

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(In the Name of Allah The Most Merciful and Beneficial)

ابتدائی نصاب و بینیات

(Basic Course on Virtuous Ethics)

English Version

(For Children)

باب ﴿ 4 ﴾ Vol

ارکانِ دین

Pillars of Islam

حصہ اول تا چہارم Part I to IV

Compiled
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Basic Course on Virtuous Ethics Volume 1 – Pillars of Islam (Arkan-e-Deen)



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Basic Course on Virtuous Ethics

Volume 1 – Pillars of Islam (Arkan-e-Deen)

الحمد لله رب العالمين ؛ والصلاة والسلام على نبينا محمد و على آله و صحبه اجمعين ؛ أما بعد

1- Preface

All praise be to Allah, salutations and blessings be on the Holy Prophet Rasoolullah ﷺ.

Q1- Enlighten the need of the Basic Course on Virtuous Ethics for Children?

Ans- the Holy Prophet ﷺ is reported to have said, “*Talab-ul-Ilmi Fariza-tul-‘alaa kulli Muslim wa Muslima*”, meaning, “Attaining knowledge is compulsory on every Muslim, man or woman”. I would like to start by emphasising the present situation in the world where parents today, in the name of ‘modern development’, failing to fulfil their duties in paying due attention towards the religious values and ethics in their children. This kind of lack of care may be witnessed all over the nations and their governments. Therefore the parents are now focusing to provide modern (materialistic) education through costly schools and colleges. As a result, students seem suffering from either inferiority or superiority complex and so, happens that they are unable to find peace of mind. Which often causes frustration in these children leading to grave social problems like suicides, corruption, exploitation oppression etc.

Hence, we feel a basic course on religious (values) and moral ethics for the children is the utmost need of time. Thus, by the blessing of Almighty Allah, the following five volumes (~100 pages each) have been compiled. These books are based on questions and answers format, which has been greatly liked by children and appreciated and accepted by adults.

1. *Tauheed-o-Risaalat (Monotheism and Prophethood) – 104 questions and answers*
2. *Deeniat (Religious Ethics) – 56 questions and answers*
3. *Akhlaaqiaat (Morals and Values) – 66 questions and answers*
4. *Arkaan-e-Deen (Pillars of Islam) – 104 questions and answers*
5. *Tajweed-e-Qur’an (Smart Recitation of Qur’an) - 75 questions and answers*

These books are actually beneficial for the children, as they help solve important issues like true faith and general Islamic law, in addition to the glorious Seerat (biography) of the Holy Prophet ﷺ, also the bountiful events during Prophet’s life time and the companions of the Holy Prophet ﷺ, scholars, *Awlia*. Besides, these books serve as a source of improving human character and values. Issues deemed not necessary to children have been avoided.

In the preparing the above books, the basic course compiled by the committee of the Department of Education, ex-government of Hyderabad, Deccan have been useful. My Sheikh, Behr-ul-uloom Hazrat Mohammad Abdul Qadeer Siddiqui Hasrat (Rahmatullah Alaih), former Professor and Head of Department of Theology, Osmania University, had also been a member of this committee. Apart from these books, *Tafseer-e-Siddiqui* and other authentic books have also been of great help in the presenting our books.

To conclude, I would like to reiterate that the brothers and sisters in Islam keep these valuable books in every home and plan to regularly teach them the contents of these books so that they may have an excellent foundation of religious values and ethics developed in their childhood so that they may live prosperous lives as accountable people with ideal behaviour. May Allah, and His Rasoolullah ﷺ, may make these books a source of guidance to help for all students of Islam, adults and children. Ameen.

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PART-1

2-Preamble

Q2- Elucidate the worldly and the Eternal life which has great influence upon our lifecycle?

Ans- As we all know that human life is of two types!

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

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

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

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

3- Five Pillars of Islam

(5 Arkan-e-Deen)

Q3-what do you know about Islam, Shariah and Five Pillars of Islam?

Ans- Islam and Shariah do cover and include the following:

1. '**Aqaaid** (عقائد) or True Belief, Conviction, Creed, Doctrine and Faith.
2. '**Ibadaat** (عبادات) or Worship, Prayer and Service.
3. '**M'aamilaat** (معاملات) or Transactions, Proceedings, Business and other deals.
4. '**M'aashrat** (معاشرت) or way of life with all habits, manners, customs and behavior according to Sunnah or traditions of the Holy Prophet ﷺ.
5. '**Tasawwuf** (تصوف) or Islamic mysticism or Sufism or Self-Purification or (*Tazkiya-tun-Nafs*-تذكيه نفس), also classified as *Akhlaqiyaat* (اخلاقيات) or Islamic Manners and morals including habits, behavior, devotional exercise and *dhikr* (ذكر) etc

A Muslim becomes a good Momin by learning and practicing the above five traits of Shariah, according to Sunnah (سنت) and by abstaining from all sinful and Bid'aat (بدعات) acts. According to Holy Prophet Muhammad ﷺ, Islam is based on five Pillars (Arkaan-e-Islam). They are;

The five Pillars of Islam

1. **Ash Shahaadah**; The Declaration of Faith, **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**
Laa laaha ill-Allah, Muhammadur-Rsoolullah means there is none worthy of worship except Allah, Muhammad ﷺ is His true Prophet and last Messenger (خاتم نبيين).
2. **Salah** (نماز); performing five times a day.
3. **Zakaat** (زكات); the payment of purifying dues. All capable Muslims must give Zakaat to the poor-Due.
4. **Saum** (صوم) or **fasting**; in the month of *Ramadhan* (رمضان).
5. **Hajj** (حج) or the **Pilgrimage**; the Muslims visits the Ka'abah at *Makkah*, at least once in their lifetime, if they are capable to do so. (*Bukhari & Muslim*)

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

4- Six Kalimaas (كلمين) of Islam.

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

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

1. **Kalimat-ut-Tayyib** (أَوَّلُ كَلِمَةٍ طَيِّبٍ). *Tayyab means Purity.*
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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

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

2. Kalimat-ush-Shahadat or (دُوْمَ كَلِمَه شَهَادَت) or the Declaration of Faith and Submission of Testimony or witness.

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

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

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

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

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

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

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

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

لَا شَرِيكَ لَهُ لَهُ مُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ لَإِ إِلَهَ إِلَّا اللَّهُ وَحْدَهُ شَيْءٌ قَدِيرٌ

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

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

Bukhaari

5. Kalimat-ul-Raddi Kufr (بِنَجْم كَلِمَه رِدَاكْفِر) or Declaration of rejection of Kufr.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اَشْرِكَ بِكَ شَيْئًا وَاَنَا اَعْلَمُ بِهٖ وَسَتَعْفِرْكَ لِمَا لَا اَعْلَمُ بِهٖ ثُبْتُ عَنْهُ وَاَسْلَمْتُ وَاَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

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

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

6. Kalimat-ul-Istighfar (كَلِمَةُ اسْتِغْفَارٍ), Declaration of Repentance and Seeking Forgiveness

أَسْتَغْفِرُ لِلَّهِ الْعَظِيمِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

AstaghFerullahal lazeemillazi la ilaaha illahu alhyyul Qayyoom wa atoobu ilyh.

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

5-The Faith of Islam

(IMAN)

Q5- What do you understand by Faith of Islam?

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

1. Iman-e-Mujmal (إِيمَانٍ مُّجْمَلٍ) or Faith in Brief;

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ صِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ أَقْرَأُ بِهَا لِسَانِي وَتَصَدِّقُ بِهَا قَلْبِي

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

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

1. Iman-e-Mufassal (إِيمَانٍ مُّفَصَّلٍ) or Faith in Detail

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

Aamanto billahi wa malaikatihhi wa kutubihhi wa Rusoolihhi wa yaum-il-aakhri wal qadri khaihi wa sharrihi min Allahi T'aala wal b'athihhi b'adal maat.

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

Book of Taharat (Purity)

6-WUDHU (وَضُو) OR ABLUTION

Q6- Enlighten the benefits of Ablution (Wudhu)?

Ans- Ablution is mandatory to perform Salah. It helps a person physically clean, spiritually pure and light. Rasoolullah ﷺ said, “Wadhu is the key of cleansing (Taharat) and removes all those sins relating to the body and nails as well. He further states, “People of my *ummah* would be recognized by illuminating the parts of their bodies as an upshot of Ablution.”

Q7- Describe the procedure of performing Ablution (Wadhu)?

Ans- In Islam, it is important that whatever you do, you should do with correct intention to please Allah ﷻ alone and according to the teaching of Rasoolullah ﷺ.

Rasoolullah ﷺ said that a person’s Salah is not accepted if he is not pure. So, before paying you must wash off the dirt, if any, from your body, make sure that your clothes are clean. Wudhu should be performed with pure water. The way to perform Wudhu (الْوَضُوءُ):

- 1- Make the *niyat* or intention of purifying yourself or Salah or by saying نَوَيْتُ اتَّوَضُّؤًا لِرَفْعِ الْحَدَثِ إِيَّاهِ تَعَالَى (Nowyatu atawuzzu lirafa’il hadas lillhi-T’aala). and quietly recite *Durood Sharif* and then
- 2- Start in the name of Allah by saying; بِسْمِ اللَّهِ (Bismillah)
- 3- Wash right hand and left hand three times, up to the wrists and between the fingers.
- 4- Cleanse the mouth with *Miswaak*, brush or finger and gargle (*Garara/kulli*) [three times].
- 5- Sniff water into the Nose and give it a gentle blow three times.
- 6- Wash the face three times, from the hairline to the bottom of the chin and from ear to ear.
7. Wash right forearm upto the elbow including the hands three times.
- 8- Wet the hands with water and wipe the head once from the hairline to the neck and back again to the front. And with the wet hands, wipe inside the ears with the index finger and the outside of the ears
With your thumb once.
- 9- Wash the feet starting with the right foot, from the toes to the heels and ankles three times. Also wash or rub between the toes.

10- Now recite Ash-Shahaadah;

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

Ash-hadu allaa ilaahaa illallaahu wahdahu laa shareeka lahu wa ash-hadu anna Muhammada Abdohu wa Rasooluh.

(I bear witness to the fact that there is none worthy of worshiped except Allah ﷻ, alone without any partner and I bear witness that Muhammad ﷺ is His servant and Messenger.)

(Breaches of Ablution and Dry- Ablution)

Q8- Define Taharat, Hadath-e-Asghar and state the conditions which break the Wadhu and Tayyamum?

Ans- Tahaarat; is an Arabic word. It means purity the state of cleanliness which a Muslim needs to be able to perform certain act of worship. With the proper Tahaarat, a person become clean in his body and clothes. But keep in mind that the main purpose of Tahaarat is cleanliness of the heart and mind.

Hadath-e-Asghar; refers to those acts which break the Wuzu and Tayyamum, also called “*The Nawaqis-e-Wadhu/ Tayyamum.*” These include anyone of the following acts:

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

Remember! If any things mentioned above happens, we are not allowed to perform or continue Salah. The Tahaarat may be regained by making Wadhu, Tayyamum or Ghusl (a complete bath).

7-Tayammum or Dry-Ablution

Q9- Under what circumstances a Dry-Ablution (Tayyamum) can be carried out?

Ans- Tayyamum or Dry-Ablution: When you can't find water for Ablution (*Wadhu*) or Bath (*Ghusl*) or the quantity of water hardly serves for drinking or Ablution and taking bath might makes you sick or increase illness etc. Under such circumstances Dry-Ablution can be performed using the following procedure:

- 1- First, make Niyyat or Intention solely for Allah ﷻ (نَوَيْتُ أَتَيْمَمُ لِرَفْعِ الْحَدَثِ).
- 2- Strike pure earth, sand dust, stone or concrete wall lightly with palms and fingers of both the hands and pass the palms and fingers of both hands over the face once.
- 3- Similarly, strike both the hands again and rub hands up to wrists once; the back of right hand with the palm of left hand and then the back of the left hand with the palm of the right hand and from the tip of fingers to the hand, the forearms and the elbow.

- 4- One *Tayyamum* is sufficient for Ablution and Bath (*Ghusl*) when latter is Fardh or Obligatory. *Tayyamum* is automatically nullified for the reasons as mentioned for the *Wadhu* (in secton-7) and when the cause like illness, lack of water etc.

8-Description of Water

(Pani ka Bayaan)

Q10-Enlighten the Rules relating to utility of water?

Ans- Rules relating to utility of water are;

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

PART-3

2nd Pillar of Islam or Arkan-e-Deen (Salah)

9-AZAN (أَذَان) AND IQAMAH (أَقَامَت)

[AZAN OR CALL TO SALAH]

Q11- Narrate the aims and objectives of *Adhan* and *Aqamah* in a *Masjid*?

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

Note; Rendering to the blessed teaching of beloved Rasoolullah ﷺ performing of the *Fardh Salah* with *Jama'at* or congregation is *Sunnah al-Muakkida* (strongly recommended) on men only, whether at home (*Muqem*) or at travel (*Musafir*). For this purpose, call to Salah or *Azan* (أَذَان) is made twice on Friday's congregational *salah* and once for others faradh *salah*. *Azan* should be within the time of a *Salah*. The caller of *Azan* is known as *Mu'adhan*.

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

Q12- What would be the method of delivering Azan?

Ans- The working of the Azaan is as follows;

Allahu Akbar, Allahu Akbar

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(Allah is Most Great, Allah s Most Great)

Allahu Akbar, Allahu Akbar

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(Allah is Most Great, Allah s Most Great)

Ash-hudu allaa- ilaaha illallaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

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

Ash-hudu allaa- ilaaha illallaah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

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

Ash-hadu anna Muhammadar Rasoolullah

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

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

Ash-hadu anna Muhammadar Rasoolullah

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

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

Hayya 'alassalaah, Hayya 'alassalaah,

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

(Hasten to the prayer, Hasten to the prayer)

Hayya 'alal falaah, Hayya 'alal falaah,

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

(Hasten to Success, Hasten to Success)

Allahu Akbar, Allahu Akbar

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(Allah is Most Great, Allah s Most Great)

Laa-ilaaha illallaah

لَا إِلَهَ إِلَّا اللَّهُ

(There is nothing worthy of worship but Allah)

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

The way of delivering Azan;The caller (*Mauzzan*) should stand, possibly on a higher place in a *Masjid*, facing the *Qiblah* (*K'aba in Makkah*) with raising his hands to his ears and deliver the *Azan* (أَذَان) in a loud voice with or without loud speaker, in a moderate and distinct manner, so that it doesn't disturb others (during the time of *Isha* and *Fajr*). During *Azan*, while saying twice *حَيَّ عَلَى الصَّلَاةِ* (*Hayyah alas Salah*), *Mauzzan* (موذن) may turn his face to right side, then turn to the left side and say twice *حَيَّ عَلَى الْفَلَاحِ* (*Hayyah alal Falah*), (then in the '*Fajr*' *Adhan* only, he should say "أَلصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ" (*As-salatu khairum minannaum*) two times).

Q13 Describe the manner should you reply the Azan (أَذَان)?

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

اللَّهُمَّ رَبَّ هَذَا الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدَ بْنَ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالذَّ رَجَةَ الرَّفِيْعَةَ وَبَعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ وَأَرْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ. إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ.

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

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

10- Rules Relating to Azan

Q14- State few important Rules concerning the Azaan?

Ans- Rule.1; Calling the Azaan is Sunnat-ul-Mu'akkadah before daily five obligatory Prayers (Farz Salahs) and for Jumu'ah Salah. If the prayer of congregation is performed without delivering the Azan, then all the people who participated in the prayer will be sinful.

Rule.2- Other than the Farz Salah, there is no Azaan for the other Salah such as the Witr, Eid, Funeral and other Nafil- Salah.

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

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

11-Salah, Timings & Settings

(Namaaz ke Auwqaat aur Rak'atain)

Q15- Name the five times daily Salah with their timings and the Settings?

Ans- According to Islamic Shariah, it is obligatory on every Muslim to offer five-time Salah for 24 hours a day. Their names are; **1-Fajr, 2-Zohr, 3-Asr, 4-Maghrib and 5-Isha.**

1. Fajar Salah; its time begins from emerging of the morning i.e. Dawn to before Sun-rise.

Setting; Two Rak'at Sunnat-ul-Maukada then Two Rak'ats Farz (Obligatory), total 4 Rak'ats.

2. Zohr Salah; its time begins from late Afternoon until the shadow of an object becomes twice its size.

Settings; 4 Rak'ats Sunnath-e-Maukada then 4 Rak'ats Farz (Obligatory), 2 Sunnat-e-Maukada and Lastly 2 Rak'ats Nafil, total 12 Rak'ats.

3. Asr Salah; its timing begins when Zohr Salah's time ends until Sun sets.

Settings; 4 Rak'at Sunnat-e-Ghair-Maukada then 4 Rak'ats Farz (Obligatory) total 8 Rak'ats.

4. Maghrib Salah; its time begins immediately after Sun set until light darkness spreads which is about an hour.

Setting; 3 Rak'ats Farz (Obligatory) then 2 Rak'ats Sunnat-e-Maukada and 2 Rak'ats Nafil, total 7 Rak'ats.

5. Isha Salah; its time begins one Hour after the time of Maghrib Salah until Dawn i.e. the Fajar's timing starts.

Settings; 4 Rak'at Sunnat-e-Ghair-Maukada then 4 Rak'ats Farz (Obligatory), 2 Rak' Sunnath-e-Maukada, 2 Rak'ats Nafil, then 3 Rak'ats Wajib-ul-witr and 2 Rak'ats Nafil, total 17 Rak'ats

12- Regulations of the Salah

(Ahkaam-e-Namaaz)

Q16- Enlighten the Rules and Regulations of performing Salah?

Ans- According to Shariah of Islam, performing Salah five times a day is obligatory for every Muslim adult man and woman. Rasoolullah ﷺ has instructed saying, "You should urge upon children of 7 years of age to perform Salah and if they do not perform even when they become 10 years old, you might strictly warn by beating them if required. It is also mentioned in Hadith that Salah is the Pillar of Islam, whoever neglected performing Salah, he rather shattered the structure of Islam itself.

Prohibited timing of Salah; The Salah is not permissible during and after 20 minutes of Sun-Rise, Sun-Set and around noon. Also offering Nafil Salah is prohibited between Asr and Maghrib Salah and before and after Sunnah Salah of Fajr being Makrooh

Q17- What are the benefits of regularly performing the Salah?

Ans- There are many advantages of performing Salah on time, a few of them are as follows;

1. We could gain to be present in the court of Allah ﷻ five times a day.
2. Salah would surely protect us from all kinds of immodest and vice activities.
3. We would learn a lesson of morality and punctuality by doing five times Salah besides Spiritual vision of Allah ﷻ all being well.
4. We shall maintain good health because of keeping purity and hygiene of body, clothes and home.
5. When we perform congregational (Jam'at) Salah, we have an occasion to meet each other and know them. This will help developing unity.
6. As there would be no disparity between rich and the poor in Jam'at-Salah, they stand close together joining their shoulders. This will provide a lesson of equality among community

13- Performance of Salah

(Namaaz Padne ka Tarikha)

Q18- Describe the Pre-condition for performing the Salah?

Ans- Pre-conditions of *Salah*, Which are *Wajib* or obligatory include:

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

14-Way to perform Daily Salah

(Namaaz ka Tarikhah)

Q19- How do you perform Salah of two, three and four Rak'ats?

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

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

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

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

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

5. Then, seek refuge with Allah from the Shaitaan (Tawoodh) folloed by Bismillah (Tasmiyah), Surah Al Fatiha and any Surah or verses of the Quran.
6. **Ruku:** Now he proceeds to Ruku saying Alla-u-Akbe " **اللَّهُ أَكْبَرُ** . In this position e has to exercise tranquility keeping his head and back on the samelevel, with his hands on the knees with fingers spread, reciting Tasbeeh, **سُبْحَانَ رَبِّيَ الْعَظِيمِ** (Subhana Rabbiyal Azeem) meaning, **Glory to my Lord, the Great.**
7. **Qaumah;** He then, stand up in *Qaumah* saying, **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** 'Sami'allahu liman hamidah' (Allah has heard and listened to all who praise Him). Also, in reply e recites **رَبَّنَا لَكَ الْحَمْدُ** (Rabana lakal hamd, (Our Lord, Praise be to You).
8. **Prostration;** He now prostrates saying, **اللَّهُ أَكْبَرُ** (Allahu Akar), seven bones touching the ground with forehead, nose, both palms, both knee with the toes pointing to Qiblah. In this position, a **man** must keep his elbows above the ground and away from his body a **woman** not to raise the rear portion of her body but keep it resting on calves.
9. In This position he recites **Subhana Rabbiyal 'ala (Glory to my Lord, the most Exalted)** and come to the sitting position saying "Allahu Akbar" then prostrates again. With this he completes one raka't.
10. **Qa'dah ;** He continues the same again and completes the second Rak'at and sits in *Qa'dah* and recites At-Tahayyaat (Tashahhud), Durood-e-Ibraahim and the last du'a and Tasleem (Salaam) by turning right, then left. Thus, end the Salah of Two Rak'at.
11. **Note;** For performing Salah of three or four Rak'at, he may recite At-Tahiyaat in the *Qa'dah* and stand up saying "Allah u Akar" and complete third or fourth Rak'ats accordingly and end the Salah with Salaam.
12. **Remember,** in 3rd & 4th Rak'ats of Farz Salah, the Zamme Surah i.e. other Surah after Surah Al- Fatiha should not be recited. If it is a Nafil SaLah, then the Zamme Surah can be recited.

15-Recitation of Quran in the Salah

Q20- Illustrate the recitation of Holy Quran in the Salah?

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

Ta'awuz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oozu billahi minash-shaitanirrajeem.

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

Tasmiya:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismilahir Rahmaanir Raheem.**(I begin in the name of Allah, the Beneficent and the Merciful.)****Al-Fatiha:**

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

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

[All Praise is due only to Allah, Lord of the worlds, the Beneficent, the Merciful and the Master of the Day of Judgment. You alone we worship and to You alone we turn for help. Guide us in the straight path, the path of those whom You have favored, and not of those who did deserve your anger and went astray.] (Say silently amen).

Soorah Al-Iqlaas:

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

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

16- AT-TAHYYAAT**(Glorification of Allah ﷻ)****Q21- Narrate At-Tahiyyaat and describe its significance in the Salah?**

Ans- The following At-Tahayyaat is recited once in all the Q'ada in sitting position when the Salah includes only two Raka'ah and this is the last Q'ada, then recite Durood, Du'a and Salam. But, otherwise (when this is not the last Q'ada) then say Allah-u-Akbar and stands up.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَ
عِبَادِ اللَّهِ الصَّالِحِينَ ۝ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَسُؤْلُهُ

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

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

17-Darood-e-Ibrahim and other Du'a

(Greetings & Blessing for Rsoolullah ﷺ)

Q22- Narrate the Durood-e-Ibrahim and Du'a wa Salam with their meanings?

Ans- Following are the *Durood-e-Ibrahim* and the *Du'a* which are recited in the *Salah* after *At-Tahiyyat* once during last *Qa'da*. Their meaning/significance are also furnished for the benefit of the valued readers/children!

i-Durood-e-Ibraheem

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

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

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

ii-Du'a: recited after Durood-e-Ibraahim in the last Q'ada.

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

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

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

iii-Du'a:

If you don't remember the above mentioned Du'a, then recite this;

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

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

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

iv-Du'a, after Salah ends

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ حِينَئِذٍ نَبِّئْنَا بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ط

Allahumma Anta-s-Salam wa minka-s-Salam wa ilaika yarji'a-us-Salalam. Hayyana Rabbana bis Salam wa adkhilna daaras SalamTabarakta Rabbana wa Ta'alaita ya Zal- Jalali wal Ikram.

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

18-Congregational *Salah* (Namaaz-e-*Jam'at*)

Q23- Describe process of performing congregational *Salah*?

Ans- congregational *Salah*:

1. In a congregational *Salah*, there will be a leader or Imam who leads the *Jam'at* and remaining are followers or *Moqtadeen* or *Musalleen*. Lined up behind the Imam in one or more rows.
2. In standing position or *Qiyam*, the Imam recites Quran and the followers keep quiet as the recitation of Quran by the Imam has since been reflected as reciting by the followers.
3. In the Zuhr and 'Asr *Salah*, Quran should be recited silently, called *Qir'at-e-Sirri* and it should be recited loudly called *Qir'at-e-Jehri* in Fajr, Maghrib and 'Isha *Salah*.
4. Those late joining the *Jam'at*, should say *Takbeer-e-Tahrimi 'Allahu Akber'* and join the *Salah*. When the Imam ends the *Salah*, stand up and complete the portion of *Salah* which was left over.
5. Remember that if you join the *Salah* (*Jam'at*) before the *Ruku'a* or in the *Ruku'a*, you have shared that *Rak'ah*.
6. After every *Fardh* or Obligatory *Salah* Supplicating or making *Du'a* is accepted by Allah ﷻ, so do raise your hands for *Du'a* sharing with Imam.

19-Faradh, *Wajib*, *Sunnah* and *Mustahib* (Definitions)

Q24- Define the *Faradh*, *Wajib*, *Sunnah* and *Mustahib* acts?

Ans- Following are the definitions of *Faradh* act, *Wajib* act *Sunnah* and *Mustahib* act.

- ***Faradh* or *Obligation Act*:** The act which is evidenced by definite proof or *Daleel-e-Qatayi* and the refusal of which brands you atheist. Neglecting of *Faradh* without proper reason will make you sinful.
- ***Wajib* or *Mandatory Act*:** The act which is virtually like *Faradh*, but by refusing a *Wajib* act, you will not be considered as atheist. However, you would become sinful when you neglect.

- **Sunnah or Virtuous act:** Following the way of *Rasoolullah* ﷺ is called *Sunnah* and the follower of *Sunnah* of the Holy Prophet ﷺ will be virtuously recompensed and neglecting of *Sunnah* will make you deprived of virtuous deed.
- **Mustahib or proper or permissible act:** If you follow this act, you will gain virtues and if you set apart, then also, no harm.

20-Obligation Acts in the Salah

(Fara'iz-e- Salah)

Q25- Describe the *Farz* or Obligatory acts in a *Salah*?

Ans- Once seven pre-conditions of *Salah* (as mentioned in Q18) are fulfilled, one can then start *Salah*. The *Salah*, however, has seven acts that are conditional to it, and omitting one of them would make it invalid and the *Salah* should be repeated. These acts are called *Arkaan* or Pillars or Obligatory. They are;

1. The Intention or *Niyah*. Its place is in the heart. This means to intent to perform the *Salah*.
2. Pronouncing the opening *Takbeer* (*Takbee-e-Tahrima*) by saying "Allah-hu-Akbar".
- 3 *Qiyam* or Standing in a upright positios.
4. *Ruku* or Bowing down of head and body.
5. Standing up straight again after bowing.
6. *Sijdah* or Prostration twice. Seven body parts touching the floor; forehead with nose, . the palms of hands, the toes and the knees.
7. *Qa'dah-e-Akhirah* or sitting in last *Qa'dah* of *Salah*.

Q26- Describe the *Wajibat* or Mandatory acts in a *Salah*?

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

1. *Takbeer* or saying *Allah-u-Akbar*
2. Recitation of *Surah Ai-Fatiha*, seven verses as each verse on its own is *Wajib*.
3. Recitation of *Zamme Surah* in first two *Rak'ats* of *Faradh Salah* after *Al-Fatiha*.
4. Recitation of *Al-Fatiha* only in 3rd & 4th *Raak'ah* of the Fourth *Salah*. However, in a *Wajib, Sunnah and Nafil Salah*, a *Zamme Surah* must also be recited after *Al-Fatiha*.
5. Reciting *Al-Fatiha* before the *zamme Surah*.
6. Follow the sequence of *Salah* in Recitation of *Surah* or *Qir'at*, *Ruk'u*, *Sujood* etc.
7. *Qaumah* or standing straight after the *Ruk'u*.
8. *Jalsah* or sitting straight in between the two *Sajdahs*.
9. Performing *Ruk'u* and *Sajdahs* adequately and properly.

10. Sitting in the first *Qa'dah* of a three or four Rak'ah Salah for the time of a complete recitation of *At-Tahiyyaat*, including *Tashahhud*.
11. Recitation of *At-Tahiyyat* in all the *Qa'dahs* of a *Salah*.
12. Imam in a *Jam'aat-Salah* would recite loudly the *Qur'an* in *Fajr*, *Maghrib*, *Isha*, *Jumah* or *Friday*, two *Eids*, *Taraweeh* of *Ramadhan*, and its *Witr* and in all other *Salah*, *Imam* recite silently and inaudible to others.
13. End a *Salah* by the *Salam*; **اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ** (*As-Salam-u- 'alaikum wa- Rahmatullah*)
14. Saying of *Takbeer* **اَللهُ اَكْبَرُ** (*Allah-u- Akbar*) before the *Du'a-ul-Qunood* in the *Salah-ul-Witr* of *'Isha*.
15. Six *Takbeer*, **اَللهُ اَكْبَرُ** (*Allah-u-Akber*) in both the '*Eid-Salah*'.

21- Sijdah-e-Sahw;

(Prostration of Omission)

Q27- Elucidate the need of Sijdah- Sahw and its procedure?

Ans- Sajdah-e-Sahw or Prostration of Omission: If one or more *Mandatory* acts or *Wajibaat*-e-Salah as mentioned above are missed by mistake, they can be compensated by performing *Sajdah-e-Sahw*.

Procedure of *sijdah-e-Sahw*; after reciting *Tashahhud* in the last *Qa'adah*, perform Salaam to the right side, do the two *Sajdah*, and sit in *Qa'adah* and recite *Tashahhud*, *Durood* and completed the *Salah* in a normal way.

Rules and Regulations of Sijdah-Sahw

1. If one or numerous *Wajibaat*-e-Salah were missed unintentionally, then it is *Wajib* to perform the two prostrations (*Sijdahs*) in the form of *Sijdah-e-Sahw* are enough to compensate all the *Wajib* actions that are missed.
2. If the *Wajib* act of *Salah* is missed in the *Jum'uah* or the *Eid Salah* and there is a large congregation, it is better not to perform *Sijdah-e-Sahw*.
3. Delay or paused occurs in any act of *Salah* equivalent to saying '*Subhan Allah*' three times, then it is *wajib* to perform *Sijah-e-Sahw*.
4. If a *Muqtadi* (in a *Jam'aat Salah*) makes a mistake which necessitates *Sijad-e-Sahw*, he need not perform *Sijdah-e-Sahw* nor is it *Wajib* upon him to repeat his *Salah*.
5. If the *Sijdah-e-Sahw*, or *Sijdah-e-Tilawat* are missed, as long the person does not talk or leave the prayer hall, he can still perform the *Sijdah-e-Sahw*.

Q28- Describe the *Sunnah* acts in a *Salah*?

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

1. Men raising both the hands up to ears and say *Allah-u-Akber as Takbeer-at-Tahreemah*.
2. Loud recitation of all the *Takbeers* i.e. *Allah-u-Akber* by the *Imam*.
3. In *Qiyam*, place right hand upon left hand and men place them below navel.
4. Reciting quietly *Ta'awuz* or *A'oozu billah* and *Tasmiyah* or *Bismillah*.
5. In the third and fourth *Raka'at* of a *Fardh Salah*, recite *Al-Fatiha* alone, without a *Zamme* or subsequent *Surah*. Say quietly *Ameen* after *Al-Fatiha*.
6. Reciting Qur'an according to *Sunnah* with correct Arabic *Tajweed* or pronunciations.
7. Reciting '*Tasbeeh*' of Ruk'oo and *Sajdah* three time each.
8. Recitation of the *Tasmee'* by the *Imam* in a *Qaumah* and the reply by the follower or *Muqtadi*. However, a person praying alone should say both.
9. Performing *Sajdah/Prostrate* on the ground with your knees first, then place both hands and then fore-head and the nose touching the ground and the toe of one leg should be firmly remaining on the ground. Complete *Jalsah* and *Qa'dah* and finally place both hands on legs in sitting position.
10. During recitation of *At-Tahiyyaat* raise first-finger of the right hand at **لَا إِلَهَ إِلَّا اللَّهُ** or *lailaha*, then put the finger down at **إِلَّا اللَّهُ** or *ilallahu* till the end of *Qa'dah*.
11. Recitation of *Durood Sharif* after *At-Tahiyyaat* and *Du'a* in the last *Qa'dah*.
12. Finally, for *Salaams*, first turn to the right side and then to the left side.

Q29- Narrate the acts which invalidate a *Salah*, requiring to repeat the *Salah*?

Ans- The *Salah* will be nullified if someone commits the following acts during the *Salah* and then he must repeat the *Salah*:

1. Talking or speaking with or without intention.
2. Saying Oh, Ah, oop, uf or the likewise etc.
3. Saying **الْحَمْدُ لِلَّهِ** or *Alhamdu illahi on sneezing and hearing this, replying يَرْحَمُكُمُ اللَّهُ* (*yarhamukum Allah*).
4. Replying anyone's *Salaam* by saying **وَعَلَيْكُمْ السَّلَامُ** (*wa 'alykum as-salaam*) on hearing good news, saying **الْحَمْدُ لِلَّهِ** (*Al-Hamdu lillah*).
5. Laughing with the laughter clearly audible etc.

Note: The status of Parents! O Muslims (Adult and Children; Remember, "the Islamic Shariah has given such a high value and importance in helping such that if a person performing a *Nafil Salah* and his mother, father, grandfather, grandmother call him, being unaware of him reciting *Salah*, then he should break the *Salah* and answer them."

Part-4

22-Faradh, Wajib and Nafil Salah

Q30-Elucidate the difference between *Fardh* and *Wajib*, *Sunnat* and *Nafil Salah*?

Ans- *Fardh* and *Wajib Salah*:

- There is no much difference between *Fardh* or Obligatory and *Wajib* or Mandatory Salah except the ranking i.e. *Fardh* is highest and *Wajib* is higher. Both- *Salah* must be performed necessarily within prescribed time and by any reason, if you lapse the *Salah*, you will have to essentially ensure to perform (later) their *Qadha* (late *Salah*).
- ***Sunnat* and *Nafil Salah*:** For *Sunnah* or Virtuous and *Nafil* or Optional *Salah*, no *Qadha* (late *Salah*) is needed. But *Sunnah* is further divided into *Sunnah-tul-MakAda* or Commendable and *Sunnah-tul- Ghair-maUkAda* or Proper.

23- Procedure of “*Witr*” *Salah*

Q31- Describe the procedure of performing, *Witr-Salah*?

Ans- Procedure of ‘*Witr*’ *Salah*:

1. *Witr Salah* is *Wajib* or Mandatory and consists of three *Rakah* in ‘*Isha*’ at night.
2. Say *Niyyat* that you now intent to offer *Witr-Salah-Waji* with one extra *Takbeer*. Then raise both hands up to your ears lobes and say Allah-u-Akber, thus you entered into the *Salah*.
3. Now, complete 2 *Rak’ah* as usual and in the 3rd and final *Rak’ah*, after usual recitation of Surah Fatiha and *Zamma Surah* (may be *Surah Iqlas*), say Allah-u-Akber, raising both hands up to ears (*Raf’al-yadain*) and put them together one over other at novel. But a woman will put hands on her chest.
4. Recite *Du’a-e-Qunooth*,

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرِكُ مَنْ يَفْجُرُكَ اللَّهُمَّ أَيُّكَ نَعْبُدُ
وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

inna nast’aeenuka, wa nastaghfiruka, wa n’minu bika, wa natawakkalu ‘alayka, wa nuthni Allahumma ‘alaykal-khayra wa nash kuruka, wa la nakfruka, wa nakhla’u wa natruku myyajjuruka. Allahumma iyyaka n’abudu, wa laka nusalli, wa nasjudu, wa ilayka nas’aa, wa nahfidu, wa narju Rahmataka, wa nakhsha ‘azaaka. Inna ‘azabaka bilkuffaari mulhiq.

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

24-Friday Payers or Salah-tul-Jum'ah

Q32- Narrate rules and regulation of Friday *Salah*?

Ans- The Friday prayer or *Salat-ul-Jom'ah at Zuhr* time is *Fardh-ul- 'Ain* or Essentially-Obligatory on every man who is Free (Aazaad), Healthy (Tandurust), Adult (Baalegh), Wise (Samajdaar) and Dweller (Muqem) and where congregation or *Jam'at* is held. Friday is an important event in Islam. Every community in this world believed a particular Day in a week as Holy Day or a festival-Day. Allah ﷻ has declared Friday a weekly festival day for muslim community and termed it as Ed-ul-Momineen.

Rules and regulations Friday prayer

1. Refusing or un-believing of this Salah is *Kufr*.
2. Missing or leaving without a genuine excuse is big sin demanding repentance or *Taubah*.
3. For the Friday's Salah, congregation or *Jam'at* is mandatory (Wajib).
4. Friday's Salah is not obligatory on a patient (Bimaar), children, mad, Traveler, Female, Blind and Disable. But, however if they do Jumma-Salah, it will be recognized and thus, they don't have to perform Zohr Salah.
5. On hearing the first *Azaan* of Friday *Salah*, leave trading and other business and get prepared for the Salah and move fast to Mosque or *Jam'a-Masjid*.
6. Walking on foot to the Masjid throughout the way to the Salah carries on every step Virtues for a year's worship, a year's Fasting's and a Year's prayers.
7. Before the beginning of the *Friday-Salah*, delivering an *Arabic-Sermon* or *Khutbah* is must. It should be given in such a manner that people sitting near can hear it clearly.
8. It is Sunnah to deliver two *Khutbahs* which are not too long in content
9. While the *Khutbah* being delivered by the Imam, all forms of takings, reciting *Durood*, *Tasbeeh*, *Salah* etc. are strictly forbidden.

Note; The sequence of the Friday-Salah; First-*Azaan* or Call to the *Salah*, 4 *Raka'ah sunnah-e-Mu'akkadah*, Second-*Azaan*, then *Sermon* or *Khutbah* (in two parts) by the Imam, all in the language of the Holy Qur'an. Then two *Rak'ats Fardh* as the *Jumu'ah Salah* lead by the Imam, followed by 4-*Rak'ats Sunnah -e-Mu'akkadah (Zohr Ihtiyati)*, then 2 *Rak'at Sunnah-e-Ghair Mu'akkaah* and finally two *Rak'at Nafil*.

Q33- Elucidate the Islamic Uniqueness for Friday and its *Salah*?

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

1. Allah ﷻ created Hadhrat Adam ؑ on this day.

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

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

25-Funeral-Salah

(Salah-ul-Janaazah)

Q34- Describe the rules and regulations Funeral or Salah-ul-Janaazah?

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

Sequence of Funeral-Salah;

1. The deceased or dead body should be placed on the ground, close in the front of the Imam or a person so authorized by the relatives.
2. Behind the Imam, Moqtadeen should form 3 or 5 or more odd numbers of rows (Safain) in standing position.
3. First Niyah of funeral-Salah. Then follow the Imam when he says first Takbeer (Allah-u-Akbar), raising hands up to the ears and leaving right hand over left and recite Sana Subhanaka.
4. On second Takbeer by the Imam, recite Drud-e-Ibraheem.
5. Similarly, on third Tabeer by Imam, recite prescribe Du'a-e-Maqferat for the deceased.
6. When Imam says fourth Takbeer, follow him by turning head to right and left as Salaam to end the Salah.

Note; except on first Takbeer, for the remaining three Takbeers, neither Imam nor Moqtaee will raise their hands. Say simply Allah-u-Akbar by the tongue. In the funeral-Salah saying four Takbeers are Obligator or Faraz remaining actions are Sunnah.

26- Intercessory Supplications (Du'a-e-Magferat)

Q35- Describe the Du'a-e-Maqferat supplicated in Salah-ul-Janaazah?

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

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَأُنثُنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامَ ط وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ ط

Allahumma-ghfir li-hayyina wa mayyitina wa shahidina wa ghaibina wa saghiirana wa kabiirana wa unsayana. Allahumma man ahyaytahu minna faahyih 'alal-Islam, wa man tawaffytahu minna fatawaffahu 'alal-Iman.

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

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

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

Allahummaj'allahu lana faratan waj'alahu lana ajrawn wa zukhran waj'alhu lana shaafi'an wa mushaffa'aa.

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

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

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

Q36- Why do the Muslims celebrate two main festivals (Eidain)?

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

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

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

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

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

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

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

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

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

Q37-What do you know about the rule & regulations of Namaaz-e-Edain?

Ans- The rules of Namaaz-e-Edain;

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

The etiquettes which are required;

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

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

We might keep saying the Takbeer loudly.

6. Performing Nafil Salah before Salah of Eid is prohibited, but Qaza Namaaz-e-Fajr may well be completed.
7. The congregational Salah or Jama'at is must for Eid-Salah and listening the Khutbah after Salah is Sunnah.

The sequence of performing Eid-Salah;

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

"اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ"

28-Offering Sacrifice of Cattle

(Qurbaani during Id-ui-Azha)

Q38- Define the rule to offer Sacrifice of cattle or Qurbani on a Muslim?

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

Q39- Name the Cattles and state the Rules of Sacrifice or Qurani according to Shariah?

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

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

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

Q40- Describe the method of offering Qurbani of a Cattle on Eid-ul-Azha?

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

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

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

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

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

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

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

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

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

29-Rules of Qurbani during Id-ul-Azh’hah

(Ahkaam-e-Quraani)

Q41- Describe the rules relating to offer Qurbani of a cattle during Eid-ul-Azh’hah?

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

1. People who leave in cities should not offer Qurbani before performing the Eid-Salah.

2. However, in a Village where the Eid-Salah is not customary, they may offer Qurbaani either before performing the Eid-Salah or after.
3. A person might use the meat of Qurbana for himself, distribute among relatives and friends and to the poor.
4. It is better to make three equal portions of one third quantity each of total meat and offer one portion to the poor/ charity, another to Relatives and preserve the leftover meat for his family.
5. If a person knows how to slaughter or do Zibah the Animal, he should do it himself by following the prescribed procedure. And if he doesn't know, then somebody else can do Zibah on his behalf.
6. The skin of the Qurbana's Animal should be either by himself or given as Charity to the poor. But should never be given as cutting charges to the butcher or Qasab.

30-Charity prescribed for Id-ul-Fitr

(Sadaqah-e-Fitr)

Q42- Enlighten the importance of offering the Sadaqah-e-Fitr to poor on Eid-ul-Fitr?

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

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

31-Aqeeqah for New-Born Baby

Q43- Clarify the eminence of performing Aqeeqah for a newly born Baby?

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

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

PART-5

2nd Pillar of Islam or 2nd Akan-e-Deen i.e. fasting

32-Observing Fast (*Saum* or *Roza*)

Q44- What do you know about observing the Fast or *Saum* in Islam?

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

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

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

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

1. Observing Fast in the month of Raman is Obligatory (Faraz), on every Muslim Adult (man & Woman), Free (*Azaad*), Wise (*Aaqle*). A person who does not realize obligation of Fast, he will be assumed as Kafer and who didn't observe fast without genuine pretext, he did commit a big sin.

2. Rasoolullah ﷺ said, “even if a man keeps observing Nafil fasts over a year or continue it throughout his life or he gives all his blessings (*Ne’amatain*) in charity, he, would has compensate (Swaab) of observing one day Fast in the *Ramazan* which missed out without genuine reason.
3. It is not correct to keep Fasting without Intent or *Niyyah*. Though, the words of the *Niyyah* be repeated by tongue, it is enough to say *Niyyah* in your heart. Similarly, it is not necessary to use Arabic language. *Niyyah* can be done in any language.

33-Benefits and Virtues of perceiving fast

Q45- What are the benefits of perceiving the Fast?

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

1. It is mentioned in a Hadith, “Whoever observes Fast in the Ramadan exclusively for the sake of attaining Allah’s pleasure, his previous sins will be forgiven.
2. In another Hadith it is said that the recompense of virtuous deed of a person is given seven to ten times of it, but Allah ﷻ says, “Since the Fast is observed exclusively for Me and hence I myself is the recompense for Fast or *Roza*.
3. A person becomes mindful of Allah ﷻ (Muttaqi) due to perceiving Fast and he thus could regulate his carnal desires, and evil self (*Nafs-e-Ambarah*) develops as conscious self and as a result he will improve his spirituality and will be able to escape from wrong-doings.
4. It also helps always to be Physically-fit, besides instilling a sense of realizing the Hunger and Thirst unfortunate and helpless people.

34- Rule and regulations relating to the Fast

Q46- Describe regulations concerning to observe Fast in Ramadan?

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

1. As the *Ramazan’s* moon is seen, you begin observing fast and performing Namaz-e-Travah.
2. stop observing fast as soon as you observed *Eid’s* moon,
3. Taking food before Dawn every day is termed as *Sahry*, an act of Sunnah.
4. The Intent or *Niyyah* of Fast نَوَيْتُ بِصَوْمِ غَدٍ لِلَّهِ تَعَالَى مِنْ صَوْمِ رَمَضَانَ is necessity and it can be done before breaking Dawn or following day before noon.
5. If a man observing Fast and not refraining using abused language, falsehood, back-biting and wrong-doing, his Fast or *Roza* becomes Makrooh or improper and its *Sawab* is reduced.

6. As soon as Sunsets break the Fast or do *Iftaar* and start eating or drinking by supplicating the *Du'a* اللَّهُمَّ لَكَ صُومْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَىٰ رِزْقِكَ أَفْتَرْتُ Now one Fast is completed. In the same way complete all the Fasts during the month of *Ramazan*.
7. Observing fast is strictly prohibited on the day of Eid-ul-Fitr, Eid-ul-Azha, During Ayyam-e-Tashreeq i.e. on 11th, 12th and 13th of the month Zil-Hajjah every year.

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

Q47- Write brief notes on the intention to Fast, Sahoor or Sehri and Iftar during Ramadan?

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

- **Intention to Fast:** A Muslim must make his formal intention (*Niyyah*) to fast before dawn. He may make the intention to fast the whole month of Ramadan or he may make the intention to fast for a day every time. If a Muslim fast is interrupted for some days for any reason, he must renew the intention before he starts fasting again. This intention, however, must not be expressed (verbally) in any way, because the place of the intention i.e. is the heart.
- **Sahoor or Sehri:** It is recommended that a Muslim should take some food and drink before dawn, before he begins his fast. This pre-dawn meal is called Sahoor (Sehri) and helps reduce the hardship of fasting during the day. One should wake up early enough to eat and finish the Sahoor before dawn so as to avoid any chance of eating after the break of dawn, which would spoil the day's fast. Rasoolullah ﷺ encouraged his companions to take the meal even if it is only a drink of water. He said, "Take Sahoor (sehri) for surely there is a blessing in Sahoor. (Bukhaari)
- **Iftar (breaking of fast):** A Muslim should break his fast as soon as the sunset. It is strongly recommended to do so. Rasoolullah ﷺ said, "people will remain prosperous as long as they hasten to break the fast i.e. iftaf." (Bukhaari)
The iftar should be light e.g. few dates and water or any other fruits that should be taken before Maghrib Salah. They may have full meals after Maghrib prayer. They are strongly recommended (Sunnat-e- Muwakkidah) to offer Traaweeh Salah after Isha prayer.
Du'aa after breaking the Fast! اللَّهُمَّ إِنِّي لَكَ صُومْتُ بِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَىٰ رِزْقِكَ أَفْتَرْتُ
Allaahumma inni laka sumto bika aamanto wa 'alika tawakkalto wa 'aala rizqika aterto
(O Allah ﷻ! I fasted for You and I believe in You and put my trust in You and break my Fast with Your Sustenance)

36- Expiation or Kaffarah (Breaking's Fast)

Q48 – What do you mean by kaffarah and who is it applicable to?

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

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

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

37-Acts which nullify the Fast

Mufsideat-e-Roza;

Q49- Explain the Mufsideat-e-Fast or the acts, which invalidate the Fast?

Ans- Following are the acts which invalidate the Fast;

1. Mufsideat-e- Roza means those acts which nullify the Fast. They are two types
 - a) Those acts which necessitate only its Qaza as Wajib.
 - b) Those acts which necessitate both Qaza and Kaffarah (expiation) turn into Wajib or Mandatory.
2. Those acts which necessitate only when it's Qaza as Wajib. !
 - Eating willfully or water goes below the thought while goggling.
 - Somebody forcibly makes you eat.
 - Putting medicine into nose or applying ointment to the injury of skull which drives into the mind.
 - Willfully mouthful-Omitting. Eating in Sahry thinking that it is night but later came to know that it was already daybreak.
 - Swallowing a thing filled in to teeth and is equal to a Gram (Chana).
3. Those acts which necessitate both **Qaza** and **Kaffarah** (expiation) as Wajib or Mandatory.
 - In spite of observing Fast, if someone involved willingly in to such a prohibited act that his Fast is broken.

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

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

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

38- Zakah, the purifying Dues

Q50- What do you know t about the Zakah, its bearing and Benefits on a Muslim?

Ans- Zakah is the 3rd Pillar of Islam that comes immediately after Salah. Allah ﷻ commands in

Surah AL-Muzzammil-20, "وَأَقِمُوا الصَّلَاةَ وَعَنِ الزَّكَاةِ" *wa aqimus-salaata wa aatu-zakata*

(Estabblish regular payer and give Zakah)

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

Benefits of Zakah; our possessions are purified by setting aside a small portion, i.e. 2.5%, as

Zakak for those in need. An imperative aspect of Zakat is that Muslim will get lot of benefits along with optimistic bearings both worldly and hereafter, like the payer of *Zakah* will be enriched with exemplary Moral and will be clean from immoral behavior like, Stinginess and love of wealth which is the root cause of wickedness, would be wiped out from him. It strengthens the ties of brotherhood amid the rich and the poor. It blesses one's wealth and purifies the heart of selfishness and thirst for wealth. Exclusive qualities like Sympathy and graciousness are gained on account of *Zakah*. Thus one can acquire privilege of gaining Divine love through monetary support to poor and hapless folks by way of *Zakah*.

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

Q51- Elucidate the Rules and regulations of giving Zakat?

Ans- Following are the Rules and regulations of Zakat;

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

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

Q52- Who are the deserving people to receive Zakaat and for whom it is not permissible?

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

1. Shar'ay Faqeer! The needy, those whose poverty level is more or less like the poor. They have passing need, such as when they need two hundred, for example they have only one hundred.
2. Miskeen or Meak person! The Poor; those who do have some money but not sufficient to meet their need of their dependents.
3. 'Aamil! Those employed to collect the funds of *Zakaah*, distributes it and maintains its record. Their salaries can be paid from *Zakaat* funds whether they are rich or poor.
4. Mukaatab! For freeing slave (*Ghulaam*) to whom his Master had assured to free him from slavery if he could pay certain amount. That money should be paid to the slave from *Zakaah* so that he could pay to his master to set him free.

5. Qaradaar or debtor! Means those who are burdened with debts, which have not been spent that Allah does not like and cannot pay them off.
6. Musaafer or Traveler! A traveler may be rich in his home but if he is in need of money while travelling, he may be given from Zakaah.
7. New Muslims! Those whose hearts are to be reconciled as their faith is still weak and they need the Zakaah to strengthen their faith. They are also the disbelievers whose hearts may be inclined towards Islam if they are given the Zakaah, or those influential disbelievers whose acceptance to Islam is desired, or their evil is to be restrained.
8. In the way of Allah! Means anything that is pleasing to Allah or any other work that is done in the cause of Allah and from which Muslim will derive benefit, such as orphans support, construction of Mosque, School and Hospital.

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

Those who are not entitle to receive Zakaat;

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

Hajj 5th Rukun-e-Deen

39-The Annual Pilgrimage to Makah

Q53 -What do you know about Performance of Hajj?

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

Briefing about the Hajj

1. Allah ﷻ says in Holy Quran, “ **وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا** ”
Wa lillaahi 'alannaasi hijjul-baiti man-istat'aa iaihi sabeelaa

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

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

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَنِعْمَةَ لَكَ وَالْمُلْكَ لِأَشْرِيكَ لَكَ

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

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

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

40-Obligatory and Mandatory acts of Hujj

(Fraaiz aur Waajibaat-e-Hajj)

Q54- Describe the obligatory acts of the Hajj?

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

- **Obligatory or Faraz meant for Performing Hajj;**
 1. Wearing of Ehraam. 2. Waqoof or Stay in Arfaat .
 3. Tawaaf-e-Ziyaarat.
- **Mandatory acts or Waajibaat-e-Haj**

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

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

41-Virtuous act of Isaal-e-Sawaab

(Conveying recompense of virtuous deeds)

Q55-How does conveying recompense or Isaal-e-Sawaab mean a virtuous deed?

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

Q56-What does physical worship and financial worship mean in the context of Isaal-e-Sawaab?

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

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

Q57- What does the performing of "Fateha" mean?

Ans- The performing of "Fateha" is a better way of conveying "Isaal-e-Sawaab" and a virtuous deed. In this manner, the recitation of Quran forms a "physical worship" and Sadqah like offering food etc.to the relatives or poor, form the "financial worship". Thus by way of per-

forming “Fatiha’ a Nafil act, its recompense (Sawaab) are passed on to other Muslim men or women, the alive and dead, form a Isaal-e-Sawaab by offering with a Du’a saying, “Ya Allah the rewards and recompense or Sawaab of this act of “Fateha” may be presented first onto our beloved Prophet ﷺ then convey to all Muslims living and deceased particularly to so and so (name the person to whom you like). This is known as “Fateha” a better way of Isaa-e-Sawaab.

Few Asects of Islamic Law

PART-5

42-Obligation of jihad

Q58-When does the Jihad become a General Obligation and when a Precise Obligation?

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

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

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

43-Quran, Hadith and Fiqh

Q59- What do you know about the Quran and Hadith?

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

إِنَّا نَحْنُ نَزَّذُّ لَنَا الذِّكْرَ وَإِنَّا لَهُ لَحَا فِظُونُ

Inna nahnu nazzalna azzikra wa inna lahu lahafezoon

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

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

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

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

(Najam-3, 4)

Q60- How was the safeguard of Quran and Hadith ensured?

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

Q61- What is the difference between the Quran and the Hadith?

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

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

Mutwaatir Hadith are further divided into two types;

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

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

Q62- When was compiling of Ahaadith carried out by the Muslim Scholars and the reasons for doing so?

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

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

Q63- Name the Hadith books which are known as "Siya Sattah" and who are their Authors?

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

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

Q64- What does “Fiqh-e-Islam mean, also describe eminence for understanding Quran and Hadith?

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

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

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

Q65- Name the four Imams of Fiqh (Fuqaha) and give few details about them?

Ans- the 4 Imam-ul-Fuqua are;

1. Imam-e-A'azam, Name; Hazrat Abu Haifa Nu'man ibn Thabit ؓ (80-150 AH).
Delivered Dars-e-Fuqaha (teaching of Fiqh) in Koofah and Iraq
2. Imam Maliki, Name; Hazrat Au Adullah Malik ibn Anas in Malik (95-178 AH).
Delivered Dars-e-Fuqaha (Teaching of Fiqh) in Madina, Arabiah.
3. Imam Shafa'yi, Name; Hazrat Au Abdullah Muhammad ibn Idris al-Shafa'yi ؓ (150-204 AH).
Delivered Dars-e-Fuqaha (Teaching of Fiqh) in Egypt (Misr).

4. Imam Ahmed bin Hamble Name; Hazrat Ahmad bin Muhammad bin Hamal ؓ (164-241 AH).

Delivered Dars-e-Fuqaha (Teaching of Fiqh) in Baghdad, Iraq.

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

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

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

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

43-Few useful prayers or Du'a

Q66- Narrate few beneficial Du'a on various Occasion?

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

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

(Tirmizi/Ibn Maajah)

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

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

La-ilaha-ill-Allahu- wahdhu-la-sharika-lahu-lhul-mulko-yuhyee-wa-yumeeto-beyadihil-khair-wa-huwa-'al-ulli-shai-in-Qadeer.

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

2. Recitation while **sleeping** or going to bed; اَللّٰهُمَّ بِاسْمِكَ اَمُوتُ وَاَحْيٰ

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

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

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

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

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

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

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

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

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

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