

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

“Enjoin Namaz on the people (of thy house) and be constant therein.”

— Quran, Surah TA HA (20: 132)

DESIRE AND DELIGHT OF

NAMAZ

(Zouq Shouq Namaz)

Hazrat Maulana Miyan Syed Khundmir^{RA}
(of Panagudi, Tamil Nadu)

English Translation
by

Hazrat Mashaiq Syed Ziaullah Yadullahi Saheb

Name of the book: Desire and Delight of Namaz (*Zouq Shouq Namaz*)

Author: Hazrat Maulana Miyan Syed Khundmir^{RA}

English Translation by: Hazrat Syed Ziaullah Yadullahi Saheb

Printed in: January 2011

No. of Copies: 1000

Cover Designed by: Janab Noor Mahdi Khalid Saheb, Bangalore

Printed at: Screen Plant, Bangalore

Publisher: Jamiat-e-Mahdavia, 14/1, 3rd Cross, Matadahalli, Bangalore – 560032.

This book is available at the following address:

Jamiat-e-Mahdavia 14/1, 3 rd Cross Matadahalli R.T.Nagar Bangalore – 560032	Hazrat Mashaiq Syed Zabiullah Yadullahi Saheb Masjid-e-Hazrat Syed Alam Saheb Chey-gate, Daira Channapatna
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**This book is printed and distributed *lillah*
by Mrs. Rashida Banu Safiullah Saheba
for conveying the Divine Rewards to the
soul of her brother and the translator of
this book**

***Hazrat Mashaiq Syed Ziaullah
Yadullahi Saheb
Rahmatullahi Alaih***

**who departed from this world on
19 Muharram, 1432 Hijri / December 26,
2010 AD.**

Publisher's Note

In the name of Allah, Most Beneficent, Most Merciful.

Jamiat-e-Mahdavia, Mattadahalli, Bangalore is pleased to publish 'The Desire and Delight of Namaz', the English translation of *Zouq Shouq Namaz*. This translation has been done by Hazrat Mashaiq Syed Ziaullah Yadullahi Saheb.

This book was originally written in Urdu by Hazrat Moulana Moulvi Miyan Syed Khundmir^{RH} of Panagudi, Tamil Nadu nearly 120 years ago in 1310 Hijri. It has been popular in the Mahdavia community for many generations. Janab Syed Mohammed Suhael Saheb had a desire to publish the English version, so he had requested Hazrat Syed Ziaullah Saheb to translate this book. This book was translated in late 2009, but could not be published due to various reasons. But this delay was due to the will of Allah, so that it can be printed on a befitting occasion. Today, this book is being printed and distributed for his *Eesal-e-Sawab* on the occasion of his *Chehlam*.

This is the second book of Hazrat Syed Ziaullah Saheb, which Jamiat-e-Mahdavia is publishing. In 2007, we had the good fortune to publish his English translation of *Moulud*, the earliest biography of Imam Mehdi Mau'ood Alaihis Salam.

Hazrat Syed Ziaullah Saheb has been a prolific translator of books of Mahdavia and the community will benefit from his selfless service for decades to come. May Allah accept his services and bless him with His vision. Ameen.

This book is a useful companion for young and old alike. It contains all the *niyyats*, *du'as* and method of performing all our prayers. People who know only English will be greatly benefitted by this book.

Syed Amjad
Secretary
Jamiat-e-Mahdavia, Bangalore
January 15, 2011

A Short Biography
of
**Hazrat Mashaiq Syed Ziaullah Yadullahi
Saheb^{RH}**

S/o Hazrat Mashaiq Syed Alam Yadullahi Saheb^{RH}
(Munshi, Munshi Aalim, Munshi Fazil, Moulvi, Moulvi Aalim,
Moulvi Fazil, Kamil, Moutakallim)
(November 26, 1926 – December 26, 2010)

By
Syed Mohammed Suhael

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

It was in the summer of 2004 that I first met Hazrat Mashaiq Syed Ziaullah Yadullahi Saheb. At that time I was running an internet discussion group for Mahdavis called Online Daira and through this group I had come in contact with Hazrat Faqir Syed Khundmir Saheb who was based in London. Through my email exchanges with Hazrat Syed Khundmir Saheb, I learnt about a book titled ‘Sainthood and Revelatory Discourse’ which was written by an Oxford University research scholar David Emmanuel Singh. In his book Singh had grossly misrepresented and distorted Mahdavia beliefs and practices. Some notable Mahdavia personalities requested Hazrat Syed Ziaullah Saheb to write a reply to this book so that the Mahdavia position is set straight. In this context Hazrat Syed Khundmir Saheb had met Singh at Oxford and had taken a commitment from him that based on the Mahdavia reply he would revise his book and remove the distortions. Hazrat Syed Khundmir Saheb sent me some material to be handover to Hazrat Syed Ziaullah Saheb in Bangalore. So I fixed an appointment with him and went to his house to meet him. I told him about the purpose of my visit and

passed on Hazrat Syed Khundmir Saheb’s message and email attachments to him. I also volunteered to help him in this project in whatever capacity he wished. He was writing the reply on paper using a pen, so I offered to type the reply in a computer. He accepted and thus began my association with him. He wrote the reply, a voluminous one over hundreds of pages, and titled it ‘The Rebuttal’. The book never saw the light of day, but proved fortuitous for me that it was the vehicle through which began an association, which left an indelible imprint upon my life. What follows is a short biography of his life, as I know it.

Hazrat Mashaiq Syed Ziaullah Yadullahi Saheb was born in Channapatna, near Bangalore, in 1926. He was the second son of Hazrat Mashaiq Moulvi Syed Alam Yadullahi Saheb and Bibi Asgarunnisa Saheba. His grandfather was Hazrat Syed Ibrahim Saheb Yadullahi whose *silsala* reaches Miyan Syed Zainulabideen Saheb who was the son of Miyan Syed Yadullah alias Badey Sha Miyan Saheb, with whom the Yadullahi family line started. Miyan Syed Yadullah Saheb is the eighth generation descendant of Hazrat Imam Mahdi Mau’ood Alaihis Salam and the 33rd generation descendant of Hazrat Ali^{RZ}. His elder brother was the Late Syed Najiullah Yadullahi, and sisters were Late Mrs. Akbarunnisa and Mrs. Rashida Bano Safiullah, who survives him. After his schooling in Channapatna, he moved to Hyderabad in 1944 and joined Nizam College for his B.A. It was during this period that he first tried his hand at translations by doing a translation of George Bernard Shaw’s ‘Political What’s what’ into Urdu. The translation was printed in *Nizam-e-Adab*, the college magazine. He completed his B.A. from Osmania University in 1948 and joined *Mazdoor* newspaper as its Assistant Editor. In 1949 he returned to Bangalore and joined *Al-Kalam* newspaper. After working for *Pasban* for a few years, in 1953 he joined the National Sample Survey Organisation, Government of India. After service there until 1960, he resigned and returned to his career as a journalist in newspapers like *Pasban* and *Salar*. In 1980 he joined the Pakistan Desk of Public Opinion Trends and it was here

that he honed his translation skills by translating Urdu articles into English for four long years. In 1984 he visited Pakistan to meet his brother and brother-in-law late Hazrat Syed Allahbux. This visit proved to be a landmark visit.

This was the time when General Zia-ul-Haq had imposed martial law in Pakistan. There was no political activity of any name and many political leaders had gone underground. The journalistic instincts of Hazrat Ziaullah Saheb took over his personal visit and he started contacting and meeting political leaders. He interviewed many prominent leaders during this visit. On returning to India, he published the interviews in the book ‘Pakistan - An End without a Beginning’. The book proved to be a huge success. It became mandatory reading for Pakistan watchers and diplomats alike. The US embassy ordered 200 copies of the book. Such was the success of the book that it went out of stock quickly and had to be reprinted within a few months.

The book won him accolades and also opened the door to his next job. In 1987, he joined the Pakistan Desk of UNI and contributed to newspapers like Hindustan Times, Patriot, etc. In 1992 he retired from UNI and returned to Bangalore.

The year 1992 presented another moment of glory in his journalistic career. The Karnataka Urdu Academy approached him to write a book on Urdu journalism. He accepted the challenge, but expressed his inability to buy books that he wanted to refer for this work. The Academy gave him a generous budget to purchase books for researching the subject. He wrote the book ‘Urdu Sahafat – Tarjuma wo Idarat’ and the book was published in 1994. This book turned out to be an iconic book on Urdu journalism in India. It soon became the standard textbook for M.A. Urdu course in many universities across India. Even today if you refer to the syllabus of M.A. Urdu of many universities you will find that this book is a standard reference book for scholars. The publishing of this book was the pinnacle of his

career. It also marked the end of a successful career in journalism and it was time for him to start a new phase of his life.

Thus, in 1994 he performed the obligation of *Tark-e-Dunya* and began using his decades of experience and expertise in translations to translate Mahdavia literature into English.

His first translation was *Aqida Sharifa* of Bandagi Miyan Syed Khundmir^{RZ}, which was published by Farah Committee, Dubai. After this he relentlessly translated many important books of Mahdavia. The list of books that he translated into English is as follows:

1. *Aqida Sharifa* (The Sacred Belief) by Bandagi Miyan Syed Khundmir^{RZ}.
2. *Al Qoul Al-Mahmood* (An Introduction to Mahdavia Beliefs) by Allamah Syed Ali Yadullahi^{RH}.
3. *Majalis-e-Khamsa* (Five Sessions of Emperor Akbar’s Court) by Miyan Mustafa Gujarati. This is a translation of the record of debates in the court of Mughal Emperor Akbar.
4. Holy Angels of High Heavens – Excerpts from *Tazkira* – This book contains translated excerpts from *Tazkira* by Moulana Abul Kalam Azad.
5. *Insaf Nama* (Book of Equity) by Bandagi Miyan Vali^{RH} bin Yusuf^{RZ}.
6. *Hashia Insaf Nama* (Supplement to Book of Equity) by Bandagi Miyan Vali^{RH} bin Yusuf^{RZ}.
7. *Naqliyat* (Parables) by Bandagi Miyan Abdur Rashid^{RZ}.
8. *Tauzihat* (Explications) by Asadul Ulema Abu Sayeed Syed Mahmood Tashrifullahi^{RH}.
9. *Shawahid-ul-Vilayet* (Testimony to Sainthood) by Bandagi Miyan Syed Burhanuddin^{RH}.
10. *Dogana Lailatul-Qadr* by Afzal-ul-Ulema Hazrat Syed Najmuddin^{RH}.

11. *Moulud* (The First Ever Biography of Hazrat Syed Muhammad Mahdi Mau'ood Alaihis Salam) by Bandagi Miyan Shah Abdur Rahman^{RZ}.
12. *Kuhl-ul-Jawahir li Arbab-e-Basair* (Kohl of pearls for Lords of Insights) by Mohsin-e-Millat Allamah Syed Nusrath^{RH}. This is the English translation of Volume 1, Parts 1 and 2.
13. *Zouq Shouq Namaz* (Desire and Delight of Namaz) by Moulana Miyan Syed Khundmir^{RH} of Panagudi, Tamil Nadu.
14. *Siddiq-e-Akber* (A short biography of Bandagi Meeran Syed Mahmood Sani Mahdi^{RZ}) by Hazrat Syed Ibrahim^{RH}, Bichpadi.

In addition to the above, he wrote the book *The Rebuttal* which was a response to the distortions of Mahdavia faith in the book *Sainthood and Revelatory Discourse* by David Emmanuel Singh. A draft of this book was sent for review to a few learned people in the community. Some of them responded with comments. Hazrat Ziaullah Saheb wanted to edit the book based on the comments, but fate willed otherwise. He never found time to do it, as he was pre-occupied with the translations.

Many of the above books have been printed and some are yet to be. However most of the above books are available at www.khalifatullahmehdi.info.

The team which runs this website had requested Hazrat Ziaullah Saheb to translate *Siraj-ul-Absar*. They expressed a desire that since he had translated most of the first generation Mahdavia books, they wanted to read his translation of this book also. He was reluctant to work on this translation, as another translation already existed. He did not start the work for a long time. But the team at www.khalifatullahmehdi.info persisted with their request. Ultimately, giving in to their pressure, he started to work on the translation of *Siraj-ul-Absar* in June 2010. The translation proceeded at quick speed, but in early December of 2010 he fell down, had a shoulder injury and was bedridden. He could not continue the

translation although he was desperate to do it. He still had a few pages of the book left to be translated, when the call of the Creator came. On the morning of December 26, 2010 / 19 Muharram, 1432 Hijri, he departed from this world. *Inna Lillahi wo Inna Ilaihi Rajioon – To Allah we belong, and to Him we shall return.*

In a period of nearly 18 years since 1992, he has rendered yeoman service to the cause of Mahdavia literature in the English language. The translations, which he has done, are the fruit of hard labour, perseverance and a dedication which is rarely seen. The reader of his books will hardly be aware of the efforts which went into the translation. It is easier to write a book than to translate it. A translator has to stay true to the meaning, which the author of the book intends, but yet present the matter in an easily readable way in the translated language. The task is made much more difficult in the translation of religious literature especially Mahdavia literature which contains unique terminology and deals with subjects that have no comparable reference in the literature of the outside world. But Hazrat Ziaullah Saheb succeeded in transcending these hurdles and wrote in a language which was easily understood by all and yet conveyed the meaning of the original text.

Praising the translation excellence of Hazrat Ziaullah Saheb, Hazrat Syed Ali Bartar Saheb, the well-known scholar of the Mahdavia community, writes in the Foreword of the English translation of *Insaf Nama*:

Insaf Nama is a sizeable book with a large number of Quranic Verses, Prophetical Traditions (*Ahadiths*) and the Imam's narrations (*Naqliyat*). Its translation into English is a difficult job. But Ziaullah Saheb has done it in an easy-to-read style. The reader may feel that he is reading an English book, not a translation. His work needs to be praised.

Hazrat Mashaiq Syed Yusuf Khaleel Saheb of Panagudi has written in the Prologue of the same book:

His style and language are simple, clear, direct, effective, to the point and easily intelligible for the readers.

His translation journey was riddled with testing times as well. After he completed his translation of *Insaf Nama*, he lost his eyesight. Recounting this incident in the Translator's Note of *Naqliyat*, he wrote:

After I had completed the work on *Insaf Nama* and its proof reading was in progress, all of a sudden I lost my eyesight. That was an extraordinarily frustrating experience. In the same condition, I performed the *Haj* pilgrimage with the help Allah provided through friends. I was more disappointed when, on return and after a cataract eye operation, the surgeon told me that he “doubted” if I would ever be able to read and write again. However, I supplicated that Allah may restore my eyesight to enable me to continue my translation work. One day, after the prayers, when I opened my eyes, I saw the surroundings bathed in abundant light. I picked up a book at random and was able to read it. Allah Most High had answered my prayers in His infinite Kindness, Mercy and Grace. And now it was my turn to keep my promise to work for His religion. That too I could do with His help alone. I have faith in Him. So, I am back in the saddle and I propose to continue this work as long as He keeps me fit and capable of doing it. So help me Allah!

And true to his promise to Allah, he spent the rest of his life translating Mahdavia literature until his last breath. His translations are today read by thousands of Mahdavis worldwide and Insha-Allah will be a reference for many generations to come.

During my interactions with Hazrat Ziaullah Saheb I observed that he was very particular about staying true to the original text. So he not only translated the overall meaning of a sentence or phrase, he took pains to use the same words as in the original so that the depth of the meaning is conveyed. He had a set of dictionaries at hand,

which he constantly referred to so that the right word is used in the translation. He rarely gave his own translation for the verses of the Holy Quran. He referred to popular translations of the Holy Quran by Abdullah Yusuf Ali, Mohammed Marmaduke Pickthall and the like and would pick the most appropriate translation for each verse.

He was a very determined person. His health would not allow him to work for long hours. In spite of his ill health he translated at every opportunity his health granted him. All his initial translations were hand written on paper. This meant writing, scratching out, rewriting and finalizing – a labourious process, but he did it nevertheless. A few years back, he got access to a computer. Despite his advanced age, he learnt to use it and would type the translation directly. He would work day and nights. At night when sometimes there was a power breakdown, he would wait the entire night for the power to return so he can continue his work. Such was his dedication. A few months before his demise, he injured his hand. But that did not deter him – he continued his translation by typing with one hand.

He shunned publicity and believed that his work was *lillah* and did not want any name and fame for it. The kind of humility he exhibited is rarely seen in today's world. Despite being such a senior journalist and a translator of repute, he encouraged me to review his writings and suggest changes if any. There were instances where I suggested words which are relevant to today's generation instead of the classical words which he had used – he readily accepted my suggestions without any reservations. His book *Kohl-ul-Jawahir* was reviewed by a few young men – he accepted many of their suggestions and thanked them for it.

Personally I gained a lot through his company. I had a spiritual connection with him which can only be experienced but is hard to describe in words. He was a teacher and a guide for me. I was inspired by his translation work and started translating small booklets myself. He would review my work and would find innumerable mistakes in it. But yet he would always encourage me to continue the

translation work. Apart from translations, I would spend time discussing religious matters with him. He had a robust memory for names and incidents which took place long ago. Our discussions were centered on religion and books – never once did he ask about my professional work and anything else unrelated.

He would sometimes joke about his advanced age saying that ‘one of these days Allah is going to switch off my light’. And on that fateful day of his demise, when the switch was indeed turned off by Allah, I was one of many who were unprepared for it and was plunged into darkness after his departure. Today I miss him, but I will carry happy memories of his association throughout my life. By the charity of Khatimain Alaihis Salam May Allah accept the services of Hazrat Syed Ziaullah Yadullahi Saheb towards His *deen* and bestow him His vision. Ameen.

He is survived by his second wife, three sons and one daughter and by two sons and three daughters from his deceased first wife.

Syed Mohammed Suhael
January 15, 2011 / Bangalore

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List of Abbreviations:

SLM	<i>Sall Allahu Alahi-o-Sallam</i>
AS	<i>Alaihis Salam</i>
RZ	<i>Razi Allahu Anhu/Anha/Anhum</i>
RH	<i>Rahmatullahi Alaih</i>
MMP	Translation of Quran by Muhammad Marmaduke Pickthall
AYA	“The Glorious Quran”, English Translation by Abdullah Yusuf Ali
AMD	<i>Tafsirul Quran</i> by Abdul Majid Daryabadi
SAL	<i>Al-Qur’an</i> , by Dr. Syed Abdul Latif

In the name of Allah, the Beneficent, the Merciful

Praise be to Allah, LORD of the Worlds, and Salutations, Benedictions, Peace and Blessings for the Lord of all the Divine Messengers, and the Leader of the Firsts and the Lasts, and their spouses and descendants, and Companions, their Followers and the Followers of Followers, all together, until the Day of Judgment.

I, a humble, sinful and ignorant bondsman, state that I am **Faqir Syed Khundmir** son of Hazrat Miyan Syed Haidar Sahib [May Allah forgive him his sins] and a seeker of the benignity from Hazrat Bandagi Miyan Syed Qasim *Mjtahid-e-Giroh*. Most respectfully and in all humility and modesty, I submit that in friendship with my friends and brothers in religion, and others, including Miyan Syed Mahmud alias Nanhey Miyan and Badi Bibi, daughter of Miyan Syed Abdul Karim alias Syedji Miyan [May Allah Most High bless them with long lives and great knowledge and virtuous deeds], Mahmud Miyan son of my brother Syed Yahya alias Khwajazadey Miyan, and other friends suggested that due to the lapse of a great span of time since the demise of the ruler of the universe, the desire for the religious knowledge has decreased from the hearts and minds of the people and a situation has emerged where the education of the children is almost extinct. Hence, I should write down some of the most important matters of religion, including ablutions and prayers that I have received from the precepts or the religious books that I have studied on my own. This repentant sinful had neither the sound knowledge nor the occasion to perfectly listen and learn [from the preceptors]. Yet, in the light of the adage, "If all could not be enquired fully, all should not either be ignored fully," I have collected some of the matters that I have heard from the respected elderly people and culled out some matters from some books like, *Harz-al-Musallyeen*, written by Hazrat Miyan Syed Zainul Abideen,

son of Hazrat Bandagi Miyan Syed Murtaza^{RA}, grandson of Hazrat Bandagi Miyan Syed Qasim *Mujtahid-e-Giroh*^{RA}, and *Fatawa-e-Barahnah*, written by Shaikh Naseeruddin Binai, and others. I have collected all of them and have written a small tract and I have named it **Zauq Shouq-e-Namaz**. As for all the other matters that are to be dealt with in some detail, I intend to write another tract in due course. I hope Allah Most High will in His infinite kindness fulfill my desire. I request the esteemed readers that if they find any mistake anywhere; they should kindly make the necessary correction. COUPLET:

بقدر وسع در اصلاح کوشند

وگراصلاح نتوانند پوشند

If the esteemed readers find this tract to be to the liking of their heart, I request them not to deprive the author of their good supplications and blessings: *He is a Gracious Patron and a Gracious Helper...Thee only do we serve and Thee only do we ask for help.*¹

¹ Quran, S. 22: 78 and S. 1: 4.

Chapter 1

Birth, Prayer Call, Magnification

Be it known that when Allah Most High blesses a *Mumin-Musaddiq* [believer-verifier] with a child, male or female, the first thing he should do is to invite his *Murshid* [preceptor] the same day to his house for the performance of the ritual *Baang* [Prayer call]. If the *Murshid* is not available, he should invite some other respected elderly *Faqir* [a Mahdavi who has rejected or given up the world, in accordance with the command of Hazrat Imam Mahdi Al-Mau'ood^{AS}], or if one such person too is not available, a *Kasib* [a Mahdavi who has not given up the world and is earning his livelihood by his labour] who is religious-minded, faithful and pious, should be invited to perform the ritual of *Baang*. The *Baang* is first sounded into the right ear of the baby. The wording of the *Baang* is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ،
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ

Translation: “Allah is most Great; Allah is most Great; Allah is most Great, Allah is most Great.

“I testify that there is no god but Allah; I testify that there is no god but Allah.

“I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah.

“Come unto the prayer; Come unto the prayer.

“Come unto Salvation; Come unto salvation.

“Allah is most Great, Allah is most Great.

“There is no god but Allah.”

When this is done, the *Takbir* [Magnification; announcement of the initiation of prayers—*namaz*] is sounded into the left ear of the baby. The wording of the *Takbir* is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ،
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ ، حَيَّ عَلَى الصَّلَاةِ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ

All the words of the *Azan* are repeated in *Takbir* and *Qad Qamatis Salat* is added. The meaning of the added words is; “Certainly the *Namaz* has been established.” This should be recited twice.

Hazrat Prophet Muhammad^{SLM} has recited the *azan* and *takbir* in the ears of Hazrat Imam Hasan^{RZ} [Hazrat Bibi Fatima^{RZ}’s first son] immediately after his birth.

Aqiqah

Be it known that two goats for the son and one goat for the daughter should be slaughtered [sacrificed] on this occasion and the mutton should be distributed for the sake of Allah [among the people] and the skin and bones should be buried in the soil. The *niyyat* [formula expressing the intention for initiating any pious deed, like *namaz*, *qurbani* (sacrifice) etc.] for the *zubah* [slaughtering an animal according to the Islamic tenets] is follows:

اللَّهُمَّ هَذِهِ عَقِيْقَةُ ابْنِي فَلَانَ دَمُهَا بِدَمِهِ وَلَحْمُهَا بِلَحْمِهِ وَ
عَظْمُهَا بِعَظْمِهِ وَجِلْدُهَا بِجِلْدِهِ وَشَعْرُهَا بِشَعْرِهِ اللَّهُمَّ
اجْعَلْهَا فِدَاءً لِابْنِي مِنَ النَّارِ بِسْمِ اللَّهِ الْكَبْرِ

Translation: “O Allah! This *aqiqah* is from such-and-such of my offspring [son or daughter]. The blood [of the slaughtered animal] is in exchange of the blood, its meat is in exchange of the meat, its bones are in exchange of the bones, its skin is in exchange of the skin and its hairs are in exchange of the hairs [of my offspring]. Please make this *aqiqa* the ransom for the escape of my offspring from the [retributions of] Hell. In the name of Allah Who is most Great.”

When Hazrat Prophet Muhammad^{SLM} migrated from Makkah and arrived at Quba’ [a village at the most southerly point of Yathrib],

Hazrat Abdullah bin Zubair^{RZ} was born there. His mother, Asma’ daughter of Abu Bakr^{RZ} placed the baby in the lap of Hazrat Prophet Muhammad^{SLM}. Hazrat Prophet^{SLM} chewed a date in his mouth and with the saliva of his mouth; he placed [part of] the date in the mouth of the child [Hazrat Abdullah bin Zubair^{RZ}] and touched the roof of the mouth of the baby with the chewed date. Then he [Hazrat Prophet Muhammad^{SLM}] blessed the child for good fortune.

Hazrat Prophet Muhammad^{SLM} had slaughtered two goats for the *aqiqah* of Hazrat Imam Husain^{RZ} [second son of Hazrat Bibi Fatimah^{RZ}]. Then he told his daughter [Fatimah^{RZ}], “Shave the head of the child and give in charity silver equal to the weight of the hairs. Hazrat Bibi Fatimah^{RZ} tonsured the hair of the baby. It turned out to be equal to, or a little less than, the weight of a *dirham* [drachme; a small silver coin].

All this is a summary of the contents of the Chapter on *Aqiqah* in the book, *Mazahir-e-Haq* [Urdu] of *Mishkat Sharif*.

Chapter 2

Kalima

Kalima is the Islamic Creed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation: “In the name of Allah, the Beneficent, the Merciful.”

The first Creed of Purity

اول كلمه طيب

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Translation: “There is no god save Allah and Muhammad is His Messenger.”

The Second Creed of Testification

دوم كلمه شهادت

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

Translation: “I testify that there is no god save Allah. He is One. He has no partner. He needs no partner. And I testify that Hazrat Prophet Muhammad^{SLM} is His servant and His Messenger.”

The third Creed of
Glorification

سوم كلمه تمجيد

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

Translation: “Allah be praised and all praise is for Allah and there is no god save Allah. Allah is the Most Great. And there is no power and no strength save in Allah who is Most High and Most Great.”

The Fourth Creed of Unity

چهارم كلمه توحيد

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ الْأَيُّمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ
وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: “There is no worshipped deity save Allah Most High. He is One. He has no partners. He is the Supreme Authority of Dominion. All praise is for Him. He gives life and death. Allah is

alive by Himself. He never dies for eternity of eternities. He is Most Great. He confers Salvation, Forgiveness and Beneficence. In His hands lies Abundance and Prosperity. Truly He has power over everything.”

The Fifth Creed refuting Infidelity	تَبْجَمُ كَلِمَةَ رِدِّ كُفْرٍ
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اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ
لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ وَتَبَّرْتُ مِنَ الْكُفْرِ وَاشْرِكِ وَالْمَعَاصِي كُلِّهَا
أَسْلَمْتُ وَآمَنْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Translation: “O Allah! I certainly seek protection from You that I assign partners to You deliberately and knowingly and I seek salvation from You in this *shirk* [polytheism], I repent that which I do not know and I leave it off and turn back from *kufr* [infidelity] and *shirk* [assigning partners to You] and all sins. I adopt Islamic Faith and I enter the Islamic Faith and I say that there is no true god save Allah Most High and Hazrat Muhammad^{SLM} is the Messenger of Allah Most High.”

Abridged Faith	إِيمَانٌ مُجْمَلٌ
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آمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

Translation: “I accept faith in Allah Most High as He is with His names and attributes and I have accepted all His commands.”

Detailed Faith	إِيمَانٌ مُفَصَّلٌ
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آمَنْتُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ لَيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَ شَرِّهِ مِنْ
اللَّهِ تَعَالَى وَ الْبَعْثِ بَعْدَ الْمَوْتِ حَقُّ

Translation: “I have reposed Faith, that is to say, I promise verbally and believe to be true in heart that Allah Most High is One, He was One and He will [always remain] One. He has been praised of perfect attributes. He is immaculate and free from any defects in His attributes and any [possible] decline and decay [of the attributes]. His Reality cannot be described or explained. And nothing of the manifest and immanence of the entire Creation is hidden from His Divine Knowledge. Not even a blade of grass moves without a command from Him. He has no partners. And seeing Allah Most High by the eyes of the head or the eyes of the heart or in a dream is allowed in the life [of human beings] and, in accordance with the command of Hazrat Mahdi Al-Mau'ood^{AS}, the desire for the Vision of Allah Most High is *farz* [obligatory].

“And I have reposed faith in His angels who are innumerable. They are in the form [and shape] of men. They are free from the attributes of men and women. They are always busy in the *ibadat* [worship] of Allah Most High. They are born of *nur* [luminosity]. They are also free from minor and major sins. They also perish. Four angels among them are very close to Allah Most High. They are Gibrail^{AS}, Mikail^{AS}, Israfil^{AS} and Izrail^{AS}. If one disavows even one of the angels, one becomes a *kafir* [infidel].

“And I repose faith in His revealed Books and *sahaif*. His books are four in number: Taurah was revealed to Hazrat Musa^{AS} [Moses], Zaboor [Psalms] to Hazrat Dawood^{AS} [David], Injil [New Testament, Bible] to Hazrat Esa^{AS} [Jesus] and Quran to Hazrat Prophet

Muhammad^{SLM}. And *Sahaif* [minor revealed booklets] are innumerable. If one were to disavow any of the books and *sahaif*, or their contents even to the extent of a dot, one becomes a *kafir* [infidel]. And our deeds are in accordance with the Hoy Quran.

“And I repose faith in the Prophets^{AS}, who are approximately 124,000. They are free from minor and major sins. Their taking a wrong step is allowed for them. They achieve salvation after repentance. Some of them are superior to some other among them. One becomes a *kafir* [infidel] if one disavows any of them.

“And I repose faith on the Day of Judgment that its occurrence is inevitable and incontrovertible. The manifestation of the signs of the arrival of the Day of Judgment too is inevitable and incontrovertible. One would become a *kafir* [infidel] if one disavows the Day of Judgment or its signs that are promised.

“And I repose faith in the Divine Decree that the good and evil deeds are from Allah Most High but Allah Most High is pleased with good deeds and He is not pleased with evil deeds. One who disavows this becomes a *kafir* [infidel].”

“And I repose faith in the Resurrection, that is to say, in the resurrection after death. On the day of Resurrection the records of the deeds of human beings and jinns, the beasts and birds, the whole world would be weighed and they will be rewarded and punished, as the case may be. Everyone will be called to account to the extent of a minute particle. All this is true. One would become a *kafir* [infidel] if one disavows it.”

Chapter 3

Bathing and Ablutions

The formula of intention to be recited before the bathing ablutions after a nocturnal pollution [wet dream]:

نَوَيْتُ أَنْ أَعْتَسَلَ مِنْ غُسْلِ الْإِحْتِلَامِ فَرَضًا مِثْلًا لِأَمْرِ اللَّهِ
تَعَالَى طَهَارَةً لِلْبَدَنِ وَاسْتِبَاحَةً لِلصَّلَاةِ وَرَفْعًا لِلْحَدِيثِ

Translation: “I have expressed [in words] the intention for performing the bath of the nocturnal pollution [wet dream], which is a *farz* [obligatory], in obedience to the command of Allah and for cleaning the body for achieving the benefit of the *namaz* and to make *namaz* lawful for myself and for removing *hadas* [farting or answering the call of nature that necessitate ablutions].”

After reciting the above formula, one should recite the second *kalima* [creed] and the *darood* [salutation] and clean the whole of the body in such a way that not even one hair of the body remains dry. Water should be poured thrice on the whole body and then *vuzoo* should be performed as has been stated in the following pages.

Formula for the intention of bathing after sexual intercourse:

نَوَيْتُ أَنْ أَعْتَسَلَ مِنْ غُسْلِ الْجَنَابَةِ فَرَضًا مِثْلًا لِأَمْرِ اللَّهِ
تَعَالَى طَهَارَةً لِلْبَدَنِ وَاسْتِبَاحَةً لِلصَّلَاةِ وَرَفْعًا لِلْحَدِيثِ

Translation: “I express [in words] the intention of performing the bath after the sexual intercourse that is a *farz* of Allah Most High in

obedience to the divine command for the cleaning of the body to benefit from the *namaz* and to make *namaz* lawful for myself and to remove *hadas*.”

After this also, one should recite the second *kalima* and *darood*.

Be it known that for both men and women the above wording of the intention formula is sufficient.

Formula for the intention of bathing after periods for women:

نَوَيْتُ أَنْ أَعْتَغَسَلَ مِنْ غُسْلِ الْحَيْضِ فَرَضًا امْتِثَالًا لِأَمْرِ اللَّهِ
تَعَالَى طَهَارَةً لِلْبَدَنِ وَاسْتِبَاحَةً لِلصَّلَاةِ وَرَفْعًا لِلْحَدَثِ

Translation: “I express [in words] the intention of performing the post-menstruation bathing, which is a *farz*, in obedience to the divine command, for the sake of the cleanliness of the body and to benefit from the *namaz* and to make lawful *namaz* for myself and to remove *hadas*.”

After this also, one should recite the second *kalima* and *darood*.

Formula for the intention of bathing after childbirth for women:

نَوَيْتُ أَنْ أَعْتَغَسَلَ مِنْ غُسْلِ النَّفَاسِ فَرَضًا امْتِثَالًا لِأَمْرِ اللَّهِ
تَعَالَى طَهَارَةً لِلْبَدَنِ وَاسْتِبَاحَةً لِلصَّلَاةِ وَرَفْعًا لِلْحَدَثِ

Translation: “I express [in words] the intention of performing the bathing after childbirth, that is *farz*, in obedience to the divine command for the cleanliness of the body and to benefit from the *namaz* and to make lawful the benefits of the *namaz* for myself and to remove *hadas*.”

After this also, one should recite the second *kalima* and *darood*.

Vuzoo (Ablution)

Formula for the intention of performing Vuzoo (ablutions):

نَوَيْتُ أَنْ اتَّوَضَّاءَ لِلَّهِ تَعَالَى رَفْعًا لِلْحَدَثِ وَاسْتِبَاحَةً لِلصَّلَاةِ

Translation: “I express [in words] the intention to perform *vuzoo*, for the sake of Allah Most High, to remove defilement and to make lawful the *namaz*.”

After this recite *Kalime-e-Shahadat* [the Creed of Testification] and *darood* [Salutations] followed by

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Translation: “I seek protection of Allah Most High to save myself from the evils of Satan, the reprobate.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation: “In the name of Allah, the Beneficent, the Merciful.”

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ الْإِسْلَامِ
حَقُّ وَالْكَفْرُ بَاطِلٌ

Translation: “I begin in the name of Allah Who is the Greatest and all praises are for Him, Who has blessed us with the religion of

Islam. The religion of Islam is the Truth. And *kufr* [infidelity] is false.”

1. While washing the hands up to the wrists, the following supplication should be recited:

اللَّهُمَّ احْفَظْنِي يَدَيَّ عَنْ ارْتِكَابِ الْمَعَاصِي وَالْمَلَاهِي

Translation: “O Allah! Save both my hands from committing sins and evil deeds.”

2. While taking water in the mouth, the following supplication should be recited:

اللَّهُمَّ لِقْنُ حُجَّتِي

Translation: “O Allah! Persuade me to talk about things that are useful [for me] in religion and the world.”

3. While taking water in the nose, recite this supplication:

اللَّهُمَّ لَا تُحَرِّمْنِي رَائِحَةَ الْجَنَّةِ

Translation: “O Allah! Do not forbid the fragrances of Paradise on me.”

4. Recite the following supplication, while washing the face:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ وَتَسْوَدُ وُجُوهُ وَ شَرِّفْنِي

بِمُشَاهَدَةِ جَمَالِكَ

Translation: “O Allah! Brighten my face on the Day when the faces are made white and black and bless me with the observation of the beauty and grace of Thy face.”

5. Recite the following supplication while washing the right hand up to the elbow:

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي يَوْمَ الْقِيَمَةِ

Translation: “O Allah! Bless me with handing over my Record of Deeds in my right hand on the Day of Judgement.”

6. Recite the following supplication, while washing the left hand:

اللَّهُمَّ لَا تَعْطِنِي كِتَابِي بِشِمَالِي يَوْمَ الْقِيَمَةِ

Translation: “O Allah! Do not give my Record of Deeds in my left hand on the Day of Judgment.”

7. Recite the following supplication while performing the *mas'h* of the quarter head and the neck:

اللَّهُمَّ لَا تَجْعَلْ يَدَيَّ مَغْلُولَةً فِي عُنُقِي

Translation: “O Allah! Do not wrap both my hands in my neck in religion and the world; in other words, do not render me helpless.”

8. Then recite the following supplication:

اللَّهُمَّ غَشِّنَا بِرَحْمَتِكَ فَإِنَّا نَخْشَى عَذَابَكَ اللَّهُمَّ لَا تَجْمَعُ

بَيْنَ نَوَاصِينَا وَ أَقْدَامِنَا اللَّهُمَّ نَجِّنَا مِنْ مَقْطَعَاتِ النَّيِّرَانِ

Translation: “O Allah! Hide us in Your Mercy. We are scared of Your punishments. O my God! Do not bring together our foreheads and our feet; in other words, do not cause our muscles and legs to be seized and taken to the Hell and plunged us in it. And bless us with Salvation from the pieces of the Fire of the Hell.”

9. Recite the following supplication while washing the right foot:

اللَّهُمَّ لَا تُؤَاخِذْنِي بِالنَّوَاصِي وَالْأَقْدَامِ

Translation: “O Allah! Do not entangle me with forehead and feet; in other words, make me useless and worthless. And do not throw me into the Hell with my muscles and feet.”

10. Recite the following supplication while washing the left foot:

اللَّهُمَّ ثَبِّتْ قَدَمَانِي عَلَى الصِّرَاطِ يَوْمَ تُزَلُّ فِيهِ الْأَقْدَامُ وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. آمِينَ آمِينَ آمِينَ

Translation: “O Allah! Make both my feet stable on the *pul-sirat* [the extremely narrow bridge providing the only approach to Paradise] on the Day [Day of Judgment] when feet do slip on it. And keep our feet steadfast at the time of the jihad [the holy war] and help us overcome the infidels. Grant me. This is what I want. Grant me. This is what I want. Grant me. This is what I want. Accept it.”

Be it known that when the word *Aamin* [Amen] is recited at the end of a supplication, great chances are that the prayer [or supplication] is answered in the audience of Allah Most High.

11. Recite the following supplication when the *Vuzoo* [ablution] is completed:

اللَّهُمَّ كَمَا طَهَّرْتَنِي مِنَ الْمَاءِ فَطَهِّرْنِي مِنَ الذُّنُوبِ بِفَضْلِكَ
وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ ، آمِينَ يَا رَبَّ الْعَالَمِينَ

Translation: “O Allah Most High! As You have undefiled me through water, so do make me free or innocent of sins, by Your Grace and Mercy, O the greater Merciful than all the merciful and the Greater Beneficent than all other beneficent [people]! This is what I want, O Cherisher of the whole world. Please answer my prayers [supplications].”

Chapter 4

Namaz [Prayers]

On completion of the *vuzoo*, go to the prayer-mat and stand at it. Then recite the following Quranic Verse:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ.

Translation: “For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah.”—²

Tahiy'at Al-Vuzoo

Then recite the formula for performing the two *rak'at* [cycles] of prayer [*namaz*] of *Tahiy'at Al-Vuzoo* [Salutations of Ablutions] as under:

² Quran, S. 6: 79 AYA .

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْنِ صَلَوةِ التَّحِيَّةِ الْوُضُوءِ
شُكْرًا لِلَّهِ تَعَالَى مُتَابِعَةً الْمَهْدِيِّ الْمَوْعُودِ مُتَوَجِّهًا إِلَى جِهَةِ
الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express [in words orally] the intention that I will perform the *namaz* of the Salutations of Ablutions, for the sake of Allah Most High, in thanks-giving to Allah Most High, in the following and emulation of Hazrat Mahdi al-Mau’ood^{AS}, by turning my attention towards the Ka’batullah Sharif; Allah is Most Great!”

After this, recite the following *sana* [Praises]:

سُبْحَانَكَ اللَّهُمَّ بِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Translation: “O Allah! Deanthropomorphism [elimination of all partnerships from the concept of God] is justified only for You. I seek refuge through the praises to You and I begin with Praises to You. Your name is most auspicious and most Lucky and is established. And it is of great piety and innocence. And Your Greatness, riches, magnificence and indifference is high. And there is no God worth worshipping other than You.”

After this recite *ta'av'vuz* [seeking refuge in Allah from Devil by saying]

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The meanings of these two terms have been given earlier in the details of *Vuzoo*.

Then recite *Surah-e-Fatihah*:

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 .

Translation:

“Praise be to Allah, Lord of the worlds,

“The Beneficent, the Merciful.

“Owner of the day of Judgment,

“Thee (alone) we worship; Thee (alone) we ask for help.

“Show us the straight path,

“The path of those whom Thou hast favoured;

“Not (the path) of those who earn Thine anger nor of those who go astray.”—³

Recite the word “*Ameen*” at the end of *Fatihah*.

Follow this by reciting the following Quranic Verse:

³ Quran, S. 1: 1-7 MMP.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ إِلَّا اللَّهُ وَ لَمْ
يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Translation: “And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins—Who forgiveth sins save Allah only?—and will not knowingly repeat (the wrong) they did.”—⁴

Be it known that this Quranic verse is to be found in Part 4, *Lan-Tanaalul-Birra* of the Holy Quran.

Then saying *Allahu Akbar* [Allah is Most Great], go into the *rukoo* [bowing in prayer; Muslim form of Genuflexion] and while in that position, recite thrice

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Translation: “Glorified is my Lord, the Great.”

Then stand up saying:

سَمِعَ اللَّهُ لِمَنْ حَمِيدَهُ

Translation: “Allah Most High listens when anyone praises Him.”

Then also recite:

رَبَّنَا لَكَ الْحَمْدُ

Translation: “O our Lord! All kinds of praise are specifically for you alone.”

⁴ Quran, S. 3:135 MMP

Then reiterate magnification:

اللَّهُ أَكْبَرُ

Translation: “Allah is Most Great.”

Saying this, go into the *saj’dah*, and recite the following thrice while in *saj’dah*:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ

Translation: “Glorified is my Lord, High and of Great Rank.”

Then come to the sitting position and recite:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي

Translation: “O Allah! Grant salvation to me and be kind to me.”

Then go into *saj’dah* again, and recite:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ

Translation: “Glorified is my Lord, High and of Great Rank.”

Then recite *Allahu Akbar* and rise to the standing position. Then recite *Surah-e-Fatihah* and recite the Quranic Verse:

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

غُفُورًا رَحِيمًا

Translation: “Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.” —⁵

Be it known that this Verse is to be found in Part 4: *Wal-Muhsanaatu*.

⁵ Quran, S. 4: 110 MMP.

Although the *fuqaha*^{RA} [Muslim Jurists] hold that it is not proper to recite a pre-determined chapter or verse of Quran with the concept that *namaz* will not be right without reciting the said pre-determined *surat* or *ayat*. But for the sake of convenience, or for the emulation of Hazrat Prophet^{SLM} or his Companions^{RZ}, if a *Surat* or *ayat* is pre-determined to recite in the *namaz*, it is lawful; it is lawful without abhorrence, even according to the *fuqaha*. In the *witr namaz* and in *taravih namaz* the *surats* of Quran are pre-determined and recited. This occurs in *taravih*, when people do not recite the whole Quran and recite the last ten *surats* twice to complete the 20 *rak'ats*. Similarly, Hazrat Imam Mahdi Al-Mau'ood^{AS} had recited the above verses of Quran in the *Tahiy'at Al-Vuzoo*. This was emulated by his Companions^{RZ} and the practice is followed to this day. If somebody recites some other *surats* or *ayats* in this *namaz*, the *namaz* is deemed to be rightly performed.

Then, this *rak'at* too should be performed as the first *rak'at* was performed with the aforesaid *takbirat* [magnifications, etc.] and *rukoo* and *sujud* [prostrations]. And then one should sit on his haunches and recite the *At-tahiyat* [the salutations]:

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

Translation: “Salutations or the gifts, in other words, the oral worship and Perfect Mercies or the worship of deeds and all pure and clean things or the financial worship are due to Allah Most High. O Prophet^{SLM}! Salutations and Mercy and abundant prosperity may descend on you. May Allah’s abundance descend upon us and on all

the pious and virtuous servants of Allah Most High! I testify that there is no god but Allah and I testify that Hazrat Muhammad^{SLM} is his servant and Messenger.”

Recite the *Darood Sharif* after this;

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
كَمَا صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَرَحِمْتَ وَتَرَحَّمْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ رَبَّنَا إِنَّكَ حَمِيدٌ مَجِيدٌ

Translation: “O Allah! Bless Hazrat Muhammad^{SLM} and his descendants with Your Perfect Mercy, abundance, safety, security and good health as You had blessed Hazrat Ibrahim^{AS} and his descendants with Your Perfect Mercy, abundance, safety, security and good health. O Lord! You alone are Praise-worthy and Glorious.”

Then recite this *du'a-e-masoora* [Quranic supplication]:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ

Translation: “Our Lord! Give unto us in this world that which is good and in the Hereafter that which is good and guard us from the doom of Fire.”—⁶

Reciting the following Quranic Verse too is suitable:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

⁶ Quran, S. 2: 201 MMP.

Translation: “Our Lord! Forgive me and my parents and believers on the day when the account is cast.”—⁷

Then recite:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ

Translation: “My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women...”—⁸

بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ

Translation: “By Your Grace and benignity, O the great One Who shows Mercy greater than all those who show mercy!”

With all this, it is better to recite the following supplication:

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَالْأُسْتَاذِي الْمُؤْمِنِينَ وَالْجَمِيعَ
مُرْشِدِيَّ وَلِمَنْ دَخَلَ بَيْتِي وَالْجَمِيعَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! Forgive me; Forgive my parents; Forgive my believing teachers; Forgive all my *Murshids* [Preceptors] and forgive any believer who has entered my house and forgive all believing men and believing women; Forgive all the believers who are alive and who are dead, by thy intervention, O the greater Merciful God than all other merciful [people].”

After this, turn your face to the right and to the left reciting:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Translation: “O the angels and believers of the right! Allah may bless you with His Peace and Mercy.”

Then go into the *sajdah* and while in *sajdah* recite the following supplications:

إِلَهِي كَفَانِي مِنْ نَعِيمِ الدُّنْيَا بِمُحَبَّتِكَ وَشَوْقِكَ وَ
عَشْقِكَ وَذِكْرِكَ وَكَفَانِي مِنْ نَعِيمِ الْآخِرَةِ بِلِقَائِكَ وَ
رِضَائِكَ بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! From among the good things of this world, Your love, Your desire and Your remembrance are enough for me. And from among the good things of the Hereafter, Your vision and Your pleasure is enough. By Your Grace and benignity, O the great One Who showers Mercy greater than all those who show mercy.

⁷ Quran, S. 14: 41 MMP.

⁸ Quran, S. 71: 28 MMP.

اَسْتَغْفِرُ اللّٰهَ رَبِّي مِنْ كُلِّ ذَنْبٍ اَذْنَبْتُهُ عَمَدًا اَوْ خَطَاً سِرًّا
 اَوْ عَلَانِيَةً مِّنْ ذَنْبِ الَّذِي اَعْلَمُ وَ مِّنْ ذَنْبِ الَّذِي لَا اَعْلَمُ اَنْتَ
 عَالِمُ الْغُيُوبِ اَسْتَغْفِرُ اللّٰهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَ خَطِيْئَةٍ وَ اَتُوْبُ
 اِلَيْهِ

Translation: “I seek forgiveness from my Lord from all my sins, whether I have committed them knowingly or unknowingly, secretly or openly, by mistake or deliberately; the sins that I know or those I do not know. You alone know the hidden and concealed things. I seek salvation and deliverance from Allah, Who is my Lord, from all my sins and errors and I return to the Mercy of my Lord and to the same Lord.”

سَجَدْتُ لَكَ سَوَادِي وَ اَمَنْ بِكَ فَوَادِي وَ اَقْرَبَكَ لِسَانِي
 هَا اَنَا اَذْنَبْتُ ذَنْبًا عَظِيْمًا وَ مَنْ يَغْفِرُ الذُّنُوبَ الْعَظِيْمَ اِلَّا رَبِّي
 الْعَظِيْمُ اِلَّا رَبِّي الْعَظِيْمُ اِلَّا رَبِّي الْعَظِيْمُ

Translation: “My *tabi'a* [nature] has prostrated for Your sake. My heart has reposed Faith in You. My tongue has affirmed You. Regrettably, I have committed great sin and Who forgives great sins other than my great Lord Who forgives, other than my Great Lord Who forgives, other than my Great Lord Who forgives?”

اللّٰهُمَّ اغْفِرْ لِي الْخ

Translation: O Allah! Forgive me... (recite upto the end) [This *du'a* is given in the previous pages in full]

رَبَّنَا اِنَّا فِي الدُّنْيَا حَسَنَةٌ الْخ

Translation: Our Lord! Give unto us in this world that which is good ... (recite upto the end) [this *du'a* is given in the previous pages in full]

اَللّٰهُمَّ اِنَّا تَصَدِّقُ الْمَهْدِيَّ الْمَوْعُوْدُ صَلَعَمَ كَمَا هُوَا
 تَصَدِّقُهُ

Translation: “O Allah! Provide us with the reposing of Faith in Hazrat Imam Mahdi Al-Mau'ood^{AS} as it is to be reposed.”

Be it known that all the supplications of items 4 and 5 are given above with their translations. They may be perused and memorized.

Further, be it known that where the Arabic word *rak'atain* occurs in the *niyyat*, some people read the word as *rak'ati*. Though the words are different, the purport is the same.

Fajr Namaz

Niyat of Fajr Sunnat:

نَوَيْتُ اَنْ اُصَلِّيَ لِلّٰهِ تَعَالَى رَكَعَتَيْنِ صَلَاةِ الْفَجْرِ سُنَّةَ رَسُوْلِ
 اللّٰهِ تَعَالَى مُتَوَجِّهًا اِلَى جِهَةِ الْكَعْبَةِ الشَّرِيْفَةِ اللّٰهُ اَكْبَرُ

Translation: “I express the intention to perform, for the sake of Allah Most High, two cycles [*rak'atain*] of morning prayers [*namaz*],

which is *sunnat* of Hazrat Messenger of Allah^{SLM} with my face facing the *Ka'ba Sharif*, Allah is Most Great.”

Niyyat of *Fajr Farz*, when performed in the leadership of imam:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ الْفَجْرِ فَرَضُ اللَّهِ
تَعَالَى فَرَضَ هَذَا الْوَقْتِ اِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى
جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express the intention to perform, for the sake of Allah Most High, two cycles [*rak'atain*] of *Fajr Farz namaz*, the *namaz* of this time, in the leadership of this imam, with my face facing the *Ka'ba Sharif*. Allah is Most Great.”

If one is performing the *namaz* alone, the phrase ‘in the leadership of this imam’ or اِقْتَدَيْتُ بِهَذَا الْإِمَامِ should be deleted, and all the other words should be recited.

However, if one is the imam and leading the prayers, instead of the اِقْتَدَيْتُ بِهَذَا الْإِمَامِ he should recite the following

أَنَا إِمَامٌ عَلَى الْجَمَاعَةِ لِمَنْ حَضَرُوا لِمَنْ يَحْضُرُ

This means: “I am the imam of this *jamaat* and lead the person or persons who are present and he who joins the *jamaat* later.”

Be it known that one should express his intention based on this pattern for every *Farz* or obligatory *namaz*.

Further, be it known that in the four-*rak'at Farz namaz*, if the imam has said the first two *rak'at namaz* and is sitting in *qa'dah*, a person comes and joins the *jamaat namaz*, he should recite the *Fatihah* along with the imam and sit in the final *qa'dah* and recite the *Tashahhud* and sit performing the *zikr* till the imam turns his face

towards the right and says *Assalam-o-alaikum wa Rahmathullah*. Immediately after that when the imam turns his face to his left, he should stand up and complete the remaining two *rak'at* of the *namaz* and sit in the final *qa'dah* and complete his *namaz* saying his salutations turning his face to the right and to the left.

In the three-*rak'at Maghrib Namaz*, if a newcomer joins the *jamaat* after the imam sits in the first *qa'dah*, he should recite the *at-tahiyat* and say his prayers with the imam as usual and sit in the final *qa'dah* with the imam. If the imam performs the *sajdah-e-sahu*, the newcomer too should recite the *at-tahiyat* and perform the two *sajdah-e-sahu* without performing the *salam* and then wait till the imam says *salam* turning his face to his right. Then when the imam turns to say his *salam* to his left, the newcomer should stand up saying the *takbir* [magnification—*Allahu Akbar*] and continue his prayers after performing one *rak'at* with reciting *Fatihah* and *zam-surah*. Then, he should sit in *qa'dah* and recite *at-tahiyat* and then stand up to say the remaining second *rak'at* with *Fatihah* and *zam-surah*. When this is done, the newcomer should sit in the final *qa'dah* and recite *at-tahiyat*. If, incidentally, the newcomer commits any mistake on his own, he should then perform the *sajdah-e-sahu* afresh and sit in the *qa'dah* and recite *at-tahiyat* and other supplications as usual and finish his *namaz*. In this exceptional situation, the newcomer recites the *at-tahiyat* six times.

The four-Rak'at Zuhr Sunnat Namaz

Its *niyyat*:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكْعَاتٍ صَلَاةِ الظُّهْرِ سُنَّةً
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express orally the intention to perform, for the sake of Allah, four cycles [*rak'at*] *namaz* of *Zuhr Sunnat* of Hazrat

Rasool-Allah Most High, my face turned towards *Ka'ba-tullah Sharif*. Allah is most Great.”

Be it known that in these four *rak'at*, the *zam-surah* should be recited. That is, after reciting the *Fatihah* in every *rak'at*, the *zam-sura* should be recited. [The *zam-surahs* in this case are *Al-Kafirun*, *Al-Ikhlās*, *Al-Falaq* and *An-Nas*].

The four-Rak'at Zuhr Farz Namaz

Its *niyyat*:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةِ الظُّهْرِ فَرَضُ
اللَّهِ تَعَالَى فَرَضَ هَذَا الْوَقْتِ إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى
جَهَةِ الْكُعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express the intention to perform, for the sake of Allah Most High, four cycles of *Zuhr Farz Namaz*, the *farz* of this time, in the leadership of this imam, my face turned towards the *Ka'bah Sharif*. Allah is Most Great.”

The two-rak'at Zuhr Sunnat Namaz

Its *niyyat*:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْنِ صَلَاةِ الظُّهْرِ سُنَّةِ رَسُولِ
اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جَهَةِ الْكُعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express orally the intention to perform two cycles of *Zuhr Sunnat Namaz*, for the sake of Allah Most High—the *Sunnat* of

Hazrat Rasool-Allah—with my face turned towards *Ka'bah Sharif*. Allah is Most Great.”

Asr Farz Namaz

Its *niyyat*:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةِ الْعَصْرِ فَرَضُ
اللَّهِ تَعَالَى فَرَضَ هَذَا الْوَقْتِ إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى
جَهَةِ الْكُعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express my intention to perform, for the sake of Allah Most High, four cycles of *Farz 'Asr namaz*, the *namaz* of this time, for the sake of Allah Most High, in the leadership of this imam, with my face turned towards the *Ka'bah Sharif*. Allah is Most Great.”

Maghrib Farz Namaz

Its *niyyat*:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى ثَلَاثَ رَكَعَاتٍ صَلَاةِ الْمَغْرِبِ فَرَضُ
اللَّهِ تَعَالَى فَرَضَ هَذَا الْوَقْتِ إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى
جَهَةِ الْكُعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express my intention to perform, for the sake of Allah Most High, three cycles of *Farz Maghrib Namaz*, the *namaz* of

this time, for the sake of Allah, in the leadership of this *imam*, with my face turned towards the *Ka'bah Sharif*. Allah is Most Great.”

Maghrib Sunnat Namaz

Its *niyyat*;

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ الْمَغْرِبِ سُنَّةِ رَسُولِ
اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express my intention to perform two cycles of *Sunnat Maghrib Namaz*, *Sunnat* of Hazrat Rasool-Allah Most High, for the sake of Allah, with my face turned towards *Ka'bah Sharif*. Allah is Most Great.”

‘Isha Farz Namaz

Its *niyyat*;

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكْعَاتٍ صَلَاةِ الْعِشَاءِ فَرَضِ
اللَّهِ تَعَالَى فَرَضَ هَذَا الْوَقْتِ إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى
جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express my intention to perform four cycles of ‘*Isha Farz Namaz*, the *namaz* of this time, for the sake of Allah Most High, in the leadership of this *imam*, with my face turned towards *Ka'bah Sharif*. Allah is Most Great.”

‘Isha Sunnat Namaz

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ الْعِشَاءِ سُنَّةِ رَسُولِ
اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express my intention to perform two cycles of ‘*Isha Sunnat Namaz*, the *sunnat* of Hazrat Rasool-Allah Most High, for the sake of Allah Most High, with my face turned towards *Ka'bah Sharif*. Allah is Most Great.”

Namaz Witr

Its *niyyat*;

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى ثَلَاثَ رَكْعَاتٍ صَلَاةِ الْوَيْتْرِ مُتَوَجِّهًا
إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express my intention to perform three cycles of *witr namaz* for the sake of Allah Most High, turning my face towards *Ka'bah Sharif*. Allah is Most Great.”

Be it known that in the first *rak'at* [cycle] of *Witr namaz* *surah Qadr* [97] is recited after the *Fatihah*. In the second *rak'at*, the *surah Al-Kafirun* [109] is recited after the *Fatihah*. After the *ruku'* and *sajdah*, one should sit in *qa'dah* [that is one should sit on his haunches] and recite the *at-tahiyat* and then stand up for the third *rak'at*. And in the third *rak'at*, one should recite the *Fatihah* followed by *surah Ikhlas* [112]. Then one recites *Allahu Akbar*, raises his hands up to the ears and folds them as usual [around navel] and then recites *du'a-e-qunoot* [the supplication of obedience] and then goes into the *ruku'* and performs *sajdahs*, sits in *qa'dah* and recites *at-tahiyat* and says

his *salams* turning his face to the right and the left, thus completing the *namaz*.

Be it also known that in the *niyyat* of the *witr* the word ‘*wajib*’ is not recited. The reason for it is that the *witr namaz* is *wajib* according to some imams of *Shari’at* while it is *sunnat* according to other imams. Hence, the *namaz* of *witr* is correctly performed if the word *wajib* is not recited in the *niyyat* according to all imams.

Further, if one forgetfully recites some other *surahs* in any or all of the three *rak’ats*, the *namaz* will be correctly performed. However, if the said *surahs* are deliberately omitted and other *surahs* are recited, it will violate the *Taqlid* [conformation] and its performance is debatable.

Du’a-e-qunoot

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَ
نَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ أَيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي
وَ نَسْجُدُ وَإِلَيْكَ نَسْعَى وَ نَحْفِدُ وَ نَرْجُو أَرْحَمَتَكَ وَ
نُحْشِي عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Translation: “O Allah! We seek Your support and help to be obedient to You and to worship You. We are extremely poor, miserable, helpless and powerless, and seek Your Forgiveness of the sins that we have committed. We also seek Your indulgence in keeping our sins hidden [from others]. We have reposed Faith in You and we are certain that You alone are the One Who gives good help and Guidance [to us]. And we trust in You and we assign all our business to You and we depend on You. We sing Your praises and

remember You well and are grateful to You and celebrate Your favours, kindness and benefactions and we are not ungrateful to You. We are not thankless to You either. We do not conceal the favours, kindnesses and benefactions You have so graciously conferred on us. We expel, give up and dispel those who sin against You. We drive away a person who sins against You and who is not obedient to You. O our Lord! We serve and worship You and You alone. We perform our *namaz* for You alone. We do not worship anyone other than You. We prostrate only before You and we do not fall in *sajdah* before anyone other than You. We run for and towards Your rewards and Your blessings. We tread fast on the path of Your commands and we look to You alone for all our efforts [to bear fruit]. And we hasten to attend, serve and worship You. We earnestly seek Your Mercy. Although we are bad in our word, bad in our deed and bad in our condition, we are scared of Your chastisement, punishment and persecution because we are engrossed in our unwholesome sayings and our uncivilized deeds. We are ashamed of them. Without doubt Your chastisement will burn the infidels.”

Tayammum

Be it known that if a person is so sick that by taking a bath or performing *vuzoo*, his sickness might aggravate or it may cause his death, etc.; or water is at such a distance that bringing it might result in the *qaza* of the *namaz*; or the well has no stairs to reach the water for performing the *vuzoo* and he has no rope and bucket to lift water or it is not available and cannot be obtained, or the rope is so short that the bucket cannot reach the level of water—in all such contingencies, *Tayammum* [or dry ablutions] can be resorted to instead of bathing and *vuzoo*. If bathing becomes obligatory, the polluted cloth should be removed and in its place a clean cloth should be put on. The place on the body that is polluted should be cleaned. And in place of the bathing and *vuzoo*, a *tayammum* should be performed.

Further, be it known that if a second clean cloth is not available and there is no water to clean polluted cloth, the polluted cloth should be removed from the body, and the dirt or filth should be removed from the body by scratching with the fingernails. Then the *namaz* can be performed in sitting position.

The procedure of *tayammum* is as follows:

- First, reciting the *niyyat* of *tayammum*, one should open the palms of both the hands with the fingers spread and strike the clean mud with them.
- Then one should wipe the whole face from the hairline to below the chin as is washed with water in *vuzoo*.
- Then one should strike the clean mud again and wipe the upper portion of the right hand from the top of the fingers to the elbow with the little most finger, the next finger and the middle finger and the palm of the left hand. Then close the left palm and with the forefinger and the thumb wipe the lower portion of the right hand from the elbow to the wrist.
- Similarly, the left hand too should be wiped with the right hand, all the time reciting the *niyyat* and the *Kalima-e-Shahadat*.

The *niyyat* of *tayammum* is as follows:

نَوَيْتُ أَنْ أَتَيَّمَمَ لِلَّهِ تَعَالَى رَفْعًا لِلْحَدَثِ وَاسْتِبَاحَةً لِلصَّلَاةِ

Translation: “I express my intention to perform dry ablution [*tayammum*], for the sake of Allah Most High, to remove dirt or filth and to make *namaz* lawful.”

Be it known that after this, the *Kalima-e-Shahadat* should be recited. Further, be it known that one should perform the *Tayammum* before one who is well versed in religious practices, so that one is sure that the *tayamu'mum* is correctly performed.

Chapter 5

Ramazan and Roza

The *niyyat* for *nafl roza* [supererogatory fasting]:

نَوَيْتُ أَنْ أَصُومَ غَدًا تَطَوُّعًا لِلَّهِ تَعَالَى فَتَقَبَّلْ مِنِّي وَتَمِّمْ
بِالْخَيْرِ وَالْعَافِيَةِ بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “I express my intention to fast tomorrow for the sake of and in obedience of Allah Most High. Hence, please accept it. O my Allah. Please help me complete this fast in good health, well being and prosperity, by Your Grace and Mercy, O the Great Merciful Who bestows Mercy and the Great Compassionate who is greater Compassionate than all other compassionates!”

If the fasting is of نَذْرٍ Nazr-e-mo'ay'yan [Vowed Offering],

say تَطَوُّعًا in place of لَصَوْمِ النَّذْرِ الْمُعَيَّنِ .

The *niyyat* for the supererogatory Sathi (نفل سathi) fasting is as under:

نَوَيْتُ أَنْ أَصُومَ غَدًا مِنْ صِيَامِ سَتِّينَ تَطَوُّعًا لِلَّهِ تَعَالَى فَتَقَبَّلْ
مِنِّي وَتَمِّمْ بِالْخَيْرِ وَالْعَافِيَةِ بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ
الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “I express verbally my intention to observe tomorrow the supererogatory fast of the *Saathi* fasting in obedience to and for

the sake of Allah Most High. Hence, please accept this fast. O Allah! Make me complete this fast in good health, well-being and prosperity, by Your Grace and Mercy, O the Great Merciful Who bestows Mercy and the Great Compassionate who is more Compassionate than all other compassionates!”

The *niyyat* for the fasting of Sathi of Atonement (کفارے کی ساٹی) is as under:

نَوَيْتُ أَنْ أَصُومَ غَدًا مِنْ صِيَامِ سِتِّينَ لِأَدَاءِ الْكَفَّارَةِ لِلَّهِ تَعَالَى
فَتَقَبَّلْ مِنِّي وَتَمِّمْ بِالْخَيْرِ وَالْعَافِيَةِ بِفَضْلِكَ وَكَرَمِكَ يَا
أَكْرَمَ الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “I express verbally my intention to observe tomorrow the fast from among the fasts of the *adai-yi* [defrayal] of the *kafarah* [atonement] of the *saathi* fasting for the sake of Allah Most High. Hence, please accept it. O Allah! Help me in completing it in good health, well-being and prosperity, by Your Grace and Mercy, O the Great Merciful Who bestows Mercy and the Great Compassionate who is more Compassionate than all other compassionates!”

The *niyyat* for the fasting of Ramzan is as under:

نَوَيْتُ أَنْ أَصُومَ غَدًا مِنْ شَهْرِ رَمَضَانَ فَرَضَ اللَّهُ تَعَالَى عَلَيَّ
فَتَقَبَّلْ مِنِّي وَتَمِّمْ بِالْخَيْرِ وَالْعَافِيَةِ

Translation: “I express verbally my intention to observe fast of the month of Ramazan, which is obligatory tomorrow morning. Hence,

please accept it, O Allah! And help me complete it with in good health, well-being and prosperity.”

Be it known that whatever the kind of fast—*farz*, *wajib* or *nafl*—the *niyyat* for breaking it is absolutely the same.

And the *niyyat* for breaking the fast is as under:

اللَّهُمَّ لَكَ صَمْتُ وَبِكَ ائْمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى
رِزْقِكَ أَفْطَرْتُ فَتَقَبَّلْ مِنِّي بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ
الْأَكْرَمِينَ وَبِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! I fasted only for You. I repose Faith in You. I depend on You. And I break my fast with the *riz'q* [sustenance] bestowed by You. Hence, please accept my fast by Your Grace and Mercy, O the Great Merciful Who bestows Mercy and the Great Compassionate who is more Compassionate than all other compassionates!”

After the breaking the fast, the following supplication should be recited:

ذَهَبَ الظَّمَاءُ وَابْتَلَّتْ العُرُوقُ وَثَبَتَ الأَجْرُ انشَاءً اللَّهُ تَعَالَى
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ أَنْ
تَغْفِرَ لِي ذُنُوبِي بِفَضْلِكَ وَكَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “The thirst is quenched. The veins have been moistened and refreshed. And Allah willing, the reward has been

proved. O Allah! I (respectfully) ask you, through Your Mercy, which surrounds every thing, that You forgive my sins by Your Grace and Mercy, O the Great Merciful Who bestows Mercy and the Great Compassionate who is more Compassionate than all other compassionates!”

Ramazan Taravih

Its *niyyat*:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ التَّرَاوِيحِ سُنَّةِ
رَسُولِ اللَّهِ تَعَالَى إِقْتِدَائِي بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ
الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express verbally my intention to perform two cycles of *taravih namaz* of *Ramazan Sharif*, which is the *sunnat* of *Rasool-Allah* Most High, for the sake of Allah Most High, in the leadership of this imam, with my face turned towards *Ka’bah Sharif*. Allah is Most Great.”

Be it known that this *niyyat* should be recited for the *taravih namaz* of the first to the third night of Ramazan.

From the fourth night to the tenth night, the *niyyat* of the *taravih* should be recited as under:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ التَّرَاوِيحِ مُتَابِعَةً
الْمَهْدَى الْمَوْعُودِ إِقْتِدَائِي بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ
الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express verbally my intention to perform two cycles of the *taravih* of the month of Ramazan, for the sake of Allah Most High, in the *muta’bat* [emulating] of Hazrat Mahdi Al-Mau’ood^{AS}, in the leadership of this *imam*, with my face turned towards *Ka’bah Sharif*. Allah is Most Great.”

How to perform Taravih Namaz

The method of performing the *Taravih namaz* is as follows:

If one is not with *vuzoo*, one should perform it and also perform the *Tahiy’yat Al-Vuzoo namaz*.

Then the four cycles of *’Isha Sunnat* should also be performed. The *niyyat* of this *namaz* is as follows:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكْعَاتٍ صَلَاةِ الْعِشَاءِ سُنَّةِ
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express verbally my intention to perform four *rak’at* of *’Isha sunnat* of Hazrat *Rasool-Allah* Most High, for the sake of Allah Most High, with my face turned towards *Ka’bah Sharif*. Allah is Most Great.”

Be it known that in all these four *rak’at* of *sunnat*, the *zam-surah* should be recited after reciting the *Fatihah*.

After this, the four cycles of *Farz 'Isha Namaz* and two *rak'at* of *'Isha namaz* should be performed as usual.

First Dogana

After this, the *Taraviah namaz* should be performed in units of two *rak'at*. These would be ten *doganas* [two- *rak'at* units]. After this, the three *rak'at* of *witr* [odd number—three cycles] should also be performed, in congregation, as usual.

There are two ways of performing the *Taraviah namaz*. The first method is to recite the whole of Quran in the *Taraviah* in ten days.

The second method is to recite the *Surah Fil* [*Alam Tara Kayfa...*] in the first *rak'at* and *Surah Quraish* [*Li 'iilaafa Qurayshin...*] in the second *rak'at*, and finish the *namaz* in the usual manner by offering salutations to the right and the left. Then, recite the following supplication once:

يَا كَرِيمُ الْمَعْرُوفِ يَا قَدِيمُ الْإِحْسَانِ أَحْسِنُ إِلَيْنَا بِإِحْسَانِكَ
الْقَدِيمِ وَبِفَضْلِكَ الْعَظِيمِ يَا كَرِيمُ يَا رَحِيمُ يَا إِلَهُ يَا إِلَهُ يَا
اللَّهُ

Translation: “O the Celebrated Merciful [Lord]! O the Ancient Beneficent! Do beneficence to us with Your ancient beneficence and Mercy with Your Great Mercy! O the Great Merciful! O the Great Compassionate! O Allah! O Allah! O Allah!”

Second Dogana

After reciting this Glorification of Allah Most High once, say the *niyyat* of the *Taraviah* again and start the next unit of two *rak'at* of *namaz*, and recite the *Surah Ma'un* [*'Ara-ayatallazii...*] after *Fatihah* in the first *rak'at* and the *Surah Kawsar* [*Inna 'a'taynaakal Kawsar...*] in the second *rak'at* and complete the *namaz* as usual.

After *salaam*, recite the following *Tasbih* [Glorification of Allah—Supplication] thrice:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِنَّ الْمَهْدِيَّ الْمَوْعُودَ قَدْ جَاءَ وَ مَضَى

Translation: “I testify that there is no god but Allah; He is One; He has no partners; He does not need a partner; and I testify that there is no doubt that Muhammad is the servant and Messenger of Allah; and that there is no doubt that Mahdi Al-Mau'ood did come [into this world] and has gone.”

Then recite:

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَ الرَّوْيَةَ وَ نَعُوذُ بِكَ مِنَ النَّارِ يَا
خَالِقَ الْجَنَّةِ وَ النَّارِ بِرَحْمَتِكَ يَا عَزِيزُ يَا غَفَّارُ يَا كَرِيمُ يَا
سِتَّارُ يَا رَحِيمُ يَا بَارُ اللَّهُمَّ اجْرْنَا مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا
مُجِيرُ اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا
بِكْرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! We ask You to give us Paradise and Your Vision! And we seek Your protection to escape from the Hell! O the Creator of the Paradise and the Hell! Through the *tufail* [mediation] of Your Mercy! O The Great Omnipotent! O the Great Forgiver! O the Great Merciful! O the Coverer of human failings! O the Great Beneficent! O the Most Great! O Allah! Save us from the Hell! O

Great Protector! O the Bringer of the change in the hearts! O the Bringer of the change in the hearts! O Bringer of the change in the hearts! O Allah You are the Most Great and the Great Forgiver of sins and the Great Friend of the Forgiveness! Hence, forgive us, by Your Grace and Mercy, O the Great Merciful Who bestows Mercy and the Greater Compassionate who is more Compassionate than all other compassionate [people]!”

Then, recite once: يَا كَرِيمُ الْمَعْرُوفِ ... as given above.

Third Dogana

Proceeding further, in the first *rak'at* of the third unit [*dogana*] of the *Taraviah*, recite the Surah *Kafirun* [*Qul yaaa 'ayyuhal kaafiruun...*] and in the second *rak'at*, recite the Surah *Nasr* [*Izaa jaaa-'a Nasrullahi ...*]. After completing the *namaz*, recite يَا كَرِيمُ الْمَعْرُوفِ once.

Fourth Dogana

In the first *rak'at* of fourth unit [*dogana*] of two *rak'at* of the *Taraviah*, recite the Surah *Lahab* [*Tabbat yadaaaa...*] after the *Fatihah*; and in the second *rak'at*, recite Surah *Ikhlash* [*Qul Huwallaahu 'Ahad...*] after *Fatihah*. Then, complete the *namaz* by salutations to the right and to the left recited the following *Darood* thrice:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدَيْنِ وَعَلَى آلِ مُحَمَّدَيْنِ وَبَارِكْ وَ
سَلِّمْ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْمَلَائِكَةِ
الْمُقَرَّبِينَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَعَلَى كُلِّ مَلَكٍ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! Send down perfect Mercies on Hazrat Prophet Muhammad^{SLM} and Hazrat Muhammad Mahdi^{SLM} and bless the descendants of Hazrat Prophet Muhammad^{SLM} and Hazrat Mahdi^{SLM} and bless all the Prophets and the Messengers, and bless all the close and intimate angels and Your virtuous servants and bless all the angels, by Your Grace and Mercy, O the Great Merciful Who bestows Mercy and the Great Compassionate who is more Compassionate than all other compassionate [people]!”

After this, recite the *Tasbih*, اللَّهُمَّ إِنَّا نَسْتَلُكَ الْجَنَّةَ and يَا كَرِيمُ الْمَعْرُوفِ, once each.

Fifth Dogana

Then, in the first *rak'at* of the fifth unit [*dogana*] of two *rak'ats*, recite the Surah *Falaq* [*Qul'a'uuzuu bi-Rabbil-Falaq...*] after the *Fatihah*, and in the second *rak'at*, recite Surah *Nas* [*Qul'a-'uuzu bi-Rabbil-NAAS...*] after *Fatihah*. Then, complete the *namaz* after salutations to the right and the left and recite يَا كَرِيمُ الْمَعْرُوفِ once.

Sixth Dogana

Then, recite Surah *Fil* [*Alam Tara Kayfa...*] in the first *rak'at* of the sixth unit [*dogana*]; and Surah *Quraish* [*Li 'iilaafa qurayshin...*] in the second *rak'at* thereof, and complete the *namaz* as usual and recite the following *Tasbih* thrice:

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

Translation: “Allah deserves deanthropomorphism [elimination of anthropomorphic elements from the concept of the deity—Allah in this case] and He deserves all Praises. And there is no deity worth worshipping other than Allah Most High and Allah is Most Great. There is no escape from sins and there is no power to perform the

perfect worship except with the help of Allah Most High Who is High in Knowledge, Omnipotence and Perfection, and He is the Most Great.”

After this, recite the *Tasbih*, **يَا كَرِيمُ الْمَعْرُوفِ** and **اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ**, once each.

Seventh Dogana

In the first *rak'at* of the seventh unit [*dogana*] of the *Taraviah*, recite Surah *Ma'un* [‘Ara-‘ayatallazii...] after *Fatihah* in the first *rak'at* and the Surah *Kawsar* [Inna ‘a’taynaakal Kawsar...] in the second cycle and complete the *namaz* as usual. And after salutations to the right and to the left, recite *Ya Karim Al-Maaroof* once.

Eighth Dogana

Then, in the first cycle of the eighth unit [*dogana*] of the *Taraviah*, recite the Surah *Kafirun* [Qul yaaa ‘ayyuhal kaafirun...] and in the second *rak'at*, recite the Surah *Nasr* [Izaa jaaa-‘a nasrullahi...].

Then, complete the *namaz* with salutations to the right and to the left, and recite the following *tasbih* thrice:

سُبْحَانَ اللَّهِ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَبِحَمْدِهِ
أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَخَطِيئَةٍ وَأَتُوبُ إِلَيْهِ

Translation: “Allah deserves *Tanzih* [deanthropomorphism (elimination of anthropomorphic elements from the concept of the deity—Allah in this case)] with all His praises. Allah deserves *Tanzih*. Allah Most High is the Greatest. He is the Lord of *Ilm* [Knowledge], *Qadr* [Divine foreordainment] and *Kamal* [perfection]. And He is the Greatest. He deserves *Tanzih* with all Praises. I seek forgiveness of all my sins and transgressions from the same Allah Most High Who is My Lord and I return to His Mercy and I repent while returning only to Him.”

After this, recite the *Tasbih*, **يَا كَرِيمُ الْمَعْرُوفِ** and **اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ**, once each.

Ninth Dogana

Then, in the first *rak'at* of ninth unit of two *rak'at* [*dogana*], recite the Surah *Lahab* [Tabbat yadaaaa ‘Abi-Lahabinw-wa tabb...] after *Fatihah*; and in the second *rak'at*, recite the Surah *Ikhlas* [Qul Hu-Wallaahu ‘Ahad] after the *Fatihah*; and complete the *dogana* as usual. Then, after the salutation to the right and the left, recite the *tasbih* **يَا كَرِيمُ الْمَعْرُوفِ** once.

Tenth Dogana

After this, perform the tenth and final unit of two *rak'at* [*dogana*], with reciting the Surah *Falaq* [Qul ‘a-‘uuzu bi-Rabbil-Falaq...] after *Fatihah* in the first *rak'at* and Surah *Naas* [Qul ‘a-‘uuzu bi Rabbil-NAAS...] after *Fatihah* in the second *rak'at*. Then finishing the *namaz* after salutations to the right and to the left, recite the following *tasbih* thrice:

أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ غَفَّارٌ
الذُّنُوبِ سِتَّارُ الْغُيُوبِ عِلْمُ الْغُيُوبِ كَشَّافُ الْكُرُوبِ يَا
مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ وَأَتُوبُ إِلَيْهِ

Translation: “I seek forgiveness from Allah Most High; I seek forgiveness from Allah Most High, that there is no True God worth worshipping other than the One who is alive, fresh and mellow, extremely ancient, and eternally strong. He is the great Forgiver of sins. He is the great Coverer of human failings, the best Knower of the invisible matters and deeds, the deliverer from the hardships,

troubles and sorrows, O God, the Converter of hearts and the visions!
And I repent while turning towards Him.”

After this, recite the *Tasbih*, **اللَّهُمَّ إِنَّا نَسْتَلِكَ الْجَنَّةَ** and **يَا كَرِيمُ الْمَعْرُوفُ**, once each.

Witr Namaz

Then stand up and perform the three *rak'at* of *witr namaz*, as stated earlier, in congregation, and in the leadership of the imam; at the end after the salutations to the right and the left, recite the following *tasbih*

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظْمَةِ
وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكَبْرِيَاءِ وَالْجَبْرُوتِ سُبْحَانَ الْمَلِكِ
الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ
سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Translation: “Allah deserves *Tanzih* [deanthropomorphism (elimination of anthropomorphic elements from the concept of the deity—Allah in this case)] for the Lord of the Real Empire. He, who is the Lord of the realm of the spirituality and the Knower of the invisible and the world of Meaning, also deserves the *Tanzih*. He is the Lord of the Perfect Overwhelming, and the Lord of the Magnificence and Lord of the Majesty, Grandeur, Loftiness and the Lord of the Reality of Hazrat Prophet Muhammad^{SLM}. The *Tanzih* is deserved by the Lord King who is always alive; He neither sleeps, nor dies; He has lived always and lives forever, and will live forever. He is the Lord of the Majesty and Magnificence. He is the Lord of Forgiveness and Veneration. He is the Most Chaste and Most

Blessed. He is our Lord and the Lord of Angels and the Lord of all the souls and quintessence.”

After this, recite the *Tasbih*, **اللَّهُمَّ إِنَّا نَسْتَلِكَ الْجَنَّةَ** and **يَا كَرِيمُ الْمَعْرُوفُ**, once each.

Laylatul Qadr Namaz

Its *niyyat*:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ اللَّيْلَةِ الْقَدْرِ مُتَابِعَةً
الْمَهْدِيِّ الْمَوْعُودِ إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ
الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express verbally my intention to perform the two *rak'at* of *namaz* of the Night of GLORY, in the emulation of Hazrat Imam Mahdi Al-Mau'ood^{AS}, under the leadership of this imam, with my face turned towards the *Ka'ba Sharif*. Allah is Most Great.”

The **other** *niyyat* of *Dogana Laylatul Qadr* is as follows:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةِ اللَّيْلَةِ الْقَدْرِ فَرَضُ
اللَّهِ تَعَالَى مُتَابِعَةً الْمَهْدِيِّ الْمَوْعُودِ إِقْتَدَيْتُ بِهَذَا الْإِمَامِ
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express verbally my intention to perform, for the sake of Allah Most High, two *rak'ats* [*rak'ataini*] of the *namaz* of the NIGHT OF GLORY, which is the *Farz* [Obligation] of Allah Most High, in emulation of Imam Mahdi Al-Mau'ood^{AS}, in the leadership

of this imam, with my face turned towards of the Holy Ka'bah. Allah is Most Great.”—This *niyyat* is taken from the book, *Chiragh-e-Din-e-Nabavi*, by Hazrat Maulvi Syed Pir Muhammad Sahib^{RA}. Also know that this *niyyat* has been issued by the *Ijma-e-Mashaiqeen-e-Giroh-e-Mahdavia*, Channapatna, through an announcement dated 3rd November 2009 A.D. / 14 Ziqaidah 1430 Hijri.

The method of performing this *namaz* that is being followed from [the time of] Hazrat Imam Mahdi Al-Mau'ood^{AS} in the following manner:

Perform the *Vuzoo*, and say the two *rak'at* of the *Tahiy'at Al-Vuzoo namaz*. Then perform the four *rak'at* of the *Sunnat namaz* of 'Isha, followed by four *rak'at* of 'Isha Farz Namaz in congregation in the leadership of an *imam*. The next is the performance of two *rak'at* 'Isha Sunnat namaz, individually. Then two cycles of the *Laylatul Qadr namaz* in congregation in the leadership of an *imam*. This has to be followed by the recitation of the supplications that will follow hereinafter. Then the imam and the followers will go in a *sajdah* [prostration]. In the *Sajdah*, which is called the *Sajdah-e-Munajat*, recite the supplications of both the worlds [the Here and the Hereafter]. Rising from the *Sajdah*, Perform the three-cycle *Witr Namaz* in congregation in the leadership of the imam. After this, the imam and the followers stand up and recite the *Tasbih* in the manner described as under:

The imam will say:	لَا إِلَهَ إِلَّا اللَّهُ	Translation: “There is no god worth worshipping other than Allah Most High.”
The followers will reply:	مُحَمَّدٌ رَسُولُ اللَّهِ	Translation: “Muhammad ^{SLM} is the Messenger of Allah.”

The imam says:	اللَّهُ إِلَهُنَا	Translation: “Allah is our True God.”
The followers will reply:	مُحَمَّدٌ نَبِينَا	Translation: “Muhammad ^{SLM} is our Prophet; that is, he supplies information to us from Allah Most High.”
The imam says:	الْقُرْآنُ وَالْمَهْدِيُّ إِمَامَنَا	Translation: “The Quran and Hazrat Imam Mahdi Al-Mau'ood ^{AS} are our Imam [leaders].”
The followers will reply:	آمَنَّا وَصَدَّقْنَا	Translation: “We reposed Faith and we believe [all this to be] true.”

Note: Be it known that the imam and the followers should recite the Arabic version. The translation is given only for the information of the readers and not for using it in the *namaz*.

Further, be it known that in accordance with the practice of the respected elders of the religion, the *paskhurda* [Sanctified left over] is done and all the *namazis* are made to drink it. Some sweets too should be distributed among the people present. Further, if the *Dogana* of the NIGHT OF GLORY is performed in the leadership of the *Murshid* or any *Faqir* of the Group of Mahdavis, the sweets should be presented to him with the words: “*Allah Diya Hai*,” [Allah has given this to you]. And then it should be distributed among the people present.

Be it also known that in the first *rak'at* of the *Dogana*, the Surah *Dhuha* [*Waz-Zuhaa*...] has to be recited after the *Fatihah* and in the

second *rak'at*, the Surah *Qadr* ['Innaaa 'anzalnaahu fii Laylatul-QADR ...] should be recited after the *Fatihah*.

The supplications that are to be recited are as follows:

اللَّهُمَّ أَحْيِينَا مَسْكِينًا وَ أَمِتْنَا مَسْكِينًا وَ أَحْشُرْنَا يَوْمَ الْقِيَمَةِ
فِي زُمْرَةِ الْمَسَاكِينِ بِفَضْلِكَ وَ كَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ
وَ بَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! Keep us alive as *miskin* [humble and submissive], make us die as *miskin*, assemble us on the Day of Resurrection among the group of *masakin* [the people who are humble and the submissive to You] by Your Grace, benignity and Mercy, O the Great Merciful Who bestows Mercy and the Greater Compassionate who is more Compassionate than all other compassionate [people]!”

اللَّهُمَّ صَغِّرِ الدُّنْيَا بِأَعْيُنِنَا وَ عَظِّمْ جَلَالَكَ فِي قُلُوبِنَا وَ وَفِّقْنَا
لِمَرْضَاتِكَ وَ ثَبِّتْنَا عَلَى دِينِكَ وَ طَاعَتِكَ وَ مُحَبَّتِكَ وَ
شَوْقِكَ وَ عَشْقِكَ بِفَضْلِكَ وَ كَرَمِكَ يَا أَكْرَمَ
الْأَكْرَمِينَ وَ بَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! Please make the world contemptible and small in our eyes and make us see Your Grandeur and Majesty as the Greatest and create the respect in us for You and them in our hearts; and help us to conform to Your Pleasure and Happiness; and keep us steadfast on Your religion, Your Love and Desire for You, by Your

Grace, benignity and Mercy, O the Great Merciful Who bestows Mercy and the Greater Compassionate who is more Compassionate than all other compassionate [people]!”

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَ أَرِنَا الْبَاطِلَ بَاطِلًا وَ
أَرِّزُقْنَا اجْتِنَابَهُ بِفَضْلِكَ وَ كَرَمِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ
بَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! Show us the truth as Truth and make us follow it; and show us the false as false and protect us from it by Your Grace, benignity and Mercy, O the Great Merciful Who bestows Mercy and the Greater Compassionate who is more Compassionate than all other compassionate [people]!”

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ

Translation: “Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!”⁹

⁹ Quran, S. 2: 201 AYA.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
 إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
 مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Translation: “Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that Thou didst lay on those before us; our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness, have mercy on us. Thou art our Protector; help us against those who stand against Faith.”¹⁰

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا
 رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنا مَعَ الْأَبْرَارِ
 رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ
 إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Translation: “Our Lord! We have heard the call of one calling (us) to Faith, ‘Believe ye in the Lord,’ and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous. Our Lord! Grant us what Thou didst promise unto us through Thine Apostles, and save

¹⁰ Quran, S. 2: 286 AYA.]

us from shame on the Day of Judgment: for Thou never breakest Thy promise.”¹¹

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
 رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Translation: “Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou art the Bestower.”¹²

Know it that the expression, إِنَّكَ أَنْتَ الْوَهَّابُ should be recited thrice.

After reciting the above-mentioned supplications, go into *sajdah* [prostration]; recite all those supplications that are recited in the *sajdah* of supplications at the end of the *Dogana Tahiy'yat Al-Vuzoo* and all the other supplications. Besides these, if one wants to pray for anything, he may also do so.

¹¹ Quran, S. 3: 193 and 194 AYA.

¹² Quran, S. 3: 8 MMP.

Chapter 6

Namaz-e-Qasar (Curtailed Namaz)

Be it known that if a person leaves his home town or village and travels in such a way that at every halt he could perform five ritual prayers [*namaz*] a day, Allah Most High, in His infinite Grace, grants him a concession of forgiving two *rak'at* [cycles] of *farz namaz* where four *rak'ats* are obligatory. [The details about the journey by train or ship—or even air—are not possible in this short tract.] However, if a person were to perform the entire *farz namaz* during his journey, it would be deemed as disobedience and indifference to the grant of divine concession; and this is tantamount to a sin. In case of the *farz namaz* of two or three *rak'at* [cycles], the whole *namaz* is to be performed. The concession does not hold good in this case. Besides these, the other prayers like *sunnat* and *vajib* too have to be fully performed.

Now, we give below the *niyyat* of one *namaz*; the *niyyat* for other prayers should be recited in the same way with necessary alterations:

The *niyyat* for the traveler's *Zuhr namaz* is as follows:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةِ الظُّهْرِ فَرَضُ
 اللَّهُ تَعَالَى أَدَيْتُ بِقَصْرِ الرَّكَعَتَيْنِ فَرَضَ هَذَا الْوَقْتِ إِقْتِدَيْتُ
 بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express verbally my intention to perform, for the sake of Allah, the four cycles of the *namaz* of *Zuhr*, which is the *farz* [obligation] of Allah Most High, of this time, curtailing it to two cycles, in the leadership of this imam, with my attention turned towards the *Ka'ba Sharif*. Allah is Most Great.”

◉ If the imam of the wayfarer is *muqim* [resident or stationed, that is not a traveler], the traveler too should not curtail the prayers, as the imam performs the full four *rak'at* of the *namaz*. He should recite the *niyyat* of four *rak'at* [cycles] and perform the complete four *rak'at* of the *namaz*. If the *muqim* [resident, stationed person] follows the traveler imam in the four- *rak'at farz namaz*, he should recite the *niyyat* for the usual four- *rak'at namaz*, and follow the imam in the first two *rak'at*, and when the imam sits in the *qa'dah*, he should

follow the imam and then recite the *at-tahiyaat* [التَّحِيَّات] followed by *zikh*. When the imam finishes the prayers by saying *salam* turning his face to the right and the left, the *muqim muqtadi* [resident follower] should stand up and perform the rest of the *namaz* as usual.

◉ Be it known that if incidentally a person has missed his morning prayers and is performing the *qaza namaz* the same day within *savapahr* [3:45 hours after sunrise], he should perform the *qaza* of both the *farz* and *sunnat* prayers. The *qaza* of other ritual prayers and the *witr namaz* should also be performed when necessary. The *qaza* of *sunnat namaz* does not become necessary. The person who deliberately and without a valid excuse misses the *namaz* [ritual

prayers] is reprimanded. In the *niyyat*, the words *اديت قضاء* should be added to the *niyyat*. The other words remain the same. A specimen *niyyat* is given below and the *niyyat* for the other prayers should similarly be recited.

Niyyat of Fajr Qaza Namaz

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْنِ صَلَاةِ الْفَجْرِ فَرَضُ اللَّهُ
 تَعَالَى أَدَيْتُ قِضَاءً مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ
 أَكْبَرُ

Translation: “I express verbally my intention to perform, for the sake of Allah, two cycles of the *farz namaz* of the morning [pre-dawn ritual prayers] as *qaza* with my face turning towards *Ka’ba Sharif*. Allah is Most Great.”

Namaz Qaza-e-Umri

Be it known that there are two ways of performing the *Namaz Qaza-e-Umri* [prayers to compensate the missed prayers throughout the life]: (1) The *qaza* of five daily ritual prayers and the three-cycle *witr namaz* is performed at the convenience of the performer at any of the timings of the daily prayers. (2) The *qaza namaz* of a given time is performed at the corresponding time in addition of the regular daily ritual prayers. Some of the respected elderly people perform the *namaz* of the time and the *witr* first and then they perform the *qaza-e-umri*. However, the *qaza-e-umri namaz* of ‘*Asr* and *Fajr* is performed first and then the regular *farz namaz* is performed. Some other respected elderly people perform the *qaza-e-umri namaz* first and then they perform the regular daily *farz namaz*. However, these people also perform the *Maghrib namaz* of the day first and then they perform the *namaz qaza-e-umri* later. Be that as it may, the manner in which the *namaz-e-qaza-e-umri* is started should be continued constantly till the end. Be it also known that once the performance of the *namaz-e-qaza-e-umri* is started, every effort should be made to see that the daily ritual prayers are performed at their regular times without fail. If a regular daily *namaz* is incidentally missed, its *qaza namaz* should be performed the same day, without fail.

Be it also known that if a person wants to perform *qaza-e-umri namaz* to compensate his missed prayers; the *niyyat* for it is as follows:

Niyyat of Qaza-e-Umri of Farz Namaz of Fajr

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْنِ صَلَاةَ الْفَجْرِ فَرَضَ اللَّهُ
تَعَالَى أَدَيْتُ صَلَاةَ تَكْفِيرَاتِ التَّقْصِيرَاتِ عَنْ ذِمَّتِي مَا قَضَى
عُمْرِي وَمَافَاتِ مَنِي مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ
أَكْبَرُ

Translation: “I express verbally my intention to perform, for the sake of Allah Most High, two cycles of the pre-dawn *fajr* ritual prayers that are *farz* [obligatory] of Allah, as compensation of for those prayers that I have mistakenly missed and are in my charge and responsibility during my life, turning my face towards *Ka’bah Sharif*. Allah is Most Great.”

Similarly, the *niyyat* of other daily ritual prayers and the *witr namaz* should be recited.

Sajda-e-Tilawat (Prostration during recitation of Holy Quran)

The *niyyat* for the *Sajdah-e-Tilawat* is as follows:

نَوَيْتُ أَنْ أَسْجُدَ لِلَّهِ تَعَالَى سَجْدَةَ التَّلَاوَةِ مُتَوَجِّهًا إِلَى جِهَةِ
الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express verbally my intention to perform the prostration, for the sake of Allah Most High, of the recitation of the Holy Quran, turning my face towards the *Ka’bah Sharif*. Allah is Most great.”

Without raising his hands, after reciting the *niyyat*, one should stand and go into prostration saying *Allah-o-Akbar*. While in prostration (*sajdah*), he should recite this *Tasbih* thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Translation: “Glorified is my Lord Who is of highest rank.”

Then recite the following supplication thrice:

أَنَا اسْجُدُ لِتِلَاوَةِ الْقُرْآنِ وَآمَنْتُ بِالْقُرْآنِ فَأَغْفِرْ لِي يَا رَحْمَنُ

أَنْتَ السُّبْحَانُ أَنْتَ السُّبْحَانُ أَنْتَ السُّبْحَانُ اللَّهُمَّ اجْعَلْ

تِلَاوَتِي عَلَى قُرْآنِكَ مُوجِبًا لَشَفَاعَتِي فِي يَوْمِ الْقِيَامَةِ

يَا رَحْمَنُ يَا رَحْمَنُ يَا رَحْمَنُ أَنْتَ السُّبْحَانُ أَنْتَ السُّبْحَانُ أَنْتَ

السُّبْحَانُ

Translation: “I perform the *sajdah* [prostration] of the recitation of Quran; and I have reposed Faith on the Quran. Hence, forgive me, O the Most Beneficent! You alone are the Most Glorified! You alone are the Most Glorified! You alone are the Most Glorified! O Allah! Make my recitation of Your Quran the cause of my *Shafa’at* [intercession] on the Day of Judgment! O the Great Merciful! O the Great Merciful! O the Great Merciful! You alone are the Most Glorified! You alone are the Most Glorified! You alone are the Most Glorified!”

Chapter 7

Funeral and Related issues

When the last moments of a *Musaddiq-Mumin* [faithful believer] arrive, it is necessary for the people who are around him to avoid crying and lamentation and perform the remembrance of Allah Most High and heartily supplicate for his good end in circumstances conducive to his deliverance and emancipation in the Hereafter.

When the end finally comes, the eyes of the dead body should be closed by softly placing the fingers on the eyelids. A piece of cloth [*dha’ta*] should be wrapped round the head and chin so that the jaws are closed and the mouth does not remain open. The big toes of both feet should be tied so that the legs do not spread. Arrangements for the last rites should be expeditiously made. However, it is better if the material for bathing the dead body and the shroud is preferably obtained beforehand.

Be it known that the cloth for the shroud of the dead body, of the man or the woman, should be obtained, the details of measurement are given below. It may also be known that the measurement of cloth for the shroud given below is for a body of medium size. If the size of the body is tall or short, necessary changes in the measurement of the required cloth should be made. The type of cloth for the *sejwali*¹³ of the man or the woman depends on the monetary capacity and availability of funds of the person who offers it. Hence, its calculation is not included in this estimate. If the dead woman is an independent one, a *pinjri* [cage] is erected on the bier. If she is a *sohagan* [a woman whose husband is alive], a coloured cloth is laid on the bier. If she is a widow, the cloth laid is white. This depends on the financial condition of the donor. This is hinted just for information.

¹³ *Sejwali* is a word not found in the dictionaries. It is in local use. It appears to have been derived from the word ‘*sej*’, meaning bed, cot, bedstead, couch, etc. It means a cloth piece that is laid on the bier by relatives about the time it is taken to the graveyard for burial.

For the dead body of a man the cloth needed is 19 *hath* [9½ yards] of unbleached cloth, three *lungis* of twelve *hath* [six yards]; each of the *lungis* should be of four *hath* [two yards]; three *roomals* [towels] of three *hath* [1½ yards], each *roomal* of one *hath* [half yard]; *Gard-posh* [cloth to protect (the body) from dust], which is spread over the *boria* or *haseer* [mat] should be of four *hath* [two yards]. The total works out to 19 *hath* [nine and a half yards]. And the *dhoya hua* [washed] cloth ten and a half *hath* [five and a quarter yards]; *izar* [trousers] of three *hath* [one and a half yards]; *moat* on which the dead body is laid, should be of seven and a half *hath* [three and three-fourths yards]. And *malmal* [muslin] six *hath* [three yards]; *pairahan* [shirt] should be of six *hath* [three yards], one and a half *hath* width should be saved.

The cloth that is saved from the width should be taken, and from it a *dastar* [turban] of one *balisht*¹⁴ width is kept aside. The total cloth required for the man's shroud is thirty-five and a half *hath*. If the deceased is a married man, thirty-six *hath* cloth should be obtained for the widow of the deceased. This comprises of white cloth; twelve *hath* [six yards] for the *tahband* [long skirt]; and a *chadar* of twelve *hath*; a *dopatta* of *malmal*: eleven *hath*. And one *hath* of *malmal* for the *choli* [bodice]. Thus the total cloth required for the shroud of a married man is seventy-one and a half *hath* [35.75 yards].

If the deceased is a woman, twenty-seven *hath* of cloth is required for the *lung* [loincloth]: three pieces of nine *hath* each; and seven and a half *hath* for the *moat*; *izar* of three *hath* for *damani* [cloth wrapped round the upper part of the body, like a shawl] of seven *hath*; two *hath* long and ¾^{ths} *hath* in width for a *sina-band* for brassieres; a *pairahan* of six *hath*. Thus the whole length of the cloth required for the shroud of a woman is fifty-six *hath* [twenty-eight yards].

¹⁴ *Balisht's* English equivalent is 'cubit'—Urdu English Practical Standard 21st Century Dictionary, Dr Abdul Haq, New Delhi, 2004, Page. 92. Cubit is an old measure; 18 to 22 inches; **half-an-yard**.—The Standard English Urdu Dictionary, Baba-e-Urdu Dr Abdul Haq, Anjuman Taraqqi-e-Urdu (Hind), New Delhi, 1989, Page 286.

It may also be known that in the *gul-damani* [scarf covering the head] flower buds should be arranged on the forehead of the woman in the shape of a *sehra* [flower curtain that adorns the face of the bride or bridegroom].

Apart from the cloth in the measurements given above, a *boria* or *haseer* [mat], '*abir* [a mixed powder of rose, sandal and cut mica], or attar, or perfumed oil, flowers, *surma* [antimony], a *gharha* [earthen pot for carrying water] a *bhanchar* [a large earthen pot to store or heat water], *lotey* [earthen jugs—two in number], *sahnak* [earthen plates—two in number] should also be obtained beforehand. The *lungian*, *roomalan*, and *boria* should be washed beforehand.

Then, the plank on which the body of the deceased is kept [for bathing] should be placed in the north-south direction. The head of the deceased's body should be placed on the plank with its head lying towards the north. First a *palang* [bedstead] should be laid alongside, and on it the *boria* or *the haseer* should be spread, and on it the *gard-posh* should then be spread on them. On the *gard-posh*, a fragment of a rag should be placed across the *gard-posh* at the estimated place where the *kamar* [waist] would be when the body is laid on it and the *moat* should be spread on it. The lower part of the *pairahan* cloth should be spread on the *moat* in such a way that it comes under the buttocks when the body is laid on it after bathing it. It should also be guessed where the head of the body comes when the body is laid on it, and there a hole, large enough to make the head enter it should be made. The remaining cloth of the *pairahan* should be kept near the place where the head would be when the body is finally laid on it. If the deceased was suffering from dysentery or any such disease and some fluid is leaking, a ball of rolled cotton should be placed where the anus would be when the body is laid on the *moat*, so that no blot comes on the shroud. The cloth for the *izar* and the *dastar* should be kept separately.

The *bhanchar* should be filled with water and it should be heated. The *gharha* [pot for carrying water] should be filled with cold water. If the water in the *bhanchar* is too hot, the cold water from the

ghadha should be mixed with the hot water in the *bhanchar* and the temperature of the water should be brought down to a tolerable level.

Then, the body of the deceased should be laid on the bathing plank, and then the clothes on the body should be softly removed by cutting, if need be, the cloth with a pair of scissors.

Then, take a *lung* [loincloth] fold it once and spread it from the naval to beyond the *ghutna* [knee] and from the knee to the toes of the feet the unfolded part of the *lung* should be spread. And from underneath it, remove the *izar* [trousers or other clothes] gently.

Then the person, who is bathing the body, should perform *vuzoo* [ablutions] and after that, he should take lumps of mud and clean the filth from the body and the private parts of the body. If there is a wound from dysentery or any other disease, it should gently be cleaned with a piece of cloth. Then the person, bathing the dead body, should wash his hands with mud and water and then wrap his left hand with a *roomal*.

After wrapping the first *roomal* around the left hand, wash from the top of the right thigh upto the foot; then wash from the top of the left thigh to the bottom, then keeping the *sharmgah* [private parts of the body] aloof, the under side of the thigh should be washed from above the buttocks to below the heel. Then, this procedure should be repeated for the left thigh and up to beneath the heel of the left leg. Then, wash the penile organ. And immediately after washing the private parts, the *roomal* wrapped around the hand should be unwrapped so that the *roomal* does not come in contact [with the washed parts of the dead body]. Then after removing the *roomal*, the hand should be washed with mud and water.

Then a fresh *lung* [loincloth], should be spread and the *lung* [loincloth] already on the body should be removed. Then, a fresh *roomal* should be wrapped round the right hand. Then, half the forehead from the right side, the neck, the hand, the chest and the *shikam* [stomach] up to the naval should be washed. Another person should station himself on the left side and raise the right shoulder of

the dead body by placing his hand under the right shoulder and over the left shoulder. Then, the *ghassal* [one who is bathing the body] should wash from the head to under the right shoulder to the buttock. And the person, who is pouring the water, should move the flow-line of water synchronizing with the movement of the hand of the person who is bathing the body. Similarly, the left side of the body should be washed from the head to the buttock. Then, the right leg should be washed from above the naval to under the foot, and underneath from the buttock to under the heel. Similarly the left side of the lower part of the body should also be washed. Then the second *roomal* should be removed. The hands, then, should be washed as usual [with mud and water].

Then, the person who helps perform the *vuzoo* of the dead body should sit with his face facing the *Qibla* [in the direction of Makkah]. Then, reciting the *niyyat* of the *vuzoo* and the *ghusl* [bath] should pour water twice from the right shoulder to beneath the right heel, pour water twice from the left shoulder to beneath the left heel and pour the water twice from the head to both the legs. Then, the whole body of the deceased should be wiped dry with the third *roomal*. Then the third *lung* [loincloth] should then be spread over the dead body and remove the second *lung* [loincloth] from it.

Then, two persons should take position along the bathing plank, one lifting both the shoulders of the dead body, with the head resting on both his hands [fore-arms], and the other person holding both legs of the dead body, should lay the body on the *palang* [bedstead]. The *izar* should be spread on the lower part of the body and the *lung* [loincloth] should be removed. And the cloth of the *izar* should be slit from the side of the feet to a little more than one *balisht* [a little more than 20 inches]. A rag measuring a finger in width should be torn and both the slit pieces of the *izar* cloth should be tied just above the ankles. Then, the head should be brought in the hole made in the *pairahan*; and then the *pairahan* cloth should be drawn over the body up to the legs. Then, the turban should be wound round the head, and in the last *pher* [turn], buds of flowers should be arranged along the cloth like a *sehra*. Then, two clean pieces of cloth measuring

about four fingers in width and/or length should be soaked in *attar* or perfumed oil and besmeared them in kohl. One of these smeared cloth pieces should be placed in the right eye opening the eyelids; and then close them and draw away the smeared cloth piece. A similar action should be performed for the left eye. However, care should be taken to see that the kohl is not smeared on the outside of the eye, or the cheeks or the nose. 'Abir [mixed powder of rose, sandal, saffron and cut mica] and flowers should be placed on the chest of the dead body and sprinkle *Attar* or perfumed oil on them.

The *moat* cloth should be folded from the right first and then from the left side of the body. Then the *moat* cloth should be tied above the head. Then, the *bands* [of cloth rag] at the waist and below the feet should also be tied. Then, the cot of the dead body should be placed between the persons joining the funeral prayers and the *Qibla*. The head of the body should be towards the North while its face should be turned towards *Qibla*. The dead body should also be placed in the same position in the grave.

After this, the face of the deceased, if male, should be shown to all those present and the *muharram* females. In case the deceased is a female, its face should be shown to all women and *muharram* men. After this, four men should lift the cot on which the body of the deceased is placed and carry it to the place [grave] where the body is to be interred.

Then, two persons should enter the grave; one towards the head and the other towards the feet. Then the person [outside the grave] standing towards the head should hold the *moat* cloth of the head side, and the other person should hold the *moat* cloth of the feet side. The *gard-posh* should be turned across the grave, a person on each side holding each end on the *gard-posh* under the waist of the body. Thus the body should be lifted from the cot. The person who is holding the *moat* cloth on the side of the head should hand it over to the person who is standing head-wards inside the grave, while the other man holding the *moat* cloth towards the feet should hand it

over to the person who is standing towards the feet inside the grave. Thus the shrouded body of the deceased is lowered into the grave.

When the body is lowered and is closer to the ground, one of the persons who is holding the girdle at the waist of the body should let it go loose and the other person holding the other end should pull it out of the grave. One of the persons inside the grave should now come out. The other person inside the grave should loosen and open the knot at the head of the *moat* cloth. He should open the *moat* cloth and see the face of the deceased and show it to others. The *moat* cloth should be pulled to cover the face of the deceased. He should retreat and open the knot of the *moat* cloth at the end of the feet. The tie at the waist should not be opened.

Then the *musht-e-khak* [a handful of dust] is then given. Then, a basket is filled with mud and is handed over to the person who is still in the grave. This mud is poured on both sides of the shrouded body. Then a thin layer of mud is spread over the shrouded body so that the shroud is no more visible. If the body is of the woman, the shrouded body is first covered with mud and then the *musht-e-khak* is given. Among some families [of *murshids*], the *musht-e-khak* is given before covering the shrouded body.

Be it known that some of the people who give the *musht-e-khak* to the body of deceased women also before covering the shrouded body with mud, spread a *chadar* over the grave in such a way that the inside of the grave is not visible to the people standing outside the grave. They give the *musht-e-khak* by pushing their hand under the *chadar*. Since this is an innovative method, the matter is described here. The revered elderly people of the family of this author [the late Hazrat Syed Khundmir Sahib] have always been giving the *musht-e-khak* after covering the shrouded body in the grave. And the practice does continue.

Then, the person, who was in the grave, comes out of it. If the body of the deceased is that of a woman, the person who enters the grave for arranging and laying the body in it, should be a *muharram* [person within the prohibited degree of marriage] male. Then, the

Sunnat is that while the grave is being filled with earth, all the people should sit down around the grave [in a vacant place]. When the grave is filled with earth, it should be sealed with water or earth in emulation of the practice of the elderly people of the yore. Then, the *ziarat* [recitation of passages from Quran, supplications and salutations to Hazrat Prophet^{SLM}] and *jam'a Fatihah* is performed. Then, some money is distributed among the *fuqura* present as charity and the divine rewards thereof are assigned to the soul of the deceased. Some sugar or *sherbet* is also distributed among the people present at the funeral. All the persons then disburse and return to their houses. Then, they go to the house of the deceased to condole the death. The relatives or the *murshid* usually feed the bereaved family.

A *Hadis-e-Sharif* says that when a person gives his shoulder to the bier of a *mumin* [believer] and walks towards the grave, his [the bier-carrier's] *gunah-e-kabirah* [major sins] will be forgiven at every step. It is also narrated in the *Hadis-e-Sharif* that in the *namaz-e-janaza* [funeral prayers] should be organized in three lines. This results in the *maghfirat* [deliverance, forgiveness] of the deceased person.

Be it known that we have *iman* [Faith] in the purport of the *Hadis*. Hence, if incidentally there are only six persons to say the funeral prayers, our revered elderly people have organized the lines as follows: three persons in the first line, two persons in the second line and only one person in the third line, in accordance with the *Hadis*.

In case, there are even lesser people, there is no harm in forming only one line. This is so because, the *Hadis* does not say that there would be no deliverance if the people are less.

The person who cuts the shroud should have performed the *vuzoo* [ablutions] and recite this Quranic Verse:

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Translation: “Then Adam received from his Lord words (of revelation), and He relented towards him. Lo! He is Relenting, the Merciful.”¹⁵

The *niyyat* for bathing the body of the deceased:

نَوَيْتُ أَنْ أَعْتَزَلَ مِنْ غُسْلِ الْمَيِّتِ مِنْ أَرْبَابِ الطَّرِيقَةِ تَطْهِيرِ
النَّفْسِ مِنْ أَعْمَالِ الدُّنْيَا وَمِنْ خُرُوجِ الدُّنْيَا تَقَرُّبًا إِلَى لِقَاءِ
اللَّهِ تَعَالَى فَاعْفِرْ عَبْدَكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

Translation: “I express verbally my intention to bathe this body of the deceased in the way of the people of *tariqat* [the mystic way of life] for cleansing the *nafs* [body, soul] from the [things] that have befallen it from the deeds of the world and for the reason of exiting from this world, for wanting to seek the proximity to the vision of Allah and near-ness to Him. Hence, forgive Your servant! O Allah! O Allah! O Allah!”

While tying the turban around the body of the deceased person, recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation: “In the name of Allah, the Beneficent, the Merciful.”

If the body is of man, the *Takbir* for the *Namaz-e-Janaza* would be as under:

الصَّلَاةُ الصَّلَاةُ الصَّلَاةُ بِهَذَا الْمَيِّتِ الصَّلَاةُ

¹⁵ Quran, S. 2: 37 MMP.

Translation: “This is *namaz* [prayer] and supplication; This is prayer and supplication; this is prayer and supplication. For this dead body. This prayer.”

If the dead body is that of a woman the word **الْمَيِّتِ** should be replaced by the **الْمَيِّتَةِ**. The remaining words will remain the same.

The *niyyat* for the *namaz-e-janaza* is as follows:

نَوَيْتُ أَنْ أُوَدِّيَ أَرْبَعَ تَكْبِيرَاتٍ صَلَاةِ الْجَنَازَةِ هَذَا فَرَضُ
الْكَفَايَةِ الشَّاءِ لِلَّهِ تَعَالَى وَالِدُّعَاءُ لِهَذَا الْمَيِّتِ اقْتَدَيْتُ بِهَذَا
الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

Translation: “I express verbally my intention to perform the funeral prayer with four magnifications: This is the *Farz-e-Kifayah* [general obligation whose performance by an adequate number absolves all]. The praises are for Allah. And there are supplications for this dead body. I follow this imam, facing in the direction of *Ka'bah Sharif*. Allah is Most great.”

After this magnification, raise hands up to the lobes of the ears, as in the *farz-e-‘ain*, and looking up towards the sky, fold the hands as in *namaz*. Then recite the *Sana* in this way:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى
جَدُّكَ وَجَلَّ ثَنَائُكَ وَلَا إِلَهَ غَيْرُكَ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ
أَرْحَمُ الرَّاحِمِينَ

Translation: “Purification and Praises are to You. O Allah! And I begin with Your Praises. You are of Great Prosperity and Abundance. You are the Most Exalted, Immaculate and Holy. Praises are to You. You are Constant. You are of great Good and Virtue. You are Great and Noble. Your name is the Loftiest. Your Greatness, Opulence, Grandeur and Majesty are Most Great. All Praises are to You. There is no adored deity. There is no True God other than You. O Lord Forgive me. Be Merciful to me. You are the Most Beneficent and Merciful than all other merciful [people].”

Then again looking towards the sky, recite *Allah-o-Akbar*, and then the following *darood*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
كَمَا صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَارْحَمْتَ وَتَرَحَّمْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ رَبَّنَا إِنَّكَ حَمِيدٌ مَجِيدٌ

Translation: “O Allah! Bless Hazrat Muhammad^{SLM} and his descendants with Your Perfect Mercy, well-being and good health as You had blessed Hazrat Ibrahim^{AS} and his descendants with Your Perfect Mercy, well-being, good health and benediction. O Lord! Undoubtedly You are the Most Praised, the Greatest, the Most Respected and of Great Dignity and Esteem.”

Then again looking towards the sky, recite *Allah-o-Akbar*, and recite the following supplication if the dead body is that of an *‘aqil* [sensible, wise] man or woman:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَانْثَانَا وَحُرِّنَا وَعَبْدِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيَاهُ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّاهُ عَلَى الْإِيمَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! Forgive our people, those who are alive and those who are dead, those who are present and those who are not present, those who are of tender age and those who are of ripe age, our men and our women, our people who are free and who are in slavery and bondage and our maids. O Allah! Whomsoever You keep alive from among us, keep him alive on [the path of] Islam, And whomsoever you cause to die, make them die with perfect Faith, by Your Grace and Mercy, O the Greater Merciful than all the merciful [people].”

If the dead body is of a minor boy or is insane person, the following supplication should be recited:

اللَّهُمَّ اجْعَلْهُ لَنَا شَافِعًا وَ مُشْفِعًا وَاجْعَلْهُ لَنَا أَجْرًا وَ ذُخْرًا وَ فَرَطًا

Translation: “O Allah! Count this dead body of this person as the intercessor for us on the Day of Resurrection, and the one who has achieved salvation and deliverance. And count this dead body as the reward and the treasure and the provisions [good deeds] for us in the Hereafter and the cause of refuge for us.”

If the dead body is that of a minor daughter or insane girl, the following supplication should be recited:

اللَّهُمَّ اجْعَلْهَا لَنَا شَافِعَةً وَ مُشْفِعَةً وَ اجْعَلْهَا لَنَا أَجْرًا وَ ذُخْرًا وَ فَرَطًا

Translation: “O Allah! Count this daughter as the intercessor for our salvation on the Day of Resurrection, and the one who has achieved salvation. And count this daughter as the reward, and the treasure and the provision [good deeds] for us in the Hereafter and the cause of refuge for us.”

After reciting this, glance at the sky and bring the head down, and say *Allah-o-Akbar*, and recite the Quranic Verse:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Translation: “O Our Lord! Give us good in this world and good in the world to follow, and protect us from the chastisement of Fire.”¹⁶

After reciting this, turn your face to the right and the left keeping in mind the other followers [of the imam] in the prayers and the angels:

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ

Translation: “Peace and the Mercy of Allah may descend on you, O the followers [in prayers] and the angels on the right side and the left side.”

If the last Quranic Verse could not be recited in its entirety, “*wa qinaa ‘azaaban-Naar*,” should at least be recited.

¹⁶ Quran, S.2: 201 SAL.

And at the time of the lowering of the dead body in the grave, the following should be recited:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَمَهْدِيِّ مُرَادِ اللَّهِ

Translation: “I begin in the name of Allah, and on the *millat* [followers] of the Prophet^{SLM} and Mahdi *Muradullah*^{AS}.”

Then, while untying the knot at the head of the shroud of the dead body, the following Quranic Verse and the supplication should be recited:

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ • وَتُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ • وَتَرْزُقُ مَنْ تَشَاءُ
بِغَيْرِ حِسَابٍ • اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهُ وَلَا تَفْتِنْنَا بَعْدَهُ

Translation: “*Thou causeth the night to replace the day and causeth the day to replace the night. Thou bringeth the living out of the dead, and Thou bringeth the dead out of the living, and Thou giveth sustenance to whom Thou wilt without measure.*”¹⁷

Translation of the supplication: “O Allah! Do not disallow us the rewards [of the dead person], and do not throw us in mischief and temptation, after this.”

Then untie the knot at the feet of the dead body. But retain the knot at the waist. Turning the back towards the *Qibla* and facing the dead body, the *musht-e-khak* [handful of earth] should be given. The method of doing this is as follows:

¹⁷ Quran, S. 3: 27 SAL.

1. First take a handful of earth in the hand, recite مِنْهَا خَلَقْنَاكُمْ [From it (the earth) have We created you].¹⁸ At the time, the person giving the *musht-e-khak* should mentally imagine that Allah Most High had created this person [the deceased] from this earth. Then, this earth should be placed on the breast of the dead body in the grave.

2. Then, he should take another handful of earth in his hand, and reciting another part of the same Quranic Verse, وَفِيهَا نَعِيدُكُمْ [and into it We will return you], with mentally imagining that the dead body is being buried into this earth, the earth in the hand should be again placed on the breast of the dead body.

3. Then taking a handful of the earth in the hand a third time, and reciting the remaining part of the same Quranic Verse: وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى [and bring you forth out of it a second time], the earth should be placed on the breast of the dead body in the grave. At this time the person giving the handful of earth should mentally imagine that Allah Most High will raise this body a second time from this earth.

Then again the dead body should be covered [*ghilaf karna*] and at the time the following Quranic Verse should be recited;

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Translation: “*Verily Allah enjoineth fairness in dealing and kindly behaviour (with others).*”¹⁹

Then, while sealing the grave, the following Quranic Verse should be recited:

¹⁸ Quran, S. 20: 55 SAL.

¹⁹ Quran, S. 16: 90 SAL.

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ أَرْجَعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً
فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي

Translation: “(The righteous will however be greeted on that day), ‘O Soul! Which is at rest, Return to thy Lord, well-pleased, well-pleasing! ‘Enter thou among My (honoured) servants, And enter thou My Paradise.’”²⁰

Be it known that after giving the *musht-e-khak*, all the people who are accompanying the funeral procession should sit down till the grave is filled with the earth and is sealed. This is *Sunnat*. After the grave is ready, flowers or other green leaves should be placed on the grave. Then the *ziarat* [visit or pilgrimage] is performed by reciting the following: “*Fatihah* on the chaste soul of so-and-so *musaddiq*, [then raise the hand and recite the *Surah-e-Fatihah* once, *Surah-e-Ikhlās* thrice and the following supplication once]:

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدَيْنِ وَعَلَىٰ آلِ مُحَمَّدَيْنِ وَبَارِكْ وَ
سَلِّمْ وَصَلِّ عَلَىٰ جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْمَلَائِكَةِ
الْمُقَرَّبِينَ وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ وَعَلَىٰ كُلِّ مَلِكٍ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! Send down perfect Mercies on Hazrat Prophet Muhammad^{SLM} and Hazrat Muhammad Mahdi^{SLM} and bless the descendants of Hazrat Prophet Muhammad^{SLM} and Hazrat Mahdi^{SLM} and bless all the Prophets and the Messengers, and bless

all the close and intimate angels and Your virtuous servants and bless all the angels, by Your Grace and Mercy, O the Great Merciful Who bestows Mercy and the Great Compassionate who is more Compassionate than all other compassionate [people]!”

Then, come to the gate of the *Hazirah*, and standing there, recite the *Jama’ Fatihah* and impart the divine rewards of the recitation to the *Sahib-e-Hazirah* and all the other souls.

The way of performing the *Jami’ Fatihah* is like this: First recite this: “*Fatihah* on the chaste souls of the deceased so-and-so, who has achieved Salvation and all the chaste revered elderly persons, male and female, and all the *Ahl-e-Bait* [descendants of Hazrat Prophet Muhammad^{SLM}], males and females, and the chaste souls of all the believers, male and female, and Muslimin and Muslimat,” and then recite *Surah-e-Fatihah* once, *Surah-e-Ikhlās* thrice and the *darood* mentioned above once.

Although the *Sahib-e-Hazirah* is a single person, the plural word ‘souls’ is used out of respect and reverence.

Hence, although Allah Most High’s *zath-e-pak* is “*He is alone and has no partners*”, Allah Most High has used the Arabic word ‘*nahnu*’ for Himself at many places in Quran. This Arabic word is plural. This is true *bala’ghat* [rhetoric] and ‘*aadab*’ [etiquette].

Be it known that if a person wants to perform his duties towards his parents and for the salvation of other friends, he should first recite the *Surah-e-Fatihah*, *A’yath al-Kur’si*, *Surah-e-Qadr* and *Surah-e-Kausar*, each once, and *Surah-e-Ikhlās* eleven times, and the above *Darood-e-Sharif* once. Then he should supplicate as follows: “O Great God! Please accept these recitations and reach the rewards for these to the sacred souls of the seals of the Prophethood and Sainthood and all the other sacred souls and the soul of so-and-so.”

Then, there is great and strong hope that Allah Most High will certainly reach the rewards of this to the souls of the concerned persons. If these people were good, He would improve their degrees and ranks. Had they been sinners, He would forgive their sins and fill

²⁰ Quran, S. 89: 27-30 SAL.

their graves with divine illuminations. He would obliterate the sins of every dead person in the grave from the record of his deeds [*a'mal-namah*] and replace them with good deeds. He obliterates thousands of sins from the records of their deeds. He also obliterates all the chastisements of the said souls till the Day of Resurrection. — Abridged excerpts from the books, *Kitab al-Fawaid al-Mubtadi*, *Dastur al-Quzzat*, *Umda-tul-Abrar*, *Fatawa al-Hujjat*, etc.

Be it also known that one should not supplicate for the salvation of the *kafirs* [infidels], because the divine forgiveness of the infidels is impossible and he who supplicates for the salvations of the infidels becomes a sinner. — This is the abridged meaning of the relevant Quranic Verses.

The following is the *Darood-e-Sharif*:

اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدَيْنِ فِي الْأَرْوَاحِ وَ صَلِّ عَلَى
جَسَدِ مُحَمَّدَيْنِ فِي الْأَجْسَادِ وَ صَلِّ عَلَى جِسْمِ مُحَمَّدَيْنِ فِي
الْأَجْسَامِ وَ صَلِّ عَلَى قَلْبِ مُحَمَّدَيْنِ فِي الْقُلُوبِ وَ صَلِّ عَلَى
قَبْرِ مُحَمَّدَيْنِ فِي الْقُبُورِ وَ صَلِّ عَلَى تُرْبَةِ مُحَمَّدَيْنِ فِي
التُّرَابِ وَ صَلِّ عَلَى نُورِ مُحَمَّدَيْنِ فِي الْأَنْوَارِ وَ صَلِّ عَلَى
مَظْهَرِ مُحَمَّدَيْنِ فِي الْمَظَاهِرِ وَ صَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ
الْمُرْسَلِينَ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ
عَلَى كُلِّ مَلِكٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ بَعْدَ مَا فِي
جَمِيعِ الْقُرْآنِ حَرْفًا حَرْفًا وَ بَعْدَ كُلِّ حَرْفٍ حَرْفٍ أَلْفًا أَلْفًا
بَعْدَ كُلِّ مَعْلُومَاتٍ لَكَ آمِينَ يَا رَبَّ الْعَالَمِينَ بِحُرْمَةِ لَا إِلَهَ
إِلَّا اللَّهُ وَ حُدَّةِ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ
يُمِيتُ وَ هُوَ حَيُّ الْأَيُّمُوتِ أَبَدًا أَبَدًا بِبِيَدِهِ الْخَيْرِ وَ هُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ . اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ
لَا تُعَذِّبَ هَذِهِ الْأَرْوَاحَ الْمَوْصُوفَةَ وَ اغْفِرْ ذُنُوبَهُمْ وَ كَفِّرْ عَنْهُمْ
سَيِّئَاتِهِمْ وَ ارْفَعْ دَرَجَاتِهِمْ بِفَضْلِكَ وَ كَرَمِكَ يَا أَكْرَمَ
الْأَكْرَمِينَ وَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: “O Allah! Send down Perfect Mercy on the Souls of the two Muhammads^{SLM} among all the souls, and send down Perfect Mercy on the *jasads* [bodies] of both the Muhammads^{SLM} among all the *jasads*, and send down Perfect Mercy on the *jisms* [bodies] of both the Muhammads^{SLM} among all the *jisms*, and send Perfect Mercy on the *qalbs* [hearts] of the two Muhammads^{SLM} among all the *qalbs*, and send Perfect Mercy on the graves of both the Muhammads^{SLM} among all the graves, and send Perfect Mercy on the *turbats* [tombs] of the two Muhammads^{SLM} among all the *turbats*, and send Perfect Mercy on the *nur* of both the Muhammads^{SLM} among all *nurs*, and send Perfect Mercy on the *muzhirs* [communications] of both the Muhammads^{SLM} among all the *muzhirs*, and send Perfect Mercy on all Prophets^{AS} and all the [divine] Messengers^{AS} and all the Angels close to Allah, and all His pious and virtuous servants, and all the angels, by means of Your Mercy, O the Greatest Beneficent among all the beneficent personalities, the greatest in numbers of the letters of the entire Holy Quran, a thousand times for every letter of the Holy Quran, and greater than the number of all Your known things, Ameen! O Lord of the whole world! Please accept and answer our supplications, by the intervention of the sacred *Kalimah* [the Muslim Creed], which means, briefly stated, that there is no Truly worshipped deity except Allah Most High; The God is Only One; He has no partners; His is the Dominance over the entire world; and He Alone is worthy and deserving of all Praises; He alone gives life to every one; He alone makes everyone die; He Himself is and remains alive; He never dies; all goodness and all prosperity and abundance is in His hands; and He alone is Omnipotent.

“O Allah! I beseech You Alone, by the intervention of Hazrat Prophet Muhammad^{SLM} and his descendants, that You do not inflict punishment and retribution upon these souls, mentioned above; and forgive their sins and make the above supplications the cause of compensating and expiating their sins; raise the ranks of the revered elderly persons among them, by Your Mercy and Grace, O the greatest One who bestows more Grace and Mercy than all the other

Merciful, by the intervention of Your Mercy, O the Greatest Merciful among the other merciful personalities.”

Entrusting Dead Body for Safekeeping

After bathing the dead body and saying the funeral prayers, make a *sandooqi qabar* [coffin-like grave] of concrete, if you have the means, or a wooden coffin. Then spread in it four or six *ungal* [finger’s breadth] of salt in it evenly; and on the layer of salt, spread *Zirah sifed* [cumin seed] three *ser pukhta* [each *ser* is equal to about two pounds—lbs] on it evenly. And spread *rasi ‘abir* [mixed powder of rose, sandal, saffron and finely cut mica] under the neck, shoulders, stomach, buttocks and the thighs of the dead body. And the dead body should be placed on it.

As the above-mentioned things were spread under the body, so they should be spread over the shrouded body in the same manner in the coffin. If somebody does not have the wherewithal to do as has been stated, or he could not do so for some reason, sand should be spread sand above and below the dead body in the thickness of a *balisht* [span]. Then the coffin should be buried.

In case even the sand too is not available, ordinary earth too can be used for the purpose. At the time of placing the coffin in the grave, one should say with his tongue and heart with the *mushahida* [observation] of the *murshid*: “This dead body is our trust. It is given in the *hifz-o-aman* [protection] of Allah Most High. O earth! We hand it over to you. Keep it in trust for the period stipulated.” This saying should be repeated thrice. The stipulated period is to be counted in months. An equal number of small pebbles should be counted and placed on the right side of the dead body. The stipulated period should be within one year. The *musht-e-khak* given by the respected elderly people and the friends and others too should be tied in a cloth and kept on the chest of the dead body inside the coffin.

And before the end of the stipulated period or at the end of the stipulated period, the coffin or the dead body, which had been placed there for reasons of lack of means, should be extricated, a new *moat* [shroud] should be covered over the old *moat*, and then it should be taken to the place where the body is to be buried permanently. There, the new grave should be dug. The *namaz-e-janaza* [funeral prayers] should be said afresh. And then the people present there should give the *musht-e-khak* and the body should be buried. And after performing the *ziarat* as usual, they should go to their houses. Then they should distribute alms among the *fuqara* and its *sawab* [divine rewards] should be gifted to the soul of the dead body.

In case, for some reason, the extrication of the dead body is not intended, the earth where the body was temporarily assigned should be permitted [to do its job]. Hence, the bodies of some of the Prophets^{AS} were similarly entrusted at places and later they were taken to other places and were buried there. If one wants to have more details, one should read the book, *Khazinat-ar-Rivayat, etc.*

Chapter 8

Azan

Be it known that for all the four daily ritual prayers, the *Zuhr*, *Asr*, *Maghrib* and *Isha*, the *Azan* [prayer-call] should be sounded at their proper timings. The wordings are as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

At the time of *Aqamat*, after the words *حَيَّ عَلَى الصَّلَاةِ*, utter the following:

قَدَقَامَتِ الصَّلَاةِ، قَدَقَامَتِ الصَّلَاةِ

In the *azan* of the *Fajr namaz*, after the words *حَيَّ عَلَى الْفَلَاحِ*, utter the following:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

--o--

*Surely We had sent against them a furious wind on an ominous day.*²¹

Every month, there are two ominous days. They are as under:

Muharram: 4 th and 11 th 10 th and 20 th	Safar: 1 st and 20 th	Rabi' I:
Rabi' II: 5 th and 20 th II: 10 th and 14 th	Jamadi I: 10 th and 11 th	Jamadi
Rajab: 11 th and 13 th Ramazan: 3 rd and 20 th	Shabaan: 4 th and 6 th	
Shawwal: 8 th and 20 th Hajj: 6 th and 20 th	Ziqadah: 2 nd and 3 rd	Zil

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What to see immediately after sighting the Crescent of every month:

Muharram: Gold; Safar: Mirror; Rabi' I: Flowing water; Rabi' II: Sheep or goat;

Jamadi I: Silver; Jamadi II: Old man; Rajab: Quran-e-Majid; Shabaan: Greenery;

Ramazan: Sword; Shawwal: Green cloth; Ziqadah: Handsome boy; Zil Hajj: Pretty girl.

Ahad Namah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمَنُ الرَّحِيمُ • اللَّهُمَّ إِنِّي أَعْهَدُ إِلَيْكَ فِي هَذِهِ
الْحَيَاةِ الدُّنْيَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ
لَكَ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ فَلَا تَكَلِّبْنِي إِلَى
نَفْسِي فَإِنَّكَ أَنْ تَكَلِّبْنِي إِلَى نَفْسِي تَقْرَبْنِي إِلَى
الشَّرِّ وَتَبَاعِدْنِي مِنَ الْخَيْرِ وَإِنِّي لَا آثِقُ إِلَّا بِرَحْمَتِكَ فَاجْعَلْ
عِنْدَكَ عَهْدًا تَوَافِيهِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ
وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ • رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Translation not given.

²¹ Quran, S. 54: 19 SAL.

Be it known that:

This short tract does not have space for detailed chapters. Hence, the readers are requested to refer to other tracts or book or approach the *Piran-e-Tariqat* [Preceptors or *Murshidin*] for other types and styles of supplications, prayers, *ziarat* [visits to the shrines of the Saints of Allah] and other things, as to what should be done at what time at which place.

The beginners should be content with what is given in this short tract. Nevertheless, they are requested to make necessary enquiries from their *pir-e-tariqat*, so that they do not transgress or violate the practice of the *murshids*. They should not depend upon their own knowledge, because many of the evils creep in because of one's own thinking, guesswork and analogy. Allah Most High may, in His infinite Mercy, protect all the believers and *musaddiqin* and *musaddiqat* from this misfortune. Ameen.

END.