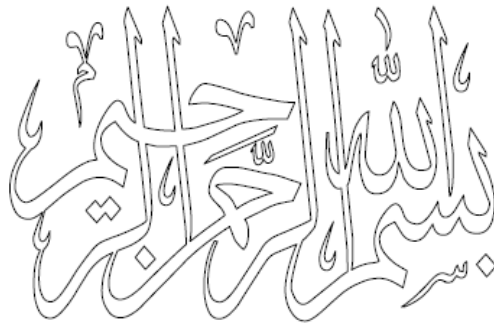


NOORANI ISLAMIC STUDIES

Book Six

وَقَدْ نَزَّ عَلَيْنَا

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم



Every great journey
starts with one step,
make sure the first step
is saying Bismillah.

“O Allah! Do not leave me a sin without forgiving it, an error without covering it, a debt without repaying it or a worldly need that meets with Your pleasure and our righteousness without providing for it. O Most Merciful of the merciful.”

Title: Noorani Islamic Studies

Book Six

**Compiled by: Ikhwat-ul-Iman
ikhwatul-iman@virginmedia.com**

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For the Esaal-e-Thawaab of the entire Ummah of the Blessed Nabi ﷺ

Open permission is granted for reprinting of this book provided it is not for any financial gain and is used without any alterations.

A Humble appeal is also directed to the readers to offer any suggestions, corrections, etc. to improve the quality of this publication in the future.

May Allah reward you for your dedication in bringing Islam into the life of our children.

We humbly request your du'aa for all that have been involved in this publication, for their parents, their families, the Mashaikh and the Ustaad of Ahle-Sunnah Wal-Jammaat.

Please also humbly ask you to remember in your du'aa one of the great personalities the late Shaykh Peer-e-Tarikat, Wali of Allah, Sayyiduna Noorani Baba  and his pious family.

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INTRODUCTION

All Praises and Thanks due to Allah ﷻ, the Lord of the Al-Alamin (mankind, jinn and all that exists), for His open and concealed bounties, graces and favours which He confers at all times. He solely owns all things, is the Most Dignified, and the Most Protective, and infinite Durood and Salaam be upon our Noble Master, the last of all the Prophets, who is our Patron, our Beloved One and our Intercessor with Allah ﷻ on the Day of Resurrection, Sayyiduna Rasoolullah ﷺ, His Blessed and Honourable Family ﷺ, the Righteous Companions ﷺ, and all the Awliya-ul-Allah ﷺ.

Al-hamdullilah with the grace of Almighty Allah ﷻ this book has been prepared as a guide to complement the madrasah syllabus.

We have attempted to ensure that the content matter, which is in this book, is simple and adequately equipped with the fundamental basics of the religion.

It is hoped, that Insha Allah after the studying this book, the child should be acquainted with the basic Aqaaid (beliefs) as well as the Mas'aail (issues) regarding the day to day life.

Any constructive suggestions and critique are most welcomed and should be passed onto the author for future publications.

DU'AA

WHEN GETTING INTO A VEHICLE

○ الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۗ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

AL-HAMDULILLAHI SUBHAN-ALLATHI SAKHKHARA LANA
HATHA WAMA KUNNA LAHU MUQ-RE-NEEN. WA'INNAAA
ILAA RABBINA LAMUNQA-LEBOON

Praise be to Allah. Glory be to Him Who has caused this vehicle to be under His control though we were able to control it.

WHEN THE VEHICLE IS MOVING

○ بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَاهَا ۗ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ

BISMILLAHI MAJRI-HA WA-MURSAHAA. INNA RABBI
LAGAFUROOR RAHEEM

Allah! In His name, it is moving and it is stopping. Most certainly. My Lord is Oft-Forgiving, Most Merciful

○ اللَّهُمَّ بِكَ أَصُولٌ وَبِكَ أَحُولُ وَبِكَ أَسِيرٌ

ALLAHUMA BIKA ASULO WA BIKA AHULO WABIKA ASEER

O Allah! With Your name I begin this journey and with Your name I travel around and with the help of Your name, I travel.

RETURNING FROM A JOURNEY

○ آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

AAA-EYBOONA TAA-EYBOONA AABEDOONA LE-RABBINA
HAMIDOON

We are returning (from our journey); we beg (from Allah) forgiveness (for our sins); we worship (Allah); we praise our Sustainer.

DUA'A TO THANK ALLAH ﷻ

○ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

ALHAMDU-LILLAHIL LATHI BENIMATEHI TATIMOOS SALEHAAT

All Praises are due to Allah with whose grace all good works come to completion.

AFFECTED BY CALAMITY

○ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

IN-NA LILLAHI WA-INNA ALAYHI RAJEOON. ALLAHUMA UJIRNI FI MOSEEBATI WA-AKHLIF LI KHAYRUM MINHA

Definitely we are from Allah and to Him is our return. O Allah, grant reward in my calamity and grant in its place a good substitute.

AT THE TIME OF DEATH

○ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

LA ILLAHA ILLALLAHU MOHAMMADUN RASOOL LULLAH

There is none worthy of worship besides Allah, Mohammed ﷺ is the Messenger of Allah.

○ اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

ALLAHUMA AINNI ALAA GHMARATIL MAUTE WA-SAKARATIL MAUT

O Allah! Help me to overcome the agonies of death.

NIYYAH FOR JANAAZA SALAH

○ أَصَلِّي لِلَّهِ تَعَالَى أَدْعُو إِلَيْهِ هَذَا الْبَيْتِ اِقْتَدَيْتُ بِهَذَا الْإِمَامِ

USALI LILLAHI TAALAAA ADOO LIHATHAL MAY-YETE
IKTADAYTO BIHATHAL IMAAM

I pray to Almighty Allah the Most High, and seek forgiveness for
this dead person, I follow this Imaam.

THANA OF JANAAZA

○ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

SUBHANAKAL LAHUMMA WA-BIHAMDIKA WA-TABARA
KASMOKA WA-TAALAA JADOKA WA-JALLA THANAAAOKA
WA-LAAA ELAAHA GHAYRUK

O Allah, Glory and Praise are for You, and blessed is Your Name, and
Exalted is Your Majesty; there is no god but You.

DUA IN JANAAZA SALAH (ADULT)

اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ

○ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْإِسْلَامِ ط وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

ALLAHUMAG-FIR LAYHAYYENA WA-MAYYETENA WA-
SHAAHIDINA WA-GAAEBINA WA-SAGHEERENA WA-
KABEERENA WA-THAKARENA WA-UNTHAANA. ALLAHUMA
MAN AHYAYTAHOO MINNA FA-AHYEHI AL-LAL ISLAM.
WAMAN TAWAF-FAYTAHOO MINNA FATAWAF-FAHOO ALAL
IMAAN.

O Allah, forgive our living and dead, our present and absent, our big and small, and our men and women. O Allah! Whoever amongst us is kept alive, keep him alive on the Path of Islam. And whoever You cause to die, let him die with Imaan.

DUA IN JANAAZA SALAH (BOY)

اللَّهُمَّ اجْعَلْهُ لَنَا فَرًا طًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ۝

**ALLAHUMAJ ALHO LANA FARATAW WAJALHO LANA AJRAW
WA-THUKHRAW WAJALHO LANA SHAFEAW WAMOSHAFF-
FAAA**

O Allah, make him for us a source of salvation, and make him for us a source of rewards and benefits, and make him for us an intercessor whose intercession has been accepted.

DUA IN JANAAZA SALAH (GIRL)

اللَّهُمَّ اجْعَلْهَا لَنَا فَرًا طًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ۝

**ALLAHUMAJ ALHAA LANA FARATAW WAJALHAA LANA
AJRAW WA-THUKHRAW WAJALHAA LANA SHAFEATAW
WAMOSHAFF-FAAA**

O Allah, make her for us a source of salvation, and make her for us a source of rewards and benefits, and make her for us an intercessor whose intercession has been accepted.

ENTERING THE GRAVEYARD

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ ط وَإِنَّا إِنشَاءً اللَّهُ بِكُمْ
لَا حِقُونَ ط نَسْئَلُ اللَّهَ لَنَا وَلكُمْ الْعَافِيَةَ ○

AS-SALAAM ALAYKUM AHLAD DEYAARE MINNAL
MUMINEENA WALMUSLIMEEN. WA-INNAAA INSHAA
ALLAHO BEKUM LAA HEKON. NASALULLAHA LANA
WALAKOMUL AAFEYAH

Peace be upon you - O M'u'mineen and Muslimeen - who dwell in this place. And, Insha-Allaah, we shall join you. We ask Allah for our and Your Safety.

LAYING THE DEAD INTO THE GRAVE

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ○

BISMILLAHI WA-ALAA MIL-LATI RASOOL-LILLAH

Allah, in His name and upon the manner of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do we place this body to rest.

FILLING THE GRAVE WITH SOIL

When throwing the first handful of soil, say

مِنْهَا خَلَقْنَاكُمْ ○

MINHAA KHALAQNAKUM

From dust did we create you.

When throwing the second handful of soil, say

وَفِيهَا نُعِيدُكُمْ ○

WAFEEHAA NOEEDOKUM

And to dust shall we return you.

When throwing the third handful of soil, say

○ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

WAMINHAA NUKHREJAKUM TARATUN UKHRAA

And from dust shall we raised you again.

LEAVING A GATHERING

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

SUBHANAKAL LAAHUMA WA-BIHAMDIKA ASHHADO AL-LAAA ELAAKA ILLA ANTA ASTAGFIRUKA WA-ATOBO ALAYK

Glory be to Allah and praise be unto him. You are pure, O Allah, and praise be to you. I bear witness that there is none worthy of worship except you and I beg forgiveness from you and I repent before you.

VISITING THE SICK

○ لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ ط لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ ط اللَّهُمَّ اشْفِهِ ط اللَّهُمَّ عَافِهِ

LA-BASA TAHOORUN INSHAA-ALLAH. LA-BASA TAHOORUN INSHAA-ALLAH. ALLAHUMA ASHFIHI. ALLAHUMA AAFEHI

Do not despair. This is a cleansing (of sins) - If Allah wills. Do not despair. This is a cleansing (of sins) - If Allah wills. O Allah! Cure him. O Allah! Grant him safety (from all calamities).

DU'AA FOR FEVER

بِسْمِ اللَّهِ الْكَبِيرِ ○ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ كُلِّ عِرْقٍ نَّعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ ○

**BISMILLAHIL KABEER. AAUTHBILLAH HIL-AZWEEMI MIN-
QULLI IRQIN NA-AA-RIW WAMIN SHAR-RE HAR-RINNAAR**

Allah In His Name, the Great. I seek refuge in Allah, the Magnificent, from the evil of every spurting vein and from the evil of the heat of the Fire.

AL-ASMAA-UL-HUSNA

Our Glorious Master Rasoolullah ﷺ has said "Indeed, Allah has ninety-nine names, and whoever will memorise them will enter Jannah." [Muslim:6986]

The Beautiful Attributes of ALLAH ﷻ

الرَّؤُوفُ	العَفُوُّ	الْمُنْتَقِمُ	التَّوَّابُ
The Pleasant	The Forgiver	The Avenger	The Guide to Repentance
الْجَامِعُ	المُقْسِطُ	ذُو الْجَلَالِ وَالْإِكْرَامِ	مَالِكُ الْمَلِكِ
The Gatherer	The Equitable One	The Lord of Majesty and Bounty	The Owner of All
الضَّارُّ	الْمَانِعُ	الْمُغْنِي	الغْنِي
The Creator of the Harmful	The Preventer of Harm	The Enricher	The Rich One
الْبَدِيعُ	الْهَادِي	النُّورُ	النَّافِعُ
The Originator	The Guide	The Light	The Creator of Good
الصَّبُورُ	الرَّشِيدُ	الْوَارِثُ	الْبَاقِي
The Patient One	The Righteous Teacher	The Inheritor of All	The Everlasting One



**FIQH
PRACTICAL**

Glossary of Terms	
Fardh / Faraidh - Obligatory / Compulsory Acts	
An act commanded by Allah ﷻ in the Holy Qur'an	If one omits to perform any Fardh without any valid Shari'i reason, then such a person is regarded as a major sinner.
Fardh-e-Kifaayah - Obligatory / Compulsory Acts Community	
An act commanded by Allah ﷻ in the Holy Qur'an	Actions which are compulsory, but if they are performed by a few or a single Muslim, it ends the responsibility of other Muslims.
Wajib / Wajibaat- Necessary Acts	
An act that is almost as compulsory as a Fardh	To miss a Wajib once (deliberately) is a minor sin (Gunah-e-Saghira). However, persistently omitting a Wajib shall turn it into a major sin (Gunah-e-Kabira).
Sunnat-e-Mu'akkadah	
An act done or liked by Rasoolullah ﷺ in relation to worship	One shall gain reward for performing this Sunnah, but there is no sin of one omits it. However, to continually omit it is a sin.
Sunnat-e-Ghair Mu'akkadah	
An act done or liked by Rasoolullah ﷺ in relation to worship	One shall gain reward for performing this Sunnah, but there is no sin of one omits it.
Nafil / Mustahab / Mandub - Desirable Acts	
An act that is appreciated by the Sacred Islamic Law (Shari'ah)	One gains reward for doing it, but one is not punished for omitting it
Halaal / Mubah	Actions and Items that are Permissible
Haraam	Actions and Items that are Forbidden
Makrooh	Actions and Items that is a disliked or an offensive act

FATEHA / ESAL-E-THAWAAB

In Islam, death is not perceived as an end of life, it is just the end of the worldly existence as we witness it, and the beginning of a new existence, in which the soul experiences a new world called Barzakh.

The soul may experience this new life with or without its original body, according to its own rank allotted to it by Allah ﷻ, the Supreme.

It is the consensus of the Sahaba, the earlier Ulema, and the latter ones that to send Esal-e-Thawaab to the deceased is

(a) Effective and that

(b) It is certainly permissible, in fact meritorious, to do so.

If someone wants to convey the reward of one's recital of Holy Qur'an, Charity, Nafil Salaah (Non Obligatory), fasts and good deeds, Hajj, Umrah etc., then one should convey it to the virtuous soul of our beloved Master Holy Prophet ﷺ, one's relatives, and all the Muslim men and women.

All of them will receive the same reward without any deduction, for the one who has offered these rewards.

Rasoolullah ﷺ has specifically spoken about three specific scenarios by which the dead can benefit after their death.

Sayyiduna Abu Huraira ﷺ reported Allah's Messenger ﷺ as saying: When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased). [Muslim]

Sayyiduna Ibn 'Abbas ﷺ narrated that mother of Sad bin 'Ubada ﷺ died in his absence. He said, "O Allah's Apostle ﷺ My mother died in my absence; will it be of any benefit for her if I give Sadaqa on her behalf?" The Prophet ﷺ said, "Yes," Sad said, "I make you a witness that I gave my garden called Al Makhraf in charity on her behalf." [Bukhari]

Sayyiduna Abu Huraira ﷺ reported that a person said to Allah's Apostle ﷺ: My father died and left behind property without making any

will regarding it. Would he be relieved of the burden of his sin if I give sadaqa on his behalf? Rasoolullah ﷺ said: Yes. [Muslim]

Undoubtedly sending Esal-e-Thawab on the deceased is a treasured Sunnah of the Prophet ﷺ, and indeed the deceased do benefit from it.

Allaamah Qurtubi رحمه الله states that, 'Some of our Ulama have based the permissibility of Isaal-e-Sawaab of the recitation of the Qur'aan on the Hadith of Sahih Bukhari (Hadith216, 1361) and Sahih Muslim wherein there is mention of Rasoolullah ﷺ placing fresh branches on 2 graves and He ﷺ said, 'The punishment (of the inhabitants of this grave) will be lightened through it as long as the branches do not dry up.' (The Ulama explain the reason for this is that these branches recite the Tasbeeh whilst they are fresh).

There is no prescribed time or day that you have to offer Esal-e-Thawaab or Fatiha, it can be given at any time on any given day as no time restriction has been stipulated.

However it is essential and more preferred that Esal-e-Thawaab should be given every Thursday evenings, on special occasions and on special nights.

FATIHA METHOD

In this section we will go through the detailed method of reciting the Fatiha, however it is essential that one recites it with Wudhu, and facing the Qibla.

Before we start any new task we should seek the blessings of Allah ﷻ by reciting Tasmiyah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

Next we need to send our salutations upon our beloved Master, the Mercy to Mankind Sayyiduna Mohammed ﷺ, by reciting any Duood Sharif.

Recite Surah Al-Fatiha once.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
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 ۝

Recite the following verses of Surah Baqarah once.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ أَلَمْ
ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Recite the following verse once.

وَالهُكْمُ لِلَّهِ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝

Recite Ayatul Kursi once.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

Recite Last verses of Surah Baqarah once.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
إِٰمَنَ الرَّسُوْلُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ ۗ كُلٌّ آمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَبِعْنَا وَأَطَعْنَا ۗ غُفْرٰنَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيْرُ ۗ لَا يُكَفِّرُ اللّٰهُ نَفْسًا إِلَّا وَسُعْمًا ۗ لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا ۗ وَاعْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا
فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ ۝

Recite the following verse once.

إِنَّ رَحْمَتَ اللَّهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ○ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ○

Recite the following verse once.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَعُوْفٌ رَّحِيْمٌ ۝ فَإِنْ تَوَلَّوْا فَقُلْ
حَسْبِيَ اللّٰهُ ۗ ۝ لَا إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝

Recite the following verse once.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّیْنَ ۗ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝

Recite the following verse once.

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوْا عَلَيْهِ وَسَلِّمُوا تَسْلِيْمًا

Recite any Durood Sharif.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِيْ عِلْمِ اللّٰهِ صَلَوةً دَائِمَةً بِرُءُوْسِ اَمْرِ مُلْكِ اللّٰهِ ○

Recite the following verse once.

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Now say Al-Fatiha and raise your hands and recite the following supplications.

Recite any Durood Sharif, Surah Fatiha and any Durood Sharif then send the rewards to Our Prophet ﷺ, All the Prophets, the Sahaba ﷺ, Ahle Bait ﷺ, Taba-een ﷺ, Tabe Tabaeen ﷺ, Awliya ﷺ, your family, friends and especially those for whom you are praying Fatiha.

The Du'aa can be made in any language be it English, Urdu, Gujerati or a mixture of all three, as Allah ﷻ is the All-Knowing.

Below is a model of how we should supplicate the fatiha upon the deceased.

"Oh Allah, for You is All Praise, All Glory is for You, You are the Most Gracious, the Most Merciful, and the All-Powerful. Whatever I have recited, I did so just for You and to please You please accept my supplication in your revered Kingdom.

If there has been any mistakes in my recitation, forgive me with Your Mercy, and whatever Reward You have accorded to this recitation, I offer to the soul of our Beloved Prophet Sayyiduna Mohammad Mustafa ﷺ, and all of the Ambiya.

I make Your Beloved Prophet ﷺ as a Waseela (Intermediary) and ask for you to send the reward onto the Prophet ﷺ parents, and ancestors of Rasoolullah ﷺ, the blessed Umma-hatul M'u'mineen (Mothers of the Believers), upon all of the Ahle Bayt (Family of the Prophet ﷺ), the Sahabah ﷺ, the Taba-een, the Tabe Tabaeen, the Shohadah, and the Awliya Allah, specifically the Sultan-ul Awliya, Shaykh Abdul Qadir Gillani ﷺ, all Muslim men and women and thereafter all relations (taking their names).

Make plenty of du'as, sincere repentance and pray for the entire Ummah then finish the supplication by reciting the following

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Recite any Durood Sharif.

○ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ بِعَدَدِ كُلِّ ذَرَّةٍ مِائَةِ أَلْفٍ مَرَّةً وَبَارِكْ وَسَلِّمْ

Recite the following verse.

○ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۚ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۚ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

THE SALAAH

Forbidden times of Salaah

There are certain times in the day when offering any kind of Salaah regardless of whether it be a Fardh, Wajib, Nafl, Ada (current), Qadha (expired), Sijdah-e-Tilawat, Sijdah-e-Sahwu is prohibited.

These three times are whilst the sun is rising or setting and at exactly midday, at these three times no Salaah is allowed.

However, if the Asr Salaah for that day is still left to be prayed then you must pray the Asr Salaah regardless of whether the sun is setting, but to delay it for so long is Haram.

Sun Rise is the time when the edge of the sun has come out, and until the sun has arisen and when directly looking at the sun the eye sparkle, the total time is around twenty minutes.

Midday (Nisfun Nihar) is when the sun is at its zenith (Zawwal) mid sun until the sun starts to drop.

The way of finding the exact time of Nisfun Nihar (midday) is to find out what time the break of dawn started and what time the sun is due to set.

Split this into two halves and as soon as the first half ends this is the time of midday until the sun starts dropping from this position.

For example, say today the sun sets at 6pm and also arises at 6am, then the afternoon will start at 12pm, and if dawn broke at 4.30am in the morning. Therefore a total of thirteen and a half hours have occurred between the break of dawn until sun set, and so half of it would be six and three quarter hours.

The time therefore of Nisfun Nihar would be 11:15am and the sun would drop at 12pm, and hence a total of 45 minutes would be the time when no Salaah could be offered.

The above calculation is a mere example and therefore the time would differ according to the city, country and the time of year.

If a funeral (Janazah) is brought at the three prohibited times there is no harm in praying the Salaah.

During these three prohibited times it is better if you do not pray the Holy Quran, it is better to the Dhikr of Allah ﷻ or pray the Durood Sharif continuously.

Forbidden times to perform Nafil Salaah

It is prohibited to pray Nafil (voluntary) Salaah during twelve times;

1. From the break of dawn (Subah Sadiq) until the sun has risen fully, no Nafil Salaah is allowed, except for the two Sunnah of Fajr. From when the call to establish rows for congregation (Iqamat for Jamaat) until the Fardh Salaah finishes, to pray a Nafil or Sunnat is Makrooh-e-Tahrimi. However, if the Jamaat of Fajr Salaah has stood up and you know that if you pray the Sunnah of Fajr you will still be able to join the Jamaat, whether it be in the last sitting position (Qaida) it is necessary that you pray the Sunnah separately from the rows of Jamaat and then join the Jamaat.

If you know that if you start the Sunnah you will not be able to join the Jamaat but you still start the Sunnah then this is forbidden and a sin.

Except for the Fajr Salaah it is not allowed to start a Sunnat even if you know you can join the Jamaat late when the Iqamat has been called for Jamaat.

2. After praying the Asr Salaah until the sun goes red, no Nafil Salaah is allowed.
3. As soon as the sun has set, until the Fardh Salaah of Maghrib has been prayed, no Nafil is allowed.
4. From the time in Jummuah the Imam stands up from his place to perform Khutba until the Fardh Salaah of Jummuah has been prayed, no Nafil is allowed.
5. At the start of a Khutba (sermon), whether it is the first or the second for Jummuah, Eids, Kusoof, Istisqa, Hajj or Nikah, all Salaah is not allowed even Qadha Salaah.
However, for Sahib-e-Tarteeb (those who have less than five Salaah of Qadha due) at the start of the Jummuah Khutba, Qadha Salaah is allowed.
If the Sunnah of Jummuah have been started and the Imam stands up for the Khutba, then complete all four rakahs of the Sunnah.
6. All Nafil Salaah is Makrooh before the Eid Salaah, whether you pray them at home or at the Mosque.
7. It is Makrooh to pray Nafil Salaah after the Eid Salaah if they are prayed at the Mosque, if they are prayed back at home then they are not.
8. At Arafat, where the Dhur and Asr is prayed together, to pray a Nafil or Sunnah between them or after them is Makrooh.
9. In Muzdalifa, where the Maghrib and Isha Salaah is prayed joined together, it is Makrooh to pray any Sunnah or Nafil Salaah in between these two Salaah, it is not Makrooh to pray Nafil after the Isha Jamaat.
10. If the time of Fardh is very short, then all Nafil and Sunnahs including those of Fajr and Dhur are Makrooh.
11. Whatever aspect that makes the heart distract and you can relieve yourself from that aspect then all Salaah are Makrooh

until you relieve yourself, for example, urination or excretion or to release wind, then these must be performed otherwise the Salaah will be Makrooh.

However, if the time is going to finish, then pray the Salaah and repeat it afterwards.

Also if food is presented in front of you and you have the desire to eat, or any other aspect that you may have a desire for without which you will not be able to gain satisfaction, then it is necessary to fulfil this desire before praying Salaah otherwise the Salaah will be Makrooh.

The whole of the time of Fajr and Dhur is okay from the start to the end, meaning these Salaah can be prayed at any point within the time.

SALAAH WITH JAMA'AH

Salaah with Jama'ah means to read Salaah in a group with one person as the Imaam.

Nabi ﷺ said, "The Salaah performed with Jama'ah is twenty seven times superior to the Salaah which is performed alone."

Nabi ﷺ said, "Give glad tidings to those people who go to the masjid during the hours of darkness, for they will have a perfect light on the day of Qiyaamah."

Nabi ﷺ said, "I wish I could ask the boys to collect a huge quantity of firewood for me. I would then go around and set fire to the houses of those who read their Salaah in their homes without any valid excuse."

It is mentioned in another Hadith, "A person who does not go for Salaah, after hearing the Adhan, is committing a great wrong and is doing an act of kufr (disbelief) and nifaaq (hypocrisy)."

The person who is leading the Salaah is called the Imaam and the people following him are called the Muqtadees.

It is necessary for men to read their Salaah with Jama'ah. To neglect Salaah with Jama'ah without a valid excuse is very sinful.

Jama'ah is not necessary for woman, children, those who are very sick, the blind and those men who have a valid excuse.

Salah gives us both Worldly and Spiritual benefits, these are listed below:

1. ISLAMIC EQUALITY:

In the congregation, the rich and the poor, the high and the low, all stand shoulder to shoulder.

No Race nor colour and no language to distinguish only single identity of Islam.

It is the best scene of mankind's equality.

2. UNITY:

In this Salaah all that have gathered has only the one Niyah, one language and identical actions. They all kneel together, all go to Sajdah together.

This teaches us the lesson that we, as Muslims, should be united at all times.

3. LOVE AND CO-OPERATION:

People meet with one another in the Jama'ah Salah. They know the hardships and worries of one another and try to help each other.

New things are known there and mutual love develops. The circle of friendship is widened.

We get an opportunity to perfect our life in the light of others experiences.

4. DISCIPLINE:

While offering Salah in Jama'ah we stand in rows, follow the Imam of Jama'ah and practice obedience to Allah ﷻ.

This forces discipline in us, which is the essential feature of a community's life.

5. PRESTIGE OF ISLAM:

Our Mosques remain thriving - due to Salaah in Jama'ah.

It enhances the prestige of the Muslims, and the Unity of Muslims and greatly affects the open and hidden enemies.

6. LIMITLESS REWARD:

Allah ﷻ has put a big reward for Jama'ah Salah. Our Holy Prophet ﷺ has laid great emphasis on Jama'ah Salaah, therefore we should offer Jama'ah Salah as often as possible.

SALAAH OF A MASBOOQ (Latecomer in Salaah)

A Masboq is a person who joins the Salaah after the Imaam has completed the Ruku of the first Raka'ah.

How should that person continue?

A person who has missed any Raka'ah of Salaah read in Jama'ah, should continue the Salaah with Jama'ah till the end.

Once the Imaam turns to say the second Salaam, the Masboq should stand up and complete the missed number of Raka'ah.

If the Masboq has missed only one Raka'ah then the person should stand up and follow the following method to complete the Salaah.

Read Thana, Ta'awwuz, Tasmiiyah, Surah Fatihah, and another Surah, thereafter complete the Salaat as normal.

If the Masboq has missed two Raka'ah in Fajr, Zohar, Asr or Esha:

The person should stand up and complete both the Raka'ah by reciting Surah Fatiha and another Surah in both the Raka'ah

If the Masboq has missed two Raka'ah in Maghrib Salaat, then:

The person should stand up and after completing the first Raka'ah make Qa'dah, read Tashahhud. Then stand up for the 2nd Raka'ah, after reciting Surah Fatihah and another Surah and complete the Salaat.

If three Raka'ah were missed in Dhur, Asr, or Esha, then the Masboq should stand up and recite Surah Fatihah and another Surah in the first Raka'ah. Thereafter make Ruku and Sajdah, but before standing up for the second Raka'ah make Qa'dah and read Tashahhud then stand up for the second Raka'ah.

In the second Raka'ah recite Surah Fatihah and another Surah complete the second Raka'ah and without sitting for Tashahhud stand up for the 3rd Raka'ah read only Surah Fatiha and complete the Salaah as normal.

If a person has missed all the Raka'ah of any Salaah, then he should repeat the whole Salaah after the Imaam has said the Salaam except that he should not raise the hands to say Allahu-Akbar (Takbeer) in the first Raka'ah.

For a person that joins the Jama'ah when the Imaam is in Rukoo, it is Fardh to stand and recite the Takbeer-e-Tahreemah and thereafter to stand at least for a duration long enough in which Subhaan-Allah could be recited once then go into Rukoo.

One should not join the Jama'ah after the Imaam recites the 1st Salaam to complete the Salaah.

A person should not run in the Masjid to join the Jama'ah if he is afraid of missing any Raka'ah. It is not proper to run in the Masjid.

WITR SALAAH

What is Witr Salaah?

Witr is an Islamic prayer that is performed at night after Isha'a Salaah (night-time prayer) and before Fajr Salaah (dawn prayer).

The Messenger of Allah ﷺ strongly emphasised the importance of this prayer, and he, himself, did not leave this prayer even if he was on a journey or on his mount. Due to the very firm nature of the Prophet ﷺ emphasis some scholars have classed this prayer as Wajib (compulsory).

There are Three Raka'ahs in Witr like in Maghreb Salaah but in all the three Sets (Raka'ahs) after Surah-e-Fatiha recitation of other Surah is obligatory, and Witr Salaah cannot be read before the Fard of Isha Salaah.

In Ramadaan Witr Salaah is read with Jamaah after completing the Taraweeh Prayer.

How to Perform the Witr Salaah

The method of praying the Witr Salaah is the same as the three Fardh Salaah of Maghrib, however there is slight difference between the two Salaah.

The difference between the two Salaah is that in the third Raka'ah of Witr Salaah after reciting Surah-e-Fatiha you need to add an additional Surah and then once completed, by saying Allahu Akbar (known as Takbeer-e-Qunoot), you need to raise the hands up to ears for men and to the chest for women in such a way as being done for Takbir-e-Tahrima and then tie them up as in normal Qiyaam and then to recite Du'aa-e-Qunoot slowly, once complete by saying Takbir-e-Intekal to go into Rukū, and to complete the Salaah.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَتَتَوَكَّلُ عَلَيْنَا وَتُثِنُّ عَلَيْنَا الْخَيْرُ وَنَشْكُرُكَ وَلَا
نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلكَ نُصَلِّ وَنَسْجُدُ وَإِلَيْكَ نَسْأَلُ وَنَخْفَدُ وَ
نَرْجُو أَرْحَمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ○

If a person does not know Dua' e Qunoot they are able to recite:

Rabbana Aatina Fiddunya Hasanataun Wa Fil Aakhirati Hasanataun
Waqina Azabannaar. Or three times Allahummaghfirlee or three times
Yaa Rabbi.

EID SALAAH

This is the Two Raka'ah Waajib Salaah with six additional Takbeers that are prayed on the morning of the Two Eids: Eid ul Fitr and Eid ul Adha.

The time of Eid Salaah begins just after sunrise and continues up to Zawaal time.

The Eid Salaah is offered in a Central Masjid or in an Eid-Gah (a designated open area on the outskirts of the town/city, which has been prescribed for the Eid Salaah).

Below are the Niyah (Intention) prior to offering the Salaah. The intention as in the compulsory Salaah can be made in any language however to say it in Arabic is better.

NIYYAH FOR EID SALAAH

Niyah for Eid-ul-Fitr

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْ صَلَاةِ الْعِيدِ الْفِطْرِ مَعَ سِتَّةِ تَكْبِيرَاتٍ وَاجِبُ اللَّهِ تَعَالَى اِقْتَدَيْتُ
بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ الْكُعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ ۝

I make Niyah to read Salaah for Almighty Allah 2 Raka'ah with 6 takbeers for Eid-ul-Fitr Salaah. I follow this Imaam and turn my face towards the Holy Kaaba. Allahu Akbar.

Niyah for Eid-ul-Adha

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَيْ صَلَاةِ عِيدِ الْأَضْحَى مَعَ سِتَّةِ تَكْبِيرَاتٍ وَاجِبُ اللَّهِ تَعَالَى
اِقْتَدَيْتُ بِهَذَا الْإِمَامِ مُتَوَجِّهًا إِلَى جِهَةِ الْكُعْبَةِ الشَّرِيفَةِ اللَّهُ أَكْبَرُ

I make Niyah to read Salaah for Almighty Allah 2 Raka'ah with 6 takbeers for Eid-ul-Adha Salaah. I follow this Imaam and turn my face towards the Holy Kaaba. Allahu Akbar.

EID SALAAH

Eid (meaning Eid ul Fitr and Eid ud Duha) Salaah is Wajib but not for all. It is only Wajib for those for whom Jummuah is Wajib and the conditions for it are the same as those for Jummuah except in Jummuah the Khutba is Wajib and for Eid it is Sunnat.

If the Khutba was not prayed for Jummuah then the Jummuah would not count and if it was not prayed for Eid then the Salaah would count but a bad act has been done.

The other difference is that in Jummuah the Khutba is prayed before Salaah and in Eid it is prayed after. If the Khutba is prayed for Eid before the Salaah then a bad act has been done but the Salaah will still be valid and there is no need to repeat the Khutba.

There is no Adhaan or Iqamat for Eid Salaah, the only thing that is allowed is to say 'Assalaatul Jamia' twice.

To miss the Eid Salaah without a valid reason is misguidance and Bid'at

METHOD OF PRAYING EID SALAAH

For the Eid Salaah to commence as is for the other Salaah, you need to make the intention for the Eid-ul-Fitr or Eid-ul-Adha for two Raka'ah Waajib, then you raise your hands to your ears and recite the first Takbeer (Allahu Akbar) with the Imaam and fold your hands as in ordinary Salaah, and commence Salaah by reading Thana.

The Imaam will then recite two more Takbeers. On both these Takbeers, raise the hands to the ears and release them to the side. When the Imaam recites the third Takbeer, raise your hands to the ears and fold them as in ordinary Salaah.

The Imaam will now perform the Qir'aat by reciting Surah Fatiha and another Surah and complete the first Raka'ah as normal.

In the second Raka'ah, the Imaam will recite Surah Fatiha and another Surah, He will then read three extra Takbeers. At each Takbeer you need to raise your hands to your ears and leave them at the side. On the fourth Takbeer without raising your hands you need to go into Ruku and Imaam will then complete the second Raka'ah and the Eid prayer.

After Salaah the Imam will pray two Khutbas and whatever aspects are Sunnah in the Jummuah Khutba they are also Sunnah in the Eid Khutba and whatever aspects are Makrooh in the Jummuah Khutba they are also Makrooh in the Eid Khutba.

There are only two differences and they are that in Jummuah before the first Khutba it is Sunnah to sit down, and here it is Sunnah not to sit down, and secondly it is Sunnah in this Khutba to pray Allahu Akbar nine times before the first Khutba and seven times before the second Khutba and fourteen times before standing down from the Mimbar and in the Jummuah Khutba it is not.

MAYYAT (Deceased) AND THE JANAZAH (Funeral) PRAYER

A person upon whom the signs of Death are clearly seen is called a **MUHTADHAR**.

The signs of death (Maut) are:

1. the legs become slack or limp
2. breathing becomes heavy, quick and erratic
3. the nose bends slightly
4. the temples subside (sag)

What to do at the Time of Death?

When death is near and you have seen some of the signs then it is Sunnah to lay the Muhtadhar on their right side and face them towards the Qibla.

It is also permissible to keep the Muhtadhar flat and point his feet towards Qibla and raise the head slightly so that they are facing the Qibla.

If this is not possible as it would cause the the Muhtadhar difficulty or discomfort then leave them as they.

A person in the state of Janabah (requiring an obligatory Ghusl) should not be present by the Muhtadhar.

The person praying the Kalima who is close to the Muhtadhar be a pious person, not a person who will be happy at the death of the person, and therefore to have pious people around at the time is very beneficent.

The people that are present with the Muhtadhar at this time, should start the recitation of 'Surah Yaseen' this is very beneficial for the dying person as it eases the pangs of death, and to have sweet smelling perfume is Mustahhab, such as Loban or Incense sticks.

It is also the responsibility for the people around to give the dying person **Talqeen**.

Talqeen is to remind the dying person of the Kalimah Shahaadat. Talqeen is given so that the dying person may recite the kalimah and claim the glad tidings of our beloved Prophet ﷺ when he said;

"Whoever's final words are La Ilaha IllAllah" shall be admitted into paradise".

The Talqeen should be given before the dying person takes his last breaths.

Those present should start reciting the Kalimah loudly so that it reaches the ears of the Muhtadhar inducing him to also recite the Kalimah.

The Muhtadhar must not be asked or ordered to recite the Kalimah, but must be helped to recall it. The dying person should not be drawn into any Worldly discussions, but if they discuss any worldly affair, then the Talqeen should be repeated.

The object is that the last statement uttered on earth should be the Kalimah. Once the departing person utters the Kalimah all who are present should remain Silent. When the final moments of death set in and the Muhtadhar breathes in rapid gasps, then all present should recite the Kalimah aloud once again.

After the Muhtadhar has passed away, arrange the body parts properly. The mouth should be kept closed by fastening a piece of clean material around their chin and over their head. The eyes should be closed and both feet should be tied together with a similar piece of cloth, and place the hands at the side and the body and with a clean sheet.

Put something heavy on the deceased stomach such as metal or soil to prevent it from blowing up, however, ensure that it is not heavier than necessary so that it may cause inconvenience and discomfort.

When arranging the body recite:

○ بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

Allah, in His name and upon the manner of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do we place this body to rest.

It is Makrooh to recite the Holy Qur'an near the deceased person's body during the period between Death and the Ghusl.

WASHING THE DECEASED (GHUSL)

Ghusl of the Mayyat is Wajib (obligatory).

Ghusl of the Mayyat is Fardh-e-Kifaayah (Obligatory upon the whole Community). Hence, if one or two persons bathe the Mayyat, then the obligation is waived on behalf of the whole community. If however, no one offers the Mayyat a Ghusl the whole community will be liable for the sin of failing to fulfil this obligation.

Sayyiduna Sufyan Sauri narrates that when a person dies, they are aware of everything that is happening to them. When the person performing the Ghusl is seen the deceased says: "I beg you in the name of Allah ﷻ be gentle with my delicate body."

Ghusl Requirements

1. Clean lukewarm water.
2. A broad bench, stand or platform.

3. Two large buckets for warm water, one small bucket or utensil, this is for the water to be mixed with a little camphor for use at the end of the *Ghusl*.
4. Two jugs or mugs for pouring water over the corpse.
5. Leaves of jubejuba tree (plum tree) if easily available, to be mixed with lukewarm water and a cake of soap.
6. 250g of cotton wool.
7. Two towels/cloth and two bag like mittens with strips.
8. A scissor for removing the deceased's clothing.
9. Lobaan (Frankincense-Aromatic gum resin obtained from trees) or any other Paak incense for fumigating the bench, stand or platform.
10. One clean sheet to cover during *Ghusl* and one to cover before and after *Ghusl*.
11. One clean towel or a piece of material for drying the body.
12. Gloves/ mittens.

Who should perform the *Ghusl*

Generally, in our Masajid there are many people present at the time of *Ghusl*, however this practice is inappropriate and is not the Sunnah method.

Five to six people are enough at the time of *Ghusl*.

The *Ghusl* is the bath for the body of the deceased. An adult male should be bathed by his Father, Son or Brother. An adult female by her Mother, Daughter or Sister.

If none of these persons are present then any near relative can carry out this duty (male for male and female for female).

If any of these are not in the position to perform the *Ghusl* then the most pious person present should be requested to carry out this rite. The person giving the *Ghusl* should be assisted by others. The person

performing the Ghusl must himself or herself be clean and in a state of Wudhu.

If a man passes away and there are no men to bathe him, then no other woman besides his wife is permitted to carry out the Ghusl.

In the case of a woman if there are no ladies to perform the Ghusl the husband cannot perform the Ghusl of his wife.

In both instances Tayammum should be performed. The Tayammum for Ghusl is the same as that for Wudhu. A Child who has not reached the age of puberty (Male or Female) may be given Ghusl by any adult male or female if a member of the same sex is not available.

Masnoon (Preferred) method of performing Ghusl

The Mayyat should be given Ghusl on any flat surface, which is raised above the ground, for example a bench, stand or platform.

The table should be washed, cleaned and fumigated with Lobaan or any other clean, halal aromatic an odd number of times (3, 5, 7).

Alcoholic perfumes or Air Fresheners must not be used.

The Mayyat should then be laid on the table in such a position, which will enable the body to be turned facing the Qiblah.

There are two ways in which this can be achieved

(a) Ensure the Mayyat's feet face the Qiblah

(b) Having the face towards the Qiblah i.e. lay the body lengthwise and tilt to the right side as will be the position in the grave.

If for some reason it is difficult to adopt these positions, then any position may be adopted. However, it is preferable to place the body with the Face towards the Qiblah

The garments should then be removed from the Mayyat. Those garments which are hard to remove should be cut loose with a pair of scissors. No hair of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails should not be cut. Circumcision is also not permissible. All rings, jewellery, wigs etc. should be removed. Where the false teeth of the dead person can easily be removed, these should preferably be taken out.

Before removing the lower garment cover the Satar (navel to just below the knees for men, above the chest to the ankles for women) with a loose piece of cloth. This should remain on the Satar for the duration of the Ghusl.

It is Haraam to view the Satar of a living or dead person.

Istinja of the Mayyat should now be effected i.e. the stomach should be gently massaged, and then both the Istinja places should be washed.

It is impermissible to touch the Satar with bare hands. Gloves/Mittens must be worn at all times and must be washed via the cloth placed on the Satar.

Cotton wool must be moistened with water and rubbed on the teeth and gums and turned in the nostrils. Thereafter the nostrils, ears and mouth should be closed with cotton wool to prevent water from entering the body during the Ghusl.

Now the act of Wudhu will be applied on the Mayyat in the same manner as a living person performs Wudhu. The proper sequence should be to wash the Face, the Arms to the Elbows, the Masah of the Head and the Feet up to the Ankles.

There is no need to make the Mayyat gargle water or rinse his nose unless he/she is in a state requiring obligatory ghusl.

If the dead person is in the state of Janaabat, Haidh or Nifaas, (a state in which Ghusl is Waajib on him/her), then the mouth has to be gargled and nostrils be made wet. This can be done with a little bit of cotton wool.

After Wudhu, the head and beard should be washed thoroughly with soap. If these are not readily available, pure clean water will suffice.

Now turn the Mayyat on its left side and pour water along the length of the body from head to feet in such a way that the water flows over the body down to the left side on which the Mayyat has been laid. Rub the body as the water flows on it. Repeat these process three-times. Thereafter turn the body on its right side. Repeat the washing thrice in the same way.

Thereafter the body should be lifted slightly to a sitting position and the stomach be gently massaged with a downward stroke. Whatever impurity comes out of the body should be washed away. The Wudhu and Ghusl do not need to be repeated.

The body should once again be turned onto its left side and camphor water poured over it from head to toe three times.

All the cotton wool should now be removed from the mouth, ears and nose.

With this, the Ghusl is complete and the body could be wiped with a towel or a piece of material, the Satar must remained covered.

The first cloth/towel will be wet due to the Ghusl. It should thus be changed for a second one, care should be taken that while doing this the Satar is not exposed.

The body should then be wrapped in a sheet and carried carefully onto the Kafan.

The Kafan (The Shroud)

The cloth in which the Mayyat will be enshrouded for burial are called the Kafan.

The Kafan are the clothes of the dead. It is desirable that the Kafan be of white material and of medium quality according to the status of the deceased.

Rasoolullah ﷺ said "Do not use expensive cloth in Kafan, because it will very soon decay." It is permissible to prepare one's Kafan during one's lifetime. This will avoid last minute rush and inconvenience.

The Kafan for a male consists of three sheets known as the Lifafah, Qamees and Izaar.

The Kafan for a female consists of five cloths known as Lifafah, Sinaband, Qamees, Izaar and Khimaar.

The Kafan for a boy the age of twelve and over will be given a full shroud similar to that of a man, and for a boy the age of less than twelve a Kafan of one piece can be given but it is better to give two pieces.

The Kafan of a girl of 9 years and above will be given a full shroud similar to woman and a minor girl below than age of 9 could be given two pieces of cloth.

Masnoon sequence of Kafan (Male)

The Kafan for a male consists of three cloths. The Lifafah, the Qamees and the Izaar.

The Lifafah is a sheet from above the head to below the feet. The Qamees is a long sheet that has to be folded in half and has an opening to allow it to be put on as a shirt (The Qamees will have no pockets,

sleeves or seams.) The Izaar in this case is a sheet from the head to the feet.

Just two, the Izaar and Lifafah will also suffice, but it is Sunnah to have the three. It is Makrooh to use less than two without a valid reason.

1. First, spread the Lifafah on the floor, then the Izaar on top of it and then the Qamees on top of the Izaar.
2. Lower the body gently onto the Kafan and apply the Qamees over the deceased.
3. Remove the towel/cloth used for covering the Satar.
4. Rub Itr or Hunoot on the Head and Beard.
5. Then rub camphor mixture paste on the places of Sajdah, (i.e. those parts of the body that touch the ground in Salaah: The forehead, nose, both the palms, knees and the fore feet.
6. Now place the Izaar over the Qamees and first fold the left flap, and then the right flap.
7. Thereafter fold the Lifafah in the same manner. Remember that the right flap must be always be on the top.
8. Lastly fasten the ends of the Lifafah at the head side, feet and around the middle with strips of the cloth.

Masnoon Sequence of Kafan (Female)

A Female Kafan consists of five items.

- The Sinaband (Breast cover) the length should be from the breast up to the thighs.
- The shawl for Lifafah (Cloak) should be longer than height of the corpse such that it can be tied at both ends.
- The Izar (Sarong) should be from the top of the head up to the feet.

- Khimaar (Hijab (Head cover)) its length should be up to below half of the back and its width should be from one ear lobe to the other.
- The Qameez should be from the neck up to below the knees and should have same length on front and back sides. It should be sleeveless, without side-cuts and should be torn towards the chest, also cut 4 strings from cloth to tie the shroud.

1. First spread the Lifafah out on the ground, then the Sinaband, on it the Izaar and then the Qamees in the same manner stated for males.
2. Wet the shroud with Zam Zam water.
3. Give fragrant smoke of incense to the shroud 1, 3, 5 or 7 times.
4. Lower the body gently onto the Kafan and cover the top of the body up to the calves with the folded portion of the Qamees.
5. Remove the towel/cloth and sheet used for covering the Satar. Do not use Itr, Surmah or any other make-up.
6. Rub camphor mixture onto the places of Sajdah the forehead, nose, both palms, knees and the fore feet.
7. The hair should be divided into two parts and is to be placed on the Qamees over each side of the chest.
8. Cover the head and hair with the Hijab. Do not fasten or fold it.
9. Fold the Izaar, the left flap first and then the right over the Qamees and Hijab.
10. Now close the Sinaband (bosom cover) over these in the same manner.
11. Close the Lifafah, the left flap first and then the right.
12. Lastly fasten the ends of the Lifafah at the headside, feet and around the Middle with strips of cloth.

Some useful matters about the Kafan (Shroud)

The Cloth of shroud could be stitched if needed.

If bleeding starts after shrouding, and the shroud gets impure due to this then there is no need of repetition of *Ghusl* or changing of the shroud i.e. nothing would be done in such case.

It is better to keep enough cotton wool on bleeding so that shroud could be safe from staining.

JANAZAH SALAAH

This is a *Salaah* done in *Qiyaam* with 4 *Takbeers*. It is actually a *Du'aa* that is made on behalf of the deceased. It is *Fard* upon those who have knowledge of the *Janazah* to attend.

There are three *Sunnah Maukida* in the *Janazah Salaah* which are;

1. To praise Allah ﷻ
2. To pray the *Durood*
3. To pray for the deceased.

The body of the *Mayyat* should be placed on its right side and facing the *Qibla*.

The *Imaam* should stand in line with the *Chest* of the *Mayyat* when leading the *Salaah*.

This also means that the *Head* of the *Mayyat* will be to the *Right* of the *Imaam*.

It is also *Mustahab* to make an *Odd* number of *Safs* or *Rows*. However, if there are a large number of people, then there is no need to follow this rule. After the *Safs* are straight, everyone should make the *Niyyah*:

"I Pray to Almighty Allah ﷻ the Most High, and I seek forgiveness for this deceased person. I follow this Imam"

After the First Takbeer, everyone should read Thana.

After the Second Takbeer, you should read the Durood-e Ibrahim.

After the third Takbeer, you should read the du'aa of funeral. (Adult/ boy/ girl).

After the fourth Takbeer, complete your Salaah with salaam.

Masa'il (Rules) Pertaining to the Janazah Salaah

1. Time is not a condition for the Janazah Salaah.
2. It is permissible to make Tayammum if one fears that the Janazah will be missed by making Wudhu.
3. Janazah Salaah is invalid if the the body or the Kafan is impure. If after having completed the Ghusl and Kafan, Najasat emerges from the body and soils the Mayyat or the Kafan, then in this case, Janazah Salaah will be valid.
4. If the Mayyat has not been given Ghusl or Tayammum for a valid reason then it is not permissible to read the Janazah Salaah. However if the Mayyat was buried without effecting any of the Taharat then Janazah Salaah will be read at his/her graveside.
5. If the Janazah Salaah was performed on the Mayyat whilst they were in a state of Janabat and thereafter buried, then Janazah Salaah should be performed once again at the graveside.
6. The Mayyat or the coffin should be laid to rest on the ground for the Janazah Salaah. If it is in a vehicle or upon the shoulders of the people, Janazah Salaah will be invalid.
7. Janazah Salaah can only be performed for that Mayyat who is present.
8. Janazah Salaah will be performed for a child if one of his/her parents is a Muslim.
9. The Janazah Salaah should not be performed inside the Masjid.

10. Janazah Salaah should not be performed in a sitting position if one has no valid reason.
11. Janazah Salaah will be performed even upon that person who was born illegitimately.
12. There is no specific du'aa after the Janazah Salaah.
13. If a Janazah is brought on the day of Eid then the Salaah will take place after the Eid Salaah but before the Khutbah.
14. If the Imam mistakenly recited a fifth Takbeer the Muqtadis should not follow the Imam, but rather wait for the Imam to make salaam and then the Muqtadis.
15. The Imaamat of a minor is not valid.

How to carry the Janazah

It is Masnoon to carry the Janazah walking briskly without running or jogging. However, the body should not be jolted or shaken whilst walking.

Those accompanying the Janazah should walk behind not in front. When carrying the Janazah, the Mayyats head should be in front.

A small child will be carried in the arms of those accompanying the Janazah.

It should be passed from the arms of one person to the arms of another.

Burying the Mayyat

Burying the Mayyat is also Fardh-e-Kifayah. If a few people bury the Mayyat, the obligation will be discharged on behalf of the whole community.

However if no one executes this duty, the whole community is sinful.

The burial should take place immediately after the completion of the Janazah Salaah. There should be no unnecessary delay.

Whilst lowering the Mayyat into the Qabr, there will be a few people who will be present inside the grave to receive the Mayyat, these men should face the Qiblah whilst in the grave.

Those people that are outside with the Mayyat will gently lower the body of the Mayyat to those inside, who will then gently lay the Mayyat on to the ground.

The outer strips of the Kafan that were tied will now be removed or untied. The hands of the Mayyat will not be folded across into a cross shape as is done by the Christians.

Those who are passing the Mayyat and receiving the Mayyat in and around the grave should recite:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ ۝

Allah, in His name and upon the manner of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ do we place this body to rest.

The grave will now be covered with unbaked bricks or timber and those inside will now come out. Soil will now be placed onto the Qabr.

It is Masnoon for those filling the Qabr to firstly throw in three handfuls.

When throwing the first handful (using both hands), recite:

مِنْهَا خَلَقْنَاكُمْ ۝

From dust did we create you.

When throwing the second handful recite,

وَفِيهَا نُعِيدُكُمْ ۝

And to dust shall we return you.

When throwing the third handful recite,

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۝

And from dust shall we raised you again.

Now the rest of the Qabr may be filled using spades etc. The shape of the Qabr should be hump-like, similar to a camel's back. It should not be made rectangular.

Only the quantity of sand which was dug from the Qabr should be used to fill it.

There is no questioning in the Qabr by the two angels Munkar and Nakeer, for the following:

1. The Shaheed.
2. The Murabit i.e. One who dies guarding the frontiers of Darul Islam.
3. One who dies in a plague/epidemic.
4. The Siddeeq i.e. Saint of high rank.
5. Babies/Children.
6. One who dies on the night of Jumuah.
7. One who recites Surah Mulk every night.

What we have talked about up until now is the physical aspects of a deceased person which we can physically touch and see however there is another aspect that has been hidden from mankind but is all too real and necessary for us to understand, which is the death of the soul.

Every soul shall taste death, no matter who you are and what your status is in the society. You will then be paid on the Day of Resurrection, only for that which you have fairly earned. Who so is removed from the Fire and is made to enter Paradise, he indeed is triumphant. The life of this world is but comfort of illusions, as mentioned in the verse 185 in Surah Al-Imran.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ
الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Every soul is to taste the death; and you will get your compensation in full only on the Day of Resurrection. Whosoever is saved from the Fire and made to enter into Paradise, attained to his goal. And the life of this world is but the goods of deception.

Death has been fixed for all of us on the day we are born. It is not something that we can escape from nor should we try to escape it. For a Muslim this is a gift from Allah ﷻ as death is a way for us to meet our beautiful and merciful Lord, our beloved Prophet ﷺ, much sooner and to taste the joys of Jannah.

The Believer's Journey

When a true believers soul is due to depart from this temporary abode, the dying person is given the sight by Allah ﷻ to see the Angels of Mercy ﷻ descending from the heavens as far as the eye can see. Their appearance is full of Noor, they sit all around the believer as far as the eye can see. They carry with them a shroud with is soft and gentle and perfumes from Jannah which has sweet fragrance that one has never smelt.

The Angel of Death Sayyiduna Izra'eel ؑ comes and sits by the persons head and says, 'O good soul, come forth to the forgiveness of Allah and His pleasure.' Then the soul comes out easily like a drop of water from the mouth of a water skin. The soul is then taken out and put in the shroud with the perfume, and there comes from it a fragrance like the finest musk on the face of the earth.

The soul is then taken with honour and respect towards the heavens, all along the believer will be complemented and praised.

They then ascend towards the heaven and all the group of angels they pass ask the question, 'Who is this good soul?' and it is said, 'It is So and so the son of So and so, calling him by the best names by which he was known in this world, until they reach the lowest heaven.

The gates will be opened one after the other and the soul is welcomed with love and honour and then accompanied to the next heaven by those who are closest to Allah ؑ, until they reach the seventh heaven.

Then Allah ؑ says: 'Record the book of My slave in 'Illiyen in the seventh heaven, and return my slave to the earth, for from it I created them, to it I will return them and from it I will bring them forth once again.'

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيِّينَ ○ وَمَا أَدْرَاكَ مَا عَلِيُّونَ ○ كِتَابٌ مَّرْقُومٌ ○ يَشْهَدُهُ
الْمُقَرَّبُونَ ○

18. Yes, certainly, the record of the virtuous is in the highest palace 'Illiyeen'.

19. And what do you know, what Illiyeen is? 20. That record is a writing sealed.

21. The chosen one see to it. (Al Mutaffifin, 83:18-21)

So the soul is returned carefully and with love back to the body, and as the soul returns, the deceased will hear the footsteps of the family

and friends as they begin to leave the deceased and there will be fear in the heart for the unknown.

The Disbeliever's/Hypocrite's Journey

When a disbeliever's soul is due to depart from this temporary abode, the dying person is given the sight by Allah ﷻ to see the Angels of Punishment ﷻ descending from the heavens, angels with black faces and they sit around him as far as the eye can see. They carry with them a shroud of sackcloth made for a coarse woollen fabric, made from fire and stench of dead bodies.

The Angel of Death Sayyiduna Izra'eel ﷻ will come with hatred and sits by persons head, and he says, 'O Evil Soul, come forth to the wrath of Allah and His anger.' Then the soul disperses inside the body trying to hide from the angel but to no success.

The soul is ripped out from within the dying person cutting the veins and nerves as it comes out, like a cotton cloth being ripped when being pulled from a thorny bush!

The soul is immediately put it in that sackcloth, and there comes from it a stench like the foulest stench of a dead body on the face of the earth.

The soul will then be taken with disgrace towards the heavens, all along the disbeliever will be cursed and spoken of in bad ways as they pass by the numerous group of angels who will ask, 'Who is this evil soul?' and they say, 'It is So and so the son of So and so, calling him by the worst names by which he was known in this world, until they reach the lowest heaven.

The gates will not be opened even at the lowest door to heaven - it will be denied the pleasures of Heaven!

There is no gate in the heavens whose inhabitants will supplicate that the wicked soul does not come through those gate, as mentioned in Surah al-A'raaf 7:40.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ○

Those who belied Our signs and waxed proud against them, the gates of heaven will not be opened for them.

Then Allah ﷻ says, 'Record the book of My slave in Sijjeen, in the lowest earth, and return him to the earth, for from it I created them, to it I will return them and from it I will bring them forth once again.'

So his soul is cast down hurled back into his body until the Day of Judgment.

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ○ وَمَا أَدْرَاكَ مَا سِجِّينٌ ○ كِتَابٌ مَرْقُومٌ ○ وَيْلٌ يَوْمَئِذٍ
لِلْمُكَذِّبِينَ ○ الَّذِينَ يُكذِّبُونَ بَيُّومِ الدِّينِ ○

7. Undoubtedly, the record of the infidels is in the lowest place Sijjeen.

8. And what do you know, what Sijjeen is? 9. That record is a writing sealed.

10. Woe is on that day to the beliers. 11. Those who belie the Day of Judgement.

(Surah Al Mutaffifin, 83:7-11)

As the soul is thrown back into the body and when it is lowered into the grave and they are able to hear the footsteps of the buriers leaving them and the deceased will be calling out to his family and friends but to no avail and they wait for the next step, the deathly life begins.

SAJDATUS SAHWU (Sajdah of Forgetfulness)

If those actions which are Wajib in Salaah are not performed by mistake or there was a undue delay for the time it takes to say Subhanallah three times, it becomes Wajib to perform the Sajdah-e-Sahwu to substitute for the action or act.

If one does not make these two Sajdahs, then one will have to repeat the Salaah again.

If a person leaves out a Fardh act of Salaah, one cannot cover it up by making Sajdatus Sahwu, rather the Salaah will need to be repeated again.

If any of the Fardh actions are missed, then Sajdah-e-Sahwu would not compensate for them and therefore the Salaah would not count and to repeat the Salaah would be Fardh.

Method of making Sajdatus Sahwu:

In Qa'dah Akheerah (the last sitting), after reciting tashahhud, make one salaam to the right and thereafter, go into sajdah (make two Sajdahs). Thereafter, sit up and complete the salaah as normal by reciting Tashahhud, Du'ood-e-Ibraaheem and the du'aa, thereafter make salaam and complete the Salaah.

If a Wajib act was missed and you did not perform Sajdah-e-Sahwu and completed the Salaah, then it will become Wajib upon you to repeat the Salaah. However if a Wajib act was missed deliberately, then to perform a Sajdah-e-Sahwu would not be sufficient and therefore it would become Wajib to repeat that Salaah.

If the Muqtadee (one reading behind the Imaam) makes a mistake which makes Sajdatus Sahwu necessary, he will not have to perform a Sajdatus Sahwu to compensate for the missed action.

WHAT IS SAJDAH-E-TILAAWAT?

The fundamental belief of a Muslim is to believe in One God, Allah ﷻ and to worship Him alone.

The Sajdah (Prostration) is a great act of attaining nearness to the Almighty Allah ﷻ and weakening the influence of Shaytaan.

Muslims all over the world perform this necessary action of completion of Islamic Faith which is the personification of one`s dependence on One Allah ﷻ in all matters of life and beyond. The Messenger of God, Sayyiduna Mohammad ﷺ explained the high significance of Sajdah Tilawat in the following way:

"Once, a person prostrates himself after reading a verse requiring the performance of sajdah, the Shaytaan starts crying and wailing in a corner, saying: 'Alas! The children of Adam were enjoined to perform sajdah and they carried it out, and become entitled to enter Paradise, but I refused to do so and was condemned to Hell.'" (Muslim and Ibn Majah)

Shaytaan was the one who did not prostrate in front of Sayyiduna Adam ﷺ and refused to fulfil the command of Allah ﷻ. Therefore, Shaytaan does not like the position of a Muslim when they observe this obligatory deed which results in the attainment of Jannah (Paradise).

This means that Rasoolullah ﷺ has regarded Sajdah as a great means of making Shaytaan fragile which ultimately leads to seeking Pleasure of the Creator of the world of the worlds.

Sajdah Tilawat is the form of prostration that one has to execute in front of Allah ﷻ while reading or hearing the recitation of specific parts of the Holy Quran. It is one of the essential rights of Furqan e Hameed, which every believer has to carry out.

Prerequisites of Sajdah Tilawat

The necessary requirements for the rightful completion of this indispensable act of Prostration of Recitation are as follows:

1. Maintaining complete cleanliness in terms of both body and clothes.
2. Choosing a hygienic place.
3. Facing towards Qibla.
4. Making a Niyah (clear intention) of Sajdah.

Procedure of Sajdah Tilawat

The method of performing Sajdah Tilawat can be observed in the following Hadith:

“When you have recited a verse requiring Sajdah Tilawat, you should go down for Sajdah with Allahu-Akbar and rise from sajdah with Allahu-Akbar, which may be performed sitting, though it is preferable to prostrate oneself from the standing position.” (Abu Dawood)

The above mentioned Saying of Rasoolullah ﷺ gives the basic outline of carrying out the Prostration of Recitation which is:

1. Facing the Qibla.
2. Expression of the necessary Intention of Sajdah.
Nawaytu Sajdatut Tilaawati lillahi Ta'ala'.
3. Going down to prostration position after saying “Allahu Akbar” and pronouncing 'Subhaana Rabbiyal A'ala' three times.
4. Rising up from Sajdah with “Allahu Akbar”.

It is Mustahab (desirable) to start from a standing position, however, one can also perform Sajdah Tilawat whilst sitting.

Verses of Sajdah Tilawat in the Holy Quran

There are 14 places in the Holy Qur'an where the Prostration of Recitation becomes obligatory to perform which are:

Surah Al A'Raf Chapter 7 Ayat 206

Surah Al Ra'd Chapter 13 Ayat 15

Surah Al Nahl Chapter 16 Ayat 50

Surah Bani Israil Chapter 17 Ayat 109

Surah Mariyam Chapter 19 Ayat 58

Surah Al Hajj Chapter 22 Ayat 18

Surah Al Farqan Chapter 25 Ayat 60

Surah Al Naml Chapter 27 Ayat 26

Surah As Sajdah Chapter 32 Ayat 15

Surah Sa'd Chapter 38 Ayat 24

Surah Hamim Sajdah Chapter 41 Ayat 38

Surah Al Najam Chapter 53 Ayat 62

Surah Inshiqaq Chapter 84 Ayat 21

Surah Al Alaq Chapter 96 Ayat 19

In the second last Ayah of Surah Hajj Chapter 22 Verse 77, one is not liable to perform Sajdah as the Command of Allah ﷻ in this Verse is solely about prayers.

Regulations Concerning Sajdah Tilawat

Since, the Prostration of Recitation has been greatly emphasised on the believers to perform; therefore, it requires one to follow a set of guidelines and instructions regarding this religious duty.

1. Obligatory to carry out only on those who are of the age of performing Salah. In other words, children are exempt from execution of Sajdah Tilawat.
2. If an Ayah containing the order of prostration comes in the recitation while being in a state of congregational prayer, it has to be performed right away in the same Salah. But if it is recited outside the state of Salaah, it could be acted upon later on.
3. If, due to forgetfulness, Sajdah is skipped in prayer, one should ask the Most Merciful for Mercy.
4. If one hears the Imam having recited the Quranic Verse containing Sajdah and already accomplished it, but it joins the afterwards, it should perform Prostration of Recitation after Salaah. However, if a person joins that very same Rakah of prostration, then there is no need to perform it afterwards as Imam has already achieved it.
5. One is not liable to carry out Sajdah Tilawat if it recites a particular Verse in its mind without raising its voice.
6. If an Ayah containing sajdah is repeated many times in the same session, only one Prostration of Recitation is to be done. However in different sittings, one is to perform Sajdah Tilawat according to its number.

These are some of the guiding principles concerning Sajdah Tilawat which need to be kept in mind.

Forbidden Occasions of Performing Sajdah Tilawat

There are some moments in during day in which the Prostration of Recitation becomes void and one is Makrooh (prohibited) from accomplishing it in these instances. These are:

1. At the time of sunrise
2. When the Sun has set high (at noon)
3. And at the juncture of setting of the Sun

In short, Sajdah Tilawat is the form of both fulfilment of religious obligation of prostrating in front of Allah ﷻ as well as accomplishment of the important right of the Holy Quran.

It results in getting the Happiness of the Almighty Allah ﷻ and leads to fading of the satanic power of manipulating one`s thoughts.

HADITH

WHAT IS A HADITH?

HADITH or AHADITH are a collection of Sayings, and Actions of our Beloved Master, Most Beautiful Prophet Sayyiduna Mohammed ﷺ

In this section we will look at Hadiths that are relevant in our life, how we can relate to each one and practise them throughout our day.

Each Hadith will be categorised into five sections. The five sections are listed below:

1. IMAN

❖ Hadith relating to our Faith and Belief.

2. IBADAT

❖ Hadith relating to our Worship.

3. MU'AAMLAAT

❖ Hadith concerning how we deal with others.

4. MU'AASHARAH

❖ Hadith concerning how we should socialise with others.

5. AKHLAQ

❖ Hadith concerning how our character should be.

PLEASE MAKE SURE YOU KNOW YOU'RE PREVIOUS HADITH

Hadith No 31 on Iman (Faith)

Honour Allah ﷻ, he will forgive you.

أَجَلُوا اللَّهَ يَغْفِرْ لَكُمْ

One who fears Allah will keep away from sins, and developing greatness of Allah in the heart, increases the belief in Him.

Hadith No 32 on Ibadat (Act of Worship)

Fast and remain healthy

صُومُوا تَصِحُّوا

One who fasts saves themselves from the fire of Jahannam, and abstains from sin. Fasting also protects a person again many diseases.

Hadith No 33 on Mu'aamlaat (Dealings)

Allah ﷻ curses the thief

لَعَنَ اللَّهُ السَّارِقَ

This is a serious sin, and earns the displeasure of Allah, and of society.

Hadith No 34 on Mu'aasharah (Social Life)

Do not argue with your brother

لَا تُمَارِ أَخَاكَ

Islam discourages fights and arguments, as Allah takes away the blessings of the area when two people are fighting or arguing.

Hadith No 35 on Akhlaq (Good Character)

Verily anger is from Shaytaan.

إِنَّ الْعُضْبَ مِنَ الشَّيْطَانِ

Anger for no reason is Haram and an evil habit. One who becomes angry suffers greatly, as it brings the displeasure of Allah, and Allah loves the one who exercises patience.

ALWAYS MAKE SURE YOU LEARN THE HADITH AND YOU
ACT UPON THEM!

Hadith No 36 on Iman (Faith)

He who obeys me shall enter Jannah.

مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ

It is necessary for us to believe that Rasoolullah is the Messenger of Allah. It is necessary for us to follow the Sunnah of Rasoolullah. One who follows Him will enter Jannah.

Hadith No 37 on Ibadat (Act of Worship)

Sadaqah does not decrease wealth.

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ

Allah loves those who give Sadaqah. Sadaqah cools Allah's anger and the one who gives Sadaqah is save from disasters and calamities.

Hadith No 38 on Mu'aamlaat (Dealings)

To seek Halal sustenance is necessary for every Muslim

طَلَبُ الْحَلَالِ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ

Seek halal sustenance and protect yourself from Haram, As one who is nourished from Haram earnings will burn in Jahannam.

Hadith No 39 on Mu'aasharah (Social Life)

To create love between you exchange gifts with each other.

تَهَادَوْا تَحَابُّوا

To give someone something for the pleasure of Allah is called a gift. Exchanging gifts was a practise of our Prophet. Exchanging gifts increases love and sympathy among people.

Hadith No 40 on Akhlaq (Good Character)

Keep away from telling lies.

إِيَّاكُمْ وَالْكَذِبَ

Telling lies is a major sin and an evil habit. Allah is displeased with the one who lies and people look down on a liar.

**ALWAYS MAKE SURE YOU LEARN THE HADITH AND YOU
ACT UPON THEM!**



**AQAID /
HISTORY**

THE APPEARANCE OF YAJOOJ & MAJOOJ, (GOG AND MAGOG)

Yajooj and Majooj are two groups of tribes or people, who descended from Yaafith (Japheth), one of the sons of Nuh ؑ (Noah).

There was a king called Dhu'l-Qarnayn ؑ. Dhu'l-Qarnayn ؑ was a good man and a great king. Allah ؑ gave him great power and he ruled from the east to the west.

He held sway over all kings and countries, and travelled far and wide in both east and west. He travelled eastwards until he reached a pass between two mountains, through which people were coming out.

They did not understand anything, because they were so isolated; they were Yajooj and Majooj. They were spreading corruption through the earth, and harming the people, so the people sought refuge and help from Dhu'l-Qarnayn ؑ.

They asked him to build a barrier between them and Yajooj and Majooj. He asked them to help him to build it, so together they built a barrier by mixing iron, copper and tar. Thus Dhu'l-Qarnayn ؑ restrained Yajooj and Majooj behind this barrier.

Narrated Ummaha-tul Muimeneen Sayyidah Zainab bint Jahsh ؑ: That the Prophet ﷺ came to her in a state of fear saying, "None has the right to be worshiped but Allah! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Yajooj and Majooj as large as this." pointing with two of his fingers making a circle. Zainab ؑ said, "'O Allah's Apostle! Shall we be destroyed though amongst us there are pious people?' He ﷺ said, 'Yes, if evil increases.'"

[Bukhari4:56:797]

Sometime later, Sayyiduna Isa ﷺ will be commanded by Allah ﷻ to take all the Muslims to the mountain of 'at-Toor'. Then Allah ﷻ will send Yajooj and Majooj, and they will swarm down every slope. The first of them will pass by the Lake of Tiberias (Sea of Galilee), and will drink some of its water; the last of them will pass by it and say, "There used to be water here."

Abu Hurairah ؓ reported that the Prophet ﷺ said, "Everyday, Yajooj and Majooj are trying to dig a way out through this barrier. When they begin to see sunlight through it, the one who is in charge of them says, 'Go back; you can carry on digging tomorrow,' and when they come back, the barrier is stronger than it was before. They will continue to do so until the time when Allah ﷻ decrees that they come out. At that Time the barrier will collapse, and Yajooj and Majooj will rush out in all directions, spreading corruption, uprooting plants, and killing people.

Yajooj and Majooj will fire their arrows into the sky, and they will fall back to earth with something like blood on them. Yajooj and Majooj will say, 'We have defeated the people of earth, and overcome the people of heaven.'

At this time Sayyiduna Isa ﷺ will supplicate against them, Allah ﷻ will answer the pray and send a kind of worm in the napes of their necks, so that by the morning they will all have had perished. Then Sayyiduna Isa ﷺ and his Companions will come down and will not find any nook or cranny on earth which is free from their putrid body and unpleasant smell.

Sayyiduna Isa ﷺ and His companions will again pray to Allah ﷻ who will send birds with necks like the necks of camels; they will seize the bodies of Yajooj and Majooj and throw them wherever Allah ﷻ wills.

Then Allah ﷻ will send the rain, which no house or tent will be able to keep out, and the earth will be cleansed, until it will look like a mirror.

Then the earth will be told to bring forth its fruit and restore its blessing.

On that day, a group of people will be able to eat from a single pomegranate and seek shelter under its skin (i.e. the fruit would be so big).

A milk camel will give so much milk that a whole party will be able to drink from it; a cow will give so much milk that a whole tribe will be able to drink from it; and a milk-sheep will give so much milk that a whole family will be able to drink from it.

At that time, Allah ﷻ will send a pleasant wind which will go through every human, and will take the soul of every Muslim. Only the most wicked people will be left on this earth, and then the Last Hour will come upon them" [Tirmidhi 5160 / Mulsim 8:196/199]

THE DA'BATUL ARDH - THE BEAST OF EARTH

Among the signs of the hour will be the emergence of a beast from the Earth.

It will be very strange in appearance, and extremely huge; one cannot even imagine what it will look like. It will emerge from the earth, out from Mount Safa and it will travel the whole world with great speed. It will speak clear fluent Arabic and it will have with in its one hand the ring of Suleiman ﷺ and the staff of Musa ﷺ.

People will be terrified of it and will try to run away, but they will not be able to escape, because such will be the decree of Allah ﷻ.

It will destroy the nose of every unbeliever with the ring of Sayyiduna Suleiman ﷺ, and stamp the word "kaafir" or a black spot on his forehead; it will adorn the face of every believer and stamp the word "mu'min" (true believer) or light with the staff of Sayyiduna Musa ﷺ on the believer's forehead, and it will speak to people. Allah ﷻ mentions in the Qur'an:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ○

And when the word will fall upon them, We shall bring forth from the earth a Beast it will speak to them, for that mankind did not believe with assurance in Our Signs. [An-Naml 27:82]

We have already mentioned the Hadeeth of Hudhayfah ibn Usayd, in which the Prophet ﷺ is reported to have said,

"The Hour will not come until you see ten signs: the smoke; the Dajjal; the Beast; the sun rising from the West; the descent of Isa ﷺ son of Sayyidah Mariyam ﷺ, Gog and Magog, and three earthquakes - one in

the East, one in the West, and one in Arabia, at the end of which fire will burst forth from the direction of Aden (Yemen) and drive people to the place of their final assembly."

Abu Hurairah رضي الله عنه said, "The Prophet ﷺ said, 'Hasten to do good deeds before six things happen: the rising of the sun from the West, the smoke, the Dajjal, the Beast, the (death) of one of you or general tribulation.' " [Muslim]

Bareedah رضي الله عنه said, "The Prophet ﷺ took me to a place in the desert, near Makkah. It was a dry piece of land surrounded by sand. The Prophet ﷺ said, 'The Beast will emerge from this place.' It was a very small area."

[Ibn Maajah] [1]

It was also reported that he said, "(The Beast) will destroy the noses of the unbelievers with the ring, - so that people seated around one table will begin to address one another with the words "O Believer!" or "O Unbeliever!" (i.e., everyone's status will become clear) [Ibn Maajah] [2]

'Abd Allah ibn 'Amr رضي الله عنه said, "I memorised a Hadeeth from the Prophet ﷺ which I have not forgotten since. I heard the Prophet ﷺ say, "The first of the signs (of the Hour) to appear will be the rising of the sun from the West and the appearance of the Beast before the people in the forenoon. Whichever of these two events happens first, the other will follow immediately." [Muslim] [3]

That is to say, these will be the first extraordinary signs. The Dajjal, the descent of Sayyiduna Isa عليه السلام, the emergence of Gog and Magog, are less unusual in that they are all human beings. However the emergence of the Beast, whose form will be very strange, its addressing the people and classifying them according to their faith or unbelief, is something truly extraordinary.

THE RISING OF THE SUN FROM THE WEST

Allah ﷻ mentions in the Holy Qur'an:

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ
آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيَّهَا لَمْ تَكُنْ ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ
أَنْتَظِرُونَ وَإِنَّا مُنْتَظِرُونَ ○

What they are waiting for, but for this that the angels should come to them, or that the torment of your Lord should come, or that a sign of your Lord will come? The day when that one sign of your Lord will come. Believing will not profit any soul that did not believe before or had not earned any good in its belief. Then say you. 'Wait, we also wait.' [Al-An'aam 6:158]

It was reported from Abu Sa'eed al-Khudree ؓ that the Prophet ﷺ explained,

"The day that some of the Signs of your Lord do come, no good will it do to a person to believe then..." referring to the rising of the sun from the West. [Ahmad 3:31]

Abu Hurairah ؓ said, "The Prophet ﷺ said, 'The Hour will not come until the sun rises from the West. When the people see it, whoever is living on earth will believe, but that will be the time when - No good will it do to a person to believe then, if he believed not before then'" [Bukhari 6:73]

It was also reported from Abu Hurairah ؓ that the Prophet ﷺ said, "The Hour will not come until the sun rises from the West. When it rises and the people see it, they will all believe. But that will be the time when 'No good will it do to a person to believe then.'" [Bukhari]

It was reported from Abu Hurairah ؓ that the Prophet ﷺ said, "There are three things which, if they appear, 'No good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith' They are: the

rising of the sun from the West, the Dajjal, and the Beast of the Earth." [Muslim 1:96, Tirmidhi 2455]

Abu Dharr رضي الله عنه said, "The Prophet ﷺ asked me, 'Do you know where the sun goes when it sets?' I said, 'I do not know' He said, 'It travels until it prostrates itself beneath the Throne, and asks for permission to rise again. But a time will come when it will be told, 'Go back from where you came.' That will be the time when 'No good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith' " [Bukhari]

Amr ibn Jareer رضي الله عنه said, "Three Muslims were sitting with Marwaan in Madinah, and heard him say, whilst talking about the Signs of the Hour, that the first of them would be the appearance of the Dajjal.

The three went to 'Abd Allah ibn 'Amr رضي الله عنه and told him what they had heard Marwaan say concerning the Signs.

Abd Allah رضي الله عنه said, 'Marwan has not said much. I memorised a Hadith like that from the Prophet ﷺ which I have not forgotten since. I heard the Prophet ﷺ say:

"The first of the signs will be the rising of the sun from the West, and the emergence of the Beast in the forenoon. Whichever of the two comes first, the other will follow immediately"

Then 'Abd Allah رضي الله عنه, who was widely-read, said, "I think that the first to happen will be the rising of the sun from the West. Every time it sets, it goes beneath the Throne, prostrates itself, and seeks permission to rise again.

A time will come when three times it will seek permission and will receive no reply, until, when part of the night has passed and it realises that even if it were given permission, it would not be able to rise on

time, it will say: 'O my Lord, how far the rising-point is from me! What can I do for the people now?'

Then it will seek permission to go back, and it will be told: 'Rise from where you are now' and it will rise from the West."

WHEN AND HOW WILL QIYAAMAH ARRIVE?

After the passing away of Sayyiduna Isa عليه السلام, forty years will remain for the coming of Qiyamah.

Qiyamah will come when all the signs have become apparent, during this time a cold sweet wind will pass through underneath everybody's armpits and its effect will be that all the souls of Muslims will be extracted and they will pass away, and only the infidels will remain.

For the next forty years no-one will have any children, and everyone will be over the age of forty.

Then there will come a time when no one in the world, will remember or say the word Allah الله anymore. Each and every individual person will be busy doing their day to day duties, some will be building a walls, and some will be eating and living their lives.

Then Allah الله will command Sayyiduna Israfil عليه السلام to blow the Soor (The Horn).

The sound of the horn will first of all be very faint, then it will start getting sharper and sharper. People will listen to the sound with great concentration and then they will become unconscious and die.

Then the skies, the ground, the sea, the mountains and even the Soor and Sayyiduna Israfil عليه السلام together with all the Angels الملائكة will perish.

At this time except for Allah الله alone, there will be no one left. After this when Allah الله wishes, Allah الله will bring back to life Sayyiduna Israfil and re-create the Soor, and order Sayyiduna Israfil عليه السلام to blow it again.

As soon as the Soor is blown all the people from the beginning to the end, all the Angels, Humans, Jinn will be resurrected.

People will start coming out of their graves and will all start going towards the field of Hashr.

The first to rise will be the Holy Prophet ﷺ with Sayyiduna Abu Bakr Siddique ؓ on his right and Sayyiduna Umar-e-Farouk ؓ on his left.

With them will rise all the Muslims of Jannatul Baqi and Jannatul Ma'laa, the two blessed graveyards of Medina and Makkah.

FIELD OF HASHR (PLAINS OF RECKONING)

The Plains of Resurrection will be like no other place one can imagine, it has been stated that the Plains of Reckoning will be established in As-Shaam. However, the ground will not be like that which is present today.

The ground will be made so flat and smooth, that even if a mustard seed were to be placed on the opposite end, it would be visible.

On the Day of Reckoning, the earth will be made of copper and the sun will be directly above our heads, and all of mankind will then stand and wait for their judgement and fate.

Presently, the sun is at a distance of 4000 years from the earth with its rear facing us, whilst on the Day of Reckoning it will be directly above our heads and directly facing us.

We all know what the intensity of the sun's heat feels like when the sun is at its peak on a normal summer's day, it makes it almost impossible to venture outside. Now, imagine the intensity of the sun's heat when it will be only around one mile over our heads?

Presently, the ground is made of sand and we have shoes to wear. On the Day of Reckoning, the ground will be made of copper and we will be standing upon it bare feet.

There is none that can truly understand the intensity of the heat at that critical hour.

May Almighty Allah ﷻ protect us! Aameen.

The intensity of this heat will cause people's brain to boil. We will perspire to such an extent that our perspiration will seep 70 yards into the earth. When the earth cannot soak in anymore perspiration, the perspiration will rise above the ground.

Some people will be in perspiration up to their ankles, some up to their knees, and some up to their waist, some up to their chest, and some up to their necks.

The unbelievers will be drowning in their own perspiration up to their mouths, just as reins are fixed to a horse's mouth.

Thirst will be so severe, that we cannot really comprehend or explain it. The tongue will become so dry that it will feel like thorns. The tongues of some will be hanging out of their mouths.

Every person will be suffering as per his or her sins. If a person did not pay their Zakaah accurately, with regards to gold and silver, then the gold and silver will be heated and used to brand him on his side, back and forehead. If a person did not give Zakaah on the livestock correctly, those animals will be brought forth strong and healthy on the day of reckoning, and they will be placed on the burning hot ground, whilst the animals will run over them, stampeding over them and piercing them with their horns over and over again.

There will be great delay just in this position, as the day will be equivalent to fifty thousand years, and half of the time will go by in this situation.

This will continue until the reckoning of the people ends.

With the exception of these torments, many other dreadful punishments will be unleashed upon the wrongdoers, and during this critical moment, none will care about the other. Brothers will flee from brothers. Parents will desert their children. A man's wife and children will shun him. Everyone will be concerned about himself, detained in his own punishment. None will be of any assistance to another. Sayyiduna Adam ﷺ will be commanded to separate the inmates of hell from the

Jannatis (dwellers of paradise). He will ask, How many from how many? The reply will be, '999 (go to hell) from every 1000.'

It will be such an intense time that due to sadness, children will become old and pregnant women will abort their unborn children. It will seem as if everyone is intoxicated but this will not be so. In reality they will seem to be in this intoxicated state due to their immense fear and sadness.

The punishment commanded by Allah ﷻ is very intense. Which one of the torments of that day can we really explain? If there were just a few or even a hundred or a thousand, we would be able to explain them, but on the Day of Reckoning, we will have to face numerous punishments and all that we can really do is beg Allah ﷻ to grant us salvation from these dreadful torments. These torments will not only last for a few hours, days or months but for the entire Day of Reckoning, which will be equivalent to 50 000 years.

After almost half the day passes, the people will start looking for an intercessor who can relieve them of this problem and a quick decision can be made.

All the people will *collaborate* and go to Sayyiduna Adam ﷺ first. They will address him by saying, 'O Adam ﷺ! You are the father of all humans.

Almighty Allah ﷻ created you with His Dast-e-Qudrat and He adorned you with a special soul. He commanded the Angels to prostrate before you and He allowed you to reside in Jannah. He blessed you with the knowledge of the names of all things. Almighty Allah ﷻ has also made you 'Safee' (His Chosen Friend). Please have mercy on our pitiful condition and intercede on our behalf, so that Almighty Allah ﷻ will release us from this punishment and torment.'

Sayyiduna Adam ﷺ will say, 'It is not my position to intercede for you. Today I am concerned about my own wellbeing.' He will further say that the Wrath of Allah is so intense today, that never has it been witnessed in such intensity before and never shall such intensity be witnessed again. He will ask them to go to Sayyiduna Nuh ﷺ, as he is the first Rasool whom Almighty Allah ﷻ sent to earth for the guidance of a nation.

The people will then go to Sayyiduna Nuh ﷺ praising him. They will then request him to intercede on their behalf. Here too, they will receive the same answer. He will then send them to Sayyiduna Ibrahim ﷺ as he was the Khaleel of Allah ﷻ who will say go to Sayyiduna Musa ﷺ, who will then send everybody to Sayyiduna Isa ﷺ.

He too will tell them that it is not within his power to intercede on this day. He will ask them to go to him in whose hands Allah ﷻ has given the authority of intercession, and who is fearless, even on this frightful day. He will ask them to go to the leader of all the children of Adam ﷺ, saying that it is he alone who has been blessed with the authority of intercession.

The people will then go around in circles, weeping, lamenting, begging helplessly, and looking for the beloved Rasool ﷺ until finally they find the Glorious Master, the Intercessor with Allah ﷻ the Brilliance of All Creations, the Beloved, the Supreme Leader Sayyiduna Mohammed ﷺ.

When the people go to Rasoolullah ﷺ and request him to intercede, Our Beloved Prophet ﷺ will answer their plea and then enter the Court of Allah ﷻ and fall into prostration and intercede on our behalf.

Now the judgement and accounting will begin. The deeds will be weighed in the 'scales of deeds' called Mizaan-e-Amal.

Your own hands, feet and other parts will give witness against you. The part of the ground where a particular action took place will also be prepared to give witness against you.

There will be no friends or helpers. A father will not help his son, nor will a son help his father. The friends we used to be with in this world will reject us and will not want to know us.

All of our deeds will be unveiled, everything that was done whether hidden or in the open, will on this day be in front of us. We will not be able to deny a sin nor will we be able to find any missed reward.

In this very difficult and appalling situation, the Light, the Love of Allah ﷻ Sayyiduna Mohammed Mustapha ﷺ will be there to help us.

Our Beloved Prophet ﷺ will perform intercession for his believers, as stated in a Hadith by Sayyiduna Anas bin Malik ؓ that he asked Rasoolullah ﷺ if he would intercede on his behalf on the day of judgement.

The Glorious Prophet ﷺ replied "Yes".

Sayyiduna Anas bin Malik ؓ then enquired "So, where should I look for you on the Day of Judgement?"

Our Master ﷺ replied "when you need me, look for me at Sirat (the Bridge)", "and if I do not find you there?" asked Sayyiduna Anas ؓ "look for me, then, at the Mizaan (the scales)," replied the Prophet ﷺ "and if you are not near the Mizaan?", "then look for me at the Hawd (the pond). I will not go away from these three places at that time," [Tirmidhi]

THE MAQAM-E-MAHMUD

Allah ﷻ will give his beloved Prophet Mohammed ﷺ the station of Muqam-e-Mehmood. The word Makam-e-Mahmood literally means the 'Praised Place'.

This station has been mentioned in the Holy Qur'an, in Surah Bani Israel, where Allah ﷻ whilst referring to Beloved Prophet ﷺ states:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

'Undoubtedly your Lord will send for you the Praised Place.'

Narrated by Ibn Umar ؓ "On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, "O so-and-so! Intercede (for us with Allah), "till (the right) intercession is given to the Prophet (Muhammad) and that will be the day when Allah ﷻ will raise him into a station of praise and glory (Al-Maqam Al-Mahmud)."[Bukhari 6:60:242]

The Prophet ﷺ himself has given us an explanation of what is meant by this station. He described it as 'the place from where I will intercede on behalf of my followers.'

Other narrations describe how on the Day of Judgement, the people will plead with each prophets, to intercede on their behalf and alleviate their sufferings.

They will go to Sayyiduna Adam ؑ, then Sayyiduna Nuh ؑ, Sayyiduna Musa ؑ, Sayyiduna Ibrahim ؑ down to Sayyiduna Isa ؑ, each prophet will express his inability to do so, until they approach the Most Glorious of Prophet ﷺ.

On seeing him, they will say, 'O Muhammad ﷺ! Allah ﷻ has blessed you with the power to open the doors of intercession.'

You are the only one who is completely at peace today. They will praise the Prophet ﷺ in the best manner possible and beg for his assistance.

The Holy Prophet ﷺ will answer by saying:

"I am (here) for this reason"

أَنَا هِيَ

"I am the one you have been seeking out"

أَنَا صَاحِبِكُمْ

After saying this, the Prophet ﷺ will then enter the Court of Allah ﷻ and fall into prostration and intercede on our behalf.

He ﷺ will praise Allah ﷻ in the most perfect and unique of manner.

Allah ﷻ will then say,

يَا مُحَمَّدُ اِرْفَعْ رَأْسَكَ وَقُلْ تَسْمِعُ وَسَلْ تُعْطَهُ وَاشْفَعْ تُشَفَّعْ

'O Mohammad! Raise your head and say whatever you wish to say and it will be heard. Ask whatever you desire and it will be fulfilled and intercede, for your intercession is accepted.'

The Prophet ﷺ will then intercede and every person will receive his intercession, including a person who has Iman even as little as a mustard seed in his heart.

Our Saviour Mohammed ﷺ will even remove from hell, those who accepted Islam with a sincere heart but did not perform any virtuous deeds.

All the other Prophets ﷺ will then be permitted to intercede for their respective Ummatis (followers).

The Awliyah, Shuhada, Ulama, Huffaaz and every such person who has been blessed with some religious status, will be allowed to intercede for their relatives and friends.

THE LIWA' UL HAMD

This is a staff/flag which will be given to our Master Sayyiduna Mohammed ﷺ on the Day of Reckoning in the field of Hashr.

There is no single tree nor shade on the Day of Judgment. People's heads, brains, will boil profusely from the heat of the sun. Only those who Respect and follow our Holy Prophet ﷺ will be under the shade of the Liwa'ul Hamd.

This is a special place where there is no chance of thirst, of torment, of pain and you stay relieved there. This is the true place where you will get VIP treatment.

THE BOOK OF DEEDS AND THE MIZAN

There are going to be different ways we will be judged on the day of judgement. The first way of Hisaab is the Book of Deeds and the second way is The Mizan.

Everyone will be judged according to his deeds and intention, some people who did good in their life and still do not get to go to Jannah because they did not have the right intention. This is why we should always have the right intention.

On this day of Qiyamah each person will be handed his books of deeds. The obedient servants of Allah ﷻ will receive their book of deeds in their right hands and the sinful ones in their left hands.

The chest of an unbeliever will be torn open and his hand will be thrust into his chest and pulled out through his back, and his deeds will then be handed over to him (in this painful manner).

This is why when we are performing Wudhu and washing our hands we should recite:

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبْنِي حِسَابًا يَسِيرًا۔ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اِنْ تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ

"Allahuma Ateyni Kitaabi Beyamini Wahasibni Hisabay Yaseera, Allahuma Ini Aoozobika In Tu'teni Kitabi be Shimali"

O Allah! Give me my book of Hisaab in my right hand. O Allah! Do not give me my book in my left hand, nor from behind my back"

The Book of Deeds as we are all aware is recorded by the two Angels on our shoulders, one on the right and the other one on the left.

On the day of judgement the book formed from our deeds is what we will be accountable for.

If we are given our book in our right hand that means we are going to Jannah and if we get the book in our left hand that means we are destined for hell.

This is how the process of the Book of Deeds works on the day of Judgement.

The other method is The Mizaan.

It is a scale that would be used to weigh a person's good or bad deeds and it is Haqq (truth).

The side on which your good deeds are, if they weigh more than the bad deeds, then it will rise in the opposite to the scale of this world, as the one that is heavier will lift upwards.

THE PUL SIRAAT - THE BRIDGE

Pul Siraat (The Bridge) is Haqq. This is a bridge which is constructed over the fire of Hell. It is thinner than a hair and sharper than a sword. This is the only route that can be taken to enter Jannah.

The Prophet ﷺ will be the first to cross the Pul Siraat followed by all the Ambiya ﷺ and Mursaleen ﷺ thereafter followed by the Ummah of the Prophet ﷺ and then the Ummah of all the other Ambiya ﷺ.

One will pass over Pul Siraat as per their deeds. Some will pass over with swiftness of the flash of lightning. Some will pass over like wind travelling at high speeds. Some will pass over as fast as birds whilst others will pass over with the speed of a fast horse. Some will pass over with the speed of a running man whilst others will do so dragging themselves on their bottoms. There will also be those who will pass over as slow as ants.

There are two massive iron rods with curved ends like hooks on either side of the Pul Siraat. They will seize whomsoever they have been commanded to seize. Some of those seized will be severely wounded, but will still manage to cross over Pul Siraat, whilst others will be plunged by them into the fire of hell.

Whilst people will be struggling to pass over Pul Siraat, Our Pure Master, the Intercessor for the sinful Sayyiduna Mohammed ﷺ will be waiting on the other end of Pul Siraat praying for his Ummah to pass safely. He ﷺ will be saying:

رَبِّ سَلِّمْ سَلِّمْ

'O Allah grant them safe passage'

Rasoolullah ﷺ will not remain in one place on the day of reckoning. He ﷺ will be at the Mizaan interceding for those whose good deeds are few, allowing them to be pardoned, and immediately He ﷺ will be at the

Pond of Kauthar quenching the thirst of His ﷺ thirsty Ummah. From there, He ﷺ will move to the Pul Siraat, lifting those who fall on their way to Jannah. In other words, the Prophet ﷺ will be at every juncture comforting his Ummah.

Everyone will be calling out for assistance, and who else will there be to respond to our calls in such a critical moment?

The Leader of the Ambiya, the Saviour of Humanity Sayyiduna Mohammed ﷺ will be the only one not concerned about himself. He ﷺ will be carrying the responsibility of the entire Universe.

This day of Qiyamah will take 50 000 years to pass and it will be a day with the most testing torments and difficulties.

This day will be made trouble-free for the pious and chosen servants of Allah ﷻ

For these pious servants, the 50 000 year day will pass in the amount of time that it takes to complete one Fard Salaah. Actually, it will pass even faster than this. For some, this day will pass as fast as the blink of an eye. Allah ﷻ mentions in the Holy Qur'an:

وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

"The Day of Qiyamah for the righteous is like the blinking of an eye and even less than that."

The greatest and most cherished privilege afforded to the Muslims on that day will be the blessed opportunity of seeing Allah ﷻ

There is no blessing greater than this as once a person sees Allah ﷻ, they will be drowned in scintillating pleasure of the Divine Vision forever.

It is something that we shall never forget.

The first person to be granted this Divine Vision on this day will be the Holy Prophet ﷺ.

When the day of reckoning comes to a close, we will each enter our final abodes, wherein we shall live forever.

Some will be blessed with entering the abode of peace and tranquillity called Jannah (Paradise) whilst others will enter the abode of pain and suffering, called Jahanum (hell).

On the night of Me'raj, before the Beloved Nabi ﷺ mounted the Buraaq, he thought of his Ummah (followers) and of how they were going to cross the Pul Siraat.

At that time, Allah ﷻ gave glad tidings to our beloved Prophet ﷺ, "O Beloved, do not worry about your followers. I will cross them so quickly that they won't know".

On the night of Me'raj, at a place called "Sidratul Muntaha" (The Heavenly Tree), beyond which even Sayyiduna Jibra'eel ؑ could not advance, Sayyiduna Jibra'eel ؑ requested the Beloved Habeeb ﷺ to ask Allah ﷻ permission for him to spread his wings on Pul Siraat so that when the Ummah are able to walk on his wings and cross the bridge and enter Jannah.

Hence it has been mentioned that whilst we are washing our feet in Wudhu, we should supplicate and pray the following du'aa.

اللَّهُمَّ تَبَتَّنِي عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ وَاجْعَلْ
سَعْيِي فِي مَا يُرْضِيكَ عَنِّي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ-

O Lord! Keep me firm on the Bridge (to Paradise) on the Day when the feet will slip, and help me in my efforts to do things which will please You, O' Glorious and Mighty.

THE HAUZ-E-KAUTHAR - THE POND OF KAUTHAR

The Prophet ﷺ has been blessed with the pond of Kauthar.

This is Haq (a true fact). The length and breadth of Kauthar is equal to the distance covered during one month's journey.

On its banks, there are absolutely beautiful dome shaped structures made from pearls. Its four ends are equal, in other words, all equal right angles.

Its sand is fragrant with musk; its water is whiter than milk, sweeter than honey and more pure than musk.

The believers will take drink from it and enter paradise after crossing the Pul-Sirat. Whoever drinks therefrom once will never be thirsty again.

Its water is whiter than milk and sweeter than honey. There are chalices floating on Kauthar, which are more than the number of stars in the sky.

There are two streams of Jannah that lead into the pond of Kauthar. One is of gold and the other of silver.

AL-JANNAH (PARADISE),

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ
الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ○

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle. Such is Our reward for those in sin".

[Surah Araf 7:40]

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمُوا
عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ○

And those who feared their Lord, their carriages shall be escorted to Heaven in troops. Until when they shall reach there, and its gates shall be opened and its warders will say to them, 'peace be upon you', excellent were you, so enter the paradise to abide for ever'. [Surah Az-Zumar 39:73]

Jannah is the abode which Allah ﷻ has created for the believers. He has adorned Jannah with marvels unseen or unheard of by anyone.

Even the thought of these splendours has not crossed the mind of any person. No one can ever experience the true realities and bounties of Jannah (in this world).

The only one that has been blessed with experiencing all of the bounties and all the beauties of Jannah, on the Night of Me'raj was the Greatest of all Prophets Sayyiduna Mohammed ﷺ.

Whatever has been explained with regards to Jannah is only to give one an idea of the exquisiteness and splendours of Jannah. The most beautiful things on this earth cannot compare in any way to anything in Jannah.

One can therefore not compare the pleasures and tranquillity of Jannah.

It has been mentioned in many texts of Shari'ah, that Jannah has eight doors, and the gate keeper of Jannah is called Ridhwan ﷺ.

The eight doors of Jannah are as follows:

1. Baabus Salaah: Those who were consistent in observing their Salaah will be granted entry through this door.
2. Baabul Jihad: Those who participated in Jihad will be granted entry through this door.
3. Baabus Sadaqah: Those who frequently gave Sadaqah will be admitted into Jannah through this door.
4. Baabur Rayyaan: The people who constantly observed the fast will be granted entry through this door.
5. Baabul Hajj: Those who observe the pilgrimage will be admitted through this door.
6. Baabul Kaazimeenal Ghaiz Wal Aafina Anin Naas: This door is reserved for those who suppress their anger and pardon others.
7. Baabul Aiman: This door is reserved for the entry of such people who are saved from reckoning and chastisement (The Awliyah).
8. Baabuz Dhikr: Those who excessively remembered Allah will be admitted through this door.

It has also been narrated that there are around a hundred levels in Jannah and the distance between every two levels is equivalent to the distance between the sky and the earth.

Although some of the levels have been listed below, Allah ﷻ knows best.

1. Jannat-ul-Mawa - Garden of Abode [53:15]
2. Darul Maqaam - The Home [35:35]
3. Darul Salaam - Home of Peace [10:25]
4. Darul Khuld - The Eternal Gardens [25:15]
5. Jannat-ul-Adn - Gardens of Everlasting Bliss [3:72, 13:23]

6. Jannat-ul-Naeem - The Gardens of Delight [5:65, 10:9, 22:56]
7. Jannat-ul-Firdous - The highest garden of Paradise [18:107/23:11]

Imam Bukhari ﷺ has also recorded the tradition in which the Glorious Prophet ﷺ said, 'When you ask from Allah ﷻ ask for Al Firdous, for it is the middle of Paradise and it is the highest place and from it the rivers of Paradise flow.' [Bukhari, Ahmad, Tirmidhi]

There is a tree in Jannah that is so vast, that a fast horse is able to ride in its shade for a hundred years and still not come out of its shade.

The doors of Jannah are so extensive that, the distance from one doorpost to the other door-post is the distance in which a swift horse travels in seventy years.

Jannah boasts a variety of unique mansions made from precious gemstones. They are so beautiful and pure that the inside can be seen from outside and the outside can be seen from within.

The walls of Jannah are made from gold and silver bricks, which are fixed together by musk. It will have a gold brick followed by a silver one.

The ground will be prepared from saffron and instead of stones; there will be pearls and other precious stones on it.

To house the residents of Jannah, there are mansions and large conservatories made of pearls, diamonds and beautiful jewellery.

Each level is as large in breadth as the sky to the ground.

There will be so many gifts in Jannah that you would not dream or think about.

There are four rivers flowing in Jannah; A river of water, a river of milk, a river of honey and a river of heavenly wine.

Streams flow from each of these rivers into the homes of every residence in Jannah. All the streams of Jannah flow on its surface, without any need to cut through the ground. The banks of each stream are decorated with pearls and rubies whilst its bed is made from heavenly musk.

The wine of Jannah has no similarity to the wine of this world, which smells of a foul odour and has a harsh taste, causing a person to become drunk by it, and lose his sense of judgment. The wine of Jannah is pure from all the above mentioned deficiencies.

The residents of Jannah will be given clothes so beautiful that no-one in this world will have ever had the fortune to wear.

As for health, you will never sleep, nor will you ever become ill nor will anyone ever have a worry or nor will you ever die.

There will never be any sort of difficulties, in fact there will be every type of rest and ever desire will be fulfilled.

There shall be no impurities in Jannah, meaning there will be no urine, stool, mucus from the nose or ear wax etc. The Jannatis will only burp a fragrant and soothing burp. The Jannatis perspiration will be fragrant and soothing. It will cause all the food that he has eaten, to be digested. The scent of musk will prevail in ones burp and perspiration.

The most chosen ones in Jannah will be blessed with seeing Allah ﷻ, every morning and evening.

When the Jannatis enter Jannah then Allah ﷻ will ask if they desire anything else.

They will say,

'You brightened our faces and entered us into Jannah. You freed us from Hell. Now, there is nothing else we desire.'

Then the veils will be removed and the Jannatis will get the pleasure of the Deedar of Allah ﷻ as there is nothing greater and more valuable than the opportunity to make Deedar of Allah ﷻ.

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيمِ بِجَاهِ
حَبِيبِكَ الرَّؤُوفِ الرَّحِيمِ عَلَيْهِ الصَّلَاةُ وَالتَّسْلِيمُ (آمِينَ)

'O Allah! Bless us with the great privilege of seeing You, through the blessing of Your Beloved, Generous and Merciful Prophet . Ameen.

JAHANNAM (HELL).

All Muslims hope to spend their eternal lives in Heaven (Jannah), but many of us will fall short. Disbelievers and evil-doers face another destination: Hell-Fire (Jahannam).

The Qur'an contains many warnings and descriptions of the severity of this eternal punishment.

The consistent description of Hell in the Qur'an is as a blazing fire which is fuelled by "men and stones." It is thus often called "hell-fire."

○ فَإِن لَّمْ تَفْعَلُوا وَلَٰكِن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

Then if you cannot bring and We declare that you can never bring, hence dread the fire whose fuel is men and stones, is prepared for the disbelievers. (Surah Bakarah 2:24)

The worst punishment for disbelievers and wrongdoers will be the realisation that they have failed. They did not heed Allah's ﷻ guidance and warnings, and thus have earned His wrath. The Arabic word, Jahannam, is taken from the word "Jaheem" which means "a stern expression."

This is an abode which clearly symbolises the boundless Wrath of Allah ﷻ. Just as there is no limit to his Mercy and Grace, which cannot be understood by the human mind, similarly there is no limit to his Wrath and Punishment.

All the pain, suffering and torment that a person can imagine is unparalleled compared to the Wrath of Allah ﷻ.

The Wrath of Allah ﷻ has been mentioned in the Qur'an and Hadith in much detail, however a brief oversight has been given, so that we may

understand and seek refuge from the Wrath of Allah ﷻ in order for us to abstain from those practices which will lead us towards the hellfire.

سَأُصْلِيهِ سَقَرَ ○ وَمَا أَدْرَاكَ مَا سَقَرُ ○ لَا تُبْقِي وَلَا تَذَرُ ○ لَوَاحِةٌ لِلْبَشَرِ ○ عَلَيْهَا تِسْعَةَ
عَشَرَ ○ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا ○
○ يَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ ○ أُوتُوا
الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا
كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ
لِّلْبَشَرِ كَلَّا وَالْقَمَرِ ○

27. And what did you know what the hell is? 28. It leaves not and spares none. 29. It takes out the skin of man. 30. Over it, there are nineteen guards. 31. And We have not made the guards of the hell but the angels, and We have not kept their calculation but as a test of the infidels, in order that those who are men of the Book may be convinced and the faith of the believers may increase, and those who are men of the Book and the Muslims may not doubt, and that those in whose hearts is a disease and the infidels may say, "what does, Allah mean by such a strange illustration? In this way Allah leads astray whom He will and He guides whom He will. And none knows the hosts of your Lord save He. And this is nothing but an admonition for man. (Surah al-Muddathir, 74:27-31)

The worst of Allah ﷻ creations are the Munafiqeen [hypocrites], whether they be Mankind or Jinn. As for they outwardly appear to accept the commands of Allah ﷻ, but inwardly reject Allah ﷻ and his Messenger ﷺ.

The Qur'an has warned us on many occasions to fear Hell and to stay away from those things which lead one towards hell.

In order to educate us, our beloved Rasool ﷺ would often ask for refuge from the fire of Hell.

Hell has seven levels and each one has a big entrance. Referring to these levels Allah ﷻ states in the Holy Qur'an,

وَإِنَّ جَهَنَّمَ لَبُوعِدُهُمْ أَجْمَعِينَ ○ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ○

43. And verily, Hell is the promised place of them all. 44. It has seven entrances. For each entrance there is an appointed portion of them. [Surah Al-Hijr 15:44]

Every sinner will be in the separate place in accordance with the nature of his sins.

The names of these seven levels are,

1. Jahannam
2. Luzwa
3. Hutwamah
4. Saeer
5. Saqar
6. Jaheem
7. Hawiyah.

Every one of these levels is brimming with unimaginable pains, tortures and torments and assorted houses.

For instance, there is a house called Ghayy, with such severity of torments that the inmates of the other six levels pray four hundred times daily for salvation from its tortures.

There is another house known as Zamharir which is the region of extremely severe and torturous cold.

It has been mentioned in the Hadith Sharif, that if a pillar of rock is to be thrown into Jahannam from the edge of hell, then even after travelling for a distance of 70 years, it will not reach the bottom of hell.

Whereas if a person throws a ball from the heights of the sky in the morning, it will reach earth by nightfall. Allah ﷻ alone knows the depth of Jahannam.

Hell has numerous abysses, levels and wells. There are certain dungeons in hell from which hell itself seeks refuge more than 70 times daily and even more times than this.

The fire of Jahannam has been fuelled for a thousand years, until it became yellow. It was then fuelled for a further thousand years until it became white. It was then fuelled again for another thousand years until it turned black and full of darkness.

The fire of this world is so intense and none will dispute its intensity. In hot weather it is extremely difficult to stand near a fire. The fire of this world begs Allah ﷻ never to re-enter it into the fire of hell.

It has been mentioned that the fire of this world is only one portion of the seventy portions of the fire of hell. The fire of this world begs Allah ﷻ never to re-enter it into the fire of hell, yet amazingly we seem to have no fear of the fire, for which the earthly fire itself fears, and we continue to do all that which will lead us into hellfire.

Sayyiduna Jibraeel ؑ took an oath to the Prophet ﷺ saying,

'If the doors of Jahannam are opened even equivalent to the point of a needle, then all the people on earth will die due to the intensity of the heat.'

He then swore an oath and said,

'If the warden of Jahannam had to appear to the people, then all of them would die due to his fierce appearance.'

The warden of Jahannam is called Malik ؑ. It has been mentioned that since Jahannam has been created, the gate keeper of Jahannam has never smiled due to the torment that is in Jahannam.

The lowest form of punishment in Jahannam is that a person will be made to wear shoes of fire, which will cause his brains to boil like a copper pot boils.

There are many torments which the dis-believers and sinners will face in Jahannam. The Angels will beat them with such heavy iron rods, that if one rod has to be placed on earth, all the humans and Jinns together will not be able to lift it off the ground.

There are enormous snakes and scorpions in hell. The scorpions are as thick as the necks of camels and the snakes are more venomous that can be imagined.

Their stings and bites are so venomous and painful, that the pain and effects felt from it, will last for a thousand years.

People will suffer from extreme hunger and thirst. They will be given boiling hot oil type of water to drink and poisonous thorny fruits to eat. When they eat this fruit it will get stuck in their throat, and to wash it down they will ask for water. They will be given boiling hot water to drink, after drinking this water all their insides will disintegrate and flow out of the body.

The disbelievers will become so helpless from this punishment that they will wish for death, but it will not come. They will ask for each other's advice and go to the gate keeper of hell Sayyiduna Malik ؑ, and ask him to tell the Lord of their conclusion. Sayyiduna Malik ؑ will not reply to them for a thousand years.

After a thousand years he will reply "what are you telling me for, tell him whom you have disobeyed".

Then for a thousand years they will call to Allah ﷻ by His Merciful and Compassionate Names, and after a thousand years Allah ﷻ will reply "Stay away, remain in Jahannam, and do not call out to me".

At this time the disbelievers will become completely hopeless of any kind of mercy and will start screaming and crying like donkeys.

First they will cry with tears, then when the tears finish they will cry with tears of blood. From the effects of crying they will leave big gaping gaps in their cheeks.

The amount of water and pus from crying will be so much that if boats were put into them they would start sailing.

The face of Jahannamees will be so bad that if a Jahannamee was brought into this world, all the people would die by looking at the face and from the foul stench.

The inmates of hell will be so hideous that if one inmate of hell has to be brought onto earth, all the people on earth will die due to his repulsiveness and foul odour.

The bodies of the inmates of hell will be inflated to such an extent that to travel from one shoulder to the other shoulder will take three days on a fast horse.

Their skins will become 42 yards thick and their tongues will hang out of their mouths for a distance of up to 2 miles. Those who pass by will trample on their tongues.

When an inmate of hell sits, he will occupy space that is equivalent to the distance between Makkah and Madinah.

Their faces will be twisted and disfigured to such an extent that their upper lip will stretch over the top of their heads and their lower lip will hang over their navels.

For the disbelievers a coffin will be prepared for them to the length of their height, and then they will be put into this coffin. Then it will be set on fire and it will be locked with a padlock of fire.

It will be then be put inside a larger coffin also made of fire and the gap between will be set on fire. A padlock with chains will also be put around it made of fire.

It will then be put into another coffin and the then also set on fire and again will be locked with a lock of fire. All this will be then put into a big fire.

Then all disbelievers will think that they will never be able to withstand any other heat and this punishment is above all punishment, and there will always be punishment for them and will never finish.

The Qur'an makes mention of a mountain in hell in the following verse,

سَأُرْهَقُهُ مَعُودًا ۝

Soon, I shall cause him to ascend to the mountain of fire sand. [Surah Al-Muddaththir 74:17]

The name of this mountain is Saood, whose height is a distance of fifty years. Rasoolullah ﷺ has stated, "Saood is a mountain of fire and the inmates of hell would be mounted on it in the span of seventy years and likewise then would be dropped from its peak in the span of seventy years."

Sayyiduna Imam Hassan Basri ؓ narrates, "The inmates of hell will be burnt seventy thousand times daily. Every time after having been

burnt, their bodies would be restored. Thus this process will continue forever."

This is mentioned in the Glorious Qur'an in the following verse,

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَآ نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ○

Those who have rejected Our Verses, We shall soon cause them to enter the Fire. Whenever their skins will be fully burnt, We shall change them with fresh skins, that they may taste the punishment. [Surah An.Nisa 4:56]

When the Dwellers of Hell are dragged into Hell-Fire, many people will instantly regret the choices they made in their lives and will beg for another chance. Allah ﷻ warns these people in the Qur'an

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَآهُمْ مِمَّنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ
حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ○

And the followers will say, 'Would that for us there were a return (in the world) then We would have broken with them as they have broken with us. Thus will Allah show them their works as anguish for them, and they are not to come out from the Fire. [Surah Bakarah 2:167]

Whereas the rewards of Heaven include plentiful, fresh fruits and milk. When the hunger of the inmates of hell would increase to such an extremity that it would surpass all other torments, they will ask for food to satisfy their hunger.

The inhabitants of Hell will be given fruit from the Zaqqum Tree (It is a tree which will grow from the bottom of Hell and it will have branches like the hands of the devil).

The fruit is thorny, bitter and foul to eat, this will be given to the inhabitants of Hell.

It is mentioned that if one drop of Zaqqum is caused to spill into the world it will spoil the food of the entire world.

Imagine then the condition of those whose diet will be nothing but Zaqqum!

Allah ﷻ mentions in the Qur'an

أَذْلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ۝ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي
أَصْلِ الْجَحِيمِ ۝ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ۝ فَإِنَّهُمْ لَكَائُونَ مِنْهَا
الْبُطُونَ ۝ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِمَّنْ حَبِيمٍ ۝ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۝

62. Is this entertainment better or the tree of Zaqqum? (Bearing bitter, un-tasty and sour fruits). 63. Undoubtedly, We have made it a test for the unjust. 64. Verily, it is a tree, which grows in the bottom of Hell. 65. Its spikes are like the heads of monsters. 66. And verily they shall eat of it, And fill their bellies with it. 67. Then undoubtedly, for them there is in addition to it a mixture of boiling water. 68. Then their return is necessary towards a Flaming Fire. [Surah As-Safaat 62-68]

They will then cry for water and will be given such boiling water to drink that when they bring it close to their mouths, the intense heat will cause the skin on their faces to fall off.

This is proven from the Holy Qur'an wherein Allah ﷻ states,

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ
بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ
مُرْتَقًا ۝

And say, 'the truth is from your Lord, then whoso will, let him believe and whoso will, let him disbelieve, undoubtedly We have already prepared for the unjust a fire whose walls would surround them. And if they complain for water, then they will be helped with water, which is like molten lead that will burn the faces. What a bad drink it is, and the hell what an evil place to stay. [Surah Al-Khaf 18:29]

Sayyiduna Abdullah ibn Abbas ؓ said that the water would be thick and coarse like the sediment of oil. When it would come near to the mouth the skin would burn and peel off.

When this liquid reaches their bowels, it will cause their intestines to disintegrate and flow out of their bodies, as mentioned in the following verse,

○ يُصَهَّرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ○

Whereby that which is in their bellies will be melted and their skins too." [Surah Al-Hajj 22:20]

Allah ﷻ further states,

○ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ○ إِلَّا حَيْبًا وَغَسَّاقًا ○

24. They will not taste therein neither cool nor any drink. 25. But boiling water and a burning yellow liquid of the people of Hell. [Surah An-Naba 78:24-25]

This boiling stinking yellow liquid would be a mixture of water, blood and pus of other inmates of hell, and is reserved for the infidels.

This is also mentioned in the Holy Qur'an in the following verse,

○ مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ○

The hell ran after him and he shall be made to drink water of oozing pus." [Surah Ibrahim 14:16]

These are just some of the numerous punishments in hell. May Allah ﷻ protect us from such punishment!

When all of the Jannatees enter Jannah and all Jahannamees enter Jahannam, then between Jannah and Jahannam, 'death' will be brought in the shape of a ram.

A caller will call the residents of Jannah and the inmates of Jahannam.

The caller will ask "Do you recognise this?"

Everyone will reply "Yes, this is death".

Then the ram will be slaughtered and he will say "O dwellers of Jannah, remain therein forever, and O inmates of Jahannam, death is no more, so linger therein forever".

At this point there will be happiness on top of happiness for the Jannatees and sadness on top of sadness for the Jahannamees.

It has been mentioned in the Hadith Sharif that when a person sincerely seeks refuge from Hell, then Jahannam itself requests Allah ﷻ to grant that person refuge.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا
كَانَ غَرَامًا ۖ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿١٦﴾

"O our Lord! Turn away from us the torment of the hell; surely its torment is utter destruction."



SEERAH

Muslims should thank Almighty Allah ﷻ day and night, for blessing us with this great opportunity of being in the Blessed Ummat of the Holy Prophet ﷺ.

There is no doubt that the Holy Prophet Muhammad Mustafa ﷺ is the greatest and most exalted in Allah's ﷻ creation. Almighty Allah ﷻ blessed the Holy Prophet ﷺ with being Habeebullah (The Beloved of Allah).

Allah ﷻ granted him the excellence that none has been given and none shall ever be granted. Allah ﷻ bestowed him with the most exalted and unique of all attributes.

The Beloved Rasool ﷺ has been granted the position of closeness to Almighty Allah ﷻ.

Everything that Allah ﷻ bestows upon us is through the blessings of the Prophet ﷺ. We have no doubt in our minds that the Prophet ﷺ is the Noor of Allah ﷻ. The very first thing that Almighty Allah ﷻ created is the Noor of Muhammad ﷺ.

Allah ﷻ says in the Holy Quran, "Verily came towards you from Allah ﷻ, a Light and a bright book".

The learned scholars have unanimously agreed that the Book being referred to is the Holy Quran and the Light that is being referred to is the Noor-e-Muhammadi ﷺ. Allah ﷻ placed this Noor in the forehead of Sayyiduna Adam ﷺ and commanded the Angels to make Sajdah to him. All accepted his command except Shaytaan and thus became cursed.

Muslims in every era have always thanked Allah ﷻ for sending Rasoolullah ﷺ towards mankind, and in doing so, they have

commemorated the Meelad-un-Nabi (Birth Celebration) of the Holy Prophet ﷺ.

Allah ﷻ states in the Holy Quran, "And remind them of the days of Allah." Concerning this Verse of the Holy Quran, the commentators have mentioned "The days of Allah" refer to those days in which Allah ﷻ has bestowed His favours onto the believers.

From this, it is obvious that the Meelad of the Holy Prophet ﷺ is from amongst "The Days of Allah" and Allah ﷻ commands concerning his days that, "And remind them of the days of Allah."

One of the best and most appropriate ways of remembering the birth of the Holy Prophet ﷺ is to celebrate the Meelad-un-Nabi ﷺ which Alhamdulillah is a practice amongst majority of the Muslims throughout the world.

Celebrating the Meelad-un-Nabi ﷺ, causes one to attain closeness to Allah ﷻ and His Rasool ﷺ.

Muslims throughout the globe should strive to commemorate the Maulood.

RASOOLULLAH ﷺ IS NOOR (LIGHT)

The Aqida (belief) of the Ahle Sunnat Wa Jama'at is that the Prophet ﷺ is Noor (Light) and came to us in the form of a man. Even though he came towards us in a human form, he is "Afdalul Bashr" (The Most Superior Human).

It should be noted that originality does not change by the changing of a garb.

Sayyiduna Jibra'eel ؑ, is an Angel, and all Angels are made from Noor but when he appeared before Sayyidah Maryam ؑ he would appear to her in the form of human.

Concerning this Allah ؑ states in the Holy Qur'an:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ○

Then she put a screen away from them, then We sent Our spiritual towards her, and he appeared before her in the shape of healthy man. [Surah Maryam 19:17]

It is in Mishkaat Shareef on the authority of the Second Khalifa of Islam Sayyiduna Umar Farouk ؑ states:

"Once we were in the Holy Court of the Prophet ؑ and a man appeared."

The Holy Prophet Muhammad ؑ asked Sayyiduna Umar Farouk ؑ if he recognised the person and Sayyiduna Umar Farouk ؑ said "Almighty Allah ؑ and His beloved Rasool ؑ know better.

The Prophet ؑ said,

"It is Jibra'eel ؑ".

It is obvious that the Sahaba referred to Sayyiduna Jibra'eel ؑ as a man since they had seen him in the form of a human being. He had black hair, hands, legs, eyes, ears and a nose. All these are human qualities, yet it is obvious that he is not human but an Angel who is of Noor, and he appeared to them in the form of a man.

It is a well-known fact to the people of knowledge that in the Hadith it has been narrated on numerous occasions about how Sayyiduna Jibra'eel ؑ presented himself in the Holy Court of the Holy Prophet

Muhammad ﷺ as a human. On many instances he came in the form of Sahabi-e- Rasool ﷺ Sayyiduna Dahia Kalbi ﷺ.

The Holy Prophet Muhammad ﷺ has stated, "The very first creation which Almighty Allah ﷻ created was my Noor."

The Distinguished Sahabi-e-Rasool ﷺ Sayyiduna Jaabir ﷺ respectfully enquired from the Holy Prophet ﷺ,

"O Prophet of Allah ﷻ, my parents be sacrificed upon you. What is the first thing which Almighty Allah ﷻ created before everything else?"

The Holy Prophet Muhammad ﷺ replied,

"O Jaabir ﷺ! Undoubtedly, before creating anything else, Almighty Allah created the Noor of your Nabi from His Noor".

After examining the above mentioned sayings of the Holy Prophet Muhammad ﷺ it is as bright and evident as the sun that the Holy Prophet ﷺ referred to himself as being Noor and he did so in a very clear manner to his Ummah.

The above hadith is lengthy and very descriptive of how the entire universe came into existence as is known as Hadith-e-Noor.

The fourth Khalifa of Islam Sayyiduna Ali Murtuza ﷺ states,

"When the Beloved of Allah ﷻ used to speak then Noor (light) could be seen beaming from between his blessed teeth."

The blessed and distinguished Sahabi-e-Rasool ﷺ Sayyiduna Abu Hurairah ﷺ states,

"When the beloved Prophet ﷺ used to smile, the walls would glow with his Noor (Light)."

THE BLESSED FACE OF THE PROPHET ﷺ

Um'mul Mo'mineen Sayyidah Aisha Siddiqa ؓ was the one whom the companions of the Prophet ﷺ went to when they needed guidance regarding any issue after the passing of the Prophet ﷺ. She states:

"It was the time of sahur and I was sewing something when the needle fell down. Just then the Holy Prophet ﷺ entered the room and due to the stream of light flowing from His blessed face, I found the needle."

The First Khalifa of Islam Sayyiduna Abu Bakr Siddique ؓ states the following concerning the blessed face of Huzoor ﷺ:

"The face of the Holy Prophet ﷺ was bright like the moon."

Once someone mentioned to Sayyiduna Jabir bin Samura ؓ that the face of the Holy Prophet ﷺ was like a sword. Sayyiduna Jabir ؓ replied,

"No! But His face used to be bright and shone like the sun and the moon."

The blessed son of Sayyida Fathima Zahra ؓ and Sayyiduna Ali ؓ Sayyiduna Imam Hassan Mujataba ؓ states

"The Holy Prophet ﷺ was of the greatest stature. His face was as bright as the brightness of the full moon."

THE BLESSED SALIVA OF THE PROPHET ﷺ

Regarding the saliva of ordinary people like you and I, it is mentioned that if one spits anywhere or on anything, then it is unhygienic and carries germs and harmful bacteria that causes illnesses. It is for this reason that one may even see a sign which says "Do not spit here. It is unhealthy." However the Lu'aab-e-Dahan (Holy Saliva) of the Holy Prophet ﷺ is not unclean or does not cause illness but it is the cure to

illnesses. Through it, severe illnesses are completely cured just as it has been mentioned in distinguished books.

Sayyiduna Sahl bin Sa'ad ؓ states that on the day of Khaibar the Holy Prophet ﷺ said, "Tomorrow I shall give the flag in the hand of such a person in whose hand Almighty Allah will give success and victory and he loves Almighty Allah and His Prophet ﷺ." The following morning all the Sahaba ؓ presented themselves in the Holy Court of the Holy Prophet ﷺ and each one wished that the flag would be given to him but the Holy Prophet ﷺ said,

'Where is Ali ibn Abi Talib?'

The Sahaba-e-Kiraam ؓ said,

"His eyes are hurting (had an eye infection)"

The Prophet ﷺ said,

"Ask for someone to call him" Someone was sent to call Sayyiduna Ali ؓ. When he arrived, the Holy Prophet ﷺ put his blessed saliva into his eyes and Sayyiduna Ali ؓ became well and he felt as if there never was any pain (in his eyes).

Sahabi-e-Rasool ؓ Sayyiduna Aqeeli bin Habeeb ؓ says that his fathers both eyes became completely white and he could not see at all,

Then the Holy Prophet Muhammad ﷺ placed his blessed saliva into both his eyes and he began to see and I have seen that even at the age of eighty he used to thread a needle (without any effort)."

When Sayyiduna Abu Bakr Siddique ؓ was bitten by the snake in the Cave of Thawr,

Then the Holy Prophet ﷺ applied his blessed saliva on the snake bite and the discomfort which he (Abu Bakr) felt began to subside”.

Sayyiduna Bishr bin Aqraba ؓ says, “My father was made Shaheed during Ghazwa-e-Uhud and I went to the court of the Prophet ﷺ crying. The Prophet ﷺ said, 'Why are you crying? Do you not like that I may become your father and Sayyidah Fathima Zahra ؓ becomes your mother.'

The Holy Prophet ﷺ then ran his blessed hands over my head. The area on which his hand passed over always remained black and the rest turned white. “

He further says,

“I used to stammer when I spoke. He ﷺ placed his blessed saliva (in my mouth) and the stammering stopped”.

THE BLESSED PERSPIRATION OF THE HOLY PROPHET ﷺ

It is well known that when we perspire it gives out a foul odour and causes discomfort to us and to those around us, but it should be noted that the blessed perspiration of Sayyidul Abraar Sayyiduna Muhammad Mustafa ﷺ possessed a sweet smelling fragrance and was unique in every way.

The Muhaditheen have explained the Aqida of Sayyidah Umme Sulaim ؓ who was the mother of Sahabi-e-Rasool Sayyiduna Anas ؓ. They mention that Huzoor ﷺ used to go to the house of Sayyidah Umme Sulaim ؓ to make Qailula (Rest after lunch). Sayyidah Umme Sulaim ؓ used to lay a bedspread made from skin on the ground for him to rest on. He would rest on the skin spread and would perspire whilst resting.

"She used to collect the blessed perspiration of the Holy Prophet ﷺ and she used to mix it as perfume. The Prophet ﷺ asked, 'O Ummu Salim! What is this?' She said, Ya Rasoolallah ﷺ! It is your blessed perspiration. I mix it in my perfume because your blessed perspiration is the best perfume amongst all perfumes."

Sayyiduna Sheikh Abdul Haq Muhadith Delhwi ؒ mentions in his book Mustataab Madaarij Shareef that a certain person wished to send his daughter to her husband's house (marry her) but he had no perfume so he went into the court of the Holy Prophet ﷺ and there was nothing present.

The Holy Prophet ﷺ asked for a bottle and placed some perfume in it. He then put some of his blessed perspiration into the bottle and said, "Mix some scent with it and ask your daughter to use it as perfume."

Whenever she used the perfume, the people of Madinah used to smell the fragrance and they called her home "The House of the Fragrant Ones"

THE PROPHET ﷺ HEARS FROM GREAT DISTANCES

It is our Aqida that the Holy Prophet ﷺ is able to hear us even from great distances. The distinguished Sahaba of the Holy Prophet ﷺ used to call out to the Prophet ﷺ from great distances even at the time of battles which took place distances away. This was also the manner of Sayyiduna Abdullah ibn Umar ؓ. It is well known that he used to call to out to the Holy Prophet ﷺ during the battles he fought in. This has also been proven by Sayyiduna Abdullah bin Abbas ؓ and Sayyiduna Uthmaan bin Hunaif ؓ.

The Sahaba used to call out to the Holy Prophet ﷺ from both far and near and their problems would be solved. The companions of the

Prophet ﷺ called out his Holy Name from great distances to seek his assistance and in doing so, they displayed their belief that he could hear them no matter where they were. It is also the saying of the Holy Prophet ﷺ

"I hear that which you do not hear."

In the illustrious book of Durood, Dala'il-e-Kheyraat, the Author Sayyiduna Muhammad bin Sulaiman Juzuli ؒ has quoted this Hadith of the Holy Prophet Muhammad ﷺ.

The Holy Prophet Muhammad ﷺ has stated,

"I personally hear the Durood of those who love me and I also recognise them"

A true Muslim always trusts the words of the Holy Prophet ﷺ and he will believe that the Holy Prophet ﷺ hears Du'aas and Durood from both far and near and also recognises the one remembering him. From the above mentioned Hadith it is obvious that the entire world is before the Holy Prophet ﷺ. He sees and recognises everyone and everything.

It has been quoted in Tabraani Shareef that the Holy Prophet Muhammad ﷺ said,

"Recite Durood Shareef abundantly on Fridays since it is a day of witnesses. Angels present themselves there. When any servant recites Durood, no matter whom and where he is his voice reaches me.

It is as clear as day from the Hadith that the belief of the Ahle Sunnah Wa Jama'at is true and proper because the Holy Prophet ﷺ has stated that wherever or whoever the person is, who recites Durood upon him, the voice of that person reaches him.

This means whether a person is far or near, in Madinah Munawwara or anywhere else in the world, his voice reaches the Prophet ﷺ.

Those who say that the Prophet ﷺ is not able to hear our Durood Shareef, present the Hadith wherein it is mentioned that the Angels carry the Durood into the Court of the Holy Prophet ﷺ. After presenting this Hadith, they say that this is proof that the Prophet ﷺ does not hear it personally.

The said Hadith is being quoted below: It is mentioned in the Hadith Shareef as follows:

"When a person recites Durood Shareef then an Angel ascends with it and presents it before Almighty Allah. Allah Almighty says, 'Take it to the Holy Grave of my Beloved Prophet Mohammad ﷺ so that he may make Duaa-e-Bakhshish (Du'aa for Forgiveness) for the person who sent the Durood and he may gain coolness in his eyes.'"

From the above mentioned Hadith it is clear that the Durood is first presented in the Divine Court of Almighty Allah ﷻ and thereafter with the command of Almighty Allah ﷻ, it is presented in the court of the Holy Prophet ﷺ.

THE DESCRIPTION OF THE PROPHET ﷺ

Love (mahabba) for people arises from three characteristics:

1. Their physical outward beauty.

When you see something beautiful that is pleasing to the eye, then your heart inclines towards it.

2. Their inward beautiful character (Akhlaq).

When someone comes who is humble and modest, despite being of a person of importance.

3. The good or the sacrifice they do for us.

The love you feel for somebody when they have done something good for you or that you find out somebody made a sacrifice for you. However if you do good for someone, and they have envy and start feeling resentment towards you then that persons heart is diseased (state of a Munafikeen).

One of the gifts of this ummah is that we have an exact description of the Prophet ﷺ, it is as if you are looking at him. There was a desire to keep the description of the Prophet ﷺ so people could have a physical attraction to him as well as the first stage of love.

To increase and maintain his love for the Prophet Muhammad ﷺ, Sayyiduna Hassan ﷺ (the Prophet's ﷺ grandson) sought descriptions of all three of these aspects of the Prophet ﷺ because he wanted something to hold on to.

Sayyiduna Hassan bin Ali ﷺ reported: "I inquired from my maternal uncle (Sayyidah Fatimah ﷺ's step brother) Hind bin Abi Haalah ﷺ about the noble features of the Rasulallah ﷺ. He had often described the noble features of Rasulallah ﷺ in detail.

"I felt that I should hear from him personally, some of the noble features of Rasulallah ﷺ, so that I could make his description a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them."

The age of Sayyiduna Hasan ﷺ at the time of Rasulallah ﷺ death was seven years. In view of his age he did not have the opportunity to realise fully the features of Rasulallah ﷺ.

The physical description is what he is talking about initially.

- He was very awe inspiring when you saw him.

- He was monumental, grand in nature when you saw him.
- His face was like a moon on Laylatul Badr. so illuminous.
- He was neither very tall nor short, but of a medium stature among the people. However when amongst a group of people He was always the tallest, regardless how tall the other person was.
- He was not white nor dark, he was light skinned with a reddish complexion.
- When the hair of Rasulullah ﷺ was abundant, it used to pass over his ear-lobes).
- He did not speak slow or fast. He spoke in a moderate tone. His words were neither too short nor excessive but they were always just right. When he spoke, people felt as though the right amount of words were used. Everything about him was moderation.
- He had a large forehead which is an indication of high quality. He had a vein on his forehead, if He got upset the vein would be visible.
- His eyebrows were full and there was a slight space between them.
- The upper part of his nose was aquiline. He had a beautiful nose that had a bridge on the upper part. He had a light that came from that area of his face that was clearly noticeable.
- He had a full beard and His eyes were very dark.
- He had high beautiful cheek.
- He had a mouth that was full so when he spoke his pronunciation was perfect.
- His teeth were beautiful, there was a slight space in between the teeth.
- He had a light hair on his chest which was manliness without having a lot of hair.
- He had a beautiful neck and a high neck. It had a beautiful silvery clarity to it.
- He was balanced in all of his outward aspects. He had a strong build and it was all perfectly formed.

- His stomach and chest were equal. He never had a large stomach. Even when he was in his sixties, his stomach was always flat. He had light hair on his stomach.
- He was full chested and his shoulders were broad. He had large bones.
- He had hair on his arms and he was powerful and strong.
- His limbs were strong and he had full calves.
- His feet were very smooth that water would pour off them. The people of Arabia lived in the desert and they used to walk a lot, and hence their feet would have a lot of roughness to them, however the Prophet's ﷺ feet were smooth.
- When he walked, he walked softly but he was quick paced as if he was walking on an incline.
- When he looked at somebody, he did not just move his head, he turned his entire body to give full attention to that person.
- He looked more at the ground than he did up. His glance was generally down because of the power of his glance. When he looked at people, he did not maintain his stare. He would look then move away. As he looked at people, he never fixed his focus on people because of the effect that would have on the people.

If we knew what the Prophet ﷺ did for us we would fall in love with him, not just for us, but for the whole of humanity.

His concern was not just for his Sahaba, or his Family, but was for all of Allah ﷻ's creations, whether they be humans, plants or animals.

Most human beings concern is limited to their husband, wife, children, family and extended family and maybe friends.

Some people have additional concern for the community. They care about the poor people in the community. They want to find them and help them because it is about the heart. The bigger the heart, the more

capacity for love. The smaller the heart, the lower the capacity for love. There are people whose love extends to the ummah. Their concerns are the concerns of the ummah, they think about people in other places.

The Prophet ﷺ felt concern for all of humanity and this is why He went to polytheist and the atheist Arabs. He was not propagating to the Muslims but to those who had not heard of Islam as he was concerned about these people.

This is why he used to go to the people that were classed as untouchables in society, the lower class and the poor. Even though He was a noble from the aristocratic clan of the Quraysh, He would approach the lowest tribes on the Arabian Peninsula and talk to them about Islam, humbling himself before them and bearing patiently.

When he was alone then he was grief stricken because his presence with his Lord was so intense that his face would have a sense of being completely absorbed in thought. So people who would look at him would think he had grief.

When he was amongst the community and his people he was happy. He smiled, he always looked at people smiled and made them feel joyful. He never made them feel depressed. He laughed at what they laughed at and would make people feel happy.

Sayyidah Aisha said "he was always joking with us in the house". The Prophet ﷺ said "I joke but I never tell a lie in my jokes, always I speak the truth". It has been mentioned that once a Jewess came up to him and said "O Rasulullah! Am I going to Jannah?". He said "Old women do not go to paradise". The women then became upset, then He laughed and said "you will go in young and youthful" and then she was happy.

- He was always reflecting and contemplating about his ummah.

- He never spoke about anything that was unnecessary. He had long periods of silence. He used to open his words and close them with a full expression when he spoke. He spoke with comprehensive words. He never had excess. He was never at a loss for words. If he spoke, he would put his right thumb into his left palm.
- He had soft and gentle character. The Prophet ﷺ was not harsh, as mentioned in the Qur'an "If you were harsh hearted they would have fled from around you", neither was he bad-tempered.
- He always elevated the blessing even if it was a minute blessing.
- He never found fault in anything even in a small amount of food.
- If he got upset, it never put him in a state of agitation. He never got upset for himself nor did he ever seek any compensation for any wrong done to him.
- He rarely laughed the way most people laughed. He smiled but when he smiled his teeth were like hailstones.
- He would always occupy people in what benefited them and the ummah.
- He would ask about somebody who was not there and say "tell me about people in need who are not able to come and ask me". He told them "those people who help other people who are not able to go and get help, Allah will make firm their feet on the Day of Judgment".
- Looking after people, taking care of people, he was teaching people how to be human beings.

Being human is the highest thing in creation as Allah mentioned that we are the 'Ashraful Makhluqaat' (Best of Creations), even higher than the angels. That is the maqam of the children of Adam that if you fulfil your humanity you are higher than the angels and if you do not then you are lower than the animals because you had the potential. The animal could only be what it was made to be. You can go either up or down.

- They used to come in seeking solutions but used to leave as guides. What a beautiful description of his gathering. That people come in looking and go out showing other people where to find what they were looking for.
- He never spoke except with what concerned him.
- He always brought people together and never separated them.
- He would honour the dignitaries of every people and tribe.
- The Prophet ﷺ knew human nature and he knew what people were up to but never by being rude, he would still always smile.
- He would seek out his companions.
- He would consider what was beautiful and he would show people it was a good thing, and encourage people to do it.
- What was foul and harmful, he would show it to be foul. He would make it look insignificant to them, not worth doing.
- He was always moderate and never departed from that quality.
- He would never be weary of a people when people were speaking, he would never lose his attention out of fear that they would lose their attention and get bored. He was always present with them.
- He was ready for anything and everything.

The best people for him were the ones who benefited and were the most sincere.

The ones he had the highest estimation for were the ones who served the most, helped others and consoled others.

- He gave all of the people who sat with him, His full attention so that each one of them thought they were the most important person in the gathering.
- If somebody got angry in his presence or had some need and was forceful, he would be patient with them and he would do that to

the point where that person would end up being calm or forgetting about what they wanted because he was so patient.

- If anybody asked him for anything he never refused. If they did not get specifically what they wanted they went out with words of wisdom and consolation from him.
- He encompassed all of these people with his character. He was like a father to them and they were all the same as far as he was concerned in rights but saw them only in differences in Taqwa (Piety).
- His gathering was a gathering of clemency, modesty, patience, trustworthiness, never were voices raised, and never were anything that was holy and sacred in any way desacralized, all of them were humbled in his presence.
- He always honoured the older and had mercy on the younger.
- He would help those in need and He had special compassion for strangers and guests.

Then he said "I asked him about his qualities when he sat with people".

- He was always smiling, he had gentle character.
- He was always kind and gentle with people
- He never shouted nor did he use foul language.
- He rarely found faults, if he did it was to point out something that was harmful.
- He was not excessively praiseworthy, it does not mean he did not praise, he did not do praise that was not warranted.
- If he did not like something, he would act as if he did not notice it.
- No one was ever despaired of him.

There were three things that were not part of his nature:

1. Ostentation
2. Excessiveness
3. Things that did not concern him.

He left two things that he did not do to people

1. He never blamed anybody
 2. He never found fault
- When he spoke people in his gathering lowered their heads as if birds were perched on them. When he was silent they spoke and never argued in his presence. If anybody spoke in his gathering they would all listen until that person finished his words and then they would begin the speech of what they were talking about.
 - He would laugh at what they laughed at, he would wonder at what they wondered at or marvelled at.
 - If he saw anybody he would tell his companions "help them out" if that person was in need.
 - He never sought any praise.
 - He never cut anybody off when they were speaking until they were finished or the gathering had ended.

The last reason which is the highest reason for muhabbah is because He is the Habib of Allah ﷺ. (The Most Beloved to Allah ﷺ)

Allah ﷻ put his love in the hearts of the people that have been graced with that love and mercy.

Allah ﷻ increase our love of the Prophet ﷺ.

BIOGRAPHY OF SAYYIDUNA ABU BAKR SIDDIQUE ﷺ

EARLY LIFE

Sayyiduna Abu Bakr ﷺ real name was Abdullah, and he was given the title of "As Siddique" or "Testifier to the Truth."

His father, Uthman, was known as Abu Quhafah and his mother, Salma, was known as Ummul Khair ﷺ. He was two and a half years younger than Sayyiduna Rasulullah ﷺ.

He was the first among the Sahaba to accept Islam. He accompanied Sayyiduna Rasulullah ﷺ during the Hijrah to Madinatul Munawwarah.

Sayyiduna Abu Bakr ﷺ was a merchant. He freed many slaves, including Sayyiduna Bilal ﷺ and Sayyiduna Umayyah bin Qahaf ﷺ.

He participated in all the battles in which Sayyiduna Rasulullah ﷺ had to fight the Kuffar.

Sayyiduna Abu Bakr ﷺ loved his faith more than anything else. At the Battle of Badr, his son, Sayyiduna Abdur Rahman ﷺ, was fighting on the side of the Kuffar.

After accepting Islam, Sayyiduna Abdur Rahman ﷺ said to his father, "O Father, at Badr, you were twice under my sword, but my love for you held my hand back." To this, Sayyiduna Abu Bakr ﷺ replied, "Son, if I had you only once under my sword, you would have been no more." He was so uncompromising in his faith.

At the time of the Battle of Tabuk, he donated all his wealth to the war effort, and when Sayyiduna Rasulullah ﷺ asked him, "What have you left for your family?" he replied, "Allah ﷻ and His Rasool ﷺ."

AS A CALIPH

After his election as the Caliph, Sayyiduna Abu Bakr رضي الله عنه addressed the Muslims with these words:

"O People! I have been chosen by you as your leader, although I am no better than any of you. If I do any wrong, set me right. Listen, truth is honesty and untruth is dishonesty. The weak among you are the powerful in my eyes, as long as I do not give them their dues. The powerful among you are weak in my eyes, as long as I do not take away from them what is due to others.

"Listen carefully, if people give up striving for the Cause of Almighty Allah ﷻ, He will send down disgrace upon them. If people become evil-doers, Almighty Allah ﷻ will send down calamities upon them.

"Obey me as long as I obey Allah ﷻ and His Rasool ﷺ. If I disobey Allah and His Rasool ﷺ, you are free to disobey me."

Such was the first Caliph of Islam. Indeed, the world would be a better place to live in, if we had leaders like Sayyiduna Abu Bakr رضي الله عنه.

The news that Sayyiduna Rasulullah ﷺ had passed away, made some new Muslims think that the Islamic State would crumble and they refused to pay the Zakaah.

These new Muslims could not yet get used to their faith and its requirements until then. Sayyiduna Abu Bakr رضي الله عنه declared, "By Allah! Even if a single thread is due from a man, he must give it. If he refuses, I will declare war against him."

RENEGADES AND IMPOSTERS

Some others became imposters and renegades. Tulaiha, Musailimah, Maalik bin Nuwairah, Aswad Ansi and a woman named Sajah claimed

that they were prophets and caused a great deal of confusion. Sayyiduna Abu Bakr ؓ was quick to take action against these imposters.

Sayyiduna Khalid bin Walid ؓ was sent to deal with Tulaiha who fled to Syria and later became a Muslim. Maalik bin Nuwarah was killed. Sayyiduna Ikramah ؓ and Sayyiduna Surahbil ؓ were sent to take action against Musailimah, but they were defeated. Sayyiduna Abu Bakr ؓ sent Sayyiduna Khalid bin Walid ؓ to tackle the notorious Musailamah who married Sajah. In the fight that followed, Sayyiduna Wahshi ؓ killed Musailamah.

Musailamah and Aswad Ansi also claimed to be prophets while Sayyiduna Rasulallah ﷺ was alive. Aswad was killed by the Muslims of Yemen.

Sayyiduna Abu Bakr ؓ swift and bold steps saved the Islamic State from the serious danger of chaos and confusion. He could now attend to other urgent problems.

ERA OF CONQUESTS

During his Khilaafat, Sayyiduna Abu Bakr ؓ had to take action against the Iranian Empire.

The Emperor of Iran, Khusrou Parvez, was killed by his son, Shirooya, and the whole empire fell into chaos and disorder. Hurmuz, the Persian governor of Iraq, was very hostile to the Arabs and he was also cruel to the Muslims living in that area.

Sayyiduna Abu Bakr ؓ sent Sayyiduna Muthamia ؓ to take action against the Iranians in Iraq. His forces were not enough and Sayyiduna Khalid bin Walid ؓ was then sent with reinforcements. The Muslim army captured vast areas of the Iranian Empire in several battles.

Sayyiduna Abu Bakr ﷺ then turned his attention to the Romans who were causing trouble in the North-West frontier. Sayyiduna Abu Bakr ﷺ sent four separate armies under Sayyiduna Ubaidah bin Jarrah ﷺ, Sayyiduna Amr Ibnul As ﷺ, Sayyiduna Yazid bin Abu Sufyaan ﷺ and Sayyiduna Surahbil bin Hasnal ﷺ to deal with the Roman power.

The four armies joined into one unit to face the Romans more effectively.

The Romans had amassed 150 000 soldiers, but the total Muslim army was only 24 000. Reinforcements were requested. Sayyiduna Abu Bakr ﷺ asked Sayyiduna Khalid bin Walid ﷺ to take charge of the Iraqi front and Sayyiduna Muthanna ﷺ to rush to the Syrian front to help fight the huge Roman army.

The armies met in Yarmuk after Sayyiduna Abu Bakr ﷺ passed away. In this battle, the Romans were totally defeated.

PASSES AWAY

Sayyiduna Abu Bakr ﷺ fell ill at this time and passed away on the 21st of Jamadi-ul-Aakhir 13 A.H. (22 August 634). His rule lasted 2 years and 3 months. He was 63 years old.

One of the many contributions of Sayyiduna Abu Bakr ﷺ was the collection and compilation of the Holy Quran.

PERSONAL LIFE

He lived a very simple, pious and upright life. He was a true servant of Almighty Allah ﷻ and a meticulous follower of Sayyiduna Rasulullah ﷺ.

He wore ordinary clothes and his meals were very simple. He attended to house-hold work and would go out at night and seek the poor and

destitute. Humility and modesty were the keynotes of his character. He felt embarrassed when people showered praises on him or showed him immense respect.

He often fasted during the day and spent the whole night in Salaah and meditation.

He was a great orator and a master of genealogy (one who can trace a person's family line).

In personal life, he was a Saint. He used all his powers to promote the interest of Islam and the good of people.

BIOGRAPHY OF SAYYIDUNA UMAR IBN KHATTAB ؓ

ELECTION

Before he passed away, Sayyiduna Abu Bakr ؓ consulted the senior Sahaba and elected Sayyiduna Umar ؓ as the second Caliph of the Muslims.

EARLY LIFE

He was the son of Khattab and is famous in Islamic history as "Al Farooq" or "One who distinguishes between Right and Wrong." His acceptance of Islam is also very famous.

AS A CALIPH

Sayyiduna Umar ؓ was a very brave and straight-forward person. He was tough and uncompromising in Islamic principles. He was a great and talented ruler.

During his Khilaafat, vast areas of the Roman and Persian empires and the whole of Egypt were brought under Islamic rule. He was also a gifted orator.

He was very concerned for the welfare of the Muslims. He left a honourable legacy for Muslims after him. The Holy Quran was given to him by Sayyiduna Abu Bakr ؓ for safe-keeping.

APPOINTS NEW COMMANDER

Sayyiduna Umar ؓ was a strong disciplinarian. He noticed the tremendous popularity of Sayyiduna Khalid bin Walid ؓ. He felt that people will lose trust in Almighty Allah ﷻ and put all their trust in Sayyiduna Khalid bin Walid ؓ.

He feared that the people may think too highly of him, thereby possibly increasing the self-esteem of Sayyiduna Khalid bin Walid ؓ which would also breed arrogance, so he removed Sayyiduna Khalid ؓ and appointed Sayyiduna Abu Ubaidah bin Jarrah ؓ as the Commander in Chief of the Muslim army.

Sayyiduna Khalid bin Walid ؓ happily accepted the orders of Sayyiduna Umar ؓ and then served as an ordinary soldier. This is an example of the Islamic teachings of obedience to leadership!

DEFEAT OF THE PERSIANS

Sayyiduna Khalid bin Walid ؓ had left Sayyiduna Muthanna ؓ in command of the Muslim forces on the Iraqi front when he rushed to Yarmuk. Sayyiduna Muthanna ؓ was finding it difficult to counter the enemy and went personally to Madinatul Munawwarah to ask Sayyiduna Abu Bakr ؓ for re-inforcements. Sayyiduna Abu Bakr ؓ had by that time passed away.

Sayyiduna Muthanna ؓ absence from the Iraqi front made things worse there. The Iranians regrouped under the command of Rustam and

recaptured the lands taken by the Muslims. Rustam sent 2 columns of his army, one to Hirah and the other to Kaskar.

Sayyiduna Umar رضي الله عنه sent Sayyiduna Abu Ubaidah رضي الله عنه, as Commander, to deal with the situation. Both the Persian columns were defeated. Rustam sent an even larger army and defeated the Muslims.

Sayyiduna Umar رضي الله عنه raised another army and defeated the Persians. But the Persian court sent yet another larger army, and forced Sayyiduna Muthanna رضي الله عنه to withdraw.

The report of the new situation was sent to Sayyiduna Umar رضي الله عنه and reinforcements under the command of Sayyiduna Saad bin Abi Waqqas رضي الله عنه were sent.

The Persian and Muslim army met at Qadisiyah. After a long battle on several fronts, the outnumbered Muslim army defeated the 120 000 Persian soldiers and recaptured Hirah and their areas in the year 14 A.H. (636 C.E).

DEFEAT OF THE ROMANS

Muslims laid siege to Damascus during Sayyiduna Abu Bakr رضي الله عنه rule as Caliph. It continued, after he passed away, and lasted 70 days during the rule of Sayyiduna Umar رضي الله عنه.

After the long siege, Sayyiduna Khalid bin Walid رضي الله عنه took the Romans by surprise and entered the city. The Governor surrendered and a peace treaty was signed.

CONQUEST OF JERUSALEM

Meanwhile, Sayyiduna Amr ibn As ؓ was laying siege to Jerusalem. Sayyiduna Khalid ؓ, Sayyiduna Abu Ubaidah ؓ and other Sahaba ؓ also joined him.

The Christians had little hope and decided to give in. They also suggested that the keys of Jerusalem be given to Sayyiduna Umar ؓ himself personally.

Sayyiduna Umar ؓ went to Jerusalem. An agreement was signed that guaranteed the safety of the city and the safety of the Christians.

ASSASSINATION

A Persian non-Muslim, named Firoz and nicknamed "Abu Lulu," complained to Sayyiduna Umar ؓ about his master, Sayyiduna Mughirah bin Shuba ؓ, who imposed tax on him. Sayyiduna Umar ؓ told Firoz that the tax was reasonable. This made Firoz angry. The next day, during the Fajr Salaah, he stabbed Sayyiduna Umar ؓ 6 times in the back, severely wounding the Caliph. Sayyiduna Umar ؓ passed away 3 days later in 23 A.H. He was 63 years old. He ruled the Islamic State for 10 years, 6 months and 4 days.

REFORMS

In a short space of 10 years, Sayyiduna Umar ؓ had been well-known for his outstanding achievements and reforms in Islam. Some of these reforms were:-

1. He established the "Baitul Maal" (People's treasury for the state and public).

2. Judicial courts of Justice were set in the country. Judges and Magistrates handled all cases.
3. Establishment of an army headquarters for the defence of the country.
4. Construction of roads and canals.
5. Schools were established. Salaries for Imams, Mu'azzins and Ustaads were organized.
6. Masjids were improved and built in Makkatul Mukarramah and Madinatul Munawwarah. This included facilities for the Haajis.
7. Police Stations and prisons were built.
8. Establishment of the first Islamic Lunar calendar beginning from the Hijrah.
9. Proper weights and measures introduced.
10. Population census established.
11. Built orphanages and welfare homes.
12. Established proper punishment system and banned slavery.

PERSONAL LIFE

Simplicity and devotion were the main characters of Sayyiduna Umar رضي الله عنه. He used to wear clothes that had many patches and yet received Governors, convoys and diplomats.

He took just enough allowance from the State to have a simple meal and wear simple clothes. At times he was very poor.

He used to visit the old people and sick and even do their house work. He used to visit the houses of the soldiers and inquire about their families. He stayed awake at night in Salaah and often kept Fast.

He always supported and upheld the cause of Islam, with his wisdom, energy, dynamism, bravery and little wealth.

BIOGRAPHY OF SAYYIDUNA UTHMAN BIN AFFAN ؓ

ELECTION

Before he passed away, Sayyiduna Umar ؓ appointed a six-man Committee to elect his successor from among themselves. After long discussions and consultation, they elected Sayyiduna 'Uthman bin Affan ؓ as the third Caliph of Islam.

EARLY LIFE

Sayyiduna 'Uthman ؓ belonged to the Umayyah tribe of the Quraish. He was a very rich cloth merchant. He was known as "Al Ghani" or "The Generous." His father's name was Affan and his mother was Urwa.

He accepted Islam at the invitation of Sayyiduna Abu Bakr ؓ and migrated to Abyssinia with his wife, Sayyadah Ruqayyah ؓ, who was also the daughter of Sayyiduna Rasulallah ﷺ.

After she passed away, he married Sayyadah Umme Kulthum ؓ, another daughter of Sayyiduna Rasulallah ﷺ. Because of this, he earned the title "Zun Noorain" or "Possessor of Two Lights."

He took part in all the battles with Sayyiduna Rasulallah ﷺ except the Battle of Badr.

CONQUESTS

During the Khilaafat of Sayyiduna 'Uthman ؓ, the rebellion in Azerbhaijaan and Armenia was silenced.

Sayyiduna Mu'awiyah ؓ with the help of Sayyiduna Abi Sarah ؓ, captured Cyprus by naval attack and brought it under Islamic rule. Vast

areas of North Africa including Tripoli, Tunisia and Morocco were also brought under the Islamic rule.

The Romans, although defeated several times by the Muslims in the past, made another attempt, during the Khilaafat of Sayyiduna 'Uthman رضي الله عنه, to recapture the lands they had already lost. Constantine, the Emperor of Rome, made great preparations and attacked Alexandria with a naval fleet five to six thousand strong. But, the Romans were defeated by the Muslim naval forces under the command of Sayyiduna Abi Sarah رضي الله عنه and Sayyiduna Mu'awiyah رضي الله عنه.

REBELLION

The Governors of the provinces, appointed by Sayyiduna Umar رضي الله عنه, were removed and replaced by members of the new Caliph's clan.

The majority of the new governors were inspired by worldly means rather than by piety and interests of their subjects. People started to demand the removal of these Governors, but the Caliph did not respond to their appeals.

Delegates mainly from Iraq and Egypt, submitted their demands to the Caliph. The situation, however got out of control.

ASSASSINATION

In the turmoil, Sayyiduna 'Uthman رضي الله عنه himself was made Shaheed by these rebels while he was reading the Holy Quran inside his house.

This happened on Friday, the 17th of Zil Hajj in 35 A.H.. He was 84 years old.

CHARACTER

Sayyiduna 'Uthman ؓ was a very simple and very kind person. His simplicity and kindness did not allow him to take strong action against the trouble makers and rioters.

Above all, because of his simple-mindedness, his administration was not as disciplined as it had been during the Khilaafat of Sayyiduna Umar ؓ.

Sayyiduna 'Uthman ؓ was a generous man. He used to spend a lot of money for Islam and to free the slaves. He was a great and pious man who feared and loved Almighty Allah ﷻ and Sayyiduna Rasulallah ﷺ above everything else. Although he was very rich, his living was very simple. He did not indulge in luxury. He was ever mindful of death. Major parts of the night were spent in Salaah. He also fasted every second or third day.

THE HOLY QURAN

A major achievement of Sayyiduna 'Uthman ؓ was the duplication of the Holy Quran from the records kept by Sayyiduna Abu Bakr ؓ, who handed it to Sayyiduna Umar ؓ, who then handed it to his daughter, Sayyadah Hafsa ؓ, the wife of Sayyiduna Rasulallah ﷺ.

Sayyiduna 'Uthman ؓ made copies of the Holy Quran from the original and sent it to capitals such as Kufa, Damascus, Makkatul Mukarramah and Basrah, each accompanied by a Sahabi for the guidance of the readers.

BIOGRAPHY OF SAYYIDUNA ALI IBN ABU TAALIB ؑ

ELECTIONS

After Sayyiduna 'Uthman ؑ passed away, Sayyiduna Ali ؑ was elected as the fourth Caliph by the Muslims.

During the period of the first three Caliphs, Madinatul Munawwarah continued to be the capital of the Muslim world, but Sayyiduna Ali ؑ transferred the Islamic capital to Kufah in Iraq.

EARLY LIFE

Sayyiduna Ali ؑ was the son of Abu Talib, an uncle of Sayyiduna Rasulallah ؑ.

Sayyiduna Ali ؑ was married to Sayyidah Bibi Fatima ؑ, the daughter of Sayyiduna Rasulallah ؑ.

They had 3 sons, Sayyiduna Hassan ؑ, Sayyiduna Hussain ؑ and Sayyiduna Mohsin ؑ.

Sayyiduna Ali ؑ took part in the battle of Badr, Uhud, Khandaq and Khaibar. At Khaibar, it was Sayyiduna Ali ؑ who subdued the Jews with his furious assault.

He also held many important positions during the time of Sayyiduna Rasulallah ؑ and the first 3 Caliphs before him.

He had a love for learning and was a great and learned person himself. He had been given the title of "Baabul I'lm" or "Gate of Learning" by Sayyiduna Rasulallah ؑ. He was also called "Asaadullah" or "Lion of Allah."

OPPOSITION

The situation in Madinatul Munawwarah after the murder (Shahaadah) of Sayyiduna 'Uthman ؓ was serious.

Sayyiduna Ali ؓ first task was to rid Madinatul Munawwarah of the rebels and to return the situation to normal.

Sayyiduna Ali ؓ was able to force the rebels to withdraw from Madinatul Munawwarah and to establish peace and order in the city.

The powerful governor of Syria, Sayyiduna Mu'awiyah ؓ, challenged Sayyiduna Ali ؓ and refused to pay homage to him. Sayyiduna Mu'awiyah ؓ insisted that Sayyiduna Ali ؓ arrests the murderers of Sayyiduna 'Uthman ؓ and hand them over to him.

Sayyiduna Ali ؓ was a man with a deep sense of justice and did not want to accuse the wrong people. He needed a peaceful period to trace the culprits. But, Sayyiduna Mu'awiyah ؓ began accusing him of protecting the murderers, and in this way the old enmity between the two families were revived.

SAYYIDUNA MU'AWIYAH ؓ

Unlike most of Sayyiduna 'Uthman ؓ governors, Sayyiduna Muaawiyah ؓ displayed great administrative ability and was very popular. He was a God-fearing man and especially known for his mercy.

Sayyiduna Ali ؓ was very strict in piety and straight forward. Sayyiduna Muaawiyah ؓ declared his disobedience to him, because he felt that he was better qualified to lead the Muslim world.

BATTLE OF THE CAMEL

Another serious development took place. Sayyadah ؓ and two leading Sahaba, Sayyiduna Talha ؓ and Sayyiduna Zubair ؓ declared their opposition to the Khilaafat of Sayyiduna Ali ؓ.

They left Madinatul Munawwarah for Makkatul Mukarramah and from there travelled to Basrah where they rallied men and new supporters.

Sayyiduna Ali ؓ had to crush all opposition. A bloody battle took place near Basrah on the 9th of December 656 A.C. This battle was sparked off by a third force who were the real troublemakers. Just before the battle, both parties had already reached an agreement to settle the dispute. But this third force, the real assassins of Sayyiduna 'Uthman ؓ, launched an overnight attack on both camps simultaneously. Each side were under the impression that the other had attacked. The battle began. Several thousand men were lost including the two Sahaba. Sayyadah Aishah ؓ was safe. She was riding a camel during the battle-hence the name "Battle of the Camel."

Sayyiduna Ali ؓ treated her in a most noble and dignified manner and respectfully sent her back to Madinatul Munawwarah. She praised him and deeply regretted opposing Sayyiduna Ali ؓ.

Kufa was now made the capital of the Islamic world.

BATTLE OF SIFFIN

Sayyiduna Muaawiyah ؓ rallied an army to face Sayyiduna Ali ؓ. A battle took place at Siffin on the Syrian border in the July of 567 A.C. Sayyiduna Muaawiyah ؓ was no match for Sayyiduna Ali ؓ and began to retreat. By the clever proposal of Sayyiduna Amr bin Al As ؓ, the

retreating army raised pieces of the Holy Quran on their spears demanding judgement between the two parties. Many pious Muslims on the side of Sayyiduna Ali ؑ refused to fight seeing the Holy Quran displayed in the air.

JUDGEMENT

Two men, one from each side, were appointed to settle the dispute. Sayyiduna Abu Musa ؓ, a pious Sahaba from Sayyiduna Ali ؑ side, and the skilled Sayyiduna Amr ؓ from Sayyiduna Muaawiyah ؓ side. Sayyiduna Musa ؓ declared in front of the Muslims that it was decided to recommend the removal of both Sayyiduna Ali ؑ and Sayyiduna Muaawiyah ؓ and that the Muslims should select another man for the Khilaafat. Sayyiduna Amr ؓ replied that: "He has declared the removal of his leader, while I would conform Muaawiyah as the Caliph." Chaos followed.

KHAARIJEES

Sayyiduna Ali ؑ prepared to meet Sayyiduna Muaawiyah ؓ again in battle, but he was moved from his task by a serious conflict that occurred among his men. Some narrow-minded people accused Sayyiduna Ali ؑ of accepting a man-made judgement. Their slogan was: "There is no judgment but with Allah." They declared that Sayyiduna Ali, ؑ Sayyiduna Muaawiyah ؓ and Sayyiduna 'Uthman ؓ were unbelievers and that Jihad should be declared against them.

Ever since this event, they have been known as the "Khaarijees", which means, "those who left the fold." They maintained that the Khilaafat should be given to the most eligible Muslim, regardless of his origin. The Kharijees are not regarded as Muslims.

ASSASSINATION

On the 17th of July 659 A.C., Sayyiduna Ali ؓ overcame the Khaarijees in a battle near Nahrawan, in which, it is said, that 40 000 lives were lost.

In the early morning of the 24th of January 661 A.C., Abdul Rahman bin Muljim, a Khaariji fanatic lay in ambush in the Masjid of Kufah and stabbed Sayyiduna Ali ؓ when he entered the masjid. He passed away from the wound. He was 63 years old.

PERSONAL LIFE

Sayyiduna Ali ؓ lived a simple life. He refused any luxury food and wore simple clothes thinking of the poor. He should sleep on the ground and even sit on the floor. He repaired his own clothes and shoes and even did manual labour. He spent nights in Salaah and should fast for three days in a row. Honesty, piety, justice and love of truth were the main marks of his character.

