

New Edition

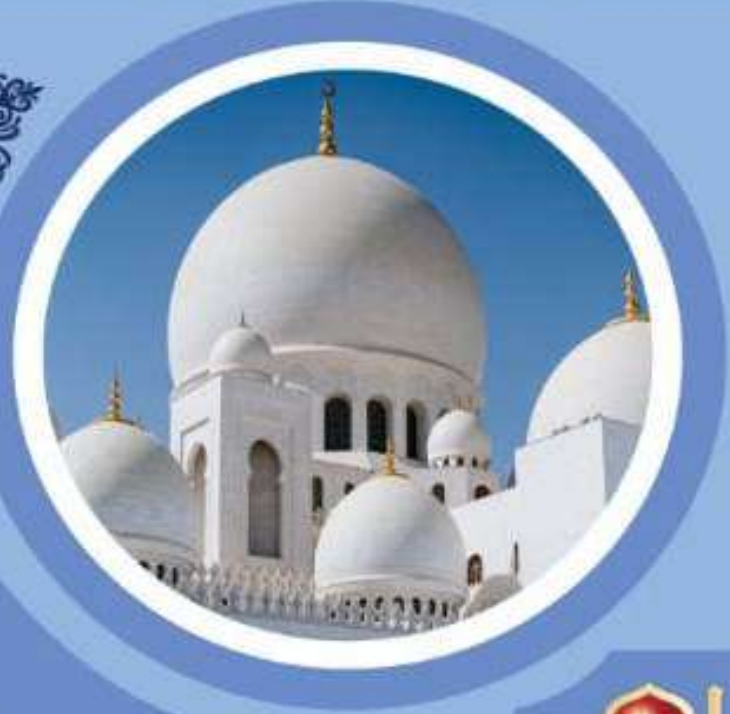
The Most Invaluable, Authentic and Informative Book Comprising
on Immense Religious Issues Regarding Daily Life

Taleem-e-Deen Course

Islamic TEACHINGS

BELIEFS AND INJUNCTIONS

JURISPRUDENCE FIQAH



By:

Abu Muawia

Mufti Muhammad Ayaz



**The Most Invaluable, Authentic and Informative Book
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TALEEM-E-DEEN COURSE

ISLAMIC TEACHINGS

BELIEFS AND INJUNCTIONS

Part (3)

JURISPRUDENCE FIQAH

Compiled by: Moulana Mufti Muhammad Ayaz Hafizahullah

Instructions for the Teachers of this Course

- The book in hand should be studied and comprehended thoroughly before teaching it to the audience or students. So that, the religious issues discussed in it may be delivered and conveyed with actual context and purpose which it carries.
- The issues of Fiqh (Islamic Jurisprudence) of the book may kindly be taught after extensive reading of the book. Anyone feels difficulty at any stage or point is advised to consult other books. If the problem persist and does not get resolved, then, he may contact an authentic religious scholar.
- For the exposition of the last Surahs of the Holy Quran, the following Scholars and their authorships are suggested:
 - ✓ Jawahi-rul-Quran by Sheik ul Quran Moulan Ghulamullah Khan (RA)
 - ✓ Muarif-ul-Quran by Mufti Muhammad Shafi (RA)
 - ✓ Dars-e-Quran by Moulana Muhammad Manzoor Noumani (RA)
 - ✓ Tafseer of 30th part of the Holy Quran by Naseem Faridi

And for the remaining part get satisfied through valid sources.

- The portion of Hadiths for all its chapters may kindly be studied in the reference of Muarif-ul-Hadees. Otherwise, contact an authentic religious scholar.
- The honourable teachers are suggested to take help from the following books:

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1. Islamic Fiqh (Jurisprudence) by Moulana Mujeebullah Nadwi Sahib (RA)
 2. Tafheem-ul-Fiqh by Mufti Muhammad Naeem Sahib (RA)
 3. Irshad-ul-Fiqh by Moulan Javed Sahib (RA)
 4. Tasheel-e-Bahisti Zewar compiled by Jamia-tul-Rashid Karachi
- Apart from taking help from the books prescribed aforementioned, the institute designed the course and also prepared a CD from which the interested personnels can take help.
 - This course will be taught for an hour daily comprised of two periods. In the first period the portion of Holy Quran will be taught for half an hour and in the second period the portion of “Beliefs and Fiqh” will be taught for half an hour. After completion of Holy Quran portion; the portion of Hadith will be started inshaullah.

Note: All the honourable teachers who are teaching this book are requested to inform the institution/management regarding any mistake or misprint of the book if they come across. Furthermore, their suggestions for quality improvement will be highly appreciated.

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Introduction

Creed (Deen), Religion, Madhab and Sharia

Religion (Deen) is the name of complete code of life in the light of which an individual is required to mould and pass his life in accordance with the rule and regulations prescribed for him. When Madhab (Religion) is the way of worship, likewise, Judaism, Christianity or any other school of jurisprudence which the people follow; like Hanafi or Shafi'e school of Fiqah.

All the Prophets (AS) of Allah had a single Creed, as told by Allah:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ- (Al Anbiya: 92)

“Verily, this Creed of yours is a single one, and I am your Lord and Cherisher: therefore serve Me (and no other).”

Shariah was as commanded by Allah: to all the Prophets (AS) separately, for their respective nations according to their conditions and Allah's (SWT) will.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا- (Al Ma'idah: 48)

To each among you, we have prescribed a law and a clear way.”

Consequently, all the Prophets (AS) of Allah had been teaching religion of Islam only. And thus the religion is to accept all the commandments of Allah whole heartedly without any doubt and confusion like: to believe in oneness of Allah (SWT) in His Existence and Attributes the day of judgment including its reward and punishment, following the teachings of the Prophets (AS) and obeying them stickily and not following anyone else, unshakeable belief in the Holy Books and performing prayers in the form of Salat, fasting, Alms giving, pilgrimage etc.

Thus, this faith (Oneness, Prophethood, Hereafter), worships (Prayer, fasting, pilgrimage, alms giving) and dealing (Consuetude and relations) and bifurcating permissible from the forbidden is the name of Religion (Deen) and the same was common in all the Prophets (AS) of Allah (SWT).

The second term is of Shariah which indicates the ways and their respective nations of all the Prophets (AS) separately. They had different instructions for worships, consuetude, mutual interaction, relationships, permissible and forbidden, legal and illegal acts etc. For example; Fasting and Prayer is common in religion of prophets but methods, timings, no of ratkaats etc in each Sharia were different. In these acts Allah has sent different Sharia to all the Prophets (AS) according to conditions and requirements of their age, so that, the followers get trained nicely and ethically to accept for showing allegiance to the revealed Sharia. In the end, Allah has sent His Last Prophet Hazrat Muhammad (SAW) for whole of the mankind and all the times to come till the Dooms-Day with Sharia and His Commandments, to accomplish a series of Prophethood. The new Sharia brought by Hazrat Muhammad (SAW) is for all the people of the world to be followed and has put a seal of annulment on the Sharia of all the Prophets (AS) before him and the new Sharia will stand valid and updated till the erection of doomsday.

The Need and Importance of Deen-e-Islam:

Allah has given an end to the series of sending Prophets (AS) and Rasools since Hazrat Adam (AS) by sending Hazrat Muhammad (SAW) who has completed this series of Prophethood and now no new Sharia and Prophet or Rasool will be appointed will come from Allah till Dooms-Day for the guidance of mankind. And for all the humans and Jinns Allah has chosen the Religion of Islam, as it is said in the Holy Quran:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ

دِينًا. [سورة المائدة: ٣]

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”

Hence, for the success and salvation of a man in this world and Hereafter, the Religion of Islam is the only way to be implemented.

As it is told by Allah in the Holy Quran:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ-

[سورة آل عمران: ٨٥]

“If anyone desires a religion other than Islam (for submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).”

The Comprehensiveness of Deen-e-Islam:

One of the beauties of the Islam religion is that it has covers all aspects of life. Islam has provided perfect guidance in faith, worships, consuetude and social life that neither any portion of life is left untouched nor any area remains incomplete. Any individual can lead easily every moment his twenty four hours life under the teachings of his Creator and in the way which is taught by the Holy Prophet (SAW).

All of the commandments of Allah, especially, the Holy Quran and the Sublime life of the Holy Prophet are preserved till date through authentic sources and Allah Almighty will Guard it till the Dhooms-Day In-sha-Allah and the struggles of religious scholars and they will be ever intact in-sha-Allah. No other book of any religion is preserved by the authentic means which are used for the preservation of the Holy Quran and the Sunnah. Islam has provided minute details about everything like how to eat, drink, and sleep even about the way istinja is to be performed. The etiquettes of walking on a way are even narrated to the followers. The details about the rights of Allah and human beings are narrated and emphasized frequently to act upon them. The rules and principles for trade and society are described well. Proper instructions are given for using time appropriately because the worldly life is for the preparation of an examination. To achieve salvation in the life Hereafter depends upon the acts which we perform in the worldly life. Islam is comprised of two things: Set

of Beliefs and Actions. In Actions, all the worships, ethics, dealings, consuetude and politics are included.

Islam is a perfect religion which is based upon a system of Six Acts, which includes;

1. Beliefs
2. Worships
3. Ethics
4. Dealing and Finances
5. Community Living
6. Politics and State

By adopting any of the Pillar and ignoring the other is against the spirit of Islam.

The Combination of World the Religion

In short, according to Islam along with the success in worldly affairs, achievements in Hereafter is praiseworthy with the making our Creator, Almighty Allah, happy. And this is nothing but the exquisite combination of world and the religion. Islam has presented the same philosophy:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً -

“Oh Lord! Bestow us with the success here in worldly life as well as success in the life coming after it.”

This is the only reason that according to Islam beliefs, worships, ethics, dealing, finances, consuetude and politics and State cannot be separated from one another because they are inter connected and linked together cohesively. The belief system is like a root and foundation for all the departments of life and the every action which sprout from it wether for this world or for hereafter is essentially linked with it. If the creed of a person is not correct, which is the foundation for all actions, but this action apparently may seems to be correct or no use and benefit and like the web of a spider (actions are wasteful and reward less).

Means of Acknowledging Deen and Sharia

The Holy Quran, Hadith and Fiqh

We have the following three authentic means to know about the principles and commands

regarding the Creed of Islam and Sharia of the Holy Prophet (SAW):

1. The Holy Quran
2. Hadith and Sunnah
3. Fiqh

The Holy Quran is a scripture from Allah and its each and every word is from Almighty Allah. The whole life of the Holy Prophet is the exegesis and explanation of the Holy Quran. The Prophet (SAW) was always seemed to be engaged in the teaching learning process of Ummah [the companions (RA)]. Hadiths are the spoken words of the Holy Prophet (SAW) which reached unto us through authentic sources.

Neither any person can understand all the technicalities of the Holy Quran nor one has a comprehensive knowledge of Hadiths that he can delve into the commandments of Sharia. Many Muslim Scholars (RA) pondered upon Quran and Hadiths and infer such rules and regulations after straining research and compiled them with full details for the laymen to benefit from are called Fiqh. It is the result of their hard work that now millions of Muslims from all over the world are following the shariah easily and no one feel any difficulty to know about the commandments of Allah (SWT) and His Prophet (SAW). Muslims of the world cannot forget this beneficence of the religious scholars.

Introduction and Importance of Fiqh:

The literal meaning of Fiqh is of comprehension and understanding; actually, Fiqh is the exposition of Quran and Hadith. Those issues or problems which are not explicitly presented in Quran and Hadith, then, on the basis of principles of Quran and Hadith; Fiqh provide solution to all issues and problems faced by Muslims.

As it is said in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

[Al-asiN:59]

“O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: That is best, and most suitable for final determination.”

According to Expositors, the meaning of "أُولِي الْأَمْرِ" is of the jurists who understand Fiqh.

When Hazrat Muaz bin Jabal (RA) was appointed the judge of Yemen, the Holy Prophet (SAW) got his attention and said to him:

“Hey Muaz (RA) when any case is presented to you, how will you decide? Hazrat Muaz (RA) said to the Holy Prophet (SAW) according to the Holy Book (The Holy Quran). The Holy Prophet (SAW) asked again if you do not find it in the Holy Quran, then, what will you do? Then, Hazrat Muaz (RA) said, then, I shall follow the way (Sunnah) of the Holy Prophet (SAW). The Holy Prophet (SAW) asked him again; if you do not find it in the Sunnah also, then, what will you do? Then, the Companion (RA) answered that then he will do the Investigation. It made the Holy Prophet (SAW) happy and he thanked Almighty Allah for enabling the messenger of the Holy Prophet (SAW) of such opinion of Allah in making a suitable person for the post of Provost. Jurisprudence has got great importance and excellence. According to one of the saying of Holy Prophet (SAW)

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ - [بخاری و مسلم]

“To whom Allah almighty intends to bless turned towards understanding of the religion.”

The genre of Fiqh is does and don'ts of commands of Shariah in which beliefs, worships, ethics, dealing, finances, community, politics and State are included. However, the principles and base of beliefs are directly retrieved from the Holy Quran and Sunnah.

Initially, many jurists compiled Fiqh in a way of their own but with the passage of time four school of thought of Fiqhas are left in the world and most of the Muslims follow them.

1. The Fiqh of Imam Abu Hanifa (RA) which is mostly compiled by Imam Abu Hanifa (RA) with the assistance and suggestions of Imam Abu Yousaf (RA), Imam Muhammad (RA) and Imam Zufur (RA) and a committee of nearly forty jurist of very high rank. This is called Fiqh Hanfi.
2. The Fiqh of Imam-e-Malik (RA), this Fiqh is known by the name of Fiqh-e-Maliki.
3. The Fiqh of Imam-e-Shaa'fi (RA), this Fiqh is known by the name of Fiqh-e-Shaa'fi.
4. The Fiqh of Imam-e-Han'mbali (RA), this Fiqh is known by the name of Fiqh-e-Han'mbali.

These four schools of jurisprudence were compiled within two hundred years after the demise of the Holy Prophet (SAW). The controversies found among these Fiqhas are merely natural. When some people investigate the same issue and try to understand it, then, it is obvious that a slight difference may occur in between. The same is the case with these Fiqhas. The four founders of the four Fiqhas were all upright, had good intention and worked hard for the betterment of the Muslims saints and popular amongst the general Muslims. This is why, all the Muslims respect and honors them with allegiance.

We consider all the school of jurisprudence but we follow the Fiqh of Imam Abu Hanifa (RA), which is the most preferable and valid.

Important Terms of Fiqh

(1) Obligatory (Farz):

Obligation is that act which cannot be postponed without any valid reason of Sharia. In such acts, like prayer the one who postponed it without any valid reason of Sharia he is liable to chastisement and called transgressor. And the one who denies its obligatory status; is, of course, a disbeliever.

Obligation is of two types:

i. Individually Compulsory (Farz-e-Ain)

The obligation which is compulsory on every Muslim like offering five times daily prayer.

ii. Collectively Compulsory (Farz-e-Kifaya)

The obligation which is not compulsory on every Muslim while it is compulsory on all the Muslims collectively. If some of the people perform it, then, its obligation is full. But when it is left without performing it by all the Muslims, then, all the Muslims get sinned like, the funeral prayer.

(2) Imperative (Wajib):

The Imperative acts cannot be left without a valid reason and the one who leaves it without a prominent reason is sinned and deserves chastisement but one denies it is transgressor not disbeliever. The best example of Imperative is the Three Attitudes of Witr.

(3) Sunnah:

Sunnah is that act which is performed by the Holy Prophet (SAW) regularly or by his Companions (RA) and the Holy Prophet approved it or remained silent after knowing that act. It is of two types:

i. Emphasized Sunnah (Sunnah-e-Muakkada)

The act which is stressed in Islam and the one who is failed to perform it, without valid reason and habitual of leaving it is sinner and transgressor. An example is of

Four Attitudes Rakaat before Dhuhr Prayer and Two after Zuhar Prayer.

Un-emphasized Sunnah (Sunnah-e-Ghair Muakkada)

The second type is of optional Sunnah on the performance of which the doer is blessed with rewards and on leaving them is no sin like, four supererogatory (Nafli) attitudes before Asr Prayer.

(4) Recommended (Mustahabb):

Recommended is just the acts on the performance one is blessed and on leaving them no liability falls upon a person. This is also called supererogatory or Nafle (Mundoob) like, all supererogatory or recommended prayer.

(5) Permissible (Mubah):

These are acts in which a person has the choice to do it or not. There is no reward or punishment such as; spitting.

(6) Disliked (Makrooh):

The meaning of Makrooh is disliked. These acts are divided into two categories:

i. Prohibited Abomination (Makruh-e-Taehreemi):

Prohibited abomination one cannot leave without any genuine excuse; if left, the doer is sinful like, Facing towards Qiblah while doing Istinja

ii. Impermissible Act (Makruh-e-Tanzihi):

The other type is of impermissible act in which reward is there in not performing it and if one does it, then, the doer is not sinner like, lavishly decorating mosque or doing extra things while performing prayer.

(7) Forbidden (Haram)

Forbidden are those acts on which the doer is transgressor and liable for severe chastisement like, being involved in interest business, drinking wine, etc. The person who defies forbidden acts is a disbeliever.

Responsibilities/Duties of Religion (Deen)

The Duties refer to the summary, gist, philosophy and complete way of living in Islam. Likewise, the obligations in Creed, like prayer, fasting, pilgrimage, etc. Likely, in the complete Creed of Islam six obligations are there:

- | | | |
|-------------------------|---------------|----------------------------------------|
| 1. Beliefs | 2. Worships | 3. Ethics |
| 4. Dealing and Finances | 5. Consuetude | 6. Politics and State responsibilities |

Obligations (Faraiz) of Faith (Iman)

The literary meaning of faith is to belief while in the term of Shariah, to testify the following things by tongue and to have firm belief.

- | | |
|--------------------------------------------------|----------------------|
| 1. Faith in Allah | 2. Faith in Angels |
| 3. Faith in Holy Books
Prophets | 4. Faith in the Holy |
| 5. Faith in the Hereafter
Fate/Predestination | 6. Faith in |

Obligations (Faraiz) Islam

Obligatory acts of Islam known as pillar of Islam are five while according to some scholars they are six in number:

- | | |
|-------------------|-------------------|
| 1. Word of Purity | 2. Prayer |
| 3. Fasting | 4. Pilgrimage |
| 5. Alms giving | 6. Holy War/Jihad |

(According to some scholars)

Obligations (Faraiz) of the Word of Purity (Kalm-e-Tayyiba)

There are seven obligations for the word of purity:

1. Reading it out
2. 2. Correct Pronunciation
3. Understanding its Meaning
4. Learning it comprehensively
5. Having firm belief in it
6. Acting upon it
7. Preaching it after its acceptance

The Detailed Discourse on Beliefs/Creed (Aqaid)

All About Faith:

The faith is corrected only when a believer has firm belief in Allah and His Prophet (SAW) and considers them true. When a person does not have firm belief in Allah and His Prophet and shows doubts or tries to term them false (We seek refuge with Allah/Nauzubillah) or tries to criticize them or mock at them; his/her faith becomes invalid and s/he is no more a Muslim.

About Faith in Allah:

A designer and creator of everything is there in this world. The Creator of this whole universe is without any doubt there and He is the only One Allah. He is unique in his attributes and self. No one bears any resemblance with Him. He is not dependent upon anyone instead all other are dependent on Him He has no equal and His partner. He is existing and will exist forever. He is glorified with all the attributes and free & above from all and blemishes. Allah has occupied the Great Pavilion (Arsh) according to His grandeur and Glory.

About Faith in Fate (Taqdeer):

Whatsoever happens in the world; Allah knows about its happening prior to the taking place of it. The same is termed as Fate/Destiny (Taqdeer). Yes, Allah has blessed humans with intelligence and free will which makes them to act accordingly. On the basis of same, they are blessed with rewards and inflict punishment upon them. The reward is given for obedience and chastisement for disobedience. Allah knows about the strength and weakness of humans and does not give them command to act which is beyond their strength.

About Faith in Holy Prophets (AS) and Miracles:

Allah has sent Prophets (AS) for proper guidance of humans who are all humans and infallible. The exact number of the Prophets (AS) is known by Allah. It is known for sure that the first Prophet (AS) of Allah was Hazrat Adam (AS) and the last is

Hazrat Muhammad (SAW) who is blessed with higher ranks and distinction by Allah. We will have a faith in all the Prophets (AS) of Allah. For the affirmation of prophethood of these Prophet (AS) Allah Almighty blessed them with such acts which common people could not think of doing and are known as miracles. The Prophet Muhammad (SAW) was also endowed with miracles like the other Prophets (AS) of Allah and amongst them, the sublime of miracles are the Holy Quran itself and Miraj, the Ascension.

About Faith in Revealed/Holy Books:

Allah has revealed many Holy books through angel Gabriel on the Prophets (AS) for guidance of his followers towards the right path. Four books are famous amongst them:

1. The Tawrat (Torah) revealed to Musa (Moses AS)
2. The Zabur revealed to Dawud (David AS)
3. The Injil (Gospel) revealed to Isa (Jesus Christ AS) and
4. The Holy Quran revealed to Hazrat Muhammad (SAW).
5. Some of the Suhuf (scrolls) are revealed to Hazrat Ibrahim (AS) & Hazrat Musa (AS).

The Holy Quran is the last book of Allah and no other such book will be revealed to anyone after it. The authority of the Holy Quran will sustain until doomsday. The other revealed books were tempered, changed and corrupted by the astrayed people but Allah has guaranteed the security of the Holy Quran in which not a single word will be altered.

About Faith in Angels and Jinns:

Allah has created one creature from light who are known as angels; they never disobey the words of Allah. Amongst them four angels are famous:

1. Jibril or Gabriel (AS), brings down revelations to the Prophets (AS) and important message from Allah (SWT).
2. Israfil or Raphael (AS) is the trumpet blower. He will blow the trumpet the first time to signify Qiamat (end of the world) and the second time to resurrect all for judgement at Mahshar for Judgement in front of Allah. This is revealed in the Quranic verse:

"And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except Allah; then it shall be blown again, then they shall stand up awaiting."

3. Mikail or Michael (AS) is the angel who delivers rizq or sustenance, and all that is good for us be it nourishment, rain, etc.

4. 'Izra'il or Azrael (AS), is the angel of death. He retrieves the soul from the body at exact moment that a person has been destined to die, as appointed by Allah, not a second more or second less. He does not have any power or intention of his own. He do all acts on at the behest of Allah.

The other creature is created from fire and are known as Jinn. They are also bound to Allah's commandments as we humans are; they have the bad and good as are present in us. Amongst them, the worst is Satan (Iblis)

About Faith in Doomsday:

This cosmos will come to an end one day and that is, of course, doomsday. This day will bring an end to each and every existence except Allah and even the archangel, Hazrat Azrael (AS), the angle of death, will have a sip from the bowl of death. A time known to Allah will be spent in such state and, then, Allah will resurrect all of us and rewards and punishments will be bestowed to us as per our actions in the world. The doomsday is not known exactly but the Holy Prophet (SAW) has narrated some signs of it which will be fulfilled. Amongst them some are minor signs and some are major signs. The agony and pain after resurrection will compel all of us to go to the Prophets (AS) of Allah for intercession our Holy Prophet (SAW) will intercede for the reckoning to Allah for us. After this, the Scale will be erected and the process of punishment and reward will commence. The record of deeds will be distributed amongst us. The people whose good deeds will be heavier will go to heaven and the people whose bad deeds will be heavier will go to hell.

About Faith in Heaven (Paradise) and Hell:

Heaven and Hell are created in advance. The person left this world with Faith will enter into Heaven definitely and the one who died as a pagan will go to Hell. Some believers due to their sins will be sent to Hell and will taste punishment of their sins in the Hell. But with wish of Allah; they may enter into Heaven. Allah is the only and supreme authority Who can forgive a well deserving sinner and let him go to Heaven but Allah has explicitly told that ones with disbelief and shirk cannot smell the fragrance of Heaven. Thus, people with such sins will be forever in hell. The heaven dwellers will be ranked and rewarded according to their good deeds and they will be blessed with the direct meeting of Allah.

About Faith in Grave:

At the death of a person after burying him into the grave, two angels come to him with three questions. If he answers those three questions correctly; he will be bestowed peace and well-being in the grave. But if he fails to answer those three questions; a state of punishment will be imposed unto him till doomsday. This is called the state of partition (Barzakh) or inflection of grave punishment which will be carried till doomsday.

Conveying Rewards to the Deceased Ones:

Prayers, charity or worships in any form which is bestowed to a dead reaches to him and benefits the dead most. Yes, it reaches not in the exact shape like the belief of some ignorant ones but its blessings are delivered to them.

About the Companions (RA):

The person who has seen our Holy Prophet Hazrat Muhammad (SAW) in a state of being Muslim and then dies as Muslim is called the Companion (RA). They were the blessed ones and very special people from Allah for the company of the Holy Prophet (SAW) they were not innocent but forgiven one Allah (SWT) has. Their disputes between them carry diplomacy for Ummah and these skirmishes should not be highlighted brazenly. They have got ranks of superiority amongst them but the Four Caliphs are ranked higher than the rest of others. The Companions

(RA) have higher ranks even a prominent saint cannot equal the status of a lower ranked Companion (RA).

The People of the House” OR “Ahle Bayt:

The offspring of the Holy Prophet (SAW) and his Wives (RA) are well deserving veneration and respect. Amongst the child, the rank of Hazrat Fatma (RA) is higher than others and amongst wives the rank of Hazrat Khadija (RA) and Hazrat Ayesha (RA) are higher than rest of the wives of the Holy Prophet (SAW).

Saint, Sainthood and Supernatural Wonders (Kiramah)

When a Muslim follows the Shariah of Prophets (AS), he becomes a friend of Allah and becomes a saint. They sometimes perform an unusual act which is called Kiramah in which he does not have a fraction of will. They are sometimes given knowledge of the Acts of Allah while dreaming or awakening known as intuition (Ilahm). If such acts are according to the very essence of Islam, then, they are accepted whole heartedly, otherwise, they are totally rejected thoroughly. If a person goes against Shariah, then, he is not a saint. It is obligatory for a Saint to stick to Shariah. They are neither exempted from acts of worship due to sainthood nor they are given permission to commit sins. If the person, who does not act upon the shariah and go against it, does some supernatural act, it is known as ‘Istidraj’ and not kiramah. If He is not a Saint but a Satan. A prominent saint cannot equal the status of a lower ranked Companion (RA).

About Repentance/Forgiveness:

Whenever a man seeks forgiveness or a pagan become Muslim to Allah Almighty accepts their forgiveness. But one thing is for sure, that when a person is at the brink of death, then, neither his forgiveness nor faith is accepted.

Advantage: There are four conditions for the acceptance of repentance.

1. Abandoning sins forever
2. Showing remorse on past sins
3. Showing determination in not doing the sins again
4. If sins are for usurping fellow creatures rights, then, they must be paid off or asked for forgiveness

The Detailed Discourse on Different Rights:

Rights of Allah over His Humans:

1. Having firm faith in Allah (SWT).
2. Showing firm belief in Existence, Oneness, Names and attributes of Allah (SWT).
3. Purely worshipping Allah only
4. Having a blind trust in Allah
5. Acting upon his blessed religion, Islam, and showing steadfastness on it.
6. Displaying love with Allah
7. Performing prayers only for Him without ostentation.
8. Defending the Religion and working hard for its preaching and sublimity
9. Loving Allah's friends and showing hatred to His enemies

Rights of the Holy Quran

1. Having firm faith on it
2. Learning its exact pronunciation and doing recitation
3. Trying to memorise all or its some portion
4. Pondering into the words of Holy Quran
5. Trying to understanding its meaning and text
6. Leading life as per its teachings and make decision according to it
7. Showing respect and reverence to Holy Quran
8. Inviting and preaching its teachings to others.

Rights of the Holy Prophet (SAW)

1. Having firm belief in the Prophethood of the Holy Prophet (SAW)
2. Firm belief in the finality of the Holy Prophet (SAW).
3. Obeying and following the Holy Prophet (SAW).
4. Avoiding excessiveness and temperance (ifrat o tafrit) in the grace and glory of the Holy Prophet (SAW)

5. Displaying respect and reverence for the Holy Prophet (SAW) from the core of one's heart.
6. Loving the Holy Prophet (SAW), his descendants, wives and Companions (RA).
7. Sending blessing and saying Durood and Salam on the Holy Prophet (SAW).
8. Leading one's life on the Sunnah of the Holy Prophet (SAW).
9. Acquainting oneself with the life and way of living of the Holy Prophet (SAW).
10. Always stand firm and protect his honor and religion properly.

Rights of the Companions (RA)

1. Showing respect to them.
2. Following them.
3. Showing respect and homage to them.
4. Remembering them in good words.
5. Never criticizing them.
6. Defending their honor and well-being.
7. Showing anger and disrespect to those who do not show respect to the Companions (RA) of the Holy Prophet (SAW).

Rights of Religious Scholars (RA)

1. Showing respect to them.
2. Learning religious issues and problems from them.
3. Avoiding backbiting and mocking at them.
4. Always having a good opinion about them.
5. Appreciating their services for religion and praying for their perseverance.
6. Accepting their Just words and acting upon them without hesitation.

Rights of Muslims

1. Avoiding disrespectful and sardonic remarks about them.
2. Do not ever think about giving him harm and pain
3. Do not have unnecessary doubts on him
4. Try to hide his weaknesses
5. Greet him and answer back his greetings
6. Accept his invitation
7. Try to maintain fraternity and unity amongst the Muslims.
8. Be cordial and well-wisher of them
9. Offer funeral prayer
10. Ask about his health; if he falls ill
11. Say Yarhamukallah when he sneezes and say
Alhumdulillah
12. Fulfil his lawful needs according to Shariah
13. Invite him towards deeds and avoid him from doing bad
deeds

Purification

Istinja:

Istinja is Islamic Ritual of Cleansing penis and Anus.

Method of Istinja:

The best way to perform Istinja is to cleanse anus or penis with a tissue paper or clod and, then, wash it with water. If the waste material is not spread from the excretory points according to the limit of a coin, then, cleansing with the clod or tissue paper is enough and purification is done. But if it exceeds then wash it with water is necessary it will be better to avoid cleansing without water.

Istinja is enough with the clod, stone or clay but they should not be wet.

Dislikes (Makroohat) of Istinja:

1. Do not talk during Istinja
2. Do not turn your back or put your face to Qibla during Istinja.
3. Do not sit on a place during Istinja from where your body can be seen.
4. Do not use right hand in Istinja without any genuine excuse.
5. It is disliked to urinate (pee) while standing.

Ablution (Wudu)

The literal meaning of ablution is of bright face, washing specific parts of body according to Shariah in a particular way is ablution.

Excellence of Ablution:

It is quoted by Hazrat Usman (RA) from the Holy Prophet (SAW). When one performs ablution according to Sunnah; and wash concern parts of the body well his sins are cleansed, especially, the minor sins.

Obligatory Acts of Ablution:

Four Obligatory Acts of Ablution:

1. Washing one's face from the forehead hair to the chin and from one lobe of the ear to the other lobe of ear.
2. Washing both hands till and including elbows
3. Touching fourth part of head
4. Washing both feet till and including ankles.

Sunnahs of Ablution:

There are Thirteen Sunnahs of Ablution:

1. Saying the Intention (Niyah) and start from the right side.
2. Reciting 'Bismillah'
3. Washing the hands, three times, upto the wrists
4. Brushing teeth with a tooth-stick (Miswak)
5. Rinsing the mouth, thrice
6. Sniffing water into the nostrils, thrice,
7. Combing (doing Khilal) the beard with the fingers
8. Passing fingers of both hands, against each other, and also passing them through the toes (Khilal of fingers and toes)
9. Washing, each limb, three times
10. Performing the Masa'h once over the whole head
11. Performing the Masa'h of the two ear
12. Performing Ablution (Wudu) in proper order
13. Washing each part, one after the other, without pause, to ensure that no part dries up before the next step.

Recommended Acts (Mustahabbat) of Ablution:

There are Six Recommended Acts of Ablution:

1. Perform ablution while facing towards Qibla
2. Performing Ablution while sitting at a clean and elevated place.
3. Performing Ablution all by himself, without taking other's help.
4. Washing each organ by rubbing it.
5. Performing 'Masa'h' of the nape.

6. Putting the remaining water from ablution into mouth and drinking it while standing.

The Method of Performing Ablution:

When one desires to perform ablution, he should make the intention in the heart of doing so. Then, say **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** and wash hands till wrist for three times. Then, do wash your mouth for three times. It is better to clean your teeth with tooth-stick (Miswak) but if it is not available, then, clean it with index finger. And have gargles to clean one's mouth till glottis but avoid doing so while one is fasting. Then, put water into nostrils and clean them with little finger three times. Then, wash your face from the forehead hair to the chin from one labe of the ear to the other labe of ear for three times omit. If the beard is thick, then, comb it (doing Khilal) with the fingers. Then, wash your both hands, first right then left, till and including elbows joint three times. If one is wearing ring or bangles specially of women then, move it from its place, so that, the body part does not remain dry. Then, perform Masa'h once over the whole head. Then, do Masa'h of the ears and neck (although the neck Masa'h is not necessary). Then, wash both feet, first right then left, till and including ankle three times and comb the feet fingers accordingly.

Acts which make the Ablution Invalid/ Invalidity of Ablution:

Principle: Leaking something from the body like, blood, pus, urine, puke, etc. or any cause of it like, fart, nap or insaneness, etc.

Detail: The eight things which make ablution invalid or null and void.

1. Any impurity (najasah), liquid or solid matter coming out.
2. Passing wind.
3. Blood, pus, yellow liquid, etc flowing from any part of the body.
4. To vomit mouthful.
5. To sleep by lying down or taking nap.
6. To faint for a short or long time.

7. When a person becomes lunatic/insane.
8. Busting into laughter while performing prayer.

Disliked Acts (Makroohat) of Ablution

The actions which do not invalidate ablution but make a person sinful or the reward of ablution is reduced apparently:

1. Sitting in a dirty place for wudu
2. Cleaning the nose with the right hand
3. Having discussion during wudu
4. Not to perform ablution (wudu) according to Sunnah
5. Ignoring series of actions during ablution
6. Using water in excess or using such little water that the Sunnan cannot be fulfilled; instead it should be moderate.
7. Splashing water onto the parts of body.
8. Washing body organs for more than three times.
9. Washing left hand or foot first and washing the right hand or foot later on.

Bathing/Ghusl (Major Ablution)

Literally the washing of the whole body is known as bath. But in Shariah to purify one's body from impurity due to sexual intercourse or reward in a particular way is called bathing (Janabat).

Excellence of Bathing/Ghusl:

The Holy Prophet (SAW) told Hazrat Anas (RA). Hey Anas! You do not get out after taking bath from your washroom that Allah forgives all your sins.

Obligations of Bathing/Ghusl:

There are three obligatory acts of bathing:

1. To put water into mouth and to gargle.
2. To put water into nostrils so that it reaches upto the bone of nose.
3. To wash the body once from head to toe completely so that no portion of body remains dries.

Sunnah of Bathing/Ghusl:

There are Five Sunnah in major ablution:

1. To make intention for removing impurity.
2. First, we must wash both hands till wrist.
3. Performing instinjah and washing away impurity.
4. Performing ablution before taking bath.
5. We must pour water on our entire body three times.

Dislikes of Bathing/Ghusl:

1. Facing towards Qibla
2. Talking in the bathroom while the body parts are naked.
3. Wasting of water or use of too little water leaving the bath doubtful.

Method of Bathing/Ghusl (Major Ablution):

The person who take bath should wash his both hands uptill including wrist, then, perform instinja, wash away impurity (najasat) if any, then, perform proper ablution as he performs for

prayer. Then, one should pour water over his head thrice, starting from right side then, pour water thrice on his right and left shoulders and, so that, water may run over his body till toe.

Causes for Bathing/Ghusl (Major Ablution):

Those acts or things on which taking bath becomes obligatory or necessary are follows as:

1. When semen (muni) comes out with ejaculation due to sexual intercourse or any other reason.
2. Discharge of semen while sleeping at day time or night to see someone and have intercourse with her or not. When a person sees no sign of semen on his trousers, then, bath is not obligatory.
3. When a man inserts his penis in woman's vagina; semen ejects or not but bath become obligatory on both man and woman.
4. When a woman is in menses or menstruation, as soon as, her periods are over; major ablution is obligatory on her.

A person on whom major ablution is obligatory should avoid the following things:

1. Touching, recitation or writing at least one Ayat of Holy Quran is not allowed.
2. Performing prayer or doing prostration is not allowed.
3. Entering not in the mosque without intense need.
4. Performing Tawaf of Baitullah (House of Allah) being in a state of requiring major ablution.

Note: The person not having ablution is allowed to recite Holy Quran orally but he cannot touch it. But a person in need of major ablution should not do so, yes, he can recite a short verse of the

Holy Quran as prayers like, سبحان الله، الحمد لله .

Dry Ablution/Tayammum

The literal meaning of Dry Ablution is to intend and in Shariah it means to have intention of getting purity from clod or anything under the rules of Shariah is called dry ablution.

Obligations of Tayammum

1. To make intention for tayammum (Dry Ablution)
2. To hit softly the palms on clean soil or similar substance (clean sand, pebbles, stone, lime, etc.) and then wipe it on the face.
3. Hitting again softly the palms on the clean soil or similar substance (clean sand, pebbles, stone, lime, etc.) and then wipe it on the hands till elbows including joints.

The Sunnah Way of Performing Tayammum:

Firstly, hitting gently both palms on the clean soil or clay with an intention of dry ablution in heart and wiping it on face, so that, the whole face remains intact. Hitting again gently both palms on the clean soil or clay and wiping it on both hands uptill elbows.

The Things on Which Tayammum Can be Performed:

Clean soil, stone, pebbles, sand, lime or limestone, adobe or brick, wall (of brick, stone, mud). If there is enough dust on wood, cloth and any other clean object dry ablution can be performed on it.

When we should perform dry ablution:

Dry Ablution for both the ablution and bath is performed in the same way and it is enough for both. But dry ablution is not allowed any under following conditions:

1. The availability of water is far by one mile (1.5 km) or more than this.
2. The well is there but the rope and bucket are not available.
3. Enemy or some dangerous animal is there close to the water which is full of risk to fetch water.

4. During journey if water is not available and it is feared that one may miss his vehicle, then, he can perform dry ablution.
5. If use of water may worsen illness or can cause illness or health may be deteriorated, then dry ablution can be performed.
6. When water is in such quantity that if it is used for ablution, then, drinking and cooking problems may overcome. In such a case, it is better to do dry ablution.
7. When it is feared that prayers will be over while doing ablution or bath and will not be able to perform it later like, Eids, funeral, etc. then, it is better to perform dry ablution. If delayed prayer can be performed; it is not necessary to do dry ablution.

Invalidates (Mufsidat) of Tayammum:

The acts which invalidate dry ablution are as follows as:

1. When bath becomes obligatory, it invalidate dry ablution.
2. The reasons which makes major ablution also invalidate dry ablution.
3. The reasons on the basis of which dry ablution is performed remains no longer an excuse invalidate dry ablution.
4. When water is available and one can use, then, the dry ablution is invalid.

How many prayers (Salat/Namaz) one can perform with one dry ablution?

Until the invalidation of dry ablution, a person can perform as many prayers as one can perform with it, including, obligatory, imperative, supererogatory, tawaf, recitation, etc. Simply, dry ablution is the substitute for regular ablution and bath both.

Some Key Instructions about Menstruation (Hayz) and Post Natal Bleeding (Nifas) for Women

Menstruation (Hayz):

The monthly bleeding of a woman for certain period is called menstruation.

Period of Menstruation (Hayz):

The least duration of menstruation can be three days and nights and mostly it can be ten days and ten nights. When a woman bleeds less than three days and three nights or more than ten days and ten nights, then, it cannot be called menstruation but irregular bleeding (Istihadah).

Post Natal Bleeding (Nifas):

The bleeding which comes to a woman after giving birth to a child is called post-natal bleeding.

Period/Duration of Post Natal Bleeding (Nifas):

Post-natal bleeding is mostly of forty days and no least limit for it. If bleeding stops, then, the mother may take bath and should consider herself enable of saying prayers. If forty days are over, then, she may take bath to become fit for offering her religious duties like, prayers, fasting, recitation, etc. if bleeding exceeds than forty day, then, it will be irregular bleeding (Istihadah).

Injunctions Regarding Menstruation and Post Natal Bleeding:

1. A woman should take bath after menstruation and post-natal bleeding and resume prayer. When bleeding is stopped, as many prayers, she left; that much she will be sinful.
2. In a state of menstruation and post-natal bleeding prayer, recitation, fasting, etc. are prohibited. During this period a prayer are exempt, but after becoming pure one has to perform Qaza fasting equal to the no of missing fasts.

3. In a state of menstruation and post-natal bleeding, the mother can do Zikr (remember Allah and private prayer Dua).
4. She can shower blessings on the Holy Prophet (SAW) by heart.
5. The prayers of the Holy Quran she can recite verbally with the intention of dua.
6. They can eat, drink and talk with men but cannot fulfil their sexual desires.
7. She cannot touch the Holy Quran but can read/study other religious books.
8. Intercourse is strictly forbidden during menstruation and post-natal bleeding.

Instructions for Irregular Bleeding (Istikhada):

1. Istikhada is the irregularity of bleeding which is an additional to menstruation or post natal bleeding period in terms of days or time. It can be because of any disease.
2. During the irregularity of bleeding, a woman should not leave prayer or recitation of the Holy Quran, but she must perform ablution afresh for every prayer. She cannot offer many prayers on one ablution. But she can offer many delayed prayers with one ablution.
3. If a woman bleeds during the time of pregnancy, it will be considered irregularity of bleeding. Due to this a woman should not leave obligatory prayer.

Purification Period:

The least period of purification between two menstruations is fifteen days and no limit for more than this duration is not listed.

1. If one menstruation period is finished and in less than fifteen days again she bleeds, then, it will not be considered second menstruation period because it happened in less than fifteen days; it will be irregular bleeding.
2. If during menstruation period bleeding starts and stops for a period of less than ten days and she remains purified for two or three days; then, these two or three days will be

counted in menstruation period, because minimum duration of menstruation is ten days.

3. If she bleeds in the menstruation period for few days and after these few days, she purifies and this cycles is repeated for few time; she purifies for five or six days and bleeds for again and totally the days are more than ten days. The six or eight days will be included in menstruation and the remaining days will be included in irregularity of bleeding or Istikhad. If a woman does not know about her menstruation period in terms of days or she reaches her puberty and does not know about days of her menstruation and she bleeds for more than ten days. Then, the ten days will be included in menstruation and the remaining days will be included in irregular bleeding (Istikhadh).

Prayer/Worship (Salat)

In Arabic prayer is called Salat. Its wordly meaning is prayers. In Shariah Salat is the name of worshipping in a prescribed manner in which Standing, bowing down, prostration, sitting, etc is included.

Excellence of Prayer:

It is quoted by Hazrat Ubadah bin Sa'mit (RA) from Hazrat Muhammad (SAW) that once he said:

Offering five prayers daily are obligatory from Allah. Those who offered these prayers performing ablution in prescribed manner in time and performed bowing down, prostration humbly. Only for that person the promise of Allah is that he will be forgiven by Allah and no such promise is there for a person who does not observe etiquettes of prayers in prescribed manner. It is Allah's will to reward him or punish him.

Obligatory Acts (Faraiz) of Prayer:

There are thirteen obligatory acts in prayer. Seven obligations are before prayers and six obligations are inside prayer. The seven obligations which are before prayers are called conditions for prayer and the six obligations which are inside prayer are called Acts of prayer. If one ignores any of these obligations prayer will not be deemed to have been performed:

1. Cleanliness of Body:

The body has to be cleaned of all sorts of impurities, whether these are impurities in effect or impurities in fact, and one must have obtained purity either through Wudu or, if need be, through Ghusl.

2. Cleanliness of Clothes:

All the garments including even the cap, socks, gloves, etc., that one is wearing or having on one's body must be clean and pure beyond any shadow of a doubt.

3. Cleanliness of Place:

The place of prayer must be neat and clean.

4. Covering of Satar:

For males it is the part of the body between the navel and the lower portion of knee joint, and for females it is the whole body excluding the face, hands and feet. Women should see that the ankles do not remain uncovered.

5. There must be the time of prayer which one is performing.**6. Facing the Qibla:****7. Intention:**

Having the intention in the mind, this may also be expressed with the tongue.

8. Takbir Tahrimah:

The prayer begins with Allah-o-Akbar which is known as Takbir-e-Tahrimah.

9. Standing:

The prayer must be performed while standing if no valid excuse is there.

10. Recitation:

One lengthy Ayat or three short Ayats may be recited from the Holy Quran atleast after the recitation of Surah Al Fatihah.

11. Bending Position (Ruku):

It is performed after the completion of recitation of the Holy Quran.

12. Performing two Prostrations:

Two prostrations are performed after every attitude in the prayer.

13. The Final Sitting:

To sit in the prescribed way at the end of the last *rak'ah* of the Prayer for so long that one may complete recitation of *Tashahhud*.

Imperative Acts (Wajibat) of Prayer:

The prayer has the following twenty imperative acts. If one forgets to perform any of these acts; the prayer is not invalid but for making it acceptable one has to perform prostration for forgetfulness. But when intentionally one of the necessities is left; the prayer is invalid.

1. To recite a portion of the Qur'an in the first two rak'ahs of the Fard Prayer.
2. To recite Al-fatihah in the first two rak'ahs of the Fard Prayer and in all the rak'ahs sunnah and nafle Prayers. To recite Fatihah in the third and fourth Rakaat of obligatory prayer is sunnah.
3. To recite another Surah or passage containing one long verse or three short verses after Al-Fatihah.
4. To recite Al-Fatihah before the other Surah or passage.
5. To observe the sequence in obligatory acts like, recitation, Ruku, Sajdah and the rak'ahs.
6. Offering all the Acts of the prayer continuously if fail to do within the time taken in performing a single prostration or low bowing, then, prostration of forgetfulness will be performed.
7. Low bowing and prostration has to be performed with satisfaction.
8. Short standing should be up straight after low bowing.

9. Sitting between two prostrations have to be calm and full of dignity.
10. To recite Al-Fatihah and an additional passage (for the Imam) aloud in the two Fard rak'ahs of the Fajr and Jumu'a Prayers and in the first two Fard rak'ahs of the Maghrib and Isha Prayers, and in the Eid and Taraviv Prayers, and to recite it inaudibly in the last rak'ahs of Zuhr, 'Asr, Maghrib and 'Isha' Prayers.
11. To stand silent behind the Imam during the recitation of Fatihah and other part of the Holy Quran.
12. Following Imam Properly.
13. Sitting in the first short sitting.
14. Reciting of Tashahud in both the sittings.
15. Reciting Qunoot Prayer in witr.
16. Saying Takbeer in the third attitude or Rakaat of witr.
17. Finishing prayer by saying Assalam-o-Alaikum and turning face to right and then left.
18. Saying six extra Takbeerat (Allah-o-Akbar) in Eids prayer.
19. In the second Rakaat of Eid before going to low bowing saying Takbeer.
20. Reciting Ayat of prostration in the recitation; prostration is to be performed in prayer.

Invalidates (Mufsidat) of Prayer:

Principle: Performing any of the acts intentionally or unintentionally which is not included in the Acts of prayer, this makes prayer invalid. If any of the conditions or obligatory acts is not performed the prayer will be also become invalid.

Detail:

Those actions which corrupt prayer and it becomes important to offer prayer again

1. To talk or say something other than inclusion of prayer intentionally or unintentionally.
2. Greeting someone or answering back his greeting.

3. Saying on the sneeze **أَلْحَمْدُ لِلَّهِ** or answering back someone by saying **يَرْحَمُكَ اللَّهُ** or say **امين** on private prayer of a person during prayer.
4. Saying **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** by listening about someone's illness or death or by saying **أَلْحَمْدُ لِلَّهِ** or saying **سُبْحَانَ اللَّهِ** by listening to something of surprise.
5. Doing recitation from the Holy Quran as a habit like a person's name if Yahya and one recites an Ayat telling him to hold a book: **"يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ"**
6. Saying Ah! Ouch! etc. due to pain.
7. Correcting someone in recitation outside of the prayer other than your Imam.
8. To Act excessively as if you were not in the prayer.
9. Intentionally or unintentionally eat or drink something.
10. Making mistake in recitation which may alter its meaning. In such a way that if someone has belief of it be will become disbeliever.
11. Walking by taking four or five steps or equal to two Rows.
12. Turning away one's chest from Qibla intentionally with any valid reason.
13. Becoming visible one fourth of private parts of body for a time in which a person can perform one prostration or low bending.
14. Asking Allah things which can be asked from people like, food, drinks etc.
15. Bursting into laughter an adult except in funeral prayer.
16. Perform complete prostration or low bowing before Imam or go ahead of Imam in congregational prayer.

Dislikes (Makroohat) of Prayer:

Principle: The acts in prayer which interfere in the concentration and humility (Khushu and Khudu) or cause to distract one's attention are called dislikes of prayer.

Detail: The acts which do not corrupt prayer but performing them may decrease reward of Allah or makes the performer sinful.

1. Taking shawl or muffler such as that its ends dangle freely.
2. Saving clothes or forehead from being covered in dust.
3. Playing with beard, clothes or body.
4. Offering prayer with such clothes in which one cannot go to bazar.
5. Offering prayer with bare head or leaving uncovered the body above navel due to sluggishness.
6. Clicking fingers in prayer.
7. Keeping hand on hip or back without necessity.
8. Stretching both hands on ground during prostration till elbow.
9. Looking here and there during prayer excessively.
10. Turning face towards that person in prayer who sits in front of you and facing toward you.
11. Answering back of greetings or anything else in prayers through gesture of head or hand.
12. Intentionally yawning.
13. When place is available in the first row and one stands and prays in the second row lonely.
14. Offering prayer in such clothes on which any picture is printed.
15. Reciting longer Surah in the second Rakaat than the first one.
16. Reciting specific Surah in prayer. For prayer specify a particular surah by yourself.

17. Reciting against the order and arrangement of the Quran intentionally.
18. Saying prayer while one feels or knows the need of going to washroom.
19. Killing ant, bug, fly, etc. while offering one's prayer.
20. Lifting both feet while being in prostration, near to some scholars this act invalidate prayer.
21. Offering prayer in such a place where many people are talking, probably, whose taking may make one laugh or break one's concentration or may cause forgetfulness.

Excellence of Congregational Prayer

Prayer is not an individual obligation; rather, Shariah has presented a proper system of congregation. This brings about a sense of unity amongst Muslims.

Congregational prayer is compulsory upon each and every Muslim who is not having any illness or who is not handicapped.

It is quoted by Hazrat Sayyedena Abdullah (RA) from the Holy Prophet (SAW) that he says:

“The prayer which is offered in congregation is twenty seven times superior (rewardful) than offering one’s prayer individually.” (Bukhari o Muslim)

Conditions for Congregational Prayer to become compulsory (Wajib)

1. Congregational prayer is compulsory on males not on females.
2. Congregational prayer is compulsory on adults not on immature.
3. Congregational prayer is compulsory on free men not on slaves.
4. Congregational prayer is compulsory on wise not on insane or senseless.
5. Congregational prayer is compulsory on people devoid of excuses; if offered, it will be better.

Excuses for Leaving Congregational Prayer

Few excuses for leaving Congregational prayers:

1. A person not having that much long clothes to cover his private parts of body.
2. The path towards mosque is full of mud that walking on it is almost impossible.
3. If it rains abundantly.
4. If it is sever cold that no one can go without being becoming sick or his illness may become worsen.

5. It is feared that house or shop may be plundered if go to mosque.
6. Going to mosque for prayer one may face his enemies.
7. One is afraid of being met his creditor while he is not having money to pay his debts. If he is having money for paying his debts; then, there is no permission for saying prayers at home.
8. It is pitched dark night and one cannot see his path towards mosque.
9. It is pitched dark night and strong wind is blowing.
10. When taking care of a sick man is extremely important; if one go to mosque for congregational prayers, the patient may become critical.
11. When food is ready and hunger may cause distraction.
12. It is extremely necessary to attend washroom.
13. It is intended to go on a journey but if congregational prayer is offered the vehicle may be missed and it is very much important to join the caravan.
14. Due to such disease or disability which is more than difficult to overcome.

Difference between Men's and Women's Prayer

1. Jumma and Eid prayers are not compulsory upon women.
2. Women are not allowed to call out the Azaan whereas men are encouraged to do so.
3. Women are directed to say in a low voice Takbirat-e-Tashrik.
4. Women should not recite Holy Quran in such a loud voice that Namuhram can listen to her voice.
5. Women cannot lead men in congregational prayers.
6. Women cannot lead even women in congregational prayers.
7. It is disliked for women to lead other women in Taraweeh or supererogatory prayer.
8. Women cannot stand in the row of men.

9. Women should say prayer in rows behind men, the back rows are better for them than the front rows.
10. Imam cannot be given hint (Fatha) by women. But she will produce voice by tapping her right hand on the back of left hand.
11. While saying Tabeer-e-Tehreema (Allah-o-Akbar) men have to raise their hands to the ear lobes while women have just to raise their hands to their shoulders.
12. Men are required to bring out and raise their hands from their shawls but women cannot do so.
13. Men keep their hands on the navel while women keep their hands on their chests.
14. Men hold their left hand's wrist with thumb and little finger of right hand while women just place the palm of their right hand on the back of left hand.
15. Men keep their head and back straight in low bowing while women slightly bend, so that, their hands reach knees and keep their fingers close on knees.
16. Men should keep their elbows away from their flanks while women should stick their elbows close to their flanks.
17. Men should keep their hands away from flanks armpit and abdomen in prostration while women should keep their hands intact with flanks armpit and abdomen in prostration.
18. Men should keep their feet fingers and toes in upright position in prostration and turn their direction to Qibla while women give a way to their feet to right direction.
19. Men should erect their right foot in sitting position and sit on the left foot while women give a way to their feet to right direction and keep close their thighs and sit on her buttocks.

Witr Prayer (Slalat)

It is said by the Holy Prophet (SAW): Witr prayer is just and the person who does not offer witr prayer; he is not from us.

Commandment of Witr:

Witr prayer is imperative and imperative prayer is most commonly close to the status of obligation. And leaving it is a sin. If left due to some reasons one must offer them as missed prayer.

Total Attitudes (Rakaat) in Witr Prayer:

The attitudes of witr prayer are three in number. The way to perform them is to offer two attitudes go to first sitting recite Al-Tahiyat and Tashahudd and stand up for the third attitude. Then, recite Surah Al-Fatihah and recite any Surah; men should raise their hands to ear lobes by saying Allah-o-Akbar and women raise their hands to shoulders. Then, tie up your hands (men on navel and women on chest) and recite Dua-e- Qanoot; offer low bending, prostration, sitting between two prostrations and last sitting; recite Al-Tahiyat, Durood-o-Salam and prayers and say Salam first to right and then to left.

Note: Dua-e-Qanoot is mentioned in the part of prayer.

Jumma/Friday Prayer

On Friday instead of Zuhr prayer Prayer the prayer which is offered is called Friday Prayer. But in Zuhr prayer four attitudes are offered while in Friday Prayer two attitudes are offered as obligatory. The person who leaves it without a genuine reason is sinful.

Total Attitudes (Rakaat) in Friday Prayer

Jumma Prayer has total twelve attitudes. Two attitudes are obligatory which are offered behind Imam, eight attitudes are Sunnat-e-Muakidda (Four before the obligatory prayer and four after the obligatory prayer) and two gair muakidda attitudes are offered after obligatory prayer.

Method of Performing Friday Prayer:

On Friday for Jumma Prayer four attitudes of Sunnat-e-Muakidda are offered. After this, Imam (Leader of the prayer)

delivers a sermon in two parts in Arabic. After the completion of the sermon, Iqamat is pronounced and saying Takbeer-e-Tahrima Imam starts prayer. Then, Four Sunnat-e-Muakidda and two gair muakidda attitudes are offered. If someone could not offer four attitudes of Sunnat-e-Muakidda before the obligatory prayer; he can offer them after obligatory prayer. The one who misses Jumma Prayer cannot offer it alone; instead he will offer Zuhr prayer all by himself.

Note:

- (i) There is no Qaza (delayed prayer) for Jumma prayer.
- (ii) It is always to be offered in congregation and preferably in the mosque where everyone is allowed.

Conditions for Jumma Prayer to Become Necessary (Wajib):

1. Resident
2. Healthy
3. Free
4. Male
5. A person being free from the excuses of leaving congregational prayer
6. Being City or Town
7. Time of Zuhr prayer
8. Sermon (Khutba)
9. Sermon must be delivered in the time of Zuhr
10. Congregational prayer in the mosque
11. Offering Jumma Prayer with allowing everyone and proper announcement
12. Presence of ruler of the time or his deputy (Aaimma Karam of our time)

Daily Sketch of Total Number of Attitudes in Five Times Prayer

Prayer	Sunnat-e-Muakkidda	Sunnat-e-Ghair Muakkidda	Obligatory	Sunnat after Obligatory Prayer	Supererogatory Prayer	Witr	Total Attitudes
Fajr	2	-	2	-	-	-	4
Zuhr	4	-	4	2	2	-	12
Asr	-	4	4	-	-	-	8
Maghrib	-	-	3	2	2	-	7
Isha	-	4	4	2	4	3	17
Jumma	4	-	2	4+2	2	-	14

Prayers on Journey (Salt-e-Qasar)

In Shariah that person is said to be a traveler who leaves his home intentionally which is at a distance of 77 or 78 km from his home one side. If it is less than this much distance; he will not be called a traveler but a resident. A person with an intention of going away from his home becomes a traveler; if the intention of going away from home is more than fifteen days, then, he will be consider local or resident of that place where he is leaving.

Way and Method for Performing Salat-e-Qasar:

If the traveler himself lead congregational prayer or offer his prayer alone; he will offer the prayers of four obligatory attitudes as the prayers of two attitudes like, Zuhr, Asr and Isha and it is imperative. If a person offers complete obligatory prayers being a traveler intentionally, he is sinful. Besides, this prayer of Fajr, Maghrib and witr of Isha which are not of four attitudes have to be offered complete.

Mandatory Sunnah for Prayer while Travelling:

The instruction for emphasized Sunnah (Sunnah-e-Muakkada) when a traveler is in a hurry; he may leave the Sunnah of all prayers except Fajr, There is much stress on the Sunnah of Fajr prayer in Hadiths; it may not be postponed. If a traveler is not in a hurry, it is better to offer his Sunnah prayer.

If a person has missed his prayer, but when he reaches home, he has to offer the same prayer of a traveler shortened prayer. If a person has miss prayer at his home and later on he became a traveler; he will offer complete prayer in travel as missed or delayed prayer.

Taraweeh Prayer

The prayer in Ramadan which is offered between Sunnah and Witr of Isha Prayer is called Taraweeh Prayer in Sharia. Taraweeh is the plural of Tarweeh and this word is derived tarveeha from rest. As we know that after every four attitudes of Taraweeh a small recess is taken, this is why, its name is Taraweeh.

Order for Implementation of Taraweeh Prayer:

It is emphasized Sunnah (Sunnah-e-Muakkada) for all the adult male and female Muslims and the person who ignores it, is sinful. Although, women may offer it at home while men can offer it in mosques as congregational prayer if one has a genuine excuse, he can offer it individually at home or mosque.

Method for Performing Taraweeh Prayer:

It is better to offer two attitudes in a single Salam and after offering four attitudes, people engage themselves in remembrance of Allah (SWT) and shower blessing on the Holy Prophet (SAW) equal to the duration of four Rakaats.

Total Number of Attitudes (Rakaat) in Taraweeh Prayer:

The total number of attitudes are twenty (20) of Taraweeh Prayer.

Order for Recitation from the Holy Quran in Taraweeh Prayer:

Complete recitation of Holy Quran once in Taraweeh is Sunnah. If Hafiz of the Holy Quran is not available in a locality or place there Taraweeh can be offered by reciting small Surahs of the Holy Quran.

Note: It has become a fashion in the society that people pay Qari or Hafiz Sahib for recitation of the Holy Quran as remuneration in Taraweeh. Sharia has no proof of such

payment for recitation of the Holy Quran in Taraweeh. Rather, it is cause of sin and must be avoided.

Disliked (Makrooh) Timings for Offering Prayer

During some specific times of the day obligatory, Sunnah and supererogatory prayers cannot be performed and during some specific times of the day obligatory and Sunnah can be offered but supererogatory prayer cannot be offered. Both are described separately.

The Timings in which Every Prayer is Disliked:

1. **When the sun is rising:** It is a time period that is from the sun rise to nearly 20 minutes after the sunrise.
2. **When the sun is at its Zenith:** The time start before the decline of sun and it ends few minutes earlier after the decline of sun
3. **During the Sunset:** When sun becomes yellow till the sunset (nearly 20 minutes before sunset) in this period, one can only perform late Afternoon Prayer 'Salat al-Asr' of that day is only allowed.
4. **Friday Sermon:** During the Friday sermon but only delayed prayer can be offered. This permission is only to the person who is maintaining the order of prayers.

The Timings in which Only Supererogatory Prayer is Disliked:

1. **At the time of the Morning Prayer (Salat al-Fajr):** From the beginning of the time of the Morning Prayer (dawn) until the sunrise, with the exception of the sunnah rakahs of Salat al-Fajr, it is disliked (makruh) to perform any supererogatory prayers (Salat al-Nafilah). Anyhow, one can perform delayed prayer of Isha (Late night)
2. **After Late Afternoon Prayer (Salat al-Asr):** It is disliked (makruh) to perform any supererogatory (al-nafilah) prayers after the obligatory (fardh) part of the Afternoon Prayer (salat al-Asr).
3. **After Sunset:** Prayer cannot be offered till the offering of obligatory of Maghrib.

4. Before the Eid prayers no supererogatory prayer can be offered at home or at Eidgah.

Note: But in rest of the times delayed obligatory and imperative prayers and funeral prayer can be offered and the same case with the prostration for the recitation of Holy Quran.

Order for Partition (Sutrah)

When an imam or individual offers prayer in a ground, it is recommendatory for him to place partition towards his left or right which should equal to a height of one and a half feet or more and it should have thickness of a finger. In a mosque or at any place where people do not often pass from the front, then, there is no need to do so. Partition for Imam is enough for all the followers. After placing partition, there is no harm to pass in front of the offeror but it makes a person sinful who passes between the offeror and partition.

Missed (Qaza) Prayers

The prayer which is missed i.e. not offered at the prescribed time is called delayed or missed prayer in the term of Sharia because of laziness or compulsion for example, the time of Fajr prayer is from dawn (Subh-Sadique) till sunrise. If one is unable to offer his Fajr prayer in that time, then, he will offer his prayer after sunrise. This will be delayed prayer.

Commandments for Performing Missed Prayer(s):

It should be kept in mind that it is obligatory that all prayers have to be offered on their prescribed timings. One cannot postpone prayer without any valid reason; It is a major sin (Gunah-e-Kabira). If someone postpones his prayer due to a valid reason; when his reason remains no more; he has to offer his prayer as delayed/missed prayer.

Some Importance Issues of Missed Prayer:

1. The delay prayer of obligatory prayer is obligatory.
2. The delay prayer of imperative prayer is necessary.
3. The Sunnah and supererogatory prayer have no delayed prayer. If a person starts offering supererogatory and Sunnah and leave them; then they become compulsory and

their delayed prayer become imperative as well. Hence, leaving imperative prayer implies that its delayed prayer is necessary as well.

The Way to Perform Missed Prayer(s):

The prayer according to its arrangement/order and time is necessary to be performed the same as per time and arrangement. It is necessary to perform first the delayed prayers and then the prayer in hand. If a person offered first the present prayer and then the delayed prayer, then, his present prayer is corrupted (i.e. not offered) and it is obligatory to offer it again.

Example: If a person has missed his Zuhr prayer, and time for Asr prayer enters Now, it necessary to perform the delayed Zuhr prayer first and then Asr prayer. If he remembers that he has missed Zuhr prayer and he offers Asr first, his Asr prayer is invalid and after offering delayed Zuhr prayer he is to offer again Asr prayer. This issue is for the person who observe arrangement/order (a person who has less than six delayed prayer).

If someone reminds any delayed prayer; he has to offer it as quickly as possible. It is sinful to delay further delayed prayer. If someone dies in that state (God forbid) that he hasn't offered his delayed prayer, his punishment will become double for not offering it.

A person who has missed more than six prayers, he has to offer them as quickly as possible. If possible he should offer them all together. If it is not possible, then, he should offer three to four delayed prayers collectively. If even it is not possible, then, he should offer one delayed prayer. It is not necessary to observe order/arrangement in them.

Issue/Problem: Dawn, Dusk, Noon are three prohibited times in which delayed prayers are not allowed to be offered, other than, these timings a person can offer his delayed prayers.

Lifetime Missed Prayer(s)

If a person who was not habitual of performing prayer and turned to Allah with repentance (Towba) then, it is necessary for him to offer all the delayed prayers of his past life because repentance does not mean that his all the obligatory delayed prayers are also forgiven. Yes, it is for sure that he is saved from the punishment which was liable to him for not offering his prayers. But if he does not offer missed prayers now, he will become sinful.

In our society, it is famous that in specific days or nights if a person worships, his lifetime missed prayers are forgiven, especially, offering two Rakaat for lifetime missed prayers on the last Friday of Ramadan. It is nothing but an innovation, for which any prof/recommendation.

Day-Night Supererogatory (Nafli) Prayer

It is compulsory on every Muslim to offer five times a day obligatory prayers. Furthermore, the Holy Prophet (SAW) offered some prayers which are not obligatory but are much rewarding. It is always a benediction for a devout Muslim to offer such supererogatory prayers. Some such prayers are mentioned below:

Late Night Prayer (Tahajud):

The time for this prayer is from after Isha prayer dawn till dawn. This prayer is mentioned in the Holy Quran and Hadiths. The Holy Prophet (SAW), the Companions (RA) and saints have offered this supererogatory prayer. This prayer is known as the Prayers of the Pious (Namaz-e-Saliheen). It is of much importance the highest rank amongst all supererogatory prayers.

Benedictory Prayer of Ablution and Mosque (Tahiyat-ul-Masjid and Wudu):

It is much rewarding when a person performs his ablution and offers two attitudes of supererogatory prayer it is called benedictory prayer of ablution (Tahiyat-ul-Wudu). The hadiths show its importance likely, when a person enters into mosque and

say two attitudes of supererogatory prayer it is called benedictory prayer of mosque (Tahiyat-ul-Masjid).

Post Sunrise Prayer (Salat-e-Ishraq):

It is proved from the Holy Prophet (SAW) that he offered two or four attitudes of supererogatory prayer after (nearly 20 minutes) the sunrise which is rewarding and it is called Post sunrise prayer (Salt-e-Ishraq).

Forenoon Prayer (Salat Chast):

It is also proved from the Holy Prophet (SAW) that he offered supererogatory prayer of two or four or eight attitudes which is rewarding and it is performed after sunrise about one and a half hour and called Salt-e-Ishraq. The Holy Prophet (SAW) used to perform it with great concern.

The Prayer for Need (Salat-e-Hajaat):

Hazrat Abullah bin Abi Aofi (RA) quotes from the Holy Prophet (SAW) that when you have any need from a man or from Allah, you should perform ablution with concentration and humility and praise Almighty Allah and say Durud o Salam on the Holy Prophet (SAW) and invoke for his needs. Prayer is menationed in Masnoon Prayers.

The Prayer of Seeking Guidance (Salat Istikhara):

We know nothing about our best or worst except Allah. He invokes for something which is not good for him. The Holy Prophet (SAW) taught us that whenever you wants to do any important work; pray to Allah and ask for guidance and for the best ability to do that work.

Solar Eclipse Prayer (Salat-e-Kusoof):

At the time of solar eclipse prayer of two attitudes are offered which is called Solar Eclipse Prayer (Salat-e-Kusoof). It may be offered individually or in congregation.

Lunar Eclipse Praryer (Salat-e-Khusoof):

At the time of lunar eclipse prayer of two attitudes are offered which is called lunar Eclipse Prayer (Salat-e-Khusoof).

Entreating Prayer for Rain (Salat-e-Istisqa):

Entreating prayer for rain means asking for water when it is not raining, then, prayer of two attitudes are offered for asking rain from Allah which is a Sunnah.

Note: Besides, the prayers mentioned above, the Holy Prophet (SAW) used to perform prayers due natural calamities, like torrential rain, cyclone, tornado, even at the time of strong wind, fear of enemy, in case of any pandemic and at the occasion of any difficulty and sadness.

Prostration for Forgetfulness in the Prayer (Sajda-e-Sahwa)

When someone offering prayer and forget any imperative act in his prayer, then, it is also necessary for him to offer prostration for forgetfulness it comes in the Hadith that when Satan (Iblees) distract you in the prayer, then, offer two prostrations at the end of your prayer. It will make him ashamed and chagrined.

When and How the Prostration for Forgetfulness in Prayer is Imposed:

When one forgets any of the following acts, prostration for forgetfulness is imposed and it is necessary to perform:

Leaving from the prayer an imperative (Wajib) act, performing necessary act in advance, performing with delay the imperative act, changing the necessary act, repeating the imperative act, performing early an obligatory Act of the prayer, performing with delay an obligatory Act of the prayer and repeating an Acts of the prayer but if one forgets the prostration for forgetfulness, he will offer again his prayer.

The Correct Method to Perform Prostration for Forgetfulness in Prayer:

in the last sitting of the prayer, after being recited the Tashahud, say salam to his right and perform two prostrations. Then, sit in the previous position and complete your prayer by saying Salam first to Right and then to Left. If one remembers after completing his prayer that he has not performed his prostration of forgetfulness and he has not done excessive act, he can perform his

prostrations for forgetfulness. When a person offers his prayers after Imam and he leaves an imperative act in the prayer, then, there is no need for performing prostrations for forgetfulness.

Definition of Excessive Act (Aml-e-Kaseer) in Prayer

1. An act which implies that a person seems to be not in prayer.
2. An act that which habitually performed with two hands like, tying and untying trousers' string, tying up turban, etc. even a person performs these acts with one hand.
3. The act which is equal to saying thrice "سبحان ربى الا على" if less than this, then, it is not exceeding act but minor act.
4. It depends on the opinion of the offeror to consider which act as exceeding or minor.

Prostration of Recitation (Sajda-e-Tilawat)

There are total fourteen prostrations of recitation in the Holy Quran. When one recites or listens to any Ayat of prostration, then, performing a prostration of recitation is necessary on him.

Order for Prostration of Recitation (Sajda-e-Tilawat):

It becomes necessary to perform prostration of recitation either to listen or recite an Ayat of prostration from the Holy Quran. It makes a person sinful to leave offering prostration of recitation. But when a person is in prayer and he listens to a person who is not performing prayer reciting an Ayat of Prostration from the Holy Quran, then, prostration of recitation is not necessary on the person while being in the prayer. He will offer it when he finishes his prayer. It does not become necessary to perform prostration of recitation while listening the recitation from tape recorder, audio or video recording.

The Correct Method to Perform Prostration of Recitation:

1. When a person in prayer and he recites an Ayat of prostration, he should go to the prostration immediately and stand up and start his recitation from where he had stopped. A person not performing prostration for recitation is a sin. A man can offer

prostration of recitation during low bowing (RUKU) when he performs his current prayer prostration but he has to show his intention of doing so. The prostration of recitation which becomes necessary during prayer cannot be offered when one finishes his prayer. All the followers should perform prostration with the leader in congregation.

2. When a person is reciting Holy Quran and recites prostration of recitation during his recitation. It is better to leave recitation and offer the prostration but if he does so after finishing his recitation, then, it is also correct. A man stands and without raising his hands to his ears and says Allah-o-Akabar and goes directly to prostration without doing low bowing and praise Allah by saying **سُبْحَانَ رَبِّيَ الْأَعْلَى**
3. The prostration of recitation can be performed while sitting but it is good to perform it while standing. It is also correct to perform all the prostrations of recitation after finishing the whole Holy Quran but doing this in Taraweeh and obligatory prayer it is not allowed.

Funeral Prayer (Nimaz-e-Janaza)

The prayer which is offered for the forgiveness of a dead is called funeral prayer.

Excellence of Funeral Prayer:

Hazrat Abu Huraira (RA) quotes from the Holy Prophet (SAW) that he says that a person who is a faithful and with the intention of reward perform funeral prayer of his brother Muslim will receive Twelvth part of Darham (Qeerat) but the one who offers his brother Muslim funeral prayer and stays until he is buried; he will receive Sixth part of Darhan (Two Qeerat) and each Qeerat will be equal to the Mountain of Uhad.

Command of Funeral Prayer:

Funeral prayer is collectively compulsory (Farz-e-Kifaya). When some people of the community has offered funeral prayer and some have not. The responsibility of all the members of community is fulfilled. But when neither of the members offered

funeral prayer, then, all the community members are sinful after knowing about knowing funeral and every Muslim have no genuine reason for not participating in the funeral prayer, then, every Muslim should offer the funeral prayer. If someone is not knowing, then, there is no sin.

Obligations of Funeral Prayer:

There are two obligatory Acts in the funeral prayer:

1. Four Takbeer (Allah-o-Akbar). In funeral prayer each takbeer is substitute for one attitude.
2. Standing position (to offer funeral prayer while standing).

Sunnahs of Funeral Prayer:

There are three Sunnahs in the funeral prayer:

1. Praising Almighty Allah.
2. Saying Durood o Salam on the Holy Prophet (SAW).
3. Praying for the dead.

The Method of Performing Funeral Prayer:

The method to perform funeral prayer is to be in ablution and stand in the proper rows. When the number of people is less, then, only one row will be enough but if people are more, then, odd rows have to be maintained. Then, the Imam and the follower should make intention in their heart the intention of coming there that they are offering the funeral prayer and offering their sincere invocations for the dead. It is not needed to say any specific word during making the intention (Neyat).

The Imam should say loudly Takbeer (Allah-o-Akbar) and raise his hand to his ear lobes and, then, tie their hands on the navel. Imam and the followers should praise Almighty Allah. The, the Imam will say a loud Takbeer for second time without raising his hands to ear lobes. The followers will repeat the same. Imam and followers will offer Durood o Salam to the Holy Prophet (SAW). Again, Imam will say a loud Takbeer thrice without raising his hands to ear lobes and they will say the following prayers if the dead is adult male or female:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا
وَأُنثَانَا - اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْإِيمَانِ - اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ -

“Oh Allah! Forgive those of us who are alive and those of us who are dead; those of us who are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. O`Allah! Whomsoever You keep alive, let him live as a follower of Islam and whomsoever You cause to die, let him die as a Believer. O`Allah! Do not ever corrupt his rewards and bestow him Your blessings”

Other than this prayers, some other prayers are quoted in the hadiths:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ
وَاعْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ
مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ
زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ - [مسلم]

“O` Allah forgive him, have mercy on him, take away your wrath from him, be compassionate to him, serve him with the best of your hospitality, widen his grave, rinse away his sins with the water of your mercy as you cleanth white cloth from scum and dirt. Oh` Allah! Bless him with the best home there than his worldly home and bestow him with the best family members there and bless him with the best of best partner. Oh` Allah! Enter him in the heaven/ praradise and save him from the punishment of hell.”

For the Male Child say the following Prayers:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْكًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا -

“Oh! Allah, make him (this child) for our means of preservation and make him a source of reward and treasure for us and make him a pleader for us and one whose pleading is accepted.”

For the Female Child say the following Prayers:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْكَاءً وَاجْعَلْهَا لَنَا جُرْأَوْذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً۔

“Oh! Allah, make her (this child) for our means of preservation and make her a source of reward and treasure for us and make her a pleader for us and one whose pleading is accepted.”

After reciting respective/concerned prayer Imam will say Takbeer with loud voice and followers in low voice and say Salam to both sides.

There is no proof of collective prayers other than the funeral prayers from Sunnah. As soon as the last Takbeer is said, the funeral has to be quickly taken to the grave for burial.

Fasting

In Arabic fasting is called Soaum. It means to restrain from drinking, eating and conversation. According to Shariah from Dawn till Dusk to refrain from with intention from drinking, eating, sexual acts and all bad acts is called fasting.

Excellence of Fasting:

It is said in a hadith, its gist is that a person who fasted in the month of Ramadan with faith and taken care of all his limits and discipline; his all past sins are forgiven.

Obligations of Fasting:

Fasting has three obligations:

1. Intention
2. To refrain from eating and drinking from dawn till dusk.
3. Avoiding intercourse with one's wife

The Things which Invalidate Fasting:

The things which make fasting invalid are of two types:

1. The ones in which Delayed Fasting can be made
2. The ones in which Delayed Fasting and penance (Kafara) both are liable to be observed

Principle: When a person, in first case, does the acts in which direct benefit is given to stomach or mind and

private parts are benefitted intentionally. Then, a person is bound to fast again and pay atonement. In second case, when a person does not give any direct benefit to stomach or mind, then, only fasting again is enough.

Detail:

1. When a person puts something into his mouth and he engulf it.
2. During gargling due carelessness unintentionally water goes down from throat.
3. When one intentionally vomit with full mouth or take down some parts of vomit after coming to mouth.
4. Taking down to stomach like, pebble, mud, coal etc. which are not usually eaten intentionally.
5. Bits of food stuck into teeth one wanted to take it out but it went down the throat, if the bits are smaller than a gram, then, it is fine otherwise one will fast again.
6. Putting oil or something else into ear or nose and reaching it down to throat.
7. If one eats something during fasting due to forgetfulness and then he eats intentionally considering this that fast has broken.
8. Eating meal after dawn and before dusk thinking this that there is time for eating and the time is up for fasting.
9. Except the obligatory fasting of Ramadan breaking the supererogatory or imperative fasts intentionally.

In the following Conditions, Fasting Invalidates in which One has to Fast Again but there is no Atonement:

10. Doing an act intentionally during fasting of Ramzan which is forbidden like, eating, drinking, doing sex with wife, taking medicine, smoking, using hubble bubble, etc.
11. Doing an act during fasting which is lawful like, putting oil on one's head or putting antimony in ones's eyes or putting on perfume or spray or kissing woman and then eating

something thinking that his fasting is invalid and he starts eating.

The things which do not invalidate fasting:

1. Putting on oil on one's body or head
2. Putting antimony in one's eyes
3. Using tooth-stick (Miswak)
4. Using spray or perfume
5. To lay down with wife or eat something forgetfully
6. To vomit without intention may be less or more
7. Swallow saliva
8. Engulfing an insect or smoke with no intention to do so
9. Rinsing one's mouth again and again due to intense heat or pouring water on one's body
10. Having wet dream

Description of Atonement:

- ❖ If someone intentionally breaks fast, the atonement for this is obligatory and one is to keep two months continuous fasting. If someone fails to continue even due to illness or Eid-ul-Azha except the periods of women; he will start from day one.
- ❖ If a person is unable to fast for continuous two months, then, he has to feed sixty poor men for two times with enough food or he has to pay charity equals to Fitrana for each day i-e sixty days.
- ❖ If in the month of Ramadhan one has missed more than one fast, then, only one atonement is enough.

Alms Giving (Zakat)

In Arabic alms giving means to purify or grow while in Sharia from one's possession handing over specific amount of money for the Allah to a deserving man to make him owner of that amount.

Excellence of Alms Giving:

It is said in the Holy Quran:

“O Prophet (SAW) take charity from the wealth of the Muslim, so that, their wealth and hearts are cleaned and their souls are purified.” (Al-Tawbah)

Order of Alms Giving:

Each year alms giving is obligatory on every adult Muslim who has specific possession and a year is passed on it. The person who defies its obligatory status is a Non-Muslim and a person who accepts its obligatory status and does not pay is a transgressor and a sinner.

Meaning of Obligated Possession (Sahib-e-Nisab):

The amount of wealth, gold or silver on which alms giving become necessary that is called obligated possession. The person who has fifty two and half Tola 615 grams silver or seven and half Tola 88 grams gold or having a wealth equal to this amount and remained in his possession for one year or has trade goods has the liability to pay alms. The fortieth part has to be paid as alms i-e 2.5%.

Pilgrimage

In Islamic Sharia in the days of pilgrimage visiting the House of Allah (Baitullah) and reaching the plain of Arafat is called Hajj.

Excellence of Obligations (Faraiz):

It is mentioned in hadith that a person who offers his pilgrimage, in such a way, that he neither acted shamefully nor committed a sin; he returns home in such a sin free state as he is born now.

Obligations of Pilgrimage (Hajj):

1. Reassume Ihram and the intention to perform Hajj
2. Travel to Mt. Arafat to perform Waqf-e-Arafat
3. Perform Tawaf-e-Ziarat with purification

Imperative Acts (Wajibat) of Pilgrimage (Hajj):

Following are the imperative acts of pilgrimage:

1. Putting on Iharam before Meeqat..
2. Staying at Muzdalifa.
3. Performing Tawaf-e-Ziarat in the days of sacrifice (Qurbani) i.e. 10th, 11th, and 12th of Zul Hijja.
4. Performing Sa'ee between Safa and Marwah.
5. Starting Sa'ee from Marwah and finishing it at Marwah.
6. The number of Sa'ee is seven rounds.
7. Performing the Tawaf Sadr i.e. performing Tawaf Wada'a at the time of leaving, which is also called as Tawaf Wada'a (Farewell Tawaf)..
8. Offering prayer of two attitudes at the end of every Tawaf.
9. On the three days of sacrifice (Qurbani) doing Rami i.e. throwing stones at Jamraat.
10. Shaving the head or i.e. cutting the hair (Halq or Qasr).
11. Keeping oneself safe from minor and major prohibitions during Tawaf and Sa'ee.
12. Leaving all the prohibitions of Ihram is necessary like putting on stitched clothes.

Sunnahs of Pilgrimage (Hajj):

1. To perform Tawaf al Qudum if performing Hajj al-Ifrad or Hajj al-Qiran.
2. If someone performs saee after Tawaf-e-Qudum then he has to do Ramal and Iztibaa during this Tawaf. If someone does not do saee after Tawaf-e-Qudum, then he will perform saee and iztiba during Tawaf-e-Ziarat.
3. Leaving for Minna in the morning on the 8th of Zul Hijja and offering five times prayers there.
4. Leaving for Arafat after the sun rise on the 9th of Zul Hijja.
5. Leaving Arafat before the sunset before the leader of Hajj.
6. On coming back from Arafat staying for the night at Muzdalifa.

7. Taking bath in Arafat.
 8. In the days of Mina staying for the nights at Mina.
- ❖ Injunctions regarding Sunnahs are that their intentional postponement is disliked. Reward is bestowed to the offerors and not offering them has no reward.

Types of Pilgrimage (Hajj):

There are three types of pilgrimage amongst them the only difference is of Intention when putting on the Ihram:

1. Hajj Ifrad (Hajj only)

When the intention is made at the time of Putting on Ihram of only performing hajj. It is for those people who are living within the Meeqat and Haram.

2. Hajj Tamatu (Umrah followed by Hajj)

In this type of Hajj, a pilgrim wears the Ihram for only Umrah during the months of Hajj. After reaching Makkah, he performs Tawaf and Saa'ee for Umrah. He then do Qasr i.e. shaves or shortened hair, women will clip their hair. The pilgrimage will put off the Ihram on the day of eighth of Dhul-Hijjah, he puts on his Ihram again for Hajj and performs the rites and duties of Hajj. The person who performs this kind of Hajj is called a Mutamatti.

3. Qiran (Umrah merged with Hajj)

During this kind of Hajj, a pilgrim who performs Hajj-e-Qiran combines Hajj and Umrah. He assumes Ihram with the intention to accomplish both. The pilgrim who performs this kind of Hajj is called a Qarin.

The Method of Performing Tamatu:

The method to perform Tamatu is to assumes Ihram for only Umrah during the months of Hajj. When he gets free from Umrah, then, do Qasr i.e. shaves or women will clip their hair and resumes stay at Makkah or at any place within but not his motherland. And when time of Hajj is there, he puts on Ihram and performs Hajj. On the 8th of Zul Hijja, he goes to Minna and offers Zuhr, Asr, Maghrib, Isha and Fajr prayers there and stay for the night. On the 9th of Zul Hijja after Sunrise, he goes to Arafat and

stay there from noon till sunset. After sunset a pilgrim should go to Muzdalifa and perform his Maghrib and Isha prayer combined first Maghrib and then Isha there. He should stay this night at Muzdalifa and remain awakening whole night in the remembrance of Allah and in prayers preferably, if not than for some part of night. On the 10th of Zul Hijja, he should offer his Fajr prayer soon after dawn time and keep himself engaged in prayers and when a time of two attitudes prayer remain in the sunrise, he should start going from Muzdalifa to Minna. He should take with him seventy pebbles and go away hastily from the valley of Muhassar. At the arrival of Minna should pelt stones at Jamra-tul-Aqaba, scifrice the animal, shave his head, remove his Ihram take bath and wear his casual dress and perform Tawaf-e-Ziarat at Makkah if possible. After Tawaf should do Sa'ee and stay at Mina till 12th or 13th of Zul Hijja and at every day after decline of sun pelt stones at Jamarat for three days. Then, on his return form Mina, if possible, offer Zuhr, Asr, Maghrib and Isha prayers at Muhassar valley. He should take rest for some time and return to Makkah. If it is not possible, then, stay for a while over there and, then, while leaving Makkah should perform the farewell Tawaf. It is better to perform Tawaf soon after Tawaf-e-Ziarat.

Note: Here, only Hajj Tamatu is discussed; Qiran and Ifrad are not discussed because most of the people these days perform Tamatu specially for outsiders.

Umrah

Excellence of Umrah:

It is said by the Holy Prophet (SAW) that Pilgrimage and Umrah both removes sins from the performers as the rust from the iron is removed by the furnace.

Obligations of Umrah:

There are three obligations of Umarah:

1. Assuming Ihram from the Meeqat with the intention of Umrah and pronouncing Talbiah in loud voice.
2. Perform Tawaaf
3. Proceed for doing Sa'ee between Safa and Marwa

Imperative (Wajibat) of Umrah:

Following are the imperative of Umrah:

1. Assuming Ihram from Meeqat
2. Trimming or cutting hair (Halq or Qasr)
3. Performing Tawaaf while being in ablution

Sunnahs of Umrah:

Performing Tawaf with Ramal (walking a bit fast for first three circuits) and Iztiba.

How to Perform Umrah:

Putting on Ihram from Meeqat, as we do in Hajj, one must observe the prohibitions and restriction and enter into the Makkah with respect and reverence. One should enter from the door of Baab-us-Salam or Baab-ul-Umrah and, then, perform Tawaf with Ramal and Iztiba and completing seven rounds. And, when he performs his first Istilaam of Hajr-e-Aswad; he should stop Talbiah. After completing seven rounds, he should perform prayer of two Rakaat and do Istilam of Hajr-e-Aswad and perform Sa'ee like that of Hajj. After completing Sa'ee he should have his head shaved or shortened his hair and that will complete one's Umrah.

Sacrifice of Animals at Eid-ul-Azha

Excellence of Sacrifice:

In the days of Eid-ul-Azha, offering sacrifice of animals to seek pleasure of Allah is called Sacrifice.

Hazrat Ayesha (RA) says that the Holy Prophet (SAW) once said that in the days of sacrifice, amongst all the actions of humans, Allah loves the best act is spilling the blood of the animal. And on the Day of Judgment the humans will appear in front of their Creator, Almighty Allah, with the horns, hoofs and hair. The spilt blood before reaching the ground is venerated and accepted from the doer. Thus, you should happily perform sacrifice.

Those on whom the Sacrifice is Compulsory:

The person who has fifty two and half Tola silver or seven and half Tola gold or having a wealth equal to this amount or has

trade goods or has extra items than his basic needs has the liability to offer sacrifice.

Conditions for Sacrifice of Animals:

Following are the necessary conditions on the fulfillment of the sacrifice become necessary on the person.

1. Being a Muslim because it is not necessary on a Non-Muslim.
2. Resident, because it is not necessary on the traveler.
3. Free man because it is not necessary on the slave.
4. An adult because it is not necessary on the children.
5. A sensible/normal because it is not necessary on the lunatic or mad.

Animals of Sacrifice:

He goat, she goat, ewe, sheep, cow, bull, buffalo, he camel, she camel. Other than these animals (Male and Female) sacrifice is not allowed on any other animal; if it is legally halaal even.

Seven parts of Sacrificed Animals are not Allowed to be Eaten:

- | | |
|---------------------|------------------|
| 1. Spilling blood | 2. Penis of male |
| 3. Vagina of female | 4. Testicles |
| 5. Glands | 6. Bladder |
| 7. Gall bladder | |

Public Dealing (Business Matters/Transitions)

Public dealing is derived from act which means buying, selling and business.

Importance and Excellence of Lawful Earnings (Kasb-e-Halal) in Trade Dealings:

Hazrat Rafie bin Khadeej says that somebody asked the Holy Prophet (SAW): O messenger of Allah! Which earning is exquisite and purified? The Holy Prophet (SAW) said, the earning of a man with his own hands e.g. trade, agriculture, industry, etc. and every trade or business which in accordance with the law of Sharia. (Aela-al-Sunan)

Hazrat Umar (RA) said: The person who is unaware of the Islamic principles of dealing like, selling, buying, trade, he should not come to bazar. (Bukhari)

Conditions and Principles for Public Dealing:

Following are the principles and conditions for public dealing (business/trade). If these principles are not observed, then, business/public dealing is corrupt/incorrect.

1. Agreement:

There should be agreement between buyer and seller on any deal like, labourer and owner; if they have agreement on something, then, they both have to be abide by their words. If neither of them is agreed, the dealing will be null and void under the Islamic rules. This agreement means agreement of Sharia.

2. Dealing should not be False:

There should be not forbidden stuff in dealing under the principles of Sharia like, dealing of trade or agriculture in which interest is involved or lies, or the item which is being sold or its cast if anyone has declared such dealing is unlawful and Haram in Islam.

3. Dealing should not be Corrupt:

When the parties are willing and the dealing is not corrupt as well but that dealing is not acceptable because of few external reasons like, there is fault in delivery and acceptance, value issues, selling things which are not yet available (fruits are in the garden and they are sold), when interest is involved, etc. in all such cases the dealing become worthless.

Note: When basically something is faulty in its form like, buying or selling wine, blood, and swine. And when something is faulty in its qualities like, selling woolen and when it unpacked; it turned out to be cotton which corrupts dealing.

Other Conditions:

- ❖ Dealing should not be of gambling and interest.
- ❖ Forbidden things should not be bought or sold.
- ❖ Things made for sin, should not be dealt with.
- ❖ The customer should not be told lies about the quality of things. He should not be betrayed and the fault of the item being sold must be told.
- ❖ The partners should not be dishonest to one another.
- ❖ The thing which is not available should not be sold or bought like, fruits in the trees.
- ❖ A person selling thing due to compulsion should not be used for one's own benefit. The item should be bought on market price.
- ❖ No two dealings should not be interlinked like, putting a condition that I sell my goods to you when you will sell your goods to me on this much amount.
- ❖ Dealing should be free from the condition of loan, like this, that I sell your goods on the condition that you will lend me some money.

Community Living (Muashrat)

The society is said to the deliverance of rights and respects. Islam has explained from time to time some rules, principles and commandments.

Marriage/Wedlock (Nikah)

The literal meaning of wedlock is to combine or mixing two things. In Sharia, wedlock means that agreement in which a male and female are tied up together in relation of husband and wife.

Excellence of Wedlock:

The Holy Prophet (SAW) said: Wedlock is my way of living (sunnah). (Ibn-e-Maja)

It means that wedlock is the revival of the sunnah of the Holy Prophet (SAW).

Conditions for Wedlock:

The following conditions should be observed while undertaking any wedlock.

1. Faith
2. The chastity of betrothed (women is Mahram or she is already married and she is not in waiting period).
3. Witnesses, at least, two in number (In case of male or one male and two female)
4. Presence of Dower (Mehr)
5. Agreement of bride and bridegroom

Note: If amount of dower is not specifically mention, the wedlock/engagement will take place, anyhow, payment of dower is according to the custom of her family is imperative.

Pillars of Wedlock:

Required and accepted

Divorce

The literal meaning of divorce is untying and in Sharia revocation of wedlock is called divorce.

Divorce is not a Favourable Act:

It is in hadith that in the sight of Allah amongst the legal things the disapproved thing is divorce. (Ibn-e-Maja)

It should be tried most to avoid oneself from divorce but if one is very much compelled, then, he can give divorce.

Types of Divorce and Their Injunctions

There are three types of divorce:

1. Talaq-e-Raj'ee (revocable divorce):

The divorce i.e. talaq-e-Raj'ee is that divorce in which a man can lean towards his wife after giving her one or two time divorce. It should be done before the three menstruation periods unless and until she remains in her wedlock.

2. Talaq-e-Baa'in (irrevocable divorce):

If a man does not deliver the third time divorce words and the period of three menses passed by, then, automatically the wedlock is dissolved. In this case she can be made wife by the renewal of wedlock. By using indirect words when the intention is of divorce, the irrevocable divorce takes place.

3. Talaq-e-Mughallazah (permanently irrevocable divorce):

Talaqul Mughallazah is when the husband issues three divorces to his wife at a time or separately. Once the husband issues his wife with three divorces (Talaq-e-Raj'ee or Talaq-e-Baa'in), their nikaah is completely broken. She cannot marry him until Halaalah has taken place. Halaalah is a process wherein the wife completes her Iddah, thereafter, she marries another man and consummates her marriage with him. The second husband then divorces her due to some reason or passes away. She

again has to observe her Iddah from this second marriage. After this, she may again marry her first husband.

Whose Wedlock will Sustain and Whose will come to an End:

1. A man can give divorce not a woman. The condition for the divorce that he is adult and sensible. If a child or mad or a person give divorce while sleeping, it will not be considered divorce.
2. If a person delivers the word Divorce, while he is drunk, his divorce will become effective.
3. A patient who is not in his senses and gives divorce to his wife, his divorce is null and void.
4. If a person gives divorce to his wife in anger, joke or in a serious way; the divorce is executed. If he uses such words in which indications of divorce are there, then, it will depend on intention.

How to Give Divorce:

Only one time divorce should be given in such a state that man had not done intercourse with his wife during the period of purity. And then the man should wait for three menses periods, then, as the time period over, the woman will be forbidden for him and the divorce will be considered one irrevocable divorce.

Conditions and Principles for Sharia Dress/Clothes

There are five important things in the dress:

1. It may cover private parts of body atleast.
2. It should be attractive and good looking, it should not look awkward.
3. It should not be the religious customary dress of a non-Muslim nation.
4. Men should wear men's dress while female should wear female's dress.
5. It should not be Haram as; silk which is forbidden for men.

Detail:

1. It should cover the whole body.
2. It should not be that much thin or short that body parts are visible.
3. It should be loose not sticking to the body neither so short nor tight that those parts of body are revealed which should be covered.
4. It should have distinction for women or men.
5. It should not be the fashion of pagans and transgressor men and women.
6. It should not be worn for showing off.
7. Women should not wear clothes with fragrance.
8. It should not be much expensive rather nominal and mediocre.
9. It should be covering body of women and not be much attractive to men.

Jihad

The literal meaning of jihad is to try while in Shariah fighting in the way of Allah is Jihad.

Types of Jihad:

- (i) **Esoteric:** Jihad within the Muslim community and own self.
- (ii) **Exoteric:** Jihad with the enemies of Islam and Muslims.

Exaltation of Jihad:

The Holy Prophet (SAW) said that amongst all the acts of worship, the higher rank is of Jihad i.e. fighting in the way of Allah. (Mishkat)

Ranks of Jihad:

1. Fighting with self
2. Fighting with Satan (Iblees)
3. Fighting with oppressors and transgressors
4. Fighting with Non-Muslims and hypocrites.

Four Steps of Fighting Against Self:

1. Getting religious education
2. Acting upon religious education
3. Preaching religious education
4. Showing patience to hardships in doing so

Two Ranks of Fighting with Satan (Iblees):

1. Fighting back the doubt and evil designed acts suggested by Satan
2. Fighting back the evil intentions and illicit thoughts created by Satan

Four Ranks of Fighting with Non-Muslims and hypocrites:

1. Jihad with Heart
2. Jihad with Tongue
3. Jihad with Wealth
4. Physical Jihad

Three Ranks of Fighting with Oppressors and Transgressors:

1. Jihad with hand
2. Jihad with wealth
3. Physical Jihad

Physical Fighting with Non-Muslims in respect of Obligation:

1. Individually Compulsory (Farz-e-Ain).
2. Collectively Compulsory (Farz-e-Kafaya).

Its Nature When It is Individually Compulsory (Farz-e-Ain):

- I.** When a powerful country attacks on an Islamic state nation or it is possible that they will be attacked by the powerful country and the head of the state announce Jihad. Then, Jihad is obligatory on all the adults.
- II.** When in a country the weak people, women, children are under threat, lives, property and honor is not safe and atrocities and oppression is inflicted upon them. Jihad becomes obligatory.
- III.** In case where belligerent powers are present in the neighborhood of an Islamic state. The offensive Jihad will remain continue till this situation exists or a peace agreement is done.

Its Nature When It is Collectively Compulsory (Farz-e-Kafaya):

Collectively compulsory means that when the affairs of a country are not that much worsened but complete peace and harmony is still not there and the enemy is constantly busy in hatching conspiracies. In such a situation, some people or standing military forces have to be ready for Jihad. Then the rest of the people will not be sinful. It does not mean that they are free from the obligation of Jihad. The difference between Farz-e-Ain and Farz-e-Kifaya is that in case of individually obligatory Jihad everyone who is adult and having no excuse will participate

directly and in collectively compulsory Jihad. Participation of some people will fulfill the delegation of Jihad.

The People on Whom Jihad is Obligatory:

- | | |
|------------------------------------------------|----------------|
| 1. Being Muslim | 2. Adult |
| 3. Sensible | 4. Free |
| 5. Physically fit | 6. Being a Man |
| 7. Having cost of living and Weapons for Jihad | |

Prayer (Salat) and Its Translation

Takbeer-e-Tehreema: اللَّهُ أَكْبَرُ Allah is great.

Praise of Allah (SWT) (Sana):

سُبْحٰنَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ٥

Glory be to You, O Allah (SWT), and all praises are due unto You, and blessed is Your name and high is Your majesty and none is worthy of worship but You.

Tawuz: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek Refuge with Allah from Satan, the accursed.

Tasmia: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

Surah-al-Fatiha:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑥ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦ آمِينَ-

All the praises are for Allah, the Sustainer of all the worlds, the Beneficent, the Merciful, Lord of the Day of Judgment. You alone do we worship and You alone do we ask for help Lead us along the straight path, the path of those upon whom You have

bestowed Your favours, not of those who incurred Your wrath, nor (of those who) went astray! (Amen)

Surha-al-Ikhlās:

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

Say: He is God, One God, the Shelterer. He begets not. Nor is He begotten. And there is no compeer unto Him.

Praise in the Low Bowing:

سُبْحَانَ رَبِّيَ الْعَظِيمِ-

Glory be to my Lord, the Almighty

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ-

Tasme'e:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ-

God hears those who praise Him

Tahmeed:

رَبَّنَا لَكَ الْحَمْدُ-

Oh our Lord, all praise is to You.

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Praise during Prostration:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Glory be to my Lord, the Most High

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ-

Prayers of Sitting (Jalsah):

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَارْفَعْنِي وَاجْبُرْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي-

Tashahud:

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

All compliments, prayers and beautiful expressions are for God. Peace be on you, O Messenger, and God's mercy and blessings. Peace be on us and on all righteous servants of God. I bear witness that no one is worthy of worship except God. And I bear witness that Muhammad is His servant and Envoy.

Durood o Salam:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيُّدٌ مَجِيدٌ- اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيُّدٌ مَجِيدٌ-

My God, honor Muhammad and Muhammad's family as you honoured Abraham and Abraham's family Surely, you are praiseworthy, the Great My God, bless Muhammad and Muhammad's family as you blessed Abraham and Abraham's family Surely, you are praiseworthy, the Great.

Prayers:

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

My Allah, our God give us goods in this world and goods in the hereafter and guard us from the torment of fire.

1. اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ
مَغْفِرَةً مِّنْ عِنْدِكَ وَاَرْحَمِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ۔

O Allah, I have greatly wronged myself and no one forgives sins but You. So, grant me forgiveness and have mercy on me. Surely, you are Forgiving, Merciful

Salam:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

God's peace and blessings be upon you.

Dua-e-Qanoot:

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُوْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ
عَلَيْكَ الْخَيْرَ ط وَنَشْكُرُكَ وَّلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ
اِيَّاكَ نَعْبُدُ وَّلَكَ نُصَلِّيْ وَنَسْجُدُ وَ اِلَيْكَ نَسْعِيْ وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ
وَنَخْشِيْ عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفّٰرِ مُلْحِقٌ۔

O' Allah! We implore You for help and beg forgiveness of You and believe in You and rely on You and extol You and we are thankful to You and are not ungrateful to You and we alienate and forsake those who disobey You.

O' Allah! You alone do we worship and for You do we pray and prostrate and we betake to please You and present ourselves for the service in Your cause and we hope for Your mercy and fear Your chastisement. Undoubtedly, Your torment is going to overtake infidels O' Allah!

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَ عَافِنِيْ فِيْمَنْ عَافَيْتَ وَ تَوَلَّئِنِيْ فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ
فِيْمَا اَعْطَيْتَ وَ قِنِيْ شَرَّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَ لَا يُقْضَىٰ عَلَيْكَ اِنَّهٗ لَا يَدْرَأُ مَنْ
وَ اَلَيْتَ وَ لَا يَعْرِضُ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ، لَا مَدْجَا مِنْكَ اِلَّا اِلَيْكَ۔

Masnoon Supplications

Remembrance of Allah and prayers is the most important kind worships. The words prayers which are mentioned in the Holy Quran and Hadith of the Holy Prophet (SAW) which are uttered by him. When a Muslim repeats those prayers with full concentration and zeal, his worries, miseries will change into satisfaction of heart. Masnoon Supplications have remedies for every problem. Muslims have to recite them on daily basis as and when applicable. Furthermore, these Masnoon Prayers are source of getting Allah's (SWT) pleasure, Mercy, blessings, benediction and blessings.

Conditions and Etiquettes/Manners for the Acceptance of Prayers:

There are some conditions and manners for the acceptance of prayers which should be considered are as follows:

1. All the needs whatsoever meagre they are, they should be invoked from Allah. But such things should not be asked, which is considered sin in Sharia or usurping someone's right or afflicting cruelty upon someone or to break relation with each other.
2. The offeror of prayer should have lawful earning sources and unlawful earning is not mixed with it..
3. If someone's invocations are not answered back, or there is delay in its result one should not be disheartened or fulfillment and should not leave praying from Allah. It may be, that this delay is due to any of his prayer is not better for him.

Etiquettes of Prayers:

1. Invocations should be asked whole heartedly, with full zeal, fear, reverence and interest.
2. Prayers should be invoked in the most suitable times. The Holy Prophet (SAW) has pinpointed so many of such occasions, like; few of them are mentioned as follow:
 - ❖ After obligatory prayers
 - ❖ At the time of Tahajud (Late night prayer)

- ❖ Being in travelling
 - ❖ In between Azan and Iqamat
 - ❖ From Asr till Maghrib on Jumma
 - ❖ Shab-e-Qadr, especially, 27th night
 - ❖ The night of Jumma
3. Both hands should be raised and rubbed on one's face at the end.
 4. One should ask prayers for worldly and hereafter benefits together.
 5. One should reference any of his good deed while offering one's prayers.
 6. One should be purified i.e. in ablution and sit by facing Qibla.
 7. One should offer his prayers after praising Allah and sending Durood o Salam on the Holy Prophet (SAW).

Some Comprehensive Prayers sought by the Holy Prophet (SAW):

Prayers (Dua) for going to bed:

اللَّهُمَّ يَا سَيِّدَ أَمْوَاتٍ وَأَحْيَاءِ ط

Prayers (Dua) for Waking Up:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ط

Prayers (Dua) Before Eating Meal:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Prayers (Dua) After Eating Meal:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ ط

Prayers (Dua) for Going to Washroom:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ ط

Prayers (Dua) for Coming out from Washroom:

غُفْرَانَكَ يَا أَحْمَدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Prayers (Dua) for Putting on Clothes:

أَلْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ ط

Prayers (Dua) for Looking into the Mirror:

اللَّهُمَّ أَنْتَ حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي۔

Prayers (Dua) for Entering into Home:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَاجْتَنَّا وَبِسْمِ اللَّهِ
خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا ط

Prayers (Dua) for Leaving Home:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ط

Prayers (Dua) for Entering Into Mosque:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

Prayers (Dua) for Coming out from Mosque:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ ط

Prayers (Dua) after Listening to Azan (Invitation/
Chanting)

الْوَسِيلَةَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أُمَّةٌ مُحَمَّدَانِ
وَالْفَضِيلَةُ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ۔

Prayers (Dua) for Entering into Bazaar:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ سَمِيُّ
شَيْئِي قَدِيرٌ۔ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ

Prayers (Dua) at the Dismissal of a Gathering:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ
إِلَيْكَ ۝

Prayers (Dua) for Travelling:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

يَا

اللَّهُمَّ أَنْتَ رَفِيقِي فِي سَفَرِي وَخَلِيفَتِي فِي أَهْلِي وَمَالِي ۝

Prayers (Dua) for a Ride:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Prayers (Dua) at Sneeze:

الْحَمْدُ لِلَّهِ

Prayers (Dua) for Answering back at Sneeze:

يَرْحَمَكَ اللَّهُ-

Prayers (Dua) for Sighting Crescent:

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي
وَرَبِّكَ اللَّهُ-

Prayers (Dua) at Requiem (condolence):

إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلَّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى- [بخاری و مسلم]

Prayers (Dua) for Going to Graveyard/Cemetery:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ
بِالْآخِرِ-

Prayers (Dua) for Morning and Evening Times

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
الْعَلِيمُ ط
[تین مرتبہ]

اللَّهُمَّ اجْزِنِي مِنَ النَّارِ - (ابوداؤد وترمذی)
(صبح اور شام کے وقت سات بار)

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا. (صبح و شام تین بار)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ
فَتْحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ -
(ابوداؤد)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ط
يَا مُصَرِّفَ الْقُلُوبِ صَرِّفْ قَلْبِي إِلَى إِطَاعَتِكَ ط
يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ ط
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالنَّفَاقِ وَسُوءِ الْأَخْلَاقِ ط

Detailed Declaration of Faith:

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

The Compact Declaration of Faith:

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِفْرَارًا بِاللِّسَانِ
وَتَصْدِيقًا بِالْقَلْبِ ط

The Word of Purity (Kalm-e-Tayyiba):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

The Word of Evidence (Kalm-e-Shahadat):

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

The Word of Glory of Allah (Kalm-e-Tamjeed):

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

The Word of Oneness of Allah (Kalm-e-Touheed):

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

The Word of Penitence (Kalm-e-Astaghfar):

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ط وَأَتُوبُ إِلَيْهِ ط

The Invocations for Prayer of Need (Salat-e-Hajaat):

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ
بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا عَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا
حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ-

The Invocation for Entreating Prayer (Salat-e-Istikhara):

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ
 الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ هَ اللَّهُمَّ
 إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَايِشِي وَعَاقِبَةِ أَمْرِي (أَوْ قَالَ فِي
 عَاجِلِ أَمْرِي وَأَجَلِهِ) فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ
 أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَايِشِي وَعَاقِبَةِ أَمْرِي (أَوْ قَالَ فِي عَاجِلِ أَمْرِي
 وَأَجَلِهِ) فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنِّي

بِهـ-