bad record"? He will reply in the negative. Then a piece of paper containing "Kalimah Shahaadat" (the code of Evidence) will be taken out from his record of deeds and put in one scale of the balance and all his sins in the other which will outweigh his bad record. The Holy Prophet will get innumerable believers admitted into heavens without any reckoning. The believers who are punctual in offering "Tahajjud" (late mid-night supererogatory prayer) will also be admitted into paradise without any reckoning. In brief, the mercy of Allah Almighty is infinite which seeks excuse to pardon His servants so even a little goodness may become the cause of absolution.

Q 4: How many kinds of people will be there on the Doomsday?

A. Mankind will be divided into three groups i.e. there will be three kinds of people on the Doomsday: (1). Inmates of hell, (2). Common paradise-dwellers and (3). Chosen and prominent paradise-dwellers who will abide in the highest compartments of paradise. The inmates of hell, whom the Holy Quran terms as "As-haabush Shimaal" and who were brought forth from the left ribs of Prophet Adam at the time of "Meesaaq" (covenant), will be made to stand on the left side of the empyrean. Their sheets of actions will be given to them in their left hands and angels will catch hold of them from the left side. They will be cursed and damned beyond limit. The common paradise-dwellers whom the Holy Quran describes as "As-haabul Yameen" and who were brought forth from the right ribs of Prophet Adam at the time of covenant, will be made to stand on the right side of the throne. Their sheets of actions will be given to them in their right hands and angels will take and lead them from the right side. They will be the blessed and fortunate ones on that day and their joy will know no bounds. The Holy Prophet Hazrat Muhammad Mustafa [Allah's choicest blessings & peace be upon him] had observed the same two groups on the Night of Ascension (Me'raaj) that Prophet Adam (Allah's peace and blessings be upon him) expressed his delight when looked towards his right side and became dismal when looked towards his left side.

The chosen and prominent servants of Allah, whom the Holy Quran regards as "Saabayqoon" will transcend all in gaining blessings, favours, grades and proximity to Allah. It is reported in an Hadees that there will be 120 rows of mankind on the Day of Resurrection. Of which eighty will be of this blessed Ummah (Holy Prophet's community) and the remaining forty will be of people of the past Prophets. After completion of the process of reckoning all will be ordered to cross over "Siraat"

Q 5: What is "Siraat"?

A. "Siraat" is a bridge which will be placed over the back of hell. It will be more subtle than a hair and sharper than sword. Every pious and sinner, condemned and absolved and believer and infidel will cross it because it is the only pathway to paradise. Believers will cross over this bridge safely and soundly in accord with their ranks. The hell will call "O' believer cross over me, for, your "Noor" (light) has cooled down my flames". There will be big iron hooks, pegs (how big will those be? Allah knows better) thereon which will catch those about whom there will be divine order. Some will be hurt only by these pegs and some thrown in hell.

First of all, the Holy Prophet [Allah's choicest blessings & peace be upon him] will cross over "Siraat" then other Apostles, Messengers and Prophets (Allah's blessings and peace be upon them) followed by Muslim Ummah and then the people of the past Prophets (Allah's blessings and peace be upon them).

Q 6: How will the mankind cross over "Siraat"?

A. All human beings will cross over "Siraat" in different ways according to their deeds. Some will cross it like lightning, some like blowing of wind, some will cross it like a bird's flight, some like running of a horse, some will run and walk, some will crawl and even some will move like ant.

Q 7: What is "Haud-e-Kauser"?

A. "Haud-e-Kauser" (an exclusive heavenly pond) is a great favour and grace of Allah Almighty in the fearful distress of the Doomsday which He has gifted to our Prophet Hazrat Muhammad Mustafa [Allah's choicest blessings & peace be upon him]. The distance between the two banks of Haud-e-Kauser is equal to a journey of one month. There are pearls and jewels-studded domes on its sides. Its earth is of musk. Its

water is whiter than the milk, sweeter than the honey and purer than the musk. Its pots are more in number than the stars in the sky. The believer who once drank its water would never be thirsty. Muslim Ummah will be satiated with its unique water by the Holy Prophet [Allah's choicest blessings & peace be upon him]. May Allah also grace us with this favour! Aameen.

Q 8: Where will humankind go after completion of all these stages?

A. Believers will go to paradise and infidels to hell. Allah Almighty has made a beautiful place to reward the believers which is equipped with such kinds of corporal and spiritual bliss and felicity that can not be imagined even by the kings and emperors of the world. This place of felicity is called "Jannat" or "Bahisht" (Paradise). Likewise, there is a dreadful place to chastise and torment sinners and infidels which is full of such types of torment that one is shuddered with horrors to think of it. However, the sinful believers who had recited "Kalimah" (the holy code) sincerely will at last be taken out of hell either on completion of the term of their punishment or by the intercession of Prophets (Allah's blessings and peace be upon them), Angels (Allah's blessings and peace be upon them) and saints or by the grace of the Merciful of merciful (Allah Almighty) leaving there only infidels and unbelievers and then its mouth will be sealed.

The faces of the dwellers of Paradise will look bright and fresh and of the inmates of hell will be black and nasty and their eyes blue. The paradise and hell which were created millions of years back are extant.

Q 9: What is "A'raaf"?

A. There is a transparent wall or a veil between the paradise and hell which will prevent the boons and bounties of paradise from reaching the hell and the afflictions and torments of hell from reaching the paradise. The place over this transparent wall or veil is called "A'raaf (heights). It is reported by a number of righteous servants of Allah Almighty that the people of "A'raaf would be those ones whose virtuous and sins would be equal. Seeing the dwellers of paradise, they will greet them and yearn for heavens. At last they will be admitted into paradise.

Q10. How will the Muslim Ummah be identified on the Doomsday?

A. It will be dark when people will proceed to "Siraat" from the field of "Hashr". The light of faith and good deeds, which the human beings will possess corresponding to the degree of their faith and actions, will lead them to paradise. The light of Muslim Ummah will be brighter than that of the other Prophets' (Allah's blessings and peace be upon them) communities by dint of the Holy Prophet [Allah's choicest blessings & peace be upon him]. The Holy Prophet [Allah's choicest blessings & peace be upon him] said to this effect that my Ummah will be summoned on the Doomsday in such, a state that their faces, hands and feet will shine by the traces of ablution. So shine them more if one could i.e. perform ablution well.

Q11: What will happen after admittance into paradise and casting into hell?

A. After admittance of all believers into paradise leaving only those in hell (destined to live there permanently), the death will be brought in the shape of a ram and stood in between the paradise and hell. A proclaimer will call the dwellers of paradise who will peep through and fearing that they might be taken out of it and the inmates of hell will peep through hoping that they may be relieved of the torment, and ask about the ram who will identify it as "death". It will be slaughtered and proclaimed that the death is no more there. The dwellers of paradise will abide permanently in the place of bliss and felicity and the inmates of hell will live in hell for ever.

At this juncture, the paradise dwellers will rejoice immensely and the hell's inmates will be stricken by profound grief and sorrow.

"Nasaa Lul-Laahal 'Afwa wal 'Aafiyah Fiddeeni wad Dunyaa wal Aakhirah" (we beg forgiveness of Allah and seek refuge with Him and protection against every misfortune, calamity for our good in religion, this world and the next world).

Q12: Why will there be the vision of Allah in the next world?

A. It is definite that every Sunni Muslim will have "Deedar" (Splendid Sight, Vision) of Allah Almighty. However, it is inexplicable as to how will they see Him. The thing which is seen is situated at a distance and to a specific direction, far or near, above or below, right or left and in front or back, but Allah Almighty is pure and free from all such things. Then "how will that be?" Be clear! There is no room for ifs and buts in it. It is certain and sure. We all will, by the grace of Allah Almighty, have His Vision. Even the eye sight can not see or comprehend "His Sight", for, only that thing can be seen or comprehended which has limits and directions whereas Allah Almighty is purely free from these things.

This is the creed of Ahle Sunnat but some misguided sects like "Mo'tazilah" (non-conformists, dissenters) failed to differentiate between "Idraak" (comprehension) and "Roiyat" (Sighting) and declared that Allah's vision is impossible ignoring the established facts that when Allah can be known and His Existence acknowledged sans physical entity and directions then He can also be seen likewise.

In brief, Ahle Sunnat have an unwavering belief about "Deedar" (vision) of Allah Almighty in the next world which is borne out by Quran-o-Hadees, Ijma and myriad of cogent arguments of Muslim scholars. Had it been impossible, Prophet Moses (Allah's blessings & peace be upon him) would not have wished to see Allah nor Allah Almighty would have said to him "Inistaqarra Makaanahoo Fasaufa Taraani" (if it [mountain] remains standing at its place then soon you will see Me). A number of Ahaadees prove that Allah Almighty will manifest Himself in a garden of Paradise where tables and chairs made of light, jewels, ruby, jasper, topaz, gold and silver will be set for the dwellers of paradise. Even the lower grade dwellers will sit on the mounds of musk and camphor. Nevertheless, nobody will consider himself inferior to those sitting on heavenly chairs. Allah's Deedar to the believers will be as clear as the sun and the full moon. Allah will manifest Himself to every Paradise dweller who will see Him without any difficulty or hindrance. The chosen servants of Allah Almighty will be graced with His "Splendid Sight" every morning and evening. First of all the Holy prophet Hazrat Muhammad Mustafa [Allah's choicest blessings & peace be upon him] will have Allah's Vision which is the supreme and greatest favour in paradise. The dwellers of paradise who once had Allah's Deedar would never forget it and be absorbed in the Splendid Sight for ever.

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ISLAMIC WORSHIPS

ABOUT "NAFIL" PRAYERS

Q 1: How many Nafil prayers are there and which are those ones?

A. "Nafil" (supererogatory) prayers are numerous which one can offer, as many as he likes, any time except for odious timings. Some of them, as exemplified by the Holy Prophet [Allah's choicest blessings & peace be upon him] and "Aimah" (Muslim leaders) are: "Tahi-yatul Masjid" (prayer for the dignity of mosque), "Tahi-yatul Wudu" (prayer for the dignity of ablution), Salaatul Ishraaq, Salaatul Duha (Chasht), prayer for journey, prayer on return from journey, Salaatul Tahajjud, Salaatul Tasbih, Salaatul Haajat (prayer for fulfillment of needs), Salaatul Awwaabeen, Salaatul Ghosiyah, Salaatul Tauba (prayer of repentance), "Salaat Hifzul Eimaan" (prayer for protection of Islamic faith) etc.

Q2: How many "Rakahs" are there in Tahi-yatul Masjid?

A. The one who enters the mosque for preaching or remembrance of Allah should offer two Rakahs of Tahi-yatul Masjid which is Sunnah, provided it is not odious time and if he enters the mosque with the intention to join congregation (Jama'at) or to offer obligatory prayer or he offers any prayer (Fard or Sunnat) immediately after entering the mosque then Tahi-yatul Masjid will be deemed to have been offered by him even though he did not intend to. And in case time is there i.e. he has to wait for the intended prayer then he should offer it.

Q 3: Which prayer is Tahi-yatul Wudu?

A. It is commendable to offer two Rakahs of Tahi-yatul Wudu before the washed parts of the body dry up after performance of ablution. The excellence of this prayer is proved by Hadees. However, offering obligatory prayer soon after ablution or bath will serve as its substitute. Offering two Rakahs prayer after "Ghusl" (bath) is also a commendable act.

Q 4: When and how many Rakahs of Salaatul Ishraaq are offered?

A. Ishraaq time begins when the sun is high in the morning after twenty minutes of sun-rise. Offering two or four Rakahs prayer this time is highly rewarding. A Hadees says that the one who sits and busies himself in remembrance of Allah after finishing Fajr prayer in Jama'at till he offers two Rakahs prayer after sunrise will earn reward of Hajj and Umrah.

Q 5: How many Rakahs are there in Salaatul Duha (Chasht) and which time it is offered?

A. Chasht prayer comprises at least two Rakahs and at the most twelve. Its time begins after sunrise and ends at meridian. It is better to offer Salaatul Duha (Chasht) when one-fourth of the day comes off. A Hadees says that (minor) sins of the one who is very particular about i.e. does not miss Chasht prayer will be forgiven him even if they are equal to the foam of a sea.

Q 6: How many Rakahs are offered for undertaking journey and on return?

A. One should offer two Rakahs at home to set off on a journey and on return (from journey) he should offer two Rakahs in mosque.

Q 7: What is the time of Tahajjud prayer and how many Rakahs thereof are offered?

A. One should go to bed after having offered 'Ishaa prayer (Fard) and then whenever he wakes up in the night before the dawn of Fajr is Tahajjud time for him. He should perform Wudu and offer at least two Rakahs. Eight Rakahs (of Tahajjud prayer) are Sunnat.

However, twelve Rakahs are in practice of "Mashaa-ikh" (saintly guides). One is at liberty to recite which Surah and verses he likes from the Holy Quran in this prayer. In case, the Holy Quran is not committed to one's memory then it is better for him to recite "Surah Ikhlāas" thrice in every Rakah which will earn him the reward of (equal to the) recitation of the whole Quran. The excellences of Tahajjud prayer have been delineated by Ahaadees. The face of the believer who offers this prayer extensively and regularly becomes more beautiful and bright. He will also be admitted into heavens without any reckoning.

Q 8: What is "Salaatul Laiel"?

A. The "Nafl" (supererogatory) prayer which is offered after 'Ishaa prayer is called Salaatul Laiel. Nawaafil (pl. of Nafl) offered in the night are better than those offered during day time. Tahajjud is a kind of Salaatul Laiel.

A Hadees in this respect says that the two Rakahs Nafl prayer which is offered after Witr prayer would substitute for Tahajjud if one could not wake up in the night.

Q 9: In which nights are keeping awake commendable?

A. Keeping awake in the nights of Eids, 15th Sha'baan and the first ten nights of Zil-Hijj is commendable. Keeping awake in the nights of Eidul Fitr and Eidul Adha is that one should offer 'Ishaa and Fajr prayers in Jama'at and rest content with it as keeping awake during night may cause him difficulties in the performance of Eid prayer and sacrifice otherwise it is highly rewarding to keep awake. To offer Nafl prayers by oneself, recite the Holy Quran, read or listen to Ahaadees, invoke Allah's blessings on the Holy Prophet [Allah's choicest blessings & peace be upon him] (Durood Shareef) or to do other remembrance in these nights serve the purpose of keeping awake. To keep awake without "Zikr-o-'Ebaadat" (remembrance of Allah and worship) is of no use.

Q10: When and how is Salaatut Tasbih offered?

A. Salaatut Tasbih can be offered any time except for odious times. It is better to offer this prayer before Zuhr prayer. This prayer is highly rewarding. Some Muslim scholars and researchers say that none but lethargic one will miss Salaatut Tasbih on knowing its excellences.

A Hadees stresses the importance of this prayer saying "offer Salaatut Tasbih daily if you could do, if not then once a week, if not then once a month, if not then once a year if it is not possible even, then at least once in lifetime.

We the followers of Hanafi creed offer Salaatul Tasbih as has been reported in "Tirmizi Shareef i.e. one should stand up for four Rakahs prayer as per the rules; say Allah-o-Akbar and fold the hands below his navel; recite "Sana" followed by this Tasbih i.e. "Subhaanal Laahi wal-Hamdu Lillaahi walaa Ilaaha Illal-Laahu wal-Laahu Akbar" (Glory be to Allah, Praise be to Allah. There is no deity but Allah. Allah is the Most Great) fifteen times and then recite "Ta'awuz", "Tasmiyah", "Surah Faateha" and any other Surah and then recite the same Tasbih ten times; perform "Rukoo" and recite the same Tasbih ten times after "Subhaana Rabbiyal Azeem"; rise from Rukoo reciting "Sami Allaahu Liman Hamedah" and "Allaa Humma Rabbanaa wa Lakal Hamd" and then recite the same Tasbih ten times; observe "Sajdah" and recite the same Tasbih after "Subhaana Rabbiyal A'laa"; rise from Sajdah and sit in "Jalsah" and recite the same Tasbih ten times; perform second Sajdah and recite the same Tasbih ten times after "Subhaana Rabbiyal A'laa" and then complete the remaining three Rakahs in the similar way. Thus, this Tasbih is recited 75 times in one Rakah and 300 times in all four Rakahs. It is better to recite Surah "Al-Takaasur" in the first Rakah after Surah Faateha, Surah "Al-Asr" in second, Surah "Al-Kaafiroon" in third and Surah "Al-Ikhlāas" in fourth Rakah.

Q11: How is "Salaatul Haajat" offered?

A. If one wants Allah Almighty to fulfill his need or to meet his want he should offer two or four Rakahs

"Nafl" prayer after 'Ishaa prayer. He should, according to Hadees, recite "Ayatul Kursi" (throne verse) thrice after Surah Faateha in the first Rakah, Surah Al-Ikhlaas in second, Surah Al-Falaq in third and Surah Al-Naas in fourth Rakah, which is tantamount to offering four Rakahs in "Qadr" night and then "Du'aa" (supplication) for the fulfillment of his need. By the grace of Allah Almighty his Du'aa will be answered. "Mashaa-ikh" (religious leaders) say that they offered Salaatul Haajat and their needs were fulfilled.

Q12: Which prayer is Salaatul Awwaabeen? A. Offering six Rakahs after obligatory prayer of Maghrib is commendable. This prayer is called Salaatul Awwaabeen. It is optional to offer it either with one Salaam or two Salaam or with three Salaam. But it is better to say Salaam after every two Rakahs. If all six Rakahs are offered jointly i.e. with one Salaam then the first two will be deemed "Sunnat-e-Muakkadah" and the rest four as Nafl. A Hadees says that the one who offers six Rakahs prayer after Maghrib prayer speaking nothing but what is good in between the two prayers, will earn reward equal to the worship of twelve years.

Q13: How is "Salaatul Ghousiyah" offered?

A. "Salaatul Asraar" is an effective prayer for the fulfillment of needs. This prayer has been related by Hazrat Saiey-yidina Ghous A'zam (may Allah be pleased with him) that is why it is regarded as Salaatul Ghousiya.

The method of offering this prayer is that one should, after having offered Sunnat of Maghrib prayer, offer two Rakahs Nafl in which he should better recite Surah Ikhlaas eleven times after Surah Faateha in every Rakah and complete the prayer as per the rules. Then he should praise Allah Almighty, invoke Allah's blessings on the Holy Prophet (Durood Shareef) eleven times and say "Yaa Rasoolal Laahi Yaa Nabiyal Laahi Aghisni wamdudni Fee Qadaa'i Haajati. Yaa Qaadiyal Haajaat" (O'Messenger of Allah! O'Prophet of Allah! come to my succour and help me in fulfilling my need. O'the fulfiller of all needs!) eleven times and then walk eleven steps towards (the direction of) Baghdad Shareef (Iraq) saying "Yaa Ghousas Saqalaini wa yaa Kareemat Tarafaini Aghisni wamdudni fee Qadaai Haajati. Yaa Qaadiyal Haajaat". Thereafter make Du'aa i.e. pray to Allah Almighty through His Beloved Prophet Hazrat Muhammad Mustafa (Allah's choicest blessings & peace be upon him).

Q14: What is Salaatut Tauba?

A. If one commits a sin (intentionally or unintentionally) he must hurry to offer prayer after performing ablution and do "Istighfaar" i.e. to repent and beg forgiveness of Allah and resolve not to repeat the sin.

Q15: When and how is prayer "for protection of Islamic faith" offered?

A. One should offer two Rakahs Salaat-o-Hifzul Eimaan (prayer for protection of Islamic faith) after Maghrib prayer reciting Surah Al-Ikhlaas seven times and Surah Al-Falaq once after Surah Faateha in the first Rakah and Surah Al-Ikhlaas seven times and Surah Al-Naas once after Surah Faateha in second Rakah and complete the prayer as per the rules. Then prostrate and recite this Du'aa: "Yaa Haie-yu Yaa Qaie-yumu Sabbitni 'Alal Eimaan" (O'Living! O'Eternal! keep me steadfast in Islamic faith).

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ABOUT MISSED, OMITTED PRAYERS

Q 1: What is "Aadaa" and "Qadaa"?

A. To carry out the Divine command on time is called "Aadaa" and to carry out it after the prescribed time is called "Qadaa" (Urdu: Qazaa). And to carry out the command again in order to make good any defect or error if committed in its performance is called "E'aadah" (repetition).

Q 2: How is that for missing, omitting prayer?

A. It is greatly sinful to miss, omit prayer without any Shar'i reason i.e. valid excuse. The one who misses, omits prayer ought to offer it as early as possible and also repent. Repentance without offering Qadaa prayer is no Repentance as he still owes to offer it. Non-abstinence from sin renders one's Repentance infructuous. A Hadees to this effect says: the one who repents but persists in committing sin is like that who dares jest with his "Rabb" (Sovereign Lord).

Q 3: Which prayers' Qadaa is essential?

A. Qadaa is "Waajib" (essential) of all those prayers which were missed, omitted i.e. not offered during the prescribed time intentionally or unintentionally, few or many. However, one is not guilty if prayer is missed, omitted by sleep or forgetfulness but on waking up he should offer it immediately if it is not odious time. Further delay is Makrooh.

Q 4: Which time should one offer Qadaa prayer?

A. There is no any particular or fixed time for offering Qadaa prayer. Whenever one will offer it in his life he will acquit with. Missed, omitted prayer can not be offered at sunrise, sunset and at the time when the sun begins to decline after meridian. However, it can be offered after twenty minutes of the sunrise and before twenty minutes of the sunset. It is also sinful to delay offering Qadaa prayer without any Shar'i reason.

Q 5: What Shar'i reason is there to miss prayer?

A. Fear of enemy is the reason to delay prayer. For example, a traveller who is sure of the presence of thief or robber can miss prayer of that time provided that he is quite helpless.

Q 6: Which prayers' Qadaa is not essential?

A. Qadaa is not "Waajib" (essential) of the prayers missed by a mad man during lunacy which lasted for a span of six obligatory prayers uninterruptedly, after recovery. Similarly, a person who (God forbids) abandoned Islam (became "Murtad" [renegade]) and then re-embraced Islam will not offer Qadaa prayer of the span of apostasy. However, he will have to offer Qadaa of those prayers which were (if) missed before becoming Murtad.

Likewise, a sick who is unable to offer prayer even by gestures. No Qadaa is essential for the prayers missed during this condition even if it continues for six years.

Q 7: How will Qadaa of the prayer(s) missed, omitted during journey be offered?

A. Qadaa of the prayer(s) missed, omitted during journey will be curtailed i.e. to offer only two of the four Rakahs obligatory prayer even though one offers it at the place of his residence and Qadaa of the prayer missed, omitted at the place of his residence will be offered full i.e. all four Rakahs even though he offers it during journey. In short, Qadaa of the prayer missed, omitted during journey or at normal place of one's residence will be offered accordingly. Determination of day and prayer for Qadaa of obligatory prayer(s) is must i.e. of such and such day and of so and so prayer.

Q 8: Should Qadaa of missed, omitted prayers be made in serial order or not?

A. All the five time prayers must be offered in serial order i.e. first of all Fajr then Zuhr, Asr, Maghrib and 'Ishaa and then Witr irrespective of whether all the five were missed, omitted or some were offered and some missed, omitted. For instance, if Zuhr prayer was missed, one must offer it first and then offer Asr or Witr prayer was missed, omitted one must offer it first and then offer Fajr. It is unlawful to offer 'Asr and Fajr prayers intentionally without offering the missed, omitted prayers of Zuhr and Witr.

Q 9: Can serial order be ever suspended, dropped or not?

A. Yes, serial order is suspended, dropped in three conditions.

Firstly, brevity of time i.e. time is running out and one can not offer due prayer as well as Qadaa one(s). In such situation, he should offer one of the two which he can within the available time and for the rest of prayers, serial order is suspended. And in case time is there to offer both the due and Qadaa prayers by shortening them (but can not if offers in a well manner) then he must maintain serial order and curtail the prayer to the extent of what is permitted by Shari'ah.

Secondly, forgetfulness i.e. one forgot to offer Qadaa prayer and offered due prayer. This prayer will be in order if he recollects his error after completion but will be nullified if he remembers during the prayer.

Thirdly, missing, omission of six or more obligatory prayers i.e. if one missed, omitted six obligatory prayers (the prescribed time of the consecutive] sixth prayer has run out), the serial order is not must now. But if he offers all the missed, omitted prayers, he will again become "Saahib-e-Tarteeb" (the one who follows serial order).

Q10. Is it lawful for one who owes many Qadaa prayers to delay offering them or not?

A. The one who owes many Qadaa prayers must offer them as early as possible. However, he can delay offering them to earn livelihood for his children/family and for his own essential needs. Such person must do his business and also offer missed, omitted prayers during free time to complete them.

Q11: Can one who owes Qadaa prayers offer Nafil (pl. Nawaafil) or not?

A. Nafil (supererogatory prayers) of the one who owes Qadaa obligatory prayers are not accepted. Qadaa obligatory prayers are more important than Nawaafil. So the one must offer his missed, omitted prayers in lieu of supererogatory prayers thereby to acquit himself with the obligation. However, he should not forgo "Taraawih" and twelve Sunnat-e-Muakkadah prayers.

Q12: What is the easy method of offering many Qadaa prayers if one owes?

A. There are twenty Rakahs including Witr of 'Ishaa during 24-hours (day and night). One should calculate his all missed, omitted prayers in such a way that no Qadaa prayer is left out. No matter if the calculation exceeds the real number but should in no way be less. And then he should offer those gradually at the earliest sans any slackness. The one who owes many Qadaa prayers may curtail thus: recite "Subhaan Allah" thrice in place of Surah Faateha in third and fourth Rakahs, recite "Subhaana Rabbiyal 'Azeem" and "Subhaana Rabbiyal A'laa" only once in Ruku and Sujood respectively and recite "Allaa Humma Salle 'Alaa Saie-yidinaa Muhammadin wa Aalehee" in lieu of two Duroods Shareef (invocation of Allah's blessings on the Holy

Prophet[Allah's choicest blessings & peace be upon him]) after "Tashah-hud" and in Witr recite "Rabbigh Firlee" instead of "Du'aa-e-Qunoot". It is better to offer Qadaa prayers secretly, for, it is unlawful to publicise one's sins.

Q13: How much "Fidyah" is to be paid on behalf of the dead who owed many Qadaa prayers?

A. If some one died owing many Qadaa prayers and also left behind some valuables then one-third thereof be paid as "Fidyah" (payment to offset sins/ransom) for his missed, omitted prayers at the rate of

half "Saa'a" i.e. about 2 1/4th kilograms of wheat, flour or "Sattoo" (parched barley meal) or one "Saa'a" i.e. about 4 1/2kg. of barley or price of any of these things be paid for each Qadaa "Fard" (obligatory) and "Witr" prayer and in case the deceased left behind no valuable then his heirs, relatives should, if they want to, spend some money from their own pockets or borrow to pay "Fidyah". Method: they should give the said thing or money to a "Miskeen" (the poor) and then he should give it to the giver as "Hibah" (gift) who should give it again to the poor as "Fidyah" and this cycle of "Fidyah" and "Hibah" should continue until Fidyah of all Qadaa prayers of the deceased is paid. It is better and commendable for the heirs, relatives of the deceased to pay "Fidyah" of his missed, omitted prayers even though he made no testate to this effect.

Q14: How is that for giving the holy Quran in lieu of the price of Qadaa prayers' Fidyah?

A. Giving the holy Quran as Fidyah for all Qadaa prayers of the deceased does not clear the total price of all Qadaa prayers' Fidyah but pays just equal to that of its own price. It is unjustified to think that Fidyah of all missed, omitted prayers of the deceased can be paid by giving only one holy Quran.

Volume - V / CHAPTER - 2 / LESSON NO: 9

ABOUT "SAJDATUS SAHV"

Q 1: What is "Sajdatus Sahv"?

A. To rectify shortcoming(s) caused in prayer by leaving out any of "Waajibaat" (essential acts) Shari'ah has fixed two "Sujood" (pl.of Sajdah) to right the prayer. These two prostrations are called "Sajdatus Sahv" (prostration for forgetfulness, inattention). However, Sajdatus Sahv will not correct the prayer if any Waajib is left out intentionally. It will have to be repeated.

Q 2: When does Sajdatus Sahv become Waajib?

A. Sajdatus Sahv becomes Waajib when any essential act of prayer is left out unintentionally or any Waajib is delayed or any "Rukn" (obligatory act) is preceded or delayed or repeated or any Waajib is changed. Only one Sajdatus Sahv (two prostrations) will be enough to right prayer if a few essential acts are left out in a prayer.

Q 3: Will Sajdatus Sahv be made if any obligatory act or Sunnat is left out in prayer?

A. Prayer will be nullified i.e. will be deemed to have not been offered if any obligatory act is left out. Sajdatus Sahv will not rectify the prayer but it will have to be repeated. However, prayer will be in order in case "Sunan" and "Mustahbaat" like Ta'wuz, Tasmiyah, Aameen, Takbiraat-e-Intiqaal, Tasbihaat-e-Intiqaal, Tasbihaat-e-Rukoo and Sujood are left out intentionally or unintentionally. No need to observe Sajdatus Sahv whether the said act(s) are left out intentionally or unintentionally. But it is commendable to repeat the prayer.

Q 4: What is the method of doing Sajdatus Sahv?

A. The method of observing Sajdatus Sahv is that one should, after having recited "Attahiyaat" (Tashah-hud) in Qa'adah Akheera, say "Salaam" turning the face to the right side and then do Sajdah reciting Takbir; recite Tasbih in Sajdah and then raise the head saying "Allah-o-Akbar"; observe Jalsah and then do the other Sajdah similarly; raise the head from the Sajdah and sit for Qa'adah in which he should recite Tashah-hud, Du rood Shareef etc. and then say Salaam to the both sides as usual. It is Waajib to recite Attahiyaat after Sajdatus Sahv and it is better to recite Durood Shareef and Du'aa in both the Qa'adahs. It is also optional to recite Attahiyaat, Durood Shareef and Du'aa in the first Qa'adah and only Attahiyaat in the second.

Q 5: Is Sajdatus Sahv essential in obligatory prayers only or in every prayer?

A. The order for the observance of Sajdatus Sahv in Fard and Nafl prayers is the same i.e. Sajdatus Sahv will be done if any Waajib is left out in Nafl prayer.

Q 6: Which omissions or commissions in recitation of the Holy Quran make Sajdatus Sahv essential?

A. Sajdatus Sahv becomes Waajib in these conditions: one omits Surah Faateha or any verse of it or recites it again instead of any other Surah or forgets to recite other Surah after Surah Faateha or recites any Surah before Surah Faateha or went into Rukoo having recited one or two small verses after Surah Faateha and returned on realising his error and then observed Rukoo after having recited three verses in any of the first two Rakahs of Fard prayer or in both or in any Rakah of Witr, Sunnat and Nafl prayers.

Q 7: Will Sajdatus Sahv be done in case any of "Ta'deel-e-Arkaan" is left out inadvertently or not?

A. Since stay in "Ta'deel-e-Arkaan" i.e. Rukoo, Sujood, Qaumah and Jalsa for such a time that one could say "Subhaan Allah" at least once is Waajib. Sajdatus Sahv will be done in case any of Ta'deel-e-Arkaan is left out.

Q 8: What injunction is there if one forgets to observe "Qa'adah Ulaa"?

A. The one who forgets to observe Qa'adah Ulaa in Fard prayer should return if has not yet stood upright and complete the prayer without Sajdatus Sahv and if he has stood erect then should not return and complete the prayer with Sajdatus Sahv in the end. And in case, one stands up and then returns, he should observe Sajdatus Sahv at the end of the prayer. This prayer will be in order but it is sinful to do so. That's why an injunction to this effect says that the one who returns after having stood erect should again stand up.

Q 9: What injunction is there in case Qa'adah Akheera is left out inadvertently?

A. The one who forgets to observe Qa'adah Akheera should return before the performance of Sajdah of this (extra) Rak'at and complete the prayer with Sajdatus Sahv and in case of doing Sajdah, Fard prayer went out of order as soon as he raised the head from Sajdah and the prayer is automatically turned into Nafl. Now he may, if wants to, add one more Rak'at to the prayer, barring Maghrib, in order to avoid odd number of Rak'ats and to make pairs of Nafl. There is no need to add one more Rak'at to Maghrib prayer in the given situation as four Rak'ats are complete. And in case, one stands up after having observed Qa'adah Akheera to the extent of Tashah-hud then he should return before doing Sajdah and complete the prayer with Sajdatus Sahv. This prayer will be in order.

Q10: What injunction is there if Qa'adah Ulaa of Nafl prayer is left out?

A. Since every Qa'adah of Nafl prayer is Qa'adah Akheera i.e. obligatory, therefore, if one forgets to observe Qa'adah and stands erect then he should return before the performance of Sajdah and complete the prayer with Sajdatus Sahv. As for Waajib prayer, for example, Witr which is within the purview of Fard, the injunction to this effect (if one forgets to observe Qa'adah Ulaa) is the same as is for the obligatory prayer.

Q11: What injunction is there about recitation of Durood Shareef after Tashah-hud in Qa'adah Ulaa?

A. Sajdatus Sahv becomes Waajib if one recites Durood Shareef to the extent of "Allahumma Salle 'Alaa Muhammad" after Tashah-hud in Qa'adah Ulaa. Sajdatus Sahv does not become Waajib on account of reciting Durood Shareef but on the ground that Qiyaam of third Rak'at is delayed. So Sajdatus Sahv will also have to be observed if one remains silent to the extent of the said span. Even, recitation from the holy Quran in Qa'adah, Rukoo and Sujood makes Sajdatus Sahv essential (Waajib) irrespective of the fact that it is "Kalaam Allah" (speech, word of Allah). Once the Holy Prophet Saiey-yidinaa Muhammad [Allah's choicest blessings & peace be upon him] graced Imaam 'Azam Abu Hanifah (may Allah be pleased with him) with his vision and asked as to why did he make Sajdatus Sahv essential for the reciter of Durood Shareef? He submitted "because he recited it forgetfully. The Holy Prophet [Allah's choicest blessings & peace be upon him] appreciated the reply

Q12: In which other conditions does Sajdatus Sahv become Waajib?

A. Sajdatus Sahv becomes Waajib if any word or part of Tashah-hud in Qa'adah is left out or Tashah-hud is recited in Qiyaam of the first two Rak'ats after Surah Faateha or Tashah-hud is repeated a number of time in Qa'adah Ulaa or one forgot to recite Tashah-hud or recited Surah Faateha in lieu of Tashah-hud or observed Sajdah in place of Rukoo or performed Rukoo instead of Sajdah or repeated such a Rukn in prayer that must not be repeated or any-Rukn is preceded or withheld or one forgot to recite Duaa-e-Qunoot or Takbeer-e-Qunoot (Takbeer which is uttered before reciting Duaa-e-Qunoot) or Imaam made Qiraa-at silently to the extent of one verse in Salaatul Jahar or did Qiraa-at loudly in "Salaatul Sirr" or paused to select Qiraa-at on any occasion to the extent of one Rukn i.e. for such a while during which Subhaan Allah could be recited three times. In all these conditions Sajdatus Sahv is Waajib.

Q13: Does Sajdatus Sahv become Waajib for Muqtadi in case Imaam commits any "Sahv"?

A. Muqtadi must follow Imaam in observing Sajdatus Sahv, if he does it for any "Sahv" (mistake, omission) even though he (Muqtadi) joined Jama'at after the Sahv. However, Muqtadi will not perform

Sajdatus Sahv in case he himself commits any Sahv in Jama'at i.e. under the discipline of Imaam. There is even no need to repeat the prayer.

Q14: Should Sajdatus Sahv be observed if any Sahv is committed in Eid prayer or not?

A. It is better not to observe Sajdatus Sahv for any omission, mistake in Eid and Jumu'ah prayers if there are large number of Muqtadis.

Q15: Should "Masbooq" observe Sajdatus Sahv with Imaam or not?

A. "Masbooq" (the one who joins Jama'at after some Rakahs) should observe Sajdatus Sahv with Imaam even though he joined Jama'at after Sahv of the Imaam and in case he does not do so and stands up to complete his remaining prayer then he should perform Sajdatus Sahv in the end. This Sajdatus Sahv will also rectify his own Sahv if committed in his remaining prayer besides the Imaam's Sahv. And in case, he observed Sajdatus Sahv with the Imaam and any Sahv is committed by him in his prayer then he should perform Sajdatus Sahv for that too. Likewise, a resident who offers prayer under the leadership of a traveller should observe

Sajdatus Sahv with the Imaam if he commits any Sahv and performs Sajdatus Sahv and then complete the rest of his prayer. In this too, he should do Sajdatus Sahv if commits Sahv.

Q16: Is Sajdatus Sahv essential for omitting any other Waajib than the Waajib of prayer?

A. Sajdatus Sahv is not essential for omission of a Waajib which does not belong to Waajibaat of prayer. For example, recitation of Quranic chapters in serial order is one of the Waajibaat of Qiraa-at not of prayer. Hence, recitation of Quranic chapters in non-serial order in prayer will not make Sajdatus Sahv essential.

Q17: Is Sajdatus Sahv essential in case of doubt or not?

A. Sajdatus Sahv is Waajib in every type of doubt. However, it is not essential in "Ghalba-e- Zann" (strong presumption). But one will have to observe it in case he takes time, to the extent of a Rukn, to think over.

Q18: What should one do who owes Sajdatus Sahv but forgets to observe it?

A. The one who owed Sajdatus Sahv but forgot to observe it and said "Salaam" on both sides should immediately do it on remembrance provided that he did not do such an act that is against the sanctity of prayer. If he does not do so, he is out of prayer since the very time he said "Salaam". And in case, he knew his "Sahv" and said Salaam deliberately, then he is out of prayer. Now he cannot observe Sajdatus Sahv but must repeat the prayer.

Volume - V / CHAPTER - 2 / LESSON NO: 10

OF "SAJDATUT TILAAWAH"

Q 1: What is "Sajdatut Tilaawah"?

A. There are some stages (verses) in the Holy Quran which, if recited or heard, make Sajdah essential for the reciter and listener. This is called "Sajdatut Tilaawah".

Q 2: How many (verses) are there in the Holy Quran whose recitation or hearing make Sajdah essential?

A. There are total fourteen "Ayatus Sajdah" (verses of prostration) in the whole Quran as per our creed. Four are in the first half and ten in the second half of the Quran. The mention of Sajdah in the last verse of Surah Hajj does not make Sajdah essential for the reciter and listener as it means "prostration of prayer" not of verse. *Please see list of verses, at end of this Volume.*

Q 3: When and for whom does Sajdatut Tilaawah become Waajib?

A. Sajdatut Tilaawah becomes Waajib for every sane and mature Muslim (i.e. upon whom prayer is obligatory) on reciting or hearing the verse of prostration provided that the recitation is so aloud that listener himself could hear it if there is no obstacle. Unintentional hearing of the verse of prostration also makes Sajdah essential.

Q 4: What are the conditions of Sajdatut Tilaawah?

A. The conditions of Sajdatut Tilaawah are the same as that of prayer's except for "Tahreemah". For instance, purification, facing the Qiblah, intention, covering from the navel to knees. Sajdah of the verse of prostration, if recited in prayer, will have to be immediately offered in prayer. It will not be valid if offered after the prayer is over. It is sinful to leave it out deliberately in prayer and begging forgiveness is must. However, Sajdatut Tilaawah will deem to have been observed if one performs Sajdah of prayer soon after reciting the verse of prostration i.e. does not recite more than three verses after the recitation of Ayatus Sajdah and observes Rukoo and Sujood, even though he did not intend to do Sajdatut Tilaawah.

Q 5: What is the accepted method of Sajdatut Tilaawah?

A. The accepted method of Sajdatut Tilaawah is that one should stand upright and then go into prostration saying "Allah-o-Akbar". He should recite "Subhaana Rabiya 'Alaa" at least thrice and then stand up saying "Allah-o-Akbar". Sajdah will be in order if one does not stand upright at the beginning and in the end of it. But it is against the practice of our "Salaf (respected elders). Neither the hands are to be raised in Sajdatut Tilaawah nor Tashah-hud is to be recited nor Salaam is to be said.

Q 6: Can observance of Sajdatut Tilaawah be delayed or not?

A. It is not Waajib for one to observe Sajdatut Tilaawah immediately in case he recites Ayatus Sajdah out of prayer but it is better to observe it the very time. Delaying it inspite of being in the state of ablution is Makrooh Tanzeehi. It is commendable for reciter and listener to say "Same'naa wa Ata'naa Ghufraanaka Rabbanaa wa Ilaiekal Maseer" if they can not observe Sajdatut Tilaawah on time due to any excuse.

Q 7: Which things render Sajdatut Tilaawah void?

A. All those things, acts which render prayer void also nullify Sajdatut Tilaawah. For example, to burst into laughter or to talk to somebody.

Q 8: How many Sajdahs will become Waajib if Ayatus Sajdah is repeated?

A. Only one Sajdah will be Waajib for reciter and listener if Ayatus Sijdah is recited repeatedly in one sitting, meeting even though one heard several persons reciting it and in case one moves to the other sitting and recites or listens to Ayatus Sajdah there then he will have to observe Sajdahs as many times as

he recited or listened to. If different verses of prostration are recited in a sitting meeting, the reciter and listener will have to observe Sajdahs as many times as he recited or listened. One Sajdah will not suffice to fulfill Waajib.

Q 9: How is that for leaving out Ayatus Sajdah in Tilaawah?

A. It is Makrooh Tahreemi to recite whole of the Surah dropping Ayatus Sajdah. There is no undesirability in reciting only Ayatus Sijdah. Muslim scholars say if one recites all the fourteen verses of prostration for any need in one sitting, meeting and also observes Sajdahs, Allah Almighty will fulfill his need. It is optional for him either to recite each Ayatus Sajdah separately coupled with its Sajdah or recite all verses of prostration in succession and then observe all the fourteen Sajdahs in the end.

Q10: Will Sajdah be Waajib or not if Ayatus Sajdah is spelt out?

A. Sajdah will not become Waajib for the one who spells Ayatus Sajdah or hears it being spelt out. Likewise, the voice of the reciter of Ayatus Sajdah echoes in forest or mountains and reaches the ears of somebody, Sajdah will not be Waajib for him.

Q11: How is that for reciting Ayatus Sajdah in a low voice during Tilaawah?

A. It is better to recite Ayatus Sajdah in a low voice when it is not known whether the listeners are willing to observe Sajdah or not. And in case, they are willing to and that Sajdah will not burden them then it is better to recite Ayatus Sajdah aloud.

Q12: How to make "Niyah" for Sajdatut Tilaawah?

A. One should intend saying "I observe Sajdatut Tilaawah for the sake of Allah".

Q13: What is "Sajdatush Shukr" and how is it observed?

A. ""Sajdatush Shukr" (prostration in gratitude) is observed on getting any divine favour. For instance, a child is borne to somebody or someone got wealth or found his lost (valuable) thing or a sick recovered or traveller reached his home safe and sound. To observe Sajdatush Shukr is "Mustahab" (commendable act) and its method is the same as that of Sajdatut Tilaawah.

Volume - V / CHAPTER - 2 / LESSON NO: 11

ABOUT THE PRAYER OF THE SICK

Q 1: In which condition can the sick offer prayer in sitting posture?

A. The sick who is unable to offer prayer standing i.e. standing in prayer will harm him or his disease will further aggravate or cause delay in recovery or he feels giddy or feels unbearable pain, can offer prayer sitting with Rukoo and Sujood.

Q 2: Can the sick, able to stand with any support, offer prayer sitting or not?

A. Slight pain is no Shar'ee excuse to avoid "Qiyaam" (standing) in prayer except for the one who is really unable to stand. Hence, it is obligatory upon one to stand with the support of a stick or servant or prop against wall if he can for a while even to the extent of saying "Allah-o-Akbar" and then sit down. It is generally observed now-a-days that people begin offering prayer sitting for slight fever or pain. Such people should learn a lesson from these Islamic instructions and repeat all those prayers which they have offered sitting despite ability to stand.

Q 3: What should one do who cannot offer prayer even sitting?

A. The sick who cannot sit himself but can with the help of other(s) must sit. If it is beyond his power to sustain his sitting then he should lean against a pillow or wall or any person and sit to his convenience to offer prayer and if he cannot do even this then he should offer prayer lying.

Q 4: How should the sick offer prayer in lying state?

A. The sick should either lie himself right side-ways or left side-ways with the face towards the Qiblah or lie himself flat facing the Qiblah without spreading out the legs (i.e. with the legs bent inside) as it is Makrooh to spread out the feet (legs) towards the Qiblah. Lying flat is better. In this condition he should raise his head with the support of a pillow or any other thing thereby to keep the face towards the Qiblah. Make gesture with the head for Rukoo and Sujood. The gesture for Sajdah i.e. bowing of the head should be lower than that of Rukoo. It is Makrooh Tahreemi to draw or lift a pillow etc. during prayer to put the head on it for Sajdah. Sajdah will not be in order if the head is not bowed lower than that for Rukoo in this exercise.

Q 5: What injunction is there for the sick who cannot gesture even with the head?

A. The sick that is so serious that he cannot gesture even with the head is free from the obligation of prayer (in such condition). No need to offer prayer with the gesture of eye or eye-brow or the heart. If this plight persists till six obligatory prayers' time then he is relieved of "Qada" (missed, omitted prayer) also and even of "Fidyah" (payment to offset sin or ransom), but in case he recovers or regains so little a strength that he can move his head then he will have to offer all the missed, omitted prayers even with the gesture of the head otherwise not.

Q 6: Will the prayers offered by gesture be repeated after recovery or not?

A. The prayers which were offered by gesture during sickness will not be repeated after recovery. Likewise, the one who lost his vocal power and offered his prayers like dumb will not repeat the prayers on regaining the faculty of speech.

Q 7: How to offer Qada of the prayers missed during sickness?

A. The one who missed prayers during sickness will have to offer Qada of them after recovery as a healthy man in normal way and the one who missed, omitted his prayers during health and wants to offer Qada of them during sickness, may offer them in whatever manner he can. It is not Waajib to offer Qada prayers like a healthy man in the given situation.

Volume - V / CHAPTER - 2 / LESSON NO: 12

ABOUT THE PRAYER OF TRAVELLER

Q 1: Who is traveller under Shari'ah?

A. A traveller, according to Shari'ah, is that person who leaves his normal place of residence, town for a distance of three days continuous journey. Continuous journey does not mean that he should keep travelling from dawn to dusk but it means to travel in the greater part of the day, for, he has to break the journey for prayer, food and other essential needs. To travel means travelling at a moderate speed, neither fast nor slow.

Q 2: Is "Kos" reliable for distance of journey?

A. "Kos" (an unstandardised distance measure ranging from 1 1/4 to three miles) is not reliable for journey as these are small at one place and large at the other. That's why three "Manzil pl. Manaazil" (a day's journey) are reliable. On land the distance of journey is about 57 1/2 miles. Only that mode of journey will be countable by which one travels.

Q3: What does it mean to be out of town?

A. It means to go out of the populated area of village or town or city as the case may be. A citizen should also go out of the adjoining populated areas of the city. The one who leaves his normal place of residence, town with the intention of three days continuous journey will be considered traveller even before reaching bus stand or railway station if they are situated out of the populated area.

Q4: Which Islamic injunctions are changed for a traveller?

A. Prayer becomes "Qasr" (curtailment of prayer during journey), non-observance of fast becomes "Mubah" (permissible), duration of "Masah" on socks extends up to three days, prayers of "Jumu'ah and of both "Eids" and sacrifice (on Eidul Adha) are not obligatory on traveller.

Q 5: What is meant by "Qasr" in prayer?

A. "Qasr" means to offer only two of four Rakahs obligatory prayer. Only two Rakahs (of Fard prayer) are complete prayer for a traveller. It is very sinful for one to offer four Rakahs intentionally as it is deliberate omission of Waajib. He must repent for the sin.

Q 6: Is there "Qasr" in Sunnah or not?

A. Sunnat prayers cannot be curtailed but must be offered in full. However, in case of any fear or hurry these can be dropped but have to be offered in peace.

Q 7: How long will a traveller remain traveller?

A. The traveller who has covered a distance of three days continuous journey will remain traveller unless he comes back to his normal place of residence, town or intends to stay there (the place he travelled to) for full fifteen days and in case he intends to go back home before covering the distance of three "Manaazil" then he is no longer traveller even if he be in forest.

Q 8: How many kinds of place of residence are there?

A. Place of residence is of two kinds i.e. original or permanent place of residence and temporary place of residence or place of stay. Original or permanent place of residence is that place where one was born or his family is permanently settled having no intention to leave the place and temporary place of residence or place of stay is that place where one (a traveller) intends to stay for fifteen or more days.

Q 9: Is "Qasr" essential for one who intends to stay at any place for less than fifteen days but extends his stay for more four or six days due to incompleteness of work?

A. The one (traveller) who stays at any place for two or four days or for thirteen or fourteen days for any

work or in wait of his companion(s) and his stay extends even for years in the hope that his work will be completed today or tomorrow, will offer "Qasr" prayer unless he intends to stay for full fifteen days at one time.

Q10: What about that traveller who offered full four Rakahs of obligatory prayer?

A. If a traveller offers full four Rakahs of obligatory prayer by mistake then he should observe Sajdatus Sahv in the end of the prayer. The prayer so offered will be treated as two "Fard" and two "Nafl" and if he offered four Rakahs intentionally with "Qa'adah" after two Rakahs, his obligatory prayer would be deemed to have been observed and later two Rakahs would be treated as Nafl but he is sinner. And in case of non-observance of Qa'adah after two Rakahs his "Fard" prayer would be deemed to have not been offered. This prayer will be treated "Nafl". He ought to repeat the prayer to accomplish "Fard".

Q11: Can a traveller offer his prayer behind a resident (Imaam) or not?

A. A traveller can offer prayer under the leadership of a resident in normal (the first) congregation of the time but not after the time is over i.e. in second congregation, if arranged, held. hi normal congregation he will offer full four Rakahs behind the resident. However, a traveller can offer all those prayers under the leadership of a resident which are not curtailed i.e. are not "Qasr" within and without the time.

Q12: Can a resident offer prayer behind a traveller?

A. A resident can offer prayer under the leadership of a traveller irrespective of the time and "Qada" prayer and should complete his remaining two Rakahs after the Imaam has said "Salaam". He should not do "Qiraa-at" in these Rakahs but instead should stand silent for such a time during which Surah Faateha is recited.

The Imaam should announce either at the outset or after finishing his prayer that he is a traveller so that Muqtadis may become aware of his being traveller and complete their prayer accordingly.

Q13: Can a traveller offer prayer in a train in motion or not?

A. "Fard", "Waajib" and Sunnat of Fajr cannot be offered in a train in motion, as facing the Qiblah and place (on which prayer is offered) must also be one are the prerequisites of obligatory prayers. These two conditions are not possible to be met in a train in motion. However, Nafl and other prayers can be offered.

Traveller should perform ablution in advance and offer these prayers as soon as the train stops at any station and in case he apprehends that the stipulated time of prayer will run out then he should offer prayer in train anyhow and repeat it later at the first available time, for, repetition of the prayer in which any "Rukn" or precondition is left out is must. The same rule also applies to plane. It is wrong to consider train like plane and boat to this effect because boat will not stand on or touch the earth even though stopped on the water whereas the train will. Prayer in boat will be in order only when it is in the deep of river and if it is ashore and traveller can go to the land then prayer will not be in order in boat.

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OF "JUMU'AH' PRAYER

Q1: Is "Jumu'ah" prayer "Fard-e-'Aien" or "Fard-e-Kifaayah"?

A. "Jumu'ah" prayer is "Fard-e-'Aien" (strict obligation) and it is more "Moakkad" (emphasised) than "Zuhr" prayer. A Hadees in this connection says: Allah Almighty sets a seal on the heart of he who omits prayer of three consecutive Jumu'ahs due to lethargy. Another tradition says: He is "Munaafiq" and has no concern with Allah. Since it is proved by undeniable and unquestionable arguments that Jumu'ah prayer is obligatory, therefore, its denier is infidel.

Q 2: How many conditions are there for Jumu'ah prayer?

A. There are six conditions for Jumu'ah prayer. If even one of the conditions is not met, Jumu'ah prayer will not be accomplished.

1. Jumu'ah prayer must be held either in city, town or a big village which has streets and markets. It should be either district or sub-division having a representative of the government to do justice to the oppressed and punish the oppressor. Similarly, Jumu'ah prayer can be offered in the adjoining areas of the city where graveyard, cantonment, courts and bus and railway stations are situated. Jumu'ah prayer is not lawful in small villages. People living in villages adjacent to city should go there to offer Jumu'ah prayer.
2. The ruler of Muslim country or his vicegerent should establish Jumu'ah prayer himself and also decree to establish it and in non-Muslim state the chief "Faqih" (Muslim jurist) who must be a Sunni Muslim with correct beliefs, should establish Jumu'ah as he acts for a Muslim ruler in non-Muslim state to enforce "Shar'ee" commands or Muslims may elect any believer as Imaam to establish Jumu'ah. It is made clear here that in the presence of an "Aalim" (religious scholar) people cannot authorise somebody to lead prayer themselves nor a few persons can select someone for the purpose.
3. Jumu'ah prayer ought to be completed within the stipulated time of Zuhr prayer i.e. it should not be started so late that the time of Asr prayer comes in during the course of Jumu'ah prayer or even after recitation of "Tashah-hud". In this condition, the Jumu'ah prayer will become null and void. Qadaa of Zuhr prayer will have to be offered in lieu thereof.
4. Sermon of Jumu'ah must be delivered within the time and prior to Jumu'ah prayer and before such gathering that is essential for Jumu 'ah. It should, if there is no hindrance or problem, be delivered so loudly as to be heard by at least those sitting in the front rows. Much gap between sermon and prayer will render the sermon ineffective.
5. Jama'at: there must be at least three men besides Imaam.
6. General permission: main gate of mosque be opened for all believers without any exception.

Q3: What is "Khutbah"?

A. "Khutbah" (sermon) means remembrance of Allah even though "Al-Hamdu Lillah" or "Subhaan Allah" or "Laa Ilaaha Illal-Laahu" is recited only once, "Fard" will be fulfilled. But it is "Makrooh" to recite so little. If "Al-Hamdu Lillah" is said on sneeze or "Subhaan Allah" or "Laa Illaha Illal-Laahu" is said on any surprise, in such conditions "Fard" will not be fulfilled.

Q 4: What is the accepted method of sermon?

A. The following things, acts are Sunnat in sermon:

- (1). "Khateeb"(the one who delivers sermon) must be clean, (2) be on pulpit,(3) must ascend the pulpit before delivering sermon, (4) must stand facing the gathering, (6) with his back towards the Qiblah, (7) to recite "A'oozu Billaah"(Ta'awuz) before delivering sermon in low voice, (8) to deliver sermon with such loud voice that believers could hear it, (9) to begin with "Al-Hamd", (10) to glorify Allah, (11) to testify the Oneness of Allah Almighty and the Messengership of Prophet Muhammad (Allah's choicest blessings

and peace be upon him), (12) to recite at least one Quranic verse, (13) to invoke Allah's blessings on the Holy Prophet, (14) to preach to and exhort believers in the first sermon and (15) pray for believers and again praise and glorify

Allah, testify Allah's Oneness and Messengership of the Holy Prophet in the second sermon, (16) both sermons should be short (not lengthy) and (17) to sit between the two sermons for a while, enough to recite three Quranic verses.

Q 5: Which things, acts are "Mustahab" in sermon?

A. It is Mustahab (commendable) that "Khateeb" should recite second sermon in lower voice than the first and mention of "Khulafa-e-Raashideen" and respected paternal uncles of the Holy Prophet, Hazrat Hamzah and Hazrat Abbas (may Allah be pleased with them) be made.

Q 6: Which acts are Sunnat for believers during sermon?

A. The believers who gathered for Jumu'ah prayer must heed the Imaam. Those sitting before Imaam should face him and those sitting on the right side or left should turn their faces towards him. It is better to be close to the Imaam but do not jump over the necks of the believers for the purpose. A Hadees in this context warns: "if anybody jumps over the necks of people on Friday makes a path to hell". However, one can go to the front row(s) if space is there provided that the Imaam has not yet ascended the pulpit. Late comers should sit wherever they find place instead of intruding into front rows. During sermon, believers should sit in the same position as in prayer.

Q 7: Which things, acts are unlawful or forbidden during sermon?

A. All those things, acts which are unlawful during prayer are also unlawful during sermon. For example, to eat, drink, to greet or to respond to greeting etc. It is obligatory upon listeners to keep silence and listen to the sermon attentively. Those sitting at distant place and cannot hear Khateeb's voice should also keep silence. It is forbidden to speak to somebody even to offer prayer or recite the Holy Quran or remember Allah right from the time of Khateeb's standing for sermon to the end of Jumu'ah prayer. However, "Saahib-e-Tarteeb" (he who keeps up serial order of his prayers) can offer his missed prayer. Likewise, the one who is offering Sunnat or Nail prayer should complete it as early as possible. It is not permitted to invoke Allah's blessings on the Holy Prophet with the tongue on the mention of his blessed name in sermon but it should be done silently in the heart.

It is also unlawful to forbid someone doing anything bad with the tongue but by gesture. Khateeb can, however, enjoin virtuous deeds.

Q 8: What time should the second "Azaan" of Jumu'ah be uttered?

A. After the Khateeb has sat on the pulpit, call to prayer should be made again i.e. second Azaan be uttered before him. "Before him" does not mean to be in front of him or adjacent to pulpit as religious scholars forbid calling Azaan in mosque and consider it Makrooh.

The second Azaan should also be called aloud so that those who could not hear the first call to prayer may hear it and come to mosque. Khutbah should immediately be followed by Iqaamah. It is Makrooh to talk about worldly matters between Khutbah and Iqaamah.

Q 9: What should believers do after the first Azaan of Jumu'ah?

A. Sale and shopping become unlawful after the first Azaan is made which include all worldly affairs and business preventing believers from Jumu'ah prayer. All these things must be abandoned immediately after the first call to prayer is uttered and preparation for the prayer be made. Sale or shopping done even on way to mosque is unlawful what to talk of doing such things in mosque which is greatly sinful.

It is Mustahab to go to mosque before time, apply "Miswaak" (tooth stick) to the teeth, put on white cloths, apply oil and perfume and to sit in the first row. To take bath is Sunnat.

Q10: How many conditions are there for Jumu'ah's being "Waajib"

A. There are eleven conditions for the essentiality of Jumu'ah. Absence of even a single condition will obviate the obligation. However, prayer will be accomplished if offered. (1). Believer must be resident, (2) healthy. Jumu'ah prayer is not obligatory upon such a sick who cannot go to mosque or his condition further worsens or if he is certain that it will delay recovery, (3) free, (4) male, (5) mature, (6) sane. Maturity and sanity are not conditional for only Jumu'ah but also for every kind of worship, (7) having eye-sight. Jumu'ah prayer is not obligatory on blind. But it is obligatory upon that blind who is present in mosque having ablution at the time of Azaan. Likewise, Jumu'ah prayer is also obligatory on those blinds who freely move on roads and in markets without other's help, (8) one who is able to walk. Jumu'ah is not obligatory upon handicapped, (9) not to be prisoner, (10) be free from fear of ruler or thief or any tyrant and (11) it is not raining or hailing or there is wind or cold to such an extent that it may harm.

Q11: Can those offer Zuhr prayer in congregation upon whom Jumu'ah is not obligatory or not?

A. It is Makrooh Tahreemi for those upon whom Jumu'ah prayer is not obligatory to offer Zuhr prayer in Jama'at (congregation) irrespective of before or after Jumu'ah prayer. Similarly, those who either missed or could not find Jumu'ah prayer, must offer Zuhr prayer individually. However, Zuhr prayer in villages should be offered in congregation on Friday with usual Azaan and Iqaamah.

Q12: Is it lawful or not to deliver sermon in Urdu?

A. It is against the perennial Sunnat and an ancient way of Muslims to deliver sermon either in other language than Arabic or to mingle any language with Arabic. During the days of the Holy Prophet's companions many cities and states were conquered and thousands of mosques were constructed but there is no report that any companion delivered sermon in the languages of the local inhabitants and even the Holy Prophet did not do but delivered sermons in Arabic to Roman, African and other non-Arab delegations who called on him notwithstanding the fact the delegates did not know even a word of Arabic.

As for the objection "then what is the use of preaching and precept?" Actually it rebounds on the objectors in the backdrop of learning English or any other language for the sake of employment or other worldly gains but unfortunately do not endeavour to learn Arabic - the language of our Prophet, of the Glorious Qur'an and of the Paradise, even to such an extent that they could understand "Khutbah".

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OF "EID" PRAYER

Q 1: On whom is "Eid" prayer incumbent?

A. There are two "Eids": (1). Eidul Fitr which is observed on 1st of Shawwal after completion of the sacred month of Ramadaan and (2).Eidul Adha (Eidul Adha) which is observed on 10th of Zil-Hijj. The prayer of both Eids is "Waajib"(essential) for those upon whom Jumu'ah prayer is obligatory. It is an innovation and misguidance to omit Eid prayer without any valid reason and Makrooh Tahreemi to offer it in villages.

Q 2: Do these (Eids') prayers also have some conditions like that of Jumu'ah prayer?

A. Yes, these prayers carry the same conditions as the Jumu'ah prayer does with the exception of Khutbah which is pre-requisite for Jumu'ah but Sunnat in Eids' prayers and delivered before Jumu'ah prayer but after Eids' prayers and Azaan and Iqaamah which are not uttered for Eids.

However, it is permitted to say: "Assalaatu Jaamiah" (prayer is about to begin).

Q 3: Which things, acts are Sunnat or "Mustahab" on the day of Eidul Fitr?

A. These things, acts are "Mustahab" (commendable acts) on Eid day:

(1).To get the hair cut, (2) to pare nails, (3) take bath, (4) brush the teeth with "Miswaak", (5) put on good cloths, (6) apply indigenous perfume to one's self, (7) offer "Fajr" prayer in the mosque of one's neighbourhood, (8) reach "Eid Gah"(a big place, field) where Eid's prayer is held) or mosque before the prayer time, (9) pay "Sadaqa-tul-Fitr"(charity prescribed for Eidul Fitr) before the prayer, (10) go on foot to "Eid Gah" or mosque, (11) return home from other way than the one taken to Eid Gah or mosque, (12) eat three or five or more dates but in odd number or any other sweet prior to proceeding for the prayer, (13) express happiness, (14) greet one another, (15) walk to "Eid Gah" or mosque with calm, grace and the eyes downcast, (16) give more and more "Sadaqah" (propitiatory offerings) and (17) shake hands and embrace one another after the Eid prayer is over.

Q 4: Which things, acts are "Mustahab" in Eidul Adha?

A. All things, acts are the same in Eidul Adha (Eidul Adha) as that of Eidul Fitr except that one should not eat anything before Eidul Adha prayer even though he does not sacrifice (animal), there is no undesirability if one eats, and should utter "Takbeer" loudly on way to Eid Gah or mosque.

Q 5: What is the mode of offering Eid prayer?

A. The mode of offering Eid prayer is that one should form "Niyah" (intention) for two Rak'ahs of Eidul Fitr or Eidul Adha Waajib; raise his hands up to the ears and then fold them below his navel saying: "Allah-o-Akbar", recite "Sana" then lift the hands up to the ears and let them go; raise the hands again and let go of them; then lift them again and then fold them below his navel. He may keep this process in mind by the point that the hands have to be folded where recitation is done. Now the Imaam should recite "Ta'awuz" and "Tasmiyah" in low voice and then Surah Faateha followed by any other Surah aloud; observe Rukoo and Sujood as usual and then stand up for the second Rak'ah. In this, he should recite Surah Faateha and any other Surah and then raise his hands up to the ears saying "Allah-o-Akbar" and let go of them thrice and thereafter observe Rukoo saying "Allah-o-Akbar" and then complete the Rak'ah as usual with "Salaam".

Now, the Imaam should deliver two sermons highlighting the commandments regarding Sadaqatul Fitr on the occasion of Eidul Fitr and regarding sacrifice (of animals) and "Takbeeraat- e-Tashreeq" on the occasion of Eidul Adha. It is Waajib for Muqtadis to listen to Eids' Khutbahs like that of other Khutbahs.

Q 6: What is meant by "Takbeeraat-e-Tashreeq"?

A. "Al-Laahu Akbar Al-Laahu Akbar, Laa Ilaaha Illal Laahu Wallaahu Akbar. Al-Laahu Akbar wa Lil Laahil Hamd" is recited immediately after every congregational prayer from the "Fajr" of 9th Zil-Hijj up to the "Asr" of 13th Zil-Hijj loudly. This is called "Takbeer-e-Tashreeq". To recite it once is Waajib and thrice is Mustahab. It is not recited after Nafl, Witr and Sunnat prayers but Waajib to be recited after Jumu'ah prayer. It may be recited after Eidul Adha prayer. The one who offers prayer by oneself may also recite the said Takbeer though it is not Waajib for him.

Q 7: What is the time of offering Eid prayer?

A. The time for Eid prayer begins after the sun has risen to a height of one spear and lasts till meridian, but the prayer will be vitiated if "Zawaal" occurs i.e. the sun declines before saying "Salaam" i.e. before the prayer is over.

It is Mustahab to somewhat delay the offering of Eidul Fitr and to hurry for Eidul Adha. Eidul Fitr should, if could not be offered on the first day owing to some valid reason, be offered on the second day. But it cannot be offered on third day. Eidul Adha prayer can be deferred till 12th (of Zil-Hijj) for any valid reason sans undesirability. But it cannot be offered after 12th.

Q 8: Can one who missed Eid prayer offer Qada thereof or not?

A. Qada of Eid prayer is not due to the one who either missed it or joined Eid's congregational prayer but his prayer was vitiated because of any reason. However, he can offer it if gets "Jama'at" in other mosque. It is better for him to offer four Rak'ahs of "Chaasht" prayer in lieu of missed Eid prayer.

Q 9: For whom is Takbeer-e-Tashreeq "Waajib"?

A. Takbeer-e-Tashreeq is Waajib for the resident of a city, town or the one who offered prayer under his (resident's) leadership irrespective of traveller and villager. In case, the resident offered prayer behind a traveller, then it is Waajib for the resident but not for the Imaam (traveller). Takbeer-e-Tashreeq is also Waajib for "Masbooq" and "Laa Haq" but when they say "Salaam" i.e. finish their prayer.

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OF THE DEAD BODY

Q 1: What are the signs of death?

A. The signs of death are that one's legs slacken rendering him unable to stand, nose becomes inclined to one side, temples sink, skin of the face stiffens etc.

Q 2: What should be done at the time of death?

A. When the death of one is nigh and the signs of death appear his face should, according to Sunnah, be turned on his right facing the Qiblah if possible otherwise not. At this critical juncture of his life, "Kalimah Taie-yib" or "Kalimah Shahaadat" must be recited before him aloud in a suggestive way but he should not be stressed to do so. If he recites once, give up the suggestion and if after that he utters something then repeat "Kalimah(s)" so that his last word be "Laa Ilaaha Illal Laahu Muhammad ur Rasoolul Laah".

Fragrance be placed there. For example, incense or aloe stick may be burnt. If there is any dog or picture in the house remove that immediately as the Angels of mercy do not enter such house. It is better that some pious and virtuous men remain beside him so that they may pray to Allah Almighty for themselves as well as for the good of the dying man. No bad word should be spoken before him. If there appear agonies of death on the dying man recite "Surah Yaaseen" and "Surah Ra'ad"

Q 3: What should be done after the dying man has died?

A. After the soul has left the body of the dying man i.e. death is confirmed, the head and the chin should be fastened together with a wide strip of cloth thereby to close the month, eyes be closed gently and fingers, hands and legs be straightened. While closing the eyes recite this Du'aa: "Bismil Laahi wa 'Alaa Millati Rasoolil Laah. Allaa Humma Yassir 'Alaiehi Amrahu wa Sahlil 'Alaiehi Maa Ba'dahu wa As'idhu Biliqaa-ika waj-al Maa Khar aja Ilaiehi Khaieram Mimmaa Kharaja 'Anhum" (Allah, in the name of, and in accordance with the community (religion) of the Messenger of Allah. O'Allah! Make his task easy for him and make light for him what follows, grace him with Your Sight and make the hereafter (the place where he has gone) better for him than the world he left). Then cloths be taken off and thereafter the whole body be covered with a sheet of cloth. A weighty thing but not too weighty like iron or wet-clay may be put on the stomach so that it does not bulge out. It should be placed on a "Charpai" (four-poster) or any other raised thing but not be left on the ground.

His debt, if any, must be cleared immediately. All relatives and friends of the deceased be informed in order that more and more people may participate in funeral prayer. Washing, shrouding and burying the dead must be hastened, for, Ahaadees lay emphasis on it.

Q 4: Can the Holy Quran be recited near the dead?

A. Yes, the Holy Quran can be recited near the dead provided that the body is fully covered with sheet or any other cloth, otherwise, other "Tasbih" and "Zikr" (remembrance of Allah) be done.

Q 5: How is that for washing the dead?

A. Washing the dead is "Fard-e-Kifaayah" (an obligation which is fulfilled if performed by a few men). All will be relieved of the obligation if "Ghusl" is done to the dead by some, otherwise all will be sinner if do not wash it despite knowledge.

Q 6: What is the method of washing a dead?

A. The method of washing a dead is that the plank on which corpse is to be bathed should be fumigated three or five or seven times i.e. censer or aloe stick should be moved round the plank and then have the dead laid on it and take off cloths causing least inconvenience to the dead and then cover it with a piece of cloth from the navel up to the knees.

It is "Mustahab" to cover the place where the dead is to be washed so that others could not see it than those involved in the washing process. The one who gives bath to the dead should be in the state of purity (not sexually or otherwise polluted). First he should do "Istinjah" (abstersion) to the dead wearing gloves or wrapping his hands in cloth and then administer "Wudu" i.e. washing of the face, hands up to (inclusive of) elbows, "Masah" of the head (rubbing of the head with wet hands) and washing of feet leaving out washing of hands up to wrists, gargles and pouring of water into nostrils. However, wet cotton or cloth should be passed over the teeth, gums, lips and into the nostrils. The head and beard should be washed with gilly flowers or gram flour or pure soap manufactured by an Islamic soap factory or any other cleansing substance if available otherwise the simple water is enough to serve the purpose.

Thereafter, he should lay the dead left side-ways and pour luke-warm water boiled with the leaves of Jujubes' tree (buck-thorn family tree) from the head to the feet so that it reaches the plank and then lay it right wide-ways and pour the water similarly. Simple boiled water (luke-warm) will also do the job. Then have the dead seated with support and hand be pressed on its belly slowly downwards. If any impurity comes out remove and wash it. Do not repeat the procedure as "Wudu" and "Ghusl" are not affected by such emission.

In the end of washing, camphoric water should be poured over the whole body from the head to the feet and dry it up gently with a piece of clean cloth. Pouring water over entire body once is "Fard" and thrice is "Sunnat".

Q 7: Who should wash the dead?

A. It is better that any close relative may wash the dead otherwise any pious and reliable man should wash it well. If he notices any good thing, tell people about it but abstain from disclosing any bad thing if noticed during washing process. However, if any unbeliever or a Muslim who had erroneous beliefs died and any bad thing appeared on his body then let the people know it so that they may learn a lesson from such horrible incidents. Man should wash man and woman should give bath to woman. However, woman can wash minor boy and man can bathe minor girl.

Q 8: Should a new spouted-jug/ large earthen jar be utilised to wash the dead or the used ones?

A. It is not necessary to buy new spouted-jug or large earthen jar to wash the dead. The used i.e. which are in use of family can be utilised for the purpose. After use they should not be broken or discarded as it is forbidden and unlawful. They may at most be washed for re-use in family or be placed in mosque not with the idea that their retention at home is bad omen because such thinking is nothing but folly, but instead with the intention that worshippers will use them which will benefit the dead.

Q 9: How is that for shrouding the dead?

A. Shrouding the dead is "Fard-e-Kifaayah". If only one man provides "shroud" to the dead all will be relieved of the obligation otherwise all people will be sinner.

Q10: What the shroud of a man should, according to Sunnah, be composed of?

A. A man's shroud, according to Sunnah, consists of (1). "Lifaafah" (outer covering) which should be long enough to be easily tied on the head and foot ends, (2). "Izaar" (inner covering) from the head to the feet, smaller than "Lifaafah" in length i.e. without extra cloth for knots at both ends unlike "Lifaafah" and (3). "Qameez" or "Kafnee" (shirt-like garment without front- opening and sleeves) from the neck(shoulders)

up to, inclusive of, knees and its front and back should also be equal in length.

Q11: What the shroud of a woman should, according to Sunnah, be composed of?

A. Five pieces of cloths are Sunnat for woman's shroud i.e. three are the same as those of a man and two others are: "Orhnee"(sheet) 1 1/2 yards in length and "Seena Band"(chest covering) from the chest to the thighs or at least to the navel. Man's shirt-like garment (Kafnee) should be slit on the shoulder and woman's on the chest.

Q12: How much shroud will serve the purpose if not available according to Sunnah?

A. Two pieces of cloth i.e. "Lifaafah" and "Izaar" will suffice for man's shroud and three i.e. "Lifaafah", "Izaar" and sheet or "Lifaafah", "Qameez, Kafnee" and sheet for woman. If even these are not available then at least a piece of cloth which could cover the whole body should be arranged.

Q13: Which cloth should the shroud be made of?

A. Shroud should be of good cloth i.e. carry the price of what cloths the male dead used to put-on on Eids' days and Friday and female dead used to wear on visiting her parents. A Hadees says: shroud your dead in good cloths as they meet one another and rejoice at it. The best shroud is that of white cloth. Saffron or dark-saffron coloured or silk shroud is forbidden for man but lawful for woman. One can be shrouded in the cloth (quality-wise) which he/she wears in life.

Q14: What is the method of shrouding the dead?

A. The method of shrouding the dead is that after having washed the dead and dried it up gently with a piece of clean cloth lay on the fumigated shroud. First, outer-covering (Lifaafah) should be spread, on it inner-covering (Izaar) and .shirt-like garment (Kafnee) thereon. And then the dead should be laid on these cloths and "Kafnee" be put on it: Perfume should be applied on the beard and body and camphor be applied to the marks of prostration, forehead, nose, hands, knees and feet and then the left side of the inner-covering be turned on the body and similarly the right side thereupon followed by folding of the outer-covering in the same manner so that the right side of the wrapping is on the left. Shroud should be tied with bands of cloth on the head and below the feet. As for female dead, after putting "Kafnee" on it divide her hair into two parts and put them on the breast over the "Kafnee". Sheet should be spread under her upper-half of the back and folding the remaining portion of it from the head-side put on the face spreading up to the chest like a veil and then fold the "Izaar" and "Lifaafah" as is done in the case of man. On all these "Seena Band"(chest covering) should be placed from the breast up to the thighs and then tied.

Q15: What is the accepted way of carrying bier to graveyard?

A. The Sunnat way of carrying "Janaazah"(bier) to graveyard is that four persons should carry the four-poster shouldering one of its legs and change his shoulder after walking ten steps on each of the four legs in succession. And "accepted way" according to Sunnah is that one should shoulder the front right-leg of the four-poster and then the back right-leg and thereafter the front left-leg and then the back left-leg walking ten steps on shouldering each leg. Thus the distance covered will be forty paces. A Hadees to this effect says: the one who carries "Janaazah" forty paces, will have his forty major sins erased.

The bier should be carried with the head of the four-poster forward and swiftly but taking care that the swiftness does not cause shaking to the dead body. An infant or a minor boy or girl may either be carried on the hands by people one after another or on a cot, little four-poster.

Q16: How should people accompany, follow "Janaazah"?

A. It is better for the people who accompany Janaazah to walk behind the bier instead of the right side or the left and if one wants to walk ahead of it then he should walk at a considerable distance so as not to be included in the funeral procession. Besides, they should neither talk with one another nor laugh but

instead observe silence keeping in view death and grave and do "Zikr" (remembrance of Allah, recitation of the Holy Quran) in the heart. However, religious scholars have permitted to do "Zikr" loudly in the present age.

Q17: Can one who accompanies "Janaazah" go back before burial or not?

A. The one who accompanied, followed bier should not go back without offering funeral prayer. After funeral prayer he can go seeking permission from the guardians of the dead. However, after burial he need not seek permission.

Q18: Is funeral prayer "Fard" or "Waajib"?

A. "Salaatul Janaazah" (funeral prayer) is "Fard-e-Kifaayah" i.e. if it is offered by only one all will be absolved of the obligation, otherwise all those who had come to know of it and did not offer, will be sinner. The denier of the "obligatory nature" of Salaatul Janaazah is an infidel. Jama'at is not essential for it. Even if a single person offered it, "Fard" would be accomplished.

Q19: What are "Mufsideat", "Arkaan", Waajibaat" and "Sunan" of funeral prayer?

A. There are two "Rukn, Arkaan" (obligatory acts) in Salaatul Janaazah i.e. to say "Allah-o- Akbar" four times and to offer it standing and three are Sunnat-e-Muakkadah i.e. to glorify Allah, invoke Allah's blessings on the Holy Prophet and make "Du'aa" for the dead. Some religious scholars consider these three acts as "Waajib".

All those things, acts which nullify prayer also nullify Salaatul Janaazah.

Q20: What are the conditions for Salaatul Janaazah?

A. There are two kinds of conditions, requisites for holding funeral prayer i.e. (1).Concerning "Musallaa"(prayer, worship) and (2). Concerning the dead body.

Requisites for "Musallaa" are exactly the same as those of other prayers and as for the dead body there are certain conditions i.e. (1). The dead must be Muslim,(2). body and shroud should be clean,(3). dead body should be present. Hence, there is no Salaatul Janaazah for an absentee dead. The funeral prayer of Najashi (Negus) the king of Abyssinia offered by the Holy Prophet without the bier being in front was one of his (Prophet's) exclusive privileges. Doing so is not lawful for others,(4). the dead body should either be on the land or in hands but be near to the Imaam, (5). bier should be placed in front of the prayer-carpet, cloth facing the Qiblah,(6) all those parts of the body which are necessary to be covered must be covered and (7) dead body should be in front of the Imaam.

Q21: Which are those people whose funeral prayer is not held?

A. Funeral prayer of the following people is not held: (1). A rebel who is killed during rebellion,(2). a bandit killed while committing banditry,(3). those who fight unjustly and killed in it, (4). he who strangled several persons,(5). armed desperadoes who pillage during night and killed in it, (6). he who murdered one or both of his parents and (7). he who was robbing somebody of his valuables and killed in it.

Salaatul Janaazah of all Muslims except for the above stated people will be held irrespective of however sinful he is, even of the one who committed suicide notwithstanding the fact that committing suicide is a great sin. Likewise, funeral prayer of the Muslim who deliberately omitted all of his prayers will also be held.

Q22: What is the method of offering Salaatul Janaazah?

A. The Imaam should stand opposite to the chest of the dead followed by Muqtadis in three rows or more but in odd number. Now the Imaam and Muqtadis should form intention (i.e. I intend to offer Salaatul Janaazah with four "Takbeeraat" for Allah, Du'aa for the dead with my face towards the Qiblah. The Imaam should intend to lead the prayer and Muqtadis to follow the Imaam) and then lift their hands up to the ears and fold them below their navel while saying "Takbeer-e-Tahreemah" i.e. Allah-o-Akbar. Recite

"Sana" (in which add "Wajalla Sana-o-ka" after "wa Ta'ala Jadduka"); say "Allah-o-Akbar" and recite Durood Shareef preferably that one which is recited in prayer i.e. Durood-e-Ibraaheemi and say "Allah-o-Akbar" and make Du'aa

(supplication) for oneself, the dead and all male and female Muslims. Three "Takbeeraat" out of four are complete. Now say the fourth Takbeer letting go of the hands, without reciting any Du'aa and then say Salaam.

The Imaam should say Takbeeraat and Salaam aloud while Muqtadis in low voice. All other supplications will be made in soft voice. The hands will be raised only on the first Takbeer without doing so in the remaining ones.

Q23: Which Du'aa is made in funeral prayer?

A. The following Du'aa is made for an adult (male or female):

Allaa Hummagh-firli Haie-yinaa wa Maie-yitinaa wa Shaahidinaa wa Ghaa-ibinaa wa Sagheeranaa wa Kabeeranaa wa Zakarinaa wa Unsaanaa. Allaa Humma Man Ah-yaitahu Minna Fa-ah-ihee 'Alal Islami wa Man Tawaf-faietahu Minnaa Fata-waffahu'Alal Eimaan. O'Allah! Forgive our every living and every dead; our every present and every absent; our every young and every old; our every man and every woman. O'Allah! whoever among us is kept alive by You, may be blessed with the life of Islam and to whom You cause to die, let him/her die in the state of Islamic faith.

DU'AA FOR A MINOR BOY

Allaa-hummaj 'alhu Lanaa Faratan Waj'alhu Lanaa Ajran wa Zukhran Waj'alhu Lanaa Shaafi-an wa Mushaffa'aa. O'Allah! let him forerun us to make arrangement for us and make him a reward for us and let

him be our sympathiser to help us in need and make him such an intercessor for us whose intercession is sure to be accepted.

In case of a minor girl "Aj'alhaa" be recited in place of "Aj'alhu" and "Shaafi'atan wa Mushaffa'ah" in lieu of "Shaafi-an wa Mushaffa'aa". If one cannot recite these supplications correctly, he may recite any other Du'aa but that should concern the world hereafter.

Q24: Can funeral prayer of some dead be offered jointly?

A. If there are some biers, their Salaatul Janaazah can be offered jointly i.e. to form intention for all the dead present there in a single funeral prayer. But it is better to offer Salaatul Janaazah of each of them separately starting with the one who is the most pious among them and then the next/remaining ones in descending order.

In case of joint Salaatul Janaazah it is optional to either place the biers abreast of one another or after one another i.e. the chests of all the dead persons are opposite to the Imaam.

Q25: Can funeral prayer be offered on the grave after burial or not? A. Salaatul Janaazah of the dead who was buried without it will be offered on his grave provided that there is no likelihood of decomposition of the body and in case the dead has been buried but the earth is yet to be spread over the grave then it should be taken out of it and buried after having offered Salaatul Janaazah. There is no time limit for offering funeral prayer on the grave. It all depends on season, soil and health of the dead person. For instance, the body is decomposed in the summer sooner than the winter, healthy body sooner than the lean and it is decomposed in wet or saline soil sooner than the dry or unsaline soil.

Q26: How is that for offering Salaatul Janaazah in mosque?

A. It is quite "Makrooh Tahreemi" to offer Salaatul Janaazah in mosque irrespective of whether the bier is placed inside or outside the mosque or all or a few worshippers are inside the mosque, for a Prophetic saying forbids offering of funeral prayer in mosque.

Q27: How to place a dead in grave?

A. The dead body should be lowered in grave from the Qiblah-side and laid on its right side facing the Qiblah. A woman should be lowered in grave by her "Mahram"(those relatives whom a woman cannot be married to). If there is none then by other relatives and if there is no such one even, then by any pious man. A screen should be put about the grave from the very moment of lowering the body up to the placing of last (wooden) plank on the grave. While lowering the body into the grave, following Du'aa should be recited:

"Bismillaahi wa Billaahi wa 'Alaa Millati Rasoolillaah (Sallal Laahu 'Alaiehi wa Sallam)" (Allah, in whose name I begin and following the religion of the Messenger of Allah). The knots tying the shroud should be untied after having laid the body in the grave and then the grave should be closed with unbaked bricks. Wooden planks can also be used in case the soil is soft. If there is any chink in plank or any opening left between the planks, it should be filled with clods, earth etc. The same rules are also applicable to the box-like graves (which are common now).

Q28: What is the method of putting the earth over grave?

A. It is "Mustahab" to put the earth over grave from the head-side with both hands three times. One should recite: "Minhaa Khalaqnaa Kum" (We[Allah] have created you from it i.e.the earth) while throwing the earth first time, recite: "Wa Feehaa Nu'eedo Kum" (and We [Allah] will return you to it) the second time and recite: "Wa Minhaa Nukhri-jokum Taaratan Ukhraa"(and We[Allah] will bring you forth out of it again) the third time. The remaining earth may either be put on the grave with the hands or spade. It is Makrooh to put more earth on the grave than what was collected by digging it. The earth stuck to the hands should either be shaken off or washed. The grave should not be made square but slope like camel's hump. It should be raised as high as or a little higher than a span. There is no harm in sprinkling water on the grave but it is better.

Q29: How long should people stay on the grave after burial?

A. Staying on the grave after burial for some time, enough to sacrifice a camel and distribute its meat, is Mustahab because it will comfort the dead and he will feel no fear in answering the questions of Munkar and Nakeer (Questioning Angels). During the while recitation from the Holy Quran be done and Du'aa made for the forgiveness of the departed soul and his steadfastness in answering the questions of the Questioning Angels. It is Mustahab to recite Surah Baqarah's verses from one to five (from "Alif Laaam Meem" to "Muflehoon") at the head of the grave and verses from 285 to 286 (Aamanar Rasool to the last) at its foot.

Q30: How is that for detailing an "Haafiz" to recite the Holy Quran on grave?

A. It is lawful to detail an Haafiz for the recitation of the Holy Quran on grave provided that he demands no compensation otherwise not. To recite the Holy Quran on payment or to get it recited against payment is forbidden.

In case free Haafiz is not available and one wants to get the Holy Quran recited against payment then he should engage an Haafiz as servant (at home or business concern) on payment and get the Quran recited.

Q31: Is it permitted to keep "Shajarah" or "Ehd Naamah" in grave or not?

A. It is permitted to keep "Shajarah"(the list of saintly line of one's spiritual guide) and "Ehd Naamah" (an immensely beneficial Du'aa transmitted by Saieyyidinaa Abu Bakr Siddique (may Allah be pleased with him) in grave which may better be kept in a niche to the Qiblah side in front of the face of the dead person. Absolution of the deceased is expected.

Q32: What injunction is there in regard to placing flowers on bier or grave?

A. There is no harm in placing a large inter-woven garland or wreath on bier. Similarly, it is better to place flowers on grave as they will praise and glorify Allah Almighty so long as they remain wet which will comfort the dead. Therefore, it is impermissible to remove grass etc.: from the grave because its

remembrance of Allah causes descent of mercy which provides comfort and succour to the dead and its removal deprives him of Allah's mercy.

Q33: What good does utterance of Azaan on grave do the dead?

A. It is related in "Ahaadees" that when the dead is placed in grave he is questioned as to who is his "Rabb"(Creator, Sovereign Lord). At that moment Satan appears there to inveigle the dead into saying, pointing towards himself, that "I am your Rabb". It has, therefore, been emphasised upon to pray for the steadfastness of the dead in answering questions of the Questioning Angels.

The Holy Prophet himself used to pray, while burying the dead, saying: 'O'Allah! save this (dead) from Satan".

It is proved by authentic "Ahaadees" that when "Mu'azzin" calls Azaan, Satan takes to his heels. The ostensible good the Azaan does the dead is that it is, by the grace of Allah Almighty, saved from the deception of Satan, the outcast. The second benefit of the Azaan on grave is that it helps the dead remember the answers to the questions of Munkar and Nakeer. Besides, Azaan is the remembrance of Allah which automatically causes the descent of Allah's mercy. The gates of the heavens are opened and torment is lifted (removed). The remembrance of Allah obviates horror and grants peace to the hearts. It is, therefore, potently hoped that the Azaan on grave rids the dead of torment and horror of the grave. The Azaan is, indeed, a highly beneficial gift to the dead from the living ones.

Q34: Which things, acts are forbidden and unlawful in graveyard?

A. To sleep, walk, urinate and defecate on any grave is "Haraam" (unlawful). It is also forbidden to walk the new pathway made through the graveyard. If one wants to visit the grave of his relative he will have to walk over graves (to reach thereto) then he should not go there but should make Du'aa for the dead from distance. It is also impermissible to visit graveyard with the shoes on. Likewise, all those things, acts which make one oblivious to the inevitability of death like eating, drinking, sleep, laughing, worldly talks etc.: are also forbidden.

Q35: What is condolence and what injunction is there to this effect?

A. Advising a bereaved brother-in-faith to have patience on the death of his Muslim relative is condolence. It is established from the Prophet's Sunnah and is rewarding one. Condolence is done within three days after death. However, there is no harm if death is condoled after three days due to any problem, reason.

Condolence be done thus: "May Allah Almighty forgive the departed soul and keep him/her in eternal peace and grant you patience and reward on this misfortune.

Q36: Is it lawful or not to lament for the dead loudly?

A. It is "Haraam" (unlawful) to cry and weep loudly speaking of the dead. Similarly, to tear one's breast of garment, claw the face, unruffle the hair, put dust on the head, beat the breast, bang the hands on the thighs etc.: are the acts of ignorance and thus are unlawful. Wearing of black cloths by men and to wear badges, that is a symbol of Christianity, are also unlawful. However, weeping without sound and noise is not impermissible.

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VISITING GRAVES AND CONVEYING REWARD OF VIRTUES

Q 1: What injunction is there for visiting graves?

A. Visiting graves is permissible and commendable act and even proved by the Holy Prophet who himself used to visit the martyrs of "Uhd" battle and pray for them. The Holy Prophet asked the believers to visit the graves as they disenchant them with the world and remind them of the next.

Q 2: What is the accepted method of visiting graves?

A. The one who wants to visit graves should better offer two Rak'at Nafl prayer at home before going to in which he should recite "Ayatul Kursi" once and "Surah Ikhlaas" twice after "Surah Faateha" in every Rak'at and then convey its "Sawaab" (reward) to the dead. Allah Almighty will create "Noor" (light) in the grave of the deceased person and grant a great reward to both the reciter and the dead. Now he should proceed to the graveyard without indulging in frivolous or worldly talks on way to; enter the graveyard taking off shoes; reach the head side of the dead passing the foot side and stand with his back towards the Qiblah, reaching the grave from the head side causes inconvenience to the dead as it has to turn his face to see the visitor and then recite:

"Assalaamu 'Alaiekum Yaa Ahlal Quboor. Yaghfirul Laahu Lanaa walakum wa Antum Lanaa Salafunaa wa Nahnu Bil Isr" or say thus:

"Assalaamu Alaiekum Ahla Daari Qaomim Mu'mineena Antum Lanaa Salafun wa Innaa Inshaa- Allahu Bikum Laa-hiqoon".

And recite Surah Faateha, Ayatul Kursi, Surah Zilzaal and Surah Takaasur, Surah Mulk and other Surahs can also be recited, and then convey the reward of these Surahs and Ayats to all Muslim dead.

In case, he wants to sit beside the grave, he should sit at such a distance, near or far, as he used to or could in his/her lifetime.

Q 3: Which day and time are better to visit graves?

A. Four days i.e. Monday, Thursday, Jumu'ah and Saturday are better to visit graves. On Friday, it is better to visit the graves before Jumu'ah prayer. On Saturday, up to the sun-rise. And on Thursday, in the early hours of the day and some religious scholars say in the late hours. Visiting graves in the sacred nights like 15th night of Sha'baan and 27th night of Ramadaan (Qadr night) and on Eids' days and the first ten days of Zil-Hijj is also better. It is permissible to undertake journey to visit the shrines of Allah's saints who benefit their visitors. The visitors get divine bounties and favours too. It is impermissible for woman to visit graves or shrines. Men should forbid them to do so.

Q 4: Is it lawful or not to convey "Sawaab" to the dead on third, tenth, fortieth day after death or after six months or to observe death anniversary?

A. According to our, Ahle Sunnats', creed the "Sawaab" (reward) of every virtuous deed and worship done by money or by the body irrespective of "Fard", "Nafl" and charity can be conveyed to the dead persons and there is no doubt in it that conveying of reward of good deeds and worship by the living ones benefit the dead. As for "Teejah", "Daswaan", "Chaalees waan", "Shish-Maahee" and "Barsee" (conveying of "Sawaab" on 3rd, 10th and 40th day after death or after six months or on death anniversary), it is clarified that such determination of days is neither "Shar'i" nor considered to be Shar'i. Nobody knows that the reward of virtuous deeds and worship reaches the dead only on these days and does not on other days. These things are ritual and now common among people for their own facilitation. The process of the recitation of Holy Quran and charity is begun soon after death in most of Muslim families and continued for long. Therefore, it cannot be said that some people consider it impermissible to convey reward to the dead on other days than the determined days. In brief, "Teejah" and "Chaalees waan" etc. are a means of

"Esaal-e-Sawaab" (conveying the reward of virtuous deeds to the dead) which is quite lawful. However, it must be noted that every virtuous deed is done with good intention sans any pomp and show otherwise it will yield no reward but may incur sin in some cases. For example, some people borrow money even on interest for such ceremonies just to keep their head high and look proud in their families and communities which is in no way lawful but a sinful act. Some people arrange feast for their relatives on such occasions which is also wrong. Such ceremonies must be exclusively held to feed the poor and indigent people so that the reward thereof reaches the dead. Influential people must reform their respective families and communities in this respect.

Q 5: Can the rich eat food of saints' "Neyaaaz"?

A. ("Neyaaaz" is a Persian word which means distribution of food, sweets to convey reward thereof to saints). The food of the saints' Neyaaaz is not only lawful but also rewarding one. "Koonday" (a ritual feast in "Rajab" the 7th month of the Muslim year), milk syrup and "Khichraa" (cooked mixture of wheat, barley, pulses, spices, salt, meat etc.) in Muharram, "Faateha"(recitation of Quranic chapters or verses on food or sweets) of Hazrat Saieyyidinaa Ghous-e-'Azam (may Allah be pleased with him) on 11th of Rabi-ul Aakhir and of Hazrat Khowaja Ghareeb Nawaaz (Allah's mercy be on him) and likewise "Toshah"(a particular sweet dish made of granulated wheat, flour, sugar, ghee, dry fruits etc.) of Hazrat Ghous-e-'Azam and "Toshah" of Hazrat Shaikh Abdul Haq Dehlvi?are being arranged/held by the Muslims for centuries. All these things are prevalent among common men, elites, religious scholars and savants alike and are arranged specially. The rich also attend such gatherings, ceremonies with religious fervour and solemnity and eat food, sweets thereby to earn Divine blessings and bounties.

Q 6: Is "Faateha" permissible or not for other dead in Muharram than the martyrs of "Kerbala"?

A. "Faateha" for other dead than the martyrs of "Kerbala" (a place in Iraq where Hazrat Imaam Husain was martyred) can be done in Muharram as is done in other days. This is a wrong notion that Faateha of other dead cannot be made in Muharram.

Q 7: Is "Urs" of saints, savants permissible or not?

A. "Urs" (death anniversary) of the saints, savants which is held every year on their death day i.e. people gather on that date, recite the Holy Quran, remember Allah, distribute "Khair Khairaat" (charity) or hold "Meelaad Shareef gathering is permissible. Such good and charitable works which are lawful in other days are also permissible in "Urs" days.

Visiting shrines of the saints earn the believers auspiciousness and blessings. As for those things, acts which are opposed to Shari'ah are unlawful in every instance and near the saints' shrines are even unlawful.

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BEAUTIFUL SAYINGS OF THE HOLY PROPHET

The Messenger of Allah, Saieyyidinaa Muhammad Mustafa (Allah's choicest blessings & peace be upon him) said:

1. If one loses his senses (memory) for sleeping after Asr prayer then he should condemn himself.
2. A Muslim has six rights over other Muslim: (a). Enquire after him when he falls sick, (b) . participate in his funeral prayer when he passes away, (c). meet him when he calls, sends for you,(d) say "Salaam" on meeting him,(e) respond to his sneeze and (f). be his well-wisher in his presence and absence as well.
3. Parents of the believer who learnt the Holy Quran and acted upon that will be graced with a crown on the Doomsday which is brighter than the sun. What would you think of him (who follows the Quran) if that (crown) were in your houses.
4. Ominousness is nothing and "Faal" (omen) is a good thing. What is "Faal"? People asked. The Holy Prophet said: A good word which one hears other say for him i.e. somebody speaks a good word when one sets out to travel or intends to do any work. This is "Faal-e-Hasan"(well augury).
5. The limbs of the body of Adam's son beg of the tongue every morning say: fear God in respect of us as we are connected with you. If you go straight, we shall also go straight and if you go crooked, we all will go crooked too.
6. Allah Almighty forgives any of one's sins which He pleases except for disobedience to parents the punishment of which is meted out in life before death.
7. If one acquired knowledge with a view to competing with the religious scholars, quarreling with the illiterates and attracting people towards himself, Allah Almighty will enter him in Hell.
8. Two "Harees"(greedy persons) are not satisfied. One is the voracious for knowledge whose hunger for it is not satisfied and the other is greedy for the world (materialism) who is never satisfied.
9. When a sin is committed in the land and the one who is present there is averse to it is like he who is absent therefrom and one who is not present there but is pleased with it is like that of who is present thereat.
10. It is one of Allah's venerations to respect an elderly Muslim, "Haamil-e-Quran" (the one who learnt the Holy Quran and acted upon it) who is neither "Ghaali"(he who exceeds the limit i.e. does not abide by the standards of "Qiraa-at" or explains incorrect meanings or recites the Quran for show) nor "Jaanee"(he who betrays the Quran i.e. neither he recites it nor acts upon its commands) and to respect the just ruler.
11. There is no better a gift from a father to his children than the good manners which he imparts to them.

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GOOD SUPPLICATIONS

1. On visiting market, recite this Du'aa: "*Allaa Humma Innee As-aluka Khaira Haazassooqi wa Khaira Maa Feehaa wa A'oozu Bika Min Sharrihaa wa Sharrimaa Feehaa*". He who does not have this supplication in his memory may recite "Fourth Kalimah" i.e. "Tauheed" (The Oneness of Allah), he will be protected against evil.
2. On eating meal at someone's home, recite this: "*Allaa Humma Baarik Lahum Feemaa Razaqtahum Waghfir-lahum War-hamhum*"
3. On visiting/inquiring after the sick, place one's right hand on his forehead and recite: "*Laa- basa Tahoorun Inshaa-Allahu Ta'aalaa*".
4. On sighting worship places of unbelievers or hearing the sound of their conch-shell, horn or bell recite: "*Ash-hadu Allaaa Ilaaha Illal Laahu Wahdahu Laa Shareeka Lahu Laa Na'budu walaa Nasta-'eenu Illaa Ei-yaahu*".
5. When having seat on a conveyance, mount recite this: "*Subhaanal Lazee Sakh-khara Lanaa Haazaa wama Kunnaa Lahu Mugrei-neena wa Innaaa Ilaa Rabbinaa La-munqaleiboon*".
6. When one sees somebody afflicted with adversity recite this Du'aa: "*Al-Hamdu Lil-Laahil- Lazee 'Aafaanee Mimma-Nibtalaaka Bihee wa Faddalanee 'Alaa Kaseerin Mimman Khalaqa Tafdeela*".
7. When boarding a boat or ship recite this: "*BismilLaahi Majre-haa wa Mursaa-haa Inna Rabbee La-Ghaffoorur Raheem*".
8. On reaching one's destination recite this Du'aa: "*Allahumma Anzilnee Munzalan Mubaa- rakaoon wa Anta Khairul Munzileen*".
9. When the locality one wants to stay in comes into sight recite: "*Allaa-humma Innaa Nas-aluka Khaira Haazi-hil- Qaryati wa Khairi Ahli-haa wa Khaira Maa Feehaa wa Na'oozu Bika Min Sharri Haazi-hil-Qaryati wa Sharri Ahli-haa wa Sharri Maa Feehaa*".

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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Aqib Farid alQadri

Surah (Al-A'raf) – verse 206

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

Indeed those who are with your Lord are not conceited towards worshipping Him, and they proclaim His Purity and it is to Him they prostrate. (Command of Prostration # 1)

Surah (Ar-Ra'ad) – verse 15

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدُوِّ وَالْأَصَالِ ﴿١٥﴾

And to Allah only prostrate all those who are in the heavens and in the earth, willingly or helplessly – and their shadows – every morning and evening. (Command of prostration # 2).

Surah (An-Nahl) – verse 50

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

They bear upon themselves the fear of their Lord, and do only what they are commanded. (Command of prostration # 3).

Surah (Banî-Isrâîl) – verse 109

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

And they fall down on their faces weeping, and this Qur'an increases their humility. (Command of prostration # 4).

Surah (Maryam) – verse 58

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

It is these upon whom Allah has bestowed favour among the Prophets, from the descendants of Adam; and from those whom We boarded along with Nooh; and from the descendants of Ibrahim and Israel; and from those whom We guided and chose; when the verses of the Most Gracious were recited to them, they fell down, prostrating and weeping. (* Command of Prostration # 5.)

Surah (Al-Hajj) – verse 18

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۗ وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن
مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿۱۸﴾

Did you not see that for Allah prostrate those who are in the heavens and in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many among mankind; and there are many upon whom the punishment has been decreed; and he whom Allah disgraces – there is none to give him honour; indeed Allah may do whatever He wills. (Command of Prostration # 6)

Surah (Al-Furqaan) – verse 60

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿۶۰﴾

And when it is said to them, “Prostrate to the Most Gracious” – they say, “And what is the Most Gracious? Shall we prostrate to whatever you command us?” And this command only increases the hatred in them. (Command of Prostration # 7)

Surah (An-Naml) – verse 26

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿۲۶﴾

“Allah – there is no True God except Him, the Owner of the Great Throne.” (Command of Prostration # 8)

Surah (As-Sajdah) – verse 15

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿۱۵﴾

Only those believe in Our signs who, when they are reminded of them, fall down in prostration and proclaim the Purity of their Lord while praising Him, and are not conceited. (Command of prostration # 9).

Surah (Swaad) – verse 24 **

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجْتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۝

Said Dawud, “He is indeed being unjust to you in that he demands to add your ewe to his ewes; and indeed most partners wrong one another, except those who believe and do good deeds – and they are very few!” Thereupon Dawud realised that We had tested him, so he sought forgiveness from his Lord, and fell prostrate and inclined (towards his Lord). (Command of Prostration # 10)

Surah (HaaMeem sajdah) – verse 38

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ قَالَ رَبُّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۝

So if these (disbelievers) be haughty, so (in any case) those (the angels) who are with your Lord say His Purity night and day, and they do not get weary. (Command of prostration # 11)

Surah (Al-Najm) – verse 62

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۝

Therefore prostrate for Allah, and worship Him. (Command of Prostration # 12)

Surah (Al-Inshiqaaq) – verse 21

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۝

And when the Qur’an is recited to them, they do not fall prostrate? (Command of Prostration # 13)

Surah (Al-‘Alaq) – verse 19

كَأَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ ۝

Yes indeed; do not listen to him – and prostrate, and become close to Us. (Command of Prostration # 14)