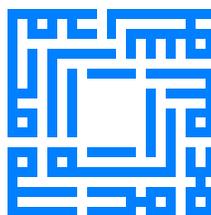




**Advanced Level Topics of Study for:  
Elementary Hanafi Fiqh Studies**



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## **THE SHARÉE ROLE OF TAQLID**

The essence of guidance is derived from the Holy Qurān - "Hudan li al-Nas" ("A Guidance for Mankind). But this guidance and its laws are based on fundamental principles, the details of which have been entrusted to and consigned by the Holy Prophet (Sallallaahu Álayhi Wasallam) in order to explain them to mankind. 1. For example, the Holy Qurān says: "Aqimus-Salah" ("establish prayer"). It does not define the method as to how the prayer should be established; how the various postures should be performed; the mode of recitation of Surah, etc. The complete method of prayer i.e. "Salah" is explained by the Holy Prophet (Sallallaahu Álayhi Wasallam). 2. "Wa 'Atuz-Zakat" ("And give charity"). Now the Zakaat amounts payable on gold, silver, cattle, land, produce, etc. are only known through the Ahadith and there is no mention of it in the Holy Qurān. 3. "Wa Lillahi `ala an-Nas Hij Al-baiti" ("It is obligatory on people to perform the Hajj of the House of Allah.) Here again, the method of Tawaf, the number of circumambulations, the details regarding Arafat, Mina, Muzdalifah, the stoning at the Jimar, etc. have all been explained by the Holy Prophet (Sallallaahu Álayhi Wasallam). Thus it becomes imperative to understand the Holy Qurān in the light of the Ahadith even for major obligatory acts like Salah, Zakat and Hajj without which it is impossible to act and understand the commands of the Holy Qurān. The believers are commanded to attain guidance from the Holy Qurān in accordance with the details explained by the Holy Prophet (Sallallaahu Álayhi Wasallam). Therefore Allah specifies: "Whosoever obeys the Messenger has indeed obeyed Allah." This obedience to the Holy Prophet (Sallallaahu Álayhi Wasallam) would in reality be obedience to Allah Himself. A direction from the Hadith informs us: "Also perform your prayer just as you see me perform my prayer." (Bukhari Vol. 1, p. 1076) It is not said: "Perform your prayer in the manner you may infer from the Holy Qurān." Hadith is divided into different categories:-

- a. The sayings of the Holy prophet (Sallallaahu Álayhi Wasallam),
- b. The acts and doings of the Holy Prophet (Sallallaahu Álayhi Wasallam),
- c. The sayings, acts and doings of others, approved by the Holy Prophet (Sallallaahu Álayhi Wasallam). All these categories of Ahadith give guidance to the Umma.

### **QIYAS**

When the Prophet (Sallallaahu Álayhi Wasallam) was asked a question he answered and also counter-questioned the questioner, on a similar (analogical) matter, the answer of which was known to him. On the correct reply being given by the questioner, the Prophet (Sallallaahu Álayhi Wasallam) would say: "The question you had asked is in the same category as this answer of yours."

## **What is Taqlid or Ittiba ?**

### **Taqlid or Ittiba' is Wajib (compulsory) upon Muslims**

Taqlid or Ittiba' is Wajib (compulsory) upon Muslims. Yet there are many Muslims in the present age who have hardly heard of the words Taqlid or Ittiba'. Others who may have heard about it, do not fully comprehend its meaning. This has led to people even rejecting Taqlid – thereby rejecting a Wajib. As a general rule, man is suspicious and afraid of that which he does not know. Therefore a proper understanding of the issue of Taqlid or Ittibâ would dispel the ignorance surrounding it, Inshâ Allah.

### **Taqlid is a part of everyday life**

Taqlid or Ittibâ in essence, simply refers to the practice of an unqualified, lay person (in a specific field of specialisation) submitting to and accepting the authority of an expert in that field, without demanding proof and justification for every view, opinion or verdict expressed by such an expert authority. This is a natural state of human existence, practised by millions of people worldwide in every facet of life. The simplest and most tangible example of Taqlid or Ittibâ is that of a child learning his basic alphabets at school. Every child learning his alphabets is unconsciously practising Taqlid. A learner driver taking instructions from a driving instructor is practising Taqlid. People going to a specialist doctor for medical treatment and following his instructions is another glaring example of Taqlid or Ittibâ. A layperson soliciting a legal opinion from an advocate or following the advice of a tax consultant is another common case of Taqlid. A client at an engineering firm, asking for the engineer's advice on complex engineering calculations is yet another instance of Taqlid or Ittibâ in action. The millions of 'facts' in the myriad of sciences such as astronomy, archaeology, etc. are all distinct examples of Taqlid or Ittibâ. Who ever questions the 'fact' or asks for proof that the sun is really 93 million miles away from the earth! It is taken for granted that this is the findings of the 'experts' in these fields and everyone simply accepts it as such. School teachers teach these to their pupils as 'gospel truth' and children learn and memorise these 'facts' with the hope of succeeding in their exams. There are countless such examples of Taqlid or Ittibâ in everyday existence. It is quite clear from the above, that Taqlid or Ittibâ is a natural way of life, and is not specific to Islam or Islamic Fiqh alone.

### **Taqlid is the easy option for ordinary people**

In the context of Islamic Fiqh or Law, Taqlid or Ittibâ simply refers to accepting and following the verdicts of expert scholars of Islamic Fiqh in their exposition and interpretation of Islamic Law, without demanding from them an in-depth explanation of the intricate processes required in arriving at such a verdict, called Ijtihad. It simply means that ordinary folk do not have to do Ijtihad, i.e. the intricate and complicated procedures involved in deriving Islamic rulings that scholars exercise when issuing a Fatwâ (legal verdict). The duty of ordinary people is to trustingly accept the authority of the learned scholars in this matter and act upon their verdicts.

In this sense, Taqlid is a great blessing for common people, for it is beyond their capacity to understand the extremely complex and complicated mechanics of Ijtihad. The ability to do Ijtihad requires many long years of study and erudition and a great deal of exertion (Ijtihad means to exert one self) in acquiring a mastery of various Islamic sciences, among other varying requirements.

### **Misunderstandings regarding Taqlid**

Recently, misunderstandings have arisen regarding the issue of Taqlid. It has become a theme of major debate in many parts of the world among Muslims. This debate has naturally resulted in arguments being promulgated by both the protagonists and the antagonists of Taqlid.

The best way of removing such misunderstanding is to view the original sources of Islam – the Qurān and Hadīth and the teachings of the learned elders of Islam on this subject. After a study of this subject, the correct interpretation and understanding of Taqlid and Ittibā would emerge. This would lead to a better understanding and analysis of the arguments and counter-arguments of protagonists and antagonists.

Any person who does not follow one particular Imam is inevitably going to follow his desires. The Qur'aan and Hadith are replete with proofs against following one's desires. This is besides the verses of the Qur'aan and Ahadith which substantiate the issue of following one particular Imam. It is obvious that any person or group failing to comply with the dictates of these proofs will be deviant. The following verses and Ahadith are the references that you require: Surah Nisaa v59; Surah Nisaa v83; Surah Tawbah v123; Surah Nahl v43. All these and many more are proofs of Taqleed in general. Similarly, looking at various Ahadith, you may check Musnad Ahmad Hadith Nos.23169; 15318; 12633 and the following of one specific Imam can be proven from Sahih Bukhari Hadith1758; 6736 and Abu Dawud Hadith3587

### **Development Of Jurisprudence And Theology**

The majority of Muslims throughout the world follow the Ahlus Sunnah Wal Jama'ah. There are four main Madhabs (schools) which define it-

1. The Hanafis, the school of Imam Abu Hanifa an-Nu'maan ibne Thabit (died 150 A.H./seven69 A.D.). He is a scholar greatly respected not only by his followers but also by all other Sunni Muslims.
2. The Malikis, the school of Imam Abu Abdullah Malik ibn Anas (died 1seven9 A.H./797A.D).
3. The Shafis, the school of Imam Abu Abdullah Muhammad ibn Idris al- Shafi (died 204 A.H/819 A.D.)
4. The Hanbalis, the school of Imam Ahmed ibn Muhammad ibn Hanbal (died 241 A.H./855 A.D.)

Although there are differences of opinions in these schools, overall, they agree on the fundamental bases of their doctrines and laws. Each school is derived from the following four sources:

1. The Quran;
2. The Sunnah of the Holy Prophet and at times the Sunnah of the first four Rightly Guided Caliphs, may He be well pleased with them all.
3. The Ijmaa (consensus among the companions of the Prophet or of the religious leaders or among the followers);
4. The Qiyas (deduction of legal prescriptions from the Quran and the Sunnah through rational analogy).

## Biography

### Imam Abu Hanifah - Nu'man ibn Thabit 80-150 A.H.

Better known as *'Imam-e-Azam'* (The Greatest Imam), or by his kunyah 'Abu Hanifah', Nu'man ibn Thabit was born in the city of Kufa (modern day Iraq) in the year 80 A.H (689 A.D). Born into a family of tradesmen, the Imam's family were of Persian origin as well as descending from the noble Prophets (*saw*) companion Salman al Farsi (*ra*). Imam Abu Hanifah's father Thabit had met in Kufa, Imam Ali Ibn Abi Talib (*ra*) who made dua for him and his progeny, and some say that Abu Hanifah was a result of this dua.

A hadith given by al Bukhari and Muslim states that Abu Hurairah narrated Allah's messenger (*saw*) as saying: *"if the Din were at the Pleides, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would surely have found it"*. Abu Huraira also narrates: *"We were sitting in the company of Allah's Apostle (saw) when Surah al Juma was revealed to him and when he recited amongst them (those who were sitting there) said 'Allah's Messenger?' but Allah's Apostle (saw) made no reply, until he was questioned once, twice or thrice, and there was amongst us Salman the Persian. Allah's Apostle (saw) placed his hand on Salman and then said: "Even if faith were near the Pleides a man from amongst these would surely find it"*.

Imam as-Suyuti a Shafi alim (*rh*) remarked *"It has been communicated unanimously that this hadith refers to Imam Abu Hanifah"*.

Imam as-Shafi (*rh*) is recorded to have stated: *"All men of fiqh are Abu Hanifah's children". "...I would not have acquired anything of knowledge had it not been for my teacher. All men of knowledge are children of the ulema of Iraq, who were the disciples of the ulema of Kufa, and they were the disciples of Abu Hanifah"*.

The Hanafi madhab, entitled after the Imam, spread far and wide during the time of the Ottoman Empire. Today, more than half the Muslims on the earth perform their ibadah according to the Hanafi madhab. The Hanafi school has decided court cases in the majority of Islamic lands for the greater part of Islamic history, including the Abbasid and Ottoman periods.

In the year 146 A.H, Abu Hanifah was sent to prison by Mansur, the Abbasid Caliph at the time, after the Imam's refusal to state that Mansur was the rightful khalifa, as well as refusing the position of presidency of the supreme court in recompense. Whilst in prison Imam Abu Hanifah was thrashed with a stick. Mansur repented and sent the Imam money, only to be refused again. By now Imam Abu Hanifah had become well known and thousands flocked to meet and seek his opinion wherever he went. His imprisonment far from reduced his popularity, and Mansur realised that he would have to treat the Imam carefully, thus he allowed him to teach whilst still in prison. Mansur finally decided to do away with the great Imam and had him poisoned. Abu Hanifah feeling the effects of the poison, bent down in prayer and died in the month of Rajab. News of the Imam's death reached far and wide, and thousands gathered at the prison. The city Qadi washed his body, and kept repeating *"by God you were the greatest faqih and the most pious man of our time...."*.

By the time the bathing was finished so many people had assembled that the funeral prayer was performed attended by fifty thousand people.

The Great Imam died in Baghdad in 150 A.H at the age of seventy. May Allah SWT be pleased with him. Ameen.

**Adapted from "Great Imams of Islam: Imam Abu Hanifah", Maida Malik**

# Teachings of Islam

## PART 1

In the name of Allah, the most beneficent, the most merciful.

We praise Allah the great and pray for Allah's blessings to His noble Prophet

1. The name of our RELIGION is ISLAM.
2. ISLAM stands on FIVE PILLARS.
3. These pillars are as follows :
  - a. KALIMA TAYYIBAH
  - b. Every Muslim must BELIEVE in and DECLARE the KALIMA which means that there is none worthy of worship but ALLAH and Muhammad ( Sallalloho-Alaihe-Wa-Sallam), is ALLAH's Messenger.
  - c. SALAH - Daily five times SALAH
  - d. To give ZAKAAT.
  - e. SAUM (FASTING ) in the month of RAMADAN.
  - f. To perform HAJ.
4. ISLAM is a religion of peace.
5. ISLAM is a perfect and true religion.
6. ISLAM teaches us all the good things about this world and the hereafter.

### Kalima of Islam

#### The First Kalima

 <p style="text-align: center;">لا اله الا الله محمد رسول الله</p>	
<p>لا اله الا الله</p>	<p>محمد رسول الله</p>
<p>1. (There is none worthy of Worship but Allah)</p>	<p>2. (Muhammad (Sallalloho-Alaihe-Wa-Sallam) is Allah's Messenger)</p>

This KALIMA is also called :  
KALIMA TAUHEED  
AND  
KALIMA TAYYIBAH

**The Second Kalima**  
**KALIMA SHAHADAH (TESTIFICATION)**

<p><b>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</b>  <b>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ</b>  <b>وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ</b></p>	
<p><b>أَنَّ لَا إِلَهَ إِلَّا اللَّهُ</b> 2. There is none worthy of worship but Allah</p>	<p><b>أَشْهَدُ</b> 1. I testify that</p>
<p><b>أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ</b> 4. that Muhammad (Sallallahu-Alaihe-Wa-Sallam) is Allah's worshipper and messenger.)</p>	<p><b>وَأَشْهَدُ</b> 3. and I testify</p>

**The Third Kalima**  
**KALIMA TAMJEED (GLORIFICATION OF Allah.)**

<p><b>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</b>  <b>لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ</b>  <b>لَا شَرِيكَ لَهُ لَهُ لَاشْرِيكَ لَهُ نَدُّ يُحْيِي وَيُمِيتُ</b>  <b>بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ</b></p>	
<p><b>وَالْحَمْدُ لِلَّهِ</b> 2. All praise to be Allah</p>	<p><b>سُبْحَانَ اللَّهِ</b> 1. Glory be to Allah.</p>
<p><b>وَاللَّهُ أَكْبَرُ</b> 4. And Allah is the greatest</p>	<p><b>وَلَا إِلَهَ إِلَّا اللَّهُ</b> 3. There is none worthy of worship besides Allah.</p>

إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

6. except from Allah. The most high - The great.

وَلَا حَوْلَ وَلَا قُوَّةَ

5. There is no Power and might

### The Fourth Kalima

**KALIMA TAUHEED (Believing in the Unity of Allah.)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ لَهُ لَاشْرِيكَ لَهُ هُدًى يُحْيِي وَيُمِيتُ  
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ○

وَحْدَهُ

2. who is alone

لَا إِلَهَ إِلَّا اللَّهُ

1. (There is none worthy of worship besides Allah.

لَهُ الْمُلْكُ

4. His is the Kingdom

لَاشْرِيكَ لَهُ

3. (and) He has no partner.

يُحْيِي وَيُمِيتُ

6. He gives life and causes death.

وَلَهُ الْحَمْدُ

5. and for Him is all praise..

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

8. And He has power over everythig.

بِيَدِهِ الْخَيْرُ

7. In His hand is all good.

### The Fifth Kalima

**KALIMA RADDE - KUFR**

(Disproving of Kufr.)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
 مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ  
 وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبِّتُ  
 عَنْهُ وَتَبْرَأُ مِنْ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ  
 وَالْمَعَاصِي كُلِّهَا أَسْلَمْتُ وَأَمَنْتُ وَأَقُولُ  
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

(O Allah ! I seek protection in You from that I should join any partner with You knowingly. I seek Your forgiveness from that which do not know. I repent from it (ignorance.) I free myself from disbelief and joining partners with You and from all sins. I submit to Your will I believe and I declare : There is none worthy of worship besides Allah and Muhammad (Sallallahu-Alaihe-Wa-Sallam) is Allah's Messenger.

### Iman

Q. What is IMAN?

A. IMAN is to have FAITH in something and to proclaim it. To a muslim IMAN means firm belief in Allah and the teachings of our Nabi Hadhrat MUHAMMAD MUSTAFA (Sallallahu-Aaihe-Wa-Sallam).

### Iman Mujmal

<p>إِيمَانٌ مُجْمَلٌ          أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ          وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ</p>	
<p>كَمَا هُوَ</p>	<p>أَمَنْتُ بِاللَّهِ</p>
<p>2. as He is</p>	<p>1. (I believe in Allah</p>
<p>وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ</p>	<p>بِأَسْمَائِهِ وَصِفَاتِهِ</p>
<p>4. and I have accepted all His orders.</p>	<p>3. with his many names and qualities)</p>

A MUSLIM HAS TO PROCLAIM FAITH IN SEVEN THINGS, THESE ARE :

## Iman Mufasssal

 <p style="font-size: 1.2em; font-weight: bold;">أَمِنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرَ الْخَيْرَ وَشَرَّهَ مِنَ اللَّهِ تَعَالَى وَالْبَعْثَ بَعْدَ الْمَوْتِ هـ</p>		
وَكُتُبِهِ	وَمَلَائِكَتِهِ	أَمِنْتُ بِاللَّهِ
3. His Books	2. His Angels,	1. I believe in Allah,
وَالْيَوْمِ الْآخِرِ		وَرُسُلِهِ
in the Day of Judgment		His Messengers,
وَالْبَعْثَ بَعْدَ الْمَوْتِ هـ		وَالْقَدْرَ الْخَيْرَ وَشَرَّهَ مِنَ اللَّهِ تَعَالَى
and that life after death.		and that fate, its good and bad is given by Allah.

## ALLAH

1. Allah is ONE.
2. He alone is worthy of worship.  
And none besides Him is worthy of worship.
3. He has no PARTNER.
4. Nothing is hidden from Him, He even knows the thoughts that go into a person's mind.
5. He is the most POWERFUL.
6. He created the earth, the skies, the sun, the moon, the stars, the Angels, human beings and the whole universe.
7. He gives life and death.
8. He gives sustenance to all creation.
9. He does not eat, drink or sleep.
10. He is forever and will be forever.
11. He was not created by anyone.
12. He does not have any parents, wife or children.
13. He does not depend on anybody. All depend on Him.
14. NO body resembles Allah, and He resembles none.
15. He is pure from all faults.
16. He does not have eyes, nose of a body like that of human beings.

17. We should therefore PRAY to HIM for all our needs.

### Angles

1. Allah has created Angles out of light and gave them various duties to perform.
2. They are not visible to us.
3. They do not commit sin nor do they disobey Allah.
4. They do what Allah has ordered.
5. We do not know their exact number.
6. We know of four famous Angels. They are :
  1. Hadhrat JIBRAIL Alayhis Salam.
  2. Hadhrat MIKAIL Alayhis Salam.
  3. Hadhrat IZRAIL Alayhis Salam.
  4. Hadhrat ISRAFIL Alayhis Salam.
7. Hadhrat JIBRAIL (Alayhis-Salam) brought Allah's Book, Orders and messages to all the Prophets. He was also sent to help the Prophets at times and fight against their enemies.
8. Hadhrat MIKAIL (A.S) is in charge of food and rain. Other Angels work under him who are in charge of clouds, the seas, the rivers and the winds. He gets the order from Allah. He then order the others the under his command.
9. Hadhrat IZRAIL (AS) takes away life with the order of Allah. He is in charge of death. Numerous Angels work under him. Some take away the lives of good persons whilst others looking very fearful take away the lives of sinners and disbelievers.
10. Hadhrat ISRAFIL (AS) will blow the SOOR (TRUMPET) on the DAY OF JUDGEMENT. The sound will destroy and kill everything that is on earth and in the skies. When he blows for the second time all will come to life with the order of Allah.
11. There are two Angels that are always with every person. One writes all his GOOD DEEDS whilst the other enters all his BAD DEEDS, They are known as

### KIRAAMAAN-KAATIBEEN.

1. The **MUNKAR** and **NAKEER** question a person when he dies.
2. Some Angels are in charge of HEAVEN, some of HELL, some of looking after children, the old, the weak and others whom Allah wishes to protect.
3. From the **QURAN** and **HADITH** we come to know that various other Angles are in charge of various other duties.

### Books of Allah

1. Allah has revealed His Books to various Prophets for the guidance of their nations.
2. The big Books are called KITABS whilst the small ones are called SAHIFAS.
3. The four main Books that were revealed are the
  1. TOURAAT.
  2. ZABOOR

3. INJEEL
  4. HOLY QURAN
  4. The TOURAAT (OLD TESTAMENT) was given to Hadhrat MUSA (Alayhis-Salam).
  5. The ZABOOR (PSLAMS) were given to Hadhrat DAWUD (Alayhis-Salam)
  6. The INJEEL (NEW TESTAMENT) WAS GIVEN TO Hadhrat ISA (Alayhis-Salam).
  7. The HOLY QURAN, the final Book of Allah was revealed to Hadhrat MUHAMMAD MUSTAFA (Sallallaho Alaihe-Wa-Sallam).
  8. Besides these there were many more smaller Kitabs revealed, eg 10 Sahifas were revealed to Hadhrat ADAM (Alayhis-Sallam).
    - o 50 Sahifas were revealed to Hadhrat SHEES (Alayhis-Salam)
    - o 30 Sahifas were revealed to Hadhrat IDRIS (Alayhis-Salam).
    - o Between 10 and 30 Sahifas were revealed to Hadhrat IBRAHIM (Alayhis-Salam) (Peace and Blessings of Allah be upon all of them)
1. All the other Books besides the HOLY QURAN were revealed at once.
  2. The HOLY QURAN was revealed over a period of 23 years.
  3. All the other Books are no more in their original form. Changes, alterations and additions have been made to them.
  4. The HOLY QURAN has been memorised by thousands from the beginning of ISLAM right to the present day.
  5. Allah has promised to safeguard the text of the HOLY QURAN, which is miraculous.
  6. The HOLY QURAN was the final book of Allah. It is still pure, clear and free form any change or alteration.

### **Messengers of Allah**

1. Allah sent many Messengers to this world from time to time to guide mankind.
2. These Messengers were known as RASOOLS and NABIS.
3. All Prophets and Messengers were granted Prophethood from the Prophethood of our beloved Prophet Muhammad (Sallallaho-Alaihe-Wa-Sallam)

**Hadith:** "I was a Prophet while Adam was still between the spirit and the body"

4. The FIRST of these Messengers was:

Hadhrat ADAM (Alayhis-Salam)  
(Peace be upon him).

Whilst the LAST was

Hadhrat MUHAMMAD  
MUSTAFA  
(Sallallahu-Alaihe-Wa-Sallam)

4. We do not know the names of all the NABIS that came into the world.
5. There were about 124 000 Nabis and *both* parents of *all* the NABIS were PURE, meaning they did not worship idols or ascribe partners to Allah, including the parents of Ibrahim (AS) and our Prophet. It is wrong to accuse them of kufr. Azar was NABI Ibrahim's uncle who adopted him while both of our Prophet's parents believed in the Oneness of Allah.
6. To accuse the NABIS of sins is kufr. .
7. All the NABIS possessed knowledge of the Unseen, granted to them by Allah. The Most knowledgeable of the creation, even more than Jibrail (AS) is our NABI, Muhammad.
8. Our NABI is *is* Omnipresent (Hadhira-Nadhir); meaning it is present everywhere observing his Ummah's actions *by the leave of Allah*. Many jahil (ignorant) people deny this, they are friends of Shaytan because they believe that Shaytan is everywhere but the Messenger of Allah (Sallallahu-Alaihe-Wa-Sallam) is limited? Allah forbid!

**Hadith:** "My life is a great good for you, you will relate about me and it will be related to you, and my death is a great good for you, your actions will be exhibited to me, and if I see goodness I will praise Allah, and if I see evil I will ask forgiveness of Him for you."

9. NABIS and RASOOLS are *both* Nur (Light) and Bashr (Human). To deny their Light is incorrect and the way of the heretics (people who are misguided). To say they are not human is also incorrect.
10. They always spoke the truth, committed no sins and conveyed the message without adding or leaving out anything.
11. They performed miracles with the help of Allah Ta'ala.
12. All the RASOOLS were NABIS but not all NABIS were RASOOLS.
13. A RASOOL is a Prophet who received a new SHARIAT (Divine Law) and Book from Allah. A NABI follows the SHARIAT of a RASOOL or a Prophet before him.
14. No person can become a NABI or a RASOOL by his own effort.
15. No more Prophets will come after our NABI Hadhrat MUHAMMAD MUSTAFA (Sallallahu-Alaihe-Wa-Sallam). He was the final Prophet of Allah.
16. Similar to how the Martyrs are alive in their graves, so too are all the Prophets alive in their graves, including our beloved Prophet Muhammad.

**Hadith:** "The Prophets are *alive in their graves* performing Salat"

17. In the HOLY QURAN Allah Ta'ala mentioned our NABI Hadhrat MUHAMMAD MUSTAFA (Sallallahu-Alaihe-Wa-Sallam) as KHAATIMUN NABIYEEN which means that he is the LAST of all the NABIS.

18. The name of some other NABIS and RASOOLS mentioned in the QURAN are Hadhrat IBRAHIM, ISMAIL, YAHYA, ZAKARIA, YUNUS, IDRIS, YAQOOB and SULEIMAN (Alay-Himus-Salam).
19. Our NABI Hadhrat MUHAMMAD MUSTAFA (Sallallaho-Alaihe-Wa-Sallam) was of the highest position amongst all the Prophets.
20. All the prophets of Allah preached the oneness of Allah Ta'ala.

### **The Ahlul Bayt (Family, Household) of RASULULLAH**

According to most authentic traditions in collections of the Ahlul Sunnah, Ahlul-Bayt (People of the House) of the Prophet are one of the two most precious Symbols of Islam. There are numerous traditions in the collection of hadith of the Prophet (S.A.W.) that remind us to love them. To love them is a sign of true faith and protection from the Fire, while to hate them is a sign of nifaaq (hypocrisy). Imam Mahdi is going to be from the Ahlul Bayt's descendents, from the children of Bibi Fatima and Hadhrat Ali.

The Holy Ahlul-Bayt of the Prophet (S.A.W.) are:

- Fatima al-Zahra (the daughter of the Messenger of Allah),
- Imam Ali bin Abu Talib Radiyallahu-anh.
- Imam al-Hasan Radiyallahu-anh.
- Imam al-Husain Radiyallahu-anh.

### **The SAHABA (Companions) of RASULULLAH ( Sallallahu Alaihe Wa Sallam ).**

People who either saw NABI (S.A.W.) or stayed in his company, embraced ISLAM and died as MUSLIMS are known as SAHABA.

Singular : Sahabi	Plural : Sahaba.
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Any person who was in the companionship of saw NABI (S.A.W) for even a very little while is a Sahabi provided he or she died a MUSLIM.

Amongst the Sahaba, the following four are the most superior. They are known as the Rightly Guided Caliphs, (Khulafa Ar Rashideen)

1. Hadhrat Abu Bakr
2. Hadhrat Omar
3. Hadhrat Uthman
4. Hadhrat Ali

Additionally, amongst the Sahaba is a group of TEN companions regarding whom NABI (S.A.W.) gave the glad tiding of JANNAH (Paradise). These are known as the

ASHARA-E-MUBASHSHARAH (the ten who have been given the glad tidings of JANNAH) they are :

1. Hadhrat Abu Bakr (Radiyahallahu-anh)
2. Hadhrat Omar (Radiyahallahu-anh)
3. Hadhrat Osman (Radiyahallahu-anh)
4. Hadhrat Ali (Karramallahho Wajhuh).
5. Hadhrat Talha (Radiyahallahu-anh)
6. Hadhrat Zubair (Radiyahallahu-anh)
7. Hadhrat Abdur Rahman bin Auf (Radiyahallahu-anh)
8. Hadhrat Saad bin abi Waqqas (Radiyahallahu-anh)
9. Hadhrat Saeed bin Zaid (Radiyahallahu-anh)
10. Hadhrat abu Ubaidah bin Jarrah. (Radiyahallahu-anh)

- It is from the Sahaba the world learnt the DEEN of ISLAM. It is from them that we established the SHARIAT and obtained the SUNNAH of our NABI (Sallallahu-Alaihe-Wa-Sallam).
- A non-Sahabi is not equal in rank to the LOWEST Sahabi, even though the non-Sahabi may be the greatest WALI (pious friend of Allah).
- It is COMPULSORY to show respect to all the Sahaba Radiyahallahu anh and ABSTAIN from speaking ill and criticizing the noble Sahaba of Rasullah (Sallallahu-Alaihe-Wa-Sallam).

### **Wali/ Awliya (Saints/ Friends of Allah)**

1. A person who has been trained and authorized by another Wali (his Murshid) and obeys the commands of Allah and His Prophet and his Murshid (Spiritual Guide) and loves them more than all other things in the world is a Wali.
2. This person obeys the Shariah to the fullest and follows the Sunnah of the Prophet Muhammad diligently. When you look at them or associate with them, you are reminded of the greatness of Allah and the love for Allah and His Messenger increases in your hearts and the love for dunya decreases.
3. The sign of a Wali is that he or she has been authorized and recognized by another Wali who is connected to the Prophet Muhammad (S) through one of the 41 Orders of Tawassuf
4. Karamah is true. It is the miraculous power of the Awliya to perform supernatural acts such as walking on water, moving mountains and traversing at light speeds by the permission of Allah.
5. Kashf of the Awliya is also true. It is the miraculous ability of the Awliya to see and know things from the unseen and they are only granted this by Allah to assist and guide His servants.

6. It is possible for Awliya to be found outside the 41 major orders of Tawassuf, but this is only true for special cases and not the Sunnah. The vast majority of Awliya were affiliated to one or more of the 41 orders of tawassuf, known as Sufism.

### **Fate (Taqdeer)**

1. Allah has the knowledge of everything before its creation.
2. Allah has given human beings the willpower and the ability of doing good or bad.
3. Allah's knowledge of what good or bad one would do even before one is created is called TAQDEER or FATE.
4. All favours are by Allah's will alone and no misfortune can happen except by the will of Allah.
5. Therefore we should not despair over any misfortune or boast over any favour. This teaches us that we should be thankful to Allah for his favours and patient over any misfortune.

### **The Last Day (Qiyamat)**

1. This world will one day come to an end.
2. Besides Allah Ta'ala no one knows the exact day of Qiyamat. Only this much is known that on one Friday the 10th of Moharram Hadhrat ISRAFIL (Alayhis Salam) will be ordered to blow the soor (Bugle).
3. The sound will cause every living person or creature to die
4. The earth will be shaken up. The mountains will become like flakes of cotton wool, the sun and the moon will crash. The stars will lose their shine and the whole universe will be destroyed.
5. The approach of Qiyamat will be known by its signs shown to us by our NAIBIE HADHRAT MUHAMMAD MUSTAFA (Sallallahu Alayhe-Wa-Sallam).
6. Some off these signs are as follows:
  1. People will disobey their parents and disrespect them.
  2. Breach of trust.
  3. Singing, music and dancing will become common.
  4. Illiterate people will become leaders.
  5. People will speak ill of their ancestors and the previous pious people.
  6. People of low means will begin to boast of high buildings.
  7. Unworthy people will be given high posts.

## The Life After Death

1. After the day of Qiyamat when everything will be destroyed, Hadhrat ISRAFIL (Alayhis Salam) will be ordered to blow the bugle (Soor) for the second time.
2. Once again every Person that lived on this earth from the time of Hadhrat ADAM (Alayhis Salam) up to, the final day would be given new life.
3. They will all gather before Allah Ta'ala for judgement in the MAIDAAN-ES-HASHR (Field of Resurrection).
4. They would have to give an account of their deeds.
5. The day on which this will be done is; called

YAUM-UL-HASHR :	Day of Resurrection
YAUM-UL-JAZA and YAUMUD DEEN :	Day of Judgement
YAUM-UL-HISAAB :	Day of Reckoning

6. The good would be blessed and rewarded with JANNAH of PARADISE.
7. The evil ones would be punished in JAHANNAM (Hell)
8. Besides the Kuffar and Mushrikeen Allah Ta'ala will forgive whomsoever He wishes.
9. KUFFAR - Plural of KAFIR meaning one who disbelieves in Allah.
10. MUSHRIKEEN - Plural of MUSHRIK meaning one who associates with Allah Ta'ala any partner in His being or attributes.

## Istinja

### Part-2

#### NAJAAST (Filth)

is of two types

**HAQEEQI**  
which can be seen

**HUKMI**  
which cannot be seen

Ghaliza  
(heavy type)      Khafifah  
(light type)

e.g. breaking of Wudhu or a  
need of Bath.

<b>NAJAASATE HAQEEQI:</b>	Uncleanliness or filth that can be seen eg. urine, stool, blood and wine.
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<b>NAJAASATE GHALIZA:</b>	Dense (heavy) types of Najaasat eg. Urine and Stool of human beings.
<b>NAJAASATE KHAFIFAH:</b>	Lighter types of Najaasat eg. Urine of Halal animals.
<b>MAKROOH:</b>	Disliked or something which is against the conduct of Islam.
<b>MAKROOH - E - TAHREEMEE:</b>	Close to Haram.
<b>HARAM:</b>	Illegal or forbidden.

### NAJAASATE HAQEEQI

#### THERE ARE TWO TYPES OF NAJAASATE HAQEEQI.

1. NAJAASATE GHALIZA
2. NAJAASATE KHAFIFAH.

#### Examples of NAJAASATE GHALIZA:

Urine and stool of human beings and the excretion of all animals and the urine of all Haram (forbidden) animals, flowing blood of human beings and animals, wine, fowl and duck excretion.

#### Examples of NAJAASATE KHAFIFAH:

Urine of HALAAL ANIMALS (animals permitted for eating) and the excretion of HARAM BIRDS.

#### NAJAASATE HAQEEQI:

Whether Najaasate Haqeeqi (Ghaliza or Khafifah) is on the body or cloth can be cleaned by washing three times. After every wash the garment must be squeezed.

	STOOL Excreta)	URINE	BLOOD
HUMAN BEINGS	Najassate Ghaliza	Najassate Ghaliza	Najassate Ghaliza
HARAM ANIMALS	Najassate Ghaliza	Najassate Ghaliza	Najassate Ghaliza
HALAAL ANIMALS	Najassate Ghaliza	Najassate Khafifah	Najassate Ghaliza

HARAM BIRDS	Najassate Khafifah		Najassate Ghaliza
HALAAL BIRDS	PAAK		Najassate Ghaliza

## ISTINJA

- ISTINJA means cleaning the private parts after passing out urine and stool by using clean water and earth etc.
1. It is SUNNAH to make ISTINJA after passing out urine, stool, etc.
  2. It is permissible to use lumps of dry earth for ISTINJA, provided the body is properly cleaned.
  3. For passing urine and stool, one should go to a place of privacy (toilet) and seat oneself at ease. After relieving, wash the private parts until satisfied that they have become clean.
  4. It is MAKROOH to make ISTINJA with coal, bones, glass, baked bricks, printed paper, etc. It is not proper to use paper for ISTINJA which is also used for writing and printing. But with toilet paper it is different. It can be used for ISTINJA, since it was made only for that purpose and not for writing or printing.
  5. It is MARKOOH to pass out urine while standing.
  6. It is MAKROOH-E-TAHREEMEE to face or show the back to the KABA when passing out urine or stool.
  7. It is FORBIDDEN to seat little children facing or showing their backs towards the KABA when passing out urine or stool.
  8. Remove rings, badges or anything else on which the name of ALLAH, His RASOOL. (Sallalloho-Alayhe-Wa-Sallam), Quranic verses or Hadith are written. It is permitted to have them in the pocket.
  9. Use the LEFT HAND only in ISTINJA.
  10. Do not urinate or pass stool on a public road or path, beneath a fruit tree, or a tree giving shade or in a well, dam or river.
  11. If you are in an open place and there is no toilet, then sit in a place where you cannot be seen by others.

### BEFORE ENTERING THE TOILET RECITE :

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ  
الْمُخْبِثِ وَالْمُخْبَاثِ

*O ALLAH! I seek protection in You from the MALE and FEMALE DEVIL.*

ENTER the toilet with the LEFT FOOT

## AFTER LEAVING THE TOILET

Step out with the RIGHT FOOT and once OUTSIDE RECITE:

غُفْرَانَكَ يَا حَمْدُ لِلَّهِ الَّذِي  
أَذْهَبَ عَنِّي الْأَذَى  
وَعَافَانِي ۝

*O ALLAH! I seek Your pardon. All praises are due to ALLAH Who has taken away from me discomfort and granted me relief.*

## Wudhu

### Part 3

#### NAJAAST (Filth)

is of two types

#### HAQEEQI

which can be seen

Ghaliza

Khafifah

#### HUKMI

which cannot be seen

#### HADASE

Hadase

Hadase

ASGHAR  
(in need of  
Wudhu)

AKBAR  
(in need of  
bath)

<b>NAJAASATE HUKMI</b>	When a person is in need of Wudhu or Bath.
<b>HADAS</b>	Breaking of Wudhu or Bath.
<b>NAJIS (Napaak)</b>	Unclean or Impure

<b>KHILAAL</b>	The passing of wet figure between the bread, fingers and toes.
<b>FARDH</b>	Compulsory
<b>SUNNAH</b>	The practice of Hadhrat Muhammad Mustafa (Sallalloho-Alaihe-Wa-Sallam)
<b>MUSTAHAB</b>	Preferable
<b>MAKROOH</b>	Disliked
<b>NAWAQIS</b>	Nullify (Break) Wudhu or Bath.

### ***WUDHU AND GHUSL***

#### **WUDHU AND GHUSL IS ALLOWED WITH THE FOLLOWING WATER**

1. Rain water.
2. Well water.
3. Spring, sea or river water.
4. Water of melting snow or hail.
5. Water of a big tank or pond.

Water left over after drinking by human beings, Halal animals and Halal birds (e.g.. cows, goats, pigeons) is TAAHIR (clean)

#### **WUDHU AND GHUSL IS NOT ALLOWED WITH THE FOLLOWING WATER.**

1. All NAJIS or Napaak water.
2. Water extracted from fruit and trees.
3. Water that has changed it's colour, taste and smell and becomes thick because something was soaked in it.
4. Small quantity of water in which something NAJIS has fallen, e.g.. Urine, blood, stool or wine or some animal had died after falling into it.
5. Used water of Wudhu or Ghusl.
6. Water left over after drinking by HARAM animals, e.g.. dogs, pigs or animals of prey.
7. Water which a cat drinks immediately after eating a mouse is NAJIS.

8. Water left by a person who has just drunk wine is NAJIS.

### THE NIYYAH (Intention)

- It is SUNNAH to make the NIYYAH for WUDHU.
- For Wudhu one should make the Niyyah at heart that he is performing Wudhu to get rid of HADASE ASGAR.
- HADASE ASGHAR: Means the need of Wudhu.

## PRACTICAL DEMONSTRATION

IS VERY ESSENTIAL IN EXPLAINING  
THE PROCEDURE OF MAKING  
WUDHU, SALAH etc.

### DUA BEFORE COMMENCING WUDHU (Ablution)

  
 بِسْمِ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

I begin with the name of Allah  
And all praises are for Allah.

1. To wash one's hands, face and feet, etc. before performing SALAH is called WUDHU or Ablution. No Salah is accepted without Wudhu.
2. One should sit on a high, and clean place to perform Wudhu. Face the direction towards the Holy KABA Sharif if possible.
3. Using TAHIR (clean) water FIRST wash BOTH the HANDS up to the WRISTS THREE times.
4. Use a MISWAAK for cleaning the teeth and then GARGLE the mouth THREE times.
  - It is SUNNAH to make MISWAAK during WUDHU. By using a Miswaak the reward of a SALAH increases 70 times.
5. Thereafter take water up to the NOSTRILS THREE times with the RIGHT hand and clean the nose with the LEFT hand.
6. Then wash your FACE THREE, times. Wash from the hairy part of the forehead to below the chin and from one ear lobe to the other.
7. Then make KHILAL of the BEARD.
8. Thereafter wash the RIGHT HAND INCLUDING, THE ELBOWS THREE times.

9. Then wash the LEFT HAND INCLUDING the ELBOWS.
10. Then make KHILAL of the FINGERS.
11. Thereafter wet the hands and pass them over the head, ears and nape. This must be done ONCE only. It is known as MASAH.

### DUA WHILST MAKING WUDHU



O Allah' forgive my sins and give expansion (abundance) in my home and grant me blessings in my substance.

### MASAH

#### WET THE HANDS AND FINGERS

- Keep THREE fingers of each hand together (middle finger, ring finger and little finger).
- Keep thumb and index finger raised (away).
- Keep thumb, index finger and palm away from the head.
- Pass the three fingers from the forehead to the upper portion of the nape.
- Then place the palm on the sides of the head and bring forward to forehead.
- Then insert the front portion of the index finger into the openings of the ear.
- Then make Masah behind the ears with the inner part of the thumb.
- Make Masah of the nape with the back of the middle finger.

Then wash BOTH the FEET INCLUDING the ANKLES THREE times.  
First the Right and then the Left foot.

N.B. Use LEFT HAND for KHILAL of toes and washing of the feet.

First wash the RIGHT FOOT including the ankle and then make KHILAL of the TOES.

Beginning with the LITTLE toe of the RIGHT FOOT .

Then wash the LEFT FOOT including the ankle and then intake KHILAL of the TOES.

Completing at the LITTLE toe of the LEFT FOOT

## DUA AFTER COMPLETING WUDHU

### RECITE KALIMA SHAHADAH.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
 وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(I testify that there is none worthy of worship but Allah and I testify that Muhammad (Sallallahu-Alaihe-Wa-Sallam) is Allah's worshipper and messenger.)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ  
 وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

(“O Allah. Make me of the repenters and make me of the purified.”)

### ALSO RECITE SURAH QADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ  
 وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

### MORE ABOUT WUDHU

#### FARAIDH OF WUDHU

(Compulsory Acts)

There are 4 Fardh in Wudhu

NB: If a FARDH is left out the WUDHU is INCOMPLETE. The items that are FARDH in WUDHU:

1. Washing the FACE from the FOREHEAD to the LOWER portion of the CHIN and from one EAR LOBE to the other.
2. Washing of BOTH the ARMS INCLUDING the ELBOWS ONCE.
3. Doing MASAH of a QUARTER of the HEAD ONCE.

4. Washing of BOTH the FEET INCLUDING the ANKLES ONCE.

If any of the FARAAD are left out or a HAIR's - BREATHS place is left DRY the Wudhu will be INCOMPLETE

### **There are 13 Sunnahs in Wudhu**

If a SUNNAH is left out, the WUDHU is COMPLETE but the full SAWAAB of Wudhu is not gained.

1. Niyyah (intention)
2. Reciting of BISMILLAH.
3. Washing of the hands thrice up to the wrists.
4. Brushing the teeth by MISWAAK.
5. Gargling three times.
6. Passing water into the nostrils thrice.
7. KHILAL i.e. to pass wet fingers into the beard.
8. KHILAL of the fingers and toes.
9. Washing of each part THREE times.
10. MASAH of the whole head ONCE.
11. MASAH of both the ears ONCE.
12. Wudhu done SYSTEMATICALLY.
13. Washing of each part one after the other without pause, so no part dries up before the Wudhu is completed.

### **There are 5 Mustahabs in Wudhu**

Carrying out a MUSTAHAB act brings SAWAAB or reward but no sin if left out.

The items MUSTAHAB in WUDHU are:

1. To begin from the RIGHT.
2. To make Masah of the nape.
3. Not to take ASSISTANCE from anyone.
4. To fact the OIBLA
5. To sit on the high and clean place.

### **There are 4 Makroohs in Wudhu**

Committing of a MAKROOH act in Wudhu causes the full BLESSING of Wudhu to be lost although the Wudhu will not have to be REPEATED.

The items MAKROOH in WUDHU are:

1. To make Wudhu in a DIRTY PLACE.
2. To clean the nose with the RIGHT HAND

3. To talk of **WORLDLY AFFAIRS**.
4. To do **WUDHU** against the **SUNNAH**.

### **There are 8 Nawaqis in Wudhu**

**EIGHT** things **NULLIFY** (break) the **WUDHU**. They are called **NAWAQISE** (breakers of) **WUDHU**.

1. Discharging of **URINE**, **STOOL** or the coming out of anything from the **PRIVATE PARTS**.
2. Discharging of **GASES**.
3. **VOMITING IS MOUTHFUL**
4. To fall **ASLEEP** lying down or by resting the body against something.
5. To **FAINT** due to some illness or any other reason.
6. Becoming **INSANE** or going **MAD**.
7. **LAUGHING**, **ALOUD** whilst in **SALAH**.
8. **FLOWING** of **BLOOD** or **MATTER** from any part of the body.

### **MASAA-IL PERTAINING TO WUDHU**

1. If blood or matter does not move from the place of the wound or sore, Wudhu will not break. Wudhu will only break if the impurity flows out of the wound or sore.
2. If clots of blood come out of the nose while blowing it, Wudhu will not break. Wudhu will only break if the blood is in the fluid state.
3. If a pimple has to burst in the eye, then the Wudhu will only break if the fluid (that comes out of the pimple) flows out of the eye.
4. If the blood in the saliva is more than the saliva, Wudhu will break. Therefore if one's saliva is reddish because of blood Wudhu will break.
5. Blood appearing on a toothpick will not break Wudhu if the effect of the blood cannot be seen in the saliva.
6. Fluid from a paining ear will break the Wudhu, even if there is no sore or pimple in the ear.
7. Water which flows from the eyes because of the eyes paining, will break the Wudhu.
8. If males fall asleep in the position of Sajdah, but do not topple over, Wudhu is not broken. However, if females fall asleep in the position of Sajadh, Wudhu will break.
9. A doubt will not break Wudhu. One remembers that Wudhu was made, but cannot remember if the Wudhu was broken. In such a case of doubt the Wudhu will be considered valid.
10. During Wudhu one doubts whether a certain part was washed or not. In this case that particular part should be washed. However, if such doubt occurs after the completion of Wudhu, then the Wudhu will be complete. No notice should be taken of the doubt.
11. After Wudhu if one remembers well that a certain part was not washed or Masah of the head was not made, then that part should be washed only or Masah should be made. There is no need to repeat the whole Wudhu.

12. It is not permissible to touch the Quran Sharif and tray, plate, etc. on which a verse of the Quran Sharif is written or engraved, without Wudhu.
13. It is Mustahab (preferable) to make Wudhu for each Salah even though one may be in the state of Wudhu. It is Mustahab only if at least two Rakahs Salah have been performed with the previous Wudhu. Thus if one did not perform any Salah, it will not be permissible to perform fresh Wudhu before that Wudhu has been either broken or at least two Rakahs Salah have been performed.
14. If the four parts (that are Fardh to be washed in Wudhu) become soaked in the rain or have been washed by swimming or taking a bath, etc. then Wudhu will be valid even if one had no intention of Wudhu.
15. While making Wudhu one should take care not to strike the water against the face causing it to splash. To do so is Makrooh.
16. While making Wudhu the eyes should not be closed so tightly that the water is prevented from. Moistening the eyelashes or blocking the entry of water into the eyewells. To do so is Makroohe Tahrimi. If every one eyelash remains dry or water has not entered the eyewells, the Wudhu will be incomplete.
17. The mouth should not be closed tightly while making Wudhu. To do so is Makroohe Tahrimi. If any part of the lips remain dry, the Wudhu will be incomplete.
18. Wudhu will not be valid if any substance which does not allow water to seep through, sticks on any one of the four parts that are Fardh. to be washed in Wudhu, e.g.. gum, paint, cutex (fingernail paint), etc. If one realizes after Wudhu that some gum or cutex has covered the fingernail (for example), then the Wudhu will only be valid if the gum or cutex is removed and the fingernail washed. There is no need to renew the Wudhu.
19. If removal of the ointment from a sore or wound is harmful then it will not be necessary to remove it. If pouring water over the affected part is also harmful then merely make Masah of the affected part.
20. If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for Masah purpose, or Masah on the affected part will be harmful, then Masah should be made over the bandage.
21. If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc., and make Masah on the affected part.
22. It is best to make Masah over the whole of the upper surface of the bandage, etc. It is Wajib to make Masah of more than half the bandage, etc. If only half or less than half the bandage was covered by Masah, the Wudhu will not be valid.
23. After making Masah if the bandage, plaster, etc., comes loose and it is realized that the affected part has healed, then the Mash made will not be valid. It will now be necessary to wash the particular part. It is not necessary to renew the Wudhu.
24. If the beard is thick then it is not Fardh for the water to reach the skin under it during Wudhu. If the beard grows sparsely so that the skin under it can be seen, then it is Fardh for the water to reach the skin as well.
25. Liquid that comes out of the eye while yawning, does not break Wudhu.
26. Fingernails should be kept short. Dirt accumulates under long fingernails. Wudhu and Ghusl will not be valid if the dirt is of such a nature that it does not allow water to seep through. It is also against Islamic hygiene and Tahaarat rules to keep long fingernails and to allow dirt to accumulate under them.

### Regarding Personal Hygiene

The odor of cigarettes, cigars, raw onions, etc. is offensive to both the Musallies and the Malaa'ikah (Angels). If one has smoked then the mouth should be thoroughly washed nailed before entering the Masjid.

## GHUSL

### PART 4

#### MORE ABOUT WATER

1. The water with which Wudhu or Ghusl has been made is called MUSTA'MAL (used) WATER. This in itself is TAAHIR, but Wudhu or Ghusl is not ALLOWED with this water.
2. Water from which DOGS, PIGS or ANIMALS of PREY have drunk is NAJIS (Impure). The water which a CAT drinks immediately after eating a mouse or any other creature is NAJIS (Napaak). Water left by a person who has just drunk WINE is also NAJIS (Napaak).
3. Water left by a cat (if it has not just eaten a mouse), a cow, buffalo or hen that eats anything Napaak (filth), lizard, crow, kite, hawk, eagle and all other Haram birds, is MAKROOH.
4. The water which has been left over after drinking by human beings, Halal animals e.g.. cows, goats, pigeons, doves and horses, is TAAHIR (clean).
5. All types of water will become NAJIS if NAJAASAT falls into them. However, two types of water are excluded from this rule, namely:
  - a. Flowing water of river or sea and
  - b. STORED water in LARGE QUANTITY, e.g.. large reservoir or huge tank.
6. Stored or standing water which covers an area of approximately 21 x 21 FEET, THAT IS + (6.5m. x 6.5m) and is deep enough so that a person can take out water with his hands without baring the ground, is regarded as large quantity of water. Any tank or reservoir as big as that will be called a BIG TANK or a BIG RESERVOIR.
7. Any animal or bird which has FLOWING BLOOD and falls into water of a SMALL quantity and dies will make the water NAJIS (Napaak). E.g.. birds, fowls, pigeons, cats or mice, etc.
8. The water of a big tank or reservoir becomes NAJIS when the TASTE, COLOUR or SMELL of the NAJAASAT becomes apparent.
9. Animals that are born and live in water, e.g.. fish, frogs, etc. or insects that do NOT have FLOWING BLOOD, e.g.. flies, lizards, frogs or ants do not make the water NAJIS if they have to die inside the water.

## **TAHARAT (CLEANLINESS) NIYAAT OF GHUSL (BATH)**

TO MAKE THE NIYYAH FOR GHUSL IS SUNNAH. One should make the intention of becoming PAAK (clean) from that HADAS (impurity) which he wishes to get himself clean from, eg.:

EG. I AM MAKING GHUSL TO BECOME CLEAN (PAAK) FROM JANAABAT.

### **Hadase Akbar:**

NEED OF COMPULSORY PATH.

### **Faraidh (Compulsory Acts) of GHUSL**

#### **THERE ARE THREE FARDH IN GHUSL**

1. Passing water into and out of the mouth, i.e. GARGLING.
2. Putting water into the NOSTRILS.
3. Passing water over the entire body.

#### **THERE ARE FIVE SUNNAHS IN GHUSL**

1. Washing hands up to the wrists.
2. Washing the private parts and the parts over which uncleanliness is found:
3. Niyyah of washing off Hukmi Najaasat.
4. Making Wudhu before washing the body.
5. Then passing water cover the whole body thrice.

#### **Rules Whilst Making Ghusl**

1. Ghusl should be made in a place of total privacy.
2. One should not face the Qibla whilst making Ghusl.
3. Ghusl may be performed standing or seated, preferably seated.
4. Use sufficient water. Do not skimp nor be wasteful
5. Abstain from speaking whilst performing Ghusl.
6. It is better not to read any Kalimah or Ayah while bathing. Before performing Ghusl one should make
  - Niyyah (intention) thus:  
I am performing Ghusl to become PAAK.

- Without Niyyah there is no SAWAAB (reward) although Ghusl will be valid.

### **Procedure for Performing GHUSL**

1. Wash both hands including the wrists.
2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of JANAABAT or NAJAASAT.
3. If there is NAJAASAT elsewhere on the body, it should now be washed off.
4. Perform Wudhu. If one is making Ghusl on a stool or platform where water will rapidly flow away, then perform the complete Wudhu. If there is a fear of the feet being dipped in waste water during the Ghusl then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed **THRICE**.
5. After performing Wudhu pour water over the head thrice.
6. Thereafter pour water thrice over the right shoulder and thrice over the left shoulder.
7. Then pour water over the entire body and rub.
8. If the hair of the head are not plaited, it is compulsory to wet all the hair up to the very base.
  - If a single hair is left **DRY**, Ghusl will **NOT** be **VALID**.
  - If the hair of a woman are plaited, she is excused from loosening her plaited hair but it is **COMPULSORY** for her to wet the base of each and every hair. If she fails to do so then the Ghusl will **NOT** be **VALID**.
  - As for men who grow long hair and plait them, they are **NOT EXCUSED** from leaving their hair **DRY**.
  - If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplait her hair and wash her entire hair.
9. It is **MUSTAHAB** (preferable) to clean the body by rubbing it.
  - All parts of the body should be rubbed with the hands to ensure that water has reached all parts of the body and no portion is left dry.
10. Rings, earrings, etc., should be removed to ensure that no portion covered by them is left dry. Ensure that the navel and ears are all wet. If they are not wet Ghusl will be incomplete.
11. On completion one should confine oneself to a clean place. If, while performing Wudhu the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel and dress as hastily as possible.
12. If after Ghusl one recalls that a certain portion of the body is left dry, it is not necessary to repeat the (Ghusl Merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too must be rinsed when recalled after Ghusl has been performed.

### **MASAA-IL PERTAINING TO GHUSL**

1. It is permissible to leave the head dry and wash the rest of the body if it is harmful to apply water to the head due to some sickness or ailment. However, once the

2. Make haste in covering the body. One should not delay in wearing one's clothes after completing the Ghusl. The Shariah emphasizes this so much, that if the feet have not been washed as yet, then first put on the clothes and thereafter wash the feet.
3. It is not necessary to remove the ointment from a cut or wound during Ghusl. Just pour water over it.
4. After Ghusl, Wudhu should not be made to perform Salah or for any other Ibadah since the Ghusl is sufficient.
  - It is preferable to cut the nails of the fingers and toes as well as remove the hair from under the armpits and below the navel before taking bath. If one is in the state of Hadase Akbar or Janaabat then it is not permissible to remove, cut or break any nails or hair from any part of the body. Unwanted hair should preferably be removed once a week. If this is not possible then every second week. Care should be taken that it is not left for more than 40 days. Beyond 40 days the neglecter will be guilty of sin.

Note: It is compulsory for a person who is in the state of Janaabat (impurity) to perform Ghusl.

It is also compulsory for a woman to have a bath after Haidh and Nifaas.

- Haidh: the female monthly period of menstruation. The maximum period of ten days.
- Nifaas: the blood which flows after childbirth The maximum period is forty days.

### **SEQUENCE TO BE FOLLOWED IN CLIPPING OF THE FINGER AND TOE NAILS.**

Pairing of the finger nails should begin at the SHAHAADAT finger (index finger of the right hand). The nails of the balance three fingers (of the right hand) should be clipped next, in order. Thereafter continue with the small finger of the left hand and complete the remaining three fingers and thumb, in sequence. Lastly, clip the nail of the right thumb.

Clipping of the TOE nails should begin at the small toe of the RIGHT foot and end at the small toe of the LEFT foot, in order.

## **TAYAMMUM**

### **AND MASAH ON THE KHUF-FAIN (MOZAH)**

#### **PART 5**

- To get rid of NAJAASATE HUKMIYYA by making use of clean earth or clay in a special way is called TAYAMMUM.

- TAYAMMUM is permitted when water is not available or when the use of water is injurious to health.

### **TAYAMMUM IS PERMITTED IN THE FOLLOWING CASES:**

1. When water is not available within a radius of approximately 1.7 Kilometers (one mile).
2. When there is fear of any enemy or a dangerous animal or a snake near the water.
3. When the water is so little that, if the water is used up for Wudhu or Ghusl then there is fear of thirst.
4. When there is no rope or bucket to draw water from a well or one cannot reach water that is nearby (due to some reason) and no other person is available to fetch the water.
5. When it is known by one's own experience or a capable doctor says that the use of water would definitely be injurious to one's health.
6. When one does not have sufficient amount of money to pay for water which is being sold.
7. Or if water is sold at a very ridiculous price.
8. One is at a place where there is no water, he himself guesses or someone tells him that water is available within approx one mile. It will now be necessary to fetch water and perform Wudhu.
9. It will not be necessary to fetch water if:
  - a. there is no trace of water;
  - b. no one is present to give information regarding water;
  - c. It is believed that water will be found after a distance of approx. 1 mile or more.
  - d. Tayammum will now be permissible for Wudhu.
10. If so little water is available that a person can only carry out the four FARAI DH of WUDHU, then TAYAMMUM is not permissible.
11. If something NAJIS had fallen on the ground or sand etc., it is not permissible to use that earth for TAYAMMUM even if it dries up. But Salah on that place is permissible after it has become dry.
12. Q If there is very little water, and one is in need of GHUSL or WUDHU and his clothes and body is also NAJIS (Napaak) what should one do?  
A First: One should wash off the NAJAASAT from one's body and clothes.  
Then: Do TAYAMMUM.

### ***Faraidh***

### **(Compulsory Acts) of Tayammum**

#### **THERE ARE THREE FARAI DH IN TAYAMMUM**

#### **FARAA'IZ (COMPULSORY ACTS) OF TAYAMMUM :**

1. NIYYAH (intention)
2. Striking both hands on earth and rubbing them on the face.

3. Striking both hands on earth and rubbing both forearms including the elbows.

### ***Masnoon way of Tayammum***

**FIRST RECITE :**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**AND MAKE NIYYAH**

For GHUSL one should make the intention:

"I am making TAYAMMUM for GHUSL".

For WUDHU one should make the intention:

"I am making TAYAMMUM for WUDHU".

#### **FIRST**

Make NIYYAH or intention in the following way :

"O Allah, I am making TAYAMMUM for WUDHU or GHUSL, to perform my SALAH or recite the QURAN SHARIF, etc.

#### **SECOND**

Strike both hands on clean earth or dust. Then dust the hands and blow off the excess dust or earth on the hands.

Rub both the hands over the complete face without leaving a hair's breadth of space.

#### **THIRD**

Strike both hands again on the ground.

Then dust the hands and blow off the excess dust.

Rub the left hand over the complete right hand including the elbow.

Rub the right hand over the complete left hand including the elbow.

Then do KHILAL of fingers. If one is wearing a ring it is necessary to remove it or at least revolve it.

It is SUNNAH to do KHILAL of the beard also .

**TAYAMMUM IS ALLOWED FOR BOTH WUDHU AND GHUSL.**

### **ITEMS ON WHICH TAYAMMUM IS PERMITTED**

1. Taahir earth.
2. Sand.
3. Stone.
4. Limestone.
5. Baked earthen pots (Unglazed).
6. Walls of mud, stone or brick.
7. Clay.
8. All items which have thick dust on them.

### **ITEMS ON WHICH TAYAMMUM IS NOT PERMITTED**

1. Wood.
2. Metal.
3. Glass.
4. Food items.
5. All items which burn to ash, rot or melt.

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Things on which TAYAMMUM is allowed need not be covered with dust.

If there is a stone, brick or clay pot, it can be used for TAYAMMUM even after it was washed clean and has no dust on it.

TAYAMMUM is permissible if one is on the point of missing the:

- JANAHA SALAH or
- EIDAIN SALAH

There is no Qazaa for these two Salah.

It will not be necessary to repeat the Salah already performed for water be found after the Salah.

The duration of TAYAMMUM is as long as water is not available or the helplessness continues. This can last for years.

## **NAWAQISE (Breakers of) TAYAMMUM**

### **NAWAQISE TAYAMMUM**

Things which break WUDHU also break TAYAMMUM.

TAYAMMUM for GHUSL breaks only after HADASE AKBAR.

TAYAMMUM done when water is not found, breaks when water is found.

Tayammum done due to a disease, breaks when one is cured from that disease.

One can perform any number of Salah by one TAYAMMUM as long as it does not break.

TAYAMMUM done for FARDH Salah will be valid for NAFL, for reading the HOLY QURAN, Janaza Salah, Sajdahh-E-Tilaawat and for all other kinds of Salah.

### **MASAH ON THE KHUF - FAIN (MOZAH)**

:KHUF-FAIN are a special type of socks. Instead of washing the feet during Wudhu, it is permissible to pass moist hands over such socks. This is known as MASAH ALAL KHUF-FAIN.

### **THE CONDITIONS FOR MASAH**

1. The socks must be strong enough to enable walking in them on roads for approximately three miles without the socks tearing.
  2. The socks should remain in position (covering the foreleg) without being tied. They should not slip. Socks which have elastic sewn into them (to keep them in position) will be regarded as being tied.
  3. Water must not be able to seep through.
  4. The socks must not be transparent or even semitransparent.
- If any one of the four conditions is lacking, Masah on such socks will not be permissible. Khuffain on which Masah is made are generally made to leather. The type of socks woolen, nylon, etc., generally worn nowadays are not classified as "Khuffain". It is, therefore, not permissible to make Masah on them. If socks are made of a material other than leather and the aforementioned four requirements are met, Masah will be permissible on them.
  - For the Masah Alal Khuffain to be valid, it is essential to put on the Khuffain after complete Wudhu has been made. If the Khuffain have been put on before a complete Wudhu has been made, Masah on them will not be permissible. Firstly, a complete Wudhu has to be made, then only should the Khuffain be put on. Thereafter if Wudhu breaks, it will be

- permissible to make Masah Alal Khuffain without washing the feet when Wudhu is being made.
- For a MUQEEM (one who is not a traveler - MUSAAFIR) Masah Alal Khuffain is valid for a period of 24 hours.  
For a MUSAAFIR the period permissible is up to 72 hours.
  - The period of 24 or 72 hours will be reckoned from the time the Wudhu (after which the Khuffain were put on ) breaks, not from the time the Khuffain were put on. For example, a Muqem makes Wudhu at 6 p.m. and after completing his Wudhu he puts on Khuffain. At 8 p.m. his Wudhu breaks, twenty-four hours will be reckoned from 8 p.m. Hence, it will be permissible for him to make Masah Alal Khuffain each time he takes Wudhu until 8 p.m. the next day.
  - Upon expiry of 24 hours, Masah Alal Khuffain will no longer be valid. When the period of (24 hours for the Muqem and 72 hours for the Musaa fir) expires, the KHUFFAIN should be removed and the FEET washed. It is not necessary to renew the WUDHU.

#### THE METHOD OF MASAH ALAL KHUE'E'AIN IS AS FOLLOWS

- Draw the fingers of the right hand on the upper surface of the Khuffain starting from the toes and ending (the Masah) at the foreleg (just above the ankle). The Masah should be done once only on each sock. The right hand should be used for the right Khuff and the left hand for the left Khuff.
  - If the back of the hand was used to make the Masah, it will be valid. However, one should not unnecessarily depart from the correct .Sunnah method.
  - It is not permissible to make Masah on the side or at the under surface of the Khuffain. It is FARDH to make Masah on each sock to the extent of three full fingers, i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.
  - The following acts will nullify the Masah which was made on the Khuffain :
    1. All things which nullify Wudhu.
    2. Removal of the Khuff (sock).
    3. The expiry of the period, i.e. 24 hours for the Muqem and 72 hours for the Musaa fir.
  - If only one sock was removed then, too, it is Waajib to remove the other one and wash both feet.
  - Even if only the foreleg is exposed by lowering the Khuff, it will be regarded as if the whole sock has been removed. It will then be COMPULSORY to remove the Khuffain and wash both feet.
1. It is not permissible to make Masah on a Khuff which is torn to such an extent that an area equal to the size of three small toes is exposed. It is permissible to make Masah on the sock if it is torn less than this.
  2. If the seam of the Khuff comes loose, but while walking the foot is not exposed, Masah on such Khuffain will be valid.

3. If a Muqem who has made Masah Alal Khuffain goes on a journey before the expiry of 24 hours, then his masah may be extended to 72 hours. His Masah will now be valid for 72 hours.
4. If a Musaafir who has made Masah Alal Khuffain, returns to his home town then his Masah will be valid for only 24 hours.
5. It is permissible to make Masah on ordinary woolen, etc, socks which have been covered with leather .
6. If Ghusl becomes compulsory then Masah Alal Khuffain will not be permissible even if the valid period has not yet expired. The Khuffain must be removed when the Ghusl is taken and the feet washed.
7. If after making Masah one sets foot in a puddle of water and water enters the Khuff wetting more than half the foot, then Masah will be nullified. Both Khuffain must be removed and the feet washed.

## ***ADHAN***

### **The call towards Salah**

#### **Part 6**

ADHAN is SUNNAH only for the five FARDH SALAH and for JUMA SALAH.

ADHAN is not required for any other Salah.

ADHAN means to inform, but in Shariah ADHAN means to inform of a particular Salah in particular wordings.

The ADHAN for every Fardh Salah should be called out in its prescribed time.

If it was called before the time then it must be called again at the right time.

### **HOW TO CALL OUT ADHAN**

When the time for Salah comes the MUEZZIN stands up and calls out aloud these words.

<p>اللهُ أَكْبَرُ، اللهُ أَكْبَرُ</p> <p>Allah is the greatest of all Allah is the greatest of all.</p>	<p>اللهُ أَكْبَرُ، اللهُ أَكْبَرُ</p> <p>Allah is the greatest of all Allah is the greatest of all.</p>
<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ</p> <p>I testify that there is none worthy of worship but Allah.</p>	<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ</p> <p>I testify that there is non worthy of worship but Allah.</p>
<p>أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ</p> <p>I testify that Muhammad (S.A.W.) is Allah's Messenger.</p>	<p>أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ</p> <p>I testify that Muhammad (S.A.W.) is Allah's Messenger.</p>
<p>حَيَّ عَلَى الصَّلَاةِ</p> <p>Come for Salah.</p>	<p>حَيَّ عَلَى الصَّلَاةِ</p> <p>Come for Salah</p>
<p>حَيَّ عَلَى الْفَلَاحِ</p> <p>Come to success.</p>	<p>حَيَّ عَلَى الْفَلَاحِ</p> <p>Come to success.</p>
<p>اللهُ أَكْبَرُ</p> <p>Allah is the greatest of all.</p>	<p>اللهُ أَكْبَرُ</p> <p>Allah is the greatest of all.</p>
<p>لَا إِلَهَ إِلَّا اللهُ</p> <p>There is none worthy of worship besides Allah</p>	
<p>1. Turn the FACE right when saying</p> <p>حَيَّ عَلَى الصَّلَاةِ</p>	<p>2. Turn the FACE left when saying</p> <p>حَيَّ عَلَى الْفَلَاحِ</p>
<p>"Hai-ya'lal Fallatt" say twice Salah is better than sleep</p> <p>الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ</p>	<p>In the ADHAN of FAJR after Salah is better than sleep</p> <p>الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ</p>

and in Fajr Adhan after hearing the above  
(As Salahu Khairum Minan Naum)

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

ONE SHOULD SAY

صَدَقْتَ وَبَرَرْتَ

You have spoken the truth and you have done  
good.

DUAA AFTER ADHAN

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْبِكَامَةِ  
وَالصَّلَاةِ الْقَائِمَةِ ابْنِ مُحَمَّدٍ الْوَسِيلَةَ  
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودٍ الَّذِي  
وَعَدْتَهُ لَنْ تَكُ لَا تُخْلِفُ الْوَعْدَ ۝

O Allah! Lord of this perfect Call  
and of the Salah about to be  
established bestow upon  
Muhammad the Wasilah  
(intercession), Grace and the lofty  
rank. Establish him on Makaame  
Mahmood which You have  
promised him. Verily, you do not  
go against the Promise.

### THERE ARE SEVEN MUSTAHABS IN ADHAN

1. To stand facing the QIBLAH.
2. Not to make haste in saying Adhan.

3. To put both index fingers in the ears.
4. To call Adhan from a high place.
5. To say Adhan in a loud voice.
6. To turn the face right when saying.

سَمِعَ عَلَى الصَّلَاةِ ۞

and to the left when saying

سَمِعَ عَلَى الْفَلَاحِ ۞

7. To say 'As Salah too-khairoom-minannaom' twice after 'Hiyatlal-falaah' in the Adhan of Fajr Salah.

Saying ADHAN without Wudhu is permissible but it is bad to make a habit of it.

ADHAN is SUNNAH, but as it reveals a special glory of Islam, much stress is laid on it.

## IQAMAH

Q. What is IQAMAH?

A. IQAMAH is to repeat the wordings of ADHAN at the beginning of FARDH Salah.

<p>سَمِعَ عَلَى الْفَلَاحِ ۞</p> <p>SAY TWICE</p> <p>قَدْ قَامَتِ الصَّلَاةُ ۞      قَدْ قَامَتِ الصَّلَاةُ ۞</p>	
<p>The (Jammah) prayer is ready</p>	<p>The (Jammah) prayer is ready</p>

In TAKBIR (IQAMAH)  
after hearing  
Qad qaa ma tis Salah

قَدْ قَامَتِ الصَّلَاةُ ۞

ONE SHOULD SAY



(May Allah establish it. and keep it forever.) Saying Iqamah without Wudhu is MAKROOH.

ADHAN and IQAMAH are SUNNAH for MEN only

Iqamah is SUNNAH for FARDH Salah only. It is not Sunnah for any other Salah.

- Q. If anyone performs his Fardh Salah at home, should he say Adhan and Iqamah?
- A. Adhan and Iqamah in the neighboring Masjid will be sufficient, but it is better to say them at home also.
- Q. Should a traveler say Adhan and Iqamah during a journey?
- A. Yes, both Adhan and Iqamah should be said when one is at a lonely place. It won't matter if one says only Iqamah and not Adhan, However, it is Makrooh to leave the both.
- Q. Is it permissible if one person says the Adhan and another says the Iqamah?
- A. If one who said the Adhan is not present or if he is there but does not mind, then another person may say Iqamah. If the person who said Adhan minds, then it is Makrooh for another person to say the Iqamah.
- Q. How much time should be allowed to pass between Adhan and Iqamah?
- A. In all Salahs except Maghrib, one should wait for the Iqamah till the persons who are eating or are in the toilet can join the Salah. In Maghrib Salah it is advisable that after the Adhan, Iqamah should be said after the lapse of the time equal to the reciting of THREE AAYATS.

### **IJAABAT**

Repeating the words of Adhan and Iqamah is called IJAABAT.

- Q. What is IJAABAT for Adhan and Iqamah and what is the order for that?
- A. Ijaubat for both and Iqamah is MUSTAHAB. Ijaabat means that those hearing should repeat the wordings as the Muazzin or Mukabbir says.

HOWEVER, AFTER HEARING

عَمَّ عَلَى الصَّلَاةِ AND عَمَّ عَلَى الْفَلَاحِ

ONE SHOULD SAY

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

There is no Power and might except from Allah.  
The most high - The great.

- In Fajr Adhan after hearing one should say

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ  
صَدَقَتْ وَبَرَّرَتْ

- In Takbeer, after hearing one should say

قَدْ قَامَتِ الصَّلَاةُ  
أَتَامَهَا اللَّهُ وَأَدَاتَهَا

## Part 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### HOW SHOULD ONE PERFORM TWO RAKAH SALAH ACCORDING TO SUNNAH (Hanafi)

#### 1. BEFORE SALAH

Ensure that clothes are Paak and make Wudhu. Stand respectfully on a Paak place facing the Qibla. Keep feet parallel about four fingers apart with toes pointing towards the Qibla and submit totally to Allah.

### VERY IMPORTANT

FOR MALES	FOR FEMALES
No garment, jubba or trousers should be allowed to overlap the ankles. It is Makroohe Tahreeme to perform Salah whilst any garment is overlapping the ankles. This means that the Fardh of Salah will be considered as performed but there is very little Sawaah or benefit in such Salah.	WOMEN also perform their Salah in the same way, except for a few differences. <b>WITHOUT HANDS BEING EXPOSED</b> WOMEN should raise their hands to the height of their shoulders when saying Takheer Tahreema.

### NIYYAH

- Make Niyyah (Intention) of whichever Salah one wishes to perform.

### EXAMPLE

- I am performing two Rakahs Fardh Salah of Fajr (to please Allah) facing towards the Qibla.
- When performing Salah led by an IMAM, one should also make intention that:
- I am following this IMAM.
- It is not necessary to make a verbal intention but it is better if one makes a VERBAL intention. NIYYAH can be made in any language: Arabic, Urdu, Parsi, English, etc.

### TAKBEER-E-TAHREEMA (To, say at the beginning).

After making NIYYAH, lift the two hands up to the earlobes in such a manner that both palms face towards the Qibla. Then say ALLAHU AKBAR and fold them below the navel. Place the hands in such a way that the palm of the right hand is placed over the back of the left hand, with the right thumb and little finger gripping the wrist of the left hand and the three middle fingers of the right hand kept straight and together. While in Qiyaam (standing posture) the eyes should be fixed to the spot where the forehead will rest in Sajdahh.

WOMEN DO NOT  
RAISE HANDS

HIGHER THAN SHOULDERS AND PLACE ARMS ON THE CHEST. Place the right hand over the back of the left hand above the breast and do not hold it like the MALE.

**NOW READ THE THANA**

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ  
 تَعَالَى عَمَّا يُشْرِكُونَ اللَّهُمَّ إِنِّي أَسْأَلُكَ  
 بِرَأْسِكَ وَبِعِزَّتِكَ وَبِقُدْرَتِكَ وَبِعِزَّتِكَ  
 وَبِعِزَّتِكَ وَبِعِزَّتِكَ وَبِعِزَّتِكَ وَبِعِزَّتِكَ

*All Glory be to your O Allah! and praise be to you; blessed is Your name and Exalted is Your majesty and there is none worthy of worship besides You.*

**Then read: TA'AWWUZ.**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*I seek refuge in Allah from Shaytaan the accursed*

**AND TASMIAH**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Most Gracious the Most Merciful.*

**FIRST RAKAH**

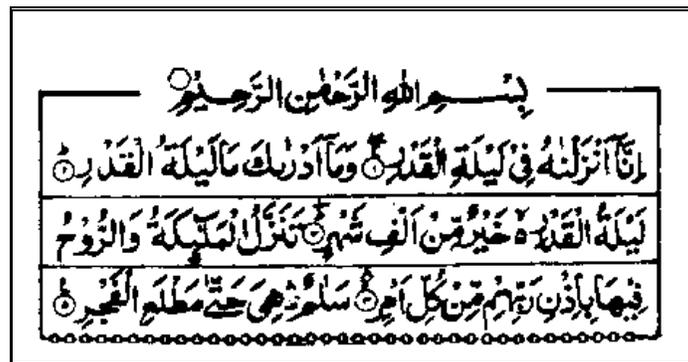
**SURATUL FATIHA AND ADDITIONAL SURAH.**

Recite Suratul Fatiha and after WALAD DHALLEEN say AAMEEN (softly), then recite BISMILLAHIR RAHMAANIR RAHEEM and any Surah thereafter. It is necessary that a minimum of three short Ayahs or one long Ayah be read in proper sequence as in the Quran.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرحمن الرحيم The Beneficent, the Merciful	الحمد لله رب العالمين All praises is due to Allah Lord of the worlds
إياك نعبد You alone we Worship	فياك يوم الدين Master of the Day of Judgment
اهدنا الصراط المستقيم Show us the right path	وإياك نستعين And You alone we ask for help

غير المغضوب عليهم Not the path of those who earn Your anger	صراط الذين أنعمت عليهم The path of those whom you have favored
ولا الضالين Nor (the Path) of those who go astray	



الله أكبر Saying Allahu Akbar go in RUKU	الله أكبر Saying Allahu Akbar go in RUKU
--	--

The EYES should be fixed onto the FEET.

#### MEN

- In RUKU hold both the KNEES with the fingers APART.
- Ensure that the ARMS do not touch the BODY.
- Keep the BACK straight, while the HEAD should neither be LOWERED nor RAISED.

- In RUKU recite softly at least THREE or FIVE times.

### WOMEN

- When making RUKU a WOMAN should only BEND over sufficiently so that her HANDS reach her KNEES.
- The HANDS should be placed on the KNEES, with the FINGERS kept together.
- In RUKU the ELBOWS should TOUCH the sides of the BODY and the FEET kept TOGETHER.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

*(How Glorious is my Lord the Great.)*

**TASMEE** : To say 'Semi Allahu Leman Hamedah.'

**QAWMAH** : To stand up after RUKU.

Now stand up straight and whilst coming up say: **TASMEE**

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

*(Allah has listened to him who has praised Him.)*

Then in the upright position say: **THAMID**  
Rabbana Lakal Hamd.

رَبَّنَا لَكَ الْحَمْدُ

*Trans : O Our Lord! Praise be to You.*

If one does NOT stand erect after RUKU and merely lifts ones head and goes into Sajdah then the SALAH. will NOT be VALID, and it will be NECESSARY to repeat the SALAH.

- **FIRST SAJDAH**

Now saying ALLAHU AKBAR and placing both hands on the knees, go into Sajdahh. (On completing the Takbeer one should have reached the position of Sajdah). When going into Sajdah first place the KNEES on the ground, then the HANDS, then the NOSE and then the FOREHEAD. The FACE should rest between the two HANDS with FINGERS pointing towards the Qiblah. When in Sajdah the FEET should be upright with the TOES pointing towards the Qibla. The ARMS should not touch the sides of the BODY nor the ground. The STOMACH should be away from the THIGHS. In Sajdah recite softly at least THREE or FIVE times:

## سُبْحَانَ رَبِّيَ الْأَعْلَى

*(All Glory be to my lord, the Most High)*

If there is a valid reason the forehead could be kept off the ground, otherwise the Sajdah will not be valid. When in Sajdahh the feet should not be lifted from the ground. If they are lifted for duration more than three "SUBHANALLAH" the Salah will be void.

### WOMEN

- In Sajdahh the upper part of the leg (the thigh) should not be upright but in as flat a position as possible, with the feet spread towards the right.
  - While in Sajdah the stomach and thighs must be kept together.
  - The forearms should be put flat on the ground in Sajdah.
- Women must not raise their VOICE when reciting TASBEEH.

## سُبْحَانَ رَبِّيَ الْأَعْلَى

*(All Glory be to my lord the Most High)*

- **JALSA** (To sit between two Sajdahs)  
Saying ALLAHU AKBAR sit up straight, do not sit with the back crooked or stooped. It is important to sit up and pause after the first Sajdah, merely lifting the head from the ground without sitting up before the second Sajdah will nullify the Salah.

### MEN

Sit resting the BACK on the LEFT LEG and having the RIGHT LEG raised, the TOES facing the QIBLQ

### WOMEN

NOTE that a GIRL does not sit on her LEFT LEG.

### SECOND SAJDAH

The second Sajdah is performed as the first one, i.e. going into Sajdah saying ALLAHU AKBAR and reading SUBHANA RABBIYAL AA'LAA softly at least three times. One Rakah is now complete.

## سُبْحَانَ رَبِّيَ الْأَعْلَى

*(All Glory be to my Lord, the Most High.)*

### SECOND RAKAH

Saying ALLAHU AKBAR stand up for the second Qiyaam. On getting up from the Sajdah first lift the FOREHEAD, then the NOSE and then the KNEES. Ensure that the HANDS are on the KNEES and not on the ground for support, except for a valid reason. Saying BISMILLAHIR RAHMANIR RAHEEM recite SURATUL FATIHA and a Surah and

### COMPLETE THE SECOND RAKAH IN THE SAME MANNER AS THE FIRST ONE

- **FIRST QAIDAH**

After completing the Second Sajdah of the second Rakah saying ALLAHU AKBAR sit up for Qai'dah. The method of sitting is placing the LEFT FOOT flat on the ground and sitting on it, with the RIGHT FOOT upright and its TOES facing towards the Qibla. The HANDS must be placed on the THIGHS with the tips of the FINGERS near the KNEES. It is important that the fingers are kept close together and that they face the Qiblah and not towards the ground. The EYES should be fixed on the LAP.

اللَّهُ أَكْبَرُ

FIRST QAIDAH

then read

TASHAHHUD:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ  
سب توئی عبادتیں اور تمام نیک عمل عبادتیں اور مال عبادتیں اللہ ہی کے لیے ہیں سلام ہو  
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
آپ پر اسے تمام اور اللہ کی رحمت اور اس کی برکتیں ہوں  
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ  
سلام ہو ہم پر اور اللہ کے سب نیک بندوں پر  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ  
مگر اسی دیتا ہوں میں کہ اللہ کے سوا کوئی معبود نہیں ہے اور گواہی دیتا ہوں کہ  
مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ

*(All reverence, all worship, all sanctity is due to Allah, Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be Upon us and all the righteous servants of Allah. I bear witness that none is worthy of worship besides Allah and Muhammad (S.A.W.) is His devotees and Messenger.)*

On reaching the KALIMA form a circle with the thumb and middle finger and lift the index finger of the right hand

and at ILLALLAHU drop it onto the thigh.

The circle should be maintained to the end.

- **THIRD AND FOURTH RAKAHS**

If one wishes to perform four Rakahs one should not read anything more than the TASHAHHUD, but saying ALLAHU AKBAR stand up and perform the remaining two Rakahs. No other Surah should be read after SURATUL FATIHA in the THIRD and FOURTH Rakahs of any FARDH Salah, but it is WAAJIB to do so in any SUNNAH or NAFL Salah.

- **SECOND QAIDAH**

In the second Qai'dah after the Tashahhud read DUROODE IBRAHIM:

دُرُودُ اِبْرَاهِيمَ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
 مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيمَ وَعَلَى آلِ  
 اِبْرَاهِيمَ اِنَّكَ حَمِيدٌ مُجِيدٌ  
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
 كَمَا بَارَكْتَ عَلَى اِبْرَاهِيمَ وَعَلَى آلِ اِبْرَاهِيمَ  
 اِنَّكَ حَمِيدٌ مُجِيدٌ

*(O Allah! Shower Your mercy upon Muhammad (S.A.W.) and the followers of Muhammad (S.A.W.) as You showered Your mercy upon Ibrahim (A.S.) and the followers of Ibrahim (a.s.). Behold You are praiseworthy, glorious. O Allah! Shower Your blessings upon Muhammad (S.A.W.) and the followers Muhammad (S.A.W.), as You showered Your blessing. upon Ibrahim (a.s. ) and the followers of Ibrahim (a.s.) Behold, You are praiseworthy, glorious.*

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**THE DUAS AFTER DUROOD**

After the Durood recite this Dua :

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا  
 وَإِنِّي لَا أَعْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي  
 مَغْفِرَةً مِنْ عِنْدِكَ وَأَسْأَلُكَ بِرَحْمَتِكَ  
 أَنْتَ الْعَافِي الرَّحِيمُ

*(O! Allah. I have been extremely unjust to myself, and none grants forgiveness against sins but You; therefore, forgive me, will forgiveness that comes from You, and have Mercy upon me. Verily You are the Forgive, the Merciful.)*

## SALAM

Complete the Salah by turning the face to the right saying :

**سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**

*(Peace be upon you and the mercy of Allah.)*

Then turn the face to the left, and repeat the Salam. When making Salam one should make intention of greeting the Angels. When making Salam the eyes should be fixed onto the respective shoulders.

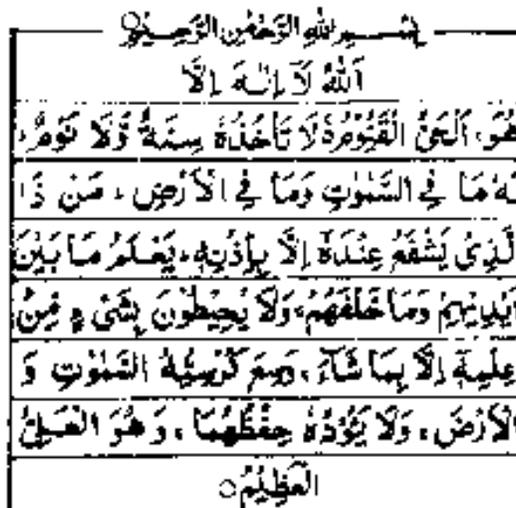
## Completion of Salah

On completing the Salah one should recite ASTAGHFIRULLAH thrice. Then one should raise both hands to the level of the chest and make Dua to ALLAH TA'ALA :

اَسْتَغْفِرُ اللهَ ، اَسْتَغْفِرُ اللهَ ، اَسْتَغْفِرُ اللهَ  
 اَللّهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ  
 تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ  
 اَللّهُمَّ اَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ  
 رَبَّنَا اقْبَلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيمُ  
 وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ الثَّوَابُ الرَّحِيمُ  
 سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ  
 عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

### AAYATUL KURSI

This Ayah should be memorized and read once after every Fardh Salah.



### 3 Rakahs Witr-Wajib

1. This three-Rakah Salah is offered during the ISHA Salah.  
 First the two Rakahs are performed and after completing the Tashahhud stand up in the original position with the arms folded.  
 After reciting " BISMILLAH" and "ALHAMDO" and a Surah, say "ALLAHU AKBAR" raising the hands up to the ears and folding them below the navel.  
 Thereafter recite the DUA QUNOOT (softly)

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

One who dose not know the Dua e Qunoot may recite

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

or say thrice

اللَّهُمَّ اغْفِرْ لِي - اللَّهُمَّ اغْفِرْ لِي - اللَّهُمَّ اغْفِرْ لِي

or three times

يَا رَبِّ - يَا رَبِّ - يَا رَبِّ

### Dua-E-Qunoot

O Allah : we beseech Your help.

وَنُؤْمِنُ بِكَ

and believe in You

وَنُثْنِي عَلَيْكَ الْحَمْدَ

and we praise You in the best  
manner

اللَّهُمَّ إِنَّا أَسْتَعِينُكَ

وَنَسْتَغْفِرُكَ

and we ask Your pardon

وَنَتَوَكَّلُ عَلَيْكَ

and we put our trust in You

وَنَشْكُرُكَ وَلَا نَكْفُرُكَ

and we thank You and we are not ungrateful to You.

وَنَخْلَعُ وَنَتْرِكُ مَنْ يَفْجُرُكَ

and we cast off, and leave one who disobeys You.

<p>وَأَلَيْكَ نُصَلِّي</p> <p>and to You do we pray</p> <p>وَأَلَيْكَ نَسْعُ وَنُخْفِدُ</p> <p>and to You do we flee and we are</p> <p>وَنُخْشِي عَذَابَكَ</p> <p>quick</p> <p>and we fear Your punishment</p>	<p>اللَّهُمَّ إِنَّا لَعِبُدُكَ</p> <p>O Allah : You alone we serve</p> <p>وَنَسْجُدُ</p> <p>and we prostrate</p> <p>وَنَرْجُو رَحْمَتَكَ</p> <p>and we hope for Your mercy</p>
<p>إِنَّ عَذَابَكَ يَا كُفْرًا مُلْحِقٌ</p> <p>No doubt Your punishment overtakes the unbelievers</p>	

Go into RUKU, and then complete the SALAH in the usual manner.

## Conditions And Rules of

### SALAH

#### According to Sunnah (HANAFI)

#### Part 8

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##### Introduction

SALAH is a special type prayer that has been taught by ALLAH and the HOLY.PROPHET MUHAMMAD (Sallallahu Alaihe Wa Sallam).

EIGHT conditions are to be observed before one performs Salah. Without them Salah cannot be performed. These EIGHT conditions are called SHARAA'IT.

## Conditions for Salah (SHARAA'TT)

### **EIGHT CONDITIONS THAT MUST BE OBSERVED BEFORE ONE PERFORMS SALAH**

1. To make Wudhu if necessary.
2. To make Ghusl if necessary.
3. Taharah (cleanliness) of body and dress.
4. Taharah (cleanliness) of place.
5. Facing towards the QIBLAH.
6. Covering of Satr (private parts).
7. Niyyah (intention) for Salah.
8. Performing Salah at the Prescribed times.

\* If any one of these conditions is omitted, Salah will not be accepted.

- N.B. A MALE's satr is from the NAVEL to the KNEE (including knee).
- And a FEMALE'S satr is her ENTIRE BODY except her FACE and HANDS to the WRIST.
- TAHARAH (cleanliness) means one's body should be free from all NAJAASAT. (Filth and Impurities).
- There are TWO types of NAJAASAT. One HAQEEQI, the other HUKMI.
- NAJAASATE HAQEEQI is the NAJAASAT which CAN BE SEEN (External impurity) ea. urine, blood, stool and wine.
- NAJAASATE HUKMI is that Najuasat (impurity and filth) which cannot be seen, eg.  
(a) HADATH (b) JANABAH.
- HADATH: to be without WUDHU.
- JANABAH: state of a person on whom GHUSL. or bath has become COMPULSORY.
- It is necessary that one's body should be free from both types of NAJAASAT before performing Salah.
- One should face towards the KABA SHARIF when performing Salah.
- We are ordered to face KABA SHARIF because the KABA is the House of Allah, which is in the city of MECCA. One must always keep one's chest towards the KABA while performing Salah.
- The direction of the HOLY KABA SHARIF is called the QIBLAH.
- Salah is COMPULSORY FIVE TIMES daily.

### TARAWIH 20 RAKAHS

Tarawih Salah is Sunnah -E - Muakkada for MEN and WOMEN during the month of RAMADAN only. The twenty Rakahs of Tarawih Salah are performed after the FARDH and SUNNAH of ISHA Salah The 20 rakahs with 10 Salams are masnoon. ie. One should make Niyyah for two rakahs of Tarawih each time, and WITR Salah there after.

## **TIMES OF SALAH**

### **VARY ACCORDING TO SEASON**

#### **Fajr**

Q.: When does the time for Fajr begin and when does it end?

A.: From SUBHA SADIQ (Early Dawn) up to a little before SUNRISE.

#### **Zuhr**

Q.: When does the time for Zuhr begin and when does it end?

A.: From after Zawaal (Past Noon) up to the time that the shadow of any object becomes twice the length of the object plus the original shadow that was there at MID-DAY (ZAWAAL).

#### **Asr**

Q.: When does the time for Asr begin and when does it end?

A.: It begins when Zuhr time finishes and ends at a little before SUNSET. To delay the Asr Salah until the colour of the sun has turned PALE (yellow) is MAKRUH.

#### **Maghrib**

Q.: What is the time for Maghrib Salah?

A.: From SUNSET up to the time the REDNESS fades on the horizon.

#### **Isha**

Q.: When does Isha time begin?

A.: Isha time begins after the REDNESS on the horizon disappears (about an hour and half after sunset) and lasts up to a little before SUBHA SADIQ (dawn). It is MUSTAHAB to read Isha Salah before one third of the night has passed and it is MAKROOH to delay Isha Salah until after MID-NIGHT.

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## ***FARDH***

### **COMPULSORY IN SALAH**

#### **THERE ARE SIX FARDH IN SALAH**

1. TAKBEERE TAHREEMA
2. QIYAAM (standing) position.
3. QIRAAT (Recitation of at least three ayahs or one long ayah of the QURAN).
4. RUKU (to bow down).
5. Both the SAJDAHS (to prostrate).
6. QAA'DAH AKHEERA (To sit so long at the end of the last Rakah that one can read the TASHAH'HUD).

## ***WAAJIB***

### **NECESSARY IN SALAH**

Q. What does WAAJIBAATE SALAH mean'?

- A. WAAJIBAAT are those items that are necessary to complete the Salah. IF one misses any one of them unknowingly, this mistake can be compensated by performing SAJDAH SAHW (Sajdahh done for mistakes made unknowingly).
- \* If one does not perform SAJDAH SAHW or if one misses a WAAJIB knowingly, it is necessary to perform that Salah all over again.

#### **THERE ARE FOURTEEN WAAJIBAAT IN SALAH**

1. Fixing the first two Rakahs of the FARDH Salah for QIRAAT.
2. It is Waajib to recite Surah Fatiha in all the Rakah of every Salah. However, in the third and fourth Rakah of any Fardh Salah, it is Sunnah and not Waajib.
3. To recite a Surah or a lengthy Ayah or three small Ayahs after SURAH-E-FATIHA in the first two Rakahs of FARDH Salah and in all the Rakahs of WAAJIB, SUNNAH and NAFIL Salah.
4. To read SURA FATIMA before any other Surah or Ayah.
5. To maintain order between QIRAAT, RUKU, SAJDAH and RAKAH.
6. QAUMA (Standing up erect after RUKU).
7. JALSA (Sitting between the two SAJDAHS).
8. TA'DEELE ARKAAN, i.e. performing RUKU, SAJDAH, etc. with contentment and in a good way.
9. QAADAH-OOLAA or sitting to the extent of saying TASHAHHUD after two Rakahs in Salah of three or four Rakahs.
10. To read TASHAHHUD in the two QA'DAAS.

11. To recite QIRAAT aloud in Fajr, Maghrib, Isha, Juma, Eidain and Tarawih Salah in Ramadan by the Imam. The Imam should recite Zuhr and Asr Salah silently.
12. To end the Salah by saying SALAM.
13. To say TAKBEER (Allahu-Akbar) for QUNOOT in Witr Salah and also recite DUA-E-QUNOOT.
14. To say six additional TAKBEERS in both Eid Salah.

## **21 SUNNAHS IN SALAH**

Q. What is meant by SUNNAH in SALAH?

A. Things which have been proven to be done in Salah by the holy Prophet (Peace be upon him) but not so much stress has been laid upon them as is laid upon things FARDH and WAJIB are known as SUNNAH. If any of these are missed unknowingly, neither does it invalidate the Salah nor does Sajdahhe Sahw become necessary. If these are left knowingly, the Salah is valid and there is no need for Sajdahhe Sahw. However, such a person is condemned.

### **There are 21 Sunnahs in Salah**

1. To raise the hands up to the EARS before saying TAKBEERE TAHREEMA.
2. While raising the hands for Takbeer, keep the fingers of both the hands RAISED and facing the QIBLAH.
3. Not to BEND the HEAD when saying Takbeer.
4. Saying Takbeere Tahreema and other Takbeers ALOUD by the IMAM according to the NEED, while going from one RUKN (posture) to the other.
5. To fold the RIGHT hand around the LEFT below the NAVEL.
6. Saying SANAA.
7. To recite TA'AWWUZ.
8. To recite the complete BISMILLAH.
9. To recite only SURAH FATIMA in the THIRD and FOURTH Rakahs of FARDH Salah.
10. To say AA'MEEN (softly).
11. To recite Sanaa, Ta'awwuz and Ameen SOFTLY.
12. To recite as much QIRAAT as is SUNNAH for every Salah.
13. To say TASBIH at least THREE times each in RUKU and SAJDAH.
14. To keep the BACK and the HEAD in the SAME LEVEL while holding the KNEES with FINGERS of both the hands in RUKU.
15. Saying by Imam SAMIALLAHU LIMAN HAMIDAH in Qawmah followed by RABBANA LAKAL HAMD by Muqtadi. The MUNFARID should say both TASMI and TAHMEED.
16. While going into SAJDAH, FIRST place the KNEES, then the HANDS and lastly the FOREHEAD on the GROUND.
17. In QA'IDAH or JALSA, placing the LEFT FOOT on the ground HORIZONTALLY and sitting upon it and RAISING the RIGHT FOOT

VERTICALLY so that the TOES are facing the QIBLAH and resting both the HANDS on the THIGHS.

18. To RAISE the INDEX FINGER of the RIGHT HAND as one says "ASH HADU ALLAH ILAHA" in TASHAHHUD.
19. To recite DUROOD SHARIF in QA'IDAH AKHEERA after TASHAHHUD.
20. To read DUA after DUROOD SHARIF.
21. To turn the FACE for SALLAAM towards the RIGHT FIRST and then to the LEFT

سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

### ***Mustahabbaat -e- Salah***

#### **THERE ARE 5 MUSTAHABS (PREFERABLE IN SALAH)**

1. To pull the PALMS out of the SLEEVES while saying TAKEERE TAHREEMA.
2. Saying TASBEEH more than THREE times in RUKU and SAJDAH by MUNFARID.
3. To keep the EYES towards the place of SAJDAH in QIYAAM, at the TOES in RUKU, towards the LAP in QA'IDA and JALSA, and at the SHOULDERS while turning for SALAM.
4. To try best NOT to COUGH.
5. To try and keep the MOUTH CLOSED when YAWNING, but if it is OPENED, to COVER it by the UPPER portion of the RIGHT HAND in QIYAAM and by the LEFT HAND in all others postures.

### **Makruhaat -e- Salah**

#### **(Acts disliked in Salah)**

**DOING OF A MAKROOH ACT IN SALAH CAUSES THE FULL BLESSING OF SALAH TO BE LOST ALTHOUGH THE SALAH WILL NOT HAVE TO BE REPEATED.**

Some MAKROOH ACTS in SALAH are :

1. Saying SALAH BARE-HEADED due to LAZINESS or CARELESSNESS and to EXPOSE the ARMS ABOVE the ELBOWS.
2. PLAYING with CLOTHES or the BODY.
3. Performing Salah in CLOTHES in which people do NOT ORDINARILY LIKE to go OUT.
4. To dust the floor with one's hands to prevent the soiling of clothes.
5. Performing Salah when one has the URGE to URINATE or PASS STOOL.

6. To CRACK one's FINGERS or PUTTING of FINGERS of one hand into FINGERS of the other HAND.
7. TURNING the FACE away from QIBLA and LOOKING AROUND.
8. It is MAKROOH for MEN to REST BOTH the ARMS and WRISTS on the GROUND in SAJDAH.
9. Performing Salah when another person FACING him sits AHEAD.
10. YAWNING INTENTIONALLY and NOT PREVENTING it if one CAN do so.
11. CLOSING the EYES, but if it is done to CONCENTRATE in Salah, it is ALLOWED.
12. It is Makrooh for a Baalig (mature) person to stand alone behind a Saff (row) when there is place in the Saff before him.
13. Performing Salah in CLOTHES with PICTURES of LIVING OBJECTS on them.
14. Performing Salah at a place where there is a PICTURE of a LIVING (animate) object ABOVE or on the RIGHT or LEFT side of the SALAHI or on the place where he makes SAJDAH.
15. To COUNT Ayahs, Surahs or Tasbihs on FINGERS in Salah.
16. Performing Salah with a SHEET or CLOTHES WRAPPED on the BODY in such a way that it makes it DIFFICULT to FREE the HANDS QUICKLY.
17. To YAWN and STRETCH ARMS to REMOVE LAZINESS.
18. Doing something AGAINST SUNNAH in Salah.

### **Mufsidaat -e- Salah** (Breakers of Salah)

#### **MUFSIDAAT-E-SALAH ARE FACTORS WHICH NULLIFY THE PRAYERS (SALAH) AND MAKE IT NECESSARY TO BE REPEATED.**

The following are some of the MUFSIDAAT :

1. To TALK in Salah KNOWINGLY or UNKNOWINGLY, a FEW WORDS or MANY will NULLIFY the Salah.
2. To GREET a person by Assalamu Alaikum, or by any other method while performing Salah.
3. To REPLY to GREETINGS or saying Yarhamukallah to one who SNEEZES and saying Ameen to a DUA NOT CON-NECTED to his Salah.
4. To say Inna Lil Lahi Wa Inna Ilaihi Raajioon on some SAD NEWS or Alhamdulillah or Subhanallah on hearing some GOOD or STRANGE NEWS.
5. To make NOISE or say "OH!" or "AAH!" due to PAIN etc.
6. Correcting the Qiraat of a person other than his own Irnaam.
7. To RECITE the QURAN by LOOKING at the TEXT.
8. To do such an act which gives the IMPRESSION to ONLOOKERS that he is doing something else, rather than PERFORMING Salah. This is called AMALE KATHEER.
9. EATING or DRINKING KNOWINGLY or UNKNOWINGLY.
10. To TURN the CHEST away from the QIBLA without an EXCUSE..
11. Doing SAJDAHH at a NAJIS place.

12. DELAY in COVERING the SATR (private parts) when uncovered, to the extent of performing ONE RUKN in Salah.
13. UTTERANCES in PAIN or TROUBLE.
14. An ADULT'S LAUGHING ALOUD.
15. To STEP AHEAD of the Imam DURING the Salah.
16. Making some GREAT ERROR in the QIRAAT of the HOLY QURAN.

**IT IS PERMISSIBLE TO BREAK ONE'S SALAH IN THE FOLLOWING CASES:**

1. When there is an URGE to PASS URINE or STOOL.
2. When a SNAKE, SCORPION or some other HARMFUL. CREATURE or ANIMAL makes it's APPERANCE.
3. When one FEARS that a TRAIN on which one is to TRAVEL would DEPART and thus cause GREAT INCONVENIENCE.
4. When one FEARS that a THIEF would get away with his SHOES or any other PROPERTY.

It is WAJIB to BREAK one's SALAH in order to ANSWER a PARENT or a GRANDPARENT who has CALLELD out in DISTRESS. Nevertheless, it is NOT NECESSARY when someone is AROUND to ASSIST.

It is FARDH to BREAK one's Salah when it is FEARED that a BLIND PERSON would FALL into a PIT or a WELL if he is NOT STOPPED. It is FARDH to BREAK one's Salah when some person has caught on FIRE and requires ASSISTANCE.

**SALAH WITH JAMAT AND IMAMAT**

JAMAT is the PERFORMING of SALAH by MANY persons COLLECTIVELY, in which the IMAM (leader) conducts the SALAH and those following him are called MUQTADIS.

To perform the FIVE DAILY SALAH with JAMAT is WAAJIB and to NEGLECT the JAMAT is very SINFUL.

Performing SALAH with JAMAT has MANY BENEFITS, eg.:

1. The THAWAAB (reward) of performing Salah with JAMAT in the MASJID is TWENTY SEVEN times GREATER than performing SALAH ALONE.
2. Muslims MEET FIVE times a day and this creates LOVE and UNITY.
3. The Salah of the sinful become more acceptable by joining and performing Salah with other pious persons, etc.

NB. It is NOT WAJIB upon WOMEN, CHILDREN, SICK PERSONS, those NURSING the SICK, VERY OLD persons and the BLIND to ATTEND the JAMAT.

## **REASONS WHEN A PERSON IS EXCUSED FROM ATTENDING THE JAMAT IN A MASJID.**

1. HEAVY RAINS.
2. DIRTY and MUDDY ROADS.
3. Very COLD WEATHER.
4. STORMY NIGHT.
5. When a person is a MUSAFIR and the time for DEPARTURE of TRAIN, PLANE or SHIP is NEAR.
6. When one is in NEED to visit the toilet.
7. When one is very HUNGRY and FOOD is being SERVED.

A JAMAT consists of AT LEAST TWO persons: the IMAM and the MUQTADI. The MUQTADI should STAND at the RIGHT of the Imam in such a manner that the TOES of the Muqtadi should be PARALLEL to the ANKLE of the IMAM. If there are TWO or MORE Muqtadis, the Imam should STAND AHEAD and the Muqtadis BEHIND.

### **THE MANNER IN WHICH PEOPLE SHOULD STAND IN JAMAT**

The Muqtadis should STAND CLOSE to each other and in a STRAIGHT ROW. NO SPACE should be LEFT in between, CHILDREN should STAND in the BACK ROW. It is MAKRUH to INCLUDE CHILDREN in the MEN'S ROW.

If the Imam's Salah becomes FAASID (void) then the Muqtadis Salah will ALSO become FAASID. It will be NECESSARY for the Muqtadis to REPEAT the Salah.

### **WHO DESERVES TO BE AN IMAM**

1. That person who knows the MASAA'IL (rules) of Salah WELL provided he is NOT a FAASIQ (an open sinner).
2. Then a person who can RECITE the HOLY QURAN WELL.
3. Then after a person who is PIOUS.
4. Then the OLDEST person.
5. Then the GOOD - MANNERED and KIND. However, if there is a FIXED Imam in a Masjid, then he will still DESERVE the HONOUR to be the Imam.

It is MAKRUH to make a FAASIQ, an IGNORANT person or one who indulges in BID'AT or one who is NOT very CAREFUL in OBSERVING the RULES of SHARIAH, an IMAM.

### **PERSON WHOSE IMAMAT IS NOT ACCEPTED**

SALAH of any person will not be ACCEPTED if the IMAM is:

1. Insane (mad.)
2. Drunk.

3. Kafir (disbeliever).
4. Mushrik.
5. If the IMAM is not BAALIGH (mature), then the Salah of the BAALIGH will NOT be accepted.
6. If the IMAM is a WOMAN, Salah of MALES will NOT be accepted.

### **MASBOOQ**

- A person who has joined the Imam whilst the Imam is in RUKU, will be regarded as one who has performed the complete Rakah. Once the Imam has completed the Ruku and a person then joins the Imam, he has missed a Rakah. Such a person is known as a MASBOOQ.
- A person who has missed any Rakah and then joined the Jamat, he should continue the Salah with the Imam to the end. Once the Imam turns to say the SECOND SALAM, the Masbooq should stand up and complete the missed number of RAK'AATS.
- If the Masbooq has missed only ONE Rakah, he should stand up, read the THANA, TA'AWWUZ, TASMIA, SURAH FATIHA and another SURAH and thereafter complete the Salah.
- If the Masbooq has missed TWO Rakahs in FAJR, ZUHR, ASR or ISHA, he should complete both the Rakahs by reciting Surae Fatiha and another Surah in both the Rakahs.
- If a person has missed TWO Rakahs in Maghrib Salah, then after completing the first Rakah make QAIDAH read TASHAHHUD and then stand up for the SECOND Rakah. After reciting Surae Fatiha and another Sura, complete the Salah.
- IF THREE Rakahs were missed in ZUHR, ASR or ISHA, the Musbooq should stand up and read Surae Fatiha and a Sura in the FIRST Rakah, thereafter make Ruku and Sajdah but BEFORE standing up for the SECOND Rakah, make QAIDAH (sit down), read Tashahhud and then stand up for the SECOND Rakah.
- In the second Rakah recite Surae Fatiha and another Sura, complete the second Rakah and WITHOUT sitting for Tashahhud, stand up for the THIRD Rakah. In the third Rakah read ONLY Surae E-Fatiha and complete the Salah.
- If a person has missed all the Rakahs of any Salah, then he should REPEAT the whole Salah after the Imam has said the Salam except that he should NOT raise his hands to say ALLAHU AKBAR (Takbir) in the FIRST Rakah.
- NB. For a person who joins the Jamat when the Imam is in RUKU, it is FARDH to stand and recite TAKBEERE TAHREEMA and thereafter to stand at least for the duration long enough in which SUBHANALLAH could be recited once and

then go into Ruku.

Reciting Takheer and booing into Ruku without PAUSE is not permissible. The Salah perform in such a way will not be VALID and should be REPEATED.

- One should NOT join the Jamat as soon as the Imam recites the FIRST SALAM to complete the Salah.

**N.B. A PERSON SHOULD NOT RUN IN THE MASJID TO JOIN THE JAMAT IF HE IS AFRAID OF MISSING ANY RAKA'AT. IT IS NOT PROPER TO RUN IN THE MASJID.**

### THE QAZAA SALAH

- Any Salah performed in its TIME: is called ADAA.
- FARDH and WAAJIB Salah performed AFTER its time has EXPIRED will be called QAZAA.
- Eg. If ASR Salah is performed at MAGHRIB time, it will be Qazaa.
- To DELAY any FARDH, WAJIB or SUNNAHE MUAKKADAH Salah INTENTIONALLY and cause them to become QAZAA is very SINFUL..
- It is COMPULSORY upon every MUSLIM to perform the missed number of Fardh and Waajib Salah since the time one has become baaligh (reached the age of PUBERTY).
- If a person has missed less than SIX Salah and no other Salah besides these are QAZAA, then BEFORE beginning the performance of the SIXTH Salah in its time, QAZAA of the missed number of Salah will have to be performed in ORDER. Eg. If a person has missed the Fajr, Zuhr and Asr Salah and no other Salah besides these are Qazaa and the time of Maghrib has begun, in this case FIRST the Fajr, Zuhr and Asr must be performed in order and thereafter the Maghrib Salah should be performed.
- If there is FEAR that by performing the Qazaa Salah, the time for the Adaa Salah will EXPIRE, then the ADA A Salah must be performed FIRST.
- For a person who has missed more than FIVE Salah, it is NOT necessary upon him to perform the Qazaa Salah in OR-DER.
- He may perform the ADAA Salah first and then the QAZAA Salah.

### THE NIYYAH OF QAZAA SALAH

1. When making the NIYAAT for QAZAA, it is necessary to make Niyyah for the particular Salah missed.
2. If one has missed a number of Salah, then one should make Niyyah (intention) thus:
3. I am performing such and such day's Fajr or Zuhr.
4. If a person has missed MORE than ONE Fajr or Zuhr, it will not be sufficient to say.
5. "I am performing Qazaa for Fajr or Zuhr'. One should say: " I am performing such and such day's Fajr".

6. If one has missed so many Fardh Salah that one does NOT remember the exact number of days when the Salah was missed, then the Niyyah should be made as follows:
7. "Oh Allah! I am performing the FIRST Fardh or the FIRST Zuhr Fardh. from those which I have missed"
8. Continue doing this until satisfied that all the missed number of Salah are performed.

### **THE MUSAAFIR'S (Traveler's) SALAH.**

- In SHARIAH a person who intends to TRAVEL a distance of 77 kms. (48 miles) or more, is called a MUSAAFIR.
- A person who travels 77 kms. or more and intends to REMAIN at one's destination for LESS than 15 days, is also a MUSAAFIR.
- A Musaaafir who intends remaining at his destination for 15 days or more, will only be a Musaaafir during his journey. Once he reaches his destination, he will not be a Musaaafir.
- A Musaaafir should make QASR of the ZUHR, ASR and ISHA (FARDH only), ie. one must perform TWO Fardh only ie. instead of FOUR rakahs.
- There is no Qasr in the Fardh of Fajr and Maghrib. Similarly there is no Qasr of Witr, Sunnah or Nafil Salah.
- A Musaaafir who performs his Salah behind a MUQEEM IMAM, (who is not a musaaafir) should perform the full four rakahs in the Zuhr, Asr and Isha Fardh.
- If the IMAM is a musaaafir and muqtadi a muqeeem, the Musaaafir Imam should complete his Salah after two rakahs and there after he must ask the muqeeem muqtadis to complete their Salah by saying.
- "Complete your Salah, I am a Musaaafir," The muqeeem muqtadis should then stand up and complete the remaining two rakahs without reciting surah Fatiha or any other surahs.



2. Juma should be performed at Zuhr time.
3. KHUTBAH (address by the Imam) should be delivered BEFORE the Salah.
4. The Salah should be read with Jamat. It is compulsory to have at least three men besides the Imam to offer the Salah or else the Salah will not be valid.
5. IZNE AAM (permission to all to attend).

\* If all these FIVE CONDITIONS are found, performing of the Juma Salah will be CORRECT.

### **THE MASNOON METHOD OF DELIVERING KHUTBA**

Before the Juma Salah the Imam should sit on the MIMBAR, (the raised platform in the Masjid) and the Muezzin should call out the Adhan in the presence of the Imam. The Imam should then stand up and deliver the KHUTBA facing the congregation. It is MAKROOHE TAHREEMEE to deliver the KHUTBAH in any language besides ARABIC.

After the FIRST Khutba he should sit down for a while and then stand up again for the SECOND Khutba. Thereafter the Imam should step down and stand in FRONT of the MEHRAAB or the ARCH. The Muezzin should call out the TAKBEER and those present should stand up and offer their Salah with the IMAM.

The Adhan for the Khutba should be said in FRONT of the KHATEEB (the person delivering the Khutbah), near the MIMBAR or from the SECOND or THIRD ROW of the Salahis or at the END of the ROWS or from OUTSIDE the MASJID. It is ALLOWED in ALL the ways.

### **THINGS NOT ALLOWED DURING THE KHUTBA**

1. Talking.
2. Offering SUNNAH and NAFL Salah.
3. Eating.
4. Drinking.
5. To reply to any TALK.
6. Reciting the QURAN SHARIF, etc.

All those things which DISTURB the Khutba become MAKROOH from the minute the Imam prepares to deliver the Khutba.

### **SALAH OF THE EIDAIN**

Things which are MUSTAHAB and SUNNAH on EID DAYS:

1. To take a BATH and do MISWAAK.
2. To put on one's BEST CLOTHES.
3. To use ITR.
4. To take DATES or any other SWEETS before going for the EIDUL FITR Salah.

5. To give SADAQATUL FITR BEFORE going for the EIDUL FITR Salah.
6. To perform the Eid Salaut at the EID GAAH (a place fixed for EID Salah outside the population).
7. To go by FOOT.
8. To go by ONE ROUTE and return by ANOTHER.
9. NOT to perform NAFL at HOME or at the EID GAAH BEFORE and AFTER the EID Salah.
10. To EAT the MEAT of QURBAANI (sacrifice) of one's own offering, after the EIDUL ADHAA Salah.

\* On EIDUL FITR one should say TAKBIR in a LOW voice while going for Salah.

- It is MUSTAHAB to say TAKBIR ALOUD while going for EIDUL ADHAA Salah.
- Both the Eid Salah are WAAJIB upon all those on whom the JUMA Salah is FARDH.
- The conditions for Eid Salah are the same as those for Juma.
- However, KHUTBA is NOT Fare for EID nor is it Fardh to be said BEFORE the Salah.
- KHUTBA after Salah is SUNNAH.
- There are TWO Rakahs in each of the TWO Eid Salah with SIX extra TAKBIRS.
- There is NO Adhan or Iqamah.

### **HOW TO PERFORM THE EID SALAH**

- First of all the NIYYAH should be made as follows:
  - "I am performing TWO Rakah Eidul Fitr (or Eidul Adha) Wajib with six extra Takbeers behind this Imam, (Allahu Akbar)".
  - Fold the HANDS after the Takbeere Tahreema and read THANA.
1. Then raising both the hands up to the EARS bring them down after saying Allahu Akbar.
  2. Do the same for the second time.
  3. For the third time raise the hands up to the ears and saying Takbir fold them below the navel.
- The Imam should read the Ta'awwuz, Tasmiah and Surah Fatiha along with another Surah and then go into RUKU.
1. When all stand up for the SECOND Rakah, the Imam should recite the QIRAAT and after that all should say TAKBEER and raise the hands up to the ears and let them down.
  2. Again the hands should be raised up to the ears for the second Takbeer and let down.
  3. For the THIRD Takbeer the hands should also be raised up to the ears and let down.

4. Then saying the FOURTH Takbeer everyone should go into Ruku and complete the Salah as usual.
5. Then the Imam should stand up and deliver the Khutba and all should sit SILENTLY and HEAR the same.
6. There are TWO Khutbas also for Eidain. The Imam's sermon for a while in between the two is MASNOON.
7. It is WAJIB TO LISTEN to the Khutba of Eidain.

### ***SALAH OF A SICK PERSON***

A person is ALLOWED to perform his SALAH in the SITTING POSITION under these circumstances:

- When a SICK person has NO STRENGTH to STAND and perform his Salah.
- STANDING causes him GREAT PAIN.
- It may INCREASE his ILLNESS.
- When a SICK person is ABLE to STAND but CANNOT go into RUKU or SAJDAHH.
- If a person does NOT have the strength to make RUKU or SAJDAHH, then the Ruku and Sajdahh must be made by ISHARA (gestures), ie. BOWING the HEAD SLIGHTLY for RUKU and MORE for SAJDAHH.
- If a person CANNOT perform his Salah SITTING, then he should perform it LYING DOWN.
  - Eg. LIE: down on the BACK with the LEGS towards the QIBLA.
  - The LEGS should NOT be STRETCHED but the KNEES should be RAISED.
  - The HEAD should REST at a HIGH LEVEL with a PILLOW under it.
  - The Salah must be made by ISHARA (gesture), but for SAJDAHH he should BOW his HEAD MORE than for RUKU.
- This is the BEST and MOST PREFERRED POSTURE.
- If the KNEES CANNOT be RAISED then one CAN STRETCH one's LEGS towards the QIBLA but the HEAD should be RAISED and FACING the QIBLAH
- One may also LIE down on the RIGHT SIDE with the HEAD towards the QIBLA or the LEFT SIDE with the HEAD towards the QIBLA. However, it is PREFERABLE to LIE on the RIGHT SIDE.
- If a person FAINTS for LESS than a FULL DAY and NIGHT, he MUST perform the missed number of Salah.
- However, if he FAINTS for a FULL day and night or more, he must not perform the Salah he has missed. He is EXEMPTED from performing them and there is NO QAZAA.
- If the patient has NO STRENGTH even to MOVE the HEAD for ISHARA (gesture), then one should NOT perform the Salah.
- If this condition continues for MORE than a DAY and NIGHT, one will NOT be BOUND to perform QAZA. for the missed number of Salah.

- If one GAINS the strength of moving the HEAD for ISHARA (gesture) within a day or night or in a period lesser than that, the QAZA will have to be performed for the five or lesser Salah.

NB. TAYAMMUM is PERMITTED when it is KNOWN by one's OWN EXPERIENCE or a GOOD DOCTOR says that the USE of WATER would DEFINITELY be INJURIOUS to one's HEALTH.

- If a sick person's bedding is NAJIS (impure) and changing it would cause great inconvenience to the patient, then Salah may be performed on the same bedding.
- A PARALYSED person or one who is so sick that he cannot use water for ISTINJA, should use toilet paper or something absorbent or dry clay to clean himself.
- If he cannot do this also, he should perform his Salah without even making Istinja.
- One who has undergone eye surgery and is not allowed to shake his head by the doctor, should perform his Salah lying down.
- TAYAMMUM should be made if he cannot make WUDHU. If he cannot perform Tayammum himself, he may be assisted.

## **HAIDH AND ISTIHAADA**

**[Menstruation and Bleeding Out of the Normal Period]**

### **Part 10**

#### **Rules concerning Haidh**

1. Blood which flows out of the vagina every month is called haidh (menstruation or monthly periods).
2. The minimum period of haidh is three days and three nights and the maximum period is ten days and ten nights. Blood which flows for less than three days and three nights is not haidh but is referred to as istihaada (flowing of blood out of the normal period). This happens on account of some sickness. If blood flows for more than ten days and ten nights, then all those days beyond ten days will be regarded as istihaada.
3. If blood flows three days and not three nights, it will not be haidh but istihaada. For example, if blood started to flow on Friday morning and stopped flowing on Sunday after sunset, then this is not haidh but istihaada. If it flows slightly less than three days and three nights, it will not be haidh. For example, if blood started to flow at sunrise on Friday morning and stopped flowing slightly before sunrise on Monday morning, then it is not haidh but istihaada.
4. Whatever colour flows in the period of haidh, such as red, yellow, green, brown, will all be regarded as haidh until the pad is completely white in colour. When it is white and remains as it was when it was placed, the woman will be cleansed from her haidh.
5. A woman does not get haidh before the age of nine and after the age of fifty five. Therefore, if blood flows from a girl who is under nine years, it will not be haidh

- but *istihaada*. If blood flows after the age of fifty five, it will only be regarded as *haidh* if it is extremely red or black. If it is yellow, green or brown, it is not *haidh* but *istihaada*. However, if yellow, green or brown blood used to flow from this woman before she turned fifty five, then after the age of fifty five, these colors will also be regarded as *haidh*. But if it happens contrary to her habit, it will not be *haidh* but *istihaada*.
6. A woman used to bleed for three or four days every month. Thereafter, in a particular month she bled for more than her normal period but not more than ten days. All the days that she bled will be *haidh*. But if she bled for more than ten days, then all the days which are more than her normal period will be regarded as *istihaada*. For example, a woman always had a habit of bleeding for three days. However, in a particular month she bled for nine days or ten days and ten nights. All these days will be regarded as *haidh*. But if she bled for even a moment more than ten days and ten nights, then her first three days are *haidh* and the balance of the days will be regarded as *istihaada*. It will be *wajib* for her to make *qada* of her *salah* for the balance of these days.
  7. A certain woman has no fixed period. At times she bleeds for four days, at times for seven days and at times for ten days. All this will be regarded as *haidh*. If at a certain time she bleeds for more than ten days and ten nights, check the number of days she bled for the previous month. That same number will be regarded as *haidh* (for this month) and the balance will be *istihaada*.
  8. A certain woman always bled for four days. Then one month she bled for five days. The following month she bled for fifteen days. Out of these fifteen days, five days will be *haidh* and the balance ten days will be *istihaada*. Her first normal habit will not be considered and it will be regarded that her first habit has changed and that now her habit is five days.
  9. A certain woman bled for more than ten days and she completely forgot her previous habit - that is, for how many days she bled the previous month. Her problem is a very intricate one and is extremely difficult to explain. In addition to this, such a problem is very rare. We are therefore not going to explain the ruling in regard to her problem. When the need arises, she should consult a learned *alim* and abstain from asking anyone who is not sure of himself.
  10. A girl sees blood for the first time. If she bleeds for ten days or less, it will all be *haidh*. If she bleeds for more than ten days, the ten days will be *haidh* and whatever extra days she bleeds will be regarded as *istihaada*.
  11. A girl sees blood for the first time and she continues bleeding for several months. From the day that she started to bleed till ten days and ten nights will be regarded as *haidh*. Thereafter, the next twenty days will be *istihaada*. In this way, she will continue regarding ten days as *haidh* and twenty days as *istihaada*.
  12. The minimum period of purity between two *haidh* periods is fifteen days. There is no maximum period. If, for some reason, she stops bleeding, then no matter how many months blood does not flow, she will remain pure.
  13. If a woman bleeds for three days and three nights and thereafter remains pure for fifteen days and again bleeds for three days and three nights, then the former and latter three days and three nights will be the periods of *haidh* and the fifteen days will be the days of purity.
  14. If she bleeds for one or two days and then remained pure for fifteen days, and

- thereafter bled for one or two days again, then the fifteen days will be the period of purity and the former and latter one or two days will not be haidh but istihaada.
15. If she bled for one or several days and then remained pure for less than fifteen days, then these will not be considered. Instead, the first day till the last day will be regarded as if she bled continuously. Whatever her normal period of bleeding may have been will be regarded as haidh and all the balance of the days will be regarded as istihaada. An example of this is as follows: a woman had the habit of bleeding on the first, second and third day of every month. In a certain month it happened that she bled on the first day and thereafter remained pure for fourteen days. Thereafter she bled for another day. It will be regarded as if she bled continuously for sixteen days. Out of these sixteen days, the first three days will be of haidh and the thirteen days will be regarded as istihaada.

If she had a habit of bleeding on the fourth, fifth and sixth of every month, then these dates will be the days of haidh and the first three days and the last ten days will be of istihaada. If she had no habit and this was the first time that she bled, then the first ten days will be of haidh and the last six days of istihaada.

16. Whatever blood that flows while a woman is pregnant is not the blood of haidh but of istihaada - irrespective of how many days she bleeds.
17. Whatever blood that comes out prior to the delivery of the child is also the blood of istihaada. In fact, as long as more than half the child does not come out, until then whatever blood that flows will be that of istihaada.

### **Rules concerning Haidh**

1. During haidh, it is not permissible to offer salah or to fast. The only difference is that she is completely excused from salah. After the haidh, it is not wajib on her to make *qada* of her salah. However, she is not excused from fasting. After her haidh she will have to keep her missed fasts.
2. If she begins to bleed while offering her *fardh* salah, that salah will also be excused. After her haidh she does not have to make *qada* of it. If she was offering an optional or *sunnah* salah, she will have to make *qada* of it.

If she begins to bleed while fasting, that fast will break and she will have to make *qada* of it. Even if she bleeds while keeping an optional fast, she will have to make *qada* of it.

3. If she begins to bleed at the end of a salah time and had not offered her salah as yet, even then she is excused from that salah.
4. During haidh, sexual intercourse is not permissible. Apart from sexual intercourse everything else is permissible. In other words, they can eat, drink, and sleep together.
5. A certain woman had a habit of bleeding for five or nine days. According to her habit, she bled for that number of days and thereafter she stopped bleeding. As long as she does not have a bath, sexual intercourse will not be

- permissible with her until one salah time passes whereby the *qada* of one salah becomes *wajib* on her.
6. If she had a habit of five days and she stopped bleeding after four days, she will have to have a bath and salah will be *wajib* on her. But as long as five days do not pass, sexual intercourse with her will not be permissible because it is possible that she will start bleeding again.
  7. If she bled for a full ten days and ten nights, then the moment she stops bleeding, sexual intercourse with her will be permissible irrespective of whether she had a bath or not.
  8. If she stopped bleeding after one or two days, it is not *wajib* on her to have a bath. She can make wudhu and offer her salah but intercourse is not permissible. If she starts to bleed again before fifteen days, it will now be established that those days were the days of haidh. According to calculation, whichever days were of haidh should be regarded as haidh. Now she will have to have a bath and offer her salah. However, if fifteen days pass and she did not bleed, it will now be established that those one or two days were of *istihaada*. Since she did not read her salah for that one or two days on account of bleeding, she will now have to make *qada* of those missed Salams.
  9. She has the habit of bleeding for three days. But in a particular month, three days passed and she still had not stopped bleeding. She should not have a bath nor should she offer any salah. If on the completion of ten days and ten nights, or before that, she stops bleeding; then the salah for all these days will be excused. She will not have to make any *qada* and it will be said that now her habit has changed and all these days will therefore be of haidh. But if she bled on the eleventh day as well, it is now established that only three days were of haidh and all the rest were of *istihaada*. She has to have a bath on the eleventh day and make *qada* for the Salams of the seven days. She should not leave out her salah now.
  10. If she had haidh for less than ten days and she stopped bleeding at such a time that so little time was left to offer her salah that if she had to rush and have a bath, and after bathing so little time is left that she could only say *Allahu Akbar* and make her intention and could not read anything further; even then the salah of that time will become *wajib* on her. She will have to make *qada* of it. If the time left is even less than this, that salah will be excused and she does not have to make *qada*.
  11. If she had haidh for the full ten days and ten nights and she stopped bleeding at such a time that she only has time to say *Allahu Akbar* and nothing else, nor has she the time to even have a bath; then even in this case salah will become *wajib* on her and she will have to make *qada*.
  12. If she stopped bleeding in Ramadan during the day, it will not be proper for her to eat or drink for the rest of the day. It will be *wajib* on her to behave like all other fasting persons until sunset. However, this day will not be counted as a fast. She will have to make *qada* of it.
  13. If she stopped bleeding in Ramadan at night and she had haidh for the full ten days and ten nights, then if such a little time of the night is left that she cannot even say *Allahu Akbar* once, it will still be *wajib* on her to keep fast

the next day.

If she had haidh for less than ten days, then if she has so much time of the night whereby she could have a quick bath but after bathing she does not have the time to say even one *Allahu Akbar*; even then she will have to keep fast the next day. If she had the time, but did not have a bath, she should not break her fast. Instead, she should make her intention (for fasting) and have a bath in the morning. If she has even less time than this, that is she does not have the time to have a bath, then it will not be permissible for her to fast the next day. However, it will not be proper for her to eat or drink anything. She will have to spend the entire day like all other fasting persons and even make *qada* of that fast.

14. Once blood flows into the external skin of the vagina, haidh commences. This is irrespective of whether it flows out of the skin or not. So if some cotton wool or something similar is inserted into the vagina whereby the blood cannot flow out, then as long as the blood remains in the vagina and no spot of blood comes onto the cotton wool (or pad) that is outside; until then we cannot say that haidh has commenced. When a spot of blood comes onto the external skin of the vagina or if the cotton wool which was inserted is removed; then haidh will be calculated from that time.
15. A woman who was not in haidh inserted a tampon in the internal vagina at night. In the morning, she saw a spot of blood on the pad. haidh will be calculated from the time that she saw the spot of blood.

## SAUM

### (Fasting)

#### PART 11

1. Fasting in the month of RAMADAN is one of the five pillars of Islam.
2. Fasting in the month of Ramadan is FARDH upon every Muslim, male and female who is sane and mature.
3. Almighty Allah has promised great reward for those who, Fast, whilst severe punishment is in strict leer those that do NOT fast in the month of Ramadan
4. Fasting has many physical, moral and special benefits. However, Allah has made fasting compulsory so that we become pious, God caring and God conscious.
5. Fasting in ISLAM means to stay away from EATING, DRINKING and COHABITATION from, Subha Sadiq (early dawn) to sunset with a Niyyah or ROZAH (fasting).

#### TYPES OF FAST

There are EIGHT types of ROZAH. They are as follows :

1. **FARDHE MUAIYYAN.**  
Fasting for the whole month of Ramadan once a year.
2. **FARDH GHAIIR MUAIYYAN**  
The duty upon one to keep QAZAA of a Rozah missed in the month of Ramadan with or without a valid reason.
3. **WAJIB MUAIYYAN**  
To vow to keep a fast on a specific day or date for the sake of Allah, upon the fulfillment of some wish or desire. (NAZR).
4. **WAJIB MUAIYYAN**  
To vow or pledge to keep a fast without fixing any day or date upon the fulfillment of a wish (Nazr). Those Rozahs which are kept for breaking one's Qasm (oath) also fall under this category.
5. **SUNNAH**  
Those Rozahs which Rasulullah (S.A.W.) kept and encouraged others to keep, eg. fasting on the 9th and 10th of Muharram, the 9th of Zil Hijjah, etc.
6. **MUSTAHAB**  
All fasts besides Fardh, Wajib and Sunnah are Mustahab, e.g., fasting on Mondays and Thursdays.
7. **MAKROOH**  
Fasting ONLY on the 9th or 10th of Muharram or fasting ONLY on Saturdays.
8. **HARAM**  
It is Haram to fast on FIVE days during the year. They are Eidul Fitr, Eidul Adha and three days after Eidul Adha.

#### THE NIYYAH OR INTENTION

1. The Niyyah (intention) of fasting is NECESSARY. If a person stays away from all those things that break one's fast without a Niyyah, the fast will NOT be valid.
2. It is NOT necessary to express the Niyyah verbally as Niyyah means to intend. Thus, the intention at heart will suffice. However, it is better to express the Niyyah verbally also.

بِصَوْمِ غَدٍ نَّوَيْتُ

3. The time for Niyyah lasts up to midday for Fardh Muaiyyan, Walih Muaiyyan, Sunnah or Mustahab fasts. The hours of a day are from Suhha Saadiq to sunset.
4. The Niyyah for Fardhe Ghair Muaiyyan and Wajih Ghair Muaiyyan should be made before Suhha Saadiq.

### DUA AT THE TIME OF BREAKING FAST

روزہ افطار کرنے کی دعا  
 اللَّهُمَّ لَكَ  
 صُمْتُ وَبِكَ اِمْنْتُ وَعَلَى رِزْقِكَ اَفْطَرْتُ

### MUSTAHABS IN FASTING

1. To partake of SEHRI (the meal before Subha Satliq).
2. To delay the Sehri up to a little before Subha Sadiq.
3. To break the fast immediately after sunset.
4. To break one's fast with dry or fresh dates if available. If dates are not available, then with water.
5. To make Niyyah at night.

### THINGS MAKROOH WHILE FASTING

1. To chew gum, rubber, plastic items or other such things.
2. To taste any article of food or drink and spit it out. If a woman has a very ill tempered husband, it is permissible for her to taste the food, provided it does not go down the throat.
3. To collect one's saliva in the mouth and then swallow it, trying to quench thirst.
4. To delay a bath that has become FARDH knowingly until after Subha Sadiq.
5. To use paste or tooth powder to clean one's teeth. It is permitted to clean with a miswaal of any fresh branch or root (tooth stick).
6. To complain of hunger and thirst.
7. To take the water too much up the nostrils when cleaning the nose.
8. To gargle more than necessary.
9. To quarrels argue, use filthy or indecent words.
10. To backbite, tell a lie and swear etc. are sinful acts even when one is not fasting

## THINGS THAT BREAK ONE'S FAST

1. Things that break one's fast are of two kinds. Some make only Qaza necessary, whilst others make both QAZA and KAFFAARAH compulsory.

a. **QAZA:**

To keep one fast in place of the one that breaks, or is broken intentionally.

b. **KAFFARAH:**

To keep one fast after another for sixty days CONTINUOUSLY

- However, if a person is unable to keep these 60 Rozas, for some valid reason, e.g. continuous sickness, then one has the option of choosing from one of the following four :
  1. Feed sixty poor people to their full for two meals, or
  2. Feed one poor person two meals a day, for sixty days ; or
  3. Give 60 poor persons 3 1/2 Ibs. (approx. 1.6kg. of wheat, or its value in cash or food grains ;
  4. Give to one poor person not less than 3 1/2 Ibs. of wheat, rice or food grains, etc. to its value of cash for SIXTY days.

## THINGS THAT BREAK ONE'S FAST BUT MAKE ONLY QAZA WAJIB

1. Anything put by force into the mouth of fasting persons
2. Water goes down the throat whilst gargling, conscious of one' fasting.
3. To Vomit mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram which was stuck between the teeth. However if it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
6. Putting oil into the ear.
7. Inhaling snuff into the nostrils.
8. Swallowing the blood from the gums if the colour of the blood is more than the saliva with which it is mixed.
9. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
10. To eat and drink after Subha Sadiq or to break the fast before sunset due to cloudy sky or a faulty watch, etc., and then realizing one's fault.
11. Any other fast other than a Ramadan one, whether broken intentionally or with a good and valid reason, makes ONLY Qaza WAJIB. There is NO Kaffarah for breaking any fast besides that of Ramadan.

## **THINGS THAT MAKE BOTH QAZA AND KAFFARI WAJIB**

1. Eating, drinking or breaking the fast in any other manner, ea., smoking, etc., without a valid reason, will make both Qaza and Kaffarah necessary.
2. Applying BURMA into the eye or rubbing oil on the head and then, thinking that the fast is broken, to eat and drink intentionally.
3. To drink any kind of medicine intentionally.

(Note: INJUNCTION is permitted.)

## **THINGS THAT DO NOT BREAK THE FAST**

1. To eat or drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat.
5. Swallowing one's OWN saliva.
6. Taking an injection.
7. Applying of Surma (kohl) into the eyes.
8. Taking a bath to keep cool.
9. Rubbing oil onto the body or hair.
10. To vomit unintentionally.
11. Applying Itr or perfume. It is NOT permitted to inhale the smoke of Lobaan or Agar Batti whilst fasting. It is also NOT permitted to smoke cigarettes or inhale its smoke.
12. Brushing the teeth without tooth paste or powder, ea., using a Miswaak, etc.
13. A dream which makes Ghushl WAAJIB (necessary) does Not break the Rozah.

## **PEOPLE EXEMPTED FROM FASTING IN RAMADAN**

1. Sick people when their health is likely to be badly affected by fasting. They should make up the loss, a day for a day, when they recover after Ramadan.
2. A Musafir, (one who is undertaking a journey of more than 77 knits and does NOT intend staying mote than 14 day at his destination). However. it is better for him to fast in Ramadan than keep Qaza later, provided the journey is NOT a tiresome one.
3. It is feared that hunger or thirst will lead to death, it is permitted to break one's fast.
4. It is WAJIB to keep Qaza of a NAFL fast that was broken before completing it.

## **FIDYA FOR FAST**

### **FIDYA (COMPENSATION).**

1. A very old person who does NOT have the strength to fast or a very sick or diseased person who has NO hope of recovering after Ramadan, should give FIDYA for each fast missed in Ramadan.

2. The Fidys for a fast is similar to that of a missed Fardh or Wajib Salah, i.e.:

1.	To give 3 1/2 Ibs = approx. 1,6kg. of wheat
	OR 7 ibs = approx. 3,2 kg of barley
2.	OR....the equivalent of the above in cash or kind.

If, however, an old or sick person gains strength or recovers after Ramadan, he must keep the missed number of fasts and whatever was given as Fidya will be a reward for him from Allah Ta'ala.

No one is allowed to fast for another (sick or fit) person.

N.B. Children should be encouraged to fast, but should not be forced to complete the fast up to sunset if they are unable to bear the hunger or thirst.

### **I'TIKAF**

I'TIKAF means to enter the Masjid with the Niyyah of residing therein.

(MUTAKIF: One who makes I'TIKAF).

### **TYPES OF I'TIKAF: WAJIB SUNNAH MUSTAHAB WAJIB**

To Vow or pledge to make I'TIKAF (on fixed day) for the sake Allah upon the fulfillment of some wish or desire.

The least duration of a WAJIB I'tikaf is one day and night and it must be accompanied by a fast.

### **SUNNAH -E- MUAKKEDA:**

To reside the last ten nights and days of Ramadan in the Masjid is SUNNAHE MUAKKADAH ALAL KIFAYAH, ie. If a person from the community fulfils the obligation of I'tikaf the entire community will be absolved of this sacred duty. Otherwise all the residents will be sinful of neglecting this SUNNAH of our NABI (Sallallahu-Alaiha-Wa-Sallam).

### **MUSTAHAB OR NAFIL:**

This I'tikaf can be for any amount of time, even for a few minutes.

No fast (Roza) is conditional for MUSTAHAB or NAFL I'tikaf.

### **CONDITIONS OF I'TIKAF:**

1. Islam
2. Sane, ie. a person should not be mad.
3. Taharat. To be free from HADASE AKBAR
4. NIYYAH. Intention.

### **THINGS PERMITTED DURING I'TIKAF.**

1. Eating.
2. Sleeping.
3. Discussing matters of Deen or necessary talk.

It is MAKROOH to observe complete silence as a form of IBADAH (Worship).

### **ONE IS PERMITTED TO LEAVE THE MASJID.**

1. For WAJIB GHUSL.
2. For Wudhu.
3. To follow the call of nature (toilet).

- LEAVING THE MASJID without a valid Shar'ee reason will nullify the I'tikaf..

### **THINGS TO DO DURING I'TIKAF.**

1. A Mu'takif should engage himself in Ibadah.
2. Recital of Holy Quran.
3. NAFI Salah and Zikr.
4. Durood Sharif and Istighfaar.
5. Remember of Allah Ta'ala.
6. Learn or teach the knowledge of deen.

A woman should perform I'TIKAF in her home at the place where she performs her daily Salah or any suitable place.

### **NIYYAH FOR NAFL I'TIKAF**

نَوَيْتُ الْإِعْتِكَافَ  
لِلَّهِ عَزَّ وَجَلَّ  
مَا ذُمْتُ فِي الْمَسْجِدِ

*(I INTEND MAKING I'TIKAF FOR ALLAH TILL I REMAIN IN THE MASJID.)*

## TARAWIH

- Tarawih Salah is SUNNAHE MU'AKKADAH for both, men and women.
- To perform Tarawih with Jamat is SUNNAHE KIFAYAH for men.
- If a person performs Tarawih at home whilst Tarawih is being performed at the Masjid, he will NOT be sinful. However, if all the neighbors perform their Tarawih alone at home, then all will be sinful because of neglecting the Jamat.
- The time for Tarawih is from after Isha Salah to a little before Subha Sadiq. It can be performed before and after the Witr Salah also.
- If one has missed a few Rakahs of Tarawih and the Imam has commenced the Witr, then this Muqtadi may join for the Witr and complete the remainder of his Tarawih thereafter.
- 20 Rakahs with 10 Salams are MASNOON, i.e. one should have a Niyah for 2 Rakahs of Tarawih each time. After every four Rakahs it is Mustahab to sit a while and take a rest.
- One may remain silent or recite the Quran Sharif or Taseeh in a low voice or say Nafil Salah separately during the period of rest after every four Rakahs.
- It is MAKROOH to perform Tarawih sitting if one has the strength of Qiyam (standing).
- While performing Tarawih some do not join the Jamat from the beginning but join the Imam when he prepares to go into Ruku. This is MAKROOH. They should join at the beginning.
- If one does NOT get the Jamat for Fardh, he should perform his Fardh alone and then join the Jamat for a Tarawih.

## VIRTUES OF FASTING

1. Hadhrat Abu Huraira R. A reported that the Apostle of Allah said: "When Ramadan comes, the doors of Hell are closed, and the devils are put in chains and the doors of Mercy are opened."
2. The Prophet Muhammad S. A. W. said: "The fragrance of the mouth of a fasting person is more pleasant to Allah than the smell of musk".
3. Hadhrat Sahl bin Saud (R. A.) reported that Rasululah Sallallahu alaihe wa sallam said: "In Paradise there are eight doors of which there is a door named RAYYAAN. None but those that fast will enter it".
4. Hadhrat Abu Hurairah R. A. reported that Rasulullah Sallallahu alaihe wa sallam said: "Whoever breaks fast on one day of Ramadan without excuse or illness, his fasting of his whole age will not compensate it.
5. Hadhrat Anas R. A reported that the Messenger of Allah said: "Partake of Sehri before dawn, because in this Sehri there is Barakah (blessing)."
6. Hadhrat Abu Hurairah R. A reported that the Messenger (Sallallahu alaihe wa sallam) of Allah said: "Whoever fasts during Ramadan with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in Salah with faith and is hopeful of reward, all his past sins will be forgiven, whoever stands up in Salah during the blessed night with faith and is hopeful of reward, all his past sins will be forgiven.

### **THERE ARE SIX DUTIES IN FAST KNOWN AS SUNNAHS.**

1. To partake of Sehri or predawn meals.
2. To break fast immediately after sunset.
3. To perform Tarawih Salah at night.
4. To feed the poor and hungry.
5. To increase the reading of the Holy Quran.
6. To observe I'tikaf within the Masjid during the last ten days of Ramadan.

### **FASTING TEACHES SYMPATHY FOR THE HUNGRY.**

Fasting is the only method whereby the pangs or hunger, the ever-present companion of the poor, are experienced by the rich. Thus this experience kindles a spirit of kindness to the poor and distressed. It also gives rise to the thought of how people will fare on the day of Resurrection, when the greatest urge of hunger and thirst will be felt.

### **SPIRITS OF RAMADAN AND AT ALL TIMES.**

1. Don't speak without purpose.
2. Don't be vulgar or rude.
3. Don't be irritable.
4. Don't tell lies.
5. Don't backbite.
6. Don't argue or fight.
7. Don't be boastful and arrogant.
8. Don't swear.
9. Don't eat doubtful food at IFTAR.
10. Don't look at undesirable things.
11. Don't listen to objectionable speech.
12. Don't gossip.
13. Don't commit any sins.

