

SACHCHĀ DEEN

Vol. III

Written by:

Muhammad Yusuf Islāhi

Translated by:

Mrs. Umme Salmā Khātoon

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Lesson 1

GRATITUDE TO ALLĀH

We are created only by Allāh. He is one who fulfills and satisfies all our needs. All praises are due for Him alone. We are highly grateful to Him. We extol His merits and attributes. He is very kind and very merciful. There is no limit to His kindness. We did not exist and He created us. He gave us a good body, endowed us with wonderful potentialities like capacities to think, to see and to talk. If He had willed, He would not have given us anything. He would have made us either an insect or a moth, stone or a tree and we would have not been able to do anything. It is His great generosity that we are human beings. Human beings enjoy the highest status among all the creations of Allāh. By creating us as human being, Allāh has given us the privilege of being the best.

Allāh, the Exalted not only created us, but provided for all our needs. He created air to breathe, water to quench our thirst and food to satisfy our hunger. He grew various trees and plants, which blossom with flowers and bear fruits. He provided home to live and made it comfortable. He also granted us loving and caring parents, who have affection for us in their hearts. In short, He granted us all that we needed.

Allāh gave us eyes to see, brain to think, hands to work and legs to walk. If there are no eyes, we cannot see anything; if there is no brain, we cannot think; we cannot do any work without hands and legs. Being displeased, if He snatches away all these blessings from us, there is no one else to restore them back to us. He granted us the capacity to distinguish between good and bad, discriminate benefits from detriments, and gave us the wisdom and strength to thank Him.

One day surely we have to render account for all His blessings given to us. How we have used them; was it according to His wishes or against them? That day, Allāh will do justice. That is the Day of

Judgment and day of compensation. That day virtuous persons will be happily rewarded and the disobedient will regret. Pious people will be sent to heaven (Jannat) forever because they obeyed Allāh's commands, followed the straight path showed by Allāh and carried out His orders.

“O Allāh! We worship only You and need only Your help to worship You and follow Your way. O Allāh! Show us Your right path and make us follow it. The right path followed by Your virtuous servants, the right path showed to Your beloved apostles and to our beloved Prophet Muhammad (S.A.W). O Allāh! Make us follow our Prophet and save us from following those who are disobedient to You and ungrateful to You and those who do not follow our dear Prophet (S.A.W), Āmeen”.

Millions thanks to Allāh for directing us to the right path, making us Muslims and granting us Faith (Imān); otherwise we would have gone astray, and ruined our both worlds and incurred Allāh's wrath. Ungrateful are those people who do not thank Allāh for His blessings, do not submit to His commands and disobey Him. Those are His beloved servants who are obliged to Him, value His blessings and carry out His orders, and thank Him. Come, let us all praise Allāh and sing a hymn to thank Him and join the group of His grateful servants.

EXERCISE

I: Answer the following:

1. What is the greatest generosity of Allāh on us?
2. Who occupy the highest status among all the creations of Allāh?
3. Why will Allāh take account of all the blessings (bounties) He has bestowed on us?
4. Who are the beloved servants of Allāh?
5. What do you do to be included in the grateful servants of Allāh?
6. Who are disloyal people?

II: Match the following:

1. To quench thirst
2. To pacify hunger
3. To breathe
4. To think
5. To see
6. To work
7. To walk

Allāh:-

- a) made the air
- b) provided water
- c) provided food
- d) gave eyes
- e) gave brain
- f) gave legs
- g) gave hands

III: Fill in the blanks with appropriate words:

1. Oh Allāh! We Worship only You and seek..... only.
2. O Allāh! Show us the
3. O Allāh! Make us follow the path followed by servants and save us from the path followed by those who are..... to You andto You.

Lesson 2

IMĀN-E-MUJMAL

IMĀN-E-MUJMAL MEANS THOSE WORDS BY WHICH WE VERY CONCISELY OR BRIEFLY EXPRESS OUR FAITH, OUR TRUE WAY OF LIFE AND OUR BELIEFS.

أَمَّنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

*Āmantu-Billāhi Kamā Huwa Bi-Asmā-ihī-wa Sifātihi wa Qabiltu
Jameea Ahkāmihī*

(I affirm my faith in Allāh as He is, with all His names and attributes, and I accept all of His commands).

In Imān-e-Mujmal, we confess three facts:

1. Belief in Allāh,
2. Belief in His good names and attributes, and
3. Acceptance of all His commands.

The person, who has belief of the heart on these facts and confesses the same, is a Muslim.

To believe in Allāh means that this vast world and its billions of human beings have not come into existence automatically, but they are created by someone whose name is Allāh. He is one. He is Unique. He has neither parents, nor wife, nor children. There is nobody like Him. All are in need of Him. He does not need anybody. He is self-existent, from eternity to eternity.

Allāh is the Creator and Master. He is our Ruler. Only He has created us. Our very life is possessed by Him. He is our King. He rules the whole universe. He is our God. No one else is worthy of worship

but Him. He is our Lord. He is Kind and Merciful. He is very considerate to us. He provides our livelihood and satisfies all our needs. He sees and hears everything. He listens to everybody and sees everyone. He is *Sami-and-Baseer*. He is *Aleem-and-Qadeer*. He is Omniscient — knows everything, and He is Omnipotent — all-powerful. He is *Samad* — Eternal. All are dependent on Him. He depends on none. He is free from all wants. He is *Hādi* — Guide. He sent messengers to guide us and to explain what He wishes us to do, and showed us the true and straight path. Apart from this, He has many good names and attributes. We believe in all of them.

We obey all His commands. We devotedly follow all His orders which He has commanded through His messengers; such as to offer *Salāt*, to fast, to speak truth, to obey parents, to behave well with kith and kin, to help the poor and miserable etc. He has forbidden us to compare Him with any thing; to worship idols, to drink intoxicating liquor, to gamble, to tell a lie, to harm someone, to usurp, to be corrupt. Allāh forbids all these vices. We avoid them and stay away from all these. Not only we avoid them, but prohibit others to do so. After believing Him, we have also promised Allāh to obey all His commands. We never renege on our promise. We try our best to obey His commands and we are not disobedient.

Imān-e-Mujmal is a summary of our Faith. It is a concise form of our beliefs. So we learn *Imān-e-Mujmal* and repeat it very often, to remember our confession and revive our promise to Allāh and not to neglect obeying His commands.

EXERCISE

I: Answer the following questions:-

1. What do you understand by *Imān-e-Mujmal*?
2. Which facts are confessed in *Imān-e-Mujmal*?
3. What is meant by affirming faith in Allāh?

4. What is meant by "I accept all of Allāh's commands"?
5. What has Allāh forbidden us to do?
6. After affirming faith in Allāh, what do we pledge to do?
7. Why do we learn Imān-e-Mujmal and repeat it often?

II: Match the following:

A

1. Lord
2. Baseer
3. Samee
4. Samad
5. Qadeer
6. Aleem
7. Hādi

B

- i) hears every thing
- ii) All depend on Him, He depends on none
- iii) gives livelihood and provides all needs
- iv) sees every thing
- v) sends messengers to guide us
- vi) omnipotent – all powerful
- vii) omniscient knows everything

III: Say whether the following statements are right or wrong?

Mark (✓) or (X) in front of each. Write the correct answer below the wrong statements:

1. Allāh has always existed and will always exist. ()
2. We should not neglect Allāh's commands. ()
3. This vast world and billions of human beings have come into existence automatically. ()
4. Four facts are confessed in Imān-e-Mujmal. ()
5. By affirming faith in Allāh, we pledge to follow all His commands. ()

IV- Activity:-

1. Find out all the qualitative names of Allāh from your teachers and parents and memorize them.
2. Make a chart of all the qualitative names of Allāh and hang it in your class and your home.

IMĀN-E-MUFASSAL

THE BELIEFS, WHICH WE ADMITTED BRIEFLY IN IMĀN-E-MUJMAL ARE CONFESSED IN DETAIL IN IMĀN-E-MUFASSAL. THESE BELIEFS, WHICH ARE ESSENTIAL FOR A MUSLIM TO HAVE FAITH IN, ARE DESCRIBED IN IMĀN-E-MUFASSAL.

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ، وَشَرِّهِ، مِنْ اللَّهِ تَعَالَى
وَالْبَعْثِ بَعْدَ الْمَوْتِ ○

Āmantu-Billāhi wa Malāikatihi-wa-Kutubihi-wa-Rusulihi Wal-yaumil-Ākhiri wal-Qadri Khairihi wa-sharrihi Minallahi Ta'āla wal-bā'si-bādal maut.

(I affirm my faith in Allāh, in His Angels, His Books, His Messengers, the Day of Judgement, in that the Destiny, good or bad, is predetermined by Allāh and in life after death [resurrection]).

Imān-e-Mufassal describes the following seven beliefs which a Muslim should have faith in:

1. Allāh,
2. Allāh's Angels
3. The Books revealed by Allāh,
4. Allāh's Messengers,
5. The Day of Judgement,
6. Destiny, good or bad, both pre-determined by Allāh,
7. The life after death (Resurrection)

Unless we have full faith in all these seven beliefs, we can neither be Muslims nor can we follow the true and straight path of Islām.

We cannot obey Allāh and follow His commands until we trust completely in Allāh's existence and entity, His súper potentialities and power. We can obey Him only when we know that He always watches us. We are seen and heard by Him all the time. So, the very first thing should be our firm belief in Allāh's existence, His attributes and there should not be any doubt whatsoever about it.

We should also believe firmly that He has no rival. No one shares His divinity. No one else has any authority of any sort in His rule. No one has the power to interfere in His works. Everything happens only under His commands. He created each and everything and everyone's good or bad Destiny has been pre-determined by Him. Everyone has appropriately been bestowed. Angels are very virtuous creatures of Allāh whose job is to execute Allāh's commands. Only Allah is worthy of worship and no one else is worthy of worship.

We should also know what is Allāh's wishes, His desirable and approved way of life, how to follow Allāh's commands and avoid being disobedient? So we should believe in Prophets and Messengers of Allāh and His Books. These books show the right way of life and Allāh's Messengers practised and showed us how to follow His commands. Messengers of Allāh explained that by obeying Allāh and by following His messengers, believers would be rewarded with a place in heaven, as Allāh will be pleased with them. Those who disobey Him, Allāh will severely punish them and they will be thrown into hell (Jahannam). All deeds, good or bad will be judged on the day of Judgement. We all will come back to life after death and will be presented before Allāh for judgement.

If we do not believe in life after death and the Last Day of Judgement, how can we protect and keep ourselves away from vices and be virtuous? The belief in heaven (Jannat) inspires us to be virtuous and the fear of hell protects us from vices.

Believing in all these, makes us Muslim. If even one belief is denied, we cease to be Muslims and will not be loved by Allāh. These are the fundamental beliefs of Islām. The Messengers of Allāh always taught these principles and tried to inculcate them. These principles are the basis of all virtues and believing in them means success in both the worlds. By denying them, we will be dishonoured in this world and

disgraced in the Hereafter. Thank Allāh, we are Muslims. We believe these facts from the very depth of our heart, and firmly and truly trust in each and every belief.

EXERCISE

I: Answer the following questions:

1. Explain the difference between Imān-e-Mujmal and Imān-e-Mufassal.
2. How Many beliefs have to be affirmed in Imān-e-Mufassal?
3. Write the meaning of Imān-e-Mufassal.
4. What do you know about “Malā’ikah”(Angels)?
5. Why is it necessary to believe in “Ākhirat”the Day of Judgement?
6. Why should we believe in Ambiyā and Rusul and the book revealed by Allāh on Rusul?
7. What do you understand by believing in destiny?

II: Fill in the blanks:

1. Every thing happens only under His.....
2. Good and bad will be on the Day of Judgement.
3. We all will come back to..... after death.
4. The belief ininspires us to be virtuous.
5. The fear of protects us from vice.

III: Activity:

Write Imān-e-Mufassal with its meanings on a chart and hang it in your class room and in your home.

TERMINOLOGY OF ISLĀMIC LAW (FIQH)

FIQH MEANS “UNDERSTANDING DEEPLY.” MUSLIM THEOLOGISTS [SCHOLARS HAVING VAST KNOWLEDGE AND DEEP INSIGHT INTO RELIGION (DEEN)] AFTER YEARS OF DELIBERATION, HAVE FOUND OUT THE ESSENTIAL ISSUES RELATING TO OUR LIFE. THESE ESSENTIAL ISSUES ARE ARRANGED IN A SPECIFIC MODE AND COLLECTED IN BOOKS. THESE ISSUES AND DECREES ARE CALLED AS *FIQH* OR ISLĀMIC LAW OR JURISPRUDENCE. THE ONE WHO HAS THE KNOWLEDGE OF FIQH IS CALLED *FAQEEH* AND THE PLURAL IS *FUQA’HĀ*.

The decrees or commands described in fiqh are not equal in status. The execution or performing of some decrees is very compulsory and one who does not perform them is a sinner, and denying or rejecting them makes one a non-believer. Some decrees are such that their performance will fetch many rewards, but if not performed, there is no sin. Some more decrees are to be avoided absolutely, if not it is a sin. Some should be avoided, if not avoided there is no sin. Some decrees are such that they can be executed by some person on behalf of all. Because of these differences in the status, these decrees have separate names in the books of fiqh; These Terminology of Fiqh should be understood and learnt.

***FARZ* (Imperative)**

The duty which is mentioned in the Qur’ān and the Hadith [sayings of Hazrat Muhammad (pbuh)], or just mentioned in the Qur’ān; or many sayings of the Prophet (pbuh) proves its authenticity is called Farz (command). Those who deny a Farz turn non-believer, and one who

ignores it without a genuine reason becomes a sinner and will be punished severely. There are two types of Farz: Farz-e-aiyen and Farz-e-kifāyah.

Farz-e-Aiyen

Farz-e-Aiyen, (Command for each individual) is compulsory for each and every Muslim like the five daily Prayer (Namāz), Fast (Rozā) of the month of Ramazān, to pay Alms (Zakāt) if one has the minimum required capital and to perform Pilgrimage to Kā'ba (Hajj), if one is competent to proceed on the journey.

Farz-e-Kifāyah

Farz-e-Kifāyah (Sufficing command) is an act that, if performed even by some individuals, will absolve all others of the locality of the obligation. However, if no one performs it, all will be held answerable and guilty. For example, Namāz-e-Janazāh; if performed by some people of the locality, the rest are absolved of the obligation. But if none offers it, then all are sinners.

Wājib (Obligatory)

Wājib is an obligatory-duty. If it is neglected without any valid excuse, it will be a sin. One who denies it is a sinner but still remains a Muslim. Like Namāz-e-Jumuā is Farz and Namāz-e-Eid is Wājib. If one who denies Namāz-e-Jumuā as a command of Allāh is non-believer. But if one denies Namāz-e-Eid as an order of Allāh, he is not termed as a non-believer, but is a grave sinner if he neglects Namāz-e-Eid. Some people do not accept the terminology 'Wājib'. For them certain Wājib are Farz and some are Sunnat-e-Mu'akkadāh (emphasised).

Sunnat

Sunnat is an act which our beloved Prophet (pbuh) performed or ordered. They are of two kinds: Sunnat-e-Mu'akkadāh (emphasized) and Sunnat-e-Ghair Mu'akkadāh (unemphasised).

Sunnat-e-Mu'akkadāh

Sunnat-e-Mu'akkadāh is the act which was constantly and regularly practised by our Prophet and his companions. These acts

were also ordered to be followed by our Prophet, and were never neglected without any valid reason. If they are neglected without any genuine reason, then it is a sin. But if by chance it is ignored, hopefully Allāh will forgive,

Sunnat-e-Ghair Mu'akkadāh

Sunnat-e-Ghair Mu'akkadāh is the act performed by Our Prophet Muhammad (pbuh) frequently but not regularly. At times, he abandoned it without any genuine reason. One who practises it will be rewarded and one, who does not, will not be punished.

Mus'tahab (Desirable)

It is the act performed by our beloved Prophet occasionally, not regularly. It is commendable to perform it but not a sin if ignored. This is also termed as "Nafil" or "Mandoob".

Harām (unlawful)

Harām are the acts which are totally and clearly forbidden by the Qur'ān and the Hadith. One who does not denounce them is considered as unbeliever. One who knows that a particular act is forbidden and still does not withdraw from it, is a grave sinner and deserves worst punishment. For example: intoxicating drinks, gambling, theft, lies, etc.

Makrooh (Near Forbidden or Disapproved)

The acts which are urged to be avoided by the Hadith are Makrooh. They are of two types: Makrooh-e-Tahreemi and Makrooh-e-Tanzeehi.

Makrooh-e-Tahreemi

It is compulsory to avoid these acts and things. One who does not avoid them without any genuine reason is a sinner. However, one who does not disapprove them will not be a non-believer, but Muslims should try their level best to avoid them strictly. For example: left-over of a swine and a dog.

Makrooh-e-Tanzeehi

Acts which if avoided attracts reward but it is also no sin if they are practised. They are not desirable act. For example: left-over of a cat, smoking or chewing of tobacco.

Mubah (Permissible)

It is the act which neither merits reward if done, nor attracts punishment if not done. Like: playing football or kabaddi without betting.

Mashkook (Doubted)

The water, which is doubted for its purity, is called *Mashkook*, like left-over of a donkey or a mule and the water in which hands are dipped.

Najis (Impure)

The water which does not purify or clean is called *Najis*.

Tāhir (Pure + Clean)

The clean water which purifies is called *Tāhir*.

EXERCISE

I: Answer the following questions:

1. What is meant by "Fiqh"?
2. How many kinds of farāiz are there?
3. What are acts which are urged to be avoided by "Hadith" called?
4. What is the difference between "Najis" and "Tāhir"?
5. What are the other terms used for "Mustahab"?

II: Write the definitions of the following terms:

Farz, Wājib, Sunnat, Harām, Mustahab.

III: In the light the 'fiqh Terminology' put the right term in each bracket in the following the first one has been solved as an illustration:-

- | | |
|-----------------------------|------------------|
| 1. Namāz-e-Janāzāh | (Farz-e-Kifāyah) |
| 2. Five time's prayers | () |
| 3. Namāz-e-Jumāh | () |
| 4. Namāz-e-Eid | () |
| 5. Sharāb (wine) | () |
| 6. Theft | () |
| 7. Lies | () |
| 8. Left over of a dog & pig | () |
| 9. Playing foot ball | () |
| 10. Chewing Tobacco | () |

IV: Write whether the following statements are true or false? Mark (✓) if true and mark (X) if false.

1. The water which is doubted for its purity is called 'Mashkook'-
()
2. A person who doesn't approve Makrooh-e-Tahreemi will be a non-believer.-
()
3. The act which was regularly practised by our beloved Prophet (pbuh) and his companions or which was ordered to be followed

by our beloved Prophet (pbuh) is known as Sunnat-e-Muakkadāh.- ()

4. 'Farz-e-Aiyen' is the act which is compulsory for each & every Muslim .- ()

5. A person who doesn't denounce Harām is a non-believer ()

6. One who has the knowledge of Fiqh is called a Faqeeh(Jurist).- ()

TAHĀRAT - I (Purification)

Allāh's likeable servants are those who are always neat and clean. Cleanliness is known as *Tahārah*. Beloved Prophet Muhammad (pbuh) has said that, "to be clean and neat is half of Faith". We should also remain neat and clean. One cannot be unclean and dirty when one has to offer Salāt for five times a day. Prayer is not possible without cleanliness. Beloved Prophet (pbuh) has said that "Namāz is the key to heaven", and the key to namāz is purity and cleanliness.

A Muslim is always far from impurity and filth. He keeps himself apparently as well as intrinsically clean. Apparently cleanliness is that when one's body, clothes, dwellings are all clean. Intrinsic cleanliness or purity is to keep one's mind and heart free of infidelity and polytheism. One should not think evil; one should not tell a lie, backbite and slander others. One should not be a miser and immodest. One should not have malice and enmity towards others. One should not be haughty and snobbish. One should believe in Allāh as being one, unique, and loving for His servants. In short one's body as well as one's soul, heart and mind also should be clean and pure of all dirt and filth. That is why our Prophet Muhammad (pbuh) said that cleanliness is all-in-all religion.

Impurity and filth should make us perplexed like a fish out of water. We should try our best to learn everything about purity — what causes it and how to purify ourselves from the various types of impurities? We are much obliged to our dear Prophet Muhammad (pbuh) for explaining clearly to us what is pure and what is impure? What makes man unclean and impure and how to attain purity and cleanliness? Prophet Muhammad (pbuh) has given detailed instructions about the ways of achieving purity and persuaded us by various means to be neat and clean always and away from filth and impurity.

Najāsat (Impurity)

Impurity is called 'Najāsat' in Arabic language. This is of two types:

1. Najāsat-e-Haqeeqi
2. Najāsat-e-Hukmi

We must know very well about these two impurities so that we can be clean and pure.

Najāsat-e-Haqeeqi (Impurity in fact)

It is that impurity which is visible and everyone naturally and temperamentally detests, abhors and avoids it and tries to be clean of it. This further is of two kinds:

1. Najāsat-e-Ghaleezāh (Grave Impurity)
2. Najāsat-e-Khafeefāh (Ordinary Impurity)

Najāsat-e-Ghaleezāh (Grave Impurity)

This is obvious impurity and is beyond any doubt or suspicion. For everybody, for everyone it is impurity, absolute and undoubted impurity like human urine and excrement, human blood, animal blood, horse's and donkey's dung and animal's excrement and everything of swines is Najāsat-e-Ghaleezāh. If these impurities are to be found on body, clothes or furniture, it should be washed three times and filthy spot should be rubbed and cleaned very thoroughly. If it is on clothes, it should be washed three times and squeezed to make it clean and pure.

If these impurities are found in a very little quantity on anything and by chance Namāz is offered, the Salāt will be valid. But to repeat this often or intentionally to do this is not at all proper. Whenever our body or clothes or things defile and become unclean, we should immediately clean them.

Najāsat-e-Khafifāh (Ordinary Impurity)

This impurity is comparatively slight to grave impurity and sometimes it is argued that it is no impurity at all. The decree regarding ordinary impurity is also light in comparison to grave impurity. The

things which are considered to be ordinary impurity are urine of lawful animals, forbidden bird's droppings and stinking droppings of Halāl birds.

If these cover less than one-fourth part of the body or clothing, Namāz should not be offered without cleaning up the filth. If offered sometimes, it will be valid but undesirable. So it should be abstained from and one should cultivate the habit of washing off this impurity immediately and keep oneself clean.

If there is excrement or dung on shoes or ground and has dried up, scraping it off will make it pure. If the signs and spots of filth are erased from the ground, then Namāz can be offered on it satisfactorily. The urine of a sucking baby is also impure, we have to keep our clothes and things clean of it.

***Istinjā* (Cleaning After Nature's Call)**

Cleaning of private parts thoroughly after one has relieved oneself of natural evacuation is called "*Istinjā*". After relieving oneself from urinating and excreting, the organs should be first cleaned with clean clods of mud and then washed with water thoroughly. If clods of mud are not available, then stone, brick or any other thing, which cleans, can be used. If none of them is available, washing with water thoroughly is sufficient. It is not permitted to use bone, dung of animals, coal or pieces of written paper. Such stones and bricks also should not be used which hurts. Cleaning with clod of mud should be done privately in a secluded place. Avoid doing it shamelessly in public. It is very immodest and undignified to perform "*Istinjā*" holding the string of pajāmā in public places. Abstain absolutely from this indecent habit and prevent others also from it. It is against Islāmic etiquette and culture.

Istinja should always be done with the left hand. If clods are not available, only water can be used to clean. But it is better if clods too are used along with water. Allāh has created two things for the purpose of cleaning and they are very common, water and mud. They are easily available everywhere. Mud is everywhere and water can be procured easily anywhere from wells, springs, rivers, streams and canals, taps

and pumps. We should not be lazy to clean ourselves. Allāh has provided very easy means for us to attain purity. Our beloved Prophet (pbuh) also has explained to us in detail the various ways of being clean. Whenever we or our things get defiled and dirty, it should be cleaned immediately. Allāh loves only those of His servants who remain very clean and neat all the time.

EXERCISE

I: Answer the following:

1. What is meant by 'Tahārat'?
2. What is the difference between Apparent Tahārat and Intrinsic Tahārat?
3. What is meant by 'Najāsat-e-Ghaleezah'? Explain with example.
4. What is 'Najāsate-khafifāh? What has been ordered about it?
5. What are the things from which cleanliness can be obtained?
6. What did our beloved Prophet(pbuh) say about 'Tahārat'?

II: Match the following

A

B

A Muslim

Un - cleanliness (Impurity)

Najāsat-e-Haqeeqi

Najāsat-e-Khafifāh

Istinjā

a) Impurity that is visible

b) To be free from all kinds of impurities

c) The impurity which is slight compared to grave impurity.

d) Cleaning of self after having relieved oneself of nature's call

e) Najāsat.

III: What is the method of removal and Cleaning of the following?

1. If there is excrement or dung on shoes or ground and has dried up
2. If the urine of 'Halāl' animals is found on the body or clothes.
3. If human or animal blood is found on the clothes.

TAHĀRAT - II (Purification) NAJĀSAT-E-HUKMI

By now you have known the types of Najāsāt-e-Haqeeqi (impurity in fact) or visible impurity and how to remove it and be clean of them. Let us now learn about the kinds of Najāsāt-e-Hukmi (impurity in effect) or invisible impurity and its removal and cleaning.

Najāsāt-e-Hukmi: Najāsāt-e-Hukmi is the invisible impurity, which cannot be seen, but our beloved Prophet (pbuh) has described it as unclean. When a person relieves himself, or passes wind, oozing of blood or pus from body takes place or he goes to sleep with body relieved against a support, and vomits mouthful, it makes a person unclean. Unless he performs ablution he can not offer Namāz. This uncleanness is not visible so it is known as Najāsāt-e-Hukmi. Islāmic law has held it as impurity, so it is unclean. It is also called Najāsāt-e-Sharaee or it is also called Hadas (impurity).

There are two types of Hadas:

1. Hadas-e-Asghar (Minor impurity)
2. Hadas-e-Akbar (Major impurity)

1- **Hadas-e-Asghar** or minor impurity is that light kind of Najāsāt-e-Hukmi which is cleaned by just Wuzoo and *Tayammum*. It covers all the above mentioned situations.

2- **Hadas-e-Akbar** or major impurity is that state of Najāsāt-e-Hukmi which necessitates a bath to secure purification. If water is not available for a bath, *Tayammum* is required to purify a person to enable him

to offer Namāz, recite the Qur'ān and enter a mosque. What causes Hadas-e-Akbar (Major impurity) is to be known from forthcoming books. Islāmic law has injected that to be clean of Najsāt-e-Hukmi (invisible impurity) ablution and bath is compulsory. If water is not available *Tayammum* purifies.

Now we will read the methods of Wuzoo, bath, *Tayammum* and related regulations.

Wuzoo (Ablution)

It is imperative (Farz) for Namāz, whether the Namāz is imperative (Farz) or nafl (voluntary) or Namāz –e-Janāzāh and even for Sajdāh-e-Tilāwat (Prostration in recitation). To circumambulate (TAWĀF) around Kā'bā and to touch the Holy Qur'ān, Wuzoo is obligatory (Wājib). To perform Wuzoo before taking a bath and sleeping is Sunnat of the Prophet (pbuh). We should always try to remain in the state of Wuzoo as this attracts much reward.

FARĀ'EZ (IMPERATIVES) OF WUZOO (ABLUTION)

There are four commanded functions in ablution:

- a. Washing the face once from one's hair tips on the forehead down to the chin and from one ear lobe to another,
- b. Washing once two hands and wrists including the elbows,
- c. Performing *Masah* (wiping with wet hands) to the extent of one fourth of one's head, and
- d. Washing once both the feet upto ankles.

SUNNAT OF ABLUTION

There are fifteen Sunnat in Wuzoo as taught by the Prophet (pbuh):

- a. Affirmation of intention that "I intend to purify myself just for Allāh's approval."
- b. Reciting (Tasmiyāh) *Bismillāh* to start Wuzoo.

- c. Washing both the hands up to wrists before washing the face.
- d. Rinsing the mouth and to gargle nicely. But precaution is necessary during fast lest water goes inside the mouth rendering the fast invalid.
- e. To use *Miswāk* for cleaning teeth. *Miswāk* is highly preferable, so it should be used it as often as possible.
- f. To put water in the nose.
- g. To wash hands from fingers to elbows.
- h. To clean the space between the fingers and toes.
- i. To wipe the entire head with wet hands once and this is known as *Masah*.
- j. To wipe both the ears once.
- k. To wash the right limbs first while performing Wuzoo.
- l. To follow the prescribed sequence while performing Wuzoo.
- m. To perform ablution continuously once started, one should not delay between washing different parts of the body.
- n. To wash each limbs thoroughly thrice.
- o. To invoke thus after Wuzoo. "*Allahumajalni-minat-tawwabina-waj'alni-minal-muta'tahhirin*". (O'Allah! Include me among those who repent for their sins again and again. And include me among those who keep themselves neat and clean all the times.)

MAKROOHĀT OF WUZOO.

The following eight acts are undesirable while performing Wuzoo:

1. To perform ablution against the sequence.
2. To use water more than necessary.
3. To use less water so that the limbs are not washed properly.
4. To talk worldly and irrelevant things.
5. To splash water on face and limbs.
6. To wash limbs more than three times.
7. To wipe the head thrice.
8. To splash water from the hands after ablution.

GHUSL (PURIFICATIONAL BATH)

To be purified of invisible impurity or Najāsat-e-Hukmi, taking bath is one of the means. A bath thoroughly cleans oneself. So we take a bath compulsorily on Fridays.

We take a bath sitting in a clean place, which is under cover, so that others do not see us. We first wash our hands up to wrists. Then if necessary we wash our private parts. Now we perform the full Wuzoo. After this, water is poured all over the body and head. We rub and clean the head and body and water it thoroughly. After that, we wipe the body with a towel or cloth.

FARĀEZ (IMPERATIVES) OF BATH(GHUSL)

1. To gargle thoroughly so that water reaches the throat.
2. To put water in nostrils and cleaning the nose thoroughly.
3. To pour water all over the head and body so that not the minutest part of the body remains dry.

TAYAMMUM (PURIFICATION WITH DUST)

We may be in such a place where water is not available or water is available but its use may harm our health. In such cases, Allāh the most Merciful has granted us the concession of using pure dust as means of purification and also taught us the method of cleansing ourselves with it. *Tayammum* is acquiring purity by clean mud. *Tayammum* can be performed instead of ablution and purification bath. For both purposes there is only one kind of *Tayammum*.

FARĀEZ (IMPERATIVES) OF TAYAMMUM

1. To have the intention of being pure for Allāh's approval.
2. To strike both the palms on pure mud and wipe the face.
3. To strike again both the hands on pure mud and wipe the hands upto and including elbows.

METHOD OF TAYAMMUM

We start it with *Bismillāh-ir-Rahmān-ir-Rahim*, with the intention of seeking Allāh's pleasure in being neat and clean. Then

strike both the palms on pure and clean mud and shake off and blow off extra dust. Then wipe the entire face completely with the hands. Again strike both the palms on the pure mud and first wipe the right hand upto elbow completely, with the left hand and there after wipe the left hand upto the elbow thoroughly with the right hand. If there is a beard on the face, fingers should be passed through it.

MEANS OF TAYAMMUM

If pure mud is not available, stone, sand, lime, bricks -baked or unbaked, wall of brick or stone and earthenwares can be used for *Tayammum*. If dust has accumulated on wood, cloth or some clean surface, hands can be struck on that dust and *Tayammum* can be done. In short, Allāh has given much concession for us to be neat and clean. This blessings and favours of Allāh demand us to put forth our best efforts to be neat and clean always.

EXERCISE

I: Answer the following questions:

1. Define Najāsat-e-Hukmi and give an example.
2. Why Najāsat-e-Hukmi is also called Najāsat-e-Shar'ee?
3. Write the imperative functions of Wuzoo (Ablution).
4. Write the imperatives (Farāiz) of bath.
5. In which conditions, can 'Tayammum' be performed?
6. How do you perform *Tayammum*?
7. If clean mud is not available, what other things can be used to perform '*Tayammum*'?

II: Pick suitable words from the brackets and complete the following sentences:

1. Najāsat-e-Hukmi is also called
(Najāsat-e-ghaleezā, Najāsat-e-Shar'ee)
2. The Najāsat-e-Hukmi which is comparatively lighter impurity and which can be cleaned by Wuzoo or Tayammum is also called.....
(Hadas-e-Asghar, Hadas-e-Akbar)
3. For Namāz-e-Janāzah and Sajdā-e-Tilāwat Wuzoo is
(Farz, Sunnat)
4. For the Tawāf around 'Kābā and to touch the 'Holy Qurān'
Wuzoo is(Wajib, Mus'tahab)
5. To perform Wuzoo before taking a bath or sleeping is.....
.....
(Mubāh, Sunnat)

III- Say whether the following acts while performing Wuzoo are Sunnat or Makrooh by making a tick mark (✓) in front of the right column.

Sunnat Makrooh

1. To use Miswāk for cleaning Teeth.
2. To follow the prescribed sequence.

3. To perform Wuzoo against the sequence.
4. To wipe the head (Masah) thrice.
5. To talk about worldly things irrelevantly.
6. To wash each relevant part of the body thoroughly thrice.
7. To clean the space between fingers & toes.
8. To use more water than necessary.
9. To use less water than necessary
10. Performing Masah of the whole head once.

Activity:

1. Learn the duā and its translation which is recited after performing Wuzoo.
2. Learn all the useful things from the lesson e.g. farāez of Wuzoo and undesirable acts, the farāez of purification bath, the farāez of Tayammum and the means of Wuzoo & Tayammum. Write them and put the chart up in your home and class-room.

TERMINOLOGY OF SALĀT

Takbeer-e-Tahrimāh

To begin Salāt prayer by saying Allāh-u-Akbar (Allāh is the greatest). This is called *takbeer-e-tahrimāh* because after one has pronounced it, one is forbidden to move, talk or eat and drink.

Qiyām

To stand upright in Salāt for sometime after *takbeer-e-tahrimāh*.

Qirā'at

To recite a little of the Qur'ān in Salāt.

Ruku

To bow after *qirā'at*.

Sajdāh

To prostrate by placing the brow and nose on the ground.

Qā'dah

To sit in the Salat to recite *Attahiyāt*. There are two *qā'dah* in Salāt of four rakāts or three rakats. The first *qā'dah* is *Qā'da-e-Awwal* or first sitting and the second is *Qā'da-e-Akheerah* — last sitting. There is only one *qā'dah* in a Salāt of two rakats.

Tasmi

To say *Sami-Allāhu-liman hamidah* (Allāh listened to him who praised Him), after straightening up from bowing (Ruku).

Tahmeed

To say *Rabbanā-lakal-Hamd. Hamadan Kaseeran Tayyiban Mubārakan Feeh* (Our Lord! Praise is only for You. All the many praises full of blessings and purity).

Tasbeeh

Subhāna Rabbiyal-Azeem “Glorified is my Lord, the Great” for bowing (Ruku). *Subhāna Rabbiyal-Ā’ala*. “Glorified is my Lord, the Exalted” for prostration (Sajdā).

Tashahhud

To recite *Attahiyāt* in qā’dāh.

Taumā

To straighten after bowing Ruku.

Ialsāh

To sit upright comfortably after the first Sajdāh, before going for second Sajdāh.

Ta’awwuz

Seeking Allāh’s protection saying “*Auzu-Billāhi Minash-Shaitānir-Rajeem*” (I seek Allāh’s protection from Satan, the accursed).

Tasmiyāh

Pronouncing Allāh’s name, *Bismillāhir-Rahmānir-Rahim* (In the name of Allāh, the most Kind and the most Merciful).

SIRRI AND JAHRI SALĀT (Namāz)

The Imām recites the Qur’ān audibly during some Salāt that is Maghrib, Ishā and Fajr, and it is known as Jahri Salāt. During Salāt of Zuhr and Asr, the Imām recites the Qur’ān inaudibly and it is called as Sirri Salāt (Namāz).

TĀ'DEEL-E-ARKĀN

Tādeel-e-Arkan is the correct performance of various postures in Salāt. All the constituents of Salāt should be performed properly with calm and tranquility; to Stand in Qaumah and to sit in Jalsā for such a time comfortably that all the parts of the body is settled.

SAJDĀ-E-SAHW (Prostration of Omission)

This is an obligatory thing for corrective Sajdāh or prostrations of forgetfulness. If one or more than one Wājib (ordained) is omitted, or there is undue delay in performing of any Wājib (ordained) and Farz part of Salāt, or reciting the Qur'ān audibly when it should be recited inaudibly or vice versa, or forgetting the additional takbirs in the Eid Namāz, all these errors can be remedied or compensated by two Sajdās. But if an Imperative (Farz) is omitted or intentionally Wājib part of Salāt is ignored, then even Sajdā-e-sahw cannot compensate and the Salāt becomes invalid, and has to be performed again. If Sajdā-e-sahw is not performed for neglecting Wājib part of Salāt, it is better to repeat the Salāt afresh in those cases.

Sajdā-e-sahw is performed in the following manner:

After completing *Attahiyāt* in the Qā'da-e-Akheerāh, one turns face only to the right with Salām and then saying Takbeer (Allāh-u-Akbar) performs two Sajdā, one after the other calmly. After second Sajdā, one has to repeat *Attahiyāt* and *Durud* and complete the Salāt in the usual way. Hadith, saying of Hazrat Muhammad (pbuh), also allows another method of Sajdā-e-sahw and that is after reciting *Attahiyāt* and *Durud*, one should go for Sajdā twice before salutations. Some people follow this method too. If the Imām performs Sajdā-e-sahw, it is also compulsory for the followers to do so whether or not they have ignored the Wājib, which the Imām has ignored.

SAJDĀ-E-TILĀWAT (Sajda while reciting the Qur'ān)

There are certain Āyāt (verses) in the Qur'ān, which make one Sajdāh compulsory when it is read or heard. This is called Sajdā-e-Tilāwat. When it is read either in Salāt or outside Salāt, one has to say

takbeer and perform Sajdāh. There are fifteen such verses in the Qur'ān where Sajdā-e-Tilāwat is compulsory. For some people there are only fourteen such verses. (For Ahle-Hadith there are fifteen Sajdā-e-Tilāwat, while Hanafiyah consider only fourteen Sajdā-e-Tilāwat and do not prostrate at the verse of last section of Surah Hajj. Followers of Shafiiyah school of thought also believe in fourteen Sajdā-e-Tilāwat and do not prostrate on the verse of Surāh Sā'd).

RECITATION OF SURAH AL-FĀTIHĀ BEHIND IMĀM

Hazrat Muhammad (pbuh) has emphasised much on recitation of Surah Al-Fātihā in Salāt. He said that no Salāt is valid in which Surah Al-Fātihā is not recited. So some followers consider it essential to recite Surah Al-Fātihā even when they are behind the Imām. Imām Abu Haneefā considers reciting of Surah Al-Fātihā compulsory when one is offering Salāt alone, but forbids its recitation by followers when an Imām is leading the Salāt. He considers that recitation of Surah Al-Fātihā by Imām suffices for the whole congregation.

RAF-E-YADAIN (Raising of Hands)

To raise both the hands up to the shoulders or ears is known as Raf-e-yadain — lifting of the hands. It is found in books of Hadith that Hazrat Muhammad (pbuh) lifted his both hands up to shoulders, in the beginning of prayers, while going to Ruku and while straightening up from Ruku. So some persons lift both their hands while going to Ruku, straightening up from and again while standing up for third rakat. But many Muslim theologians (Fuqahā) do not consider it to be Sunnat or ordained by Hazrat Muhammad (pbuh). They are of the opinion that Hazrat Muhammad (pbuh) performed this act only for some period, after that he was in practice of lifting his hands only for Takbeer-e-Tahrimāh and never again.

ĀMEEN BIL-JAHR (To say Āmeen loudly)

Hazrat Muhammad (pbuh) has said that when Imām says "Āmeen", you too repeat it after him. When the Imām is offering Maghrib, Ishā and Fajr prayer and after reciting Surah Al-Fātihā, he says Āmeen, the followers also repeat Āmeen loudly. It is a Sunnat, an

act performed by Hazrat Muhammad (pbuh) but it should not be uproar. This is known as *Āmeen bil-jahr*. But usually people consider reciting Āmeen in a low-pitched voice as Sunnat.

SUTRĀ

It is a sin to pass in front of a person while he is offering Salāt (Namāz). So before doing so, one must place a stick or something in front of the person offering Salāt (Namāz). This is known as Sutrā. Hazrat Muhammad (pbuh) used a spear as a sutrā when even he went to Eidgāh.

EXERCISE

I: Answer the following questions:

1. Why is the '*Takbeer*' with which we Start *Salāt* is called '*Takbeer-e- Tahreemāh*'?
2. What do we mean by *Fātehāh-Khalful-Imām*?
3. When is *Sajdā-e-Sahw* performed?
4. What is the method of performing *Sajdā-e-Sahw*?
5. What is *Āmeen- bil-Jahr*?
6. What is meant by '*Sutrā*'?

II: Explain the following terminology (terms):

- (1) *Tā'deel-e-Arkān*
- (2) *Sajdā-e-Sahw*
- (3) *Raf-e-Yadain*
- (4) *Sajdā-e-Tilāwat*

III: Match the following:

A

B

- | | |
|--|---------------------|
| 1. To recite a little of Qur'ān in Namāz | a) <i>Qā'dāh</i> |
| 2. To perform Sajdā by placing the brow and nose on the ground. | b) <i>Tashahhud</i> |
| 3. To stand upright in Namāz for sometime after Takbeer-e-Tahreemā | c) <i>Sajdā</i> |
| 4. To recite Attahiyāt | d) <i>Qirā'at</i> |
| 5. To sit in Namāz to recite Attahiyāt | e) <i>Qaumā</i> |
| 6. To Straighten after Ruku | f) <i>Jalsāh</i> |
| 7. To bow after qirā'at | g) <i>Qiyām</i> |
| 8. To sit upright comfortably after the first Sajdā before going for second Sajdāh | e) <i>Ruku</i> |

IV: Say whether the following statements are true or false by marking (✓) or (x)

1. There is only one *Qā'dāh* in a Namāz which has three rakāts. ()
2. There are two *qā'dāh* in Namāz of four *rakāts*, the first *qā'dāh* is *Qā'dāh-e-Awwal* and the Second is *Qā'dāh-e-Akheera*. ()
3. The Namāz in which the Imām recites *qirā'at* audibly is known as *Sirri Namāz*. ()

AZKĀR-E-NAMĀZ

Our holy and beloved Prophet Hazrat Muḥammad (pbuh) has said, “Salāt is a faithful Muslim’s point of perfection “(Merāj)”. On the night of Merāj that is on 27th of Rajab, Hazrat Muḥammad (pbuh) was summoned physically to heavens by Allāh and held an audience with Him. Salāt was conferred as a gift on faithful servants of Allāh. So when we offer Salāt, we stand in the illustrious presence of Allāh and praise Him and place before Him our needs and plead for their fulfilment. Whatever we read or recite during Salāt and whatever we supplicate the invocations in Salāt, is called Azkār of Salāt. As all these recitations and invocations are in Arabic, we try to know their meanings and purpose very well, so that we know what we are saying and asking from our Lord. Our promises of servitude (services) and obedience should be true and well meditated upon; whatever we ask from Him should be first well reflected on and then pleaded.

SANĀ

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

“Subhānaka-Allāhumma-wa-biḥamdika-wa-tabāarakasmuka wa-ta’ālā jadduka wa-lā’ilāha ghairuk”

“Glory and praise be to You, O Allāh! Blessed is Your name and Exalted your Majesty. There is no one to be worshiped other than You”.

Some persons recite the following Duā after *Takbeer-e-Tahreemah*:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ تَقَبَّلْ مِنِّي مِنَ الْخَطَايَا
كَمَا تَقَبَّلْتَ الْغُوبَ الْأَبْيَضَ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالطَّلْحِ وَالْبَرْدِ (متفق عليه)

“Allāhumma Bāid bainee wa Baina Khatāyāya kamā Bā’atta Bainal-Mashriqi wal-Maghribi. Allāhumma Naqqinee min Khatāyāya kamā yunaqqas-Saubul-Abyazu minad-Danasi, Allāhummaghsil khatāyāya bilmā’e was-Salji wal-baradi” (Agreed upon)

“O Allāh! Keep my sins away from me as you have kept distance in the east and the west. O Allāh! Purify me from my sins as a cloth is purified after washing. O Allāh! Purify me from sins with water, ice and hail/snow”.

TA’AWWUZ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A’uzu billāhi minash-shaitānir-rajeem.

“I seek Allāh’s protection from Shaitān, the accursed”.

TASMIYĀH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Rahmānir-Raheem.

“I begin in the name of Allāh, who is the Most Kind and the Most Merciful”.

SURĀH AL-FĀTIHĀ

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

Al-hamdu-lillāhi-Rabbil Ālamīn. Ar Rahmānir Rahim. Māli Yaumiddin. Īy-yāka nā'budu wa iyyāka nastaeen. Ihdinas-sirāt mustaqeem, Sirātal lazina an amta alaihim. Ghairil maghzubi alaihi wa-lazzālleen. (Āmeen).

“All the praises are for Allāh, the Sustainer of all the worlds, the Beneficent, the Merciful, Lord of the Day of Judgment. O Allāh! You alone do we worship and You alone do we ask for help. Lead us along the straight path, the path of those upon whom You have bestowed Your favours, not of those who incurred Your wrath, nor of those who went astray. (O Master! Accept our invocation)”.

TASBEEH OF RUKU

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Sub'hāna Rab-biyal Azeem

“Glory be to my Sustainer, the Majestic”.

TASMI FOR RISING FROM RUKU

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami- allāhu-liman Hamidah

“Allāh listened to whoever praised Him”.

TAHMEED FOR QAUMĀH

رَبِّعَالِكَ الْحَمْدُ

Rabbānā Lakal Hamd

“O our Sustainer! All the praises are for You”.

Some people add the following sentence also:

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Hamdan-kaseeran Tayyiban Mubārakan Feeh

“All the many praises full of blessings and purity”.

TASBEEH OF PROSTRATION (SAJDĀ)

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhāna Rabbiyal Ā'la

“Glory be to my Sustainer, the Most Exalted”.

INVOCATION OF JALSĀH

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَاجْبُرْ نِي وَعَافِنِي وَارْزُقْنِي

Allāhummaghfir-li warhamni wahdini wajburni, wa-āfini warzuqni

“O Allāh! Grant me forgiveness, have mercy on me, guide me right, remove my shortcomings and favour me with protection and livelihood”.

Some people recite this *Duā* and some keep silent.

TASHAHHUD

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ۖ السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الطَّالِحِينَ ۖ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۖ

*At-tahī-yātu lillāhi was-salawātu wat-tai-yibātu, As-Salāmu-
Alaika Ay-yuhan-nabiyyu wa rahmatullāhi wa Barakātuhu. As-Salāmu
Alainā wa alā ibādillāhis-sāliheen. Ash'hadu Allā ilāhā illallāhu wa
Ash'hadu anna Mohammadan abduhu wa rasuluh*

“All worships — oral, physical and of pure material possessions ,
are for Allāh. Allāh’s peace is upon you O Nabi and His mercy and
blessings. Peace be on us and on all righteous servants of Allāh. I bear
witness that there is no God but Allāh, and I bear witness that
Muhammad (pbuh) is His Servant and Messenger’.

DARUD SHAREEF

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَّجِيدٌ ۖ اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ۖ

*Allāhumma salli alā Muhammadin wa'alā āli Muhammadin
kamā sallaita alā Ibrāhima wa'alā āli Ibrāhima innaka hameed-um-
majeed. Allāhumma bārik alā Muhammadin wa'alā āli Muhammadin
kamā bārakta alā Ibrāhima wa'alā āli Ibrāhima innaka hamidum
majeed*

“O Allāh! Bestow Your blessings/favours on Muhammad and his
offsprings as You bestowed your blessings / favours on Ibrāheem and
his offsprings. Turely You are Praise-worthy and the Most Exalted. O

Allāh! Bestow Your blessings on Muhammad and his offsprings as You bestowed your blessings on Ibrāheem and his offsprings. Truly You are Praise-worthy and the Most Exalted”.

INVOCATION AFTER DARUD SHAREEF

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ
عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ ط

Allāhumma inni zalamtu nafsi zulman kaseeran wa-lā yaghfiruz-zunooba illā anta faghfir-li maghfiratam min indika warhamni innaka Antal-Ghafurur Rahīm

“O Allāh! I have been greatly unjust to myself, and there is none beside You who can forgive me my sins. So favour me with forgiveness from You and have mercy upon me. You are indeed most Forgiving and most Merciful.

SALĀM (SALUTATION)

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-Salāmu alaikum wa rahmatullāh”

“Peace be on you and Allāh’s mercy”.

DUĀ AFTER SALĀT

When Salāt is over, one may make extra supplication to Allāh, regarding one’s religious or wordly welfare. The Duās found in the Qur’ān and books of Hadith are more auspicious and effective, so one should recite them. Hazrat Muhammad (pbuh) has invoked Allāh for granting each and every good and virtuous thing of both the worlds. He (pbuh) also taught us the method of Duā.

After completing the Salāt (Namāz), each time, one should recite *Astaghfir-ullāh* (I seek forgiveness from Allāh) three times and invoke this, being the practice of our beloved Prophet (pbuh).

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

“Allāhumma Antas-Salām wa min-kas-Salām Tabārakta yā-za Jalāli-wal-ikrām”.

“O Allāh! You are peace and from You is peace, You are th most exalted & blessed, O Possessor-of Glory and Honour!”

EXERCISE

1. Define the following terms:
 - i) *Takbir Tahreemā*
 - ii) *Qiyām*
 - iii) *Qā'dāh*
 - iv) *Tasmi*
 - v) *Tahmeed*
 - vi) *Tashahhud*
 - vii) *Jalsāh*
 - viii) *Sajdāh*
 - ix) *Tasbeeh*
 - x) *Ruku*
2. When is Sajdā-e-Sahw performed? Describe how it is performed.
3. What is meant by 'Azkār-e-Namāz'? Give two examples.
4. Why is Salāt (Namāz) faithful Muslims' point of meraj(perfection)?
5. In Darud-e-Shareef, upon whom do we ask Allāh to bestow His blessings/favours?
6. Write the meaning of the following:
 - (1) Allāh-u-Akbar
 - (2) Subhāna-Rābbiyal Ālā
 - (3) Astaghfirullāh
 - (4) Zuljalāli Wal-Ikrām

7. Activity:

Learn the Azkār of Salāt (Namāz) with translation and recite them in the class.

CONGREGATIONAL PRAYER (*Namāz-bā-Jamā'at*)

Importance of Congregational Prayer (*Namāz-bā-Jamā'at*)

We offer Prayer five times in a mosque and never miss the congregational prayer (*Namāz-bā-Jamā'at*). Allāh has commanded thus: "Pray along with those who pray." Our beloved Prophet Hazrat Muhammad (pbuh) has also stressed greatly on collective *Salāt*. He (pbuh) himself offered *Salāt* collectively all through his life. Once, when he was very ill and could not go to mosque (*Masjid*) alone because of weakness, he came there with the help of two men and offered *Salāt* collectively. He has said that offering *Salāt* in congregation carries twenty seven times greater reward than offering it alone, individually. Ibn-e-Umme-Maktoom (RTA) was a blind companion (*Sahābi*) of Hazrat Muhammad (pbuh) and always needed someone's help to come to a mosque (*Masjid*). But even he was ordered to offer *Namāz* collectively. Hazrat Abdullāh bin Masood (RTA) said: "During the era of Hazrat Muhammad (pbuh), we always offered *Salāt* collectively. Only those who were very ill or *Munāfiq* (hypocrites to the core) did not attend the congregational prayers (*Nāmaz-bā-Jamā'at*)."

Attending *Namāz-bā-Jamā'at* guarantees the welfare of this world as well as of the Hereafter. Hazrat Muhammad (pbuh) has said that even the time spent waiting for *Namāz-bā-Jamā'at* is the time spent for *Namāz*. He also said, "Give the good news to those who go to mosque (*Masjid*) for *Namāz-bā-jamā'at* in the darkness of night that Allāh will grant them perfect light on the Day of Judgement. One day Sulemān bin Abu Hasmah (RTA) did not turn up for the Fajr *Namāz*. Hazrat Umar (RTA) went to his house, inquiring about his absence. Sulemān's mother told Hazrat Umar (RTA), that Sulemān was busy whole night offering prayers and fell to sleep at the time of Fajr.

Hearing this, Hazrat Umar (RTA) said it was better if he had slept during night and offered Fajr Namāz collectively on its prescribed time. Offering prayers collectively on time in a mosque is better than offering voluntary nafl Namāz the whole night.

Those who hear call of prayer (*Azān*) and do not offer Namāz-ba-Jama'at without any genuine reason, their Salāt will not be accepted. Our beloved Prophet (pbuh) once said, "I wish to ask someone to collect fire wood, tell a *Muazzin* to pronounce *Azān*, appoint someone as *Imām* in my place and then go personally and set a fire the houses of those who do not come out even after hearing the *Azān*." He (pbuh) also said, "If women and children were not in consideration, I would have offered *Ishā* prayers and ordered the servants to set the homes on fire of those who do not come to mosque for congregational prayers."

Regulations of Bā-Jamā'at Namāz

For most of the Scholers it is an imperative duty (*Farz*) to offer *Salāt* collectively, and for some it is a precept stressed upon (*Sunnat-e-Muakkida*) by our beloved Prophet (pbuh) and still for some it is an obligatory (*Wājib*) duty. Whatever it is, no believer in the Islāmic community will even think to miss congregational prayer and disobey our beloved Prophet (pbuh).

METHOD OF CONGREGATION AL PRAYER (How to offer Namāz-bā-Jamā'at)

The minimum number of persons required to form a *Jamā'at* is two, but in the case of two, they should not stand one behind the other. One should stand on the right side of the *Imām*. If a third one joins the *Salāt*, either the *Imām* should step forward, or the followers should step back, as per the occasion. In a *Namāz-bā-Jamā'at*, the front row should be of adult males, then children and then of women at the rear. Utmost care should be taken to keep the rows straight and balanced. The first row should be completely filled before the beginning of the second row. People should stand adjoining each other. No space should be left out in between. Hazrat Muhammad (pbuh) has said, "O Servants of *Allāh*! Keep your rows straight and balanced; otherwise *Allāh* might turn your hearts

one against the other” and also said, “crookedness of rows produces crookedness of hearts.”

IMĀMAT (LEADING THE PRAYER)

Imāmat means leading of Namāz. A person who leads the Namāz-bā-Jamā’at should be selected on the basis of his knowledge of the Qur’ān and he should be able to recite the Qur’ān fluently and properly and also who has the knowledge of the *Sunnah* that is the pattern of life led by our beloved Prophet (pbuh). It is not appropriate to appoint anybody as *Imām*. *Imām* is the leader; and follower is called *muqtadi*. Only a person capable of leading should be selected a leader. To follow anybody is not wise. To lead a *Salāt* is of utmost (unique) importance, so a person of deep insight into religion and its vast knowledge is needed. He should be pious and virtuous and above all has the fear of *Allāh*. He should also possess high morals and should command people’s respect. A person who leads in prayers should also be able to lead us and guide us in the practical affairs of life. When the issue of *Khilāfat* rose after Hazrat Muhammad (pbuh), Hazrat Umar (RTA) was the first to take the oath of allegiance to Hazrat Abu Bakr (RTA) and said that when Abu Bakr (RTA) was made an *Imām* of our *Salāt* by Hazrat Muhammad (pbuh), then he deserves to be an *Imām* of our affairs of life.

Ignorant people or people of low morals or those who do not distinguish a forbidden from approved, should not be selected as *Imāms*. Also persons whose selection will lead to trouble should be avoided.

RESPONSIBILITY OF IMĀM

The *Imām* should be considerable to his *Muqtadis* (followers) and should not prolong prayers by reciting long passages of the Qur’ān. There are all sorts of people in the congregation, weak, old, children and women. They should also be considered. Hazrat Muhammad, (pbuh) though intended to prolong a *Salāt* some times, but shortened it hearing a child crying, so as not to upset the mother of the child. He (pbuh) advised his *Sahābah* to brief or concise the Namāz.

EXERCISE

I. Answer the following questions:

1. State the importance of *Namāz-bā-Jamā'at* .
2. What has our beloved Prophet (pbuh) said about those who do not offer *Namāz-bā-Jamā'at* without any genuine reason?
3. Why has it been greatly emphasized to keep the rows straight and balanced, while offering *Namāz-bā-Jamā'at*?
4. Who should be made the Imām?
5. Why did our beloved Prophet (pbuh) advise to be brief and concise in the *Namāz-bā-Jamā'at*?

II. Read the following and answer the questions:

It was better if he had slept during night and offer Fajr prayers collectively.

- a) Who said this?
- b) To whom was it told?
- c) Why was this said?

III. Say whether the following statements are true or false?

1. Ibne Umme Maktoom (RTA) was a blind Sahābi and Hazrat Muhammad (pbuh) allowed him to offer Namāz (Salāt) alone. ()
2. Offering *Namāz-bā-Jamā'at* carries 27 times greater reward than offering it alone individually. ()
3. The time spent waiting for Jamā'at is the time spent for Namāz. ()
4. If two persons offer collective Namāz, they should stand side by side. ()
5. In a *bā-Jamā'at* Namāz, the first row should be of adult males, then the row of women and the last row should be of children. ()
6. A person who leads in Namāz is not our leader in worldly affairs ()

IV- Fill in the blanks:

1. Only those who were very.....or..... to the core did not attend *bā-Jamā'at Namāz* in the times of our beloved Prophet (pbuh).
2. Attending *Namāz-bā-Jamā'at* guarantees..... of this world and of Hereafter.
3. Those who go to the masjid for *Namāz-bā-Jamā'at* in the darkness of night, Allāh will grant them.....on the day of judgement.
4. An ignorant fellow or a person of low morals shouldn't be selected as

DUTIES OF MUQTADI

One who offers Namāz behind an *Imām* is known as *muqtadi*. To worship *Allāh* properly and make our Prayer (Namāz) perfect, we should know the duties and types of *Muqtadi*.

FOLLOWING THE IMĀM

It is compulsory for the *muqtadi* to follow *Imām* in all the constituents of *Salāt*. To follow means that whatever *Imām* does in *Salāt*, *muqtadi* shall do likewise. He should not precede any constituent of *Salāt* before *Imām* and neither delays it without any valid reason. According to a *Hadees*, one who raises one's head from *Sajdā* before *Imām* does so, his head will become that of a donkey on the Day of Judgement (*Qiyāmat*). When we consider *Imām* to be our leader, it becomes our duty to follow him in all aspects of *Shariat* (Islāmic law). There is no meaning of *Jamā'at* if there is no following. The meaning and purpose of *Jamā'at* is that the *muqtadi* performs his *Salāt* by following *Imām* and does whatever *Imām* does during *Salāt*. If *muqtadi* does not complete certain recitation in *Salāt*, he should leave it incomplete to follow *Imām*. Similarly, if *muqtadi* has not completed his *Ruku* and *Sajdāh*, *Tasbeeh* for three times and *Imām* rise up either from *Ruku* or *Sajdāh*, it is imperative on the part of *muqtadi* to follow the *Imām* leaving his actions/recitation unfinished. But if *Imām* stands up from *qā'dā-awwal* after *Attahiyāt*, the *muqtadi* should complete his recitation of *Attahiyāt* before getting up for third *rakat*. Likewise *muqtadi* should complete the recitation of *Attahiyāt* in last *qā'dā* before salutation, even if *Imām* has said *Salām* earlier.

When *Imām* and *muqtadi* belong to different schools of thought, *muqtadi* may not necessarily follow *Imām* in case of *Sunnat* parts of *Salāt*. For instance, if *Imām* raises his hands up to shoulders and recite his *takbeer-e-tahrimā* and *muqtadi* thinks it is right to lift his hands up

to ear lobes, he may not follow *Imām* in this, similarly if *Imām* folds his hands on chest and for *muqtadi*, keeping his hands on navel is correct. *Imām* recites one *duā-qunut* during *Witr Salāt* and *muqtadi* recites another, or *Imām* does not perform *rafā-ya'dain* and *muqtadi* does it. Not following *Imām* for such constituents of *Salāt* does not demerit or void the *muqtadi's Namāz*.

IMĀM AND MUQTADI'S REGULATIONS

If *muqtadi* neglects some aspects of *Namāz-bā-Jamā'at* and *Sajda-e-Sahw* becomes compulsory, even then *muqtadi* should not offer *Sajdā-e-Sahw* or repeat his *Namāz (Salāt)* as his *Namāz (Salāt)* is valid and in order. But if any commanded constituents of *Salāt* is missed like he has not preformed *Ruku* or prostrated just once, then he had to repeat his *Salāt* all over again.

If *Imām's Namāz (Salāt)* has become void due to some reason, the *Namāz* of whole *Jamā'at* will become void automatically, and *Imām* along with *muqtadis* will have to repeat the *Namāz (Salāt)*.

KINDS OF MUQTADI

There are three kinds of *muqtadi*:

1. *Mudrik*
2. *Masbooq*
3. *Lāhiq*

There are different regulations for these three kinds of *muqtadi* and it is very essential that one should know about it.

Mudrik

He is the follower or *muqtadi* who joins the *Jamā'at* from the very beginning of the *Namāz (Salāt)* and remains with the *Imām* throughout the *Namāz* till the end. He is also known as *Mautum*.

Masbooq

He is the follower who joins *Jamā'at Namāz (Salāt)* after one or more *rakats* have been performed.

Lāhiq

He is the follower who joined the *Jamā'at* from the beginning, but then loses one or more or all the rakat due to either breaking of *Wuzoo* or falling asleep.

REGULATIONS OF MASBOOQ

The *masbooq* after joining the *Jamā'at* in any *rakat* has to perform the remaining *Namāz* with the *Imām*. After *Imām* has pronounced *Salām* and ended the prayer, the *masbooq* should get up without *Salām* and complete his missed rakats independently as he does when he offers *Salāt* individually. He should recite the *Qur'ān* and if there is any fault, he should perform *Sajdā-e-Sahw*. For instance, if he has missed single rakat of *Zuhr*, he will first complete the three *rakats* with the *Imām*. When *Imām* pronounces *Salām*, he should not do so; instead he should get up and perform his last *rakat* as the first *rakat* with *Sanā*, *Ta'awwuz*, *Tasmiyā* and *Surah Al-Fātihā* along with an additional *Surah* or few verses of any *Surah*. Then he should perform last *Qa'dā* and end his *Salāt* with salutation.

If two *rakats* are missed in the *Salāt* of four *rakats*, he should complete the last two *rakats* with *Imām*, and then stand up without *Salām* to complete his first two *rakats*. In the first *rakat* he should recite *Sanā*, *Ta'awwuz*, *Tasmiyā* and *Surah Al-Fātihā* with an additional *Surah* or few verses of any *Surah* and perform *Ruku* and *Sajdā* as usual. Then he should stand up for the second *rakat* and recite *Surāh Al-Fātihā* with an additional *Surāh* or few verses of any *Surah* and finish the *Salāt* in the usual way with *Salām*. A person who joins the congregation in *Zuhr* prayer after missing three *rakats*, he should stand up after observing one (the fourth) *rakat* behind the *Imām*. He should recite *Sanā*, *Ta'awwuz*, *Tasmiyā* and *Surāh Al-Fātihā* and an additional *Surāh* or few verses of any *Surāh* and sit in the first *qa'da* after *Sajdāh* to complete two *rakats* (the first being the one he has performed with the *Imām*). Now after getting up from first *qa'dā*, he should start with *Surāh Al-Fātihā* and an additional *Surāh* or few verses of any *Surāh*, but should not sit in the *qa'dā*. In the last *rakat* he should recite only *Surāh Al-Fātihā* and sit in the final *qa'dā* and complete his *Namāz* in the usual way and pronounce *Salām*.

When *Imām* finishes the *Salāt* and pronounces *Salām*, the *masbooq* should not pronounce *Salām* but should get up to finish his *Salāt*. If forgetfully he too has pronounced *Salām* and afterwards remember it, he can calmly stand up to finish his *Salāt*. If he had pronounced salutation of only one side before standing up, he need not perform *Sajdā-e-Sahw*. But if he has pronounced salutation on both sides and then he remembers his missing *rakats* and performs them, he should also perform *Sajdā-e-Sahw* at the completion of his prayer. If he engages in conversation after *Salāt* and remembers it after sometime or someone else reminds him, then he has to offer the complete *Salāt* again, instead of just performing the remaining *Salāt*.

REGULATIONS OF *LĀHIQ*

The *lāhiq* should first of all complete independently those *rakats* which he has missed, like a *muqtadi* quietly that is without recitation and without even performing *Sajdā-e-Sahw* in case of a mistake. After completing the missed *rakats*, he should join the *Jamā'at*, and complete the remaining *Namāz* with the *Imām*. If the *Imām* in the meantime has completed the *Namāz*, the *lāhiq* should complete his whole *Namāz* independently. For instance, if a person starts his prayer with the *Imām* but after performing one *rakat* his *Wuzoo* breaks, he should fall out quietly and perform *Wuzoo* afresh. In the meantime, if the *Imām* has completed the second *rakat* also, the *lāhiq* should first perform his *rakat* independently at a separate place like a *muqtadi* and then rejoin the *jamā'at*. If in the meantime the *Imām* has completed the whole - *Namāz* - *bā- Jamā'at*, the *lāhiq* should complete his *Namāz* independently in the usual way.

EXERCISE

I- Answer the following questions:

1. What is meant by "The *Muqtadi* should follow the *Imām*"?
2. When is it not necessary for the *Muqtadi* to follow the *Imām*?
3. Define *Mudrik*, *Masbooq* and *Lāhiq*.
4. What is the method of performing Namāz for *Masbooq*?
5. What should a person do if his *Wuzoo* breaks while offering Namāz?

II- Answer the following questions in just 'Yes' or 'No'

1. *Imām* recites one *duā-e-qunoot* during *witr* Namāz and *Muqtadi* recites another. Does this demerit or void the *Muqtadi's* *Salāt*?
2. If *Muqtadi* fails to recite some *Azkār*, should he follow the *Imām* leaving his *Azkār*?
3. If *Masbooq*, before completing his Namāz pronounces first *Salām* and stands up should he has to do *Sajdā-e-Sahw*?

III- What is ordained in the following circumstances?

1. If the *Muqtadi* is unable to say *Tasbeeh* three times in the *Ruku* and the *Imām* rises from the *Ruku*?
2. The *Imām* stands up from *qa'dā awwal* after *Attaahiyāt* and the *muqtadi* has not yet finished reciting *Attaahiyāt*?
3. While offering *Bā-Jamā'at* Namāz, if the *Muqtadi* commits some mistake?
4. While offering *Zuhr* Namāz, if a person misses three *rakats*?
5. You joined the *Jamā'at* in *Magrib* Namāz and if you could perform only the last *rakat* with the *Imām*?
6. If the *Masbooq* pronounced salutation on both sides by mistake?

IV- Fill in the blanks:

1. The person who offers namāz behind the *Imām* is called..... (*Mu'azzin*, *Muttaqi*, *Muqtadi*)
2.is also called *Muqtadi* or *Mautum*.
(*Masbooq*, *Mudrik*, *Lāhiq*)

3. One who lifts his head from prostration before the *Imām* does so, his head will become that of aon the day of *Qiyāmat*.

(*Monkey, Horse, Donkey*)

4. The *Imām* folds his hands on the chest and if the *Muqtadi* keeps his hands on the naval. In this way by not following the *Imām* his namāz will be

(*Correct, Incorrect, Faulty*)

WITR SALĀT (NAMĀZ-E-WITR)

Our beloved Prophet Hazrat Muhammad (pbuh) laid great stress on *witr Salāt*. He said, "He who does not offer *witr Salāt*, is not my follower." Respected companion of the Hazrat Muhammad (pbuh), Hazrat Abu Hurairah (RTA) said, "My friend advised me of three things and one among them was that I should offer *witr Namāz*, without fail, before going to sleep."

COMMAND OF NAMĀZ-E-WITR

For Hanafites, *witr namāz* is an obligatory duty, which means that one who denies it does not become infidel or unbeliever though, but offering of *witr* is as compulsory as *Farz*. If it is missed, its *qazā* has to be offered just as of *Farz Salāt*. For some, *witr* is *Sunnat-e-Muakkaddāh*, an act performed constantly and regularly by our beloved Prophet (pbuh).

Witr is so called because of its odd number of *rakat*. Everyone agrees that Hazrat Muhammad (pbuh) offered odd *rakat* in *witr Salāt*. But there is difference of opinion whether it was one *rakat*, or three or five or seven?

TIME OF NAMĀZ-E-WITR

Time of *witr* is after *Namāz-e-Ishā* and lasts till the dawn of morning. It is better to offer *witr* during the later part of the night. But if one is not sure of getting up from sleep at that part of night and that *witr* may be missed, then it should be performed right after *Ishā*. It should not be neglected and if missed, *qazā* has to be performed.

Most of the people offer three *rakats* of *witr*, and the procedure is the same as *Farz Salāt*. The difference is that in *Farz Salāt* an additional *Surāh* is recited after *Surāh Al-Fātihā* only in the first two *rakats*, but in *witr* an additional *Surāh* is recited even in the third *rakat*.

In the third *rakat*, after recitation of *Al-Fātihā* and an additional *Surāh*, one raises the hands pronouncing *Takbir*, *Allāh-u-Akbar*, and recites *Duā-e-Qunoot*. Hazrat Muhammad (pbuh) has recited many invocations (some people recite *Duā-e-Qunoot* after straightening up from *Ruku*).

DUĀ-E-QUNOOT

اللَّهُمَّ اِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَمَرَّكَ مَنْ يَفْجُرُكَ ط اللَّهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نَصَلِّحُ وَنَسْجُدُ وَاِلَيْكَ نَسْعِي وَنَخْفِدُ وَنَرْجُو اَرْحَمَتَكَ وَنَتَخَشَى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Allāhumma innā nasta-īnuka wa nastaghfiruka wa nu'minu bika wa natawakkalu alaika wa nusni alaikal-khair. Wa nashkuruka wa lā nakfuruka wa nakhla'u wa natRuku maiyn yaffjuruk. Allāhumma īyyāka nā'budu walaka nusallī wa nasjudu wa ilaika nas'ā wa nahfidu wa narjū rahmataka wa nakhshā azābaka inna azābaka bil-kuffāri mulhiq.

“O’ Allāh! We invoke You for help and beg You for forgiveness, and we believe in You and have trust in You and we praise You, in the best way and we thank You and we are not ungrateful to You, and we forsake and turn away from the one who disobeys You. O’ Allāh! We worship You and pray You and prostrate ourselves before You and we hasten towards You and serve You, and we hope to receive Your mercy and we are fearful of Your torment, surely the disbelievers shall incur Your torment”.

The grandson of our beloved Prophet (pbuh) Hazrat Hasan (RTA) has said that Allāh’s messenger taught me this invocation to recite in *witr* Namāz. So some people invoke this. (It is better to recite both invocations, together).

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِي مَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا آعَظَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَّيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكَ كُتُوبُ رَبَّنَا وَتَعَالَيْتَ، وَنَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ، وَصَلَّى اللهُ عَلَى النَّبِيِّ وَآلِهِ وَسَلَّمَ.

Allāhummahdi-ni fiman hadait wa āfini fiman āfait, wa tawallani fiman tawallait, wa bārik li fimā ā'tait, wa qini sharra mā qazait, fa innaka taqzi wa lā yuqzā alaik, inna-hu lā'yazillu maw wā'lait, wa lā'yaizzu man ā'dait, Tabā'rakta Rabbanā wa ta ā'lait, Nastaghfiruka wa natubo ilaik wa sallallah-u-alan-nabiyyi wa ālihi wa sallam.

“O' Allāh! Favour me with guidance and include me among those who are rightly guided, favour me with security and include me among those who have been secured; protect me and include me among those who are under Your protection and bless that which You have bestowed upon me, and save me from the evil that You have decreed, for You alone cause decree and no one else can decree against You, no one can debase the one whom You have taken under protection, and no one can have honour whom You declare an enemy. You are blessed, O our Lord, Highly Exalted! We seek forgiveness from you and turn towards you is repentance. Allāh's blessing and peace be upon the Nabi (pbuh) and his offsprings”.

Apart from these two invocations, we find another also in the books of *Hadees*. Our beloved Prophet Hazrat Muhammad (pbuh) usually recited *Surāh “Al-Aalā”*, in the first rakat of witr, *Surāh “Al-Kāfiroon”* in the second rakat and *Surāh “Al-Ikhlās”* in the third rakat. So it is better to recite the same *Surāhs*. But it is not essential. We can recite those *Surāhs* which we know or want to recite.

EXERCISE

I- Answer the following questions:

1. Why is the *Namāz-e-witr* called *witr*?
2. What is the time for *Namāz-e-witr*?
3. When is it better to offer *Namāz-e-witr*?
4. What is the difference between *Farz Namāz* and *Namāz-e-witr*?
5. To recite which *Surāhs* in the *witr Salāt* is better?

II- Write the meanings of the following Arabic words:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ.....

وَنَسْتَغْفِرُكَ.....

وَنُؤْمِنُ بِكَ.....

وَنَتَوَكَّلُ عَلَيْكَ.....

وَنَشْكُرُكَ.....

وَلَا نَكْفُرُكَ.....

III-Connect the words of Dua with their correct meanings:

اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ Include me among those who are under your protection.

وَعَافِنِي فِيْمَنْ عَافَيْتَ and save me from the evil You have decreed.

وَتَوَلَّيْنِي فِيْمَنْ تَوَلَّيْتِ Protect me and include me among those who are under your protection.

وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ O'Allah! Favour me with guidance and include me among those who are rightly guided.

وَقِيْنِي شَرَّ مَا قَضَيْتَ and bless that which You have bestowed upon me.

IV- Fill in the blanks:

1. Our beloved Prophet (pbuh) said “He who doesn’t offer *Namāz-e-witr* is not my
2. Our beloved Prophet (pbuh) advised his friend about three things; one of which was that he should offerbefore going to sleep.
3. If *witr* prayer is missed, its *qazā* must be offered like..... prayers.
4. For *Hanafites*, *witr* prayer is.....
5. In *witr* Prayer, we raise our hands after the recitation of a *Surāh* (or some verses of it) in the third *rakat*; pronounce *Takbeer-e-Tahreemā* and then recite.....

Extra Activity:

1. Recite *Duā-e-Qunoot* with meaning in the class after having memorized it by heart.
2. Ask your teacher about different schools of thoughts (*masalik*) in Islam.

Lesson 12

FAST (ROZĀ)

To observe fast during the month of *Ramazān* is a command of *Allāh* on Muslim community and hence it is an imperative (*Farz*) duty of all Muslims. Those who deny this are no longer Muslims. Those who do not fast without any valid reason are *Allāh's* rebel. *Ramazān* is a very auspicious month. During this month, *Allāh* revealed His favourite book (*Qur'ān*) to our beloved Prophet Hāzrāt Muḥammad (pbuh) for the guidance of mankind. The auspicious night of *Ramazān* during which the *Qur'ān* was started to reveal is known as Lailat-ul-Qadr (night of glory). *Allāh* considers this night to be greater in merit than thousand months. During *Ramazān* if a person performs an imperative duty (*Farz*), he is entitled to a reward equal to that of the seventy imperative duties (*Farz*). If a person performs an optional act of goodness during this month, he is entitled to a reward to that of an imperative duty (*a Farz*). Hazrat Muhammad (pbuh) used to fast during this month, spending his nights in worship, recite the *Qur'ān*, offer *Namāz-e-Tarāweeh*, do extensive good to the poor and help the needy, give charity and alms and do much more noble deeds. Our beloved Prophet (pbuh) has said that, "a person is very unfortunate if he does not seek forgiveness of his sins, during the month of *Ramazān*". He (pbuh) also said that, 'if one misses or abandons even one day of fast during *Ramazān*, he cannot compensate it by fasting all his life'.

Wahat is *Rozā*?

Rozā implies abstaining from eating, drinking and avoiding immodest things, from pre-dawn to sunset, only for *Allāh's* sake. *Rozā* is an important *ibādat* and a pillar of Islām. One who denies *Rozā*, cannot be a Muslim and cannot establish Islām.

Benefits of Fasting

We obtain many benefits from *Rozā*. When we observe *Rozā*, we develop a great sense of gratitude to *Allāh*. Our belief in *Allāh* and His attributes is firmly established. A sense of patience (*sabr*) is developed and strength is acquired to ward off vices. Fasting makes us virtuous and pious. Fasting also ensures much rewards in the Hereafter (*Ākhirat*).

Patience

By observing *Rozā*, we curb our desires, braving hunger and thirst at *Allāh*'s behest, relinquishing meals. We firmly adhere to virtues and piety and hence cultivate our strength to face sufferings for *Allāh*'s sake. *Rozā* also makes one brave to confront hurdles and obstacles which are bound to occur when one follows *Allāh*'s way.

Protection from Vices

Rozā protects us from all vices. While observing *Rozā*, we should not lie, nor fight. Neither should we slander, back-bite or tell tales nor should we steal or usurp others right. Normally, we try to be away from all these vices, but while fasting, we are extra alert in shunning all the vices. Even when someone tries to involve us in such vices, we avoid it by saying that, "we are observing *Rozā*, we cannot commit any evil". That is the reason that our beloved Prophet (pbuh) said that *Rozā* is as a shield against sins. We have to abandon evils as well as eating and drinking to please *Allāh*.

Earning Virtues

While observing *Rozā*, one develops the desire to please *Allāh* and earns His rewards by being virtuous and pious. We spend more time in worshipping, reciting the *Qur'ān*, helping the poor and the needy, giving more in charities and alms and try our best to do good to others. Our beloved Prophet (pbuh) has said, "Every house has a door, and *Rozā* is the door of *Ibādāt*".

Reward of *Rozā*

Allāh has said that all virtues are rewarded from ten to seven hundred times, but *Rozā* is especially for Me and so I will reward it as much as I please. Hazrat Muhammad (pbuh) said that, “those people whose fasting is accepted by *Allāh* shall enter into paradise (*Jannat*) through a gate by the name *Rāyyān*”. He (pbuh) also said that, “whosoever fasts sincevly and with the intention to achieve the acquiescence of *Allāh*, He will forgive all his past sins”. Hazrat Muhammad (pbuh) also said that, “on the Day of Judgement, *Rozā* will intercede for the person who has observed it by saying that this person had abstained from drinking and eating and avoided vices to please You, so *Allāh* will forgive him”.

Intention (*Niyyat*) of *Rozā*

Niyyat of observing *Rozā* is essential. If a person goes hungry without food and water with no *Niyyat* of *Rozā*, it will not be considered as a *Rozā*. It is not necessary to express the *Niyyat* verbally but it is sufficient to resolve in mind. It should be intended at night. If forgotten should be intended before noon.

Sahri

Pre-dawn meals with the intention of observing *Rozā* during the day, is known as *Sahri*. *Sahri* is *Sunnat*, an act performed regularly by our beloved Prophet Hazrat Muhammad (pbuh) and taking *sahri* meals carries much reward. Even if there is no hunger and one does not feel like eating, the least one can do is to take a little water or one or two morsel of food, so as not to miss the rewards of *sahri*. Hazrat Muhammad (pbuh) said, “Do take *sahri* meals, as it is auspicious.” It is commendable to delay the *sahri* meals and eat it a little before the beginning of dawn. It is not approved wholly to eat the *sahri* meal much earlier in the night. Even if one does not get up for *sahri* meals, one must observe *Rozā* during the day. It is a great sin to abandon *Rozā* of *Ramzān* just because *sahri* meals are not taken.

Iftār

It means breaking the *Rozā*. Just after the sunset to eat something to break the *Rozā* is known as *Iftār*. It is commendable to break the *Rozā* just right after sunset. One should avoid delaying it on any pretext and should not wait for darkness to creep in. Our beloved Prophet (pbuh) has said, "Muslims will continue to be happy and prosperous as long as they hasten in breaking the fast."

Supplication (Duā) for Breaking Rozā

اللَّهُمَّ لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ فَتَقَبَّلْ مِنِّي

Allāhumma laka sumtu wa alā rizqika aftartu fataqabbal minni.

"I have observed the *Rozā* for Your (Allāh's) sake and broken it (fast) with the provision bestowed by You. Accept it from me".

After breaking the *Rozā* recite this *Duā*:

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

Zahabaz-zamāu wab tallat-il-uruqo-wa sabat-al-ajru Inshā Allāh.

"Thirst is quenched and the veins are refreshed and if Allāh wills, reward is assured".

Namāz-e-Tarāweeh

Namāz-e-Tarāweeh is *Sunnat-e-Muakkadāh*, an emphasised precept of our beloved Prophet Hazrat Muhammad (pbuh), who offered this prayer and also enjoined others to offer it. He said, "The one who stood for *Ibādat* at night during *Ramazān* month with full faith and devotion will have all his previous sins forgiven by Allāh". For whatever days our beloved Prophet Hazrat Muhammad (pbuh) led the *Tarāweeh Namāz*, numerous people offered prayer behind him. The *Masjid* used to be filled to its maximum capacity. We offer *Tarāweeh Namāz* regularly during *Ramazān* nights. Such an important *Namāz* cannot be neglected.

Time of Tarāweeh

The time for *Namāz-e-Tarāweeh* starts after *Namāz-e-Ishā* and lasts till the break of dawn.

Rakats of Tarāweeh

Our beloved Prophet (pbuh) offered eight *rakāts* of *Tarāweeh*. But sometimes they were ten *rakāts*, and also twenty some other times. In the beginning our beloved Prophet Hazrat Muhammad (pbuh) led the *Tarāweeh*, but when he saw people's great zeal and enthusiasm and also the great numbers of people attending the *Tarāweeh Namāz*, he decided to abandon offering it congregately. On being enquired by the *Sahābah*, he said, "I am afraid lest the *Tarāweeh* should be made *Farz* upon you."

Hazrat Umar (RTA), the second caliph of Islām, decided to establish it as a regular *Namāz-bā-Jamā'at* of twenty rakats during the month of *Ramazān* and appointed Hazrat *Ubai-bin-Kāb* (RTA) as *Imām*. This practice continued in the era of Hazrat *Usmān* (RTA) and Hazrat *Ali* (RTA). So some people consider it to be *Sunnat*. Those who offer *Tarāweeh* in *Jamā'at*, they should offer *witr* also in *Jamā'at*. In *Namāz-e-Tarāweeh*, a very short pause of rest has to be observed after four *rakāts*.

Recital of Whole Qur'ān during Tarāweeh

It has been related that our beloved Prophet (pbuh) himself used to recite the whole *Qur'ān* before *Hazrat Jibraeil* (A.S.) during every *Ramazān*. But in the last year of his life, he recited it twice. Hazrat Umar (RTA) used to make special arrangements for offering the *Tarāweeh Namāz* collectively and recital of the whole *Qur'ān* during *Ramazān*. Some persons consider recitation of whole *Qur'ān* in proper order in *Tarāweeh* prayer as *Sunnat-e-Muakkadāh* (an emphasised precept of the Prophet) and make special arrangements for it. Nowadays this should be done with much vigilance and care so that people cultivate the desire to listen to *Qur'ān* and recite it and know more about the *Deen*. One should recite each word and each verse of the *Qur'ān* very distinctively, leisurely and calmly. To recite the whole *Qur'ān* in one night is a sin. Hazrat Muhammad (pbuh) has said, "He who recited whole *Qur'ān* in less than three days, draws no benefit from it". He enjoined that a complete *Qur'ān* should be recited within seven days.

I'tekāf

Literally, *I'tekāf* means to retreat and remain confined and restricted to a place. During the last ten days of *Ramazān* when one separates from worldly activities and confines oneself to a *masjid* is called *I'tekāf*. Hazrat Muhammad (pbuh) practised this regularly during *Ramazān*. When he missed it once, he observed *qazā I'tekāf*. *I'tekāf* is also mentioned in the *Qur'ān*; and the *Hadees* also extols its merits. It is compulsory that atleast some people of a town or a locality observe *I'tekāf*.

I'tekāf should begin on the twentieth of *Ramazān* after *Namāz-e-Asr*. Some persons start their *I'tekāf* after *Namāz-e-Fajr* of twentieth of *Ramazān*. They should come out of *I'tekāf* only after the *Eid*-moon is sighted. One should observe *Rozā* compulsorily while observing *I'tekāf*. If *Rozā* is broken, *I'tekāf* also ends. Some person do not consider *Rozā* compulsory for *I'tekāf*. Men should observe *I'tekāf* in a *masjid*. One has to be clean of all sorts of impurities before observing *I'tekāf*. Intention of *I'tekāf* is also essential. During *I'tekāf*, one should not move out of the *masjid* unnecessarily. One can come out of the *masjid* only to answer natural calls. Otherwise one should confine oneself to *masjid*. While observing *I'tekāf*, one should recite the *Qur'ān* and ponder over its meaning. One should offer *Nafl* *Namāz* during *I'tekāf* and spend much time in meditation and glorification of *Allāh*.

Lailatul-Qadr

There is a very auspicious night among the last ten odd nights of *Ramazān*. This night is mentioned in the *Qur'ān* as better than thousand months. The sketch of events to occur in the coming year is drawn up during this night. One, who worships during this night with zeal and deep devotion, is highly honoured by *Allāh* and angels (*Malā'ekah*) pray for his well-being and salvation.

Sadaqā-e-Fitr

It is *Eid-ul-Fitr*'s charity. In comparison to other months, Muslims are more generous in the month of *Ramazān*. They give more in charities and alms during *Ramazān* because our beloved Prophet (pbuh) did so. He was not only more generous and bestowing during

this month and helped the poor and the needy, but also enjoined others to do so. Apart from these common charities, Hazrat Muhammad (pbuh) made one more charity compulsory for all Muslims at the end of this month and that is *Sadaqā-e-Fitr*. We give *Sadaqā-e-Fitr* so that the small errors and mistakes, willingly or unwillingly committed by us while observing *Rozā* are atoned. Our Fasts are made more perfect and *Allāh* forgives these errors. *Sadaqā-e-Fitr* is to expiate the mistakes and also to make the poor and the needy brethren join us in the happy celebration of *Eid*. Grains and cash, whichever is needed by the poor, is given as *Sadaqā-e-Fitr*. May *Allāh* accept our good deed (*Āmeen*).

EXERCISE

I. Answer the following questions:

1. What is the importance of fasting?
2. Write some of the advantages of observing *Rozā*.
3. How will *Allāh* reward our *Rozā*?
4. On the day Judgement, what will *Rozā* recommend to *Allāh*?
5. Why did the Holy Prophet (pbuh) leave to offer *Bā-Jamā'at Namāz-e-Tarāveeh*?
6. When does the period of *I'tekāf* begin and end?
7. Why should the *Qur'ān* be recited distinctively, leisurely and calmly?
8. Why should *Sadaqā-e-fitr* be given?
9. How does *Rozā* save us from vices?

II- Define the following:

Rozā, Sahri, Iftār, I'tekāf, Lailatul Qadr, Sadaqā-e-fitr,

III-Say whether the following statements are true or false?

1. Those who do not observe *Rozā* without any genuine reason are *Allāh's* rebels ()
2. The auspicious night of *Ramazān* when the revelation of *Qur'ān* was started is called *Shab-e-Barāt*. ()
3. Every house has a door and *Rozā* is the door of *Ibādāt*. ()
4. Hazrat Umar (RTA) decided to offer twenty *rakats* of *Tarāweeh Bā-Jamā'at*. ()
5. In *Namāz-e-Tarāweeh*, a very short pause of rest has to be observed after every four *rakāts*. ()
6. During *I'tekāf*; one can come out of the *masjid* even if it is not necessary. ()
7. *I'tekāf* will not end if the *Rozā* breaks. ()

IV- Write the meaning of the following Arabic words:

اللَّهُمَّ لَكَ صُمْتُ.....

وَعَلَى رِزْقِكَ أَفْطَرْتُ.....

ذَهَبَ الظَّمَاءُ.....

وَابْتَلَّتِ العُرُوقُ.....

وَوَثَبَتِ الأَجْرُ.....

إِنْ شَاءَ اللهُ.....

V- Fill in the blanks:

1. The *Rozā* of *Ramzān* is..... on Muslims.
2. is better than one thousand months.
3. A person is very.....if he does not seek forgiveness of his sins during *Ramzān*.
4.is a shield against sins.
5. Those who's Fasts are approved of and accepted by *Allāh* will be able to enter *Jannat* through the door named.....
6. Muslims will continue to be happy and prosperous as long as they hasten in
7. Hazrat Mohammed (pbuh) has said that he who recited the whole *Qur'ān* in less than..... draws no benefit from it.

RIGHTS AND ETIQUETTE

The real purpose of acquiring knowledge should be to acquaint oneself with rules and etiquette of life, to make it more successful, refined and cultured. We should know everyone's rights and act accordingly. Our behaviour within the society should speak of its nobility, dignity and courtesy. A well-mannered and courteous man is honoured and revered everywhere. An ill-mannered man who does not give others due respect is disgraced in society and even Allāh punishes such person. Here some rights and etiquette are described:

Etiquette of Meeting

To develop social relations and to be of some help or service we often go to others and others call on us. Every social act has certain etiquette and manners of its own. So while meeting others, these etiquette have to be considered:

1. Take initiative in offering *salām*. It will invoke great reward of *Allāh* on you. Then shake hands and enquire about one's health and if appropriate, enquire about the welfare of family as well.
2. Wear neat and clean clothes when you pay a visit to someone. Visiting other's house in dirty clothes is an ill-mannered act.
3. When you intend to call on somebody, please fix an appointment with him first enquiring about his convenient time for your visit. It is not proper to pay a visit to others without pre-information. This amounts to troubling others. It also degrades you in their eyes.
4. When someone visits you, receive him with a smiling face, give him due respect, enquire about his welfare and entertain him according to the occasion.
5. When you go visiting someone, restrict yourself to talk on useful matters. Do not waste time in unnecessary conversation, otherwise people will dislike and avoid you.

6. When you call on somebody, at times, take some gifts. Exchange of gifts increases affection.
7. Do not just rush in somebody's house. First of all ask permission to enter the house, then say "*As-salām-u-Alaikum*" and then enter the house. If there is no response even after calling three times, you should return cheerfully.
8. When a needy person visits us, we should pay attention to know his needs. We should try to fulfil his needs if we can. However, if we cannot comply with his request, we should decline it politely. We should not keep him in hopeful illusions. When we call on others to seek their help, we should express our requirements courteously. If our needs are satisfied we should thank, if not we should return cheerfully without any complaint.
9. We should not always expect others to visit us, we too should visit others. It is very desirable to develop social relations and help others in their time of need.

ETIQUETTE OF CONVERSATION

1. One should speak only when it is necessary to speak. Always speak with a purpose. Too much and useless talk is a very bad habit, and should be avoided.
2. Always speak the truth. To lie is a great sin. Do not hesitate to speak the truth even if it is harming your interest.
3. Do not talk obscene (dirty) things. Do not slander, that is do not talk ill of others. Do not complain against others. Do not mimic to ridicule others. Do not make false promises. Never laugh at others. Never boast about yourself. Do not indulge in self-praise. Avoid un-necessary altercation and disputation. Never be unreasonable and harsh in conversation. Avoid swearing frequently. Do not ingratiate with anybody. Always speak in a moderate voice. Do not raise your voice loudly. It is mentioned in the *Qur'ān* that the most harsh voice is that of a donkey.
4. Whatever you speak, should be well thought of. Do not prolong discussions unreasonably. Do not see reputation through high-sounding words and oratory.

5. Never flatter anyone. Always mind your honour and never speak below your dignity.
6. Speak in such a way that the listeners will understand you. If the audience cannot hear or understand you, repeat without any resentment.
7. Speak slowly in a proper and dignified manner. Do not speak hurriedly and harshly. Do not indulge in fun and jokes all the time as it degrades you.
8. If someone enquires you something, listen to it attentively and answer it carefully. It is foolish to answer without due consideration. If the questions are being put to somebody, do not be so officious to answer them yourself.
9. Do not interrupt and interfere in others' conversation. If someone is narrating something, do not say, "We know already." Do not argue with your elders and a person with whom you intend to enter into some sort of deal. Say politely your point of view and keep quiet.
10. Always speak justly. Accept your fault, if any, immediately. Do not make your point of view a question of prestige. If others are at fault, do not reprimand.
11. Do not gesture at others while talking lest they should conceive any misunderstanding, never eavesdrop on others. Do not reveal your secrets and guard other's secrets with you.
12. Talk less and listen more. People once asked a great man why he spoke very less and listened more. He replied that we should speak less and listen more as *Allāh* has given one mouth to speak and two ears to listen.

RIGHTS OF PARENTS

Our foremost duties are towards our parents. It is our duty to comply with their orders. To serve them, to help them, to honour them and to be grateful to them is our very first obligation. *Allāh* has commanded in His Book to treat them well, and the gratitude toward *Allāh* and gratitude towards parents are simultaneously mentioned in the *Qur'ān*. Our beloved Prophet (pbuh) said, "Your entry into *Jannat* or *Jahannam* depends on your good or bad conduct towards your

parents. Thus by obeying and serving parents, you will achieve a place in Jannat, or disobeying and misbehaving with them will make you the fuel of Jahannam.”

RIGHTS OF RELATIVES

After parents, there are duties towards other relatives. *Allāh* has emphasised it in the *Qur’ān*. Our beloved Prophet (pbuh) has also stressed much on the rights of relatives. It is related that once a person asked Hazrat Muhammad (pbuh): “Show me the way to obtain *Jannat*.” Hazrat Muhammad (pbuh) replied, “Worship *Allāh*, do not associate any body with Him, offer *Namāz* properly and regularly, give *Zakāt* and fulfil the rights of relatives.” He also said that being good to relatives makes livelihood auspicious and bountiful. Hazrat Muhammad (pbuh) always treated well his relatives. Once when he was distributing meat, a woman came along, Hazrat Muhammad (pbuh) immediately spread a sheet for her and she sat on it. She was Hazrat Haleemā (RTA), Hazrat Muhammad’s wet nurse, who had nourished him in his infancy.

By going through books of *Deen-e-Islām* we will know their rights on us. We try our best to fulfil our duties towards them. We treat them with affection and sincerity. We behave nicely with them. We share their happiness and distress. If they are in financial need, we provide it according to our capacity. We lend a helping hand in their work, if it is needed. We also gift them things occasionally. We respect elders and are kind to young ones. If some relatives ask for loan, we give it to them. We consider their honour and prestige as important as ours. In short we treat them very well and do not speak out of the favours conferred on them by us.

RIGHTS OF NEIGHBOURS

Allāh has enjoined on us certain duties towards our neighbours too. Hazrat Muhammad (pbuh) also emphasised on good behaviours and relations with our neighbours. He said that a person couldn’t be a righteous Muslim if he satisfies his hunger while his neighbour goes hungry. He advised a *Sahābi* (RTA) to dilute the curry and send some of it to the neighbour. Hazrat Muhammad (pbuh) also said that being on good terms with neighbours will please *Allāh*. Our beloved Prophet

(pbuh) showed much concern to neighbours and even his Sahābah (RTA) were very considerate of their neighbours. The religion of a neighbour should not be the criteria of his/her being considered. A neighbour should be our main concern, irrespective of his/her being Muslim or non-Muslim. But duties towards relatives and Muslim neighbours get priority.

A Muslim never harms his neighbour. He always treats him well. He respects him; he participates in his neighbour's happy occasions and consoles him when he is in distress. He helps him in times of need. He never denies a loan when the neighbour asks for one, and is capable of giving it. A Muslim always visits the ailing neighbour and helps him by bringing up his medicines and groceries. If a neighbour dies, he joins in the funeral procession. A Muslim also sends gifts to his neighbours out of what is available to him. A Muslim protects his neighbours' honour and prestige as he protects his own.

RIGHTS OF COMMON MUSLIMS

All Muslims are like brothers together. They should live together as brothers do. The bond of relation to *Islām* is the strongest of all the bonds even stronger than blood relations. Describing the importance of this relationship, our beloved Prophet (pbuh) gave a very simple example. He said Muslims are like bricks of a building which are entangled with each other and support and strengthen each other. Then he (pbuh) interlocked his fingers of one hand with those of other hand and clarified.

We live amicably with other Muslims. We support each other and live a life of harmony and unity. We do not stay aloof and indifferent of other Muslims. Hazrat Muhammad (pbuh) said that every Muslim has five duties towards other Muslims:-

1. To answer "*Salām*".
2. When a Muslim sneezes, one has to say "*Yarhamukallāh*" (may *Allāh* bless you).
3. To accept a Muslim's invitation.
4. To visit another Muslim when he is sick.
5. To attend a Muslim's funeral procession.

We should always respect our Muslim brothers, help them, advise them for good deeds, and protect them from vices. In short, we should have concern for their lives, honour and dignity along with wealth and other benefits as our own.

EXERCISE

I- Answer the following:

1. What is the greatest purpose of acquiring knowledge?
2. What are the etiquette of entering the house of some one?
3. Why has *Allāh* given tongue and ears?
4. According to our beloved Prophet (pbuh), what are the things that can lead you to heaven?
5. What is meant by "your parents can lead you to *Jannat* and your parents can lead you to *Jahannam*?"
6. What are the rights of relatives on us?
7. What our beloved Prophet (pbuh) said regarding the rights of neighbours on us?
8. How should Muslims live with one another? What example has our Prophet (pbuh) given to explain this?
9. What are the rights of one Muslim on another?

II- Following is the qualities of some good mannered and bad mannered people. Mark (✓) in the proper column against each:-

Qualities	Good Mannered	Bad Mannered
1. One who is respected every where.		
2. One who seeks appointment before going to meet anyone.		
3. One who doesn't think it necessary to who has helped him in his need.		
4. One who talks unnecessarily and nonsense.		
5. One who seeks reputation through high sounding words and oratory.		
6. Accepts his mistake if he commits one.		
7. One who is always just.		

III-Following are some acts which are disliked (undesirable). Add some more which you think are equally disliked:

(a) Telling lies (to lie) (b) to slander

(c) (d) to complain

(e) (f)

(g) (h)

(i)

IV-Say whether the following are true or false?

1. To take initiative in offering Salām. Then shaking hands and enquiring about one's health. ()
2. If someone visits you, it is bad manners to receive him with a smiling face. ()
3. If a needy person visits us, we should try to fulfil his needs if we can. ()
4. It is very desirable to develop social relations and help others in their needs. ()
5. To speak hurriedly and harshly and not in a slow and dignified way is bad manners. ()
6. Do not interrupt or interfere when others are speaking. ()

OUR BELOVED PROPHET (PBUH)

We are very thankful to *Allāh* who is the lone creator of the whole universe. He is the Emperor of all worlds. His empire is very vast and the earth is one but a very small portion of His kingdom. *Allāh* settled human beings on earth, made man His vicegerent and by doing so, ranked human being as the best of His creation. He gave knowledge to mankind, taught the proper way of life and explained what pleases Him? For all this, He sent His Prophets. All of his Prophets were human beings. His Prophets were His beloved servants and slaves. Because they carried *Allāh's* message to humanity, they are called Messengers of *Allāh* (*Paighamber*). They were sent by *Allāh* towards mankind as His ambassadors and therefore they are known as Prophets. Prophets came to convey *Allāh's* commands to humanity. They delivered *Allāh's* message faithfully, word-by-word, never adding or omitting anything on their part. They preached *Allāh's* commands and wishes, practised them too and made people practise them and lead their lives accordingly. They urged and inspired people to obey *Allāh* and gave them the good news of *Jannat* as a reward of *Allāh's* obedience.

Numerous Prophets of *Allāh* came to this world. Only *Allāh* knows the exact number of them. First to come was Hazrat Adam (A.S), the first man to be created by *Allāh*. After him there were many ambassadors of *Allāh* towards mankind like Hazrat Nooh (A.S), Hazrat Ibrāhim (A.S.), Hazrat Moosa (A.S.), Hazrat Eisā (A.S.), etc. All these Prophets brought *Allāh's* message to humanity during their times. Last to arrive is the leader of the world, Hazrat Muhammad (pbuh). *Allāh* sent him to guide the whole world towards the straight path. Now no other Prophet or ambassador of *Allāh* will come. Peace and blessings of *Allāh* be upon our beloved Prophet Hazrat Muhammad (pbuh). (*Āmeen*)

More than fourteen hundred years ago, the world was a very evil place to live in. There was deceit, lie, plundering, theft, gambling and

intoxicating liquor everywhere. All sorts of immodesty and shameful activities were flourishing. The dark clouds of heathenism (*kufir*) and polytheism (*shirk*) were casting their shadows everywhere in the world. There was no Prophet left to explain *Allāh's* wish and commands and guide mankind to the straight path. All the Prophets had departed from the world; mankind was misguided and had turned rebel of *Allāh*. Humanity had forgotten the teachings of *Allāh's* Prophets and abandoned *Allāh's* way. People either acted according to their own wishes or obeyed persons like them. They followed strictly the tradition of their families and communities. People modified and made changes in *Allāh's* books to suit their own wishes and goals. People worshipped idols made of stones and various other deities. They used to sacrifice animals for these idols and deities, vowed for them, made offerings to them. They worshipped trees, hills, rivers, seas, and many living and non-living things. In short, every individual chose his own, individual way of worship.

Vices and evils were flourishing. People had adopted wicked ways of life and took to bad deeds. Drinking intoxicating liquor, gambling, fighting among themselves, stealing, plundering, lying, breaking of promises, usurping others properties, harassing widows and orphans, looting travelers and many other activities of the similar nature had become order of the day. Infant girls were used to be buried alive for the false honour. People would torture animals and enjoyed music and dance by including it with wild excitement. In short, there was no vice which they were not indulged in. This was a result of neglecting and abandoning *Allāh's* way of life. When the world deteriorated beyond limits and mankind was wholly led astray, *Allāh* took pity on it and sent our beloved Prophet Hazrat Muhammad (pbuh) to guide humanity.

BIRTH

Our beloved Prophet Hazrat Muhammad (pbuh) was born on 20th April 571 A.D, Monday, the 9th of Rabiul-Awwal¹. He was born in *Makkāh*. *Makkāh* is a famous city of *Arabia*. The Holy house of *Allāh*,

¹ Other dates of birth such as 12th Rabiul Awwal are also mentined in authentic books.

“*Kāba*” is in *Makkāh* city. *Arab* lies far away, beyond the *Arabian* ocean to the west of our country.

FAMILY/TRIBE

There were many tribes in *Arab*. *Quraish* tribe occupied the most honourable place among the tribes of *Arab*. The people of this tribe were entrusted with the services of “*Kābā*”. All *Arabs* respected *Quraish* for this. Our beloved Prophet Hazrat Muhammad (pbuh) belonged to this tribe.

There were many famous persons belonging to this tribe. *Qusai* was a very famous person of this tribe *Quraish*, and also a well-known leader. He offered his hospitality to all the pilgrims on the occasion of *Hajj*. Meals were offered free of cost to pilgrims on all the three days of *Hajj*. Among the descendants of *Qusai*, *Hāshim* became very famous. He was most respected among the people of the tribe. *Hāshim* was very generous and brave person. Once, when there was famine, *Hāshim* helped people by distributing free grains and food. *Hāshim* had many sons and among them Abdul Muttalib was a very famous leader of the tribe.

Once there was scarcity of water in *Arab*. *Zamzam* well was a great blessing of *Allāh* to the people of the *Makkāh*. But for a long time, it had been obstructed and no one knew where it was. Abdul Muttalib found it out by his hard and sincere efforts, and had it cleaned. Once again people of *Makkāh* enjoyed the benefits of *Zamzam* well. This act of *Abdul Muttalib* gained him the favours of the people of *Makkāh* and he was highly respected.

Abdul Muttalib had many sons. *Abdullāh* was the youngest and most favourite son of him. This son *Abdullāh* was the father of our beloved Prophet *Hazrat Muhammad* (pbuh). *Abdullāh* was married to *Āminā*, mother of our Prophet. *Abdullāh* died some days before the birth of his son *Muhammad* (pbuh). Grandfather Abdul Muttalib was alive and very happy to hear about the birth of his grandson. He came home to see the baby boy, blessed him and carried him to *Kābā* for blessings. He named the grand son “*Muhammad*”. Abdul Muttalib performed “*Aqiqā*” for the new born on the eight day and invited all for a feast. When people asked why he has chosen this name for the boy, he replied that he wanted the whole world to praise *Muhammad*. *Allāh* granted

Abdul Muttalib his wish. Peace and blessings of Allāh be upon our beloved Prophet Hazrat Muhammad (pbuh). (*Āmeen*)

HAZRAT HALEEMĀ SĀ'DIYĀH

It was the custom in *Makkāh* to send small children to rural areas for healthy nourishment and upbringing. So, infant Muhammad (pbuh) was also sent away to rural neighborhood. Hazrat Haleemā (RTA) nourished and brought him up. She belonged to the tribe of Bani Sā'ad, so she is called Haleemā Sā'diyāh. She was a very pious lady. She selected infant Muhammad (pbuh) and became his wet-nurse/ foster mother. He grew up in the open atmosphere to be healthy. He came to *Makkāh* after two years. His mother *Āmina* was very happy to see him. Because of an epidemic in *Makkāh*, he was again sent back with Hazrat Haleemā (RTA).

Little Muhammad (pbuh) charmed everyone with his innocent face, and all loved him. Everyone cheerfully listened his sweet talk and was happy. Little Muhammad (pbuh) loved Bibi Haleemā's children and they also loved him in return. He joined them in their games and went along with them to pasture land to graze the sheep. Grazing sheep was not an act to be looked upon as a mean profession during that period. Even people of highly placed and honourable families grazed sheep. Hazrat Muhammad (pbuh) also grazed Hazrat Haleemā's sheep when he was a child.

When Hazrat Muhammad (pbuh) was four years old, he returned to his mother. She was very happy to see him and cherished him lovingly. When he was six years old, she intended to take him to her parental home in Yasrib (*Madeenah*) but died on the way after falling ill. Hazrat Muhammad (pbuh) was born orphan. Now her mother also died. Umme Ayman, the slave girl of Hazrat *Aminā*, brought him to his grandfather, Abdul Muttalib, who was very grieved to learn about Bibi *Āminā*'s death. Nothing could be done. Life and death is destined by *Allāh*. No one can evade from it.

After having been appointed Prophet, once Hazrat Muhammad (pbuh) happened to pass the place "Abwā", where his mother's grave was located, he was moved by its sight. Seeing tears in his eyes, his companions also wept.

Grandfather Abdul Muttalib loved Muhammad (pbuh) very much and brought him up and cherished him. But he also died when our beloved Prophet (pbuh) was only eight years old. After this, our beloved Prophet (pbuh) Hazrat Muhammad (pbuh) came under the custody of his uncle Abu Tālib. Hazrat Muhammad (pbuh) had many uncles and Abu Tālib was the best among them. He loved young Muhammad (pbuh) very much, always kept him in his own company and took great care to provide him all the comforts. Abu Tālib also took his nephew, our beloved Prophet (pbuh) along with him on his travels.

Once, when Hazrat Muhammad (pbuh) was still a child, one of the walls of “*Kābā*” collapsed, people set on repairing it. Small children also lent their hands in repairing. They carried stones on their shoulders to fix them in the walls. Hazrat Muhammad (pbuh) too was among these children. After some times when their shoulders started aching, children removed their *Tah-bands* (lower garments) and folded them to keep on their shoulders, but young Muhammad (pbuh) did not like to be naked. His uncle was present there, when he saw his nephew’s plight, he said, “Son remove your *Tah-band* and put it on your shoulders like others”. Muhammad (pbuh) started to open the *Tah-band* at the order of his uncle but could not tolerate to be naked and fainted on the ground. His uncle saw this and prevented him from being naked.

GREW YOUNG

Our beloved Prophet (pbuh) grew up under the loving care of his uncle. He was the best youth. The young people of Arab were always fighting among themselves but he remained aloof from fighting. All the young people indulged in drinking wine, gambling, and all sorts of evils but Muhammad (pbuh) hated all this. People worshiped idols and behaved immodestly but Muhammad (pbuh) considered this as bad, instead he fed the poor and helped the weak.

TRADE

Abu Tālib was a trader. Hazrat Muhammad (pbuh) too joined him in the trade and liked it very much. Hazrat Muhammad (pbuh) was a very honest businessman. He always spoke the truth. Everyone called him “*Sādiq*”. His dealings were always clear and he was very

trustworthy. He was also known as “*Ameen*”. He was respected by one and all and everyone trusted him, everyone talked about his truthful and trustworthy nature and character.

TRAVEL OF *SHĀM* (Syria)

There was a rich lady in *Makkāh*, whose name was *Khadeejā* (RTA). She was a widow. She had a big business. She used to lend money for trade to people and share the profits with them. When she heard about the honest and trustworthy nature of our beloved Prophet (pbuh), she wished him to take her goods for trade to other countries. Our beloved Prophet (pbuh) accepted and along with Bibi *Khadeejā*'s (RTA) slave *Maisarā* went on a journey to Syria. He worked hard with influence and truth.

Our beloved Prophet (pbuh) returned from Syria after earning much profit and settled the accounts very honestly. Every simple Dirham was accounted for. Bibi *Khadeejā* (RTA) was very pious and thus was happy at his virtues. *Maisarā* too described and praised Muhammad's (pbuh) honesty, piety, sympathy and love towards people. Bibi *Khadeejā* (RTA) was much impressed and she herself proposed marriage to him. He accepted and went to Bibi *Khadeejā* (RTA)'s house along with his uncle Abu *Tālib* and some people of Quraish tribe and marriage was performed. He was twenty-five years of age and Bibi *Khadeejā* (RTA) was forty years old at the time of their marriage.

EFFORTS FOR PEACE

When Hazrat Muhammad (pbuh) was fifteen years old, he joined the war of *Fujjār*. There were many wars of this name. *Makkāh* was a battleground for many wars. These frequent wars and oppressions on the conquered tribes made young Muhammad (pbuh) miserable. He was worried how to remove these evils. He convinced young people of his age and formed an association. Every member of the association agreed to remove insecurity from the country, protect travellers, help the poor and stop the oppression. As a result of the efforts of this association,

insecurity decreased, oppression dwindled, and Hazrat Muhammad (pbuh) gained fame and people started to trust and rely further on him.

SOLVED THE PROBLEM OF PLACING THE *HAJR-E-ASWAD*

Once '*Kābā*' was being repaired by pulling down old walls and new ones were being erected. *Hajr-e-Aswad*, the pious stone was to be fixed in a wall. This black stone was a souvenir of Hazrat Ibrāhīm (A.S) and was considered being auspicious. When the time came to fix the stone at the appropriate place in the wall, all started to fight among themselves. Everyone wanted to fix it by himself. Bloodshed was about to take place, swords too had been drawn out. At last it was agreed that the decision of the first person to enter "*Kābā*" the next morning should be accepted. By chance, young Muhammad (pbuh) was first to come to "*Kābā*" the next day. As everyone trusted him, all accepted him as arbiter. Prophet Muhammad (pbuh) decided the issue very well. He took a sheet of cloth, put Hajr-e-Aswad on it and asked the leaders of every tribe to hold the edges of the cloth. All together lifted the cloth with the *Hajr-e-Aswad* on it and brought it to the place where it was to be fixed. Now he (pbuh) lifted the Hajr-e-Aswad and fixed it in the wall. Thus all the tribes shared in the fixation.

BECAME PROPHET

There was a hillock near Makkāh, which had a cave in it by the name *Hirā*. Muhammad (pbuh) used to go to this cave and spend many days there alone. He used to carry some water and *sattu* with him. He spent his time in cave worshipping *Allāh*, deliberating on people's welfare, thinking of ways to eradicate evils and propagate virtues. When water and *sattu* exhausted, he used to come back home and returned again to the cave with water and *sattu*.

Allāh made him Prophet and sent His angel *Jibraeil* (A.S.) to him. *Hazrat Jibraeil* (A.S.) brought *Allāh's* message to Hazrat Muhammad (pbuh). He returned home and mentioned it to Bibi Khadeejā (RTA). He was worried. Bibi Khadeejā (RTA) consoled him saying: "Why are you worried? *Allāh* will not waste you. You are virtuous. You give alms, help the poor, support orphans and widows,

guests enjoy your hospitality, you support miserable people and help the weak by shouldering their burdens. What are you afraid of?"

THE MESSAGE OF ALLĀH

It was on seventeenth day of Ramazān when *Allāh's* message came and *Jibraiel* (A.S.) brought *Allāh's* Words. Hazrat Muhammad (pbuh) started preaching the message. He told that Allāh is one and only, He has created all, He is the Sustainer and Ruler. Obey His commands, worship only Him. I am a Prophet of *Allāh*; follow me and avoid evils. Do good, *Allāh* will be pleased with you and will grant *Jannat* to dwell in. *Allāh* will be angry with bad people and punish them severely.

PRECEDENCE IN ACCEPTING IMAN

Pious people accepted Hazrat Muhammad (pbuh)'s preaching. Hazrat Abu Bakr (RTA) was among his fast friends. He was the first man to believe and accept him as *Allāh's* Prophet. Hazrat Khadeejā (RTA) was his pious wife, was the first woman to embrace *Imān*. Hazrat Ali (RTA) was his cousin and the first child to have *Imān*. Hazrat Zaid (RTA), his slave, was the first slave to have *Imān*. All these were very pious and as they lived with Hazrat Muhammad (pbuh) and knew his virtues and piety very well, so as soon as they heard him, they believed him and followed his sayings. May Allāh be pleased with all of them. (*Aameen*)

CALL OF ĪMĀN FROM THE HILLOCK

After some days, *Allāh* commanded Hazrat Muhammad (pbuh) to warn his misguided brethren of *Allāh's* punishment. He did so. There was a hillock by the name *Safā* near Makkāh. He climbed the hillock and called the people of Makkāh. When they gathered, he said: "I am at the top of hillock and you are all below. I can see at either side of the hillock, but you people can see only one side. If I say that there is an army of dacoits on this side of the hillock and it is about to attack you, will you believe it?" All of them unanimously replied: "Of course! You are at the top and can see all around. You are "*Sādiq*", the truthful and

“Ameen” the trustworthy. You never lied, we trust you completely”. Then Hazrat Muhammad (pbuh) said, “O’ people! This was an example to convince you. Be assured death is fast approaching; everyone has to die one day and face *Allāh*. You will be compensated for all your deeds – good or bad. You all will be punished severely if you do not affirm your faith in *Allāh* and be virtuous. You can see only of this world, whereas I can see what lies in Hereafter.”

SPREAD OF DEEN

People of Makkāh heard Hazrat Muhammad (pbuh)’s sermon. It was truth, nothing but truth. Hazrat Muhammad (pbuh) had explained it very convincingly. Everybody knew him to be truthful, but they did not believe this truth. They reproached the Prophet (pbuh). His uncle Abu Lahab was ahead of everyone reproaching him. He said, “Did you summon us to tell this nonsense?”

Allāh’s *Deen* spread slowly but strongly, effectively. Infidels were worried as to what should be done; how to prevent truth from prevailing? Hazrat Muhammad (pbuh) was alone. His companions were very few. He was without allies and supporters. But still people were drawing towards him. The religion of forefathers was at stake. So the people of Makkāh gathered and went to Abu Tālib, holy Prophet’s uncle, and told him “Abu Tālib! Stop your nephew. He is rejecting our gods. He is preaching that only *Allāh* is worthy of worship and we are ignorant and thereby worshiping *Lāt and Manāt*. We cannot tolerate all this any more. It is a disgrace to family honour.” Somehow Abu Tālib got rid of them. Our beloved Prophet (pbuh) went on with his mission and the faith spread.

The infidels of Makkāh again came to Abu Tālib, threatened him, and warned him about murder. This made Abu Tālib worried. He summoned his nephew and pleaded with him not to burden him — Abu Tālib — with people’s displeasure. Hazrat Muhammad (pbuh) was not at all upset. He said, “Uncle! This is *Allah*’s mission. He will help me. Nothing can discourage me from it. Even if they offer me the sun in one hand and the moon in another hand, I will not abandon my work”. Saying this, his eye’s filled with tears. This impressed and affected Abu

Tālib very much. He told, “Son! Continue your mission with all the dedication. I will not give you up to the wicked persons”.

YEAR OF GREIF AND SORROW

Soon after this Abu Tālib passed way. Hazrat Muhammad (pbuh)’s beloved wife Hazrat Khadeejā (RTA) also passed away. Both of these were of great consolation to Hazrat Muhammad (pbuh) and he was very much grieved at their death. Infidels were in awe of Abu Tālib and respected Bibi Khadijā (RTA). Now with both of them out of the way, they started troubling Hazrat Muhammad (pbuh) very much. This year was very hard one for our beloved Hazrat Muhammad (pbuh), so he termed it as “*Āmul-Huzn*” i.e. the year of sorrow or woe.

HIJRAT TO HABASHĀH

Non-believers continuously harassed Muslims and troubled them. They also troubled our beloved Prophet (pbuh) and his companions. His preachings were not tolerated any more. To recite the *Qur’ān*, worship *Allāh*, to follow *Deen* and to teach about *Deen*, all became irksome and so Hazrat Muhammad (pbuh) told Muslims, “Dear friends you have all suffered much for the sake of *Deen*. Now whoever wants may go over to Habashāh (Ethiopia or Abyssiniā), Najjāshi, the king is very noble, there is no restraint, you are at liberty to follow your *Deen* there and you can also propagate your faith”. Thus many Muslims left their homes and went away to Habashāh. Being fed up with the oppressions of non-believers, they left their native place to settle in another country for the sake of *Deen*, this is called *Hijrat*. But the non-believers still did not leave them in peace and followed them to Habashāh and complained to Najjāshi, the king about them. Muslims were called to the court of Najjāshi. Among these Muslims was Hazrat Jāfar (RTA), brother of Hazrat Ali (RTA), leader of Muslims there. He addressed the court of Najjāshi.

SPEECH OF HAZRAT JĀ’FAR (RTA)

He said, “O king! We were ignorant and uncivilized. We worshipped idols, were eating carrion. We were without morals and spoke obscene. We used to live unclean. We fought among ourselves.

The rich oppressed the poor. We never respected guests and visitors, nor behaved well with neighbours. Brothers fought each other. The strong harassed the weak. In short we were evil doers and all our deeds were bad. *Allāh* took pity on us and guided us by sending a Prophet among us. We all knew him very well. He was very pious, truthful and trustworthy. He showed us the straight path and called us towards the true way of life, preached us about the way of *Allāh*, taught us to love each other. Advised us to give up idol-worship and instead worship only *Allāh*, taught us to speak the truth always, keep our promises, avoid vices and stay away from sins. never embezzle orphans' wealth; abandon oppression; not to afflict misery on neighbours, but to give them all comforts; not to accuse innocent women. He asked us to offer *Namāz* and observe *Rozā* and spend a portion of our wealth for the sake of *Allāh*. He advised us to live together in harmony. We believed him to be a Prophet and followed his teachings and implemented them in our life. Our people became our enemies and harassed us. So we have migrated here, leaving our own homeland”.

Najjāshi heard with rapt attention Hazrat Jāfar (RTA)'s speech which was very effective. He also heard the *Qur'ān's* recitation and was so moved by it that he started weeping. He expelled the non-believers, and treated Muslims very well and became a Muslim himself, soon after. May *Allāh* bless him. (*Āmeen*)

Our beloved Prophet (pbuh) did not migrate. He did not go to Habashāh. He stayed back in Makkāh and endured the hardships for *Allāh's* sake. Hazrat Muhammad (pbuh) used to visit to fairs to preach and he even went to marketplace to preach the *Deen*. On the occasion of *Hajj*, he preached the *Deen* to people who had come from different places. Thus Islām spread gradually outside Makkāh also.

JOURNEY TO TĀ'IF

There is a small town by the name Tā'if, about thirty miles from Makkāh. People used to go there during summer for recreation just as we do go to Nainital and Shimla. Years were spent in Makkāh, preaching Faith and almost all people in Makkāh had become Prophet's enemies. Very few paid any attention to his teachings. So he thought of going to Tā'if to convey *Allāh's* message; may be at least these people

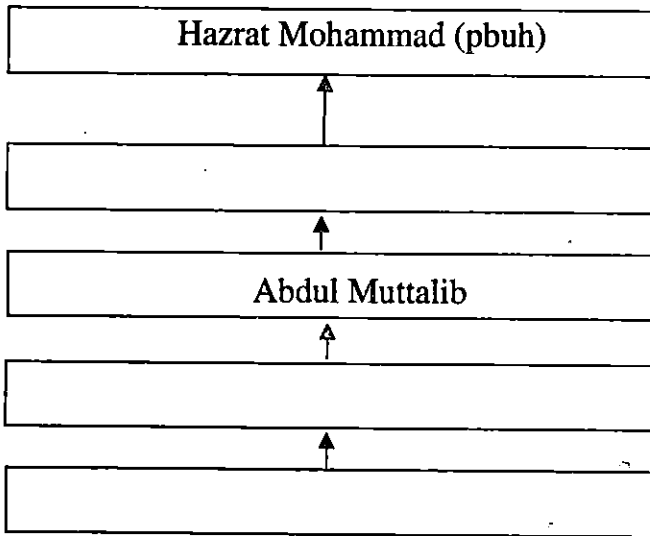
may listen, and support him in his mission. This thought brought him to Ta'if. But people of Tā'if were no better than people of Makkāh. In fact they were worse. They never lent an ear to his preachings and misbehaved with the Prophet. They stoned him and abused him. Naughty and wicked children were set upon to harass him. He was injured and bled. But he never cursed them, instead pleaded with *Allāh* to guide them out of their ignorance. Blessings and peace be upon the Holy Prophet. (*Aameen*)

EXERCISE

I- Answer the following questions:

1. What was the world like before our beloved Prophet (pbuh) came?
2. What efforts did our beloved Prophet (pbuh) put to restore peace in his youth? What was its result?
3. Why did all the people call our beloved Prophet (pbuh) *Sādiq* and *Āmeen*?
4. Why did Hazrat Khadeejā (RTA) send marriage proposal to our beloved Prophet (pbuh)?
5. Which year did Hazrat Muhammad (pbuh) treat as the year of grief, sorrow or woe?
6. Why did our beloved Prophet (pbuh) travel to Syria (*Shām*)?
7. What was the name of the king of Habashāh?
8. What did Najjāshi expressed after hearing the speech of Hazrat Jā'far (RTA)?
9. What do we mean by "*Hijrat*"?

II- Write the names of famous personalities of Quraish tribe in the given boxes showing relation to Hazrat Mohammed (pbuh):



III- Fill in the blanks:

1.was the first Prophet of *Allāh*.
2. Our beloved Prophet (pbuh).....was born on Monday, theofin Makkāh.
3. Abdul-Muttalib rediscoveredand had it cleaned.
4. Hazrat Mohammad (pbuh) stayed with Bibi Haleemā Sādiyāh (RTA) till the age of
5. Hazrat Muhammad (pbuh)'s died when he was six years old.
6. When Hazrat Muhammad (pbuh) was eight years old hisdied.
7. At the age ofhe joined the war of *fujjār*.
8. Before being made Prophet , Hazrat Mohammad(pbuh) spent his time in ameditating and worshipping *Allāh*.
9. After being made the Prophet, he called..... the people near a hillock and preached the people.

IV- Match the following:

- | | |
|---------------------------------|-------------------------------|
| 1. Abdul Muttalib | a) Father |
| 2. Abdullāh | b) Beloved uncle |
| 3. Abu Tālib | c) The slave |
| 4. Hazrat Khadeejā (RTA) | d) Mother |
| 5. Hazrat Ali (RTA) | e) Hazrat Khadeejā (RTA)Slave |
| 6. Hazrat Haleemā Sādiyāh (RTA) | f) Beloved wife |
| 7. Bibi Aminā | g) Hazrat Ali's(RTA) brother |
| 8. Hazrat Jāfar (RTA) | h) Paternal cousin |
| 9. Hazrat Zaid (RTA) | i) Paternal cousin |
| 10. Maisarā | j) Grand father |

V- Write a para of six to seven lines on the following:

1. The dispute regarding *Hajr-e-Aswad*.
2. The journey to Tāif.

VI-Say whether the following are true or false?

1. Our beloved Prophet (pbuh) was born on Monday, the 10th of Rabiul-
awwal ()
2. Makkah is to the south of India ()
3. His mother died when he was seven years old ()
4. His Mother's grave is at 'Abwā' ()
5. His grandfather died when he was eight years old ()
6. Hazrat Khadijā (RTA) was fifteen years older to him. ()
7. In the month of *Ramzān*, *Jibraiel* (A.S.) came to him with the message
of *Allāh*. ()

**VII- Write the names of the following persons in the order in which they
accepted Islām.**

First among men

First among women

First among children

First among slaves

Activity:

Learn the speech delivered by Hazrat Jāfar (RTA) in the court of Najjāshi
and say it orally.

Lesson 15

UMMAHĀT-UL-MU'MINEEN (RTA)

Our beloved Prophet Hazrat Muhammad (pbuh) had many wives. All were very pious and truthful. We call them "*Ummahāt-ul-Mumineen*" which means mothers of Muslims. Our beloved Prophet (pbuh) is the spiritual father of all Muslims. He showed us the right way and to follow the path which pleases *Allāh*. That is why the wives of our beloved Prophet (pbuh) are all Muslims' mothers.

We Muslims respect and honour them and consider them more than we do our own mothers. These ladies served the cause of *Deen* devotedly and put forth their best efforts to propagate it. They supported Hazrat Muhammad (pbuh) in all circumstances. Their lives are model for all the womenfolk. Among his wives, Bibi Khadeejā and Bibi Ayeshā [*Razi-Allāh-Anhumā*] are more famous.

HAZRAT BIBI KHADEEJĀ (RTA)

Hazrat Bibi Khadeejā (RTA) was Hazrat Muhammad (pbuh)'s first wife. She was a very pious and virtuous lady. Her Father's name was Khuwelad. Her mother's name was Fatimā Bint-e-Zāidah. She was forty years old when Hazrat Muhammad (pbuh) married her. She loved Hazrat Muhammad (pbuh) very immensely. She was a very rich lady. She spent all her riches (wealth) for the sake of *Allāh* and served our beloved Prophet (pbuh) devotedly. She consoled him when non-believers tormented and harassed him. She would help and support him in all possible ways. Hazrat Muhammad (pbuh) always remembered her, even after her death, as he loved her very much. Whenever some special and delicious food was prepared at home, some of it was sent to Bibi Khadeejā (RTA)'s friends. Our beloved Prophet (pbuh) said that when no one paid heed to my preachings, Khadeejā (RTA) accepted my teachings; when no one believed me Khadeejā (RTA) believed me, when no one helped me, Khadeejā (RTA) helped me. She died at the age of 65.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Innā lillāhi wa innā ilaihi Rājiioon.
(To Allāh we belong and to Him we shall return)

Hazrat Muhammad (pbuh) was very much grieved by his beloved wife's death. He (pbuh) used to remain extremely sad on such occasions. He termed the year of her death as the year of grief sorrow, "*Āmul-Huzn.*" Bibi Khadeejā (RTA) was also called *Tāhirā* which means holy. In fact, she was a pure and chaste lady. She confronted many hardships in the propagation of the *Deen*. Once, the non-believers held our beloved Prophet (pbuh) as prisoners in the valley of Abu Tālib. Bibi Khadeejā (RTA) was also with him in that valley and suffered all sorts of miseries. People suffered tortures of starvation in the valley but adhered to their *Deen*. Hazrat Muhammad (pbuh) said that Hazrat Maryam (A.S.) and Hazrat Khadeejā (RTA) are the best among the women of the world. May *Allāh* be pleased with them. (*Aameen*).

HAZRAT BIBI ĀYESHĀ (RTA)

Hazrat Āyeshā (RTA) was the favourite wife of Hazrat Muhammad (pbuh), because of her intelligence and deep devotion to *Deen*. She learned much about religion and was an expert of the *Qur'ān* and the *Hadith*. Great *Sahābā* sought her opinion about *Deen* and its affairs. Her father was Hazrat Abu Bakr Siddique (RTA) who was a loyal companion of the Hazrat Muhammad (pbuh). Her mother was Zainab and was also called as Umm-e-Roomān (RTA). She served Hazrat Muhammad (pbuh) lovingly who is buried in her chamber.

She was very versatile in studies of *Deen* and outsmarted all other women. Barring a few men, she surpassed even men in knowledge of the *Qur'ān* and the *Hadith*. She has narrated two hundred and twenty one *Ahādeeth* which are to be found in the famous books of *Hadith*, like *Saheeh Bukhāri* and *Saheeh Muslim*. There are some verses in the *Qur'ān* wherein Hazrat Āyeshā (RTA) is praised. *Allāh* has vouched and asserted Himself for her piety and chastity in the holy *Qur'ān*. Our beloved Prophet (pbuh) also praised her very much.

Hazrat Āyeshā (RTA) was a brave and generous woman. She cared much about poor people. She did all her work herself and was

self-sufficient. She never encouraged flattery; and never spoke ill of others. Because of these good qualities, our beloved Prophet (pbuh) loved her immensely. Hazrat Āyeshā (RTA) lived forty seven years after the death of Hazrat Muhammad (pbuh). She spent all her life in the service and propagation of *Deen*. Great *Sahābā* came to her to learn more about *Deen*. She died at the age of sixty three,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Innā-lillāhi-wa-innā-ilaihi-rajioon

(To Allāh we belong and to Him we shall return).

EXERCISE

I- Answer the following questions:

1. Who are called *Ummahāt-ul-Mumineen*? Why are they so called?
2. What was the age of Hazrat Khadeejā (RTA) when she married to our beloved Prophet (pbuh)?
3. Why he was greatly grieved at the death of Bibi Khadijā (RTA)?
4. According to our beloved Prophet (pbuh), which women were better than all the women of the world?
5. Who was also called Umm-e-Romān?
6. Which qualities of Hazrat Āyeshā endeared her very much to Hazrat Muhammad (pbuh)?

II- Say whether the following are true or false? If wrong write correctly:

1. We should respect the *Ummahāt -ul -Mumineen* even more than our own mothers. ()
2. The name of Bibi Khadijā's mother was Fatimā binte-Zāidah. ()
3. Āmul-Huzn means the month of grief sorrow. ()
4. Hazrat Khadeejā (RTA) was also called Afeefā. ()
5. Sahih Bukhari and Sahih-Muslim are the names of two famous books of fiqh. ()
6. Bibi Āyeshā lived Forty eight years after the Hazrat Muhammad (pbuh) ()
7. Bibi Āyeshā (RTA) died at the age sixty four. ()

III- write five to six lines on the qualities of Bibi Āayeshā (RTA) which made her superior to even some great Sahābā (RTA)

IV-Fill in the blanks

1. *Ummahāt ul Mumineen* means.....
2.was the first wife of our beloved Prophet (pbuh).

- 3..... was the name of Bibi Khadeejā (RTA)
4. Bibi Khadeejā died at the age of.....years.
5. The names of Bibi Āyeshā's father and mother were.....
respectively.
6. Our beloved Prophet (pbuh) was buried in Chamber.
7. Bibi Āyeshā (RTA) narrated.....Ahadeeth of Hazrat
Muhammad (pbuh).

Lesson 16

HAZRAT FĀTIMĀ (RTA)

Our beloved Prophet Hazrat Muhammad (pbuh) had seven children¹, four sons (Hazrat Qāsim, Hazrat Abdullāh, Hazrat Ibrāheem) and four daughters (Hazrat Zainab, Hazrat Ruqayyah, Hazrat Umm-e-Kulsoom, Hazrat Fātimā). Among them, Hazrat Fātimā (RTA) is very famous. My grandmother sometimes narrated about her and used to say that Hazrat Fātimā (RTA)'s life is the best model for the Muslim women in whole world. Hazrat Fātimā (RTA) was Hazrat Muhammad (pbuh) favourite daughter. Hazrat Fātimā (RTA)'s mother was Hazrat Khadeejā (RTA). She was very pious, virtuous and very devoted worshipper of *Allāh*. She worshipped *Allāh* much of the day and night. She led a simple life. She did all the house works herself and was happy and content in all circumstances.

Hazrat Fātimā (RTA) was married to Hazrat Ali (RTA) who was Hazrat Muhammad (pbuh)'s cousin. She had many children among them Hazrat Hasan (RTA) and Hazrat Husain (RTA) are very famous.

Hazrat Muhammad (pbuh) loved her very much as she was very virtuous. Hazrat Muhammad (pbuh) has said that Fātimā (RTA) is the chief of the ladies of *Jannat*. Whenever our beloved Prophet (pbuh) returned from a journey, he used to visit the *masjid* to offer two *rakat* of *nafl* Namāz and then visit first Hazrat Fātimā (RTA)'s house. Once a *Sahābi* (RTA) asked Hazrat Āayeshā (RTA), "Who is most beloved of Hazrat Muhammad (pbuh)?" Hazrat Āayeshā (RTA) replied: "Fātimā". Bibi Fātimā was a lady of very fine qualities. She was an embodiment of modesty and coyness and shy.

Once at the behest of her husband Hazrat Ali (RTA), she went to her father to ask for a girl slave. As her father was in the company of some companions at that time, her modesty prevented her putting her

¹ Some scholars give the number of children eight; four sons and daughters each
Sachchā Deen - III

demand before her father and returned home softly treading. Again encouraged by her husband, she went to her father but could not say anything this time either out of modesty. The next day Hazrat Muhammad (pbuh) himself went to Bibi Fātimā (RTA)'s house and enquired about her visits. Fātimā (RTA) kept her silence. Hazrat Ali (RTA) said, "O Prophet! Your daughter has developed hard lumps on her hand due to regular grinding work and permanent marks on her neck due to daily fetching of water in leather-bag. I saw some slave girls were in your captivity, so it was I asked her to request you for a girl slave." Hazrat Muhammad (pbuh) was in tears. He said, "Beloved daughter, have patience. Adopt abstinence, fear of *Allāh*. Obey *Allāh*'s commands. Praise *Allāh* by reciting *Subhān Allāh* (Glory be to *Allāh*) thirty three times, *Alhamdu-Lillāh* (Praise be to *Allāh*) thirty three times and *Allāhu Akbar* (*Allāh* is the Greatest) thirty four times before going to bed. O Daughter! This practice of praising *Allāh* is better for you than having a slave." Bibi Fātimā (RTA) said, "Father! I am content with *Allāh* and His Prophet (pbuh) even in this circumstance." This recitation of *Allāh*'s praise is famous now as *Tasbeeh-e-Fātimā*.

Modesty is a girl's priceless ornament. Bibi Fātimā (RTA) always used to cover her whole body carefully. She herself fetched water in her house but without uncovering any part of her body. She never even once used such clothing which exposed any part of her body. During her living days, she took utmost care of covering herself but in her last days she was worried about dead body's exposure. Because during those days women's funeral bier was open as men's bier. While discussing this with Bibi Asmā (RTA), who said that it is customary in Abyssinia to cover the women's bier by fixing a stick and covering it with a cloth, to make a curtain. Bibi Asmā (RTA) took some branches of date tree and covered them with a cloth to make a curtain and showed her. Bibi Fātimā (RTA) liked it very much. Hence her funeral bier was thus covered and since then women's funeral bier was started to be covered.

Bibi Fātimā (RTA) loved her father Hazrat Muhammad (pbuh) immensely. She obeyed him willingly with the very depth of her heart. She did nothing to displease her father and always was careful to make him happy with her conduct.

Once, when Hazrat Muhammad (pbuh) returned from a journey, Bibi Fātimā (RTA) cheerfully decorated her house, hung coloured curtains on the doors to welcome her father. She even decked up her sons young Hazrat Hasan (RTA) and Hazrat Husain (RTA) with silver bracelets. As usual, Hazrat Muhammad (pbuh) went first to her daughter's house to meet her. But seeing all this, he returned without meeting her. When Bibi Fātimā (RTA) came to know her father's displeasure, she was very sad and cried; her eyes filled with tears. She removed the curtains and bracelets of her sons and sent words to her father that she has decided to give away those things in charity and said that you are at liberty to give it to whomsoever it is needed. Hazrat Muhammad (pbuh) sold the bracelets and spent money on those poor Muslims who lived on the stone platform to get the knowledge of *Deen*.

This simplicity, modesty and above all righteousness of Bibi Fātimā (RTA) inculcated in her sons Hazrat Hasan (RTA) and Hazrat Husain (RTA) a courageous spirit and made them brave Muslim soldiers, who did not hesitate to lay down their lives to keep up the honour of the *Deen*.

When our beloved Prophet (pbuh) fell ill, he called Bibi Fātimā (RTA). When she came, he called her near to him and whispered in her ears. Bibi Fātimā (RTA) started to weep. Again he called her near to him and whispered in her ear. She laughed. This made Hazrat Āyeshā (RTA) curious and upon her enquiry, Bibi Fātimā (RTA) said, "The first time my father said that this illness will separate him from you all, so I wept. Next time, he told that I will be the first in the family to join him, so I was happy and laughed."

Bibi Fātimā (RTA) lived only six months after Hazrat Muhammad (pbuh)'s death and she left this world on third of Ramazān in eleventh *Hijri*. We are all *Allāh's* slaves and will return to Him. *Allāh!* Bless us with divine guidance to follow in the foot steps of Bibi Fātimā (RTA). (*Āmeen*).

EXERCISE

I- Answer the following questions:

1. What did our beloved Prophet (pbuh) used to do on returning from journeys?
2. What type of dress should the Muslim girls wear?
3. What did Hazrat Fātimā (RTA) worry about in her last days?
4. Since when were the women's bier covered?
5. Why did Hazrat Fātimā (RTA) remove the coloured curtains and silver bracelets from her house?
6. The life of Hazrat Fātimā (RTA) is an example for Muslim girls and women, elaborate.
7. On which occasion did Hazrat Muhammad (pbuh) advised Hazrat Fātimā (RTA) to have patience and adopt abstinence?
8. What is *Tasbeeh-e-Fātimā*?
9. Write the reason for Bibi Fātimā (RTA)'s weeping and laughing just before the death of her father (pbuh)?

II- Fill in the blanks:

1. There were eight children of our beloved Prophet (pbuh) sons and.....daughters.
2. The name of the mother of Bibi Fātimā (RTA) was
3.was the husband of Bibi Fātimā (RTA).
4. Bibi Fātimā (RTA) had many children among them..... andwere famous.
5. Bibi Fātimā (RTA) died on

III. Say whether the following statements are true or false?

1. Hazrat Fātimā (RTA) is the chief of heavenly ladies. ()
2. Who is the most beloved to Holy Messenger? Hazrat Āyeshā replied, "Bibi Khadeejā". ()
3. Gold and silver are a girl's priceless ornaments. ()

4. Hazrat Fātimā (RTA) had asked for a slave from the beloved prophet (pbuh) at the behest of Hazrat Ali (RTA). ()
5. Bibi Fātimā lived for one Year after the death of the beloved Hazrat Muhammad (pbuh). ()

Activity:

Learn the *Tasbeeh-e-Fātimā*.

TEN BLESSED (*Ashrā-e-Mubashsharāh*) MEN

Those people are indeed very fortunate who saw our beloved Prophet (pbuh) alive, believed him to be *Allāh's* Prophet, spent their lives with him, obeyed him to the end of their days in this world. These people are called "*Sahābā*" [the companions of our beloved Prophet (pbuh)]. They are great men. They worshipped *Allāh* day and night, loved His Prophet (pbuh) immensely, obeyed His Prophet (pbuh) and were devoted to him. They never disobeyed Hazrat Muhammad (pbuh) and always behaved to please *Allāh*. *Allāh* grants *Jannat* to those with whom He is pleased. It will be known only on the Day of *Qiyāmat* who is favoured with *Jannat* and who is thrown into the fire of *Jahannam*. But a few of our beloved Prophet's *Sahābā* (RTA) got the glad tidings of being blessed with *Jannat* during their life time even in this world. Lots of *Sahābā* (RTA) were hinted at being blessed with *Jannat* by Hazrat Muhammad (pbuh), but there are ten *Sahābā* whom Hazrat Muhammad (pbuh) gave the happy news together. These *Sahābā* are called *Ashra-e-Mubashsharāh*, which means ten blessed ones who are given the good news of attending *Jannat*. Every Muslim wants to be like them, follow them and procure the blessings of *Jannat*. Among these ten blessed men, four are very famous:

1. Hazrat Abu Bakr Siddique (RTA).
2. Hazrat Umar Fārooq (RTA).
3. Hazrat Usmān Ghani (RTA).
4. Hazrat Ali Murtaza (RTA).

These great men followed the same order of being caliphs after Hazrat Muhammad (pbuh). They are called as *Khulafā-e-Rashideen*, spiritual successors of the right path. Their rule is remembered by the auspicious name of *Khilāfat-e-Rāshidāh*. Apart from these four, the other six *Sahābā* are:

1. Hazrat Zubair Bin Awām (RTA).
2. Hazrat Talhā Bin Ubaidullāh (RTA).
3. Hazrat Abdur Rahmān Bin Auf (RTA).
4. Hazrat Sā'ad Bin Abi Waqqās (RTA).
5. Hazrat Abu Ubaidā Bin Jarrāh (RTA).
6. Hazrat Sayeed Bin Zaid (RTA).

1. HAZRAT ABU BAKR SIDDIQUE (RTA)

His name was Abdullāh-bin-Usmān. He was the first among men to have *Imān* in Hazrat Muhammad (pbuh). Even before having *Imān*, Hazrat Abu Bakr Siddique's life was full of piety and virtues. He was away from all sins and evils. Abu Bakr (RTA) was his patronymic name. He was honourably addressed as *Siddique* which means ever truthful. Generally he was famous by his patronymic name and appellation. He was also Hazrat Muhammad (pbuh)'s father-in-law.

He became caliph after Hazrat Muhammad (pbuh). His *Khilāfat* was for only two years and three and a half months. Abu Bakr (RTA) was a very tolerant and brave man. He had an immensely commanding personality. Along with these qualities, he was also an *Allāh* fearing man. On the night of *Hijrat* from Makkāh to Madeenāh, he accompanied Hazrat Muhammad (pbuh). Many people became Muslims due to his sincere efforts. He was always at the forefront during the Islamic wars. He left this world for the abode of *Jannat* on the twenty first of *Jamādi-ul-Awwal* of 13 *Hijri*. May *Allāh* be pleased with him. (*Āmeen*)

2. HAZRAT UMAR FĀROOQ (RTA)

His name was Umar bin Khattāb. He became caliph after Hazrat Abu Bakr (RTA). He was very brave and a very good administrator. He was always ready to fight for right and justice. For this reason, Hazrat Muhammad (pbuh) honourably addressed and gave him the appellation of "*Fārooq*" which means one who can distinguish between *Haq* (right) and *Bātil* (wrong). His bravery and strength was much talked about in Arab. People shivered at the very mention of his name.

Hazrat Umar Fārooq (RTA) was also father-in-law of Hazrat Muhammad (pbuh). He founded two famous cities Basra and Koofa in

nowaday's Irāq. He also established *Bait-ul-Māl* (Islamic public treasury) during his era, apart from many other departments and offices. He administered with good judgement. It is only in his *Khilāfat* that the appellation of *Ameer-ul-Mumineen* was introduced for Islamic caliph. He was martyred by a slave in 24 A.H. May Allāh be pleased with him. (*Āmeen*)

3. HAZRAT USMĀN GHANI (RTA)

His name was Usmān Bin-Affān and appellation was “*Zun-Noorain.*” *Allāh* had not only guided him to the true way of life but had also endowed him with immense wealth. He spent all his wealth for *Allāh's* sake. Hazrat Usmān (RTA) was son-in-law of our beloved Prophet (pbuh). Because of people's atrocities in Makkāh, first he migrated to Habashā (Abyssinia), and then to Madeenāh. He became the caliph after Hazrat Umar (RTA). Every day and night he was busy in propagating the teaching of the *Qur'ān*. He led a very simple life. During the seventh year of his *Khilāfat*, he was martyred by the rebels. May Allāh be pleased with him. (*Āmeen*)

4. HAZRAT ALI MURTAZA (RTA)

Ali-bin-Abi Tālib was his name. Abu-Turāb was his patronymic name and appellation Haider. He was a cousin and son-in-law of our beloved Prophet (pbuh). On the night of migrating to Madeenāh, Hazrat Muhammad (pbuh) made him sleep on his own bed. Hazrat Ali (RTA) became the fourth caliph after Hazrat Usmān (RTA). His knowledge and piety was unmatched. He was very courageous and brave. He took part in all Islamic wars. Hazrat Muhammad (pbuh) left Hazrat Ali (RTA) behind to look after the family, while going for *Ghazwa-e-Tabook*. [The Islamic battle in which Hazrat Muhammad (pbuh) himself took part is known as Ghazwā]. This saddened Hazrat Ali (RTA) but Hazrat Muhammad (pbuh) kept his heart by saying that you are to me what Hāroon (A.S.) was to Moosā (A.S.). Ibn-e-Maljam martyred Hazrat Ali (RTA) in 40 Hijri. May Allāh be pleased with Hazrat Ali (RTA) (*Āmeen*).

5. HAZRAT ZUBAIR BIN AWĀM (RTA)

His name was Zubair and patronymic name was Abu Abdullāh. His father's name was Awām and mother's name was Safiyyā. She was Hazrat Muhammad's (pbuh) paternal aunt and this made Hazrat Zubair (RTA) cousin of Hazrat Muhammad (pbuh). He was also Hazrat Abu Bakr's son-in-law and Hazrat Khadeejā (RTA)'s nephew (brother's son).

Hazrat Zubair (RTA) was only sixteen when he accepted Islam and was among the first few Muslims of the early days, have faith in Hazrat Muhammad (pbuh) was not an easy task at that period. Hazrat Zubair (RTA) also faced many difficulties in his young age. Even his own uncle used to beat and torture him by using inhuman methods, like wrapping him up in a mat and suffocating with smoke, but in spite of all this trouble, Hazrat Zubair (RTA) stuck to his belief saying, "I can't give up Islam."

He migrated first to Habashā (Abyssinia), but when everyone was ordered to migrate to Madeenāh, he too went there, and proved his mettle of bravery. He fought bravely in *Ghazwa-e-Badr* and rooted out the enemy. Hazrat Zubair (RTA) used to say that there is no part of his body which has no marks of wounds, but he never abstained from battleground. During *Ghazwa-e-Uhud*, when polytheists rained arrows on Hazrat Muhammad (pbuh), he took them on his own body and saved the prophet from being wounded. In the battle of Khaiber, when the famous Jew leader Marhab was killed and his brother Yasir came into the battlefield challenging, Hazrat Zubair (RTA) came out of the Muslim army to fight Yasir who was a gigantic young man. Seeing him Hazrat Zubair (RTA)'s mother Hazrat Safiyyā (RTA) become perturbed, but Rasulullah (pbuh) said, "Don't worry. *Allāh's* soldier will dispose him off." Within a short time, Hazrat Zubair (RTA) killed him.

Hazrat Zubair (RTA) took part in the battles of Hunain, Taif, and Tabook. He fought valiantly. During the *Khilāfat* of Hazrat Umar (RTA), he took part in war of Yarmūk. He charged so vigorously that he tore apart the ranks of enemy's army and reached the other side. While returning, Romans caught hold of his horse's reins and attacked severely, but he alone battled with them and returned. *Allāh* granted victory to Muslims and Shām (Syria) was conquered. After the victory of Shām,

when Egypt (Misr) was attacked by Muslims, Hazrat Umar (RTA) sent ten thousand men's army with four officers, and sent a letter also, stating that each officer was equal to one thousand soldiers. Hazrat Zubair (RTA) was one of those officers. The battle went on for seven months, but nothing was decided. One day Hazrat Zubair (RTA) said, "Today I am sacrificing myself for Islam." Saying this, he climbed the fort wall with a sword in his hand. Some more Muslims followed him and all together, they shouted slogans. The army outside the fort also shouted slogans with zeal and enthusiasm. Enemies thought that Muslims have rushed into the fort and started running helter and skelter (here and there). Hazrat Zubair (RTA) opened the doors of the fort in this confusion and Muslim army rushed in.

The martyrdom of Hazrat Usmān (RTA) had created much chaos in the country. Hazrat Ali (RTA) tried to bring peace and tranquility but trouble broke out. The flames of riots could not be extinguished and Muslims fought among themselves. Hazrat Zubair (RTA) was also involved and opposed Hazrat Ali (RTA). But when Hazrat Ali (RTA) made him recollect Holy Prophet's saying that "One day Zubair will fight Hazrat Ali unjustly" he (Hazrat Zubair) withdrew from the battle and went away to Basrā. One soldier by the name of Amr-Bin-Jarmūz followed him and tried to persuade him to return. But Hazrat Zubair (RTA) did not agree. The soldier Amar-Bin-Jarmūz went along with him. On the way to Basrā, when Hazrat Zubair was offering *Namāz-e-zuhr*, Amr slew him. This was on 10th *Jamādi-ul-Awwal* of 36 *Hijri*, when Hazrat Zubair (RTA) left this world to attain *Jannat*. Amr-Bin-Jarmuz carried Hazrat Zubair (RTA)'s sword and armour cheerfully to Hazrat Ali (RTA). But when Hazrat Ali (RTA) saw the sword, he was moved to tears and told Amr-Bin-Jarmuz "Go away, murderer of Safiyyāh's son, Hell is waiting for you."

Hazrat Zubair (RTA) had many excellent virtues. He was pious, generous, *Allāh*-fearing and selfless and noble. Hazrat Usmān (RTA) said, "I swear by *Allāh*! Zubair (RTA) is the most pious and noble of men and as far as I know *Rasulullah* (pbuh) loved him immensely." Hazrat Zubair (RTA) was always in awe of *Allāh*. He trembled whenever he thought of *Ākhirat*. Even slight incidents warned him. He was trustworthy to the core and famous for it. People entrusted him

with their families and wealth at the time of their deaths, and he very cheerfully guarded them. *Allāh* had blessed him with much wealth. He left a lot of property when he died, but he led a very simple life, had simple meals and spent much for charity to please *Allāh*. He loved his wife and children very much, more so his son Abdullāh (RTA) and his other children. Even Abdullāh (RTA) was very fond of his father. For four years continuously, Abdullāh (RTA) announced at the time of *Hajj*, the clearing up of loans of his father Hazrat Zubair (RTA). Abdullāh (RTA) took his share only when the last *Dirham* of loans of his father was cleared.

6. HAZRAT TALHĀ BIN UBAIDULLĀH (RTA)

His name was Talhā and patronymic was Abu Muhammad and appellation was *Khair*. His father's name was Ubaidullāh. He was among first seven or eight persons to have faith in Prophet Muhammad (pbuh). He had been to Basrā on business and there he got the news of Hazrat Muhammad (pbuh)'s claim of being a Prophet of *Allāh* through a monk. Then on being convinced by Hazrat Abu Bakr (RTA), became Muslim. Like other Muslims, he too faced many atrocities and miseries. Once he was beaten very severely. Even after being tied up by his brother, he said, "I cannot reject or abandon Islam now."

When Hazrat Muhammad (pbuh) migrated towards Madeenāh, Talhā (RTA) had been to Shām for business. On his return to Makkāh, he left it for the sake of *Allāh* and His *Deen* and settled in Madeenāh. He took part in all the battles except battle of Badr and proved his bravery and devotion.

During the battle of Uhud, when our beloved Prophet (pbuh) was surrounded by the non-believers and infidel enemies, Talhā (RTA) risked his own life to guard him. He stopped the assault of arrows and swords on Hazrat Muhammad (pbuh) using his own body as a shield and pounced on the enemies to drive them away. While an enemy was attacking Hazrat Muhammad (pbuh) with a sword, Talhā (RTA) prevented it with his bare hands and lost his three fingers, and cheered himself by saying, "Well done." When the enemies' pressure lessened, he carried Hazrat Muhammad (pbuh) on his back to a hillock. There can be no equal to this sacrifice of Hazrat Tālhā (RTA). Hazrat Abu Bakr Siddique (RTA)

counted more than seventy wounds on his body. As a reward for this devotion, he got the appellation of “*Khair*” (Goodness) from Hazrat Muhammad (pbuh) court. All companions acknowledged his courage and devotion. Hazrat Abu Bakr (RTA) described, “It was Talhā’s day”. Hazrat Umar (RTA) used to hold him as “the man of Uhud”.

Hazrat Talhā (RTA) loved Hazrat Muhammad (pbuh) very much. He had great affection and regard for him. It was this affection and love for *Rasulullah* (pbuh) that made Hazrat Talhā (RTA) risk his own life and he lost his three fingers while saving Hazrat Muhammad’s (pbuh) life, and carried this as a sign of his devotion to *Rasulullah* (pbuh) throughout his life. During *Ghazwa-e-Tabook*, when Islamic army was in need of wealth, he contributed very generously and got the appellation of “*Fayyāz*”, which means extremely generous.

Affection towards Hazrat Muhammad (pbuh) and generosity were two great merits of Hazrat Talhā (RTA). Once he sold his property for seven lakh *Dirhams* and distributed all the money among the poor. He always took care of the poor, found matches for poor girls and widows and helped financially in their marriages, clear debts of poor people and helped *Allāh’s* creations in every possible way. Hazrat Talhā’s (RTA) daily income was one thousand *Dirhams* but in spite of all this prosperity, he led a very simple life. Neither his dress was lavish nor were his meals of superior quality. He lived and ate like a common man.

Hazrat Talhā (RTA) was with Hazrat Zubair (RTA) in the battle of *Jamal*. When Hazrat Zubair (RTA) withdrew himself from the battle, Hazrat Talhā (RTA) also left the battle ground. But a soldier named Marwān, who was harbouring an unreasonable grudge against him for a long time, took this opportunity and shot an arrow which pierced Talhā’s (RTA) knee and he was martyred. Hazrat Ali (RTA) saw him thus and was immensely troubled and said, “I wish I had died twenty years earlier to this sad incident”; and burst into tears, followed by his other companions. Our beloved Prophet (pbuh) had once said that one who wants to see a martyr should see Talhā-Bin-Ubaidullāh. May *Allāh* be pleased with Hazrat Talhā (RTA). (*Āmeen*)

7. HAZRAT ABDUR RAHMĀN BIN AUF (RTA)

His father's name was Auf and mother's name was Shifā. He was named Abd-e-Amr earlier but after embracing Islam Hazrat Muhammad (pbuh) named him Abdur Rahmān. He was also among those earlier Muslims who embraced Islām as a result of Hazrat Abu Bakr (RTA)'s preaching. Even before accepting Islam, Abdur Rahmān was away from all evils. He was a noble and chaste man. When people of Makkāh harassed him after embracing Islam, he migrated to Abyssinia. (Habasha). He returned again to Makkāh, and when all the Muslims were going to Madeenāh, he too joined them. When fraternity was formed in Madeenah between *Muhājireen* (migrated people) and *Ansār* (who helped Muslims of Makkāh), Abdur Rahmān (RTA) was made the brother in faith of Sayeed-bin-Rabeed Ansari (RTA) by Hazrat Muhammad (pbuh).

Hazrat Abdur Rahmān (RTA) participated in all Islamic battles and was always ready to sacrifice his life for *Allāh's* Faith. He perplexed the infidels by his valiant fighting during the battle, of Uhud, guarding Hazrat Muhammad (pbuh). During this battle he was inflicted with twenty wounds. One of it was so deep that he limped for the rest of his life. He was leading the army in one of the famous battle *Dumatul-Jindal*, Hazrat Muhammad (pbuh) himself fixed the head gear, gave the flag in his hands and said, "Bismillāh, proceed and wage war on *Allāh's* disobedient people, but beware! Do not cheat anyone or strike (assault) children. Present Islam to the tribe of Kaleeb. If they accept it, marry the daughter of the tribe chief Asbā". Asbā (RTA) accepted Imān along with his companions, so Abdur-Rahmān married his daughter and brought her along to Madeenāh.

After Hazrat Muhammad (pbuh), Abdur Rahmān (RTA) always shared the consultations with Hazrat Abu Bakr (RTA) and Hazrat Umar (RTA) and gave his well-intended advice. The dispute of Hazrat Usmān (RTA)'s *Khilāfat* was also decided through Hazrat Abdur Rahmān (RTA)'s intelligence and sagacity. Hazrat Abdur Rahmān (RTA) passed away at the age of seventy five in the 30th *Hijri* during Hazrat Usmān's (RTA) *Khilāfat*. Hazrat Abdur Rahmān (RTA) had very deep affection and respect for Hazrat Muhammad (pbuh). He was wounded severely in the battle of Uhud guarding Hazrat Muhammad (pbuh) and became lame.

Once, when his meals came from home, his eyes filled with tears seeing the food which consisted of meat and bread. He said, "Hazrat Muhammad (pbuh) and his family never had a square meal throughout their life and we are enjoying all these comforts". Frequently, he used to remember Hazrat Muhammad (pbuh) and cried for a long time. He was always frightened of *Allāh*. He offered *Namāz* with immense faith in *Allāh* and humility. He was always in the habit of offering *nafl* *Namāz* before *Namāz-e-Zuhr*. He used to observe *Rozā* other than *Ramazān* and performed many *Hajj*. *Allāh* had blessed him with worldly as well as spiritual wealth. He was a businessman and *Allāh* blessed him with great fortunes and much prosperity. Abdur Rahmān (RTA) used to say that, "Whenever I lift a stone I find gold underneath." That is to say that any enterprise or business brought him only good luck and fortune. But all this thriving prosperity in business could not entice him for the love of money and wealth. At last he took to agriculture and even here *Allāh* bestowed him such success that each area's fields were irrigated by water carried by twenty camels.

Hazrat Abdur Rahmān (RTA) was very generous. *Allāh* had given him a generous heart along with richness. At times, he liberated thirty slaves each day. Once, one of his trade caravan returned to *Madeenāh* which had seven hundred camels loaded with wheat and flour, he gave away the whole load in charity. At the time of his death again, he gifted 50, 000 *Dinārs* and 1000 horses in the way of *Allāh*. The *Sahābā* (RTA) who participated in the battle of *Badr* and were still alive were willed four hundred *Dinārs* each by Hazrat Abdur Rahmān (RTA). He also bequeathed a grove each to Hazrat Muhammad (pbuh)'s wives, each of which was sold for four lakh *Dirham*. Hazrat Abdur Rahmān (RTA) was also very hospitable. Every day many people shared his meals, which were very simple and ordinary.

8. HAZRAT SĀ'D BIN ABI WAQQĀS (RTA)

His name was Sā'd and patronymic was Abu Ishāq. His father's name was Malik and patronymic was Abu Waqqās. He was an uncle (mother's brother) of Hazrat Muhammad (pbuh). Hazrat Sā'd (RTA) was among those Muslims who embraced Islam as a result of Hazrat Abu Bakr's (RTA) preaching in the early days. He was nineteen years

of age when he was introduced to Hazrat Muhammad (pbuh) by Hazrat Abu Bakr Siddique (RTA) and was blessed with *Imān*. When his mother heard, she was upset and gave up her meals for three days. Hazrat Sā'd (RTA) loved his mother very much and respected her immensely but did not obey her in so far as oneness of *Allāh* was concerned. He stood by his *Iman* and *Allāh* helped him in this regard. The people of Makkāh tormented him immensely as they did to other Muslims. At last he left everything for the love of *Allāh* and his Prophet (pbuh) and went away to Madeenāh and stayed there in his brother Utbā's house.

Hazrat Sā'd Bin Abi Waqqās (RTA) took part in all the Islamic wars. He took the enemies by surprise with his valiant fighting during the battle of Badr. With one stroke of his sword, he killed Sā'd-Bin-Aas, the famous leader of infidels. Hazrat Muhammad (pbuh) gifted the celebrated sword of Sā'd-Bin-Aas to Hazrat Sā'd-Bin-Abi Waqqās (RTA). He proved his bravery even in the battle of Uhud. Hazrat Muhammad (pbuh) was by his side in the battle and helped him by giving arrows from the quiver to shoot. While doing so, Hazrat Muhammad (pbuh) said, "O Sā'd! Shoot arrows. May God accept my parents as an offering and protect you." Hazrat Ali (RTA) said that he had never heard such auspicious words from Hazrat Muhammad (pbuh) for anyone else. After the period of Hazrat Muhammad (pbuh), Hazrat Sā'd-Bin-Abi Waqqās (RTA) continued to participate in the Islamic wars and killed *Allāh's* many enemies. He led the Islamic army in Qād'siyā battle and was victorious by the grace of *Allāh*. Rustam, the chief of the Persian army, was killed. After Qād'siyā, Babylonia was attacked and conquered. While retreating from Qād'siyā battle, Persian army broke all the bridges of river Dajlā (Tigris). Even then, Hazrat Sā'd (RTA) ordered the army to put their horses in the river, trusting *Allāh*, to follow the enemies. Muslims crossed the river and captured the royal palaces and royal goods were sent to Madeenāh. During the period of Hazrat Umar (RTA), Hazrat Sā'd (RTA) founded the city of Kufā near the Persian capital and constructed a very big principal Mosque (*Jama Masjid*) there. Here in this mosque, forty thousand Muslims could offer Namāz at a time. This city was converted into an army camp and about one lakh soldiers could be accommodated here. Hazrat Sā'd (RTA) died in 55 A.H. at the age of seventy years at a place called Aqeeq. His

Namāz-e-Janazāh was held in *Masjid-e-Nabavi* and he was buried in *Jannat-ul-Baqi*.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Innā lillāhi-wa-innā-aihi-rājiōon.

(We belong to Allāh and to Him we return.)

Hazrat Sā'd (RTA) was a very simple, venerable man. He was never attracted by the worldly splendor and gaiety. He conquered large countries for Islāmic rule but spent his life as a poor man. He grazed his own sheep and camels and lived his life in poverty. Once his son said, "While you are grazing camels and sheep in forest, others are ruling the country." Hazrat Sā'd (RTA) was very angry and told his son, patting his chest, "Allāh loves only those who are indifferent to this world and its riches." Hazrat Sā'd (RTA) was also a very educated man. Hazrat Umar Farooq (RTA) has said that, "when Sā'd reports any Hadith, then it needs no more clarification. Its authenticity can be relied upon fully". May Allāh bless him and make us follow him, (*Āmeen*).

9. HAZRAT ABU UBaidāH BIN JARRāH (RTA)

His name was Āmir, patronymic was Abu-Ubaidāh and appellation was Amin-ul-Ummat. He was called after his grandfather's name Ibn Jarrāh. He became Muslim upon the persuasion of Hazrat Abu Bakr (RTA). When harassed by infidels, he migrated to Habashā after taking the permission of Hazrat Muhammad (pbuh) but returned after some time to accompany all Muslims to get settled in Madināh. He took part in all the wars and fought for the cause of Islām. In the battle of Badr, his father Abdullāh joined the non-believers to fight Muslims and aimed at his son with arrows. At last Abu Ubaidāh (RTA) killed his father with a swift and zealous stroke of sword. During the battle of Uhud, two links of armour chain pierced the face of our beloved Hazrat Muhammad (pbuh). Hazrat Abu Ubaidāh (RTA) pulled them out by his teeth and two of his teeth were broken in the process.

Hazrat Muhammad (pbuh) sent Hazrat Abu Ubaidāh (RTA) to educate the people of Najrān and told them that Abu Ubaidāh (RTA) is

trustee of the *Ummat* and that he will educate them and will deliver judgements in their disputes. Hazrat Abu Ubaidāh (RTA) put his best efforts to propagate Islām. Islām was preached and propagated more among the tribes of Arab due to his efforts. Those Arabian tribes which were settled in Shām (Syria) and used to follow Christianity adopted Islām mainly due to Hazrat Ubaidāh (RTA)'s efforts. Hazrat Abu Ubaidāh (RTA) participated in Islamic wars even after the demise of our beloved Prophet (pbuh). During the period of Hazrat Abu Bakr (RTA), Muslim army was sent to many places in Shām and important *Sahābā* were made the chiefs of army. But it was ordered that when all the chiefs were together in one place, Hazrat Abu Ubaidāh (RTA) will be their leader.

Hazrat Amr-bin-Al-Aās (RTA) had laid siege to the fort of *Baitul-Maqdis*. Hazrat Abu Ubaidāh (RTA) after capturing his part of area, joined Hazrat Amr-bin-Al-Ās (RTA) and wrote a letter to Hazrat Umar (RTA) to come there. Hazrat Umar (RTA) came. Christians were fed up of the siege and requested for a truce and *Baitul-Maqdis* was conquered without bloodshed or war through peace-treaty. When Shām was captured, Abu-Ubaidāh (RTA) was put in the charge of administration, which he carried out excellently. Because of his good actions and behaviour, many non-Muslims got converted to Islam.

Hazrat Abu Ubaidāh (RTA) led a very simple life. Due to spending the time in Shām, some Arabs had started to take up luxurious ways of life but Hazrat Abu-Ubaidāh (RTA) even as a chieftain led a life of poverty. His house lacked in even some of the basic necessities. Once Hazrat Umar (RTA) sent four hundred *Dinārs* and four thousand *Dirhams* as prize money to him, but he distributed it among the army men, as soon as he received it. He died at the age of fifty eight in eighteenth *Hijri*, of plague, at a place called Jabiā.

10. HAZRAT SAYEED BIN ZAID (RTA)

His name was Sayeed and his father was Zaid. Zaid had died before our beloved Prophet (pbuh) attained *Nuboowat* and *Risālat* (prophethood). But he was in search of a true way of life. He hated idolatry, idol-worship immensely. This evil-worship of idols was rampant in whole Arab but Zaid was away from this evil himself and

also prevented others as far as possible. Some people of Arabia used to bury their girls alive. When any cruel father was doing this, Zaid used to reach there, take away the girl and bring her up. After the girl grew up, he would ask the family either to take her back or let her be with him.

When Hazrat Muhammad (pbuh) preached Islām, at the very beginning itself Hazrat Sayeed (RTA) accepted the Imān along with his wife Fātimā. She was Hazrat Umar's (RTA) sister. This lady's enviable courage, devotion to true *Iman* along with the strong adherence to Islam influenced Hazrat Umar (RTA) to embrace *Imān* and he became a true Muslim. Like other Muslims, even Hazrat Sayeed (RTA) had to bear the atrocities of the people of Makkāh. When he could no longer endure it, he took Hazrat Muhammad (pbuh)'s permission to go to Madeenāh. Hazrat Sayeed (RTA) was a recluse person and led a life of isolation. He rarely mingled with the people and had a very concised social life. But whenever the opportunity of fighting for *Allāh* and Islam's cause, he was never lagging behind. He took part in every war with his heart and soul and fought very bravely. During the battle of Badr, Hazrat Sayeed (RTA) was sent on a different errand by Hazrat Muhammad (pbuh). When he returned from it, the victorious Muslim soldiers were also returning from the battlefield singing happy songs. Our beloved Prophet (pbuh) gave Hazrat Sayeed bin Zaid (RTA) the share in *Māl-e-Ghaneemat* (army booty) and also said that if *Allāh* wills, he will grant you the reward of *Jihād*.

Many a times, Hazrat Umar (RTA) wanted to appoint him the chief or governor of some conquered area; but Sayeed-bin-Zaid (RTA) always refused. In the war of Shām, he was an officer in army and participated in the battle of Damascus (Damishq) and Yermuk and fought valiantly. When Abu Ubaidāh (RTA) conquered Damascus, he appointed Hazrat Sayeed (RTA) as Governor of Damascus, much against his wishes. But when Abu-Ubaidāh (RTA) started to go on *Jihād*, Sayeed (RTA) could not control himself and wrote to Abu-Ubaidāh (RTA), "I like to take part in *Jihād* rather than to be a governor. You please appoint someone else in my place. I am indeed coming to join you in the holy war." After Shām was conquered, Hazrat Sayeed (RTA) spent his life in reclusion and reticence. He left this

world forever on Friday during 51 *Hijri*. Hazrat Sā'd-bin-Abi Waqqās (RTA) gave him the last bath. Hazrat Abdullāh-bin-Umar (RTA) led his funeral prayer and brought his body to Madeenāh for burial.

Hazrat Sayeed (RTA) was a very venerable, pious man. He was always busy meditating and worshipping *Allāh*. He had no interest in worldly things. His life was a true model of preparing oneself for Hereafter. O Allāh! Make us his follower,(*Āmeen*).

EXERCISE

I- Answer the following questions:

1. What is the meaning of *Ashra-e-Mubashsharāh*?
2. Who gave the appellation of Farooque to Hazrat Umar (RTA) and why?
3. Who was made to sleep on the bed of *Rasūlullāh* (pbuh) on the night of *Hijrat* to Madeenāh?
4. Why was Hazrat Talhā (RTA) given the appellation of '*Khair*' by Hazrat Muhammad (pbuh)?
5. During a war, our beloved Prophet (pbuh) tied '*Amāmā*' on the head of a *Sahābi* (RTA) and gave the flag to him. Which war was that and who was that *Sahābi*?
6. With whom was Qadsiyā battle fought and who was the chief of their army?
7. Who founded the city of 'Koofā'?
8. Which *Sahābi* (RTA) killed his non-believer father? During which war did this incident take place?
9. During which battle did two links of armour pierce in the face of our beloved Prophet (pbuh)? Who pulled them out?
10. The courage and *Imān* of which lady inspired Hazrat Umar (RTA) to accept Islam? How was the lady related to him?
11. Write the names of the two *Sahābā* (RTA) who couldn't join the battle of Badr?

II- How were the following '*Sahābā*' (RTA) related to our beloved Prophet (pbuh)?

1. Hazrat Abu Bakr (RTA)
2. Hazrat Umar (RTA)
3. Hazrat Ali (RTA)
4. Hazrat Zubair (RTA)

III- From the following, pick the names of the *Ashra-e- Mubasharāh*:

1. Hazrat Abu Bakr Siddique (RTA)
2. Hazrat Jareer Bin Abdullāh (RTA)
3. Hazrat Ma'āz Bin Jabal (RTA)
4. Hazrat Umar Farooq (RTA)
5. Hazrat Usmān Ghani (RTA)
6. Hazrat Abu Hurairāh (RTA)
7. Hazrat Ali Murtuzā (RTA)
8. Hazrat Zubair Bin Awām (RTA)
9. Hazrat Talhā Bin Ubaidullāh (RTA)
10. Hazrat Sā'd Bin Abi Waqqās (RTA)
11. Hazrat Mugheera Bin Shoabā (RTA)
12. Hazrat Abdur Rahmān Bin Auf (RTA)
13. Hazrat Abu Ubaidāh Bin Jarrāh (RTA)
14. Hazrat Saeed Bin Zaid (RTA)

IV- Complete the following:

Name	Patronymic	Appellation	When was martyred and by whom?
		Zun Noorain	
	Abu Turāb		
			Died on 21 st Jamādi-ul-Ākhir, 13, A.H.
		Khair	
Āmir			

V- Answer the following:

a. You are to me what Hāroon was to Moosā.

1. Who said this?
2. To whom?
3. On which occasion?

b. Today I am sacrificing myself for Islām.

1. Who said this?
2. On which occasion?

c. Go away murderer of Safiyyah's son, Jahannam is waiting for you.

1. Who said this?
2. Write the name of Safiyyah's son.
3. Write the name of the murderer.

d. One day you will fight Ali unjustly.

1. Who said this?
2. Who reminded this?
3. To whom was this reminded?
4. On which occasion?

e. I wish I had died twenty years earlier to this sad incident.

1. Who said this?
2. To whom?
3. On which occasion?

PROPHETS (AMBIYĀ)

Only *Allāh* has the knowledge of how many Prophets (*Ambiyā and Rusul*) have come and towards which people? We only know that *Allāh* sent forth *Ambiyā* to guide humanity, all over the world. All the *Ambiyā* preached the same message. Serve *Allāh*, worship *Allāh*, follow Islām, do not disobey *Allāh* and keep away from polytheism. The advantage of reading about Prophets is that we too will follow them and do good. Now we will let you know about some Prophets (*Ambiyā*).

1. HAZRAT HOOD (A.S.)

After the people of Hazrat Nooh (A.S.), people of 'Ād created trouble and disturbance on this earth of *Allāh*. *Allāh* had blessed these people with immense strength and power. They were very strong and huge in stature. *Allāh* had favoured them with large orchards and groves, high-raised palatial houses and wealth and riches. The possession of all this made people of 'Ād arrogant instead of grateful to *Allāh*. They thought themselves to be superior. All sorts of evils became rampant. Idol-worship, disobedience of *Allāh*, atrocities and cruelty became order of the day and *Allāh's* world was filled with turmoil and chaos by the people of 'Ād.

At last, *Allāh* took mercy on them and sent forth Hazrat Hood (A.S.) to guide them and show them the true and straight path of Islām and to prevent them from evils. Hazrat Hood (A.S.) was very pious and truthful. He sincerely wanted these people's welfare as they were his own people and he was also a messenger of *Allāh*. Hazrat Hood (A.S.) very affectionately and lovingly advised them by telling, "Brothers, thank *Allāh* for the favours which He has bestowed on you all. Let not your strength, your stature and power make you arrogant and vain. After the people of Nooh (A.S.), you are blessed with power to rule the world, you are fortunate enough to enjoy all the comforts and luxuries and

immense prosperity. Do not forget *Allāh* amidst all this, do not worship and bow before the idols which you have made by your own hands. They are not capable of either giving you any comforts or any misery. Life and its benefits and losses are all controlled by *Allāh*. No doubt you people are being disobedient to *Allāh* for a long time; but there is still time to repent. Ask His pardon and refrain from all your bad deeds. *Allāh* will surely forgive you. Obey Him, lead a pure life, He will bestow success and honour on you. Look! I do not want anything in return from you. I speak only for your welfare. Follow me you will be honoured in both the worlds.”

But people of 'Ād paid no heed to him. They turned a deaf ear to his preachings. They continued with their atrocities, cruelty and idol-worship. Not only this, they also falsified and rejected Hazrat Hood (A.S.), they harassed him, troubled him and said *Allāh* had sent no message and no *Nabi* had been sent by Him. You are concocting all this. They made fun of Hazrat Hood (A.S.), called him stupid and mad and what not. They even disgraced him. Hazrat Hood (A.S.) tolerated their cruelty with great patience and went on preaching. “Brothers, I am neither insane nor mad. I am a *Nabi* of *Allāh*. I am warning you all again and again. If you all do not abandon your evil deeds, *Allāh* will punish you severely. Skies will open up to torment punishment and a greater punishment awaits you in the Hereafter.” The people of 'Ād were very angry at hearing all this. Their anger knew no bounds. They became more adamant in their disobedience. Their cruelty increased. They made fun of *Allāh*'s message and disgraced *Allāh*'s messenger, taunted Hazrat Hood (A.S.) by saying “where the punishment is and when will it come?” Hood (A.S.) replied, “Well, wait for the punishment.”

At last, the day came for which they were waiting. They saw dark clouds gushing towards their lands. They were happy that it will bring rains. But it was a storm of *Allāh*'s punishment which continued for seven nights and eight days. Their settlements were destroyed. Their dead bodies were scattered on the grounds like the date trunks after a terrible storm. All the arrogance and vanity of 'Ād people evaporated. They were boasting of their strength saying, “Who are stronger than us?” Now the storm of punishment destroyed them such that nothing but their ruins remained. No doubt *Allāh* is Powerful.

Those who believed in the Prophet and followed *Allāh's* commands were saved along with Hazrat Hood (A.S.) from the storm of punishment.

2. HAZRAT SĀLEH (A.S.)

After 'Ād, people of Samood came to limelight. They lived in the area of Hijr, which lies between Syria and Hijāz. So they are also known as *As-hābul-Hijr* or people of Hijr. They were people of immense glory and splendour. After 'Ād, *Allāh* bestowed on Samood the power to rule. People of Samood built large palatial houses for themselves by cutting and carving the hills. They also constructed big and beautiful palaces on the ground. *Allāh* blessed them with vine-yards, dates groves, cultivated lands and springs thereby showering upon them with His unlimited bounties of this world. But these fortunes made them arrogant. They forgot *Allāh*. They made stone idols and worshipped them. They were so intoxicated with the power of wealth, that they became blind to the fact of presenting themselves to *Allāh* for their accounts of their deeds, after their death. This concept made them evil to the core.

Allāh selected Hazrat Sāleh (A.S.) from among the people of Samood for his own people's guidance. *Allāh* revealed His words to Hazrat Sāleh (A.S.) and commanded him to advise them, remind them of His favours and frighten them of the dire consequences of their sins. Hazrat Sāleh (A.S.) was really *Sāleh*, which means pious, as his name. He was very compassionate towards his people. He advised them by various means so that they could understand and follow *Allāh's* commands.

Hazrat Sāleh (A.S.) said, "Brothers! Stop worshipping these lifeless idols. They can neither protect nor harm you; neither benefit nor inflict loss on you. Serve only *Allāh*. Worship only *Allāh*. There is none worthy of worship but *Allāh*. Be afraid of Him and act on my advice. Do you think these springs, groves, orchards; cultivated fields will last for ever? Are you going to live eternally in these lavish and luxurious palaces? Don't follow the disobedients of *Allāh* and don't create chaos and disturbances in this world. Ask forgiveness of your sins from *Allāh* Who has settled you on this earth. Beg His pardon and abandon your evil ways."

To this the people of Samood replied, "O Sāleh! We had great expectations from you. What is all this you are telling about? How can we stop worshipping these idols, which our forefathers and ancestors have been worshipping? We just cannot understand your concept of only one God (*Allāh*) and where is need of *Allāh* sending *Nabi*? This is all your own cooked up stories or plot. Well! If you are truly a messenger of *Allāh*, show us some sign." Prophet Sāleh (A.S.) said, "Look this she-camel is a sign. You and this she-camel will take turns for drinking water. One day it will be the she-camel's turn and the next day will be your turn. Let not this undergo a change. If you harm this she-camel, you all will be destroyed."

There was a gang of nine rogues in the city who created trouble and instigated people. These rogues hatched a plot to murder Sāleh (A.S.) and his family one night. One wretched man among them hamstrung the she-camel. Others helped him in this devilish act and the she-camel died. These shameless rogues told Hazrat Sāleh (A.S.), "Where is that punishment of yours? Here lies the dead she-camel." Hazrat Sāleh (A.S.) was very much grieved. He said, "Wretched men! The punishment has come. Wait for three more days. Meanwhile revel to your heart's content." After three days, suddenly there was a frightening thunder and everyone fell dead wherever he was. Their riches, wealth and arrogance were of no use. Only those people were saved from this punishment who believed in Hazrat Sāleh (A.S.) as a *Nabi* and were with him. The rest of all were killed.

3. HAZRAT YŪNUS (A.S.)

Nainawa was a famous city of Irāq having more than one lakh population. The people of Nainawā had abandoned the worship of *Allāh* and had made many other Gods. They were disobeying *Allāh*. *Allāh*, the Exalted, sent Hazrat Yunus (A.S.) to guide them. Hazrat Yunus (A.S.) advised them for a very long time and insisted upon them to worship only one God, *Allāh*. But people of Nainawā were not influenced and impressed by his preaching and made fun of *Allāh*'s messenger and his teachings, as other misled people did in the past. Hazrat Yunus (A.S.) was very displeased and prayed *Allāh* to torment the people of Nainawā and left the city offended.

When he reached the banks of river *Furāt* (Tigris), a boat full of passengers was ready to embark on a journey. Hazrat Yunus (A.S.) got into the boat. When the boat reached the middle of the river, it started staggering. The people of boat shouted that there is a slave in the boat who had run away from his master. Hazrat Yunus (A.S.) knew in his hearts of heart and said, "This is me. I have run away from Nainawā without waiting for *Allāh's* revelation. All this must be for my trial". People would not believe this so they drew a lot. The name of Hazrat Yunus (A.S.) was drawn out of the lot and he was thrown into the river. Suddenly he was swallowed by a big fish at *Allāh's* command. Hazrat Yunus (A.S.) was very repentent and pleaded for *Allāh's* forgiveness of his mistake. Had he not turned towards *Allāh* for His mercy, he would have remained thus within the fish. But being a *Nabi*, he immediately learnt the truth and being ashamed of his mistake, he prayed to *Allāh* saying, "*Lā-ilāha-illā-anta subhānaka-innī-Kuntu-minaz-zālimein*". (O! *Allāh*, there is no God but You, Glory be to You. I was indeed among the wrong ders). *Allāh* heard and answered his prayers. The fish spat him out in a field. Hazrat Yunus (A.S.) had become very weak and miserable being in the stomach of fish. *Allāh*, the Bountiful, caused a creeper plant to grow in the field for him to live under its shade.

The people of Nainawā were very sad because of Hazrat Yunus (A.S.) deserting them. They had also witnessed some signs of *Allāh's* punishment as Yunus (A.S.) had cursed them. They were frightened now. They asked *Allāh's* forgiveness and refrained from their sins. Now they were searching for Hazrat Yunus (A.S.), so when he returned, his community was very happy. All became Muslims and obeyed *Allāh's* commands and followed His messenger and were successful in both the worlds.

Hazrat Yunus (A.S.) a very venerable and a great *Nabi*. Our beloved Prophet (pbuh) had praised him immensely. Peace and blessings be upon Hazrat Yunus (A.S.) and on Hazrat Muhammad (pbuh) also.(*Aameen*)

EXERCISE

I-Answer the following:

1. For what purpose did *Allāh* send His *Ambiyā* and *Rusul*?
2. What is the advantage of reading about the lives of *Ambiyā*?
3. What was the effect of the preachings of Hazrat Hood (A.S.) on his people?
4. How were the people of 'Ād punished for their disobedience?
5. Which attitude of Samood led to their punishment of *Allāh*'s?
6. What made Hazrat Yunus (A.S.) displeased and leave Nainawā?
7. What lesson do we draw from the life of Hazrat Yunus (A.S.)?

II- Read the following statements and answer the questions given below:-

1. When the boat reached the middle of the river, it started to stagger:-
 - (a) What did the people of the boat say?
 - (b) What did Hazrat Yunus (A.S.) think in his heart?
2. **When a big fish swallowed Hazrat Yunus (A.S.) by the command of *Allāh*:-**
 - (a) Why did Hazrat Yunus (A.S.) repent?
 - (b) On being ashamed of his mistake, what did Hazrat Yunus (A.S.) pray to *Allāh*?

III-Say whether the following are true or false?

1. The name of Hazrat Sāleh (A.S.)'s people was lūth.
2. Hazrat Sāleh (A.S.) said that the she camel was the sign of *Allāh*.
3. One rogue cut the knees of the she camel.
4. After leaving Nainawā, Yunus (A.S.) reached the banks of river Nile.

5. *Allāh* showerd balls of fire on the people of Samood and destroyed them.
6. *Allāh* made Hazrat Yunus (A.S.) the messenger and sent him to guide the people of Nainawā.

IV-Fill in the blanks:

1. The name of the people of Hazrat Hood (A.S.) was.....
2. *Allāh* made*Nabi* and sent him to guide the people of 'Ād.
3. The people of Samood are also known as.....
4. Nainwā is a famous city of
5. When Hazrat Yunus (A.S.) returned tohis people were very happy.

SMALL SURAHS (CHAPTERS OF THE QURAN)

During Prayer (Namāz), we recite other *Surāhs* or some Verses out of them after the recitation of *Surāh Al-Fātihā*. The following three are very brief *Surāhs* and their translation is given. Memorise these *Surāhs* and their translations so that you may understand what you are reciting and concentrate fully on the Prayer.

Surāh Al-Ikhlās

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

Qul hu wallāhu Ahad. Allāhus-Samad. Lam yalid wa lam yūlad. wa lam yakul-Lahu kufuwan Ahad.

O Muhammad! Say Allāh is one alone. There is no one like Allāh. He is not in need of anything. All are dependent on Him and need Him. He has no children and no parents. And no one is equal to Him.

Surāh Al-Kausar

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

Innā ā'tainā-kal-kausar. Fasalli Li-Rabbika wanhar. Inna shāni'aka huwal abtar.

Surely, we have bestowed O Muhammad, abundance upon you. So, pray to your Lord and make sacrifice. Indeed it is the one who insults you, who will leave no one behind to remember him and will perish and be destroyed.

Surāh Al-Asr

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ ۝

Wal-Asri. Innal-insāna Lafī-Khusr. Illal-lazeena Āmanū wa'amilus-sālihāti watawā-sau bilhaqqi watawā-sau bis-sabr.

Swearing by the passing time. Indeed men are losers except those who believe in *Allāh* and do good deeds. And also encourage others to strive for good and truth; and to have patience to face hardships while doing good and truth.

EXERCISE

I- Answer the following:

1. What is the advantage of memorising the *Surāhs* along with their translation?
2. On whom are we all dependent?
3. Who are not losers?

II. Write the meanings of:

1. *Ahad*
2. *As-Samad*
3. *As-Sābr*
4. *As-Sālihāt*
5. *Al-Abtar*

III-Fill in the blanks and write the translation.

قُلْ هُوَ اللَّهُ..... ۝..... الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَ لَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَّهُ..... أَحَدٌ ۝

IV-Recite *Surāh Al-Asr* and *Surāh Al-Kausar* and their translations.

BRIEF INVOCATIONS (DUĀS)

Allāhu-akbar

اللَّهُ أَكْبَرُ

Allāh is the Greatest.

Alhamdu-lillāh

الْحَمْدُ لِلَّهِ

All praises are for Allāh only.

This invocation is recited when we hear some good news or blessed by some fortune.

Subhān-Allah

سُبْحَانَ اللَّهِ

Glory be to Allāh.

This is recited when we hear some good news, or are surprised, or when there is some mistake while offering Salāt.

AsSalām-u-Alaikum

السَّلَامُ عَلَيْكُمْ

Peace and blessings be on you.

When we meet others, we greet them with this invocation. This increases affection and is a Muslim's identification.

Jazāk-Allāh (Jazākallāh)

جَزَاكَ اللَّهُ

May Allāh give you good return.

This invocation is recited when you are favoured by someone, like someone does your work, give you water or do a favour to you.

Fi-Amānillāh

فِي أَمَانِ اللَّهِ

In the protection of Allāh.

This is recited when you are bidding farewell to someone.

Innā-Lillāhi-wa-innā-Ilaihi-Rājioon اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ

To Allāh we belong and to Him we shall return.

This invocation is recited at the news of someone's death or some loss. This should be every Muslim's way of thinking.

Inshā-Allāh اِنْ شَاءَ اللّٰهُ

If Allāh wills.

This is recited at the time of promising or deciding some thing.

Lā-Haula wa lā Quwwata Illā Billāh لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

There is no might and power except by Allāh.

This is invocated when some devilish act is committed.

Sallallā-hu-Alaihi-wa-sallam صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

May Allāh bless him and peace be upon him.

This invocation is recited when our beloved Prophet Hazrat Muhammad (pbuh)'s name is mentioned or written along with his name.

Alaihis-Salām عَلَيْهِ السَّلَام

Peace be upon him.

This invocation is read when we are mentioning a Prophet's name or writing it. This invocation is written next to the name of the Prophet.

Ma'āz-Allāh مَعَاذَ اللّٰهِ

I seek Allāh's protection.

This invocation is read when we are saved from some sin or mistake.

Māshā-Allāh

مَا شَاءَ اللَّهُ

Whatever Allāh wills.

This is invocated while praising someone, some good deed or manifestation of some good symptom or sign.

Raziyallāhu-anhu

رَضِيَ اللَّهُ عَنْهُ

Allāh is pleased with him.

This invocation is said along with the names of Sahābāh while writing and mentioning. For example: Hazrat Abu Bakr Raziyullahu-Anhu.

Raziyallāhu-anhā.

رَضِيَ اللَّهُ عَنْهَا

It means Allāh is pleased with her.

This invocation is said while the names of Sahābihyāt are written and mentioned. For example:

Hazrat Khadeejāh Raziyallahu-anhā.

Rahmatullāhi-Alaih

رَحْمَةُ اللَّهِ عَلَيْهِ

May Allāh bless him.

This is invocated when a dead venerable person is mentioned or written about. For example: Shāh Waliullāh Rahmat-ullāh Alaih.

DUA AFTER AZAN:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدَ بْنَ الْوَسِيْلَةِ وَالْفَضِيْلَةَ وَابْعَثْهُ
مَقَامًا مَحْمُودًا فِي الدِّيْنِ وَعَدَّتْهُ.

Allāhumma Rabba hāzihid-Dā'watit-tāmmati was-Salātil-Qā'imati āti Muhammada-nil-waseelata wal-fazeelata wab'as'hu maqāmam-mahmooda-nil-lazi wa'attahu.

“O’ Allāh! The Sovereign Lord of this most perfect call and of the Prayer which is about to be established, grant our leader Hazrat Muhammad (Peace be upon him) “Al-Waseelāh” (the excellence), and the highest rank of distinction and elevate him to “Maqām-e-Mahmood” (an exclusively praise-worthy primacy reserved only for the Holy Prophet) which you have promised him .

COMPREHENSIVE-DUĀ

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rabbanā ātinā fid-dunyā hasanatawn-wa fil-ākhirati
hasanatawn-wa qinā azāban.nār.*

“Our Lord! Give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire.”

Tasbeeh-e- Fātimā:

سُبْحَانَ اللَّهِ *Subhānallāh* (Allāh is Glorified) 33 times

أَلْحَمْدُ لِلَّهِ *Al-hamdu-lillāh* (All praises and thanks are for Allāh)

33 times

اللَّهُ أَكْبَرُ *Allāhu- akbar* (Allāh is the Greatest) 34 times

Two lovable Sentences:

Subhānallāhi wa bihamdihi سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glory be to Allāh and praise be to Him.

Glory be to Allāh, the Supreme.

Our beloved Prophet (pbuh) used to praise *Allah* by these two phrases very much. He (pbuh) said, "These two phrases are very dear to *Allah*; Very light on the tongue but very heavy on the day of Judgement. Whenever you get time, recite them, especially when you are awoken during the midst of your sleep at night."

EXERCISE

I- Answer the following:

1. When do we say *Jazāk-Allāh*?
2. What do we say when we bid farwell to some one?
3. When do we say *SubhānAllāh*?
4. What is to be said when we promise or decide something?
5. Write the two words which are light on the tongue but will be very heavy on the day of Judgement.
6. Write *Tasbeeh-e-Fātimā*.

II- Match the column:

A

الْحَمْدُ لِلَّهِ

مَعَادُ اللَّهِ

مَا شَاءَ اللَّهُ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ

B

While praising someone or some good deed.

At the news of someone's death or some loss.

When some devilish act is committed.

When we hear some good news or blessed by some fortune.

When we are saved from some sin or mistake.

III- Write the meaning of the following:

رَضِيَ اللَّهُ عَنْهُ

عَلَيْهِ السَّلَامُ

إِنْ شَاءَ اللَّهُ

رَحْمَةُ اللَّهِ عَلَيْهِ

GLOSSARY AND ABBREVIATIONS

Glossary

Ākhirat	Hereinafter, the life after death
Allāh-u-Akbar	Allah is the Greatest
Alhamd-u-lillāh	All praises are for Allah
Allāh-Ta'alā	God, the exalted
Angel	<i>Firishta</i> (An innocent specie created by God out of light)
Arkān	Pillars
Azān	Call for five times daily prayer
Innā lillāhi Wa Innā Ilaihi Rājioon	To Allah we belong and unto Him we return.
Jihād	Effort in the way of Allah
Khaleefāh, Caliph	Vicegerent
Kirāman Katibeen	Strangers, angels who note down everybody's Deeds
Me'rāj	Night of accession [when our beloved prophet(pbuh) was called to heavens by Allah]
Mimbar	Rostrum
Mu'azzin	Person who calls the Azan
Nabi	Prophet
Pharaoh (Fir'aun)	Tyrant ruler of the ancient Egypt
Rasool Allāh	The Messenger of God
Risālat	Prophethood
Salāt (Namāz)	Prayer
Sanā	A supplication (Dua) recited at the start of Salat
Soor	Trumpet to be blown on doomsday
Subhān Allāh	Glory be to Allah
Sutrāh	Screen/Barrier
Tauheed	Oneness of Allah
Tayammum	Dry Ablution
Wuzoo	Ablution
Zakāt	one of the basic pillars of Islām in which a fixed amount of cash or kind is collected from the well to do of the society out of their wealth and land produce and given to the weak and needy of the society

Abbreviations

A.S.	Alaih-is-Salām	Peace is on Him (words to be said Whenever Name of any Prophet is mentioned)
S.A.W. or PBUH	Sallallāh-u-Alaihi Wasallam	Peace and mercy of Allāh be upon Him (Invocations to be said whenever the Name of the Holy Prophet Hazrat Muhammad is mentioned)
R.A.	Razi-Allāh-u-Anhu	May Allāh be pleased with him {an invocation to be said whenever the Name of any male companion (Sahabi) of the Holy Prophet Hazrat Muhammad (pbuh) is Mentioned}
R.A.	Razi-Allāh-u-Anhā	May Allāh be pleased with her {an invocation to be said whenever the Name of any female companion (Sahābia) of the Holy Prophet Hazrat Muhammad (pbuh) is mentioned}
Zun Noorain		owner of two lights