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Book of NAMÂZ

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Bismillâhirrahmânirrahîm

There are three forms of life for human beings: Life-in-the-world, life-in-the-grave and life-in-the-Hereafter. The body is together with the soul in this world. The soul gives vitality and spirituality to human beings. Humans die when the soul leaves the body. The soul does not perish while the body decomposes in the grave and becomes soil or burns up or is annihilated by being eaten by a predacious animal. Then the life-in-the-grave starts. There is sense but no motion in the life-in-the-grave. On the Day of Judgement, a body will be created, and then the soul and that body will live together eternally in Paradise or in Hell.

It is necessary for people to be Muslim for attaining happiness in this world and the Hereafter. Attaining happiness in this world means living without difficulty. Attaining happiness in the Hereafter means entering Paradise. Since Allahu ta'âlâ pities His slaves so much, He informed His slaves of the way of happiness through His Messengers. For, people cannot find that way of bliss by means of their mind. No prophet said anything by the use of his imagination. All of them conveyed what Allahu ta'âlâ declared to them. The way of bliss communicated by prophets is called **Religion**. The religion communicated by Muhammad 'alaihi-salâm is called **Islam**. Thousands of prophets had come since Âdam 'alaihi-salâm. Muhammad 'alaihi-salâm is the last prophet. The religions communicated by other prophets, had been distorted in the course of time. Now, there is no choice other than learning Islam in order to attain bliss. Islam consists of the knowledge of **Îmân** (faith) to be believed by heart and the knowledge of **Ahkâm-i Islâmiyya** (Islam's commandments and prohibitions) to be performed bodily. The knowledge of îmân and Ahkâm-i Islâmiyya can be learned only from the books of **Ahl-i sunnat scholars**. It cannot be learnt from the fallacious books of ignorant and deviant people. There were many Ahl-i sunnat scholars in Islamic countries before the hijri (Hegira Calendar) year of 1000. Now, there is none left. The books in Arabic and Persian written by those scholars and their translations are many in the libraries all over the world. All books published by Hakikat Kitâbevi (Hakikat Bookstore) are taken from these sources. Read the books of **Hakikat kitâbevi** in order to attain bliss!

WARNING: Missionaries are striving to advertise Christianity, Jews are working to widespread Talmud, Hakikat Kitabevi (Bookstore), in Istanbul, is struggling to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit that which is the right one among these and will help to widespread that salvation among all humanity. There is no better way nor more valuable thing than to serve humanity in such a manner. Even Christian and Jewish scholars say that the religious books called Torah and Bible today have been written by people. The Qur'an al-karim is pure as it was sent by Allahu ta'ala. All Christian priests and Jewish men of religion should read the books published by Hakikat Kitabevi attentively and justly. They should strive to understand them.

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**Here is the key to the treasure of eternity,
Bismillâhirrahmânirrahîm.**

PREFACE

I am starting to write this book of Namâz by saying the A'ûdhu and the Basmala. Hamd (Praise) be to Allahu ta'âlâ. Peace and blessings be upon His chosen and beloved slaves and their superior, Hadrat Muhammad 'alaihi-salâm. May all auspicious prayers be on his Ahl al-Bait and on each of his just and devoted Companions (as-Sahâbat al-kirâm) "ridwânullâhi ta'âlâ 'alaihim ajma'in"!

In the world, good and beneficial things are mixed with bad and harmful ones. To attain bliss, comfort and ease, it is necessary to do good and beneficial deeds all the time. Since Allahu ta'âlâ is the Most Compassionate, He created a power which tells the good things apart from the bad ones. This power is called 'aql (intellect). A pure and sound intellect performs it's tasks very successfully. It does not fall to fallacy anytime. Committing sins, following nafs (a creature within man which always encourages evil and harmful deeds to be done) makes the intellect and the heart ill. It cannot distinguish the good from the bad. Allahu ta'âlâ has pitied us. Through His prophets, He communicated the good deeds and commanded us to do them. He communicated the harmful things and prohibited them. These commandments and prohibitions are called **dîn** (religion). The religion communicated by Muhammad 'alaihi-salâm is called **Islam**. Today, in the world, there is only one religion which has not been distorted. That one religion is Islam. To attain ease, it is necessary to follow Islam, that is, to be Muslim. To be a Muslim, no formality is necessary, such as going to a mufti or imâm. The first thing necessary for all people is to have îmân (faith, belief) by heart. Then, it is necessary to learn the commandments and prohibitions of Islam and to carry them out.

To have faith, it is necessary to say the Kalima-i shahâdat and to know its meaning. To believe in the meaning of the Kalima-i shahâdat correctly, it is necessary to believe as the scholars of the Ahl as-Sunna mentioned in their books. Those who adapt themselves to true books written by the scholars of the Ahl as-Sunna will be given rewards of one hundred martyrs. The scholars

affiliated in any one of the four Madhhabs of Muslims are **scholars of Ahl as-Sunnat**. The pillars of îmân are explained in detail in the book **“Belief and Islam,”** which is the translation of the Turkish book (**Herkese Lâzım Olan Îmân**). We recommend you to read that book.

Muslims on the earth today have parted into three groups. The first group are true Muslims who follow the path led by the Ashâb-i kirâm. They are called **the Ahl as-Sunnat** or **the Sunnî Muslims** (Sunnites) or **the Firqa-i-nâjiyya** (the group to be saved from Hell). In the second group are the enemies of the Ashâb-i-kirâm. They are called **Shiîs** (Shiites) or, **Firqa-i-dâlla** (heretical group). The third group is inimical towards the Shiites as well as towards the Sunnites. They are called **Wahhâbîs**, or **Najdîs**, which comes from the Arabian province Najd, the birthplace of their heresy. The third group are also called **the Firqa-i mel’ûna** (the accursed group). Indeed, it is written in our (Turkish) books **Kiyâmet ve Âhret** and **Se’âdet-i Ebediyye**, (and also in our publications in English, such as Advice for the Muslim, and in the fourth chapter of The Sunnî Path,) that they call Muslims ‘disbelievers.’ Our Prophet has accursed a person who calls a Muslim ‘disbeliever.’ The breaking of Muslims into these three groups was contrived by Jewish and British plotters.

Any person who indulges in the sensuous desires of his nafs and has an evil heart will go to Hell, regardless of the group he belongs to. Every Muslim should continually say the words, **(Lâ ilâha illa’llâh)** in order to purify oneself of the unbelief and sinfulness which are inherent in the nature of one’s nafs, [this act of purification is termed “Tazkiya-i nafs”], and also the words, **(Astaghfirullah)** in order to purify one’s heart from the disbelief and sinfulness which was contracted from one’s nafs, from the devil, from evil company or from harmful and subversive books. If a person obeys the (commandments and prohibitions of) Islam, one’s prayers will certainly be accepted. Not performing (the daily ritual prayers called) namâz, looking at women who have not covered their bodies properly or at other people who expose those parts of their body that must be covered, and consuming goods that have been earned through (an illegal way called) harâm, are symptoms of a person’s disobeying Islam. Such a person’s prayers will not be accepted.

After having îmân, the most important commandment is namâz. It is fard-i ayn for each and every Muslim to perform five

daily prayers. It is a grave sin not to do so. According to the Hanbalî Madhhab, not performing the five daily prayers of namâz in their prescribed times causes disbelief. See the booklet named **Ghâyat-uttahqîq!** It is necessary to learn the knowledge of namâz first to perform it completely and correctly. We have seen it beneficial to state the knowledge of namâz declared in our religion as a short summary in our book. Every Muslim must learn these facts of namâz which we collected from the books of many Islamic scholars and teach them to their children as well!

To perform the namâz correctly, the surâs and prayers which will be said in the namâz must be memorized. At least, it is necessary to learn the minimum amount of them to perform the namâz from a khodja (master, especially in a religious school) or a friend who knows them well and who can pronounce them perfectly.

To read the Qur'ân al-karîm correctly, one must go to courses of Qur'ân al-karîm. It is an absolute must to learn to read the Qur'ân al-karîm correctly and to teach it to one's children.

It is not permissible to write the Qur'ân al-karîm with Roman letters. Therefore, one must read it in its original form. It is very easy to read it. Our Master, the Prophet "sall-Allâhu 'alaihi wa sallam" declared in a hadîth-i sherîf, **"Those who teach their children the Qur'ân al-karîm or who send them to teachers of the Qur'ân al-karîm, for each letter of the Qur'ân al-karîm they will be given rewards as if they visited the Kâba ten times. And on the Day of Resurrection a crown of sovereignty will be put on their heads. All people will see it and admire it."**

May Allahu ta'âlâ make us one of those who have believed correctly, who learn namâz and perform it correctly, who makes good deeds!

**Milâdî
2001**

**Hijrî Shamsî
1380**

**Hijrî Qamarî
1422**

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NAMÂZ IS A GREAT COMMANDMENT

Since Âdam 'alaihi-salâm, there was namâz once a day in every religion. All that had been performed were brought together and were made fard (commandment) for those who believe in Muhammad 'alaihi-salâm. Although performing namâz is not one of the principles of îmân, it is essential for îmân to believe that namâz is fard.

Namâz is the main pillar of the religion. He who performs his namâzes constantly, correctly and completely will have set up his religion and he will have made the building of Islam stay intact. Those who do not perform namâz will have demolished their religion and the building of Islam. Our Prophet "sall-Allâhu 'alaihi wa sallam" said, "**The head of our religion is namâz.**" As no human can live without a head, it is not possible to have religion without namâz.

In Islam, **namâz** is the first command after having îmân. Allahu ta'âlâ made namâz fard so that His slaves would worship only Him. Allahu ta'âlâ commands "**Perform namâz!**" in more than one hundred verses of the Qur'ân al-karîm. In a hadîth-i sherîf, it is declared that "**Allahu ta'âlâ commanded to perform namâz five times every day. Allahu ta'âlâ has promised that He shall put in Paradise the person who performs namâz respectfully and observing the conditions five times every day.**"

Namâz is the most valuable of worships commanded in our religion. A hadîth-i sherîf declares: "**A Person who does not perform namâz has not had a share from Islam.**" In another hadîth-i sherîf, it was stated: "**It is namâz which distinguishes the Muslim from the disbeliever,**" that is, the Believer performs namâz, and the disbeliever does not. Munâfiqs (hypocrites), however, sometimes perform it and sometimes do not. Munâfiqs will undergo very bitter torment in Hell. Rasûlullah "sall-Allâhu 'alaihi wa sallam" said, "**Those who do not perform namâz will find Allahu ta'âlâ angry on the Day of Resurrection.**"

To perform **namâz** is to consider the greatness of Allahu ta'âlâ and to realize one's own inferiority before Him. A person who

realizes this will always do good things. He will never do evil things. If a person intends to be in the presence of his Rabb (Allah) five times every day, his heart will be filled with ikhlâs (sincerity). Every act commanded to be done in namâz gives various benefits to the heart and the body.

Performing namâz in jamâ'at in mosques will attach Muslims' hearts to one another. It will bring about love between them. They will realize that they are brothers. The seniors will be affable with the juniors. And the juniors will be respectful to the seniors. The rich will be helpful to the poor, and the powerful to the weak. The healthy will visit the sick in their homes as they will miss them in the mosque. For being blessed with the glad tidings given in the hadîth-i sherîf, **“Allah is the helper of a person who runs to help his brother-in-Islam,”** they will race one another.

Namâz prevents people from doing nasty, bad and forbidden things. It becomes atonement for sins. In a hadîth-i sherîf it is declared, **“The five daily prayers are like a river which runs before your house. If one washed himself in that river five times every day, there would be no dirt left on him. Likewise, minor sins of those who perform the five daily prayers are forgiven.”**

After having faith in Allahu ta'âlâ and His Messenger 'alaihi-salâm, **namâz** is superior to all other deeds and worships. Therefore, it is necessary to perform it by observing its fards, wâjibs, sunnats and mustahabs. Our Prophet “sall-Allâhu 'alaihi wa sallam” declared in one of his hadîth-i sherîfs, **“O my Umma (Community) and my Companions! A namâz performed by observing its rules completely is the most superior of all the deeds that Allahu ta'âlâ loves. It is a sunnat of the Prophets. It is loved by Angels. It is the light of ma'rifa, the earth and the skies (Ma'rifa: Knowledge pertaining to Allahu ta'âlâ's Dhât [Person] and Attributes). It is the power of the body. It is the abundance of the sustenance. It causes prayers to be accepted. It is an intercessor against the Angel of Death. It is a light in the grave. It is an answer to Munkar and Nakîr (Questioning Angels in the grave). It is a shade over one in the Day of Rising. It is a trench between oneself and the fire of Hell. It makes one pass over the Sirât Bridge like lightning. It is the key to Paradise. It is one's crown in Paradise. Allahu ta'âlâ has not given anything more important than namâz to the Believers. He would bestow upon the Believers any other worship first if there were a superior one. For, some of the angels are constantly in the qiyâm, some in the rukû', some in the sajda,**

some in the tashahhud. He gathered all of these in one rak'at of namâz and gave them as a present to the Believers. For, namâz is the head of îmân, the pillar of the religion, the word of Islam and the mi'râj of the Believers. It is the light of the sky. It is the rescuer from Hell.

One day, Hadrat Ali could not perform the late afternoon prayer in its due time. Out of his agony, he threw himself to the ground. Moaning, he wept and cried. When our Prophet Muhammad Mustafâ "sall-Allâhu 'alaihi wa sallam" learned of the situation, with his Companions, he went to Hadrat Ali "radî-Allâhu 'anh." When he saw his state, our Prophet, the Master of the worlds, "sall-Allâhu 'alaihi wa sallam," began to weep. He invoked Allahu ta'âlâ. The sun re-appeared. Our Master Rasûlullah "sall-Allâhu 'alaihi wa sallam" told Hadrat Ali, **"O Ali! Raise your head. The sun is still visible."** Hadrat Ali "radî-Allâhu 'anh" greatly rejoiced. He performed his namâz.

One night, Hadrat Abû Bakr Siddîq "radî-Allâhu 'anh" had worshipped much and fell asleep towards the end of the night. The time of witr prayer expired. In the morning prayer, he followed our Master, the Prophet. He came to the gate of the masjid, and he cried. He begged, "O Rasûlallah! Help me, the time of my witr namâz has lapsed." Our Master Rasûlullah started weeping too. Upon this, Jabrâil 'alaihis-salâm came and said, **"O Rasûlallah! Tell Siddîq that Allahu ta'âlâ has forgiven him."**

One night Hadrat Bâyezîd-i Bistâmî "quddîsa sirruh," a great walî, could not wake up for the morning prayer. He wept and moaned so much that he heard a voice, "O Bâyezîd! I have forgiven this fault of yours. I have given you the rewards of seventy thousand namâzes due to your weeping." Several months later, he was overwhelmed with sleep again. The Satan came and awoke him by holding his blessed foot. He said, "Get up, the time of your namâz is about to lapse!" Hadrat Bâyezîd-i Bistâmî asked, "O accursed! How can you do such a thing? You want everyone not to perform his prayer in its due time. Why have you awakened me?" The Satan answered, "You attained the thawâb of seventy thousand namâzes by weeping on the day you missed the morning prayer. Considering this, I woke you up so that you will attain the thawâb of only one namâz, not seventy thousand namâzes!"

Hadrat Junayd-i Baghdâdî, a great walî, said, "An hour of this worldly life is better than one thousand years on the Day of Judgement. For, in this one hour, one can do a pious and accepted

deed; however, it is impossible to make anything in those one thousand years." Rasûlullah "sall-Allâhu 'alaihi wa sallam" said, **"Allahu ta'âlâ will keep a person, who performs a namâz after its time is over, in Hell for eighty hukbas."** One hukba is equal to eighty years of the Hereafter. One day of the Hereafter equals one thousand worldly years.

Therefore, O my brother in religion! Do not waste your time with useless things. Appreciate the value of your time. Pass your time doing the best things. Our beloved Prophet 'alaihi-salâm said, **"The greatest affliction is to pass the time with useless things!"** Perform your namâzes in their due times so that you will not be sorry on the Judgement Day and you will attain many rewards! In a hadîth-i sherîf, it is declared, **"Seventy thousand trenches will be opened to a person who has not performed one of the daily prayers in its due time and passed away before making qadâ of it. He will be tormented (in his grave) until the Last Day."** A person who does not perform a namâz within its prescribed time intentionally; that is, if he is not sorry for not performing a namâz while its prescribed time is ending, will become a kâfir or he will lose his îmân while he dies. What will become of those who do not remember namâz or see namâz as a duty? The scholars of the four Madhhabs unanimously declared that anyone who slights namâz, who does not accept it as a duty will be a **murtadd**, that is, disbeliever. Also, Hadrat Abdulghânî Nablusî stated in his book **"Hadîqatun Nadiyya"**, in the chapter titled "The afflictions of the tongue" that a person who does not perform namâz knowingly and who does not want to make qadâ of it and who does not fear that he will be tormented for this reason will be a **murtadd**, that is disbeliever.

Hadrat Imâm Rabbânî states as follows in the two hundred and seventy-fifth (275) letter in the first volume of his book **Maktûbât**:

You have attained that blessing by teaching Islamic knowledge and promulgating the rules of Fiqh. Ignorance was established and bid'ats were rife in those places. Allahu ta'âlâ has blessed you with affection towards His beloved ones. He has made you a means of spreading Islam. Then, do your utmost to teach religious knowledge and to spread the rules of Fiqh. These two are foremost for achieving happiness, as a means of promotion to higher grades and being causes of salvation. Endeavour! Come forward as a man of religion! Perform amr-i-ma'rûf and nahy-i-munkar and guide the people living there to the right path! In the nineteenth âyat of the Muzammil Sûra, it is declared, **“For those who want to attain the consent of their Rabb, this is certainly an advice.”**

***Come on, let's perform namâz, and wipe the tarnish off our hearts;
There's no approach to Allah, unless namâz is performed!***

***Where namâz is performed, sins all fall away;
Man can never be perfect, unless namâz is performed!***

***Allahu ta'âlâ praises namâz much in the Qur'ân al-karîm;
“I won't love you,” He says, “unless namâz is performed!”***

***A hadîth-i-sherîf reads: Symptom of îmân will not
manifest itself on man, unless namâz is performed!***

***To omit one single namâz is a sin, a gravest one;
Tawba will not absolve you, unless qadâ is performed!***

***He who slights namâz will lose his îmân, outright;
One cannot be a Muslim, unless namâz is performed!***

***Namâz'll purify your heart, and keep you from evils;
You can never be enlightened, unless namâz is performed!***

Part One

OUR ÎMÂN and NAMÂZ

For all, Îmân is foremost

Allahu ta'âlâ wants people to live in comfort and peace in the world and to attain endless happiness in the Hereafter. It is for this reason that He has commanded useful things that cause happiness and forbidden harmful things which cause calamity. The first commandment of Allahu ta'âlâ is to have îmân (faith). Having îmân is a must for all people. It is obligatory for everyone.

Literally **îmân** means to know a person to be perfect and truthful and to have faith in him. In Islam, îmân means to believe the fact that Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) is Allahu ta'âlâ's Prophet; that he is (**Nabî**), the Messenger chosen by Him, and to say this with the heart; and to believe in brief what he transmitted briefly and to believe in detail what he transmitted in detail from Allahu ta'âlâ; and to say (**the Kalimat ash-shahâda**) whenever possible. Strong îmân is such that, as we know for certain that fire burns, serpents kill by poisoning and we avoid them, we should deem Allahu ta'âlâ and His attributes great, be fully certain of this by heart, strive for his consent (ridâ') and run to His beauty (jamâl), and beware of His wrath (ghadab) and torture (jalâl). We should firmly inscribe this îmân on the heart like an inscription on marble.

Îmân means to love everything which Muhammad 'alaihi-salâm said and to approve, that is to believe, them by heart. Those people who believe in this manner are called **Mu'min** or **Muslim**. Each and every Muslim must follow Muhammad 'alaihi-salâm. They must walk in the path he guided. His path is the path shown by the Qur'ân al-karîm. This path is called **Islam**. To follow him, firstly, it is necessary to have îmân, then, to learn the rules of Islam, then, to perform the fards (commandments) and to abstain from harâm (forbidden things or acts), then to do sunnats and to abstain from makrûhs. After all these, we should try to adapt

ourselves to him in mubâhs also.

The basis of our religion is î mân. Allahu ta'âlâ neither loves nor accepts any worship or any good deeds of those who do not have î mân. Any person who wants to be a Muslim must have î mân first. Then, he must learn ghushl, ablution, namâz and other fards and harâms whenever it is necessary.

Faith Must Be Correct

The information grasped by sense organs and mind are helpful to attain î mân. Scientific knowledge helps one understand and know that the orderliness, the regularity of the universe is not accidental and there is one creator. Thus it helps one attain î mân. Î mân means to learn the knowledge brought by the last prophet Hadrat Muhammad 'alaihi-salâm from Allahu ta'âlâ and to believe them. It is to disbelieve in the Prophets if one says, "I will believe them on the condition that they are in accordance with the mind." The religious knowledge are not the findings of the possessors of reason. What our Prophet Hadrat Muhammad 'alaihi-salâm communicated must be learned from the books of **the Ahl as- Sunnat scholars** and they must be believed accordingly. To have a correct and acceptable belief, it is necessary to abide by the below mentioned conditions as well:

1- Î mân must be continuous and steadfast. We must not intend to abandon it even for a moment. Anyone who desires to become a disbeliever three years later becomes a disbeliever as soon as one wishes that.

2- The faith of the believer must be between hawf (fear) and rajâ (hope). We must fear the torment of Allahu ta'âlâ, however, we must not give up hope of His rahmat (Allah's Mercy). We must beware of each and every sin; we must fear that we might lose our î mân due to our sins. Even if one has committed every sinful deed, one must not be destitute of hope of being forgiven by Allahu ta'âlâ. We must repent of our sins. For, those who repent of sins are like as if they never committed them.

3- One must have faith before his soul reaches the throat (during his death). When the soul reaches the throat, one is shown all the events of the Hereafter. At that time, every disbeliever wants to have the faith. However, î mân must be in the unseen. It is necessary to believe before seeing it. After you have seen it, it is not î mân any more. However, the repentance of the believers is

acceptable at that moment.

4- One must have *îmân* before the sun rises in the west. One of the major symptoms of Doomsday is that the sun rises in the west. All people who see this will believe. However, their *îmân* will not be accepted. The gate of repentance will have been closed then.

5- One must believe that no one except Allahu ta'âlâ knows the *ghayb*, the hidden things. That is, only Allahu ta'âlâ knows the *ghayb*. Those who are informed by Him of the hidden things know them as well. Angels, genies, devils, even Prophets cannot know the *ghayb*. However, if Allah informs His prophets or His dear slaves, then they also know it.

6- One must not deny, without having been forced or doing so deliberately, any rule of the religion pertaining to the belief or the worships. It is disbelief to slight the *Ahkâm-i islâmiyya*, that is, one of the commands or the prohibitions of Islam, to make mockery of the *Qur'ân al-karîm*, angels or one of the Prophets, or to deny - without having been forced - anything communicated by them. He who verbally denies the existence of Allahu ta'âlâ, angels, the *fard*, quality of *ghusl* or *namâz*, due to a strong necessity such as being threatened with murder, does not become a disbeliever.

7- One must not doubt or hesitate about the indispensable knowledge openly communicated by the Islamic religion. It causes disbelief if one doubts whether *namâz* is *fard*, or whether drinking wine and other alcoholic beverages, gambling, interest (*ribâ'*), bribery are *harâm* (forbidden). To say *harâm* about a well known *halâl* or to say *halâl* about a well known *harâm* causes disbelief.

8- *Îmân* must be in accordance with what Islam communicated (The faith must be based on Islam). To believe in the things understood by mind, or to believe the religion according to statements of philosophers or false scientists is not *îmân*. One must believe in the manner communicated by Muhammad 'alaihissalâm.

9- Those who have faith must love only for the sake of Allahu ta'âlâ and they must feel enmity only for the sake of Allahu ta'âlâ. It is necessary to love Muslims who are loved by Allahu ta'âlâ and to dislike people who commit animosities toward Islam by hand or by pen. This enmity must take place in the heart.

[We must treat non-Muslim citizens or foreigners with a smiling face and gentle words. With our beautiful ethics, we must make them love our religion.]

10- It is necessary to believe in the manner which true Muslims who do not leave the right path shown by our Prophet 'alaihi-salâm and his Companions. To have a correct belief, one must believe according to the tenets of the creed of Ahl as-Sunnat wal-jamâ'at. [A person who adheres to the true religious books written by the scholars of Ahl as-Sunnat will attain thawâb (blessings, rewards in the Hereafter) equal to the total sum of the thawâb that will be given to a hundred people who have attained martyrdom. The scholars affiliated in any one of the four Madhhabs of Muslims are (**scholars of Ahl as-Sunnat**). Imâm a'zam Abû Hanîfa is the leader of the scholars of Ahl as-Sunnat. Rasûlullah 'alaihi-salâm stated to his Sahâba the facts which Allahu ta'âlâ dictated to him. And the Sahâba, in their turn, conveyed those facts to their disciples (the scholars of Ahl as-Sunnat), who in their turn wrote them in their books.]

THE CREED OF AHL AS-SUNNAT

The first requirement of being a Muslim is to have îmân (belief, faith). The correct belief depends on believing according to the creed of Ahl As-Sunnat. The first duty of men and women that are discreet and pubescent is to learn the credential knowledge written in the books of the Ahl as-Sunnat scholars and to believe accordingly. To achieve salvation in the Hereafter is conditional upon believing what they conveyed. Those who will be saved from Hell are those who follow the path they follow. Those who follow the path of Ahl as-Sunnat scholars are called (**Sunnî**) or (**Ahl as-Sunnat**). See the forty-sixth letter on page five hundred fifty three in the Turkish book (**İslâm Ahlâkı – Ethics of Islam**)!

It is declared in a hadîth-i sherîf, “**My Ummat will part into seventy-three groups. Only one of them will be saved from Hell and the others will perish, they will go to Hell.**” Each of these seventy-three groups claims to obey Islam. Each group says that it is the one that will be saved from Hell. It is declared in the fifty-fourth âyat of Sûrat-ul-Mu'minûn and in the thirty-second âyat of Sûrat-ur-Rûm, purporting: “**Each party rejoices, supposing that it is on the true path.**” However, among these various groups, the sign, the symptom of the one that will be saved is given by our Prophet “sall-Allahu 'alaihi wa sallam” as follows: “**Those who are in this group are those who follow the way which I and my Sahâba follow.**” One who does not love anyone of the Ashâb-i kirâm has

deviated from the Ahl as-Sunnat. A person who does not hold the belief of the Ahl-as-sunnat has become either an **Ahl-i bid'at**, a heretical Muslim, or a mulhid, a disbeliever.

The Signs of Holding the Creed of Ahl As-Sunnat:

Allahu ta'âlâ is pleased with Muslims who believe according to the creed of Ahl as-Sunnat. There are many conditions to have a belief in this manner. Ahl-as Sunnat scholars explain them as follows:

1- It is necessary to believe in the six tenets of belief in the **âmantu**. That is, it is necessary to believe in Allahu ta'âlâ's existence and His Oneness, His having no partner or match, in His angels, in His books, in His prophets, in the Day of Resurrection and Judgement, and in qadar and that good (khair) and evil (sharr) are from Allah. (These are stated in the **âmantu** prayer.)

2- It is necessary to believe that the Qur'ân al-karîm is the Word of Allahu ta'âlâ and it is the last and final Book sent by Him.

3- A Believer must never have a doubt as to his/her **îmân**.

4- It is necessary to love greatly all the Ashâb-i kirâm who were honored by believing in and seeing our Prophet 'alaihi-salâm while he was alive. It is necessary to never speak ill of his four caliphs, any member of his household or his esteemed wives.

5- It is necessary not to deem acts of worship a part of **îmân** [belief]. That is, it is not permissible to call a Muslim who does not perform acts of worship and who commits sins a **kâfir** [disbeliever]. A person who deems **harâms** unimportant, who does not care about them or who makes mockery of Islam will lose his **îmân**.

6- It is necessary not to call people who say they are Ahl-i qibla and who believe in Allahu ta'âlâ and His Prophet Muhammad 'alaihi-salâm, disbelievers. Even if they have some heretical tenets. [However, if a tenet of belief of a person who is in name ahl-i qibla is the opposite of a definite source whose meaning is clear, then this belief is **kufr**. In this case he is a disbeliever, even if one performs **namâz** and carries out other acts of worship.]

7- It is permissible to perform **namâz** led by an **imâm** who is known for not having committed sins openly. This verdict is valid about commanders and governors who conduct Friday prayers as well.

8- Muslims must not rebel against their commanders,

administrators. Rebellion is tantamount to causing fitna and fitna cause various calamities. We should pray that they will do good deeds and we should advise them - with gentle words- to abstain from their corrupt, sinful deeds.

9- While performing ablution, even if there is no excuse or strong necessity, it is permissible for both men and women to make *masah* (rubbing one's wet hands) on *mests* (A *mest* is a waterproof shoe covering that part of the foot which is *fard* to wash in ablution) instead of washing feet. It is not permissible to make *masah* over naked feet or socks.

10- It is necessary to believe that the *Mi'râj* [Hadrat Muhammad's ascent to the Heavens] took place with body and soul. Anyone who says, "the *Mi'râj* is a state, that is, it happened in a dream," has deviated from the *Ahl as-Sunnat*.

In the next world, Muslims in Paradise will see *Allahu ta'âlâ*. On the Day of Judgement, first prophets, then pious, good persons will intercede. Questioning in the grave is true. Torments in the grave will be inflicted on both the body and the soul. *Karâmats* [wonders which *Allahu ta'âlâ* creates outside His law of causation through the hands of His dear slaves] of the *awliyâ* are true. *Karâmat* are extraordinary states seen in *Allahu ta'âlâ*'s beloved slaves. They are things which are out of His Custom. That is, they are not in the boundaries of physical, chemical or biological laws. *Karâmats* are so innumerable that they cannot be denied. Souls in their graves hear and understand what the living say or do. Sending the rewards of reciting of the *Qur'ân al-karîm*, giving charity and even all our worships, to the souls of the deceased, is beneficial to them. It causes either easing or ridding of their punishments. Believing in all of these is one of the signs of holding the *Ahl as- Sunnat* creed.

FUNDAMENTALS OF ÎMÂN

Fundamentals of îmân are six. These fundamentals are explained in the Âmantu prayer. Rasûlullah “sall-Allahu ‘alaihi wa sallam” said that îmân means believing in six certain things. Therefore, every Muslim must teach (Âmantu) to their children and make them memorize it.

ÂMANTU: (Âmantu bi’llâhi wa Malâ’ikatihi wa Kutubihi wa Rusulihi walyawm-il-âkhiri wa bil-qadari, khairihi wa sharrihi min Allâhi ta’âlâ walba’thu ba’d-al-mawti haqqun, Ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan ‘abduhû wa rasûluhû.).

First Fundamental

TO BELIEVE IN ALLAHU TA’ÂLÂ

Âmantu billâhi means “I believe in Allahu ta’âlâ’s existence and in His Oneness. I affirm this fact with my heart and I profess it with my lips.” Allahu ta’âlâ exists and He is One. “One” has two lexical meanings. First, as a number, it is half of two and the beginning of numbers. The other is to be One as not to have a partner or match. Hence, Allahu ta’âlâ is One. It is meant that He does not have a partner or match. That is, there is no partner to Him in His Attributes or in His Person. As the persons or attributes of all the creatures are not like the person or attributes of their creator, the person and attributes of the creator are unlike to the person or attributes of His creatures.

Allahu ta’âlâ alone is the Creator of all limbs, all cells of all creatures. No one can know the reality of Allahu ta’âlâ’s Person. He is away from everything which comes to mind. It is not permissible to think about His Person. However, we must memorize His Attributes stated in the Qur’ân al-karîm and we must affirm His Divinity with these Attributes. All His Attributes and His Names are eternal in the past (being without beginning) and everlasting. His Person is not anywhere. He is without the six known directions. That is, He is not in front, at back, on right, on

left, above or below. One can only say that He is the One who is present [exists] and sees all the time and everywhere. But His being present and His seeing are without time and without place, that is, without Him being at any place.

The attributes of Allahu ta'âlâ are fourteen. **As-Sifât** [Attributes] **adh-Dhâtiyya** of Allahu ta'âlâ are six. **As-Sifât** [Attributes] **ath-Thubûtiyya** of Allahu ta'âlâ are eight. It is indispensable to learn and memorize the meanings of them.

AS-SIFÂT [ATTRIBUTES] ADH-DHÂTIYYA

1. Al-Wujûd: Allahu ta'âlâ exists. His existence is eternal in the past. He is Wâjib al-wujûd; that is, His existence is necessary.

2. Al-Qidam: Allahu ta'âlâ's existence is without beginning.

3. Al-Baqâ': Allahu ta'âlâ's existence is without end. He never ceases to exist. As the existence of a partner is impossible, so the nonexistence for His Dhât [Person, Essence] and Attributes is impossible.

4. Al-Wahdâniyya: Allahu ta'âlâ has no partner or match in His Dhât, Attributes, and Deeds.

5. Al-Mukhâlafat-un lil-hawâdith: His Dhât and Attributes does not resemble the dhât and attributes of any of His creatures.

6. Al-Qiyâm bi-nafsihî: Allahu ta'âlâ exists with His Dhât. He does not need a place. When there was not material or place, He was existent, because He is free from any need. He will always be the same in the everlasting future as He had been before bringing this universe into existence out of nonexistence.

AS-SIFÂT [ATTRIBUTES] ATH-THUBÛTIYYA

1. Hayât: Allahu ta'âlâ is alive. His life is dissimilar to the lives of creatures. His life, which is worthy of and peculiar to His Dhât, is eternal in the past and in the future.

2. 'Ilm: Allahu ta'âlâ knows everything. His knowledge is not similar to the knowledge of His creation. If an ant walks on a black stone in the dark of the night, He sees and knows it. He knows thoughts and intentions people harbor in their hearts. No change occurs in His knowledge. It is eternal in the past and in the future.

3. Sam': Allahu ta'âlâ hears. He hears without any means or

direction. His hearing is not like creatures' hearing. This Attribute of His, like His other Attributes, is eternal in the past and in the future, too.

4. Basar: Allahu ta'âlâ sees. He sees without tools and conditions. His seeing is not through eyes.

5. Irâda: Allahu ta'âlâ has Will. He creates what He wills. Everything comes into existence by His Will. There is not any power that can prevent His Will.

6. Qudrah: Allahu ta'âlâ is omnipotent. Nothing is difficult for Him.

7. Kalâm: Allahu ta'âlâ has the Attribute of Speech. His Speech is not through tools, letters, sounds, or a tongue.

8. Takwîn: Allahu ta'âlâ is the Creator. There is not a creator besides Allah. Everything is created by Him. We must not call anyone except Allahu ta'âlâ a creator.

It is impossible to understand the true nature of His Attributes. No one and nothing can be a partner or a match in His Attributes.

Second Fundamental TO BELIEVE IN ANGELS

Wa Malâikatihî: It means "I believe in angels of Allahu ta'âlâ. Angels are slaves of Allahu ta'âlâ. They all obey His commands. They never commit sins. They are neither male nor female. They do not get married. They are alive. They neither eat nor drink nor sleep. They are nûrânî (luminous, spiritual) creatures who have 'aql (intellect). The most superior angels are the four archangels:

1. **Jabrâîl** (Gabriel) 'alaihi-salâm: His duty is to bring wahy (revelation) to prophets and to inform them of the orders and prohibitions.

2. **Isrâfîl** 'alaihi-salâm: He is charged with blowing the Sûr. At his first blowing, except Allahu ta'âlâ, every living being who hear the sound will die. At his second blowing, all will be resurrected.

3. **Mikâîl** 'alaihi-salâm: It is his duty to deliver sustenance, to make up cheapness, abundance, scarcity, expensiveness, and movement of every object.

4. **Azrâîl** 'alaihi-salâm: He is charged with taking the souls of human beings.

After these four, there are four classes of angels: The four angels of **Hamalat al-‘Arsh**; angels in Divine Presence, called **Muqarrabîn**; leaders of torturing angels, called **Karûbiyân**; and angels of Mercy, named **Rûhâniyân**. The chief of angels of Paradise is **Ridwân**. The chief of angels of Hell is **Mâlik**. Angels of Hell are called Zabânîs. Of all creatures, angels are the most plentiful. There is no empty space in the skies where angels do not worship.

Third Fundamental

TO BELIEVE IN HEAVENLY BOOKS

Wa kutubihi: It means “I believe in the books descended by Allahu ta’âlâ.” Allahu ta’âlâ sent these Books to some prophets by making the angel named Jabrâîl speak to their blessed ears. To some He sent Books inscribed on tablets, and to some others by making them hear without the angel. All these Books are the Word of Allahu ta’âlâ. They are eternal in the past and everlasting. They are not creatures. All of them are true. Of those heavenly books, He made us know of the existence of one hundred and four of them. **Ten booklets** were sent to Âdam (Adam) (‘alaihi-salâm), **fifty booklets** to Shîs (‘alaihi-salâm), **thirty booklets** to Idrîs (‘alaihi-salâm), **ten booklets** to Ibrâhîm (Abraham) (‘alaihi-salâm), **The Tawrât** (the original Torah) to Mûsâ (Moses) (‘alaihi-salâm), **The Zabûr** (the original Psalms) to Dâwud (‘alaihi-salâm), **The Injîl** (the original Bible) to ‘Îsâ (Jesus) (‘alaihi-salâm), **The Qur’ân al-karîm** was descended to Muhammad ‘alaihi-salâm.

Allahu ta’âlâ sent books through many Prophets beginning from first man and first Prophet Hadrat Adam till the last Prophet Hadrat Muhammad ‘alaihi-salâm so that people may live in comfort and peace in this world and attain endless happiness in the Hereafter. In these books, He declared the pillars of belief and worshipping. He gave information on all issues which mankind need.

Of these, the Qur’ân al-karîm is the final divine book. After the Qur’ân al-karîm descended, all the other divine books’ rules and verdicts became abolished. Jabrâîl ‘alaihi-salâm (Archangel Gabriel) brought the Qur’ân al-karîm to Muhammad ‘alaihi-salâm. The Qur’ân al-karîm was revealed gradually and its descent was completed in twenty-three years. There are 114 sûras

(chapters) and 6236 âyât (verses) in the Qur'ân al-karîm. The reason why these numbers are written differently in some books is that some scholars regarded certain long verses as several short verses. Because, since the day of descending of the Qur'ân al-karîm, it has never been and will never be changed. The Qur'ân al-karîm is the Word of Allah. It is not possible for human beings to compose such a great book. It has not been possible to say something similar to even a single verse of it.

In the year when our Prophet 'sall-Allâhu 'alaihi wa sallam' honored the next world with his presence, Hadrat Abû Bakr, his first caliph, had the whole of the Qur'ân al-karîm gathered on paper. Thus, a book (a manuscript) called a (**Mushaf**) was formed. All the Ashâb of the Prophet declared unanimously that this Mushaf is the Word of Allahu ta'âlâ. Hadrat Uthmân, after having six more mushafs written, he sent them to some provinces.

We must read the original form of the Qur'ân al-karîm in Arabic. It is not possible to call any text written with other letters the Qur'ân al-karîm.

a) One must be with ablution when one holds it. One must sit towards the Qibla and read it with attention.

b) One must read it slowly and in khushû' (Deep and humble reverence).

c) One must read it by looking at Mushaf and pronouncing each verse duly.

d) One must read it in accord with the rules of tajwîd.

e) One must keep in mind that what is read is the Word of Allahu ta'âlâ.

f) One must obey the commandments and prohibitions of the Qur'ân al-karîm.

Fourth Fundamental TO BELIEVE IN PROPHETS

Wa Rusulihî: It means "I believe in Prophets of Allahu ta'âlâ." The Prophets are chosen people. Their duty was to guide people to the true path which Allahu ta'âlâ loves. All Prophets, from Âdam ('alaihi-salâm) to Muhammad ('alaihi-salâm), communicated the same îmân. It is necessary to believe that Prophets ('alaihimus-salâm) have seven attributes.

1- 'Isma: They never commit sins. Prophets do not commit any sins, whether grave or venial, which was or would be prohibited, in any true religion.

2- Amâna [trustworthiness]: Prophets are trustworthy people in every respect. They never commit breach of trust.

3- Sidq: Prophets are honest people in each of their words, deeds or behaviors. They never lie.

4- Fatânat: Prophets are extremely intelligent and reasonable people. No one with deficiencies like blindness or deafness became a Prophet. All Prophets are male. No woman was a Prophet.

5- Tabligh: Prophets learned everything they declared with the wahy (revelation) which came from Allahu ta'âlâ. None of the commandments or prohibitions they communicated are from their own personal thoughts. They communicated all the things they were commanded to communicate.

6- Adâlat [justice]: Prophets never commit cruelty or injustice. They do not deviate from justice for anyone's sake.

7- Annul-azl: They are not dismissed from Prophethood. They are a Prophet in this world and the Hereafter.

Those Prophets by whom a new religion was revealed are called **Rasûl**. Those Prophets by whom a new religion was not revealed are called **Nabî**. Nabîs invite people to a previous religion. Believing in Prophets means to believe that they all are trustworthy and honest people who are chosen by Allahu ta'âlâ. Denying one of them is tantamount to denying all of them.

Prophethood cannot be attained by working, worshipping very much, suffering hunger or discomfort. It is possessed only with Allahu ta'âlâ's favor and selection. The number of Prophets ('alaihi-mus-salâm) is not known. It is well known that they are more than one hundred twenty four thousand. Among them, three hundred thirteen or three hundred fifteen are Rasûls. The six superior Rasûls among them are called **Ulu'l'azm Prophets**. These Prophets are: **Âdam (Adam), Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), 'Îsâ (Jesus) and Muhammad Mustafâ ('alaihi-mu 's-salâtu wa 's-salâm)**. The following thirty-three Prophets are well-known: **Âdam, Idrîs, Shît (or Shis), Nûh, Hûd, Sâlih, Ibrâhîm, Lût, Ismâ'îl, Ishâq, Ya'qûb, Yûsuf, Ayyûb, Shuayb, Mûsâ, Hârûn, Khidir, Yûsha' bin Nûn, Ilyâs, Alyasa', Dhulkifl, Sham'un, Ishmoil, Yûnus bin Matâ, Dâwud, Sulaymân, Luqmân, Zakariyyâ, Yahyâ, Uzayir, Îsâ bin Maryam, Dhulqarnayn and Muhammad**

('alaih wa 'alaihimu 's-salâtu wa 's-salâm).

Only the names of twenty-eight of them are written in the Qur'ân al-karîm. Scholars have not agreed on the prophethood of **Dhulqarnayn, Luqmân, Uzayir and Khidir**. It is not certain whether they are Prophets or not. It is written in the thirty-sixth letter of the second volume of Maktûbât-i Ma'thûmiyya that there are authentic reports stating that Khidir 'alaihis-salâm' was a Prophet. And it is written as follows in the hundred and eighty-second letter: "That Khidir 'alaihis-salâm' appears in a human form (from time to time), and does some things, too, does not show that he is alive. Allahu ta'âlâ has given his soul, as well as the souls of many other Prophets and Walîs, the permission to appear in a human form. Seeing them does not prove that they are alive."

Our Prophet MUHAMMAD 'alaihis-salâm

He is the Messenger of Allahu ta'âlâ. Muhammad 'alaihis-salâm is the Darling of Allahu ta'âlâ. He is the most superior and the last of Prophets. His father's name is Abdullah. Rasûl-i akram (sall-Allahu 'alaihi wa sallam) was born in Mecca, on the twelfth of the month of Rabî'ul-awwal, on a Monday night, towards morning, which coincides with the twentieth of April in the year 571 A.D. His father had passed away earlier. When he was six years old, his mother passed away, and when he was eight, his grandfather passed away. Then, he grew up near his paternal uncle Abû Tâlib. When he was twenty-five years old, he married Hadrat Khadijah 'radiy-Allâhu anhâ.' He had four daughters and two sons from her. The name of his first son was Qâsim. For that reason, he was called **(Abul-Qâsim)**, that is, father of Qâsim. When he was forty years old, he was informed that he was the Prophet for all human beings and genies. Three years later, he started to invite everyone to have belief. When he was fifty-two years old, one night, he was taken from Mecca to Jerusalem and thence to heavens. Then, he was returned to the earth. This voyage is called **(Mi'râj)**. In this Mi'râj, he saw Paradises, Hells and Allahu ta'âlâ. On this night, the five daily prayers became fard. He migrated from Mecca to Medina with a divine command. According to historians, that was in the year 622 A.D. This voyage is called **(Hegira)**. The beginning of Muslim's **(Hijri solar)** calendar is the day when he entered the Kubâ village of Medina, which was the 20th of September, which coincides with the eighth of the month of Rabî'ul-awwal, on

Monday. The (**Hijri lunar**) calendar of Muslims has its beginning that year as well. It starts with Muharram month that year. Twelve lunar months is equal to one lunar year, which occurs as the result of the moon's travelling twelve times around the world. He passed away before noon on Monday, Rabî'ul-awwal 12th, 11 H. [632 A.D.]. In the night between Tuesday and Wednesday, he was buried in the room where he passed away. When he passed away, he was sixty-one years old according to solar calendar and sixty-three years old according to lunar calendar.

Muhammad 'alaih-salâm was white. He was the most beautiful one of all mankind. He would not disclose his beauty to everyone. Whoever sees his beauty once in his lifetime, even if it is in his dream, spends his life in joy and happiness. He is the most superior of all people in anytime, anywhere. His reason, logic, beautiful manners, the power of his limbs' were greater than all other human beings.

While he was a child, he made two trips towards Damascus and they returned from a place called Busrâ. He never made a trip to another place. He was ummî. That is, he never went to a school. He did not take lectures from anybody. However, he knew everything, that is, whenever he wanted to know something, Allahu ta'âlâ informed him. An angel named Jabrâil 'alaih-salâm (Archangel Gabriel) would come and tell him about what he wanted to learn. His blessed heart was radiating divine light (nur) as if it were the sun. The knowledge emitted by his blessed heart spread over everywhere, earths, skies like radio waves. Now, they are emitting from his grave. His power of emission is increasing every moment. As a radio receiver is necessary to receive electromagnetic waves, to receive his nûrs, it is necessary to have a heart which believes and loves him and purified by following him. A person with such a heart receives these nûrs and then he himself also radiates beams of nûr. These great people are called "**Walî.**" When a person who knows and loves that Walî, respectfully sits in front of him or thinks about him with respect and love, even if he is far away from him; that person's heart will start receiving nûrs, faid [outpouring that flows from the murshid's heart to the disciple's heart, which thus attains motion, purity, and exaltation] and it will begin to become mature and to be purified. As Allahu ta'âlâ made the solar power a reason to nourish our material body, He made Muhammad 'alahis-salâm's heart and nûrs emitting from it a reason to mature our souls and hearts and to make us reach

high degrees in humanity. As all the food substance which nourish human beings and supply them with energy are formed with solar power; the speeches, words, writings of the Awliyâ (plural form of Walî), which nourish hearts and souls of people are formed with the nûrs emitting from the blessed heart of Rasûlullah 'alaihi-salâm.

Allahu ta'âlâ sent **the Qur'ân al-karîm** to Muhammad 'alaihi-salâm through the angel named Jabrâil 'alaihi-salâm. He has commanded human beings to do necessary and useful things for this world and the Hereafter. He has forbidden harmful things. Collectively, all these commandments and prohibitions are called **“the religion of Islam”, “Islam”, or “Ahkâm-i ilâhiyya”**.

Muhammad 'alaihi-salâm's every word is true, valuable and beneficial. A person who believes in this manner is called a **“Mu'min”** and **“Muslim.”** Anyone who does not believe or who dislikes any word of Muhammad 'alaihi-salâm is called a **“Kâfir,”** that is, disbeliever. Allahu ta'âlâ loves Mu'mins. He will not let a Mu'min eternally stay in Hell. Either He will not send them to Hell or, even if He sends them to Hell because of their faults, He will make them leave Hell later. A disbeliever cannot enter Paradise. He will go to Hell directly. He will never leave there. To believe in Allahu ta'âlâ and loving Rasûlullah is the beginning of all the bliss, all the benedictions, all the good. To disbelieve Hadrat Muhammad's Prophethood is the beginning of all the calamities, all the troubles and all the evils.

Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was superior to all the other Prophets in knowledge, in irfân (enlightenment, culture), in fehm (comprehension, intellect, understanding), in yaqîn (certitude, positive knowledge), in wisdom, in mental capacity, in generosity, in humility, in hilm (tenderness, mildness, moderation), in compassionateness, in patience, in enthusiasm, in patriotism, in faithfulness, in trustworthiness, in courage, in grandeur, in bravery, in eloquence, in rhetoric, in intrepidity, in beauty, in wara' (avoiding worldly pleasures about which one is doubtful whether they are permitted by Islam), in chastity, in kindness, in fairness, in hayâ (bashfulness, sense of shame), in zuhd (the highest degree of avoiding worldly pleasures), and in taqwâ (avoiding acts that are forbidden). He would forgive harms done by his friends or enemies. He never retaliated. When the disbelievers made his blessed cheek bleed and broke his tooth in the Battle of Uhud, he supplicated, **“O my Rabb! Forgive these**

people! Pardon them since they are ignorant!”

Muhammad 'alaihi-salâm had many beautiful moral qualities. Each Muslim must learn them and adapt themselves to these ethics. Thus, they attain salvation from calamities and difficulties in the world and the Hereafter and attain the intercession of the Master of the two worlds “sall-Allâhu 'alaihi wa sallam.” For, it is declared in a hadîth-i sherîf: **“Attain the moral qualities of Allahu ta'âlâ”**

THE ASHÂB-I KIRÂM

Those Muslims who were honored by seeing the blessed face of our Master, the Prophet or by hearing his soft words are called **“Ashâb-i kirâm.”** After prophets, the most superior and the most auspicious of all human beings that have come and that will come is Hadrat **Abû Bakr** (radiy-Allahu ta'âlâ 'anh). He is the first Caliph. After him, the most superior of human beings is the second Caliph Hadrat **'Umar bin Khattâb** (radiy-Allahu ta'âlâ 'anh) who is Fârûq-i a'zam, then the third Caliph of Rasûlullah Hadrat **'Uthmân bin Affân** (radiy-Allahu ta'âlâ 'anh) who is a source of îmân [belief; faith] and hayâ [bashfulness, modesty] and irfân [enlightenment, culture], then the fourth Caliph **Alî bin Abî Tâlib** (radiy-Allahu ta'âlâ 'anh) who has amazing superiorities and who is the lion of Allahu ta'âlâ. As understood from the hadîth-i sherîfs, the most superior women in this world are **Hadrat Fâtima, Hadrat Khadîja, Hadrat Âisha, Hadrat Maryam, Hadrat Âsiya.** It is declared in a hadîth-i sherîf: **“Fâtima is the most superior of the ladies of Paradise. Hasan and Husayn are the most superior ones of the young people of Paradise.”**

After the first four Caliphs, the most superior ones of the Ashâb-i kirâm are (**Ashara-i Mubashshara**). That is, the ten people who were given glad tidings of Paradise. They are Hadrat Abû Bakr Siddîq, 'Umar-ul-Fârûq, 'Uthmân bin Affân, Alî bin Abû Tâlib, Abû Ubayda bin Jarrâh, Talha, Zubayr bin Awwâm, Sa'd bin Abû Waqqâs, Sa'id bin Zayd, Abdurrahmân bin Awf (ridwânullahi ta'âlâ 'alaihim ajma'în). Then, those who were present in the **Battle of Badr**, then in the **Battle of Uhud** and then in the **Bî'at-ur-ridwân.**

It is wâjib necessary for us to talk respectfully about all the Ashâb-i kirâm who helped Rasûlullah and spent all their lives, properties for his sake. It is never permissible for us to talk about

them in an inappropriate manner. It is heresy to talk about them in a disrespectful manner.

Anyone who loves Rasûlullah must love all of his Companions as well. It is stated in a hadîth-i-sherîf: **“He who loves my Companions, does so because he loves me. He who does not love them has not loved me. He who hurts them has hurt me. He who hurts me has hurt Allahu ta’âlâ. He who hurts Allahu ta’âlâ will certainly be tormented.”** In another hadîth-i sherîf he said, **“When Allahu ta’âlâ wants to do a favor to one of His slaves who is a member of my ummat (community), he emplaces the love of my Ashâb in his heart. He (that slave) loves them all as he loves himself.”** On the day Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ passed away, there were thirty three thousand Sahâbîs (Companions) in Medina. The number of all Sahâbîs was more than one hundred and twenty-four thousand.

The Imâms of the Four Madhhab and Other Scholars

There is only one true path regarding the knowledge of i’tiqâd [belief; the tenets to be believed]. This is the Madhhab of **(Ahl as-Sunnat wal-jamâ’at)**. Four great persons caused us to learn the path of Muhammad ‘alaihi-salâm without changing, distorting it. They showed the true path to all the Muslims in the world. The first of them is **Imâm-i a’zam Abû Hanîfa Numân bin Thâbit**. He is one of the greatest Islamic scholars. He is the leader of the Ahl-as-Sunnat. The second is **Imâm Mâlik bin Anas**, the third is **Imâm Muhammad bin Idrîs Shâfi’î**, the fourth is **Imâm Ahmad bin Hanbal** (rahmat-Allâhu ta’âlâ ‘alaihim ajma’în).

Today, anyone who does not follow one of these four imâms is in a great danger. He has deviated from the true path. In this book, we have communicated the issues on namâz [ritual prayer] according to the Hanafî Madhhab. We have taken excerpts from the books of great Hanafî scholars and simplified them.

Two disciples of these four imâms reached a very high degree in the knowledge related to îmân [belief; faith]. Hence, the madhhab in i’tiqâd are two. The îmân which is in accord with the Qur’ân al-karîm and the hadîth-i sherîfs is the one reported by these two persons. These two persons spread the îmân knowledge of the Ahl as-Sunnat which is the party who are saved from Hell. One of them is **Abû Mansûr-i Mâturîdî**, and the other one is **Abûl Hasan Alî Ash’arî**.

These two imâms communicated the same belief. There are some minor differences between them; however, these differences are not important. They are the same in fact. The scholars of Islam are praised in the Qur'ân al-karîm and the hadîth-i sherîfs. In an âyat- i karîma, it is declared, purporting: **“Are those equal, those who know and those who do not know?”** In another âyat- i karîma, it is declared, purporting: **“O Muslims! Ask and learn what you do not know from those who know!”**

It is declared in several hadîth-i sherîfs: **“Allâhu ta'âlâ and angels and all creatures pray for him who teaches people what is good.”** **“On the Day of Judgement, first prophets, then scholars and then martyrs will intercede.”** **“O People! Know that knowledge can be acquired by listening to the scholar.”** **“Learn knowledge! Learning knowledge is an 'ibâda [worship]. The teacher and the learner of the knowledge will be given the rewards of jihâd.”** **“Teaching knowledge is like giving alms. Learning knowledge from a scholar is like performing midnight namâz.”** **“Learning knowledge is more thawâb [reward giving] than all supererogatory 'ibadât [worships], for it is useful for both oneself and for those whom one will teach.”** **“Anyone who learns 'ilm [knowledge] to teach others is given the rewards of Siddîqs.”** **“Knowledge is a treasure. Its key is to ask and learn.”** **“Learn and teach knowledge.”** **“Everything has a source. The source of taqwâ [to abstain from harâms, that is prohibitions, by fearing Allahu ta'âlâ] is the hearts of 'ârifis [great scholars who comprehended through his heart the knowledge about Allahu ta'âlâ and His Attributes].”** **“Teaching knowledge is atonement for sins.”**

Fifth Fundamental

TO BELIEVE IN THE HEREAFTER

Wal yawmil âkhiri: It means “I believe in the Last Day”. It begins on the day when a person dies. It continues till the end of Doomsday. It is called the “Last Day” because there is no night to come after it, or because it comes after the world. It is not made known when Doomsday will occur. Nevertheless, our Master, the Prophet “sall-Allâhu 'alaihi wa sallam” communicated many of its harbingers and precedents: Hadrat al-Mahdî will come. 'Îsâ ('alaihi-salâm) will descend from the sky to Damascus. Ad-Dajjal (who is called Antichrist by Christians) will appear. People called Ya'jûj and Ma'jûj will put the whole world into turmoil. The sun

will rise in the west. Violent earthquakes will occur. Religious knowledge will be forgotten. Vice and evil will increase. Harâms will be committed everywhere. A fire will break out in Yemen. The skies and the mountains will be dispersed. The Sun and the Moon will darken...

Questioning in the grave is true. The following answers to Munkar and Nakîr Angels (questioning angels in the grave) must be memorized and taught to children as well: “My Rabb is Allahu ta’âlâ. My Prophet is Muhammad ’alaihi-salâm. My religion is Islam. My Book is the Qur’ân al-karîm. My Qibla is the Kâ’ba-i sherîf. My path in belief is the Ahl as-Sunnat wal-jamâ’at. My path in deeds is the path of Imâm-i a’zam Abû Hanîfa.” On the Rising Day, everyone will resurrect They will be gathered at the place called Mahshar. The deed-books of the pious (sâlih), the good people, will be given from their right, and those of the evil people will be given from their back or left. With the exception of polytheism (shirk) and disbelief (kufr), Allahu ta’âlâ will forgive every sin if He wills, and He will torment even for a venial sin if He wills.

In the Hereafter, there will be a **Mîzân**, “balance,” for weighing deeds and conduct. There will be a bridge called **Sirât**, which will be built over Hell upon Allahu ta’âlâ’s command. There will be a body of water called **Hawd al-Kawthar** reserved for our Master Muhammad Mustafâ (sall-Allahu ta’âlâ ’alaihi wa sallam).

There will be **shafâ’a** [intercession]. Prophets, Walîs, pious Muslims, scholars, angels, martyrs and those who are allowed by Allahu ta’âlâ will intercede for the forgiveness of the venial and grave sins of those Muslims who die without having repented, and their intercession will be accepted.

Paradise and **Hell** exist now. Paradise is above the seven skies. Hell is below everything. Paradise has eight gates. Each gate opens to another level of Paradise. Hell is of seven levels. The torment becomes more and more intensified from the first level to the seventh level.

Sixth Fundamental

TO BELIEVE IN QADAR

Wa bil-qadari khairihî wa sharrihî minallâhi ta'âlâ: That is, I believe in qadar and that good (khair) and evil (sharr) are from Allahu ta'âlâ. Good and evil, advantage and harm coming upon human beings are all by Allahu ta'âlâ's Will.

Qadar means Allahu ta'âlâ's willing the existence of something. The [instance of] creation of the qadar (that is, that which has been decreed to exist) is called (**qadâ'**). The words of qadâ' and qadar are used interchangeably.

Allahu ta'âlâ has bestowed **irâda-i juz'iyya** [partial will] upon His slaves. He made the will of His slaves a cause for His creating. When a slave wants to do something, if Allahu ta'âlâ wills also, He will create that thing. If the slave does not want to do it, Allahu ta'âlâ does not will it too and He will not create that thing.

Those who want to learn in detail the Ahl as-Sunnat creed that we have declared shortly so far should read the Persian book (**Î'tiqâdnâme**) written by Hadrat Mevlânâ Hâlid Baġdâdî, a very noble Islamic scholar and a great walî, and the Turkish book (**Herkese Lâzım Olan İmân**), published by Hakikat Kitâbevi. It is the Turkish translation of (Î'tiqâdnâme), translated by Kemâhlı Feyzullah Efendi. It is a very beneficial, very beautiful book. Its benefits and blessings are enough to attain bliss in both worlds.

Allahu ta'âlâ commanded everyone to have tawakkul [putting your trust in Allahu ta'âlâ]. The âyat-i karîma, purporting "**Tawakkul is a fundament of imân (faith)**" is one of these commandments. There are many other âyat-i karîmas, for example, purporting: (**If you have imân, put your tawakkul in Allah!**) [Sûrat-ul-Mâida], (**Certainly, Allah loves those who have tawakkul**) [Sûrat-u Âl-i 'Imrân], (**If a person puts his tawakkul in Allah, He is sufficient for him**) [Sûrat-ut-Talaq], (**Is Allahu ta'âlâ not sufficient for His slave?**) [Sûrat-uz-Zumar]

Our Prophet 'sall-Allâhu alaihi wa sallam' said, "**They have shown me a group of my Community. They had flooded mountains and plains. I was amazed and glad that they were so great in number. They asked me "Are you glad?"**, I said "**Yes.**" They said: "**Only seventy thousand of them will enter Paradise without being questioned**". I asked who they were. They responded: "**Those who do not use magic, witchcraft and those**

who do not trust in anyone other than Allahu ta'âlâ. Among the audience, Hadrat Ukasha stood up and said: "O Rasûlullah! Do pray that I will be one of them. Our Master, the Prophet said: "**O my Rabb! Make him one of them!**" Another person stood up and requested the same prayer as well. He replied: "**Ukâsha acted more quickly than you.**"

Tawakkul is adherence to causes and to not worry about the future.

Part Two

OUR WORSHIPS AND NAMAZ (RITUAL PRAYER)

What is ibâdat (worship)?

Worship is to observe the commandments and prohibitions of Allahu ta'âlâ Who created us and each and every thing that exists, Who keeps us in existence all the time, Who protects us from visible and invisible calamities, Who bestows upon us various blessing every moment. It is to wish to be like the Prophets, the Awliyâ [dear slaves of Allahu ta'âlâ] and the scholars, who have attained the love of Allahu ta'âlâ. It is to follow them.

It is a duty of humanity for people to thank Allahu ta'âlâ Who sends innumerable blessings to them. This is a duty commanded by reason. But, people have faulty minds. Their reasoning is imperfect. They cannot find the things which may be thanking Allahu ta'âlâ. The duties to thank and respect, unless they are declared by Allahu ta'âlâ, may be insulting in fact.

Now, the duties of people, done by the heart, the tongue and the body, which they must perform to thank Allahu ta'âlâ have been communicated by Allahu ta'âlâ and they have been made public by His beloved Prophet. The duties of slavery which Allahu ta'âlâ communicates and commands are called **“Islam.”** Thanking Allahu ta'âlâ is possible only by following the path brought by His Prophet. Allahu ta'âlâ will not accept or like any thanks, or worships that are outside, not compliant to this path. For, there are many things which human beings assume good and beautiful, however Islam does not like them and declares that they are ugly.

Thus, reasonable people must follow Muhammad 'alaihi-salâm to thank Allahu ta'âlâ and worship Allahu ta'âlâ.

He who follows Muhammad 'alaihi-salâm is a Muslim. Worshipping is thanking Allahu ta'âlâ, that is, following Muhammad 'alaihi-salâm. Islam is of two parts:

- 1- Those things which must be believed by the heart.

2- Worships which must be done by the heart and by the body.

The most superior of the physical worships is namâz. It is fard for every mukallaf Muslim to perform five daily prayers.

Who Is Called Mukallaf?

Discreet men and women who have reached the age of puberty are called “**Mukallaf.**” Mukallafs are responsible of observing the commandments and prohibitions of Allahu ta’âlâ. In our religion, a mukallaf person is commanded to have îmân (faith) first, then to do worshipping. In addition, mukallafs must abstain from harâms and makrûhs which are forbidden.

‘Aql (intellect) is an understanding power. It has been created to tell good from evil. Intellect is like a meter. It differentiates the better one of two good things, and the worse one of two bad things. A reasonable person is not only one who realizes what is good or bad, he also prefers the good and avoids the bad. ‘Aql (intellect) is like an eye, and Islam is like light. Our eyes cannot see objects in the dark.

The age of puberty virtually begins when a boy is over twelve. There are symptoms of a boy's puberty. If these symptoms are not seen on him, he is regarded as still being in puberty until he turns fifteen years old.

The age of puberty virtually begins when a girl is over nine. If the symptoms of puberty are not seen on a girl over nine years old, she is counted as still being in puberty until the age of fifteen is transcended.

Af’âl-i Mukallafîn (Ahkâm-i islâmiyya)

The commandments and prohibitions communicated by Islam are called “**Ahkâm-i shar’iyya**” or “**Ahkâm-i islâmiyya.**” They are also called “**Af’âl-i mukallafîn.**” Af’âl-i mukallafîn consists of eight aspects: **Fard, wâjib, sunnat, mustahab, mubâh, harâm, makrûh, mufsid.**

1- FARD: Things which Allahu ta’âlâ clearly and plainly commands in the Qur’ân al-karîm are called Fard. Not to perform fards are harâm (forbidden). Anyone who does not believe in a fard or does not deem it important becomes a disbeliever. Fards are of two types:

Fard-i Ayn: They must be done by each and every mukallaf Muslim, such as having îmân, performing ritual ablution, performing ghusl (ritual cleansing of the body), performing five daily prayers, fasting in the month of Ramadan, giving zakât if one becomes wealthy, going to Hajj. [Thirty-two fards and fifty-four fards are well known.]

Fard-i Kifâya: When several other Muslims or only one Muslim does this kind of fard, it no longer becomes an obligation for others to perform it. To respond to a Muslim who greets you [in a manner prescribed by Islam], to wash the corpse, to perform janâza (funeral) namâz, to memorize all the Qur'ân al-karîm, to make jihâd, to learn religious and scientific knowledge more than you need in your businesses are all examples of fard-i kifâyas.

2- WÂJIB: They are commandments that must be performed as if they were fards. Their dalîl (proof, evidence, proof-text) in the Qur'ân al-karîm are not as explicit as fards. They are established with an ambiguous dalîl. It is wâjib to perform Witr and Eid prayers, to perform the qurbân if one is rich, to give the fitra. Wâjibs are like fards. To omit a wâjib is tahrîman makrûh. He who denies the fact that something is wâjib does not become a disbeliever. But, he who does not do a wâjib deserves to be tormented in Hell.

3- SUNNAT: Things which Allahu ta'âlâ doesn't clearly command but which are acts our Prophet praised or which he habitually did or which he did not prohibit, though seeing them done, are called Sunnat. It is kufr (disbelief) to dislike the sunnat. It is not sinful not to do them, as long as you like them. However, anyone who omits them constantly and without a good excuse will deserve to be deprived of their rewards and he will deserve to be reprehended. For example, it is sunnat to say Adhân, to say iqâmat, to perform namâz in jamâ'at (congregation), to use miswâk in ablution, to give a feast at the night when one gets married, to have one's child circumcised.

Sunnats are of two types:

Sunnat-i Muakkada: They are strong sunnats which our Master, the Prophet 'alaihi-salâm performed constantly and seldom omitted. For example, the sunnat prayer of morning time, the first and last sunnat prayers of early afternoon, the sunnat prayer of evening time, the last sunnat prayer of night time. These sunnats are never omitted without a good excuse. Anyone who dislikes them becomes a disbeliever.

Sunnat-i Ghayr-i Muakkada: They are acts which our Master, the Prophet 'alaihi-salâm performed from time to time for the purpose of worshipping. For example, the first sunnats - each consisting of four rak'ats - of the late afternoon and the night prayers. It is not sinful to frequently omit them. However, it causes reprehension and being deprived of intercession if one always omits them without a good excuse.

Sunnat-i kifâya: They are the sunnats which lapse from other Muslims if they are done by a few Muslims. For example, giving salâm (saying salâmun 'alaikum) or observing i'tiqâf. It is sunnat to recite the Basmala before performing a ritual ablution, eating or drinking, or any other blessed action.

4- MUSTAHAB: It is also called mandub or âdâb. It is sunnat-i ghayr-i muakkada. They are things which are done and liked by our Master, the Prophet 'alaihi-salâm, even if he performed them once or twice in his life. For example: To name a newborn child when he is seven-days old, to perform an aqîqa sacrifice as being thankful for the blessing of a son or daughter, to wear nice clothes, to use nice fragrances. Those who commit these are given many thawâb (rewards). If omitted, there is no sin. Also, there is no deprivation of intercession.

5- MUBÂH: Acts neither ordered nor prohibited. That is, they are things not communicated as sinful or reward giving. Things that are mubâh earn one sins or thawâb depending on the intention of a person who does them. For example, sleeping, eating various halâl foods, wearing various halâl clothes. If these things are done with an intention to obey Islam, to carry out Islam's rules, they will bring rewards. Such as eating or drinking with the intention of being healthy and doing worships.

6- HARAM: They are things which have been clearly prohibited by Allahu ta'âlâ in the Qur'ân al-karîm. To do harâm acts or to use harâm things are definitely forbidden. A person who says "halâl" for something harâm or "harâm" for something halâl becomes a kâfir (disbeliever). It is fard and brings many rewards to avoid things that are harâm.

Harâms are of two types:

Harâm li-aynihî: Murder, adultery, sodomy, gambling, drinking wine and every kind of alcoholic beverages, lying, stealing, eating pork, blood and carrion, women going out while their heads, arms, legs are unveiled, all these are harâm and gravely sinful. If a person

recites the Basmala before committing these sins, or believes that they are halâl, or does not attach importance to the fact that they have been made harâm by Allahu ta'âlâ, becomes a disbeliever. If he commits them although he believes that they are harâm and he is afraid of punishment, he does not become a disbeliever. However, he will deserve to be tormented in Hell. If he insists on committing harâms and does not repent, that may cause him to lose his îmân (faith) at his last breath.

Harâm li-ghayrihî: These things are halâl in essence. However, they have become harâm due to others' rights. For example, to enter another person's garden and eat the fruits of the trees without having the permission of the owner, to steal and use his household goods and money, to usurp trusted goods, to earn money by ways of bribery, interest or gambling. If anyone who commits them says the Basmala or says they are halâl, he does not become a disbeliever. For, they are the rights of that person, he has the right to recover them. On the Day of Judgement, the rewards of seven hundred rak'at ritual prayers which were performed in jamâ'at (congregation) will be taken by Allahu ta'âlâ for rights of the weight of five and a half oats, in silver and He will give these rewards to the owner of the rights. Abstaining from harâms brings more thawâb than worshipping. Hence, we must learn harâms and avoid them.

7- MAKRÛH: They are things which Allahu ta'âlâ and Muhammad 'alaihîs-salâm dislike. These things lessen the rewards of worships.

Makrûhs are of two types:

Makrûh tahrîmî: Makrûh tahrîmî is the omission of a wâjib, and it is close to harâm. Committing them requires torment. They are things like performing a ritual prayer during the period of sunrise, that of sunset and the period when the sun is at zawâl [midday, the time at which the Sun leaves its highest point from the horizon and after which the time of early afternoon prayer begins]. Anyone who deliberately does makrûh tahrîmîs will become rebellious and sinful. He will deserve to be tormented in Hell. It is wâjib to re-perform the namâz for a person who omits wâjibs or commits makrûh tahrîmîs in that namâz. If he commits these acts mistakenly or as a result of forgetfulness, then it is necessary to make the sajda-i sahw [two sajdas done as soon as namâz is over [before giving the salams, or after salams to the right, or even after salams to both sides] in order to have some errors that may have

been done while performing namâz forgiven.

Makrûh tanzîh: They are acts that are close to mubâh, that is halâl, or acts that are better for you not to do them than to do them. Such as omitting the acts that are sunnat-i ghayr-i muakkada or mustahab.

8- MUFSID: In our religion, they are things which nullify, make invalid a legitimate act or a started worship such as îmân, namâz, marriage, hajj, zekât, shopping. For example, it is disbelief to blaspheme Allahu ta'âlâ or the Qur'ân al-karîm, these acts nullify îmân. To laugh while performing namâz nullifies the ablution and the namâz. During fasting, to eat or to drink something knowingly nullifies the fast.

Those who carry out wâjibs and sunnats and those who abstain from harâms and makrûhs are given ajr, that is thawâb (reward, blessing). Those who commit harâms and makrûhs and those who do not carry out fards and wâjibs will be sinful. The thawâb of abstaining from a harâm is many folds more than the thawâb of carrying out a fard. The thawâb of performing a fard is more than the thawâb of abstaining from a makrûh. The thawâb of abstaining from a makrûh is more than the thawâb of performing a sunnat. The mubâhs liked by Allahu ta'âlâ are called “**Khayrât**” and “**Hasanât.**” Although those who commit these are given thawâb, this thawâb is less than the thawâb of performing a sunnat.

THE ENEMIES OF ISLAM

The enemies of Islam are attacking the books of the Ahl as-Sunnat in order to destroy Islam. Allâhu ta'âlâ declared in the eighty-second âyat of Mâida sûra of the Qur'ân al-karîm, purporting, **“The most vehement enemies of Islam are Jews and polytheists.”** The polytheists are disbelievers who worship idols, statues. It is obvious that most of the Christians are polytheist. A Jew, namely Abdullah bin Sebe' of Yemen established the (Shiite) sect against the Ahl as-Sunnat. The Shiites call themselves **(Alawî)**. The British, who are the enemies of Islam, with all their imperial powers, with all the gold they gathered from India and Africa, with bloody battles, with their books full of lies which they call **(Wahhâbism)** are attacking the Ahl as-Sunnat. We recommend everyone who wishes to attain endless bliss to not be deceived by the books of shiite or wahhâbîs and to adapt themselves to the knowledge stated in the books of the Ahl as-Sunnat scholars.

FUNDAMENTALS OF ISLAM

There are five essential (that is, absolutely must be carried out) fundamental duties for Muslims who embrace Islam.

1- The first of the five fundamentals of Islam is to say **(The Kalimat ash-Shahâda)**; that is, to say, **(Ash'hadu an lâ ilâha illa'llâh wa ash'hadu anna Muhammadan 'abdûhu wa rasûlûhu)**. In other words, a discreet person who has reached the age of puberty and who can talk has to verbally say, **(On the earth or in the sky, there is none but Allâhu ta'âlâ worthy of worship. The real being to be worshipped is Allâhu ta'âlâ alone.)** He is the Wâjib ul-wujûd. He has every superiority. He has no faults. His name is **(Allah)**. One must believe these absolutely. Again, that person who had a reddish white, bright, lovely face with black eyebrows and black eyes, wide forehead, mild tempered, sweet tongued, born in Mecca in Arabia, of Hâshimî descent, **(Muhammad, son of Abdullah is a slave and Messenger, that is Prophet, of Allahu ta'âlâ)**. His mother was Hadrat Âmina, daughter of Wahab.

2- The second fundamental of Islam is **(to perform the ritual prayer [namâz, salât])** five times a day in accordance with its conditions and fards when the time for prayer comes. It is fard for every Muslim to perform salât five times every day after each time

of salât starts and to know that it is performed in its due time. The ritual prayer has to be performed paying attention to its fards, wâjibs and sunnats, submitting the heart to Allâhu ta'âlâ and before the due time is over. In the Qur'ân al-karîm the ritual prayer is called **(Salât)**. Literally, Salât means man's praying, angels' doing istighfâr (entreating for forgiveness on behalf of man), and Allâhu ta'âlâ's having compassion and pitying. In Islam, **(Salât)** means to do certain actions, to recite certain things as shown in 'ilm al-hâl books. Salât is started with the words **(Allâhu akbar)**, called the **(Takbîr al-iftitâh)**, and said after raising the hands up to the ears till putting the hands under the navel (for men). It ends with the salâm by turning the head to the right and left shoulders and saying "As-salâmu..." at the end of the last sitting posture.

3- The third fundamental of Islam is **“to give the zakât of one's property.”** The literal meaning of zakât is 'purity, to praise, to become good and beautiful.' In Islam, zakât means 'for a person who has property of zakât more than he needs and at a certain amount called **(Nisâb)** to separate a certain amount of his property and to give it to the kinds of Muslims mentioned in the Qur'ân al-karîm without reproaching them.' Zakât is given to seven kinds of people. There are four types of zakât in all four of the madhhabs: the zakât of gold and silver, the zakât of commercial goods, the zakât of the stock animals that graze in the fields for more than half a year, and the zakât of all kinds of substances of necessity issuing from the soil. This fourth type of zakât, called **(Ushr)**, is given as soon as the crop is harvested. The other three are given one year after they reach the amount of nisâb.

4- The fourth fundamental of Islam is **“to fast every day of the month of Ramadân.”** Fasting is called **'sawm.'** Sawm means to protect something from something else. In Islam, sawm means to protect oneself from three things [during the days] of the month of Ramadân, as they were commanded by Allâhu ta'âlâ: eating, drinking and sexual intercourse. The month of Ramadân begins upon seeing the new moon in the sky. It cannot be predicated on the time calculated in calendars.

5- The fifth fundamental of Islam is **(For a person who qualifies, to perform the hajj [major pilgrimage] once in their life).** For an able person who has money enough to go to and come back from the city of Mecca besides the property sufficient for the subsistence of his family which he leaves behind until he comes

back, it is fard to perform tawâf around the Ka'ba and to perform waqfa on the plain of 'Arafât, provided that the way will be safe and the body healthy, once in his lifetime.

The highest of the five fundamentals listed above is to say **the Kalimat ash-shahâda** and believe in its meaning. The next highest is to perform salât. Next to this is to fast. Then comes the pilgrimage. The last one is to give zakât. It is unanimously certain that the Kalimat ash-shahâda is the highest. About the sequence of the other four, most 'ulamâ' said the same as we said above. The Kalimat ash-shahâda became fard first, in the beginning of Islam. Salât five times a day became fard on the Mi'râj Night in the twelfth year of Bi'that, a year and some months before the Hegira. Fasting during Ramadân became fard in the month of Sha'bân, the second year of the Hegira. Giving zakât became fard in the month of Ramadân, in the same year when fasting became fard. And pilgrimage became fard in the ninth year of the Hegira.

Part Three

PERFORMING NAMÂZ

In our religion, after having îmân (faith), the most valuable worship is namâz (ritual prayer). Namâz is the main pillar of the religion. Namâz is the most superior of worships. It is the second fundamental of Islam. It is called (**Salât**) in Arabic. Originally, salât means supplication, mercy and to beg for forgiveness from Allahu ta'âlâ. Since all these three meanings are present in namâz, it is called salât.

The thing which Allahu ta'âlâ likes most and He commanded again and again is the five daily prayers. After having îmân, the most important commandment of Allahu ta'âlâ for Muslims is namâz. Namâz is the firstly commanded fard in our religion. On the Day of Judgement, after îmân, the first question will be on namâz. He who gives his account for five daily prayers well, will also be free from all other difficulties and attain endless salvation. Being rescued from the fire of Hell and to reach Paradise depends on performing namâz correctly. In order to perform a correct namâz, firstly we must perform a faultless ablution, then we must begin the namâz without showing any laziness. We must strive to perform each act of namâz perfectly.

The auspicious worship which gathers all the other worships in

itself and causes man to approach Allahu ta'âlâ most is namâz. Our Prophet 'sall- Allâhu 'alaihi wa sallam' stated: **(Namâz is the arch-stone of faith. He who performs namâz has built up his faith. He who does not perform namâz has demolished his faith).** By performing his namâz correctly, he will have been protected from doing nasty, bad things. As a matter of fact, it is declared in the forty-fifth âyat of Sûrat-ul-'Ankabût of the Qur'ân al-kerîm, purporting: **(A prayer of namâz performed perfectly will certainly protect man against doing fahshâ [foul] and munkar [loathsome actions])**

A namâz which does not cause one to be away from evil things is not a correct namâz. It is namâz in appearance. Nevertheless, until performing the correct one, we must not omit even making the appearance. Scholars of Islam said: (Even if something cannot be done completely, one should not completely miss it either). Our Rabb, Who grants endless blessings, may accept the appearance as the reality. One must not say "Instead of performing namâz in such a wrong manner, do not perform it at all!" One must say "Instead of performing namâz in such a wrong manner, do perform it correctly". We should understand this nuance well.

Namâz should be performed in jamâ'at (congregation). Making namâz in jamâ'at is far more rewarding than making namâz alone. In namâz, every limb must show humility and the heart must be in fear of Allahu ta'âlâ. The only thing which will save man from calamities and difficulties in this and the next worlds is namâz. In the beginning of the Mu'minûn sûra, Allahu ta'âlâ declared, purporting: **(The Believers will be saved in any case. They are those who perform their ritual prayers in khushû' [Deep and humble reverence].)**

When worship is done in a dangerous and fearful place, it is much more valuable. When the enemy attacks, a few actions by the army become very valuable. For this reason, worshipping by the young is more valuable. For, they are breaking the evil wishes of their nafs and they resist the nafs demand to not worship.

During youth, three enemies do not want them to perform worships. They are your nafs, the devil, and evil company (evil friend). The beginning of all evil is evil company. If the young person does not obey the evil desires coming from these, and they perform their ritual prayer and do not abandon their worships, this is very valuable. They will attain much more reward than an elderly person. Their few worships will be given many rewards.

For whom is Namâz a Fard (Commandment)?

Performing the five daily prayers of namâz is fard-i 'ayn for every Muslim, man or woman, who has reached the age of discretion and puberty. There are three conditions for namâz to be fard:

1- To be a Muslim. 2 - To be discreet. 3 - To have reached the age of puberty.

In our religion, young children who are not discreet and who have not reached the age of puberty are not responsible of performing namâz. But, parents must teach the religious knowledge to their children and make them accustomed to worshipping. Our Prophet 'sall-Allâhu alaihi wa sallam' said, **(All of you are like shepherds of flocks! As a shepherd protects his flock, so you should protect those in your homes and under your command from Hell! You should teach them Islâm! If you don't, you will be held responsible.)** In another hadîth-i sherîf, it is stated: **(All children are born fit and suitable for Islâm. Later, their parents make them Christians, Jews or irreligious).**

Therefore, the first duty of every Muslim is to teach their children Islam, the recitation of the Qur'ân al-karîm, the performing of namâz and the conditions of îmân and Islam. Parents who want their child to be a Muslim and to attain serenity in this world and the Hereafter, must perform this duty of theirs first. For, our ancestors said: **(A tree may bend while it is young and fresh).** If one tries to bend a tree when it is old, it will break. It will be harmful.

Any child who is not taught Islamic knowledge and who is not given beautiful ethics will be deceived by evil people quickly. He will be harmful to his parents, state and nation.

States of those who perform Namâz

Story: The Namâz Which Freed One from Prison

Abdullah bin Tâhir, governor of Khorasan, was very just. One day, his gendarmes reported to the governor that they had caught some thieves. One of the thieves escaped. Instead of the thief, a blacksmith from Hirât, who had gone to Nishâbûr, was arrested, as he was going back home that night. Together with the thieves they took him up to the governor, who then commanded them to be imprisoned! In the prison, the blacksmith made an ablution and

performed namâz. Holding his hands out, he invoked, “O my Allah! Save me! You alone know that I am innocent. You alone can rescue me from this dungeon. O my Allah! Save me!” That night the governor dreamt of four strong people, who came up to him and were about to turn his throne upside down, when he woke up. Immediately, he made an ablution and performed a namâz of two rak’ats. He went back to sleep. Again he dreamt that the four persons were about to overturn his throne, and woke up. He realized that he had been doing injustice to someone who in turn had been invoking against him. As a matter of fact, a poem says:

***Thousands of cannons and rifles can never do,
What tears will do in the early morning.
The enemy-frightening spears are often
Pulverized by a Believer’s praying.***

O our Allah! You alone are great! You are so great that the great, as well as the meager, only beg of You when they are in trouble. Only he who begs of You will attain his desire.

That very night he summoned the prison guard and asked him if there was anyone who was unjustly put in there. The prison guard said, “I couldn’t know. But there is somebody who is performing namâz and saying many prayers. He is weeping, too.” Upon this, he had the blacksmith brought to him. Asking him and then learning what was wrong, he apologized and requested, “Forgive me, please, and do accept these thousand silver coins as my gift upon you. Whenever you desire anything, whatsoever, just come to me!” The blacksmith said, “I have forgiven you and will accept your present. But I cannot come to you to ask for my wish.” When asked why, he said, “Would it become appropriate for me as a born slave to present my wishes to someone else, abandoning my Owner, Who has several times overturned the throne of such a sultan as you for the sake of such a poor person as me? By my supplications after ritual prayers, He saved me from many difficulties. He made me attain so many wishes of mine. How could I take refuge in someone else? While my Rabb has opened the door of His Treasure of Endless Mercy and spread His Table of Infinite Endowment for everybody, how can I have recourse to others? Who has asked and He has not given? One cannot attain if one does not know how to ask. If one does not enter His Presence with proper manners, one cannot attain His Mercy.

Poem:

***Whoever puts his head on the threshold of worship one night;
The Darling's Kindness certainly opens thousands of doors for him.***

Râbiat-ul-Adwiyya 'rahmatullâhi 'alaihi', one of the great Awliyâ, heard a man pray, "O Allah! Open Your Door of Mercy!" She said to him, "O you ignorant person! Has Allâhu ta'âlâ's Door of Mercy been closed up to now so that you want it to be opened now?" [Though the source of Mercy is always open, it is the hearts, the receivers that are not always open. We should pray so that they should open!]

Yâ Rabbî! You, alone, are the One who rescues everybody from distress. Do not leave us in distress in this world and the next! Only You are the One who sends everything to the needy! Send auspicious, useful things to us in this world and the next! Do not leave us in need of anybody in this world and the next! Âmîn!"

Story: His home burned

Hamîd-i Tawîl, one of the Awliyâ-i kirâm, was making namâz in his prayer room. His home started burning. People gathered and extinguished the fire. His wife ran to him and said angrily: "Your house is burning. People are gathering. There are many works to do. But you do not move." He said, "I swear by Allahu ta'âlâ that I have not been aware of all these events."

The friends of Allahu ta'âlâ, reaching such a great degree in the love and closeness to Him and feeling the taste of supplicating, begging Him, have forgotten themselves.

Story: Water in Pot

Abdullah bin Shahîr from the Ashâb-i kirâm tells: I was performing ritual prayer near Rasûlullah 'sall-Allâhu alaihi wa sallam.' I heard sounds coming from his blessed chest, it was as if water was boiling in a pot on a fire.

Story: Arrow in his foot

Hadrat Ali, the dear son-in-law of Rasûlullah 'alaihi-salâm, would be oblivious to everything when he started to make a ritual prayer.

It is narrated: In a battle, an arrow had come and it was stuck in Hadrat Ali's blessed foot to the bone. They could not pull it out. They showed the wound to a doctor. The doctor said: You should be given anesthesia which will make you unconscious, only then the arrow can be pulled out from your foot. Otherwise, it is impossible to bear its pain." Amîr-ulmu'minin Hadrat Alî "radiyallahu anh" said: (What's the use of anesthesia? Wait for a while, when the prayer time comes and I start performing namâz, you take it out." The prayer time came. Hadrat Alî started performing namâz. The doctor cut the blessed foot of Hadrat Ali and took the arrow out. He bandaged the wound. When Hadrat Ali completed his ritual prayer, he asked the doctor: Have you taken the arrow out? The doctor answered: (Yes, I have taken it out). Hadrat Ali said: I did not feel it at all.

What is so surprising! As a matter of fact, before the beauty of Yûsuf (Josef) 'alaih-salâm, the Egyptian women had been so amazed and preoccupied, they did not realize that they had cut their hands. If being in Allahu ta'âlâ's Presence turns His beloved slaves into a state which make them unconscious of themselves, why does one become amazed at this? While passing away, the Believers will see our Master Rasûlullah 'alaih-salam, hence they will not feel the agony of death.

Story: Anesthetic Medicine

Âmir-i Kays was among the Awliyâ. It was seen that leprosy was on one of his toes. They said it was necessary to amputate it. Âmir said: "Consenting to the verdict is a fundament of slavery." They cut it off. A few days later, they saw that the illness spread to his leg and reached the upper leg. They said, "It is necessary to amputate this foot, our religion gives permission for this operation." They brought a person to operate on him. He said: "To make him unconscious, it is necessary to have a medicine so that he will not feel the pain. Otherwise, he cannot endure it." Âmir said: No need for this. Bring someone who recites the Qur'ân al-karîm with a beautiful voice. Let him recite the Qur'ân al-karîm. When you see a change on my face, cut off my foot, I will not be aware of it. They did so. A person came and started reciting the Qur'ân al-karîm with a beautiful voice. The color on the face of Âmir changed. The operator severed his leg at the middle of the upper leg. He cauterized and bandaged it. The person who was reading the Qur'ân al-karîm became silent. Âmir came to himself

and asked: "Have you amputated it?" They said: Yes. They had amputated, cauterized, bandaged his leg, and he was unaware of all these. Then, he said: Give my amputated leg to me. They gave it to him. He lifted it and said: "O my Rabb, you are the Benefactor. I am Your slave. The decree is Yours, the verdict is Your verdict, the qadâ is Your qadâ. This is, a foot about which if You ask, on the Day of Judgement, with it, did you never take a step towards a sin? I can say that I have never taken a step or a breath without your command."

Story: Sacrifices for Namâz

Before the city of Bursa was taken by the Ottomans, one of its Greek residents had secretly become Muslim. A very close friend of his asked about the reason: "How could you abandon the religion of your father and your forefathers?" Thus, he criticized him. The answer of that Greek Muslim was meaningful. He said: Once, one of the captive Muslims was left with me. One day, I saw that this captive was sitting down and standing up in the room where he was kept. I went near and asked him what he was doing. When his movements stopped, he rubbed his hands on his face and he said he performed a ritual prayer and if I allowed him, he would give one gold coin for each ritual prayer. I became greedy. Day by day I increased the payment amount. At a certain point, I wanted ten gold coins for each prescribed time for ritual prayers. He accepted that. I was amazed at his sacrifice for his worship. One day, I told him: "I will set you free." He became very joyful. He outstretched his hands and prayed for me: "O My Allah! Honor this slave of Yours with î mân (faith)!" At that moment, a wish to become Muslim occurred in my heart and it increased so much so that I became Muslim by reciting **the Kalima-i shahâdat** immediately.

Part Four

TYPES OF NAMÂZ

Namâz, commanded for Muslims are in three groups: Fard prayers, wâjib prayers and nâfile (supererogatory) prayers. They are:

1- Fard prayers: The fards of five daily prayers, the two rak'at fard of Friday prayer, janâza prayer. (Performing janâza prayer is fard-i kifâya).

2- Wâjib prayers: Witr prayer, Eid prayers, nazr prayers and those prayers which you had begun but did not complete. It is wâjib to make qadâ of the omitted witr prayers too.

3- Nâfila prayers: The sunnats of five daily prayers, tarâwih prayer, and those namâz which are performed in order to attain rewards such as tahajjud, tahiyyat-ul-masjid, ishraq, awwâbîn, istihâra, tasbîh prayers. We are not commanded to perform them. Those who do not have any debt of fard or wâjib qadâ prayers will be given rewards for their supererogatory worships too.

NAMÂZ, FIVE TIMES DAILY

Namâz is a commandment of Allahu ta'âlâ. Allahu ta'âlâ commands **“Perform namâz!”** more than one hundred places in the Qur'ân al-karîm. For every Muslim who is discreet and has reached the age of puberty, performing namâz five times a day has been ordered in the Qur'ân al-karîm and Hadîth-i sherîfs.

In the seventeenth and eighteenth âyat-i karîmas of Rûm Sûra, it is purported: **“Make tesbîh** (glorification; declaring to be far from defects and imperfections) **of Allâhu ta'âlâ at evening and morning times. The hamd performed by heavenly and earthly beings and done in the afternoons and at noon time are for Allâhu ta'âlâ.”** In the two hundred thirty ninth âyat of Baqara Sûra, it is purported: **“Protect the salâts and the late afternoon salât!”** [that is, never stop from performing namâz] The one hundred and fourteenth âyat of the Sûra of Hûd purports, **(At two times of the day** [early afternoon and late afternoon] **and three times during the night** [evening, night and morning] **make namâz as it should be**

done! In fact, those things that are good (hasanât) [the rewards of the five daily prayers] remove [venial] sins. This is an advice for the mindful.)

In a hadîth-i sherîf, it is declared that **(Allahu ta'âlâ commanded to perform namâz five times every day. Allahu ta'âlâ will forgive those who perform a correct ablution and make these five prayers in their due time by doing their ruku' and sajdâs well.)**

These five daily prayers add up to forty rak'ats (units), out of which seventeen are fard, three are wâjib and twenty are sunnat. They are:

1- Morning prayer consists of four rak'ats. First the sunnat prayer, which consists of two rak'ats, is performed. Then the fard prayer, of two rak'ats, is performed. The sunnat (the first two rak'ats) is very important. Some scholars classify it as wâjib.

2- Early afternoon prayer consists of ten rak'ats: The initial sunnat consisting of four rak'ats, the fard consisting of four rak'ats, and the final sunnat consisting of two rak'ats.

3- Late afternoon prayer consists of eight rak'ats. First the sunnat, which consists of four rak'ats, and then the fard, which consists of four rak'ats, are performed.

4- Evening prayer contains five rak'ats. First the fard, which is composed of three rak'ats, then the sunnat, consisting of two rak'ats, are performed.

5- Night prayer consists of thirteen rak'ats. The initial sunnat contains four rak'ats. The fard also contains four rak'ats. But the final sunnat has two rak'ats, while the **(Witr prayer)** has three rak'ats.

The initial sunnats of the late afternoon prayer and night prayer are Ghayr-i muakkada. When sitting during their second rak'at, after reciting the **(Attahiyyâtu..)**, the prayers of **(Allahumma salli alâ...)** and **(Allahumma bârik âlâ...)** are recited completely. After standing up for the third rak'at, the prayer **(Subhânaka...)** is recited before saying the Basmala. But the first sunnat of the early afternoon prayer is **(Muakkad)**. That is, it has been recommended emphatically. There are more thawâbs (blessings) for it. During its second rak'at, as in the fard prayers, only the **Attahiyyâtu** is recited and then we stand up for the third rak'at. After standing up, we first recite the Basmala and then the sûra (chapter) of **Fâtiha**.

It is mustahab to perform four more rak'ats after the fard of

early afternoon and night prayers and six more rak'ats after the fard of evening prayer. In other words, it is very blessed. One can perform all of them with one salâm or by saying the salâm after every two rak'ats. In either case the first two rak'ats are deemed to be the final sunnat. These prayers, which are mustahab, can be performed separately after the final sunnats of the early afternoon and night prayers of namâz as well.

The first rak'at commences with the beginning of the prayer and the other rak'ats begin as soon as you stand up, and each rak'at continues until you stand up again. The final rak'at continues until the salâm. After the second sajda (prostration) of each second rak'at we sit.

Each rak'at of prayer contains its fards, wâjibs, sunnats, mufsid (things or acts which nullify a prayer), and makrûhs (actions, words, thoughts avoided and disapproved by the Prophet). On the pages ahead, we shall explain these in accordance with **the Hanafî Madhhab**.

THE FARDS OF NAMÂZ

Fard is an obligation clearly commanded by Allahu ta'âlâ. Unless the fards of one worship are carried out, that ibâdat cannot be sahîh, correct. Namâz has twelve fards, Of these fards, seven of them are outside and five of them inside of the namâz. The fards that are outside are termed (**Sharts**) [preconditions]. The fards that are inside are termed (**Rukns**). [Some Islamic scholars have said that the takbîr of tahrîma is inside the namâz. According to them, both the conditions and the rukns of the namâz, each is six in number.]

A) Preconditional Fards of the Namâz:

1- Tahârat from hadas: The performance of an ablution by a person who does not have an ablution and performance of a ghusl by those who are junub.

2- Tahârat from najâsat: People who are to perform namâz must purify their bodies, clothes, the places where they will perform namâz from najâsat, that is, from the things that are declared to be religiously dirty. For example; blood, urine, alcohol.

3- Satr-i awrat: It is to cover awrat parts. To veil one's awrat parts is a commandment of Allahu ta'âlâ. Those body parts of mukallaf, that is, for those that are discreet and in puberty, which

are harâm [prohibited] for them to open and show to others and for others to look at during namâz, or any time, are termed **awrat parts**. A man's awrat parts are between his navel and lower parts of his knees. As for a woman, all parts of her body, except for her face and hands, are her awrat parts.

4- Istiqbâl-i-qibla: It is to perform a namâz towards the qibla. The qibla of Muslims is where the space of the (**Kâ'ba**) is, which is in the city of Makka-i mukarrama. That is, that space from the Earth to the 'Arsh is the Qibla.

5- Waqt: It is to perform namâz in due time. That is, to know that the prayer time has begun and to intend to perform the prescribed time's prayer.

6- Niyat: It is to make niyyat [intention] by passing the thought through the heart when one is about to begin a namâz. This must be done to show the intention to perform namâz. It is not considered a niyyat, to only say it verbally. To make niyyat for namâz means to pass through the heart its name, time, qibla, to wish to follow the imâm (when performing namâz in jamâ'at), to show the intention to perform namâz. Niyat is made while saying the takbîr of iftitâh (beginning). The niyyat made after the takbîr of iftitâh is not sahîh and namâz thereby performed is not acceptable.

7- Takbîr of Tahrîma: It means saying (**Allahu akbar**) when beginning namâz. This takbîr of beginning is called (**Takbîr of Iftitâh**). No other word to replace it is acceptable.

B) The Fards Inside Namâz (Its Rukns):

There are five fards within a namâz. Each of these five fards is called (**Rukn**). They are:

1- Qiyâm: It means standing when one is to start and perform namâz. He who is too ill to stand performs namâz sitting, and if he is too ill to sit he lies down on his back and performs it with his head (by moving, nodding, etc., his head). It is not permissible to make namâz while sitting in a chair.

2- Qirâat: It means to recite verbally. It means reciting a sûra [a chapter of the Qur'ân al-karîm] or an âyat [a verse of the Qur'ân al-karîm] of the Qur'ân al-karîm.

3- Ruku': It means bending and putting the hands on the knees after finishing the qiraât. In the rukû' you say (**Subhâna rabbiyal-'adhîm**) at least three times. While straightening up from the ruku'

you say (**Sami' Allahu liman hamidah**). When standing up after the ruku', you say (**Rabbanâ lakal hamd**).

4- Sajda: It means prostrating on the ground after the ruku.' Sajda is prostrating on the ground two times successively by putting hands, forehead and nose on the ground. You say (**Subhâna rabbiyal-a'lâ**) three times in each sajda.

5- Qa'da-i akhîra: It means sitting in the last rak'at as long as it would take to say the prayer (**Attahiyâtû**). This is also called the (**last sitting posture**).

The fact that the conditions of namâz are so numerous, show that namâz is a great deed and the most important of all the worships. Furthermore, when its wâjibs, sunnats, mustahabs, makrûhs and mufsidis are taken into consideration, it is understood how a slave must stay in the presence of his Rabb. The slaves are weak, powerless creatures. At each breath, they need Allahu ta'âlâ who created them. Namâz is a worship which makes a slave understand his weaknesses.

In this book of ours, this knowledge will be explained in its order.

PRECONDITIONS OF NAMÂZ

1- TAHÂRAT FROM HADAS (Purification from the state of being without ablution or ghusl):

On this subject, we will give information on ablution, ghusl and tayammum.

PERFORMING ABLUTION [WUDÛ, ABDAST]:

Performing ablution is one of the fards of namâz. It is necessary to perform ablution to hold the Qur'ân al-karîm, circumambulate the Kâ'ba, to make sajdâ of tilâwat, also to perform a janâza namâz. It brings much thawâb to remain with ablution constantly, to go to bed, to eat and drink while one is with ablution.

Those who die while they are with ablution will be given the thawâb of attaining martyrdom. Our Prophet "sall-allahu alaihi wa sallam" said:

(He who dies while he has ablution will not feel the pain of death. For, ablution is a sign of having îmân. It is the key to namâz, it is the cleanser of sins from the body.)

(When a Believer makes an ablution, his sins will be rid from his eyes, hands and feet. He sits down as having been forgiven.)

(The best of the deeds is namâz. Those who constantly perform ablution are doubtlessly Believers. A Believer must be with ablution during the daytime and he must be with ablution when he goes to sleep at night. When he does so, he will be under the protection of Allahu ta'âlâ. Food and water, in the stomach of he who has eaten while he was with ablution, mentions the name of Allahu ta'âlâ. They make istighfâr for him as long as they remain in his stomach.)

There are fards, sunnats, adabs, and prohibited and nullifying things in an abdash (ablution). If a person performs namâz without an ablution though he does not have a strong necessity for doing so and he knows that he does not have an ablution, he becomes a disbeliever. He who loses his ablution while performing namâz, performs the salâm to one side right away and stops his namâz. Re-

making an ablution before the prescribed time period is over, he re-performs the namâz.

THE FARDS OF RITUAL ABLUTION

There are four fards in an ablution in the Hanafî Madhhab:

- 1- To wash the face once.
- 2- To wash both arms up to and including the elbows once.
- 3- To apply masah on one-fourth of the head, that is, to rub your wet hand on your head.
- 4- To wash both feet including the ankle bones on both sides once.

Niyyat [intention] and tartîb [to wash your limbs in prescribed order] are fard in the Shâfi'î Madhhab. It is necessary to intend when washing the face. If a person makes the niyyat before the water touches his face, his ablution will not be sahîh. It is fard to wash the beard that is on the face and chin. Dalk [to rub the limbs washed] and muwâlât [to wash the limbs one right after another without pausing] are fard in the Mâlikî Madhhab. Shiites do not wash their feet, they make masah on their naked feet.

How to Perform a Ritual Ablution?

1- While you start to perform the ritual ablution, you should recite this prayer: **Bismillâhil-azîm. Welhamdu lillâhi alâ dînîl-Islâm. We alâ tewfîq-il-îmân. El-hamdu lillâhil-lezî je'alelmâe tahûren we je'alel-islâme nûren.** (I begin with the name of Allahu ta'âlâ Who is Azîm. Thanks and praises be to Allahu ta'âlâ Who gave us the religion of Islam and Who bestowed the faith upon us. Thanks and praises be to Allahu ta'âlâ Who made water a cleaner and Who made Islam a light.) Then, hands, including wrists, are washed three times.

2- While you put water in your mouth with your right hand three times, you should recite the following prayer:

Allahummes-qinî min hawdi nebiyyike ke'sen lâ ezmeu ba'dehu ebeden. (O my Allah! Make me drink from that pond of our Prophet, of which when one drinks from it they never feel thirst again.)

3- Three times you snuff water in your nose with your right hand and clean your nose with your left hand. While you snuff

water in your nose, you should recite the following prayer:

Allahumme erihnî râyihatel jenneti werzuqnî min ni'amihâ. We lâ turihnî râyihatên-nâr. (O my Allah! Make me smell the scent of Paradise and give me the blessings of Paradise, not the scent of Hell.)

4- You take water in your palms and you wash your face from the upper edge of the forehead to the end of the chin, and from the very front of both of the ears. While doing this, you recite the following prayer:

Allahumme beyyid wejhî binûrike yewme tebyaddu wujuhu ewliyâike we lâ tusewwid wejhî bi zunûbî yewme tesweddu wujûhu a'dâike. (O my Allah! As You make Your dear radiant slaves' faces white with Your light, make my face white too. On the Day when Your enemies' faces are black, do not make my face black because of my sins.)

5- While you wash your right arm including your elbow with your left hand (three times), you recite the following prayer:

Allahumme a'tinî kitâbî biyemînî we hâsibnî hisâben yesîren. (O my Allah! Give me my deed-book from my right side and take my account in an easy manner.)

6- While you wash your left arm including your elbow with your right hand (three times), you recite the following prayer:

Allahumme lâ tu'tinî kitâbî bi şimâlî we lâ min werâi zahrî we lâ tuhâsibnî hisâben shedîden. (O my Allah! Do not give me my deed-book from my left side and my back side. Do not take my account harshly.)

7- After washing both arms, you wash your hands again and with the wetness left on your hands, you apply masah (wipe your hands) on your head. At this moment, you recite the following prayer:

Allahumme harrim sha'rî we besherî alen-Nâr. We ezillenî tahte zillî arshike yewme lâ zille illâ zillu arshike. (O my Allah! Do not throw my body and my hair into Hell. On the Day when there is no shade, shade me in the shadow of the Arsh-i a'lâ.)

8- After this, you wet your ear holes with your respective index fingers of your right and left hands and you rub your thumbs on the back part of your ears and you recite the following prayer:

Allahummej'alnî minellezîne yestemi'ûnel-qawle fe yettebiûne ahsenehû. (O my Allah! Make me one who listens to the word and who obeys best.)

9- While you make masah with the outer surface of your hands on the back of the neck, you recite the following prayer: **Allahumme a'tiq raqabetî minen-Nâr.** (O my Allah! Make my neck free from the fire.)

10- After making masah on the neck, you wash your right foot together with the ankle bones on both sides three times, inserting the little finger of the left hand between the toes from underneath them, beginning with the little toe. While doing so, you should recite the following prayer: **Allahumme thebbit qademeye ales-sirâti yewme tezillu fihil-aqdâmu.** (O my Allah! On the Day when feet slip, make my feet stationary on the Sirât.)

11- You wash your left foot together with the ankle bones on both sides three times. You insert the little finger of the left hand between the toes from underneath them, beginning with the big toe. While doing so, you should recite the following prayer: **Allahumme tâ tatrud qademeyye ales-sirâti yewme tatrudu kullu aqdâmi a'dâike. Allahumme'j-al sa'yî meshkûren we zenbî maghfûren we amelî maqbûlen we tijâretî len tebûre.** (O my Allah! On the Day when Your enemies' feet slip from the Sirât, do not make my feet slip. O my Allah! Make my work auspicious. Forgive my sins. Accept my deeds. Make my trade halâl.)

Our Prophet 'sall-Allâhu 'alaihi wa sallam' says: **(Whoever performs an ablution and, looks skyward and recites this prayer: "Subhanekallahumme we bihamdike, Eshhedu en lâ ilâhe illâ ente wahdeke lâ sherîke leke estaghfiruka we etûbu ileyke eshhedu en lâ ilâhe illallah we eshhedu enne Muhammeden abduke we Resûluka," Allahu ta'âlâ forgives that person's sins, He affirms it with a signature of acceptance and keeps it under the 'Arsh-i a'lâ. On the Judgement Day, the person who recited this prayer comes and receives it's thawâb.)**

In a hadîth-i sherîf, Rasûlullah 'alaihi-salâm said: **(Whoever performs an ablution and then recites the sûra of "Innâ enzelnâhu..." once, Allahu ta'âlâ registers him as one of the siddîqs. If he recites it twice, He registers him as one of the martyrs. If he recites it thrice, he will be resurrected together with Prophets.)**

In another hadîth-i sherîf, it is stated: **(Whoever performs an ablution and then evokes salâtu salâm on me ten times, after he performs a ritual ablution, Allahu ta'âlâ removes that person's**

sadness and makes him joyful. He accepts his supplication.)

It is permissible for those who do not know the ablution prayers not to recite them. However, they should memorize them as soon as possible and they should recite them while performing a ritual ablution. It brings much thawâb. Also, it brings much thawâb towards the end of performing ritual ablution, or at the end of ritual ablution to recite the following prayer: **“Allahummej’alnî minet-tewwâbîn, wej’alnî min-el-mutetahhîrîn, wej’alnî, min ibâdik-es-sâlihîn, wej’alnî minel-jezîne lâ khawfun aleyhim we lâhum yahzenûn”**

Those people who do not know the ablution prayers should recite the Kalima-i shâhadat while washing the limbs, thus, they should attain great blessings.

EXPLANATION: For prayers made while making ablution see pages 227 and 228!

***If you are wise, perform namâz, for it is the crown of bliss
Know that a believer’s mi’raj it is.***

The Sunnats of a Ritual Ablution

There are eighteen sunnats in an ablution:

- 1- To recite the Basmala when beginning to make an ablution.
- 2- To wash the hands including the wrists three times.
- 3- To rinse the mouth three times by using fresh water each time. This is called (**Madmada**).
- 4- To wash both nostrils three times, snuffing fresh water each time. This is called (**Istinshâq**).
- 5- To wet the invisible parts of the skin under the eyebrows, the beard and the moustache.
- 6- To wet the section under the two eyebrows when washing the face.
- 7- To apply masah (lightly wipe) on the hanging part of the beard.
- 8- To wash the hanging part of the beard, combing with the wetted fingers of the right hand (**takhlîl**).
- 9- To rub and clean the teeth with something. [Using miswâk is an important sunnat.]

- 10- To apply masah on the whole head once.
- 11- To apply masah (to wipe) on both ears once.
- 12- To apply masah on the neck once with three adjacent fingers of both hands.
- 13- To wash between the fingers and the toes. [For (takhlîl) washing between the toes, the little finger of the left hand is inserted between the toes from under them in succession, beginning with the little toe of the right foot and, after finishing with the right foot, carrying on with the big toe of the left foot.]
- 14- To wash three times, every limb to be washed.
- 15- To intend through the heart when beginning to wash the face.
- 16- Tartîb. In other words, to wash the limbs successively, and not to change this order.
- 17- Dalk. To rub the limbs washed.
- 18- Muwâlât. To wash the limbs one right after another quickly.

The Adabs of the Ritual Ablution

There are twenty eight adabs in an ablution:

In this context adab means something which causes blessings when done but incurs no sin if omitted. But to do the sunnat is a great blessing and not to do it is tanzîhî makrûh. Adabs are also called mandûbs and mustahabs. The adabs of an ablution:

- 1- To make an ablution before it is time for namâz. (Those with an excuse must make it after the time [of the prayer to be performed] has begun.)
- 2- When cleaning yourself in the toilet, the qibla must be on your right or left-hand side. It is tahrîmi makrûh to turn your front or back to the qibla when relieving yourself or urinating.
- 3- If the private parts have not been smeared with najâsat, it is an adab to wash them with water.
- 4- To wipe yourself dry with a piece of cloth after washing.
- 5- To cover yourself immediately after the cleaning is completed.
- 6- Not to ask for help from anybody, but to perform the ablution by yourself.

- 7- To turn towards the qibla when making an ablution.
- 8- To recite the kalima-i shahâdat while washing each limb.
- 9- To recite the prescribed prayers (du'â) of ablution.
- 10- To put water in the mouth with the right hand.
- 11- To put water in the nose with the right hand.
- 12- To clean the nose with the left hand.
- 13- When washing the mouth, to brush the teeth with a **miswâk**.
In case a miswâk is not available, a brush can be used.
- 14- When washing the mouth, to rinse it (if not fasting). A light gargling in the throat is sunnat during abdash as well as during ghusl. Yet it is makrûh to gargle when you are fasting.
- 15- When washing the nostrils, to draw the water almost up to the bone.
- 16- When applying masah on the ears, to insert each little finger into each earhole, respectively.
- 17- To use the little finger of the left hand when washing between the toes by inserting (takhli'l) from the lower sides of them.
- 18- To shift the (broad) ring when washing the hands. It is necessary and fard to shift a tight ring.
- 19- Not to waste the water though it may be plentiful.
- 20- Not to use too little water as if you were applying an ointment. During each of the three washings, at least two drops of water must fall from the part washed.
- 21- After using a container for ablution, to leave the container full of water.
- 22- To recite the prayer (du'â) (**Allahummaj'alni minattawwâbîn...**) after or during the ablution.
- 23- To perform two rak'ats of namâz called (**Subhâ**) after an ablution.
- 24- To make an ablution even though you have an ablution. In other words, after performing one namâz, to renew your ablution for the next namâz though you may have an ablution.
- 25- To clean the inner corners of the eyes and clear away the dried mucus in the eyelids when washing the face.
- 26- When washing the face, the arms and the feet, to wash a little more than the compulsory amount. [When washing the arms,

we must fill our palm with water and then let it run down towards our elbow.]

27- When performing an ablution, not to let the water used splash back on your body, your clothes, etc.

28- If something is not makrûh in your Madhhab, but is fard in another Madhhab, it is mustahab to do it.

Prohibitions in Performing an Ablution

There are twelve prohibitions in performing an ablution. Doing them is either harâm or makrûh; they are as follows:

1- When relieving oneself or urinating in the toilet or outdoors, one should not turn one's front or back towards the qibla.

2- It is harâm to open one's private parts in company of others in order to make tahârat.

3- One should not make tahârat with one's right hand.

4- When there is no water, it is makrûh to make tahârat (to clean oneself) with food products, manure, bones, animal feed, coal, someone else's property, a piece of pottery or tile, reeds, leaves, a piece of cloth or paper.

5- One must not spit or throw mucus into the pool where one makes an ablution.

6- One should not wash more nor less than the prescribed limit of one's limbs of ablution, nor wash them more or fewer than three times.

7- One must not wipe one's limbs of ablution with the same cloth used for tahârat.

8- While washing the face, one must not splash the water on one's face, but pour it from the upper forehead downwards.

9- One must not blow on or over the surface of the water.

10- One must not close one's mouth and eyes tightly. If even a tiny part of the outward part of the lips or the eyelids is left dry, the ablution will not be acceptable.

11- One must not expel mucus from one's nose with one's right hand.

12- One must not make masah on one's head, ears or neck more than once after moistening the hands each time. But it can be repeated without moistening the hands again.

USING MISWÂK: It is sunnat-i muakkada to use a miswâk when performing an ablution. A hadîth-i-sherîf states: **(A namâz which is performed after using a miswâk is seventy-fold superior to a namâz without a miswâk.)**

It is declared in the book **(Sirâj-ul-wahhâj)** that using miswâk has fifteen benefits:

1- It causes one to say the kalimat ash-shahâda at one's last breath.

2- It strengthens the gums.

3- It stops phlegm.

4- It reduces stress on the gallbladder. It stops acid from forming in the stomach.

5- It stops toothaches.

6- It stops bad breath.

7- Allahu ta'âlâ will be pleased with that person.

8- It strengthens the veins in the head.

9- Satan will be saddened.

10- That persons eyes will be bright.

11- He will do many favors and good deeds.

12- He will have acted in accordance with the sunnat.

13- His mouth will be clean.

14- He speaks eloquently.

15- The thawâb of a two rak'at namâz performed after using the miswâk in its ablution is more than a namâz of seventy rak'ats performed without using the miswâk in its ablution.

The miswâk is derived from a branch of the erâk (peelo) tree growing in Arabia. Shaving it about two centimetres from the straight end, you keep this part in water for a couple of hours. When you press it, it will open like a brush. When the erâk tree cannot be found, a miswâk can be made from an olive branch. Women must use chewing gum when they are not fasting, instead of using a miswak, with the intention of performing the sunnat.

Some Rules To Be Observed Regarding Ablution

Unless there is a darûrat (strong necessity), the following ten rules must be obeyed:

1- A person with both hands paralysed (or no hands at all) cannot make tahârat. Instead he makes tayammum by rubbing his arms on some soil and his face against a wall. If there is a wound on his face, he performs namâz without an ablution in order not to omit namâz.

2- If a person is sick, his wife, jâriya, children, sisters, or brothers may help him perform his ablution.

3- Making tahârat with stones and the like is the same as making it with water.

4- If a person who went mad or fainted did not recover within twenty-four hours, he would not have to perform (qadâ) of his missed prayers of namâz when he recovered. He who loses consciousness by taking alcohol, opium or medicine must perform each omitted prayer. A person who is so heavily ill that he cannot even perform namâz by moving his head while lying down, even if he is conscious, is exempted from performing namâz. However, this state must have continued for more than twenty-four hours.

5- It is mustahab (a source of blessings) to use special baggy trousers and to cover the head when entering the toilet.

6- When entering the toilet one must not hold something in one's hand containing Allah's name or pieces of writing from the Qur'ân. It must be wrapped up with something or it must be in one's pocket.

7- One must enter the toilet with one's left foot and go out with one's right foot.

8- In the toilet one must open one's private parts after squatting and one must not talk.

9- One must not look at one's private parts or at the waste material, nor spit in the toilet.

10- One must not urinate (nor defecate) into any water, on a wall of a mosque, in a cemetery, or onto any road.

Things That Nullify An Ablution

Seven things nullify an ablution:

1- Everything excreted from the front and rear organs:

a) Urination, defecation and breaking wind break an ablution.

b) When the point of an enema or a man's finger is inserted into one's back and taken out, if it is moist, it breaks an ablution.

If it is dry, it would still be better to renew the ablution.

c) When the outer part of the cotton which men and women place in their front parts get wet, their ablution will be nullified.

2- Unclean things coming out of the mouth:

a) Vomit, if it amounts to a mouthful.

b) When a person spits, if the blood is more than the spittle it breaks an ablution.

c) If the blood issuing from the stomach or from the lungs is thin it breaks an ablution even if it is less than the spittle, according to Imâm-i A'zam Abû Hanîfa.

d) If any oil dropped into the ear goes out through the mouth it breaks an ablution.

3- Things issuing through skin:

a) Blood, pus, or yellow liquid.

b) If the blood or the yellow liquid issuing from a person with small-pox or from an abscess, spreads over the places that must be washed in a ghusl ablution, it breaks one's ablution. For instance, if blood coming down the nose descends beyond the nose bone it breaks an ablution. And if blood coming through the ears comes out of the ears it breaks an ablution.

c) Sponging of blood or the yellowish liquid on one's wound or boil (abscess) with cotton.

d) If the blood on the miswâk or on a tooth pick smears in the mouth.

e) Liquid coming out of the ears, navel or nipples because of some pain or illness breaks an ablution.

f) A leech sucking much blood breaks an ablution.

4- To sleep:

To sleep, by lying on one's flank or back or by leaning on one's elbow or on something else, will break an ablution.

5- Fainting, becoming insane, or having an epileptic fit breaks an ablution. Being as drunk as to waver when walking breaks an ablution.

6- Laughter during namâz, during rukû's or sajdâs breaks both the namâz and the ablution. But it does not break a child's ablution. When a Muslim performing namâz smiles, their namâz or ablution will not be nullified. When heard by others present, it is called laughter. When one does not hear one's own **laughing** it is called **smiling**.

7- Mubâsharat-i fâhisha that is, when a man and woman physically rub their private parts (saw'atayn) on each other.

If a person knows that he has performed ablution and doubts if it has been broken later, it is judged that he has an ablution. If he knows that his ablution has been broken and doubts whether he has performed an ablution again, he has to perform an ablution.

Things That Do Not Nullify An Ablution

These things do not nullify an ablution:

1- The worms coming out of the mouth, ears or a wound on the skin.

2- Vomiting phlegm.

3- Vomiting thin blood, coming down from the head, does not break an ablution if it is less than the spittle.

4- Blood issuing from a tooth does not break an ablution if it is less than the spittle.

5- Thick blood coming down from the head does not break an ablution even if it is more than the spittle.

6- If the blood issuing from the stomach or from the lungs does not amount to a mouthful.

7- If any oil dropped into the ear goes out through the ear or the nose.

8- If something sniffed into the nose comes back, even if several days later, it does not break an ablution.

9- If one sees blood on something one has just bitten into.

10- Except when one has a sore, weeping for some other reason, such as being from onions, smoke and other kinds of gases, does not break an ablution.

11- A woman's suckling her child does not break her ablution.

12- Sweating, no matter how much.

13- Harmful insects such as flies, mosquitoes, fleas and lice do not break an ablution even if they suck a great deal.

14- A little blood on the skin that does not spread, and a little vomit that is thrown up, which is not a mouthful, do not break an ablution.

15- If one does not fall down when the thing on which one leans

on is suddenly taken away, while he is asleep, one's ablution is not broken.

16- Sleeping in namâz.

17- Sleeping by drawing up the legs and putting the head on the knees.

18- Sleeping by sitting with the feet on one side does not break an ablution.

19- Sleeping on a bare animal does not break an ablution, provided that the animal is going uphill or on a level road.

20- When a Muslim performing namâz smiles, their namâz or ablution will not be nullified.

21- If no one but the person who laughs hears it, it is called **dahk**, which breaks the namâz only.

22- Cutting one's hair, beard, moustache or nails does not break one's ablution.

23- A scab that falls off a wound or sore does not break it, either.

Facilities for Ablution (Masah Over Mests and Wounds)

Masah means wiping. There are two types of masah:

1 — MASAH OVER MEST:

A mest is a waterproof shoe covering that part of the foot which is fard to wash (in ablution). When the mests are so large that the toes do not reach the ends of the mests and masah is made on the vacant sections, masah will not be acceptable. The mests must be strong and fit well enough so that the feet would not go out of them if you took an hour's walk.

Masah is permissible on socks covered with leather on the soles and on the parts of the toes, or only on the soles.

Masah is permissible on socks which are so durable that they will not fall down when walked in.

The mests prevent the state of hadas (being without an ablution) from reaching the feet. Therefore, if a person washes his feet only, puts on his mests, and then completes his ablution, and loses his ablution afterwards, he can make masah on his mests when he performs his ablution later.

Masah is done on the upper faces of the mests, not under the soles.

To perform the masah in accordance with the sunnat, all five moistened fingers of the right hand are rubbed along the full length of the right mest and the left hand fingers on the left mest, they are drawn up towards the legs, beginning from the ends (of the mests) at the toes. The palms of the hands must not touch the mests. It is fard that masah cover an area as wide as the width of three fingers and as long as the length of three fingers of the hand.

Though masah with the back of the hands is permissible as well, it is sunnat to make masah with the inner parts of the hands.

If the outer surface of the mests become moistened by walking on damp grass or from rain, this serves as having made masah.

The duration of time one can continue to make masah on mests is twenty-four hours for a settled person and three days plus three nights, i.e. seventy-two hours, for someone on a long distance journey (termed safar). This duration begins not when one puts on the mests, but when one's ablution is broken after putting on the mests. If a person wearing mests sets out for a journey within twenty-four hours after the breaking of his ablution, he can make masah on his mests for three days plus three nights. If this person were making a long distance journey (when his ablution was broken) and became settled twenty-four or more hours later (after the breaking of his ablution), he would (have to) take off his mests and wash his feet when he needed to perform an ablution.

It is not permissible to make masah on any mest which has a rip large enough to let three toes through. It is permissible if the rip is smaller than this. If small rips at several places on a mest amount to three toes if they were put together, it is not permissible to make masah on it. If one mest has a rip through which two toes can be seen and the other has a rip which would allow two toes or one to be seen, one can make masah on them. The size of the rip that makes masah unacceptable is large enough to let the whole of the three toes, not only the tip of the three toes, to be seen.

2 — MASAH OVER A WOUND OR BANDAGE:

The ointment, the cotton, the wick, the gauze, the plaster, the bandage or the like, which is put on or in a wound, boil, or cut or crack on the skin, if it will be harmful to untie it or to take it off, masah is made on it.

A person with an 'udhr (excuse) performs an ablution whenever he likes. With this ablution he performs as many fard and supererogatory prayers of namâz as he likes and reads the Qur'ân al-kerîm as much as he likes. When the prescribed time of namâz is over, his ablution is broken automatically. Performing a new ablution at the beginning of each prayer time, allows any kind of worship until the prayer time is over.

Having an excuse requires that something is breaking the ablution continuously. If a person who, within the duration time of any prayer of namâz, which is fard to perform, fails to keep his ablution even as long as to perform only the fard namâz, had made an ablution at any time from the beginning till the end of the time of the namâz, he becomes an excused person. If the wound of a person, who has an excuse, oozes even once and only for a little while during the time of each following prayer time of namâz, his excuse will be considered to be continuous.

GHUSL (Ritual Washing)

An acceptable namâz requires a correct ablution and a correct ghusl. It is fard for every woman or man who is junub, and for every woman after haid (menstruation) and nifâs (puerperium) to perform a ghusl ablution when there is enough time to perform the time's namâz, before that prayer's time expires. Being junub is caused by sexual intercourse or by nocturnal emission.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' states in a hadîth-i sherîf **(A person who gets up in order to perform a ghusl ablution will be given as many blessings as the hairs on his body [which means very many], and that many of his sins will be forgiven. He will be promoted to a higher rank in Paradise. The blessings which he will be given on account of his ghusl are more useful than anything in the world. Allâhu ta'âlâ will say to the angels: 'Look at this slave of Mine! Without showing any reluctance, he thinks of My command and gets up at night and performs a ghusl from janâbat. Bear witness that I have forgiven the sins of this slave of Mine.)'**

Another hadîth-i sherîf declares: **(When you become impure, hasten to perform a ghusl ablution! For, the angels of kirâman kâtibîn are hurt by the person who goes about in a state of janâbat.)** Hadrat Imâm-i Ghazâlî said he had dreamt of a person saying, 'I remained junub for a while. As a result, they have put a shirt of fire on me. And I am still on fire.' A hadîth-i sherîf

declares; (**Angels of [Allah's] compassion do not enter a residence that contains a picture, a dog, or a junub person.**)

If a person, even if he performs his daily prayers of namâz regularly, spends a prayer time junub, he will be tormented bitterly. If he cannot take a bath with water, he must make a tayammum. A junub person cannot do these things: 1- He cannot perform any ritual prayer. 2- He cannot touch the Qur'ân al-karîm and its âyats. 3- He cannot make tawâf around the Kâ'ba. 4- He cannot enter mosques.

The Fards of a Ghusl

According to the Hanafî Madhhab there are three fards in a ghusl:

1- To wash the entire mouth. The ghusl will not be acceptable in case any area as large as the point of a pin does not get wet within the mouth or in case the teeth or the tooth cavities do not get wet.

2- To wash the nostrils. A ghusl will not be accepted if one does not wash under any dried mucus in the nostrils or under any chewed pieces of bread in the mouth. According to the Hanbalî Madhhab, to wash the entire mouth and to wash the nostrils are fard both in ablution and in ghusl. In the Shâfi'î Madhhab, intending for ghusl is fard.

3- To wash every part of the body. It is fard to wash inside the navel, the moustache, the eyebrows and the beard as well as the skin under them, the hair on the head. If there are any waterproof things on fingernails, lips, eyelids or on any part of the body [such as fingernail polish], the ghusl will not be acceptable.

The Sunnats of a Ghusl

- 1- To first wash the hands.
- 2- To wash the private parts.
- 3- To wash away any najâsat on the body.
- 4- Performing a ritual ablution before the ghusl. Intending to perform a ghusl, while washing the face. In the Shâfi'î Madhhab, intending is fard.
- 5- To wash the entire body three times by rubbing.
- 6- After washing the entire body, washing both feet.

How to Make a Ghusl?

To perform a ghusl in accordance with the sunnat:

1- We must first wash both of our hands and private parts even if they may be clean. Then, if there is any najâsat on the body, we must wash it away.

2- Then we must perform a complete ablution. While washing our face we must intend to perform a ghusl. If water will not accumulate under our feet, we must wash our feet, too.

3- Then we must pour water on our entire body three times. To do this, we must pour it on our head three times first, then on our right shoulder three times and then on the left shoulder three times. Each time the part on which we pour water must become completely wet. We must also rub it gently during the first pouring.

During a ghusl, it is permissible to pour the water on one limb so as to make it flow onto another limb, which, in this case, will be cleaned, too. For in a ghusl the whole body is deemed as one limb. If in performing an ablution the water poured on one limb moistens another limb, the second limb will not be considered to have been washed. When a ghusl is completed it is makrûh to perform an ablution again. But it will become necessary to perform an ablution again if it is broken while making a ghusl.

EXPLANATION (Regarding Crowned or Filled Teeth):

In the Hanafî Madhhab, if the area between the teeth, and inside tooth cavities, do not become wet, the ghusl will not be acceptable. Therefore, when teeth are crowned or filled, ghusl will not be sahih (acceptable). One will not get out of the state of janâbat. In other words, when water does not go under the dental crowns and fillings, which may be made of gold, silver, or any other substance that is not najs, a ghusl ablution will not be acceptable according to all the savants of Hanafî Madhhab.

Tahtâwî writes as follows in the ninety-sixth page of his explanation of **Marâqil-falâh** and also in its Turkish version **Ni'mat-i Islâm**: "There is no harm in a Hanafî's imitating the Shâfi'î Madhhab for doing something which he cannot do in his own Madhhab. The same is written in the books **Bahrurrâiq** and **Nahrulfâiq** as well. But to do this he has to fulfill the conditions of that Madhhab, too. If he imitates without haraj and does not observe the conditions he will be called a **(mulaffiq)**, that is, one

who looks for and gathers facilities. This is not permissible.

A person who cannot perform a fard in his own Madhhab must imitate another Madhhab to do it. But to do this he has to fulfill the conditions of that Madhhab, too. For imitating the Mâlikî or Shâfi'î Madhhab, it will suffice to remember that you are following the Mâlikî or Shâfi'î Madhhab when performing a ghusl or an ablution and when intending to perform namâz. In other words, the ghusl of such a person will be acceptable if, at the beginning, he passes this thought through his heart: **(I intend to perform ghusl and to follow the Mâlikî [or the Shâfi'î] Madhhab.)** When a person in the Hanafî Madhhab who has a crowned or filled tooth intends in this manner his ghusl will be sahîh. He will extricate himself from the state of being junub and become pure. When he imitates the Mâlikî or the Shâfi'î Madhhabs, his ritual ablutions and namâzes will become sahîh. He can be the imâm in conducting a namâz for a congregation who do not have dental crownings or fillings.

For those who imitate the Shâfi'î Madhhab; it is necessary to recite the Fâtiha sûra when they perform the ritual prayer in congregation. Also, when the flesh of two people of opposite sexes between whom a marriage would be permissible touch one another, an ablution for namâz, (not ghusl, that is,) becomes obligatory for both of them; for the same matter, when a person of either sex touches, with their palm, either of the two organs used for relieving nature, on their own body or someone else's, they will need an ablution for namâz. They must also avoid najâsat, even if it is a little in amount. When these people need to perform namâz, or wish to hold the Qur'ân al-karîm, they have to have an ablution which is also valid according to the Shâfi'î Madhhab. For a Hanafî musâfir (one who is travelling), to be able to unite the early and late afternoon or the evening and the night namâz by taqdîm or takhîr, by imitating the Shâfi'î Madhhab, he must have performed the ablution in accordance with the Shâfi'î Madhhab.

Haid (menstruation) and Nifâs (puerperium)

States of Women

There are eleven kinds of ghusl, five of which are fard. Two of them involve a woman performing a ghusl to get out of the states of haid (menstruation) and nifâs (puerperium.)

Ibn Âbidin states in his book **(Manhal-ul-wâridîn)**: It is

unanimously declared by the scholars of fiqh that it is fard for every Muslim, man and woman, to learn Islamic knowledge. It is fard for every Muslim woman to learn the knowledge of Haid and Nifâs. Every Muslim man must learn the knowledge of Haid and Nifâs when he will get married. When he gets married, he must teach it to his wife.

Haid is the blood that starts to flow from the genital organ of a healthy girl a few days or months or a number of years after she has passed eight years of age and reached her ninth year, or of a woman after a period of full purity directly succeeding the last minute of her previous menstrual period, and which continues for at least three days, i.e. seventy-two mean hours from the moment it was first seen. Any coloured liquid, except for a white (colourless) liquid, is called the blood of haid. When a girl begins haid, she becomes a bâligha, (an adolescent), that is, a woman. She becomes responsible for observing the commands and the prohibitions of the religion.

The number of days beginning from the moment bleeding is seen until the bleeding comes to an end is called **'âdat (menstruation period)**. A period of haid is ten days maximum and three days minimum. Every women must be aware of her menstruation period in days and hours. When a girl is over eight years old, it becomes fard for her mother or, if she does not have a mother, her grandmothers, elder sisters, paternal and maternal aunts, respectively, to teach her about haid and nifâs.

Nifâs means lochia. It is the blood that flows from the genital organ of a woman after child delivery. There is not a minimum duration for nifâs. When the bleeding stops, she must make a ghusl immediately. The maximum duration for nifâs is forty days. After forty days she performs a ghusl and begins namâz even if her bleeding continues. Bleeding after the fortieth day is istihâda [That is, 'udhr]. Women must also memorize their nifâs period.

Bleeding that goes on for less than three days, or, seventy-two hours, even if it is five minutes less, or, for a newly pubescent girl, bleeding after the tenth day when it goes on more than ten days or, for one who is not new, bleeding that happens after the âdat when it both exceeds the days of âdat and continues for more than ten days, or bleeding of a pregnant or âisa (old) woman or of a girl below nine years of age, is not menstrual. It is called **istihâda**. The bleeding of istihâda (menorrhagia) is a sign of a disease. If it continues for a long time it may be dangerous, so the person

concerned must see a gynaecologist.

A woman undergoing the days of istihâda is categorized as a person who has an excuse ('udhr), like someone whose nose frequently bleeds; hence, she has to perform namâz and fast.

Namâz, fast, tilâwat and shukr sajdâs, holding the Qur'ân al-karîm, entering a mosque, making tawâf around the Ka'ba, and sexual intercourse are all harâm (forbidden) during process of a haid or nifâs. Later she performs the qadâ' of those fasts, but not the prayers of namâz that she did not perform. A woman must let her husband know when her haid begins. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **(A woman who conceals the beginning and the termination of her haid from her husband is accursed.)** When the haid and the nifâs ends, it is fard to make a ghusl immediately. It is a commandment of Allahu ta'âlâ.

There are many words which causes the nullification of the nikâh, that is divorce. One must fear losing his nikâh like he fears losing his îmân. See the 585th page of the Turkish book **(Tam Ilmihâl)**!

Haqq ta'âlâ takes His revenge through slaves.

Those who don't know spiritual knowledge imparted by Allahu ta'âlâ think that is done by slaves.

All the things belong to the Creator, they are done through slaves.

Do not think that, without His permission, even a piece of chaff moves!

TAYAMMUM

Tayammum means to get pure by using soil. When you can not find water or in case it is not possible to use the available water, you must make tayammum with something like clean soil, sand, lime or stone (they must be clean and earthen) as a substitute for ablution or ghusl. Tayammum before the beginning of a prayer time is saḥīḥ in the Hanafī Madhhab, (which means that the new prayer can be performed, when its time begins, with a tayammum that you made before its beginning.) According to the other three Madhhabs, it is not saḥīḥ before the beginning of a prayer time, (you cannot perform one of the five daily prayers with the tayammum you make before its prescribed time begins).

Tayammum is a facility to perform the ritual ablution or the ghusl. In our religion, to make tayammum with soil is similar to becoming pure by using water. Our religion clearly declares that numerous impurities may be cleaned with soil.

Some of the main states that require tayammum:

1- Being unable to find clean water to make an ablution or ghusl (It is always fard to look for water when you are in a city.)

2- Any illness that hinders you from using water or the danger that a person would die or become ill because of cold in cases where water is used.

3- If there is an enemy, a wild or poisonous animal.

4- To be imprisoned and unable to use water.

5- To be threatened with death.

6 - If a traveller has no other water, apart from that which he needs to drink.

7 - If a person cannot lift water out of a well.

The Fards of a Tayammum

Tayammum has three fards. The process of tayammum in place of the ritual ablution or the ritual bathing is the same. The only difference is in making intentions. A tayammum made in place of the ritual ablution does not amount to having been done for the ghusl. For the same tayammum to be saḥīḥ for the ghusl as well, you must make an intention for the ghusl, too.

1- Intention to be purified from janâbat or from being without ablution. If a person, who does not have ablution, makes a

tayammun in order to teach it to his disciples, he cannot perform a ritual prayer with this tayammun.

2- To rub the two palms on clean soil, then to make masah on the entire face.

3- After rubbing both hands on the clean soil, to make masah on the right arm first, then the left arm.

There are also some scholars who say that tayammun has two fards. They combine the second and the third fard and mention them as one. Both reports are correct.

The Sunnats of Tayammun

1- To start with reciting the Basmala (in the name of Allâhu ta'âlâ).

2- To put the palms on the soil.

3- To move the palms back and forth on the soil.

4- If there is soil left on the palms, to clap the thumbs of the hands together until there is no soil left.

5- To open the fingers while putting the hands on the soil.

6- To make masah first on the face, then on the right arm and then on the left arm.

7- To perform it in the quick manner of an ablution.

8- Not to leave any place on the arms and the face which have not been made masah.

9- Before tayammun, to look for water where one could expect to find it.

10- To firmly put the hands on the soil, as if hitting it.

11- To make masah on the arms as described above.

12- To make masah between the fingers, and while doing so, to shift the ring you may be wearing.

Additional Points To Be Given Attention To Regarding Tayammun

1- If a person without an ablution makes a tayammun in order to teach it to his disciple, he cannot perform namâz with it.

2- Intending solely for tayammun will not make the

tayammum adequate for performing the namâz with it. It is necessary to intend to make a tayammum in order to perform a namâz.

3- Several people can make a tayammum on the same soil. For, soil and the like do not become musta'mal when they are used for tayammum. The dust that falls from the hands and face after a tayammum is musta'mal.

4- According to the Shâfi'î and Hanbalî Madhhab, a tayammum can be made only on soil. According to other Madhhab, tayammum can be made with any sort of clean earthen thing, even if there is no dust on it. Things that burn and turn into ashes or that can be melted by heat are not earthen. Therefore, tayammum cannot be made with trees, grass, wood, iron, brass, painted walls, copper, gold or glass. It can be made with sand. It cannot be made with pearls or corals. It can be made with lime, plaster, washed marble, cement, unglazed faience and porcelain, earthenware or mud. If there is mud only, tayammum can be made with it, if the water in it is less than fifty percent.

5- It is permissible to perform various ritual prayers with one tayammum.

6- When a musâfir (traveller) strongly believes through certain indications, or after being informed by a Muslim who is 'âdil, having reached the age of discretion and puberty, that he will find water at a distance less than two kilometers, it is fard for him to look for water by walking or sending somebody for two hundred metres in each direction. If he does not have a strong expectation, he does not have to look for water.

7- If a person who has an 'âdil friend with him, makes a tayammum without asking about water and starts to perform the namâz, and then is told that there is water, he makes an ablution and performs the namâz again.

8- It is permissible to perform the namâz by making tayammum, while water is more than two kilometers away.

9- A person who forgets that there is water among his provisions, may perform the namâz by making tayammum, if he is not in a city, a village [or in any inhabited place].

10- If a person who thinks that his water has run out, but later finds that he does have water after the namâz, he performs the namâz again which he performed by making tayammum.

11- It is wâjib for a musâfir, (i.e. a Muslim on a long-distance

journey,) to ask for water from those accompanying him. If they decline to give him water, he performs namâz by making tayammum. In case a musâfir's friend sells water for a normal price, the musâfir has to buy it if he has the extra money to do so. If its owner sells it by ghaban-i fâhish, that is, by overcharging (exorbitant price), or if the musâfir does not have the money to buy it for its normal price, he is permitted to perform the namâz by making tayammum.

12- One may make a tayammum, while there is water that has been made available for drinking during a travel (if there are conditions such as being in the desert).

13- If there is little available [mubâh] water, a person who is junub takes priority over a woman whose menstrual period has newly ended, over a person without an ablution, over a dead Muslim, in the utilization of the water for the performance of washing (which is compulsory in all four cases). The owner of the water has priority over others. When water, belonging to different owners, is brought together, the corpse of a dead Muslim must be washed first.

14- If a person who is junub makes a tayammum and then loses his ablution, he does not become junub. If there is little water he makes an ablution only.

15- If more than half of the surface of a junub person's body has a disease, such as a wound, small-pox or scarlet fever, he makes a tayammum. If a majority of his skin is healthy and if it is possible to wash himself without moistening the diseased parts, he makes a ghusl with water. If he cannot do this, he makes tayammum.

How to Make Tayammum?

1- Firstly, an intention is made to purify oneself from janâbat or from the state of being without an ablution.

Intending solely for tayammum will not make the tayammum adequate for performing the namâz with it. It is also necessary to intend also to do something which is an 'ibâdet (worship); e.g. to intend to make a tayammum in order to perform janâza namâz, to make sajda-i tilâwat, or to intend only to make a tayammum as a substitute for an ablution or a ghusl.

When intending for a tayammum it is necessary to make a separate ablution and ghusl from each other. One cannot perform

namâz with the tayammum one has made in order to be purified from janâbat. A second tayammum is necessary for the ablution.

2- Both sleeves should be rolled up to above the elbows and the two palms, with the fingers opened, should be rubbed and moved up and down on clean soil, stone or on a wall plastered with clay or lime. Then one must make masah on the face with both palms once, that is, rub them on the face gently in such a manner as an area at least as large as the sum of three fingers on each palm should contact the face. The tayammum will not be sahîh in case any area as large as the point of a pin on your face is left untouched by your hands.

To make a perfect masah on the face, the two open-hand palms, with four fingers of each hand closed together and with the tips of the two long fingers of both hands touching each other, are put on the forehead in such a way as they should abut on the hairline, and moved slowly down towards the chin. The fingers, in a level line, must be rubbed on the forehead, on the eye-lids, on both sides of the nose, on the lips, and on the facial part of the chin. Meanwhile the palms will be rubbed on the cheeks.

3 - After putting both hands on the soil for a second time and clapping the hands so as to shake the surplus dust and soil off, first rub the inner parts of the four fingers of the left hand on the outer face of the right arm from the tip of the fingers to the elbow, then rub the left palm on the inner face of the right arm from the elbow down to the palm; in the meantime the inner part of the left thumb should be rubbed on the outer part of the right thumb. It is necessary to remove the ring you may be wearing. Then rub the right hand likewise on the left arm. The palms must be rubbed on the soil, but the dust and soil need not be left on the hands.

The tayammum for an ablution and for a ghusl is performed as the same.

Things That Nullify A Tayammum

Tayammum becomes null and void when the udhr which necessitates tayammum ends, when water is found, and in case of events which nullifies one's ablution or ghusl.

The Benefits of Ablution, Ghusl and Tayammum

Many benefits are obtained by these purifications made for worship. They have many benefits regarding our mental health as well as body health. We can mention some of their benefits as follows:

1- In our daily life, our hands contact with all kinds of germs. To wash hands, face and feet while performing ablution is one of the most effective protections against dermal diseases and infections. Some of the germs and parasitical bacteria enter the body through the skin.

2- By washing our nostrils that are custodians of our respiratory system, dust and germs are prevented from entering the body.

3- To wash the face strengthens the skin. It lightens headaches and tiredness. It stimulates veins and nerves. For this reason, those who regularly perform ablution do not lose the beauty of their face even when they become old.

4- In cases which cause the necessity to perform a ghusl, a great deal of energy is spent, the heart beat and blood circulation rate increases, frequency of breathing is also increased. Increased activity of the body reduces tiredness and causes relaxation. Usually, mental activity considerably slows down. With ghusl, the body regains its previous vitality. Regarding preventive medical treatment, it is very important to regularly wash the body.

5- Under normal conditions, there is a static electric balance in our body. The health of a body is closely related to this electrical balance. It becomes unbalanced due to psychological stresses, weather conditions, garments, conditions in living and working places, and states which require one to perform ghusl. This electrical load reaches four fold in cases of anger and twelve fold in states which require one to perform ghusl. Today, with infrared beams, photographs of outer skin have been taken. It has been detected that, after sexual intercourse, all the surface of the body is covered with this extra static electrical load. This layer prevents oxygen exchange of the skin. It causes fading of the skin color and quick wrinkling. To get rid of this, it is necessary to wash the entire body, leaving no where unwashed, even a spot as small as a pin end. Thus, water grounds the body by taking the negative electric load and returning the body to its normal condition. Therefore, ghusl is an indispensable cleansing, for medical reasons too.

6- Ablution and ghusl have positive effects on the circulatory

system too. They prevent rigidity and narrowness of the veins. In ablution, there is a regional stimulation. The lymph system is stimulated by washing the upper nose and tonsils. In addition, washing the neck and on its sides, affect the lymph system. Through the lymph circulation, which is facilitated by ablution and ghusl, defensive cells called lymphocyte protect the body from harmful substances and increases body resistance.

7- Tayammum, which is done with the earth or earthen products, when there is no water, greatly reduces the static electricity of the body as well.

2- TAHÂRAT FROM NAJÂSAT

There must be no najâsat (substances which Islam prescribes as unclean) or impurity on the body, on the clothes of a person making salât (prayer) or on the place where he prays. Headwear, a skull-cap, a turban, mests and nalins (clogs) are also considered as clothing. Since the hanging part of a scarf wrapped around one's neck moves as one moves, when performing namâz, it is included as clothing, and the namâz will not be accepted if part of the cloth is unclean. When those parts are clean, where one stands and where one puts one's head, on the cloth spread on the ground, the namâz will be accepted even if there is najâsat on its other parts. For, the cloth, unlike the scarf, is not attached to the body. The namâz of a person carrying urine in a closed bottle is not accepted. For, the bottle is not the place where the urine is produced. [Hence it is not permissible to perform namâz while one is carrying a closed bottle of blood or tincture of iodine or a closed box containing a bloody handkerchief or a piece of cloth smeared with najâsat as large as or more than the size of a dirham.] The places where one's two feet step and where one puts one's head must be clean. Namâz performed on a cloth, glassware [or nylon] spread or put on najâsat is accepted. It is not deleterious to namâz if the hanging ends of one's garment touch some dry najâsat when prostrating.

If the qaba najâsat (see below) is not so much as the size of one dirham or more, on one's skin or clothes or on the place where one performs namâz, the namâz performed thereby will be accepted. However, if there is as much as a dirham it is tahrîmî makrûh and it is wâjib to wash it off. If it is more than a dirham it is fard to wash it off. If it is less than a dirham it is sunnat to wash it off. It is fard

to wash out, even if it is only a drop of, wine. According to Imâmâyñ [Imâm-i Abû Yûsuf and Imâm-i Muhammad] and the other three Madhhabs, it is fard to wash out even a mote of any qaba najâsat completely. The aforesaid criteria pertaining to the amounts of najâsat are to be applied when a person is to perform a namâz, not when he is smeared with the najâsat.

A dirham is a weight of one mithqal, that is, four grams and eighty centigrams, of solid najâsat. With fluid najâsat it is an area as large as the surface of the water in the palm of one's open hand. When solid najâsat less than one mithqal is spread over an area larger than the palm of a hand on one's clothes, it does not nullify the namâz.

There are two kinds of najâsat:

1- Qaba (ghalîz) najâsat: All things that necessitate an ablution or ghusl when they exude from the human body, flayed but not tanned skin, flesh, excrement and urine of those animals whose flesh cannot be eaten [except a bat] and of their young; blood of man and of all animals; wine, carrion, pork, excrement of domestic fowls, excrement of pack animals and sheep and goats are ghalîz, that is, qaba.

2- Khaffî najâsat: When one of your limbs or a part of your clothes is smeared with khaffî najâsat, it does not negatively affect your namâz unless it covers more than one-fourth of the limb or that part that has become smeared with it. The urine of edible quadruped animals and the excrement of those birds whose flesh is not edible are khaffî. The excrement of such edible fowls as pigeons and sparrows is clean.

Liquid obtained from distilled najâsat is najs. For this reason, raki and spirit (alcohol) are qaba najâsat and, like wine, it is harâm to drink them. Before performing namâz, blood, spirit (alcohol) and alcoholic beverages must be washed off from clothes or the body. They will not be clean when the dirty liquids evaporate. Bottles, or similar containers, consisting of these dirty substances must be taken out from pockets of the clothes worn during namaz.

Najâsat can be cleaned with any kind of clean water, musta'mal water or liquids such as vinegar or rose water. Water that has been used for an ablution or a ghusl is called (**musta'mal water.**) It is clean. However, it is not a cleaner regarding purification from hadas (state of being without ablution or ghusl). Najâsat can be cleaned with it. One cannot make another ablution or ghusl with it.

ISTINJÂ: Cleaning one's front or back after discharge of najâsat is called istinjâ. Istinjâ is sunnat-i muakkada. In other words, after urinating or defecating in a restroom it is sunnat for a man or woman to clean his or her front or back (private organs) with a stone or with some water so as not to leave any urine or excrement. However, in case istinjâ with water would be impossible without opening one's awrat parts in company of others, one gives up the istinjâ with water even if a large amount of najâsat is left. One does not open one's awrat parts, and performs namâz in this state. If one opens them, one will become a sinner who has committed harâm. When one finds a secluded place, one makes istinjâ with water and performs the namâz again. **"If doing a commandment will cause you to commit a harâm, you must [delay or] omit the commandment lest you will commit the harâm."**

It is tahrîmî makrûh to make an istinjâ with bones, food, manure, bricks, pieces of pots or glass, coal, animal food, others' possessions, valuable things such as silk, things thrown away from mosques, zamzam water, leaves or paper. Even a blank piece of paper must be respected. It is permissible to make an istinjâ with pieces of paper or newspapers containing secular names or writings that have nothing to do with religion. But you must not make an istinjâ with any paper containing Islamic letters. It is makrûh to urinate or defecate with one's front or back towards the qibla, while standing or being naked, without any excuse. A ghusl is not permissible at a place where urine has accumulated. Yet it is permissible if the urine will not accumulate and will flow away. Water used for istinja becomes najas. It must not be allowed to splash on your clothes. Therefore, when making an istinjâ you must open your awrat parts and do it in a secluded place. Istinjâ cannot be made by inserting one's hand into one's pants in front of the wash-basin and thereby wash one's organ by making it touch the water in one's palm. When smeared with drops of urine, water in one's palm becomes najas and causes the pants which it drops on to become najas. If the area, where this water drops on to, is larger than a palm full, the namâz will not be sahîh.

ISTIBRÂ: It is wâjib for men to make an **istibrâ**, that is, not to leave any drops in the urethra, by walking, coughing or by lying on their left side. One must not make an ablution unless one is satisfied that there are no drops of urine left. One drop oozing out will both nullify the ablution and make one's underwear dirty. If

less than a palm full oozes onto the pants, it is makrûh for one to make an ablution and perform namâz. If more oozes, the namâz will not be sahih. Those who have difficulty with istibrâ must put a cellulosic cotton wick as big as a barley seed into the urinary hole. The cotton will absorb the urine oozing out. Only, the end of the cotton must not jut out.

3- SATR-I AW RAT

(Satr-i Awrat and Women's Covering Themselves)

Those parts of a person's body that are harâm for him (or her) to leave uncovered, to show others and which are equally harâm for others to look at, are called awrat parts. A man's **awrat parts** are between his navel and lower parts of his knees. The knees are awrat. Namâz performed with these parts exposed is not sahih; (in other words, it is null and void.) When performing namâz, it is sunnat for men to cover their other parts [arms, head], and to wear socks. It is makrûh for them to perform namâz with these parts exposed.

All parts of women, except their palms and faces, including outer parts of their hands, their hair and their feet are awrat in all the four Madhhabs. For this reason, women are called (**Awrat**). It is fard for them to cover these parts of theirs. If one fourth of one of a man's or woman's awrat parts remains bare as long as one rukn, the namâz becomes annulled. If a smaller part remains exposed, the namâz does not become nullified, but it becomes makrûh. Thin fabric that allows the shape or color of the thing under it to be seen is the same as having no cover at all.

When alone and not performing namâz, it is fard for women to cover between their knees and navels, wâjib to cover their backs and abdomen, and adab to cover other parts of their body.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' declared: **(The eyes of a person who looks at a nâmahram woman lustfully will be filled with fire and he will be flung down into Hell. The arms of a person who shakes hands with a nâmahram woman will be tied around his neck and then he will be sent to Hell. Those who talk with a nâmahram woman without any necessity, and lustfully, will remain in Hell a thousand years for each word spoken.)**

Another hadîth-i sherîf declares, **(Looking at one's neighbor's wife or at one's friends' wife is ten times as sinful as looking at**

nâmahram women. Looking at married women is one thousand times as sinful as looking at girls. So are the sins of fornication.)

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' declared: **(O 'Alî! Do not open your thigh! Do not look at someone else's thigh, be it a corpse or a person who is alive!)**

In another hadîth-i sherîf, it is declared that **(Do not open your awrat parts. For, there are persons who never leave you. Feel ashamed toward them and be respectful to them).** [These persons are Angels of Haphaza.]

Again, it is declared in a hadîth-i sherîf: **(Cover your awrat parts. Do not show them to anyone except your wife or your jâriya. Feel ashamed of Allâhu ta'âlâ when you are alone too!)**

(May Allâhu ta'âlâ curse those men who imitate women and those women who imitate men.)

(If a person, upon seeing a nâmahram girl, fears Allah's torment and turns his face away from her, Allâhu ta'âlâ will bestow the rewards of a new worship upon him and he will enjoy the taste of that worship.)

(May Allâhu ta'âlâ curse him (or her) who exposes his (or her) awrat parts or who looks at someone else's awrat parts.)

(A person who imitates a community will become one of them.) This hadîth-i sherîf shows that a person who adapts himself to others in ethics, behavior or styles of dressing will become one of them. Those who adapt themselves to disbelievers' wicked fashions, who name harâm's 'fine arts', and who call people who commit harâm's 'artists', should take this hadîth-i sherîf as a warning.

It is also harâm for men to look at other men's awrat parts and for women to look at other women's awrat parts. Hence, it is harâm for men to look at awrat parts of women and for women to look at awrat parts of men. Also, it is harâm for men to look at awrat parts of men and for women to look at awrat parts of women. A man's parts of awrat for other men are the same as those of a woman for other women: the area between the knees and the navel. A woman's parts of awrat for men nâ-mahram to her, on the other hand, are all her body with the exception of the hands and face. (Any member of the opposite sex who is not one of a person's close relatives called mahram is called nâmahram. Islam names one's mahram relatives. They are eighteen). It is harâm (forbidden) to look at a nâmahram woman's awrat parts even without lust.

When a sick person who lies naked under a blanket performs namâz by signs with his head inside the blanket, he has performed it naked. If he performs it keeping his head outside the blanket, he will have performed it covering himself with the blanket, which is acceptable.

A man, if he feels secure of lust, can look at the heads, faces, necks, arms, legs below the knees of the eighteen women who are harâm for him to marry by nikâh. He cannot look at their breasts, at spaces under their arms, at their flanks, thighs, knees or upper parts of their back.

For a woman, sons of her uncles and aunts are nâ-mahram. Her brother-in-law and her sister's husband are also nâ-mahram. It is harâm for her to talk to them or to be at the same place with them. It is harâm for men to talk to daughters of their paternal uncles, paternal aunts, maternal uncles, maternal aunts. It is harâm for them to talk to their sisters-in-law or wives of their brothers as well.

A man can never marry eighteen women who are mahram to him. He can speak to them. They can be together, alone, where there are no others. A woman cannot marry eighteen men. These eighteen men and women are:

Relatives by Lineage

Men:

1. Father.
2. Fathers of father and mother
3. Son and sons of son and daughter
4. Brother
5. Sons of brother
6. Sons of sister
7. Paternal uncle and maternal uncle

Women:

- 1- Mother
- 2- Mothers of mother and father
- 3- Daughter and daughters of son and daughter
- 4- Sister
- 5- Daughters of sister
- 6- Daughters of brother
- 7- Paternal aunt and maternal aunt

Relatives by Milk (Breastfeeding)

Men:	Women:
8. Milk father	8- Milk mother
9. Fathers of milk father and milk mother	9- Mothers of milk mother and milk father
10. Milk son, sons of milk son and milk daughter	10- Milk daughter, daughters of milk daughter and milk son
11. Milk brother	11- Milk sister
12. Sons of milk sister	12- Daughters of milk sister
13. Sons of milk brother	13- Daughters of milk brother
14. Milk paternal uncles and milk maternal uncles	14- Milk paternal aunts and milk maternal aunts

Relatives by Marriage

Men:	Women:
15. Father-in-law	15- Mother-in-law
16. Stepson	16- Stepdaughter
17. Stepfather	17- Stepmother
18. Son-in-law	18- Daughter-in-law

Those men and women who go out into the street while their awrat parts are unveiled or who look at others' awrat parts will burn in scorching fire of Hell.

4- ISTIQBÂL-I QIBLA (Turning Towards the Qibla)

Istiqbâl-i Qibla means to perform namâz towards the Kâ'ba. The direction towards the building of the Kâ'ba, in the city of Makka-i Mukarrama, is called **(the Qibla)**. Previously, the qibla was **Jerusalem**. Seventeen months after the Hegira, on a Tuesday, in the middle of the month of Sha'bân, Muslims were commanded to turn towards the Kâ'ba.

The Qibla is not the building of the Kâ'ba; it is its building plot.

That is, that space from the Earth to the 'Arsh is the Qibla. For this reason, a person who is down in a well, [under the sea], on top of a high mountain [or on a plane] can perform namâz in that direction. Namâz will be sahih if the opening between the crosswise directions of the optic nerves includes the Ka'ba.

In case one can not perform one's ritual prayers even by uniting two of them [that is, combining the early afternoon prayer and the late afternoon prayer, or the evening prayer and the night prayer by imitating the Mâlikî or the Shâfi'î Madhhabs], due to illness, danger of theft, danger of predatory animals, danger of being detected by one's enemy, or in the case of if one dismounts one's animal and will not be able to remount it, one performs the namâz towards the direction one is able to turn. It is a must to turn towards the Qibla when performing a ritual prayer on a ship or train.

5- PRAYER TIMES

A hadîth-i sherîf states: “**Jabrâil ‘alaihissalâm’ (and I performed [the prayer termed] namâz [or salât] together, and Jabrâil ‘alaihissalâm’) conducted the prayer as the imâm for the two of us, by the side of the door of the Kâ’ba, for two successive days. We two performed the morning prayer as the fajr (morning twilight) dawned; the early afternoon prayer as the sun departed from its zenith; the late afternoon prayer when the shadow of an object equalled its midday shadow increased by the length of the object; the evening prayer as the sun set [its upper limb disappeared]; and the night prayer when the evening twilight darkened. The second day, we performed the morning prayer when the morning twilight matured; the early afternoon prayer when the shadow of an object increased again by the length of the object; the late afternoon prayer immediately thereafter; the evening prayer at the prescribed time of breaking fast; and the night prayer at the end of the first third of the night. Then he said ‘O Muhammad, these are the times of prayers for you and the prophets before you. Let your Ummat perform each of these five prayers between the two times at which we performed each’.**” This hadîth-i sherîf clarifies that the number of (daily) prayers is five.

The time for morning prayer: It begins when the whiteness called fajr is seen in the east. It ends with sunrise.

The time of early afternoon prayer: It starts when the shadows

of the objects, having been shortened, begin to elongate again. It ends when the shadow of an object becomes two-fold or three-fold the height of the original object. The former is according to the Two Imâms Abû Yûsuf and Muhammad ash-Shaybânî, and the latter is according to al-Imâm al-a'zam.

The time of late afternoon prayer: It begins at the end of the time of early afternoon prayer.

1- According to the Imâmayn, it begins when the shadow of an object becomes as long as its length and continues until the sun disappears.

2- According to Imâm-i A'zam, it begins when the shadow of an object becomes twice as long as its length and continues until the sun disappears. It is harâm to postpone the prayer until the sun turns yellow, an event that takes place when the distance between the sun's lower limb and the line of apparent horizon is a spear's length. It is harâm [prohibited] to postpone the prayer until that time. However, if you have not performed the late afternoon prayer until that time, you must perform it by sunset.

The time of evening prayer: It begins when the sun apparently sets. It continues until the redness on the line of the apparent horizon in the west disappears. The time of night prayer begins when the time of evening prayer lapses. It ends with the whiteness of fajri-sâdiq (true dawn).

The time of night prayer: According to Imâm-al-a'zam, the time of night prayer begins after the whiteness disappears in the west. It was explained in the same manner concerning the time of late afternoon prayer. That is, if one waits at least thirty minutes more and performs the night prayer then, he will have performed it in accordance with all imâms. It is makrûh tahrîmî to postpone it beyond the time of midnight.

To perform the namâz before or after their prescribed times (Not to perform them in their due periods) is harâm. It is a grave sin. In the time tables prepared by (**Türkiye Newspaper**), namâz and imsâk times have been declared correctly.

There are three times when it is makrûh tahrîmî, that is, harâm, to perform salât. A salât is not sahîh (valid) if it is fard and is started at one of these times. These three times are during the period of sunrise, that of sunset and the period when the sun is at zawâl [midday, the time at which the sun leaves its highest point from the horizon and after which the time of early afternoon

prayer begins.] At any of these three times, the salât for a janâza that was prepared earlier (than the beginning of the makrûh period) or sajda-i tilâwat or sajda-i sahw are not permissible, either. The only prayer that a Muslim is allowed to perform during the period of sunset is the day's late afternoon ('asr) prayer, (which they have somehow failed to perform till then).

There are two periods of time during which only supererogatory salât is makrûh to perform. From the time one has performed the morning prayer till sunrise. After performing the late afternoon prayer, it is makrûh to perform any supererogatory prayer within the period between that time and the fard of evening prayer.

EXPLANATION (Performing Namâz and Fast at the Poles):

Prayer times of a location vary, depending on its distance from the equator, i.e., its degree of latitude, as well as on the seasons:

In the cold regions, north of the North Arctic Circle, when the sun has a steep declination, the fajr begins while the dawn has not disappeared. Therefore, at the north end of the Baltic Sea, in summer, there is no night. Thus, the times of the night and morning prayers do not occur there.

In the Hanafî Madhhab, time is the cause of namâz, not its precondition. When there is no cause, namâz does not become fard. Therefore, for Muslims present in such countries, those two namâz are not fard. Since everywhere is sea in the Southern Hemisphere, there is no land for this to occur.

When the new moon is seen in a city on the thirtieth night of Sha'bân, it is necessary to begin the fast all over the world. The new moon seen during the day is the new moon of the following night. [A Muslim who goes to one of the poles or to the moon must fast there during the day if he is not safari (travelling). When daylight time is longer than twenty-four hours, he begins the fast by time and breaks it by time. He adapts himself to the time followed by the Muslims in a city where the days are not so long. If he does not fast, he makes qadâ of it when he goes to a city where the days are not so long.]

THE AZÂN AND THE IQÂMAT

Azân means ‘public announcement.’ It is sunnat-i muakkada for men to recite the azân for the five daily prayers, for performing the omitted [qadâ] prayers that are fard, and towards the khatîb at Friday prayers. It is makrûh for women to recite the azân or the iqâmat. The azân is performed at a high place in order to announce the time to others. While saying azân, it is mustahab to raise the hands and put the pointing fingers in the ears and the thumbs touching the ear lobes. Saying the iqâmat is more valuable than (saying) the azân. The azân and the iqâmat must be said towards the qibla. One must not talk while saying them, nor acknowledge any speech or greeting.

When to Say the Azân and the Iqâmat?

1- When performing qadâ prayers, individually or in jamâ’at, in the countryside or in fields, it is sunnat for men to say the azân and the iqâmat aloud. People, genies, rocks that hear the voice will bear witness on the Day of Rising. He who performs more than one qadâ prayer, one after another, should say the azân and the iqâmat first. Then, before performing each of the following qadâ prayers, he should say the iqâmat. It is acceptable if he does not say the azân for the following prayers of qadâ.

2- He who performs the time’s namâz at home, individually or in jamâ’at, does not have to say the azân or the iqâmat. For, the azân and the iqâmat said in mosques are deemed as being said in homes, too. However, it is better for them to say the azân and the iqâmat. After the time’s namâz is performed in a local mosque, or in a mosque whose jamâ’at is known, a person who performs it individually does not say the azân or the iqâmat. In mosques along roads or in those mosques which have no imâms or muazzins or in jamâ’ats that are known, various people who come in at various times make various jamâ’ats for the namâz of the same prayer time. They say the azân and the iqâmat for each jamâ’at. Also, he who performs namâz individually in such a mosque says the azân and the iqâmat as loudly as he himself hears.

3- Musâfirs, when they perform namâz in jamâ’at, as well as when they each perform namâz individually, say the azân and the iqâmat. If a person who is performing namâz individually is where there are others performing namâz, too, it is permissible for him not to say the azân. A musâfir says the azân and the iqâmat when

he performs namâz individually in a house, too. For, the azân and the iqâmat said in the mosque do not include his namâz. If some of the musâfirs say the azân in a house, those who perform the (same) namâz later, at the same place, do not say it.

The azân said by an 'âqil (discreet) boy, a blind man, a person illegitimate in birth, or an ignorant villager who knows how to say the azân, is permissible without any karâhat (or kerâhat). It is tahrîmî makrûh for a junub person to say the azân or the iqâmat, for a person without an ablution to say the azân, for a woman, a fâsiq or drunk person, a child who is not 'âqil to say the azân, or (for anyone) to say the azân sitting. In such cases, the performance of azân must be repeated. The azân's being sahîh requires the muazzin's being an 'âqil Muslim. It is not sahîh to say the azân through a loudspeaker.

The reason for the azân of a fâsiq person not being sahîh, is because his word on worships is not dependable. It is not regarded as being namâz time, when it is proclaimed by a fâsiq person or by a loudspeaker. The fasting must not be broken upon the azân being recited or by any sign given by them.

Those who recite the azân by showing due respect (standing at a high place), by not changing or distorting its letters, by not saying it melodiously, by saying it compatibly with the sunnat, will reach high degrees.

But, if the azân is not being said compatibly with the sunnat, e.g. if some of its words are changed or translated or if it is being said partly melodiously, – or if the sound of azân is coming from a loudspeaker –, he who hears it does not repeat any of its words. [What is produced by the loud speaker is not the imâm's or the muazzin's voice. Their voice turns into electricity and magnetism. What is heard is the sound produced by electricity and magnetism.]

EXPLANATION (Is it Permissible to Recite the azân through a loudspeaker?):

Loud-speakers, put on minarets, have become a cause of sloth for some muazzins and cause them to say the azân while sitting in dark rooms, instead of observing the sunnat. Minarets, our spiritual ornaments that have been embellishing the sky for centuries, have been made a mast for loud-speakers, due to this atrocious bid'at. Islamic savants have always approved of scientific

innovation. So it is doubtless that useful broadcasting, via radios and loudspeakers, is an invention which Islam not only countenances, but also encourages as a means for teaching purposes. However, it is harmful to do worships with the annoying sound of loudspeakers, thus depriving Muslims of the sweet sound of the azân. It is an unnecessary waste to install loudspeakers in mosques. When this apparatus, which clatters as if it were a church bell instead of the voices of pious believers divinely impressing the hearts with îmân, did not exist, the azâns said on minarets and the voices of tekbrî in mosques used to move even foreigners to enthusiasm. The jamâ'ats that filled the mosques upon hearing the azans, called at every quarter, used to perform their namâz in khushû' (deep and humble reverence), as had been in the time of the Sahâba. This heavenly effect of the azân that would move believers to raptures, has been fading away in the metallic ululations of loudspeakers.

Rasûlullah 'alaihi-salâm said **“Whoever softly repeats the words when he hears the adhân, for each letter he will be given one thousand rewards and his one thousand sins will be pardoned”**

It is sunnat for a person who hears the azân to repeat silently what he hears, even if he is reading (or reciting) the Qur'ân al-karîm. Upon hearing the parts of **“Hayya alâ...”** you do not repeat them, but say, **“Lâ hawla walâ quwwata illâ billâh.”** After saying the azân you say the (prayer termed) salawât and then say the prescribed prayer of azân. After saying **Ash' hadu anna Muhammadan Rasûlullah** the second time, it is mustahab to kiss the nails of both thumbs and rub them gently on the eyes. This is not done while saying the iqâmat.

The Reciting of Azân

Allâhu Akbar (Four times)

Ash'hadu An Lâ Ilâha Il-Lal-Lah (Two Times)

Ash'hadu Anna Muhammadan Rasûlullah (Two Times)

Hayya 'Alassalâh (Two Times)

Hayya 'Alalfalâh (Two Times)

Allahu Akbar (Two Times)

Lâ Ilâha Il-Lal-Lah (Two times)

Only in the azân for the morning prayer, after Hayya 'alal-falâh, you say **(Es-salâtu hayrun minan-nawm)** two times.

As for the iqâmat, you say (**Qad qâma tis-salâtu**) two times after (**Hayya 'alal-falâh**).

Azân Supplications:

Rasûlullah “sallallahu alaihi wa sallam” said:

(While the azân is being recited, say the prayer:

“We ene eshedu en lâ ilâhe illallahu wahdehû lâ sherîkeleh we eshedu enne Muhammeden abduhu we resûluh wa radîtu billâhi rabben we bil-islâmi dînen we bi Muhammedin sallallahu aleyhi we selleme resûlen nebiyyâ”

Rasûlullah 'alahis-salâm said in one of his hadîth-i sherîfs, **“O my community! When the azân ends, say this prayer too:**

(Allahumme rabbe hâzihid-da'wetit-tâmmeti wes-salâtil-qâimeti âti Muhammedenil-wesilete wel-fadîlete wed-derejeter-refiate web'ashu meqâmen mahmûdenil-lezî we'adtehu inneke lâ tukhliful-miâd”).

The Meanings of the Words in Azân:

ALLÂHU AKBAR: Allâhu ta'âlâ is the greatest. He needs nothing. He is too great to need the worships of His slaves. Worships give no benefit to Him. In order to settle this important meaning well in minds, the word is repeated four times.

ASH'HADU AN LÂ ILÂHA ILLALLAH: Though He does not need anyone's worship owing to His greatness, I bear witness and certainly believe that none besides Him is worthy of being worshipped. Nothing is like Him.

ASH'HADU ANNA MUHAMMADAN RASÛLULLAH: I bear witness and believe that Hadrat Muhammad 'sallallâhu alaihi wa sallam' is the Prophet sent by Him, that he is the communicant of the way of the worships liked by Him, that only worships communicated and shown by him are suitable.

HAYYA 'ALAS-SALÂH, HAYYA 'ALAL-FALÂH: These are the two words inviting the Believers to namâz, which causes happiness and salvation.

ALLÂHU AKBAR: No one can do the worship worthy of Him. He is so great, so far from anyone's worship being worthy of Him or suitable for Him.

LÂ ILÂHA ILLALLAH: He, alone, has the right to be

worshipped, to humiliate oneself before. Along with the fact that no one can do the worship worthy of Him, no one besides Him is worthy of being worshipped.

Greatness of the honor in namâz should be understood from the greatness of these words that were selected to inform everybody.

6- NIYYAT (INTENTION)

NIYYAT (intention) is made while saying the takbîr of iftitâh (beginning). To make niyyat for namâz means to pass through the heart its name, time, qibla, to wish to follow the imâm (when performing namâz in jamâ'at), to mean to perform namâz.

The niyyat made after the takbîr of iftitâh is not sahîh and namâz performed thereby is not acceptable. While intending for fard or wâjib prayers, you must know which fard or wâjib of the prayer you will perform. It is not necessary to make niyyat for the number of rak'ats. When performing a sunnat, the niyyat "To perform namâz" will suffice. The niyyat for the namâz of janâza is made as **"To perform namâz for Allah's sake and to pray for the deceased."**

The imâm does not have to make niyyat to be the imâm for men. But (if he does not) he will not attain the thawâb of namâz in jamâ'at. If he makes niyyat to be the imâm he will attain this thawâb, too. The imâm has to make the niyyat as **"To become the imâm for women,"** (when he is to conduct the jamâ'at of women).

While performing worships, a verbalized niyyat is not enough. If it is not done through the heart, the worships will not be acceptable.

7- TAKBÎR OF TAHRÎMA

TAHRÎMA means to say **Allâhu akbar** when beginning namâz, and is fard. No other word to replace it is acceptable. Some scholars said it is within the namâz. According to them, the preconditions are seven in number and the rukns of namâz are five in number.

THE RUKNS OF NAMÂZ

The fards within the namâz are called (Rukn). Their number is five.

1- QIYÂM: is the first of the five rukns of namâz. Qiyâm means to stand. When standing, the two feet must be four times a finger's width apart from each other. He who is too ill to stand performs namâz sitting, and if he is too ill to sit he lies down on his back and performs it with his head (by moving, nodding, etc., his head). A pillow must be put under his head so that his face will be towards the qibla, instead of skyward and if lying, he bends his knees, he does not outstretch his legs towards the Qibla.

A person who is too ill to stand, or who will feel dizzy or have a headache or toothache or pain on some other part of his body or cannot control his urination or wind-breaking or bleeding when he stands, or who fears that his enemy may see (and harm) him or his belongings may be stolen when he stands, or whose fast will break or speech will be slurred or awrat parts will be exposed, in the case that he stands, he performs namâz sitting. For the rukû' one bends forward a little. For the sajda they put their head on the ground. If a person cannot put his head on the ground, while performing namâz by sitting, he bends a little for the rukû' and bends even more for the sajda. If his bending for the sajda is not more than his bending for the rukû', his namâz will not be sahih. If he puts a stone or a piece of wood on the ground and makes sajda on them, he will be sinful, even though his namâz will be accepted. That is, it is makruh tahrîmî.

2- QIRÂAT: It is fard to recite an âyat of the Qur'ân al-karîm while standing at every rak'at of the sunnats and of the witr, and at two rak'ats of the fard when performing namâz individually. It brings more thawâb to recite a short sûra.

As qirâat, it is wâjib to recite the Fâtiha sûra at these parts of ritual prayers and to also recite a sûra or three âyats at every rak'ât of sunnats and of witr prayer and at two rak'ats of the fard. In the fard, (i.e. Prayers of namâz that are obligatory), it is wâjib or sunnat to recite the Fâtiha and the (other) sûra at the first two rak'ats. Additionally, it is wâjib to recite the Fâtiha before the sûra. If one of these five wâjibs is forgotten, it is necessary to make sajda-i sahw.

When making the qirâat, it is not permissible to recite translations of the Qur'ân al-karîm.

In every prayer of namâz, except Friday prayer and 'Iyd prayer, for the imam, it is sunnat that the sūra he recites in the first rak'at (after the Fâtiha) be twice as long as the one he recites in the second rak'at. A person who performs namâz individually may recite a sūra of the same length in each rak'at. It is makrûh for the imâm to form it a habit to recite the same âyats in the same rak'ats of the same prayer of namâz. It is tanzîhî makrûh to recite, in the second rak'at, the same âyats that were recited in the first rak'at. In the second rak'at it is more makrûh to recite the âyats or sūras that precede those recited in the first rak'at. In the second rak'at, it is makrûh to recite the second next sūra by omitting the first next sūra. It is always wâjib to read sūras of the Qur'ân's or âyats in the order as they are written in the Qur'ân.

3- RUKU': After the sūra you bend for the rukû' saying the takbîr. In the rukû' men open their fingers and put them on their knees. They keep their back and head straight on the same level.

In the rukû' you say (**Subhâna rabbiyal-'adhîm**) at least thrice. If the imâm raises his head before you have said it three times you must raise your head, too, immediately. In the rukû' your arms and legs must be straight. Women do not open their fingers. They do not keep their head and back level, or their arms straight.

It is sunnat for the imam, as well as for a person who is performing namâz by himself, to say (**Sami' Allâhu liman hamideh**) while straightening up from the rukû'. The jamâ'at does not say it. Immediately after saying it, a person who is performing namâz by himself, and the jamâ'at, upon hearing the imâm recite it, must say: (**Rab-banâ lakal hamd**), and stand upright, and then, saying (**Allâhu akbar**) while kneeling down for the sajda, first put the right knee and then the left knee, followed by the right then left hands, on the floor. Finally, the nose and the forehead bones are put on the floor.

4- SAJDA: At the sajda, fingers must be closed, pointing towards the qibla in line with the ears, and the head must be between the hands. It is fard that the forehead be touching something clean, such as stone, soil, wood, ground cloth, and it is said (by savants) that it is wâjib to put the nose down, too. It is not permissible to put only the nose on the ground without a good excuse. It is makrûh to put only the forehead on the ground.

It is either fard or wâjib to put two feet or at least one toe of each foot on the ground. That is, if two feet are not put on the ground, namâz will either not be sahîh or it will become makrûh.

At the sajdah, it is sunnat to bend the toes and turn them towards the qiblah.

Men must keep their arms and thighs away from their abdomen. It is sunnat to place the hands and the knees on the ground. It is sunnat to keep the heels a four-finger-width away from each other at the qiyâm, but at the rukû', qawmah, and sajdah it is sunnat to keep them together.

While kneeling down for the sajdah, it is makrûh to pull up the hanging parts of your loose long robe or your trousers, and it is makrûh to fold them before beginning namâz. It is makrûh to perform namâz with folded [or short] sleeves, cuffs, or hanging parts of a robe. It is makrûh to perform namâz with a bare head out of laziness or for lack of realization of the importance of performing namâz with a covered head. And it causes disbelief to slight namâz. It is makrûh to perform namâz while one is in dirty clothes or clothes which he uses at work (That is, greasy and dirty clothes).

5- QA'DA-I-ÂKHIRA: In the last rak'at it is fard to sit as long as it would take to recite the Attahiyyâtû. You do not make a sign with your fingers while sitting. When sitting, men put their left foot flat on the ground with its toes pointing towards the right, sitting on the foot. The right foot should be upright, with the toes touching the ground and pointing towards the qiblah. It is sunnat to sit in this manner.

Women sit by tawarruk. That is, they sit with their buttocks on the ground. Their thighs should be close to each other. Their feet should jut out from their right. Their left foot is on the ground with its toes pointing towards the right.

HOW TO PERFORM NAMÂZ?

How a Man Performs a Namâz Individually:

Sunnat of the morning prayer is performed as follows:

1- You turn towards the direction of the Qiblah. The heels of the feet are kept four-finger-widths apart from each other. Tips of thumbs touch earlobes, and palms are turned towards the Qiblah. After passing through the heart, saying, **"I intend to perform the sunnat of today's morning prayer for the sake of Allah, I have turned towards the Qiblah,"** the right hand clasps the left wrist placed under the navel while saying **"Allahu akbar."**

2- Keeping the eyes fixed on the place where the head will touch for the sajdah [prostration],

a) You recite **the Subhânaka prayer**.

b) After reciting the A'ûdhû and the Basmala, you recite the **Fâtiha Sûra**.

c) After the Fâtiha, without saying the Basmala, you recite an additional sûra, for example the Fîl Sûra.^[1]

3- After reciting the additional sûra, you bend for the ruku' [bowing by putting your hands on the knees] saying **Allahu akbar**. In the ruku', you open your fingers and put them on your knees (in a grasping manner). You keep your back and head straight at the same level. You look at the feet and say **Subhâna rabbiyal-'azîm** three times. You may say it five or seven times as well.

4- You straighten up from the ruku' saying **Sami' Allahu liman hamidah**. While straightening up, you must not pull up your trousers and must not withdraw your eyes from the place of the sajdah. When you stand upright, you say **Rabbanâ lakal hamd**. [This standing upright is called Qawma.]

5- You stand motionless for a while and kneel down for the sajdah saying **Allahu akbar**. While kneeling down for the sajdah, a) first put the right knee and then the left knee, followed by the right and left hands, on the floor. Finally, the nose and the forehead bones are put on the floor. b) You bend the toes and turn them towards the qiblah. c) The head must be between hands. d) Fingers must be closed. e) Palms must be put on the ground, elbows must not touch the ground. f) **You say Subhâna rabbiyal-a'lâ** at least three times in the sajdah. Then;

6- Afterwards, by saying **Allahu akbar**, you put your left foot flat on the ground with its toes pointing towards the right. The right foot should be upright with its toes touching the ground and pointing towards the Qiblah. You sit on your thighs, place your palms on your knees and let your fingers slightly open.

7- Saying **Allahu akbar**, you prostrate for the sajdah again. [Sitting motionless for a while, between the two sajdahs, is called jalsa.]

8- After saying **Subhâna rabbiyal-a'lâ** at least three times in the

[1] In the Shâfi'î Madhhab, you recite the Basmala between the Fâtiha and the additional sûra.

sajda, you stand up saying **Allahu akbar**. While standing up, do not lean on the hands to assist in standing, nor unnecessarily move your feet. While standing up from the sajda, you should first raise your forehead, then your nose, then, left hand and right hand, then left knee and right knee.

9- While standing, you say the Basmala, the **Fâtiha** and an additional sûra. Then you bend for the ruku' saying **Allahu akbar**.

10- The second rak'at [units of namâz each of which comprises of the actions of standing, bowing, and two times prostration] is completed in the same way as detailed for the first rak'at. However, after the second sajda, when you say Allahu akbar, you do not stand up, but rather sit on your thighs.

a) After reciting the prayers **Attahiyyâtu**, **Allahumma salli**, **Allahumma bârik** and **Rabbanâ âtinâ**, you make the salâm first to the right, then to the left, saying **Assalâmu 'alaikum wa rahmat-ullah**.

b) Following this, you say the certain prayer "**Allahumma anta-s-salâm wa minkassalâm tabârakta yâ dhal jalâli wa-l-ikrâm.**" Then you stand up and perform the fard [obligatory prayer] of the morning prayer without saying anything in between. You should not talk between the sunnat and fard or the fard and sunnat. Though it does not negate the namaz, it does diminish the thawâb of the sunnat.

After completing the namâz, you say the following prayer, you say recite three complete istighfârs. Then you recite the Âyat alkursî and say Subhânallah, Alhamdulillah, Allahu akbar, 33 times each, and the prayer "**Lâ ilâha il-l-Allahu wahdahû lâ sharîka lah lah-ul-mulku wa lah-ul-hamdu wa huwa 'alâ kulli shay'in qadîr**" once. [These prayers must be said softly. It is bid'at to say them loudly.]

Afterwards, you make du'â [supplication]. While making supplication, men lift up their forearms straight at chest level. Arms are not bended at elbows. Palms are opened; they are turned towards the sky. For, the qibla for namâz is the Kâ'ba and the qibla for supplication is the sky. After supplication, you say the âyat "**Subhâna Rabbika...**", too. Then, gently rub your hands on your face.

In the sitting position at the end of the second rak'at of those namâzes that are four rak'ats sunnat, and the fard namâzes, you say Attahiyyâtu prayer then you stand up. In the third and the

fourth rak'ats of the sunnat namâz, you say an additional sûra after the Fâtiha. In the third and the fourth rak'ats of the fard namâzes, you only say the Fâtiha, not an additional sûra. So is the fard of evening prayer. That is, you do not say an additional sûra in the third rak'at. In all three rak'ats of the namâz of witr, you say an additional sûra after saying the Fâtiha. After the additional sûra in the third rak'at, you raise both your hands up to your ears by saying the takbîr [Allâhu akbar], and (after re-grasping the left hand at the wrist with the right hand) you say the prayers termed **Qunût**. The initial sunnats of the late afternoon and night namâz are like other four-rak'at sunnat namâz. But when you sit after their second rak'at, after reciting the Attahiyâtû, the prayers Allahumma salli and Allahumma bârik are recited completely.

How a Woman Performs a Namâz Individually:

A woman who performs a namâz individually, for example the **sunnat of the morning prayer**, performs it as follows:

1- She veils herself from head to toe, her body features must not be apparent. Only hands and face remain open. She will say the same sûras and prayers in namâz as a man who performs a namâz individually says, as previously mentioned. The differences are:

a) They do not raise their hands up to their ears as men do. They raise both their hands up to the level of their shoulders and make niyyat [intention]. Then they grasp the left hand at the wrist with the right hand over their breasts.

b) While making ruku', they do not keep their backs level.

c) They lay their forearms on the floor in the sajda.

d) They sit on their buttocks during sitting postures. That is, they sit with their buttocks on the ground. Their thighs should be close to each other. Their feet should jut out from their right.

The best way for a woman to veil herself for performing namâz, is to wear a head cover large enough to cover her hands and a wide skirt long enough to cover her feet.

THE WÂJIBS OF NAMÂZ

The wâjibs of namâz are:

- 1- To say (the sūra of) Fâtiha.
- 2- To say one additional sūra or at least three short âyats after the Fâtiha.
- 3- To say the Fâtiha before the additional sūra.
- 4- To say the Fâtiha and the additional sūra in the first and second rak'ats of the fard prayers and in every rak'at of the sunnat and the wâjib prayers.
- 5- To make the (two) sajdas one immediately after the other.
- 6- To sit as long as the tashahhud in the second rak'at of the prayers which comprise of three or four rak'ats. To sit in the last rak'at is fard.
- 7- Not to sit more than the tashahhud in the second rak'at.
- 8- In the sajda, to put both the nose and the forehead on the ground.
- 9- To say the **Attahiyâtu** during the sitting posture in the last rak'at.
- 10- To make ta'dîl-i arkân, i.e. to be still as long as (it would take) to say 'Subhânallah.'
- 11- To say "Essalâmu aleykum ve rahmatullah" at the end of namâz.
- 12- To say the qunût prayer in the end of the third rak'at of the Witr namâz.
- 13- To say takbîrs in the 'Eid prayers.
- 14- For the imâm to say the âyats loudly in the prayers of morning, Friday, 'Eid, Tarawih, Witr, and in the first two rak'ats of evening and night prayers.
- 15- For the imam, as well as for a person performing namâz by himself, it is wâjib to say the âyats on the level of a nearly inaudibly whisper in the early and late afternoon prayers, in the third rak'at of the evening prayer and in the third and fourth rak'ats of the night prayer. The sūras that are wâjib for the imâm to recite loudly are permissible for a person who performs namâz by himself to recite loudly as well as softly.

From morning prayer on the 'Arafa day, that is, the day preceding the 'Eid of Qurbân, until after late afternoon prayer on

the fourth day, which amounts to twenty three prayers of namâz in all, it is wâjib for everyone, to say the Takbîr-i teshrîq (Allâhu akbar, Allâhu akbar. Lâ ilâha illallah. Wallâhu akbar. Allâhu akbar wa lillâhil-hamd) once immediately after making the salâm in any namâz that is fard.

SAJDA-I SAHW (Sajda made due to omissions and errors):

When a person performing namâz omits a fard of namâz knowingly or mistakenly, his namâz is broken. It does not break namâz to omit one of the wâjibs of namâz unknowingly. However, he must make sajda-i sahw. A person who does not perform a required sajda-i sahw or who omits one of the wâjibs of the namâz knowingly must re-perform that namâz. This is wâjib. If he does not, he will become sinful. Omitting a sunnat does not require making a sajda-i sahw. Sajda-i sahw is made upon delaying a fard or omitting/delaying a wâjib.

In case several sajda-i sahws are necessary, making one Sajda-i sahw will be enough. When the imam errs in a namaz and makes the sajda-i sahw, the jamâ'at also must do it. If one person in the jamâ'at makes a mistake he does not make the sajda-i sahw.

To make the sajda-i sahw; after making the salâm to one side (at the end of the namâz), you make two sajdahs and then sit down to complete the namâz. You say (**Attahiyyâtu**), (**Salli and bârik**), (**Rabbanâ**) prayers in the sitting posture. It is also permissible to make the sajda-i sahw after making the salâm to both sides as well as without making the salâm at all.

Things that necessitate the sajda-i sahw:

To stand up when you must sit down. To sit down when you must stand up. To recite in a whisper where you must recite loudly. To recite loudly where you must recite in a whisper. To recite from the Qur'ân al-karîm, where one must say a prayer. To say a prayer where one must recite from the Qur'ân al-karîm. For example, to say the prayer Attahiyyâtu instead of the Fâtiha sûra, or to say the Fâtiha sûra when you should say the Attahiyyâtu. In this case, the Fâtiha is omitted. To make salâm before completing the performance of namâz. Not to say the additional sûra in the first and second rak'ats of fard namâzes, to say it in the third or fourth rak'ats. Not to say the additional sûra in the first two rak'ats after the Fâtiha sûra. To omit the takbîrs of 'Eid prayers. To omit the Qunût prayer in the witr namâz.

SAJDA-I TILÂWAT — There are âyats of sajda at fourteen

places in the Qur'ân al-kerîm. For anyone who reads or hears one of them, even if he does not understand its meaning, it is wâjib to make one sajda (prostration). A person who writes or spells an âyat of sajda does not make the sajda.

The sajda is not wâjib for those who hear the echo of the âyat reflected from mountains, wildernesses, or elsewhere, or for those who hear it from birds. It must be a human voice. The sound that is heard on the radio or from a loud speaker is not human voice, but it is the reproduction of lifeless metal which sounds similar to the voice of the person reading (or reciting) the Qur'ân alkerîm. Therefore, it is not wâjib for a person hearing the âyat of sajda read on a tape recorder or radio or from a loud speaker to make the sajda of tilâwat.

To make the sajda of tilâwat, with an ablution, you stand towards the qibla, say **Allâhu akbar** without lifting your hands to your ears, and prostrate for the sajda. In the sajda you say **Subhâna rabbiyal-a'lâ** three times. Then, while standing up, you say **Allâhu akbar** to complete the sajda. It is necessary to make the niyyat first. Without the niyyat it is not acceptable.

In case you have to read (an âyat of tilâwat) while performing namâz, you immediately make an additional rukû' and sajda, and then stand up and go on with your recitation (of the Qur'ân). If you bow for the rukû' of namâz after reading a couple âyats, after the âyat of sajda, and if you intend for the sajda of tilâwat while doing so, the rukû' or the sajdas of the namâz will stand for the sajda of tilâwat. When performing namâz in jamâ'at, in the event that the imâm says an âyat of sajda, you make an additional rukû' and two sajdas together with the imâm, even if you did not hear the imâm say the âyat. The jamâ'at must make niyyat in the rukû.' Outside of namâz, the sajda of tilâwat must be made immediately after reading that ayat, or as soon as possible, if it is during a makrûh time or has been forgotten; in this case it may be postponed until another appropriate time.

THE SAJDA OF SHUKR (gratitude): It is like the sajda of tilâwat. It is mustahab for a person who has been given a blessing or who has been rescued from a calamity to make **the sajda of shukr** for Allâhu ta'âlâ. In the sajda he first says, "**Alhamdulillah.**" Then he says the tesbîhs of sajda. It is makrûh to make a sajda of shukr after namâz.

It has been said those who do not observe the ta'dîl-i arkân,

when performing namâz, have a detrimental effect on all creatures. Because, on account of their sin, it may not rain or it may rain out of season, thus doing more harm than good.

THE SUNNATS OF NAMÂZ

1- To raise both hands up to the ears while saying the takbîr of iftitâh [saying Allahu akbar when beginning namâz]. Women raise their both hands as high as their shoulders.

2- When the hands are raised, to turn the palms towards the Qibla.

3- To grasp the left hand at the wrist with the right hand after saying the takbîr.

4- To put the right hand on top of the left.

5- Men put their hands under their navels, but women put their hands on their breasts.

6- To recite the Subhânaka after the takbîr of iftitâh.

7- For the imam, or a person performing ritual prayer individually, to say the A'ûdhu [A'ûdhu billâhi min-ash-shaytânirrajîm].

8- To say the Basmala.

9- To recite Subhâna rabbiyal-'azîm three times in the ruku'.

10- To recite Subhâna rabbiyal-a'lâ three times in the sajdâ.

11- To recite the prayers "Allahumma salli ..." and "Allahumma bârik ..." in the last sitting.

12- To turn the head to the right and then to the left, looking at the end of the shoulders, while making the salâm [saying "Assalâm-u 'alaikum wa rahmat-ullah"] at the end of the namâz.

13- Except Friday and 'Eid prayers, to say a sûra in the first rak'at twice as long as the one to be said in the second rak'at. [This rule applies to the imâm.]

14- To say Sami' Allahu liman hamidah while straightening up from the ruku'.

15- To say Rabbanâ lakal hamd when standing upright after the ruku'.

16- In the sajdâ, to keep the fingers close together (that is, to leave no space between them) and bend the toes so they are turned towards the Qibla.

17- To say Allahu akbar while bowing for the ruku' and the sajdas and when straightening up from the sajdas.

18- To place the hands and the knees on the ground.

19- To keep the heels a four-finger-width away from each other at the qiyâm, but at the rukû', qawma, and sajda they must be kept together.

20- To say "Âmîn" silently after the Fâtiha, to say Allahu akbar while bowing for the ruku', to open the fingers and to grasp the knees in the ruku', to say Allahu akbar while bowing for the sajdas, for men to keep their right foot upright while sitting on the left foot, to sit between the two sajdas.

In the evening prayer, short sûras are said. In the morning prayer, the first rak'at is made longer than the second rak'at. Those who follow the Imâm in congregation, do not say the Fâtiha and the additional sûra. They do say the Subhânaka and the takbîrs. They say the tahiyat and the salawât-i sherîfas.

THE MUSTAHABS OF NAMAZ

1- To look at the place of sajda during the qiyâm.

2- To look at the feet in the ruku'.

3- In the sajda, to look at the place where the nose is put.

4- In the sitting posture, to look at the knees.

5- The additional âyats you say after the Fâtiha sûra must be long in the morning and early afternoon prayers, and short in the evening prayers.

6- Those who follow the imâm in congregation must say the takbîr in a nearly inaudibly whisper.

7- To open the fingers and put them on the knees in the ruku'.

8- To keep the head and the neck on the same straight level in the ruku'.

9- To put first the right knee and then the left knee while kneeling down for the sajda.

10- To perform the sajda in between two hands.

11- In the sajda, to put the nose down before putting the forehead.

12- To cover the mouth with the outer part of the left hand when yawning in namâz

13- Men should keep their elbows raised off the floor. However, women rest their elbows on the floor.

14- To keep the arms and thighs apart from the abdomen in the sajda. [For men]

15- To stand still in the ruku' and in the sajda as long as to say three tasbîhs.

16- To raise the hands from the sajda after raising the head.

17- To raise the knees from the sajda after raising the hands.

18- In the sitting posture, to place the hands on the knees in a straight manner towards Qibla.

19- When saying the salâm to the right and to the left, to turn the head.

20- When saying the salâm to the right and to the left, to look at the ends of the shoulders.

THE MAKRÛHS OF NAMÂZ

1- It is makrûh to drape your coat over your shoulders instead of properly wearing it.

2- When prostrating for the sajda, it is makrûh to pull up the hanging parts of your garment or your trousers.

3- It is makrûh to begin namâz with the hanging parts of your garment or sleeves (or cuffs) rolled up.

4- Unnecessary movements are makrûh.

5- It is makruh to perform namâz clad in clothes that you wear at work (if they are greasy and dirty) or which you could not wear if you were to see your superiors.

6- It is makrûh to have something in the mouth that will prevent one from reciting the Qur'ân al-karîm correctly. If it prevents one from pronouncing the Qur'ân al-kerîm correctly, the namâz becomes nullified.

7- It is makrûh to perform namâz bare-headed.

8- It is makrûh to begin namâz when you need to urinate, defecate, or when you need to break wind.

9- During namâz, it is makrûh to sweep stones or soil away from the place of sajda.

10- When beginning namâz, or during namâz, it is makrûh to crack your fingers.

- 11- It is makrûh to put your hand on your flank during namâz.
- 12- It is makrûh to turn your head (face) around and tanzîhî mekrûh to look around by turning your eyes. If you turn your chest away from the qibla, your namâz becomes nullified.
- 13- In the tashahhuds (sitting and reciting certain prayers during namâz), to sit like a dog, that is, to sit on your buttocks with erected thighs while bringing your knees in touch with your chest and putting your hands on the floor, is makrûh.
- 14- In the sajda it is makrûh for men to lay their forearms on the floor.
- 15- It is makrûh to perform it towards a person's face or towards the backs of people who are talking loudly.
- 16- It is makrûh to acknowledge someone's greeting with your hand or head.
- 17- It is makrûh to yawn outside of namâz as well as during namâz.
- 18- To shut your eyes while performing namâz.
- 19- It is makrûh for the imâm to stand in the mihrâb.
- 20- It is tanzîhî makrûh for the imâm to begin namâz alone at a place half a metre higher than the floor where the jamâ'at are.
- 21- Also it is makrûh for an imâm to begin namâz alone at a lower place.
- 22- It is makrûh to perform namâz in the back line while there is room in the front line or to perform it alone in the back line when there is no room in the front line.
- 23- It is tahrîmî makrûh to perform namâz with clothes that have a picture or pictures of living things on them.
- 24- If a picture of a living thing is drawn on the wall or on pieces of cloth or paper hanging or put on a wall just above the head, in front, or immediately to the right or left of a person who is performing namâz, it is makrûh. A picture of the cross is like the picture of a living thing.
- 25- It is makrûh to perform it towards any fire or flames.
- 26- To count by hand the âyats or tasbîhs you say in the namâz.
- 27- It is tahrîmî makrûh to perform namâz by wrapping yourself in a towel from head to foot.
- 28- It is tahrîmî makrûh to perform namâz winding a turban round your head leaving the top of your head bare.

29- It is tahrîmî makrûh to perform namâz with a covered mouth and nose.

30- It is makrûh to cough up phlegm from the throat without a strong necessity.

31- Moving one hand once or twice, is makrûh.

32- It is makrûh to omit one of the sunnats of namâz.

33- Without a darûrat (good excuse), it is makrûh to begin namâz with your child in your arms.

34- Unless there is a darûrat it is makrûh to perform namâz facing things that distract your heart and prevent your khushû', such as ornamented things, games, musical instruments, or any food that you desire.

35- It is makrûh to lean on a wall or mast when performing the fard namâz if there is not a darûrat to do so.

36- It is makrûh to raise your hands up to your ears when bowing for the rukû' or when straightening up from the rukû'.

37- It is makrûh to complete the qirâat after bowing for the rukû'.

38- When making the sajdâs and the rukû', it is makrûh to put your head down or to raise your head before the imâm does so.

39- It is makrûh to perform namâz at places that are likely to be najs.

40- It is makrûh to perform it facing a grave.

41- It is makrûh not to sit in accordance with the sunnat in the tashahhuds (sitting postures).

42- It is makrûh, in the second rak'at, to say three âyats longer than what was said in the first rak'at.

THINGS THAT ARE MAKRÛH TO DO WHEN NOT PERFORMING NAMÂZ:

1- It is tahrîmî makrûh to turn your front or back towards the qibla when defecating or urinating in a restroom or elsewhere or cleaning yourself after relieving nature.

2- To urinate or defecate towards the sun or the moon.

3- To make a small child relieve itself by holding it towards one of these directions is makrûh for the adult who holds it. Likewise, to have a small child do something that is harâm for adults is

harâm for the adult who has the child do it.

4- It is tahrîmî makrûh to stretch your legs or only one leg towards the qibla without a good excuse.

5- Also it is makrûh to stretch your legs toward a Qur'ân or other Islamic books. It is not makrûh if they are on a higher level.

THINGS THAT NULLIFY A NAMÂZ

1- Without a good excuse, coughing through the throat nullifies namâz.

2- It nullifies namâz to say, **“Yerhamukallah,”** to a person who sneezes and says, **“Alhamdulillah.”**

3- If a person who is performing the namâz individually hears that the imâm of a nearby congregation has made a mistake in the reciting of the Qur'ân al-kerîm and warns the imâm of this mistake, his namâz will be nullified. If the imâm recites the Qur'ân al-kerîm, correcting himself after the warning by that person, the namâz of the imâm will also be nullified.

4- If a person says **“Lâ ilâha illallah”** while performing the namâz, if his intention is to give a response to another one, his namâz will be nullified. If his intention is to declare the oneness of Allahu ta'âlâ, his namâz will not be nullified.

5- To open one's private parts.

6- Crying for reasons such as pain or sorrow nullifies namâz. (If you cry because of the thought of Paradise and Hell, your namâz does not become nullified.)

7- To respond to someone's greeting, in any manner whatsoever, nullifies namâz..

8- If a person who has omitted fewer than five prayers of namâz remembers that he did not perform a previous prayer, his namâz becomes nullified.

9- If a person, while he performs the namâz, makes such a move or act that any other person who sees him thinks that he is not performing the namâz, his namâz will be nullified.

10- Eating or drinking.

11- To speak.

12- To correct an error made by anyone except the imâm one follows, nullifies the namâz (of the person who makes the correction).

- 13- To laugh while performing the namâz.
- 14- To moan or to say “ouch!” etc., nullifies namâz.

Things That Make It Permissible To Break A Namâz:

- 1- In order to kill a snake.
- 2- In order to catch a runaway animal.
- 3- In order to rescue a flock from wolves.
- 4- In order to take food that is boiling over, away from the fire.
- 5- When there is no fear that the prayer time may expire or that you may be late for the jamâ'at, in order to rid yourself of something that nullifies namâz according to another Madhhab, such as cleaning najâsat that is less than one dirham or to make an ablution when you remember that you have touched a woman who is a nâmahram, you can break your namâz.
- 6- In order to urinate or to break wind (if you feel an urgent need).

Things That Make It Fard to Break A Namâz

- 1- Namâz must be broken in order to save a person who screams for help, to save a blind person who is about to fall down into a well, to save a person who is about to burn or drown, or to put out a fire.
- 2- When your mother, father, grandmother or grandfather calls you, it is not wâjib for you to break a fard namâz, but it is permissible; yet, you must not break it if it is not necessary. But supererogatory namâz [even the sunnats] must be broken. If they call for help, it is necessary to break the fard namâz, too.

NAMÂZ IN JAMÂ'AT (CONGREGATION)

In the five daily prayers, even one person will suffice as a jamâ'at. It is sunnat for men to perform the fard of the five daily prayers of namâz in jamâ'at. It is obligatory (fard) for the prayers of Friday and 'Eid. Hadîth-i sherîfs declare that namâzes performed in jamâ'at are given more thawâb than individually performed ones. Our Prophet 'alaihi-salâm said: **(The thawâb that will be given for the namâz performed in jamâ'at is twenty-seven times as much as that which is given for the namâz which one**

performs by oneself.) Again, he said: (He who performs a correct ablution and goes to a mosque in order to perform namâz in jamâ'at, for each step he takes, he will be given a reward, a sin from his deed-book will be erased and he will be elevated one level in Paradise, by Allahu ta'âlâ.)

Performing namâz in jamâ'at ensures unity among Muslims. It increases love and attachment among Believers. The congregation gathers and talks. Thus, people in difficulty or illness are detected easily. Jamâ'at is the most beautiful example of Muslims being like one body, one heart.

It is not necessary for a sick or paralytic person, for a person whose one foot has been cut off, for a person too old to walk, and for a blind person to go to jamâ'at.

The person who conducts the namâz is called **imâm**. There are preconditions to become imâm for the jamâ'at.

Preconditions to Become Imâm

There are six preconditions to be able to become imâm. If it is known that an imâm does not have one of these conditions, the namâz of the jamâ'at will not be acceptable.

1- To be a Muslim. He who disbelieves the fact that Abû Bakr Siddîq and 'Umar Fâruq were Khalîfas "radiyallahu anhuma," or who does not believe in the Mi'râj or the torment in the grave cannot be an imâm

2- To have reached the age of puberty.

3- To be discreet. A drunk or senile person cannot be an imâm.

4- To be a man. A woman cannot be an imâm for men.

5- To be able to recite at least the Fâtiha-i sherîfa and one more âyat correctly. A person who has not memorized one ayât, or who cannot recite with tajwîd the âyats he has memorized, or who recites the âyats melodiously, cannot be an imâm.

6- To be without an 'udhr. A person who has an 'udhr cannot be imâm for those who do not have an 'udhr.

A person whose qirâat (recitation of the Qur'ân) is beautiful, that is, who knows the letters of the Qur'ân al-kerîm and who knows how to read the Qur'ân al-kerîm with tajwîd, becomes the imâm. One cannot perform a namâz following an imâm who does not attach importance to the conditions of namâz. The hadîth

“Perform namâz behind a fâjir as well as behind a pious Muslim!” is not meant to be about the imâms of mosques, but rather about Emîrs and governors who conduct Friday prayers, so that they will be followed and obeyed.

A person who knows sunnat [that is, religious knowledge] has precedence over others in being preferred as the imâm. After this the one who reads the Qur’ân al-kerîm with tajwîd is preferable. After this the one who has more taqwâ must be chosen. [Taqwâ is to abstain from harâms by fearing Allahu ta’âlâ.] After this, the one who is older must be preferred.

It is makrûh for those who are slaves, for nomads, for fâsiqs, that is, for those who (habitually) commit grave sins, – drink alcohol, commit fornication, take interest, allow their wives and daughters to go out without covering themselves properly –, for blind people and for those who are illegitimate in birth, to become imâm. Imâm must not extend the namâz in a manner that the jamâ’at will become tired or bored.

It is tahrîmî makrûh for a woman to become imâm for conducting a namâz in a jamâ’at made up of women.

If a jamâ’at consists of only one person, he stands on the right-hand side of the imâm. When there are two or more people they must stand behind the imâm. It is not permissible for men to follow a woman or a child imâm.

Behind the imâm, men form lines, behind them children, and behind children women form lines.

When the imâm has intended to become an imâm for women too, if a woman stands in the same line with a man who is performing the same namâz, the namâz of the man will be broken. If this imâm has not made an intention to become an imâm for women, the namâz of that man will not be harmed. However, in this case, the namâz of the woman will not be acceptable. Those who perform namâz standing, can follow an imâm who has to perform namâz in a sitting posture. A muqîm (settled) person can perform namâz following a safarî imâm. Those who perform a fard namâz cannot follow an imâm who performs a nâfila namâz. Those who perform a nâfila namâz can follow an imâm who performs a fard namâz. If a person recognizes that the imâm had no ablution after making his namâz by following that imâm, he must re-perform it.

It is makrûh to make the namâzes of Raghâib, Barât and Qadr

Nights in congregation.

Even if the jamâ'at agrees, it is makrûh tahrîmî for the imâm to make the qirâ'at or to say the tasbîhs more than the sunnat.

A person who has not caught the rukû' (of a rak'at) has not performed that rak'at together with the imâm. A person who arrives when the imâm is in the rukû' makes his niyyat, says the takbîr standing, joins the namâz, and immediately begins following the imâm by bowing for the rukû'. If the imâm straightens up from the rukû' before the newcomer has bowed for the rukû', he has not caught the rukû'.

It is tahrîmî makrûh to bow for the rukû', to prostrate for the sajda, or to get up from the sajda before the imâm does. It is mustahab to disperse the lines after the fard namâz.

If a believer performs his five daily prayers in jamâ'at constantly, he will have attained as much thawâb as if he performed them in a congregation comprising of all the Prophets "alaihimussalâm".

The superiority of the namâzes performed in jamâ'at depends on the condition that the namâz of the imâm has been accepted.

If a person omits the jamâ'at without a good excuse, he cannot realize the smell of Paradise. Those who omit the jamâ'at without a good excuse, have been described as accursed in all the four Heavenly Books.

We must strive to perform the five daily prayers in jamâ'at. On the Day of Judgement, if Allahu ta'âlâ puts the seven earths, the seven skies, the 'Arsh, the Kursî and all creatures on one side of the scale, and the rewards of a namâz performed in congregation while observing its conditions, on the other side, the rewards of the namâz performed in congregation will be heavier.

There are ten conditions to be fulfilled to follow the imâm correctly:

1- When beginning namâz, you must make the niyyat (intend) to follow the imâm before saying the takbîr. It is necessary to pass through the heart, "I do follow the imâm who is present."

2- The imâm has to intend to become the imâm for women (if he is to conduct a jamâ'at of women). He does not have to intend to become the imâm for men. However, if he makes his niyyat to

conduct the namâz, he will also be given the blessings for being imâm, and the blessing will vary, depending on the number of people in the jamâ'at.

3- Heels of the people that make up the jamâ'at, must be to the rear of the imâm's heels.

4- The imâm and the jamâ'at must be performing the same fard namâz.

5- There must not be a line of women between the imâm and the jamâ'at.

6- Between the imâm and the jamâ'at, there must not be a road or a river whereby a cart or a boat could pass through.

7- There must not be a wall between the imâm and the jamâ'at that does not have a window that is convenient for seeing or hearing the imâm.

8- The imâm must not be on an animal while the jamâ'at are on the ground or vice versa.

9- The imâm and the jamâ'at must not be aboard two different ships that are not adjacent to each other.

10- There are two reports for the namâz to be sahih, in the case that the jamâ'at and the imâm are in different Madhhab: According to the first report, the jamâ'at that is following an imâm who is in another Madhhab must not know that something that nullifies namâz according to their own Madhhab exists in the imâm. According to the second report, a jamâ'at from a different Madhhab may follow an imâm if the imâm's namâz is sahih in the latter's Madhhab. Thus, it is permissible to follow an imâm who has crowned or filled teeth.

If the jamâ'at is made up of only one person, he stands on the right-hand side of the imâm. It is makruh to stand on his left. It is makruh also to stand behind him. His heels must not be ahead of the imâm's heel, for his namâz to be sahih. When there are two or more people they must stand behind the imâm.

He performs it together with the imâm as though he were performing it individually. But, when standing he does not say a prayer, regardless of whether the imâm says the sûras in a nearly inaudibly whisper or aloud. [In the Shâfi'i Madhhab, the jamâ'at says the Sûra Fâtiha in a nearly inaudibly whisper with the imâm.] Only in the first rak'at he says the **Subhânaka**. When the imâm finishes saying the Fâtiha aloud, he says “**Âmîn**” in a nearly

inaudibly whisper. He must not say it loudly. When the imâm says, “**Semi'-Allâhu liman hamidah,**” while straightening up from the rukû', he (that is the jamâ'at) says, “**Rabbanâ lakal hamd.**” Then, he prostrates for the sajda together with the imâm, saying, “**Allâhu akbar**” (in a nearly inaudibly whisper) while doing so. In the rukû', in the sajdas, and while sitting, he says the prayers as he would if he were performing namâz individually.

The namâz of witr is performed in jamâ'at during Ramadân. It is performed individually at all other times.

Masbûk's Namâz

There are four types of people who follow an imâm. They are (Mudrik), (Muqtadî), (Masbûk) and (Lâhiq).

A person who says the Takbîr of iftitâh together with the imâm in jamâ'at is called a **mudrik**.

A person who misses saying the Takbîr of iftitâh together with the imâm in jamâ'at is called a **muqtadî**.

A person who misses the first rak'at of a namâz in jamâ'at is called a **masbûk**.

Lâhiq is a person who has said the takbîr of iftitâh together with the imâm, however, because of something breaking his ablution, he has made an ablution and re-started following the imâm. This person performs his namâz without reciting the Qur'ân al-karîm, by saying just the tasbîhs in the ruku' and sajda. If he has not uttered anything worldly, he is someone following an imâm in congregation. However, he must make an ablution somewhere near the mosque he left. Because, some savants said if he goes a long distance, his namâz will be broken.

A masbûk, that is, a person who has not caught up with the imâm in the first rak'at, stands up after the imâm has made the salâm to both sides, and makes qadâ of the rak'ats which he missed.

He recites in an order as he would do if he were performing the first rak'at, then the second, and then the third rak'at. But he does the sitting postures in a reverse order, as if he were performing the fourth, third, and second rak'ats, that is, as if he began with the last rak'at, and so on backwards. For example, a person who arrives during the last rak'at of night prayer stands up after the imâm makes the salâm, says the Fâtiha and the additional sûra in the first

and second rak'ats. He sits in the first rak'at, but does not sit in the second rak'at.

If the imâm does not do five things, the jamâ'at does not do them either:

1- If the imâm does not say the prayers of Qunût, the jamâ'at does not say them either.

2- If the imâm does not say the takbîrs of 'Eid, the jamâ'at does not say them either.

3- If the imâm does not sit in the second rak'at of a namâz that has four rak'ats, the jamâ'at does not sit either.

4- If the imâm does not make the sajda-i-tilâwat, though he said an âyat of sajda, the jamâ'at does not make the sajda-i-tilâwat either.

5- If the imâm does not make the sajda-i sahw, the jamâ'at does not either.

If the imâm does four things, the jamâ'at does not do them:

1- If the imâm makes more than two sajdas, the jamâ'at does not do so.

2- If the imâm says the takbîr of 'Iyd more than three times in one rak'at, the jamâ'at does not do so.

3- If the imâm says more than four takbîrs in the namâz of janâza, the jamâ'at does not do so.

4- If the imâm stands up for the fifth rak'at, the jamâ'at does not stand up. Instead, (they wait for the imâm, and) they make the salâm together.

There are ten things which the jamâ'at must do even if the imâm does not do them:

1- Raising the hands for the takbîr of iftitâh (beginning namâz).

2- Saying the Subhânaka.

3- Saying the takbîr when bowing for the rukû'.

4- Saying the tasbîhs in the rukû'.

5- Saying the takbîr when prostrating for the sajdas and when getting up from the sajdas.

6- Saying the tasbîhs in the sajda.

7- Even if he does not say “Sami’ Allâhu,” the jamâ’at says, “Rabbanâlakal hamd.”

8- Saying Attahiyyâtu to the end.

9- Making the salâm at the end of namâz.

10- During the ‘Eid of Qurbân, saying the takbîr immediately after making the salâm, following every one of the twenty-three fard prayers. These twenty three takbîrs are called Takbîr-i teshrîq.

THE VIRTUES OF THE TAKBÎR OF IFTITÂH

When a person recites the takbîr of iftitâh accompanying the imâm of the ritual prayer that they are performing, his sins will fall off like the leaves of trees fall off as the wind blows in autumn.

One day, while Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was performing the ritual prayer of morning time, a person could not accompany the takbîr of iftitâh. He emancipated a slave. Then, he came and asked Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’: “O Rasûlullah! I could not accompany the takbîr of iftitâh today. I have emancipated a slave. Have I attained the thawâb of the takbîr of iftitâh?” Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ asked Abû Bakr-i Siddîq ‘radiy-Allâhu ‘anh’: **(What do you say about this takbîr of iftitâh?)**. Abû Bakr-i Siddîq ‘radiy-Allâhu ‘anh’ said: (O Rasûlullah! If I owned forty camels, if forty of them were full of treasure, if I gave it all to the poor as charity, still I could not attain the thawâb of the takbîr of iftitâh recited accompanying the imam).

After him, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ said: **(O ‘Umar! What do you say about this takbîr of iftitâh?)** Hadrat ‘Umar said: (O Rasûlullah! If I had camels over all the land between Mecca and Medina, if they were full of treasure, if I gave it all to the poor as charity, still I could not attain the thawâb of the takbîr of iftitâh recited accompanying the imam).

After him, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ said: **(O ‘Uthmân! What do you say about this takbîr of iftitâh?)** Hadrat ‘Uthmân zin-nûreyn ‘radiy-Allâhu ‘anh’ said: (O Rasûlullah! If I had performed a ritual prayer of two rak’ats at night, if I recited all

the Qur'ân azîm-ush-shân at its each rak'at, still I could not attain the thawâb of the takbîr of iftitâh recited accompanying the imam).

After him, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said: **(O Alî! What do you say about this takbîr of iftitâh?)** Hadrat Alî 'karramallahu wajhah' said: (O Rasûlullah! If the lands between West and East were full of disbelievers, if my Rabb gave me the power, if I went to battle all of them, still I could not attain the thawâb of the takbîr of iftitâh recited accompanying the imam).

After him, **Rasûlullah** 'sall-Allâhu 'alaihi wa sallam' said: **(O my community and my Companions! If seven layers of earth and seven layers of sky were paper, if seas were ink, if all the trees were pens, and if all the angles were scribes and wrote till Doomsday, still they could not write down the thawâb of the takbîr of iftitâh recited accompanying the imam).**

Story: Mosque built in the palace

Imâm-i Abû Yûsuf, a student of Imâm-i a'zam Abû Hanîfa, "rahmatullahi alaih", was a qâdi (Islamic judge) during the reign of Hârûn Rashîd. One day, when he was in the presence of Hârûn Rashîd, someone sued another one. The minister of Hârûn Rashîd said he was a witness himself. Imâm-i Abû Yûsuf did not accept the testimony of the minister. The caliph asked why he did not accept the testimony of the minister. Imâm replied: "One day, you had ordered him to do something. He told you that he was one of your slaves. If he said the truth, the testimony of a slave is not acceptable. If he said a lie, the testimony of a liar is not acceptable." The caliph asked "If I give testimony, will you accept it?" He replied: "No, I won't" The caliph said: "Why?" The imam said: "You do not perform the ritual prayer in congregation." The caliph said: "I am dealing with Muslims' businesses." The imam said when obedience to the Creator is at issue, the creature must not be obeyed. The caliph said he was saying the truth. He gave an order to build a mosque in his palace. A muezzin and an imam were appointed. After that, he always performed ritual prayers in congregation.

FRIDAY (JUM'A) PRAYER

Allâhu ta'âlâ has assigned Friday to Muslims. It is His command for Muslims to perform the Friday prayer at the time of early afternoon prayer on Fridays.

He declares at the end of Jum'a Sûra, purporting: **(O My slaves who have been honoured with imân! When the adhân (azân) of early afternoon prayer is said on Friday, run to the mosque to listen to the khutba and to perform Friday prayer. Stop buying and selling! Friday prayer and the khutba are more useful to you than your other businesses. After performing Friday prayer, you may leave the mosque and disperse so that you can resume your worldly transactions. You work, and expect your sustenance from Allâhu ta'âlâ. Remember Allâhu ta'âlâ very often so that you will be saved!)**

After the namâz those who want to work may go out to work, and those who want to spend their time reading the Qur'ân al-kerîm and praying may stay in the mosque. Buying and selling during the Friday prayer time is sinful.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' declared: **(If a Muslim makes a ghusl and goes to the mosque for Friday prayer, the sins he has committed during the week will be forgiven and he will be given blessings for each step.)**

(Allâhu ta'âlâ seals the hearts of those who do not perform the Friday prayer. They sink into oblivion.)

(The most valuable of days is Friday. Friday is more valuable than the days of 'Eid and the day of Ashûra (the tenth day of Muharram). Friday is the Believers' day of feast in this world and in Paradise).

(If a person does not perform three Friday prayers, though there is no hindrance, Allâhu ta'âlâ seals his heart. That is, he can never do any good)

(On Fridays there is a moment when any prayer a Believer sends is not refused).

(If a person says the sûra of Ikhlâs and the sûras of Mu'awwazatayn seven times after Friday prayer Allâhu ta'âlâ protects him against calamities, troubles and evil deeds for one week).

(As Saturday was given to Jews and Sunday to Christians, Friday has been given to Muslims. On this day there are uses,

barakat and goodness for Muslims).

Worships done on Friday are given at least twice as many blessings as those that are given for worships done on other days. And sins committed on Friday are recorded two-fold.

On Fridays souls come together and meet one another. Graves are visited. Torment in graves is suspended on that day. According to some savants, Believers' torment does not begin again. But a disbeliever's torment continues until Rising Day except on Fridays and in Ramadân. Those Believers who die on that day or during that night are never tormented in their graves. Hell is not as hot on Friday. Hadrat Adam 'alaihissalâm' was created on Friday. He was taken out of Paradise on Friday. People who will be in Paradise will see Allâhu ta'âlâ on Fridays.

Fards of Friday Prayer

Friday prayer consists of sixteen rak'ats. It is fard-i 'ayn for every man to perform its two rak'ats. It is stronger than the fard of early afternoon prayer. Friday prayer depends on two groups of conditions for being fard:

- 1- The conditions of adâ.
- 2- The conditions of wujûb.

If any one of the conditions of adâ does not exist, the namâz will not be accepted. If the conditions of wujûb do not exist, the namâz will still be accepted.

There are seven conditions of adâ, that is Friday prayer's being sahîh (valid):

1- To perform the namâz in a shahr (city). A shahr is a place whose jamâ'at cannot be accommodated by the largest mosque.

2- To perform it with the permission of the president of the state or of the governor. A khatîb appointed by them can appoint someone else as his deputy.

3- To perform it during the time of early afternoon prayer.

4- To say the khutba within the time of early afternoon prayer. [Our scholars have said that saying the khutba is like saying "Allâhu akbar" when beginning namâz.

That is, both must be only said in Arabic. The khatîb first says the "A'ûdhu" silently, then says the "hamd-u thenâ," the kalima-i shahâdat, and the salât-u-salâm audibly. Afterwards he preaches,

that is, admonishes about things that bring rewards and torment, and then recites âyat-i kerîmas. He sits down and stands up again. After saying the second khutba, he invokes benedictions on the Believers instead of preaching. It is necessary (mustahab) for him to mention the names of the four Khalîfas (Hadrat Abû Bakr, Hadrat 'Umar, Hadrat 'Uthmân, Hadrat Alî). It is harâm to insert a worldly speech into the khutba. The khutba must not be turned into a speech, a conference. It is sunnat to make a short khutba, and it is makrûh to make a long one.]

5- To say the khutba before the namâz.

6- To perform the Friday prayer in jamâ'at.

7- For the mosque to be open for the public.

There are nine conditions of wujûb for Friday prayer. That is, for it to be fard for a person requires the existence of the nine conditions that follow:

1- To live in a city or town. It is not fard for musâfirs (travelers).

2- To be healthy. It is not fard for an invalid person, for a person who looks after an invalid whom he cannot leave alone, or for a very old person.

3- To be free.

4- To be a man. Friday prayer is not fard for women.

5- To be discreet and at the age of puberty. That is to be **(Mukallaf)**.

6- Not to be blind. It is not fard for a blind person even if he has someone to lead him.

7- To be able to walk. Even if there are vehicles, it is not fard for a paralyzed person or for a person without feet.

8- Not to be in prison, not to have fear of an enemy, the government, or of evildoers.

9- There must not to be too much rain, snow, or mud. The weather must not to be too cold.

How to Perform Friday Prayer?

On Fridays, when the adhân of the early afternoon prayer is recited, Friday prayer is performed as sixteen rak'ats. These are respectively as follows:

1- First, the first sunnat of Friday prayer, which contains four

rak'ats, is performed. It is performed like **the first sunnat** of early afternoon prayer. Its intention is made as "I intend to perform the first sunnat of the Friday Prayer for the sake of Allahu ta'âlâ, I have turned towards the qibla."

2- Second, the second azân and khutbâ are performed inside the mosque.

3- After the khutba, the iqâmat is said and two rak'ats (the fard of Friday prayer) are performed in jamâ'at (congregation).

4- After the fard of Friday Prayer, four rak'ats, (the final sunnat), are performed. It is performed like the first sunnat of early afternoon prayer.

5-Then the zuhr-i âkhir is performed by intending, "to perform the last early afternoon prayer that is fard upon me but which I have not performed." This namâz consists of four rak'ats. It is performed like the fard of early afternoon prayer.

6- Finally, two rak'ats (the time's sunnat) are performed. It is performed like the sunnat of morning prayer.

7- Next the Âyatalkursî and the tesbîhs are said, and then the duâ [supplication] is made.

Sunnats and Adabs of Friday:

1- The time of Friday begins Thursday afternoon.

2- To make a ghusl ablution on Friday.

3- To have a haircut. To cut the parts of the beard longer than a handful. To cut the nails. To wear clean clothes.

4- To come to the mosque for Friday prayer as early as possible.

5- One should not pass over the shoulders of the congregation to reach the front lines.

6- One should not pass before a person performing namâz in the mosque.

7- After the khatîb climbs the minbar, one should not say anything, not reply to others (even with a sign), not to repeat the adhân.

8- After Friday Prayer, to say the sûras Fâtiha, Kâfirûn, Ikhlâs, Falâq and Nâs, seven times each.

9- To stay in the mosque and to worship until performing the late afternoon prayer.

10- To attend the lectures and preaching of the scholars who narrate from the books of the Ahl as-Sunnat scholars.

11- To spend all Friday by worshipping.

12- To say salawât-i sherîfa [Allâhumma salli 'alâ Sayyidinâ Muhammadin wa 'alâ âli Sayyidinâ Muhammad] on Fridays.

13- To read the Holy Qur'ân. Especially the **Kahf** sûra.

14- To give alms.

15 - To visit one's parents or their graves.

16 - To cook abundant and delicious food for home.

17- To perform many ritual prayers. Those who have omitted namâzes should make their qadâs.

'EID PRAYERS

The first of the month of Shawwâl is the first day of the 'Eid of Fitr and the tenth of Zilhijja is the first day of the 'Eid of Qurbân. On these two days it is wâjib for men to perform two rak'ats of 'Eid namâz at the time of ishrâq, that is, after the time of karâhat has passed following the sunrise.

The pre-conditions for the namâz of 'Eid are like the pre-conditions for Friday prayer. But in the former, the khutba is sunnat and is said after the namâz.

In the 'Eid of Fitr it is mustahab to eat something sweet [dates or candy], to make a ghusl, to use the miswâk, to wear the best clothes, to pay the fitra before the namâz, and to say the takbîr softly on the way.

In the 'Eid of Qurbân it is mustahab not to eat anything before the namâz, to eat the meat of Qurbân first after the namâz, to say the takbîr-i teshrîq audibly, but softly by those who have an excuse, when going for the namâz.

The namâz of 'Eid consists of two rak'ats. It is performed in jamâ'at. It cannot be performed individually.

How to Perform 'Eid Prayer?

1- Firstly, you start the namâz by making the intention as, "I intend to perform the 'eid prayer which is wâjib, I follow the present imâm." Then, you recite the **Subhânaka**.

2- After the Subhânaka, the hands are lifted up to the ears

three times; in the first and second times, they are let down hanging on both sides, and after the third time they are clasped under the navel. After the imâm says the Fâtîha and the additional sûra aloud, they (the imâm and the jamâ'at) bow for the rukû'.

3- In the second rak'at the Fâtîha and an additional sûra are said by the imâm first, then the hands are lifted up to the ears again, three times, and after each time they are let down hanging on both sides. In the fourth takbîr you do not lift your hands up to your ears but instead bend for the rukû'. In order to not forget where you will put your hands after those nine takbîrs, you memorize this procedure as follows: **“Hang them twice and clasp them once. Hang them thrice and then bend.”**

Takbîrs of teshrîq:

From morning prayer on the 'Arafa day, that is, the day preceding the 'Eid of Qurbân, until after late afternoon prayer on the fourth day, which amounts to twenty three prayers of namâz in all; it is wâjib for everyone, men and women alike, for hadjis and for those who are not making the hajj, for those who are performing namâz in jamâ'at and for those who are performing it alone to say the **Takbîr-i teshrîq** once immediately after making the salâm in any namâz that is fard (or when making qadâ of any fard namâz for the days of this Eid).

It is not said after the namâz of janâza. It is not necessary to say it after leaving the mosque or if you have spoken (after the namâz).

If the imâm forgets the takbîr, the jamâ'at must not omit it. Men may say it audibly. Women say it in a soft whisper.

The Takbîr-i Teshrîq:

“ALLÂHU AKBAR, ALLÂHU AKBAR. LÂ ILÂHA ILLALLAH. WALLAHU AKBAR. ALLÂHU AKBAR WA LILLÂHILHAMD.”

PREPARATION FOR DEATH

Remembering death is the greatest advice. It is sunnat for every Believer to remember death often. It causes abiding by the commands and abstaining from the sins. It diminishes one's courage to commit forbidden things. Our Prophet (sallallahu 'alaihi wa sallam) declared: **“Remember death very often; it ruins tastes and terminates amusements!”** Some men of tasawwuf made it a habit to remember death once every day. Muhammad Bahâuddîn-i Bukhârî (quddisa sirruh) would imagine himself dead and interred twenty times every day.

Worldly ambitions cause one to want to live a long life. Desiring a long life for the purpose of performing worships and serving Islam, is not considered as having worldly ambitions. Those who have worldly ambitions will not perform their worships within their prescribed times. They will not make tawba. (To make tawba means to repent for your sin(s), to be resolved not to sin again, and to beg Allâhu ta'âlâ for forgiveness). Their hearts are impenetrable. They don't remember death. Preaching and advice will not have any effect on them.

A person who has worldly ambitions (tûl-i amal) always thinks of how to obtain worldly possessions and ranks and wastes his life to obtain them. He forgets about the next world and preoccupies himself with pleasures and enjoyments.

The following hadîth-i-sherîfs communicate:

(Die before you die. Take yourselves into account, before your account is taken)

(If animals knew what you know about the happenings of life after death, you wouldn't find any well fed animal.)

(Anyone who remembers death constantly, day and night, will accompany martyrs on the Day of Gathering 'Qiyâmat'.)

Causes of worldly ambitions are love and attachment to worldly pleasures and abandonment of the thought of death and a short-sighted trust in youth and health. One should eliminate these causes to get rid of worldly ambitions. Death might come any moment. One should learn about the disastrous effects of having worldly ambitions and benefits of remembrance of death. Again, it is declared in a hadîth-i sherîf:

(Remember death often! Remembrance of death holds you back from sinning and also holds you back from doing those actions which would be harmful for the life after death.)

What is Death?

To die does not mean to cease to exist. Death is the termination of the soul's attachment to the body. It is an act of the soul leaving the body. Death is a matter of man's changing from one state into another. It is to migrate from one home to another. 'Umar bin Abdul'azîz (rahmatullâhi 'aleyh) said, "You have been created only for eternity, for endlessness. Only, you will migrate from one home to another!" Death is a blessing, a gift for the Believer. It is a disaster for the sinful. Man does not wish death. Yet, in fact, death is more useful than mischief. Man likes to live. Yet, in fact, death is better for him. With death, the true Believer gets disentangled from the torment and exertion of this world. With the death of the cruel, countries and peoples attain relief. An old couplet of poetry which was inspired by the death of a cruel person is:

***Neither had he comfort, nor did people see peace with him.
He's at last tumbled down; patience, o you, who'll be with him!***

A Believer's soul leaving his body is like the emancipation of a captive from prison. Once dead, a Believer does not want to return to this world. Only martyrs want to come back to the world so that they may be martyred once more. Death, therefore, is now a gift for every Muslim. A person's faith can be protected only by his grave. As to the life in grave, it is either like being in the gardens of Paradise or in the pits of Hell.

Death is Inescapable

Is it possible to escape death? Certainly not. Nobody can live, even during one second, by himself. Whoever reaches the predestined time of death (ajal) will die. This is a moment which lapses in a blink of an eye. In an âyat-i karîma of the Qur'ân al-karîm, it is purported: **(When their ajals come, they can not make it an hour before or after.)** Wherever Allahu ta'âlâ predestined one's death, that person will pass away there, leaving his goods, properties, children. Allahu ta'âlâ knows how many breaths we take in a day. There is nothing which He does not know. If our life

has passed by, believing and worshipping, its end will be bliss. Allahu ta'âlâ commands Azrâil 'alaihi-salâm: **(Take souls of My friends easily, take souls of My enemies afflictively!)** For believers, what a great glad tiding this is. What a great calamity, for those who deprive themselves of îmân.

THE NAMÂZ OF JANÂZA

The salât of janâza is fard-i kifâya for men who hear (of the death of a believer), and, if there are no men, it is fard-i kifâya for women. The namâz of janâza is to perform namâz for Allah's sake and to pray for the deceased. A person who slights (the janâza salât) becomes a kâfir (disbeliever).

There are six pre-conditions to be fulfilled for the salât (of janâza) to be acceptable:

- 1- The dead person must be a Muslim.
- 2- The corpse must have been washed. If it has been interred before having been washed but has not been covered up with earth yet, it is taken out and washed and then the salât is performed. The place where the corpse and the imâm are, must be clean.
- 3- The corpse or half of the corpse and its head or more than half of it without its head must be ahead of the imâm.
- 4- The corpse must be on the ground or close to the ground, held with hands or placed on a stone (bench). The corpse's head must be to the imâm's right and its feet must be to his left. It is sinful to place it the other way round.
- 5- The corpse must be ready and in front of the imâm.
- 6- The awrat parts of the corpse and that of the imâm must be covered.

The Fards of Janâza Namâz

- 1- To make the tekbr (to say Allahu akbar) four times.
- 2- To perform it standing.

The Sunnats of a Janâza Namâz

- 1- To recite the Subhânaka.

2- To recite the Salawât.

3- To say the ones you know of the prayers that have been prescribed for (entreating Allah for) mercy and forgiveness for yourself, for the dead person, and for all Muslims.

It is harâm to place the corpse inside the mosque and perform the salât of janâza there.

A child that dies right after birth is washed, its salât is performed, and it is named.

When the corpse will be carried away, four handles of the coffin are held. To carry the corpse, you first take the front, right hand side of the coffin on your right shoulder and walk ten steps. Then, taking the hind part of the coffin, where the (corpse's) right leg is, you carry it for ten more steps. Then, changing to the left hand side of the corpse, which is the right hand side of the coffin when looked from the rear, you carry it on your left shoulder, ten steps by the front and ten steps by the back of the coffin. When you reach the grave, you must not sit down until the corpse is taken down from the shoulders to the ground. While the deceased is being buried, those who have no task to do in the burying must sit down.

How to Perform Janâza Namâz

Each of the four takbîrs of the salât of janâza is like a rak'at. The hands are lifted up to the ears only with the first takbîr. They are not lifted with the next three takbîrs.

1- After saying the first takbîr, the left hand is clasped at the wrist by the right hand, the **Subhânaka** is recited, and the words, "**Wa jalla thenâuka**" are added in the recitation. The Sûrat-al Fâtiha is not recited.

2- After the second takbîr the Salawât is recited exactly as it is recited during the tashahhud (sitting posture in the daily prayers of salât), that is the prayers (**Allahumma salli**) and (**Bârik**).

3- After the third takbîr the du'â of janâza is recited. [Instead of the du'â of janâza, it is also permissible to say "**Rabbanâ âtina...**" or only "**Allahummaghfirle**" or to say **the sûra of Fâtiha**.]

4- Immediately following the fourth takbîr, the salâm is performed (by turning the head) first to the right and then to the left. While performing the salâm, an intention must be made that

the salam be for the dead person and the jamâ'at.

The imâm says the four takbîrs and the two salâms audibly, he must say the other things being recited in a nearly inaudibly soft whisper.

It is not permissible to pray beside the coffin after the salât of janâza is performed. It is makrûh.

THE NAMÂZ OF TARÂWÎH

It is sunnat-i muakkada for men and women to perform the tarâwîh. It is performed in each night of the Holy Ramadan. It is sunnat-i kifâya to perform the tarâwîh in jamâ'at. The tarâwîh is performed after the final sunnat of night prayer and before the witr. It can be performed after the witr as well. For example, if a person (who has completed the four rak'ats fard) reaches the jamâ'at while they are performing tarâwîh namâz and he performs the witr namâz following the imâm, he performs the rak'ats which he could not perform in the tarâwîh namâz after the witr.

You cannot make qadâ of a tarâwîh prayer which you did not perform in its prescribed time. If you make qadâ of it, it will be a supererogatory namâz. It will not be tarâwîh.

Tarâwih prayer consists of twenty rak'ats.

How to Perform Tarâwîh

The namâz of witr is performed in jamâ'at during Ramadân. It is mustahab to perform the tarâwîh namâz by giving salâm at the end of each two rak'ats at the end of each four rak'ats. People who have debts of qadâ namâzes must perform qadâ namâzes in place of the sunnats of five daily prayers and the tarâwîh. Thus, they must finish their debts, then they must perform the afore mentioned prayers.

When it is performed in jamâ'at in a mosque, others may perform it alone in their homes, which is not sinful. Yet in that case they will be deprived of the blessings of jamâ'at in the mosque. If they perform it in jamâ'at with one or more people in their homes, they will earn twenty-seven times the blessings they would attain if they performed it individually. It is better to make the niyyat (intention) before each takbîr of iftitâh (beginning). People who did not perform the night prayer in jamâ'at cannot come together and perform the tarâwîh in jamâ'at. A person who did not perform

the night prayer in jamâ'at can perform the fard alone and then join the jamâ'at who are performing the tarâwih.

Part Five

NAMÂZ DURING LONG-DISTANCE JOURNEYS

If a Hanafî person goes to a place which is one hundred and four kilometers or further, with intention to stay there less than fifteen days, he becomes a musâfir.

Safarî or Musâfir means (a person) making a long-distance journey. He performs two rak'ats of those prayers of fard namâz that contain four rak'ats. If he follows a muqîm (settled, not safarî) imâm, he performs them as four rak'ats. A settled person who follows one who is travelling, stands up when the imâm makes the salâm after the second rak'at, and performs two more rak'ats.

For three days plus three nights, a safarî person can make masah on his mests. He can break his fast (before its time). If a musâfir is comfortable enough, he should not break his fast. It is not wâjib for him to perform the Qurbân. Friday prayer is not fard for a safarî person.

He who sets out for a journey towards the end of the time of a certain namâz, he performs that namâz in two rak'ats if he did not perform it (before setting out). He who arrives at his home towards the end of a prayer time performs four rak'ats, if he did not perform it (during the journey).

It is stated in the book **(Ni'mat-i Islâm)**: It is permissible to perform the supererogatory prayers in the sitting posture even without an excuse. When doing so, you bend for the rukû' and place your head on the ground for the sajda. However, if you perform supererogatory prayers sitting, without an excuse, you will be given only half of the thawâbs. The sunnats that are before and after the five daily prayers of fard namâz and tarâwih prayers are supererogatory. Anybody, whether settled or safarî, whether with an excuse or not, may perform a supererogatory namâz while sitting on the back of an animal as it walks as well as when it stands still, as long as they are outside of a town or village. It is not necessary to turn towards the qibla when beginning or while performing namâz, it is not necessary to make rukû' or sajda. He

performs the namâz by signs. That is, he bends for the rukû' and he bends more for the sajda. Even if there is a great deal of najâsat on the animal, the namâz will be acceptable. Anyone who becomes tired while performing a supererogatory namâz may perform it leaning on a walking stick, another human or wall. It will not be acceptable to perform namâz while he himself is walking; walking nullifies namâz.

It is not permissible to perform a namâz that is fard or wâjib on an animal, unless there is a darûrat. They can only perform it if there is a good excuse. Examples of a darûrat that makes up a good excuse are: hazard to one's belongings, life, or animal, likelihood that one's animal or one's belongings that one is keeping on one's animal or on oneself may be stolen in case one dismounts the animal, perils such as wild animals and enemy attacks, inconveniences such as mud on the ground and heavy rain, illness that may worsen or linger on account of the physical toil of dismounting and remounting the animal, an exposed position wherein one will be left by one's companions in case they should not wait for one, and an apprehension of inability to remount the animal without a helping hand if one should dismount it. When performing a namâz that is fard or wâjib, it is necessary to get the animal to turn towards the qibla. If one cannot manage it, one must at least do one's best. Performing namâz on the two chests called Mahmil (litter) that are on an animal is like performing it on the animal itself. If the legs of the mahmil are lowered down to the ground, it serves as a divan. In that case it becomes permissible for him to perform the fard standing on it. He must perform it standing towards the Qibla. A person who is able to dismount, cannot perform the fard namâz on a mahmil.

Rasûlullah 'alaihîs-salâm taught Hadrat Ja'far Tayyâr how to perform namâz on a ship, before he went to Abyssinia. That is: On a sailing ship, one may perform a fard or wâjib namâz even if he has no 'udhr. A namâz can be performed in a jamâ'at on a boat. It is not permissible to perform a namâz with signs on a sailing ship. He must make ruku' and sajda. He must turn towards the Qibla. When he starts namâz, he stays towards the Qibla. While the boat changes its direction, he also turns towards the Qibla. It is necessary to purify oneself from substances which Islam prescribes as unclean, for a person on a boat too. According to Imâm-i a'zam, on a sailing ship, it is permissible to perform the fard namâz sitting without a good excuse.

A ship anchored at sea is like a sailing ship, if it is rolling badly from the waves. If it is rolling slightly, like a ship alongside the shore, it is not permissible to perform the fard namâz sitting. If a ship has run aground, it is always permissible to perform namâz, by standing. If the ship is not stranded, and it is possible to get off, it is not permissible to perform the fard namâz on it. If his life or his properties are in danger, or the ship may move and leave him on land, it will be permissible for him to perform the namâz on the ship, by standing.

Ibn Âbidîn says: (Since a two-wheeled cart cannot remain level on the ground unless it is tied to an animal, it is like an animal both when moving and when still. Any carriage with four wheels, which can remain level, is like a divan, if it is not in motion. If the carriage is moving, under the above mentioned conditions of good excuses, it is permissible to perform the fard on it. One must stop it and perform namâz by standing towards the qibla. If you cannot stop it, you must perform namâz as if you were on a sailing ship.) He who cannot turn toward the Qibla during the journey must imitate Shâfi'î Madhhab as long as they travel, and perform the late afternoon prayer together with the early afternoon prayer and the night prayer together with the evening prayer, one immediately after the other. If this also is impossible, he does not have to turn towards the Qibla. It is not permissible for anyone to perform the namâz by signs, while sitting on a divan or on a chair, with ones legs hanging down. Performing a namâz on a bus or on an airplane is like performing a namâz on a carriage.

One must not perform a namâz that is fard or wâjib on an animal unless there is a darûrat. You must stop vehicles and perform namâz standing towards the qibla. For this reason, one must take necessary measures before getting on that vehicle.

A musâfir travelling on a ship or train must begin the fard namâz standing towards the Qibla and put a compass somewhere near the place he will prostrate. He must turn towards the Qibla as the ship or train changes direction. If the chest turns away from the qibla, the namâz becomes nullified. Since the fard namâz of those who cannot turn toward the Qibla on buses, on trains, on ships when the sea is rough will not be acceptable, they can imitate Maliki or Shâfi'î Madhhab as long as they travel, and combine their prayers by performing the late afternoon prayer immediately after performing the early afternoon prayer (any time during those two prayer times), and the night prayer together with the evening

prayer (any time during those two prayer times). According to the Maliki and Shâfi'î Madhhab, in a safar (long distance journey) which is a distance of more than eighty kilometres, taqdîm, which means to perform late afternoon prayer immediately after early afternoon prayer in the time of the early afternoon prayer or to perform night prayer immediately after evening prayer in the time of the evening prayer, and ta'khîr, which means to postpone early afternoon prayer till the time of the late afternoon prayer and perform them together or to perform evening and night prayers likewise, are permissible. Likewise, if a person in Hanafî Madhhab will not be able to turn towards the Qibla on the way after starting the journey, he must perform late afternoon prayer immediately after performing early afternoon prayer at the time of the early afternoon prayer when they stop somewhere for some time during the day, and perform evening prayer and night prayer together at the time of the night prayer when they stop somewhere during the night, and when intending to start each of those four prayers he must intend, that is, pass through his heart the thought: **"I am performing it by imitating Maliki or Shâfi'î Madhhab."** One must not perform namâzes of two adjacent times together before or after making a long distance journey.

NAMÂZ DURING ILLNESS

If something that breaks an ablution comes out of the body constantly, this is called an **'udhr** (excuse). Having an excuse requires that something is breaking the ablution continuously. For example, if one of the causes breaking an ablution exists continuously, such as secretion of urine, incontinent wind-breaking, diarrhea, nose bleeding, the issuing of blood and pus from a wound, the oozing of tears from the eyes because of some pain, the blood of istihâda (menstruation), if it lasts from the beginning till the end of any prescribed prayer, one becomes a person with an excuse. One must stop these by putting something in the canals, by taking a medicine, by performing namâz sitting or with signs. Those men who have difficulty with istibrâ (secretion of urine) must put a cellulosic cotton wick as big as a barley seed into the urinary hole. If it is only a little, the cotton will absorb the urine oozing out, which will prevent the ablution from being broken. While urinating, this cotton will go out automatically. If the urine oozes a lot, most of it will pass through the cotton wick, in this case, the ablution will be broken. The oozed urine must not make the

underwear dirty. Every woman must always put kursuf (some cotton or cloth) on her front. If they can not stop the oozing, they must take an ablution in each prescribed prayer time and perform the namâz. With this ablution, they perform as many fard, qadâ and supererogatory prayers of namâz as they like. They can hold the Qur'ân al-karîm. When the prescribed time of namâz is over, their ablution is broken automatically. The continuous excuse of a person does not break his ablution within a prayer time. However, it will be broken by another cause. For example, one has performed an ablution while blood came from one of the nostrils. Then, his other nostril bleeds too. In this case, his ablution will be nullified. Having an excuse requires that something is breaking the ablution continuously over a prayer time. If it stops during a period, sufficient to take an ablution and perform the namâz, that person will not be with 'udhr. According to a second report in the Mâlikî Madhhab, for having an 'udhr [excuse], it will suffice if the involuntary emission, which is a result of some illness and which breaks an ablution, occurs only once. If the excuse of a person who has an excuse oozes once and only for a little while during the time of each following prayer of namâz, his excuse will be considered to be continuing. If it never oozes within the time of any namâz, that is, if any time of namâz elapses without an excuse from the beginning to the end, the person will no longer be in the state of having an excuse. If it is expected that one dirham of blood or the like, when washed, will not spread again until the namâz is performed, it is wâjib to wash it.

If a Muslim knows, from his personal experiences or upon the advice of a specialist Muslim doctor who does not openly and publicly commit sins, that making a ghusl would exacerbate or prolong his illness, then he is allowed to make a tayammum. This fear must be confirmed by his own experience or by a diagnosis of a judicious Muslim physician. If the physician is not known for being fisq (departed from Islam) or committing sins, his word will be accepted. If it is cold, and not being able to find accommodations, or something to heat the water, or not having money for a public bath, and can result in illness, then it is allowed to make a tayammum. In the Hanafî Madhhab, one can perform fard prayers as many as one wishes with one tayammum. However, according to the Shâfi'î and Mâlikî Madhhabs, he must make a new tayammum for each fard namâz.

If more than half of all his limbs of ablution or three or all four

of his limbs of ablution are wounded, he makes a tayammum. If more than half of his limbs of ablution or two of his four limbs of ablution are healthy, he makes an ablution and applies masah on the wounded parts or limbs. If more than half of the surface of a junub person's body has a disease, such as a wound, small-pox or scarlet fever, he makes a tayammum. If a major part of his skin is healthy and if it is possible to wash himself without moistening the diseased parts, he makes a ghusl with water and makes masah on the diseased parts. If direct masah would be harmful, he makes masah on the bandages (that he has put on the wounds). If this is harmful also, he must omit the masah. If masah on one's head will be harmful to him in an ablution or ghusl, he must not make masah on his head. "If a persons skin is chapped, has eczema or some other wound on one or both of his hands so that it is harmful to moisten them, he makes tayammum by rubbing his arms and face on some soil [earthen or stone] . If there is a wound on his face, he performs namâz without an ablution in order not to miss namâz. Anyone who is not able to perform an ablution by himself and who can not find a helper to perform it, must make a tayammum. One's children, slave or a servant that works for wages, have to help. He can also ask for help from others. However, they do not have to help him. Also, a wife or a husband, do not have to assist the other to perform an ablution.

In cases where a person puts bandage [cotton, gauze, plaster, ointment] on or in a wound, boil, or bone fractures, putting leeches on the skin, blood drawing etc., and he cannot wash those affected parts with cold or warm water and he cannot make masah on them, either: It is acceptable to make masah on more than half of it in an ablution and ghusl. If undressing the bandage will be harmful, healthy parts under it are not washed. A masah will be made on the healthy skin seen through the bandage. It is not necessary to dress the bandage while one is with ablution. If the bandage is changed after masah or a new bandage is dressed over it, it will not be necessary to make masah on the new one.

Also, if an ill person who cannot stay upright or who has a strong conviction that standing will delay his healing, he performs namâz sitting. He sits upright, he bends his body a bit for the ruku', he sits upright again, he bends his body a little further to make two sajdas. Such people may sit on the floor in a manner that comes easy to them; kneeling, cross legged, or knees drawn up with arms folded round the legs or else wise. Pains in the head, knee, or eye

are counted as illnesses. The fear of being seen by the enemy is also an 'udhr. He whose ablution or fast is nullified by standing, must perform his namâz sitting. An invalid person who can stand upright only by leaning on something must perform his namâz standing in this manner. If a person cannot stay upright long, he must say the takbîr of iftitâh standing, and when his pain starts, he may continue his namâz sitting.

He who cannot make a sajdâ on the ground says the required amount of the Qur'ân al-karîm standing, then he sits down and makes signs for the ruku' and sajdâ. In other words, performing namâz sitting, he bends a little for the rukû' and bends even more for the sajdâ. He who cannot bend his body must bend his head instead. It is not necessary for him to make sajdâ on something. If he himself or someone else holds something up, and he makes the sajdâ on it, his namâz will be sahîh, but it is tahrîmî makrûh. In fact, if that thing is not lower than his bending for the rukû', his namâz will not be sahîh. It is not permissible to lay and perform namâz by making signs, if one is able to sit even by leaning on something. One day Rasûlullah 'sall-Allâhu 'alaihi wa sallam' visited an invalid person. When he saw that the person lifted up a pillow and made the sajdâ on it, he removed the pillow. This time the sick person picked up a piece of wood and made the sajdâ on it. Rasûlullah removed the piece of wood, too, and stated: **(Make the sajdâ on the floor if you can! If you cannot bend down to the floor do not lift something up to your face to make sajdâ on it! Perform the namâz by signs and for the sajdâ bend more than you do for the rukû'!)** According to the report written in the book **(Bahru'r-Râiq)**, in the one hundred ninety first âyat-i karîma of the sûra of Âl-i Imrân, it is purported: **(He who is able, performs the namâz standing. He who is too ill to stand, performs namâz sitting. He who is unable to do that, performs it lying.)** When Imrân bin Husayn became ill, Rasûlullah 'alaihi-salâm told him **(Perform your namâz standing! If you are not able to do that, perform it sitting! If you are not able to do even this, perform your namâz lying on your side or back!)** Hence, an invalid person who cannot stand performs his namâz sitting. He who can not sit performs his namâz lying. Performing namâz sitting on a chair or seat is not permissible. It is not in accordance with Islam, for an ill person or a passenger in a bus or on an airplane to perform namâz sitting on a chair or seat. Those who can not perform namâz standing in congregation, must make his namâz standing in his home instead. There are twenty acceptable excuses for not going to a mosque to

perform namâz in jamâ'at.

It is better to go to and return from a mosque by walking, rather than riding a vehicle. It is not permissible to sit on a chair or seat in the mosque and perform namâz by making signs. It is **(bid'at)** to make a worship in a manner not communicated by Islam. It is written in fiqh books that committing a bid'at is a grave sin.

An invalid person who cannot sit, even by leaning on something, performs his namâz with his head (by moving, nodding etc., his head) by lying down on his back, or if this is not possible by lying down on his right side. If he cannot turn towards the qibla, he must perform it towards a direction easy to him. A pillow must be put under his head so that his face will be towards the qibla. It is good for him to upright his knees. If an ill person cannot perform the namâz even by making signs with his head, it will be permissible for him to leave it to qadâ. If a person becomes ill in a namâz and cannot perform it in its prescribed manner, he must continue it as best he can. If a patient who performs namâz sitting becomes healthy, he must continue the namâz standing. Those who become unconscience do not perform namâz. If he recovers before five times of namâz passes by, he must make qadâ of them. If he recovers after six or more times of namâz passes by, he does not have to make qadâ of them.

It is fard to urgently make qadâ of an unperformed namâz, even if by making signs. If he is in his death bed before making qadâ of his unperformed namâzes, it becomes wâjib for him to enjoin in his will that fidya be given for the isqât of them from the money he leaves behind. If he does not enjoin it in his will, some savants said it will be permissible for his survivors or for a stranger (by proxy from the survivors) to make isqât from their own property.

OMITTED PRAYERS

Being an 'Ibâdat-i badaniyya (physical worship), namâz cannot be performed on behalf of someone else. Everyone has to perform it themselves. Performing any kind of namâz in its prescribed time is called **adâ**. Performing any namâz for the second time is named **iâda**. For example, a namâz performed as makrûh must be re-performed before its due time lapses. If this is not possible, it must be re-performed another time. This is wâjib. If a fard or wâjib

namâz is not performed in its time, performing it after its prescribed time is over is named **qadâ**.

When performing the fard part of the five daily prayers and the namâz of Witir and when making qadâ of them, it is fard to observe the tartîb. That is, when performing namâz it is necessary to perform them in accordance with their usual sequence. **Having tartîb** means not having any debt of more than five qadâ namâzes. Also the fard of Friday prayer must be performed at the time of the day's early afternoon prayer. A person who cannot wake up for morning prayer has to make qadâ of it as soon as he remembers it, even if he remembers it during the khutba (of Friday prayer). Unless a person performs a prayer or makes qadâ of it, it is not permissible for him to perform the five prayers that follow it. A hadîth-i sherîf declares: **(If a person who has over-slept or forgotten a prayer, remembers it while performing the following prayer in jamâ'at, he must finish the prayer together with the imâm and then make qadâ of the previous prayer! Then he must again perform the one that he has performed with the imâm!)**

It is fard to make qadâ of a fard. It is wâjib to make qadâ of a wâjib. We are not commanded to make qadâ of a sunnat namâz that we have failed to perform within its correct time. As the savants of the Hanafî Madhhab unanimously declare, "Obligation to perform prayers of namâz that are in the category of sunnat is binding only within their dictated periods of time. Those sunnat prayers not performed within the time allotted to them are not debts that must be paid. So, we have not been commanded to make qadâ of them. However, since the sunnat of morning prayer verges on to wâjib, when it cannot be performed in time, it is performed together with its fard before noon the same day. The sunnat of the morning prayer cannot be made qadâ after noon time passes, and the sunnats of other prayers can never be made qadâ of. If you make qadâ of it you do not get the blessings (that you would get) for having performed a sunnat, but you get the blessings of supererogatory prayer. **Ibn Âbidin** and the book **Targhib-us-salât** in its 162nd page says: (It is permissible to perform sunnat namâzes sitting even if there is no 'udhr. It is sinful not to perform them. It is permissible to perform fard namâzes sitting if you have a good excuse.)

It is a grave sin to omit a fard namâz knowingly and without a good excuse. One must make qadâ of those namâzes which he has failed to perform in their prescribed times. There are two

justifiable reasons for leaving a namâz that is fard or wâjib to qadâ knowingly. The first one applies in case of a direct confrontation with the enemy. The second one applies for a travelling person – a person who is on a journey, even if he did not intend to go a distance of three days, who fears a thief, a wild animal, a flood, or a storm. When such people cannot perform namâz even with signs, by sitting, by turning towards a direction, or on an animal, they can leave it to qadâ. It is not sinful to leave the fards to qadâ for one of these two reasons or to miss them as a result of falling asleep or forgetting.

It is written in the commentary to **Eshbâh**: “It is acceptable to perform namâz after its appointed time if you have to do so to save someone who is about to drown or other life threatening situation.” But it is fard to make qadâ of it as soon as the excuse ceases to exist. It is permissible to delay the prayers of qadâ long enough to earn sustenance for your household and to supply your indispensable needs; however, you will have to perform the qadâ prayers in your earliest free time, unless that free time coincides with one of the three periods of time during which it is harâm to perform a namâz. You become sinful if you delay them any longer. As a matter of fact, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ performed the four prayers, which they had failed to perform because of the severity of the war of Handak (Trench), in jamâ’at on the same night although the Sahâba ‘radiy- Allâhu ‘anhum’ were wounded and very tired. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **(It is a grave sin to bring two prayers of fard namâz together.)** That is, it is a grave sin not to perform a fard in its prescribed time and to perform it later. Another hadîth-i sherîf declares: **(Allâhu ta’âlâ will keep a person who performs a namâz after its time is over in Hell for eighty hukbas.)** One hukba is eighty years of the Hereafter, and one day in the next world is as long as a thousand worldly years. This is the punishment for performing one namâz after its prescribed time. We must try to imagine the retribution for never performing namâz.”

Our Prophet ‘sall- Allâhu ‘alaihi wa sallam’ stated: **(Namâz is the arch-stone of faith. He who performs namâz has built up his faith. He who does not perform namâz has demolished his faith.)** He stated in a hadîth-i sherîf: **(On the Day of Judgement, after îmân the first question will be on namâz.)** Allâhu ta’âlâ will declare: **(O My slave, if you can give your account on namâz, safety is yours. I shall facilitate your other accounts!)** As a matter

of fact, it is declared in the forty-fifth âyat of Sûrat-ul-'Ankabût of the Qur'ân al-kerîm: **(A prayer of namâz performed perfectly will certainly protect man against doing fahshâ (foul) and munkar (loathsome actions).)** Our Prophet (alayhissalâm) declared: **“The time when man is closest to his Allah is the time when he performs namâz.”**

There are two kinds of a Muslim's that do not performing a namâz within its prescribed time: 1- His not performing it due to some excuse. 2 - His omitting namâz because of laziness, though he knows that namâz is his duty and esteems it highly.”

It is a grave sin to omit a namâz that is fard. This sin is not forgiven when one makes qadâ of it. When he makes qadâ, the sin of omitting namâz will be forgiven. That person will not be forgiven only with repentance, unless he makes qadâ of omitted prayers. It is expected and hoped that he will be forgiven if he makes repentance after making qadâ. He must make qadâ of the namâzes he did not perform while he makes repentance. If one does not make the qadâ though one is able to do so, one will have committed another grave sin. This grave sin becomes two fold in wickedness, at each length of time spent at leisure wherein one could have performed the qadâ, which would have taken about six minutes. For, it is fard to make qadâ of namâz immediately in free times. Those who do not deem making qadâ of omitted namâzes important will be burned in Hell eternally. It is written in the books **Umdat-ul-islâm** and **Jâmi'-ulfatâwâ**: “In cases of direct confrontation with the enemy, omitting a namâz while it is possible to perform it, is as sinful as committing seven hundred grave sins.”

The sin of postponing the qadâ is more than the sin of not performing the namâz in its prescribed time. Once one has performed the qadâ for the earliest prayer of namâz that was omitted, all the sins incurred for postponing the qadâ for (that earliest prayer of namâz that was omitted) for such a long time (i.e. since the correct time it should have been performed), will be forgiven.

EXPLANATION: (Is it permissible to perform qadâ prayers in place of those that are sunnat?)

Hadrat 'Abdulqâdir-i Geylânî says in his book (**Futûh-ul-ghayb**): A Believer must do the fards first. When the fards are finished the sunnats must be done. Next he goes on with the supererogatory. It is idiocy to perform the sunnats while one has

debts of fard. The sunnats of a person who has debts of fard are not acceptable. 'Alí ibni Abî Tâlib 'radiy-Allâhu 'anh' reports: Rasûlullah "sall-Allâhu 'alaihi wa sallam" stated: **(If a person has omitted his fard prayers and has debts of qadâ, his performing the supererogatory is worthless. Unless he pays his qadâ, Allâhu ta'âlâ will not accept his supererogatory prayers.)** Abdulhaq-i Dahlawî, one of the savants of Hanafî Madhhab, explains this hadîth quoted by 'Abdulqâdir-i Geylânî as follows: (This information shows that the sunnats and the supererogatory prayers of those who have debts of fards will not be accepted. We know that the sunnats complement the fards. This means that while doing the fard, if something is omitted which would otherwise have caused the fard to reach perfection, then the sunnats will cause the fard that was performed to reach perfection. The unacceptable sunnats of a person who has debts of fards are good for nothing.)

Muhammad Sâdiq Efendi, the (then) Qâdî of Jerusalem, while giving information on the qadâ of fâita ritual prayers, said: "The great savant Ibni Nujaym was asked: (If a person has left some of his prayers of namâz to qadâ and if he performs the sunnats of the morning, early-afternoon, late-afternoon, evening, and night prayers with the intention of making their qadâ, will he have omitted the sunnats?) His answer was: (He will not have omitted the sunnats. For, the purpose in performing the sunnats of the five daily prayers is to perform namâz in addition to the fard of each prayer time. Satan will always try to prevent you from performing namâz. By performing one more prayer in addition to the fard you will have resisted, disgraced Satan. By making qadâ instead of the sunnats, you will have performed the sunnats, too. To fulfill the sunnat, by performing one more prayer in addition to the fard of each prayer time, those who have debts of qadâ must make qadâ. Many people are performing the sunnats instead of making qadâ. They will go to Hell. But a person who makes qadâ instead of the sunnats will be saved from Hell.)

How To Perform Qadâ Namâzes?

One must perform the qadâ of his omitted namâzes and get rid of this great punishment by making tawba. For this reason, one must perform the sunnats of the five daily prayers by making the intention of performing qadâ prayers. Those who do not perform namâz because of laziness, and those who have years of debts of namâz, when they begin to perform their daily prayers of namâz,

concurrently with the sunnat of each of the daily prayers of namâz, should make their niyyat (intention) to make qadâ of the fard of the (missed or omitted) earliest daily prayer in correspondence with that particular times' namâz they are currently performing. All four Madhhabs are unanimous on that they must perform the sunnats by making their niyyat for the namâz of qadâ. In the Hanafî Madhhab it is a grave sin to leave a namâz (that is fard) to qadâ, (i.e. to omit it,) without an excuse. This very grave sin becomes double as each free time that is long enough to perform namâz passes. For, it is fard also to make qadâ of namâz in your free time as soon as possible. To get rid of this terrible sin, which cannot be calculated or measured, and for escaping its torment, it is necessary to perform the initial sunnat of the early afternoon prayer, which has four rak'ats, by intending also to make qadâ of the fard of the earliest early afternoon prayer that you did not perform. When performing the final sunnat of the early afternoon prayer you must intend also to make qadâ of the fard of the earliest omitted morning prayer. When performing the sunnat of the late afternoon prayer you must make qadâ with the intention also of the fard of the earliest late afternoon prayer. When performing the sunnat of the evening prayer you must also make qadâ with the intention of the three-rak'at fard of the earliest evening prayer. When performing the initial sunnat of night prayer, you must intend also to make qadâ of the fard of the earliest night prayer, and when performing the final sunnat of the night prayer you must intend also to make qadâ of the earliest omitted Witr prayer and perform three rak'ats. Thus each day you will pay the debt of a day's qadâ. Also, when performing the namâz of tarâwîh you must make qadâ by intending to make qadâ of the earliest fard prayer that one has a debt of. You must go on doing this for as many years as the number of years during which you left your prayers to qadâ. After finishing your prayers of qadâ you must begin performing only the sunnats as usual. If one has free time, one must perform qadâ namâzes at every opportunity, and pay the debt of omitted prayers. The sin of unperformed qadâ namâzes increases one fold each day.

Part Six

THOSE WHO DO NOT PERFORM NAMÂZ

Hadrat Abû Bakr-i Siddîq ‘radiy-Allâhu ‘anh’ said that, when the time of a daily prayer of namâz comes, angels say, ‘O the sons of Âdam, stand up! By performing namâz, extinguish the fire prepared to burn human beings.’” In a hadîth-i sherîf, it was stated: **(The difference between the Believer and the disbeliever is namâz,)** that is, the Believer performs namâz, and the disbeliever does not. Munâfiqs, however, sometimes perform it and sometimes do not. Munâfiqs will undergo very bitter torment in Hell. ‘Abdullah ibn ‘Abbâs ‘radiy-Allâhu ‘anh’, a master of mufasssîrs, said that he heard Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ say, **(Those who do not perform namâz will find Allâhu ta’âlâ angry on the Day of Resurrection.)**

The imâms of hadîth unanimously stated: (A person who does not perform a namâz within its prescribed time intentionally; that is, if he is not sorry for not performing a namâz while its prescribed time is ending, will become a kâfir or will lose his îmân during his death.) What will become of those who do not remember namâz or see namâz as a duty?” The Ahl as-Sunnat savants unanimously said, “Ibâdât (worships) are not a part of îmân.” But there was not a unanimity concerning namâz. The fiqh imâms **Imâm Ahmed Ibn Hanbal, Is’hâq ibn Râheweyh, ‘Abdullah ibn Mubâarak, Ibrâhîm Nehâî, Hakem ibn Huteyba, Ayyûb Sahtiyânî, Dâwûd Tâî, Abû Bakr ibn Shayba and Zubeyr ibn Harb** and many other great savants said that a Muslim who intentionally omits a namâz becomes a kâfir (disbeliever). Then, O Muslim Brother, do not miss any namâz and do not be slack; perform it with love! If Allâhu ta’âlâ punishes according to the ijthâd of these savants on the Day of Judgement, what will you do?

In the Hanbalî Madhhab, a Muslim who does not perform a namâz without an excuse will be put to death like a murtadd, and his corpse will not be washed or shrouded, nor will his janâza namâz be performed. He will not be buried in a Muslims’ cemetery, and his grave will not be made distinguishable. He will be put in a hollow on a mountain.

In the Shâfi`î Madhhab, one who persists in not performing namâz does not become a murtadd, but the punishment will be death. Mâlikî Madhhab is the same as the Shâfi`î in this respect.

In the Hanafî Madhhab, he is imprisoned until he begins namâz or beaten until bleeding.

He who does not do five things is deprived of five things:

1) He who does not pay the zakât of his property will not get any benefit from his property.

2) In the land and earnings of a person who does not pay its `ushr, there will be no abundance left.

3) Health will be absent in the body of a person who does not give alms.

4) He who does not pray will not attain his wish.

5) He who does not want to perform a namâz when its time comes will fail to say the kalima-i shahâdat at his last breath.

In a hadîth-i sherîf it is declared:

(If a person does not perform namâz though he has no good excuse, Allâhu ta`âlâ will give him fifteen kinds of plague. Six of them will come in the world, three will come at the time of death, three will come in the grave, and three will come when rising from the grave.

The six plagues in the world are:

1- He who does not perform namâz will not have barakat in his lifetime.

2- He will not have the beauty, the affableness peculiar to those who are loved by Allâhu ta`âlâ.

3- He will not be given thawâb for any good deeds he does.

4- His du`as will not be accepted.

5- No one will like him.

6- Blessings that (other) Muslims invoke on him will do him no good.

Kinds of torment he will suffer when dying are:

1- He will expire in an abhorrent, unsightly, repugnant manner.

2- He will die hungry.

3- Much water as he may have, he will die with painful thirst.

Kinds of torment he will suffer in the grave are:

1- The grave will squeeze him. His bones will intertwine.

2- His grave will be filled with fire, which will scorch him day and night.

3- Allâhu ta'âlâ will send a huge serpent to his grave. It is not like worldly serpents. It will sting him at every prayer time daily. It will never leave him alone any moment.

Kinds of torment he will suffer after rising are:

1- Angels of torment that will drag him to Hell, will never leave him alone.

2- Allâhu ta'âlâ will meet him with wrath.

3- His account will be settled in a very vehement manner, and he will be flung into Hell.)

THE VIRTUES OF THOSE WHO PERFORM NAMÂZ

There are many hadîth-i sherîfs that communicate the virtues of performing namâz and the rewards that will be given to those who perform namâz. In the book (Eshi'at-ul-leme'ât) by Abdulhaq bin Seyfuddîn Dehlewî, in the part containing some hadîth-i sherîfs communicating the importance of namâz, it is stated:

1- Ebû Hureyre “radiy-Allâhu anh” reports: “Rasûlullah “sall-Allâhu ’alaihi wa sallam” said: **(Five daily prayers and Friday prayer are atonements for the sins committed until the next Friday and Ramadân fasting is atonement for the sins committed until next Ramadân. They cause the venial sins of those who abstain from committing grave sins to be forgiven.)** They annihilate those venial sins - committed in the meantime - which do not involve any rights of slaves of Allahu ta'âlâ. For those whose venial sins have been forgiven and eliminated, five daily prayers and Friday prayer cause the punishment for grave sins to be lighter. It is necessary to repent for grave sins to be forgiven. If one has no grave sin, they will cause him to reach higher grades. This hadîth-i sherîf is written in the book (Muslim). Friday prayers cause one who has deficiencies in performing of five daily prayers to be forgiven. If his Friday prayers have deficiencies also, his Ramadân fastings cause him to be forgiven.

2- Again Ebû Hureyre “radiy-Allâhu anh” reports: “Resûlullah “sall-Allâhu ‘alaihi wa sallam” said: **‘If there were a river before one’s house and if he washed himself in this river five times every day, would there be any dirt left on him?’** The As’hâbi kirâm replied: “No, there would not be any, O Rasûlullah”. He said: **“The five daily prayers are like this. Allahu ta’âlâ annihilates the venial sins of those who perform the five daily prayers.”** This hadîth-i sherîf is written in the books [Bukhârî and Muslim].

3- Abdullah ibn Mes’ud “radiy-Allâhu anh” had said that a man had kissed a nâ-mahram woman. That is, while a person from Ansâr was selling palm dates, a woman came to buy some, that person’s sensual feelings were aroused. He said to her: “Better ones are at home. Come with me so that I can give those dates to you.” When they arrived at the home, he hugged the woman and kissed her. The woman said: “What are you doing? Fear Allahu ta’âlâ!” He became sorry. He came to Rasûlullah and told him what he had done. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” did not give a reply to him. He waited for wahy [revelation] from Allahu ta’âlâ. Then, that person performed the ritual prayer. Allahu ta’âlâ sent the one hundred and fifteenth âyat of Hûd Sûra, purporting: **“Perform namâz at the two sides of the day and when the sun sets! Certainly, good deeds annihilate evil ones.”** The two sides of the day is before the noon and after the noon. That is, morning, early afternoon and late afternoon namâzes. The namâzes that are near to the daylight are evening and night ritual prayers. In this âyat-i karîma, it is communicated that the five daily prayers which are performed every day cause sins to be forgiven. That person asked: "O Rasûlullah! Is this glad tidings only for me, or, for all the ummat [community]?" He replied: **“It is for all my ummat.”** This hadîth-i sherîf is written in the two books called Sahîhayn [Bukhârî and Muslim].

4- Enes bin Mâlik “radiy-Allâhu anh” says: “A man came to Rasûlullah sall-Allâhu ‘alaihi wa sallam” and said: (I have committed a sin that is to be punished with the hadd punishment. Give me the hadd punishment!). Rasûlullah ‘alaihi-salâm did not ask that person what sin he had committed. The time of the prayer came. We had performed the namâz together. When Rasûlullah sall-Allâhu ‘alaihi wa sallam” finished the ritual prayer, that person stood up and said: (O Rasûlullah sall-Allâhu ‘alaihi wa sallam”! I have committed a sin that is to be punished with the hadd punishment. Give me the punishment that is ordered in the

book of Allahu ta'âlâ!) He asked: **“Have you not performed namâz together with us?”** He said: “Yes, I have.” He said: **“Don't be sad! Allahu ta'âlâ has pardoned your sin!”** This hadîth-i sherîf is written in the two fundamental books of Islam called Sahîhayn [Bukhârî and Muslim]. That person thought he had committed a grave sin which requires hadd punishment. The fact that he was pardoned when he performed namâz indicates that it was in fact a venial sin. Or, he had meant (**Ta'zîr**) punishment instead by using the word “hadd”. The fact that he did not continue to insist on “hadd punishment” indicates that. [Hadd is a punishment the degree of which has been precisely declared in Islam. Ta'zîr punishments are various; they are applied as much as the command by the Islamic judge. Ta'zîr means to make someone good mannered. In Islam, it is to punish with a punishment lighter than hadd.]

5- Abdullah ibn Mes'ud “radiy-Allâhu anh” says: “I asked Rasûlullah “sall-Allâhu 'alaihi wa sallam” what is the deed that Allahu ta'âlâ loves the most. He said: **“It is the ritual prayer performed within its due time.”** In some other hadîth-i-sherîfs, it was declared: **“He loves much the ritual prayer performed at the beginning of its due time.”** I said “After that, which one does He love much?” He said: **“To do favors to one's parents.”** I said “After this, which one does He love much?” He said: **“To make jihad on the path of Allah.”** This hadîth-i-sherîf is written in the two Sahîh books [(Bukhârî) and (Muslim)]. In another hadîth-i sherîf, it is stated: **“The best of the deeds is to give food to someone.”** In another hadîth-i sherîf, it is stated: **“It is to propagate greeting with selams.”** In another hadîth-i sherîf, it is stated: **“It is to perform namâz in the night while everyone is asleep.”** In another hadîth-i sherîf, it is stated: **“The most valuable deed is that no one is hurt by your hand and/or tongue.”** In a hadîth-i sherîf, it is stated: **“The most valuable deed is jihad.”** In a hadîth-i sherîf, it is stated: **“The most valuable deed is hajj-i mebrûr,”** that is; an hajj one performs without committing any sins. There are also hadîth-i sherîfs, **“It is to remember Allahu ta'âlâ”** and **“It is the continuously performed pious deed.”** Various replies were given in accordance with the conditions of those who asked. Or, the reply suitable for the time was given. For example, in the beginning of Islam, the most superior and valuable of the deeds was jihad. [In our time, the most superior of the deeds is to reply to propaganda of disbelievers and lâ-madhhabî people by spreading the credo of Ahl-i sunnat. Those who financially or with

their properties help in this manner, to those who make jihad, they too have a share in the thawâb they earn. Âyat-i karîmas, hadîth-i sherîfs show that namâz is more important than zakât and charity. However, to give something to a dying person and to save him in this way is more valuable than performing namâz. Thus, in different conditions and circumstances, different things become more valuable.]

6- Jâbir bin Abdullah reports: “Resûlullah “sall-Allâhu ‘alaihi wa sallam” said: **(The border between man and disbelief is to abandon namâz.)** For, namâz is a curtain that protects man from becoming a disbeliever. If this curtain is removed, man slides into disbelief. This hadîth-i sherîf is written in the book **(Muslim)**. This hadîth-i sherîf shows that it is very wrong to abandon performing namâz. Many of the Ashâb-i kirâm said he who omits namâz without an excuse becomes a disbeliever. In the Shâfi’î and the Mâlikî Madhhabs, he does not become a disbeliever; however, it is wâjib to kill him. In the Hanafî Madhhab, he is beaten and imprisoned until he begins namâz.

7- Ubâde bin Sâmî “radiy-Allâhu anh” says: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: **“Allahu ta’âlâ gave the commandment of performing namâz. If a person makes a flawless ablution and performs them in their due times, and if he makes their rukû’s and khushu’s flawlessly, Allahu ta’âlâ promised that He will forgive that person. He did not promise this for the one who does not do these things. He will forgive him if He wishes. He will torment him if He wishes.”** Imâm-i Ahmad, Ebû Dâwûd and Nesâî reported this hadîth-i sherîf. As is seen, it is necessary to observe the conditions, rukû’s and sajdâs of namâz. Allahu ta’âlâ does not renege on His promise. He will certainly forgive those who perform their ritual prayers correctly.

8- Hadrat Ebû Emâme-i Bâhilî “radiy-Allâhu anh” reports: **“Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ said: “Perform your five daily prayers! Fast in your one month! Give the zakât of your property! Obey your commanders. Enter Paradise of your Rabb.”** As is seen, a Muslim who performs five daily prayers every day and who fasts in the month of Ramadân and who gives the zakât of his property and who obeys the orders compatible with Islam given by commanders who are Allahu ta’âlâ’s caliphs on the Earth, will enter Paradise. This hadîth-i sherîf was reported by imâm-i Ahmad and Tirmuzî.

9- Burayda-i Eslemî “radiy-Allâhu anh”, one of the well-

known people from the As'hâb-i kirâm, says: Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: **"The promise between you and us is the ritual prayer. He who abandons the ritual prayer becomes a disbeliever."** As is seen, it is understood that a person who performs the ritual prayer is deemed to be a Muslim. He who does not attach importance to the ritual prayer, he who does not perform it since he does not accept it as a first duty becomes a disbeliever. Imâm-i Ahmad and Tirmuzî and Nesâi and Ibn Mâje reported this hadîth-i sherîf.

10- Ebû Zer-i Ghifârî says: "During a day in Autumn, we went out with Rasûlullah "sall-Allâhu 'alaihi wa sallam." Leaves were falling. He broke two branches from a tree. Their leaves fell off immediately. He said: **"O Ebû Zer! When a Muslim performs a ritual prayer in order to win the approval of Allahu ta'âlâ, his sins fall away like the leaves of these branches fell off."** Imâm-i Ahmad reported this hadîth-i sherîf.

11- Zayd bin Hâlid Juhenî says: Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: **"When a Muslim performs a ritual prayer of two rak'ats correctly, in deep and humble reverence, his previous sins will be forgiven"**. That is, Allahu ta'âlâ forgives all of that person's venial sins. Imâm-i Ahmad reported this hadîth-i sherîf.

12- Abdullah Ibn Amr-ibni Âs says: Rasûlullah "sall-Allâhu 'alaihi wa sallam" said: **"If a person performs the ritual prayer, this ritual prayer will become a light for him on Judgement Day and it will cause him to be saved from Hell. If he does not perform the ritual prayer, it will not become a light and he will not find salvation. He will remain with Qârûn, the Pharaoh, Hâmân and Ubayy bin Halaf."** As is seen, if a person performs the ritual prayer by observing its fards, wâjibs, sunnats and adabs, this ritual prayer will cause him to be enlightened on Judgement Day. If he does not continue to perform the ritual prayer in this way, he will remain with the afore mentioned disbelievers. That is, he will suffer severe torments in Hell. Ubayy bin Halaf was a ferocious disbeliever in Mecca. In the Battle of Uhud, Rasûlullah "sall-Allâhu 'alaihi wa sallam" himself killed him. Imâm-i Ahmad and Bayhakî and Dârimî communicated this hadîth-i sherîf.

13- Abdullah bin Shaqîq, one of the prominent among the Tâbi'in, says: "The As'hâb-i kirâm "radiy-Allâhu anhum" said that among the worships, only omitting the ritual prayer is disbelief." Tirmuzî reported this. Abdullah bin Shaqîq narrated hadîth-i sherîfs from 'Umar, 'Ali, 'Uthmân and 'Âisha "radiy-Allâhu

anhum.” He passed away in 108 H.

14- Ebudderdâ “radiy-Allâhu anh” says: “The one whom I love much said to me: **“Even if you are parted into small parts, even if you are burned in fire, do not make anything a partner god to Allahu ta’âlâ! Do not omit fard ritual prayers! He who omits fard ritual prayers knowingly abandons Islam! Do not drink wine! Wine is the key to all evils.”** As is seen, he who omits fard ritual prayers by disregarding them becomes a disbeliever. He who omits them due to laziness does not become a disbeliever, however, this is a grave sin. It is not sinful to perform the fard ritual prayers after their prescribed times due to five acceptable excuses that are stated in Islam. Wine and all alcoholic beverages remove ‘aql. Those without ‘aql might commit any evil.

15- Alî “radiy-Allâhu anh” reports: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: **(O Alî! Do not delay to do three things: When its time comes, perform the ritual prayer immediately! When the corpse has been made ready, perform their (janâza) prayer immediately! When you have found the kufw of a girl, marry her to him immediately.)** Imâm-i Tirmuzî “rahima-hullahu ta’âlâ” reported this hadîth-i sherîf.

[As is seen, it is necessary to marry a girl, a woman to her kufw, that is, her match. Kufw does not mean to be rich, to have a large salary. Kufw means for man to be a sâlih [pious] Muslim, to have the creed of Ahl as-Sunnat, to perform ritual prayers, to not drink alcoholic beverages, that is, to obey Islam and to have a trade through which he earns his living. Those who seek only wealth, properties from their son-in-laws will have dragged their daughters into catastrophe. They will have thrown their daughters into Hell. As for the girl, she must perform ritual prayers, she must not go out with bare head, bare arms, and she must not be left alone, even with her nâ-mahram male relatives.]

16- Abdullah bin ‘Umar “radiy-Allâhu anh” reports: Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said: **(Allahu ta’âlâ approves of those who perform their ritual prayers immediately when their due times start. He forgives those who perform them at the end of their due times.)** Tirmuzî “rahima-hullahu ta’âlâ” reported this hadîth-i sherîf.

In the Shafi’î and the Hanbalî Madhhabs, it is better to perform every ritual prayer at the beginning of its prescribed time. The Mâliki Madhhab has a similar rule. However, it is better for the one who performs the early afternoon prayer alone [that is, one

who does not follow an imam in congregation] to not perform it at the beginning of the prescribed time if the weather is too hot. In the Hanafî Madhhab, it is better not to perform the morning and the night namâzes at the beginning of their prescribed times and it is better to perform the early afternoon prayer when the heat becomes milder, if the weather is hot. [However, it will be cautionary to perform the early afternoon prayer within its due time stated by the Imâmayn's report and to perform the late afternoon prayer and the night prayer when their times start according to Imâm-i a'zam. It is better. Those who have taqwâ are cautious in their every deed.]

17- Umm-i Farwa "radiy-Allâhu anha" reports: They asked Rasûlullah "sall-Allâhu 'alaihi wa sallam" about the most superior deed. He said: **"The most superior of the deeds is the ritual prayer that is performed in the beginning of its due time."** Imâm-i Ahmad, Tirmuzî and Ebû Dâwûd "rahima-humallahu ta'âlâ" reported this hadîth-i sherîf. Namâz (Ritual prayer) is the most superior of the worships. When one performs it immediately after its time starts, it becomes more superior.

18- 'Âisha "radiy-Allâhu anha" said: "I did not see two times that Rasûlullah performed his ritual prayer in the end of its due time."

19- Hadrat Umm-i Habîba "radiy-Allâhu anha" reports: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said, **"If a Muslim slave of Allahu ta'âlâ performs twelve rak'ats of namâz as tatawwu', those that are other than fard namâzes, Allahu ta'âlâ builds a palace for him in Paradise"**. This hadîth-i sherîf is written in the book (Muslim). As is seen, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' calls the sunnat namâzes which are performed with five daily fard prayers as tetawwu', that is, nâfila [supererogatory] namâz.

20- Abdullah bin Shaqîq, one of the prominent among the Tâbi'în, says: I asked about the tatawwu', that is supererogatory, namâzes of Rasûlullah "sall-Allâhu 'alaihi wa sallam" from Hadrat 'Âisha "radiy-Allâhu anha". She said: "He would perform four rak'ats before and two rak'ats after the fard of the early afternoon prayer, two rak'ats after each of the fards of the evening and night prayers, two rak'ats before the fard of the morning prayer." Muslim and Abû Dâwud "rahima-humallahu ta'âlâ" reported this.

21- 'Âisha "radiy-Allâhu anha" said: "The supererogatory worship that Rasûlullah "sall-Allâhu 'alaihi wa sallam" continued

to do most was the supererogatory ritual prayer of the morning namâz.” This report is written in both **(Bukhârî)** and **(Muslim)**. As is seen, ‘Âisha “radiy-Allâhu anha” says supererogatory for the sunnat namâzes that are performed together with five daily fard prayers.

Imâm-i Rabbânî, mujaddid-i alf-i thâni, Ahmad bin Abdulahad Fârûqî Serhendî, a great Islâmîc ’âlim, the leader of men of religion, the strongest protector of Ahl-i sunnat against heretics and lâ-madhhabîs, a great mujâhid who spreads the religion that Allahu ta’âlâ has chosen, says in the twenty – ninth letter in the first volume of his book **(Maktûbât)** whose equivalent in Islam has not been written so far:

Those actions that Allahu ta’âlâ approves of are fards and nâfilas (supererogatories). When compared to those worships that are fard, the supererogatory worships are of no value. Performing a fard in its due time is more valuable than doing nâfila worships ceaselessly for one thousand years. Every kind of nâfila, for example namâz, zakât, fasting, dhikr, fikr (thinking/reasoning) are all like this. Furthermore, while performing a fard, observing one of its sunnats or adabs are many fold more valuable than doing other nâfilas. After performing a morning prayer in jamâ’at, Hadrat ’Umar, the Amîr-ul-mu’minîn “radî-Allâhu ’anh,” looked at the jamâ’at and, seeing that one of the members was absent, he asked where he was. His companions said, “He performs nâfila worships every night. Maybe he fell asleep and could not come to the congregation.” The Amîr-ul-mu’minîn said, “If he had slept all the night and performed the morning prayer in congregation; it would have been better.” As is seen, doing an adab and avoiding a makrûh in performing a fard is many fold more valuable than dhikr, tafakkur and murâqaba (awareness). Yes, if these are done together with observing those adabs and avoiding makrûhs, they will certainly be very beneficial. However, they will be of no use without them. For this reason, giving zakât of one gold coin is better than giving thousands of gold coins as nâfila alms giving. While giving that coin of zakât, observing one of its adab, for example, giving it to one’s close relatives is much more valuable than nâfila alms giving. [Hence, it is understood that those who want to perform nâfila prayers after midnight must perform qadâ prayers. Allahu ta’âlâ’s commandments are called **(Fard)**, His prohibitions are called **(Harâm)**. Our Prophet’s commandments are called **(Sunnat)** and his prohibitions are called **(Makrûh)**. All of

these together are called (**Ahkâm-i islâmiyye**). It is fard to have good morals and to do favors to people. He who does not believe or who dislikes any rule belonging to the Ahkâm-i islâmiyye becomes a (**Kâfir**) [Disbeliever, unbeliever, infidel], (**Murtadd**) [Apostate, renegade]. He who believes in all of them is called (**Muslim**). A Muslim who does not obey Islam due to laziness is called (**Fâsiq**). A fâsiq who does not observe a fard or who commits a harâm will go to Hell. No deeds of that person, no sunnats of that person will be accepted. No rewards will be given to him for them. A person who has not given his zakât, even if it is only one gold coin, none of his good deeds that he made by spending millions will be accepted. No rewards will be given for the mosques, schools, hospitals he builds or for his help to charity organizations. The namâz of tarâwîh of one who has not performed the night prayer is not accepted. Those acts of worship done – other than those that are fard or wâjib – are called (**Nâfila**) [Supererogatory]. Sunnats are nâfila ibâdats [acts of worship]. According to this description, those who perform qadâ namâzes shall have performed those that are sunnat at the same time. The rewards of doing a fard or keeping away from a harâm are more than the rewards of millions of supererogatory ibâdats. One who does not do a fard or who commits a haram will burn in Hell. His supererogatory acts of worship cannot save him from Hell. Changes that are made in ibâdats are called (**Bid'at**). It is harâm to commit a bid'at while doing ibâdat and it causes the ibâdat to be nullified. One should not perform a namâz following an imâm who is fâsiq, for example whose daughters or wife do not veil themselves, or a holder of bid'at, for example who uses loud-speakers in ibâdats. One should not listen to that person's preaches, his fabricated speeches on religion. One should not read his books. One should treat people – whether they are friends or foes – with a smiling face and sweet words. One should not argue with anyone. In a hadîth-i sherîf, it is declared: (**Do not argue with a fool**). Acts of worship increase the purity of the heart. Sins blacken the heart, it may not receive faid anymore. It is fard for every Muslim to learn the essentials of îmân, fards, harâms. It is not a legitimate excuse for him not to know them. That is, it is like knowing but not to believing.]The book (**Maktûbât**) is in the Persian language. Hadrat Imâm-i Rabbânî passed away in 1034 H. [1624 A.D.] in the city of Serhend, India. His detailed biography is written in the Turkish books (**Hak Sözü Vesîkaları**), (**Se'âdet-i Ebediyye**) and (**Eshâb-ı Kirâm**) and in the Persian book (**Berekât**).

TRUE NATURE OF NAMÂZ

Hadrat Abdullah Dahlawî, a great Islamic scholar, wrote in his book (**Makâtib-i sherîfa**), in the 85th letter:

We have been ordered by Allah's Prophet to perform namâz in jamâ'at, to perform it with **tumânînat** (keeping all one's limbs motionless in ruku', in sajda, in qawma) and in **jalsa** (sitting for a while between the two sajdas), to fulfil **qawma** (standing upright and motionless after ruku') after the rukû' (bowing position during namâz) and jalsa between the two sajdas (prostrations). There are savants who say that qawma and jalsa are fard. There are savants who say that qawma and jalsa are fard. Qâdihân, one of the muftîs of the Hanafî Madhhab, has informed that these two are wâjib, that sajda-i sahw is wâjib when one forgets one of the two, that he who omits them on purpose has to perform the namâz again. Also, those who said that they were sunnat-i mu'akkada had said that they were the sunnats that were close to wâjib. It is disbelief to neglect the sunnat by slighting it, deeming it unimportant. Various different kayfiyyats (conditions) and hâls (ecstatic state) are enyojed during the qiyâm (standing position), the rukû', the qawma, the jalsa, the sajdas, and the sitting positions in namâz. All kinds of worship have been accumulated in namâz. Reading the Qur'ân, saying subhânallah [which means, "I deem Allah far from any defects whatsoever,"] saying salawât for Rasûlullah's soul, saying the prayer of istighfâr (begging Allah for His forgiveness) for one's sins, and asking for what one needs only from Allâhu ta'âlâ and praying to Him only, have all been accumulated in namâz. Trees, plants stand upright like standing in namâz. Animals represent the position of rukû', and the lifeless, spread out on the ground, represent the **qa'da**, sitting posture, in namâz. He who performs namâz does all these kinds of worship done by them. Performing namâz became fard on the night of Mi'râj. A Muslim who performs namâz with the intention of following Allah's beloved Prophet, who was honored with Mi'râj at that night, becomes exalted to high grades like the exalted Prophet.

Those who perform namâz in serenity, having the adab (respectfulness) due towards Allâhu ta'âlâ and His Messenger, realize that they themselves have gone up to these grades. Having mercy upon this Ummat, Allâhu ta'âlâ and His Prophet bestowed a great blessing upon them, and made it fard for them to perform namâz. Hamd and thanks be to our Allah for this! We send our salawât, tahiyyât (regards) and prayers to His beloved Prophet!

The ease and serenity enjoyed when performing namâz is something transcendental. My murshid [Hadrat Mazhar-i Jânân] said, "Though it is impossible to see Allâhu ta'âlâ as one performs namâz, some hâl (ecstatic state) is felt like seeing." The great superiors of tasawwuf have said unanimously that this hâl does happen. In the beginning of Islam namâz used to be performed towards Quds (Jerusalem).

When the Muslims were commanded to give up performing it towards the Bayt-ul muqaddas and to turn towards the qibla of Hadrat Ibrâhîm, the Jews in Medina became furious and said derisively, "What will become of your prayers which you have performed towards the Bayt-ul muqaddas?" The hundred and forty-third âyat of Baqara Sûrâ was revealed to declare: "**Allâhu ta'âlâ will not waste your î mân!**" So it was informed that namâz would not be left without rewards. Namâz was described with the word "î mân." This means that not to perform namâz suitably with the Sunnat is to lose î mân. Our Master, Rasûlullah, stated, "**The light and the flavor of my eyes are in namâz.**" This hadîth means, "Allâhu ta'âlâ manifests and is perceived in namâz. Thus, my eyes feel comfortable." Another hadîth stated, "**O Bilâl! Soothe me!**" which means, "O Bilâl, give me relief by reciting the adhân and saying the iqâmat of namâz." A person who looks for relief in anything other than namâz is not a good one. He who wastes, misses namâz will lose other Islamic deeds all the more.

VIRTUES IN NAMÂZ

Imâm-i Rabbânî "rahmatullahi alaih" states as follows in the 261st letter in the first volume of his book (**Maktûbât**): One must absolutely know that of the five fundamentals of the dîn, namâz is the second of the five pillars of Islam. It has accumulated all kinds of worship within itself. Though it is one-fifth of Islam, it has become Islam itself owing to this accumulative quality. It has become the first of the deeds that will make man attain love of Allâhu ta'âlâ. The honor of ru'yat, which fell to the lot of the Master of the Worlds, the most superior of Prophets 'alaihi wa alaihimussalâtu wassalam', in Paradise on the night of Mi'râj, was granted to him, in namâz only, suitably with the state of the world, after returning to the world. It is for this reason that he stated: "**Namâz is the Believer's mi'râj.**" He stated in another hadîth-i sherîf: "**It is in namâz that man is closest to Allâhu ta'âlâ.**" Namâz has the greater share from that fortune of ru'yat which falls to the

lot of those great people who have adapted themselves precisely to his way, to his path. Yes, it is impossible to see Allâhu ta'âlâ in this world. The world is not suitable for this. But those great people following him enjoy a share from ru'yat. Had He not ordered us to perform namâz, who would raise the veil from the beautiful face of the purpose? How would the lovers find the Beloved One? Namâz is the taste-giver of worried souls. Namâz is relief for the afflicted. Namâz is nourishment for the soul. Namâz is the cure of the heart. The hadîth, **“O Bilâl, cheer me up,”** which commands the adhân, indicates this fact, and the hadîth, **“Namâz is the joy of my heart, the pupil of my eye,”** points out this desire.

If any of the dhawqs, wajds, knowledge, ma'rifats, maqâms, nûrs and colours, talwîns and tamqîns in the heart, comprehensible and incomprehensible tajallîs, qualified and unqualified zuhûrs happens outside namâz and if nothing is perceived from the inner nature of namâz, whatever happens comes from the reflections, shades, and appearances. Perhaps it is nothing but an illusion, a delusion.

A mature person who has perceived the inner nature of namâz, when he begins namâz, sort of goes out of this world and enters the life of the Hereafter, thus attaining something from the blessings of the Hereafter.

He enjoys a flavor and a share from the origin without the reflections, illusions interfering. For, all the perfections and blessings in the world issue from reflections and appearances. It is peculiar to the Hereafter for them to issue directly from the origin without the interference of the shades and appearances. To receive from the origin, mi'râj is necessary in the world. This mi'râj is the Believer's namâz. This blessing is peculiar to this Ummat only. They attain this by obeying their Prophet. For, their Prophet 'sallallâhu alaihi wa sallam' went out of the world and ascended to the next world on the Night of Mi'râj [on the twenty-seventh night of the blessed month of Rajab].

He entered Paradise and was honored with the fortune of ru'yat (seeing Allâhu ta'âlâ). O our Allah! Bless that great Prophet 'sallallâhu alaihi wa sallam', on our part with the goodness suitable with his greatness!

Also, You give favors, goodness to all the other Prophets 'alâ nabiyyinâ wa alahimussalawâtu wattaslîmât', for they have invited people to know You and to attain Your love, and they have guided people to the way which You like.

Most of the followers of the way of tasawwuf looked for the medicine for their diseases in other places because they were not informed of the inner nature of namâz, because they were not taught the virtues peculiar to namâz.

They held fast to other things in order to get to their purpose. Some of them even considered namâz as extraneous to this way, as having nothing to do with the purpose. They considered fasting superior to namâz. Many others who could not realize the inner nature of namâz looked for the pacification of their sufferings and for the consolation of their souls in music, in rapture, in becoming unconscious. They supposed that the Beloved One was behind musical notes. For this reason, they held fast to dancing. However, they had heard about the hadîth, **“Allâhu ta’âlâ has not created a healing effect in harâm.”** Yes, an inexperienced swimmer who is about to drown will snatch at any straw. Love of something deafens, blinds the lover. If they had been made to taste something of the virtues of namâz, they would never mention music, nor would they even think of rapture.

O my brother! The perfection originating from namâz and the sorrow caused by music are as far from each other as the distance between namâz and music. He who is wise enough will infer much from this denotation!

To taste worshipping and to not feel bored when you perform them is one of the greatest blessings of Allahu ta’âlâ. Especially, feeling the taste of namâz is not attained by those who have not reached the end. To feel the taste of fard namâzes is peculiar to those who have attained the end. For, those who come close to the end feel the taste of nâfila namâzes. However, at the end, only the taste of fard namâzes are felt. At the end, nâfila namâzes have no taste, performing fard namâzes is deemed a great fortune.

[Nâfila namâz means those namâzes that are neither fard nor wâjib. The sunnats that are before and after the five daily prayers of fard namâz and other non-wâjib namâzes are supererogatory. All sunnat namâzes, whether muakkad or non-muakkad, are nâfila].

There is no share for nafs in the taste felt from namâzes. While a human being tastes this pleasure, their nafs moans and cries. O our Allah! What a great degree this is! For people who have ill souls like us, it is a great blessing and a real bliss even to hear these words.

Know well that, the degree of namâz in the world is like the high degree of seeing Allahu ta'âlâ in the Hereafter. In this world, the time when man is closest to Allahu ta'âlâ is the time when he performs namâz. In the Hereafter, it is the time when he sees Allahu ta'âlâ.

All kinds of worships in this world are to turn man into a state in which he can perform namâz. The real purpose is to perform namâz. One can attain the endless bliss and eternal blessings only by performing namâz.

Namâz is more valuable than all other worshipping and fasting. Certain **namâzes** fills broken hearts with pleasure. Some **namâzes** destroy sins, keeps man from evils. A hadîth-i sherîf declares: **'Namâz is the joy of my heart, its source of happiness.'** **Namâz** is the taste-giver of worried souls. **Namâz** is the nourishment of the soul. **Namâz** is the cure of hearts. In namâz, sometimes such a state occurs that the person's tongue is like the tree that spoke to Mûsâ 'alaihis-salâm.

Imâm-i Rabbânî “rahmetullahi aleyh” writes in the two hundred sixty sixth Letter of the First Volume of his book (Maktûbât):

It is certainly necessary to learn the rules of fiqh [that is, the deeds that are commanded or prohibited by our religion] after correcting the îmân and i'tiqâd [the tenets to be believed]. One should learn, as much as one's situation requires, the fards, wâjibs, halâls and harâm, sunnats and makrûhs and dubious things and one should act according to this knowledge. It is necessary for each and every Muslim to learn the knowledge which is in the books of fiqh. [Without knowing it, one cannot be a Muslim.] One should try to do Allahu ta'âlâ's commandments and live in a way that will please Him. The thing that He likes most and He orders is to perform five daily prayers in their due time. **Namâz** is the pillar of religion. I will mention some things about the importance of namâz and how to perform it. Listen attentively! Firstly, one should perform a ritual ablution that is completely suitable to the sunnat [that is, what is written in the books of fiqh.] One should pay great attention to wash three times the limbs that must be washed in the performance of ritual ablution and every part of them completely. Thus, one shall have performed a ritual ablution that is compatible with the sunnat. While making masah on one's

head, one should rub one's hands on one's entire head. One should make masah on the ears and on the neck well. It has been communicated that while making takhlîl between the toes, [that is, while cleaning the parts between the toes], one should insert the little finger of one's left hand between the toes from underneath them. One should give importance to this, one should not neglect it saying that it is a mustahab. One should not slight mustahabs. These are things that are loved and liked by Allahu ta'âlâ. Were it known that a certain act He loves could be done by sacrificing the entire world, anyone who could do it would make a great profit, like receiving a precious diamond in return for a few pieces of a broken flower-pot, or similar to resuscitating one's dead darling for having given away a fist full of pebbles.

Namâz is the mi'râj [ascension] of Believers. That is, the blessings that were granted to our Prophet "sallallahu aleyhi we sellem" at the Night of Mi'râj are tasted by his ummat [community] in this world at namâz only. Men should strive to perform fard ritual prayers in jamâ'at and they must not even miss the opportunity to say the first takbîr accompanying the imam. [It is sinful for women to mix with men in the mosques in order to perform namâz in jamâ'at or listening to people who recite the Qur'ân al-karîm or mawlîds or – especially - to go to Friday prayers in order to earn thawâb.]

It is essential for one to perform namâzes in their due times [and to know that they are being performed in their due times.] [While alone, one should perform each namâz at the beginning of its due time and one should perform the late afternoon and night prayers according to Imâm-i a'zam's report. The later a namâz is performed, the less is its rewards. The mustahab times are for performing the namâz in jamâ'at, for going to the mosque. If a namâz's prescribed time expires without being performed, one will be sinful as if one killed a man. This sin is not pardoned by one's making qadâ of that namâz. In this case, only its debt is paid. In order for this sin to be pardoned, one must make tawba-i nasûh or hajj-i mabrûr. (Ibn-i Âbidîn).]

In namâz, one should recite the Qur'ân al-karîm as much as what is sunnat. Under every condition, one must remain motionless at rukû and sajdâs. Because, it is either fard or wâjib. When one straightens up from the rukû, one should stand so upright that all the bones take their natural positioning. It is said that after this, to stay so for a while is fard or wâjib or sunnat.

Likewise, the duration of sitting between two sajdas is so. One should pay great attention to these under every condition. Tasbîhs at rukû' and sajdas are at least three times in number. The maximum number of them is seven or eleven. As for the imam, it depends on the state of the congregation. What a shameful thing for a strong person, while he is not in difficulty, to recite tasbîhs at their minimum number, when he performs the namâz individually [by not following an imam in congregation]. One should say it five times, at least. While prostrating for the sajda, one should first put limbs that are the nearest to the ground on the ground. Therefore, firstly the knees, then the hands, then the nose and lastly the forehead are put on the ground. From the knees and the hands, firstly the right are put on the ground. While standing up from the sajda, the limbs that are at an upper level are removed first. Therefore, firstly the forehead should be removed. One should look at the place of sajda while one is standing, one should look at the feet while one is at rukû, one should look at the tip of the nose while one is at sajda, and one should look at the hands or one's abdomen while one is sitting. If one looks at these places that I mentioned and the eyes do not glimpse around, the namâz can be performed with jam'iyyat. That is, the heart too can be free from worldly thoughts. Khushû' [Deep and humble reverence] is attained. As a matter of fact, our Prophet "sallallahu aleyhi we sellem" said so. It is sunnat to open fingers at the rukû and to keep them closed at the sajdas. One should pay attention to these too. Keeping the fingers open or closed is not without a reason, not an empty thing. The owner of Islam [that is, our Prophet "sallallahu aleyhi we sellem"] did so thinking of their benefits. For us, there is not a greater benefit than following the owner of Islam "aleyhissalewâtu wesselâm". These things that I have told are to promote, to urge you to do the things that are declared in the books of fiqh. May Allahu ta'âlâ make us and you attain doing the pious deeds that were shown by the owner of Islam! For the sake of the superior, the best of the Prophets "aleyhi we aleyhim we alâ âli kullin minessalewâti efdaluhâ we minetteslîmâti ekmeluhâ", may He accept this supplication of mine! Âmîn.

Imâm-i Rabbânî “rahmetullahi aleyh” writes in the sixty-ninth Letter of the Second Volume of his book (Maktûbât):

“May hamd be to Allahu ta’âlâ! Salâms [greetings] and ease be to His slaves whom He has chosen and He loves! Your letter has arrived. It is understood that our friends have not left the right path and we are pleased. May Allahu ta’âlâ increase your attaining more of what is right and your remaining on the right way! “We and our friends are continuing to do the duty which you assigned to us. We are performing namâz five times each day in a congregation of fifty to sixty people,” you say. May hamd-u thanâ be to Allâhu ta’âlâ for this! What a great blessing it is when the heart is with Allahu ta’âlâ and the body, together with all the limbs, is embellished with doing the rules of the Sharî’at [Islam]. In these times, most people are slack in performing namâz. For this reason, I have to warn you, my beloved ones, about this matter. Listen well! Our Prophet “sallAllahu alaihi wa sallam” declared: **“The worst thief is the person who steals from his own namâz.”** They asked, “O Rasûlallah! How can a person steal from his own namâz?” he said, **“By not doing the rukû and sajda of the namâz properly.”** At another time he declared: **“Allahu ta’âlâ does not accept the namâz of a person who does not bring his waist into its proper position and remain so for a while in rukû and sajda.”** Once, upon seeing a person not doing the rukû and the sajda properly while performing namâz, our Prophet said, **“Are you not afraid you may die in some other religion than Muhammad’s “aleyhissalâtu wesselâm” dîn [religion] because you perform your prayers of namâz in this manner?”** Once again, he said, **“When performing namâz, if you do not straighten your body completely after the rukû’, if each of your limbs do not rest at its position for a while when you are standing, your namâz will not be complete.”** Once again, he said, **“Unless you sit upright between the two sajdas your namâz will remain incomplete.”** One day, upon seeing someone not observing the rules and rukns [five of the fards of the namâz that are inside the namâz. Each of these five fards is also called “a rukn”] of namâz, not standing upright after the ruku’ and not sitting upright between the sajdas, our Prophet “sallallahu aleyhi we sellem” said, **“If you go on performing your namâzes in this manner, on the Day of Resurrection you will not be said to be of my Ummat.”** At some other time he said, **“If you go on in this manner and die, you shall not have died in the religion of**

Muhammad (alaihissalâm).” Abû Hurayra (radiy-Allahu ’anh) says, “The person who has performed all namâzes for sixty years but whose namâz has never been accepted is the person who has not done the ruku’ and sajda properly.” Zayd ibni Wahab “rahmetullahi ta’âlâ aleyh” saw someone performing namâz but not doing the rukû’ and sajda properly. He called him out and asked him, “How long have you been performing namâz in this manner?” When the latter answered, “Forty years,” he said, “You have not performed namâz for forty years. If you die now you will not die in the sunnat (that is, the religion) of Muhammad Rasûlullah “sallallahu aleyhi we sellem”.”

It is written in the book **Awsât** by Tabarânî that if a Believer performs his namâz beautifully and does its ruku’ and sajda properly, the namâz will become happy and will be full of radiance. Angels will take the namâz up to the heavens. The namâz will pronounce a benediction on the person who has performed it and will say, “As you have protected me against being defective, may Allahu ta’âlâ protect you.” If the namâz is not performed well, it will become black. Angels will detest that namâz and will not take it up to the heavens. The namâz will curse the person who has performed it and will say, “As you have wasted me and put me into a bad position, may Allahu ta’âlâ waste you.” Then, we should try to perform our namâzes properly, observe the **ta’dîl-i arkân**, do the **ruku’**, the **sajda**, the **qawma** [**Standing upright and motionless after ruku’.**] and the **jalsa** [**Sitting for a while between the two sajdas.**] well. Also, we should warn others if we see them do these defectively. We should help our brothers-in-Islam perform namâz properly. We should be an example in observing the ta’dîl-i arkân [To remain motionless as long as saying “Subhânallah”] and the tumânînat [Keeping all one’s limbs motionless]. Most Muslims are depriving themselves of the honor of doing these. This blessing has already been lost. It is very important to revivify this good deed. Our Prophet “sallallahu aleyhi we sellem” said: **“He who revives any one of my forgotten sunnats will be given the thawâb of a hundred martyrs.”**

Also, we should be scrupulous in putting the lines in order when performing namâz in jamâ’at. We should not stand ahead of or behind the line we belong to. Everybody should try to stand on the same straight line. Our Prophet ‘sallalâhu alaihi wa sallam’ would first straighten the lines and then begin namâz. **“Straightening the lines is a part of namâz,”** he would say. O our

Allah! Give us a share from Your Infinite Treasure of Mercy! Do not let any of us deviate from the right way!

If a Muslim wants to be valued in the world and happy in the Hereafter, let him have these three morals:

To expect nothing from other creatures. To not backbite Muslims [or zimmî disbelievers, even if they are dead]. To possess nothing that another has rights on.

SECRETS OF NAMÂZ

Hadrat Imâm-i Rabbânî writes in the three hundred-fourth letter of the first volume of his (**Mektûbât**): After thanking Allahu ta'âlâ and sending my prayer to the soul of our Prophet, I ask a blessing on you so that you will attain endless bliss. In many âyat-i kerîmas, Allahu ta'âlâ declares that those Believers who perform 'Âmâl-i sâliha (pious deeds) will enter Paradise. I had been searching for a long time to find out what these pious deeds might be. I had been wondering if they were all pious deeds or only a few of them. If they were all good deeds, no one could do them all. If there were only a few of them, what good deeds were they? Eventually, Allahu ta'âlâ blessed me with understanding the fact that these pious deeds were the five binding rules, the five basic pillars of Islâm. If a person does these five pillars of Islâm thoroughly and perfectly, he will most probably be saved from Hell. These are original pious deeds and will protect man against sinning and from doing loathsome actions. As a matter of fact, it is declared in the forty-fifth âyat of Sûrat-ul-'Ankabût of the Qur'ân al-kerîm: **“A prayer of namâz performed perfectly will certainly protect man against doing fahshâ (foul) and munkar (loathsome actions).”** If it falls to a person's lot to carry out the five principles of Islâm, he has expressed gratitude for the blessings. The hundred and forty-sixth âyat of Sûrat-un-Nisâ purports: **“I will not torment you if you have îmân and thank Me.”** Then, one should try most willingly to carry out these five principles of Islâm.

Of these five, namâz is the most important. It is the basic pillar of the religion. One should try not to miss even one of the adabs of namâz. If namâz has been performed perfectly, the basic and the greatest pillar of Islâm has been erected. The strong rope that will save one from Hell has been caught. May Allâhu ta'âlâ bless us all

with performing namâz correctly!

When beginning namâz, saying “**Allahu akbar**” means to profess that “Allahu ta’âlâ does not need the prayer of any of His creatures; He does not need anything in any respect; men’s performing namâz does not give Him a benefit.” And the takbîrs (saying “Allahu akbar”) that are in namâz signify that, “we are not capable of doing the worship worthy of Allahu ta’âlâ.” Since the tasbîhs in rukû’ (bowing when performing namâz) have this same meaning, we are not commanded to say “Allahu akbar” when straightening up after rukû’. However, we are commanded to say it after the tasbîhs of sajda (prostrating), for sajda is the lowest grade of humility, inferiority and degradation. By doing this one may suppose that one has worshipped properly and perfectly. In order to protect one against this supposition, it is not only a sunnat to say the takbîr when prostrating and straightening up during these sajdas, but also we are commanded to say “**a’lâ**” in the tasbîhs of sajda. Because namâz is the mi’râj of a believer, we are commanded to say the words “Attahiyyâtu...” which our Prophet was honored with saying on the Night of Mi’râj. Then, a person who performs namâz should make the namâz a mi’râj for himself. He should look for the ultimate in closeness to Allahu ta’âlâ in namâz.

Our Prophet (alayhissalâm) declared: “**The time when man is closest to his Allah is the time when he performs namâz.**” A person who performs namâz speaks to his Allah, entreats Him, and sees that everything other than Him is equal to nothing. Therefore, because there will be fear, terror and fright in namâz, it has been commanded that we give selâms twice at the end of namâz so that we might be consoled and relieved.

Our Prophet commanded, in a hadîth-i sherîf, to recite: “**33 tasbîh (subhanallah), 33 tahmîd (elhamdulillah), 33 takbîr (Allahu akbar) and one tahlîl** (‘Lâ ilâha ill-Allâh’) after every fard namâz.” The reason for this is that the defects in performing namâz are covered with tasbîh. In this way it is professed that not a worthy or perfect worship could be done. Knowing that being blessed with performing namâz is through His help and His making it possible, He is thanked for this great blessing by saying **tahmîd**. And by saying **takbîr**, it is professed that no one besides Him is worthy of being worshipped.

When one performs the namâz in accordance with its conditions and adabs, and thus, the faults that have been made are

covered, when one thanks Allahu ta'âlâ that He has granted the namâz, when one declares, by reciting the kalima-i tawhîd sincerely from the heart, that no-one but Allahu ta'âlâ deserves to be worshipped, that namâz may be accepted. That person becomes one of those who perform namâz and who attain salvation. O my Rabb! For the sake of the most superior one of Your Prophets, 'alaihi wa 'alâ alaihimussalawâtu wattaslîmât,' make us one of Your happy slaves who perform namâz and who attain salvation! Âmîn. (Amen)

Hadrat Imâm-ı Muhammed Ma'sûm writes in the eleventh letter of the second volume of his (Maktûbât):

Allahu ta'âlâ did not leave humans to live in a mindless manner. He did not allow them to do whatever they want. He did not wish them to be obedient to the desires of their nafs, their natural, animal pleasures in an excessive and mindless manner and to be dragged into calamities. He showed them the ways of using their desires and pleasures in order for them to live in ease and peace and He commanded them to do useful things which cause bliss in the world and the Hereafter. He prohibited them from committing harmful things. These commandments and prohibitions are called (**Ahkâm-ı islâmiyye**). One who wants to live in ease in the world and who wants to attain bliss has no other way than obeying Islam. One must abandon the desires of one's nafs and one's nature that are not compatible with Islam. If he does not obey Islam, he will incur the wrath and torment of his Creator. A slave of Allahu ta'âlâ who obeys Islam, whether he is Muslim or disbeliever, will be happy and in ease in the world. His owner will help him. The world is the place of agriculture. He who does not work the field, who lives for worldly pleasures by eating the seeds, will be deprived of having the crops. Likewise, he who spends his life in the world seeking temporary pleasures, satisfying the desires of the nafs in an excessive and mindless manner, will be deprived of eternal blessings and endless pleasures. This situation is not something that a sane man can accept. He does not prefer to seek temporary pleasures in a harmful manner, which will cause him to be deprived of endless pleasures. [Allahu ta'âlâ has not banned, has not prohibited anything from worldly pleasures, those things that feel sweet to the nafs. He allowed them to be used, only if it is suitable with Islam, without causing harm.] In order to obey Islam completely, first, one must have a belief in accordance with

the (**Aqâid**) [credo] that the **scholars of Ahl-i sunnat** learned from the As'hâb-i kirâm and what they understood from the Qur'ân al-karîm and hadîth-i sherîfs, then, one must learn what is harâm, those things that are prohibited and keep away from them, and then one must learn the fards which have been commanded to be done and do them. Doing this is called making (**Ibâdat**). To refrain from that which is harâm is called (**Taqwâ**).

Obedying the rules of Islam by intending so is called **making ibâdat** [worshipping]. The commandments and prohibitions of Allahu ta'âlâ are called (**Ahkâm-i islâmiyye**) or (**Ahkâm-i ilâhiyye**). Those that have been commanded are Fard, those that have been prohibited are Harâm. The most valuable of the acts of worship and the basis of the religion of Islam is to perform five daily namâzes every day. [Performing namâz means to recite the Fâtiha standing and facing towards the Qibla, to bow towards the Qibla and to put the head on the ground towards the Qibla. If one does not do these things towards the Qibla, it is not a performance of namâz.] One who performs namâz is Muslim. One who does not perform namâz is either Muslim or disbeliever. Divine closeness [that is, attaining Allahu ta'âlâ's love] that is attained by making namâz is seldom attained by making other acts of worship. One must perform five daily prayers everyday by not thinking about worldly affairs, in jamâat and by observing ta'dîl-i arkân, in their mustahab times, and by cautiously making ritual ablution. While performing namâz, the curtains between Allahu ta'âlâ and His slave are removed. One who performs five daily prayers is purified from sins like a person who washes himself five times a day. One who performs five daily prayers correctly every day is given the rewards of one hundred martyrs.

One must willingly give the zakât of commercial property and of animals which graze in the fields [and of the crops which are obtained from farm lands and trees and of paper money and of receivables] to those qualified to receive zakât. A property whose zakât has not been given will be fire in Hell. Allahu ta'âlâ, having great compassion, commanded to give the zakât of the property that is beyond the required amount one year after, if it reaches the amount of nisâb. The one who gives the soul and the property is Him. If He ordered to give all the property and the soul, those who love Him would give them immediately.

One must fast in the blessed month of Ramadân willingly, for Allahu ta'âlâ has ordered it. One must know that this hunger and

thirst is a bliss. The structure of Islam is five things: The first is to say (**Eshhedu en-lâ-ilâhe-illallah we eshhedu enne Muhammeden abduhu we Resûluhu**), to know and believe in its meaning. This is called (**Kelime-i shahâdet**). The other four is namâz, zakât, fast and hajj. If one of these five pillars is faulty, one's Islam is faulty too. After correcting the creed and observing Islam, one should advance on the path of Sôfiyye-i aliyye [great men of tasawwuf]. One attains ma'rifatullah on this path and one gets rid of the desires of the nafs. A person who does not know his owner, how can he live, how can he get ease! In order to have ma'rifat on this path, (**fenâ bil-ma'rûf**) is necessary. That is, it is necessary to forget everything except Allahu ta'âlâ. He who deems himself as existent cannot attain ma'rifat. (**Fenâ**) and (**Beqâ**) occur in one's conscious, in one's heart. It is not understood by listening. He who has not attained the blessing of ma'rifat must always look for it. One must not try to improve something which one has been commanded to see as low and temporary.

A SUPPLICATION TO BE RECITED AFTER PERFORMING NAMÂZ

Elhamdullahi Rabbil'âlemîn. Essalâtu wesselâmu alâ Resûlinâ Muhammedin we Âlihî we Sahbihî ejma'în. Yâ Rabbî! Accept the ritual prayer that I have performed! Make my last breath be by saying **Kalimat ash-Shahâda** and my migration to the Hereafter be with îmân. Forgive and pardon my relatives that have died. Allahummaghfir werham we ente khayrurrâhimîn. Teweffenî muslimen we elhiqnî bissâlihîn. Allahummaghfir-lî we li-wâlideyye we li-ustâziyye we lilmu'minîne wel mu'minât yewme yekûmul hisâb. Yâ Rabbî! Protect me from the evil of satan, the evil of enemies and the evil of my nafs (a negative force within man which prompts him to do evil)! Grant goodness, halâl and auspicious sustenance to our home! Grant salvation to Muslims! Make the enemies of Muslims wretched and dispersed! With Your Divine Help, help Muslims that are making jihâd against disbelievers! Allahumme inneke afuwun kerîmun tuhibbul'afwe fa'fu annî. Yâ Rabbî! Grant recovery to the ill among us, grant relief to those who are with difficulties among us! Allahumme innî es'elukessihate wel-âfiyete wel-emânete we husnelkhulqî werridâe bilqaderi bi-rahmetike yâ erhamerrâhimîn. Yâ Rabbî! Grant a beneficial life, good morals, sound mind, âfiyat (good health) and istiqâmet

(Being on the correct, true path which Allahu ta'âlâ likes), to my parents and to my children and to my relatives and to my friends and to all my brothers in religion. Âmîn! Welhamdu-lillâhi rabbil'âlemîn. Allahumme salli alâ...., Allahumme bârik alâ..., Allahumme Rabbenâ âtinâ..., Welhamdu lillâhi Rabbil'âlemîn. Estaghfirullah, estaghfirullah, estaghfirullah, estaghfirullahel'azîm elkerîm ellezî lâ ilâhe illa huv el-hayyel-qayyûme we etûbu ileyh.

EXPLANATION: (Conditions for supplications to be accepted):

1– To be Muslim

2– To have the credo of Ahl-i Sunnat. For this, it is necessary to imitate one of the four Madhhabs.

3– To carry out fards. One must pay one's debts of qadâ namâzes by performing them even at nights and in place of sunnat ritual prayers.

Sunnat and nâfila ritual prayers and supplications of those who have fard qadâ namâzes will not be accepted. That is, even if they are valid, they will be given no thawâb. The Satan, in order to deceive Muslims, show fards as unimportant and lead them to perform sunnats and nâfilas. One must perform the namâz at the beginning of its due time by knowing that its prescribed time has come.

4– One must avoid harâms. The supplications of those who eat halâl foods are acceptable.

5– One must supplicate to Allahu ta'âlâ by making one of the Awliyâ-i kirâm (one loved and protected by Allahu ta'âlâ) an intermediary.

Muhammad Ahmad bin Zâhid, one of the scholars in India, says in the fifty-fourth chapter of his book (**Terghîb-us-salât**) in the Persian language: “It was stated in a hadîth-i sherîf: **(There must be two things in order for a supplication to be accepted: First, one must make the supplication with ikhlâs. Second, what one eats and wears must be halâl. If there is a thread of harâm in the believer's room, his supplications made in that room will never be accepted).** Ikhlas means not to think of anything except Allahu ta'âlâ and to ask for the things only from Allahu ta'âlâ. For this, it is necessary to believe in accordance with what Ahl-i sunnat scholars declared and to observe the rules of Islam, especially not to have unpaid rights of creatures and to perform five daily prayers.

TEJDÎD-Î ÎMÂN PRAYER

Yâ Rabbî (O my Allah)! I do regret, I am sorry for all the wrong, faulty beliefs I had from having been deceived by enemies of Islam and heretical people, and all the heretical, sinful things I have said, I have listened to, I have seen and I have committed since the beginning of my puberty until this moment. I am resolved, determined and resolute to not believe and act in that wrongful manner. The first Prophet is Âdam 'alaihîs-salâm, the last Prophet is our Prophet, Hadrat Muhammad Mustafâ 'alaihîs-salâm. I believe in these two Prophets and all the Prophets who lived between them. All of them are true and truthful. What they communicated are true. Âmentu billah we bi-mâ jâe min indillâh, alâ murâdillâh, we âmentu bi-Resûlillâh we bi-mâ jâe min indi Resûlillâh alâ murâd-i Resûlillâh, âmentu billâhi we Melâiketihî we kutubihî we Rusulihî welyewmil-âhiri we bilqaderi khayrihî we sherrihî minallâhi teâlâ wel-ba'su ba'delmewti haqqun eshhedu en lâ ilâhe illallâh we eshhedu enne Muhammeden abduhu we resûluh.

HIDDEN CAUSES IN NAMÂZ (Namâz and Our Health)

Muslims perform namâz because it is a commandment of Allahu ta'âlâ. There are many hidden causes, many benefits in the commandments of our Rabb. Certainly, there is much harm in the things He prohibited. Some of these benefits and harms have been detected by medical experts today. The importance which Islam attached to health has not been matched by any other religion or philosophy. Our religion has commanded us to perform namâz, which is the most valuable of worships, until the end of our lives. He who performs namâz will attain its benefits for health also. Some of the health benefits of namâz are mentioned below:

1- Actions in the namâz are done slowly so they do not make the heart tired. Since namâzes are performed in different times of a day, they keep man fit all the time.

2- The brain of a person who puts his head on the ground eighty times a day gets a great deal of flow of blood rhythmically. Since their brain cells are fed well, memory and personality disorders are seen much less among performers of namâz. These people live more healthy lives. They do not have the illness of

dementia, which is called dementia senilis in medicine today.

3- The eyes of performers of namâz have stronger blood circulation due to the rhythmic actions in namâz. Thus, there is no increase in the blood pressure of the inner part of the eye and the liquid in the front part of the eye is constantly replenished. It protects eyes from cataract illness.

4- Isometric movements in the ritual prayer help foods in the stomach mix, bile acids flow easily and not to accumulate harmfully in the gallbladder. They help enzymes in the pancreas to discharge. They play a large role to removing constipation. They provide supportive movement of the kidney and urinary tract. They help prevent formation of stones in the kidney. They help in discharging of the bladder.

5- Rhythmic movements in the ritual prayers performed five times a day cause muscles and joints that are not regularly used in daily life to work and prevent illnesses of joints like arthrosis, calcification build up and muscular cramps.

6- Cleanliness is absolutely required for the health of the body. Ablution and ghusl are both material and spiritual purification. Hence, namâz is the exact cleanliness. For, namâz cannot be perfect without bodily and spiritual purification. Ablution and ghusl provides bodily cleanliness. Anyone who carries out his duty of worship is relaxed and purified spiritually.

7- In preventive medicine, it is very important to do exercise at certain times. Prayer times are the most suitable times to renew blood circulation and breathing.

8- The important factor which stabilizes sleeping is namâz. By making sajda, the static electric accumulated in the body is grounded. Thus, the body regains its vitality.

In order to get these benefits of namâz, it is necessary both to perform it in its due time and to observe cleanliness, not eating too much and consuming pure and halâl food.

The property of the world, gold or silver, will not remain with one forever, Craftiness is to repair a broken heart, none other.

Part Seven

ISQÂT OF NAMÂZ

Isqât and Dawr for the Deceased

It is written in **Nûr-ul idhâh** and in its marginal notes by **Tahtâwî**, at the end of the namâz of qadâ in **Halabî** and **Durr-ul mukhtâr**, in **Multaqa**, in **Durr-ul muntaqâ**, in **Wikâya**, in **Durer**, in **Jawhara**, and in other valuable books that it is necessary to perform isqât and dawr for a deceased person who has enjoined it (in his will). For example, it is written in the marginal notes by **Tahtâwî**, “There are nass (âyats and hadîths with clear meanings) about isqât (absolution) of the (sin for the) omitted fastings by giving fidyâ. All savants unanimously declare that, because the namâz is more important than fasting, as with fasting, isqât is to be performed for the prayers of namâz which a person missed for some reason justified by the Sharî’a and which he could not make qadâ of later because he took to his deathbed though he wished to perform them. A person who says that isqât cannot be performed for namâz must be ignorant. For he objects to the agreement of savants. A hadîth-i sherîf declares, **‘A person cannot fast or perform namâz on behalf of another person. But he can feed the poor for his (the other person’s) fasting or namâz.’**” As we have heard recently, some people, who cannot realize the superiorities of the savants of Ahl-as sunna and who suppose that our imâms of Madhhabs express their personal illusions, as they themselves do, say, “There is no isqât or dawr in Islam. Isqât resembles Christians’ redemption.” Such words of theirs expose them to risk. For our Prophet (sallallâhu ’alaihi wa sallam) declared, **“My Umma do not come together in deviation.”** This hadîth-i sherîf shows that the things unanimously stated by mujtahîds are certainly true. He who does not believe in these will have denied the hadîth-i sherîfs quoted above. It is written by **Ibn Abidîn**, at the end of what he wrote about the namâz of Witr, “A person who disbelieves the knowledge of ijma; i.e. the essential religious knowledge which is known even by the ignorant, becomes a kâfir (unbeliever).” **Ijma’** means the unanimity of savants. How can isqât ever be likened to redemption? Under the pretext of redemption, priests are rooking people. But in Islam men of religion cannot perform isqât. Isqât

can be performed only by the deceased person's walî (custodian), and the money is given not to men of religion but to the poor.

Today there is next to no place where isqât and dawr are being performed suitably with Islam. If those who object to isqât said that "the isqâts and dawrs being performed today are incompatible with Islam" instead of being opposed to isqât and dawr, they would be doing well, and we would be supporting them; by saying so, they would both be safe against a great danger and be serving Islam. How to make Isqât and Dawr in accordance with our religion will be communicated in the following part. Ibn Abidîn explains how to perform isqât and dawr at the end of the subject about the namâz of qadâ:

If a person has fâita salât, [that is, prayers of salât which he left to qadâ because he could not perform them for some 'udhr], and if he has still not performed them even with signs though he could have, when he is about to die it is wâjib for him to enjoin in his will that the isqât should be done for their kaffârat. But he does not have to enjoin the isqât if he has not had the power to perform them. Likewise, if a musâfir or a sick person who did not fast in Ramadân-i sherîf dies before having time to make qadâ, he does not have to enjoin the isqât. Allâhu ta'âlâ will accept the 'udhrs of such people. The isqât for a sick person's kaffârat is performed by his walî after his death. It is not performed before he dies. It is not permissible for a living person to have the isqât performed for himself. It is stated in the book **Jilâ-ul qulûb** (if a person owes debts to Allâhu ta'âlâ, or to people, it is wâjib for him to say his will in the presence of two witnesses or to read to them what he has written. Also, (to say or write) a will is mustahab for a person without debts).

For the isqât of kaffârat, the deceased person's walî, that is, the person to whom he has instructed to distribute his property to the appropriate places, or his heir, gives alms as much as the fitra amount, that is, half a sâ' [five hundred and twenty dirhams or seventeen hundred and fifty grams] of wheat for each prayer of salât and the same amount for each salât of witr and the same amount for a day's fasting for which qadâ is necessary, as fidya to the poor [or to their deputy], from the property.

If the deceased person did not enjoin in his will that the isqât of kaffârat be done, his walî does not have to perform the isqât of kaffârat in Hanafî Madhhab. In the Shafi'î Madhhab, the walî has to perform the isqât of kaffârat even if the deceased person did not

enjoin it. In the Hanafî Madhhab as well, the walî has to pay the deceased person's debts to creatures (people) from the property he has left behind even if the deceased did not enjoin it in his last request. In fact, the creditors may appropriate their dues without a law court decision if they can obtain the property. If he enjoined the fidya for the fasts he had left to qadâ, i.e. that they must be paid by giving property, it is wâjib to fulfill it. For it is a commandment of Islam. If he did not enjoin (the payment for) namâz (which he had missed), it is permissible, but not wâjib, to give fidya for it. Even if these last two performances are not accepted (by Allâhu ta'âlâ), they will at least produce thawâb of alms, which in turn will help forgiveness for the deceased person's sins. Hadrat Imâm-i Muhammad also said so. It is written in **Majma'ul-anhur**, "If a person, being deceived by his nafs and the shaytân, did not perform his prayers of salât and then, towards the end of his life, became penitent [and began to perform his daily prayers of salât and make qadâ of the past ones], it is written in **Mustasfâ** that it is permissible for this person to enjoin the isqât for his prayers of salât which he has not been able to make qadâ of."

It is written in **Jilâ ul-qulûb**: "Other's rights include debts to be paid, dues resulting from practices such as consignment, extortion, theft, employment and purchase, physical rights proceeding from acts of encroachment such as battery, injury and unjust employment, and spiritual rights ensuing from acts of wrongdoing such as blackguardism, mockery, backbiting and slander.

If one-third of the property of the deceased person who has made a will suffices for the isqât, the guardian has to give the fidya out of that property. It is written in **Fath-ul Qadîr** that, if it does not suffice, the heir can donate the deficit of the one-third. Likewise, if the deceased person enjoined in his will the performance of the hajj which was fard for him, it is not acceptable for his heir or someone else to present the money for hajj. If he does not enjoin it before dying and if his heir performs the isqât or the hajj with his own money, his debt of hajj will have been paid. Some (savants) say that these things are not permissible with the money of someone other than the heir. But the authors (rahmatullâhi ta'âlâ 'alaihim ajma'în) of the book **Durr-ul mukhtâr**, **Marâqil-falâh** and **Jilâ-ul qulûb** said that they are permissible.

In lieu of wheat, flour, one sâ' of barley, dried dates or raisins can be calculated and given for the isqât of kaffârat. [Because

these things are more valuable than wheat, they are more useful to the poor]. Instead of any of these, gold or silver of the same value can be given. [The isqât cannot be performed with paper money]. It is not necessary to give fidya for sajda-i tilâwat.

How to Make Isqât and Dawr

If the money to be given for fidya exceeds one-third of the property, the walî cannot spend more than the one-third without the inheritors' consent. It is written in the book **Qunya** that if the deceased had debts, it is not permissible to carry out his will even if his creditors give approval for the fulfillment of the will. For, Islam commands that the debts must be paid first. Paying the debt cannot be postponed with the creditor's consent.

In case that it is not known at what age the person died, who had enjoined the isqât of all his prayers of namâz, his will is acceptable when one-third of the property he has left does not suffice for the isqât of his prayers of namâz. If one-third of the property equals and even exceeds (the amount to be spent for) the isqât, his will is not acceptable; it becomes invalid. For, when the one-third does not suffice for the isqât, the number of the prayers of namâz for which the isqât is to be performed with the one-third will be known, and so his will shall be sahih (valid) for those prayers of namâz; and (the part of) his will concerning his remaining prayers of namâz will become laghw, that is, empty words. When the one-third is in excess, his lifetime, and hence the number of his prayers of namâz, will not be known, and so his will shall become invalid.

If the deceased person did not have any property, or if one-third of the property he left behind does not suffice for the isqât, or if he did not make a will and the walî (custodian) wants to perform the isqât with his own property, he will perform dawr. But the walî does not have to perform dawr. To perform dawr, the walî borrows as much gold or silver - gold coins, bracelets, rings, valid silver coins - as will suffice for a month's or a year's isqât. The years of debt are calculated by subtracting twelve years - if the deceased person is a man - or nine years - if the deceased person is a woman - from their lifetime. Ten kilograms of wheat is to be given for one day's six prayers of namâz and three thousand and six hundred kilograms for a solar year.

For example, when one kilogram of wheat cost 1.85 liras for the

isqât of a year's namâz, six thousand five hundred and eighty-eight or, let us say, six thousand and six hundred liras would be required.

Let us say one gold coin [which weighs seven grams and twenty centigrams] costs a hundred and twenty liras, the isqât of a year's namâz requires fifty-five, or, circumspectly, sixty gold coins. The deceased person's walî borrows five gold coins (or other gold of the same weight) and finds one or more, e.g. four, poor people who are not fond of worldly things and who know and love their religion.

[These people must be poor enough to be exempted from the liability of giving the fitra and to be among those who can be given zakât. If they are not (so) poor, the isqât will not be acceptable]. The deceased person's guardian, that is, the person to whom he has made his will, or one of his inheritors or the person deputized, gives the five gold coins to the first poor person, with the intention of alms, saying, "I give you this gold as compensation for the isqât-i salât of the deceased known as"

Then the poor person, (taking possession of the gold coins), says, "I accept and take them, and I present them to you," and gives them to the inheritor or to the inheritor's deputy, who takes possession of them.

Then, the inheritor or the inheritor's deputy gives the gold coins to the same poor person or the second one and takes them back as being gifted.

Thus, one dawr (circulation; rotation) will be completed by giving (the gold) to one poor person four times or to each of the four poor people once and taking them back.

With one dawr (the deceased person) will have been absolved of twenty gold coins of kaffârat of salât. If the deceased person was a man and was sixty years old, $48 \times 60 = 2880$ gold coins will be necessary for forty-eight years' salât. So, the dawr is to be done $2880:20 = 144$ times. If the number of gold coins is ten, 72 dawrs will be done, and if the number of gold coins is twenty, thirty-six dawrs will be completed. If the number of poor people is ten and the number of gold coins is ten, too, twenty-nine dawrs will be completed for the isqât of kaffârat for forty-eight years' debt of salât. Because:

The number of the years during which he (the deceased person) did not perform namâz x the number of gold coins for one year = the number of the poor x the number of gold coins circulating x the number of dawrs. This applied to the example we

have given: $48 \times 60 = 4 \times 5 \times 144 = 4 \times 10 \times 72 = 4 \times 20 \times 36 = 10 \times 10 \times 29$

As it is seen, for determining the number of the dawrs (to be done) for the isqât of salât, the number of the gold coins (required) for one year will be multiplied by the number of the years of debt of salât. Then the number of the gold coins circulating will be multiplied by the number of the poor individuals. The result of the first multiplication will be divided by the second. The result of the division will indicate the number of dawrs. Wheat and gold equivalent in paper money vary at approximately the same rate in the course of time. In other words, the value of gold and the value of wheat always go up and down correspondingly. For this reason, as the amount of wheat for a year's isqât does not change, so the number of gold coins for one year's isqât, i.e. Sixty gold coins, as we have calculated above, remains almost the same. Therefore, in the calculation of isqât the circumspectly accepted formula is, except for some extraordinary situations: **Five gold coins for the isqât of a month's salât. One gold coin for the isqât of a month's fasting in Ramadân.** Thus, the number of the gold coins circulating and the number of the circulations are calculated accordingly.

After the isqât for the namâz is finished, for the isqât of the forty-eight years' fasts omitted, that is, for the ones that must be made qadâ of, he (the inheritor or his deputy) makes three dawrs with five gold coins and four poor people. For, the isqât for the kaffârat of a year's (thirty days') fasting requires fifty-two and-a-half kilograms of wheat, or 5.25 grams of gold, i.e. 0.73 gold coins. Hence, in the Hanafî Madhhab, **one gold coin absolves the kaffârat of a year's fasting**; and hence, it is necessary to give forty-eight gold coins for forty-eight years. Completing one dawr with five gold coins and four poor people means having given twenty gold coins. After the performance of the isqât of the fasts requiring qadâ, a few dawrs must be done first for zakât and then for the qurbân.

Doing the kaffârat of one oath requires ten poor people in one day, and the kaffârat of one day's fast that was broken without any acceptable excuse and for which the kaffârat is necessary requires sixty poor people in one day; and, one poor person cannot be given more than half a sâ' of wheat in one day. That is, the kaffârats for several oaths cannot be given to ten poor people within the same day. Then, the dawrs for the kaffârats of oaths and (broken) fasts cannot be done in one day. If (the deceased person) enjoined (the isqât) for his oaths, you give two kilograms of wheat or flour, or its equivalent in other property such as gold and silver, to each of ten

poor people in one day. Or, you may give the same amount to one poor person every day for ten successive days. Or, (calculating and) giving (the whole expense in) paper money to a poor person, you must say to him, "I appoint you my deputy. With this money you shall buy yourself food and eat it for ten days, twice each day, once in the morning and once in the evening!" If he buys other things, such as coffee and newspapers instead of feeding himself as advised, it will not be acceptable. The best way to do it is to bargain with a restaurant and give the ten days' expense to the restaurant and have the poor person eat there every morning and every evening for ten days. So is the case with the kaffârat of a fast that was broken after the niyya (intention) and with the kaffârat of zihâr; in either of these two cases, for one day's kaffârat you give half a sâ' of wheat or other property of the same value to each of sixty poor people in one day or to one poor person for sixty days or feed him twice a day (for sixty days).

It is not necessary to perform the isqât of zakât not enjoined (by the deceased person). The fatwâ permits the inheritor to perform the dawr for the isqât of zakât by his own volition.

While making dawr, each time the poor people are given the gold, the walî should intend for the isqât of salât or fast. The poor person also should say, "I give (this) as a gift," as he gives back the gold and the walî should reply, "I have received (it)." If the walî will not be able to perform the isqât, he appoints another person as his deputy to perform the isqât for the deceased person.

It is written in the final part of **Vasiyyetnâme**, by Imâm Birgivî, and in its explanation by Kâdîzâde Ahmed Efendi 'rahmatullâhi ta'âlâ 'alaihi': It is a pre-condition that the poor people must not have the nisâb amount (of property). It is permissible for them to be the dead person's relatives. When giving (the gold coins) to the poor person, the walî must say, "I give these to you for the isqât of so-and-so's so and so many prayers of salât." And the poor person must say, "I have accepted them," and must know that the gold coins belong to himself when he takes possession of them. If he does not know this he must be taught beforehand. And this poor person, showing kindness, gives the gold coins to another poor person of his own accord, saying, "I give these to you for the isqât of so-and-so's salât." The latter, taking possession of them, must say, "I accept them." When he takes possession of them he must know that they are his property. The dawr will not be acceptable if he takes them as a deposit for safe-keeping or to be gifted. And this

second poor person, after saying, ‘I take and accept them,’ gives them to a third poor person by saying, “I give these to you the same way.” Thus, dawrs must be done for prayers of namâz, for fasts, for zakâts, for qurbâns, for sadaqa fitrs, for adak (votive offerings), for (violated) human and all other creature rights. Fâsid and bâtil buying, and selling are among (violated) human rights. It is not permissible to do dawr for the kaffârats of an oath or fasting.

After the dawr is finished, the last poor person taking possession of the gold coins shows kindness and presents them to the walî of his own volition and of his own will. The guardian takes them, saying, “I accept them.” If he (the poor person) does not present them, they cannot be taken by force, for they are his own property. The guardian gives these poor people some gold coins or some paper money or some of the deceased person’s property and presents the thawâb for the alms to the deceased person’s soul. A poor person who is in debt or a child who has not reached puberty must not join the dawr. For, it would be fard for him to pay his debts as soon as he took possession of the gold coins. It would not be permissible for him to give the gold coins to the next person for the deceased person’s kaffârat instead of paying his debt. The dawr would be acceptable, but he himself, let alone earning any thawâb, would become sinful.

If a deceased person without any property, enjoined in his will the performance of dawr, it is not wâjib for the walî to do the dawr. It is wâjib for the dying person to will as much of his property as sufficient for the isqât, provided that it shall not be more than one-third of the inheritance. Thus, the isqât will be performed without dawr being necessary. He will be sinful if he enjoins that the dawr should be done with less than one-third of his property while one-third of his property would suffice for the isqât. It is written in the two hundred and seventy-third page of the fifth volume of Ibn Âbidîn, “If a sick person has small children or poor grown children who will need his inheritance, who have reached the age of puberty and who are pious, it is better for him to leave his property to his pious children instead of willing it for (the performance of) supererogatory pious deeds and services.” The book **Bezzâziyya** writes in its discourse on presents, “One should spend one’s property on pious deeds and services instead of leaving it to one’s sinful children (if they are so). For, it would mean to support sins. And one should not give one’s sinful child money or property more than his subsistence.”

If a person has numerous debts of salât, fasting, zakât, qurbân and oath, it is not permissible for him to enjoin in his will that dawr should be done with less than one-third of the inheritance he leaves behind and that the rest of the property should be spent on pious deeds such as reading Qur'ân al-kerîm, khatm-i tehlîl and mawlid. A person who pays or takes money for such religious services becomes sinful. It is permissible to pay or take money to teach (how to read) Qur'ân al-kerîm. Yet it is not permissible for reading it.

It is not permissible for the inheritors or for any other person to make qadâ of the deceased's omitted prayers of namâz or fasts. Yet it is permissible and even good to perform supererogatory salât and fasts and to present the thawâbs to the deceased's soul.

It is permissible for the deputy appointed by the deceased to make qadâ of the deceased's debt of hajj. This will relieve the deceased from his debt (of hajj). For, hajj is a worship which is done both with body and with property. Supererogatory hajj can always be performed on someone else's behalf. But the hajj which is fard can be performed by a deputy only on behalf of a person who will not be able to perform it in person till his death.

It is written in **Majma'ul anhur** and in **Durr-ul muntaqâ**, "The deceased's isqât must be performed before the burial. It is written in **Quhistânî** that it is permissible also after the burial."

In the performance of the isqât of the kaffârats of namâz, fasting, zakât and qurbân for the deceased, one poor person can be given more than the amount of nisâb. In fact, all the gold coins can be given to one poor person.

It is not permissible for a person on his deathbed to give the fidya for his omitted prayers of namâz. If a person is so old that he cannot fast, it is permissible for him to give the fidya for his fasts that he cannot perform. A sick person has to perform his salât at least by moving his head. If a person is so sick that he cannot perform his prayers of salât for more than a day even with such movements (of his head), he will be absolved from the obligation of performing these prayers of salât. He will not have to make qadâ of these prayers if he recovers later. But when he recovers he will have to perform his fasts which he could not perform. If he dies before recovering, (his sin of not performing) these fasts will be pardoned.

Part Eight

THIRTY TWO AND FIFTY FOUR FARDS (COMMANDMENTS)

When a child, having reached puberty, or a disbeliever, says the **Kalimat at-tawhîd (Lâ ilâha illallah Muhammadun rasûlullah)**, understands and believes in its meaning, they are a Muslim. When a disbeliever becomes a Believer, all his sins are pardoned immediately. But, like any other Muslim, when he has the chance he has to memorize the Âmantu prayer and learns it's meaning precisely. He must believe in it and say: "I believe that all Islam, that is, the commandments and prohibitions stated by Muhammad 'alaihîs-salâm had been communicated by Allahu ta'âlâ." As soon as possible, he must learn the fards (commandments) and the harâms (prohibitions) and ethical attributes relating to the situations he experiences. This is fard. If he denies, that is, if he does not believe and does not give importance to the fact that it is fard to learn and to carry out a fard and to avoid a haram, he loses his îmân, he becomes a **Murtadd** [apostate, renegade]. That is, if he does not accept any of those things which he has learned - for example, the veiling of women - he will become a Murtadd. Unless he makes tawba [repentance] for the thing that has caused his apostasy, a Murtadd does not become a Muslim by saying "**Lâ ilâha illallah**" and by carrying out some of the commandments of Islam such as performing namâz, fasting, Hajj or doing good deeds. In the Hereafter, he will not attain any benefits from doing such good deeds. He must repent of, he must be sorry for, his denying, his unbelief.

Scholars of Islam have chosen thirty two and an additional fifty four of fards (commandments) which every Muslim must learn, believe and obey.

THIRTY-TWO FARDS

Fundamentals of î mân: Six (6)

Fundamentals of Islam: Five (5)

Essentials of namâz [ritual prayer, salât]: Twelve (12)

Essentials of ritual ablution: Four (4)

Essentials of ghusl [ritual bath]: Three (3)

Essentials of tayammum: Two (2)

There are also scholars who say that tayammum has three essentials. In that case, they add up to 33.

Fundamentals of î mân (6)

- 1– To believe in the existence and Oneness of Allahu ta'âlâ,
- 2– To believe in His angels,
- 3– To believe in the books revealed by Allahu ta'âlâ,
- 4– To believe in the prophets sent by Allahu ta'âlâ,
- 5– To believe in the Last Day (al-Yawm al-âkhir).
- 6– To believe that qadar, khair (good) and sharr (evil), come from Allahu ta'âlâ.

Fundamentals of Islam (5)

- 7– To say the Kalimat ash-shahâda,
- 8– To perform the five daily namâzes in their due times,
- 9– To give the zakât of one's property,
- 10– To fast every day of the month of Ramadân,
- 11– (For a person who qualifies) to perform the hajj [major pilgrimage] once in his or her life,

Essentials of namâz (12)

A. Namâz has 12 fards, 7 of which are preconditions, that is, before beginning namâz. They are also called sharts [conditions].

12– Tahârat [purification] from hadas [the state of being without wudû' or ghusl],

13– Tahârat from najâsat [substances which Islam prescribes as unclean],

14- Satr-i awrat [covering parts of the body that are called awrat],

15- Istiqbâl-i Qibla [facing the Qibla],

16- Waqt [prescribed time],

17- Niyyat [intention],

18- Takbîr of tahrîma [it is also called takbîr of iftitâh which means to say Allahu akbar when beginning namâz],

B. The fards inside the namâz are five. They are called rukns.

19- Qiyâm [standing],

20- Qirâat [reciting],

21- Ruku' [bending],

22- Sajda [prostration],

23- Qa'da-i âkhira [last sitting],

Essentials of ablution (4)

24- To wash the face,

25- To wash both arms together with the elbows,

26- To apply masah [rubbing one's wet hands] on one-fourth of the head,

27- To wash the feet together with the ankle bones on both sides,

Essentials of ghusl (3)

28- To wash the mouth,

29- To wash inside the nose,

30- To wash every part of the body,

Essentials of tayammum (2)

31- To make an intention to purify oneself from janâbat or from the state of being without an ablution.

32- To rub the two palms on clean soil and to make masah [rubbing] on the face. Then to rub for a second time two hands on the soil and make masah on the both arms from the elbows to the palms.

FIFTY-FOUR FARDS

- 1– To believe in the Oneness of Allahu ta'âlâ.
- 2– To eat and drink halâl things.
- 3– To perform wudû' [ablution].
- 4– To perform the five daily namâzes when their times come.
- 5– To perform ghusl.
- 6– To believe that rizq (sustenance) is granted only by Allahu ta'âlâ.
- 7– To wear clean and halâl clothes.
- 8– To work by putting your trust (tawakkul) in Allah.
- 9– To be contented with what you have.
- 10– To be thankful to Allahu ta'âlâ for His blessings [to use His blessings in accordance with the command of Islam].
- 11– To be content with qadâ and qadar.
- 12– To be patient with afflictions.
- 13– To make tawba [repentance] for your sins.
- 14– To worship to attain the consent of Allahu ta'âlâ.
- 15– To consider the Satan as an enemy.
- 16– To consent to the decree of the Qur'ân al-karîm.
- 17– To prepare yourself for death, that is, to strive to die with îmân by performing the fards and avoiding the harâms.
- 18– To love whom Allahu ta'âlâ loves and not to love and to stay away from whom He does not love [it is termed hubb-i fillah and bughd-i fillah].
- 19– To be kind to and do favors for your parents.
- 20– Amr-i-ma'rûf (to enjoin and spread Islam) and nahy-i-'an-il-munkar (to prevent people from doing what is prohibited in Islam).
- 21– To visit your mahram relatives who obey Islam.
- 22– To not commit breach of trust (amânat).
- 23– To fear Allahu ta'âlâ and to abstain from excessiveness and sinful things.
- 24– To obey Allah and His Prophet.
- 25– To avoid sins and to perform acts of worship.
- 26– To obey Muslim rulers.

- 27– To observe the terrestrial and celestial creatures to take lessons.
- 28– To ponder about the existence of Allahu ta'âlâ.
- 29– To protect your tongue from saying harâm, obscene words.
- 30– To purify and keep your heart away from useless things and harmful worldly wishes.
- 31– To not make mockery of any person.
- 32– To not look at forbidden things.
- 33– To keep one's promise.
- 34– To not listen to forbidden things.
- 35– To learn knowledge.
- 36– To be honest in measuring or weighing.
- 37– To not feel secure from Allah's torment, to be fearful of the Wrath of Allahu ta'âlâ.
- 38– To give the zakât of your property to poor Muslims and to help them.
- 39– To not despair of Allah's mercy.
- 40– To not follow excessive sensual desires of one's nafs.
- 41– To give food to a hungry person for the sake of Allah.
- 42– To work in order to acquire sufficient rizq (for one's subsistence).
- 43– To give the zakât of your property and to give the 'ushr of your crops.
- 44– To abstain from sexual intercourse while one's wife is in a state of menstruation or puerperium.
- 45– To purify one's heart from useless things and harmful worldly wishes.
- 46– To refrain from being arrogant.
- 47– To protect the property of an orphan.
- 48– To refrain from states and actions that cause carnal feelings towards young boys.
- 49– To perform five daily prayers in their prescribed times, not to omit them.
- 50– To not confiscate others' possessions unjustly or by violence, that is, by ill-gotten means.
- 51– To not attribute a partner to Allahu ta'âlâ.

- 52– To refrain from committing adultery, fornication.
 53– To not drink wine or other alcoholic beverages.
 54– To not make an oath unless there is a legitimate reason.
 (To not make oaths for mundane reasons.)

KUFR (DISBELIEF)

The worst of all the evils is to deny (the existence of) Allâhu ta'âlâ, i.e. to be an atheist. It is disbelief not to believe in any one of those things that one must believe. It is kufr not to believe in Muhammad 'alaihi-salâm. (Îmân) means to accept by heart all the commandments revealed to Muhammad 'alaihi-salâm' by Allâhu ta'âlâ and delivered by him to us, and to state this belief with the tongue. When there is an obstruction to say it openly, it is permissible not to state it with the tongue. To have îmân, saying or using things which Islam prescribes as signs of kufr must be avoided too. It is disbelief to slight the Ahkâm-i islâmiyya, that is, any of the commands or the prohibitions of Islam, to make mockery of the Qur'ân al-kerîm, angels or any of the Prophets, or to deny anything communicated by them. To deny means not to believe, not to affirm after hearing it. To have doubts about things that are necessary to believe would also mean disbelief.

There are three types of disbelief: 1) Disbelief out of ignorance (jahî), 2) Disbelief out of obstinacy (juhûdî), and 3) Disbelief by judgement (hukmî).

I– Disbelief out of ignorance (kufr-i jahî): This is the disbelief of those who have not heard (about a certain Islamic tenet) and do not think about it. "Jahl" means ignorance. There are two types of ignorance. The first one is simple ignorance. People with this ignorance know that they are ignorant. They do not have any belief. They are like animals because what differentiates humans from the animals is knowledge and understanding. These people are even lower than animals because every animal is advanced in the special field which it is created for. The second type of ignorance is compound ignorance (**jahl al-murakkab**), which means to have a wrong and corrupt belief. The creed of ancient Greek philosophers and the wrong belief of the people among the seventy-two heretical groups of Muslims who are not in compliance with what has been clearly declared in Islam and thus lose their îmân exemplify this type of ignorance. This type of ignorance is worse than the first type. It is a disease that has no remedy.

II– Disbelief out of obstinacy (kufr-i juhûdî): People who are in this group choose disbelief knowingly either because they are fond of worldly ranks or they are haughty or they are afraid that people may despise them when they convert to a new religion. For example, the Pharaoh and the Byzantine emperor Heraclius had this type of disbelief.

III– Disbelief by judgement (kufr-i hukmî): A person who says or does something which Islam dictates as a sign of disbelief will become a disbeliever even though he really believes by heart and professes to be a Muslim. **It is kufr to respect what Islam commands us to insult and to insult what Islam commands us to respect.**

1– To say “Allâhu ta’âlâ is observing us from the Arsh or from heaven” is kufr.

2– To say, “Allâhu ta’âlâ is wronging you as you have wronged me” is kufr.

3– To name a certain Muslim and say, “He seems like a Jew to me” is kufr.

4– To tell a lie and then add, “Allah knows that it is true” is kufr.

5– To make slighting comments about angels is kufr.

6– To say something derogatory about the Qur’ân al-kerîm or even about one of its letters, not to believe in even one of its letters is kufr.

7– To read the Qur’ân al-kerîm accompanied by musical instruments is kufr.

8– To deny or denigrate the original versions of the Bible and the Torah is kufr. [Today, the original versions of the Bible and the Torah do not exist.]

9– To read the Qur’ân al-kerîm with letters called shâz and claim to have read the real Qur’ân is kufr.

10– To make derogatory comments about prophets is kufr.

11– To deny any one of the twenty-five prophets ‘alaihim-us-salawât-u-wa-t-taslîmât’ whose names are mentioned in the Qur’ân al-kerîm is kufr.

12– To say, “He is better than a prophet,” about a person known for his charitable deeds is kufr.

13– It is an act of kufr to say that prophets ‘alaihim-us-salawât-u-wa-t-taslîmât’ were needy people, for prophets’ poverty was their own choice.

14– If a person claims to be a prophet, he and those who believe him will become disbelievers.

15– It is kufr to make fun of the events that will take place in the Hereafter.

16– It is an act of kufr to deny the torment that will be inflicted in the grave or in the Hereafter, [or to say that they are not reasonable].

17– To deny that Believers will see Allâhu ta'âlâ in Paradise or to say, for instance, "I don't want Paradise. I want to see Allah." is kufr.

18– Words that are symptomatic of denying Islam, for instance to say, "Scientific knowledge is better than Islamic knowledge" is kufr.

19– To say, "It makes no difference whether I perform (the daily prayers termed) namâz or not," is kufr.

20– To say "I will not pay (Islam's obligatory alms called) zakât," is kufr.

21– To say, "I wish ribâ (interest) were halâl" is kufr.

22– To say, "I wish zulm (cruelty) were halâl" is kufr.

23– It is an act of disbelief to expect thawâb (reward in the Hereafter) from an act of almsgiving realized from property which has been earned through ways which Islam prohibits and is called harâm, or for the poor person to ask a blessing on the almsgiver although the alms he has been given comes from property earned through such an illegal way and he knows it.

24– To claim that the qiyas performed by Imâm a'zam Abû Hanîfa 'rahimahullâhu ta'âlâ' is not valid is kufr. For this reason, the Wahhâbîtes become disbelievers.

25– It is kufr to dislike any of the well known sunnats.

26– If a person hears the hadîth-i sherîf, "**Between my grave and my minbar is one of the Gardens of Paradise**" and says, "I do not see anything but a grave, a mat, and a minbar," he becomes a disbeliever.

27– It is kufr to deny Islam's Islamic knowledge or to despise Islamic knowledge or Islamic scholars.

28– Anyone who desires to become a disbeliever will become one as soon as he intends to become a disbeliever.

29– Anyone who wishes others to become disbelievers will

himself become a disbeliever if he wants them to become disbelievers because he himself likes disbelief.

30– A person will become a disbeliever if he says the words that cause disbelief intentionally and willfully. If he says these words because he does not know that saying these words will cause disbelief, he will still become a disbeliever according to the majority of Islamic scholars.

31– A deliberate practice of any deed which is known to be a cause of kufr, results in kufr. There are many scholars who say that it will also cause disbelief even when one does not know that doing that deed will cause disbelief.

32– To wear a rope-like belt (zunnâr) around the waist or to wear anything which is a sign of disbelief will cause one to become a disbeliever. If a businessman uses these to disguise himself in the disbelievers' country, he will become a disbeliever. Using these things to make jokes or to make others laugh will cause one to become a disbeliever.

33– When disbelievers are celebrating their holy days, doing religious things that are practiced by them for that special day will cause disbelief. Also, giving those things, which are special for the religious holy day, to them as gifts will cause disbelief.

34– Statements which are made to show that one is a man of literature or a knowledgeable and wise person, or only to amaze others or to make others laugh or to please others, may cause disbelief by judgement (kufr al-hukmî). Saying certain things while one is in a rage may also cause disbelief by judgement.

35– If a backbiter denies to have committed ghybat and claims that he has merely stated a fact about a certain person, this denial causes kufr.

36– If a girl, who was married (by her parents) to a Muslim with (the Islamic marriage contract termed) nikâh as she was a child, does not know Islam and its creedal tenets, or cannot answer questions asked on them, after reaching the age of discretion and puberty, her nikâh (marriage bond as recognized by Islam) becomes null and void. That girl is a murtadd (apostate). The same rule applies to a male child as well.

37– When a person [unjustly] murders a Muslim or someone orders another to kill a Muslim, if a person witnesses this and utters words of approval, such as, “Well done!” he becomes a disbeliever.

38– Saying that so and so should be killed would cause disbelief if according to Islam’s penal code that person should not be killed.

39– If a person beats or kills another unjustly, it is kufr (disbelief) to approve of his cruel act by saying, for instance, “You’ve done a good job. He deserved it!”.

40– To lie in the name of Allah by saying, for instance, “As Allah knows, I love you more than I do my own children,” is kufr.

41– If a person occupying a high rank sneezes and someone in his presence says to him, (**Yerhamukallah**) it is kufr to remonstrate that person by saying, for instance, “You shouldn’t talk to a dignitary like that! [When a Muslim sneezes, it is an act of sunnat for him to say. “Elhamdulillah”. And it is an act of farz for (any one of) those who hear him to say“Yerhamukallah.”]

42– It is kufr also not to take Islam’s commandments seriously. For instance, not performing ritual prayers, not fasting, not to perform obligatory almsgiving (zakât) because one does not consider them important things or does not accept them as one’s duties, is kufr.

43– It is kufr to be despair of Allahu ta'âlâ's mercy.

44– Money, property or belongings that are not normally prohibited (harâm) but become prohibited later due to an external cause or reason are called (**harâm li-gayrihi**), e.g., stolen things or things that are obtained by forbidden means. Being unaware and calling them permissible (halâl) does not cause disbelief. Things such as carrion, pork, and wine, which are forbidden in essence are called (**harâm li-'aynihi**). Calling them permissible is kufr.

45– Calling any of the certainly known sins permissible is kufr.

46– Belittling or making mockery of things that are held respectable by Islam, e.g., azân (call to prayer), mosques, fiqh-books, also causes disbelief.

47– Performing ritual prayers while one knows that one does not have ablution (wudû) causes disbelief.

48– It is kufr if one knows that one is performing a ritual prayer in a direction other than the direction of Qibla. It is kufr to say it is not necessary to perform namâz (the ritual prayer) towards the Qibla.

49– Calling a Muslim a disbeliever to demean his evil character will not cause disbelief. It would cause disbelief if calling him so was intended to express one’s wish that that Muslim were a disbeliever.

50- Committing a sin would not cause disbelief; yet it would cause disbelief to slight it or to be inattentive to whether it is a sin or not.

51- Not believing that worshipping is necessary or that abstaining from sins is necessary, causes disbelief.

52- Believing that the tax collected from the people becomes property of the ruler (Sultan), causes disbelief.

53- To like the religious rituals of disbelievers, to wear a zunnar or to use signs of disbelief without a strong necessity, to respect them, are all disbelief.

54- Any person who willingly swears, "so-and-so has that thing or so-and-so does not have that thing, if this is not true, may I be a disbeliever or may I be a Jew," becomes a disbeliever, whether his claim is true or not.

55- To desire anything which is harâm (prohibited) in every religion - such as adultery, sodomy, ribâ (interest), lying, to be halâl (permitted), is kufr (disbelief).

56- To say "I have believed in all the Prophets, however, I do not know whether Adam 'alaihîs-salâm is a Prophet or not" is kufr.

57- Anyone who does not accept that Muhammad 'alaihîs-salâm is the Prophet of the Last Age (The time period until the Judgement Day) becomes a disbeliever.

58- Anyone who says, "If what the Prophets had informed of is true, then we are those who will escape from torture in the Hereafter," becomes a disbeliever. [Disbelief, in this case, is if it was said with a doubt about the truth of the Prophets' words]

59- If anyone is told, "Come, perform namâz (the ritual prayer)," and he replies, "I will not," he becomes a disbeliever. However, if he meant "I will not perform it by your order, I will perform it by Allahu ta'âlâ's command," he does not become a disbeliever.

60- If anyone is told, "Do not trim your beard shorter than a handful" or "Do trim the part of your beard that is longer than a handful" or "Cut your nails," because these things are Rasûlullah's ('alaihîs-salâm) sunnat, and the reply is, "I will not," he becomes a disbeliever. The same rule applies to other sunnats as well. (It is not disbelief to say "I will not perform it because of your instruction, I will perform it since it is a sunnat of Rasûlullah. It is disbelief if it is said with the intention of denying the sunnat or commands of Rasûlullah.)

61– When a person trims his moustache and another one says to him “That is useless,” the second person may lose his îmân. [It is sunnat to trim one's moustache. That other person has slighted the sunnat.]

62– Anyone who says "May it be blessed for you" to a man who wears entirely silk clothes, may lose his îmân.

63– If a person commits a makrûh act, such as lying down by stretching his legs towards the Qibla or spitting or urinating towards the Qibla, and says, “Do not do these things, they are makrûh;” and the other replies, “I wish all my sins were like these,” he may lose his îmân because he deems the makrûh unimportant.

64– If a servant enters the room and greets his master in the manner prescribed by Islam, and someone in the presence of his master says to him, “Don't talk! How can it be appropriate for a servant to greet his master?”, the person who says this becomes a disbeliever. However, if he means to teach him manners and to state he should have greeted his master sincerely, from his heart, he does not become a disbeliever.

65– It is kufr to say “îmân increases or decreases.” If one says this concerning the perfection and yaqîn of îmân, it is not kufr.

66– It is disbelief to say “The Qibla is two. One is the Kâ'ba, the other one is Jerusalem.” It is disbelief if one says there are two Qiblas now. If he means that formerly the Bayt Muqaddas in Jerusalem was the qibla, then the Kâ'ba has become the qibla, this is not kufr.

67– It is kufr to have a grudge against a scholar of Islam without any legitimate reason, or to curse him.

68– If a person says, “It is a reasonable custom of fire worshippers to not talk while eating,” or, “It is a good behavior of fire worshippers to not sleep beside one's wife while she is in a state of menstruation or puerperium,” he becomes a disbeliever.

69– If a person is asked whether he is a believer, and he replies “Inshaallah,” if he does not know the explanation of giving the reply other than “Yes,” he becomes a disbeliever.

70– If a person says to another whose child has died, “Allahu ta'âlâ needed your child,” that person that said it becomes a disbeliever.

71– If a woman ties a black rope around her waist, and when asked what it is she replies "it is sunnar (a priest's waist rope)," she becomes a disbeliever.

72- Anyone who recites the Basmala before eating a harâm food becomes a disbeliever. This rule applies to harâms that are harâm in essence, like carrion and wine. It does not apply to other harâm things that are not harâm in essence. For example, it is not disbelief to recite the Basmala before eating usurped food. For, usurpation is harâm, not the food itself.

73- It is disbelief to be content with one's disbelief. Scholars have not agreed on the verdict about a person who utters malediction over another by saying, "May Allahu ta'âlâ take your soul while you are in disbelief." However, if a person is content with another's disbelief, because torment in the Hereafter will be perpetual and severe due to that person's cruelty and sins, this is not kufr.

74- If a person says "Allahu ta'âlâ knows that I have not done so-and-so thing," even though he knows that he has done that thing, he becomes a disbeliever. He has attributed ignorance to Allahu ta'âlâ.

75- If a person marries a woman without witnesses and if the man and the woman says: "Allahu ta'âlâ and the Prophet 'alaihi-salâm are our witnesses," both the man and the woman becomes disbelievers. For, our Prophet "sall-allahu alaihi wa sallam" did not know the ghayb (the unknown) while he was alive. It is disbelief to claim that he knew the unknown. [Only Allahu ta'âlâ and those who are informed by Him know the ghayb.]

76- If a person says he knows the whereabouts of stolen or lost things, he and those who believe him will be disbelievers. Though he says genies inform him, he still will be a disbeliever. Genies and Prophets do not know the ghayb. [Only Allahu ta'âlâ and those who are informed by Him know the ghayb.]

77- If a person wants to take an oath in the name of Allahu ta'âlâ and another one says, "I do not want you to take an oath in the name of Allahu ta'âlâ. I wish you take the oath over your honor," he becomes a disbeliever.

78- If a person says to another one whom he does not like, "To me, your face is like the face of the Angel of Death," he becomes a disbeliever. The Angel of Death [Azrâil 'alaihi-salâm] is an exalted Angel.

79- Anyone who says, "Not performing namâz is a nice thing," becomes a disbeliever. If anyone is told, "Come, perform namâz (the ritual prayer)," and he replies, "Performing namâz is

troublesome to me,” he becomes a disbeliever.

80– Anyone who says “Allahu ta’âlâ is my witness in the sky,” becomes a disbeliever because he has attributed a place to Allahu ta’âlâ. Allahu ta’âlâ is not with place.

81– Anyone who says “Father” about Allahu ta’âlâ, becomes a disbeliever.

82– If a person says: “Rasûlullah ’alaihi-salâm would lick his blessed fingers after eating,” and another one says, “This is an improper thing to do,” the second person becomes a disbeliever.

83– Anyone who says “our Prophet ’alaihi-salâm was black,” becomes a disbeliever. [Calling black dogs “Arab,” or other such widespread habits, must be avoided.]

84– If a person says, “Sustenance is created and sent by Allahu ta’âlâ. However, it is required that His slaves work,” this is polytheism. For, the work of slaves is created by Allahu ta’âlâ.

85– Anyone who says “Being a Christian is better than being Jewish, or being an American disbeliever is better than being a communist,” becomes a disbeliever. One must say “Jews are worse than Christians, communists are worse than Christians.”

86– Anyone who says “Being a disbeliever is better than breaching trust,” becomes a disbeliever.

87– If a person says, “What do I have to do with the lectures of Islamic knowledge?” or “Who can be able to do what Islamic scholars talk about,” or he throws to the ground a document with an Islamic edict, he becomes a disbeliever.

88– Anyone who laughs at another's word which causes disbelief, becomes a disbeliever like the person who says it. If he laughs since he cannot stop laughing, he will not be a disbeliever.

89– If a person says “The souls of the great men of religion are always present,” he becomes a disbeliever. If he says “They will be present,” this is not kufr. [The souls of the dear slaves of Allahu ta’âlâ can not be present and seeing like Allahu ta’âlâ. They become present when their names are said. Before their names are said, they were not present there.]

90– Anyone who says “I do not know what Islam is,” or “I do not want Islam,” becomes a disbeliever.

91– Anyone who says “If Adam ’alaihi-salâm had not eaten that wheat, we would not have been sinful,” he becomes a disbeliever. However, if he says “We would not have been on the

earth,” it is dubious whether he becomes a disbeliever.

92– If a person says “Adam ‘alaihissalâm would weave clothes,” and another replies “So, we are sons of a baize maker,” the replier becomes a disbeliever.

93– When a person commits a venial sin and another one tells him to make repentance, if he replies, “What have I committed which requires repentance,” he becomes a disbeliever.

94– If a person says to another, “Let us obtain knowledge by attending the lectures of a scholar of Islam or by reading books of fiqh and essential religious knowledge,” and the other one replies “What shall I do with the knowledge,” the replier becomes a disbeliever. For, this is slighting knowledge.

95– Anyone who insults the books of tafsîr and fiqh, disliking these books, becomes a disbeliever.

96– If a person is asked “To whose descendency (Adam ‘alaihissalâm) do you belong?” or “To whose nation (Ibrahim ‘alaihissalâm) do you belong?”, “Who is the leader of your path in belief (either **Abû Mansûr-i Mâturîdî** or **Abûl Hasan Alî Ash‘arî**)”, “Who is the leader of your path in deeds” (i.e. **Imâm-i a‘zam Abû Hanîfa**, **Imâm Mâlik bin Anas**, **Imâm Muhammad bin Idrîs Shâfi‘î** or **Imâm Ahmad bin Hanbal** (rahmat-Allâhu ta‘âlâ ‘alaihîm a‘jamâ‘în), he who is asked and does not know the answers, becomes a disbeliever.

97– Anyone who claims a definite harâm is halâl becomes a disbeliever. [It is dangerous to claim that smoking is harâm.]

98– It is kufr to wish that something, which is harâm in all religions and is not compatible with wisdom, to be halal. For example; wishing that adultery, sodomy, eating after becoming full, taking or giving interest were halal. As wine may not have been haram in every religion, the wish that it would be halâl, would not be disbelief.

99– It is disbelief to use the Qur‘ân al-karîm while making useless talk or joking.

100– If a person calls another one named Yahya (**Yâ Yahya! Huz-il-kitâbe**), he becomes a disbeliever. He has mocked the Qur‘ân al-karîm. Likewise, it is kufr to read the Qur‘ân al-karîm while accompanied by musical instruments, used in plays, or sung.

101– It could cause one to lose his faith if he says: “I am there now Bismillâhi” If a person sees something in abundance and says:

(Mâhalakallah) and he does not know the meaning of this word, he becomes a disbeliever.

102– If a person says to another: “I will not curse you now. They say cursing is sinful.” he could lose his *îmân*.

103– Anyone who says “You are naked like the calf of Archangel Gabriel” becomes a disbeliever. This word is a mockery of the Angel.

104– There is fear that a person could lose his *îmân* if he adds oaths in the name of Allahu ta'âlâ to such words as “on my son's head” or “on my head.” For example, if he says: “Wallahî, on my son's head,” he could lose his *îmân*.

105– It is disbelief to read out the Qur'ân al-kerîm, mawlıds or *ilâhîs* accompanied with musical instruments.

106– It is *harâm* to recite the Qur'ân al-kerîm, mawlıds, *ilâhîs*, *salawât-i sherîfes* in sinful gatherings, even if it is done respectfully. It is *kufr* to recite them for fun or entertainment.

107– If a person does not listen to and value the *Adhân* called in accordance with the *Sunnat*, he immediately becomes a disbeliever.

108– He who interprets the Qur'ân al karîm in accordance with his own understanding becomes a disbeliever.

109– A person whose belief is not in compliance with the tenets that are clearly communicated in the Qur'ân al karîm, and *hadîth-i sherîfs*, or that are unanimously communicated by *mujtahids* and that are well known among Muslims, becomes a disbeliever. This type of disbelief is called (**ilhâd**) and anyone who believes in this manner is called (**Mulhid**).

110– Anyone who greets a disbeliever by respecting him becomes a disbeliever.

111– To say respectful things to a disbeliever, for example to say “master,” is *kufr*.

112– Anyone who consents to any other person's disbelief becomes a disbeliever himself.

113– The cassettes and records that the Qur'ân al karîm has been recorded on are valuable like *Mushâf-i sherîfs* (A book that the Qur'ân al karîm has been written in is called a *Mushâf*). It is *kufr* to disrespect them.

114– To believe what the soothsayers who meet with genies, or those people who use horoscope, and give replies to every

question asked, or in what sorcerers say and do, even if what they say is sometimes true, means to believe that someone other than Allahu ta'âlâ knows everything and can do whatever he wants. This is kufr. [It is not kufr to deny scientific knowledge.]

115– It is kufr to omit a sunnat by slighting it, by deeming it unimportant.

116– It is kufr to wear a priest's waist rope (called Zunnâr), to worship or respect idols, that is, crosses, sculptures or their pictures, to insult a book of religion that communicates Islamic rules, to make mockery of an Islamic scholar, to say something that causes disbelief, to insult something that we are commanded to respect and to respect something that we are commanded to insult.

117– Anyone who says “A sorcerer, with his magic, can do anything he wants. His sorcery will absolutely have an effect,” and those who believe these words, become disbelievers.

118– If a Muslim gives an affirmative reply such as “Yes,” to a person who calls him disbeliever, will be a disbeliever.

119– It is disbelief to expect thawâbs in return for building mosques or giving alms or doing any other charity from property that is known to be harâm.

120– If a person gives alms from the property he holds that is certainly harâm, and expects to earn thawâb in return, and the poor who takes the alms, knowing that it is from property that is harâm, says: “May Allahu ta'âlâ consent,” and the alms-giver or another person says: “âmîn (amen),” they all become disbelievers.

121– It is kufr to claim that marrying a woman who is harâm to be married is halâl.

122– It is disbelief to listen to the Qur'ân al-karîm and mawlid for fun through radios and loud-speakers in taverns or in sinful gatherings.

123– It is disbelief to read out the Qur'ân al-kerîm accompanied by musical instruments.

124– It is disbelief to disrespect the Qur'ân al-karîm that is heard from a radio or loud-speaker too, even though the sound heard is not the Qur'ân al-karîm itself, but its magnetic vibrations.

125– It is kufr to call someone or something “Creator” other than Allahu ta'âlâ, no matter what a person implies.

126– It causes kufr (disbelief) to say Abdulkoydur, instead of Abdulkâdir, when said intentionally. So is the case with saying

Abdo instead of Abduluzeyz, Memo instead of Muhammad, Hasso instead of Hasan, and Ibo instead of Ibrâhîm. Some tradesmen write these blessed names on shoes or slippers for advertisement because they are their names, and those who buy them put them on their feet, and, hence, step on them. There is the fear that both those who write them and those who step on them will lose their îmân.

127– Performing namâz while knowing that one has not made the required ritual ablution is kufr. It is disbelief to dislike a sunnat. It is kufr not to attach importance to sunnat.

128– Claiming “We are demolishing the graves of the saints because we fear that the ignorant will think they are a creator,” is kufr.

129– To cause anyone, especially one's own child, to be a disbeliever is kufr.

130– It is disbelief to claim that adultery and sodomy are permissible.

131– It is disbelief not to give importance to a harâm which has been communicated by Nass [that is, âyat or hadîth] or by ijmâ' [The Sahâbat al-kirâm's and the Tâbi'ûn's common act or unanimous comment, unanimity, or consensus on such an affair.].

132– Continuing to commit grave sins, insisting on committing them, drifts one into becoming a disbeliever. It is kufr not to attach importance to namâz.

133– It is kufr to put a paper, cover, or prayer-rug on the ground, if they have an Islamic writing or even an Islamic letter [If this act is done to insult them.]

134– To say “Abû Bakr Siddîq and 'Umar al Fârûq had no right to be caliph,” is disbelief.

135– It is kufr to expect something from a dead person, if one believes that the dead person can create something. [Only Allahu ta'âlâ is the Creator.]

136– It is very improper and kufr to call Allahu ta'âlâ “Grandfather who bestows things quickly.”

137– It is fard to bury the dead into earth. If a person who keeps away from this service, by attaching no importance to it and by making excuses about science, says: “It is of backwardness to bury the dead. It is better to burn them like Buddhist, Barahman or communist disbelievers,” becomes a disbeliever.

138– It is disbelief to deny a dear slave of Allahu ta'âlâ by heart or by tongue, whether that dear slave is alive or dead.

139– It is kufr to have animosity towards the dear slaves of Allahu ta'âlâ and towards Islamic scholars who act in accordance with Islamic knowledge.

140– It is disbelief to say that Awliyâ (the saints) have the attribute of 'Isma (purity). ['Isma means not to commit any sins anytime. This attribute is peculiar only to Prophets.]

141– It is feared that someone who has no share from the knowledge of bâtin [Interior, hidden knowledge pertaining to the heart and soul] will die as a disbeliever. The lowest degree of having a share in this knowledge is to believe in the existence of it.

142– It is kufr to recite the Qur'ân al-karîm in a manner that none of the Islamic scholars did before, even if this way of recitation does not distort the meaning and the words.

143– It is kufr to use something peculiar to worships of Christian priests.

144– It is kufr to believe that an event has happened on its own, to say animals evolved from single cell living things to developed ones and finally to human beings.

145– Anyone who does not perform namâz on purpose, who does not intend to make the qadâ of it, who does not fear that he will be punished in the Hereafter because of this omission, is a disbeliever according to the Hanafî Madhhab.

146– It is kufr to make the worships of disbelievers, such as playing musical instruments like an organ or a bell, which they play in their churches, in mosques, or to use the things which Islam deemed as symptoms of disbelief, while there is no darurat (strong necessity or forcing).

147– Those who curse the Ashâb-i kirâm are called mulhid. Mulhid is a disbeliever.

148– It is kufr to respect a disbeliever by hanging up his picture.

149– It is kufr to respect crosses, stars, the sun, cows or any other thing, pictures or sculptures, believing that they or those depicted by them have attributes of divinity such as to do or create whatever they want or to cure the ill.

150– Anyone who slanders Hadrat Âisha [anyone who says she was an adulteress] or who does not believe that her father is a sahabî becomes a disbeliever.

151– It is an indispensable knowledge that Isâ 'alaihîs-salâm will descend from the sky. Anyone who does not believe that becomes a disbeliever.

152– Calling a person who was given the glad tidings of Paradise, in the Qur'ân al-karîm or in any hadîth-i sherîf, as a disbeliever, causes kufr.

153– It is a great crime to try to distort the meanings of the âyat-i karîmas and their explanations by the pious Salaf (the first three generations of Muslims), that are beyond science and scientific experiments and have nothing to do with science, so that they will be perceived in accordance with scientific knowledge. Anyone who makes such a tafsîr or translation becomes a disbeliever.

154– If a girl who is called Muslim does not know Islam when she becomes discreet and reaches the age of puberty, she is a disbeliever without any religion. The same rule applies to a male child as well.

155– It is harâm and sinful for a Muslim woman to go out while her head, arms and legs are unveiled and to show them to men. If she slights this fact, if she does not attach importance to it, she will lose her îmân, she becomes a disbeliever.

156– The fards and harâms communicated by our Prophet 'alaihîs-salâm are valuable like fards and harâms that are clearly communicated in the Qur'ân al karîm. Those who do not believe them, those who deny them lose their îmân.

157– One should say 'azim' with 'Zi' in the rukû tesbîh which means 'My Rabb is Great.' If, instead, it is pronounced with 'Ze', it means, 'My Rabb is my enemy', and the salât (namâz) is null and void, the meaning was changed to something that causes disbelief."

158– A person loses his îmân if he says, 'How beautifully you recite!' to a hâfiz who recites the Qur'ân al-kerîm melodiously. This is because he who says 'good' for something which is harâm, according to all four Madhhabs, will become a kâfir (disbeliever). If he means his voice is beautiful, he will not become a kâfir.

159– Anyone who does not believe that Angels and Genies exist becomes a disbeliever.

160– The verses of the Qur'ân al karîm are given clear and well-known meanings. Anyone who follows the heretical sect called Bâtinîs (Ismâ'ilîs) by distorting their meanings becomes a disbeliever.

161– While dealing with sorcery, if a person says or commits something that causes kufr, he becomes a disbeliever.

162– If a person calls a Muslim “disbeliever” [or if a person calls a Muslim a freemason or communist], and believes that that Muslim is a disbeliever in fact, he himself becomes a disbeliever.

163– One who does his worships and yet doubts that his iman will continue, feeling that he has too many sins and thinking that his worships will not save him, the strength of his iman is in question.

164– To give a number for Prophets may mean to believe that a non-Prophet was a Prophet or it may mean to not accept the prophethood of a Prophet. This is disbelief. For, denying a Prophet means denying every one of the Prophets.

A Muslim, male or female, will lose his or her îmân when he or she says or does something which has unanimously been reported by Islamic savants to cause kufr, and which he or she knows that if done it will cause kufr, but he or she does it deliberately [willingly, not under duress], whether he or she does or says it seriously or jokingly, not being aware of what one is saying is not an exception to this rule. That person will become a **(Murtadd)** (apostate). This class of kufr is called **(Kufr-i inâdî)**. The previous thawâbs of the person who became a murtadd by means of kufr-i inâdî will become null and void. If this murtadd repents, the thawâbs of his previous worships will not be returned. If he is rich, he has to perform hajj again. It is not necessary for him to re-perform his previous salâts, to pay again the zakât he gave, or to fast again for those fasts performed during the time while he was a murtad. But it is necessary for him to do the acts of worship he had not done before his apostasy.

It is not enough to only say the Kalima-i Shahadat for repentance. Repentance for the thing which caused one’s apostasy is required too. [He should enter Islam through the same gate he had exited.]

If one says or does something which he earlier did not know would be a cause of apostasy, or if one deliberately says a word which is not unanimously stated by Islamic savants to be a cause of apostasy, in this case, it is doubtful if one will lose one’s faith or if one’s nikâh will become void. For precaution, it is better to renew one’s faith and nikâh.

It is called **(kufr-i jahlî)** (kufr of ignorance) to express a word

which you do not know to be a cause of apostasy. To be unaware of those matters is not an excuse, and is a grave sin for a Muslim. For it is fard for a Muslim to learn the things which are compulsory for everyone to know. The nikâh and the faith of a person will not be void when one expresses a word which is a cause for apostasy, if said accidentally, in a state of confusion or interpretatively. In this case, it will be a precaution to make tawba and istighfâr, that is, tajdîd-i îmân (to renew one's faith).

A disbeliever becomes a Muslim by saying a kalima-i tawhîd. Likewise, a Muslim can turn into a disbeliever by saying one word.

If one hundred meanings can be derived from a statement or action of a Muslim, and if one of them indicates that he is a Muslim while ninety-nine of them show that he is a disbeliever, we have to say that he is a Muslim. That is, ninety-nine meanings that indicate the presence of disbelief are not taken into account. The remaining one meaning that indicates the presence of îmân is taken into account. This word of ours should not be misunderstood! In order not to misunderstand this, attention should be paid to two points. Firstly, the person whose statement or action is in question is known to be a Muslim. When a Frenchman praises the Qur'ân al-karîm, or a British person says that there is only one Creator, it cannot be said that they are Muslims. The second point to pay attention to is what was said about one hundred meanings from a single statement or a single action. If, however, one out of a hundred statements or actions indicates îmân while ninety-nine of them show disbelief, we are not ordered to call such a person a Muslim.

— Every Muslim should say the following îmân prayer each morning and evening and thus one should make repentance and renew one's îmân and nikâh:

**“ALLAHUMME INNÎ E'ÛZU BIKE MIN EN USHRIKE
BIKE SHEY-EN WE ENE A'LEMU WE ESTAGHFIRU-KE
LI-MÂ LÂ-A'LEMU INNEKE ENTE ALLÂMUL-
GHUYÛB.”**

**“ALLAHUMME INNÎ URÎDU EN UJEDDIDEL ÎMÂNE
WENNIKÂHA TEJDÎDEN BI-QAWLI LÂ ILÂHE
ILLALLAH MUHAMMEDUN RESÛLULLAH”**

TO CONSTANTLY MAINTAIN AND NOT LOSE OUR ÎMÂN

1– We must believe in the ghayb. [Having î mân in the ghayb is to confirm, that is, to accept and to approvingly believe in the religion which Rasûlullah communicated as the Prophet without consulting mind, experience, and philosophy to see whether it is in accordance with them.]

2– We must believe that only Allahu ta'âlâ and those who are informed by Him know the ghayb.

3– We must believe, that is, accept, a harâm to be harâm.

4– We must believe, that is, accept, a halâl to be halâl.

5– We must be very fearful of the Wrath of Allahu ta'âlâ and must not feel secure from His torment.

6– We must not despair of His Mercy.

— In case one denies that one has committed something that causes apostasy, this means tawba (repentance). If a murtadd (one who reneges from Islam) dies without making tawba (repenting), he will be tormented in Hell eternally. Therefore, we must be very fearful of disbelief and speak little. In a hadîth-i sherîf, it is commanded: **(Always say that which is auspicious, tell beneficial things. Or keep silent!)**. We must be serious, not making jokes. We must not do things incompatible with reason and wisdom. We must frequently pray to Allahu ta'âlâ beseeching that He protect us from disbelief.

THINGS THAT CAUSE BELIEVERS TO LOSE THEIR EXISTING FAITH

1– To become bid'at holder. That is, to have wrong beliefs. [Anyone who deviates, even a bit, from the belief which has been communicated by the Ahl as-Sunnat scholars becomes either a heretic or a disbeliever.]

2– Having a weak î mân, that is, an î mân without deeds.

3– To deviate any of the nine members of one's body from the correct path.

4– To continue to commit a grave sin.

5– Not to render your gratitude for being a Muslim.

- 6– Not to have the fear of dying without îmân.
- 7– To commit oppression.
- 8– Not to listen to adhâns which are recited in accordance with the sunnat.
- 9– To be rebellious to your parents.
- 10– To swear oaths very often, even if they are true.
- 11– To omit the ta’dîl-i arkân in namâz [Ta’dîl-i arkân means to remain motionless as long as to say “Subhânallah” after becoming calm at four places in namâz, namely, at ruku’, at sajdâ, at qawma, and at jalsa].
- 12– To assume that namâz is unimportant and not to attach importance to learning the namâz and teaching it to your children. To hinder those who perform namâz from performing their namâz.
- 13– To drink alcoholic beverages.
- 14– To torment believers.
- 15– To falsely claim to be a loved servant of Allahu ta’âlâ for the sake of selling religious knowledge.
- 16– To forget about one’s sins, considering them as insignificant.
- 17– To be arrogant, to have self-love.
- 18– To hold yourself superior to others on account of your knowledge and acts of worship.
- 19– To be religiously hypocritical, two faced.
- 20– To be covetous, envious of Muslim friends.
- 21– Not to obey the orders, which are compatible with Islam, of your government or your master.
- 22– To claim, before first confirming, that a certain person is “good.”
- 23– To continue to tell lies.
- 24– To avoid religious knowledge of Ahl as-Sunna scholars.
- 25– To grow one’s moustache longer than what is sunnat.
- 26– For men, to wear silk clothes.
- 27– To insist on backbiting.
- 28– To maltreat your neighbors. It is a sin even if they are disbelievers.

- 29– To frequently become angry for worldly issues.
- 30– To pay or receive fâidh [interest].
- 31– To wear clothing so long as to be boastful.
- 32– To practice sorcery.
- 33– To give up visiting your mahram relatives who obey Islam.
- 34– Not to love those whom Allahu ta'âlâ loves, and to love those who are against Islam. **[HUBB-I FILLÂH, BUGHD-I FILLÂH is indispensable to îmân.]**
- 35– To feel hatred of your Muslim brother for more than three days.
- 36– To continue to commit fornication, adultery.
- 37– To commit sodomy and not to repent for it.
- 38– Not to call the adhân in times mentioned in the books of fiqh and in accordance with the sunnat. Not to listen to the adhân called in accordance with the sunnat.
- 39– To see a person who is committing a harâm, and even though one has the capacity, to not try to stop him, at least with gentile advice, from committing that thing which is harâm.
- 40– To consent to one's wife, daughter or any other woman that one has a right to warn, going out on the streets while their head, arms, legs are uncovered, or in ornamented and fragrant dresses and talking to people that are not mahram to them.

THERE ARE MANY GRAVE SINS: [Seventy two of them are below.]

- 1– To commit murder.
- 2– To commit fornication, adultery.
- 3– To commit sodomy.
- 4– To drink alcoholic beverages. [Drinking beer is harâm.]
- 5– To steal.
- 6– Using narcotic drugs for pleasure.
- 7– To commit usurpation.
- 8– Being a false witness.
- 9– To eat in public among Muslims in the month of Ramadân.
- 10– To pay or get fâidh [interest].
- 11– To swear oaths very often.

- 12– To be rebellious towards your parents.
- 13– To give up visiting your mahram relatives who obey Islam.
- 14– During battle, to leave the fight and run away from the enemy.
- 15– To usurp the property of orphans.
- 16– To cheat in measuring or weighing.
- 17– To perform namâzes before or after their due times.
- 18– To break a fellow Muslim’s heart. [It is more sinful than dismantling the Kâ’ba.] After disbelief, there is no sin that Allahu ta’âlâ hates more than breaking a heart.
- 19– To make up something which Rasûlullah “sallallahu alayhi wa sallam” had not said and to claim that it is a hadîth-i sherîf.
- 20– To accept a bribe.
- 21– To avoid giving truthful testimony.
- 22– Not to give the zakât and ‘ushr of one’s property. [zakât: a certain amount of certain kinds of property given to certain kinds of people (which is a given annually and is a fard); ‘ushr: the zakât of production obtained from one’s land.]
- 23– For those who have the power, to not forbid someone while committing a sin.
- 24– To burn a living animal.
- 25– To forget how to read the Qur’ân al-karîm after learning it.
- 26– To despair of Allahu ta’âlâ’s Mercy.
- 27– To cheat people, whether they are Muslims or non-Muslims.
- 28– To eat pork.
- 29– To have a dislike towards any of the Ashâb-i kirâm. To speak ill of any of them.
- 30– To continue to eat, when one is full.
- 31– For women, to refrain from the bed of their husbands.
- 32– For women, to go out for visiting others without taking permission from their husbands.
- 33– To call chaste women unchaste.
- 34– To make namîma, that is, such things as gossip, carrying words among Muslims.
- 35– To expose your awrat (private) parts. [A man’s awrat parts

are between his navel and lower parts of his knees. A woman's awrat parts include hair, arms and legs.] To look at a person's awrat parts is harâm.

36- To eat carrion, or to cause others to eat it.

37- To commit breach of trust.

38- To backbite a Muslim.

39- To be jealous.

40- To attribute a partner to Allâhu ta'âlâ.

41- To tell lies.

42- To hold yourself superior to others.

43- To deprive an heir of the inheritance that was granted by someone on his deathbed.

44- To be stingy.

45- Fondness for the world.

46- Not to fear the torment of Allahu ta'âlâ.

47- Not to deem a harâm [a thing that is prohibited] as harâm.

48- Not to deem a halâl [a thing that is permitted] as halâl.

49- To believe in fortunetelling, and what they say about the unknown.

50- To abandon Islam, to become an apostate.

51- To look at nâmaharam women and girls, that is, to look (with sensual desire) at those that are harâm to look at.

52- For women, to wear like men.

53- For men, to wear like women.

54- To commit a sin within the boundaries of the Haram-i Kâ'ba.

55- To perform adhân [prayer call] or to perform namâzes [ritual prayers] before their due times.

56- To be rebellious to the commands of the state, laws.

57- To liken the private parts of one's wife to the private parts of one's mother.

58- To swear at one's mother-in-law.

59- To take aim at each other with any weapon.

60- To eat and drink something left over by a dog.

61- Insisting on obtaining advantages for favors you have done.

62– [For men] to wear silk clothes.

63– To insist on ignorance [not learning the creed of Ahl as-Sunnat, fards, harams, and all necessary knowledge].

64– To make an oath by saying something that is not in the name of Allahu ta'âlâ or that is not communicated by Islam.

65– To avoid 'ilm (knowledge).

66– To not understand that ignorance is an affliction.

67– To insist on repeatedly committing venial sins.

68– Frequent loud laughing.

69– To remain junub so long as to not perform a ritual prayer (salât) within it's due time.

70– To have sexual intercourse while one's wife is in a state of menstruation or puerperium.

71– Tegannî (reading from the Quran melodiously). To sing immoral songs. To play and listen to musical instruments.

72– To commit suicide.

The nikâh called Mut'a or Muwaqqat (temporary) is harâm. As it is harâm for women to go out with bare head, hair, arms and legs, likewise it is harâm for them to go out with revealing, ornamented, scanty, fragranced clothes.

It is harâm to look at a woman, even without lust, who is clad in clothes that the qaba aurat parts (those parts of the body that must be covered) of which are scantily covered. It is harâm to look lustfully at a nâmahram woman's underclothes. It is harâm to look lustfully at those parts of hers that are not her qaba aurat and which are covered tightly or scantily. It is harâm to make or print pictures which causes lust and harâm. [It is kufr (disbelief) to say "So what?" about harâms].

It is isrâf (spending or using wastefully) and harâm to use more water than necessary in ablution and ghusl.

To speak ill of the past awliyâ (dear slaves of Allahu ta'âlâ), to accuse them of being ignorant, to infer meanings not compatible with the rules of Islam from their words, not to believe that they have karâmats after they pass away too, to suppose that their being an awliyâ ends when they die, to prevent people from visiting their graves to obtain benedictions through them, are all haram just as it is haram to think ill of Muslims, committing oppression, usurpation, jealousy, slandering, telling lies, or backbiting.

TEN THINGS THAT CAUSE DISBELIEF AT ONE'S LAST BREATH:

- 1– Not to learn the commandments and prohibitions of Allahu ta'âlâ.
- 2– Not to correct one's îmân according to the creed of Ahl as-Sunnat.
- 3– To love worldly wealth, office, fame.
- 4– To be cruel to people, animals, oneself.
- 5– Not to thank Allahu ta'âlâ and others who are intermediaries of benedictions.
- 6– Not to fear of losing one's îmân.
- 7– Not to perform five daily prayers in their prescribed times.
- 8– To get or pay interest (fâiz).
- 9– To look down on pious Muslims. To say evil things, such as “reactionary,” about them.
- 10– To say, write or make immodest words, writings or paintings.

IT IS NECESSARY TO PAY ATTENTION TO THESE ISSUES FOR HOLDING THE CREED OF AHL AS-SUNNAT:

- 1– Allahu ta'âlâ has attributes. They are separate from His Own Self.
- 2– Îmân does not increase or decrease.
- 3– Committing grave sins is not disbelief.
- 4– One must believe in the unseen.
- 5– There is no acceptable alternative regarding the subject of îmân.
- 6– Allahu ta'âlâ will be seen in Paradise (That is, Believers will see Him when they enter Paradise. Allahu ta'âlâ is not bound by place or time, which are His creatures.)
- 7– Tawakkul is indispensable to îmân.
- 8– Deeds (worships) are not a part of îmân.
- 9– To believe in kadr is one of the fundamental principles of îmân.

- 10– To follow one of the four Madhhabs is a necessity.
- 11– It is a must to love all the Ashâb-i kirâm, the Ahl-i bayt and wives of our Prophet 'alaihi-salâm.
- 12– The grades of the four Caliphs are in accordance with their chronological order in Caliphate.
- 13– Reward for one's supererogatory worships, such as namâz, fasting and alms giving, can be presented to another person.
- 14– You must believe in the Mi'râj [Hadrat Muhammad's ascent to the heavens] to be both a bodily and a spiritual ascent.
- 15– Karâmat [wonders] of the awliyâ [dear slaves of Allahu ta'âlâ] are also true.
- 16– It must be believed that in the Hereafter, there will be shafâ'at [intercession].
- 17– It is permissible to make masah (rubbing one's wet hands) over masts (waterproof shoes covering that part of the foot which is fard to wash in ablution).
- 18– Questioning in the grave is true.
- 19– The torment in the grave will be applied to both soul and body.
- 20– Allahu ta'âlâ creates both human beings and their deeds. People have irâda-i juz'iyya (partial will).
- 21– Rizq (sustenance) can come through either halâl or harâm means.
- 22– It is permissible for one to ask that one's duas [supplications, prayers] be accepted for the sake of the Awliyâ [Dear slaves of Allahu ta'âlâ].

***That mu'azzin called for, he stood and performed 'iqâmat,
He turned his face towards the Kâ'ba, he made an intention.
When the believers heard it, they listened to it with respect,
Then they started praying, worshipping Allahu ta'âlâ***

BAD MORALS:

1– Disbelief (Kufr).

2– Ignorance.

3– The Fear Of Being Accused Of Having Faults [Not to accept the truth by grieving over the criticisms, ill speaking by people].

4– Fondness For Being Praised. [To like one's self, to be fond of being praised and exalted].

5– Heretical Beliefs (Bid'ats). [Incorrect belief]

6– Desires of the nafs. [To follow the demands, sensuous desires of the nafs]

7– Imitative (Taqlîd) Imân. [To base one's iman on imitating unknown people.]

8– Ostentation (Riyâ). [Ostentation, to attain worldly desires by practicing religious deeds.]

9– Worldly Ambitions (Tûl-i Amal). [To want a long life for living in worldly pleasures].

10– Tama'. [Using forbidden means to obtain worldly pleasures].

11– Conceit (Kibr). [To hold oneself superior to others.]

12– Tazallul. [Excessive Humility.]

13– Self Love ('Ujb). [To be pleased with one's own good deeds and worships].

14– Destructive envy (Hasad). [To have destructive envy, to want an envied person to be deprived of blessings]. Abul-leys Samarqandî 'rahmatullâhi ta'âlâ 'aleyh' says: **“Three persons' prayers are not accepted: A person who makes a living on harâm, one who backbites, and one who has destructive envy.”**]

15– Hatred (Hiqd). [Looking down on, despising others. To want harm to befall others.]

16– Shemâtet. [To feel joy for an infliction that befalls another person]

17– Hijr. [To give up friendship, to remain being angry.]

18– Cowardice (Jubn). [To have little or no courage]

19– Tahawwur. [To have excessive and harmful anger]

20– Ghadr. [To not keep one's word and oath.]

21– Breach of trust. [Symptom of hypocrisy; act or word that breaches trust.]

22– Breach of promise. [To break one's promise. It is stated in a hadîth-i sherîf: **(There are three symptoms of hypocrisy: To tell lies, not keeping one's promise, to violate trust).**]

23– To have a bad opinion about others (Sû-i Zan). [Sû-i Zan is haram (prohibited). To assume that one's sins will not have been pardoned means having sû-i zan of Allahu ta'âlâ. To assume that certain believers are sinners means sû-i zan.]

24– Love of property. [To be fond of worldly goods and property, money.]

25– Procrastination in performing pious deeds (Taswîf) [postponement of doing good deeds] It is stated in a hadîth-i-sherîf: **(Know the value of five things before five things arrive: value of life before death; value of health before illness; value of earning âkhirat (the Hereafter) in the world; value of youth before old age; and value of wealth before poverty.)**

26– Sympathy for fâsiqs. [The worst of fisq is cruelty, oppression. Those who commit harâms are called fâsiq.]

27– Animosity toward scholars. [To mock Islamic knowledge and scholars is disbelief.]

28– Instigation (fitna). [Causing people to have problems and trouble. It is stated in a hadîth-i-sherîf: (Fitna is asleep. May Allâhu ta'âlâ's curse be upon those who awaken it!).]

29– Compromising (Mudâhana) and dissimulation (Mudârâ). [Sacrificing one's religion in order to attain worldly gains]

30– Obstinacy (inâd) and arrogance (mukabara). [Not to accept what is true.]

31– Hypocrisy (nifaq).

32– Not thinking profoundly, not pondering. [Not to think about one's sins, creatures and oneself.]

33– Malediction over a Muslim.

34– Giving improper names to a Muslim.

35– Rejection of an excuse.

36– Erroneous explanation of the Qur'an Al-Kerîm.

37– Insistence on committing forbidden (harâm) actions.

38– Backbiting (ghiybat).

39– To not making tawba (repentance).

40– Greed for wealth, power, rank or positions.

[We must refrain from poor morals and strive to have good morals. It is declared in hadīth-i sherīfs, **(Because of his beautiful moral character, a slave whose worships are less will attain high grades in Paradise.)**

(The easiest and most useful of worships is to talk only a little and to have good morals.)

(Having good morals means approaching those who stay away from you, forgiving those who torment you, giving benefits to those who cause you to be deprived of them.)]

Part Nine

NAMÂZ SÛRAS AND PRAYERS

May the sûras and prayers be written with Latin letters?

Although it has been attempted to write the sûras and the prayers with Latin letters, it is not possible. Whatever signs are added to Latin letters, it is not possible to read the sûras and the prayers correctly. To be able to read them like the letters in the Qur'ân al-kerîm, it is necessary to be repeatedly taught and trained by an expert person. Since this practice is an absolute must, it will ensure, for a knowledgeable person, the possibility and the blessing to teach the letters of the Qur'ân al-kerîm directly. In hadîth-i sherîfs and in the books of fiqh, the greatness of this blessing is explained in detail. It has been declared that it brings much thawâb.

Therefore, every Muslim should send his children to the mosques or courses teaching Qur'ân al-kerîm. They should teach their children the letters of the Qur'ân al-kerîm and how to read them properly. They should strive to attain these great rewards.

In a hadîth-i sherîf, it is declared, **(Those who teach their children the Qur'ân al-kerîm or who send them to teachers of the Qur'ân al-kerîm, for each letter of the Qur'ân al-kerîm they will be given rewards as if they visited the Ka'ba ten times, and on the Day of Resurrection a crown of sovereignty will be put on their head. All people will see it and admire it.)** In another hadîth-i sherîf, it is declared that **(Those who do not teach their children their religion, will go to Hell).**

Ten adabs must be observed when one reads or recites the Qur'ân al-kerîm:

1- One must recite it while one is with ablution. It must be recited towards the Qibla and respectfully.

2- One must recite it slowly and by thinking about its meaning. Those who do not know its meaning must recite it slowly, as well.

3- One must recite it by weeping.

4- Every âyat must be given its due. That is, one must recite an âyat of torment by fearing, âyats of mercy by being hopeful, âyats

of tanzîh by glorifying Allahu ta'âlâ. One must recite the A'udhu and the Basmala before reciting or reading the Qur'ân al-kerîm.

5- If ostentation appears in oneself, or if one distracts namâz performers, one must read or recite it silently. For those who have memorized the Qur'ân al-kerîm, the rewards of reciting the Qur'ân al-kerîm by looking at Mushaf [book form of the Qur'ân al-kerîm] is more than the rewards of reciting it by heart. Because, the eyes will have worshipped too.

6- It is necessary to read the Qur'ân al-kerîm with a beautiful voice and compatibly with tajwîd. It is harâm to recite the Qur'ân al-kerîm with taghannî by distorting the letters and words. It will be makrûh if the letters are not distorted.

7- The Qur'ân al-kerîm is the word of Allahu ta'âlâ, it is His Attribute, it is eternal. The letters coming out of the mouth is similar to saying "fire". It is easy to say "fire". However, nobody can endure fire. The meanings of these letters (from Qur'ân al-kerîm) are likewise. These letters are not like other letters. If the meanings of these letters appear, the seven layers of the earth and the seven layers of the sky cannot endure them. Allahu ta'âlâ sent the greatness and the beauty of His Word to humans by hiding it within these letters.

8- Before reading or reciting the Qur'ân al-kerîm, one should think about the greatness of the One Who said it, Allahu ta'âlâ. It is necessary to have a clean hand to touch the Qur'ân al-kerîm and likewise, a pure heart to read it. He, who does not understand the greatness of Allahu ta'âlâ, cannot understand the greatness of the Qur'ân al-kerîm either. It is necessary to think about Allahu ta'âlâ's Attributes and His creatures to understand the greatness of Allahu ta'âlâ as well. One should recite the Qur'ân al-kerîm knowing that it is the word of One who is owner and ruler of all the creatures.

9- One must not think about other things when one recites the Qur'ân al-kerîm. If a person does not think about what he sees when he walks around a garden, he has not walked around that garden. Likewise, the Qur'ân al-kerîm is the place where the hearts of the Believers will walk around. He who reads it must think about the extraordinary qualities and hikmats (uses; the inner, esoteric reasons; the ultimate divine causes) in it.

10- One must think about the meaning of each and every word and one must repeat it until one understands it.

The Meanings of the Prayers in Namâz

SUBHÂNEKE

O my Allah! I make tanzîh, glorifying that You are free of any deficiencies. I make tawsîf, glorifying that You are with all attributes of perfection. I praise You. Your name is great. (And Your glory is superior to everything)^[1]. There is no deity except You.

ETTEHIYYÂTU

All kinds of hurmat (respect), salawât and all goodness are for Allah. O Prophet! Allah's salâm (greetings), rahmat (mercy) and barakat (blessings) be upon you. Salâm be upon us and the pious slaves of Allah. I bear witness that Allah is One and again I bear witness that Muhammad ('alaihi-salâm) is His slave and Messenger.

ALLAHUMME SALLI

O my Allah! As You had mercy on Ibrâhîm "alaihi-salâm" and his family, have mercy on (our Master) Muhammad "alaihi-salâm" and his family too. Certainly, You are hamîd (Praiseworthy) and majîd (Majestic).

ALLAHUMME BÂRIK

O my Allah! As You granted Ibrâhîm "alaihi-salâm" and his family blessings, grant (our Master) Muhammad "alaihi-salâm" and his family too. Certainly, You are hamîd and majîd.

RABBENÂ ÂTINÂ

Yâ Rabbî! (O my Allah)! Give us goodness in the world and in the Hereafter and protect us from the torment of fire. O the most compassionate of the compassionate, from Your mercy...

[1] This part is added while performing a namâz of janâza.

QUNÛT PRAYER

O my Allah! We wish help from You. We beg for forgiveness from You. We ask for guidance from You. We repent to You and we have tawakkul in You. We praise You as cause of all goodness. We thank You (for Your blessings), we do not reject Your blessings. We refuse and abandon he who commits fisq and fujur against You. [Fisq means sin. Fujur means debauchery, to follow the desires of the nafs and to commit sins.]

O my Allah! We only worship You, we make namâz only for You, we make saġda only for You, we rush to You and we take refuge in You. We hope for Your mercy and fear Your torment. Because, Your torment will absolutely reach disbelievers who veil the truth.

التَّالِقِينَ لِلْمَيِّتَةِ

عَلَيْكَ سَلَامُ اللَّهِ يَا أُمَّةَ اللَّهِ بِنْتَ عَبْدِ اللَّهِ (٣ دفعه) كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ. فَأَعْلَمِي بِأَنَّ هَذَا آخِرُ مَنْزِلِكَ مِنْ مَنَازِلِ الدُّنْيَا وَ أَوَّلُ مَنْزِلِكَ مِنْ مَنَازِلِ الْآخِرَةِ. وَ اعْلَمِي بِأَنَّكَ خَرَجْتِ مِنْ دَارِ الدُّنْيَا الدُّنْيَا وَ وَصَلْتِ إِلَى دَارِ الْعُقْبَى الْأَبَدِيَّةِ. خَرَجْتِ مِنْ دَارِ الْغُرُورِ وَ وَصَلْتِ إِلَى دَارِ السُّرُورِ. خَرَجْتِ مِنْ دَارِ الْفَنَاءِ وَ وَصَلْتِ إِلَى دَارِ الْبَقَاءِ. وَ اعْلَمِي بِأَنَّ الْآنَ الْآنَ قَدْ يَنْزِلُ بِكَ الْمَلَائِكَةُ الرَّفِيقَانِ الشَّفِيقَانِ الْأَسْوَدَانِ الْوَجْهَانِ وَ الْأَزْرَقَانِ الْعَيْنَانِ، أَحَدُهُمَا مُنْكَرٌ وَ آخَرُهُمَا نَكِيرٌ لَا تَخَافِي عَنْهُمَا وَ لَا تَخْزِي فَاتَهُمَا عَبْدَانِ مَأْمُورَانِ مِنْ قِبَلِ الرَّحْمَنِ، سَائِلَانِ عَنكَ وَ قَائِلَانِ لَكَ: مَنْ رَبُّكَ وَ مَنْ نَبِيُّكَ وَ مَا دِينُكَ وَ مَا إِمَامُكَ وَ مَا قِبْلَتُكَ وَ مَنْ إِخْوَانُكَ وَ مَنْ أَخَوَاتُكَ فَقُولِي فِي جَوَابِهِمَا بِلَفْظٍ فَصِيحٍ وَ لِسَانٍ صَرِيحٍ: اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّ، وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ إِمَامِي وَ الْكَعْبَةُ قِبْلَتِي وَ الْمُؤْمِنُونَ إِخْوَانِي وَ الْمُؤْمِنَاتُ أَخَوَاتِي. فَأَعْلَمِي بِأَنَّ الْمَوْتَ حَقٌّ وَ الْقَبْرَ حَقٌّ وَ سُؤَالَ الْمُنْكَرِ وَ النَّكِيرِ حَقٌّ وَ الْحُشْرَ حَقٌّ وَ النَّشْرَ حَقٌّ وَ الْحِسَابَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ الْعِصْرَاطَ حَقٌّ وَ الْجَنَّةَ لِلْمُؤْمِنِينَ حَقٌّ وَ النَّارَ لِلْكَافِرِينَ حَقٌّ. مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نَعْبِدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى. أُذَكِّرِي الْعَهْدَ الَّذِي كُنْتِ عَلَيْهِ فِي دَارِ الدُّنْيَا الدُّنْيَا وَ هُوَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. اللَّهُمَّ ثَبِّتْهَا عَلَى الْجَوَابِ وَ أَنْطِقْهَا بِالصِّدْقِ وَ الصَّوَابِ [اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَرِّدْ فِي إِحْسَانِهَا وَ إِنْ كَانَتْ مُسِيئَةً فَاعْفِرْ لَهَا وَ ارْحَمْهَا وَ تَجَاوَزْ عَنْهَا]

(٣ دفعه) آمين. وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

التَّلَقِينُ لِلْمَيِّتِ

عَلَيْكَ سَلَامُ اللَّهِ يَا عَبْدَ اللَّهِ ابْنَ عَبْدِ اللَّهِ (٣ دفعه) كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ. فَاعْلَمْ أَنَّ هَذَا آخِرُ مَنْزِلِكَ مِنْ مَنْزِلِ الدُّنْيَا وَ أَوَّلُ مَنْزِلِكَ مِنْ مَنْزِلِ الْآخِرَةِ. وَ اعْلَمْ بِأَنَّكَ خَرَجْتَ مِنْ دَارِ الدُّنْيَا الدُّنْيَا وَ وَصَلْتَ إِلَى دَارِ الْعُقْبَى الْأَبَدِيَّةِ. خَرَجْتَ مِنْ دَارِ الْغُرُورِ وَ وَصَلْتَ إِلَى دَارِ السُّرُورِ. خَرَجْتَ مِنْ دَارِ الْفَنَاءِ وَ وَصَلْتَ إِلَى دَارِ الْبَقَاءِ. وَ اعْلَمْ أَنَّ الْآنَ الْآنَ قَدْ يَنْزِلُ بِكَ الْمَلَكَانِ الرَّفِيقَانِ الشَّفِيقَانِ الْأَسْوَدَانِ الْوَجْهَانِ وَ الْأَزْرَقَانِ الْعَيْنَانِ، أَحَدُهُمَا مُنْكَرٌ وَ آخَرُهُمَا نَكِيرٌ لَا تَخَفُ عَنْهُمَا وَ لَا تَحْزَنُ فَإِنَّهُمَا عَبْدَانِ مَأْمُورَانِ مِنْ قِبَلِ الرَّحْمَنِ، سَائِلَانِ عَنْكَ وَ قَائِلَانِ لَكَ: مَنْ رَبُّكَ وَ مَنْ نَبِيُّكَ وَ مَا دِينُكَ وَ مَا إِمَامُكَ وَ مَا قَبْلُكَ وَ مَنْ إِخْوَانُكَ وَ مَنْ أَخَوَاتُكَ فَقُلْ فِي جَوَابِهِمَا بِلَفْظٍ فَصِيحٍ وَ لِسَانٍ صَرِيحٍ: اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّي، وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ إِمَامِي وَ الْكِعْبَةُ قِبْلَتِي وَ الْمُؤْمِنُونَ إِخْوَانِي وَ الْمُؤْمِنَاتُ أَخَوَاتِي. فَاعْلَمْ بِأَنَّ الْمَوْتَ حَقٌّ وَ الْقَبْرَ حَقٌّ وَ سُؤَالَ الْمُنْكَرِ وَ النَّكِيرِ حَقٌّ وَ الْحَشْرَ حَقٌّ وَ النَّشْرَ حَقٌّ وَ الْحِسَابَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْجَنَّةَ لِلْمُؤْمِنِينَ حَقٌّ وَ النَّارَ لِلْكَافِرِينَ حَقٌّ. مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى. اذْكُرِ الْعَهْدَ الَّذِي كُنْتَ عَلَيْهِ فِي دَارِ الدُّنْيَا الدُّنْيَا وَ هُوَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. اللَّهُمَّ ثَبِّتْهُ عَلَى الْجَوَابِ وَ انْطِقْهُ بِالصِّدْقِ وَ الصَّوَابِ [اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَرِّدْ فِي إِحْسَانِهِ وَ إِنْ كَانَ مُسِيئًا فَاعْفُزْ لَهُ وَ ارْحَمْهُ وَ تَجَاوَزْ عَنْهُ]

(٣ دفعه) آمين. وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

وَالتَّابِعِينَ الْأَخْيَارِ وَالْأَبْرَارِ (رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ).
 أَيُّهَا الْمُؤْمِنُونَ الْحَاضِرُونَ! اتَّقُوا اللَّهَ وَاطِيعُوهُ أَوْصِيكُمْ عِبَادَ اللَّهِ
 بِتَقْوَى اللَّهِ، وَاعْلَمُوا أَنَّ إِلَى اللَّهِ الْمُنْتَهَى، وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَاءُ، إِنَّ
 هَذِهِ تَذَكُّرَةٌ لِمَنْ يَخْشَى، وَإِلَى اللَّهِ الْمُنْتَهَى. (اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ
 الرَّجِيمِ): «يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أتَى اللَّهَ بِقَلْبٍ سَلِيمٍ»

الخطبة الثانية

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الْحَمْدُ لِلَّهِ الَّذِي هَدَيْنَا لِلْإِيمَانِ وَالصَّلَاةِ وَ
 السَّلَامِ عَلَى مُحَمَّدٍ صَاحِبِ الْفَضْلِ وَالْإِحْسَانِ الْمُنْتَزَلِ عَلَيْهِ فِي مُحْكَمِ
 كِتَابِهِ تَعْظِيمًا وَتَكْرِيمًا (اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) «إِنَّ اللَّهَ وَ
 مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
 تَسْلِيمًا».

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
 مُحَمَّدٍ. يَا اللَّهُ بِكَ تَحَصَّنْتُ (٣ دفعه) وَبِعَبْدِكَ وَرَسُولِكَ سَيِّدِنَا
 مُحَمَّدٍ (ﷺ) اسْتَجَرْتُ (٣ دفعه) اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ آمِينَ.
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ): «إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ
 الْإِحْسَانَ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
 يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ. وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ».

خُطْبَةُ الْجُمُعَةِ

الخطبة الاولى

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أضعافَ ما حمدهُ جميعُ خلقهِ كما يُحبُّ
وَيَرْضَى، وَ الصَّلَاةُ وَالسَّلَامُ عَلَيَّ مَنْ أَرْسَلَهُ رَحْمَةً لِلْعَالَمِينَ، كَلَّمَا
ذَكَرَهُ الذَّاكِرُونَ وَ غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ كَمَا يَنْبَغِي وَ يَحْرَى، وَ
عَلَى آلِهِ وَ أَصْحَابِهِ وَ أَزْوَاجِهِ وَ أَوْلَادِهِ الْبَرَّةِ التَّقَى وَ النَّقَى،
خُصُوصًا مِنْهُمْ عَلَيَّ الشَّيخِ الشَّفِيقِ، قَاتِلِ الْكُفْرَةَ وَ الزَّنَادِقِ، الْمَلُكِّ
بِالْبَيْتِ، فِي الْغَارِ الرَّفِيقِ الْأَمَامِ عَلَيَّ التَّحْقِيقِ خَلِيفَةَ رَسُولِ اللَّهِ (ﷺ)
أَبِي بَكْرٍ الصِّدِّيقِ (رَضِيَ اللَّهُ عَنْهُ). ثُمَّ السَّلَامُ مِنَ الْمَلِكِ الْوَهَّابِ،
عَلَى الْأَمِيرِ الْأَوَّابِ، زَيْنِ الْأَصْحَابِ، مُجَاوِرِ الْمُنْبَرِ وَ الْمِحْرَابِ، النَّاطِقِ
بِالْحَقِّ وَ الصِّدْقِ وَ الصَّوَابِ، أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ (رَضِيَ اللَّهُ
تَعَالَى عَنْهُ). ثُمَّ السَّلَامُ مِنَ الْمَلِكِ الْمَتَّانِ، عَلَيَّ الْأَمِيرِ الْأَمَانِ، حَبِيبِ
الرَّحْمَنِ، صَاحِبِ الْحَيَاءِ وَ الْإِحْسَانِ، الشَّهِيدِ فِي أَثْنَاءِ تِلَاوَةِ الْقُرْآنِ،
أَمِيرِ الْمُؤْمِنِينَ عُمَانَ بْنَ عَفَّانَ (رَضِيَ اللَّهُ عَنْهُ). ثُمَّ السَّلَامُ مِنَ الْمَلِكِ
الْوَلِيِّ، عَلَيَّ الْأَمِيرِ الْوَصِيِّ، ابْنِ عَمِّ النَّبِيِّ، قَالِعِ الْبَابِ الْحَيْبَرِيِّ، زَوْجِ
فَاطِمَةَ الزَّهْرَاءِ بِنْتِ النَّبِيِّ أَمِيرِ الْمُؤْمِنِينَ أَسَدِ اللَّهِ الْغَالِبِ، عَلِيِّ بْنِ أَبِي
طَالِبٍ (رَضِيَ اللَّهُ عَنْهُ). وَعَلَى الْإِمَامِينَ الْهَمَامِينَ السَّعِيدِينَ الشَّهِيدِينَ
الْمَظْلُومِينَ الْمَقْبُولِينَ، الْحَسْبِيِّينَ النَّسَبِيِّينَ، سَيِّدِي شُبَّانِ أَهْلِ الْجَنَّةِ، وَ
قُرَّتِي أَعْيُنِ أَهْلِ السَّنَّةِ، الْحَسَنَ وَ الْحُسَيْنَ (رَضِيَ اللَّهُ عَنْهُمَا). وَعَلَى
الْعَمَمِينَ الْمُعْظَمِينَ الْأَسْعَدِينَ الْأَمَجْدِينَ، الْأَكْرَمِينَ عِنْدَ اللَّهِ وَ النَّاسِ،
حَمَزَةَ وَالْعَبَّاسَ (رَضِيَ اللَّهُ عَنْهُمَا) وَعَلَى جَمِيعِ الْمُهَاجِرِينَ وَالْأَنْصَارِ،

هَذَا الدُّعَاءُ لِلْمَيِّتِ فِي صَلَاةِ الْجَنَازَةِ

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأُنثَانَا * اللَّهُمَّ مَنْ أَحْيَيْتَهُ (هَا) [1] مَتَا فَآخِيهِ (هَا) عَلَى
الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ (هَا) مَتَا فَتَوَفَّاهُ (هَا) عَلَى الْإِيمَانِ * وَخَصَّ هَذَا
الْمَيِّتَ (هَذِهِ الْمَيِّتَةَ) بِالرُّوحِ وَالرَّاحَةِ وَالرَّحْمَةِ وَالمَغْفِرَةِ وَالرِّضْوَانِ *
اللَّهُمَّ إِنْ كَانَ (كَانَتْ) مُحْسِنًا (مُحْسِنَةً) فَزِدْ فِي إِحْسَانِهِ (هَا) وَإِنْ
كَانَ (كَانَتْ) مُسِيئًا (مُسِيئَةً) فَتَجَاوَزْ عَنْهُ (هَا) وَ لَقِّهِ (هَا) الْأَمْنَ وَ
الْبُشْرَى وَ الْكِرَامَةَ وَ الزُّلْفَى * اللَّهُمَّ اجْعَلْ قَبْرَهُ (هَا) رَوْضَةً مِنْ رِيَاضِ
الْجَنَانِ وَ لَا تَجْعَلْ قَبْرَهُ (هَا) حُفْرَةً مِنْ حُفْرِ النَّيِّرَانِ * رَبِّ اغْفِرْ لِي وَ
لِوَالِدِي وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ لِجَمِيعِ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ
مِنْهُمْ وَ الْأَمْوَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

[1] If the deceased is a woman, that which is indicated between the parantheses () is said.

تَسْبِيحَاتُ التَّرَاوِيحِ

١ - سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ، سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ
وَالْجَلَالِ وَالْإِجْمَالِ وَالْجَبْرُوتِ، سُبْحَانَ الْمَلِكِ الْمَوْجُودِ، سُبْحَانَ الْمَلِكِ
الْمَعْبُودِ، سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ. سُبُّوحٌ قُدُّوسٌ
رَبُّنَا وَرَبُّ الْمَلَفِكَةِ وَالرُّوحِ.

٢ - مَرْحَبًا، مَرْحَبًا، مَرْحَبًا يَا شَهْرَ رَمَضَانَ، مَرْحَبًا مَرْحَبًا مَرْحَبًا
يَا شَهْرَ الْبِرِّكََةِ وَالْغُفْرَانِ، مَرْحَبًا مَرْحَبًا مَرْحَبًا يَا شَهْرَ التَّسْبِيحِ وَ
التَّهْلِيلِ وَالذِّكْرِ وَتِلَاوَةِ الْقُرْآنِ. أَوَّلٌ هُوَ آخِرٌ هُوَ ظَاهِرٌ هُوَ بَاطِنٌ هُوَ،
يَا مَنْ لَا إِلَهَ إِلَّا هُوَ.

٣ - اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ بَعْدَ
كُلِّ دَاءٍ وَدَوَاءٍ وَبَارِكْ وَسَلِّمْ عَلَيْهِ وَعَلَيْهِمْ كَثِيرًا.

٤ - يَا حَنَّانُ، يَا مَنَّانُ، يَا دَيَّانُ، يَا بُرْهَانَ، يَا ذَا الْفَضْلِ وَ
الْإِحْسَانِ، نَرْجُو الْعَفْوَ وَالْغُفْرَانَ وَاجْعَلْنَا مِنْ عَتَقَاءِ شَهْرِ رَمَضَانَ،
بِحُرْمَةِ الْقُرْآنِ.

[1] Recited when one will perform Namâz of tarawih.

[2] After the 15th day of Ramadân, in place of (Merhabâ), (Elwedâ') is said.

[3] Recited between each Namâz of tarawih.

[4] Prayer said after performing Namâz of tarawih.

اللَّهُمَّ حَرِّمْ شَعْرِي وَبَشْرِي عَلَى النَّارِ * وَأَظْلِنِي
تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ *

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ
فَيَتَّبِعُونَ أَحْسَنَهُ * اللَّهُمَّ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ *

اللَّهُمَّ ثَبِّتْ قَدَمِيَّ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ
الْأَقْدَامُ *

اللَّهُمَّ لَا تَطْرُدْ قَدَمِيَّ عَلَى الصِّرَاطِ يَوْمَ تَطْرُدُ
كُلَّ أَقْدَامٍ أَعْدَائِكَ * اللَّهُمَّ اجْعَلْ سَعْيِي مَشْكُورًا
وَ ذَنْبِي مَغْفُورًا وَ عَمَلِي مَقْبُولًا وَ تِجَارَتِي لَنْ تَبُورَ *
سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ * أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
وَ حَدَّكَ لَا شَرِيكَ لَكَ وَ أَنْ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ

بِسْمِ اللَّهِ الْعَظِيمِ * وَالْحَمْدُ لِلَّهِ عَلَى دِينِ
الْإِسْلَامِ * وَعَلَى تَوْفِيقِ الْإِيمَانِ * الْحَمْدُ لِلَّهِ الَّذِي
جَعَلَ الْمَاءَ طَهُورًا * وَجَعَلَ الْإِسْلَامَ نُورًا *

اللَّهُمَّ اسْقِنِي مِنْ حَوْضِ نَبِيِّكَ كَأْسًا لَا
أَظْمَأُ بَعْدَهُ أَبَدًا * اللَّهُمَّ أَرِحْنِي رَائِحَةَ الْجَنَّةِ وَ
ارْزُقْنِي مِنْ نَعِيمِهَا * وَلَا تُرْحِنِي رَائِحَةَ النَّارِ *

اللَّهُمَّ بَيِّضْ وَجْهِي بِنُورِكَ يَوْمَ تَبْيَضُّ وُجُوهُ
أَوْلِيَّائِكَ وَلَا تُسَوِّدْ وَجْهِي بِذُنُوبِي يَوْمَ تَسْوَدُّ
وُجُوهُ أَعْدَائِكَ اللَّهُمَّ أَعْطِنِي كِتَابِي يَمِينِي وَ
حَاسِبْنِي حِسَابًا يَسِيرًا * اللَّهُمَّ لَا تُعْطِنِي كِتَابِي
بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي وَلَا تُحَاسِبْنِي
حِسَابًا شَدِيدًا *

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنَسْتَهِدُكَ ○ وَنُؤْمِنُ
بِكَ وَنُؤْتِبُ إِلَيْكَ ○ وَنَتَوَكَّلُ عَلَيْكَ ○ وَنُثْنِي عَلَيْكَ الْخَيْرَ
كُلَّهُ نَشْكُرُكَ ○ وَلَا نَكْفُرُكَ ○ وَنُحْمَلُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ○

اللَّهُمَّ إِنَّا كُنَّا نَعْبُدُكَ وَلَكَ نُصَلِّي وَنَسْجُدُ ○ وَإِلَيْكَ نَسْعَى وَنُحْفَدُ ○
نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ ○ إِنْ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ○

أَمِنْتُ بِاللَّهِ وَمَلَيْكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَبِالْبَعْثِ بَعْدَ الْمَوْتِ حَقٌّ ○
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ○ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ○ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ○ إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ○ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ○ إِنَّكَ حَمِيدٌ مَجِيدٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ
شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ
النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي
يُوسِسُ فِي صُدُورِ النَّاسِ ⑤
مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ① فَصَلِّ لِرَبِّكَ وَانْحَرْ ②
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ③

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ① لَا أَعْبُدُ مَا تَعْبُدُونَ ②
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ③ وَلَا أَنَا عَابِدٌ مِّمَّنْ ④
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ⑤ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ② سَيَصْلَىٰ نَارًا إِذْ أَتَىٰ لَهَبًا ③ وَأَمْرَاتُهُ
حَمَالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ ⑤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّتِي كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ① أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلُّيلٍ ② وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③ تَرْمِيهِمْ
بِحِجَارَةٍ مِنْ سِجِّيلٍ ④ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ⑤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلَا فِي قُرَيْشٍ ① إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
② فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُمْ
مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ④

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ① فَذَلِكَ الَّذِي
يَدْعُ الْيَتِيمَ ② وَلَا يُحِضُّ عَلَى طَعَامِ الْمِسْكِينِ ③
فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤
الَّذِينَ هُمْ يَرَّأُونَ ⑥ وَيَمْنَعُونَ الْمَاعُونَ ⑦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ 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 السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢)
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (٣) نَزَّلَ الْمَلَكُ وَالرُّوحُ
فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ (٤) سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ (٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ (٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ ○

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنُ الرَّحِيمُ ○
مَالِكِ يَوْمِ الدِّينِ ○ أَيَّاكَ نَعْبُدُ وَأَيَّاكَ نَسْتَعِينُ ○
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○

PRAYER OF ISTIGFÂR (ENTREATING FOR FORGIVENESS)

[In many âyat-i karîmas it is purported: **“Remember Me often”** and in the (**Izâ jâe**) sûra, it is purported: **“Entreat Me for forgiveness. I will accept your supplications; I will forgive your sins.”** As is seen, Allahu ta’âlâ commands us to entreat Him for forgiveness. For this reason, Hadrat Muhammad Ma’tûm said in the second volume, 80th letter: “Obeying this order, I recite the prayer of istighfâr three times after each namâz and I say **“Estaghfirullah”** sixty seven times. The prayer of istighfâr is **“Estaghfirullah’azîm ellezî lâ ilâhe illâ huw el hayyel qayyûme we etûbu ileyh”**. You too recite this often! One should keep its meaning in mind as **“O my Allah! Forgive me!”** while saying it each time. It saves the person who recites it and those around him from troubles and difficulties. Many people have recited it. Its benefits have always been seen.] [When one goes to sleep, one should say **“Yâ Allah, yâ Allah”** and three times: **“Estaghfirullah min kulli mâ kerihallah”** One should continue to recite these until falling asleep.]

Sheikh-ul-islâm Ahmad Nâmiqî Jâmî passed away in 536 H. [1142 A.D.]. He says in his book (**Miftâh-un-najât**): “If a person makes repentance and istighfâr and observes their conditions, every street he passes, everywhere that he lives becomes proud of him. The moon, the sun and the stars pray for him. His grave becomes a garden of Paradise. He who can not attain an effective tawba, should accompany those who do. In a hadîth-i sherîf, it is stated: **(The most valuable of ‘ibâdats [acts of worship] is to love Awliyâ [the dear slaves of Allahu ta’âlâ])** and again: **“All the sins of he who makes tawba and istighfâr will be forgiven”**. [Tawba is done by the heart. Istighfâr is done by saying it.]

PRAYER OF TAWHÎD

Yâ Allah, yâ Allah. Lâ ilâhe illallah Muhammedun Resûlullah. Yâ Rahmân, yâ Rahîm, yâ afuwwu yâ Kerîm, fa’fu annî werhamnî yâ erhamerrâhimîn! Tewefferî muslimen we elhiqnî bissâlihîn. Allahummaghfirî we li-âbâi we ummehâtî we li-âbâ-i we ummehât-i zewjetî we li-efdâdî we jeddâtî we li-ebnâi we benâtî we li-ikhwetî we ekhawâtî we li-a’mâmî we ammâtî we li-akhwâlî we hâlâtî we li-ustâzî Abdulkhîm-i Arwâsî we li kâffetil mu’minîne wel-mu’minât. “Rahmetullahi tealâ aleyhim ejma’in.”

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- ٣٦ - البريقة شرح الطريقة ويليهِ منهل الواردين في مسائل الحيض ٣٣٦
- ٣٧ - البهجة السنية في آداب الطريقة ويليهِ ارغام المريد ٢٥٦
- ٣٨ - السعادة الابدية فيما جاء به النقشبندية ويليهِ الحديقة الندية
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- ٣٩ - مفتاح الفلاح ويليهِ خطبة عيد الفطر ويليهِما لزوم اتباع مذاهب الائمة ١٩٢
- ٤٠ - مفاتيح الجنان شرح شرعة الاسلام ٦٨٨
- ٤١ - الانوار المحمدية من المواهب اللدنية (الجزء الاول) ٤٤٨
- ٤٢ - حجة الله على العالمين في معجزات سيد المرسلين ويليهِ مسئلة التوسل ٢٨٨
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- ٢ - حاشية شيخ زاده على تفسير القاضى البيضاوى (الجزء الاول) ٦٠٤
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- ٤ - حاشية شيخ زاده على تفسير القاضى البيضاوى (الجزء الثالث) ٦٢٤
- ٥ - حاشية شيخ زاده على تفسير القاضى البيضاوى (الجزء الرابع) ٦٢٤
- ٦ - الايمان والاسلام ويليهِ السلفيون ١٢٨
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- ٨ - الحديقه النديه شرح الطريقه المحمديه (الجزء الاول) ٦٠٨
- ٩ - علماء المسلمين وجهله الوهابيين ويليهِ شواهد الحق ويليهِما العقائد النسفيه ويليها تحقيق الرابطة ٢٢٤
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